

## AIMA Newsletter N°8 October 2016



Photo: Marie-Christine Aubin

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- ❖ Be sure to visit the **AIMA website** at <http://agriculturalmuseums.org/> for more information and frequent updates on subjects concerning museums of agriculture, as well as a calendar of events.
- ❖ ... and send this **Newsletter** on to your friends to encourage them to join us in the AIMA, in its networks of practice, for advice, and at the CIMA 18 Congress in Estonia in 2017!

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### Highlights

#### **AIMA Congress CIMA XVIII in Estonia 10-15 May 2017**

“Traditions and Change – Sustainable Futures”

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**News about Agriculture** from superfoods to edible spoons

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**News from AIMA Members** is chock full, from honeybees to harness, wickerwork to collections conservation

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**Historical notes** on rice in Japan and donkeys in Ancient Egypt

**Networking with Friends** Compa, ENCATC, ALHFAM, SFLS, EXARC, GLASS, CAM, Traditional Sports and Games, and TWIST

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**Networks of Practice** with Bread around the world, Agriculture in Art and Animals in Museums from mules to moving megaliths in Berlin

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And finally, **Resources** will bring you surprises about animal draft in Antiquity, a new view of rice in Japan and a classic pig

**Join AIMA and meet our many friends**

# Contents

## President's Letter by Merli Sild

- ◆ CIMA XVIII in Estonia 10-15 May 2017

## Vice-President's Message by Deb Reid

- ◆ Interpretation, Expertise, Exchange, Identities

## Members' News, Upcoming Events, Collections

- ◆ MERL (Museum of English Rural Life) - Making, Using and Enjoying: an intangible heritage project to enhance public appreciation of collections

- ◆ National Museum of Agriculture and Food Industry - "Keeping and Conservation of Collections in Museums" Conference, 12-14 October 2016 in Szreniawa, Poland

- ◆ Canada Agriculture and Food Museum (CAFM) – International Honeybee Day August 2016

- ◆ Nowy Tomysl Culture Park, Poland – Third International Wickerwork Festival

- ◆ CAFM - Can You Can? Food conservation techniques

- ◆ Slovene Ethnographic Museum (SEM) Harness from the collection

## Networking with Friends

- ◆ Agriculture toys from the COMPA
- ◆ Society for Folk Life Studies AGM
- ◆ ALHFAM 2016 Conference in Baton Rouge, Louisiana, USA

- ◆ EXARC meeting in Colonial Williamsburg, USA

- ◆ EXARC – rebuilding a Celtic village

- ◆ ENCATC Idea Camp

- ◆ Traditional Sports and Games

- ◆ The April 2016 Brest Conference
- ◆ The 2015 Verona Declaration

- ◆ TWIST tablet-weaving

- ◆ GLASS news

- ◆ Commonwealth Association of Museums (CAM)

## News about Food and Agriculture

- ◆ Battling Antibiotic Resistance

- ◆ Evaluation of "superfoods"

- ◆ Throw-away utensils to replace plastic

- ◆ Vertical Farming

## Historical Notes and Debates

- ◆ Rice in Japan: historical rethinking

- ◆ Donkeys in Ancient Egypt

## Networks of Practice

### Agriculture in Art

- ◆ Historical posters from the French Concours Général

### Bread

- ◆ News from inventories from Egypt to India: art, museums, special reports and more

### Animals in Museums

- ◆ Photo essay: Mount Vernon mules at work

- ◆ Biosecurity for working animals

- ◆ Farm animal news from National Museums of Scotland

- ◆ Moving a megalith in Berlin

## Resources

### Books

- ◆ Draft Harness in Antiquity

- ◆ Rice, Agriculture, and the Food Supply in Premodern Japan

- ◆ Classic: The English Pig

## AIMA Membership forms

Join us and our international networks

## Coming soon

Teasers from coming Newsletter articles



**Many thanks to all the AIMA members and friends who have contributed to the Newsletter!**



# President's Letter by Merli Sild

## CIMA 18 / 9-13 May 2017

### at the Estonian Agricultural Museum



Dear colleagues

In May 2017, all of you are most welcome to the **18th Triennial Congress of AIMA** hosted by the Estonian Agricultural Museum. During our workshops and plenary sessions, we will try to find answers to the following questions:

1. How can rural heritage be used to ensure global food safety?
2. Should modern museums expand missions to incorporate the current social reactions to agricultural controversies (such as GMOs, government regulation, agro-chemicals and environmental effects)?
3. How do modern agricultural museums collect, preserve, and interpret social changes that have influenced /are influencing agriculture and rural life?
4. How do your museum's collections, exhibitions and activities introduce historical memory and practices?
5. How does your museum influence public opinion about agriculture (past, present, and future)?
6. How has your institution harnessed external partnerships to encourage discovery beyond the traditional agriculture museum experience?
7. What pressures from outside of your museum affect your daily operations or ability to plan in the long term? What strategies do you implement for proactive planning?
8. How do current issues affect your research, exhibition, and public programming goals?

You can see the programme day by day here <http://cima2017.eu/programme/>. The call for papers and workshop contributions is already open at <http://cima2017.eu/call-for-papers/>. Registration will open on 10 October 2017 at <http://cima2017.eu/registration/>. It will be great to see you all!

Merli Sild, Congress Chair and President of AIMA, [merli.sild@epm.ee](mailto:merli.sild@epm.ee)



Estonian symbols: cornflower, swallow, flag



# Vice-President's Message by Deb Reid

## Interpretation, Expertise, Exchange, Identities



Museums of all sorts have been busy interpreting agriculture. Natural history museums have exhibits on soils and sediments, science centers have experiments in plant nutrition, zoos have domesticated animals *in situ* (roaming in farmyards and stabled in barns). This interest in agriculture is not new; it is at least as old as AIMA (the Highland Park Zoo in Chicago, Illinois, first had domesticated animals during the 1960s). Museums of agriculture have good company!

AIMA has much to contribute to agriculture interpretation. The tools and equipment, the living collections (livestock and crops), and the working landscapes, all preserved at AIMA member institutions provide rich evidence useful to museums that do not specialize in agriculture. The experiences of AIMA members also inform the process. The Networks of Practice enable direct access to this

expertise and also offer opportunities for international exchange on a subject that is very place-specific (agriculture), but rich in potential for shared exploration.

The cultural practices that originated in one area relate directly to behaviors formed as generations of people adapted to climate, altitudes, and soils and sediments, navigated landscapes, cultivated crops and raised livestock to meet their needs. The tools and equipment, and science and crop and stock varieties cannot be divorced from the humanity that manipulated the processes. AIMA's Networks of Practice can help those who interpret agriculture be more mindful of the human dimension – the art and literature, the philosophy and history, the comedy and the tragedy of agriculture then and now. The science disciplines (STEM – Science, Technology, Engineering, and Math) have gained traction. Now it is time to make the Humanities (STEALTH – Science, Technology, the Environment, Arts, Literature, Theater, and History) just as indispensable to the multidisciplinary subject of agriculture.

Join AIMA for its 18th Congress in 2017 at Tartu, Estonia, to learn more about it.

Note: Debra Reid's colleague at Eastern Illinois University, Dr. Nora Pat Small, coined STEALTH during early 2016. Read more about it in Reid's *Interpreting Agriculture at Museums and Historic Sites* (Rowman & Littlefield, forthcoming in late 2016).

Debra Reid [dareid@eiu.edu](mailto:dareid@eiu.edu)



# Members' News, Upcoming Events, Collections



Photo Flickr / Clive Ardontz 2014

## Making, Using and Enjoying: an intangible heritage project to enhance public appreciation of collections

With the generous support of the Arts Council England (ACE) Designation Development Fund (£87,663), this project is set to get underway in late 2016.

It will explore ideas of intangible heritage, using creative and digital practice to improve our understanding of the collections we hold. Makers, creative practitioners, users, academic experts and young people will examine selected craft and farming related resources from the broad collections of the MERL. These static resources will be reanimated through digital pathways and creative interventions. Rather than simply gathering more things, this project will use living experience to reveal hidden systems of knowledge. It will bring people together around collections, using these encounters to spark new ways of thinking and stimulate fresh engagement opportunities. Check out the website announcement at:

<http://www.reading.ac.uk/themerl/research/themerl-makingusingenjoying.aspx> or contact AIMA Members Isabel Mary Hughes [i.m.hughes@reading.ac.uk](mailto:i.m.hughes@reading.ac.uk) or Ollie Angus Douglas [o.a.douglas@reading.ac.uk](mailto:o.a.douglas@reading.ac.uk)



## National Museum of Agriculture and Food Industry Szreniawa, Poland

### International Conservation Conference 12-14 October 2016

“Problems connected with Keeping and Conservation of Collections in Museums”



The National Museum of Agriculture and Food Industry in Szreniawa invites you to take part in the 7th edition of the International Conservation Conference, co-organised by the National Institute for Museums and Public Collections. We wish to devote this meeting on cultural heritage safeguarding to the issues discussed in four panels: Protection of objects made from organic materials; Conservation of large-sized objects and vehicles; Conservation methods of museum objects and conservator's duties in designing and modernization of exhibitions; Organization and management of conservation in museums.

Discussion of the issues above will commence with papers concerning the solutions for protecting objects made from organic materials. We will discuss the issue of the destructive power of time and influence of technical condition of storage and climate conditions on historic objects, as well as preventive conservation. Afterwards we shall deal with conservation of large-size objects and vehicles. We will discuss *inter alia* the theme of "living museum" and rules on using historic objects and vehicles. The third theme will focus on conservators' responsibility in designing and modernizing museum exhibitions. The conference will close with papers on options for improving the effectiveness of conservation work by creating optimal conditions as regards organisation and management, as well as professional training and sharing expertise.

On the second day, 13 October, there will be a study tour to the Museum of Basketry and Hop Growing with the lecture of Prof. Jędrzej Stępak from Adam Mickiewicz University entitled "Living Basketry Forms", followed by a visit to the Centre of Folk and Nature Education in Mniszki. Conference plans include publication of registered lectures and speeches and presentations of conservation means/materials/methods. The Conference will be followed by publication of the proceedings, and just as its previous editions, will contribute to the integration of actions for the safeguarding of our common cultural heritage. For more information, contact Hanna Ignatowicz [h.ignatowicz@muzeum-szreniawa.pl](mailto:h.ignatowicz@muzeum-szreniawa.pl)



## International Honeybee Day

*International Honeybee Day was 20 August 2016 and the **Canada Agriculture and Food Museum** proposed a full programme to bring the public into a buzzing mood.*



Photo: Pixabay

Get the buzz on honey bees and learn how these small insects not only supply us with honey but have a huge impact on agriculture and our everyday lives. Join us at this new family friendly event that's sure to be the bee's knees! Encourage your little ones to join in on the fun with our **Bee Costume Contest**. Come dressed in your best bee costume and be entered into a draw to win a birthday party at the Canada

Agriculture and Food Museum! Highlights include: on-site beehive rentals to get stated on your own bee-keeping; honey products of all kinds on sale; an urban beekeeping display; demonstrations by a qualified Honey Sommelier; special exhibit **Taking Care of Beesness**; kids zone complete with crafts, games, and face painting; kitchen workshop preparing vegetarian recipes with honey, supervised by a chef; information workshop on the healing power of honey; preview of the Museum's upcoming app — *Bee Odyssey* – and much, much more! For further information on this year's event, contact Kerry-Leigh Burchill [kburchill@techno-science.ca](mailto:kburchill@techno-science.ca)

## Report on the Third International Wickerwork Festival 21-23 August 2015 / Nowy Tomysl Culture Park, Poland

*Note that the International Wickerwork Festival was held in 2008, 2011 and 2015. For more information on any future meetings, please contact Andrzej Chwaliński, [andrzej247@vp.pl](mailto:andrzej247@vp.pl)*



The announcement in AIMA Newsletter N°3 Spring 2014 attracted my attention, as wicker has always been of great importance in the rural world for the basketwork used every day in agricultural tasks, many farmers making the baskets they needed themselves. So! I attended the Third International Wickerwork Festival at the Hops and Wicker Museum, a specialized branch in these two crops and their related industries of the National Museum of Agriculture and Food Industries in Szreniawa, near Poznan. The Hops and Wicker Museum was set up in 1985 in Nowy Tomysl, a town founded in 1783, renowned for its economic wealth based on these two plants.

In 1820, a North American variety of osier was introduced into the area around the city and an important wickerwork industry developed, which has continued up to the present day. During the period 1840-1850, James Joseph Flatau (1812-1877) selected hops varieties until he obtained a remarkable one that regularly took first prize in national and international exhibits. This brewery employed 10,000 people until WWII and Nowy Tomysl was the hop-growing center of Prussia (Great Poland was attached to it for 127 years). This outstanding hops variety disappeared during the war years, although the local

brewing tradition continues with other hops varieties.



The annual Hops and Wicker Fair around August 20th is based on this economic history. The founders of the International Wickerwork Festival wisely join the event every four years with the goal of promoting basketry and basketmakers' experience from every continent. The first Festival was in 2008, the second in 2011, the third co-organised by the Polish National Association of Basketmakers and Wicker-Growers represented by Andrzej Pawlak, basketmaker and curator, Andrzej Chwalinski, Director of the Hops and Wicker Museum, with participation by the Marshallship of the Voivodeship of Great Poland, Nowy Tomysl District, Nowy Tomysl Township and its House of Culture. 160 basketmakers from 60 countries on 5 continents presented their work, some of it having been sent in advance by those who could not attend, while others made pieces on the spot in two sessions timed to finish for the International Jury that was to award the prizes. The basketwork was divided into five categories: baskets proper, furniture, gallantry (jewelry, bottle coverings, etc.), artistic shapes, architectural shapes.



Photos courtesy of Andrzej Chwaliński

This contest event was accompanied by lectures by speakers from Poland, South Africa, Zimbabwe, Ethiopia, Mauritius, and India participating in a forum on the “social role of basketry” and by a plethora of other events including processions through the town, a street fun fair, a mammoth beer festival, visits to the museum’s collections of basketry and basket-making tools, the “Viva Basket” exhibit, an exhibit of Spanish basketry collected by Carlos Fontales, a

comparative exhibit of Polish and Norwegian basketry (Sunnhordland Museum), making the world’s longest wicker braid to get the Guinness Record – already done for the world’s biggest basket on the Nowy Tomysl Town Hall Square.

Of course, basket-making that interests agricultural museums is the everyday sort utilized in farm work, transportation and sales, and we had a chance to experience the great variety that exists around the world. This included a company that uses a pleaching technique to bolster river banks, ditches, and wickerwork as windbreakers or other unusual pieces such as egg-laying baskets, kitchen hoods, potato baskets from different countries, bread baskets and all sorts of bottle coverings. The world of variety rolled into a basket!

Marie-Christine Aubin, ethnologist, [marie-christine-aubin@orange.fr](mailto:marie-christine-aubin@orange.fr)



## Can You Can? A far-reaching question from Canada



The Canada Agriculture and Food Museum in Ottawa has – as its name would suggest – a deep commitment to helping the public understand food in every way, including hands-on, with one of its latest offerings in a two-day session on canning (preserving fruits, vegetables and meat). The August 31st session was dedicated to water-bath canning for pears, peaches and making chili sauce, while the September 1st day was for pressure canning for corn, chicken soup and chili.

Nearly all AIMA members are interested in foods, be they highly local or regional, national and international – witness the Rye Route you will be able to follow next year in the AIMA Congress in Estonia. Specialty dishes are at the heart of many museum events, but the once highly important question of preserving foods is perhaps not so often dealt with, and it touches on aspects of taste, availability of products and technologies, including military and space exploration needs, the latter today powerful drivers of innovation in food processing.

If kept safely, preserved foods could have an astounding shelf life. When the steamboat Bertrand sank in the Missouri River in 1865, it was loaded with provisions for the gold



mining camps upstream. “Among the canned food items retrieved from the Bertrand in 1968 were brandied peaches, oysters, plum tomatoes, honey, and mixed vegetables. In 1974, chemists at the National Food Processors Association analyzed the products for bacterial contamination and nutrient value. Although the food had lost its fresh smell and appearance, the NFPA chemists detected no microbial growth and determined that the foods were as safe to eat as when they were canned more than 100 years earlier.” (See full article by Dale Blumenthal on the High Beam Research website, September 1990, <https://www.highbeam.com/doc/1G1-9009146.html>). Kerry-Leigh Burchill [kburchill@techno-science.ca](mailto:kburchill@techno-science.ca)

Anyone want to create a thread in the **networks of practice on comparing food conservation techniques**? Contact Cozette Griffin-Kremer, [griffin.kremer@wanadoo.fr](mailto:griffin.kremer@wanadoo.fr)

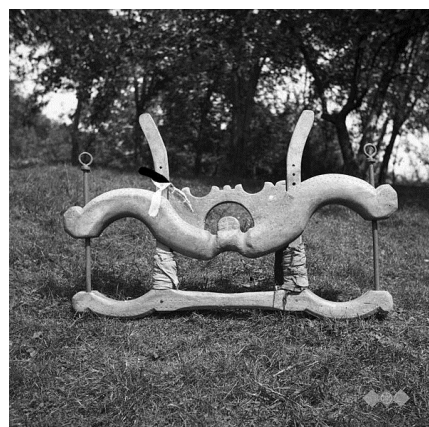


## Harness from the collection of the Slovene Ethnographic Museum (SEM), Ljubljana, Slovenia



Slovene Ethnographic Museum display case with implements used in harnessing (Photo: Barbara Sosič)

Until the proliferation of machines and transport vehicles in the second half of the 20th century, animals were used as draught or pack animals and for riding. In Slovene areas, livestock was harnessed with yokes or horse collars. Yokes were used for cattle and our ancestors utilised them in the period of settlement in the 6th century CE or even earlier. They were essentials for centuries whenever carting or ploughing was done using oxen or cows, and until animals were replaced by machines. Yokes were designed for either pulling with the head or with the neck. There were also Mediterranean yokes with *cambas* for harnessing one or two animals at once and Slovene yokes known as *telenge*. Yokes were most often made at home and were frequently decorated.



*Telenge (jarem)*, pri Tomažu, Mali Kal, 1950  
Wikipedia Creative Commons

A horse-collar is occasionally also used for cattle or donkeys and was placed on the animal's neck, forehead or back. They were made by saddlers from wood, covered in leather and had metal decorations. There were a number of local variants of the collar, but generally we distinguish between working and festive collars, and collars for pulling light or heavy loads. After World War II, horse collars started losing their original function and are today being used as decoration, or are put on animals only on festive occasions.

Barbara Sosič, Slovene Ethnographic Museum (SEM), [Barbara.Sosic@etno-muzej.si](mailto:Barbara.Sosic@etno-muzej.si)

## Networking with Friends

COMPA

CONSERVATOIRE DE L'AGRICULTURE

### Toys portraying agriculture from the Compa collections, Chartres, France

*The COMPA (Conservatoire de l'agriculture) is a stone's throw from the UNESCO world heritage site of Chartres cathedral in a handsome town setting and reopened to the public just this year, bubbling with dynamism. It is also the AIMA's "home" and official address. Elodie Massouline is in charge of collections and wants to introduce us to a charming nook in their highly varied holdings – toys, from an international collection.*



Ploughman, toy, Fernand Martin, France, ca. 1920

All photos from: Collections Le Compa, Fonds J.-L. and M. Burckhardt, © F. Lauginie.



Ploughman, toy, Russia, ca. 1900

These pieces belong to the Compa's 'jouets agraires' (agricultural toys) collection, one of the finest in France. It has recently been enriched by acquisition of 600 toys, collected over the years by Mr. J.-L. and Mrs. M. Burckhardt. While Jean-Louis passionately sought out toys

from the first third of the 20th century, Monica, formerly a keeper at the Decorative Arts Museum in Paris, collected 19th- and 20th-century wooden toys of various geographic origins.



Ploughman, toy, China, mid-19th century

These toys recount the history of a society, leaving a free field to the imagination of their makers and revealing some phantasms of a society at once charmed and worried about the tremendous changes it was undergoing, thus calling into question the image of a peaceful and eternal countryside. The endurance of these toys dedicated to agricultural life makes us aware of how very much the land remains important in our collective imaginary, in spite of the increasing urbanization of French society.

Elodie Massouline, Keeper of Collections,  
[Elodie.MASSOULINE@eurelien.fr](mailto:Elodie.MASSOULINE@eurelien.fr)

# folk life



Trinity College Dublin  
Coláiste na Tríonóide, Baile Átha Cliath  
The University of Dublin

## Society for Folk Life Studies Annual Meeting in Dublin, Ireland, 8-11 September 2016

*Several SFLS members are also in the AIMA and one of the Executive Committee's 2012 emergency meetings was held at the Museum of Scottish Country Life in Scotland, entirely thanks to the kindness of the SFLS members who organised it for us.*



Left: SFLS meeting venue Trinity College Dublin; Right: Use of straw, hay or rushes to make the spangle (or cow fetter, in the milk maid's hand) and head ring (under the pail)

As a rule, the SFLS places much emphasis on rural life or the interconnections of rural and urban lifeways, but the 2016 meeting was exceptionally city-based because of the theme, “memorialisation & identity” around the centenary of the Easter Rising, which was concentrated in events in Dublin. Starting off with a generally unpopular armed revolt by a fraction of independence-seekers, the overwhelmingly brutal response converted the majority of public opinion within a fortnight to all-out support – certainly a hint for our own times about how to deal with unlistened-to minorities, and a perfectly suited subject through which to examine the interplay of memorialisation and the construction of identity.



Left: in Glasnevin Cemetery at the Wall of Remembrance for all those killed (combatants, civilian adults and children) during the 1916 Easter Rising in Dublin; Right: Memorial to James Connolly, labour leader, with the “star plough”

The subjects taken up in the papers presented were wide-ranging, often dealing with the *longue durée* and the general admission that nuanced appraisal

underlines the “messiness” all historians are faced with. Several papers touched on subjects that agricultural museums have to cope with: the interweaving of tangible and

intangible heritage; how to account for the disparities in wealth in a population; following the current development of popular customs such as wedding celebrations; analysing the importance of craft skills such as the use of straw, hay and rushes in the material culture of a society; housing farm animals and humans in the same building; the folkways of fishing communities and their special clothing, some of which may be iconic, as were the sun-bonnets of “Beachwomen” in Newfoundland. There was a fine example of the connection between innovation, passionate collectors and skills in a presentation on customising motorcycles, which reminded the attendees of the enormous energy and knowledge brought to bear in the upkeep of heritage farm machinery.

Other communications emphasised more typical folk lore issues that nonetheless might touch the concerns of agricultural museums: the use of popular narrative in social history; digitisation of the National Folklore Collection with crowd-sourcing and interaction with social media as major sources of assistance; the effect on European societies in the 20th century of having to house enormous numbers of prisoners of war, and the gradual integration of minority religions into the mainstream.



Traditional song and music in The Cobblestone pub  
Conviviality is always a major element in the Society’s meetings and this was not wanting in any way, in the home of Irish stout (dark beer) and other famous liquid fare, not to mention fine food offerings in a multicultural city. SFLS members were also invited by their host, the Presiding Officer of the Upper House, for a visit to the historical exhibits in the Parliament and a pre-dinner drink in the Senate’s private bar. An impressive visit to a quintessential memorial – the Glasnevin Cemetery, for “people of all religions, and none”, the final resting place for 1.5 million Irish and a good many foreigners – was a lesson in the complexity of memorialisation, as well as figuring among the top tourist destinations in Ireland. Perhaps the high point, however, was typically Irish: giving a feel for events through the myriad of songs composed about them during a walk following the path of the 1916 Rising, a bloody one, needless to say, that marked memories and identities indelibly and that today is taken as a strong red thread to which much nuance, tolerance and even humour must be applied. Cozette Griffin-Kremer [griffin.kremer@wanadoo.fr](mailto:griffin.kremer@wanadoo.fr). The AIMA’s main contact person in the SFLS, as for the NMS (National Museums of Scotland) is Elaine Edwards [e.edwards@nms.ac.uk](mailto:e.edwards@nms.ac.uk)



# ALHFAM



The Association for Living History, Farm and Agricultural Museums



Left: From the “Great Keelboat Adventure” pre-conference workshop – ‘experiential archeology’ through the waterways of Baton Rouge. Created by the Early Arkansas Reenactors Association

Right: Sugar Cane crop at West Baton Rouge [living history] museum. Sugar cane is a labor-intensive crop with deep ties to enslaved and low-paid workers

The Rural Life Museum at Louisiana State University in Baton Rouge hosted members of the Association for Living History, Farm and Agricultural Museums (ALHFAM) in June 2016 to explore the conference theme of “Commemoration, Preservation and Education: The Things We do”. AIMA’s vice-presidents, Kerry-Leigh Burchill and Debra A. Reid attended, along with board member Judith Sheridan, and audit committee member, Pete Watson. David Floyd, museum director, hosted ALHFAM ten years before, and he wanted to make sure that ALHFAM returned to learn even more about the incredibly rich culture of Louisiana. The amazing staff and dedicated Friends group at the Rural Life Museum compiled a program that introduced members to basic information on everything from working mules to maneuvering a keelboat to understanding rural portrait paintings and interpreting difficult topics.



Left: “floating” the teeth; Right: ploughing, with AIMA member Pete Watson (beard) and the judge lending an expert eye to the proceedings, all part of School of the Mule, a hands-on session, preparing the mules for work, by cleaning, trimming and shoeing hooves, trimming tails and manes (which can get caught in the collar), then “floating” the teeth: as mules eat, they grind down the inside of their teeth and the outside edge becomes razor sharp from the calcium deposits, so that edge needs regular flattening.

ALHFAM offers hands-on workshops at every conference, ranging in duration from three hours to two days. The experiences provide invaluable opportunities to learn from experts, and share the experience with colleagues. Tours of sites in and around Baton Rouge, and an all-day trip to New Orleans, allowed attendees to explore special interests, including house

museums, historic sites, local history museums such as the Museum of West Baton Rouge, and foodie attractions. You will find the full programme for the 2016 meeting at <http://www.alhfam.org/resources/Documents/Conferences/Annual/ALHFAM%202016%20Conference%20Program.pdf>

A special interest for AIMA members is represented by the highly developed networks of practice called PIGS for “professional interest groups” devoted to farming, of course, as well as collections, educational programming, interpretation, foodways, clothing and textiles, replica making and use, seed and plant expertise, trades and skills, farm machinery, and digital resources. Another benefit of membership is access to A.S.K., the ALHFAM Skills & Knowledge database providing reference works, training materials and other resources of the Association including all of the articles from the yearly proceedings.

For those wishing to develop skills, meet stimulating colleagues, have a remarkable educational experience and a lot of fun, remember that ALHFAM offers conference fellowships to individual members.

**ALHFAM will meet 10-12 June 2017 at Genesee Country Village and Museum in Rochester, New York. The conference theme is “Breaking Through Barriers: Living History in Modern Times”** encouraging attendees to consider how their own museum, business or program has, or will, evolve to remove barriers that may inhibit growth, creativity, access to collections and information, communication, or even survival. ALHFAM

<http://www.alhfam.org/>

Debra Reid [dareid@eiu.edu](mailto:dareid@eiu.edu)



# EXARC

## Reconstructive and Experimental Archaeology Conference (REARC) 18-20 November 2016 at Colonial Williamsburg, USA



REARC is excited to announce that this year's meetings will be held in Colonial Williamsburg, the world-renowned living history museum and research center located in Virginia. For the first time, conference proceedings will take place minutes from the heart of this important historic district where history is brought

to life through exhibits and demonstrations of 18th-century daily life. This year's REARC meetings will be integrated into Colonial Williamsburg's facilities and programs, providing attendees with a unique conference experience. Publication is offered through the EXARC Journal (online at [www.journal.exarc.net](http://www.journal.exarc.net), but edited). If enough papers are published, these will be collected in a separate online volume. Organised by: REARC & EXARC. For further information, please see the website <http://exarc.net/meetings/rearc> or contact Roeland Paardekooper [r.p.paardekooper@exarc.net](mailto:r.p.paardekooper@exarc.net)



## EXARC offers free access to an in-depth article on reconstituting a Celtic village site



Wikipedia (copyright free) Celtic Village at St. Fagans, near Cardiff, Wales

“From Celtic Village to Iron Age farmstead: lessons learnt from twenty years of building, maintaining and presenting Iron Age roundhouses at St Fagans National History Museum” by Steve Burrows, National History Museum, St. Fagans, Cardiff, Wales

AIMA Newsletter readers are used to hearing about our networking efforts with other groups whose interests are similar and identities distinct from agricultural museums. A remarkable case in point is provided by an online access article in the EXARC (experimental archaeology open-air museums) Journal at the address below.

It is by Steve Burrows, who is in both EXARC and the Society for Folk Life Studies. Steve’s article takes up many points that will interest AIMA members and friends, from very concrete issues including “sustainability”, accessibility and the compromises with “authenticity”, then on to technical questions such as how to prepare thatch and the choice of material itself. He also deals with the essential issues of visitor satisfaction, safety, and the use of buildings in schools’ and self-education programs, as well as the siting for new and old build constructions, lighting enhancement, hands-on use of replica artefacts and consultation with academic and craft specialists.

You can contact Steve Burrow at [steve.burrow@museumwales.ac.uk](mailto:steve.burrow@museumwales.ac.uk) and EXARC President Roeland Paardekooper at [r.p.paardekooper@exarc.net](mailto:r.p.paardekooper@exarc.net)

See the complete article on the EXARC website: <http://journal.exarc.net/issue-2015-4/aoam/celtic-village-iron-age-farmstead-lessons-learnt-twenty-years-building-maintaining-and-presenting>



## ENCATC Idea Camp: Moving Communities

*Note that the deadline in this announcement from ENCATC is already past, but that the programme is ongoing, so please do not hesitate to contact Gianna Lia Cogliandro for updates in information.*



ENCATC

The European network on cultural management and policy



The European Cultural Foundation’s (ECF) third Idea Camp focuses on the theme *Moving Communities*. The Idea Camp 2017 will bring together 50 participants from all over Europe

and neighbouring countries, whose groundbreaking ideas demonstrate a desire to encourage political imagination, build bridges and help develop a society with a stronger sense of social justice. ECF and Platoniq will host the Idea Camp in Spain from 1-3 March 2017. Based on the values of sharing, inclusion and openness, the Idea Camp offers participants a unique opportunity to meet peers from diverse backgrounds and with different visions. Initiated in 2014, the Idea Camp falls within the framework of Connected Action for the Commons, an action and research programme facilitated by ECF together with six cultural hubs from across Europe.

**ECF invites you to submit your innovative ideas embodying the Europe we believe in: A Europe of solidarity and openness, shaped and nurtured by people.**

Submit your idea through the ECF website. The deadline for applications in 2016 was 20 September 2016, so mark the event on your agenda for the future.

ENCATC is the European network on cultural management and policy. It is an independent membership organisation gathering over 100 higher education institutions and cultural organisations in over 40 countries. ENCATC was founded in 1992 to represent, advocate and promote cultural management and cultural policy education, professionalise the cultural sector and make it sustainable, and to create a platform of discussion and exchange at the European and international level. ENCATC is co-funded by the Creative Europe Programme of the European Union. Gianna Lia Cogliandro Beyens, ENCATC Secretary General [g.cogliandro@encatc.org](mailto:g.cogliandro@encatc.org)

Connected Action for the Commons: <http://www.culturalfoundation.eu/connected-action/>

ECF Website: <http://www.culturalfoundation.eu/idea-camp-2017/>

Creative Europe Programme: <https://ec.europa.eu/programmes/creative-europe/>



## Traditional Sports and Games

*Authors Sébastien Fournier and Guy Jaouen have offered to introduce AIMA members to the wide world of sport and games that often passes unnoticed in the headlines, unless you are a local fan – and there are millions of them.*

**Report on the Conference on Traditional Games and Sports in Brest, France, 21-22 April 2016**



The University of Brest hosted a conference on traditional games and sports to celebrate the 30th anniversary of the International Federation of Celtic

Wrestling. Pierre Parlebas, a well-known specialist of physical education and university professor at Paris-Sorbonne, first suggested that physical education should not be limited to modern competitive sports but should also pay attention to games in a more playful perspective. Professor Parlebas considers traditional games as a good means to educate children in cooperation, whereas sports are more interested in competition. He encourages teachers to use more traditional games in education, considering them as an intangible heritage in relation with body gestures. For his part, Guy



Jaouen, an expert on traditional games and founder of the European Association of Traditional Sports and Games and of the International Traditional Sports and Games Association, presented several sorts of wrestling in Europe, insisting on the threats due to the transformation of traditional wrestling into a commercial sport. Researchers Dario Nardini and Aurélie Epron presented various work devoted to *gouren*, a local form of wrestling in French Brittany, and Laurent Sébastien Fournier talked about the ways the UNESCO category of “intangible cultural heritage” could be used to revive and valorize traditional games and sports. A roundtable

also included presentation of revival projects like the “Cârrouj”, a new leisure park using traditional games to attract families and tourists near Rennes. Anthropologist Fabrice Delsahut concluded the conference with insistence on the multiple functions of games in all traditional cultures. Unfortunately, only the “backhold” and the *gouren* versions of traditional wrestling were presented in the big sport-like championship organized in the brand new Arena stadium of Brest over the week-end.

Laurent Sébastien Fournier, Aix-Marseille-University, [laurent.fournier@univ-amu.fr](mailto:laurent.fournier@univ-amu.fr)



Left: the Albaniada in Wikipedia “Sport in Kosovo” Creative Commons

Right: fingerwrestling at the Fingerhakler Championships in Reichertshofen, Upper Bavaria

### **The 2015 Verona Declaration (summary)**

In 2003, UNESCO, through its Convention for the safeguarding of Intangible Cultural Heritage (ICH), recognised the central role of “communities, groups and individuals”, in the process of dissemination of the concept and practice of ICH. [...] UNESCO specified that “traditional sports and games are part of our intangible heritage and a symbol of the cultural diversity of our societies”. In 2006, UNESCO organised an international collective consultation on traditional sports and games (TSG) to create an international platform for their promotion and development, as well as a TSG informal world network, bringing together local communities, experts, NGOs and national and international institutions. In 2009, at a UNESCO meeting in Tehran, a group of experts and international NGOs decided to create the International Traditional Sports and Games Association (ITSGA), a formal organization representative of this TSG world network.

The important international festival of traditional games, TOCATI, created in 2003 at Verona, Italy, has become an annual meeting and major event for numerous local, national or international protagonists, young and old competitors, researchers, teachers, artists, politicians, etc. In 2015, the representatives of different national and international NGOs, attending the TOCATI decided to draft the “Verona Declaration” to be promoted worldwide.

**This call aims to strongly recommend the introduction of traditional games and indigenous sports, which embody ICH, into school programmes**, in order to be “an integral part of national strategies for development” (UNESCO). The declaration aims at promoting creativity, self-confidence, environmental awareness and citizenship; cultural

diversity and associated values; wellbeing and social health, generational interaction and intercultural dialogue in general; knowledge and local practices, and more generally, links between the transmission of Intangible Cultural Heritage and sustainable development.

See the full text at: <https://www.jugaje.com/en/> and for further information, contact Guy Jaouen [jugaje@wanadoo.fr](mailto:jugaje@wanadoo.fr)

Finger-wrestling from <http://www.europeantraditionalsportsforum.eu/2014-03-12-10-52-01/germany.html>

Wikipedia article: Sport in Kosovo [https://en.wikipedia.org/wiki/Sport\\_in\\_Kosovo](https://en.wikipedia.org/wiki/Sport_in_Kosovo)



## Tablet-weavers' International Studies and Techniques



Many AIMA members are in countries with a history of tablet-weaving, at times from prehistoric periods to the present day. If you would like to enlist tablet-weavers and their expertise for demonstrations or simply find out more about the crafts involved, TWIST is a volunteer organisation that promotes and supports tablet weaving all over the world. Also known as card weaving, tablet weaving requires little equipment, yet it offers weavers the flexibility to produce remarkably complex pieces. TWIST members share inspiration and technical information through their journal, which is published three times each year. Learn more about member benefits at <http://www.tabletweavers.org/> For more information on contacting members in your country, contact Barb Wainright [editor@tabletweavers.org](mailto:editor@tabletweavers.org) or Nancy Smothergill [nsmother@twcnny.rr.com](mailto:nsmother@twcnny.rr.com)



## GLASS

*AIMA members and friends have “met” GLASS in earlier Newsletters. This is just a reminder that, should glass items make up a part of your own collections and you would like to connect with expert curators in the field or suggest collaborative projects, GLASS can provide much information and encouragement.*



Right: sandwich scrolls glassware, Replacements, Ltd. <http://www.replacements.com/webquote/fegher.htm>  
The International Committee for Museums and Glass collections is open to curators and conservators of glass from around the world. Our members do research and care for glass vessels and windows from all countries where glass has been made, and from Antiquity to

modern times. Members receive a newsletter and participate in annual meetings in locations worldwide. Visit the website: <http://network.icom.museum/glass>

**Light & Glass Newsletter** Website „Light and Glass“- European Society and Documentation Centre for Chandeliers, Light and Lighting ->

<http://www.lightandglass.eu/2016/berichte-articles/like-us-on-facebook/>

**NEW!!** Light and Glass now has a Facebook page! Please ‘like’ us on Facebook:

<https://www.facebook.com/Europeansocietyforlightandglass>, and then you will see what is new with us. Please participate by posting Events and interesting articles regarding historical lighting on our page. This page is publicly accessible but any posts from outside sources regarded as inappropriate will of course be deleted by our administrator. Join our closed Light and Glass Group also: <https://www.facebook.com/groups/308028592869649> and you can post directly on the page to share ideas, events, comments, etc. with other Members of the group. In order to do this, you must already have a Facebook account and can ask to be admitted to the group. If you have any questions regarding how to do this, please don’t hesitate to ask us. Posts made in the “Light and Glass Closed Group” can only be seen by other people in the group and not by the general public. This is a page to increase communication and exchange between L&G members and friends. (P.S. – the pages were conceived in English, but you are free to post in other languages.) For more information on GLASS, contact Teresa Medici [teresa.medici@gmail.com](mailto:teresa.medici@gmail.com)



## Commonwealth Association of Museums (CAM)

*The CAM will be familiar to AIMA Newsletter readers, but here is an update on their latest activities. Catherine Cole, Secretary, kindly inserted a note about the AIMA in a CAM Newsletter and has asked members to keep their eyes peeled for any common interests or possibilities of joint projects. Many of the CAM’s objectives and interests may interest AIMA members as well, as the Assembly symposium indicates here, especially as regards national identity (or identities!*



COMMONWEALTH  
ASSOCIATION OF MUSEUMS

The CAM Triennial General Assembly will be hosted by the Glenbow Museum and Archives, Calgary, Alberta, Canada, June 22-23, 2017 and the call for papers is already on the CAM website at <http://www.maltwood.uvic.ca/cam/>

Canada marks the 150th anniversary of Confederation in 2017. This symposium provides an opportunity to explore the role of museums and heritage organisations in creating and promoting a national identity with colleagues from throughout the Commonwealth during Canada’s

sesquicentennial year. Suggested topics include: 1) the Road to Independence (museums and heritage organisations’ place in shifting national identities), 2) Museums, Human Rights and Identity; 3) Participatory Governance (how heritage organisations such as museums can use their resources – collections, programmes and expertise – to promote the Sustainable Development Goals (SDGs) of the United Nations); 4) Human Remains Management (in collaboration with the Iziko Museums of South Africa); 5) Migration: Cities – (Im)migration and Arrival Cities, in collaboration with ICOM CAMOC/ Collections and Activities of Museums of Cities and ICOM ICR (International Committee of Regional Museums); 6) Use of technology in information sharing about

objects and collections; 7) Indigenous and scientific approaches to conservation.

Catherine C. Cole,  
[CatherineC.Cole@telus.net](mailto:CatherineC.Cole@telus.net)

For more information, see the weblink above or contact CAM Secretary-General



## News about Food and Agriculture



### Battling Antibiotic Resistance



**Resistance fighter takes the battle to microbes** to outflank the growing resistance to antibiotics that threatens health care systems and food industries.

A UK government report estimates that antimicrobial resistance will kill more people than cancer by 2050 and cost more than the value of today's world economy, *before* consideration of any catastrophes in food production. Antibiotics enable animals to be kept in close quarters and promote growth, as well as rendering whole production industries more vulnerable to sudden collapse, so that Timothy Leighton (Professor of Ultrasonics and underwater acoustics, University of Southampton, UK) calls for an entirely new approach. His research and development network brings together health scientists, clinicians, geographers, engineers, mathematicians, economists and business leaders. One surprisingly simple way to improve household hygiene is to treat running water with ultrasound, to make hand-washing with cold water as effective as with hot, soapy water, a totally non-chemical solution. Half of the milk cows in British herds suffer from lameness every year. To prevent infections spreading deep into the foot, farmers can use a clog with drainage channels under the abscess instead of moving straight for the antibiotics. 3D printing may one day facilitate such procedures. These are but two examples from the present work done by the NAMRIP (Network for Anti-Microbial Resistance and Infection Prevention). (By Timothy Leighton in *New Scientist*, Vol. 229 N°3066, 26 March 2016, 32-33; Photo: Southampton.ac.uk)



## “Superfoods” – take with a pinch of salt!



In 2007, the European Union banned the use of “superfood” on packaging unless it refers to a specific claim based on convincing research from an approved list, but the battle for the consumer’s heart goes on. To make a long article short, the jury is still out on most questions, but some appraisals are already well established for a list of highly touted food items. No studies of **goji berries**, marketed as stopping tumour growth or routing retinal degeneration, have as yet provided any proof of the claims, so the verdict is “just another berry”. **Verdicts** for other superfoods as follows: **kale** – “super, but no more than other types of cabbage”; **quinoa** – “eat it, if you like it, not for health benefits”; **blueberries** – “super, though no better than many other berries”; **baobab powder** – “nothing you can’t get elsewhere”; **chocolate** – “fine occasionally, but no health reason to gorge”; **chia seed** – “good, but only fish packs more omega3s”; **kimchi and kefir** – “may be good for gut bacteria”; **coconut water** – “no better than water”; **wheatgrass** – “whole shot of nonsense”; **beetroot juice** – “good stuff, just don’t overdo it”.

Most claims for foods are associated with certain groups of compounds such as the glucosinolates in kale and broccoli or the anthocyanins in blueberries. Scientists can study how isolated compounds act upon cells in a Petri dish or in mice, but this is not equivalent to understanding how foods are broken down into molecular building blocks in the human body nor how they interact with one another or with tissues they purportedly might reach. The gut bacteria involved are highly variable from one person to another and influence all such processes, as does cooking, which reduces the levels of active ingredients before ingestion. Conclusion: “take with a pinch of salt”.

“Superfoods: Are any of them actually worth eating” by Caroline Williams, *New Scientist*, Vol. 231, N° 3085, 6 August 2016, 26-31

A parallel article appeared in *The Guardian* online along very similar lines, appraising the health benefits according to scientific studies of kale, avocado, pomegranate, goji berries, chia seeds, beetroot and seaweed, as well as – with a dash of humour – giving the “eco rating”, the “hipster rating” and “stars in” (which cuisine or food product).

See “The Truth about Superfoods” by Leo Benedictus, 29 August 2016 in *The Guardian*

<https://www.theguardian.com/lifeandstyle/2016/aug/29/truth-about-superfoods-seaweed-avocado-goji-berries-the-evidence>

For more information about these articles, contact Cozette Griffin-Kremer  
[griffin.kremer@wanadoo.fr](mailto:griffin.kremer@wanadoo.fr)



## Eat that spoon, fight plastic pollution

Cursed by plastic? Indian innovator wants to give you edible spoons, knives and forks.



120 billion pieces of plastic cutlery are discarded in India each year, at tremendous environmental cost. A Hyderabad firm founded in 2011 by a groundwater researcher wants to change this with cutlery produced mainly from millets (with rice and wheat). This tableware uses no preservatives aside from hard baking, has a shelf life of over three years, decomposes

when discarded in 4-5 days, and! comes in different flavours. The impact of this on agriculture might be considerable, as rice consumes 60 times more water to cultivate than millet, which the cutlery revalorizes. Follow the link below to the National Geographic website.

As inspiration, Narayana Peesapaty, the innovator, cites Mahatma Gandhi: “Be the change you want to see”.

[http://video.nationalgeographic.com/video/short-film-showcase/a-spoon-you-can-eat-is-a-tasty-alternative-to-plastic-waste-1?utm\\_source=NatGeocom&utm\\_medium=Email&utm\\_content=video\\_20160812\\_b&utm\\_campaign=Content&utm\\_rd=895028](http://video.nationalgeographic.com/video/short-film-showcase/a-spoon-you-can-eat-is-a-tasty-alternative-to-plastic-waste-1?utm_source=NatGeocom&utm_medium=Email&utm_content=video_20160812_b&utm_campaign=Content&utm_rd=895028)



## Vertical Farming



Wikipedia Creative Commons VertiCrop by Valcenteu

AeroFarms in Newark, New Jersey (USA) has invested \$30 million in growing crops in less space, for example, using a nutrient-rich mist on plants anchored in reusable cloth made of recycled plastic bottles, but... will it work and produce healthy food? Aeroponics utilized this way

divorces “farming” from any natural ecosystem and its proponents call it the Third Agricultural Revolution. However, the US Department of Agriculture does not qualify any technique foregoing the use of soil as organic farming, but the venture is supported by “patient capital”, i.e. from investors willing to wait out longer-term experimentation with a social impact of “precision farming”. So far, only short-stemmed leafy greens such as arugula, kale and spinach are being tested, nestled in a micro-fleece membrane in 7 tiers of stacks lighted by LEDs. NB that such techniques are not especially new, as the Antarctic science stations and the International Space Station grow part of their food artificially.\* If the AeroFarm operation does away with considerable transport costs, its energy consumption is “substantial”. There is a plethora of experiments underway worldwide, such as the London Growing Underground venture in an unused bomb shelter or the Ouroboros Farm in California raising fish on organic feed and

their waste to nourish plants on raft beds above the fish tanks. For the moment, the experiments are so costly that they are unlikely to rival traditional or land-based industrial farming and there is no question yet of including wheat or rice crops that “feed the world”. (by Malavika Vyawahare, The Guardian online, 14 August 2016, <https://www.theguardian.com/environment/>

[2016/aug/14/world-largest-vertical-farm-newark-green-revolution](http://2016/aug/14/world-largest-vertical-farm-newark-green-revolution))

\*Check out VEGGIE for the ISS <http://spaceflight101.com/iss/veggie/>; Growing Underground <http://growing-underground.com/>; Ouroboros Farm <http://ouroborosfarms.com/>; For more information on this article, contact Cozette Griffin-Kremer [griffin.kremer@wanadoo.fr](mailto:griffin.kremer@wanadoo.fr)



## Historical Notes and Debates

### Rice in Japan



*Charlotte von Verschuer is Directeur d'études at the École Pratique des Hautes Études (EPHE) in Paris and well known for her studies of Japanese agricultural history, most notably for overturning many conventional ideas about the dominance of rice cultivation over the longue durée. She is author of the major study Le Riz dans la culture de Heian, mythe et réalité, Collège de France, Institut des Hautes Etudes Japonaises, 2003, and co-pilot of the online four-language glossary of pre-traditional agriculture based at the CRCAO (Centre de recherche sur les civilisations de l'Asie orientale)*

Agriculture still remains (*Le Monde*, Hors Série, Bilan du monde January 2008), the largest economic sector, with 40 percent of the active world population working in agriculture. Food security has become a primary concern for contemporary societies, which will need to double crop production by the year 2050 in order to feed the world's population.

The conventional understanding regarding the agricultural history of Japan assigns a basic role to rice cultivation, and evaluates rice fields as symbolizing the country's land and the society. Japanese school textbooks present early society, from the first centuries CE, with images of people preparing paddy fields with hoes or transplanting the rice seedlings in irrigated fields. To travelers who arrive at Narita Airport, the landscape all the way along the train route to Tokyo offers immediate sights of irrigated or harvested rice fields.

Irrigated rice is indeed a special feature in Japan, as in other Asian countries. Yet it is too easy to forget that rice growing is not Japan's only form of cultivation, and that it has always been one of many types of food production in Japan. Indeed, agriculturally, Japan had a polyculture combining irrigated rice, dry crops, swidden cultivation as well as the gathering of plant foods. But these practices have not often been given due attention in Japanese historiography. Instead, the bulk of research has focused on rice cultivation.

Irrigated rice cultivation was transmitted to the Japanese archipelago in the early first millennium BCE. The earliest paddy fields were located in southwestern Japan, along the northern coastal regions of Kyushu, the southern island of Japan. The newly introduced technique of irrigated rice then followed a long journey up to northeastern central Honshu Island. Archaeological remains of hydraulic

systems (irrigation channels, dykes, and dams) discovered outside Kyushu show great differences in time and space with regard to the pace at which the regions of Honshu adopted irrigated rice cultivation over subsequent centuries.

Rice cultivation entered the Japanese historical records from the seventh century CE. Starting from the seat of the royal court in the Kinai Region of central Honshu, the Yamato rulers carried out land surveys and population censuses throughout the realm, and forced irrigated rice-growing on the entire population. The Yamato court also adopted the administrative state institutions from Tang China. In the administrative codes, rice was decreed to be the base for fiscal economy and the land system. Since the eighth century CE, taxes on agricultural production and land were all assessed in terms of rice. Irrigated rice served as the basic state income. It eventually continued to provide the main accounting device in the public economy throughout history and to be the main economic asset until the 20th century.

Charlotte von Verschuer [charlotte.von-verschuer@wanadoo.fr](mailto:charlotte.von-verschuer@wanadoo.fr)

Be sure to see the summary of Charlotte's new English-language edition of *Rice, Agriculture and the Food Supply in Premodern Japan* in the Resources section below.



## Donkeys, the helpmeet of humankind in Pharaonic Egypt



From Emile Prisse d'Avennes, *Atlas de l'histoire de l'art égyptien, d'après les monuments depuis les temps les plus reculés jusqu'à la domination romaine*, Paris, 1867, vol.I.

Donkeys had long been domesticated in ancient Egypt and may have come from the family of *Equus africanus* known in Nubia. An illustration painted on a pre-dynastic (ca. 3000 BCE) schist plaque shows a donkey among the booty taken in Libya. The Egyptians used donkeys as pack animals and they were among the livestock of the great domains, as indicated in the illustrations in the tomb of Ti, a high-ranking dignitary in Saqqarah (Old Empire). They were also utilized in threshing after the grain harvest, where they trod out ears of barley or wheat by walking round on a threshing floor..

Donkeys were indispensable for long-distance expeditions, as they were highly appreciated for their capacity to carry heavy loads in relation to their own weight, such as on the trade expedition of Hirkouf, the Treasurer Royal, sent to Nubia. That caravan was made up of 300 donkeys bearing incense, ebony and panther skins.

In the Middle Empire, 12th Dynasty (around 1990 BCE), painted illustrations in the tomb of the Governor Khnoumhotep show a rare example of people from Asia led by their chief, Ibcha, taken captive and brought into the valley by a royal administrator (see illustration). The cortege includes a total (according to the associated inscription) of 38 people who accompanied the tribute required by the Pharaoh, followed by women and children, some of



who are riding on a donkey, with a second donkey carrying arms. Use as pack animals is not yet clearly defined and a sort of blanket is folded over the animal's back.

By the New Empire (1580-1085 BCE), documents from the village of Deir-el-Medineh, where craftsmen were working on temples and necropoles in Thebes refer to donkeys used in everyday transportation (for water, food rations, tools).

Catherine Chadefaud, Agrée d'histoire, Egyptologist [cchadefaud@wanadoo.fr](mailto:cchadefaud@wanadoo.fr)



## Networks of Practice



### Agriculture in Art



*Sabots* magazine is among the best sources of information in France on working horses, cattle, mules, donkeys and – occasionally – a working goat. The editor, François Durand, is especially concerned by sustainable livestock-breeding and its place in broader questions of agriculture and food production. Alongside the outstanding photographic coverage, articles about logging with horses and oxen, animal-powered transport and services, agriculture and market gardening with draft animals, specialty articles on breeds such as Percherons, international exchange around the Amish Work Progress Days, appraisals of European innovations in equipment, traditional harness and yoke-making, and reviews of pertinent books in the field, there are also historical articles and documents by specialist authors. The N°71 March-April 2016 issue (pp.42-48) had a fine offering by Eric Rousseaux dedicated to the General Agricultural Competition over the years and Monsieur Durand has kindly given his permission to reproduce this colourful array of posters made especially for the “Concours” in the AIMA Newsletter. For more information about the magazine, contact François Durand [francois@diligence-presse.com](mailto:francois@diligence-presse.com)



# Bread



## Les Civilisations du Pain

The BREAD network of practice functions through contact with its leader, Mouette Barboff, and most especially through the dedicated website at this address:

<http://civipain.hypotheses.org/>



Left: François-Emile Barraud 1899-1934 Right: Bread and pancakes in Northern India

Mouette has provided an update of activities, events and offerings, which you will find indicated on the website in French, including the ART heading with an imaginary museum of bread (paintings and photographs) by Anne Le Cozannet-Renan; MUSEES heading with an inventory of bread museums of Europe by Dimitrije Vujadinovic; VIDEO section with bread-baking in Tajikistan (National Geographic); ICONOGRAPHIE baking bread in northern India by ethnologist Marie-Claude Mahias (researcher's photography); REPORTAGES breads in Egypt by Dimitrije Vujadinovic; ARTICLES illustrations of bread-making in the Middle Ages by historian Perrine Mane, and cooking pancakes (*galettes*) and bread in northern India by Marie-Claude Mahias. Mouette Barboff [mouette.barboff@wanadoo.fr](mailto:mouette.barboff@wanadoo.fr)

Medieval bread-baking



Fig. 5. Lyon, Bibl. Municipale, ms. 514, f. 6v. (Dessin B. Parent).



## Animals in Museums

### Contacts:

Survey “Animals in Museums” write to Pierre Del Porto at [pierre.delporto@gmail.com](mailto:pierre.delporto@gmail.com)

Colloquium “Animal Keeping and Traditional Plant Cultivation in Museum Education” write to Jan Maćkowiak [h.ignatowicz@muzeum-szreniawa.pl](mailto:h.ignatowicz@muzeum-szreniawa.pl)

Other questions, write to Cozette Griffin-Kremer at [griffin.kremer@wanadoo.fr](mailto:griffin.kremer@wanadoo.fr)



## Photo Essay: Mount Vernon Mules at Work

Courtesy of Jeannette Beranger, Livestock Conservancy, [jberanger@albc-usa.org](mailto:jberanger@albc-usa.org)

Mount Vernon, First American President George Washington’s historic home at Mount Vernon, Virginia, includes a 4-acre working farm. Washington used Mount Vernon as a laboratory for testing and implementing progressive farming practices and the Pioneer Farm represents the more than 3,000 acres he cultivated during the second half of the 18th century. It also offers visitors a chance to learn more about the lives of some 100 Mount Vernon field slaves who put Washington’s agrarian ideas into practice. “I shall always be happy to give and receive communications on improvement in farming and the various branches of agriculture. This is in my opinion, an object of infinite importance to the country. I consider it to be the proper source of American wealth and happiness.” <http://www.mountvernon.org/the-estate-gardens/pioneer-farm/>.



## Biosecurity for working animals



Wikipedia Creative Commons: Horse-logging in Poland, Marek Tomaszewski, Barlinek

AIMA Executive Committee members met Diana Zeuner, editor of **Heavy Horse World** and member of the Association of Independent Museums, during the 2015 Reading meeting. HHW devotes articles to **working horses** in situations running from tillage for market gardening to forestry and horse-logging, thus being regularly in touch with the **British Horse Loggers** (BHL). The latter ran an autumn workshop for members and the Forestry Commission. The Summer 2016 issue of HHW (pp.44-45) presents the main points of biosecurity which apply equally well to animals working or visiting in museums as to those in forestry or professional agricultural

tasks, according to the BHL principle “**Clean In, Clean Out**”.

This means meticulous washing of equipment and animals before arriving on the workplace and before leaving, but also for precautions to be taken in overnight stabling and grazing. “Whilst the workshop was largely focused on forestry and tree diseases, the same considerations apply to horses and contractors working on any amenity or conservation sites where there are issues of pests or diseases, or of accidental introduction of invasive species”. **Museum directors and staff are regularly faced with major sanitary problems** involving their own and others’ animals, so may want to compare their own guidelines with those on the Forestry Commission website:

<http://www.forestry.gov.uk/biosecurity> or check out the Forestry Commission Biosecurity “Z-Card” at [http://www.forestry.gov.uk/pdf/FCMS028-guidance.pdf/\\$FILE/FCMS028-guidance.pdf](http://www.forestry.gov.uk/pdf/FCMS028-guidance.pdf/$FILE/FCMS028-guidance.pdf) for very ample recommendations that could also be applied to youth or adult educational outreach in museums.



## Farm Animal News – the National Museums of Scotland

*The National Museum of Rural Life of Scotland in Kitching, East Kilbride, hosted one of the crucial Executive Committee meetings in May 2012 and we owe them a great debt for their help in relaunching the AIMA. As readers will see here, they have established especially strong connections between the public, official agricultural shows and the use of farm animals at the museum.*

*Tamworth pigs, in particular, are great favourites in all the British Isles, “legendary”, as noted in the Wikipedia article quoted here: “The Tamworth Two were a pair of pigs that escaped while being unloaded from a lorry at an abattoir in the English town of Malmesbury, Wiltshire, in January 1998. The pigs (later named Butch and Sundance after the movie Butch Cassidy and the Sundance Kid) were on the run for more than a week, and the search for them caused a huge media sensation, as well as immense public interest, both in Britain and abroad.” For the whole story, see [https://en.wikipedia.org/wiki/Tamworth\\_Two](https://en.wikipedia.org/wiki/Tamworth_Two)*

*Also see the **Resources** section for a classic book – **The English Pig** and be sure to tell us if you can recommend a similar work on breeds you use in your own work in museums or other places where the public can see and learn about farm animals. Cozette Griffin-Kremer [griffin.kremer@wanadoo.fr](mailto:griffin.kremer@wanadoo.fr)*



**The Royal Highland Show results:** Our Farm Manager and Stock person along with two of our traditional Ayrshire Dairy Cows attended the Royal Highland Show, one of the UK's premier agricultural shows on the 24th of June. Kittochside Carrie's Napier was entered in the "cow in milk, having had one calving prior to three years of age" class and placed 4th. Nora Louise II was entered in "cow in calf to be shown milked out" class and was placed 2nd. This was a fantastic result for the farm and museum after only our second year attending the show.



**Tamworth Pigs:** Another of our Tamworth pigs, Twinkle, gave birth to eight piglets on Wednesday 10th August. All are doing well. The Tamworth is now a rare breed with only around 400 breeding females throughout the UK. When the piglets are big enough, they are usually sold at the rare breed sale at Lanark market and potentially transported across the whole country to maintain the integrity of one of the oldest breeds of domestic pig in Britain.



Visitors had a most enjoyable time at our **Country Fair** on the 4th of September which featured a whole host of farmyard favourites, from pig racing to ferret racing and demonstrations of traditional country skills including stock judging, farrier demonstrations and sheep dog trials.



The National Museum of Rural life will be hosting our next annual large event, the **Christmas Fair and Foal Show** on the 4th of December. Visitors will have the opportunity to see some tiny Shetland foals at close hand and meet some donkeys up at the farm. Our traditional gift stalls, pantomime, craft activities and Victorian parlour games will keep all our visitors entertained and Santa will be stopping by to find out what is on everyone's Christmas list. Shirley Maciver, General Manager, National Museum of Rural Life, [s.maciver@nms.ac.uk](mailto:s.maciver@nms.ac.uk)



## Moving a megalith – the German Oxdrivers’ Working Group February 2016 at the Dahlem Domain Open Air Museum in Berlin



The Dahlem Domain manor, with a metropolitan train station three minutes away!

The German group piloted by Jörg Bremond, a rare breeds specialist, meets once a year in late winter. This year they were hosted by the Domäne Dahlem Open Air Museum in Dahlem, which has a working farm totally open to the public. Berliners stroll around there, visit the museum itself and its shop selling farm-fresh produce, attend the many activities and events, and can drop by to watch farm manager Astrid Masson and her team of interns using cow draft for the works and days of each season.\* This unusual situation is seconded by the new permanent exhibit called the **Culinarium**, which takes up the challenge of making the connections between farm and food clear to a public traditionally demanding about food quality. Museum Director Peter Lummel – a member of ALHFAM – guided the tour around the Culinarium and its wealth of subjects laid out in attractive panels, from the agricultural innovations staircase up to the mechanical milk cow, on to specific questions that intrigue, such as how the self-service supermarket developed or just what percentage of the world’s people eat with knife and fork, chopsticks or hands – with hands winning, hands down.



Axel Göbel milking in front of the production gauge in the Culinarium

The oxdrivers visited the entire working farm, from chicken breeds to the sheep, goats, ponies and the Domain’s three cows, all housed comfortably in a former large-scale farming facility. There, they met Emma, the star of the show, and her ten-day-old calf, Elsa. Emma and her two regular companions do the farm work, take people for char-a-banc rides and are teachers in the regular working cow handlers’ training sessions. However, she had a special job to do, and that was **moving a megalith**.



Three-cow cavalcade on a farm in Berlin

The Dahlem farm has a special relationship with archaeologist Eva Rosenstock of the Berlin Free University Prehistory Institute and she was among the Saturday evening speakers, presenting a converging hypothesis among her colleagues in a paper entitled “Moraines, Megaliths and Moo” – that massive land clearing and the

consequent building of the first monumental structures in northern Europe may have been carried out mainly by cattle draft. The suspense on Sunday morning for the working session was pleasantly peaking. Emma's calf bounded about merrily, with her mother keeping a wary eye on her. Would Emma be too distracted to concentrate on her task? Would she shy at the megalith, nearly a ton, on its sledge, or at the rails and rollers she would have to back into? And being hitched to the lines with a hanging scale that was to measure each draft effort? All that suspense and – Emma just did it, keeping her people busy, resetting the rollers. Astrid, ever concerned at not letting an animal be put to too much strain, withdrew the star, and the humans were able to try their hand at moving the megalith in teams of two, ten and twenty, all of which produced much food for thought, and precise measurements for the Berlin group plus their University of Kiel colleagues, who are working along the same lines.



1-ton megalith, Emma and her calf, master oxdriver Astrid Masson

This was but the highlight of the meeting, as it is always an opportunity for much informal exchange over harness and skills-sharing. Anne Wiltafsky showed the latest experiments in cow behavior from her Cow School in Kilchberg, Switzerland. Rolf Minhorst, specialist in the development of the three-pad collar, spoke to us of his stay in the Dominican Republic as an agricultural advisor and the stakes involved in high-volume peanut production with cattle draft. Others showed us the festive events or museum demonstrations they had participated in over the year, updated us on photographing and filming European farmers still using working cattle and horses, and shared news from oxdrivers round the world, as well as the always relaxed atmosphere and a chance to enjoy Berlin food specialties.

Nothing beats emulation for motivating colleagues to further the adventure. See Newsletter N° 9 for the continuation of these experiments at the EXARC member Lauresham Open Air Laboratory. Cozette Griffin-Kremer

\* See the announcement of Astrid's new **handbook on harnessing cattle** in the Newsletter N°5 (summary in English, book in German, especially applies to working with cows in museums in a regional context)

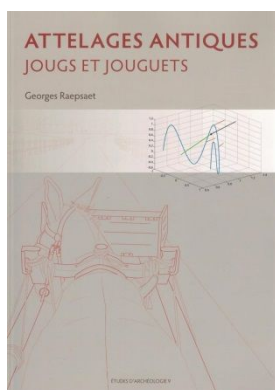


# Resources

## Books

### Updated edition of exceptional work on harness in Antiquity and Late Antiquity

For AIMA members familiar with the association's history, Georges Raepsaet was a colleague and friend of AIMA President François Sigaut (†2012), to whose memory this book is dedicated. Although it is in French, the numerous illustrations of draft harness, taken alone, are sufficient for an experienced handler or scholar to understand much of the contents.



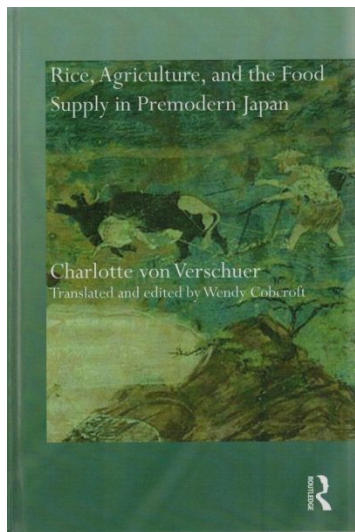
Georges Raepsaet *Attelages Antiques, jougs et jouguets*, Etudes d'Archéologie 9, Centre de Recherches en Archéologie et Patrimoine de l'Université Libre de Bruxelles, Le Livre Timperman, ISBN 9789461360588, 189 pages, b/w illustrations and photographs.

In pre-industrial economies, animal energies were the main form of draft power, from the Neolithic to our own time in tropical systems and, today, they have a place in sustainable agriculture. Greco-Roman Antiquity is part of the *longue durée* of ancient technologies, which were not handicapped by inefficiency, as was once erroneously thought, and animal harness was the locus of important optimization and innovation in draft systems. Recent research on transport and traction in Antiquity, added to that of agro-technicians working in developing countries now, encouraged extensive updating of the 2002 edition of *Attelages et techniques de transport dans le monde agricole gréco-romain*. This new edition highlights a technical, typological and mechanical approach to draft harness, the yoke and single yoke, both well-adapted to oxen, mules and donkeys at work. Over the long term, the withers yoke became the most widely utilized system. The collar, conceived for horses, is a medieval European exception, transposed for use with other animals. The yoke of Antiquity took on many forms aimed at increasing performance or comfort and ran parallel to the most remarkable economic dynamics, including for heavy load transportation, from the giant architraves of Artemision to overland hauling of naval vessels for the Roman Army. Invention of the single yoke in the 1st century CE is a surprising innovation and deserves the in-depth analysis given it here. This small yoke was successful in Gaul, where it was utilized in double-shaft draft and to push the *vallus*\* harvester, but it did not take off elsewhere. Yesterday all over the world, as today in African village micro-economies, yoke draft is a key element in production, so there is no hiatus in the long history of animal traction. It is still at the heart of lifeways and brings us lessons for the future. (*Summary taken from back cover of the French edition.*)

See the article in Newsletter N°7 on the *vallus* Gallo-Roman harvester by Françoise Fontaine



## Rice, Agriculture, and the Food Supply in Premodern Japan



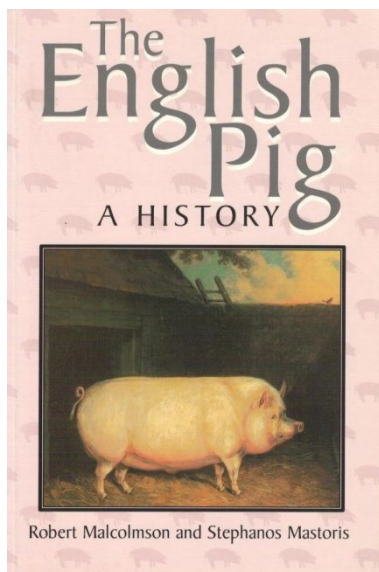
Rice was the principle source of revenue in the public economy of the Japanese State and, as such, has been extensively studied. However, it can be argued that rice did not necessarily have a predominant place in agricultural production. This volume examines the subsistence economy as regards plants as a whole from the 8th to the 17th century, including rice, wheat,

millet, other grains and the many food or useful plants cited in texts or found in archaeological contexts and ethnological enquiries. It thus challenges the theory that rice cultivation has been the basis of “Japaneseness” for two millennia, by focusing on the dietary diversity that is still the basis of Japanese nutrition today. This approach contributes to contemporary dialogues on sustainable agriculture, food security and soil conservation in the light of traditional techniques. Charlotte von Verschuer, translated and edited by Wendy Cobcroft. *Rice, Agriculture and the Food Supply in Premodern Japan*. London and New York: Routledge, 2016, 356 pp., black and white illustrations and maps, ISBN 978-1-138 88521-9 (hdbk), 978-1-315-71560-5 (ebk). Charlotte von Verschuer [charlotte.von-verschuer@wanadoo.fr](mailto:charlotte.von-verschuer@wanadoo.fr)



## A Classic: The English Pig

Robert Malcolmson and Stephanos Mastoris *The English Pig* London and New York: Hambledon and London, 2001, ISBN 1 85285 335 2 (paperback), 160pp, 17 photo plates, 45 b/w illustrations.



The illustrations in this volume alone, running from political cartoon to Beatrice Potter or Alice in Wonderland, are an education in “image”, the subject of the

first chapter in the book, followed by in-depth examination of the contradictory perceptions of the animal (“Loathsome but Necessary), the nigh universal keeping of pigs as a truly domestic animal, one per family (The Cottage Pig), a chapter on the various breeds and how they were managed, another on how pigs were and are slaughtered, with notes on the fact that this highly intelligent animal rarely lives beyond early “teenage”, and finally how the body is used (“Everything but the Squeal”). Most of the documentary material is from the two centuries up to WWI. As the authors note, the pig was generally less common in Scotland and the history of the Irish pig “is its own world”, so that regional differences between countries such as Wales and England are

nonetheless brought out, though the thrust of the book is on the practices and feelings associated with pigs, before they disappeared from the public eye as an everyday companion to household food supplies. AND – check out the National

Museum of Country Life of Scotland news above – yes, you will read the story of the “Tamworth Two” who escaped slaughter to lead a life of cosseted affection. Cozette Griffin-Kremer



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## Coming soon – join AIMA by PayPal

- ❖ It will soon be possible **to join the AIMA** in a much facilitated – and far less costly – way, as we will soon have a **PayPal account** directly linked to the website at your disposal. For those members who wish, of course, it will still be possible to pay by regular bank transfer or a French bank cheque.
- ❖ When you join, **please remember to inform both the Secretary and the Treasurer**, so that we can keep the membership records up-to-date. This is important, as it will enable you to vote during the General Assembly of the AIMA triennial congress in Estonia in 2016, either directly or by proxy.
- ❖ Secretary: Cozette Griffin-Kremer at [griffin.kremer@wanadoo.fr](mailto:griffin.kremer@wanadoo.fr)
- ❖ Treasurer: Pierre Del Porto at [pierre.delporto@gmail.com](mailto:pierre.delporto@gmail.com)



**International Association of Agricultural Museums – Internationale Vereinigung der Agrarmuseen  
ASSOCIATION INTERNATIONALE DES MUSEES D'AGRICULTURE  
Organisation affiliée à l'ICOM**

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## **AIMA Membership Application 2016**

### **Institutional and Individual Members**

**SURNAME-First Name:** \_\_\_\_\_  
**Address:** \_\_\_\_\_  
\_\_\_\_\_  
**Country:** \_\_\_\_\_  
**Telephone:** \_\_\_\_\_ **E-mail:** \_\_\_\_\_  
**Institution/website:** \_\_\_\_\_

**Annual Fees 2016:**                    **Institutional members:**    **40 euros / year**  
   **Individual members:**        **10 euros / year**

**IMPORTANT – Please send this form to 2 addresses:**

Registration form only to the Secretary General: [griffin.kremer@wanadoo.fr](mailto:griffin.kremer@wanadoo.fr)

**Payment by bank transfer to the order of: AIMA**

Please send the confirmation of transfer to: [pierre.delporto@gmail.com](mailto:pierre.delporto@gmail.com)

**Account holder: AIMA – 15 rue de la Convention - 75015 PARIS (France)**

**Bank:**

**Crédit Agricole Ile de France – Agence Neuilly-Michelis**  
25 rue Madeleine Michelis – 92200 Neuilly-sur-Seine

**IBAN (International Bank Account Number):**

**FR76 1820 6002 5165 0253 5876 176**

**BIC (Bank Identifier Code – code SWIFT): AGRIFRPP882**

**Please Note:**

1. Send the registration form to the Secretary ([griffin.kremer@wanadoo.fr](mailto:griffin.kremer@wanadoo.fr)) and the bank transfer to the Treasurer ([pierre.delporto@gmail.com](mailto:pierre.delporto@gmail.com))
2. In order to reduce bank expenses and to simplify administration, it is recommended that each country gathers its own members' fees and pays as a group, indicating clearly to the Treasurer [pierre.delporto@gmail.com](mailto:pierre.delporto@gmail.com) your name and bank transfer details to identify all fees received. Please add the list and details of institutional and individual members of AIMA.
3. Please ask your bank to indicate "AIMA + your name + your country" on instructions given to draft payment, for better identification.
4. All taxes and bank transfer charges and expenses must be paid by the sender, **not by AIMA**.

# Coming soon

