

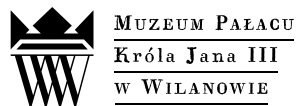
**The Power of Taste.
Europe at the Royal Table**
*Władza smaku.
Europa przy królewskim stole*



International Conference on Food History
Wilanów, 5–6 October 2018

ORGANIZERS

Museum of King Jan III's Palace at Wilanów



Center for Culinary Heritage, Nicolaus Copernicus University in Toruń



Department of History and Material Culture of English Speaking Countries,
Pedagogical University of Cracow



SCIENTIFIC COMMITTEE

Jarosław Dumanowski,

Center for Culinary Heritage, Nicolaus Copernicus University, Toruń

Fabio Parasecoli,

Nutrition and Food Studies Department, New York University, USA

Andrzej Kuropatnicki,

Department of History and Material Culture of English Speaking Countries,
Pedagogical University of Cracow

Introduction

The King of Poland, Jan III Sobieski who created the residence in Wilanów (Warsaw), had in his library a copy of the first edition of the famous *Le cuisinier françois* from 1651 and raised Stanisław Czerniecki, the author of the first Polish cookbook to nobility. He was interested in dietetics, supervised the preparation of preserves, and enthusiastically learned how to serve and drink chocolate: in his passions we find a reflection of the European culinary fashions of his time.

The culture of eating is an important part of both national and European identities as well as shared world heritage. Today's food comes not only from different countries, but also from many continents. However, this is not a completely new phenomenon, as for centuries it has frequently travelled the world in amazing and complicated ways. Food was an instrument of power, its symbol and a means to strengthen it. The royal chefs and lords stewards usually referred to innovation, exoticism and cosmopolitan identities, combined with local and national elements, to express refinement and wealth. At the same time, the royal court has great influence in determining the prevalent taste, becoming a model for greater and lesser nobility as well as for the bourgeoisie, who copied and adapted the royal customs to their needs, financial possibilities, and preferences.

Can the royal table be regarded as a laboratory for the culinary passions of that epoch? How did the royal cuisine contribute to establishing cosmopolitan culinary patterns and a common European identity? When and how did the court chefs accept new products from the New World? How were food and culinary customs used as tools to demonstrate and exert power, both locally and internationally? How can modern museums, especially royal residences, benefit from the knowledge and the research about past dietary cultures taking place in academia?

How can museums become active participants in the debate on the role of food in our lives, recall and rediscover culinary traditions, and build educational programs around them, taking advantage of the widespread interest in food for their curatorial mission today?

In a two-day conference, these topics will be explored and discussed among historians, food studies scholars, museum curators, chefs, representatives of institutions promoting traditional food, as well as among culinary journalists, food producers and other people interested in examining the cultural relevance of food, both in history and today.

Conference programme

FRIDAY, 5TH OCTOBER

- 9.00 Registration
- 9.30 **Paweł Jaskanis, Director, Museum of King Jan III's Palace at Wilanów**
Welcome address
Jarosław Dumanowski, Center for Culinary Heritage, Nicolaus Copernicus University, Toruń, Poland
Introduction to the Conference
- Chair: **Andrzej Kuropatnicki**
- 10.00 **Massimo Montanari, Bologna University, Italy**
At Charlemagne's Table. Food and power in the Early Middle Ages
- 10.30 **Bruno Laurioux, European Institute for Food History and Cultures, Université François-Rabelais Tours, France**
Gastronomic Exchanges? The Banquets given in 1378 for the Emperor's visit in Paris
- 11.00 Discussion
- 11.30 Coffee break
- Chair: **Fabio Parasecoli**
- 12.00 **Marc Meltonville, Historic Royal Palaces, London, UK**
Interpreting the Tudor Kitchens of Hampton Court Palace, London. "25 years of cooking for a King"
- 12.30 **Florent Quellier, Université d'Angers, France**
The Taste of the Bourbon's Reign and the Fabrication of the Renowned French Cuisine
- 13.00 Discussion

13.30 Lunch

Chair: Bruno Laurioux

15.00 Andrzej Kuropatnicki, Pedagogical University of Cracow, Poland
Food at the Table of the Later Stuarts. A Coronation Feast of James II

15.30 Jarosław Dumanowski, Center for Culinary Heritage, Nicolaus Copernicus University, Toruń, Poland
12 September, 1695 (A Feast on the Anniversary of the Battle of Vienna of 1683)

16.00 Discussion

16.30 Coffee break

17.00 Discussion panel — “Royal Food: metaphor, myth and story”
Chair: Łukasz Modelski

SATURDAY, 6TH OCTOBER

Chair: Massimo Montanari

9.30 Gabriel Kurczewski, Center for Culinary Heritage, Nicolaus Copernicus University, Toruń, Poland
Royal and Popular. Hungarian wine in 17th-18th c. Poland

10.00 Galina Kabakova, Université Paris-Sorbonne (Paris IV), France
Diplomats at the Table of Peter the Great

10.30 Discussion

11.00 Coffee break

Chair: Florent Quellier

11.30 Özge Samanci, Özyeğin University, Turkey
Hosting a Feast for Foreign Guests in the Ottoman Palace

12.00 Fabio Parasecoli, Nutrition and Food Studies Department, New York University, USA
The Power of Taste: from royal courts to Instagram

12.30 Discussion

13.00 Lunch

14.00 Visiting the Museum

15.30 Conclusions and closure of conference

16.00 Discussion panel — “Reconstruction or Fantasy? Old kitchen today”
Chair: Jarosław Dumanowski

18.00 Marine Granier, mezzo-soprano, musical performance



Jarosław Dumanowski, Professor of History, a specialist in food history and old culinary texts. He is head of the Centre for Culinary Heritage at the Nicolaus Copernicus University in Toruń and a member of the research council of the European Institute for the History and Culture of Food.

Graduated from University in Toruń and University of Angers (France). As a visiting professor he worked at the University of Bordeaux, in European Institute for the History and Culture of Food in Tours and École des Hautes Études en Sciences Sociales in Marseilles.

He is the creator of the “Monumenta Poloniae Culinaria” a book series published by the Museum of King Jan III’s Palace at Wilanów (Warsaw). He is also a member of Chefs’ Club (a Culinary Academy associating the most famous Polish chefs). Engaged in reviving forgotten food traditions, he cooperates with chefs, culinary teachers and food producers.

12 September, 1695 (A Feast on the Anniversary of the Battle of Vienna of 1683)

The paper discusses a feast held in Wilanów on September 12, 1695, on the anniversary of the victory of King Jan III at Vienna in 1682. The victory over the Turks was presented as saving of Christianity became the basis of political propaganda and artistic programme for the extension of the palace in Wilanów.

The feast of 1695 was held on the last anniversary of the victory celebrated in the king’s lifetime. We know much about it from the detailed list of products. By comparing the list with those from other days, we can see that the feast of 1695 was an event of special importance.

The analysis of the household account book from 1695–1696, which we published, is aimed at identifying the most valued products, indicating and placing this event in the context of the dietary fashions of the era. As an auxiliary material we will use the data from cookbooks that were written in the circle of Jan III’s family and friends and the own statements of the King.

Galina Kabakova has her PhD in Social Anthropology (EHESS, Paris) and in Slavic Languages (Institut for Slavic Studies, Moscow). She is Associated Professor in the Slavic Department at the Sorbonne Université (Paris).

Her monographs include *The Anthropology of the Female Body in Slavic Tradition* (Moscow, 2001), *Hospitality, Meals and Dining in Russian Civilization* (Paris, 2013), and *Russian Traditions of Hospitality and Dining* (Moscow, 2015). She is also editor of *The Body in Russian Culture* (Moscow 2005), *Tales and Legends of Etiology in European Space* (Paris, 2013) and *At the Root of the World: Russian Etiological Tales and Legends* (with Olga Belva, Moscow, 2014).

Diplomats at the Table of Peter the Great

The forced Westernization of Russia that Peter the Great undertook made the protocol of court life significantly more complicated. The ruptures symbolized by his foundation of a new capital also concerned relations with foreign powers and, as a result, those with their diplomatic representatives. In terms of quality and especially of quantity, the formal meals that diplomats were served with great pomp matched the geopolitical weight of the countries that they represented.

Peter's brutal break with preceding eras also involved the free space of diplomats: having been completely isolated in Muscovite Russia, they became witnesses and actors in public life. Henceforth, diplomats were not simply passive observers of changes in etiquette and eating habits. In the mould of the British ambassador Charles Whitworth or of the Danish envoy Just Juel, the first diplomats assigned to the new capital contributed to the shaping of habits. Their efforts concerned both table manners and food, and were aimed at guests of their own social station as well as the lower social orders with which they were liable to come into contact. Some diplomats found themselves drawn into the first emperor's extreme sociability. Despite the diplomatic benefits that could come of such close contact with the Tsar, they often found obligatory participation in the imperial court's excesses unpleasant. They had trouble understanding the codes of a peculiar sociability that still fascinates historians.

Gabriel Kurczewski is a doctoral student at the Centre for Culinary Heritage at Faculty of History, Nicolaus Copernicus University in Toruń. His main research interests include drinking culture in Poland and the history of Hungarian wine in Poland. He is working on the dissertation about Fukiers' wine trade in Warsaw from 1786 to 1939.

In 2015 he co-founded and since then has been a member of the Club of History and Culture of Wine at Warsaw Branch of the Association of Art Historians. He is an organizer of annual conferences dedicated to the history of wine in Poland, co-editor of studies on the history of wine in Poland.

Since 2011, he has been an author of a web page „Blisko Tokaju” (Close to Tokaj) dedicated to Tokaj wine region, its history and links with Poland.

Royal and Popular. Hungarian wine in 17th–18th c. Poland

In Poland of the 17th–18th centuries Hungarian wine was both prestigious on the greatest courts, including royal court, and popular among wider circles of nobility and townsmen. It was imported and one of the most desired luxury goods, but unlike others it was fairly well accessible, and its place of origin was close and well known. Instead of being exotic it rather became subject of cultural appropriation.

Hungarian wine was promoted in Poland in different ways. Dynastic connections between Poland and Hungary and the election of King Stephen Báthory opened it ways to royal court, which was one of the sources of fashion and norms also those related to drinking culture.

Independently, Polish-Hungarian borderland was an area of intensive exchange, which included wine. Multiple direct contacts that involved members of different classes made Hungarian wine accessible and familiar. While being royal and aristocratic, Hungarian wine became also part of nobility's

culture. Nobility were following kings, but monarchs could also demonstrate their affinity to noblemen by use of Hungarian wine. Popularity and prestige of Hungarian wine in Poland probably cannot be explained fully according to “trickle down” model.

Hungarian wine was for so long preferred at different levels of society thanks to a wide range of its sorts, prices and tastes that could realize different concepts of taste and create hierarchy of wines. It was possible mainly thanks to the potential of Tokaj wine region. Some of its wines were very sweet, while others had high alcohol content. Developed wine-making methods allowed to produce different wines linked by some kind of family resemblance.

Hungarian wine as not related to specific class became in 19th century the symbol of old Polish culture in general, with different references to its royal and more popular character.

Andrzej K. Kuropatnicki is Professor in Early Modern History at the Pedagogical University of Cracow. He heads the Department of History and Material Culture of English Speaking Countries. His research interests are in food and culinary history of the British Isles, early English cookery books, English noble household organization in early modern times, humoral theory and medical aspects of medieval dietetics. His publications have covered a wide range of topics in the history of food, medicine, beehive products as well as education. He was a guest editor of special issues of *Evidence-Based Complementary and Alternative Medicine*: “Propolis: Properties, Application, and Its Potential” and “Medical Benefits of Honeybee Products”. He was also an academic and linguistic editor of the English translation of *Compendium ferculorum*. His recent book is a translation into Polish and critical edition of *The Good Huswifes Handmaide for the Kitchin* of 1588 (2017). Currently he is working on the history of Irish cuisine.

Food at the Table of the Later Stuarts. A Coronation Feast of James II

Throughout the 17th century in England there was a growing fascination with food from mainland Europe. It was fuelled by political events, like the royal marriages of Charles I to Henrietta Maria in 1625, and of Charles II to Catherine of Braganza in 1662, as well as forced exile in France and Holland of many supporters of the royalist cause during the Commonwealth. Besides, new foods had already made their way from the Americas. Fruits such as bananas and pineapples came in from Africa and Asia and tomatoes were introduced. From the 1640s, the English, along with the Dutch and French, began establishing sugar colonies in the Caribbean islands. Tea was made popular by Catherine of Braganza and in the 1650s, coffee became widely drunk in England. French cuisine enlivened the English palate by flavouring food with anchovies, capers and introducing coulis, roux, ragouts and fricassee. Thanks to the Europeans, the English realized that it was safe to eat raw fruit and vegetables. Even so, traditional English food retained its popularity. The English still tucked into their cakes, pies and puddings.

The coronation of James II, which took place on 23 April 1685, was a spectacular event followed by the feast which impressed everybody present in the Westminster Hall. The coronation feast was a huge event with an extensive menu, which included hot and cold dishes and room for spectators in the galleries above tables. We know every detail of the coronation day from Francis Sandford, the Lancaster Herald of Arms who left meticulous account of the proceedings and described the dishes served. In my presentation I am going to show if and to what extent the menu was influenced by the novelties coming from outside England.

Source: Sandford, Francis, *The history of the coronation of the most high, most mighty, and most excellent monarch, James II by the grace of God, King of England, Scotland, France and Ireland, defender of the faith, &c. and of his royal consort Queen Mary*. The British Library, London.

Bruno Laurioux is Professor in Medieval and Food History at the University of Tours. He has published many scientific papers and books on food history, among them: *Manger au Moyen Âge* (2002), *Histoire et identités alimentaires en Europe* (with M. Bruegel, 2002), *Une histoire culinaire du Moyen Âge* (2005), *Gastronomie, humanisme et société à Rome au milieu du XVe siècle* (2006), *Écrits et images de la gastronomie médiévale* (2011), *Pour une histoire de la Viande. Fabrique et représentations de l'Antiquité à nos jours* (with M.-P. Horard-Herbin, 2017). He also coedited three collective books on court history: *Cultures de cour, Cultures du corps, XIV^e-XVIII^e siècle* (2011); *La Cour du Prince: cour de France, cours d'Europe, XIII^e-XV^e siècle* (2011) ; *Rituels et cérémonies de cour de l'Empire romain à l'âge baroque* (2018). In press: *Le Banquet: Manger, boire et parler ensemble, XII^e-XVII^e s.*, (with A. Paravicini Bagliani & E. Pibiri, *Micrologus' Library*, 91).

Gastronomic Exchanges? The Banquets given in 1378 for the Emperor's visit in Paris

On January 1378, the Emperor Charles IV visited in Paris his nephew, King of France Charles V. During this week, the King organized many banquets to honour the Emperor and Wenceslas, King of Romans, who accompanied him. The official chronicle of the monarchy, known as the *Grandes Chroniques de France*, describes in detail the participants, the table plan and the “entremets” of the main dinner, which took place in the Royal Palace at the City Isle, on Wednesday 6th of January (day of the Epiphany). Fortunately, we have the menu of this dinner but also of meals organized by King in the two previous days.

These documents are now well known and were used for political history but their culinary analysis has been only sketched. Yet they are very important for the history of gastronomy because the meals were prepared by Taillevent, who was at that time the King's chef and to whom a famous cookbook was attributed before 1392. The comparative study of the menus and the recipes can help to answer one important question, which concerns also the history of diplomacy: did the prince try to impose the tastes of the country he ran – perhaps his own tastes – or did he ask his cook to consider the food habits of his guests? In other words, were the huge international banquets that proliferated along the 14th and 15th c. an occasion of gastronomic exchanges? To enrich the answer, historians can use a quite unknown source: the account of the banquet that the Emperor gave to King in return. The study of late medieval banquet can then be seen as an important contribution to the history not only of the “court society” but also of cultural exchanges and national identities in Europe.

Marc has worked in numerous museums over the years looking at many aspects of general social history. He prefers, what is known as 'long view history' where you step back from the object you are studying and try to put it back into the world it came from. For the last 25 years he has worked as Food Historian for the Historic Royal Palaces working on world famous projects to bring to life the Tudor Kitchens of Hampton Court, the Royal Kitchens at Kew Palace and the Chocolate kitchen of King George II. Marc has also presented dining events at Kensington and Buckingham Palaces and Hillsborough Castle, the Queen's residence in Northern Ireland.

Away from the Palaces Marc works and lectures on many diverse subjects across the UK and the world. From 18th century distilling and brewing in Virginia to 4500 year old feasting at Stonehenge. Last year Marc took the Tudor meat pie to discerning audiences across Japan.

Interpreting the Tudor Kitchens of Hampton Court Palace, London. “25 years of cooking for a King”

The Tudor kitchens of Hampton Court Palace, London are famous across the world as the largest surviving renaissance kitchens in the world. Originally they provided two meals a day for more than 400 people living and working in the court. 25 years ago the kitchens were opened to the public to give an insight into the world behind the King. This space was not just used for a static display, but also included live cookery demonstrations. Over the years the kitchens have gone through two more 're-fits' and several versions of cookery experiments and displays. In this paper we will look at the thought processes, research and implementation of these live events and discover what it has been like to 'cook for a King'.

Massimo Montanari (1949) teaches Medieval History and Food History at Bologna University (Department of History and Cultures). He taught seminars and lectures all over Europe, Japan, Canada, the United States, Mexico, Colombia, and Brazil. He is the founder and director of the Master “Storia e cultura dell'alimentazione” (Food history and culture) instituted in 2002 at Bologna University.

From 1979 onwards, he has published a number of books on these topics, translated into several languages. Among others (only English titles): *The Culture of Food*, Oxford UK - Cambridge USA, Blackwell, 1994 (paperback 1996); *Food is Culture*, New York, Columbia University Press, 2006; *Cheese, Pears, and History in a Proverb*, New York, Columbia University Press, 2010; *Let the Meatballs Rest*, New York, Columbia University Press, 2012; *Medieval Tastes: Food, cooking and the table*, New York, Columbia University Press, 2012; *Italian Identity in the Kitchen, or Food and the Nation*, New York, Columbia University Press, 2013.

At Charlemagne's Table. Food and power in the Early Middle Ages

According to ancient Roman culture, table behaviour ought to be based on the principle of moderation, and a “good” emperor should interpret this model to the highest degree. The same principle inspired Christian culture, the successor (in many respects) to Roman tradition. The barbaric Middle Ages, on the contrary, propose excessive eating as a sign and representation of power. How will things (and images) work when a king like Charlemagne will go to interpret, simultaneously, the roles of the barbarian emperor, the (renewed) Roman emperor and the champion of Christianity?

Fabio Parasecoli is Professor of Food Studies at New York University. His research explores the intersections among food, popular culture, and politics, particularly in food design. He studied East Asian cultures and political science in Rome, Naples and Beijing. After covering Middle and Far Eastern political issues, he wrote for many years as the U.S. correspondent for *Gambero Rosso*, Italy's authoritative food and wine magazine. Recent books include *Bite me! Food in Popular Culture* (2008), the six-volume *Cultural History of Food* (2012, co-edited with Peter Scholliers), *Al Dente: A History of Food in Italy* (2014, translated into Italian in 2015 and into Korean in 2018), *Feasting Our Eyes: Food, Film, and Cultural Citizenship in the US* (2016, authored with Laura Lindenfeld), and *Knowing Where It Comes From: Labeling Traditional Foods to Compete in a Global Market* (2017).

The power of taste: from royal courts to Instagram

From the end of the Middle Ages to the early 19th century, courtly and noble tables embodied wealth and refinement, determining categories of taste that reverberated across the upper strata of society and then, slowly, could trickle down to the bourgeois and lower classes, at times in hardly recognizable ways. These cultural dynamics turned food into both an instrument and a visible symbol of power. Abundance easily morphed to waste to showcase financial, political, and social capital. Exotic ingredients and dishes were constantly integrated into royal cuisines as tangible expressions of exclusive luxury, together with unique tableware. Chefs and recipes traveled across polities, determining cosmopolitan exchanges that contributed to diplomacy and international relations. Spectacle was a crucial element, as power was made conspicuous and later narrated in chronicles, frescos, and painting.

In many ways, the courtly tables constitute a sort of prefiguration of many traits of contemporary food culture. For those who can afford to enjoy fine dining, food continues to be a tool of distinction in terms of cultural

identity and social status waste. Abundance bordering to wastefulness, interest for exoticism that veer into forms of culinary tourism and cosmopolitanism, the constant search for innovation and, last but not least, the growing relevance of the visual and the spectacular, which can then be shared through social media. For the middle and upper classes in post-industrial societies, food is “royal:” always available, coming from all over the world, and allowing wide choices.

Elite discourses and behaviors have expanded from the courts to restaurants, becoming available for much larger segments of society. Those with sufficient economic or cultural capital can now embrace traits of distinction that before were limited to the courts. Gastronomy – increasingly diffused as we go to printed criticism to TV and social media - has replaced the exclusive and expensive cookbooks, medical manuals and philosophical treaties of the royal courts as the field of social construction of taste.

Florent Quellier is Professor of Early Modern History at the University of Angers, France. His subjects of research are food history, vegetable gardens history, and early modern French cultural history. His PhD dissertation published in 2003 under the title *Des fruits et des hommes, l'arboriculture fruitière en Ile-de-France, vers 1600 – vers 1800* addressed fruit production in the Parisian countryside during the 17th and 18th centuries. In 2007, he published a book on the history of food culture in early modern France (*La table des Français, une histoire culturelle, XV^e – début XIX^e s.*). His third book deals with the history of gluttony in Europe from the 4th to the 21st centuries (*Gourmandise, histoire d'un péché capital*, Paris, 2010 / *Łakomstwo. Historia grzechu głównego*, Warszawa, 2013), and has been translated into six languages. In 2012, he published a book on the history of French vegetable gardens from the Middle-Ages to the 21st century (*Histoire du jardin potager*, Paris). His most recent book (*Festins, ripailles et bonne chère au Grand Siècle*, Paris, 2015) regards table's pleasures in the 17th century France. He is a member of the editorial board of *Food & History* and an editor of the monograph series "Tables des Hommes".

The Taste of the Bourbon's Reign and the Fabrication of the Renowned French Cuisine (17th–18th Centuries)

Published in 1651, La Varenne's *Cuisinier François* is the first printed evidence of the birth of a new cuisine in France, which was soon recognized as the best European cuisine. This paper discusses how famous food culture in the Early Modern Period was born. Politics, religion, salon culture, economy and geography explain the rise of the French cuisine from the 17th century. Of course there are some evolutionary European reasons (process of civilization, food market improvement, and a Catholic table culture) but also some typically French reasons, like the rise of the monarchy, a highly centralized cultural model, and a political shift of the nobility's role. Furthermore, French cuisine had the advantage of a eulogistic discourse on the French wealthy soil (mercantilism) and a large social imitation of the aristocratic cookery. This imitation process was essential in transforming court cookery into national cookery. In the 1650s the most important French cookery books used the same adjective "François" (French) in their title: *Le Cuisinier François* (1651), *Le Pastissier François* (1653) and *Le Confiturier François* (1660). Sold in the country and translated into European languages, these books promoted a well-known cuisine in France and in other countries. The fabrication of the renowned French cuisine was so successful that the birth of French regional cuisines from the middle of the 18th century demonstrated the wealth of the French national cuisine. As building, gardening or painting, the art of preparing, cooking and eating food is a part of the French cultural model built during the Bourbon's reign.

Özge Samancı obtained her Ph.D. in History & Civilization from EHESS (École des Hautes Études en Sciences Sociales) in Paris in 2009. Her studies and research focused on the modernization process of Ottoman-Turkish culinary culture, Ottoman Palace Cuisine and Ottoman-Turkish food historiography. She is the author of books: *Flavours of Istanbul* (2007), *Turkish Cuisine* (2008) and *La Cuisine d'Istanbul au 19e siècle* (2015); and the author of book chapters: "Culinary Consumption Patterns of the Ottoman Elite during the First Half of the 19th Century" in the *Illuminated Table, the Prosperous House* (2003), "Pilaf and Bouchées: The Modernization of Official Banquets at the Ottoman Palace in the Nineteenth Century" in *Royal Taste* (2011), "Food Studies In Ottoman-Turkish Historiography, in *Writing Food History: A Global Perspective* (2012), "Cuisine" in *Dictionnaire de l'Empire Ottoman* (2015). Since 2017, she has been the faculty member at School of Applied Sciences and head of Gastronomy and Culinary Arts Department at Özyeğin University in Istanbul.

Hosting a Feast for Foreign Guests in the Ottoman Palace

Food constitutes an important subject of matter in the Ottoman palace culture. From the 15th to the end of the 19th centuries, numerous kitchen account registers list the huge expenses done in food in the Ottoman palace. The vast kitchens situated in the Ottoman palace represent the lavish and plentiful meals served to palace inhabitants every day. Food also had a symbolic meaning in Ottoman court ceremonials. The Ottoman sultan displayed his generosity and his splendour to his people by giving feasts for them. The sultan by feasting and entertaining his subjects received their homage, and the subjects entertained themselves by participating in the festival. The ample consumption of food and the various spectacles during the festival displayed an impressive image and symbolized the splendour of the Ottoman palace for their benefit. The mutual relationship between the sultan and his subjects was ensured in these banquets. Feasting was also a key element of Ottoman palace ceremonies for receiving foreign envoys. Numerous travellers' accounts from the 15th to the end of the 19th centuries depicting the reception of foreign envoys in the Ottoman palace imply that offering food to foreign guests was a constant and permanent part of the court ceremonies. When a foreign ambassador visited the imperial palace in order to pay his regards to the sultan, a ceremonial reception and a special meal were organized in his honour.

The subject of this paper is to illustrate these various feasts given to foreign envoys, especially to Polish envoys in the Ottoman palace in the 16th and 17th centuries. The reception of foreign envoys permitted the Ottoman palace to display both its splendour and power. The banquets were also political occasions where two parties fraternized and exchanged ideas.



European *R*oyal residences

A Place at the Royal Table is a cooperative European project developed by the Network of European Royal Residences for the European Year of Cultural Heritage. In 2018, the most prestigious Royal Palaces Museums in Europe work together in order to raise awareness of European heritage, its values and its protection, for future generations. A Place at The Royal Table aims to improve education about European cultural heritage, build trust, nurture relationships across national borders, and create bridges between cultures.

→ <http://www.europeanroyalresidences.eu>

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When Jan Sobieski accepted the royal title in 1676 and took the throne as King Jan III, he wanted to create a summer residence, close to the capital city of Warsaw but in the countryside that would give him the opportunity to enjoy peace and contact with nature. The Wilanów palace together with the picturesque garden and park form a popular baroque type of regular, axial structure situated between the representative honorary courtyard and the garden (the so-called *entre cour et jardin*).

During more than 300 years of the history of the Wilanów palace, its successive owners extended the residence and introduced changes to it in accordance with the prevailing fashions. Despite this, the palace has retained its original character, reflecting the still vivid memory of its first owner, King Jan III.

The museum at the Wilanów palace was established in 1805, on the initiative of the then-current owners of the palace, Aleksandra Potocka and Stanisław Kostka Potocki. The museum regularly organises temporary exhibitions, conferences and scientific seminars, publishes books, and offers teaching in both cultural and natural values of the Wilanów residence. The museum's vortal, an extensive repository of knowledge and educational resources, contains several thousand articles describing in detail the history and culture of the Polish-Lithuanian Commonwealth. The museum also introduces new technologies that enhance the visitors' experience.

