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## SUMMARIES

**THE CULINARY HABITS OF THE BYZANTINES***Pari Kalamara*

pp 8–17

The preparation and consumption of food is inextricably connected with the daily lives of people in all periods of history. For this reason, the study of culinary customs provides a sure way of conducting research on the society characterised by these institutions. Included in culinary habits are supplies, serving vessels, vessels for preparation or storage, repeated daily chores, recipes and parameters of an economic nature.

What does the Byzantine choose to eat? How are the raw materials produced? How are they stored? What are the recipes and combinations he prefers? How does he set his table? When does he eat? Through all these and many other relevant questions, which reveal a system of culinary experience, we come close to a whole world. With secure steps we travel into the past and discover substantial aspects of its culture. From this journey into culinary tastes an entire world is revealed that is both familiar and strange. A world that gave us the basic elements of our diet and yet lived without tomatoes, their dishes dominated by a fish sauce called *garon* that mysteriously disappears during the 16th century. A world with other taste experiences, without electricity and artificial refrigeration, that devoted much time to assuring and

preparing its food, at rhythms and with preferences and problems altogether different from our own.

**FOODS FOR FASTING IN THE GREEK TRADITIONAL DIET***Aikaterini Polymerou-Kamelaki, Evangelos Karamanes*

pp 18–27

Food production is one of the most stable features of traditional rural society, since it is a component of many different factors, such as the economy, social institutions and cultural development, all of which change at a slow pace. The limitations of economic and natural resources shape traditional perceptions and customs, particularly of the farming communities and the diet is registered over a long historical time.

In traditional Greek culture specific foods are prepared and eaten throughout the year according to the popular festivals. Fasting in the Orthodox tradition, as that has been established over the past centuries with the precise chronological determination of its rules throughout the yearly cycle, is the result of a long process that involved many discussions and disagreements and began during the first years of Christianity. As many researchers have observed, abstinence is required from certain types of food and drink, but it is a diet rather than the total abstinence from all food as demanded by other religions and cultures. This, its wider ac-

ceptance and the fact that it is one of the strongest religious experiences of the general public, make it particularly important as a cultural phenomenon.

**ελαιώδη διά άρτυμα****FATTY SUBSTANCES IN THE FOOD AND GASTRONOMY OF THE CYPRIOTES DURING MODERN TIMES***Demetra Demetriou, Varvara Yianguou, Chrystalleni Lazarou, Antonia-Leda Matala*

pp 28–37

The present study draws on folklore and historical evidence as well as on oral information collected in the field for research on the identification of fatty substances used in food in relatively recent times in Cyprus and how these are connected with local cooking and the culture of food. The most commonly added fat in the Cypriot diet was olive oil and the so-called *soiromilla*, or pork fat. Although pork fat was considered slow to be digested compared to both olive oil and dairy butter, in regions that did not produce olive oil, pork fat was often the only fat available to the housewife. Pork fat was used chiefly in cooking, but also, as a butter-like spread. In the village of Karpasia in northeastern Cyprus, they made pork-fat pies (*millopites*), an especially sweet dish. The gastronomic choices of the Cypriot villagers reflect their efforts to make the greatest use

possible of the sources of oil provided by their environment. In the poorest area of Cyprus, with insufficient access to olive oil, the villagers make use of an alternative oil, resorting to the island's natural flora, to the *arkolao*, that is the bitter oil from the wild olive, to mastic oil and to oil of turpentine [distilled from the resin of the terebinth tree]. After 1960, the use of traditional fatty products such as pork fat, was widely given up, being replaced by "newer" oils such as the various seed oils.

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**THE SEA ON THE PLATE  
OF THE ANCIENTS:  
THE FISH-PLATES IN THE  
FLORENCE GOTTET COLLECTION**

*From the catalogue: Christian Zindel, Meeresleben und Jenseitsfahrt. Die Fischteller der Sammlung Florence Gottet, Akanthus, Zurich 2008*

pp 38–46

Fish-plates, a popular red-figured vessel in antiquity, are characterised by a flat rim and central hollow. The bases vary. They are distinguished also for the particularly impressive representations of fish and other sea creatures that decorate the surface. Because of these representations, but also because of their shape, they are thought to have been used for serving fish. The archaeological evidence, however, leads to the conclusion that they were funerary vessels.

In research on the use of the fish-plates, Christian Zindel examines the role of the fish in the ancient Greek diet, the symbolisms of the sea and the Underworld and the relevant beliefs of the ancient Greeks. He then compares the Attic and South Italian vases, pointing out the differences in form, thus concluding that the fish-plates of South Italy were used as a rule as *kterismata* (grave goods), whereas those from

Mainland Greece must have served primarily the household.

The article is a summary of the exhibition catalogue of the Florence Gottet Collection, which includes fish-plates mainly from the Greek colonies of the western Mediterranean (Sicily, Campania and Apulia) where these plates were widespread.

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**KARTHAIA ON KEOS AND THE  
PROJECT FOR THE  
CONSERVATION OF THE  
ACROPOLIS MONUMENTS**

*E. Simantoni-Bournia, Dr. Tania Panagou*  
pp 47–55

The ruins of Karthaia, one of the four city-states of ancient Keos, are located on the SE coast of the island, opposite Kythnos, and overlook the bay of Poles. Because of the difficulty of access the ruins and the landscape have remained unspoiled by modern intervention.

The opportunity to preserve and restore the four main buildings on the acropolis of Karthaia, the temples of Apollon and "Athena", the Propylon and Building D, and turn the area into an organized archaeological site was provided by the 3rd Community Support Fund. Work was also carried out on the monuments' immediate surroundings and the retaining walls of the two plateaus of the acropolis.

The purpose for the *conservation* of the acropolis monuments was to repair as far as possible the damages caused by the passing of centuries and to prevent future deterioration. In so doing an effort was made to restore the ancient constructions as far as their preserved material allows, attempting to make their plan comprehensible to the visitor and trying to re-establish some elements of their third dimension. The nature and extent of the restoration of each ruin was determined by its archae-

ological importance and its relationship with the physical environment.

The project was completed by June 2009.

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**PHILIPPI: THE WATER SUPPLY  
OF THE ANCIENT CITY**

*Ioannis Iliadis*  
pp 56–62

From prehistoric times on, mankind has never ceased hunting for springs, rivers and lakes to assure a water supply, necessary for his survival. The area of ancient Philippi (fig. 1) could hardly be an exception since it was a place with many advantages. The most important river is the Angites. Of the numerous small rivers, creeks and seasonal torrents that pour into the Angites, the most significant is the ancient Gangites or Zigaktes or Boiranes. There are also springs with plentiful water in the foothills of the Pangaion and the surrounding mountains. A network was constructed to supply Philippi with water during the time of the Antonines. This network began at the springs of Kephalaria or *Boiranes* some 8 km northwest of Philippi, which still supply today the neighbouring towns such as Doxato, Kephalaria and the city of Kavala.

The interior of the supply channel is exceedingly carefully constructed. On a special sub-foundation layer, terracotta slabs are set that cover the bottom entirely. On the side walls as well as on the bottom is a layer of lime plaster covered by an hydraulic slip [waterproofing]. The conduit is preserved in a few places only, so that the exact location from which the Roman and subsequent Early Christian city drew water is not known.

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**FESTIVAL TRADING OR THE  
WANDERER'S TRADE**

*Afendra Moutzali*  
pp 63–68

The roots of the institution of the wandering tradesmen are to be detected in antiquity. Roman law prohibited those who held public office from engaging in commerce. The Byzantine aristocracy, however, involved itself in gainful trade, taking advantage, indeed, of certain circumstances. The purpose of trade in any case has always been gain. In Byzantium, commerce, marketing and piracy co-existed. The Byzantine festival was under the mantle of the church and protected by Byzantine law, given that it was a structure of support for the development of interior commerce. Religion at that time provided meaning to time in communal existence (religious festivals, holidays, farm work, festival trading). Flexibility was the main characteristic of the festivals. The great number of commercial festivals that were organised in Byzantium is undeniable evidence of their contribution to social and political life. During the Ottoman domination of the Greek region, especially during the 18th century, yearly commercial festivals were held to strengthen the local economy in the Peloponnese (Tripolis, Mystras, Kalabryta), in Thessaly (Larisa, Moscholouri, Elasson, Pharsala), in Epeiros (Ioannina, Arta, Konitsa, Paramythi) and elsewhere.

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**PARTS OF WESTERN  
LITURGICAL GARMENTS  
ADJUSTED ON ORTHODOX  
ATHONIAN TEXTILES**

*Christos Karydis*  
pp 69–71

This paper reports the interim findings from a survey made on a collection of Western ecclesiastical textiles known

as stole parts of which were found to be adjusted as decorative parts on Orthodox liturgical textiles displayed on the monasteries of Mount Athos. The textiles, previously un-researched, date possibly from the 18th – 19th century and were worn by Western priests' or Bishops'. The survey identifies constructional elements, stylistic details and material components. The findings presented here demonstrate not only the scope of the survey methodology for elucidating new information about specific items, but also its potential which is to add to the body of knowledge relating to the history, development and use of such textiles adjusted on Orthodox religious fabrics.

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**ELEMENTARY SCHOOL HISTORY  
BOOKS - MUSEUMS : AN  
IMPOSSIBLE ENCOUNTER**

*Mariza Dekastro*  
pp 72–77

In this article we focus on the illustrating of the elementary school history books in an effort to see if they create points of reference and provide incentives for approaching the cultural objects exhibited in the museums.

The educational principle followed in the program for illustrating the school history books is based on the idea that, apart from being of aesthetic value, the illustration enlarges the scope of the lesson and enriches the subject being taught so that the students can learn, make connections between what they have learned, ask questions, classify, compare and draw conclusions.

The above instructional purposes are supported by educational strategies involving recognition of the illustration by the students. The illustrations of each chapter form instructional groups in themselves and they function in each specific case as links between the students and the museum/historical evidence, thus helping to

build a productive relationship of the children with the past. This is an active method of approaching the cultural objects, through which various skills are developed.

This sample examination of the illustrative material in the history books of the elementary school, and the accompanying texts, assist us in drawing conclusions about the extent to which the desired educational aims actually take effect.

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**A LIVING CONVEYER OF  
CULTURE: THE  
ARCHAEOLOGICAL MUSEUM  
OF MESSENIA**

*Xeni Arapogianni, Natasa Glaraki,  
Photis Stavrianopoulos*  
pp 78–84

The Archaeological Museum of Messenia (AMM) provides an area for exhibiting the archaeological treasures of the prefectorate and at the same time it is a lively cultural factor. The permanent exhibition is housed in a new building that was constructed on the location of the Old Public Market of Kalamata and its architectural relations to this are evident. The exhibition presents topographical maps of the most important sites and monuments of Messenia in the context of selected finds.

Pursuit of the scholarly works involved and the promotion of the AMM are basic and form an integral part of its operation. The educational programs, the website, guided tours, its logo, the temporary exhibitions and information cards are all vital parts of the Museum's interpretive policy and its attraction to visitors.