

"Settled Ingredients: Domestic Food Production"

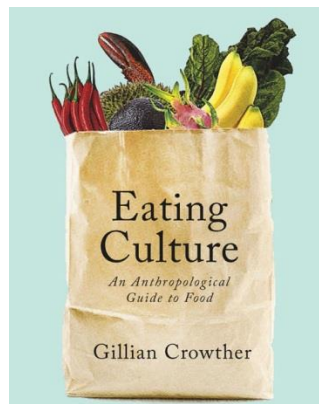
Diet and Human Evolution: Archaeology / Prehistory

Hunter-Gathering or Foraging, and the Emergence of Food Production

Video Explorations:

Did Cooking Make Us Human?

Holy Cow



When Mark Bittman, one of the great food writers of our times, when he bid farewell from *The New York Times* food column that he had been writing for five years (to join a California start-up food company), **commented on what major advances—and**

areas of no progress—have and haven’t been made in the area of Food while he was food editor of *The New York Times* (2011-2015). His farewell column was an excellent summary of what has happened in recent years . . .

“A Farewell, Mark Bittman“

(The New York Times, Sunday, 13 September 2015)



Bittman noted, as he moved on . . .

“When I began, nearly five years ago, food was not generally considered as serious a topic as it is now. . . .

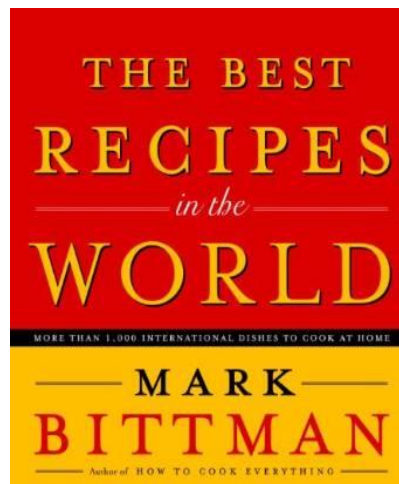
Mostly I believe that I’ve identified the major issues facing us in the interwoven worlds of food, agriculture, nutrition and the environment. . . . **Now, nearly everyone knows that food matters. If you see food only as food, if you think of food only as pleasure, your head is in the sand. Food affects just about everything, and vice versa. The increasing awareness of this has led to big changes at the intersection of food and news and opinion.** When I began, there were a few people writing seriously about food online and in print; I knew most if not all of them. Our positions were often similar, but to speak in *The Times* gave the ideas broader exposure. And indeed, what I’ve written has been, generally speaking, valued beyond my dreams. . . .”

“The world of food writing has changed. Dozens if not scores of writers are

expressing opinions about food, often daily. That, combined with the competition to be distinctive, leads to tremendous pressures that sometimes result in hasty, often exaggerated positions along with ridiculous stances, like expressing disdain for salads or arguing that increasing the minimum wage for food workers is harmful.”

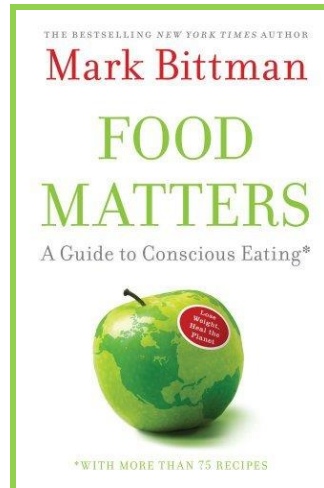
Bittman concludes with his views of what “real progress” has been made, and what food problems remain intransigent and a disappointment to him.

Bittman, of course, was into the world-wide Anthropology of Food, including his highly proclaimed applied work . . .



(P.S. If you get married and invite Kim and I to your wedding, this is what you will get for a wedding present.)

Food Matters, more now than ever . . .



[What to Eat?](#)

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]

During Week 3 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.

And **remember, the exams are open-book tests**—so bear in mind that you *do not* have to memorize these names and facts. So familiarize yourself with the materials, but don't spend too much time trying to commit the details to memory. (If you haven't read the materials about the Anth of Food exams yet, it might be a good idea to do that before too long. You can find that information at http://www.d.umn.edu/cia/faculty/troufs/anthfood/afexams_midterm.html.)

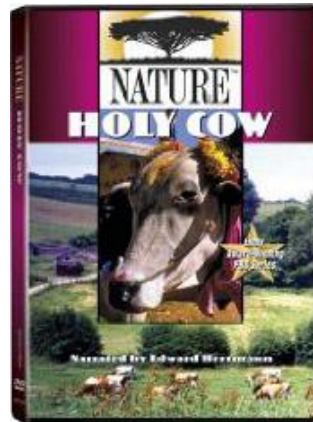
For this week—for the entire term, for that matter—**focus on the *ideas* and main concepts and differing points of view.** In the video *Did the Cooking Make us Human?*, for example, pay attention to what **Richard Wrangham's *ideas*** are, *and how he argues in support of them.*

Remember that **archaeology is one of the four main branches of American Anthropology** (from Weeks 1 and 2).

Speaking of cows . . .



It's hard to imagine domesticated agriculture and domestication in general, without cows. They are truly a remarkable, helpful animal as we will see Tuesday in **the film *Holy Cow***.



Check out the [Cattle / Cows / Beef](#) class WebSite.

This will be our main focus on prehistoric times.

And speaking of cows, and beef . . .

According to Nicholas Kristof, **“A revolution is unfolding in the food world, resulting in the first alternatives to meat that taste like the real thing.** Veggie burgers used to seem like a blend of tofu and cardboard, but in the last few years food scientists have come up with first-rate faux chicken strips and beef crumbles” (*The New York Times*, 19 September 2015).

“If the alternatives to meat are tasty, healthier, cheaper, better for the environment and pose fewer ethical challenges, the result may be a revolution in the human diet.”

If you are interested in **laboratory-grown hamburger**, and **plant-based “meat”**, have a look at Kristof’s NYT column . . .

The (Fake) Meat Revolution

-- Nicholas Kristof, *The New York Times* (19 September 2015)

A veggie burger that bleeds? Now the ‘clean meat’ revolution is cooking on gas

-- Brian Kateman, The Guardian (18 April 2017)

Will Veggie Burgers & Fake Meat Substitutes Ever Top the Real Thing

-- THRILLIST (05 January 2017)

The Fake-Meat Burger So Realistic It Fooled My Entire Family

-- Bon Appétit (27 April 2016)

And the class

Food Science WebPage

It’s important to keep track of the various historic Food Revolutions. . . .

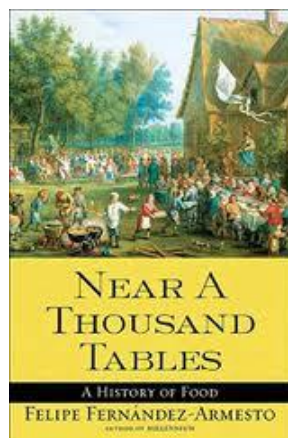
Speaking of food and revolutions, Marie-Antoinette did not say, **“Let them eat cake”** or

even, as it would have been the case "*Qu'ils mangent de la brioche*" (or at least there is no evidence that she ever said that, and there is credible circumstantial evidence that she didn't—for e.g., she was still thirteen years old when the phrase appeared in literature, and even then "[Let them eat cake] was said 100 years before her by Marie-Thérèse, the wife of Louis XIV. It was a callous and ignorant statement and she, Marie Antoinette, was neither. . . ."—Lady Antonia Fraser (biographer), 2002. "Cake eaters" and those who are interested in famous cake eaters might find http://en.wikipedia.org/wiki/Let_them_eat_cake interesting. It's short cake.

From the historical/pre-historical perspective, the commonly discussed revolutions in food matters are . . .

- 1. The “Neolithic“ or Agricultural Revolution**
- 2. The Industrial Revolution, and**
- 3. The Scientific Revolution.**

But from the point of view of Anthropology of Food **you need to add to those the revolutions** those discussed by Felipe Fernández-Armesto in *Near a Thousand Tables: A History of Food* (NY: The Free Press, 2003). . . . Fernández-Armesto's work is among the most innovative in social science food literature in recent years (personal opinion) and it has been translated into 26 languages (fact).



1. **Invention of Cooking**
2. **Discovery that Food is More Than Sustenance**
3. **The “Herding Revolution”**
4. **Snail Farming**
5. **Use of Food as a Means and Index of Social Differentiation**
6. **Long-Range Exchange of Culture**
7. **Ecological Revolution of last 500 years**
8. **Industrial Revolution of the 19th and 20th Centuries**

The current introductory slide sets are long, as I wanted to include a fair amount of illustrative materials to show you what the authors were talking about for most of the items covered in *Eating Culture*. **This week we’ll switch over to video materials**, for the week, and return to the Introduction Slides as time permits.

Your **Assignments and Activities listings** are available in the **Week 3 Block** of your **Moodle** folder.

This week the Assignments and Activities include . . .



[Reading Assignments for Week 3](#)



If you have trouble getting started with **your Project**—“getting started” basically means picking a topic—let me know and I’ll help you work out an interesting topic. For a starter, tune in to the Live Chat on Tuesday evening with your questions about the Project . . .

If you have any questions about getting started on your project, let me know. In the meantime, you can find the general information for your **class project** at <http://www.d.umn.edu/cla/faculty/troufs/anthfood/afproject.html>.



Pre Assessing Yourself (if you haven’t done it yet)



Forum: What's for Supper? (Due by the end of Week 3—Saturday, 16 September 2017)



Forum: Food and Climate Change (Due by end of Week 3--Saturday, 16 September 2017)

REM: If you’re curious about how the grading of the *Forums* is done, have a look at <http://www.d.umn.edu/cla/faculty/troufs/anthfood/afgrades.html#gradingpolicies>.

Forum postings are worth up to twenty points each; if you are checking on the grading scale look at the “N=20” column. This chart compares the point system of this course with the newest version (3 January 2011) of the UMD grading system. You might find the sections "**The Curve**" and "**Grading Gymnastics . . .**" interesting

<http://www.d.umn.edu/cla/faculty/troufs/anthfood/afgrades.html#curve> and

<http://www.d.umn.edu/cla/faculty/troufs/anthfood/afgrades.html#gymnastics>.

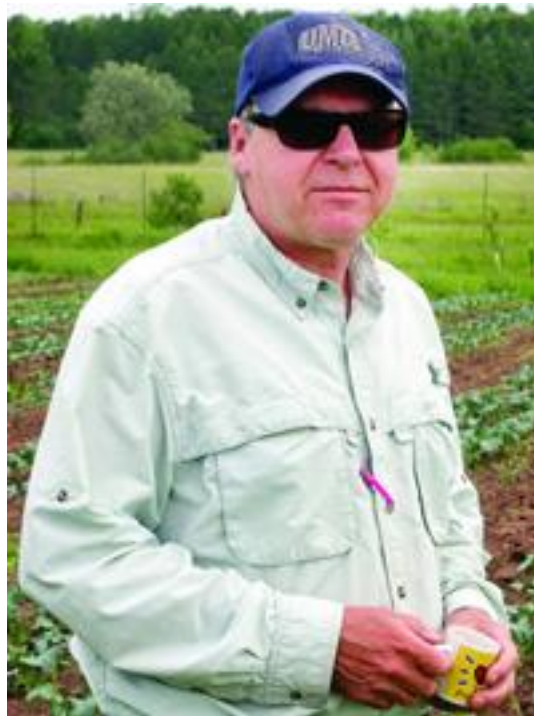
REM: Major Due Dates are listed at

<http://www.d.umn.edu/cla/faculty/troufs/anthfood/afdue-dates.html>

[including Term Paper / Exams / Extra Credit Papers . . . not including weekly *Forum* and Review assignments...]

Save the Date . . .

**UMD's Fourth Annual Food and Farm
Festival
at the UMD SAP Farm
Sunday, 17 September 2017
Noon-4:00 p.m.**



Randy Hanson
UMD Sustainable Agriculture Project faculty leader

Extra Credit Available
[Event Review Information](#)

related links:

[The Sustainable Agriculture Project \(SAP@UMD\)](#)

[UMD Land Lab, aka SAP Farm, aka Sustainable Agriculture Project Farm](#)

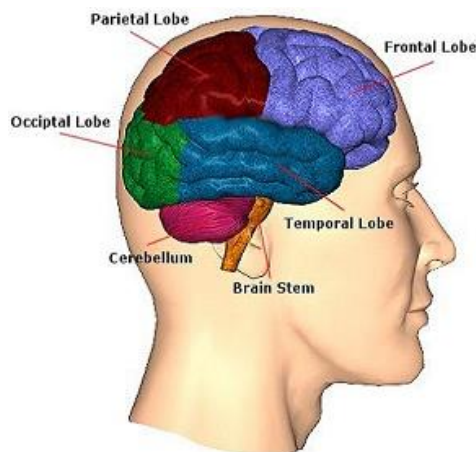
[The UMD Research and Field Studies Center \(UMD Farm\)](#)

Heritage Orchard

This week our **trivia question for fun relates to the human brain . . .**

(below the “Reading Assignments” section of Block 2) . . .

The human brain encodes what three factors in processing nouns?



([Answer](#))

As usual, if you have any **questions** right now, please do not hesitate to post them on the **Moodle** “QUICKMAIL”, "Messenger" or e-mail troufs@d.umn.edu, or stop in before or after class across the hall in Cina 215. And that goes also for questions about getting started on **your project**. Project information is on-line at <http://www.d.umn.edu/cla/faculty/troufs/anthfood/afproject.html>.

Best Regards,

Tim Roufs

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