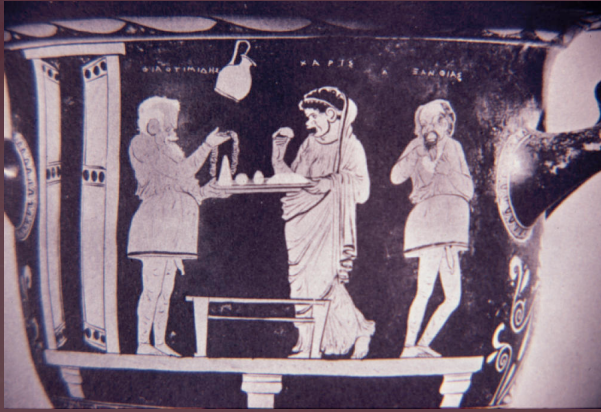




food IN film

{ + food AND film





Scene from a 4th century krater depicting characters in comedic performance



theater of Dionysos on the Acropolis in Athens

⌘ food in film →

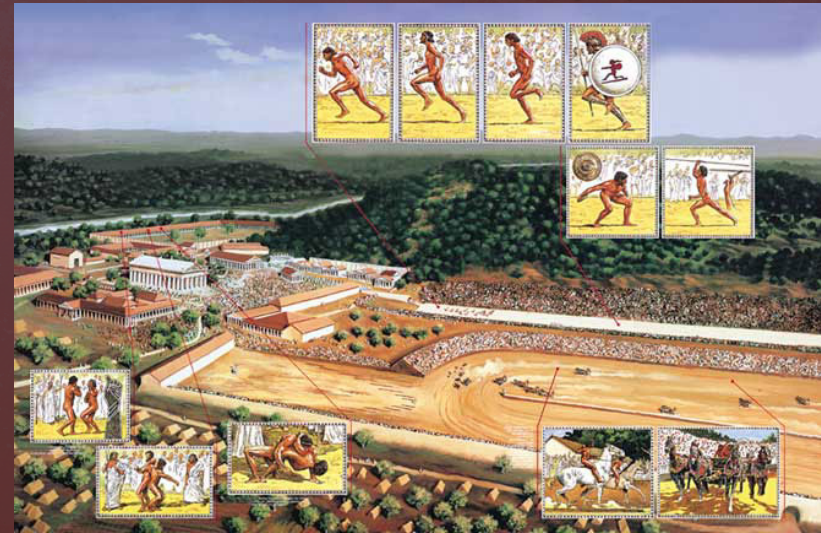
⌘ food in ancient Greek drama

⌘ food AND film →

⌘ food at the ancient Greek theater

⌘ food at the ancient Greek games

events at the Olympic Games



food in film + food and film

What does food *do* in a film?



- ⌘ Food in film can act as an “index of personal taste, ethnic background, class status, spiritual focus, gender role, and evolving relationships with other characters”

(Baron 2006: 96)

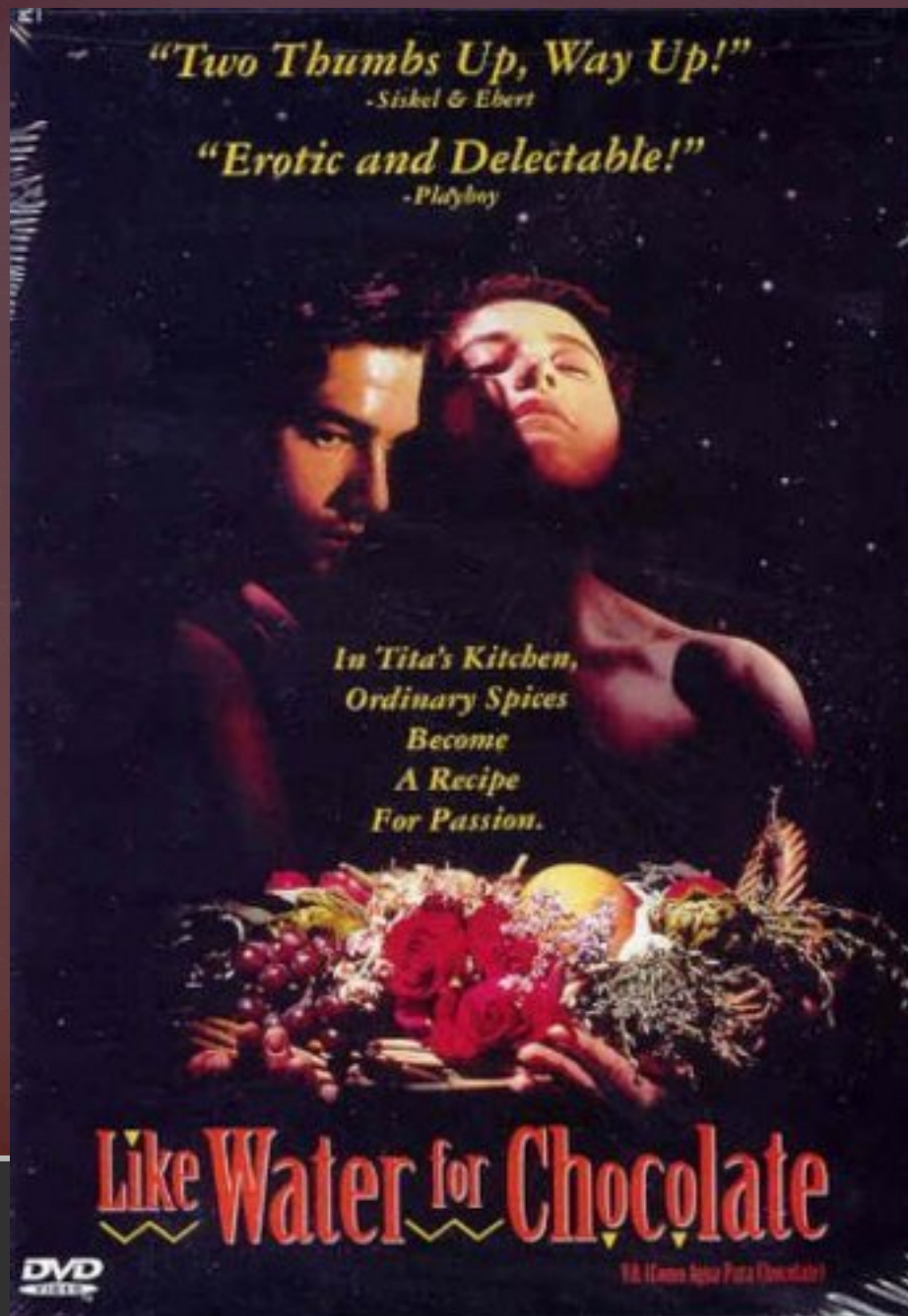
- ⌘ *gender and empowerment*
- ⌘ *national and ethnic identity*
- ⌘ *family tradition*

food in film



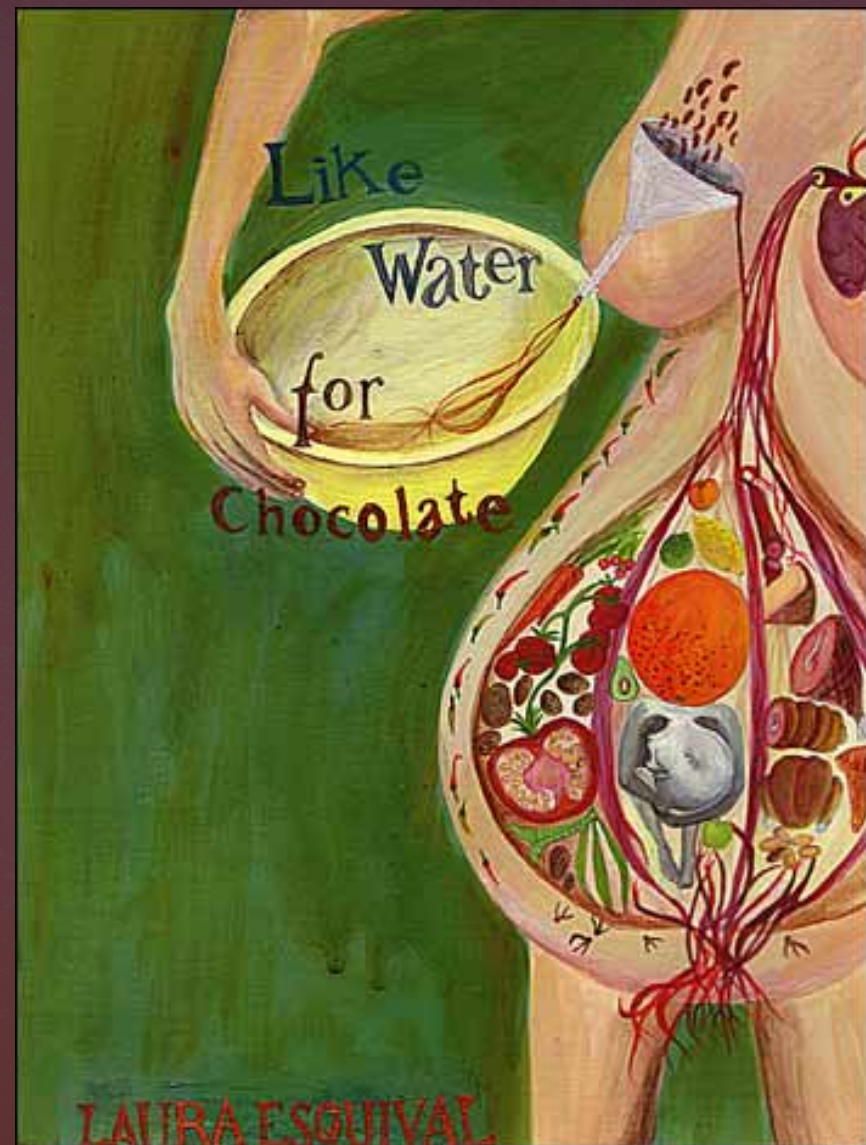
deviant diets and 'others': Hannibal Lecter and cannibalism

food in film: deviant diets



*Como agua para
chocolate /
Like Water for
Chocolate
(1992; Alfonso
Arau, director)*

food in film



food in film: gender roles



food in film: identity



food in film: tradition

Lamachos: Bring me the plumes for my helmet.

Dikaiopolis: Bring me wild pigeons and thrushes.

L: How white and beautiful are these ostrich feathers!

D: How fat and well browned is the flesh of this wood-pigeon!

....

L: Slave, unhook my spear and bring it to me.

D: Slave, slave, take the sausage from the fire and bring it to me.

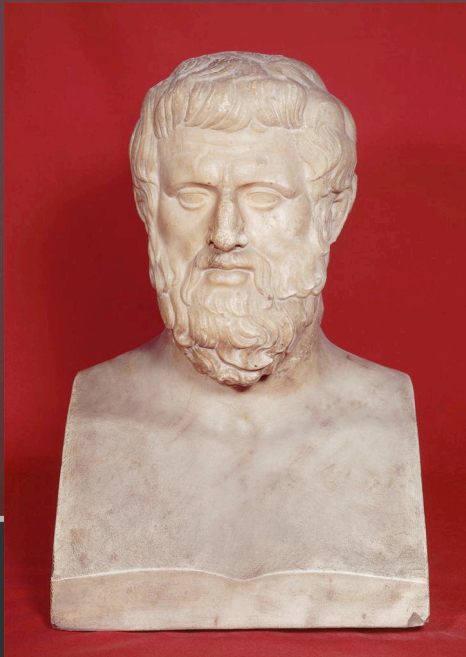
L: Come, let me draw my spear from its sheath. Hold, slave, hold it tight.

D: And you, slave, grip, grip well hold of the skewer.

....

L: Slave, full war armor.

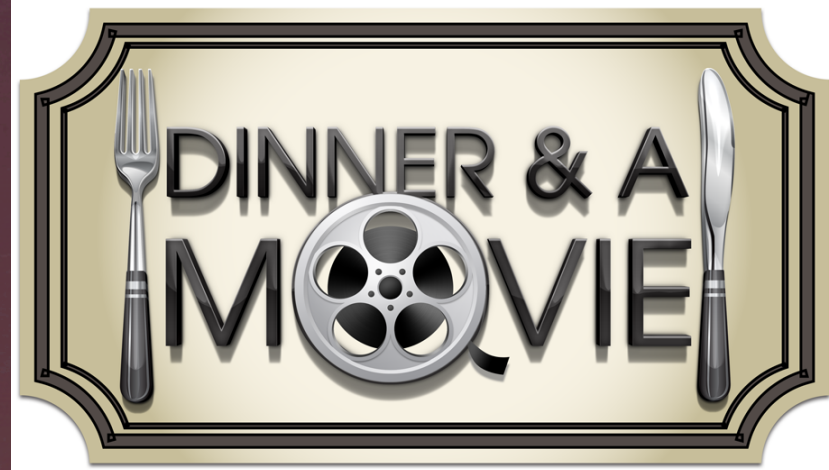
D: Slave, my beaker; that is MY armor.



& Aristophanes,
Acharnians



food in ancient theater



food IN film
{ + food AND film





food and film: allied consumption

Classic MOVIE NIGHT



food and film: allied consumption



food and film: popped culture

TENACIOUS EATS

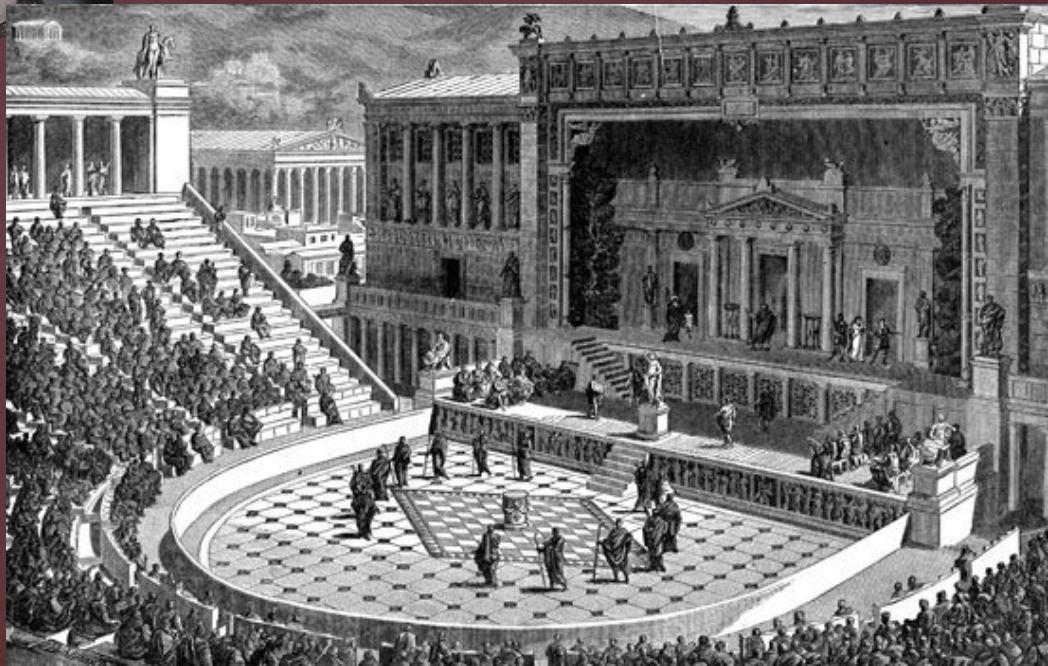
full contact dining



food and film: dinner and a movie



Dionysian
procession on a
marble
sarcophagus



food and performance: festivals

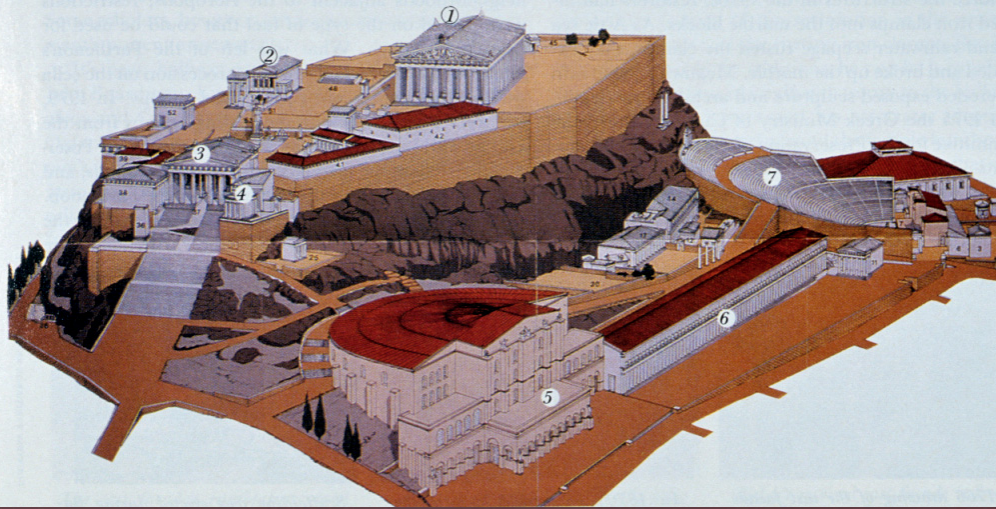


Dionysus on an amphora
by the Kleophrades
Painter, c. 490 BCE.

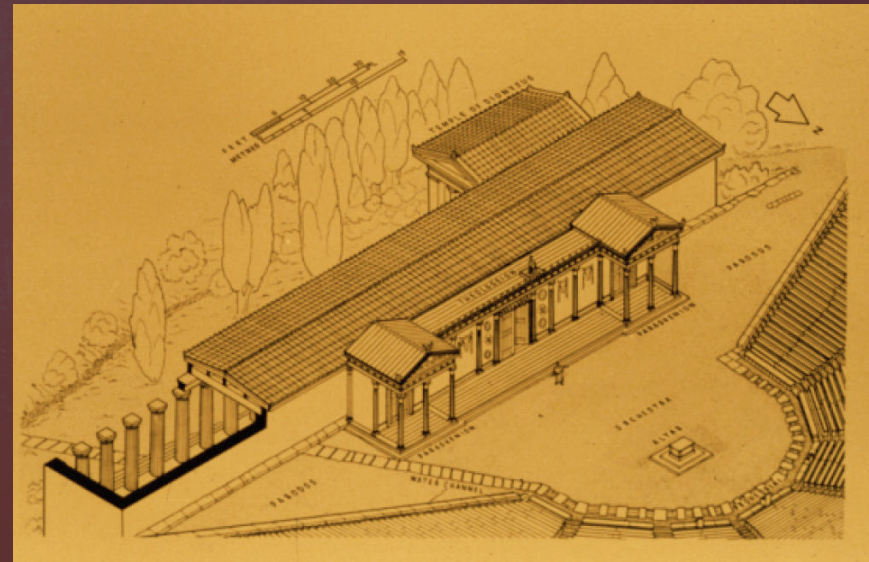


Mosaic of tragic and comic masks from
Hadrian's Villa, Tivoli, Italy, 2nd century CE.

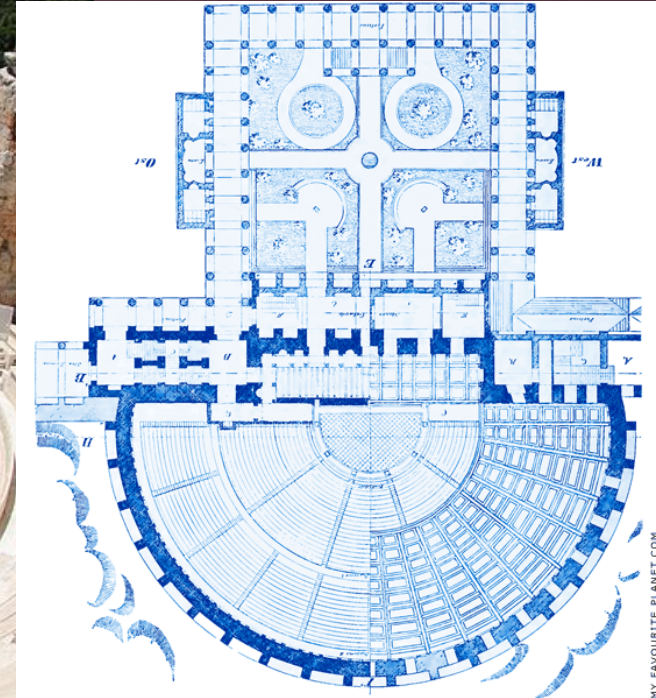
food and performance: the Dionysia



Acropolis, Athens (Theater of Dionysos: #7)



food and performance: the Dionysia



Theater of Herodes Atticus, Athens

food and performance: concessions



ancient Olympia and the Olympic Games



food and the Games: Olympia



When someone was afraid of the journey to Olympia, he said:

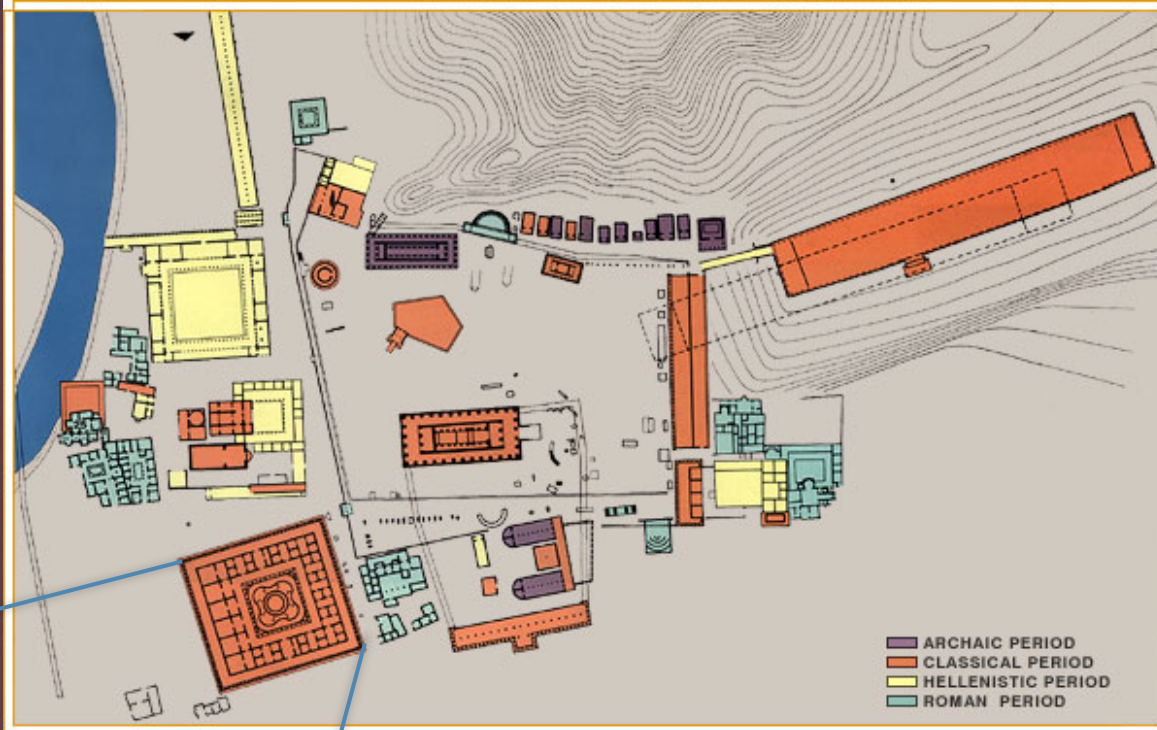
“Why do you fear the distance? ... Don’t you know that if you put together the walks you take in five or six days, you can easily cover the distance from Athens to Olympia?”

Xenophon, *Memorabilia* 3.13.5



Myron, *Diskobolos* (2nd century CE Roman copy of the ca. 450 BCE Greek original)

food and the Games: Olympia



Hotel of Leonidas
(Leonidaion)
at Olympia

food and the Games: Olympia

Moreover, this splendor of [Alcibiades] at Olympia was made even more conspicuous by the emulous rivalry of the cities on his behalf. The Ephesians equipped him with a tent of magnificent adornment; the Chians furnished him with provender for his horses and with innumerable animals for sacrifice; the Lesbians with wine and other provisions for his unstinted entertainment of the multitude.



✂ Plutarch, *Alcibiades* 12

‘glamping’!

food and the Olympics



food and the Games: Olympia

For up to sixteen hours, spectators would be on their feet (the root meaning of the ancient Greek word *stadion* is actually ‘a place to stand’), exposed to sun and the occasional thunderstorm, while itinerant vendors extorted them for sausages, often-stale bread, and cheese of dubious origins, to be washed down with resinated wine. Because summer had reduced local rivers to a trickle, dehydrated spectators would be collapsing from heatstroke. Nobody bathed for days. The sharp odor of sweat from unbathed bodies did battle with Olympia’s fragrant pine forests and wildflowers – and with intermittent wafts from dry riverbeds used as latrines. Then there were Olympia’s plagues of flies. Before every Games, priests at Olympia sacrificed animals at an altar to “Zeus the Averter of Flies” in the forlorn hope of reducing the infestations.

✂ Tony Perottet, *Smithsonian Magazine*

food and the Games: Olympia

But you may say, there are some things disagreeable and troublesome in life.

And are there none at Olympia? Are you not scorched? Are you not pressed by a crowd? Are

you not without comfortable means of bathing? Are you not wet when it rains? Have you not abundance of noise, clamour, and other disagreeable things? But I suppose that setting all these things off against the magnificence of the spectacle, you bear and endure.



✂ Epictetus, *Discourses* 1.6.26-27

food and the Games: Olympia



Aqueduct: Pont du Gard, France (1st century CE)

food and the Games: Olympia