

Catalogue for the Special Exhibition accompanying the international
conference

**Embodied Encounters:
Exploring the Materialities of Food"Stuff"**

Artefacts, images, and experiences of FoodStuffs

Food in time and space: Egypt – China – Wales

University of Wales Trinity Saint David, Lampeter Campus

Roderic Bowen Library and Archives, Confucius Reading Rooms

20 May 2014 –23 May 2014



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Y Drindod Dewi Sant
UNIVERSITY OF WALES
Trinity Saint David




Cyfarthfa Castle
MUSEUM AND ART GALLERY
AMGUEDDFA CASTELL CYFARTHFA





This exhibition is the final exam of MA student taking the module *Exhibiting the Past: Museums, Collections and Heritage* within the MA programme Heritage Practice: Erin Cole, Rebekah Dunham, and Nicholas Trott.

Objects in the Egyptian section (Reading Room of the Roderic Bowen Library and Archives) were kindly donated by **Cyfarthfa Castle Museums and Art Gallery in Merthyr Tydfil** and were given to the museum by the family of the late Major Harry Hartley Southey in 1917. The objects chosen for this exhibition show the usage of food for the afterlife and its religious importance.

The Chinese segment was set up in cooperation and under much help of the **Confucius Institute Lampeter** under guidance of **Krystyna Krajewska** who is also the photographer of the images taken

during her journey through the Yunnan Province, PR of China (especially in Dali and Lijiang). Thanks to her and all the colleagues from the Confucius Institute.

Objects and images for the Welsh room have been kindly donated by the **Ceredigion Museum in Aberystwyth** (special thanks to Carrie Canham and her team) and Cyfarthfa Castle Museums and Art Gallery in Merthyr Tydfil. The exhibition also looks at how recipes and meals have been remembered and documented with written recipes from the Ceredigion Archives.

Special thanks also to:

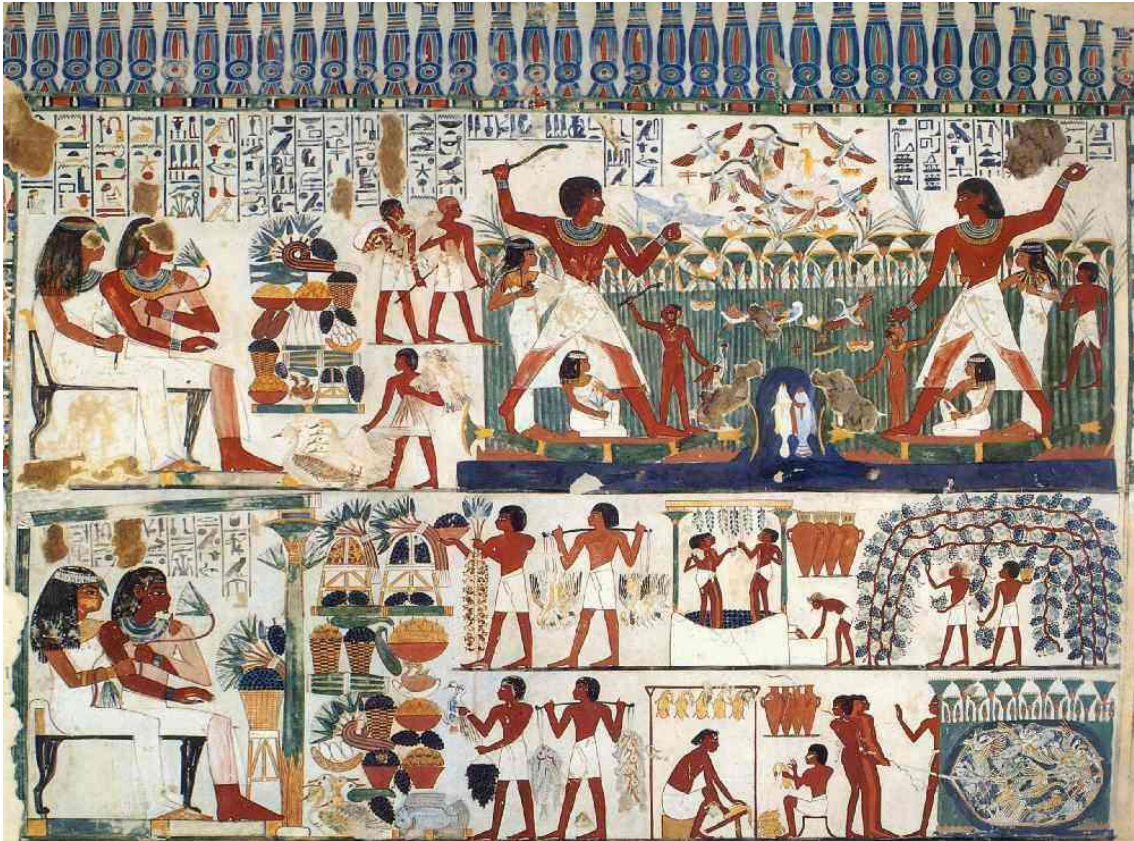
- **Peter Hopkins** and **Sarah Roberts** from the Roderic Bowen Library and Archives, who helped in so many ways (room, books from the collection and steady support)
- the **library team** for keeping the rooms open
- **Emily Munday** and **Huw Evans** from the IT team who solved the video issues
- the Peoples Collection, especially Hazel Thomas, for guidance on the Welsh part and the interesting photographs.

Our thanks also goes to the organisers (Dr. Emma-Jayne Abbotts, Dr. Louise Steel, Dr. Katharina Zinn) and participants of the conference **Embodied Encounters: Exploring the Materialities of Food”Stuffs”** who took us in their midst and allowed us to dedicate this exhibition to the FoodsStuffs.

Katharina Zinn

Module convener : Exhibiting the Past
Lecturer for Egyptian Archaeology
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FOODSTUFFS IN ANCIENT EGYPT



Above: A wall painting depicting the cultivation and production of food. Images of food were often painted onto tomb walls in the belief that the pictures would eventually transform into real food that would sustain the deceased in the Afterlife.

Food was an important concern for Ancient Egyptians with regards to the Afterlife. It was believed that in the next life, the deceased would have many of the same needs and requirements as they had done in this life, and that included food and drink. Therefore, it is not uncommon for contemporary archaeologists to discover huge amounts of meat, bread, wine, beer and other foodstuffs buried with the mummy in the tomb

Bread and beer: In Ancient Egypt, both beer and bread were both made from the same grain. The good quality grain made bread while the poorer quality grain went into beer production. Beer was the staple drink in Ancient Egypt as water was often polluted. It had a much lower alcohol content than the beer of today and was often served in clay jugs (see right). Unleavened bread was the most common bread in Egypt though risen loaves did exist. Bread was made in a very similar way to today with



flour, water and a little salt.

Wine and fruit: The most common fruits eaten in Ancient Egypt were dates and figs (Wilson: 2001). Vines appeared in Egypt before 3000 BCE and grapes were almost exclusively used for wine production. To make wine, the grapes were crushed underfoot and the juice was allowed to ferment in the warm Egyptian climate.



Meat and fish: Fish and poultry were the most common protein sources in Ancient Egypt while meat was eaten primarily by the wealthier individuals. When placed into a tomb, meat was often mummified to prevent it from going bad and put in specialised containers (see left).

FOODSTUFFS IN WALES



The dairy industry has been an important part of Welsh culture and continues to be today. This exhibition focuses on the butter and cheese production during the nineteenth century, a crucial period in Welsh history as the dairy industry was modernising.

The sale of dairy products, particularly, cheese and butter, in Ceredigion provided the means for many to be able to pay their rent. In the 1860's, the industry expanded with the arrival of the railways which allowed milk to be transported to bigger towns and cities. By the 20th century, methods in dairy industry were further developed which allowed dried milk and milk products to be made in dairies such as the one in Felin Fach

Butter

There were big changes to the butter industry during the late 19th century. Metal utensils began to replace wooden ones and cream separator machines replaced dairy maids. Many Welshmen moved to London to set up dairy businesses and kept their cows in the middle of the city. Milk and cream were sold over the counter and by a milk round.

The railways also brought cheaper imported butter from Ireland, Denmark and New Zealand.

Jenkins, David, (1971), *The Agricultural Community in South-West Wales*, p. 262



CHINESE FOOD

How a Chinese spirit glows over a good feast! How apt is he to cry out that life is beautiful when his stomach and his intestines are well filled! From this well-filled stomach suffuses and radiates a happiness that is spiritual. The Chinese relies upon instinct and his instinct tells him that when the stomach is right, everything is right. That is why I claim for the Chinese a life closer to instinct and a philosophy that makes a more open acknowledgment of it possible.[[]

Lin Yutang. [*The Importance of Living*](#); R. Sterckxl. 2005. *Of Tripod and Palate: Food, Politics, and Religion in Traditional China*. New York. p. 6.

Popular Chinese Dishes:

Longevity Noodles = Long Life - 长寿面 *Chang Shou Mian*

The Chinese have the tradition of eating longevity noodles on their birthdays and special occasions such as *Ren Ri* 人日 (7th day of the Lunar New Year, commonly known as “everyman’s birthday”).

It is believed that eating these noodles is auspicious as the long strands of noodles symbolize a long life. Therefore, when eating the noodles, try not to break the noodles using the chopsticks or teeth, but instead chew on the noodles when they are inside the mouth.



Jiaozi Dumplings

Dumplings are one of the main foods eaten during the Spring Festival. They look like the golden ingots, *yuan bao* used during the Ming dynasty as money. *Yuan bao* sounds like the word for the earliest paper money, so serving them is believed to bring prosperity.

Many families eat these at midnight on Chinese New Year's Eve. Some cooks will even hide a clean coin inside a dumpling to bring luck to the finder.

