



Food, Feasts, Festivities, & Folklore Conference

Book of Abstracts

University of the Philippines Diliman
Manila, Philippines
11-13 December 2024



The Ritual Year Working Group





KEYNOTE SPEAKER

**MARTIN F.
MANALANSAN IV**

Rutgers University - New Brunswick

Filipino Cuisines: Cooking National Fictions & Diasporic Aspirations

The presentation is a critical reflection on the transnational emergence of Filipino food cultures. What do we make of it? Is this ongoing event a source of national pride and Pinoy global solidarity? Utilizing theoretical frameworks from queer studies, cultural studies, and anthropology, this presentation attends to the various roots and routes of Filipino food as part of a counter-intuitive set of decolonizing strategies. The aim of this reflection is to disrupt current popular discourses in order to offer a more nourishing set of ideas that will frame food within global capital, social struggles, and the search for better futures.



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COLLEGE OF SOCIAL SCIENCES & PHILOSOPHY
**FOLKLORE
STUDIES
PROGRAM**
UNIVERSITY OF THE PHILIPPINES DILIMAN

PLENARY SPEAKER

IGE
RAMOS

Ugnayan Center for Filipino Gastronomy



Comida Semana Santa: The Cultural Significance of Caviteño Bacalao in 21st Century Cavite City

Caviteño bacalao is a traditional dish with strong roots in the history and culture of Cavite City. It has a vital social and cultural function during Holy Week, or Semana Santa. From 1565 to 1815, this city, once known as Cavite Puerto, was the staging area for the galleon trade, and the residents still treasure the bacalao culinary legacy.

The dish was originally made with bacalao, or dried salted cod, imported from Spain's Basque Region, but it has evolved over time to accommodate changing ingredient availability. In modern times, *daing na labahita*, dried salted surgeon fish, has become the substitute for bacalao in the preparation of this iconic dish. Despite this change in ingredients, the essence and tradition of bacalao cooking have been faithfully preserved and passed down through generations in 21st century Cavite City.

Caviteño bacalao represents religious observance and cultural legacy in the community, in addition to its culinary value. However, there is no documented recipe for Caviteño bacalao. Mothers teach their children orally about the ritual of preparing and distributing bacalao during Holy Week. These practices not only showcase the people's culinary skills, but they also promote a sense of community and tradition among Cavite City residents.

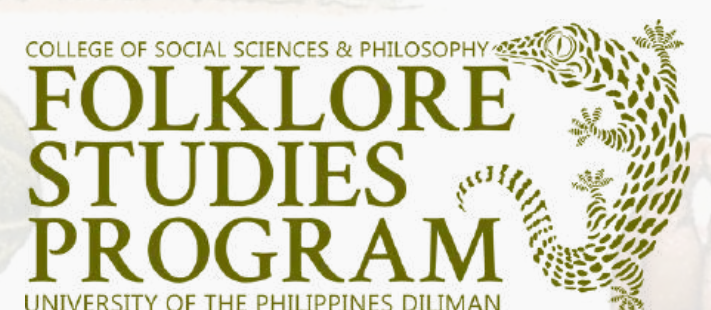
As Cavite City evolves and grows in the 21st century, the practice of cooking and savoring Caviteño bacalao during Semana Santa serves as a poignant reminder of the city's rich history and cultural identity. Cavite City inhabitants pay homage to their history while embracing the future by preserving this culinary heritage, which serves as a bridge between generations and fosters a sense of community and belonging that spans time.



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PLENARY SPEAKER

**MARIA BERNADETTE
ABRERA**

University of the Philippines Diliman



The Indigenous Foods and Food Rituals at Christmas

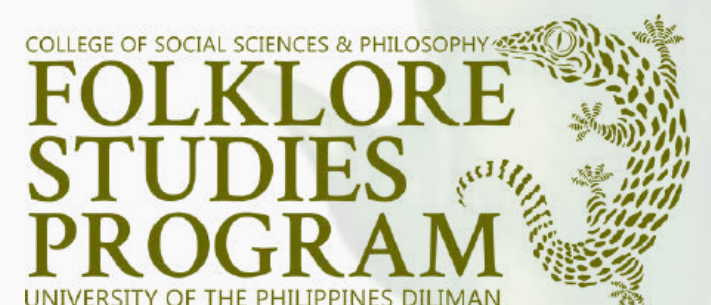
The embrace of Christianity by the Filipinos is most evident during the Christmas season where it has grown into a huge event with numerous festivals. The height of the celebrations is on Christmas Eve, when annual family reunions take place featuring the table laden with the Noche Buena feast. Since the Christmas feast came to the Philippines with colonization, many of the food components associated with Noche Buena are Spanish: jamon, relleno, galantine, chocolate, ensaimada, castañas. Even the fruits are the foreign uvas, manzanas, naranjas. However, the traditions of Christmas were adapted to Philippine culture and conditions. There are indigenous foods that do not appear at the Noche Buena table but are rather found in the streets and endure for a longer period of time, not just a short-lived appearance for a night. These are the bibingka galapong and the puto bumbong, which initially made their appearance earlier with the beginning of the Novena of masses in preparation for Christmas. The process of making the galapong for the bibingka will be discussed and connected with the other rituals and ritual foods of indigenous ethnic Filipinos, and why the puto bumbong is the “proper” food for the liturgical season prior to Christmas.



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PLENARY SPEAKER

HANAFI
HUSSIN

Universiti Malaya

Rice, Rituals, and Festivals among Communities in Sabah, Borneo, Malaysia

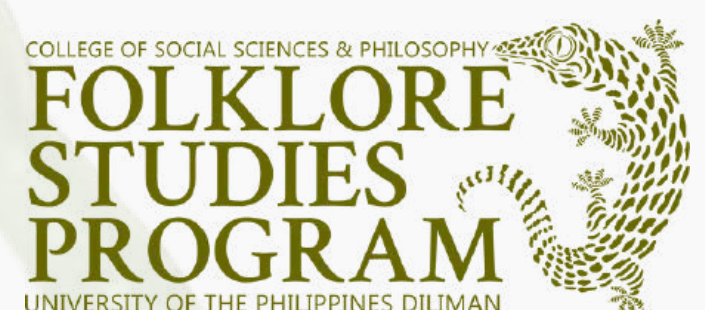
In Asia, especially Southeast Asia, rice is not merely a staple for the people; it reflects ways of life that revolve around growth and protection; therefore, rice is sacred and revered. In Sabah, Borneo, Malaysia, among the Kadazandusun of the West Coast, rice farming cycles embedded with many ritual manifestations determine the balance of relationships between rice spirit or *Bambazon/Bambarayon* and human beings. Rice rituals are also performed by non-rice farmers, like the Bajaus of the East Coast, to balance the relationship between human beings and spirits, especially the ancestors. These rice rituals are enacted through offerings of various sacred foods and drinks embedded in sacred music and dance performances, which have been inherited for generations. The whole rice rituals of both communities are crucial as symbols of their identity embodied through the preparation of sacred food and drinks, announcing and inviting the spirit to join and consume the offerings in the music-making and dance performance. Based on ethnographic research on these communities, this paper will discuss the process of food and drink preparation, displaying and offerings. Rice rituals observed among these communities show the significance of balancing the relationship between humans in the physical world and spirits in the spiritual world. It also demonstrates the importance of sacred performances, music and dancemaking. This paper will also discuss how the rice rituals changed from sacred to profane, where they stage symbolically in many festivals, including harvest festivals. Music and dance have evolved into folk music and dance, enriching the cultural landscape of Sabah. The rice spirit continues to be respected and implicitly continuously enhances the communities' identity.



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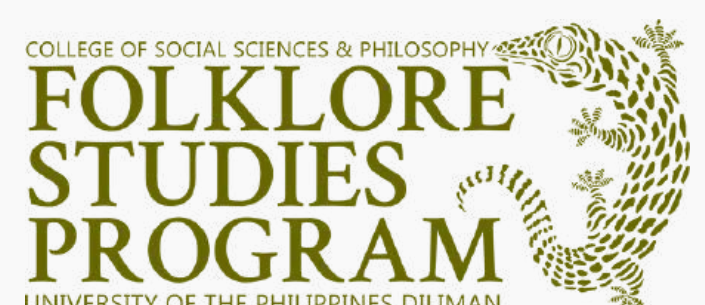
The Ethos of Kapwa and Ginhawa in Understanding Ethical and Gender Relations in Filipino Foodways

Jeanette L. Yasol-Naval

Department of Philosophy, University of the Philippines Diliman

Many scholars have written voluminously about food, but just like the voices of women, the subject has long been sidelined in the discipline of philosophy. Some have argued that despite the extensive pedigree of the scholarship on food, they were brushed off because food production and preparation have been traditionally regarded as women's work, hence may not have their rightful place in what is perceived as a 'male-dominated discipline'. This paper will therefore argue that food is a significant subject of philosophy and bring it further to establish the important role of women in cradling a unique ethic that is anchored on the Filipino concepts of Kapwa and Ginhawa. These concepts will tackle the network of relationships involved in producing, preparing, consuming, and distributing food. What we eat and how we eat, and the configurations of these relationships, are notably defined primarily by women. Specifically, through narratives and discourse analysis, the study will contextualize it within the experiences of Filipino women and explore how through the lens of kapwa and ginhawa they have shaped the development of a distinct ethic in the Philippine ethnic food culture and tradition.

Keywords: *Filipino women, ethos of food, kapwa and ginhawa, gender and foodways*



Mordovian Food Culture as an Aspect of Ethnic Identity Representation

Timofey Piskunov
Lomonosov Moscow State University

The Mordvins are the Finno-Ugric people of the Volga region, consisting of two groups, Moksha and Erzya, combining local specifics and universal trends in food culture. In the work, the author compares the food culture of the inhabitants of the Republic of Mordovia and representatives of the Mordovian community in Moscow. The research is based on field materials collected by the author in 2023–2024 in the Saransk, Kochkurovsky, Lyambirsky districts of Mordovia, as well as in Moscow. The author conducted a polling and interviewing of Mordvins from different regions of Russia.

According to the results of the poll, the majority of respondents noted the importance of national cuisine as part of the people's culture. However, food is not the main factor in self-identification: less than half of the respondents perceive their identity through national cuisine. Language is a marker of ethnicity for almost 90%, and the general historical past is for 69.1%. The respondents noted the existence of analogies between Mordovian and Russian cuisines. The most preferred cuisines of the respondents are Mordovian and Russian. The dishes of these cuisines are associated with homemade healthy food made from local products, as well as with the “taste of childhood”.

Respondents associate the national cuisine of Mordovia with their grandmother's or mother's dishes. In general, taste preferences correspond to the principle of locavorism. Also, Mordovian meals are mainly associated with a festive atmosphere.

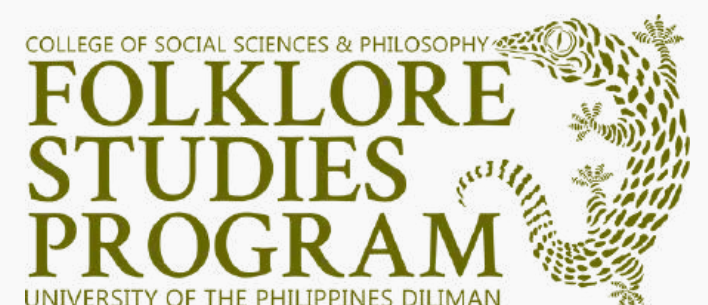
There was no clear difference between Mordovian cuisine and Moksha and Erzya cuisine. For example, the restaurant of national cuisine in Saransk (the capital of Mordovia) does not differ food into Moksha or Erzya. However, for many meals there are different names in both Mordovian languages. It is important that the local culinary traditions include all-Russian and post-Soviet food, which are often cooked for festivals.



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**Kerala's *Nalumani Palaharam*:
A Social Ritual at the Intersection of Tradition and Modernity**

Elizabeth Isaac & TC Nivedita
Christ (Deemed to be University)
Bengaluru, India

The ritual of *nalumani palaharam* is an integral part of the afternoon tea culture of the state of Kerala, India. Literally translated as “four o’clock snacks,” this meal conventionally consists of a range of homemade steamed or fried snacks, both sweet and savoury, served as accompaniments to milk tea. With its roots in India’s colonial past, *nalumani palaharam* can be counted amongst the many Indian versions of the British custom of afternoon tea. Within the space of Malayali households and the trademark *chayakkadas* (tea shops) of the state, this meal transformed into a familial and social ritual, as the daily preparation of these snacks is often a rigorous and time-consuming affair. While the practice of pairing tea with snacks remains an important component of Kerala’s food culture today, its ritualistic features are often abbreviated. This study examines how the tradition of *nalumani palaharam* has evolved in contemporary times, especially with the growing popularity of retail bakeries. Using qualitative media analysis, supplemented by semi-structured interviews of middle-class Malayali households and *chayakkadas*, this paper explores whether the sanctity of the ritual is retained in the wake of the resurgence of the erstwhile European influence. Methodologically grounded in food studies, this study is guided by two research questions: 1) How do contemporary middle-class Malayali households perceive and perform the practice of *nalumani palaharam* compared to past generations? 2) How do social media and modern recipe books inspire and reflect the changes in the *nalumani palaharam* ritual? The critical foundation of the paper is strengthened by concepts such as commensality, culinary hybridity, and materiality of rituals. The study will provide a detailed understanding of how global food trends and local traditions interact and affect each other, adding to the broader discussion on cultural continuity and change in food practices.

Keywords: *nalumani palaharam*, *afternoon tea culture*, *social ritual*,
commensality, *culinary traditions*



Kumain Ka Na Ba? (Have You Eaten?):
**Eliciting Food Narratives of Filipino Domestic
 Helpers in Hong Kong using a Food Card Activity**

Josef Adriel Olindan De Guzman
 The Chinese University of Hong Kong

Many people are often surprised to hear that Filipinos make up the largest ethnic minority in Hong Kong. While large groups of domestic helpers are often visible on Sundays and public holidays, in all other days in the week they are overlooked, despite their importance in Hong Kong's local economy. The same can be said for material aspects of Filipino culture, such as its food. Despite a recent global trend in the popularity of Filipino food, Filipino foodways are still largely overlooked in Hong Kong's multicultural urban foodscape. As part of an ongoing field research on the eating habits and foodways of Filipino domestic helpers in Hong Kong, this paper presents several food narratives shared by Filipino domestic helpers in Hong Kong while playing a storytelling game that involves selecting ingredients on flashcards and sharing recipes and eating experiences. The selected narratives show that Filipino migrants in Hong Kong not only make adjustments to food preparation and consumption as part of their migration journey, but also provide insights on how migration reshapes foodways themselves, as feasts shared among friends are affected by the availability of ingredients and access to culinary infrastructure. This paper details the process of conducting the food card activity and how it can be used as a methodological tool to elicit food narratives.

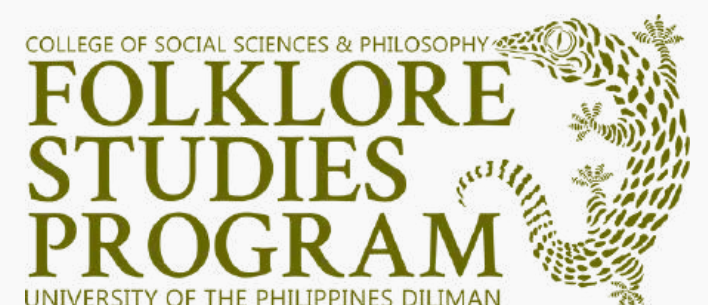
Keywords: *migration, food narratives, Filipinos in Hong Kong, foodways*



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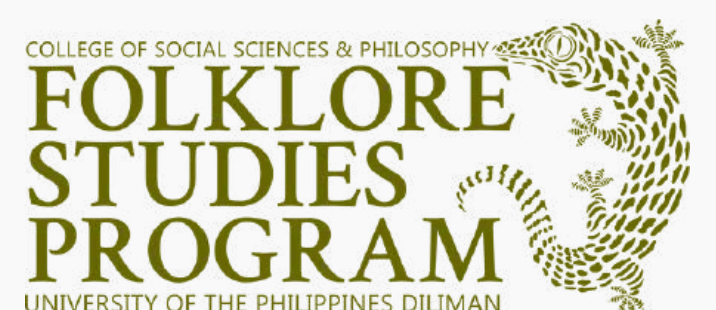
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**Chai and the Immigrant:
Oral History Narratives and the Discourse on
Authenticity**

Navdeep Kaur
Dona Chai LLC.

This study draws from oral history narratives of those individuals of South Asian origins who are directly or indirectly involved in the preparation and selling of chai in the United States of America. To understand the presence of chai, delving into the lives and histories of those who prepare it everyday is significant to reflecting on the drink's strong connections with its South Asian heritage. Memories and feelings of nostalgia associated with the preparation and consumption of the drink are used to fabricate authenticity and question its appropriation as 'chai latte' in coffee shops of the country. The study elaborates on and attempts to problematize the trope of authenticity in food by using the voices of the narrators to reflect on the reshuffling of human experience by the push and pull of capitalism, food consumption under culinary globalization, diaspora, and history.

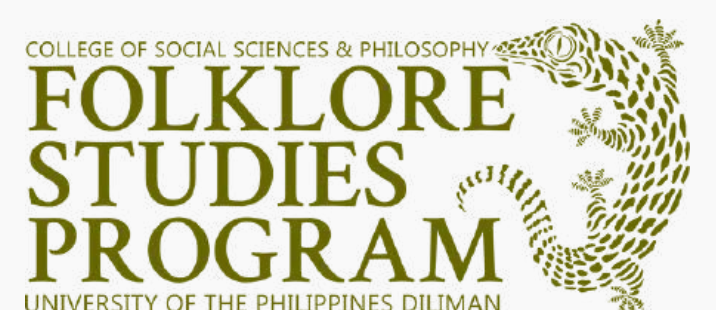


Filipino Food and the Diaspora
in Elaine Castillo's *America Is Not the Heart*

Hazel Ann P. Cesa
University of San Jose-Recoletos

Food is more than just nourishment. In literature, it holds profound symbolic importance. This paper explores the inextricable link between Filipino food and the diasporic Filipino community in the United States. Specifically, it analyzes Elaine Castillo's debut novel, *America Is Not the Heart*, focusing on how Filipino-Americans utilize traditional dishes to grapple with feelings of displacement and navigate cultural identity. The paper explores how the act of preparing, sharing, and longing for Filipino food becomes a revolutionary tool for the novel's characters to connect with their heritage, foster a sense of belonging within the diaspora, and ultimately forge new identities in a globalized world.

Keywords: *Filipino food, cultural identity, diasporic Filipino literature*



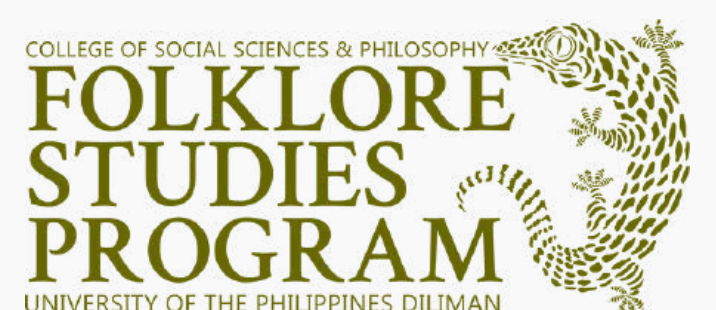
**“Feels Like Home”:
The Linguistic Landscape of Filipino Restaurants in Bangkok, Thailand**

Jayson D. Petras¹ & Martin Julius V. Perez²

¹University of the Philippines Diliman & ²Philippine Embassy in Thailand

This study explores the linguistic landscape of Filipino restaurants in Bangkok, Thailand, investigating how language and other semiotic elements shape a distinctive cultural identity and authentic dining experience. Through detailed analysis of four Filipino restaurants, it investigates the communicative and symbolic functions of signage, the role of language choice in reflecting cultural authenticity, and the strategic use of semiotic resources within the restaurant spaces. The findings highlight the dynamic interplay between Filipino and Thai linguistic elements, the global use of English as a lingua franca, and their combined impact on representation. Furthermore, it explores how restaurant layouts, decor, and ambiance contribute to enhancing customer engagement and fostering a sense of familiarity. This study contributes to the broader field of Linguistic Landscape scholarship by providing insights into the cultural and commercial dynamics of Filipino restaurants in a multicultural urban setting, revealing how these establishments create an environment that resonates with a sense of home.

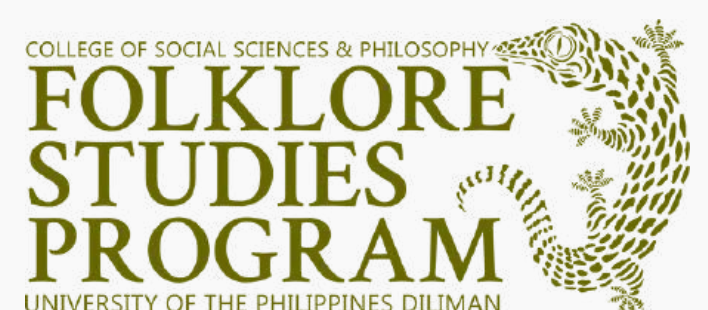
Keywords: *Linguistic Landscape, Filipino Restaurant, Thailand*



Mythological Narratives and Culinary Traditions: A Study of Awadhi Folklore

Neetu Singh
Vidyant Hindi Degree College

This paper would explore the intricate relationship between mythological narratives and culinary traditions within Awadhi folklore, utilizing an anthropological lens to uncover the cultural significance embedded in food practices. The Awadhi region, nestled in the heart of India, boasts a rich tapestry of folklore passed down through generations, intertwining myth and history. Through ethnographic research and textual analysis, this study delves into the mythological underpinnings of Awadhi culinary practices, revealing how stories of gods, goddesses, and legendary figures shape the region's gastronomic heritage. From the epic tales of Ramayana and Mahabharata to local legends of saints and heroes, myths serve as repositories of cultural memory, influencing dietary customs and rituals. The paper would discuss the symbolic meanings associated with specific ingredients, dishes, and culinary techniques, illustrating how food becomes a medium for expressing identity, social status, and religious beliefs in the folk society of awadh. It examines the role of food in rituals, festivals, and everyday life, highlighting its power to foster communal bonds and reinforce cultural values. By examining the intersection of myth, folklore, and cuisine, this study would contribute to a deeper understanding of the complex dynamics between food, culture, and identity in Awadhi society, offering insights into the resilience and adaptability of culinary traditions in an ever-changing world.



**Exploring the Karbi Culinary Heritage of *Chojun*:
A Study on the Ritual Cohesion of Food, Feast, Festival, and Folklore**

Amphu Terangpi
Centre for Folk Culture,
University of Hyderabad

The Karbi is one of the indigenous ethnic groups of northeast India. The majority of the Karbi lives in Karbi Anglong, Assam, and they are agrarian. Karbi cuisine is closely linked to the local geography and environment. The environment shapes their food habits. They are deeply rooted in their indigenous foodways and cultures. The wild edible vegetables, such as melinjo, bamboo shoots, fish, boar, and chicken, are the traditional cuisine of Karbi. *Chojun* literally means ‘eat-drink’; a ritual of *Arnam Kethe* (the Supreme Deity) where the living family members, ancestor spirits, and deities come together in this festival. In this festival, indigenous food is served as a feast to ancestor spirits, deities, and the whole community as a ritual communion by which the Karbi experience the unison of ‘spirit deity’. The ritual reflects culinary practices, festivals, and folklore. The traditional foods such as *hanmi-hanmoi* (melinjo leaves and papaya), *kunchi-kundang*, *horalang* (rice beer), *han’up pen phak-ok* (bamboo shoot with pork), and so on are served in this festival. The *Chojun* festival is observed for three days. This paper will study the traditional food values, food relation to the culture, the method of food preparation and consumption, and how they celebrate the rituals, feasts, festivities, and folklore connected to the Karbi people. And how this festival shapes identity and worldview that connect to food narratives, belief systems, and the holistic way of Karbi life and culture.

Keywords: *Traditional food, culinary heritage, Karbi, festivals, folklore*



**You were the praise of fasting:
The medieval and modern vision of fasting.**

Victoria Legkikh
TUM

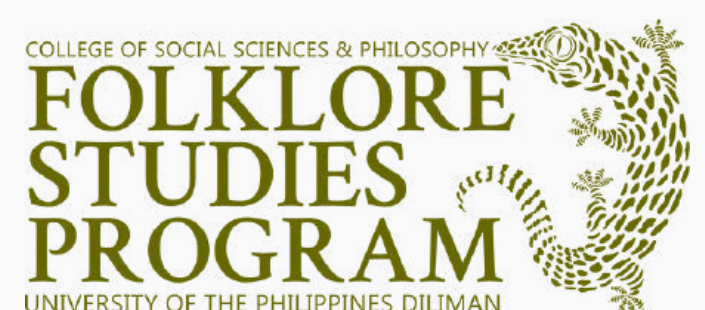
Fasten is an important time for every Christian. Jews already had fasting days and in Gospel we find information that Christ himself spent 40 fasting days in the desert. It is also said that St. John the Baptist ate only locusts and wild honey. Fasten also plays a big role in the life of saints. In the vita of St. Nicholas, it is written that he refused the milk of his mother on Wednesdays and Fridays. The same is to be found in the vita of St. Sergius of Radonezh. Since normally monks already reduced their food very much (according to Cassian bread, vegetables and salted fish as a special festal food), in the vita of saint fathers and hermits it is often said about their relationship with food. Macarius the Great during the Great Lent ate only once a week and Theodosius of Pechery spent in the cave all the time of the Great Lent. For monks fasten is often combined with desert and we can see that fasting is often mentioned in the hagiography devoted to hermits and some monks. It is also actual for East Slavic hagiography. According to the vita St. Sergius of Radonezh ate bread and water and did not eat on Wednesdays and Fridays. St. Euthymios of Suzdal is called “co-fastener of Sergius”. If we analyse hymnography devoted to East Slavic saints we can see that the role of fasten becomes more and more important with time. Saint fathers wrote a lot about fasten, especially the Great Lent, and the main idea is that the fasten is a time to purify our souls. The same one hears in modern churches but very often the main question for modern people is which food exactly one is allowed to eat and what one can prepare with it. According to KP.RU only 17 % of Russian were planning to fasten in 2024 and 37 % were planning to limit somehow their usual food. The paper will analyse what the fasten means for modern person and how it corresponds with classical ideas of fasten.



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Myth-making in Nabua's Bowa-bowaan Festival

Dada Docot

Department of Anthropology,
Purdue University

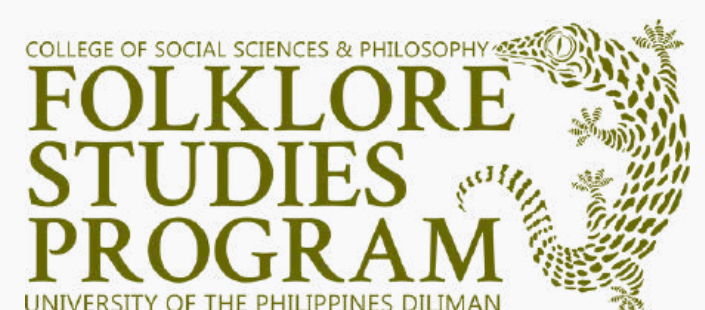
On the 2nd of May every year, a street parade for a festival called "Bowa-bowaan" is held in my hometown Nabua (Philippines). The Bowa-bowaan parade showcases a mélange of local characters: parade participants in blackface to represent the Indigenous Aeta, gay majorettes, beauty queens on floral floats, migrants returning from overseas, local politicians, and contingents of various ages and from various villages dressed in "tropical" wear and, some, in supposedly "ancestral" costumes. The residents of Nabua commonly say that the town's name descends from the word "mabowa" (from "bowa" - coconut embryo, which takes on the meaning of many bowa with the prefix ma-). The bowa is an edible marble-sized and pearl-like sprout that can be found inside a mature coconut fruit. Dancers in the street parade carry bamboo sticks with a replica of the bowa attached to the top, while mobile floats carry larger-than-life reproductions of the bowa. There is an alternative origin story for the town's name though. Nabua residents would jokingly say that perhaps the name descends from the word "nabobowa," which literally means "going crazy." In this presentation, I look at the entanglement of food and ritual in the process of myth-making in a rural agricultural town. What is at stake in the town's deployment of the bowa as a central image in its annual festival?



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The Ilocano Ritual of Atang in Alcala, Cagayan: The Cultural Symbols of Diniket, Itlog, Arak/Basi and Tabako as Recognition of Presence

Benjamin Ambros King G. Sumabat & Latrell Andrei M. Felix
University of the Philippines – Diliman

The ritual of “Atang” claims to communicate the living and the dead. The Ilocano ritual of Atang has persisted since the precolonial times which can be observed through the differences of purpose such as the inclusion of the favorite food of the departed family member if it is used to appease or to recognize the presence of a spirit of a family member. Yet there are only limited studies conducted to further understand the rituals of Atang beyond the facade of the connection between the living and the dead. In using the symbolic approach, this paper unpacks the cultural symbols of four ingredients used in Atang rituals in Alcala, Cagayan, which has a distinct interpretation compared to the Atang rituals practiced in the Ilocos Region, including those of Latin American countries and Asian countries. The Ilocano people in Alcala, Cagayan, use the main ingredients of the Atang which are Diniket, Arak/Basi, Itlog, and Tabako, present in all versions of the Atang ritual. (1) *Diniket* or glutinous rice to ask the spirits and goddesses to keep the family intact, (2) *Itlog* or hard boiled chicken eggs to remove any bad omens and curses that may have been in the family or curse upon by mangkakadet or witch or if they have been punished by the goddesses, (3) *Arak/Basi* or sugarcane alcohol to recognize the cultural influence of sugarcane plantation in the Ilokano heritage, and (4) the *Tabako* to also trace the historical and cultural implications of Tobacco plantation in Cagayan in the arrival of the Spanish Galleon. These four main ingredients of Atang can be categorized and interpreted into two categories, the Diniket and Itlog as symbols of appeasement and request for the spirits and the Arak/Basi and Tabako as cultural and historical symbols of the Ilocano heritage.

Keywords: *Atang rituals; Alcala, Cagayan; Cultural Symbols*

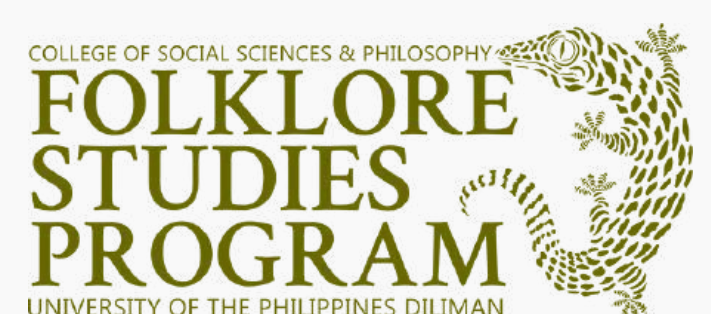


Free-flowing food:
Food as facilitator of *baysanan*, a community festivity in Batangas

Madilene B. Landicho & Jem R. Javier
 University of the Philippines – Diliman

In this paper, we present the activities surrounding *kasalan* ('wedding') or *baysanan*, one of the largest festivities in many communities in Batangas, a province in southern Luzon, celebrating the union of the bride and the groom and, by extension, the consequent union of their families. The term *baysanan*, used in place of *kasalan*, gives emphasis to *baysan*, a kinship term that refers to the relationship between the respective parents of the marrying pair. One day before the wedding ceremony, the couple visits the household of their principal sponsors and perform the *sabit* (lit. 'to hang something') of the pig thigh along with other gifts, solidifying the role that the latter will play in the life of the latter. As the staple food offered to community members taking part in the celebration, the pig takes an important place in *baysanan*. During the occasion, various dishes made of pork are prepared, such as *binutuhan* (cooked using the bony parts of the pig) and *laman* (lit. 'muscles'). *Rekado* or *sahog* ('additional ingredients') and seasoning are added, the amount of which implies the complexity of the recipe, reflecting how special the dish is. The feet and legs of the pig are given as gifts to the cooks. The number of attendees may indicate how big the families of the bride and groom are, as well as the relationship that they have established with other members of the community. Towards the end of the event, those who will attend the celebration will gift the couple with a *sabog*, or any amount of money, in addition to the principal sponsors who are expected to give more substantial *sabog*. The money that will be raised will then be used by the newly wed couple as funds for starting their own family. For the members of the communities in Batangas, food is an essential part in celebrations such as the *baysanan*. This paper then illustrates how food, especially that which is shared by members of the community, takes a central role in facilitating community events and in celebrating the passage from one lifestage to another of community members.

Keywords: *food and festivities, ethnography, Batangas, local practices*

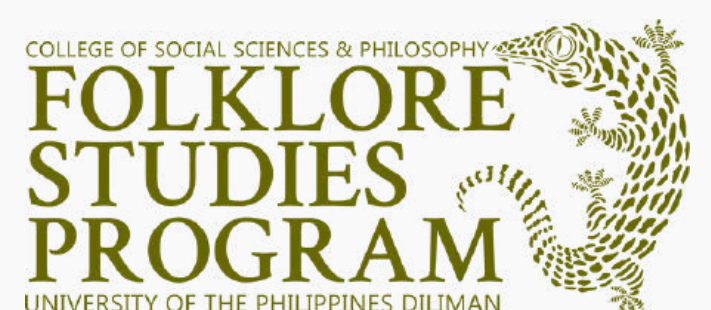


Getting to Know the Pancit Habhab of Lucban, Quezon

Rosanne Nicollette M. Eleazar
University of the Philippines – Diliman

Pancit habhab is only one of two noodle dishes in the country that is eaten by placing the noodles on a banana leaf and then shoving the noodles into the mouth. The dish, created by husband and wife tandem Clemente Valdez Mabalot of Pangasinan and Petra Salvanera Bebida of Lucban in the early 19th century, started from humble and practical beginnings, a true street food. This study will document the story of the pancit habhab as it is an Intangible Cultural Heritage of Lucban, Quezon; furthermore, this study will identify the ingredients, cooking methods and consumption habits of this dish. It is important to document the pancit habhab as there is very limited literature regarding the history of this dish. It is beneficial to preserve the history of the pancit habhab as the older generations have passed younger and future generations would have a glimpse of early 19th century life through beginnings of this iconic dish. This study will determine the elements that make pancit habhab. Triangulation via document analysis, interviews and participant observation will be used for this qualitative study. These methods will be used to validate and corroborate the cooking methods, ingredients and consumption habits that characterize pancit habhab. Results of the study may be used for culinary mapping.

Keywords: *pancit habhab, Lucban, Quezon, culinary mapping, street food*



Pamagburo as a Presentation of Kapampangan Identity:
A Preliminary Visual Ethnography of Pamagburo in Candaba and Angeles City

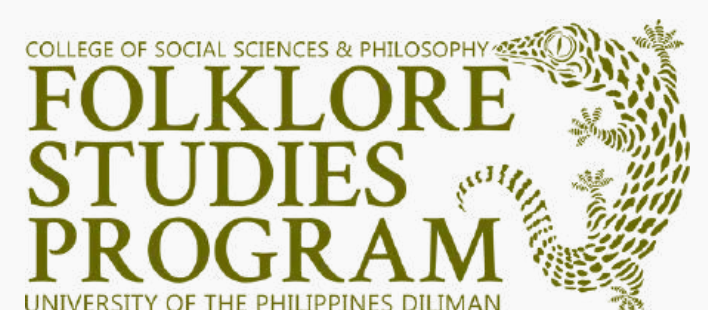
Lance Romulus S. Dayrit, Khristen T. Quiambao, & Mark Andy Pedere
University of the Philippines - Diliman

This study aims to revisit and analyze the art of *Pamagburo*, a fermentation practice in Pampanga. Renowned for its rich *pamana ning pamangan* or culinary heritage, Pampanga features diverse *pagbuburo* methods that vary by town and by the specific foods being fermented. This study focuses on the local variations of Pamagburo observed in selected markets in Candaba and Angeles City, specifically examining the practices related to burong asan (fermented fish), burong paro o balo-balo (fermented shrimp), and burong babi (fermented pork). Employing visual ethnography, the study captures and analyzes the intricacies of production, consumption, and distribution of these fermented foods, linking them to the concept of "food voice," which reflects issues of identity and collective consciousness among practitioners in Candaba and Angeles City.

The analysis is structured around three key areas: First, it explores the discourse of food through the lens of "food voice" in relation to identity and collective memory within the local community. Second, it contextualizes this discourse by applying it to the described and documented fermentation practices in Candaba and Angeles City. And third, it investigates the process of *pamagburo* among the Kapampangan in the context of their expression of identity.

The ethnography reveals that Pamagburo serves not only as a preservation technique but also as an act of asserting and showcasing collective identity. This practice embodies the historical and cultural significance of Kapampangan heritage, even amid the rapid emergence of diverse contemporary culinary methods.

Keywords: *Pamagburo, Kapampangan cuisine, visual ethnography, food voice*



Philippine festive food and Austronesian ritual pyramid

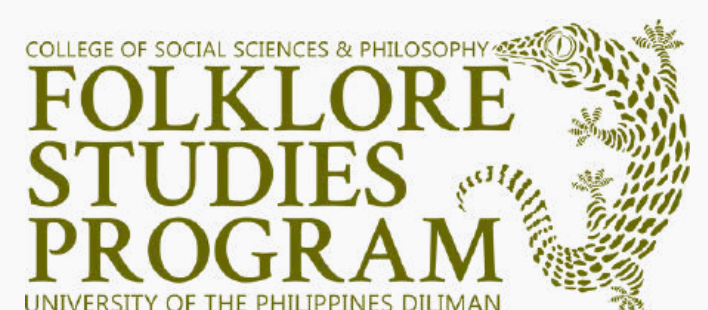
Maria V. Stanyukovich

Peter the Great Museum of Anthropology
and Ethnography (Kunstkamera) RAS

Prestige and abundance are the key concepts of festive food worldwide. Prestigious consumption usually requires the abundance of meat and the presence of rare expensive foreign foods on the table. Philippine holiday food is not an exception. It comprises dishes attributed to be of Mexican, Spanish, Chinese and other origins, but are mostly believed to inherit Spanish colonial legacy. Its main symbols are meat dishes bearing Spanish names: *litson*, a roasted pig (from Sp. *lechón*, suckling piglet), and roasted chicken *adobong manok* (from Sp. *adobar*, marinate). Closer look into alimentary history of the archipelago, though, shows that local roots in festive consumption are much stronger. The paper gives a brief overview of the Philippine alimentary history, linking the present-day festive food of the archipelago with an ancient Austronesian ritual pyramid. Ancient Austronesians were agriculturalist, their staple food was vegetarian, with rare protein additions resulting from fishing and hunting. Domestic animals were kept mostly for ritual purposes. The basic level of Austronesian ritual pyramid required rice beer and betel chew components as offerings. More serious cases required blood offerings to gods and spirits: sacrifice of a chicken, pig, water buffalo. The human community enjoyed feasting on the flesh of the offering. The adoption of Christianity has abolished sacrificial practices for the majority of Philippine population. Ancient community rituals were replaced by fiestas based on church calendar. Meat consumption retained its prestige, but meat dishes were now associated with new practices, attained foreign (Spanish) names and were now perceived as cultural borrowings. The process of revival of *Lutong Pinoy* and its growing popularity brings back ancient local festive dishes and culinary practices that appear to have deep local roots, much in common with other South-East Asian alimentary traditions.



The Ritual Year Working Group

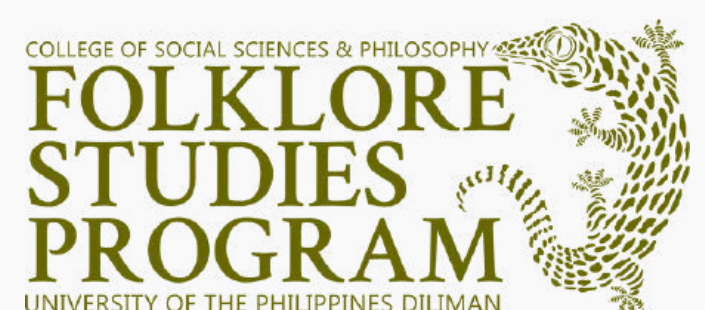


Dining with the Dead:
**Atang as a sacred sustenance and ritual of remembrance
 among Ilocanos**

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Among the Ilocanos in the northeast Philippines, *pannacatay* or death is not a mere solitary note of exhalation into nothingness; it is both the dramatic metamorphosis from one embodied state of being to another and an extended journey toward fulfillment. This arduous process of transformation and path to ancestralhood among Ilocano souls is what makes *pannacatay* a lengthy and difficult process both for the dead and the bereaved mourners. But for the *kararua* to achieve eternal completeness necessitates substantial work from the living. This paper therefore explores the ritualized practice of *panag-atang* among Ilocanos and how it serves to facilitate the mourning of the living along with the deceased's transition to the afterlife by providing nourishment to the *kararua* (soul) on its journey. As such ceremonial offering is greatly tied to Ilocano cosmology and identity, the subject of *panag-atang*, which remains as a generally underrepresented in anthropological literature, may shed light on the Ilocanos' elaborate mourning process and understanding of what constitutes the afterlife. Drawing upon in-depth storytelling sessions and participant observation, this anthropological endeavor interrogates how the *panag-atang* acts as a cultural mechanism for establishing boundaries between the living and the dead; on how the *atang* (food offering) becomes much more than sustenance, evolving into a symbolic currency that not only nourishes but also serves as a conduit for the establishment and reinforcement of social ties with the *kararua* of the departed. It also delves on the centrality of *diket* or glutinous rice in the Ilocanos' ritual of *panag-atang*, which has been found to be attributed to its symbolic significance to reinforce commensality and kinship. This ultimately redefines *panag-atang*, from beyond being a culinary display of syncretic appeasement into a beyond-human, social tradition acting as a cultural repository of personal histories and relational ties among the Ilocanos.

Keywords: *atang*, *Ilocano ritual*, *death*, *food offering*, *remembrance*



**Food of the Souls:
The Relevance of Food Offering (Atang) to the Customary Legal Rules (Adat)
and Spiritual Beliefs of Hanunuo Mangyan in Mindoro**

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FAITH Colleges

Offering food to the deceased is a customary practice among Filipinos. During the burial process and after the deceased is buried, food items are placed on the coffin lid or burial site. Usually, the food served is the deceased's favorite. This folkloric tradition of offering food to the deceased is believed to have the power to bring "Peace" to them, ensuring that they remain undisturbed. Certain Filipinos in various regions of the Philippines, particularly those in the north, serve food to the deceased as they thought the offerings would be consumed by the departed during the long journey to heaven after 40 days. The "Hanunuo Mangyan" of Mindoro Island is one of the indigenous groups who believe that offering food to the deceased is necessary. Also, they have a unique belief about the practice of food offering to the deceased (atang). While the majority of the Filipinos think it brings peace to the deceased, the Hanunuo believe this practice will bring peace to their god and guardian spirit "Kalag". They believe that if they do not make these offerings, Kalag will bring plague to them. The failure of offering will also lead to their defiance of the Adat, the group's enforced legal laws that grant leaders the authority to punish non-compliance. The presence of this practice is evident in their process of giving life to the dead or "Pangutkutan". The purpose of this paper is to understand, analyze, and differentiate the relevance of Atang among burial practices of the Filipinos, especially of the practice of Hanunuo Mangyan. This paper will also explain and explore this folkloric tradition and its relevance to the folkloric Christianity and acculturation in the Philippines.

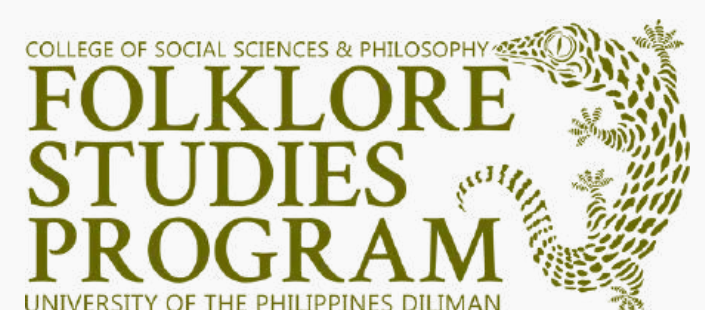
Keywords: *Folklore, Folk Christianity, Acculturation, Spiritism, Food Offering*



The Bagung Ritual of San Roque, Northern Samar

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Visayas State University

Bagung or *Amorphophallus* sp. is a root crop of social and religious significance in San Roque, Northern Samar. The plant grows in wild form in the Philippines and other south-east Asian countries, but it is widely cultivated in this part of the country. While it is classified as a famine food plant in Southern Ethiopia, bagung is prominently associated with the Christmas season – a season of abundance – in San Roque, a coastal town 29 kilometers away from Catarman, the capital of Northern Samar. In fact, it is famous as a Christmas delicacy within the province of Northern Samar. Going by Spanish sources, research literature indicates that bagung has been cultivated in Samar since the 1600s with attendant beliefs and rituals (Alcina, 1668). This study documents bagung farming and analyzes folk practices, with their attendant beliefs and rituals. Ethnographic observations and interviews were conducted among farmers and townsfolk. Results of the study will have implications on cultural education and cultural policy formulation.

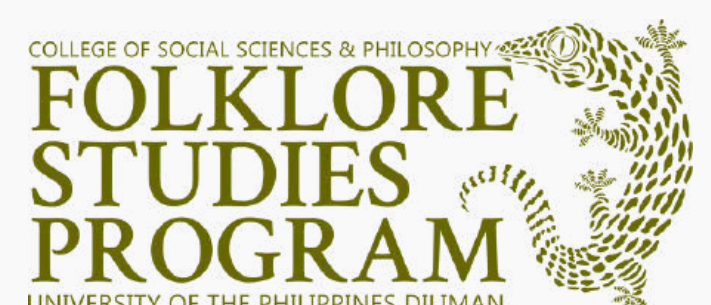


Food Festivals in Europe as Indicators of Quality of Life

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Using mainly ethnographic, sociological and historical methods, we have been interested for several years in local festivals celebrating local food products, which represent a set of several thousand festive events in Europe. We noted that these festivals, unlike the agrarian rituals of the traditional calendar, were often recently created festivals, appearing at the end of the 20th century in a neo-rural context. We were able to identify different types of festivals: some are more interested in promoting the tourist economy and others in asserting localized cultural identities. We would first like to present some cases of festivals and the particular relationships with the local products that they maintain. To do this, we will use French examples (the green olive festival of Mouriès, the chickpea festival of Montaren, the lemon festival of Menton) and we will compare them to examples of festivals from other European countries. From an anthropological perspective, we will shed light on the meaning and functions of these festivals in contemporary societies. We will show in particular how they embody a festive conception of ecology and thus respond to fears concerning transformations in the relationship with the environment. We also suggest that local food products festivals constitute indicators for analyzing local perceptions of the notion of quality of life. We will finally see that in anthropological terms, the notion of quality of life cannot be defined objectively, but must necessarily take into consideration vernacular conceptions of nature, the values locally attributed to food, and indigenous cosmologies.

Keywords: *food festivals, rituals, quality of life, Europe, anthropology*

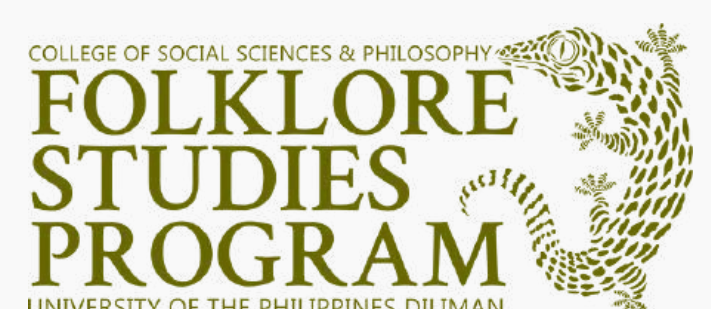


Organizing Festivals in a Shinto Shrine in Japan: Focusing on the Networks Beyond Kinship and Relatedness

Ms Archna Sharma

This study examines how a Shinto shrine created a network through personal ties to substitute the role of the local community in festivals. Most of the shrines conduct festivals with the help of their local community (Bestor, 1989; Robertson, 1987; Hardacre, 2017). While a local community is generally imagined as a spatially proximate, homogeneous group, it would be common in Japanese to use the term ‘*en*’ when we talk about community, such as *ketsuen* (blood-related) and *chien* (geographically-related). *Ketsuen* is close to the Euro-American concept of “blood”, which underlies the kinship study (Schneider 1984). Criticizing the seeming naturalness of “blood”, Carsten (1995) puts forward the concept of relatedness and claims that the relationship is sustained through everyday practices like sharing meals. Takatani and Numazaki (2012) expand Carsten’s concept of relatedness and explore the relationships outside the sphere of kinship, locality, and workplace. However, along with social changes the form of community has also changed and traditional community which was based mostly on primary relations such as kinship and spatial relations has weakened. Consequently, in many depopulated suburbs, networks of people who share common economic interests have replaced the local community. In “*The urban black community as network*”, Oliver (1988) postulates “By viewing community in network terms, we can examine the personal, organizational, interorganizational levels (e.g., Turk 1970) that vary in ways in which these communities are organized” (1988, p.640). In the case of this shrine multiple networks of interpersonal ties have been created to sustain the shrine. This paper describes how the shrine connects people of different social worlds and concludes that more than kin and relative outsiders help to conduct festivals in the shrine. Moreover, stresses that sharing meals and enjoyable time in festivals make these networks strong as a community.

Keywords: *Shinto Shrine, Festivals, Feasts, Community, Network*

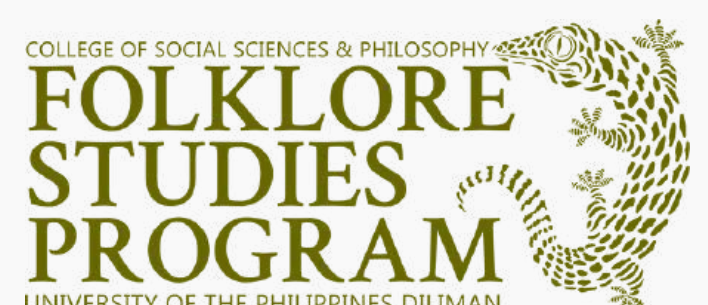


Flavors of Aliwan: Dancing with “Food” in a National Festival

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West Visayas State University

This interdisciplinary research delves into the performances of 14 contingents that participated in Aliwan Fiesta 2024, focusing specifically on the utilization of food props in the Aliwan Street Dance competition. Despite emerging scholarship on dance festivals in the Philippines, comprehensive studies on the integration of food and its significance in local dance performances remain scarce. This study seeks to bridge this gap by exploring how food props may express a community's cultural identity and way of life, while also complicating its contribution to the contextualization of local dance festivities. Employing visual research methods, choreographic analysis, and critical discourse analysis, this research delves into the nuanced meanings of food in performance. It examines its incorporation within choreographic compositions and its role as a prop in dance productions. Beyond its intrinsic cultural and tourism-related connections, the selection, presence, and manipulation of food in street dance competitions may enhance, extend, and complicate the viewer's sensory experience, imbue symbolic meanings, and reflect the choreographer's artistic intent in utilizing its visual, physical, and representational properties. By scrutinizing the presence, circulation, and manipulation of food in dance performances, this study proposes a framework for utilizing props in dance festivals that considers food's relationship to the body, dance, and storytelling. It argues that foregrounding local food as a dynamically engaged prop in dance festivals may not only amplify expressive culture and portray community lifeways, but also challenge the aesthetic and embodied narratives conveyed through dance. Moreover, it prompts critical dialogue on the role of food props in performance and as performance.

Keywords: *choreography; dance festival; food as props; performance; tourism*



**Rice, Rain and Rituals:
Understanding Social History of Pre-Modern Assam (India)
through Food, Festivities, & Folklore**

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The pre-modern world whether the climate was sub-boreal, temperate, or tropical, essentially relied on a single staple full of carbohydrates which could be easily produced in bulks. For all of monsoonal Asia, rice became that 'single showstopper', earning its label as a sustainable staple. Geographically and climatically, as a part of the southern stretch of Asia, in Assam (located in the eastern Himalayan foothills) too, rice became the dominant staple by the sixteenth century favoured by long monsoon showers. With an annual rainfall measurement of 100 to 400 centimeter for about eight months in a year (April-October), three primary rice varieties— *ahu* (dry rice), *bao*, and *sali* (long-maturing wet rice) became instrumental in transforming Assam into a rice zone at this time. Especially the wet rice variety *sali* (harvested in the winter) became the 'protagonist' of its socio-historical narratives popularised by the pre-modern royal house from the Tai-Shan branch (the Ahoms). In sync with these developments, by November-December (*Aghun*), the harvesting of *sali* and *bao* came to be celebrated as *maagh bihu*, a seasonal folk practice which depicted complex emotions featuring exquisite delicacies, festivities, and performative art forms. This joyous festivity took place as a ritual of eating newly harvested wet rice embedded in social meanings. In cultural imaginations as folktales, even the non-humans (tiger and a crab) celebrated the post-monsoon feasting festival (*na-khowa*), after their own harvest (rice). The cultural and religious practices in connection with rice fields and harvest like *roa-gara puja*, *lokhi dak:gosor pana*, *dhan-kaata puja*, *naya-khowa puja* were also initiated for collective well being and festivity. Considering these nuanced narratives, this paper proposes to examine rice as an agency for critically understanding the social history of eastern Himalayan foothills, focusing on pre-modern Assam.

Keywords: *Rice, Rain, Rituals, Food, Folklore, Assam*

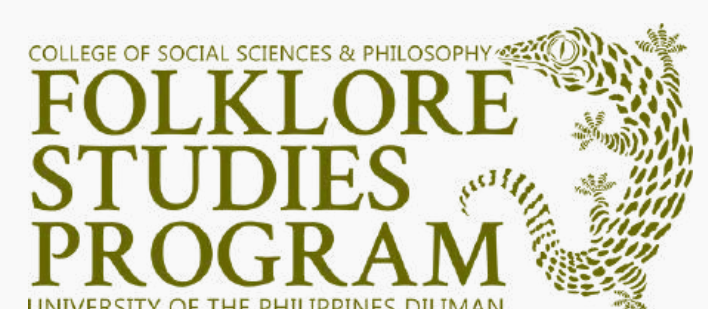


All Rice: Tracing the Origins of the Names of Select Philippine Rice Varieties

Divine Angeli P. Endriga, Noah DU Cruz, & John Michael Vincent S. de Pano
University of the Philippines - Diliman

Bellwood (2006) posits that agriculture, which includes rice cultivation, played a pivotal role in the rapid and widespread Austronesian expansion. Over time, rice has evolved into a staple food in the Philippines, regularly gracing our tables, whether during ordinary days or celebratory occasions. In 2016, the average annual consumption per capita stood at 109.88 kilograms (Philippine Rice Research Institute, n.d.). Several rice varieties are sold in the markets known by names such as Sinandomeng, Dinorado, Jasmin, Super Angelica, Laon, etc. But while most Filipinos consume rice, not everyone knows why these varieties are named as such and where they are sourced from. This study primarily seeks to survey the diverse varieties of rice available in the markets, with a specific focus on white rice sold in local markets; to delve into the etymology of these varieties, encompassing both folk and scholarly interpretations; and to examine the food landscape and supply chain by analyzing the origins and sources of supply based on the nomenclature of these rice varieties. By understanding the provenance and pathways of our food, we gain deeper insight into the country's food landscape, become less detached from the food we consume, and be cognizant of the cultural and ecological significance of rice in our diets.

Keywords: *rice, rice varieties, rice etymology*



**‘Reconstructing Social Memory’:
Tracing the Evolution in the Use of Food in Kodibersoru—
A Ritual of the Kurumbas of Kerala, India**

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Food, from preparation to consumption, includes numerous social and cultural signifiers. It has reflected in food being responsible for numerous societal processes such as economic-political and symbolic value creation as well as the social creation of memories. By engaging with food as repositories of memory, it can be used to create templates of change. (Bharathan, 2015) (Mini, 2015) (Mintz & Du Bois, 2002) (Dusselier, 2009).

Feeding people according to their traditions is critical to indigenous sovereignty (Ricart, 2020). One instance where this can be readily observed is in ritual practices. However, various external factors have enforced changes in these practices.

In this light, the researcher aims to understand and trace how food usage has evolved in the ritual Kodibersoru and how it impacts the social memory of the community. The researcher leverages insights from conversations with community members and field observations. The researcher attended the ritual performed on March 27, 2023, at the tribal hamlet called Thazhe Bhoothayar of Attappady area in Palakkad district in Kerala, India.

Kodibersoru is a ritual related to the first pregnancy of a woman belonging to the Kurumba tribal community. It is conducted during the seventh or eighth month of pregnancy. Food is first served to the expecting parents on a banana leaf during this ritual. The couples were served chama kanji and country chicken curry earlier. However, they are now served rice and country chicken curry. The feast associated with the ritual has also undergone changes. This transformation in the use of food in the ritual practice results from numerous factors thrust upon the community through external actors. The reasons include, but are not limited to, climate change, increased interactions with wild animals, changes in the community's food habits, economic constraints, etc.

Keywords: ritual practices, community, food, memory





Pabalat

The Art of Making Pastillas Wrappers

Naty Ocampo-Castro

Pabalat is a form of papercutting from the province of Bulacan, Philippines. This intricate craft uses papel de japon (Japanese paper or rice paper) to create elaborate designs for pastillas wrappers, which are often laminated as bookmarks. Prominent practitioners of this craft include San Miguel, Bulacan residents Nanay Luz Ocampo and her daughter, Natty Ocampo-Castro.

The exact origins of pabalat in the Philippines are undocumented. However, Nanay Luz and local historians suggest it may have been influenced by Chinese papercutting traditions brought by Chinese merchants. Others propose it could be an offshoot of Mexico's papel picado, introduced through the Manila-Acapulco Galleon Trade.

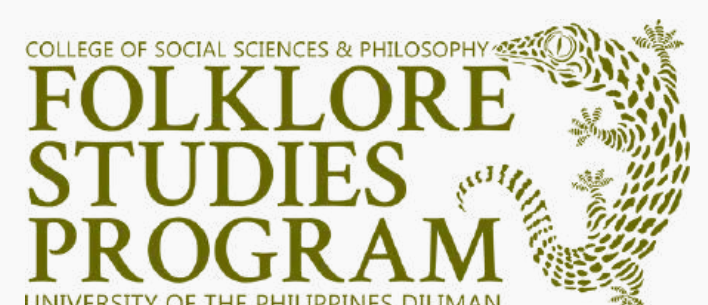
Variations in pabalat-making exist across Bulacan. In San Miguel, a stencil is typically used to trace patterns onto the paper, while in Malolos, artisans prefer freehand techniques, crafting designs spontaneously without stencils.



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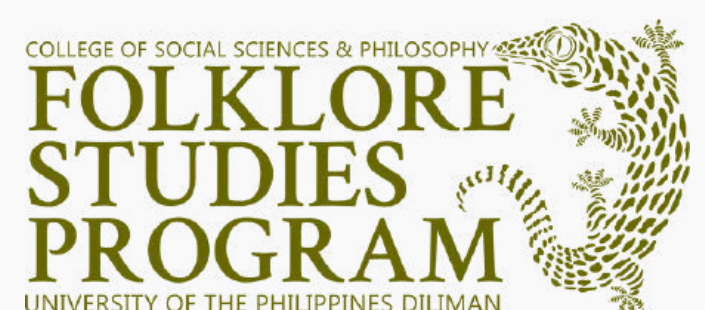


Mayumok, Marugi-rugi, Matibay sa Uran:
Farmers' Memories and Preferred Characteristics of Past and Present Rice Cultivars in Albay

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 Central Bicol State University of Agriculture,
 Pili Campus

Rice has long been an integral part of the Filipino diet. The roughly 4,000 native and farmer-bred rice varieties that was said to be available in the Philippines before the onset of the Green Revolution is both a reflection of the diversity of both the preferences of our ancestors and the environments that their cultivars adapted to. This paper, which is part of a broader study on the reintroduction of traditional rice in Albay by a disaster risk non-governmental organization (Tarabang para sa Bikol - TABI), details the physical descriptions, unique traits, and tastes of various types of rice recalled by long-time Albayeno farmers as well as the reasons behind the current introduced local varieties that are preferred by farmer-cooperators of TABI. Beyond the documentation of these past and present local grains, this research reveals how aspects of our local knowledge and living food heritage has been eroded by the food crop uniformity and productivism of "modern agriculture" that is being promoted by both big business and our national government. Moreover, this work seeks to reacquaint Albayenos with particular aspects of their biological heritage, while also promoting the reintroduction of local farmer and scientist-bred rice that are suitable to people's planting environments and partialities.

Keywords: *living heritage, local knowledge, traditional rice, Albay*



PAGYAWYAW:
**The Agta Tabangnon's Traditional Detoxification
 Practice for Namu (*Dioscorea hispida dennts*) in Buhi, Camarines Sur, Philippines**

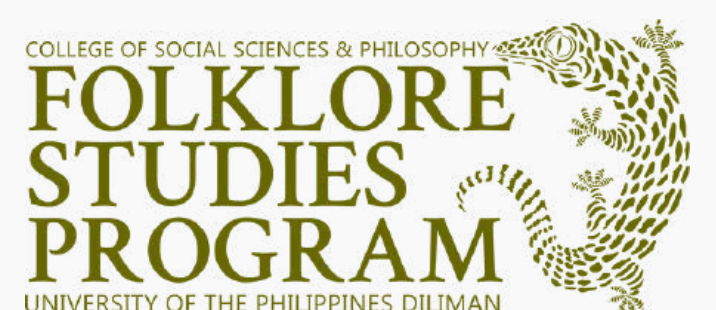
Elbert O. Baeta
 Center for Rinconada Culture and the Arts

This study investigates the traditional detoxification practice known as Pagyawyaw utilized by the Agta Tabangnon community in Buhi, Camarines Sur, Philippines, for processing Namu (*Dioscorea hispida* Dennst). *Dioscorea hispida* is a type of root crop that contains toxic compounds that necessitate careful and specific preparation methods to render it safe for animal and human consumption. Through ethnographic research, including interviews and participant observation, the study documents the detailed steps of Pagyawyaw, highlighting its cultural significance and the indigenous knowledge embedded in this practice. The findings reveal a unique method for determining the toxicity of Namu. This method is done by dropping a small amount of namo extract to the eyes; if the extract irritates the eye, it indicates that further soaking and washing is needed. On the contrary, if the extract no longer irritates the eye, the namo is now ready for consumption. This traditional knowledge not only contributes to the community's food security but also offers insights into sustainable practices and the potential for broader applications in food science and toxicology. This study also underscores the Rinconada concept of agimadmad (consciousness) as revealed in the legend of Namu recounted by the Agta Tabangnon community members.

Keywords: *Pagyawyaw, namo, agimadmad, food security, folklore*



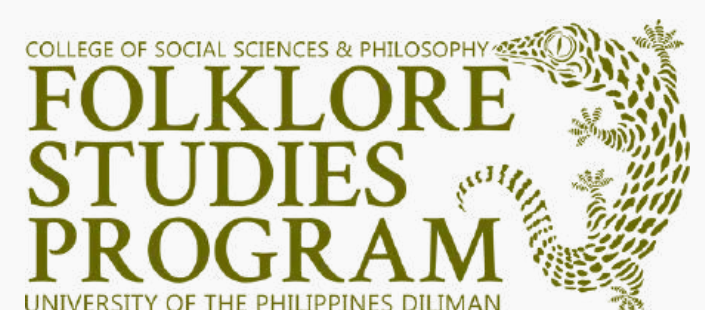
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Agriculture Related Saints in Lithuanian Culture: Past and Present

Skaidrė Urbonienė
Lithuanian Culture Research Institute

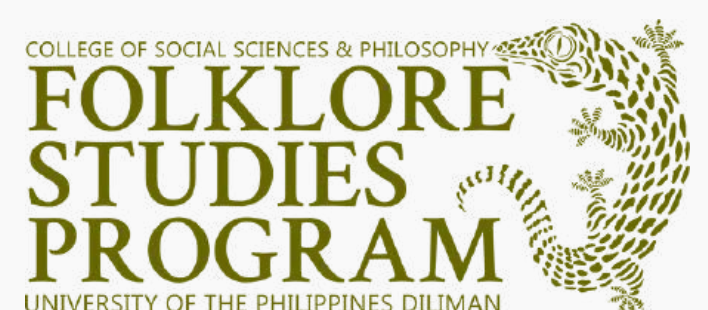
Lithuania is an agrarian country, where agriculture was the backbone of the economy and the means of survival and livelihood for a large part of the population until the mid-20th century. The quality of life of entire families and communities depended on good harvests and sound livestock. This is why festivals and deities related to agriculture, harvests and livestock breeding have been important in traditional Lithuanian culture since ancient times. With the advent of Christianity, the functions of many deities were taken over by Christian saints. A particularly important saint in Lithuania was St. George, the patron of livestock and farmers, and his feast. St. Isidore was considered to be the patron of crops and harvests, but his feast day was not as distinctive as that of St. George. In my presentation, I will discuss the concept and significance of these two saints in traditional culture, the functions attributed to them, the magic, beliefs, rituals associated with these saints and the powers attributed to them to protect harvests and livestock from pests, natural disasters, etc. I will also compare these two festivals and their rituals. The presentation will consider why one feast was significant in the peasant calendar and the other was not, even though both saints were revered as the patron saints of farmers, ploughmen, crops and livestock. Agriculture today continues to play an important role in the economy of Lithuania. Although traditional rural lifestyles have almost completely disappeared, and the saints and festivals associated with agriculture, food production are no longer relevant. But there are some initiatives to revive agricultural festivals. In this presentation, I will show how important St. George feast remain to this day, how much of it today retains traditional elements, and how much of it is, in the words of Eric Hobsbawm, 'invented tradition'.



Feasts of the Outcasts: Feeding the Hungry and Homeless on Thanksgiving Day

James Deutsch
Smithsonian Center for Folklife and Cultural Heritage

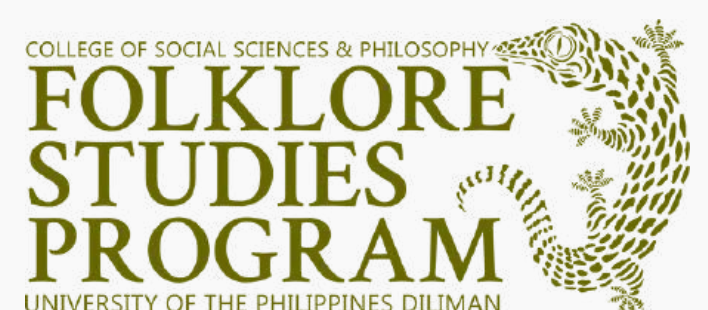
Many people in the United States associate the annual Thanksgiving Day holiday in November with feasting on an abundance of food—typically roast turkey, stuffing, cranberry relish, various vegetables, and pumpkin pie. The preparation and consumption of the Thanksgiving meal connects historically to “giving thanks” for a successful fall harvest, but contemporary rituals focus more on bringing family and friends together not only for a Thanksgiving feast, but also to watch college and professional sports (football, basketball, and hockey) on television. Today, those who are less fortunate—particularly the hungry and homeless—may occasionally find a generous church or food kitchen willing to help. However, there were many more public options throughout the early 20th century, particularly in America’s urban areas where homeless people gathered. For instance, exactly 100 years ago, Chicago-area activists organized a free Thanksgiving dinner, known as “Feast of the Outcasts,” to which they invited “tramps, bums, hoboos, dope fiends, reformed bootleggers, down and outers, and all who have no money, no friends, and no hope.” This paper will explore the customs and rituals associated with feeding the hungry and homeless on Thanksgiving Day, particularly in three cities during the early 20th century. Even more generous than Chicago was Denver, where restaurateur Andrew McVittie—remembering how he had been hungry and homeless himself in 1907—offered free Thanksgiving meals for more than 4,000 “down and outers” throughout the 1930s.² A third location is Washington, D.C., where mission workers maintained the custom feeding “men of many nationalities and varying characteristics, but all bearing the ‘down-and-almost-out stamp’ . . . for many years.” Potential sources include not only newspaper and magazine accounts (such as those cited here), but also manuscript materials associated with some of those who produced and arranged the feasts.



The banquets to establish family connections:
In the case of *naorai*, in Akita City, Japan

Yuheng Huo
Tohoku University

This paper addresses a subject of the function of *dozoku* banquets in rural areas of Japan. The banquet called *naorai* is a village banquet, but at the same time usually seen as the last part of a religious ritual. In previous studies, *dozoku* has often been portrayed as a kind of economic organization with common labor. Moreover, they tend to advocate the existence of *dozoku*'s lineage order in rituals and banquets. However, in contemporary Japan, *dozoku* are more like a group of loosely connected relation who live closely together. Even though after the loss of economic connections and strict lineage order, the rituals and banquets of *dozoku* have been remained. And *dozoku* rituals and banquets have not much to do with lineage order anymore. *Naorai* of the past is a space where the lineage order of the *dozoku* is reproduced. Now *naorai* has lost that function. According to this research, *naorai*, which appears to be purely intended to enhance relationships, actually has three functions. First, *naorai* satisfies *dozokus* religious needs and connection with ancestors. Second, *naorai* connects each family member in the *dozoku*. Finally, because of the *dozoku* Common Cemetery, everyone in *dozoku* will be buried in the same cemetery. *Naorai* is actually an emotional preparation for entering the same cemetery in the future. By eating the same food in the same space, *dozoku* members sense of belonging is enhanced. In the Tohoku region of Japan, where the population decreasing is very serious, this kind of banquet with multiple functions is undoubtedly an approach for people to seek connections with others.

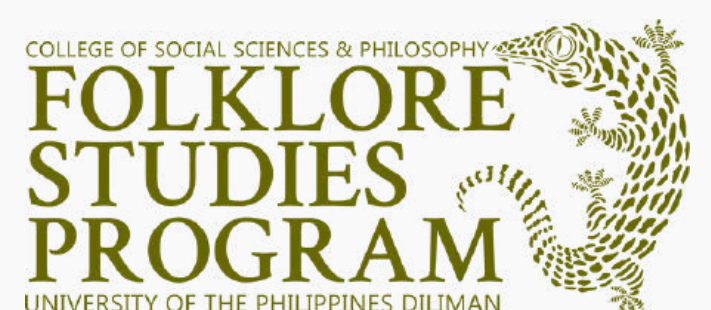


The Rituals between Dine and Divinity: The Political Economy of 'Mezbani' food festival in Chattogram, Bangladesh

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Traditionally, food feast has its own unique significance in Chittagonian culture among other regions of Bangladesh. In Chittagonian culture, Mezbani is a beef-dedicated ceremonial festival arranged during the funeral ritual for the peace of ancestral soul. But today, it becomes a symbol of social rank and recognition of hosts. The Mezbani festival's creates a unique culinary test and establishes a community sense of belonging within cultural boundaries. The feast also observes for the well-being of any establishment, such as marriage, birth anniversary, inaugural ceremony, that represents hosts' socio-economic capacity and fame. Previously, people observed these festivals as a profound religious practice known as Zeafoth, achieving divine redemption. Currently, it has emerged a type of food festival that upholds socio-political status and serves multiple purposes. This study conceptually examines the political economy of this transformation. The study explores how a religious food ritual shifts from a symbolic cultural performance to a socio-political celebration. Based on the ethnographic accounts, the study adopts qualitative tools and identifies some 'observational posts' (Tucker, 1999) which provide a complete picture of the political economy of majestic Mezban in Bangladesh.

Keywords: *Mezban, Food Festival, Ritual, Chittagonian Culture, Social Status, and Political Economy.*

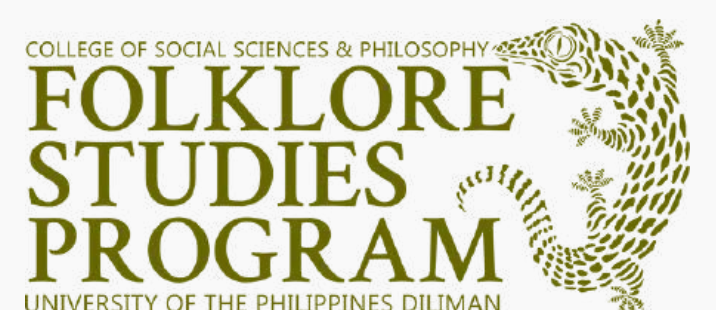


**Mahua Flower:
A last resort of survival**

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Over the years, the noble mahua tree, which was once highly valued by the adivasis (indigenous people) in Chotanagpur (presently part of Jharkhand, India) for its edible flowers, has lost its value, and now its flowers are classified as 'low quality', and 'food of poor'. In reality, its flower consists of high nutrient value, which has been used by the adivasis from time immemorial for multiple purposes like food, medicines, and for the preparation of the spirit. Moreover, mahua flower, which took the shape of a raisin after getting dried, once acted as a saviour of adivasis during the epidemic period. In the nineteenth century, the land of Chotanagpur was hit by a series of droughts and famine. In these periods of acute food scarcity, mahua flowers acted as the meat and drink of many adivasis. In fact, they survived on mahua flowers for days and months. Thereby, the paper is an attempt to uncover the importance of mahua flower in the epidemic period.

Keywords: *Mahua, famine, food, adivasis*

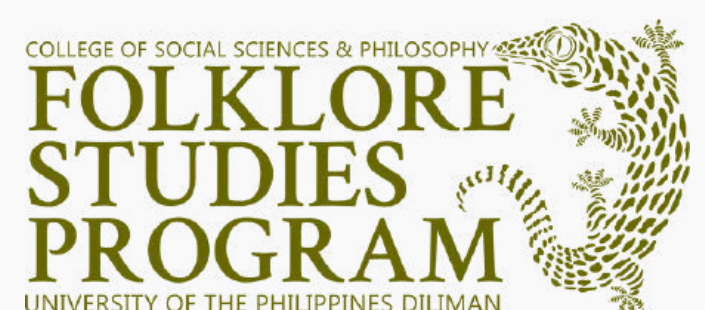


Pagpag and the Philippine Hunger Crisis: A Philosophical Analysis of the Nature and Politics of Food

Eula Junina M. Blanco
University of the Philippines – Los Banos

Pagpag is a Filipino symbol of extreme poverty in the Philippines. Literally translating to “shaking off dirt,” pagpag is leftover and expired food scavenged from garbage trucks and dumpsites, prepared by removing dirt and other inedible substances off of the food. This may then be eaten as is, but it is usually processed again by frying (called the pagpag batchoy) or cooking it into a different Filipino dish (such as the pagpag a la adobo or kaldereta). Pagpag carries the hope of survival for many impoverished Filipino families who suffer from famine, and for some, pagpag may even serve as comfort or celebratory food. Yet pagpag also carries with it the risk of disease, or worse, death. By looking into Filipino food narratives on the consumption of pagpag, this paper raises important ethical and sociopolitical considerations in conferring foodness to pagpag. Guided by David Kaplan’s interpretive approach to food philosophy, first, this paper asks whether edibility is a sufficient condition to confer foodness to a thing, and whether the edibility of pagpag should warrant our acceptance of pagpag as food. Second, this paper explores the possible moral implications of conferring foodness to pagpag through an analysis of our food duties. And third, this paper argues for a conception of food that acknowledges not only the historical contexts which shape our local foodways, but also the fundamental principles of food justice which ought to transform our understanding of food. By seeing nutrition as a core aspect of foodness, this paper challenges food beliefs and practices that enable and support the consumption of pagpag, and underlines the urgent need to address the pressing need for food security in the Philippines.

Keywords: *pagpag, food insecurity, food justice, Philosophy of Food*

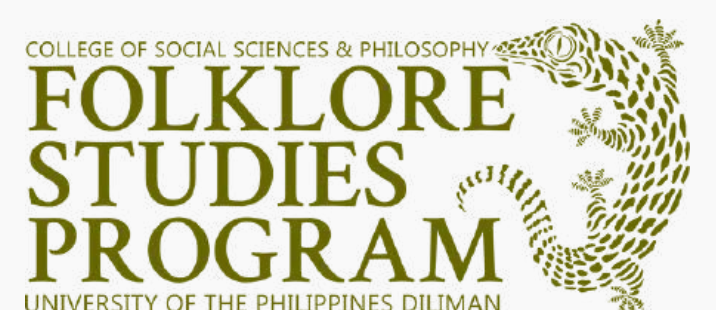


**Food as a Local Defense:
Representation of Indigenous Cuisines in Tourism
A Case of Chittagong Hill Tracts, Bangladesh**

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Department of Anthropology,
University of Chittagong, Bangladesh.

Considering indigenous food culture in tourism, this study analyzes how ‘eating indigenusness’ as an ‘exotic’ cuisine, is appealed and gazed in the tourist’s culinary experiences in the Chittagong Hill Tracts (CHT), Bangladesh. It also reveals the politics of representation of entrepreneurs to construct an ‘otherness’ that becomes a touristic capital in their culinary services which, in fact, develops a discourse about how indigenous cuisines are constantly branded as ‘primitive’ set menus. The study unearths that the construction of ‘otherness’ invokes the reproduction of stereotypes of primitivism and exoticism. On the other hand, major informants believe that promoting local cuisine is a symbol of ‘local defense’ against this categorization in terms of showing local standards for ‘authenticity’. Indigenous cuisines of CHT nowadays become an influential ethnic marker of ‘uniqueness’ and self-representation of indigenous identity. While it helps to promote cultural diversity, it represents an attitude that crafts the ‘exoticization’ of cultural differences. Hence, the exotic cuisine becomes appealing as it represents a ‘cultural capital’, and carries deep-rooted cultural values and symbols. Tourist feedbacks, ‘from yucky! to yummy!’ represent a characteristic behavior in reviewing native foods from disgusting to desirable. In this regards, the two notions of ‘neophilia’ and ‘neophobia’ are useful to understand tourists’ attitudes towards consuming indigenous cuisines. Based on ethnographic field research, this study provides first-hand narratives of indigenous food culture and the interaction between hosts and guests in CHT which serves as a baseline to resolve a research question of how food as an ethnic marker acts a local defense against the politics of representation.

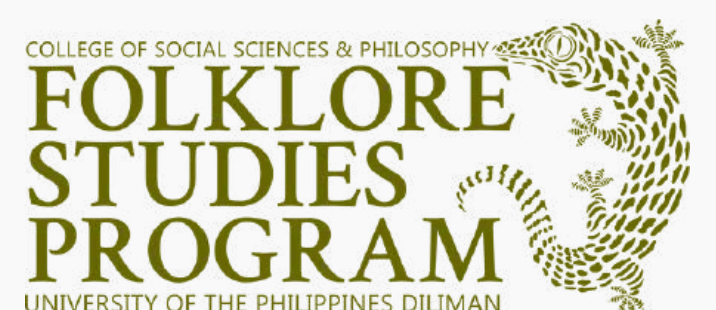
Keywords: *Tourism, Indigenous Cuisines, Food as Marker, Representation, and CHT*



From Kitchens to Tombs: The Significance of Glutinous Rice as Tulod

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Bicol University

One of the traditions observed by Catholics around the world is the All Saints' Day and All Souls' Day. Majority of the Filipinos as Catholics and commemorate these tradition collectively known as “Undas”. Filipinos believe that the spirit of their ancestors come back to visit them on the first and second day of November. So they celebrate by going to the cemetery to clean up the gravesites and spend time with their families (O’Connell). One of the rituals that are being practiced in the observance of the Undas in Camalig, a municipality in Albay, is “tulod”. The term is ambiguous as it translates to the act of offering and a reference to the food or “kakanin” made from “pulutan” (malagkit or glutinous rice). This act of offering food for the dead is known as alay among Tagalogs, and halad among Cebuanos. While the modernized offerings range from pork to pasta and pancit, the indigenous kakanin made from “pulutan” as ibos, tinaldis, binutong, balisungong, and bayukbok, are always present. Hence, this study aims to collect, translate and analyze the narratives related to “tulod”. This also seeks to reveal the symbolisms and the themes attributed to these foods as “tulod” and explore how this practice maintains and reinforces cultural identity among the Camalignuns.



Religious Orientation, Preservation of Traditional Foods, and Exorcism Ritual in Java: Texts and Practices

Agus Iswanto, Sastri Sunarti, Ninawati Syahrul

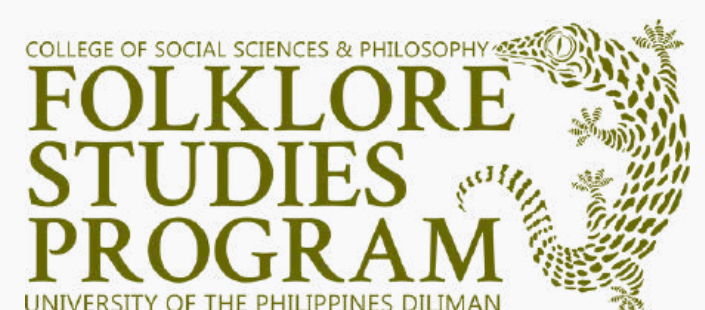
Research Center for Manuscript, Literature,
and Oral Tradition National Research
and Innovation Agency (BRIN), Indonesia

This article discusses the relationship between religious orientation, the preservation of traditional food, and the exorcism ritual (or called ruwatan) in Javanese society, both in Javanese ancient texts related to this exorcism and in the practice of ritual in society. The exorcism ritual, or ruwatan, is a ceremony the Javanese community performs to release or prevent a person from a predicted danger or demon's grip. The ritual involves serving many traditional foods that are usually difficult to find in everyday life or are rarely sought out except when needed for this ruwatan. These traditional foods are provided to fulfil the meaning of the ritual. The data was collected by examining various texts referencing exorcism and ritual practice in several manuscripts. This article shows that these traditional foods can be preserved through the continued practice of the exorcism ritual, called "ruwatan Murwakala" puppet, and reading performed (released from Kala's or demon's grip) in Javanese and some Madurese communities. Traditional foods have survived today because they are written down in literary texts. These texts guide the practice of exorcism in the community. In the beginning, these traditional foods were served as offerings to the gods (or dewa) and demons, who were believed to be able to save someone who was predicted to be unlucky or in danger in the future. Later, these traditional foods became alms and were given to the ruwatan puppeteers and community members involved in the ritual because of changes in the religious orientation of Javanese and Madurese society. Although the orientation of the food offered is changing, the preservation of traditional foods continues through the practice of exorcism in the community.

Keywords: *Exorcism ritual, traditional foods, Javanese ancient texts, religious orientation, Murwakala puppet*



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Ritual Codes From The Traditional Culture of Bread In the Oas Country, Romania

Silvia Mihaela Grigorean
County Museum Satu Mare

Marked by the mass emigration of young people to Western European countries, Oaş Country remains a stronghold of resistance of the global globalization process, offering visitors an original cultural landscape that preserves culinary traditions unique throughout Romania. The paradoxical mixture, through which the archaic subsists against innovations in the sphere of material and spiritual culture, fascinates the traveler looking for local gastronomic experiences. Soul food has always been an invisible interface of the food entrusted to the body, the vital energy circuit ensuring an exchange of spiritual information between the materiality of nature and the transcendence of homo religiosus. In the Romanian folk tradition, the ritual codes related to the culture of bread stay current by reiterating the sphere of the sacred dimension meant to order life, gestures, deeds and thoughts, inscribing the individual in the harmony of the world. Man's connection with divinity, but also the connection to the primordial principles of the universe, is mediated and controlled by ancestral beliefs and practices related to the ingredients, shape, decorative symbolism, ritual functions of sacred foods, prepared and sacrificed at the death and rebirth of seasonal deities. All these aspects of the ritual complexity of bread are integrated into the pre-Christian and Christian order of the great feasts throughout the year or through gestures loaded with ceremonial functions consecrated at birth, wedding and burial. Having a role as a substitute for divinity or an alter ego of man, the braided wreath-bread has multiple valences and ceremonial purposes of fruitfulness, purification or fertility depending on its hypostasis in the ritual: wreath-bread for the Christmas carols, braided bread as a wreath at Holy Easter, the wreath-bread for the godparents, the wreath-bread of the bride and the wreath-bread of the Sun in the wedding ceremony, braided bread rolls as alms at the funeral.



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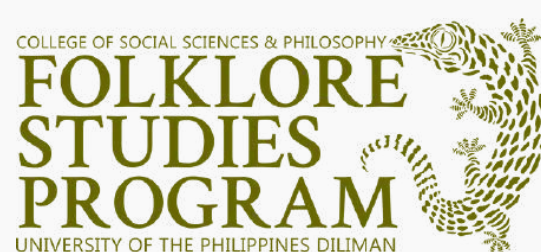
Tteokbokki & Bibimbap

UP Korea Research Center
& Manila Koreatown Association

- demonstrations
featuring tteokbokki and bibimbap
- get a taste of the featured dishes
and savor the flavors of Korea
- discover the folklore and history
behind Korea's iconic dishes
- engage with culinary experts,
scholars, and food enthusiasts



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Liyasuwan a Manok and Mamis:
Food Preparation and Consumption Among the Iranuns of
Tukuran, Zamboanga del Sur During the *Kapaygo sa Ragat* Ritual

Jihan S. Bacug
 Mindanao State University – Marawi

One of the Moro groups residing in the island of Mindanao are the Iranuns who continue to practice and perform a bathing ritual despite its prohibition by religious leaders. Considered un-Islamic, this practice of bathing their children in the sea during the ritual of *Kapaygo sa Ragat* is no longer observed by many. However, some continue to do so as seen among the Iranuns of Tukuran, Zamboanga del Sur. Thus, this study was conducted to record and preserve a cultural practice among the Iranuns that is in danger of being forgotten. Documenting this practice for posterity is deemed necessary as it is a way to understanding further the lifeways of the Iranuns and also a means to explore their distinction from the rest of the Moro groups in the Philippines. By looking at their ritual of *Kapaygo sa Ragat*, which involves a series of food preparation such as the *Liyasuwan a Manok* and a varied selection of *Mamis* that are consumed after the actual bathing, this study hopes to show how food is used as a main component in a water ritual that speaks of the Iranuns' worldview regarding the link between heaven and earth, health and illness, as well as life and death.

Keywords: *Food Preparation, Water Ritual, Iranun, Moro, Mindanao*

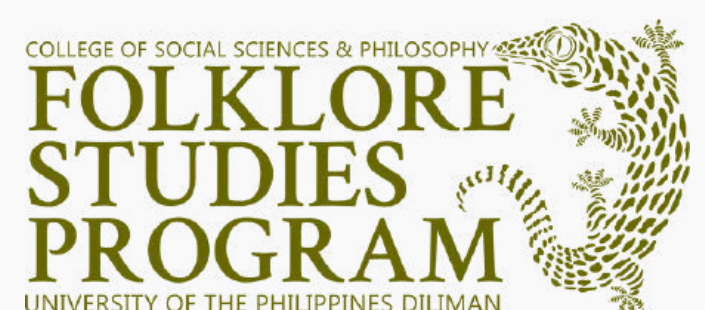


Survival Strategy of Kurai Limo Jorong Traditional Culinary in Eating Bajamba in West Sumatra, Indonesia

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National Research and Innovation Agency (BRIN),
Jakarta, Indonesia

Indonesia's traditional culinary diversity is increasingly threatened by modernisation. In Kurai Limo Jorong, West Sumatra, the tradition of Makan Bajamba is rich in cultural values and traditional culinary faces challenges in maintaining its sustainability. This research aims to identify, analyse traditional culinary survival strategies through the tradition of Makan Bajamba in Kurai Limo Jorong, and its implications for the development of culinary tourism in the area. This research uses an ethnographic approach to explore in-depth data about this tradition. Data collection methods include participatory observation, in-depth interviews with traditional leaders, local communities, and literature study. Data analysis was carried out descriptively qualitatively to reveal the patterns and meanings behind the traditional culinary practice of Makan Bajamba. Previous research has discussed traditional culinary diversity and sustainability efforts in various regions in Indonesia. However, research that specifically discusses traditional culinary survival strategies through the tradition of Makan Bajamba in Kurai Limo Jorong is still limited. This research differs from previous studies with a more specific focus on the tradition of Makan Bajamba in Kurai Limo Jorong and uses an ethnographic approach to understand the survival strategies applied by the local community. In addition, this study also examines the implications of traditional culinary survival for culinary tourism, which has not been widely discussed in previous studies. The results show that the traditional culinary survival strategy in Makan Bajamba involves the active role of traditional leaders, the application of customary rules, and integration with local tourism activities. This tradition not only successfully maintains traditional culinary diversity, but also increases the attractiveness of culinary tourism in Kurai Limo Jorong. To maintain the sustainability of traditional culinary, it is suggested that there should be collaboration between the local government, local communities, and tourism actors in promoting Makan Bajamba as a tourist attraction. Education about cultural values and traditional culinary also needs to be improved to the younger generation.

Keywords: *Survival strategy, traditional culinary, bajamba*



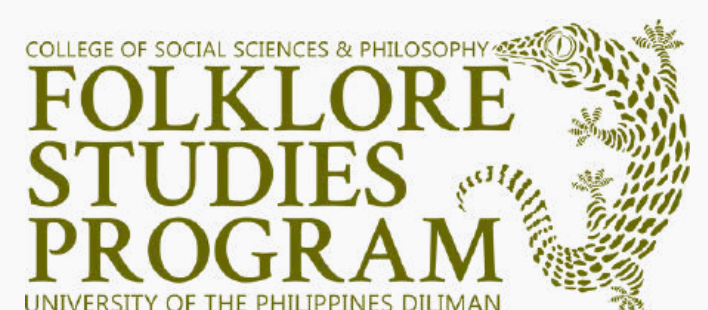
Maa To Ro:
Notes on the Ethnoculinary Lexicon of Bagobo-Klata

Edward G. Estrera
 University of the Philippines - Mindanao

This paper is an attempt to piece together and set up the core of the ethnoculinary domain in Bagobo-Klata (ISO 639-3: bgi), a Philippine language spoken in the eastern slopes of Mt. Apo, Davao City, Davao del Sur, by identifying and describing ethnoculinary terms collected from firsthand linguistic fieldwork (Eberhard, Simons, & Fennig, 2024). Such expressions are primarily divided into: (1) ingredients commonly used in cooking *luddung* 'viand' (meat, seafood, or vegetable dish that goes with rice); (2) tools employed in preparing, storing, cooking, and preserving food; (3) instruments utilized in trapping and catching animals; (4) various ways to prepare, cook, and preserve food; and finally (5) words that describe food.

One of the interesting features of the ethnoculinary domain of Bagobo-Klata is the native terms for herbs and spices such as *kúnib* 'turmeric', *báwing* 'lemon grass', *lúyo* 'ginger', *giyyâ* 'lemon basil', and *gadda* 'spring onion', although loanwords such as *áhos* 'garlic', *bumbáy* 'onion', and *kamáti* 'tomato' entered the Bagobo-Klata lexicon. Together, these are called *limúng* 'what is mixed with meat or vegetables or both' and are used in cooking *luddung*. The meat added when cooking *náta* 'vegetable' is *polunnow*, which can be *monúk* 'chicken', *gehót* 'pig', *nóno* 'prawn' or *píhit* 'shrimp', or *ngálap* 'fish'. Furthermore, common types of *luddung* are *lullut* and *loggû*, both of which are also cooking processes that differ in terms of the cooking instrument used. Both processes are cooked by mixing grated coconut meat, spring onion, turmeric, and ginger plus the meat. The former is done using a bamboo tube and a banana leaf or lemon grass as its lid, while the latter, a claypot or a metal pot.

Keywords: *Bagobo-Klata, Bagobo, ethnoculinary*

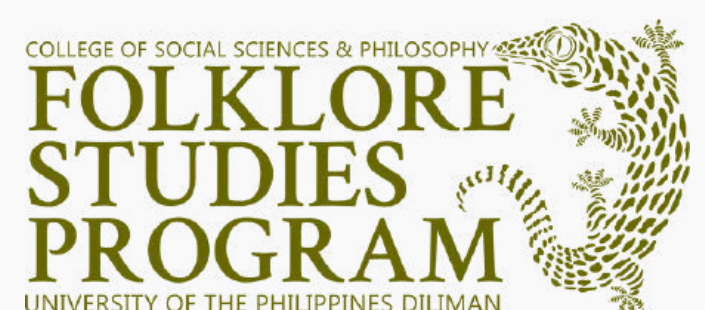


Tamales-making in Sasmuan: From Family Livelihood to Community Tradition

Maria Asuncion Miralles-Hije
University of the Philippines

In Sasmuan, Pampanga, the tamales-making tradition has thrived since the Spanish colonial era. Most of the tamales makers are families who have been in the trade since the time of their forebears. Using Pierre Bourdieu's theoretical formulations, this study examined the social relations between the players in tamales-making to see if these connections were instrumental in the continuity of the family livelihood through the years. Discussions on family empowerment and livelihood were included to elucidate the role of the family in society. Based on semi-structured interviews, observation, and community surveys, this research illustrated the family as a basic social unit that can contribute significantly to society while being agents of tradition in the community. The key players claimed that tamales-making was their family livelihood project that transcended into a family legacy and later became a community tradition. The relational connections among empowered players, within which capital and habitus were valuable elements, were instrumental in culturing the family livelihood across generations. The notion of biases and dispositions acquired in childhood streamlined the social capital dynamics and synergy. Furthermore, the pamana tradition transformed the family heritage beyond its boundaries, leading to the tamales embodying Sasmuan's identity. The symbiotic relationship between the family of tamales makers and consumers, meanwhile, proved to be instrumental in the preservation of the tamales-making tradition in Sasmuan.

Keywords: *tamales, family livelihood, community tradition, Sasmuan*

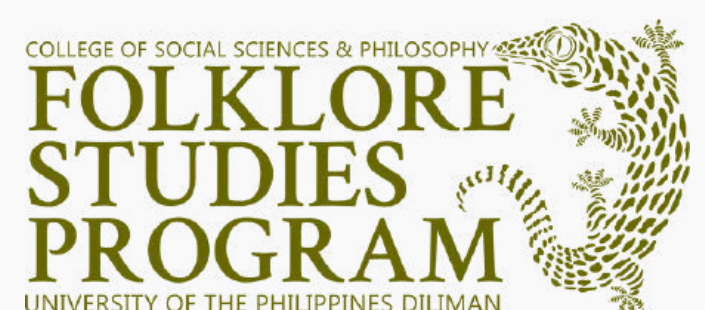


Improvisation of folk music at feast: A case study of the Oki Islands, Japan.

Yu Sasaki
Tohoku University

This paper focuses on the improvisational nature of folk music in the Oki Islands, Japan. In particular, attention will be paid to the festal occasions called *naorai*, where folk music has traditionally been performed as a daily entertainment. The theoretical basis is the recent musical anthropological studies which focus on the ambiguity of musical materials involved in improvisation (Şenay 2022). The ethnographic research was conducted on the Oki Folk Song Festival held in May 2024 and its following feast. The feast can be contrasted with the competition in which folk song skills are contested. At the competition, performers are assessed by masters and a hierarchical order is established through the endowment of qualifications. At the feast, however, the order is dismantled through folk music performances by people with various backgrounds as daily entertainment. At the feast, the folk songs are performed only after everyone enjoys the food and drink. When the conversation is sufficiently stimulated, someone slowly takes out a *shamisen* guitar and the folk songs began to be played. The pot lids and plates for the meal are used in the dance, and people says that the Oki dance is an improvisatory one, using what is available on the spot. The improvisational nature of folk music at the festal occasion is formalized as a characteristic of Oki folk music through the official *sara-odori* (dance with plates) parade at the festival and the endowment of pot lids as awards to the competitors. The improvisational nature of folk music is inseparably linked to the place of the feast. While this improvisation has been normativised as a characteristic of Oki folk music, both institutionally and in the narratives of the locals, it still invigorates the nature of folk music as entertainment at daily-festal occasions.

Keywords: *Feast, Folk music, Improvisation, Entertainment, Ambiguity.*



Batchoy Romance: Sensationalizing Ilonggo Identity Through Its 'Trademark' Cuisine

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West Visayas State University

Iloilo City, Philippines is known for its steaming bowl of La Paz Batchoy. This iconic dish transcends its role as mere sustenance, serving as a significant emblem of Ilonggo culture and identity. This study explores the intersection of food and cultural identity by zooming in on the ubiquitous Ilonggo noodle soup. Employing a phenomenological approach, interviews with seven households across Iloilo districts unveiled the lived experiences of the Ilonggos and the cultural significance of La Paz Batchoy, revealing its role as a potent illustration of culinary syncretism. Perceived to originate in the La Paz district (formerly known as Ilawod or “sea/wetland”), Batchoy embodied a rich interplay of local and foreign influences, as seen through its ingredients, e.g. Chinese egg noodles and Spanish seasonings, highlighting historical trade connections and colonial legacies within the region. Initially perceived as a humble street food, La Paz Batchoy evolved into a dish appreciated across all social strata, reflecting broader economic changes and increasing regional pride. This transformation revealed Iloilo's and Ilonggos' socio-economic dynamism and adaptive culinary traditions, showing how La Paz Batchoy became a cherished food among Ilonggos, fostering a shared identity and strengthening communal bonds through shared culinary experiences. Drawing on Benedict Anderson's concept of imagined communities (1983), Batchoy's emotional and cultural significance in (re)inforcing identity reflects the Ilonggo notion of “kabahin” (part or portion), emphasizing historical influences and the adaptive nature of Ilonggo cuisine amidst jarred memories of colonization. La Paz Batchoy symbolizes “Ilonggoness,” (re)shaped by cultural narratives, historical influences, and social constructs beyond its gastronomic appeal embodying and revealing a profound trademark of Ilonggo cultural identity.

Keywords: *La Paz Batchoy, Ilonggo, identity, cuisine, Phenomenology*

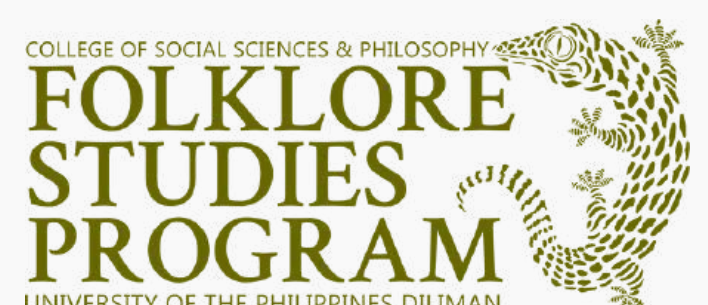


Drinking at the Edge of the Empire: Alcoholic Consumption and Colonial Identity in 16 th Century Philippines

John Carlos B. Duque
University of the Philippines – Diliman

Consumption of alcoholic beverages had always been part of Philippine history. The paper attempts to locate the ‘alcoholic consumption’ in the early years of Spanish rule in the Philippines. Studies regarding the kinds of liquor, its production, and its consumption were mostly descriptive in nature. In this paper, I attempt to examine the alcoholic consumption as a social event where the discourse of identity and colonialism negotiated through during the early period of Spanish presence. Using both religious and non-religious colonial accounts written by the Spaniards, alcohol consumption was not just mere form of merriment but also carried political and cultural meanings. Although useful in providing ethnographic information, the friars painted the discourse of indigenous alcohol consumption in service of the Spanish colonial interest. However, a 1587 inquisition case of a Spaniard accused of being a “Moro” offers closer view into the colonial realities of alcoholic consumption when social rules and identities were still in flux. Despite the minimal mention of the indigenous drinking etiquettes such as abatayo and maganito and the limited indigenous voices present, the case, nonetheless, revealed how Spaniards were also willing participants to indigenous practices of drinking they detest. Moreover, it also revealed how the act of drinking during this period could potentially dictate the identity and position of an individual – whether Spaniard or native – inside the constantly changing society. The paper is a small contribution in the effort of locating the place of alcoholic consumption in Philippine history.

Keywords: *Abatayo, Maganito, 16 th Century Philippines, Alcohol Consumption, Colonial identity*



Coffee and folklore "to go"

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Institute of Sociology, Romanian Academy

Created in 2015, "Five to go" (5 to go) is a Romanian coffee business that has quickly grown to become "the largest coffee chain in Eastern Europe and the most accessed franchise in Romania". Approaching 500 locations in cities across the country, "Five to go" recently entered the international market. Based on the idea of simplicity, the chain uses small spaces with a friendly urban design, to attract mostly a young and active clientele. Its recurrent presence on various social media ensures its visibility. At "Five to go", coffee is the main attraction. The price – quality ration appeals to urban customers for whom a quick stop for a fresh, generously sized mug of coffee is the perfect stimulus in their daily rush through the urban jungle. Initially, as the name of the brand indicates, all products were sold at a fixed price of 5 lei (approx. 1 euro). However, with inflation and the diversification of products, prices have become multiples of five, keeping the calculations simple. The design of the coffee mugs has, since the beginning, been the brand's ambassador. The first mugs were inspired by the 50s pop-art movement. The largest (650 ml), launched in November 2020, brought a dynamic touch, proposing a new design every year. Decorated at first with the zodiac signs, they were later covered with a retro-music design. In spring 2023, with the support of a local radio station, the brand launched a public competition for the next coffee mug design. The winner was a young female artist who managed to bring coffee and folklore together in a design inspired by her childhood "fairytale heroes" and Romanian traditions. Her vision brings the fairytale characters into the modern world, where their behaviours change: the bear who lost his tale undergoes therapy to cope with its loss; the goat with three kids is now engaged in a relationship with the big bad wolf and makes him his morning coffee; and the rooster who found the purse with the two pennies spends all his money on a holiday in the Maldives, etc. Furthermore, the language used by these heroes abounds in the English expressions and verbal clichés of today's youths. Soon after the folklore inspired design was launched by "Five to go", another local chain launched its own coffee brand named Zmeu (after the fairytale dragon), claiming to bring you the magic to overcome all challenges of modern life. These examples reveal a new marketing trend in Romania, which uses folklore and rural traditions to promote coffee, a commodity historically related to the upper class and city people, rather than with peasants and village-life. The association is therefore not without interest to academics, and deserves further investigation.

Keywords: *nalumani palaharam, afternoon tea culture, social ritual, commensality, culinary traditions*



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Pangasi Rice Wine Preparation Practices and Cultural Significance in Central Panay, Philippines

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Ateneo De Manila University

Pangasi rice wine is not a mere drink amongst the communities of Central Panay but is also a significant staple of communal events, festivities, and even religious practices. However, preparations for making the wine is becoming an endangered art due to the inaccessibility of appropriate ingredients and materials, as well as the growing appeal of immediately available alcoholic beverages from lowland towns. This study has two objectives: (1) to preserve local knowledge of *pangasi*-making through a detailed account of its traditional manufacture and (2) to investigate the social customs associated with the beverage from the past and present. While variations may exist, this study limits its scope to the *pangasi*-making practices as it is preserved in the hinterland communities of Calinog, Iloilo.

Keywords: *Pangasi*, rice wine, *sibulan*, *hungaw*, offering rituals

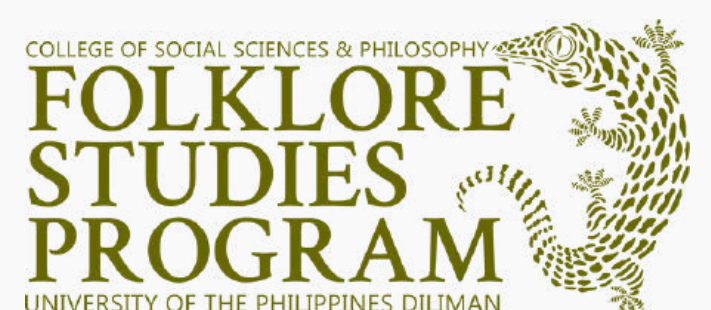


Exploring the Cultural Heritage Significance of Traditional Alcoholic Beverages of CALABARZON Region

Hazel Maree Juanillas & Daryl Ace V. Cornell
Laguna State Polytechnic University - Los Baños & PUP

With the continuous threats on the production of lambanog and alak sa Sasa due to aging knowledge bearers like mangangarit and cook, changing weather patterns, and 2019 methanol lambanog poisoning, this case study seeks to investigate and protect traditional alcoholic beverages in selected provinces in the CALABARZON region to develop a safeguarding plan. To fully understand the gastronomical identities, cultural significance and challenges encountered, a qualitative collection method was employed by the researcher. In the conduct of in-depth interview, the researcher was guided by the Cultural Mapping Template of UST Graduate School – Center for Conservation of Cultural Property and Environment in the Tropics (USTGS – CCPET, 2017) and NCCA Cultural Mapping Toolkit (2019). To identify the gastronomical identities, cultural significance and challenges encountered by interviewing 11 key informants identified through purposive and snowball sampling. Thematic analysis was utilized to analyze the results based on the responses of key informants. Results revealed from 11 key informants that although lambanog and alak sa Sasa utilized the same process of fermentation and distillation, they had varying raw materials, harvesting and production techniques, and terminologies based on geographical location and resources available. Lambanog and alak sa Sasa both have rich historical roots that made them highly significant together with the culture, tradition, health and socio-economic significance it can contribute to the community. Just like other cultural assets, modernization has been affecting the traditional production of lambanog and alak sa Sasa in response to the recent methanol poisoning and regulatory requirements from government agencies. Finally, there is a looming risk of losing the traditional knowledge due to lack of standardized procedure, documentation and willingness of the youth to engage in the production process.

Keywords: *alak sa sasa, cultural heritage, gastronomic identities, lambanog, traditional alcoholic beverages*



Mun-iwa tu'u hi lipog:
**Production and Culture of Roasted Rice
 Beer in Contemporary Batad, Banaue, Philippines**

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 Indigenous Studies Program,
 University of the Philippines - Baguio

Lipog is the vernacular term for the roasted rice beer of the village of Batad, a UNESCO-inscribed rice terrace landscape situated in north-central Luzon Island. This fermented rice drink is also known as bayah or tapuy in nearby areas. Produced by individual households from their own heirloom chaja-ët glutinous rice crop, this beverage is an integral element of traditional rituals and contemporary festivities in Batad. Drawing from fieldwork done in this village since 2005, this lecture- demonstration aims to discuss the production process of lipog, and compare it with other traditional alcoholic rice beverages. Its various roles in the social and ritual life of the iBatad will also be discussed during a tasting session. The main ingredient of lipog is the chaja-ët, a glutinous type of tinawon (once-a-year) rice which families plant specifically for the making of rice beer and rice cakes. Some families even prefer a particular variety that is said to produce more liquid than most other types of chaja-ët. After hand-ponding and winnowing, the polished rice is dry-roasted in a metal vat. This is then cooked in the same vessel, and the cooked rice spread out on a winnowing tray to cool. It is then sprinkled with the pinô-pô, a starter powder made with rice flour mixed with the roots of the umgwad (*Bidens* sp.), a species of daisy. The mixture is then scooped into a banana leaf-lined basket, and placed over a basin until it starts liquefying. It is then transferred to a large stoneware or porcelain jar to age. Despite the present-day decline in the conduct of traditional rituals, lipog still figures prominently in important events such as harvests and weddings. Tourism has also increased its ubiquity in the village. There is thus much hope for this essential element of Indigenous Ifugao food heritage to endure.

Keywords: *rice alcohol, rice wine, tapuy, Batad, Ifugao*



**Sin or Sacrality:
Mediating alcohol in the life of Assam**

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University of Hyderabad, India

Alcohol has long been an integral component of Assam's indigenous food tradition, deeply woven into the socio-cultural fabric of this region known for its lush forests, red rivers and blue hills. At present, alcohol is one of the highest revenue-generating sources for Assam, be it locally produced foreign liquors, imported ones or homegrown beverages. Its popularity stems from people's high chemical dependency for short-term relief from the grave affairs of life, exalted dopamine rush with abandoned caution and inhibitions, and even facilitating social interactions. But beyond the detrimental effects of alcohol also lies the fascinating relation it shares with traditional beliefs and lifestyle of ethnic communities of Assam such as the Bodos, Mising, Karbis and Ahoms for whom alcohol is not only a source of sustenance, but also a ritual food vital for their sacred rites and traditions. The indigenous practice of brewing alcoholic beverages from rice, while rooted in this region's longstanding tradition of wet rice cultivation, also serves as a conduit for offering libations to deities, ancestors, spirits, and nature. The meticulous techniques of traditional brewing are integral to the cultural legacy of these communities, representing a revered art form that underscores their unique identity and heritage. The intricate relationship between alcohol and tradition paints a multifaceted portrait of moderation and excess, sin and sanctity. This interplay between spirituality and alcohol is emblematic of Assam, where while being admonished by mainstream religious orders, alcohol is also proffered as a divine offering. This paper endeavours to comprehensively explore the role of alcohol within the social and cultural framework of Assam, aiming to elucidate the nuanced interconnections between alcohol consumption, age-old practices, and spiritual beliefs. This investigation also seeks to elucidate the intricate interplay between the perception of alcohol as sacred and profane within the cultural landscape of Assam.

Keywords: Alcohol, tradition, sacrality, Indigenous, ritual food





Som Tam

Kritsana A. Canilao, PhD

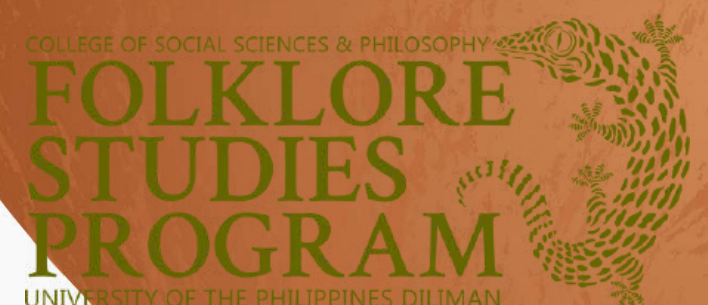
- demonstrations featuring Som Tam or Thai Spicy Papaya Salad
- discover the stories, etymology, and origin of regional variations of Som Tam
- explore unique, creative versions of this iconic Thai dish and uncover the secrets behind the balance of Thai flavors
- try your hand at making Som Tam and enjoy a taste of the dish



Food,
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The Ritual Year Working Group



Special Dishes for Ritual Medicine Among The Tribal Communities in Indonesia

Sastri Sunarti, Agus Iswanto,
Ninawati Syahrul, Atisah, Suryami & Erli Yetti
Research Organization for Archaeology, Language,
and Literature, National Research and Innovation Agency of Indonesia

This paper aims to describes some unique dishes are using for the medicine ritual in Indonesian tribe. The kinds of the ritual are the Dayango from Gorontalo, the Guurut Uma from Mentawai Island, and the Balasuji from Bulukumba, South Sulawesi. During the ritual, the Shaman usually required some unique dishes for medicinal purposes. For instance, the Panggoba (Shaman), in the Dayango's ritual, needs several types of chicken blood to be provided as a condition for treatment. The chicken blood must come from various spur colours, such as black, red, and white. Besides the animal blood, the Panggoba also requires a bunch of areca nut and a black of sugarcane. The Sikerei, is a Mentawai shaman, needs the wild boar meat and blood for the Guurut Uma's (house renovation) ritual. Besides the boar blood, meat, and chicken blood, the Sikerei also uses a number of local plants for the ritual. In the Kajang community from Bulukumba, South Sulawesi, the Sanro (the Shaman) also needs some unique dishes like *bokung* (rice in the coconut leaf), *kompalo*, *sangkolo*, banana, vegetables, mineral water, and a white feather chicken are required for the Balasuji rituals. The most important plant for those ritual medicine is Mayang pinang (the areca nut). All the Shaman believes this plant protects their patients or the whole family from diseases and the bad spirits. This paper is an ethnographic experience based on fieldwork. Data were obtained through observation techniques and in-depth interviews in the three research loci: Gorontalo, Mentawai, and Bulukumba in South Sulawesi. The result from this research shows to us that some of the knowledge base on the oral tradition is still transformed from one generation to the next generation.

Keywords: *Special dishes, medicine rituals, Indonesian tribal*



PAGNGANGA:
Performing potency and identity
in betel nut chewing rituals in Northern Luzon, Philippines

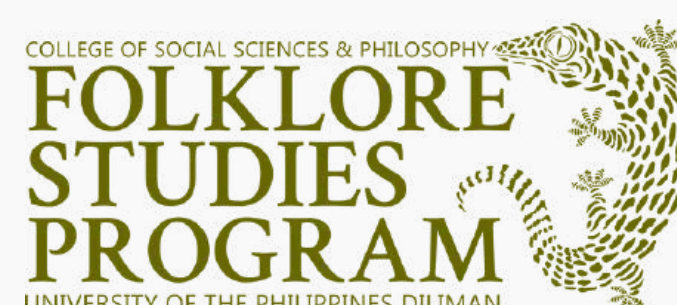
Sarah Andrea L. Briones & Eleanor Marie Lim
 Asian Institute of Tourism; School of Archaeology
 University of the Philippines – Diliman

Pagnganga (betel nut chewing) is an important, traditional ritual practiced in Southeast Asia, where the social fabric is sewn through the reaffirmation of kinship, identity, and status in one's society. The paper examines ethnographies, folklores, and historical accounts of indigenous groups in Northern Luzon and across Southeast Asia and looks at the concept of *pagnganga* (betel nut chewing) as a practice where people within the group and outside the group create and reaffirm relationships, mark change in social status, and demonstrate prowess and potency in their society. In the ethnographies and folklore examined, the social practice of *nganga* (quid) chewing creates an intimate relationship between individuals. The sharing quid of areca nut and betel leaf establishes an obligation of truthfulness that one is required to reciprocate. Only after the mutual sharing of *nganga* is kinship and eligibility for marriage can be realized between persons. People use the practice of *pagnganga* to communicate social identity and potency within their community and communicate their humanity and remove their "strangeness" to people outside their community.

Keywords: *Alcohol, tradition, sacrality, Indigenous, ritual food*



**Food,
 Feasts,
 Festivities,
 & Folklore
 Conference**



Busog Lusog:**A Survey of Food-Related Pregnancy and Perinatal Practices across the Philippines****Ria Rafael, Noah Cruz & John Michael Vincent De Pano**

Department of Linguistics, University of the Philippines - Diliman

Filipinos foster a deep and complex relationship with their food--so much so that many beliefs and practices related to life and development are connected to it. In Gerhardt et al. (2013), food is treated not just as a material for subsistence as it also caters to socialization, identity construction, and world perception. Laudan (2009), as echoed by Jabonillo (2016), emphasizes the twin importance of food and expression and calls for a deeper analysis of this entanglement. Oral tradition, being a form that is rooted in "generations of transmission in language" (Manuel, 1980), reveals not just a shared history between the people who maintain their stories but also indigenous knowledge that has cultural and scientific relevance (Jorolan-Quintero, 2018). Societies may be ever-dynamic, but close relatives and friends remain the "most trusted" source of information--especially during pregnancy (Iradukunda, 2019). Thus, this study zeroes in on the intersection of food and pregnancy. The current inquiry surveys food-related pregnancy and perinatal knowledge and practices among various ethnolinguistic groups in the Philippines by looking at published literature on food, pregnancy, and perinatal care. Examples include the fertility dance of Tagalog (Valladolid, 2018), *beng'ngao* of Ibaloy (Basatan, 2020), *tugabang* of Hiligaynon (Hadwiger & Hadwiger, 2011), and the *mayana nga itum* of Cebuano (Rubel et al., 1975). The literature reviewed has allowed for the classification of knowledge and practices based on their relevance to specific stages of pregnancy and their discernible positive or negative implications for pregnancy and perinatal development. It is evident from the review that various groups across the nation possess substantial knowledge and practices concerning food and pregnancy. Furthermore, some of these practices are borne out of the amalgamation of indigenous customs with non-native religious beliefs.

Keywords: *Alcohol, tradition, sacrality, Indigenous, ritual food*



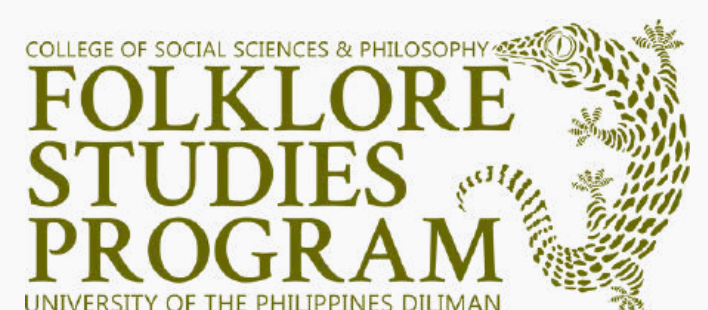
**Food for the living and the dead:
Fast and feast in Yattuka and Tuwali Ifugao
hudhud epics and on the occasions of hudhud performances**

Maria V. Stanyukovich

Peter the Great Museum of Anthropology and Ethnography, (Kunstkamera) RAS

Hudhud epics, the first ever epic tradition, nominated as Intangible heritage by UNESCO, are sung by the inhabitants of the Ifugao province, Philippines, in two different languages: Tuwali Ifugao and Yattuka. The author has been recording traditional hudhud performances in both languages during ritual occasions since 1995. The paper treats about alimentary code in different hudhud genres and compares it with alimentary practices of hudhud singers and their audience. Despite the rapid changes since 1990s, the basics of traditional festive food are still retained. Preparations for a bogwa (second burial) or kolot (haircut ritual) starts long beforehand with cutting firewood, making baya (rice wine) and summoning sacrificial animals. In case of a funeral time is short; joint efforts of an extended family are required. Boiled rice, cooked meat of sacrificed chicken, pigs, and carabao (water buffaloes) are the main treat both for the heroes in epics and for the present-day epic performers and the audience. Baya is absolutely essential for the singers, whereas all the others have to make do with non-traditional alcohol drinks purchased in the stores. Same for momma, betel chew, a basic offering to the spirits (alongside with rice wine): it plays more important role in the hudhud texts than in present-day Ifugao life, where it is largely replaced by cigarette smoking. However, it is as essential for the epic singers as wine, it keeps them awake singing all night at funeral wake. Hudhud ni nosi, the Yattuka epic-shaped funeral chant, depicts the dead person as a living one, treating about the soul's voyage to the abode of the dead. During that voyage downstream the soul of the deceased visits villages, takes part in the feasts there, dances, chews betel and drinks wine, but refuses to eat rice or meat: "wine is my food today".

Keywords: *Alcohol, tradition, sacrality, Indigenous, ritual food*



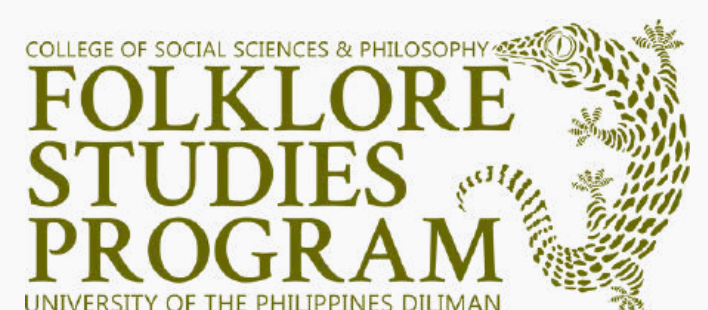
Flavor and Faith: Evolution and Diversity of Christian Food Practices in Kerala

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M.G University, Kottayam, Kerala, India

This study explores the intricate and diverse culinary practices of Christians in Kerala, examining their historical development, cultural importance, and present-day expressions. The introduction of Christianity in Kerala by St. Thomas the Apostle in 52 AD has led to the fusion of native customs, resulting in a distinctive culinary history. This study examines the impact of Syrian, Portuguese, and Western colonial interactions, as well as indigenous practices, on Christian food patterns. The focal point of this inquiry revolves around analysing the differences in food preparation and consumption among various caste groups within the Kerala Christian community, including the Syrian Christians, Latin Catholics, and Dalit Christians. The study emphasises the ways in which different communities, although they share a common faith, have unique culinary identities that are influenced by factors such as socio-economic position, geographical influences, and historical conditions. The research utilises an interdisciplinary approach, including historical analysis, ethnographic fieldwork, and culinary studies in a methodical manner. The primary sources of data include oral histories obtained from community elders, archival research, and participant observation conducted during religious feasts and regular meals. This thorough methodology allows for a nuanced comprehension of how eating habits function as indicators of identity, social unity, and cultural perpetuation within the Christian community in Kerala. In conclusion, the study not only documents the diverse culinary practices within Kerala's Christian community but also underscores the role of food as a medium of cultural expression and adaptation. The findings contribute to broader discourses on food, religion, and social stratification, offering insights into the dynamic interplay between tradition and modernity in Kerala's culinary landscape.

Keywords: *Christian food practices, Kerala cuisine, Syrian Christians, Latin Catholics, Dalit Christians*



Food offerings in the rituals of the syncretic religion Iglesia Mistica Filipina

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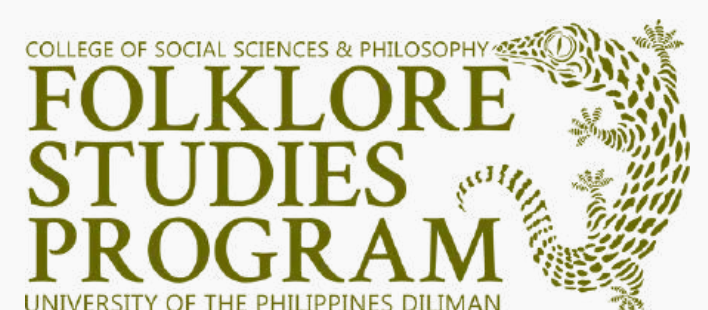
Food offering in ritual activities is a form of local characteristics in the religious systems, and the medium of communication with Gods and ancestors. Food offerings in the Iglesia Mistica Filipina are experienced to increase people's awareness of religious consciousness, and culinary culture, especially local language, environmental and cultural identity.

While the rizalista religions at the foot of Mt. Banahaw are well-known among scholars, the Iglesia Mistica Filipina Incorporada (IMF) founded in 1915 with its central church in Sampaloc (Manila) until 1949, disappeared from the academic sight.

In this presentation, based on a descriptive qualitative research of five months of fieldwork between January 2022 and August 2023 at the central church in Calapan City and the five congregations all located in the north of Mindoro, I will describe the various food offerings in the IMF rituals, especially pork and rice cakes (suman).

I will argue that even through the Iglesia Mistica Filipina has a strong base of the Catholic cult (Eucharist celebration, Old and New Testament reading, and compliance to the Catholic calendar), it has non-Christian elements like specific food offerings to their ancestors, among other spiritual concepts linked to healing rituals, nationalism and 'feminist claim.'

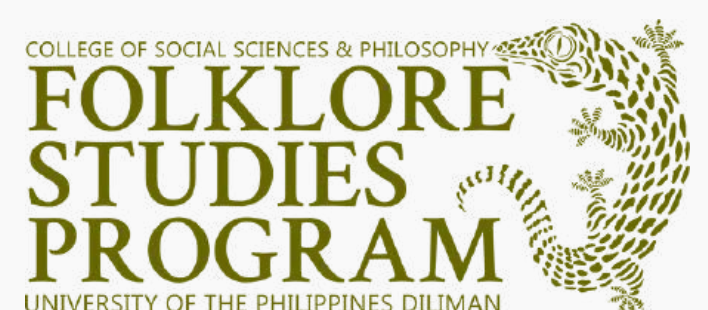
Keywords: *Christian food practices, Kerala cuisine, Syrian Christians, Latin Catholics, Dalit Christians*



**Bread to the ancestors:
Cult of the dead in Lithuanian culture.**

Arunas Vaicekauskas
Vytautas Magnus University, Kaunas, Lithuania

Black rye bread. without any doubt, one of the most dominant symbols in Lithuanian ritual culture. Rye bread can be found at birthdays, weddings, funerals and most of the rites of the agricultural cycle. What's more, it applies equally to the pre-Christian religious tradition as well as to the agricultural rites of the last few centuries. And almost always, when we meet bread or straw in farmers' rites, the semantic meanings of the performed rites can easily be linked to the community's attention to the dead ancestors. The same can certainly be said about the side product of growing rye bread – straw. And those connections are so obvious that it will certainly not be wrong to say that the Lithuanian agrarian and life cycle rituals of the 16th-20th centuries functioned in the semantic field of the cult of dead ancestors. At our paper we will illustrate this theoretical assumption with examples taken from the sources of the above-mentioned period and covering the most possible areas of the life of the ritual land.



Unveiling the Mystique Around Ritualistic Feasting in Vayanattukulavan Theyyam in Kerala, India

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The *Theyyam* ceremony, predominantly observed in the northern regions of the Indian state of Kerala, especially in Northern Malabar, derives its name from a potential interpretation of the Sanskrit term '*Deivam*,' denoting a divine being. Throughout its performance, individuals, adorned in elaborate attire, personify a deity or a notable figure from their history. Following meticulously prescribed rituals, they invoke the spiritual essence of the chosen entity, undergoing a transformative journey in which they embody the deity or spirit. In this elevated state, they acquire a divine status, possessing abilities such as prophecy, the bestowal of blessings, and the capability for healing. Within the *Thiyya* community in the Kasargod region, the *Vayanattukulavan Theyyam* holds immense significance. What distinguishes it from others is its unique feasting tradition called "*bappidal*," involving the consumption of hunted meat. This study delves into the multifaceted aspects of the rituals and ceremonies, exploring their unifying role within the community and examining the impact of legal constraints on their practices. The study uses an exploratory research design wherein qualitative methods like individual and group interactions with the community through open-ended questions were used to collect data that was analysed thematically. This study highlights that beyond the intrinsic significance of the deity and the ceremony's role in fostering social cohesion within the community, the act of communal sharing of game meat constitutes a compelling factor contributing to the augmented attendance witnessed at this ritual in contemporary times. Moreover, significant changes are occurring in the ritual. This study investigates these recent transformations and analyses the underlying factors driving these changes within the community.

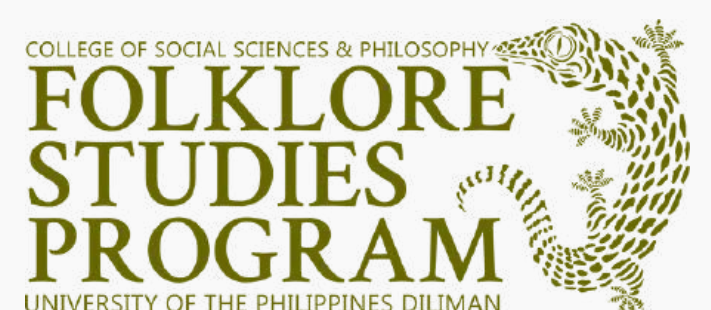
Keywords: *Theyyam, Northern Kerala, Vayanattukulavan, Ritual, Feasting, Bappidal and hunting.*



**Pabaon sa Pagtawid (Meals Beyond the Grave):
A Book Exploring the Foodways During Funerary and
Memorial Rituals in Pangasinan for Food Enthusiasts Aged 20-29**

Gillian Nicole E. Jaramillo
University of the Philippines – Diliman

Food reflects cultural celebrations and rituals. From birthdays to funerals, food is inseparable from one's existence. Eating becomes the occasion for the rites and rituals of our lives. While these practices are present in joyful celebrations such as feasts, birthdays, and weddings, foodways are also present in funerals and mourning. Foodways are defined as food-related behaviors that signal membership and belonging patterns. *Atang* is an Ilocano practice of honoring the dead by offering food offerings on a makeshift shrine or altar in conjunction with other religious memorabilia such as rosaries, prayer books, and flowers alongside pictures of the bereaved. Food is an intangible cultural heritage, and there is much-needed research and documentation in studying the regional foodways of the Philippines. As culture and society rapidly shift, death and food must be examined within changing contexts. As such, the researcher proposes creating a book that will compile the customs and traditions related to food during funerary and memorial practices in Pangasinan for food enthusiasts aged 20 - 29. The book will be subdivided into two portions. The first portion will be a general information guide breaking down the context of death and grief in the Philippines and how these ideas manifest through our funeral and memorial rituals. The second portion of the book is a compilation of recipes from the interviewees which are meals served during funerary and memorial ceremonies for both the living and the dead. The research addresses the current literature gap of *atang* in the Philippines and how beliefs, traditions, and customs manifest through food.

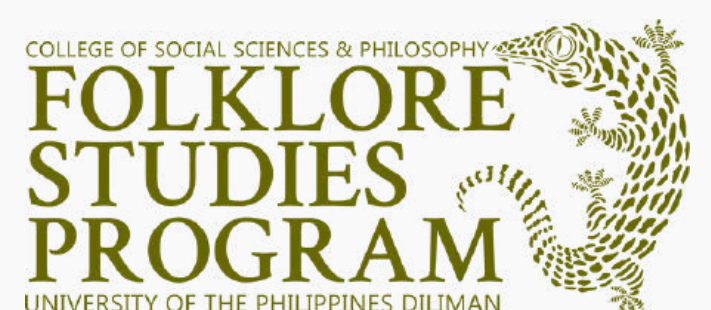


**The Pigs and the Saint:
Symbolic Entanglements of the Lechon and
San Juan Bautista in the Parada ng Lechon of Balayan, Batangas**

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University of the Philippines – Diliman

Annually celebrated on June 24, the *Parada ng Lechon of Balayan*, Batangas, started as a thanksgiving feast for its western barangays for their patron saint, San Juan Bautista. In recent years, the *Parada ng Lechon* has been adopted on a municipal level, where it is characterized by the procession of costumed lechon in the center of Balayan while townspeople simultaneously celebrate the Feast of San Juan Bautista through the traditional *basaan* (dousing of water). From the observance of these occasions, it appears that the lechon becomes synonymous with San Juan Bautista to the point that the fiestas become misnomers for one another. This paper explores the symbolic entanglements of the lechon and San Juan Bautista in the cultural and religious traditions of Balayan. In particular, it will investigate how Balayeños reconcile the secular image of the lechon with the religious context of its celebration and what meanings arise from the association of the lechon with the saint. Moreover, it will also illustrate how this entanglement entails a renegotiation of religiosity for the whole town as the widespread celebration of the *Parada ng Lechon* necessitates the recognition of San Juan Bautista despite Balayan having a different patron saint, the Immaculada Concepcion. Ultimately, this paper offers insights on how food and its sociality can influence discourses on religiosity and vice versa.

Keywords: *Lechon, festival, religiosity*



Pancit, Sapin-Sapin, Patis, and Bagoong: Traversing Malabon's Local History through Food and Pasalubong

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In a popular Tagalog children's folk song, *Sitsiritsit* (or *Sitsiritsit Alibangbang*), the following humorous, coded lines are mentioned:

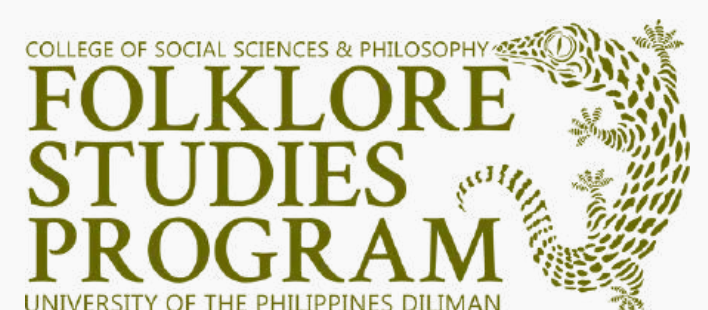
*“Ale, aleng namamayong,
Pasukubin yaring sanggol
Pagdating sa Malabon,
Ipagpalit ng bagoong”*

This song, frequently used as a song for activities for young kids in primary schools, mentions one common condiment Filipinos use in their daily cooking or food preparation – the *bagoong* or fermented shrimp paste. The *bagoong*, a common Malabon *pasalubong*, is one of the town's main food products, aside from other favorite delicacies such as the *pancit malabon*, *sapin-sapin*, and *patis*. The *Pancit Malabon* is a unique approach to the deep cultural affinity of Filipinos to the *pancit*, a typical noodle dish. From its color to the ingredients, up to its taste, the *pancit Malabon* offers a savory experience for gatherings and celebrations. Similarly, the *sapin-sapin*, a colorful, multi-variety rice cake delicacy is also a staple treat for local festivities. The *patis*, a historically-attributed original product of Malabon, provides an additional taste to cuisines, both as an ingredient and a go-to condiment. The notable journalist-intellectual Isabelo de los Reyes, writing in the late 19th century, describes it as an indispensable part of Tambobong's (former name of Malabon) gastronomy. This paper chronicles the story, perceptions, and receptions of select Malabon food products, and examines how these vignettes provide a two-pronged approach to understand local history and identity: on the one hand, how Malabon's socio-cultural transformations as a town led to the growth of these food industries; and on the other hand, how these food delicacies shape the cultural identity of the town and its peoples.

Keyword: *Malabon, pancit Malabon, sapin-sapin, patis, bagoong*



The Ritual Year Working Group



**Sawsawan ay buhay:
Kahalagahan ng “rekadong” nasa
munting platito sa pagkain ng isang Bulakenyo**

Reginaldo D. Cruz

Department of Anthropology, University of the Philippines – Diliman

Hindi man monopolyo ng lalawigan ng Bulacan ang paggamit ng sawsawan sa pang-araw-araw na pagkain, kung minsa’y maging sa handaan rin, ay hindi maipagkakaila ang pagkahumaling ng mga Bulakenyo sa samu’t saring “rekado” na nakatahan sa mga platito. Agahan, tanghalian, hapunan, minsan pati meryenda ma’y hindi palalagpasin para makapagtimpla ng mga paboritong sawsawan. Ibabahagi sa presentasyon ang obserbasyon at pagninilay ng isang Bulakenyong namulat lamang sa kanyang pagkahumaling sa sawsawan matapos lumipat ng tirahan, at napansing di pala lahat ng bayan at tahanan ay may nakahandang sawsawan sa kani-kanilang hapag kainan. Ilalahad ang mga pinagmunihan, na ikinumpara sa ilang naisulat na ring mga pag-aaral, at sasagutin ang mga katanungang: Bakit nga ba nahumaling ang mga Bulakenyo sa sawsawan? Bakit nga kaya para sa isang Bulakenyo ay tila may kulang sa pagkain, kapag pinagkaitan ng sawsawan ang siyang inihain? Anu-ano nga ba ang mga halimbawa at baryasyon ng mga sinasabing sawsawang laging katambal ng mga ulam at ng kanin?

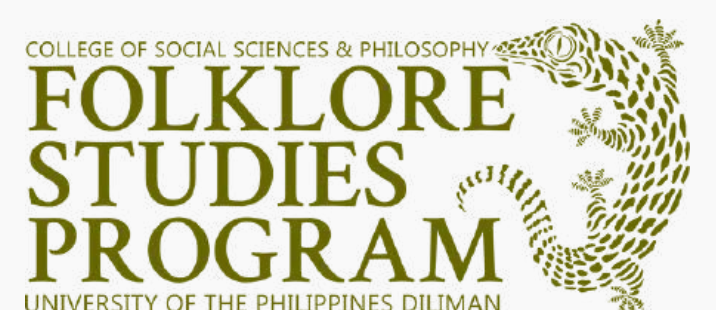


From Tradition to Trends: Tracing the Evolution of Kerala's Onasadya

T C Nivedita and Elizabeth Isaac
CHRIST (Deemed to be University), Bengaluru, India

The sadya is an elaborate feast that marks the culmination of the ten-day celebrations of Onam, the harvest festival of the southern state of Kerala, India. According to legend, this grand meal is an offering to the mythical king Mahabali on his annual return to his kingdom from his exile in the netherworld. The traditional sadya comprises twenty-six vegetarian dishes made from seasonal produce and served on a banana leaf by following prescribed culinary conventions. Over time, the concept of *sadya* has evolved from a familial, ritualistic practice to a commercialised affair, with restaurants transforming it into innovative culinary experiences. Variations on the sadya, including raw vegan *sadya*, *samudra sadya* (seafood sadya), non-vegetarian *sadya* and gourmet *sadya*, have emerged within the state and beyond. Using qualitative media analysis, supplemented by semi-structured interviews of stakeholders in the food industry, this study traces the impact of globalisation on this culinary tradition. Methodologically grounded in food studies, this paper examines the present-day sadya as a performative ritual enacted within the restaurant space. To this end, it is guided by two research questions: 1) How have the conventional meanings, values and rituals associated with the sadya evolved over time with the commercialisation of the feast? 2) How has the sadya been adapted by restaurants to suit the palate and lifestyle of the contemporary consumer? The study is underpinned by a conceptual framework on culinary hybridity and authenticity, cultural flows and food as a destination identity. Exploring the potential of the festival–food interface through the *Onasadya*, this paper demonstrates how the commercialisation of culinary heritage in today's globalised world simultaneously modifies and preserves local gastronomic rituals.

Keywords: *Onasadya*, *Commercialisation*, *Feast*, *Kerala harvest festival*, *Gastronomic rituals*



Engaging with religious identity through food: The date, memory, and ritual

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Ateneo de Manila University

The relationship between food and memory is well-established in studies on nostalgia, identity, tradition, and food. But in expanding the typical understanding of memory from something confined to personal experience and feeling to one that links communities together through shared history, food can take center stage as a medium through which historic and imagined memories are shared, relived, and reinforced. While studies in this space typically concentrate on ethnic and nationalist identities, there are opportunities to consider how religious identities are constructed through food and memory. This paper explores how Muslims living on the periphery of the Arab world engage with Islamic memory and identity through dates—a fruit that is typically only grown in desert climates. Between being considered the ideal way to break a fast during Ramadan according to hadith and being chewed and then placed under the palate of newborns in a ritual known as tahnik, the date is not only a salient religious symbol but also has an important role as material culture that links Muslims to their religious identity and history. This paper explores how the date—dried, packaged, and exported to the Philippines—plays a profound role in shaping the historical memory of Filipino Muslims and reinforcing their religious identity even as they are geographically distant from the lands that produce them. In doing so, this paper offers a way to understand the religious dimensions of food through the memories that surround and implicate them.

Keywords: gastronomic memory, identity construction, Islam and food



Valenciana: Constructing Cavite's Cuisine as Cultural Heritage

Aidel Paul G. Belamide
Provincial Government of Cavite

The culinary discourse in the Philippines has taken a “heritage turn,” with many studies presenting food as heritage that reflects the identity of a community. However, there remains a need for studies that frame these foods within the context of heritagization, where foods are not inherently considered heritage but are constructed by interest groups to carry and convey symbolic meanings and values. This research seeks to address this gap by presenting the case of heritagization of “*Valenciana*” in Cavite. Specifically, it examines the process of constructing “*Valenciana*” as a cultural heritage by various institutions in the City of General Trias. Its objectives are two-fold: (1) to document “*Valenciana*” as culinary tradition and (2) to chronicle the campaign of the City of General Trias to promote it as cultural heritage. “*Valenciana*” is a dish of rice cooked with vegetables and meat, typically served on special occasions, and appropriated by Filipinos, including Caviteños, from Spain’s “*Paella Valenciana*” or “*Arroz a la Valenciana*.” Utilizing recipes and reports from the *Archivo Historico Nacional*, the Philippine National Archives, and the Cavite Studies Center, the research first presents “*Valenciana*” as a colonial cuisine, introduced by Spaniards in the Philippines and primarily served to elites in the metropolis and during festivities in town centers in the nineteenth century. Then it provides an ethnography of the production, consumption, and distribution of “*Valenciana*” as a local cuisine in the City of General Trias, based on participant observations in kitchens and restaurants, and interviews with cooks and restaurant owners. Finally, it documents the recognition, legitimation, and valorization by institutions in General Trias City toward promoting “*Valenciana*” as a cultural heritage, while identifying measures they have implemented to maximize benefits and manage risks associated with heritagization. Overall, it shows that “*Valenciana*,” once introduced as a colonial dish, has been appropriated over the years by Caviteños as a cherished local cuisine and now as a celebrated cultural heritage.

Keywords: *gastronomic memory, identity construction, Islam and food*



**From Tabon to the Present:
Folklore and the Whole Animal as Human Food**

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Aliguyon – University of the Philippines Folklorists, Inc.

Do I eat like a human? Am I eating human-appropriate food? Is it a matter of ‘what’ or about ‘how’ I acquire, prepare and consume my meal? These are but some of the questions a growing number of people ask of themselves. Rites of passage including foodways are represented in folk epics such as Lam-ang hunting the shellfish rarang. “Biag ni Lam-ang” is emblematic of the Ilocanos’ natural world especially on the uses of plants and animals. “What about cave-dwelling ancestors?” Long before epics, the Tabon Cave Man/Woman of Palawan existed. Human fossils and animal bones were found in this Stone Age workshop-factory of various stone tools dating 47,000 years ago. Was food technology then a way of adaptation similar to the much older Callao Cave Man of Cagayan a.k.a. Homo Luzonensis? Not to mention the far ancient Kalinga site that unearthed a clean-as-a-whistle skeleton of an extinct species of rhinoceros. Varied tools removed flesh to bone marrow of five animals. Were ancestors of Tabon-Callao-Kalinga Caves whole-of-animal eaters including blood, fat and organs, the most nutrient-dense and bioavailable parts? Was their metabolic system geared towards a carnivore diet for health/energy that continues today? In this age of industrial ultraprocessing technologies from plants, is there a disconnect to ancestral food-appropriate processing hence the need to reconnect? This paper attempts to engage these by contending that relying on the foodways of ancestors requires careful consideration in light of a movement to reconnect, e.g., Eat Like a Human, LowCarbHighFats, Glucose Goddess Method, etc.

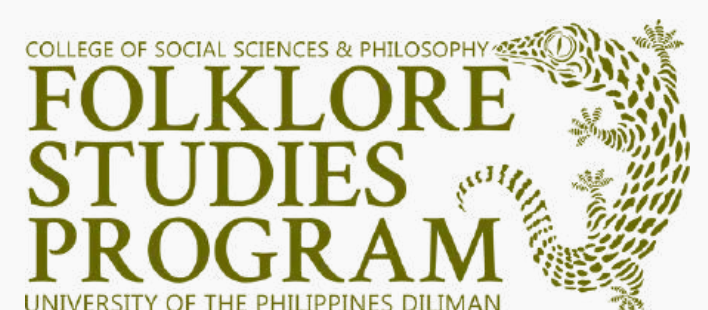
Keywords: *Human-appropriate food, how, foodways, folk epics, hunting, cave-dwelling ancestors, food technology, stone tools, adaptation, whole-of-animal eaters, blood/fat/organs, nutrient-dense and bioavailable parts, ancestral food processing, metabolic system, industrial ultraprocessing, movement to reconnect.*



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**“Unli-Rice”:
Food, Meaning-Making and the Filipino Spirituality**

Mary Jane B. Rodriguez, PhD
University of the Philippines – Diliman
Aliguyon – University of the Philippines Folklorists, Inc.

To most Filipinos, a meal is not a meal without rice. Rice is so basic to Filipino food that as a marketing strategy, some fast food chains have invented “unli-rice” (short for “unlimited rice”) to draw in more customers and patrons. But there is more to rice than just a staple food. It embodies a world of significance across ethnolinguistic groups. From the wedding rites of the Tagalog in Luzon to the epic chanting of the Teduray in Mindanao, rice has become an integral part how the Filipinos make sense of their existence. Using the cultural vista of “unli-rice”, I argue in this paper for a deeper appreciation of rice beyond utility and probing further to Filipino spirituality. Drawing on select oral lore and ethnographic accounts I will examine how rice is consumed not just as “food for the body,” but as “food for the soul” that nourishes communal bonds and brings people closer to higher beings. Enmeshed in symbolic rice eating is an amalgamation of social relations and a strong connection to the land. Hence, to go “unlimited” also means delving into the deeper meanings of human existence as articulated in their orality, social practices, and beliefs, while being nurtured by the constant tilling of the soil. Modernity has already crept into the indigenous ecology which threatens the very land that creates the cultural icon of rice. It is now a known fact that whatever endangers the cultivation of rice undermines the foundation of the so-called “spiritual bond” to land.

Keywords: *rice, food folklore, ethnicity, indigeneity*



Native Chicken and Indigeneity

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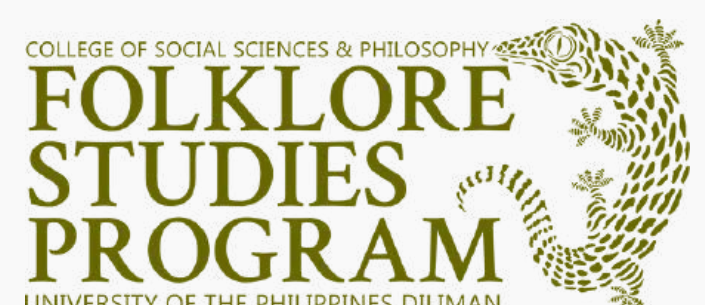
What is a native chicken? How is it analogous to indigeneity? I will explore in this paper the socio-cultural world of native chicken as part of the Filipino indigenous food system. As a counterpoint to the mass-produced, fast, and “instant” food concept prevalent in capitalist societies under the heel of globalization, the native chicken offers a curious lens to understanding indigenous ecology, society, and worldview. Aside from surveying cultural and linguistic references to the native chicken and its significance, I will examine, as a case-in-point, a particular indigenous food — the sēnēnga — the highly regarded native chicken meal of the Teduray and Lambangian peoples of Mindanao. The said meal, profuse with symbolisms, is usually prepared during weddings or other special occasions, thus, making this special food an arena where indigeneity is constructed, expressed and embodied. The specific preparation and consumption of the native chicken is the Indigenous People’s critique of the mainstream and homogenized food system that we have in our society today, thus asserting their identity and control over their own resources and well-being. However, when set against the backdrop of current trade of native chickens in the urban marketplace and linked to alternative food approaches such as slow-food, farm-to-table, and back-to-basics frameworks, “indigeneity” as a concept acquires a new meaning outside of its original context: it represents a behavioral shift ironically associated with the middle-class palate and lifestyle. I will argue in my paper that going “native” is a two-dimensional act toward “going back to roots”: one, indigeneity means asserting control over one’s own food and foodways, and two, the middle-class leaning on indigeneity may have been a counter-hegemonic food choice but, in the process, also creates another exclusivist food habit that can only be afforded by the few.



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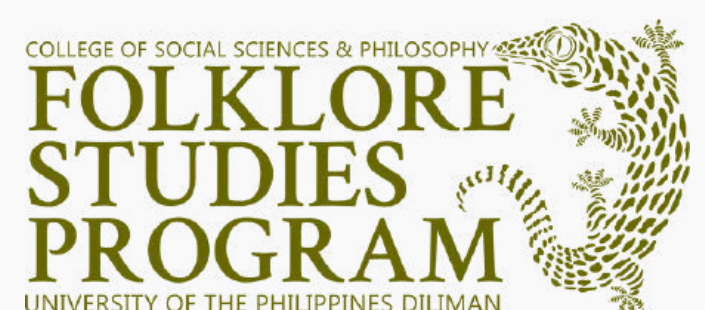


**Mga Usa ng Kapuluan:
Archaeological insights on large
game hunting, foodways, and past ecologies in the Philippines**

Janine Ochoa
School of Archaeology, University of the Philippines - Diliman

The remains of deer (usa) are fairly common in Philippine archaeological cave sites. This paper will provide an overview of archaeological occurrences of deer and present evidence from several archaeofaunal assemblages. I will present a specific archaeological and taphonomic case study on deer fossils from Pilandok Cave in Quezon, Palawan, which shows food processing, consumption, and possible food sharing practices of island inhabitants from ca. 20,000 years ago.

This will be contextualised within a long-term perspective relating evidence of large game hunting to past environments in the archipelago. This paper also asks: who else eats deer and what do deer eat? In this way, further insights can be explored regarding shifting ecologies of both deer and human inhabitants of the archipelago across deep time.



Experiencing Foodways and Community in Southeast Asian Archaeology

Michelle S. Eusebio

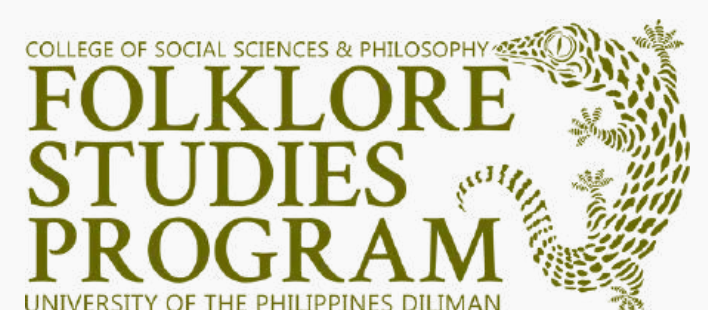
Science and Society Program, College of Science,
University of the Philippines - Diliman

Foodways is the *chaîne opératoire* or operational sequence of what happens to food and associated materials from their acquisition until their discard. It is also a series of cultural formation processes, where there are resulting food and material culture remains from every step that incorporated into the archaeological record. From the past to the present, many of the foodways-related activities are being done as a community. Present-day cultural diversity and identity revolve around cuisines or culinary practice, which comprises the preparation and consumption of food. However, most of the studies in Southeast Asian archaeology are geared towards addressing food acquisition practices or subsistence strategies associated with other big picture questions (e.g., environments, migrations, and foraging-farming transition). As a result, how food items were prepared and served that would allow for evaluating the importance of food in maintaining identity based on shared foodways is not highlighted. To address how foodways and being part of a community were possibly experienced by the people in ancient Southeast Asia, this presentation explores the perspectives of practice theory and community of practice to infer community identities in prehistoric southern Vietnam based on culinary practices. It also advocates for the lens of practice theory and its derivatives to be utilized in evaluating foodways and other aspects of daily life during the past in Southeast Asia, which includes the Philippines.

Keywords: *foodways, cuisine, practice, community identity, Southeast Asia*



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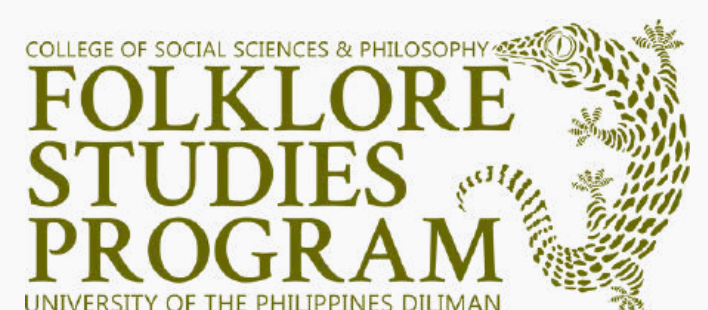
**This little piggy:
Pig-human entanglement in the Philippines**

Joan Quincy Lingao

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Pork is the most consumed meat in the Philippines. Pigs are not only a food source, but they are also entangled with the history and culture of the Filipinos. To assert the extent exotic pigs (i.e., those imported from other countries) were assimilated into the current swine population in the Philippines, we explored evidence from archaeology, genetics, foodways, history, and ethnography. Combined evidence points to pre-hispanic and colonial arrival of exotic domestic breeds that interbred with native populations; their origins can be traced to mainland Asia and Europe. Domestic pigs were used as warship provisions during the early colonial period and routinely consumed in Manila and nearby areas in the nineteenth century. Acceptance of imported pigs in foodways is represented by modern Filipino dishes, where pork replaced the main ingredients in their original foreign versions. Philippine ethnographic records have pigs at the core of beliefs and rituals.

Keywords: *pigs, animal-human relationship, zooarchaeology, genetics, history*

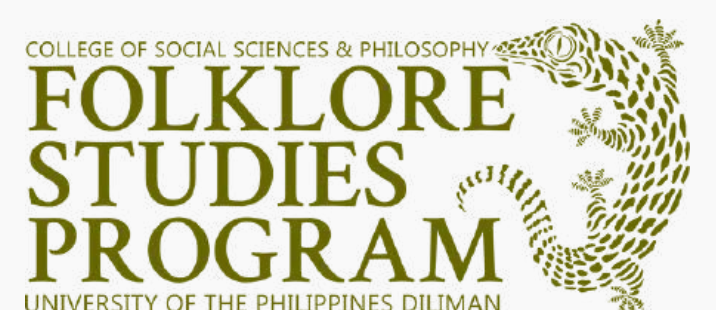


Kain po!:
Food and Folklore in Children's Literature

Anika Audrey D. Asuncion & Jefferson David
 University of the Philippines - Baguio

Food serves as a conduit for cultural heritage, carrying with it the rich traditions, values, and social customs that are distinct to Filipino society. These culinary practices not only reflect the history and diversity of the Philippines but also play a crucial role in preserving and perpetuating the nation's unique way of life. This paper surveyed four Filipino children's stories that merge food and folklore in their narrative. It was revealed that in these children's stories, food serves as a) a source of power; b) sustenance and nourishment; c) signifies communal bonds; and d) acts as a symbolic offering that bridges the natural and supernatural realms, with tales of enchanted fruits and ancestral blessings. Additionally, this paper did not include legends as data sources and instead examined stories that particularly explore the usage of food in communicating folkloric narratives in Filipino children's literature. Food in children's literature is associated with core memories that intertwine with folk beliefs that are inherited through metaphors.

Keywords: Folklore, Children's Literature, Food, Culinary Symbolism



Trope-ical Kitchens: Fantasies of "The Philippines" in American Culinary Texts

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George Washington University

During the American colonial period in the Philippines (1898-1946), Philippine foodways experienced major shifts in its production, consumption, and representation. This paper examine these colonial interventions as a way to better understand the serious imperial investments in transforming the landscape of Philippine food cultures across different scales. In following the “queer curation” methods of Gayatri Gopinath, I mobilize a number of sources, primarily, colonial photography, white women’s travel accounts, and cookbooks, to outline the uneven, yet ever-present processes of alimentary racial formation. In analyzing these cultural and historical objects of the American colonial period, I underscore how imperial “eating cultures” sought to codify, standardize, and make knowable, according to colonial epistemologies, Philippine culinary and cultural life. According to Kyla Wazana Tompkins, “eating cultures” are the “practices and representations of ingestion and edibility, including literary, dietetic, and visual texts in which objects, people, and political events are metaphorically and metonymically figured through the symbolic process of eating.” Moreover, these colonial eating cultures produce what Allan Punzalan Isaac describes as the “American Tropics” or a “set of regulatory tropes and narratives that reveal a particularly U.S. American imperial grammar that create ethnic, racial, and colonial subjects.” This paper follows the fantasy-production of “The Philippines” within American culinary texts to better understand how colonization sought to undermine and construct Filipino subjects as primitive, backwards, and savage. More importantly, however, I provide against-the-grain readings of colonial texts to highlight how Filipino subjects were able to resist against several forms of racial consumption (e.g., biological, commodity, visual, and sexual). While white, American colonials attempted to highlight the precarity (e.g., unruliness, messiness, and contaminations) of the Philippine kitchen, their desperation to assert their power and dominance over Filipino colonial subjects actually emphasized their own lack of knowledge regarding culinary epistemologies.

Keywords: *American colonialism, cookbooks, racialized consumption, tourism*



**Consumed-By-Bodies and Consumed-Bodies in
Selected Filipino Folk-Epics / Mga Kinakain-ng-Katawan at
Kumakain-sa-Katawan sa mga Piling Epikong-Bayan ng mga Filipino sa Filipinas**

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University of the Philippines - Diliman

If there is a common thread among the Filipino folk-epics in the Philippines, it is the practice of chewing betel nut (ngangâ, móma, mamáan) which is frequently cited by folklorists and scholars of Filipino culture. These practices are often mentioned in folk epics as symbols of societal status of heroes (Lam-ang), the strength and vitality of warriors (Agyu), and the desire of men and women to engage in sexual relations (Humadapnon), among others. Conversely, there are other values attached to food in folk epics that I would want to explore and popularize in today's discourse. For example, communities typically prepare food when there are celebrations and battles (Kudaman), heroes return from journeys (Labaw Donggon), and weddings to celebrate (Aya and Gibon in Darangen). Food is also rationed to those who are secluded (Mungan); food are also counted during harvests and offered to supernatural entities (Aliguyon). Additionally, in the *kepu'unpu'un* of the Manuvu', there are "walking" slices of meat after meals. In the Sugidanon, Dumalapdap thirsts and searches for drinking water after Labin Anyag revived his wounded body. Moreover, it can be argued that the human body itself is "food". For instance, Lam-ang was consumed by a large fish. The writhing body of Mungan was consumed by bacteria. It also appears that thousands of maiden in the Tarangban cave "consumed" the body (and consciousness) of Humadapnon. Those who consume bodies, as exemplified by the latter list, along with those food consumed upon by bodies, will be highlighted in this study. The *consumption* of and *consumption* upon bodies in selected folk epics (Ullalim (1970), Tuwaang (1975), Kudaman (1991), Ulahingan (1977), Darangen (1986), and Hinilawod (2000)) will be traversed and examined, and the diverse meaning(s) of "food" in folk epics and its connection to the bodies of Filipinos will be explored.

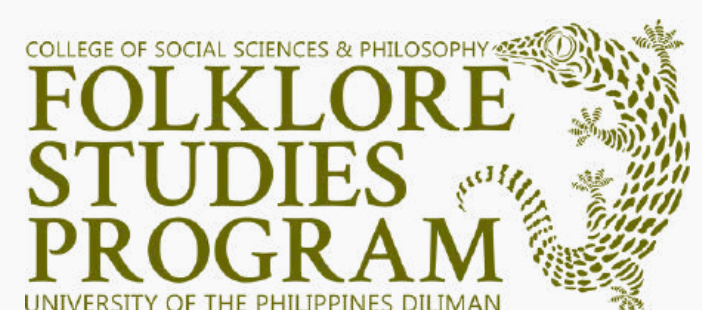
Keywords: *epics, food, folklore, body, sex*



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Kiping

The Colorful Rice Wafer

Cherry Salvanera

Kiping is a delicate, thin wafer made from rice flour, often infused with liquid pigments that create a stunning array of colors.

Traditionally, these pigments were derived from brightly colored produce and native plants, though today, most kiping makers use commercial food coloring.

The process begins by soaking polished white rice in water, then grinding it (traditionally with a stone mill) to create galapong, a wet, slightly coarse rice flour. The soaked water is then mixed back into the flour, followed by the addition of color to the batter, creating the vivid hues characteristic of kiping.

Next, artisans prepare a bamboo steamer lined with cloth or banana tree bark, known as saha ng saging. They then use the broad, thick-veined leaves of the kabal tree (also called the 'false coffee tree') as molds. The batter is carefully poured onto the smooth, top side of each leaf, allowing it to spread and form a thin layer before steaming it for no more than 3 to 5 seconds.

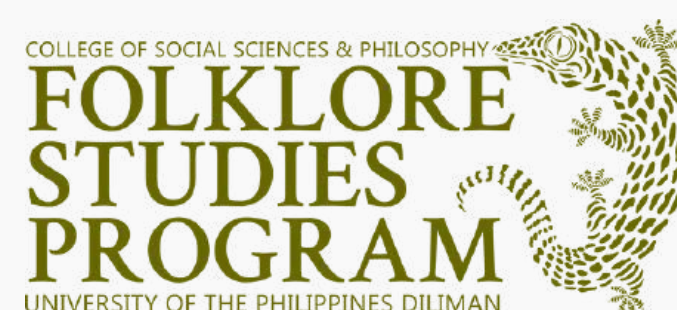
Given that each kabal leaf is as long as a forearm, this process requires immense patience and precision. To decorate a single house or float, hundreds or even thousands of individual kiping wafers must be steamed, creating a vibrant display that reflects Filipino craftsmanship.



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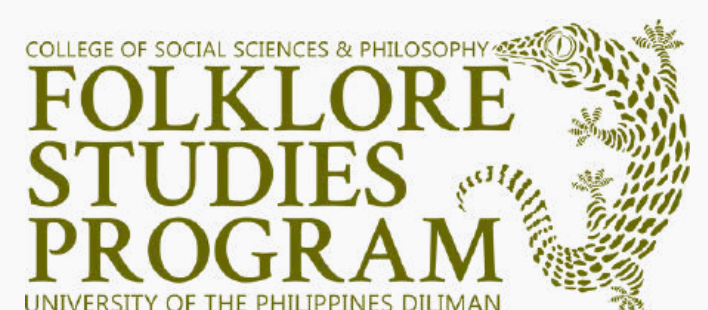
**Piedmont Baristas:
Palm Civet (*Paradoxurus philippinensis*) and the
Blaan community (*Homo sapiens*) of Mount Matutum
as partners in proverbial kafe balos production**

Ōbí B. Magsombol

Department of Anthropology, University of the Philippines – Diliman

In every coffee production, both beans and those who prepare them are brewed strenuously. To be embedded in the act of brewing is to be subjected to the long and tedious process of refinement tailored to the preferences of those who maneuver capital. This results in exploitative conditions for both the plantation and those who toil on it. However, things are different in Mount Matutum. The Blaan community, who reside nearby, are conscientious in harvesting coffee beans. Along with the palm civet, a common mammalian carnivore in South Cotabato, the Blaan partners with them in producing kafe balos. In this paper, the partnership between the two species is studied in an attempt to recognize multispecies labor. The production, participated in by both the palm civet and the Blaan community, is observed and documented to create a recipe that is culturally rooted and ecologically sensitive. Production then in this paper is not only about coffee but also about the myths and lore brewed with it. Lastly, this paper hopes to encourage its readers to patronize local cultivation. Amid the bludgeoning impact of the commercial coffee industry on the current political climate, searching for alternatives and supporting what is native to us becomes categorically imperative. Thus, by relying on palm civets and the Blaan community, our piedmont baristas, we aspire to consume ethically.

Keywords: *Palm civet (*Paradoxurus philippinensis*), kafe balos partnership production, piedmont baristas*



**Navigating the diverse implications of 101 leafy vegetables :
A traditional foodpractice observed during a festival in northeast India**

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Aditya Birla Centre for Archival Research

Festivals are amalgamations of various rituals and practices, each carrying multiple meanings, significances, and importances. These practices symbolically represent broader and more diverse facts. One such practice is the consumption of 101 varieties of green leafy vegetables during Bihu, the traditional festival of the Assamese people from northeast India. There are three Bihus celebrated by the Assamese, who reside in Assam. The practice of eating these leafy vegetables is associated with the Bohag or Rongali Bihu – the Spring festival. Consuming 101 leafy vegetables carries various inherent significances. These vegetables are readily available in the region, suited to the local climate. This practice promotes the widespread cultivation of these vegetables, reflecting the ecological resource preservation attitude of the Assamese people. The festival coincides with the transition from winter to spring, and consuming these vegetables helps boost immunity in preparation for the hot and humid weather. As the harvesting season begins right after the festival, maintaining health for fieldwork is crucial, and these vegetables, with their medicinal values, are beneficial. Collecting these vegetables is a collective effort, with neighbours working together to gather all the varieties, making the occasion one of fun, happiness, and care. Additionally, the narratives around these vegetables reinforce trust and values within the community, aiding in understanding the practice. Bihu marks the beginning of the Assamese calendar new year, making this tradition a beautiful start to the year as well. This essay will delve into the significance of the practice of consuming 101 leafy vegetables, including narratives that correlate these significances and highlight the ethnomedicinal value of the practice. The co-relations of food, festivals, ethnomedicine and traditional knowledge will be explored through this practice. The role of oral history in ecological preservation and the present day changing scenario of the practice will also be discussed.

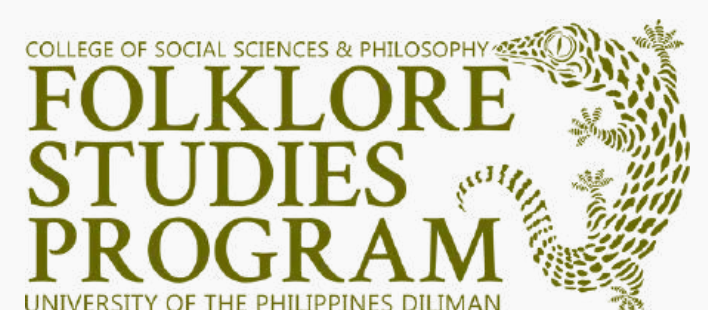
Keywords: Traditional practice, Bihu, Oral narratives, Ethnomedicine, Leafy vegetables



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Sunday and Weekday Meals: A Case Study on Romanian Regional Food Rhythm(s)

Otilia Hedesan & Diana Mihut
West University of Timisoara

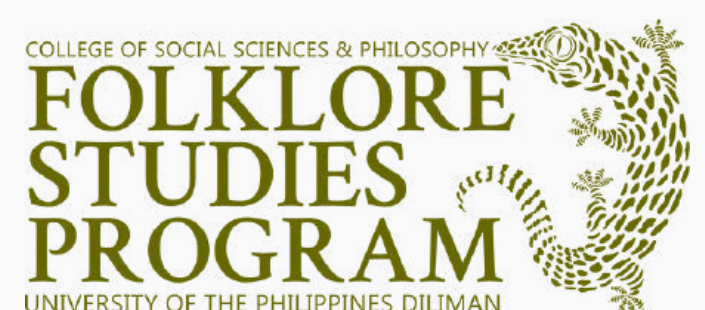
Current paper presents a case study focusing on the regional food from Banat. This is a cross-border region, located in the south-western part of Romania, in the north-eastern part of Serbia and in the south of Hungary. Banat is a multicultural region, with culinary practices that reveal elements of its common history from 14th – 19th centuries, or different cultural influences such as those determined by the region's belonging to different national states, starting from the 20th century. The paper analyzes regional lunches as they are organized in a hebdomadary interval. Thus, these meals are organized according to the weekly rhythm. At least in principle, each day of the week is associated with certain dishes and certain ingredients from which they are cooked. In terms of methodology, the paper relies on the corpus of texts resulted from the interviews carried out by the two authors within the past four years in the region as part of an institutional field research dedicated to Romanian food heritage. The information resulted at the end of this research campaign allows us to propose a list of ingredients and cooking techniques specific to the region: what vegetables and fruits are used, what kinds of meat and fats are used, which are the main cooking techniques that might be identified (boiling, baking, frying, consumption of raw ingredients). Considering all these, the list of regional specific main dishes can be opened and analyzed. The same corpus of information also allows the observation of the relationships between festive and everyday meals. Thus, Sunday meals are always festive, including at least four dishes, with lots of meat and various fats while the weekday meals include fewer and more humbler dishes.



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The Perilous Pleasures of Mukbang: Analyzing the Death of a Filipino Food Vlogger through the Social Aesthetics of the Everyday

Mary Jessel Duque
De La Salle University Manila

This study examines the tragic death of Dongz Apatan, a Filipino food vlogger from Mindanao, who died of a stroke after consuming a vast amount of fried chicken and rice. The Philippine's Department of Health then threatened to ban the often-monetized mukbang videos locally if these are proven as a public health hazard to Filipinos.

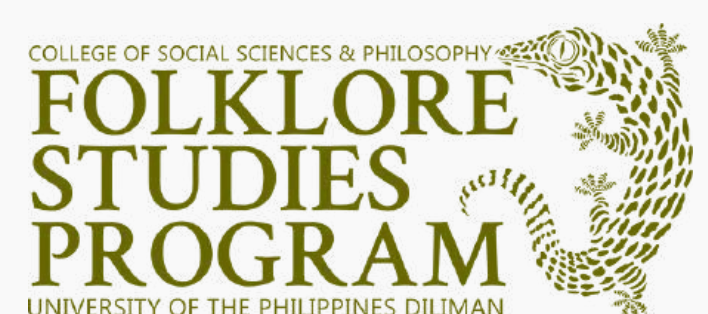
This incident is contextualized within the broader framework of affect and social aesthetics, as proposed by Ben Highmore in his book *Ordinary Lives: Studies in the Everyday*. Highmore's view on aesthetics returns to the sensorial aspect of everyday life.

Mukbang, or "broadcast eating," is a popular online phenomenon where individuals consume large quantities of food while interacting with a live audience. The practice originated in Korea around 2008 (Pedida), epitomizing a unique intersection of performance and consumption. Our current social online culture transforms ordinary life practices (dressing up, working or studying, foraging, preparing, and consuming food) into visually engaging performances (ASMR, mukbang, getting ready with me videos). Eating, an ordinary life practice, becomes a "bodily challenge of immense proportions," turning the social body into a spectacle, catering to the pleasure of the spectator while imposing severe physical and psychological demands on the performer.

Apatan's extreme act of consumption leads to his death, turning everyday practices into something extraordinary, sensationalized in the news by local and international media, and marking the social body as "deviant" and "unhealthy," requiring policing by government institutions. The body becomes a site of aesthetic and social negotiation, reflecting broader cultural preoccupations with excess, pleasure, and endurance.

Highmore's concept of social aesthetics provides a critical lens to analyze not just the mukbang phenomenon, but how our food rituals and the associated sensory and affective experiences of food consumption are affected by contemporary digital culture and social media. The vlogger's death underscores the perilous nature of this performative consumption, revealing the often-overlooked risks associated with the relentless pursuit of digital popularity and viewer engagement.

Keywords: social aesthetics, food consumption, affect theory, performance studies, digital cultures



Food in Filipino Films

Divine Angeli P. Endriga & Divine Marie Joanne P. Endriga
 Boldr. PH Inc., University of the Philippines

Zimmerman (2010) notes in his work that historically, food has been downplayed in movies. It is for practical considerations because of the cost and inconvenience of having to replace food and have it exhibited the same way for every take. Even so, food in film serves important functions and is reflective of food culture. Films are chosen for this study as they are visual materials shared to a broad audience. The depictions of food are influenced by culture and at the same time, films can also influence food culture. A selection of films from the 1970s to 2010s are examined subject to the following criteria: a) they are awarded Best Picture by an established award-giving body; and/or 2) a high grossing film. These criteria determine prestige and audience reach. Furthermore, they are also: 3) reflective of their time period and not of an earlier time or perceived future; 4) set in the Philippines; 5) produced by a local production company; and 6) shown commercially in local movie theaters (not directed or only exhibited abroad). This study looks into: 1) the function of food in movies (e.g., a time marker, plot device, background, symbolism, etc.); 2) the food served in scenes of feasts (e.g., fiestas, Christmas, New Year, birthdays, and other celebrations); 3) the typical fare for non-festivities; 4) food stereotypes; 5) historical changes (if any); and 6) their influences and implications about Philippine food culture.

Keywords: *Filipino films, food culture, food history*

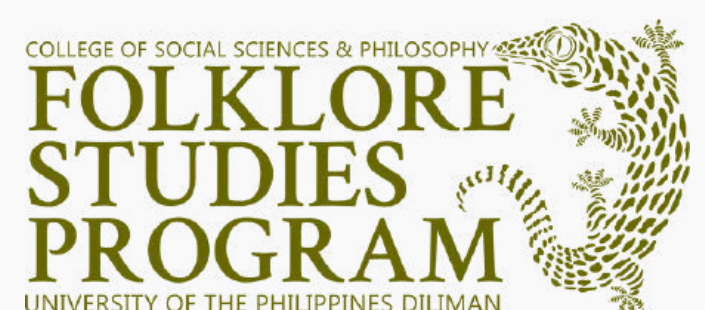


The Metaphors of Pater: A Multimodal Critical Discourse Analysis of Food Blogs on Pater and the Moro Identity

Fatima Ayesha Carzon, Hadassah Rynna Macatol, & Asleah Wahab

This study employs Multimodal Critical Discourse Analysis (MCDA) to investigate the representation of the Moro dish "Pater" in online food blogs, exploring its role in contributing to the concept of Moro identity within the globalized digital space. Drawing from the intersection of food, culture, and globalization, the research examines textual and visual elements in selected blogs, identifying recurring themes and metaphors. The findings led to the emergence of five key themes: Pater's Place of Origin, Regional Variation and Cross-cultural Immersion, Socioeconomic Implications, Tradition and Innovation, and Halal Conformity. Through a comprehensive analysis of linguistic and visual elements, the study reveals how online platforms contribute to the dissemination of culinary ideas, reflecting the ongoing negotiation of the Moro identity within the broader culinary discourse. Subsequently, six metaphors of Pater were identified: (1) Maguindanao's essence, (2) Pater's culinary mosaic of variations and collectiveness, (3) Pater's legacy in terms of socioeconomic resilience, (4) Pater's harmony of tradition and innovation, (5) Pater's sacred sea of Halal principles, and (3) the nostalgia and affinity that Pater evokes. The significance of attributing Maguindanao as Pater's place of origin highlights the Moro history and how it is part of the Moro identity. Pater has also transcended its Maguindanaon roots to different regions where variations of the dish existed. However, there is still a shared experience of positive and nostalgic emotions among the people that have tried the dish. Pater's ingenuity lies on its way to sustain socioeconomic struggles and finding its balance between adapting to modernity while also resisting non-Halal practices in innovating the Moro dish. The study concludes by recommending future researchers approach food studies ethically and respectfully, promoting cross-cultural understanding and collaboration with local communities to preserve indigenous food systems and culinary traditions.

Keywords: *Blogs, Metaphors, Moro identity, Multimodal Critical Discourse Analysis, Pater*



Dawa and its Remaining Cultivators in the Peripheries of Catanduanes Province

Marco Stefan B. Lagman

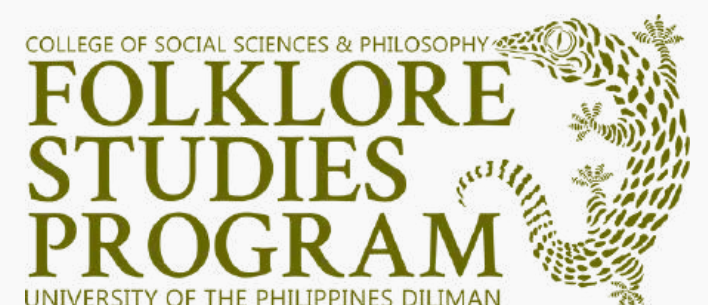
Central Bicol State University of Agriculture – Pili Campus

Rice and, since the American period, corn have long served as the major staples consumed by Philippine society. Yet before the arrival of these food crops, people in the Philippines have been a grain-producing millet called *dawa*. While noted to be common in the Visayas (i.e. Cebu), *dawa* is still being cultivated in communities in Bicol, particularly in the uplands of Catanduanes. Using semi-structured key informant interviews of *dawa* farmers in selected barangays in the said island province, this study provides a description of the physical traits and cultivation practices associated with this millet crop, the reasons why farmers still persist in planting *dawa*, and the possibilities of turning this plant as an “opportunity crop” that can be promoted as a commercial product and climate change-adaptive food source. As such, this research seeks to contribute to the literature on living heritage studies, indigenous crops, and climate change adaptation.

Keywords: *dawa*, millet, indigenous crops, climate change adaptation



The Ritual Year Working Group



**Changing the Narrative:
Towards a new set of Bahay Kubo vegetables for Bicolanos**

Miki Angela T. Kurahashi, Janica M. Intia & Jhuvilyn S. Rebueno
Central Bicol State University of Agriculture

The popular Filipino folk song, Bahay Kubo, while embedded in the Filipinos' collective memory, may also represent the country's long history of colonialism and flawed narratives regarding the Philippines' food resource heritage. Of the 18 different vegetables mentioned in the said song, only a few are native or even endemic to the country as the majority of them were brought through maritime exchanges. Thus, the crops featured in the Bahay Kubo garden represent the global connections made, not the "indigenous" or native crops of the country. This study aims to paint an alternative picture of the typical upland, rural Filipino home and its surroundings by reflecting the native vegetation and the narratives that come with it. Specifically, this paper attempts to represent a typical Bicolano garden that could help reconnect Bicolanos to the local food and medicine that have been passed down through generations, in the process retrieving the forgotten local knowledge of the region. To achieve this objective, the team investigated the Indigenous Knowledge Systems throughout the six provinces of the Bicol Region, namely Albay, Camarines Norte, Camarines Sur, Catanduanes, Masbate, and Sorsogon, through surveys and interviews. Moreover, the team collected accessions of the crops considered native or "Indigenous" to the province to develop a field genebank showcasing the diverse native crops of the region. As a result of the study, the team obtained a collection of recipes, herbal remedies, local names, propagation techniques, communal experiences that reflect stories of hope and resiliency, personal accounts of the relevance of the crops, and dilemmas of commercial viability for these forgotten plants.

Keywords: *forgotten crops, Indigenous knowledge systems, living heritage*



Revisiting Bicol's Underutilized Crops: The Case of Namu, Galyang, Burot, and Lima-Lima

Miki Angela T. Kurahashi, Janica M. Intia & Jhuvilyn S. Rebuena
Central Bicol State University of Agriculture

During celebrations, Filipinos often have kakanin and other root crop-based treats in their menu (handa), along with pork, chicken, noodle, and vegetable dishes as staples. However, the growing convenience and commercialization of food products have relegated most local food items for occasional consumption. This study investigates the indigenous root crops of the Bicol Region, encompassing six provinces in the Philippines, with a focus on their cultural significance, nutritional roles, and potential applications in contemporary food systems. The research aims to shed light on native root crops such as Namu, Galyang, Burot, and Lima-Lima, emphasizing their importance as reliable food sources, as an alternative to rice, including as rice, and as a source of traditional medicine. Using household surveys, the study collected data on various local roots, capturing diverse names, cultural concepts, beliefs, and traditions associated with each crop. The analysis revealed that these traditional foods hold significant cultural value, with distinct food descriptors, such as "*masapog*," illustrating their deep-rooted historical and cultural connections. These descriptors not only highlight the crops' culinary attributes but also provide insight into their historical context and significance within local food practices. The findings highlight the importance of preserving and promoting indigenous crops, particularly amid the ill-effects brought about by wider processes such as climate change, high fertilizer prices, and increased importation of agricultural commodities. By advocating for the broader utilization of Namu, Galyang, Burot, and Lima-Lima, the study emphasizes the potential of these crops to enhance food security and sustain local agricultural practices. Moreover, the findings underscore the critical need to integrate traditional knowledge with modern agricultural strategies to safeguard and promote the heritage and resilience of Filipino food systems.

Keywords: *Filipino celebrations, Indigenous crops, Bicol Region, food security, climate change*



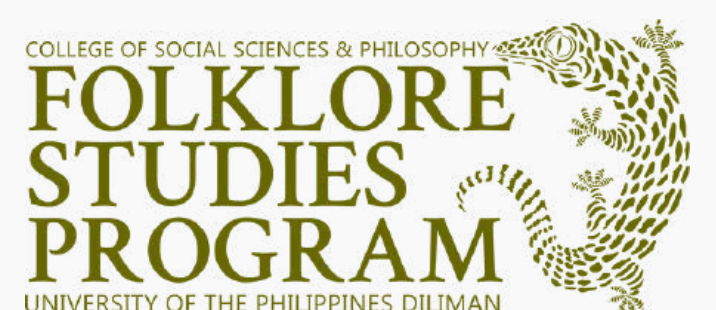
**Tinola:
Variations as Indices of Micro-Identities**

Mark Anthony S . Angeles

Department of Linguistics, University of the Philippines – Diliman
Department of Filipino, University of Santo Tomas

Tinola is one of the quintessential comfort soups in the Philippines. Majority of the Filipinos in various regions of the country continue to invent and reinvent the dish based on the available meat or fish, aromatics, and vegetables in the locality. The most common variations of tinola are those with chicken—native and 42-45-day-old broilers—in Luzon and with fish and mild souring agent in the Visayas. These variations of tinola signify micro-identities of Filipinos who live in islands and hinterlands settings. However, tinola is not considered in any list of popular candidates for “pambansang ulam” (national dish), both de facto and de jure, which include adobo, sinigang, suman, and kinilaw. This paper will trace the roots of tinola to as far as pre-colonial times to demonstrate that it has been a preferential option for Filipinos as a main dish that transcends into rituals and social classes. It will also prove that tinola has the potential in acquiring international recognition, just like adobo, in the present times, because of the inventiveness of Filipinos who migrated around the world.

Keywords: *Tinola, food naming, food and identity, Filipino food*



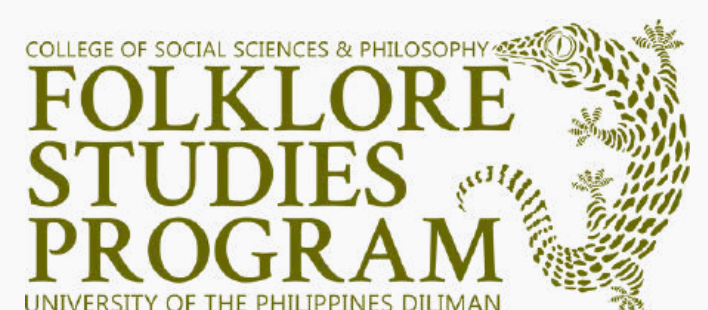
Culinary and Linguistic Practices of Filipino Women in Japan: Negotiating Identity through Food and Language

Florinda Amparo A. Palma

Departamento ng Filipino at Panitikan ng Pilipinas, University of the Philippines – Diliman
Tokyo University of Foreign Studies – World Language and Society Education Centre

This study examines the culinary and linguistic practices of Filipino women married to Japanese men in Japan, focusing on how these practices reflect and shape their cultural identity. Utilizing data from online surveys and focused group discussions, the research explores the most commonly cooked Filipino dishes, the contexts in which they are prepared, and the challenges in sourcing traditional ingredients. The study reveals that dishes like Adobo and Sinigang are central to the participants' culinary repertoire, symbolizing their Filipino heritage. The language used around food preparation, including a mix of Filipino and Japanese terms, highlights the dynamic intercultural exchange that enriches their cultural identity. These findings underscore the importance of food and language in the ongoing negotiation of cultural identity among migrant communities. The study contributes to a deeper understanding of the role of culinary and linguistic practices in preserving and adapting cultural identity in a foreign environment.

Keywords: *culinary practices, linguistic practices, Filipino women in Japan, food and identity, food language*



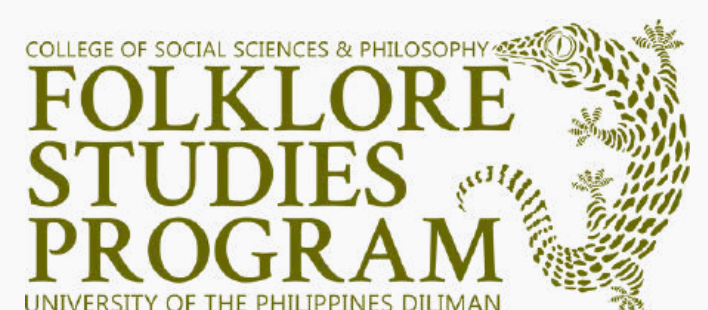
**Islandness & Food:
The Culinary Practices in the Island Community of Cuyo, Palawan**

Aldrin P. Lee

Department of Linguistics, University of the Philippines – Diliman

This study explores the relationship between islandness and food, highlighting the ways in which certain types of food are used to index micro-identities in the island community of Cuyo, within the territory of the island province of Palawan in the southwestern part of the Philippine archipelago. Using an ethnolinguistic approach, the study will examine how island topography, as well as the overall island ecology, shapes food culture as a social practice, and how certain types of food and specific variations represent micro-identities within the island community. Preliminary findings reveal that features unique to an island environment, including the robust connection between the land and the sea, between locations and perceived identities, as well as the general weather condition influence the way food is prepared and consumed, and how it is categorized, framed, and communicated to certain extent.

Keywords: islandness and food, island food practices, Cuyo Island, micro-identities, topography and food





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Festivities,
& Folklore
Conference

TALES & TASTES

Baklava & Maklube

UP Korea Research Center,
ICAD Foundation & Pinar ICGE

- demonstrations
featuring maklube and baklava
- get a taste of the featured dishes
and savor the flavors of Türkiye
- discover the folklore and history
behind Türkiye's iconic dishes
- engage with culinary experts,
scholars, and food enthusiasts



UP Korea
Research
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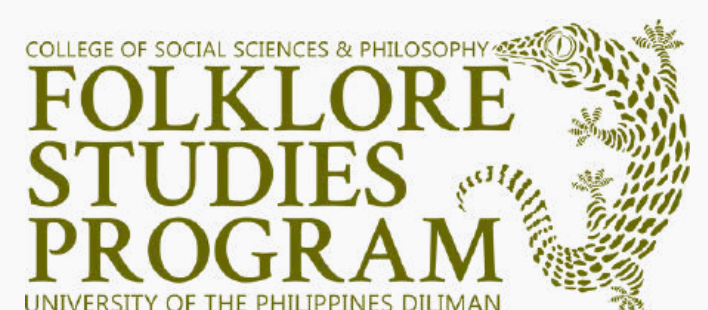
Cracking the Egg: From commensality to modern-day cleansing rituals

Georgiana Vlahbei & Anamaria Iuga
National Museum of the Romanian Peasant

In Europe and worldwide, the egg ties its complex cultural meanings to cycles of renewal – beginning, regeneration, purity and fertility, from cosmogonic symbolism in ancient cultures (birthing of the universe), to Christian associations to afterlife and resurrection.

In Romania, eggs are present in different forms in rituals celebrating the revival of nature. (a) As ritual gifts, eggs are given to the masked participants of some customs such as Fărșang (Carnival in Banat region), Păpălugăra / Băbăludă (“Green man” celebrated on St. George’s feast, in center-north Transylvania). After collecting them from visited households, eggs are cooked as meal, commonly consumed by the whole group of participants (and non-participants), by the sharing of a huge omelet. (b) Parts of eggs (like the shells) become props for the Paparude/ Caloian (rituals to bring rain in Dobrogea region). (c) In Vlach communities, the first painted egg for Easter is welcomed with cleansing gestures and grants the family’s health and protection over the year. Modern-day neo-pagan/ neo-witchcraft spiritual cleansing practices using eggs cast a light on the reinterpretation of such symbolism in the New Age proposal for re-ritualization, as seen within the larger neoliberal-neospiritual and “wellbeing” frame, with its implicit commodification of rituals. Our presentation, accompanied by visual materials, will draw from documented rituals in rural areas from previous fieldwork in Romania, as well as from online research on contemporary practices, pondering over the meaning and functions that the eggs (per se, parts of it, cooked and so on) have, and how they contribute, either to bind together the whole community or to reinforce the “sacralisation of the self”.

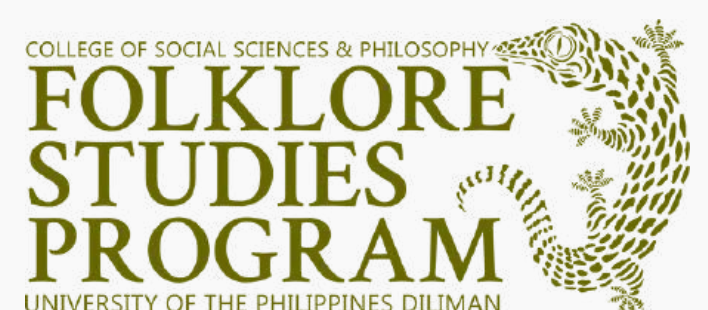
Keywords: *eggs, rituals, spring, carnival, new age, cleansing*



**Food and Feast:
Bulgarian Ritual Year and Cuisine in Argentina and Canada**

Lina Gergova & Yana Gergova
Institute of Ethnology and Folklore Studies with
Ethnographic Museum - Bulgarian Academy of Sciences

In our presentation, we explore the diverse perspectives on traditional, national, and community cuisine among Bulgarian migrant communities in Argentina and Canada. We examine how culinary heritage and ritual food serve as key elements in expressing cultural identity. We will examine the evolution of Bulgarian community cuisine in Argentina, tracing its journey from traditional dishes to those influenced by the host culture, and finally to ritualized food emblems. Additionally, we will analyze the contemporary uses of Bulgarian food in Canada, focusing on its roles in family traditions, rituals, holidays, and as an ethno-business product. One intriguing aspect is how the food emblems of “Balkantourist” – a state company managing Bulgaria’s hotel and restaurant sector during socialism – have been embraced by Bulgarian-origin communities that have long lost personal ties with their homeland. We will also discuss the representative functions of national cuisine, illustrating how dishes like kebapcheta, musaka, banitsa, and stuffed peppers become iconic Bulgarian specialties in specific contexts. Our research also contrasts the traditional ritual foods in Bulgaria with the ‘traditional’ foods used in the migrant ritual year, highlighting the differences in context and significance. This study is based on fieldwork conducted in Argentina and Canada in 2022, along with archival materials and observations from online community communication channels.



Greek Women's Foodways in Connection with Death Rituals

Evvy Johanne Håland

Department of Archaeology and History of Art, University of Athens,

An important aspect of Greek death rituals is women's memorial services for the dead and their accompanying gifts. Since it is crucial to include women's perspectives if we want to understand rituals, attention has to be paid to the meals and food offerings at the tombs and their ingredients, the importance of a series of commemorative ceremonies after the burial involving gifts, the days dedicated to the dead. These rituals mirror rituals dedicated to saints. Food is central in Greek religion, because the religious rituals are principally performed to ensure the food supply. Since the dead control the fertility, the death cult is a central feature in all religious festivals. It is important to be on good terms with the dead, because they influence both the living and the stronger powers that control the fruits of the earth. Since women are responsible for the food, and parallel Mother Earth, they are the main performers of the rituals dedicated to the dead to ensure the food in Greece. Based on the values of Greek women, their understanding of their roles may be called a poetics of womanhood, the point of which is to show how to be good at being a woman, for example, when performing death rituals. Every Saturday morning women demonstrate their poetics of womanhood by their cleaning-abilities when washing their tombs at the cemetery, before they arrange their food-offerings, thus maintaining the social relations with their dead. In addition to the memorial services performed within the family sphere, there are annual collective festivals dedicated to the dead. These are the "Soul Saturdays", when women bring food to the cemetery. After the blessing by the priest, it is eaten, so the souls of the dead may be forgiven. Based on first-hand field work carried out by the author since the 1980s, the paper will examine these rituals dedicated to deceased persons in which women's offerings of food and other gifts at tombs are central for the preservation of the community.

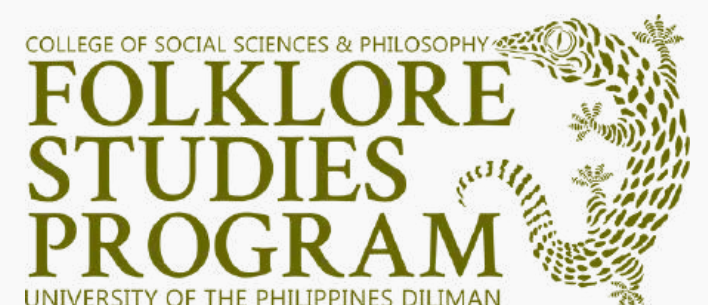
Keywords: *Communication; Death Rituals; Festivals; Food; Gift-Giving; Greece; Memorials; Poetics of Womanhood; Saints; Women*



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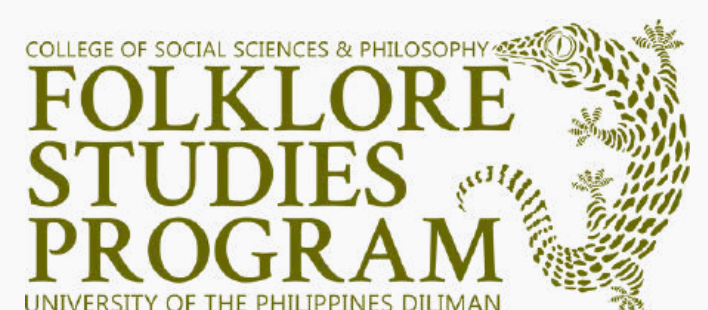
Pasig's Duck Culinary Culture

Francis D. Yumul

Samahang Pangkasaysayan ng Pasig

Pasig City, particularly the communities along the Pasig River stretching towards Laguna Bay, boasts a unique culinary culture shaped by its long history of duck raising. Two barangays stand out: Pinagbuhatan and Kalawaan. During their respective barrio fiestas, these communities celebrate with native cuisine featuring calderetang itik (duck stew) and pritong itik (fried duck) as the main course. Each family and community has its own way of preparing these duck dishes. Some use beer or lemon-based soft drinks as marinade, while others have specific practices for cleaning and removing certain parts of the bird to ensure hygiene and enhance the aroma of the meat. Duck eggs are another essential element of the culinary character of these river communities. Egg yolks and carabao milk are used in desserts like leche flan and sorbetes for a truly creamy texture. Spoiled duck eggs are also transformed into delicacies like abnoy or penoy, which can still be found in some bustling Pasig streets. Many may be surprised to learn that Pasig once had a thriving duck industry, with "puyahan" (duck enclosures) housing thousands of ducks. Local lore even suggests that Pasig used to produce more duck eggs than Pateros, the renowned balut capital. The limited river frontage in Pateros wouldn't have sufficed to meet the demand during the industry's peak. As the saying goes: "Pateros does the balut, Pasig supplies the egg." This rich culinary tradition based on duck raising not only reveals a vibrant, agrarian past, but also the symbiotic relationship between farmlands and waterways. Ultimately, these culinary practices stand as a reminder of a unique way of life – the "Itikan" culture.

Keywords: *Communication; Death Rituals; Festivals; Food; Gift-Giving; Greece; Memorials; Poetics of Womanhood; Saints; Women*



The Uniqueness of Kapau Duck Rendang: A Traditional Minangkabau Culinary Heritage that Goes Global

Ninawati Syahrul, Sastri Sunarti,
Antonia Rahayu Rosaria Wibowo & Erli Yetti, Suryami
National Research and Innovation Agency (BRIN)

Rendang Itik Kapau is one of the traditional Minangkabau cuisines that is unique in its flavour and preparation process. The main problem identified was the lack of documentation and promotion of Rendang Itik Kapau, resulting in a lack of awareness and appreciation of this dish outside of West Sumatra. This research aims to explore the uniqueness of Kapau Duck Rendang, understand the aspects that make it different from other types of rendang, and evaluate its potential as a culinary heritage that can go global. This research uses a qualitative approach with ethnographic methods. Data were collected through participatory observation, in-depth interviews with culinary practitioners, and literature review. Observations were conducted in the Kapau area, West Sumatra, which is the centre of this culinary. In-depth interviews were conducted with chefs, culinary entrepreneurs and the local community to gain an in-depth understanding of the traditions and cooking techniques of Rendang Itik Kapau. Previous research has mostly focused on beef rendang, which has been recognised by UNESCO as one of the world's best foods. These studies include historical, cultural and gastronomic analyses, but few have addressed other variations of rendang, such as the Kapau Duck Rendang. This research highlights Rendang Itik Kapau, which is a lesser-known variation of rendang that is unique in taste and cooking technique. As such, it expands the understanding of the culinary diversity of rendang and enriches the literature on traditional Minangkabau cuisine. The results show that Rendang Itik Kapau has unique characteristics derived from the use of duck meat and Kapau spices. The long cooking process and special techniques in processing the ingredients give it a distinctive flavour and texture that is different from beef rendang. In addition, this study found that Kapau Duck Rendang has great potential to be promoted as a global Indonesian culinary heritage, with some adjustments in presentation and promotion.

Keywords: *Kapau duck rendang, traditional culinary, Minangkabau.*



**Manifestations of Cultural Heritage:
Exploring the Changes in Preparation, Consumption,
and Production of Pinikpikan in Baguio City**

Jobelle Ruth S. Mila & Sofia Jan Trinidad
University of the Philippines - Baguio

Food is an essential aspect of human life, in terms of sustenance and keeping our bodies alive and healthy. However, food surpasses being just a way for humans to survive—food, then, is significant as a marker of culture, shaping the identities and beliefs of individuals and communities in our society. In the Cordillera, food is a vital part of their culture and traditions—a cherished gift from the land that is meant to be shared with their families, communities, and deities. Pinikpikan is a known traditional dish from the region which is also considered a ritual food that is prepared and prayed over to ask for favors, and requests, and give thanks to the Kabunyan. It is, in general, deeply embedded in practices revolving around the significance of birth, harvest, safe travels, peace pacts, healing, and death. However, changes in the way we cook and serve food have proliferated in modern times, especially in Baguio City. Concurrent with the proliferation of food and cultural heritage studies, this study employed participant observation on rituals and restaurants that offer Pinikpikan and key-informant interviews to examine the cultural significance of Pinikpikan and the changes in the function and purpose of the food during rituals and festivities alongside its material changes in the urban context. Following the use of thematic and comparative analysis of the data gathered, the study determined the significance and functions of Pinikpikan for ritual use and traditional beliefs, as a reflection of traditional knowledge and foodway, as a way to reinforce the Igorot identity, and as a food that brings the community together. The results further suggest that factors such as migration, urbanization, and economic and technological development affect the sacredness of the dish, but also expand its functions as a heritage food to boost economic and cultural tourism benefits.

Keywords: *Food studies, Cordillera, Indigenous food, traditional Cordillera cuisine, commercialization, tourism*



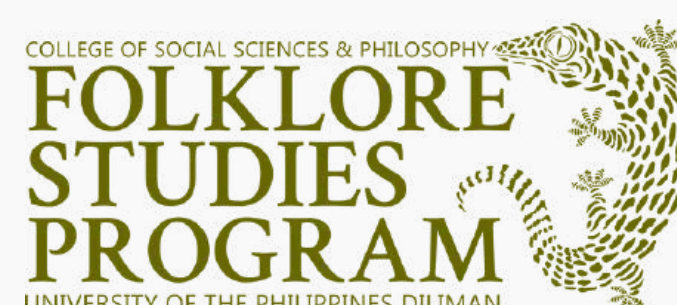
Spring greens, from the recipes of ancestors to stories on social media

Laura Melinda Tătăran

Muzeograf – Serviciul de evidență, conservare-restaurare a patrimoniului
Muzeul Județean Satu Mare

We hear more and more today, especially in the spring season, about the ancestral food of our ancestors and the wisdom with which they used plants. Instagram and social media in general are the biggest promoters of this "ancestral food" idea. Whether they are meant for a detoxification process, whether they are used during fasting, in different denominations or a vegan diet, spring greens have been given a beneficial aura lately. Revealed by the rural way of eating, plants were brought into the daily diet and are called „forgotten herbs”. Information, both nutritional and recipes adapted to the current time, began to take over social media. But how true is it that our ancestors used these plants for exactly these purposes? Was the daily diet during the spring period really beneficial, compared to the level of work that the peasants had? In this communication we will discuss the most used spring plants, such as: nettle, patience dock, wild garlic, orache and sorrel. Of course, they are used in their biological order of growth throughout the spring. The research aims to rediscover and reaffirm the empirical knowledge and culinary recipes of the Codru ethnographic area from Satu Mare county, but he wants to make a connection with other ethnographic areas of Romania and of course, at the international level. The connection between human and nature is also revealed to us in this topic of food, all the data about how, when and where to eat, the way of preparing food is inscribed in the genetic code of each ethnical group. It is these data that give us the testimony of its growth, evolution and origins. Having the opportunity to become ethnographic documents, the recipes and knowledge transmitted through living speech or edited, they are a source about the everyday life of ethnographic groups but also of differentiation by social classes. This phenomenon of globalization takes the level of knowledge from the local level to the national and international level.

Keywords: *traditional greens, ancestral, food, social media, globalization*



Fragmentary virtues and Assembled Traditions : The Dietary Prescriptions of Farmer-Environmentalists in South India

Sabari Girisan M

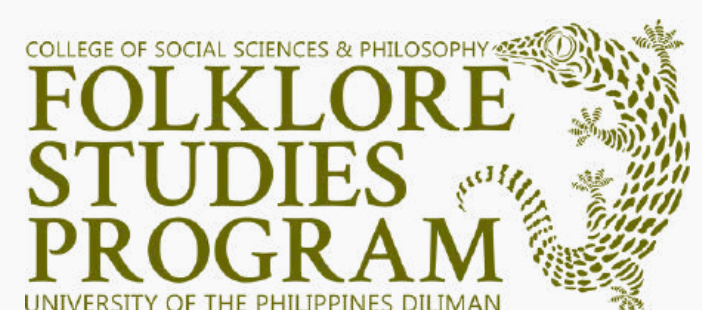
South Asian University, New Delhi, India

Despite having a fundamental connection with food production, a farmer with two-three acres of land living in an Indian village is not an image that comes to our mind when we read the anthropological literature on people making ethical and health-related choices in their food consumption. Such studies mostly have urban middle classes as their object of study and often have stories of them “becoming aware” of where the food comes from. Coming out of a year-long ethnography in Tiruvannamalai district in the South Indian state of Tamil Nadu, this paper, in contrast, presents the dietary schedules, health choices and medicinal articulations of small-scale individual farmers who engage in the production, conservation and selling of native rice and vegetable varieties. These bodily virtues are often drawn from varied sources, such as everyday sayings, folklore and literary texts, in a fragmented way. The paper also discusses the hidden labours that those farmers perform as they are made to find their own channels for processing and marketing their farm outputs. They try to recreate the texture and nutritional contents of the cereals produced and processed in so-called traditional ways by making use of the minor technological adjustments that are being introduced to modern processing methods. They are also in a position to translate their dietary virtues, medicinal wisdom and their nutritional knowledge of crops to the contemporary lifeworlds of consumers who are used to instant remedies offered by modern medicines. Thus, an attempt has been made to challenge the theoretical limiting of farmers to the production aspect of the agroecological discourse that, in actuality, encompasses a broad range of entities such as body, seed, soil and food spanning the production-distribution-consumption spectrum. A deeper look at the farmers’ perception and practical enunciation of tradition and indigeneity is also carried out to critique both the works that assume that farmers of the global south inherit a knowledge system passed on smoothly through their respective traditions and the frameworks that reject the articulations of indigeneity and alterity altogether.

Keywords: *agroecology, virtue ethics, heirloom varieties, ethical consumption, agro-processing.*



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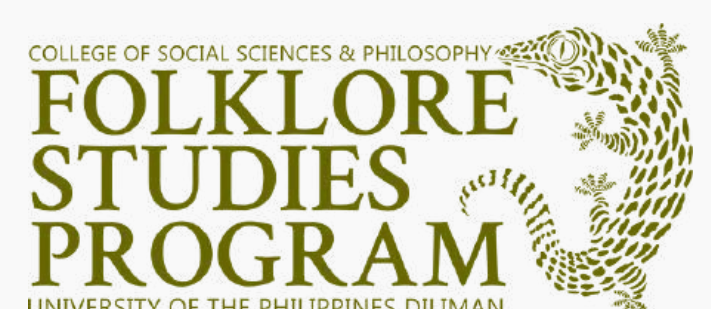


Rice fields, faith and food habits: Indigenous Kurukh Christians of Central India

Arati Maria Benedict

The Christian tribals of the Chotanagpur plateau of India have evolved a distinct way of life. They have patterned their thought, behavior and attitude and food habits as a result of traditional and non-traditional beliefs and thought processes. This blend produces a tangible culture of food and festivities which places their Christian faith along with their traditional beliefs at the centre of their daily lives. God the Father resonates in the persona of the Kurukh Adivasi Supreme deity Dharmes. The term Adivasi is a socio-political term coined by the indigenous people themselves. Folk and faith combine to produce a unique quality of individuals who move comfortably in varying degrees between their Indigenous Sarna faith and the adopted Christian religion. This is manifested during Christmas and Easter Church services as well as social gatherings following Christian rites of passage. Rice grown is offered during Church services, symbolic of their hard work and a continuation of their indigenous faith of deity offerings. Special Mass intentions are made before, during and after harvesting their crops especially rice. Food served, specifically indigenous, like Hadiya, the local rice-beer and Arsa, a rice sweet, plays an important role in building and cementing social relations between Christian and non-Christian Adivasis. Animistic and totemic beliefs and practices like food taboos are observed to this day. Food and faith, as per indigenous Christianity has a local flavor during festivities which include traditional clothing and dance to the tribal beat of drums, portray a unique identity which have been documented during anthropological fieldwork undertaken by the researcher. Traditional food in social spaces has been one of the ways to negotiate their unique indigeneity as their food and faith question and subvert the categories of the savage and the civilized.

Keywords: *agroecology, virtue ethics, heirloom varieties, ethical consumption, agro-processing.*



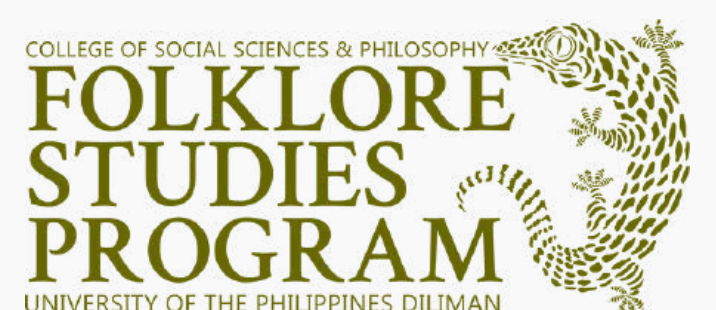
**“Endaw Ka, Ngipenen?”:
Retelling A Maguindanaon Folktale With Food and Ritual**

Lea Zoraina Sindao Lim, MFA

Folklore Pilipinas, *Aliguyon-University of the Philippines Folklorists, Inc.,
Miriam Colleges*

“Endaw ka?” is Maguindanaon for “Where are you?”. This work is about finding more details about the folktale Ngipenen through my connection, as a painter with Maguindanaon roots, with the past and present members of my immediate community through an “alchemic” revivification of the now-fading Maguindanaon folktale of Ngipenen, and retelling it to hopefully save the folktale from being forgotten. By going through a 40-day self-reflexive painting ritual, this work takes the form of 40 prints of paint and local materials as an expression of my experiences as an artist fascinated by paint, inspired by my roots, and constrained by my present circumstance. By utilizing elements of ipat, a traditional Maguindanaon healing ritual, listening to the summoning music of the tagunggo, gathering significant materials connected to my childhood in Maguindanao, and the painting technique of automatism, I will try to access my personal and collective unconscious to “remember” the folktale of Ngipenen, and retell it through this 40-day painting process. This work draws upon traditional Maguindanaon beliefs and practices, the teachings of my elders and of my mentor, the healer and traditional musician Faisal Monal, upon Virgilio Enriquez’s work on Filipino Psychology, Sigmund Freud’s theory of the self and of dreams, Carl Jung’s idea of art and the collective unconscious, James Elkin’s work on the alchemic nature of painting, and my past work of seeking and retelling the Maguindanaon folktale Datu Pat I Mata.

Keywords: *Maguindanaon Folklore, Ngipenen, Storyteller’s Identity, Maguindanaon Music, Maguindanaon Food*



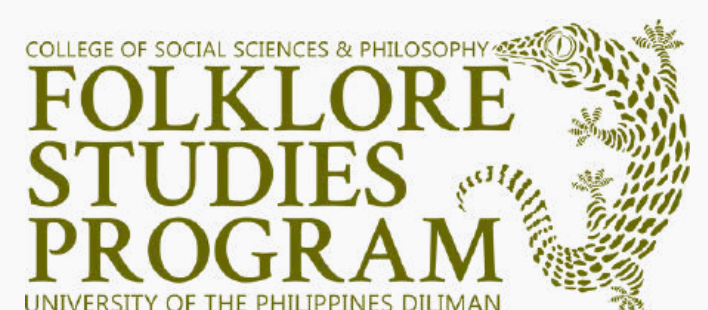
Cultural Motifs in Blaan Flalok: Revitalization of Oral Lore for Preservation, Development, and Sustainability

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This study analyzes the culture of the Blaan people in General Santos, Sarangani, and South Cotabato, Philippines, as reflected in their flalok (oral lore). Utilizing qualitative-descriptive methods, it discusses patterns of traditional beliefs in myths, legends, and folktales as retold by Blaan ancestors. Thompson's Motif-Index Theory was used to codify recurring concepts in selected Blaan folk narratives. Prominent Blaan cultural motifs in the flalok include food preparation, communal feasts, and festive celebrations, alongside themes like familial relationships, domestic work, and agricultural farming. The research contributes to the continuous enrichment of Philippine Studies and delineates Mindanao Studies as a significant aspect of that work. It provides a reference for cultural workers, researchers, and academics to understand how the lives and traditions of the Mindanaoan Tri-people (Indigenous peoples, Bangsa Moro, and Christian settlers) sustain broader Filipino cultural perspectives. Specifically, it highlights how enduring cultural motifs, especially those related to food and festivities, can be integrated into Philippine theater, film, creative writing, dance, music, and other arts.

Keywords: *Blaan, Flalok, food, feasts, festivities, Philippines, oral lore*



**Between Preservation and Commodification:
The Manobo Rituals, Food and Suyam as Shown in the Naliyagan Festival**

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Agusan del Sur is derived from the word “Agasan” with the translation, “where the water flows” which is located between Surigao del Sur, Agusan del Norte, and Surigao del Sur of the province of Caraga. It is a culturally diverse province and rich in natural resources both from aquatic and land sources. Although it is the home of five tribal groups, namely the Aeta, Mamanwa, Bagobo, Higaonon, and the Manobos, this study will focus only on the Agusanon Manobo. The Manobo communities around the Agusan Marsh showcase unique cultures and traditions associated with their immediate surroundings. Their culture as exemplified in arts, food, textiles, beads making, and rituals is uniquely rich, yet due to their geographical distance from the political and economic centers and cities, this culture is not so known to many Agusanon and much more to Filipinos in other parts of the country. Fortunately, the geographical variable is also helping their culture remain widely preserved. This study showcases the richness of the Manobo culture particularly through their rituals, food preparations and Suyam (Agusan Manobo embroidery arts). The study will not only look at the preservation efforts of different municipalities of Agusan del Sur, it will also provide context as to how Agusanon Manobo culture is commodified in the annual Naliyagan festival of the Agusan del Sur province.

Keywords: *Suyam, Nalyagan, preservation, commodification, food,*

