

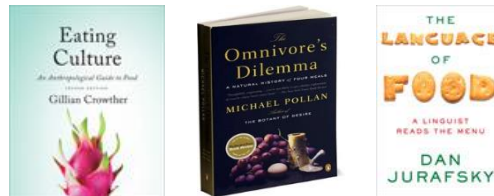
UNIVERSITY OF MINNESOTA

Duluth Campus

Department of Studies in Justice, Culture, and Social Change
College of Arts, Humanities, and Social Sciences

228 Cina Hall
1123 University Drive
Duluth, Minnesota 55812-3306
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30 January 2022


Anthropology of Food Week 4



Direct Link
to Canvas

Available on-line in your  canvas folder at

s2022 [Canvas Modules](#)
[Module 4](#)

(click links for details)
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Tim Roufs Inspecting Durians in Singapore Market, 2017

What's Happening Week 4?

"Diet and Human Evolution: Archaeology / Prehistory"

THIS WEEK'S HIGHLIGHTS

(click links for details)
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GENERAL COMMENTS FOR THE WEEK . . .

This week we ask the question, “Did cooking make us human?”

Week 4 of Anthropology of Food we're traveling back into prehistoric times. Then *next week* we're going to have a look at how people get their food in non-industrial societies . . . by Hunting-Gathering or Foraging. . . .

(optional) **LIVE CHAT / OFFICE HOURS . . .**

(Tuesday, 7:00-8:00 CDT, or E-mail)

[Contact Information](#)

VIDEO EXPLORATIONS WEEK 4 . . .

Real People . . . Real Places . . .

[Videos for the Semester](#)

Did Cooking Make Us Human?

(52 min, 2010)

Eating Porcupine

WEEK 4 SLIDES . . .

[Class Slides for the Semester](#)

Diet and Human Evolution: An Introduction

(.pptx)

[click  here]

READINGS FOR WEEK 4 . . .

Readings for the Semester [↗](#)

Textbook Information [↗](#)

- *Eating Culture, Second Edition*, Gillian Crowther
 - CHAPTER THREE: MOBILE INGREDIENTS: ROOTS, ROUTES, AND REALITIES OF INDUSTRIALIZED AGRICULTURE
- *Omnivore's Dilemma*, Michael Pollan
 - Ch. 18 "Hunting: the meat"
 - Ch. 19 "Gathering: the fungi"
 - Ch. 20 "The perfect meal"

(We're continuing this book here, with Michael Pollan's discussion of Hunting and Gathering, and in Ch. 2 of *Eating Culture* we have a closer look at hunting / gathering / foraging as a way people get their food in nonindustrialized societies)
- *The Language of Food*, Dan Jurafsky
 - "Introduction"
 - Ch. 1 "How to Read a Menu"

OTHER ASSIGNMENTS INFORMATION . . .

Main Due Dates [↗](#)

s2022 Module 4 – Week 4 [↗](#)

Catch Up



REM: The Course in a Nutshell [↗](#)

DUE: MIDTERM EXAM QUESTION . . .

DUE: Make Up and Turn in Midterm Exam Question . . .

DUE: PROJECT INFORMATION . . .

Basic Information [↗](#)

Main Due Dates [↗](#)

DUE: Your Class Project Informal Proposal is Due This Week

DUE: DISCUSSION WEEK 4 . . .

“Food and Climate Change”



(optional) **FOR FUN FOOD TRIVIA . . .**

[Food Trivia HomePage](#)

(optional) **#1 “How do you say "blueberry pie" in Ojibwa / Chippewa?”**

(optional) **#2 “How many gallons of sap does it take to make one gallon of maple syrup?”**

(optional) **EXTRA CREDIT . . .**

[Basic Extra Credit Information](#)

OTHER (OPTIONAL) . . .

QUESTIONS? / COMMENTS?

General Comments for the Week

This week we ask the question, “Did cooking make us human?”

Week 4 of Anthropology of Food we're traveling back into prehistoric times. You will see some of these materials also in Chapter Two of *Eating Culture*, “Settled Ingredients: Domestic Food Production,” and in Chapter Four, “Cooks and Kitchens.”

Remember that **archaeology is one of the four main branches (“four fields”) of American Anthropology** (from Weeks 1 and 2). The four fields are Archaeology/Prehistory, Biocultural, Sociocultural, and, Linguistics.

Next week we're going to have a look at how people get their food in non-industrial societies . . . by Hunting-Gathering or Foraging . . . featuring

(1) the classic film *The Desert People*,

(2) Ch. 2 of *Eating Cultures*, “**Hunter-Gathering or Foraging**,” and

(3) the chapters from Michael Pollan's
Omnivore's Dilemma on foraging (Chs. 15-17).

It's part of the overall topic of Food Revolutions and the Emergence of Food Production

Food Revolutions

Fake Meat

Food Timeline

(optional) **LIVE CHAT: OPEN FORUM / OFFICE HOURS . . .**

[Contact Information](#)

Tuesday, @ 7:00-8:00 p.m. (CDT)

“ZOOM”

[click ↑ here]

or

e-mail anytime: <mailto:troufs@d.umn.edu>

[click ↑ here]



Live Chat is optional.

VIDEO EXPLORATIONS WEEK 4 . . .

Real People . . . Real Places . . .

[Videos for the Semester](#)

Did Cooking Make Us Human?

(ca. 52 min.)

 **On-line Access**

[click ↑ here]

Did Cooking Make Us Human?

BBC, Horizon, Charles Colville, Helen McCrory (narrator)



Available at: [Films on Demand Streaming Videos \(Duluth campus\)](#)

[course viewing guide](#)



Trying the Hadza hunter-gatherer berry and porcupine diet
-- BBCNews 23 July 2017

The first porcupine I ever ate
was with some of the last of the very traditional hunters and gatherers of the **Leech Lake Reservation**. Paul Buffalo (born first in 1898/9 and again on White Oak Point on the 4th of July in 1900) and I—in the mid-1960s—shared a porcupine, boiled whole, with his brother “Joe Sky” Nason in a small log cabin in the woods west of Deer River. “Joe Sky” killed it with a wooden club explaining that he just had a hankerin’ for some old time food—very much **like we will see this week in the BBC video *Did Cooking Make us Human?*** Paul Buffalo’s family lived following the traditional seasonal food cycle until WWI, about 1915.

I had the right-front leg and shoulder of the porcupine, which, when I first saw it, was sticking up out of the pan about four inches, hairy

paw attached. The cooked porcupine had a *really* strong flavor, for my tastes, but the old-time lumberjacks who chewed snuff, chewing tobacco, and plug tobacco most of their lives *loved* porcupine—because it was a food that they could still taste after having ruined their taste buds with a life of chewing snus and plug tobacco (sometimes at the same time). In traditional times *Anishinabe* peoples in northern Minnesota did not generally “hunt” (actually more like *collect*) porcupine. No, they generally left porcupines alone *because* porcupine were very easy to catch—one could do it with just a stick—and porcupine was thus a sort of “survival” food in case they didn’t get other meats (which wasn’t very often). In the classical anthropology film *The Hunters* the small Khoisan* hunting party of four, of a group which had been without meat in their camp for a month, eventually “collected” two porcupine after coming home empty-handed two or three times.

*[aka the Kalahari Bushmen, !Kung, San, and other names]

Hunter-gatherers as models in public health

-- [OBESITYreviews](#) (02 December 2018)

Trying the Hadza hunter-gatherer berry and porcupine diet

-- [BBCNews](#) (27 July 2017)

'Hadza': the last hunter-gatherer tribe in Tanzania – in pictures

-- [The Guardian](#) (22 October 2018)

During Week 4 of Anthropology of Food we're traveling back into prehistoric times. You will see some of these materials also in Chapter Two of *Eating Culture*, “Settled Ingredients: Domestic Food Production,” and in Chapter Four, “Cooks and Kitchens.”

If you find some of the **names of the prehistoric apes and early humans** (and their home locations) confusing, don't let that bother you.

Not so long ago a whole major species was added to the list: *Homo naledi*[↗](#). The class materials this week will walk you through these foreign-sounding topics, *sans Homo naledi*, and provide a little more illustration to the points that the text makes. The video *Did Cooking Make Us Human?* will also review some of the main prehistoric players in the ancient food scene.

WEEK 4 SLIDES . . .

[Class Slides for the Semester](#)[↗](#)

Diet and Human Evolution: An Introduction

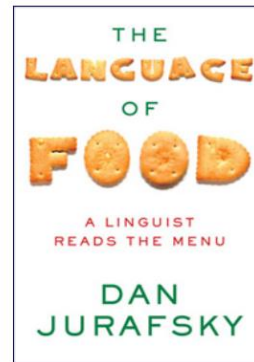
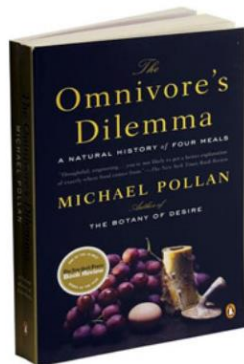
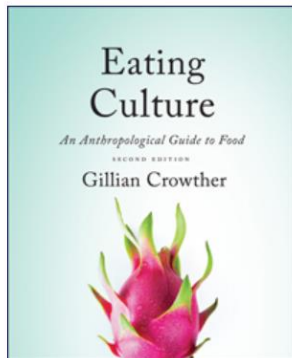
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[click [↑](#) here]

READINGS FOR WEEK 4 . . .

[Readings for the Semester](#)[↗](#)

[Textbook Information](#)[↗](#)



- ***Eating Culture, Second Edition*, Gillian Crowther**

- CHAPTER THREE: MOBILE INGREDIENTS: ROOTS, ROUTES, AND REALITIES OF INDUSTRIALIZED AGRICULTURE

- ***Omnivore's Dilemma*, Michael Pollan**

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- ***The Language of Food*, Dan Jurafsky**

- "Introduction"
- Ch. 1 "How to Read a Menu"

OTHER ASSIGNMENTS INFORMATION . . .

Main Due Dates[LZ](#)

s2022 [Module 4 – Week 4](#)[LZ](#)

Catch Up

This week take a little time to catch up . . .



REM: The Course in a Nutshell

DUE: MIDTERM EXAM . . .

It's time to start thinking about the midterm exam

(which will be available **Week 6, 14 - 19 February 2022**). A good activity to start your review would be looking over Ch. 1, "Setting the Anthropological Table". And if you are a visual learner, you might have a(nother) look at the Week 1 [slide sets](#).

DUE: Midterm Exam Question

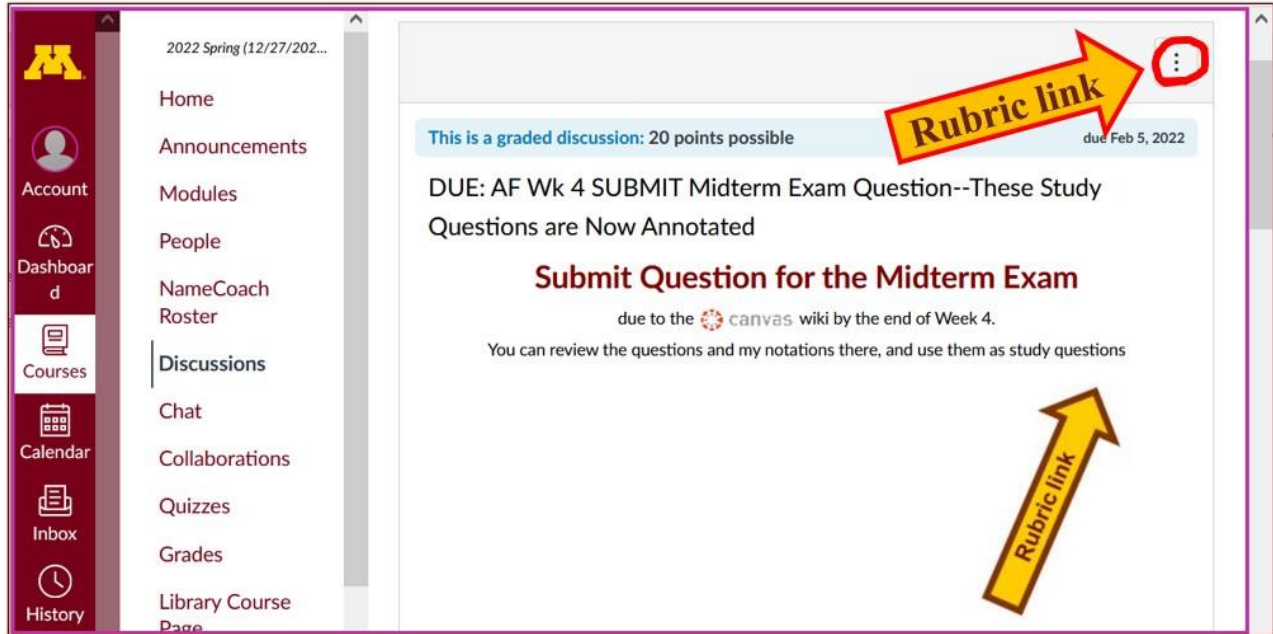
Be sure to **contribute your question(s) to the Midterm Exam by the end of Week 4, this Saturday, 5 February 2022**. I will review those questions, commenting on them in order to try to make them a good source for reviewing for the Midterm Exam. That is, you will be able to **use those questions as study questions**.

As I mentioned last week and the week before, be sure to **focus on the *ideas* and main concepts, and differing points of**

view, and do not be preoccupied with only trying to memorize facts and assorted pieces of information.

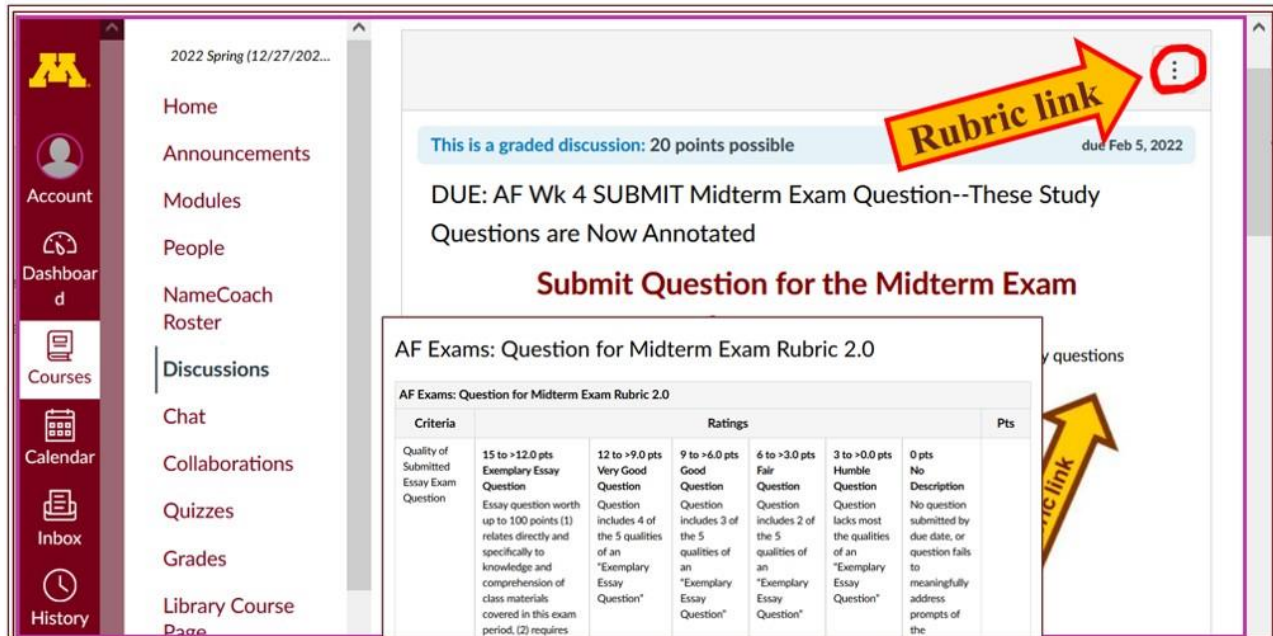
NOTE: To see the details of the **Exam Question Rubric** click on the pull-down menu in the upper-right-hand corner of the Assignment . . .

REM: Links on screenshots are not "hot" (active)



And the pull-down Rubric information appears at the bottom of the screen. . .

REM: Links on screenshots are not “hot” (active)



DUE: PROJECT INFORMATION . . .

[Basic Information](#)

[Main Due Dates](#)

Your Informal Proposal is due this Week

Pick out 1-3 things that interest you, that are related to the class, that you think might make a good Class Project.

For your Class Project, start with something that you, personally, are interested in, and we'll work things out from there.

This Project is something with which you should be able to have fun.

Your class Project is your Term Paper, plus a short “work-in-progress” presentation.



Demosthenes Practising Oratory (1870)

[Details of Presentation](#)





Charles Dickens (1842)

[Details of Term Paper](#)

Your ***Informal Project Statement***, or Project Proposal, is due by the end of this week, **Saturday, 5 February 2022**. Basically that's a short *informal* summary personal statement of what you are interested in doing, how you think you might go about it, and what resources you are thinking about using. It can be as simple as the following:

“For my project I’m thinking about X, or Y, and these are the items I’m thinking about using [add short list]. This is why I’m interested in this/these project(s) [add your reason(s)]. . . .

It is an *informal* statement. Links to the details are in the Week 4  [canvas](#) syllabus and on your  [canvas](#). Note that this is a simple *informal* proposal. A more formal statement will come later on (in Week 7, Saturday, 26 February 2022).

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2022 Spring (12/27/202...

ANTH 3888 (080) > Assignments > DUE: AF Wk 4 Project Part 1: Informal Proposal

DUE: AF Wk 4 Project Part 1: Informal Proposal

Start Assignment

Due Feb 5, 2022 by 11:55:00 AM Submitting a file upload

Informal Project Statement or Project Proposal

The *informal* statement can be very straightforward. It's a simple statement (on a Word document) of ...

DUE: DISCUSSION WEEK 4 . . .

Food and Climate Change





By Richard Black, [BBC News \(Links to an external site.\)](#), 24 March 2010

(optional) **FOR FUN FOOD TRIVIA . . .**

[Food Trivia HomePage](#)

#1

(optional) **“How do you say ‘blueberry pie’ in *Anishinabe* / *Ojibwa* / *Chippewa*?”**



Answer

#2

(optional) **“How many gallons of sap does it take to make one gallon of maple syrup?”**



[Answer](#)


(optional) **EXTRA CREDIT . . .**

[Basic Extra Credit Information](#)

Extra Credit is available in this class.
We'll have a closer look at Extra Credit after the Midterm Exam.

OTHER (OPTIONAL) . . .

QUESTIONS? / COMMENTS . . .

If you have any **questions or comments** right now, please do not hesitate to post them on the  canvas “Discussions”, or e-mail troufs@d.umn.edu, or ZOOM <https://umn.zoom.us/my/troufs>. (E-mail is fastest, and most generally best as quite often URLs need be sent.)

Best Wishes,

Tim Roufs

<http://www.d.umn.edu/~troufs/>

<https://umn.zoom.us/my/troufs>

[other contact information](#)