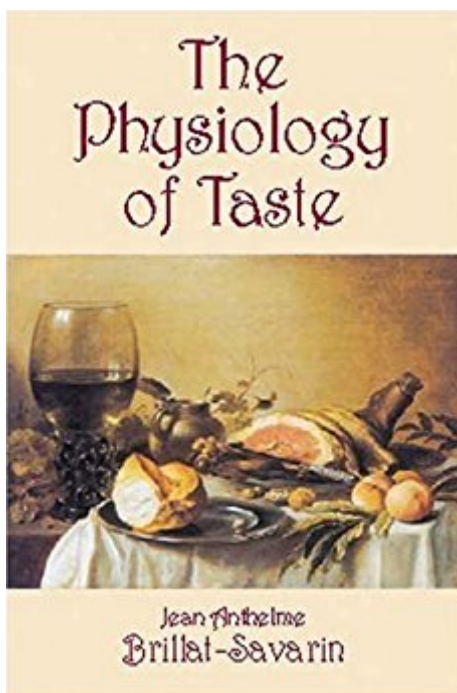


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The Physiology Of Taste



Synopsis

The Physiology of Taste

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Customer Reviews

I enjoyed reading The Physiology of Taste. I believe that Brillat-Savarin gave me something that will make me a more intelligent person. His stories were not offensive to me, and they were entertaining. He disappointed me once by explaining that he manipulated someone to have food while he was hungry. The stories of Brillat-Savarin do not mention the gossip, fashions or lifestyles of worldly people. At first sight, I believe that his book documents the interests of a busy person that desired to have great experiences while nourishing and restoring his body.... Physiology is the study of how the organs of the body function. Papillae on the tongue assist people to taste food. Some animals may have fewer papillae on their tongues than people. This may be related to intelligence.... Brillat-Savarin introduced me to the practice of idolatry by explain how some people worship Gasterea. She is their source of inspiration for living. They visit a sculpture of her every morning to put a crown of flowers on her head. The people live to have feasts to celebrate her presence in their

lives. I would argue that she is a physical embodiment of their lusts, and a convenient diversion for manipulating people.... 3) (definition of gastronomy) using observations from natural laws to make the intellectual and physical experience of nourishing the body more exciting....There is a gastronomically significant conversation that people should have when examining a recipe for boudin balls. Brillat-Savarin uses the term osmazome to describe the chemicals that someone removes from meat when boiling meat. Boiled meat appears to have no flavor. The broth contains the flavor that was in the meat. I am shocked that I do not know an English word for this substance....Using literature and his imagination, Brillat-Savarin gives a history of gastronomy. He introduces people to our ancestors that once ate raw flesh. He describes how people discovered fire. Using the Iliad and the Bible, Brillat-Savarin demonstrates that people in ancient Greece roasted meat, and that the people in the Bible had metal tools, brass bowls, and clay pots. Later in Greece, people laid on couches at banquets while eating and drinking wine. Romans originally had poor manners. Romans obtained their manners from Greece. He describes that the excitement at banquets was limited by not having alcohol. Romans did not have sugar but Brillat-Savarin explains that they enriched wine, which he believes suggests that the Romans were searching for the recipe for making alcohol.

Super fast delivery = I was able to dive in the book right away and received it in my personal timeframe where my fascination with this book was still at a high--and that is really satisfying. Fun read for the philosophical and/or the creative mind in any genre (art/food/literature). If you are in the hospitality industry--Front or Back of house, I find it very educational and interesting. I think it is valuable for those in hospitality to use as a resource and expand your personal expression and knowledge of food/drink history that makes up the tradition and evolution of the kitchen and the restaurant. If you love food and enjoy nerding out about your meals like I do, then you will enjoy this book. I could easily see it as an assigned read in a curriculum designed for aspiring chefs and/or managers/servers, and especially to the food enthusiast. It shares the historical and trail of thoughts about food and for example the birth of a name for a now well known and very delicious cheese--the geneology is a fun and intriguing trivia to me--and now I have a new talking point with a table if they ask me about Brillat. When you know unique information it makes the process of waiting on a table not just a robotic process, it can be used as a connection with the guest and it can assist you in accomplishing that trust/comfortable interaction that is between the guest and their waiter or a visiting manager. So if you are in the biz or love food as a hobby, I think you should add this to your library. For the intermediate to advanced reader--reads easily to those who have a background in

history, literature, and philosophy. I say that because it is written in a manner that provokes thought in a style that is eloquent.

I ordered a copy of this edition only because the one I had used previously was somehow mislaid or lent to someone who failed to return it. I can't remember exactly when I last referred to the book (it can't have been that long ago), but rather than wait for the old worn paperback to turn up, I thought it might be nice to see what an updated hardcover could provide. I wasn't disappointed. This edition was published in 2009 and the main thing that sold me on it was that they had the sense to use the familiar front cover that has become an integral part of my associations with the book. When it arrived, I had more to enjoy. There is a new introduction by Bill Buford, which brilliantly prepares readers for both the penetrating analysis and quirky diversions that make the book such a delicious feast each time it is read (and you are sure to read it more than once). I always feel certain that I'm being deprived of the full value of the original when I read classics in translation, but Buford confirms the comfort I gained in the superiority of Fisher's translation after a frustrating attempt to read the book in the original French (which was rather futile for me due to both the extraordinary range of subjects and the stylistic conventions of the day.) Buford's comments on Fisher's footnotes gave me a new perspective on the book from. Indeed, I began my re-reading with some footnotes, then back to the text and once again fell under the spell, this time with a better appreciation of my debt to Fisher for her commentary. Brillat-Savarin simply defies our expectations with his all encompassing examination of taste. He the archetypal philosophe, detailed in his minute empirical observations, yet broad in drawing out the logical connections and underpinnings behind what he observes. His meditations encompass everything from how best to restore the appetite after an abnormally long wait for dinner to how the Romans could possibly have drunk wine from those large cups while lying on their sides. Brillat-Savarin is famous for his aphorism: "Show me what you eat, and I shall tell you what you are." In this book, he shows that his notions of taste extended far beyond food and drinks and extended to anything that interfered with his appealing vision of how a good life ought to be lived.

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