

## FOOD CULTURES IN COLONIAL SETTINGS

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**Abstract format:** Oral

Food cultures underwent many developments and changes through time. One aspect within the topic of food cultures in ancient times might be the migration of food and dietary habits through migrating people. One migration process is the colonization of a foreign territory by new settlers, as their cultural identities, such as food, reach the new colonized regions.

Two case studies from the southern Levant will be discussed via food cultures in colonial settings. Tel Iztabba (2nd cent. BCE) located in the Jordan valley was founded by the Seleucids after their occupation of Palestine. The settlement was part of Nysa-Scythopolis (Beth She'an), a major administrative centre in Hellenistic Palestine. The other case study, Arsuf/Arsur is located on the coast of the southern Sharon plain. The Fatimid (9th-11th cent. CE) settlement was conquered by the Crusaders in the early 12th century CE. Due to its occupational history this site offers the opportunity to compare two successive food cultures (the Islamic and the Crusader/Christian) with different dietary laws and habits.

Based on the archaeobotanical data from both sites the paper will discuss possible variations of food cultures at sites with a colonial background. Therefore, various questions arise, such as whether the colonial settlers relied on local plant resources, whether new crops were introduced to the local agrarian resources, and whether variances in the food cultures can be identified in the archaeobotanical records at all.

## INVESTIGATING BIRTH DISTRIBUTION, LAMBING SEASONS AND LAMB MEAT CONSUMPTION IN MEDIEVAL PROVENCE FROM A ZOOARCHAEOLOGICAL, HISTORICAL AND ISOTOPIC PERSPECTIVE

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**Abstract format:** Oral

The importance of domestic caprine in the of medieval Provence (10th-15th centuries) is no longer in doubt. Both historical and zooarchaeological research place them as the main source of meat in the cities and towns of the region. However, the latest research carried out in central Provence raises questions about the seasonality of animal breeding and their management in medieval times. Indeed, these studies came up against two contradictory visions provided, on the one hand, by zooarchaeology and the natural reproduction cycle, and on the other, by the historical sources and the religious context. The celebration of Easter has been characterised from the very beginning of Christianity (2nd century A.D.) by the consumption of lamb (and young goat) meat. The accounts of Provençal butchers in the 14th century indicate the massive consumption of suckling lamb during spring. These animals were aged between three and six weeks. However, in several elite contexts, in northern France, in England as well as in Provence, zooarchaeology reveals the high consumption of more mature lambs (three to six months). If their birth followed a natural cycle (late winter or spring), these individuals, though numerous, do not fit in with either religious habits or available textual sources. This observation leads us to consider out of season lambing. This communication aims to explore the links between livestock husbandry and cultural / religious backgrounds. For this purpose, zooarchaeology and written records, combined with the estimation of the birth seasons via oxygen isotope analyses, will allow us to discuss (a) the rhythmicity of the caprine meat products availability over the year (b) the adaptation of breeding and/or commercial practices to provide the privileged populations with top-quality products.

## BUILDING PRODUCTION AND COMMERCIAL STRATEGIES: THE CASE OF THE GREAT AND SMALL PROVENÇAL ELITE (10TH - 12TH CENTURIES)

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**Abstract format:** Oral

Since the study of the "peasant knights" of Lake Paladru (11th c.), the complexity of the medieval elite system has raised intense questions among both historians and archaeologists. Medieval Provence - especially in the late Middle Ages - has long raised the interest of historians. Recent advances in elite/rural archaeology and zooarchaeology have led to a certain updating of knowledge related to this context, particularly for the more remote times of the 10th - 12th centuries. Not only do they allow us to consider lords tastes and culinary practices, but they also shed light on social and economic phenomena that are still little known. This contribution will rely on three archaeological sites (rural elite settlements), their zooarchaeological analyses and on history. The results show an astonishing homogeneity in the economic and dietary behaviour of the seigniories. They are characterised by high meat consumption and by a production centred on pig breeding. On the other hand, knights, in charge of the lord lands, demonstrate intense changes in their diet and production systems, associated with the development of commercial strategies. This behaviour could be an attempt to keep the economy afloat but would not always have prevented its decline. In a broader perspective, the

results can lead to (1) discussions on the fate of the medieval elites and their prospects for evolution, and (2) a reflection on the impact of social identity both on diet and on the building of a local economy.

## CULINARY TRADITIONS BEYOND INGREDIENTS: IDENTIFYING CERAMIC VESSELS USED IN COOKING PRACTICES OF THE SOUTH-CENTRAL ANDES

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**Abstract format:** Oral

Culinary knowledge, traditional dishes, preparation forms and equipment, and commensality practices, within Andean cosmovision, involve a way of understanding the world. They are transmitted from generation to generation, thus constituting the culinary heritage. The study of culinary knowledge and practices, its loss or adaptation provide information about the social, economic and productive life of the communities. Even more, it addresses changes and continuities in communities' lifestyle, as reflected in their food. In the last fifteen years, Quebrada de Humahuaca (North of Argentina) has been the scenario where culinary heritage was re-discovered. Recipes and ingredients found in different Andean environments were highlighted and revalued from traditional to tourist and "haute cuisine" contexts. However, old-style equipment, especially ceramic pots and wooden utensils, have been replaced almost entirely by metal and plastic ones. This paper aims to infer about possible uses given to archaeological ceramic vessels in traditional Andean culinary preparations. We did the survey based on published local cookbooks, ethnographic records of roasted corn/beans and chicha. Morpho-functional and use-alteration study of archaeological vessels were also carried out. The latter were recovered in the south-central sector of Quebrada de Humahuaca. From this multidisciplinary approach, we seek to advance in the understanding of past culinary practices and the role that vessels played in various contexts of food preparation and commensality. Likewise, to revalue traditional knowledge and practices related to the South-Central Andes Culinary Heritage.

## CEREALS VS PULSES. WHICH IS MORE RESISTANT TO HIGH TEMPERATURES? DIFFERENTIAL CARBONISATION AND ARCHAEOBOTANICAL IMPLICATIONS

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**Abstract format:** Poster

The values of frequency and quantity of pulse seeds among the Mediterranean archaeological record are lower values than those of cereals. In spite of always assuming a secondary role in agro-food processes, it is possible that pulses are underrepresented. Although most are charred, they are also found in mineralised or waterlogged states. Numerous experimental studies with current materials have been carried out to identify the changes taking place during the carbonisation process of archaeological seeds. However, no study combining different cereal and pulse species has focused on the changes produced among each under identical conditions of time and temperature.

This study presents the findings of the carbonisation of two cereal species (*Triticum durum* and *Hordeum vulgare*) and six pulse species (*Lathyrus sativus*, *Lens culinaris*, *Pisum sativum*, *Vicia faba*, *Vicia ervilia* and *Vicia sativa*) throughout 16 firings at temperatures ranging between 180 and 420°C at intervals of 6 or 12 hours and in reducing or oxidising atmospheres. In order to quantify the changes in shape and size, each seed was measured and photographed from two viewpoints (ventral and lateral) before and after carbonisation. Subsequently, the outlines of the images were analysed by means of geometric morphometry yielding biometric and morphological data yielding mathematical coefficients using elliptical Fourier transforms.

The results reveal that cereals are more resistant than pulses to high temperatures, a fact that could evidence the over-representation of cereals in archaeological contexts where the remains are charred. This suggests that pulses played a greater role among agri-food processes and in prehistoric diets, a role not reflected by archaeological contexts due to cereal's lower resistance during carbonisation.

## ARCHAEOLOGICAL RESEARCH ON FISH EATING IN THE YAYOI PERIOD IN JAPAN

**Abstract author(s):** Shiroishi, Tetsuya (Yamagata University)

**Abstract format:** Poster

Washoku (Japanese cuisine) is a dish based on rice and fish. In this presentation, I will report on the cooking culture of rice and fish in the era when rice cultivation, which is the origin of Washoku, began. The era when rice farming culture was introduced to Japan from China is called the Yayoi period (10th century BC-3rd century AD). It is the same period as the so-called Neolithic period. During the Yayoi period, Japan changed from a hunter-gatherer society to a food-producing society. Here, we report how rice and fish from the Yayoi period were cooked and eaten. As the analysis method, various methods such as experimental archaeological method, trace of use of pottery, and analysis of earthenware lipid are used. Specifically, the cooking method is estimated from the traces of use of pottery. We also analyze what we were eating from the residual lipids in the pottery. In addition, the results of cooking experiments using the actually restored pottery are shown.