

An Anthropological Approach to Ancient Cooking Techniques: Experimenting with Replicas of Late Minoan Cook-pots and Food

By Jerolyn E. Morrison

The aim of this study is to demonstrate how Aegean prehistorians can employ methods of experimental archaeology and anthropology to explore how ancient people lived and worked. More specifically, this dynamic demonstration offers a sensory experience that dissects an every day activity, like cooking, for the Late Minoan I period. To achieve this goal, physical parameters are set by environmental and archaeological data so that a series of choices can be made to investigate specific actions that are needed to produce and use replicas of ancient cook-pots. An experimental program of this nature must be flexible because of variability in human action stemming from people's preferences, skill levels and imagination. To draw attention to the variety of scientific data that is required to discuss and explore Late Minoan I culture, four excavated cooking scenes are highlighted in this presentation together with the environmental background of Crete. To stimulate discussion and provide background for this demonstration an extended abstract is provided since a formal lecture will not be given. It is organized into the following sections:

- 1) The Experimental Program: Producing and Cooking in Replica Late Minoan I Cook-pots
- 2) An Experimental Menu (Μινωϊκών Γεύσεις)
- 3) Eating Your Way Through the Landscape History of Crete (Jennifer Moody and Oliver Rackham)
- 4) Four Archaeological Cooking Scenes:
 - Mochlos (Jeffrey Soles)
 - Palaikastro (Hugh Sackett and Sean Hemingway)
 - Papadiokampos (Chrysa Sofianou and Thomas Brogan)
 - Akrotiri, Thera (Christos Doumas, Dimitra Mylona and Kiki Birtacha)

The program presented here is one way to experience archaeological interpretations of Late Minoan I culture. We are by no means claiming that how we cook and the tastes created are 100% Minoan, but we do believe that this study is important to test archaeological assumptions about how the Minoans lived.

THE EXPERIMENTAL PROGRAM: PRODUCING AND COOKING IN REPLICA LATE MINOAN I COOK-POTS

The experimental program has two phases: 1) producing the replica cook-pots using clay sources from Mochlos; 2) using the cook-pots over a hearth fire to cook food. Rather than go into detailed descriptions of the production and use of these vessels, a series of images are presented to explain the process.

Producing Replicas of the Late Minoan Cook-pots

Step 1: The identification of the ancient clay bodies used for pottery production at Mochlos through macroscopic and petrographic analysis. The petrographic description is by Eleni Nodarou. (Fig. 1).

Step 2: The comparison of Mochlos clays (Fig. 2) to the ancient materials (Fig. 1).

Step 3: The preparation of Mochlos clay for cook-pot production (Fig. 3A, B).

Step 4: The production of replicas of Late Minoan I tripod cooking pots using a coil-and-wheel fashioning technique (Fig. 4A, B, C, D).

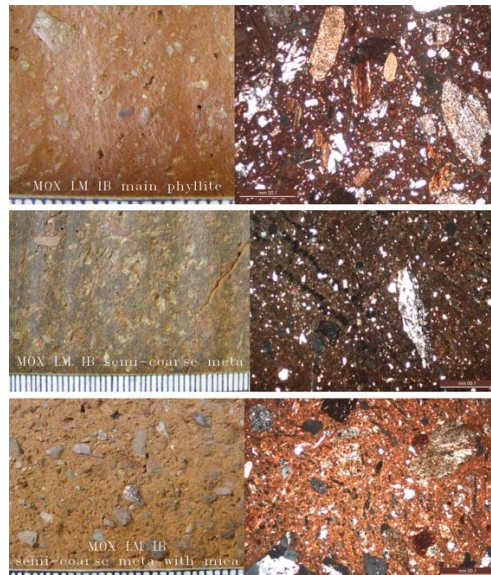


Fig. 1



Fig. 2



A.

B.

Fig. 3 (photographs by: Stella Johnson)



A.

B.



A.

B.

Fig. 4(photographs by: Stella Johnson)

Cooking in Replicas of the Late Minoan I Cook-pots

Step 1: Preparation of replica cook-pots for use by coating them with olive oil and/or beeswax.

Step 2: Preparation of a cooking hearth using olive wood charcoal and/or other fuel sources that were available during the Late Minoan I period (Fig. 5B).

Step 3: Cooking foods that were available during the Late Minoan I period—lentils, limpets, octopus, goat, beef liver, pork, flat bread—over a hearth fire (Fig. 5A, B, C, D).

Step 4: Examining the performance of the replica Late MinoanI cook-pots and comparing the use-wear marks of the replica cook-pots to the archaeological cook-pots (Fig. 6).



A. B.



C.

D.

Fig. 5 (photographs by: Chronis Papanikolopoulos and Stella Johnson)



Fig. 6 (photograph by: Chronis Papanikolopoulos)

THE EXPERIMENTAL MENU

By Jad Alyounis, Head Chef of Μινωϊτών Γεύσεις

This menu is designed around the main ingredients identified by the excavators of four archaeological cooking scenes at Mochlos, Palaikastro, Papadiokampos and Akrotiri, Thera. The flavors added to these main ingredients are found in the archaeobotanical and environmental record, but how they are used is our interpretation. From a modern cultural perspective, Jad offers the specialized perspective of a chef. His experience is gained from the desert of Jordan where he grew up working with his mother preparing, preserving and cooking various types of food using ceramic pots, hearth fires and wood ovens. The hearths and the horseshoe oven from Akrotiri, Thera, have been studied and reconstructed by Stefi Chlouveraki. She has merged her knowledge of Minoan architecture and use of local stones with her memories of traditional cooking in East Crete with her grandmother to reconstruct these models.

Tripod Cooking Pots and Cooking Jars

Rabbit Stew simmered in white wine with leeks/shallots and sweetened with honey and juniper berries (Mochlos, Crete)

Lentils flavored with onions, coriander, cumin and bay leaf and topped off with crushed sea salt and fresh olive oil (Papadiokampos, Crete)

Cooking Food in Tripod Cooking Pots with Cracked Bottoms

Octopus simmered in beer with onions and flavored with thyme

Beef liver simmered in water sweetened with honey and pureed chestnuts

Cracked wheat and raw yogurt salad flavored with thyme (Papadiokampos, Crete)

Grill

Grilled pork pancetta brushed with warm sweet and sour grape syrup dressing (Palaikastro, Crete)

Horseshoe Shaped Baking Pan

Tuna sautéed in olive oil brushed with white wine and honey dressing flavored with crushed fennel seeds (Akrotiri, Thera)

Cooking Dishes

Flat bread baked on interiors and exteriors of cooking dishes

The following ingredients may also be used to flavor foods in the menu:

Herbs and condiments collected from the landscape include: sage, lavender, thyme, oregano, bay laurel, capers, saffron, coriander, fennel, sea salt. Nuts, such as almond, chestnut and hazel, are also used to provide flavors and textures. To create a sweet taste we use honey, carob and a variety of fruit syrups (pomegranate, fig, pear, wild strawberry tree, grape, blackberry, elderberry, dates). Fresh olive oils and aged wine vinegars are also used.

EATING YOUR WAY THROUGH THE LANDSCAPE HISTORY OF CRETE

By Jennifer Moody and Oliver Rackham

The Neogene

At least one of the ingredients used in the dishes tonight takes us back 20 million years to the Miocene, when much of what-would-become the island we know and love, formed a united landmass with Anatolia and the Balkans. At that time, parts of the landscape were home to spicy, pungent, dark and dank laurisylvan woods, which included Cinnamon, Nutmeg and Bay Laurel trees. Evidence for this vegetation comes from leaf, twig and pollen fossils in a few deposits around the island. One locality is near Vrysses, Apokoronou where amazingly similar woods still survive today. Tonight you can taste the hint of bay in the lentil dish prepared by Jad, Jerolyn and Stefi.

In the late Miocene and Pliocene, what-was-to-become-Crete subsided and broke up into numerous small-ish islands, which we call the Isles of Crete. The main islands were centered on the mountain massifs we are familiar with today: White Mountains, Psiloriti, Lasithi, and Siteia. The isolation of the Isles of Crete from other land masses and from each other gave rise to the many stunning endemics found on the island today, including edibles such as *mantzourana*, (*Origanum microphyllum*) and *diktamo*(*Origanum dictamnus*), both members of the Mint family and used today as flavorings and infusions.

It seems likely that other edible but non-endemic members of the Mint family, such as thyme (which is used in recipes tonight), were present then too but there is no definite evidence for them one way or the other.

Some members of the *Allium* or Onion genus are also Cretan endemics, suggesting that they too probably existed on the Mio-Pliocene Isles of Crete.

Much edible marine life, including tunny and octopus, which are on the menu tonight, date back to the Miocene. Evidence for their use as food resources, however, is much more recent. Tunny bones from Mesolithic levels at several mainland sites — Franchthi Cave, Youra, Maroulas — seem to be the earliest evidence for their use as food resources in the Aegean.

The only part of an octopus that might survive in the archaeological record is its keratinous beak and, according to Dimitra Mylona, these are extremely rare in the archaeological record. She knows only of Bronze Age examples, but that does not mean they were not eaten earlier, they certainly would have been available.

The Pleistocene

By the Pleistocene, which began about 2 million years ago, most of the Isles of Crete had joined up into a single island, the result of tectonic uplift and lowering sea levels due to the onset of global glacial conditions. During especially low sea levels, some of the small off shore islets, such as Chryssi, may have been linked to the main island.

An especially key ingredient used tonight has a Late Pleistocene record on Crete, but could have been on the island much longer. It is olive, *Olea europaea*. In the late 1980s two Italian palaeobotanists, Accorsi and Bandini-Mazzanti, recovered fossil olive pollen from cavities in a limestone breccia from the Khania area dated by Proactinium/Uranium to 51,000 ± 12000 years. Olive trees could have survived frigid episodes of the Pleistocene in warm gorges, such as those along the south coast like Preveli, where the Cretan Palm, *Phoenix theophrasti* — another probable Miocene relict like Bay Laurel — still thrives.

Two other ingredients on the menu tonight were identified in the same Late Pleistocene breccia: chestnut and juniper. Chestnut is now a cultivated tree which mysteriously seems not to be wild

anywhere. We wonder if it too is a Miocene relic. Enjoy the sweet flavor of this nut with beef liver tonight.

Which type of juniper is indicated is not known, but given the other plants identified in the deposit it is likely to be *Juniperus phoenicea* or *J. macrocarpa*. Large root casts found in fossilized sand dunes (aeolianites) around the island indicate that sea juniper, *J. macrocarpa*, with its large edible berries, existed throughout the Pleistocene, if not before. Savor the hint of juniper in the rabbit stew.

In addition to being an apparent safe haven for many of Neogene Europe's plants, Pleistocene Crete was home to exotic faunas that browsed the vegetation. There were at least two waves of animal populations, few of which survive today. Possible survivors in the Minoan period were marten and badger, neither of which is on the menu tonight.

The Holocene

In the Early Holocene, 10 to 8,000 years ago, the Delphinos pollen core preserves a nearly continuous record of olive and chestnut, adding to the mounting evidence that these two trees are indigenous to Crete. Another key ingredient also shows up at this time: grapes. We do not claim that this is another Tertiary relict because it could have been bird-dispersed, but it certainly was in Crete before the Neolithic. Tonight you can taste two grape products: petimezi in the grilled pork and wine in the tuna.

The Neolithic settlers of the island brought crucial cultivars and domesticated animals with them, and many of them are on the menu tonight. Livestock included sheep, goats, pigs and cows. The first is represented in the menu as yogurt and the last two as pancetta and beef liver.

Pig bones are most abundant in the Proto and Neopalatial periods and generally form 23 to 45% of the domestic fauna. Although pigs are mentioned in the Linear A and Linear B archives, it is only in relatively small numbers. Thus, at least for Minoan Crete, pig husbandry seems to have been primarily the domain of the non-palatial sector of the population. The range of slaughter age and the peculiar survival of some body parts suggests that Minoan pig husbandry and meat processing was far more sophisticated than generally appreciated.

Cow bones typically represent 2 to 7 % of the Minoan domestic fauna. Pathologies and older slaughtering ages suggest that Minoan cows were primarily traction animals. Once slaughtered, butchering marks indicate that they were cut up into fairly small pieces.

Wheat varieties and barley were certainly brought to the island in the Neolithic and naturalized. Tonight you are being served bulgur wheat and yogurt, an ancient combination similar to *ksinóhondro* or *tráhana* and eaten in Neolithic Greece and Crete..

Barley appears in tonight's menu in perhaps its most popular modern form: beer — the octopus is simmered in beer. Barley residue in pots from Early and Middle Minoan Crete has been interpreted as beer.

Legumes loomed large in the Neolithic and Minoan diet, especially lentils which you are eating tonight. Lentils are an ancient introduction found in the earliest Neolithic levels at Knossos. Other edible legumes, such as grass pea (*Lathyrus cicera*) may have been native to Crete.

In addition to cultivated and domestic animals, there is evidence for hunted and gathered wild foods. Fennel and thyme, which flavor your foods tonight, are two of hundreds of aromatic and edible herbs, greens, bulbs and seeds indigenous to the Cretan landscape and therefore available for gathering in the Bronze Age. Macrobotanical remains of caper, sage, lavender, savory, mallow, purslane, wild radish, bladder campion, plantago, lamb's quarters, and dock or sorrel are known from Minoan contexts. A great variety of residues have also been identified, including linden or lime, ladanum, mastic, terebinth and pine resin. Still, this is only the tip of the iceberg as far as the potential variety of edible plants in the Cretan landscape goes.

Another possibly gathered ingredient you are enjoying tonight is honey. How the Minoans managed bees is still unknown. What is known, however, from residue analysis, is that they used beeswax and honey for a variety of purposes, including lighting, sealing, sweetening and fermenting.

Hunted food in Minoan Crete included red and fallow deer, agrimi, birds, badgers, and probably hare. Tonight you are being served rabbit, but perhaps it should have been hare. It is difficult to distinguish lagomorphs, such as rabbits and hares, in zoo-archaeological material. Lagomorphs have no Pleistocene record on Crete but appear in Neolithic contexts at Knossos and Minoan contexts all over the island, demonstrating that they are not indigenous to the island. The fact that only the hare has naturalized on Crete and survives in the wild today, suggests that it is the lagomorph in the early records, not rabbit. It also suggests that it is the most successful game introduction in the history of the island.

There is also evidence for a spice trade in the Late Bronze Age, as demonstrated by finds of coriander residue at LM I Mochlos, and the mentions of coriander and cumin in the Linear B tablets. Neither of these plants is native to Crete, nor have they naturalized, even though they seem to have been grown on the island for thousands of years.

Thus we find that the Minoans, and in particular the Late Bronze Age Minoans had available to them a diet as rich and as varied as the landscape history of the island where they lived.

Acknowledgements: Putting together a list of possible and known edibles for the Late Minoan world and setting them in the landscape in which they thrived would have been impossible without the help and collaboration of many specialists: archaeo-botanists, zoo-archaeologists, ethnographers, physical anthropologists, geologists, climatologists and palynologists. We thank them and are very much indebted to them for their time consuming and detailed researches.

FOUR ARCHAEOLOGICAL COOKING SCENES

A Mochlos Cooking Pot, A Rabbit Stew, and a Crystal Lens

By Jeffrey S. Soles

Perhaps the most exciting cooking pot from Mochlos is a LM IB pot (P 587, IB.491) found in Room 5 at the northwest corner of Building B in the Artisans' Quarter (Soles, *Mochlos IA*, 67-68, figs. 4, 23, 46; Barnard and Brogan, *Mochlos IB*, 81, fig. 47, pl. 25.) This was a building where people worked making stone vases, pottery, and textiles, but they also lived here in several rooms where they prepared food and also slept. The pot was found on the floor in one of these rooms, and was nearly complete. It showed traces of burning on the legs and base and appears to have been used several times. When one of its legs broke, the other two were broken off to the same height, so the pot could continue to be used. It had been removed from its hearth, but the contents were still inside when it was abandoned. One of the last meals consumed at Mochlos before the Mycenaean invasion, it consisted of a rabbit stew. David Reese examined the faunal remains and found over 100 bones belonging to two different hares (Reese in *Mochlos IA*, 69; in *Mochlos IC*, 119). They included skull, mandible, teeth, humerus, radius, ulna, pelvis, femur, tibia, metapodial, phalanx, vertebra and rib fragments. Two bones had been butchered, but most if not all of the two hares appears to have been thrown into the pot. Other ingredients included an unidentified bird, a lizard or snake, and *Monodonta* or sea snails; egg shells found in the pot suggest that eggs also formed part of the recipe. It was a tasty stew and three mice and a shrew appear to have discovered it, perhaps only half-eaten, and left their remains behind as well.

The cooking pot was also interesting because of the crystal lens (S 16, IC.209) found inside the pot (Soles, *Mochlos IA*, 68; *Mochlos IC*, 40, fig. 17, pl. 12). Plano-convex, it magnifies about 2.5 times. Such lenses have also been found at Knossos, the Idaean Cave and elsewhere where they are thought to have been used as magnifying glasses to carve designs in seals. No seals were manufactured in the Artisans' Quarter, however, and the context of this lens suggests that it may have been used to light a fire, perhaps the very fire that cooked the rabbit stew. It resembles a small boy scout's magnifying glass, and so remembering our days as boy scout campers, we set about to light a fire with the lens. Unfortunately, using dried leaves as tinder, the best we could get was a little smoke. It may be that the Minoans, like Ötzi, the Iceman, had better tinder available. In the fire-starting kit found among Ötzi's possessions were flint blades and remnants of a mushroom known as the tinder polypore (*Fomes fomentarius*). It grows on tree trunks in many parts of the world, including the Mediterranean and Crete where oak is its typical host. When dry, the inner material of the mushroom is very light, full of many tiny pores, and easily ignited; it makes a better tinder than leaves. So Mochlos researchers have another experimental archaeology project in the works, namely to retrieve some tinder polypore and see how quickly the lens will ignite it.

Cooking on the House Roof at Palaikastro, Crete

Interpretation of the Circumstances of the Discovery of Finds in Building 4, Room 14

By Hugh Sackett

The skeleton of a feral piglet and other animal bones were in the basement or "pillar crypt", whose only entrance was by a trapdoor that was lifted with heavy counterweights. This area of the building was possibly used as a meat larder. The grill fragments were found in several of the upper rooms, presumably fallen from cooking areas on the house roof (Fig. 7). These cooking areas were in sheltered sections, which protected them from the often violent meltemi.

The actual meals, or “feasting”, perhaps took place in a fine dining room/hall (B4 Room 14). The dining room was at ground level at the west but extended out as a second story at the east, where it may have been approached by an external flight of steps. One might envision a fine window to the NE, and maybe a balcony here with a sea view. This room along with the entire building and neighborhood was destroyed in the LM IB2 conflagration. That it was a space of high quality is suggested by the finds, which included a fine bronze vessel and a Linear A inscription.

Discussion of the House Roof Cooking Assemblage

By Sean Hemingway



Fig. 7 Portable terracotta grilling set from Palaikastro, Building 4, Room 14

Three types of cooking vessels and two little vases fell from cooking areas on the house roof. The two little vases most likely held spices or condiments of some kind used for seasoning food. This is very interesting when considering Minoan recipes.

A portable terracotta cooking set includes a grill and a large oval hearth with an opening on one side to add hot coals and remove ash while grilling (Fig. 7). Clear signs of use, probably residual grease from grilling meat, are discernible on the tops of the bars and dripping down the sides. Fragments of a second grill were found in the fallen debris. This type of grill was evidently popular at Palaikastro since a similar example was found in the early excavation of the town.

Several tripod cooking pots of variable heights (8—20 inches tall; ca. 20—51 cm), but having the exact same shape were recovered. When placed over a fire these pots could have served to cook soup, stew and other liquid-based dishes. Much like a set of pots and pans one buys today, perhaps the different sized tripod cooking pots in this assemblage had different uses besides just being used to prepare specific amounts. For example, the smallest vessel could have been used to make sauces, as well as a small quantity of food.

A large, thin-walled, deep baking dish was carefully smoothed and slipped on the interior, while the exterior has a coarse surface and preserves considerable traces of burning.

Papadiokampos, Crete, Food Preparation and Consumption in Houses A.1 and B.1

By Chrysa Sofianou and Thomas Brogan

Recent excavations at Papadiokampos have uncovered two LM IB houses with a rich collection of cooking equipment and food remains. House A.1 contained three cooking hearths where large amounts of limpets, crab and sea snails were prepared repeatedly in three different vessel shapes: a cooking dish on the South Porch, a cooking jar in Room 8 and a tripod cooking pot in Room 5. A small clay oven was also built in the southern half of Room 5 near a large gournia and a saddle quern. The soil near the oven contained carbonized remains of cracked bulgar and grape pips recovered near the large gournia. Crushed olive collected from all three hearths probably served as fuel for the fires. Four small rooms connected to

Room 5 and 8 were used as pantries for additional cooking and serving equipment; however, the pattern of uncooked shellfish and discarded remains of the meals suggest that the food was prepared and consumed in Rooms 5 and 8 and on the South Porch.

House B.1 contained three more installations connected with the preparation of food and drink. Grapes were pressed in a vat on the bench in Room 1 and the mineralized grapes recovered in two large pithoi indicate that wine was stored in the same room. Two large gournes near the hearth were probably used to crush ingredients while a tripod cooking pot next the hearth contained lentils. A second hearth was recovered in Room 13 with a tripod cooking and several cups, but very little can be said about what was being cooked there. The faunal and botanical record from House B.1 suggest that the occupants were not preparing the same meals that were found in House A.1 (i.e., no traces of shellfish soup with limpet, crab and snails); however, the relatively clean floors of the ground floor rooms also make it difficult to suggest where the meals were eaten.

Preparation and consumption of fish at Akrotiri, Thera

Fish Sauce, A cooking condiment

By Christos Doumas

It is known by the Latin term *garum*, of which the Romans were particularly fond. Strabo notes that excellent *garum* was prepared from mackerel (*skombros* in Greek) on the island of Herakles, near Carthage, which for this reason was nicknamed *Scombraria* (3.4.6). However, because, as has been claimed, *garum* was for the Romans what soy sauce is for the Chinese, to meet the demand for it from the common people this condiment was prepared from the fish waste—intestines, fins and tails. Although this way of preserving fish is not referred to in earlier texts, the discovery of fish paste at Akrotiri, and in fact not from waste but from tiny fish, suggests that the *garum* was known as early as the Bronze Age.

A “last meal” at Akrotiri, Thera

By Dimitra Mylona and Kiki Birtacha

The “kitchen of Pillar Shaft 65N” at Akrotiri, Thera, is an excellent example of a food preparation area that was in use just before the volcano erupted that destroyed the settlement. It is a small, semi-basement space with two hearths and various food preparation tools—baking trays, grinding stone tools. It was probably an annex to a larger unexcavated LCI building. Two of the “kitchen” walls were found covered in black greasy soot and most of the contents within this space—soil, pottery, stone tools, bones, plant remains—were found blackened and charred; presumably from a fire that broke out before the space was buried by volcanic ash.

The “kitchen” contained two stone built hearths. Their upper surfaces, where the cooking vessels rested, were ca. 1 meter above ground. The Main Hearth was lined with heat resistant stone slabs and Hearth 2 was constructed against a blocked doorway (Fig. 8). The predominate vessel type recovered on and near both hearths were fragments of horseshoe shaped baking pans (Fig. 9); only a few sherds of cooking pots used for boiling or stewing were recovered. The archaeo-botanical record indicates the hearths were fuelled by wood charcoal and animal dung—olive, tamarisk, pine, maquis/garrique, carbonised seeds. All of these fuel sources could have been used to produce a slow steady heat to cook with. The analysis of the remains from the “kitchen” indicates that the hearths were also used for recycling the wastes of food preparation and consumption. The walls of Hearth 2 were covered with grime, whilst no sign of it, or traces of burning, was on the interior of the Main Hearth.

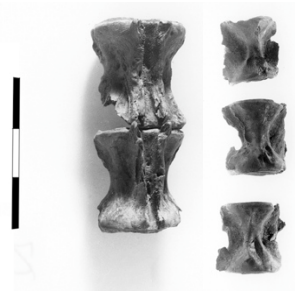


Fig. 8 Hearth Pillar Shaft 65N
(Groups A, B)

Fig. 9 Horseshoe shaped baking pan

Fig. 10 Tuna bones

A unique find was unearthed on Hearth 2. Five tuna vertebrae (*Thynnus thunnus*) were recovered from one area amongst the baking tray fragments and burned fatty soil (Fig. 10). The fish bones, two groups of articulated vertebrae, Groups A and B, are from two slices of a tuna—ca. 1 meter in length and 15-20 kgr in weight. One ca. 4.5 cm thick slice is from the mid-caudal section of the fish (Group A) and the other slice, ca. 6.5 cm thick, is from lower down the tail (Group B). All bones were found burned brown. Group B bones were heavily burned black on one side, which was presumably the side that was resting on the baking tray. The burning on the tuna bones, the context in which they were found and their association to the burned fatty soil and grimy hearth walls indicate that the tuna slices are from a meal that was in preparation, but was never consumed.

The conclusion of the examined inorganic and organic remains recovered from the “kitchen in Pillar Shaft 65N” is that two slices of a small tuna were cooked, most likely fried, on the baking tray placed over a permanent hearth. Apparently, the cooking was unexpectedly disrupted. The fish was left in the pan unattended and burnt before the entire “kitchen” was buried in volcanic ash. It is likely that this meal was put on the fire minutes before the devastating eruption began.

Μια ανθρωπολογική προσέγγιση σε αρχαίες μαγειρικές τεχνικές: Πειραματισμοί με αντίγραφα Υστερομινωικών μαγειρικών αγγείων και τροφών

Από την Jerolyn E. Morrison

Σκοπός της παρουσίασης είναι να δείξει τον τρόπο με τον οποίο οι μελετητές του προϊστορικού Αιγαίου μπορούν να χρησιμοποιήσουν μεθόδους της πειραματικής αρχαιολογίας και ανθρωπολογίας για να κατανοήσουν τον τρόπο ζωής και τις δραστηριότητες των αρχαίων. Πιο συγκεκριμένα, δυναμική παρουσίαση που θα γίνει πρόκειται να προσφέρει μια εμπειρία αισθήσεων που σχετίζεται με μία πρακτική, το μαγείρεμα, η οποία κυριαρχεί στην καθημερινή ζωή της Υστερομινωικής Ι περιόδου. Για να επιτευχθεί αυτός ο σκοπός μελετώνται οι φυσικές παράμετροι, όπως προκύπτουν από τα περιβαλλοντικά και αρχαιολογικά δεδομένα, και με βάση αυτές τις παραμέτρους προχωρούμε σε επιλογές οι οποίες είναι με τη σειρά τους απαραίτητες προκειμένου να κατασκευάσουμε και να χρησιμοποιήσουμε αρχαία μαγειρικά σκεύη. Ένα πειραματικό πρόγραμμα σαν αυτό θα πρέπει να είναι ευέλικτο λόγω της ποικιλομορφίας της ανθρώπινης συμπεριφοράς η οποία οφείλεται στις επιλογές των ανθρώπων, στις τεχνικές τους ικανότητες και τη φαντασία τους. Προκειμένου να εστιάσουμε την προσοχή στην ποικιλία των αναλυτικών δεδομένων που απαιτούνται, θα παρουσιάσουμε τέσσερις διαφορετικές μαγειρικές σκηνές παράλληλα με μία παρουσίαση του περιβάλλοντος. Επειδή δεν θα γίνει μια συμβατική ομιλία, γράφτηκε το επισυναπτόμενο κείμενο με σκοπό να εγείρει θέματα συζήτησης και να διαμορφώσει το κατάλληλο υπόβαθρο για την παρουσίασή. Το κείμενο είναι οργανωμένο στα παρακάτω υποκεφάλαια:

- 1) Το πρόγραμμα πειραματική αρχαιολογίας: κατασκευάζοντας και μαγειρεύοντας στα αντίγραφα ΥΜ Ι μαγειρικών σκευών
- 2) Ένα πειραματικό μενού (Μινωϊτών Γεύσεις)
- 3) Μια γευστική περιδιάβαση του κρητικού τοπίου (Jennifer Moody and Oliver Rackham)
- 4) Τέσσερις αρχαιολογικές σκηνές μαγειρέματος:
Μόχλος (Jeffrey Soles)
Παλαίκαστρο (Hugh Sackett και Sean Hemingway)
Παπαδιόκαμπος (Χρύσα Σοφιανού και Thomas Brogan)
Ακρωτήρι Θήρας (Χρήστος Ντούμας, Δήμητρα Μυλωνά και Κική Μπίρταχα)

Το πείραμα που θα παρουσιαστεί είναι απλώς ένα διαφορετικός τρόπος για να προσεγγίσουμε και να ερμηνεύσουμε τον πολιτισμό της ΥΜ Ι περιόδου. Σε καμία περίπτωση δεν υποστηρίζουμε ότι ο τρόπος με τον οποίο θα μαγειρέψουμε και οι γεύσεις που θα προκύψουν είναι 100% μινωικές, όμως πιστεύουμε ότι είναι σημαντικό να ελέγξουμε αρχαιολογικές υποθέσεις σχετικά με τον τρόπο ζωής των Μινωϊτών.