

AIMA Newsletter N°18 March 2023

AIMA 2023 Congress in India

Food Cultures & Connections

News and Events



Agriculture * Food * Environment * People

International Association of Agricultural Museums
Internationale Vereinigung der Agrarmuseen
Международная ассоциация сельскохозяйственных музеев
Association Internationale des Musées d'Agriculture
Asociación Internacional de Museos Agrícolas
(ICOM-UNESCO Affiliated Organisation)



Contents

- ❖ **AIMA President's Message by Claus Kropp**
- ❖ **AIMA 2023 Congress India by Surajit Sarkar, Congress President**
- ❖ **AIMA Secretary General's Message by Debra A. Reid "Agricultural Museums: Essential Respondents to a Global Challenge"**
- ❖ **Ki Cultures: Culture + Sustainability**
- ❖ **AIMA Lectures: Already SIX online from World Donkey Day to International Women's Day**
- ❖ **AIMA Online Articles: from Bees to Glass & Agriculture to Vegetables and MORE.....**
- ❖ **A Year on the Field Project**



Food Cultures and Connections

- ❖ From Garden Cities to Industrial Canteens. Feeding the European New Towns between 1920 and 1960 by Dr. Albena Shkodrova
- ❖ Food Culture on Matkult.se: How the Institute for Language and Folklore brings Swedish cultural heritage to the digital audience by Åsa Holmgren & Marlene Hugoson
- ❖ Cerveoise (barley beer), an experimental drink at Malagne, Archéoparc de Rochefort, Belgium, by Florence Garit
- ❖ The industrialisation of butter production in the second half of the 19th century: spontaneous skimming and skimmed milk machines by Fabien Knittel
- ❖ Rye bread is THE heritage bread in Estonia and here is why by Mari-Liis Tamiste
- ❖ Museum Education Fighting Food Waste in Estonia by Piret Hion
- ❖ The Blessing of Bread in Latvia by Indra Cekstere
- ❖ Sourdough or “sourfaux” Bread by Chris Young



- ❖ Mouette Barboff, AIMA Member and Bread Specialist Obituary

AIMA Members' Specialist Articles

- ❖ Sedge Horse Collars from Norfolk, England, by Bob Powell

AIMA Members' Exhibits and News

- ❖ The COMPA in Chartres launches two major exhibits: Neolithic agriculture and Agriculture in Japan by Élodie Massouline
- ❖ Worth Knowing: The Digital Heritage of Polish Agriculture in the Museum's collections by Julia Hanuliewicz
- ❖ The Swiss Museum of Agriculture Burgrain by Jacqueline Grigo
- ❖ “This is my Life” Photographic Exhibit on Rural Life in Romania at Kloster Lorsch, Germany
- ❖ The Ukrainian cockerel that survived bombardment (special article at MERL) by Oksana Mykytenko and Mariya Dogan

News from AIMA's Friends

- ❖ EXARC 2023 Conference in Torún, Poland, by Roeland Paardekooper
- ❖ Draft animals – past, present and future: Congress proceedings now available online
- ❖ The Livestock Conservancy hosts Peter Herold and Claus Kropp from the German Oxdrivers' Working Group
- ❖ The Guild of Model Wheelwrights: construction techniques by John Castle

Books

- ❖ *Dark Emu: BLACK SEEDS, agriculture or accident?* by Bruce Pascoe
- ❖ *Eat Like a Human* by Bill Schindler
- ❖ *Agricultural Knowledge Networks in Rural Europe, 1700-2000*, edited by Yves Segers and Leen Van Molle



AIMA President's Message by Claus Kropp



It is with great pleasure that we present the latest newsletter, which impressively complements the work done by AIMA in the past months. We have succeeded in significantly expanding AIMA's digital presence through the introduction of AIMA lectures but also through the continued work in the various online articles, currently for example on the topic of glass in agriculture, and thus to better communicate AIMA's core topics.

An intensified orientation towards official world days, such as the upcoming "International Women's Day" on March 8, also allows us to set our own accents on the major challenges and issues.

In addition, it has been possible to intensify networking not only on the project level, such as the international "Year On The Field" project hosted by AIMA, but also on the level of institutional cooperation. In the process of two meetings for example, the framework conditions for a new level of cooperation between AIMA, ALHFAM and EXARC have been discussed and important first milestones are already emerging with regards to the thematic field of "Skills".

Of course there is still a lot to do and it will be a main goal in the next months and with the help of the upcoming anniversary congress in India not only to strengthen small museums and networks in the field of agriculture, but also to enhance the membership, especially in the Global South and Eastern Europe as well as Asia.

Claus Kropp, AIMA President
Manager Laresham Open-Air
Laboratory for Experimental
Archaeology



AIMA 2023 Congress in India by Surajit Sarkar, Congress President



Invitation to CIMA 2023. A personal journey

In the predominantly oral cultures of South Asia, collections of agricultural artefacts and knowledge, while widespread in memory and practice, were diamonds in the rough. There was never a reason to polish them, or give them a shine that would mark their value. Simply because till recently, if one were to ask a farmer or herder or fisherman or artisan to repeat what was just said, maybe something new or an insight that had never come across before, they would be likely to say, ‘What is so great about that, it’s common sense. Everyone knows it.’

The sad part of this telling is that it may have been true at the turn of the twenty first century, but today, two decades later, this is no longer the case. The twin jewels of the digital and the urban have overwhelmed local imaginations, with collateral damage of the loss of livelihoods, non-literate ways of living, and the connected loss of language and knowledge embedded within it.

It is from this perspective that we in India look forward to having the 20th Congress of the International Association of Agricultural Museums in India. Despite all that is claimed, India still remains a rural country, not just in numbers but also in the imagination, as testified by the long walk back to their village that millions of working class urban Indians undertook at the onset of the great Covid19 pandemic.

The pandemic years have also been an occasion for reappraisal, of taking stock of where we are going. The multiple challenges of our times, repeated all too often, blind us to one important fact. That the lore, language, practice and tacit knowledge within are still not very far from us. All over the South Asian region, we can observe a dual behaviour, where landholding farmers or kitchen gardeners plant certain crops for their own use which are distinctly different from the produce meant for the market and its concerns, thereby keeping knowledge alive.

The three executive committee members from India, [Surajit Sarkar](#) (oral and cultural historian), [Nerupama Modwel](#) (intangible cultural heritage and museum professional), and [Vijay Aditya](#) (agriculture entrepreneur interested in heritage) in AIMA have been privy to this realisation for a while. We feel that it is the right moment that the memories and experience of South Asia’s agricultural and rural pasts (and to some extent its present) be collected and consolidated, so that this critical aspect of our history and heritage (and in some cases living practice) is not forgotten or abandoned in the years to come.

At a personal level this converged at the Centre for Community Knowledge at Ambedkar University Delhi. Dr Lotika Varadarajan, a senior colleague and mentor, asked me to connect with AIMA just as the late Francois Sigaut, President (2011-12)

of AIMA, was hoping to make his trip to India in 2014. Unfortunately, the proposed trip never happened because of his unexpected demise, but the preparations led me to discover his illustrated article on the Khurpi, a common gardener's tool. His biography of this tool, based on oral conversations with gardeners in Delhi, illustrated once again the power of organised, rigorous research-based storytelling around common artisanal artefacts.

Even though the three of us are a small group, each of us for our own reasons, either by birth or choice, have ended up travelling widely across the country, and have developed strong connections with the rural. Recognising that agriculture is an endangered yet living tradition, CIMA 2023 in India hopes to be a beginning to how agricultural museums in India can access and take forward this knowledge for the next generation.



AIMA Secretary General's Message by Debra A. Reid



Agricultural Museums: Essential Respondents to a Global Challenge



Debra Reid (far right) and guests at opening of the Detroit Central Market, The Henry Ford Agricultural museums are well positioned to draw attention to a current threat to survival – Global Warming.

These museums actually span the spectrum from helping the public understand how agriculture can support life and how agriculture can threaten it. The cultivation of crops such as cotton, linen, and hemp, as well as vegetables, fruits, and forestry products help ensure human survival. These commodities meet essential needs – food, clothing, and shelter

(considering wood and other renewable resources transformed into housing and home products as agricultural products).

The biosphere, i.e., the planetary ecosystem, sequestered the carbon and other greenhouse gases that family farms and plants naturally emitted prior to the mid-1940s. Thereafter, increased use of synthetic agricultural chemicals in combination with increased use of fossil fuels, industrialization, outpaced the planet's ability to naturally sequester carbon. Environmental historian John McNeil and Peter Engelke, Senior Fellow at the Strategic Foresight Initiative at the Atlantic Council, describes this point of disconnect as the “great acceleration.”

This *Great Acceleration* resulted from numerous inputs. These included energy production and consumption, building construction, disposable culture, and agricultural production that increased greenhouse gas emissions, among other things. Alternative agricultural approaches

became popular as a counterpoint to synthetic chemical use. The alternative approaches included organic methods that relied on natural rather than synthetic chemicals, and the slow food movement that emphasized farmer knowledge and credibility and direct sales from farmers to consumers, to name two.

Agricultural museums are well-positioned to put the Great Acceleration, its antecedents, and its consequences into context.

Looking forward to engaging in the conversation about how to make the greatest educational impact.

Debra A. Reid, Curator of Agriculture and the Environment, The Henry Ford, Dearborn, Michigan, USA

Sources:

McNeill, J.R., and Peter Engelke. *The Great Acceleration: An Environmental History of the Anthropocene since 1945*. Harvard University Press, 2015.

Thomas, Julia Adeney; Mark Williams, and Jan Zalasiewicz. *The Anthropocene: A Multidisciplinary Approach*. Polity, 2020.



Ki Cultures: Culture + Sustainability



Ki Culture is an international nonprofit working to unite culture and sustainability. We use “culture” as an all-inclusive term - from visual arts to heritage to performing arts and all stakeholders who have a role to play. We use the word sustainability in a wide sense of the word- encompassing all three pillars (environmental, social, and economic)

We are currently seeking interested organizations to pilot our sustainability program, Ki Futures. The program combines training and mentoring with communities and resources to help transition cultural institutions of all kinds, all over the world to a sustainable future.

Website: <https://www.kiculture.org/ki-futures/>

Contact Caitlin Southwick: kifutures@kiculture.org



AIMA Lectures

1° World Donkey Day / May 2022

2° World Bee Day / May 2022

3° Food Loss & Waste / September 2022

4° Finding Common Ground: AIMA ALHFAM EXARC / November 2022

5° World Soil Day / December 2022

6° International Women's Day / 8 March 2023



7° International Seeds Day / 26 April 2023

The AIMA Lecture Series is aiming for the world, basing its online events on United Nation's World Days and always on their connection with *agriculture* and *stockbreeding*. Participants come from Slovenia to Turkey, from Canada to Namibia and many places in-between. They may be museum curators, scholars, independent researchers, freelance interpreters, farmers... In every case, they address issues of concern to museums, their visitors and the public in general: always in touch with the UN Sustainable Development Goals, with equitable practices in farming, with how our past connects to our future.

Have you heard of the trade in donkey skins that has impacted the poorest farmers in Africa? Or that Slovenia's beekeepers founded World Bee Day? That food loss or waste between field and fork (or chopstick) accounts for over 30% of foodstuffs produced worldwide annually?

The AIMA is now networking intensively with its sister associations, ALHFAM (Association of Living History, Farming and Agricultural Museums)

and EXARC (Experimental Archaeology open-air museums) to pursue sustainable development goals in all our institutions and in the public education they aim to enrich. Above all, we search for the stories that put people in touch with the best-quality information available on issues that affect their lives, such as soil conservation and regeneration, or the place of farming in relation to forestry or water resources. Museums and their interpretation can rely on a vast array of resources, from local and international film archives to oral histories to everyday farming skills in order to help people understand how land and seas provide us with a world that is good to live in.

Join us on the AIMA Channel:

https://www.youtube.com/channel/UCUrlamT_jd2-rBsp9btoOaw/featured
2022



AIMA Online Articles

A Year on the Field

Agricultural History

Glass & Agriculture

Art in Agriculture

Bees

Draft Animals

Fodder / Forage

Fruits

Plants

Rural History

Seeds

Tools & Implements

Vegetables and MORE.....



Our Online Articles take up specialist questions, far too many to delve into here, but let's look at two especially dynamic examples, first, a pleasing call for collaboration from a friend, Teresa Medici, the "pilot" of ICOM Glass for the IYOG, the *2022 International Year of Glass*. So, we launched a question to

AIMA members and friends – where do you see glass in agriculture or agriculture in glass? The response was so positive that we have continued right into 2023 to add articles on the subject, from archaeological excavation to tell the story of a town in Scotland, on to how glassmaking eventually enabled the construction of greenhouses and the year-round availability of so many foods, how stained glass windows in churches reveal the year’s work in farming or how agriculture-themed glass artwork is used today in a museum to literally light up the stories from past and present.

Share our expert experiences at <https://www.agriculturalmuseums.org/articles/>



A Year on the Field Project



About

Participants

Blog

Join the Project



Although affiliated with the AIMA, A Year on the Field reaches a scope far beyond it. It was launched in late 2021 by Claus Kropp through his base at the Lauresham Open-Air Laboratory in the UNESCO World Heritage site of Kloster Lorsch in Germany, with **WHEAT** as its target subject. The project brought together a wide spectrum of actors, from museums and living history sites, to researchers and, most especially, growers. Through online articles and a wealth of video recordings, the contributors brought their expertise together to build an archive of material on the whole cultivation cycle.



For 2023, it is the turn of **FLAX and LINEN** to inspire participants, even more diverse, from growers and agriculture tourism promoters, on to historians and archaeologists, to follow flax from its many uses to produce oils or fodder, right to the final steps in linen-weaving. The very first articles provide testimony from the Finnish Museum of Agriculture SARKA on their efforts to re-establish flax-

growing on the museum site, “one square meter at a time”, associating both agricultural associations and handcraft artists. On the other side of our world, the Colonial Pennsylvania Plantation, reconstituting late 18th-century life in one of the most densely populated areas of the United States, using animal power for the tillage tasks, as well as retting and processing the fibers to spin and weave in front of the site’s visitors. Each article provides a wealth of information on the tools and techniques involved, while the very first explores the “dynamics and causes of prehistoric land use change in the cradle of European farming” with a detailed look at the archaeobotanical evidence from both wetland sites and charring, including seeds and the actual linen fibers. All of this will be taken into a unique database of skills and knowledge.



You can see the promotional video here at <https://www.yearonthefield.net/post/welcoming-our-flax-year> with a full introduction to the pre-historic and historical background and aims of the 2023 project that is jointly supported by AIMA, ALHFAM, EXARC and the SG (Staatliche Schlösser und Gärten Hessen, DE).

supported by



Food Cultures and Connections



From Garden Cities to Industrial Canteens. Feeding the European New Towns between 1920 and 1960

**Dr. Albena Shkodrova, Institute for Social Movements –
Ruhr University of Bochum**

As the twentieth century advanced through waves of food shortages, which were brought upon by World Wars and economic crises, European states increasingly focused on modernizing food production, trade and consumption. The concept of the welfare state was in the making. With it, minimal standards were settled upon to prevent hunger among populations.

In the East and the West, European governments aligned with the idea of providing food security and promoting a healthy diet. But on the continent, divided by contrasting ideologies, the best path to achieve such a goal was far from agreed upon. The visions of modernizing foodways varied across borders and cultures. Evolving with time, they diverged and converged. From early 20th-century attempts to build garden cities, in which the best of rural and urban would come together, to large-scale plans to feed nations with industrial, state-subsidized food in professionally staffed canteens, they covered a universe of possibilities. What did they have in common, and where did they part?



Left: Welwyn Garden City in Hertfordshire, England, founded by Sir Ebenezer Howard in 1920, unique in being both a garden city and a new town. The Coronation Fountain, Creative Commons (https://en.wikipedia.org/wiki/Welwyn_Garden_City;

Right: Zoetermeer (<https://en.wikipedia.org/wiki/Zoetermeer>), Photo: Caseman, 19 Feb 2005, Creative Commons

My research explores the ideas and practices of food procurement in New Towns, built after the Second World War in different parts of Europe. Planned according to a master plan and constructed almost on a tabula rasa, these urban projects synthesized the dominant ideologies and strategies of their time. They show how ideals of feeding urban populations developed and changed upon facing reality. They also reflect social hierarchies and modes of social mobility.



Left: Havirov, Square - Náměstí Republiky, Czech Republic, Author Tedmek

(https://en.wikipedia.org/wiki/Hav%C3%AD%C5%99ov#/media/File:Havirov_sq02.JPG)

Right: Pernik, Central Post Office (<https://en.wikipedia.org/wiki/Pernik#/media/File:Pernik-central-post-office.jpg>), Author: Vassia Atanassova - *Spiritia*

This ongoing research steps on case studies in the United Kingdom (Telford and Basildon), the Netherlands (Zoetermeer and Pendrecht), former Czechoslovakia (Havirov) and Bulgaria (Pernik and Dimitrovgrad). It is part of a broader investigation into social mobility in these towns in the 1950s and 1960s. It uses archival material, press from the period and biographical interviews to investigate and compare the evolution of influential ideologies, their impact on urban planning, and the interactions of the new towns 'residents with planner' ideas. The overarching question is what these findings will tell us about the relations and opportunities for social advance.

The tension between rural and urban, which dominated much of the 20th century, is particularly strong in the history of the New Towns. Most of these towns rose on previously agricultural land, obliterating and engulfing rural communities. The preliminary comparison of how the entitled administrations dealt with these communities in the East and the West sometimes shows unexpected similarities, but also emphasizes the contrasts between liberal and oppressive political systems.

Communist regimes and liberal democracies approached differently the enduring binary opposition between rural and urban. The ideological goal of the first was to erase it - not by building status equality, but by urbanizing the village. Yet their economic and migration policies achieved the opposite. They solidified old hierarchies, which associated towns with progress and villages with backwardness. This caused contrasts in the social mobility of the rural and urban populations. Committed to radical modernization, urban planners banished animal husbandry from town areas and envisaged mainly decorative gardening. Yet the impotence of the communist economy soon let urban gardening back in, sometimes in the most paradoxical ways.



Caption photo 1: An article about a newly constructed residential building in Pernik (1956), a fast-growing mining and industrial town. Residents quickly turned the green space around these buildings into vegetable plots, chicken coops and pigsties, which prompted other residents to complain in the press.

In Western Europe, policies did not aim at urbanizing rural life, yet their fast-paced economies in the 1960s were closing the gap. They left space for urban gardening, but modernization, the increasing employment of all adults of any class, the well-developed services and the rising level of welfare – all kept urban food gardening marginal.

In general, it seems that urban food production and food procurement, the connection between the urban population and agriculture, were an immediate consequence of the state of modernization rather than political ideas. Economic conditions had more impact than ideological discourses, even when the latter was forced upon communities.

ALLOTMENT GARDENS							
State at 25th December, 1961							
SITE	Extent (Acres)	Number of Plots			Percentage of Plots Utilized	Waiting List	REMARKS
		Let	Unlet	Total			
BARNHAM, Site 1, (Pearling Drive)	0.279	1	5	6	85%	Nil	
" Site 2, (Kearney Drive)	0.400	3	5	8	62%	Nil	
" Site 3, (Klaeshan Crescent)	0.556	Nil	10	10	100%	Nil	* This site was put into use on temporary basis to meet demand then existing, but has since been abandoned.
FRIERN, Site 1.	3.7	56	Nil	56	Nil	Nil	
" Site 2.	1.188	Nil	18	18	100%	Nil	Site closed and out of use.
YARDE, Site 1 (Dean Head)	3.38	22	41	63	62%	Nil	
TOTALS	9.503	82	79	161	49%	Nil	

Caption photo 2: Archival statistics, showing the provision and usage of allotments in the new town of Basildon, United Kingdom (1961).

The research aims at adding a historical perspective to the contemporary understanding of urban gardening as a contribution to the urban eco-system, social well-being and inclusion and adds the little-considered connection of urban gardening to social mobility. It investigates the varying economic motivation for urban gardening, which has been a subject of discussion in cultural and anthropological food studies.

A Call to Collaborate from Albena Shkodrova to AIMA colleagues and friends

I am working on an investigation into how nation-states and geographical food regions interacted in the formation of regional cuisines. I will be researching several regions in the Balkans and one of my tasks is to map a baseline of what local cuisine looked like prior to nation-states. This is why I hope to find some old cookbooks, cookery manuscripts, some interview transcripts or regionally published secondary literature in the areas of interest. I am particularly interested in the regions in

Bulgaria, Romania and Serbia along the Danube, and also in Croatia and Montenegro, in the areas along the border between them. But also other areas, which are near past or present national borders can be of interest. I will be grateful to obtain any tips and information on this matter and thank you in advance for your time. My email is albena.shkodrova@gmail.com.

Dr. Albena Shkodrova, Researcher at MoSA - KU Leuven, Belgium



Food Culture on Matkult.se

How the Institute for Language and Folklore brings Swedish cultural heritage to the digital audience

Åsa Holmgren & Marlene Hugoson, Institute of Language and Folklore (ISOF), Sweden



Built from the bountiful archival sources of the Institute for Language and Folklore (Isof) in Sweden, cultural heritage on the themes of food, drink and meals are now made available on the website Matkult (English: Foodcult), a knowledge bank for traditional small-scale food culture.

In the Isof archives, extensive knowledge on traditional food culture has been and still is being collected. The themes extend from agriculture and fishing to the diet, food resources, plant varieties, livestock breeds, dishes, food production, kitchen utensils and meals of the Swedish countryside.

The collected material is rich in its diversity, and forms a source of knowledge of both food production and the context surrounding food as well as an understanding of people's relationship with food. The aim of the archives' early documentation was also to record dialects, and in the archival sources a wide variety of geographical words and expressions are presented.

The Map

On the clickable map, descriptions, ideas, and stories about traditional food culture from all over Sweden can be found, recipes included. If interested in a specific subject, the visitor to the site can also click on the categories of leguminous plants, bread, fruit & berries, fish, honey, cabbage, meat, milk, flour dishes, potatoes, eggs, and beer.



LEGUMES



BREAD



BERRIES & FRUIT



FISH



HONEY



CABBAGE



MEAT



MILK



MILK DISHES



POTATO

©Isof, www.matkult.se

The map contains a selection of archival sources from the folklore archives in Gothenburg, Lund, Uppsala and Umeå, to date, some 2200 posts. The majority date from the period 1850–1950, and consist of answers to the questionnaires the archives sent out over the years.

Voices

In addition to the questionnaires, Matkult.se includes the extensive knowledge from the individual voices documented in the archives, lending deeper knowledge to each category of food. This includes information on diet, various food resources, cooking, and dishes throughout history, the dialectological names of dishes and food resources, and folk belief and traditions connected with food culture.

The historical background and development are illustrated in timelines. Suggestions for further reading are given in articles, literature and weblinks. There are quizzes too. Finally, over 800 older recipes from different parts of the country are collected in Kokboken (“The Cookbook”), where they are divided into category, geographical area, or the year in which they were recorded.

The images used are photographs and illustrations taken from the Isof archives and other cultural institutions. Each is linked to the source, where more information about the photographer/illustrator and image can be found.

Honey

One example of a category of food presented is Honung (Honey), a sweet treat in demand throughout history. Clicking on HONEY the visitor gets information on honey and mead, recipes, bees and beekeeping, a recording with a farmer’s personal story of beekeeping, suggested reading, and finally a map presenting archive records. <https://www.matkult.se/honung.html>

As an example of the sort of illustrations provided on the website, sometimes in great detail: in the answer to a questionnaire from 1943, William Eriksson (born 1894) shared an illustration of an ordinary chalet interior in Torsåker in the district of Gästrikland, Sweden (Isof, ULMA 34715, p. 53).

The main functions of the traditional chalet were as grazing for animals and processing milk. Click on this theme for information on the geographical spread of the chalets, their organisation, the hard work of the chalet maidens, the production of cheese, butter, sour milk and buttermilk, the music and calls used both for communication to ward off predators (recorded samples included), as well as a historical perspective including the folk beliefs connected to the work.



©Isof, ULMA 34715, p. 43

Finally, the chalet maiden's dress code is described: "During chalet work, the chalet maiden used worn clothes. Some old man's hat was worn on her head to make any bear think she was a man." <https://www.matkult.se/mjolk/fabodbruk.html>

A Joint Project

Matkult.se is a knowledge bank for traditional small-scale food culture, and the result of a project bearing the same name. It was funded by the Rural Development Program, and is part of the Government project "Traditional Small-Scale Food Culture", where several official agencies join together in support of a living dynamic culture involving food and food production. The participants are the Institute for Language and Folklore together with the Swedish Board of Agriculture, The Swedish National Heritage Board, and the Sami Parliament.

In Sweden, Isof has been given the general responsibility for UNESCO's Convention for the Safeguarding of the Intangible Cultural Heritage, the aim of which is to transmit cultural diversity, human creativity, tradition and expressions of the past to future generations, thus raising awareness of immaterial cultural heritage. One of the working themes is Food Heritage (Swedish "Levande mattraditioner"), and this is where Matkult.se connects to the convention.

Contact: Åsa Holmgren & Marlene Hugoson folkminnen@isof.se
Institute of Language and Folklore, Sweden



Cervoise (barley beer), an experimental drink at Malagne, Archéoparc de Rochefort (Rochefort ArcheoPark), Belgium

Florence Garit, Scientific Collaborator, Malagne



The first-century CE Gallo-Roman villa located in Belgium on the site of Malagne, the Rochefort ArcheoPark, takes its visitors on a journey back in time (1). In addition to the visible remnants of two residential buildings, the domain also has reconstituted structures, as well as gardens designed to reflect the period. As well as this verdant setting, a stroll around takes you to see horses, sheep, a donkey, chickens, ducks, all of which illustrate domestic life on a Gallo-Roman farm.

The Malagne site is highly active in experimental archaeology and has recently built a brewery to show the public the scientific experiments that have been taking place over some twenty years. In this new space, visitors discover the raw materials needed to brew beer, the material produced, and the steps involved in producing this drink which has existed for millennia.



Reconstitution of a Gallo-Roman brewery © Malagne, Archéoparc de Rochefort

The earliest 'beer' brewing goes back very far, well before the Celts make the drink popular. Already made in the Neolithic, beer is a fermented drink produced with an apparently simple principle: hot water in which a richly starchy plant is steeped, which varies from place to place in the world. People have been making this drink for over 10,000 years with infinite varieties and the advantage that it often purifies unhealthy water.

Getting to know beer from Gallo-Roman times and attempting to rediscover its savours was a genuine challenge for the Malagne team. Although we know beer was drunk in this period, very little information is to be had about how it was made, the ingredients and utensils involved, not to mention the recipes of the time that were jealously kept by brewers and eventually lost. Archaeological research at times provides us with some clues, but structures discovered in digs are often hard to interpret, since they may have been used for other activities and do not always guarantee us they were brewing sites. Experimentation can thus be of undeniable value in rediscovering the secrets of this drink that is so emblematic of the whole region.

Research into the beers of Gallo-Roman times – one of which was called *cervoise* (barley-beer) in homage to Ceres, the goddess of harvest – began at Malagne in the early 2000s, when studying beer from a historical perspective was not yet the fashion in the world of scientific inquiry. In order to find a recipe and a brewing process, we turned to Philippe Voluer, beer historian and founder of the Stenay Beer Museum in France. Thanks to his work, we were able to start small-scale experimental production (1).

Before brewing, cereal grains must be soaked in water, then spread out in a cellar. After several days, they begin to sprout. Germination is fundamental to effectively release the sugars that will then be transformed into alcohol during fermentation. The *touraillage* (2) or malting interrupts this process and also produces, depending on the degree of roasting, both colour and taste of the future beer. Malt can be kept for several months, which distinguishes this step from making the beer itself.



Filtration © Malagne, Archéoparc de Rochefort

To condition it, we must first crush the malt, which makes absorbing the water easier. During the malaxing process, the hot water and malt are mixed. Then comes the brewing, when the temperature is gradually raised, releasing the various sugars from the grain into the water. Once this operation is carried out, we have the must, a sweet liquid that does not yet contain alcohol.

Filtration eliminates the solid components called draff (or spent grains) and then the must is heated to boiling and flavourings are added. In Malagne, we have brewing plants from our reconstituted garden. After a second filtration step, the must is put into vats and the yeast is added. Now, the magic of fermentation can begin.

Although our first trials were rather laborious and had to be adjusted, today, amateurs like the beer we make, even though it is a bit far from modern versions. The experimental beer is more or less flat, often slightly acidic, and has an average alcohol content of 4.6° and 5.2°.

After years of practice, our research moved in various directions. A new process was developed in 2019, thanks to knowledge supplied from contemporary brewers. So, instead of raising the temperature from one level to another stepwise with resting time in between, we now use a “direct heating” method. The mash is put on the hearth, and heated gradually up to 78°C. This is more rapid, more intuitive, and limits the risk of bacterial contamination.

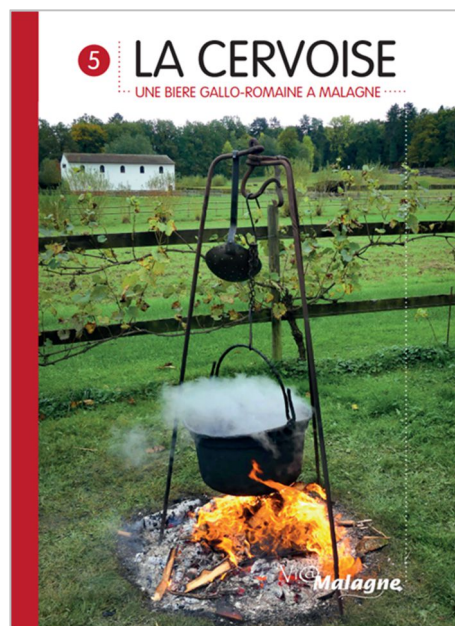
Another line of research connected with beer brewing was begun recently: making the malt. Up to this time, experimentation focused on brewing and fermentation. Then we extended our research practices to all the steps necessary in beer-making, from the grains of barley to beer tasting sessions.

The cereals were germinated in a cellar, while the malting was carried out in the reconstituted brewery. This step was made on a small stove (called a *touraille*) built on the principle of a grain-drying kiln found during a dig and used to show the malting process to visitors. This structure is built with three limestone walls that hold up a schist flooring and daub bricks. We experimented drying the sprouted barley grains, the step before brewing, for the first time in November 2021. For over ten hours, two technicians kept a wood fire burning in front of the stove and mixed the barley grains we had let sprout before the experiment. This first trial proved to be conclusive and more experiments were to follow.



First trial at malting

© Malagne, Archéoparc de Rochefort



Volume N°5 in the collection Vi@Malagne

All our work on brewing beer of Gallo-Roman times is presented in Brochure N°5 in our Vi@Malagne collection, which came out in September of 2022 (3).



Florence GARIT, Scientific Collaborator / Malagne, Archéoparc de Rochefort
archeologie@malagne.be

1/ Malagne, Rochefort ArcheoPark <https://www.malagne.be/en/>

2/ This *tourailage* (drying process) is carried out by spreading the green malt on perforated metallic trays and drawing through this layer a draft of air or warm gas. While maintaining a fixed temperature in the malt, the evaporation is set in motion, hence the drying, by adjusting the draft or through a variable ventilation. <http://stella.atilf.fr/Dendien/scripts/tlfiv5/advanced.exe?8;s=4211402010;>

3/ Musée de la Bière, Stenay, English: <https://museedelabiere.com/?lang=en> brought together researchers, volunteers, local politicians, and brewing experts to work on setting up the museum and its collections.



The industrialisation of butter production in the second half of the 19th century: spontaneous skimming and skimmed milk machines

Fabien Knittel



La nouvelle fruitière - Les Pontets (Jura) ; Author: mon fils Julien, CC BY-SA 4.0
 <<https://creativecommons.org/licenses/by-sa/4.0/>>, via Wikimedia Commons

AIMA member Fabien Knittel has proposed a brief article as a follow-up to publication of his books *Agronomie et techniques laitières*, *Le cas des fruitières de l'Arc jurassien, 1790-1914* (Agronomy and dairy techniques, traditional mountain cheese-making in the Jura) and *La Fabrique du lait. Europe occidentale (Moyen Âge-XX^e siècle)*, the second of which came out in February 2023.



Spontaneous skimming was the traditional method. It lasted about twenty-four hours at least, until the cream came to the surface. This long period of time favoured the start of fermentation and the cream collected was often already sour. In the province of Holstein, spontaneous skimming was carried out without cooling the milk after milking and by pouring it into shallow pans on the floor. The cream was then scooped with oval, slightly hollowed spoons with a handle bent twice at right angles, called Schwartz spoons. It was then decanted into barrels before being churned.

Centrifugal skimming was faster than spontaneous skimming. Centrifugal skimmers, used mainly for butter production in industrial dairies, were emblematic of the industrialisation process of milk production in Western Europe. The technical operating principles of these centrifugal skimmers were due to Wilhelm Lefeldt (1836-1913) and Gustaf De Laval (1845-1913).

The centrifugal force separates two bodies of different densities: fat on one side, skimmed milk on the other. Louis de Mastaing (1830-1874), in France, at the beginning of the 1870s, studied these issues of centrifugal force. But Swedish engineer Carl Gustaf Patrik De Laval developed the first centrifugal skimmer for industrial use. As early as 1878, he patented the centrifugal skimmer which he developed from the Lefeldt process. It was a machine that separated the milk from the cream by rapidly rotating the container, creating a centrifugal force. Two pipes connected to the container allowed the cream to be discharged on one side and the skimmed milk on the other after skimming. In the Lefeldt process, the milk container is rotated at 1,200 revolutions per minute for 45 minutes. It became possible to make butter by turbinating the whey. From the 1870s onwards, this by-product, which was mainly used as feed for calves and pigs, was valorised thanks to these new skimming techniques.

De Laval was awarded the Wallmark Prize by the Royal Swedish Academy of Sciences. In 1883, De Laval founded a skimmer manufacturing company with Oskar Lamm (1848-1930), called "AB Separator". In 1888, in Munich, Clemens de Bechtolsheim (1852-1930) developed a steam-powered milk skimmer which, thanks to a regulator, allows the milk to be skimmed completely and continuously. This system was called Alfa and was soon combined with the Laval skimmer. The company, with this new model called "Baby Alfa", later became "Alfa-Laval". The Laval skimmer was soon found on many farms in Sweden by the end of the 19th century.

After 1878 and the introduction of centrifugal skimmers in France, their diffusion in Brittany was rapid and massive. According to the 1929 agricultural survey, there were just over 130,000 centrifugal skimmers in this region, i.e. almost 20% of the machines in use that year in France.

There were different types of bowls for centrifugal skimmers. In Belgium, the so-called "suspended bowl" process was developed by Jules Melotte (1858-1919). In the hanging bowl device, the milk container was held by a vertical rod to the drive shaft, hence the term hanging. This distancing of the bowl from the drive mechanism limited friction, allowing maximum use of the driving force to make skimming even more efficient.

In the end, the history of centrifugal skimmers in the second half of the 19th century illustrates an important moment in the process of industrialisation of the countryside in Western Europe.

Fabien KNITTEL, Université de Bourgogne-Franche-Comté (UFC)/ Centre Lucien Febvre et MSHE-Ledoux, CNRS UAR 3124 fabien.knittel@univ-fcomte.fr



Rye bread is THE heritage bread in Estonia and here is why

Mari-Liis Tamiste, Estonian Agricultural Museum



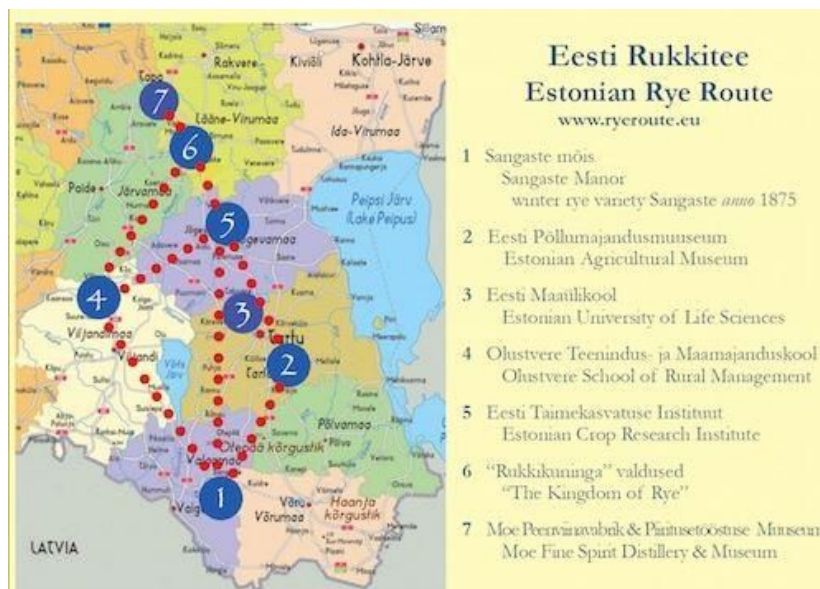
In the Estonian language, we usually translate the English word “bread” as “*leib*”. What we mean by “*leib*” is a loaf ***made primarily using rye flour***. It might be whole-grain or refined, the loaves might have seeds or herbs, meat or nuts added. It might be made using traditional sourdough or yeast (like most breads sold in shops nowadays), it would still be “*leib*”. But if it is made using other types of flour, whether wheat or barley, it is no longer “*leib*”. There are many words describing baked goods under the umbrella term “bread” in English, but we would call them “*sai*” or “*sepik*”, “*kakk*” or “*karask*”.



Even though the first bread-like products in Estonia were baked using ***barley***, winter rye became more popular about 1000 years ago, when it was discovered that fermented sourdough rye bread was more nutritious, stayed soft longer and tasted better, even after many days compared to barley bread. However, it was the count of Sangaste (a small borough in southern Estonia) Friedrich Georg Magnus Berg who gave Estonians our most beloved ***winter rye variety called Sangaste***. Berg developed it in 1875 and it is considered one of the oldest cultivated varieties of rye in the world still grown to this day. Today, Sangaste rye continues to be developed by the Estonian Crop Research Institute in Jõgeva and is used to produce both flour (at Jahu-Jaan organic farm in Kiviküla, near Haapsalu in Lääne County; Loona talu in Kärgula Village, Võru County) and vodka (Moe Distillery in Moe Village, Tapa Parish, Lääne-Viru County).



Sangaste Manor House as well as Moe Fine Spirit Distillery are part of the **Estonian Rye Route** that unites places related to rye in Estonia. Furthermore, the Estonian Rye Route is part of a larger Estonian Culinary Route – caterers, farm shops and small producers that offer local, seasonal produce from different culinary regions in Estonia. The Rye Route leads us from Sangaste to Tartu where you can visit the Estonian Agricultural Museum and Estonian University of Life Sciences, makes a stop at Olustvere Vocational School and the Estonian Crop Research Institute in Jõgeva, and ends in the Moe Vodka Museum and distillery.



Following this Route helps visitors get an overview of winter rye propagation and the importance of rye bread, a staple food for Estonians for the last 1000 years.

Our **ancestors' respect for bread** can be seen in many sayings in the Estonian language, for instance: “Honour bread, bread is older than any of us”, or bread is “the real head of a household”. There are many sayings where the word “bread” is tied to income. To work was to “bring bread to the table”, to move out of one’s parents’ house was to “be on one’s own bread” or if a couple married, they “put breads into the same cupboard”. To go to prison was to be “on water and bread”, to go to army service was to be on the “state’s bread”.

To this day, when someone moves into a new home, Estonians do not go to a housewarming party like English-speaking people would, we go to a “soolaleivapidu”, a “salted bread party”, maybe shortened from “Salt and bread party”, when the common gift is a loaf of bread and some salt. When entering a room where someone was eating, you would wish “Jätku leiba” – “May there always be bread”, a wish

rooted in the time when enough bread was not always guaranteed. Rye bread has been part of Estonians' staple food for centuries. Bread, butter, honey, and a bit of meat were always brought to the table when guests arrived.

With this long history it is perhaps strange that when Estonians think about their national food, they first think about blood sausages or perhaps *mulgipuder* (mashed potatoes with barley and bacon), but not about rye bread. Yet I think that we could happily live without either of these dishes for a long time, but if rye bread disappeared, we would miss it very much.

So, as it is customary to say, may there always be (rye) bread on our table.

Contact: Mari-Liis Tammiste, Estonian Agricultural Museum, Collections manager and researcher mari-liis.tammiste@memu.ee

Some weblinks:



Estonian Rye Route: http://www.eestirukkiselts.ee/en/?Estonian_Rye_Route

Estonian Culinary Route: <https://www.toidutee.ee/en>

Estonian University of Life Sciences: <https://www.emu.ee/en/>

Olustvere Vocational School: <https://www.olustvere.edu.ee/en/koolist>

Estonian Crop Research Institute: <https://etki.ee/en/>

Moe Vodka Museum and distillery: <https://visit.moe.ee/?lang=en>

Photos courtesy of - Estonian Rural Museums Foundation.



Museum Education Fighting Food Waste in Estonia

Piret Hion

The Estonian Rural Museums Foundation offers various educational programmes on the past, present, and future of agriculture and food. Learning about our national rye bread, potatoes, vegetables, poultry and eggs, bees and honey are just a few of the topics. This fall a new programme on the food cycle was introduced, targeting students from middle school upwards. This new programme focusses on sustainable food consumption to decrease food waste.

At the beginning of the new Food Cycle programme a museum educator gives an overview of the carbon footprint caused by agriculture and food globally. It comes as a surprise to students that 37 per cent of the global carbon footprint is caused by the food cycle. When wasting food, we are wasting not only our money, but also land, water, energy, labour. Critical issues to be considered are also food packaging waste and transport emissions.

The participants in the programme are introduced to the relevant global background and facts on the topic using a [Prezi presentation](#), and then get active in teams at different workstations.

- 1) At the first station, students put together a dinner menu and calculate its total carbon footprint. The menu is not vegetarian, offering surprising insight into the impact of different foodstuff.



Fig. 1 (Note 1). *Students putting together a carbon footprint meal.*

- 2) At the second station, students separate food packages according to recycling rules. Students are asked tricky questions: Where would you put egg cartons? Cooking oil bottles? Used batteries? What goes into biowaste and what not?



Fig. 2. *Students separating food packaging.*

- 3) At the third station, students read food packages to find out what distances our food travels and marking the routes on the world map. It soon appears that the answer is thousands and thousands of miles...



Fig. 3. *Students marking delivery routes of different food products.*

- 4) At the fourth station, students discover what kind of national and international food labels there are, and what they mean. Can they be misleading? Do nationally awarded labels use locally produced raw materials? Is an organic product from a faraway country better for the environment than a non-organic local? (There is no “correct” answer to the last question, to be asked only for encouraging critical thinking and awareness).

Students rotate so that every team works at each station.

Another, even more practical activity in addition to these workstations takes place at the museum’s artisan kitchen: using leftovers for cooking a meal. Boiled pasta and potatoes, dry bread, fresh potato peels – everything can be turned into newly prepared meals or snacks. There are four different recipes with four different ingredients, and here we go!



Fig. 4. Students making potato patties or small potato cakes using boiled potatoes



Fig. 5. Students making boiled potatoes into new flour

Students work in four groups with four different leftover ingredients, and at the end of this session offer each other a taste of their cooking.

Finally, after all the information and activities, a personal question *How can I improve the food cycle?* is asked of participants via mentimeter.com, and you can see the results below.



Fig. 6. Mentimeter word cloud as programme outcome

As you can see, students have many clever ideas about how to personally contribute to a sustainable food cycle and decreased carbon footprint. The programme has reached its objective!

It is hard to change the mindsets and habits of grown-ups. Therefore, educating children and youth is of utmost importance to influence values, attitudes, and behaviour regarding food. Rural museums in Estonia are doing their share using educational programmes to contribute to improved food cycle.

<https://maaelumuseumid.ee/en/>

Piret Hion

1/ All photos taken on 29 September 2022 of an international Erasmus+ student group from Poland, Spain, Germany, Portugal and Estonia participating in the programme. Photos courtesy of - Estonian Rural Museums Foundation.



The Blessing of Bread in Latvia

**Indra Cekstere, Ethnologist,
Latvia**



My interest in traditional Latvian bread-baking is rooted in my childhood, because my mother and grandmother on my father's side both baked rye bread at home. At that time (in the mid-20th century) this was common in all of Latvia.

As a child I was allowed to watch everything and to make a small loaf of bread from the last dough, scraped from the wooden baking trough with a scraper. This loaf was called dough scraper (Latvian: *abrkasītis*). The last thing to do was to slide it into the oven and the first, was to take it out. It smelled so wonderful and tasted very good warm, accompanied by a sip of cold milk. And then I was allowed to put the small loaf of bread on my pillow at night and stroke it.

I finished my studies at the Latvian University and started my work as an ethnologist in Gauja

National Park. During my research into traditional carpentry in the Gauja National Park territory, I met many old ladies in the farmhouses who told of Latvia's golden times - our first state where there was work and hope. Anyone who wanted to could work in their own farmhouse, build houses and sheds, tend fields and livestock, and look after families and children. And bread was always there in these stories - warm, fragrant, tasty, so important and dear, so honored. Every ear of wheat in the field was picked up and gathered. The end of the harvest and the first new rye bread was a family festival with a wreath of ears and a meal together under God's blessing.

I had already heard something of this in my mother's memories. That interested me so much that my family and I relived everything in my mind and work - the rye seeds, the blooming of the rye during the summer solstice, the fresh flour and the first self-baked loaf of bread. I prepared a survey with questionnaires about homemade bread and distributed it among the participants in the folklore groups, among relatives and acquaintances. I wrote an article in the magazine "Literatūra un Māksla" (*Literature and Art*, 1982.) with the title "Dough Scratches" - dedicated to my grandmother Amalia Maria Auguste Holzman, née Janson. I had not seen my grandmother - during World War II, she lost her own son and the son of her sister-in-law whom she

had brought up after his parents died in World War I. All of their possessions were stolen or destroyed during the war. Eventually she fell ill and died at the age of only 54. Through these memories I felt a deep spiritual connection with my grandmother and all Latvian mothers, who not only baked bread, but also dreamed of family, children, the state and the future.

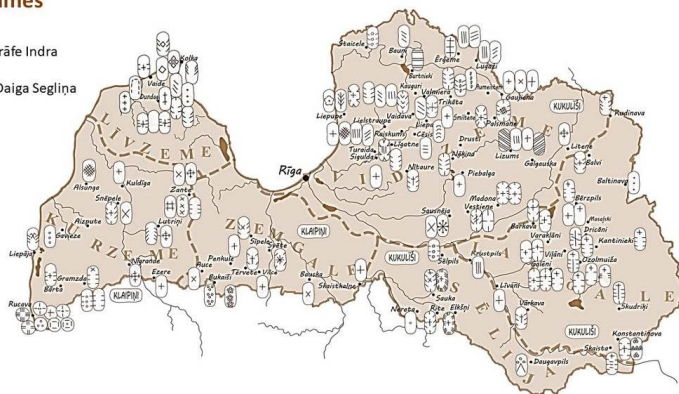
The rye bread from their own field, home-baked, given to the family with praise of God, thanked for with every bite - that was more than just daily bread, it was an ethical and spiritual symbol of the Latvians. On the loaves of bread, the bakers drew various marks with their fingers, most often it was a cross. I was surprised at how

many people showed this deep sense of honor and love for bread. The rye bread has the most important place on the table during baptisms, engagements, weddings and also funerals and it was baked on every calendar holiday, as well as rolls, flatbreads and cakes.

Maizes zīmes

Latvijā

Autors: etnogrāfe Indra Čekstere
Māksliniece: Daiga Segliņa



In ancient times, barley bread and various grits made from barley, came first.

In the "Latvian Etymological Dictionary", the scientist Konstantīns Karulis derived the etymology of the word bread - maize 'from the term' mieži ' - barley. This shows that in ancient times barley flatbreads were first used as bread and that barley groats were used in ritual meals. This is also confirmed by the descriptions of the memorial meals during the so-called days of God (Latvian: *Dieva dienas, veļu laiks, dvēseļu dienas*), which were celebrated in October - from Michaelmas to Martini. Then a

special table was set with everything edible that had grown in the fields, and barley groats were always there too. Barley groats were important in various jobs and also on holidays. Shrovetide bread - round like the sun, filled with chopped meat and onions - was made from barley flour, and Shrovetide groats were also made from barley.

Agriculture slowly changed and rye bread or black bread took first place. Old German-Latvian dictionaries from the 18th century show that the word *klaipts* for rye bread or black bread was used to describe the bread of the common people, while the better bread or men's bread (the bread of the masters) was given the name *kukulis*. Nowadays, both names of the loaf of bread are common.



In my articles, I mainly describe the devices, materials and techniques that were and are used in

traditional bread-baking. I also analyze the differences between different regions of Latvia. My work encompasses the traditions of bread and dishes made from various types of grain, not only in Latvia, but also in other countries on the Baltic Sea, especially Lithuania and Estonia.

The analysis of the calendar holidays follows the course of the solar year and is additionally explained with drawings, schemes and pictures. The family celebrations in the course of a person's life are also portrayed. In doing so, I examine the folklore in songs, proverbs, riddles and other things, which has bread and its use in various customs as content. As a basis I use the already mentioned questionnaires about bread in its tradition and folklore.

In the scientific literature as well as during my research work in the Lithuanian National Museum in Vilnius and in the Ethnographic Museum in Tartu (Estonia), but also in many scientific contacts, I have found great comparative material on the bread and customs of different peoples.

The main task of my work is to examine the symbolism of bread in traditional culture, folklore, customs and thinking, with the aim of explaining the stability of this tradition. I have written about Latvian bread in the book *Mūsu maize/Our daily bread*, which is published in Latvian and English. This book is dedicated to bread and our homeland, but most of all to mothers, the givers of life and bread. Since 2003, the new rye and barley bread celebrations – on Jacob's Day have been organized in Āraiši windmill near Cēsis town.

Bakers, who bake bread in their homes or small bakeries are honored. On the Bread Loaf Trail there are works and games for young and old - about grinding grain, baking bread, shepherds, windmills, the wisdom of bread and participants can play games and knead bread. Next is a Bread Loaf Market with products from craftsmen and bakers. Now *Jēkabs* (Jacob's Day) is also included in the Rye Road, established in Estonia and Latvia, organized by *Lauku ceļotājs*. Jacob's Day is on July 25, but the holiday is celebrated on the last Sunday in July.

Indra Cekstere, Ethnologist, Latvia: kamenite12@inbox.lv



Sourdough or “sourfaux” Bread

Chris Young, Real Bread Campaign Coordinator



REAL BREAD CAMPAIGN

Bread in a Healthy Food System

The Real Bread Campaign is a part of the SUSTAIN alliance of organisations and communities working together for a better system of food, farming and fishing. SUSTAIN advocates food and agriculture policies and practices that enhance the health and welfare of people and animals, improve the working and living environment, enrich society and culture and promote equality. Find out more at <https://www.sustainweb.org/>



When is sourdough not sourdough?

When it's sourfaux, Real Bread Campaign coordinator, Chris Young tells us.

Rather than a look, style, taste, trend or fad, sourdough is a process – it's the oldest way of making dough rise. Yeasts and lactic acid bacteria that are naturally present on the surface of grains end up in flour. These can be nurtured to create a thriving sourdough starter culture that can be used to make brilliant bread - savoury or sweet. As well as the potential to produce great-tasting bread, a growing body of evidence suggests that the long-fermentation, *genuine* sourdough process *might* have health and other nutritional benefits. These might include lowering glycaemic index, reducing FODMAPs – the fermentable oligosaccharides, disaccharides, monosaccharides and polyols, which are short-chain carbohydrates (sugars) that the small intestine absorbs poorly and may be responsible for some digestive disorders - and modifying the gluten proteins that a small minority of people have difficulty tolerating.

Compared to other methods of making bread, crafting great sourdough requires extra time and skills, things in which certain industrial loaf fabricators (and some other crafty bakers) prefer not to invest. In order to still get a slice of the action, they select from a whole arsenal of additives, typically accelerate the process with baker's yeast or chemical raising agents (such as baking soda) and might leave out the live starter culture altogether. These fundamental differences mean that the changes upon which taste, texture and other potential benefits of *genuine* sourdough breadmaking rely cannot occur to the same extent, if at all.

Rather than calling these fundamentally different products something else, they name and market them using the word sourdough – we call this sourfaux. It's not unusual to see supermarkets and other companies charging people more for sourfaux than other loaves in their range. Lower production costs per loaf enable them to set a premium price at a point that still undercuts small, independent bakeries at the hearts of local communities but at the other end of economies of scale.

So, what can be done? In many countries, there is not a legal definition of sourdough bread, something we continue to call for as part of our Honest Crust Act lobbying in the UK. Please do consider taking action right there, where you are. Wherever you are in the world, always read the label to know what you're getting and please support your neighbourhood bakery, if you're lucky enough to have one. If you're not, how about starting a microbakery at your museum or even from home? We have tips on our website.

In the meantime, we invite everyone to join us in celebrating all Real Bread (by which we simply mean additive-free) and bakers who make it through the year. During #SourdoughSeptember we have a special focus on, well, the clue's in the name. We encourage companies and other organisations to run classes, events and activities that help people to follow the whole breadmaking process from seed to sandwich - ideally with plenty of hands-on action for full engagement of children and adults alike. This is something that agricultural museums are very well placed to do, with various combinations of farming, baking, milling and other experts putting it all into socio-historical context.

Get real, say no to sourfaux and join the Real Bread Campaign!
www.realbreadcampaign.org @realbreadcampaign



Mouette Barboff, AIMA Member and Bread Specialist



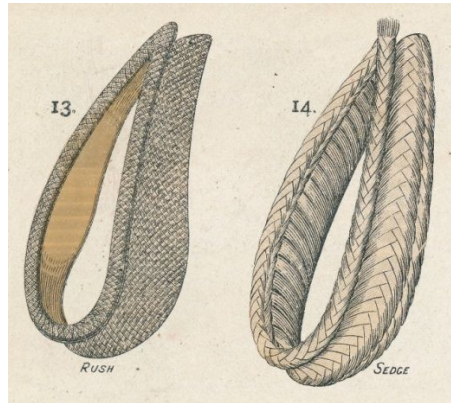
Internationally known bread specialist, Mouette Barboff, had a long and distinguished career promoting very “real” bread in all its forms. Her last publication was entitled *La craquante et prestigieuse histoire de la baguette (The crisp and prestigious history of the French baguette)* and came out in early 2022. Mouette attended the AIMA 2017 Congress in Estonia, where she was in charge of the Working Group on Bread. She founded the Association Europe, Civilisation du Pain, housed in the Ecole des Hautes Etudes Sociales in Paris. Her publications represent a true compendium on bread of many kinds, as well as on related grain-based foodstuffs, and covered many other subjects pursued in her work in ethnology.

AIMA Members' Specialist Articles



Sedge Horse Collars from Norfolk, England

Bob Powell



ABOVE: “Rush” and “Sedge” horse collars as advertised in Hampson & Scott of Walsall, West Midlands, England, ‘Equine Album’, 1904.

In 2014, I wrote an article for the UK’s ‘Heavy Horse World’ titled “Rush Collars – rare survival from the horse era”. The following is a reappraisal of my article concentrating on sedge horse collars associated specifically with the county of Norfolk, England. There is little doubt that “sedge” and “rush” collars are different products, but I am reliably informed (*pers. comm. Mike Flood, Skeyton Corner, Norfolk*) that in Norfolk both names are locally used for “sedge”.

To try and clarify the collar difference, I knew a German saddler and collar maker, Fred Hulsch, who worked in Germany before the Second World War. Captured as a “prisoner of war”, Fred stayed in England, first working for a harness maker called Bob Powell (*no relation!*) in Fakenham, Norfolk; finally working as a respected saddler in Walsall, England. Fred told me that “rush collars” were associated with coaching horses. These, as illustrated from Hampson & Scott’s, 1904, ‘Equine Album’, were of finer construction than the true sedge collars and their flexible construction allowed the quick change of different coaching horses without having to fully fit leather collars.

The manufacture of sedge horse collars was reliant on the ready supply of “Sedge” (*Cyperaceae*) harvested from Norfolk’s sedge fen wetlands and riversides. The collars may also have been associated with the neighbouring Cambridgeshire county fenlands. Historically “fens” are usually low lying, watery peatlands, some associated in recent centuries with being drained for agriculture. Possibly with a long historic usage pre-dating leather-faced collars, owing to their organic, less durable manufacture, the knowledge about and survival of sedge collars has been minimal.

Horse collar making is often associated with the two traditional skills of “saddler” and “harness maker”, which strictly are separate trades. Some tradesmen in both skills could both make and repair collars. However, collar-making was a separate trade, and that divided further into such as “sedge” and “rush” collar making. Evidence for this in Norfolk is reflected in the following advertisements. Firstly, “fine Sedge Collar Work” from the ‘Norfolk News’ of June 8th, 1889, page 3 and secondly, “Rush Collar Making” from the ‘Norfolk News’ of August 2nd, 1862,

page 1. In the former, does “fine” really mean sedge or is it rush? In the latter, is it the other way around?

TO COLLAR MAKERS.—Wanted, at once, two good HANDS for fine Sedge Collar Work.—Apply, T. Trivett, Collar Maker, Hunstanton.

TO COLLAR AND HARNESS MAKERS.—Wanted immediately, a Man to Assist in Rush Collar Making.—Apply to Lewis Loveday, Rush Collar Manufacturer, Norwich.

As may be seen from the following photographs of the author’s sedge collar, the manufacture of the collars was, firstly to make the body of the collar by laying, shaping and tightly packing the sedge at length, followed by a layer of sedge wrapped around the body to hold it in shape. Secondly, using thick plaits of sedge, these were stitched together with twine to form the “afterwale”, that part of a collar more commonly faced with leather. Thirdly, a thick plait, the “wale” or was then stitched to the “afterwale” to create the pipe into which the, usually, wooden hames were seated. To complete the collar, as shown, the body back was lined with hessian. Note how in the Hampson & Scott sedge collar illustration the “afterwale” appears to be shown as one large flat plait.

Sedge collars were relatively cheap compared with rye straw-bodied and leather-faced collars. Evidence shows that Norfolk harness makers sold them as part of their regular stock. For example, on August 29th, 1846, the ‘Norwich Mercury’ included sedge collars in the “stock in trade” auction of J. Rice, saddler and harness maker, Bethel Street, Norwich. Similarly, in the ‘Eastern Daily Press’ from February 3rd, 1900, sedge collars were listed as part of the bankruptcy sale for William Ducker, saddler, Red Lion Street, Aylsham.

The English saddlery and harness trade wholesalers from the industrial “West Midlands”, Hampson & Scott of Walsall in their ‘Equine Album’, 1904, advertised sedge collars at 12 shillings per dozen (12) collars. Being less rigid, the sedge collars could fit different horses more easily, could be used in an emergency, and to break in young horses. Again, such collars, as illustrated, were also wholesaled by William Overton of Walsall in their circa 1903 catalogue.



(LEFT) The author’s sedge horse collar, originally from Horning, Norfolk. (RIGHT) A sedge collar advertised in the harness and saddlery

wholesale catalogue of William Overton of Walsall, West Midlands, England, circa 1903.



(LEFT) Side view of the sedge collar, showing the “Wale” and “Afterwale”. (RIGHT) The vermin chewed body of the sedge collar revealing the body packing and hessian lining.



Acquired in 2022, the inspiration for reviewing my 2014 article: horses at ‘Hall Farm’, Edingthorpe, Norfolk, circa 1930 of which two (*centre and centre right*) are wearing sedge collars.



Bob Powell, Kingussie, Scotland, 2023.

Bob Powell is a working horse and farming historian, retired from the ‘Highland Folk Museum’, Scotland
bob.powell53@btopenworld.com

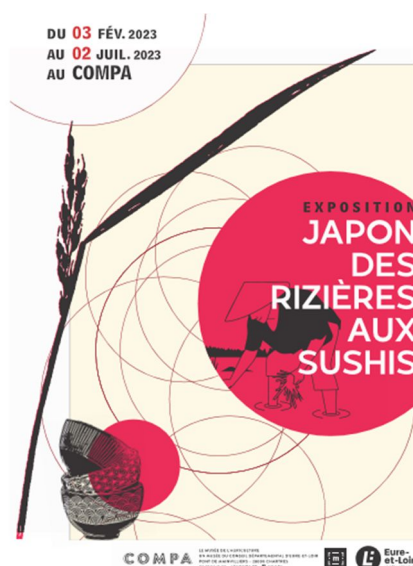
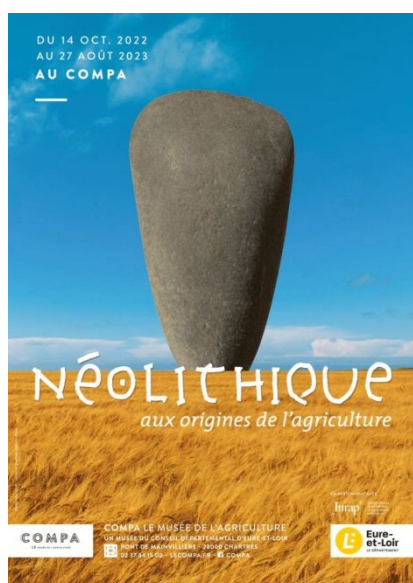


AIMA Members' Exhibits and News



The COMPA in Chartres launches two major exhibits on agriculture

Élodie Massouline



The Neolithic, back to the origins of agriculture

The AIMA's "home" in France at the COMPA (Conservatory of Agriculture) in Chartres, France, has launched two remarkable exhibits on agriculture, the first on "The Neolithic, back to the origins of agriculture" (14-10-2022 to 27-08-2023). The exhibit examines this key period for the history of humanity, when certain groups of people had ceased wandering, settled in villages and begun the domestication of plants and animals. Spreading from Mesopotamia, the cradle of grain-growing, these practices gradually reached western Europe and what is today, France. Based on archaeological research, the exhibit recounts in an attractive manner the beginnings of agriculture and the daily life of farmers in the Eure-et-Loir, where the COMPA is located. This is a chance to see into the mysteries of the Neolithic and rediscover archaeology through the exhibit and its many events: films inspired by prehistory, a rock-painting workshop, theater presentations for children, lectures by specialists in archaeology and anthropology, as well as the regular guided visits.

<https://lecompa.fr/neolithique-aux-origines-de-lagriculture/>

Japan, from rice fields to sushi



This is your opportunity to discover a country through the staple food emblematic of Japanese culture – rice ... and take a voyage to Japan in just 300m2 at the COMPA. There are nearly 200 objects on display, many of them lent by prestigious ethnographic museums such as the Quai Branly-Jacques Chirac Museum and the National Museum of Asiatic Arts-Guimet, both in Paris, to create a dialogue with mangas and animes. These lead the visitor through the country and its rice fields, to compare landscapes in older works with how today's visitors and the western imaginary portrays them. Then, the exhibit leads you on to discover how rice has been grown since the late 19th century, the special place of this grain in Japanese culture, its great diversity and how it has figured in gastronomy since the 1970s.



You will be welcomed in the décor of an *izakaya* (typical Japanese restaurant) to discover Japanese culture through a whole variety of works – prints, photographs, sculptures, ceramic art, ethnographic objects... storytales and mangas.

Come join us on the trail of rice, bon voyage! <https://lecompa.fr/japon-des-rizieres-aux-sushis/>



National Museum of Agriculture and Food Industries in Szreniawa, Poland



Worth Knowing: The Digital Heritage of Polish Agriculture in the Museum's collections

Julia Hanuliewicz

In the years 2021 - 2022, the National Museum of Agriculture and Food Industry in Szreniawa completed the project entitled: Worth knowing. The digital heritage of Polish agriculture. The task was co-financed by the Self-Government of the Wielkopolska Region and the Minister of Culture and National Heritage. Its main goal was to create a portal presenting the digitized collections of the Museum. In total, about 1,200 objects have been made available, which is about 4% of the collection, but in the next few years, there will be many more.



Ultimately, the portal is intended to contribute to the popularization of the achievements of Polish agricultural heritage, including the improvement of cultural competencies and the dissemination of knowledge about agriculture in the country and abroad. The portal was implemented in two language versions - Polish and

English. Descriptions of objects and articles for people with disabilities have been made available. Audio descriptions of 60 exhibits and translations of 20 in Polish Sign Language (PJM) are included. The assumption of the project from the beginning was to apply appropriate standards of accessibility of Internet content for people with various types of disabilities, following the *Web Content Accessibility Guidelines 2.1 (WCAG 2.1)* at the AA level. In addition to images and descriptions of museum objects, the website also includes educational materials related to them in the form of ready-made lesson plans, worksheets, source materials helpful in teaching, multimedia presentations, and films, as well as many interesting popular science articles. Therefore, we invite you to visit the new portal and use its resources.

<https://zbiory.muzeum-szreniawa.pl>

Julia Hanuliewicz, muzeum@muzeum-szreniawa.pl



Introducing The Swiss Museum of Agriculture Burgrain Jacqueline Grigo



The Swiss Agricultural Museum Burgrain invites visitors to explore agriculture and food production through a wide range of exhibitions and activities. How do we feed ourselves? What kind of agriculture do we want and need?



At the intersection of past and future, the current issues of agriculture are presented and explored. Interactive, entertaining, engaging – for visitors from town and country, for families, school classes and agricultural specialists.

The main exhibition *“Who is Agriculture?”* focuses on the fault lines that run through current debates on agricultural policy in Switzerland, explores their

historical dimensions and poses the question of what the future holds for agriculture in our country and in a global perspective. It addresses the lines of conflict between agriculture, society and the environment.



Spread over 1800 m² the exhibition lays bare the burning issues: industrial food production, the use of pesticides and liquid manure, soil cultivation, biodiversity loss and species extinction, global competition between agricultural nations and, last but not least, us, the consumers who want to buy whatever we want in copious quantities from our supermarket and want it always to be aesthetically perfect, blemish-free and, above all, cheap. In each thematic area, visitors will find take-home tips that will motivate them to do their bit for sustainable agriculture and food production.

The exhibition is designed to provoke, educate, and stimulate debate, because one thing is beyond all doubt: Agriculture affects us all!



Burgrain is not only a place of learning, but also a place of experience. From the training kitchen and seminar room to the children's playground, fireplace and visit to the stables, Burgrain offers a diverse range of attractions. There is an organic farm and artisan food purveyors on the site: cheesery, bakery and butcher's shop. This means that visitors can experience the entire value chain of food production.

Highlights:

- Modern exhibition on a highly topical subject
- Historical objects and photographs
- interactive exhibits
- Opportunity to experience agriculture with all your senses

Visit us online and then come discover us in person! www.museumburgrain.ch

Jacqueline Grigo, jacqueline.grigo@burgrain.ch



“This is my Life” on small-farming in Romania Lauresham Open-Air Laboratory in Kloster Lorsch, Germany



From 17 July to 30 October 2022, the Lauresham Open-Air Laboratory in Kloster Lorsch, Germany, a UNESCO World Heritage Site, presented the exhibit „This is my Life“. In many European countries, traditional small farming has become a thing of the past, a diverse, small-scale agriculture has been replaced by large-scale, highly specialized structures. This has been accompanied by continual loss of agricultural land, farm homesteads die out and the technologizing of every branch of work in this cultural landscape. Many local and regional trade circuits no longer exist and local farm products are now less available for local needs, rather than for the global market.



“This is my Life” showed another picture through 40 singular photographs by Vlad Dumitrescu that portray the life of Romanian small farmers who have kept on with ways that have died out elsewhere. Sustainable cycles not only make for beautiful

landscapes, but are highly valuable for plants and animals and we can see the ties between the people and their land, their farm animals and their culture.



However, this picture is not meant to be misunderstood. Many people see this way of life as primitive, backwards and no longer meaningful for the present. At times, the use of working animals is even seen as emblematic of a pre-industrial, “medieval” economy. In fact, this cultural landscape is today under threat: so many young people move away to the cities, leaving behind older people to want to go on with the older ways. What is really at stake here? Whether in Germany, Romania, Spain or Latvia, is small farming truly no longer viable in the 21st century? Are there still elements in this way of life that might hold potential for the future?



The exhibit was accompanied by a complete programme of lectures, discussions and workshops to enable fruitful meetings, thoughtfulness and discussion. It was supported by the UNESCO World Heritage Kloster Lorsch Board and developed by the UNESCO Global Bergstraße-Odenwald Geopark .



MERL (The Museum of English Rural Life): expert blog on the Ukrainian cockerel that survived bombardment

Oksana Mykytenko and Mariya Dogan



Courtesy The Ritual Year

Thanks to a collaboration between the MERL and The Ritual Year Working Group (an affiliate of the Société Internationale d’Ethnologie Française), it was possible to follow up on the visit of then Prime Minister Boris Johnson to Kyiv with a full report on the background and history of the ceramic cockerel pitcher that caught the world’s attention when it showed up in a photograph that went viral. It was perched blithely on the top of a kitchen cabinet of a building in Borodianka outside Kyiv that had been struck in the war bombing campaign.

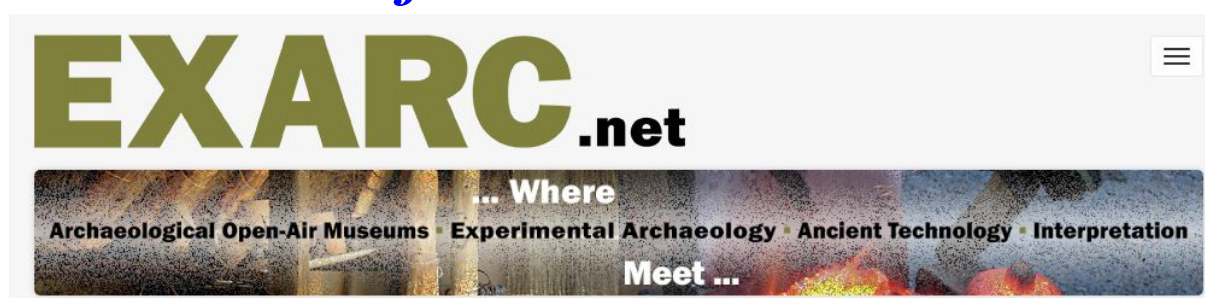
As the MERL website recounts the story: “We were fascinated by this image of rural craft in a context of conflict and wanted to know more about the artwork and its history. As a member of the [International Association of Agricultural Museums \(AIMA\)](#), we were able to reach out to Dr Oksana Mykytenko, of the Rylsky Institute for Art Studies, Folklore and Ethnology, National Academy of Sciences of Ukraine, who agreed to write a piece on the history of the cockerel, or rooster, which the world saw via news channels and social media.”

It was Irina Stahl of the Ritual Year Group who not only put the AIMA and subsequently the MERL in contact with two Ukrainians scholars able to write this story up for all of us. Irina also put a link to this contribution up on the RY forum, but also passes on notices for us of AIMA events and activities such as the FLAX & LINEN theme in the “A Year in the Field” Project. With thanks to all these participants, most especially to the authors, Dr Oksana Mykytenko and Mariya Dogan for this intense and informative networking.

<https://merl.reading.ac.uk/blog/2022/10/rooster-hang-on/>



News from AIMA's Friends



Join EXARC for the 2023 Conference in Toruń, Poland

Roeland Paardekooper, Director

Dear colleagues,

You can register to take part in the International Experimental Archaeology Conference #EAC13, in Toruń, 1-3 May 2023 here:

<https://exarc.net/meetings/eac13/online-registration>. Online participation is free and although registration is not required, those who do will get extra material and information.

If you would like to attend the conference in person in Poland, registration is here:

<https://exarc.net/meetings/eac13/registration> with all pertinent information on accommodation, fees and excursions.

The provisional program with all abstracts is already online:

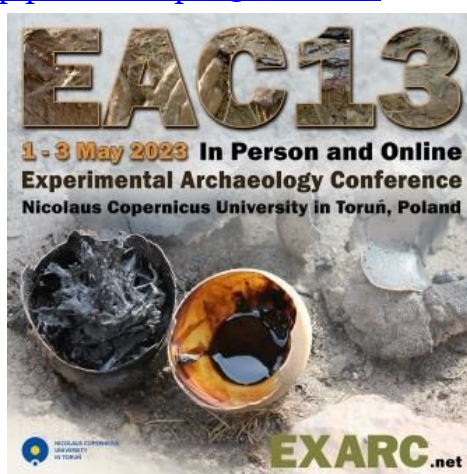
<https://exarc.net/meetings/eac13>

We would welcome it, if you can share news about the conference on your social media with the attached image and possibly the conference URL where you will also find out more about our host institution: <https://exarc.net/meetings/eac13>

Feel free to contact us with any questions.

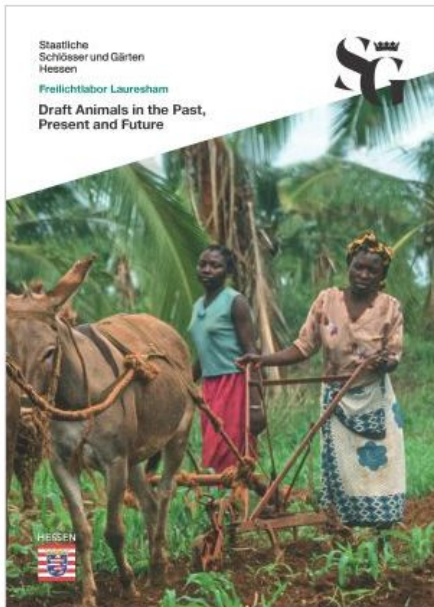
On behalf of the conference team of EXARC & Nicolaus Copernicus University in Toruń.

Roeland Paardekooper: r.p.paardekooper@exarc.net



Draft animals – past, present and future

Congress proceedings now available online



For millennia, draft animals played a key role in the survival of many cultures. Even today, they still secure the livelihood of millions of people around the globe. Be it in transportation, agriculture, or forestry: draft animals can offer sustainable,

eco-friendly and economically valuable ways of land use.

Nevertheless, there are a lot of challenges, be it the pressure of high-profit markets or politics, in animal welfare, breeding and harnessing. Furthermore, the total number of draft animals is declining. In 2021, an international, virtual conference addressed these challenges. Participants from around the globe discussed the history, preservation, education and future of draft animals. The conference proceedings represent a comprehensive result of these efforts.

NB the proceedings can be consulted by downloading the entire volume or one-by-one through the table of contents here: <https://books.ub.uni-heidelberg.de/proplaeum/catalog/book/1120?lang=en>

Contact: Claus Kropp, organizer, c.kropp@kloster-lorsch.de



The Livestock Conservancy hosts Peter Herold and Claus Kropp from the German Oxdrivers Working Group

Facebook Live Chats with The Livestock Conservancy

We're celebrating international efforts to save rare breeds this month! We hope you will join us for one of our upcoming chats on [Facebook Live](#), sponsored by [Manna Pro](#).

If you miss a livestream, watch a recording of the chat on [YouTube](#) or listen to the audio version on our [Podcast](#).

- **Tuesday, May 3: International Species Chat with Ox Drivers Peter Herold and Claus Kropp.** Special guests from the German Working Cattle Group (<https://www.zugrinder.de/en/home.html>) joined Jeannette Beranger and Brittany Sweeney to chat about draft animals, including oxen and horses, in Germany.



Weblink: <https://www.youtube.com/watch?v=Ni92A7VvRZ8>

Learn more about the German Oxdrivers' Working Group here: <https://www.zugrinder.de/en/home.html> to discover their regular meetings. NB there are many people who speak English and other languages to help you

communicating in this hands-on group. They also have an excellent library on publications concerning working cattle, shoeing cattle, training with experts at home and in museums, as well as a considerable online photo collection on yokes and harness.



Guild of Model Wheelwrights' Member on construction techniques and collections

John Castle

This brief note is just a teaser for a longer version highlighting the skills and techniques brought together by The Guild of Model Wheelwrights, as well as a taste of the variety of vehicles in the members' collections. Here you can get a glimpse of the scale John works on, tyreing the wheel with the heat from his kitchen hob.



And compare this with wheelwrighting at Acton Scott Hall in Shropshire



All photos courtesy John Castle

There have been two articles previously on The Guild of Model Wheelwrights in the newsletters, the first in N°14 in 2019 at

<https://usercontent.one/wp/www.agriculturalmuseums.org/wp-content/uploads/2019/06/AIMA-Newsletter-N%C2%B014-June-2019.pdf> and the second in Special Report N°2 on work during lockdown <https://www.agriculturalmuseums.org/wp-content/uploads/2020/07/AIMA-Special-Report-N%C2%B02-July-2020.pdf>

For readers interested in wheelwrighting with a twist, check out the online article on the MERL (Museum of English Rural Life) collaboration between a wheelwright and a materials scientist to reinvent the wheel -> <https://www.agriculturalmuseums.org/2020/02/06/how-many-ways-can-you-make-a-wheel/>



Books



Dark Emu: BLACK SEEDS, agriculture or accident? by Bruce Pascoe

AIMA member Cameron Archer has called attention to the immense interest and controversy that arose from Bruce Pascoe’s original 2014 publication, still heatedly – and fruitfully – debated in Australia and more widely. There is indeed a wealth of material available online and the book has brought in its wake other publications, centring around a whole spectrum of arguments, from colonialist ideologies, re-evaluation of indigenous agency in matters of food production and on to definitions of agriculture with labels such as “farming” or “hunter-gatherers”, “care” and “husbandry”, “incipient agriculture”, to discuss “indigenous” attitudes towards the environment and resources of resilience. The book was re-edited under a new title - *Dark Emu: Aboriginal Australia and the Birth of Agriculture* in 2018 – and an edition aimed at younger readers appeared in 2019. The Wikipedia article provides a rich list of references to the debate and, above all, notes that the book “has been welcomed as a contribution to further investigations into Indigenous history”.

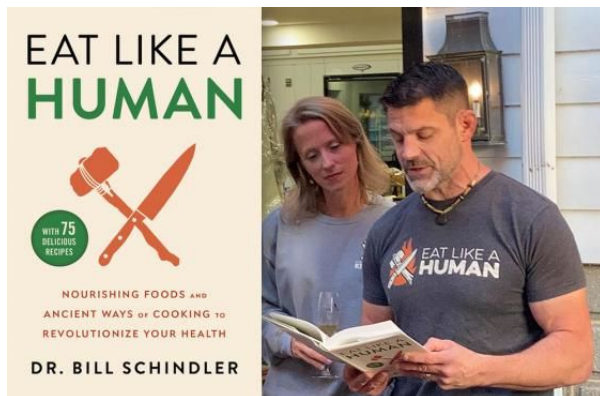
https://en.wikipedia.org/wiki/Dark_Emu

(NB No copyright-free images of the book’s cover are presently available).



***Eat Like a Human* by Bill Schindler**

We take advantage here to extract some passages from the recommendation on the EXARC website to Bill Schindler's book.



Courtesy EXARC

After years of research inspired by personal experience and “today’s health problems in the modern world”

... the former EXARC chair (2016-2018) explains how to optimise your health and vitality by following our ancestors’ dietary choices and cooking techniques. Bill “draws on cutting-edge science and a lifetime of research to explain how safety, nutrient density and bioavailability are the cornerstones of a healthy diet.” He was led to “the realisation that the question for research should not be “what should we be eating, but rather HOW?” For the full review, see:

<https://exarc.net/history/eat-human-bill-schindler>



***Agricultural Knowledge Networks in Rural Europe, 1700-2000*, edited by Yves Segers and Leen Van Molle**

The following note appeared in Rural History newsletter RHN 71/2022



All kinds of knowledge, from traditional know-how to modern science, are socially contingent and the product of an age-long and permanent social struggle. This book unravels the creation and the exchange of agronomic knowledge in rural Europe, from the early eighteenth century up until the end of the twentieth. It explores the spreading of knowing through the lens of "knowledge networks": where did agricultural knowledge come from and how did one learn to run a farm? Who was involved in this process of knowledge exchange? Which strategies and communicative methods were employed and what kind of networks were active?

The answers to these questions mirror, as the book illustrates, the inventiveness of the actors on the scene: the creativity of a French naturalist in establishing links with local farmers to stop the circulation of a devastating grain moth, the power of the agricultural press to instill "proper values" into Hungarian farming practices or to shape the identity of the Galician agrarian movement, and the agency of post-war

British farmers in selecting their own information, from sources such as lectures to the Young Farmers' Club, visits by public advisors and representatives of commercial firms, and radio programs.

From the start of the agricultural Enlightenment, increasingly farmers have been besieged by a growing army of experts, telling them what to do, when and how. In a sense farming has become one of the most patronised professions. But farmers can resist and carve their own path. The chapters here reveal the continuous tensions between science-based agriculture and practice-based farming, between the expert image of an ideal agriculture and the (less known) self-image of being a good farmer. The dominant process, as this book shows, is that of an instrumental top-down transmission of knowledge from "the lab to the field". But between these two poles, complex and flourishing networks developed, functioning as trading zones in which knowledge and experience could be circulated, put to the test, forgotten, altered, rejected - and sometimes imposed. No author cited. Source:

<https://www.ruralhistory.eu/newsletter/2022/rhn-2022-071>



Editorial Disclaimer: editor and contributors have made every effort to identify copyright-holders of free-access online material. We apologize for any errors or omissions and would be grateful to be notified of any corrections, which will be incorporated in future issues of this Newsletter or on the AIMA website.

AIMA Newsletter N°18, first issued March 2023



Join the AIMA via PayPal or by bank transfer

Membership forms and bank transfer information or PayPal are available online in English, French, German, Russian and Spanish on the AIMA website

Individual membership €10, Institutional membership €40.

<https://www.agriculturalmuseums.org/membership/application-forms/>



Coming Soon



A chance to sign up for ever more communication, information and participation....

3-day old sunflower seedlings, Creative Commons, Wikipedia,
https://commons.wikimedia.org/wiki/File:Sunflower_seedlings.jpg

