

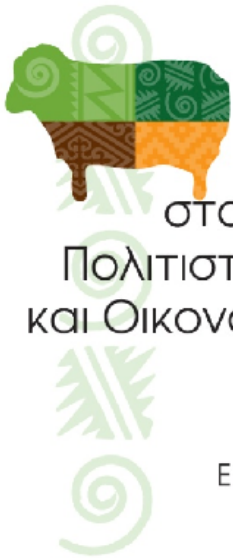


INTERNATIONAL CONFERENCE

Celebrating Pastoral Life, Heritage and Economic Development

11-13 September 2014

Hellenic American Union
22 Massalias Street, Athens



ΔΙΕΘΝΕΣ ΣΥΝΕΔΡΙΟ

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THE CANEPAL PROJECT – EUROPEAN CHALLENGE AND POSSIBILITY

Dr. M. CSERI

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Abstract

The international project CANEPAL: Culture and nature: the European heritage of sheep farming and pastoral life is co-financed by the framework program of the European Union, Culture 2007-13. Institutions selected from 8 countries (France, Greece, Poland, Bulgaria, Estonia, Spain, Italy and Hungary) carry out the program jointly under the guidance of the Hungarian Open Air Museum, Szentendre. The main goal of our program is to raise awareness of the European heritage of sheep farming and pastoral life and of its actual possibilities.

Sheep breeding in Europe has a history of several thousand years. During the past centuries besides representing a significant sector of economy, sheep farming has also implied and does even today a material and spiritual cultural heritage of extraordinary wealth.

The cultural phenomena created by the shepherds' particular lifestyle close to nature and by sheep keeping passed on their heritage and features easily recognizable and identifiable in music, customs, clothing, farm architecture, dietary culture as well as arts and crafts Europe-wide.

This project argues that by shedding light on the culture of the pastoral activities at all levels, we help a common and significant part of the European heritage to be sustained, while at the same time artistic and crafts creativity can be encouraged, tourism may be promoted, the environmental sustainability that is related to sheep farming enhanced, the social identity of upland areas boosted and a revival of cultural activities sustained. Thus, the common cultural identity of sheep farming territories may be strengthened, aided by a network of sheep farming and pastoral life museums and interpretation centres, as well as publications, exhibitions and conferences, among other things, aiming to raise awareness among the public and the ethnographic profession of the value of such heritage.

TANGIBLE AND INTANGIBLE PASTORAL HERITAGE AND ECONOMIC DEVELOPMENT

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Abstract

Heritage is our legacy from the past what we live with today, and what we pass on to the future generations. Rural life and one of the most important aspects of it, pastoral life is a cultural heritage and it does not end at monuments and collections of objects. It also includes traditions or living expressions inherited from our ancestors and passed on to our descendants, such as performing, social practices, rituals, festive events, knowledge and practices concerning nature and the universe or the knowledge and skills to produce traditional crafts.

When we think about sustainable development, the role of heritage conservation becomes more clear, in the long term period, economic impact of heritage conservation is less important than its educational, environmental, cultural, and social impact. The value of cultural heritage is more important than economic value. Some major measurable of economic impacts of heritage conservation are jobs and household income; local community revitalization; heritage tourism; property values; and small business incubation. The larger economic role of heritage conservation is globalization including economic globalization and cultural globalization.

In this paper , I am going to describe one tangible UNESCO item related to pastoral life; The Causses and the Cévennes, Mediterranean agro-pastoral Cultural Landscape in France and some intangible UNESCO items related to pastoral life, Al Sadu, traditional weaving skills in the United Arab Emirates, Naadam Mongolian traditional festival in Mongolia, Canto a tenore, Sardinian pastoral songs in Italy, Cultural space of the Bedu in Petra and Wadi Rum in Jordan, Cultural space of the Yaaral and Degal in Mali, Urtiin Duu, traditional folk long song in Mongolia and China, as well as intangible safeguarding, tangible preservation and economic development in this century.

Keywords: Tangible Cultural Heritage, Intangible Cultural Heritage, UNESCO, ICCN, OWHC

A PICTURE OF THE EUROPEAN SHEEP ECONOMY

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Abstract

This paper analyses the importance that has the ovine sector in the European economies and its characteristics. The analysis focuses in the following countries: Spain, United Kingdom, France, Greece, Hungary, Bulgaria, Poland and Estonia. The sheep farming represents one of the essential activities in many rural zones. Despite, if we talk in macroeconomic terms the relevance of sheep and goat farming is reduced. However, sheep farming sector offers other positive effects. Sheep and goat farming is able to take advantage of low quality land and resources (especially in isolated and less favoured zones) and contributes to the development of the rural environment through its social and environmental impact. In the last ten years both sheep and goat population has been considerably reduced in the EU. Also production in the sheep and goat farming sector has been experiencing a reduction of activity in the last few years, specifically since the present international economic crisis began. The incomes generated from these activities are in general low compared with those of other agricultural sectors. For this reason, public subsidies on production in the sheep and goat farming are very important. Lastly, some future challenges that will affect the development of the sector are identified: the decline in lamb and goat meat consumption; the foreign competition; the climate change; the uncertain generational succession, etc.

Keywords: Ovine sector, European farming, sheep economy, sheep farming in numbers.

THE MODERN SHEEP FARMER, HIS LIFE AND TIMES: A QUALITATIVE ANALYSIS OF 20 EUROPEAN CASE STUDIES

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Abstract

The life, business and economic conditions of shepherds and sheep farmers in Europe in the 21st century are under pressure from many factors. Twenty case studies of sheep farmers, their lives, types of enterprises and economic conditions as well as their motivations and future expectations were conducted in eight countries around Europe between the end of 2010 and 2011. Each farmer or shepherd was interviewed according to a common protocol. They were chosen to represent different types of enterprises, such as those pursuing a traditional model, those focusing on profitability and those developing new, often more “ecological” approaches. Although the sample is selective and not exhaustive in terms of the European coverage, it nevertheless permitted a qualitative analysis of this topic. The results showed that in many cases characteristics of sheep farming and the people involved are not specific to the country they are from, the size of the flock or the product they specialize in. There are many common issues across the cases such as how the farmers or shepherds identify with their activity and how they are willing to persist despite many risks and a relatively low income base. The importance of shepherding as a key element for the development of many rural areas emerged - not just in relation to the economic but also in the sociological, cultural and environmental aspects.

Keywords: Sheep grazing, modern sheep farmers, European sheep farming, case studies, qualitative analysis.

ΠΡΟΪΟΝΤΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΙΓΟΠΡΟΒΑΤΟΤΡΟΦΙΑΣ: ΟΙΚΟΛΟΓΙΑ, ΤΕΧΝΙΚΑ ΣΥΣΤΗΜΑΤΑ, ΤΟΠΙΚΟΤΗΤΕΣ

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Περίληψη

Στο κείμενο εξετάζεται η λογική της διαμόρφωσης των επιλογών των κτηνοτρόφων και των τυροκόμων όσον αφορά διατροφικά προϊόντα της ελληνικής αιγοπροβατοτροφίας σε σχέση με παράγοντες όπως το οικολογικό περιβάλλον, η τοπική οικονομία, τα δίκτυα ανταλλαγών, η οργάνωση του χώρου και οι ακτίνες δράσης μέσα στο χώρο, η κοινωνική οργάνωση της παραγωγής στο παραδοσιακό πλαίσιο. Γίνεται επίσης μια προσπάθεια αποτίμησης του ραγδαίου μετασχηματισμού, κατά τη διάρκεια του 20ού αιώνα, του συνόλου σχεδόν των εν λόγω συνιστωσών της παραδοσιακής τεχνολογίας των γαλακτοκομικών προϊόντων. Βάση μου κυρίως τα δεδομένα προσωπικών επιτόπιων λαογραφικών εθνογραφικών ερευνών αλλά και η υπάρχουσα λαογραφική και άλλη βιβλιογραφία.

Θεωρούμε ότι η ανάλυση των τεχνικών παρασκευής των τοπικών παραδοσιακών προϊόντων, των μετασχηματισμών τους, η αποκάλυψη των αναλογιών τους με τα κοινωνικά φαινόμενα όπως και η μελέτη των πολλαπλών σχέσεων μεταξύ της τοπικής κοινωνίας και του οικολογικού περιβάλλοντος από την Λαογραφία και την Εθνολογία μπορεί να προσφέρει θετικές υπηρεσίες στη δημόσια συζήτηση των εμπλεκόμενων φορέων (παραγωγών, θεσμικών εκπροσώπων, επιστημόνων) και του κοινού για τα θέματα της διατροφής.

Ιδιαίτερως σήμερα που έχει τεθεί υπό αμφισβήτηση η οικονομική αποτελεσματικότητα της παγκοσμιοποιημένης κλίμακας των ανταλλαγών, υπό το βάρος των προβλημάτων που θέτουν το κόστος των μεταφορών και η συνεπαγόμενη από αυτές περιβαλλοντική επιβάρυνση, οι ανάγκες δημιουργίας μεγάλων υποδομών, οι μεγάλες πληθυσμιακές συγκεντρώσεις κ.ά., αναπτύσσεται το ενδιαφέρον για την τοπικότητα, την ιδιαιτερότητα, που όμως δεν αρνείται την επικοινωνία με τον υπόλοιπο κόσμο.

PRODUCTS OF THE GREEK SHEEP AND GOAT FARMING: ECOLOGY, TECHNICAL SYSTEMS, LOCALITIES

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Abstract

In the paper we examine the logic of the configuration of choices and strategies of farmers and cheesemakers regarding nutritional products of the Greek Sheep and Goat Farming in relation to factors such as the ecological environment, the local economy, exchange networks, the organization of space and scope through space, the social organization of production in the traditional framework. It is also an attempt to calculate the significant transformation during the 20th century, almost all of these components of the traditional technology of dairy products. We will refer to data from folklore ethnographic fieldwork and from existing folklore and other literature.

We believe that the analysis of the technology of making local traditional products, their transformations, the disclosure of proportions with social phenomena such as the study of multiple relations between the local community and the ecological environment from Folklore and Ethnology can provide positive services in the public debate of specialized persons (producers, institutional representatives, scientists) and the general public on matters of nutrition.

Particularly now that has been put into question the economic efficiency of a globalized scale exchange, under the weight of the problems posed by the cost of transport and the resultant of these environmental burdens, the needs of major infrastructures, the large population concentrations, etc., we mark a growing interest for locality and particularity, that do not refuse communication with the rest of the world.

EXPRESSION OF PASTORAL MUSIC TRADITION FROM THE PAST TO THE PRESENT

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Abstract

The paper examines changes in musical culture of the shepherds on the way from the traditional past to modern life in Bulgaria. A matter of importance is which part of folk pastoral music has been preserved until nowadays and what forms of musical expression in the new conditions of the shepherd working and festive practices are used.

The main features of music in traditional pastoral and rural life, such as playing aerophonic instruments by shepherds, singing songs with subject of verbal texts associated with shepherds' life, present in a different way in contemporary culture. Created in traditional rural culture, pastoral music is a valuable heritage from the past.

Contemporary festive events represent pastoral culture in a combination of traditional activities transferred as cultural heritage. An example for demonstrating of shepherd traditions and music is the annual National Fair of Sheep-Breeders in Bulgaria accompanied by the folk music competition named "The lamb bleated". Music players, singers, folk singing and dancing groups from different generations participate in the competition and are stimulated to revive ancient pastoral songs, instrumental pieces, and dancing performances on the stage.

CUSTOMS, RITUALS AND CELEBRATIONS: PERFORMING ASPECTS OF CONTEMPORARY PASTORAL LIFE

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Abstract

In this paper we will briefly summarize different cases of modern pastoral performative phenomena in order to trace and explore contemporary bucolic life in Greece. In our discussion we will focus on demonstrating performative processing as cultural praxis that reflect pastoral communities' dynamics.

Our exploration of intersections between customs, rituals, festivals and celebrations with long or short history will provide insight into the ways pastoral communities reinvent their modus of being in the world.

MUSIC OF PAN. THE REVITALIZATION OF “PASTORALITY” IN CONTEMPORARY CRETAN MUSIC

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Abstract

The incorporation of various elements of the past into cultural formations or structures of the modern era is a common phenomenon all over the world. But there are many different forms and options of incorporation, according to the specific historical, economic, social and cultural contexts in which such a procedure takes place. In this paper, we want to draw attention to a similar process in the field of music performances - and particularly “folk” music performances - in modern Crete: the re-introduction of a traditional type of bagpipes (“Tsambouna”), known in Crete as “Askomandura” (pl. “Askomandures”), sometimes accompanied at a type of traditional Cretan Tabor, known as “Daouli” or “Daoulaki” (a term meaning small “Daouli” - Tabor) by young musicians participating in contemporary groups playing traditional music, or at least incorporating traditional music elements in their performances. In the past these musical instruments were strongly interconnected with pastoral life and the musical practices of shepherds. Their re-introduction in the modern context of Cretan musical activities raises a series of questions about these practices as communicative practices: are musicians simply enriching their performances with elements of the past, or are they attempting a “holistic” revival or revitalization of the musical practices interconnected with pastoral life under modern terms? And which can these terms be? In order to trace answers we will attempt to analyze these practices under a scope approaching “pastorality” and pastoral life as an ideological concept in modern Crete, communicated in a wider context of everyday life, using the emergence of elements of the past in modern musical performances as a case study to explore such a potentiality. Our approach is not trying to establish a “theoretical paradigm” (in Kuhn’s terms) or an interpretational schema providing explanations for all the cases referring to the re-introduction of cultural elements of the past in a world-wide context of modern expressions of traditional folk music (or in general folk practices). We do however, trust and anticipate that such an approach will provide useful theoretical and methodological guidelines towards this direction.

ΠΟΙΜΕΝΙΚΗ ΑΡΧΙΤΕΚΤΟΝΙΚΗ ΣΤΗΝ ΕΥΡΩΠΗ. ΔΙΔΑΓΜΑΤΑ ΑΠΟ ΤΗΝ ΠΑΡΑΔΟΣΗ.

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Περίληψη

Ένα από τα σημαντικότερα στοιχεία της πολιτιστικής κληρονομιάς μας είναι αναμφισβήτητα η αρχιτεκτονική της υπαίθρου, της οποίας κομμάτι αποτελεί η ποιμενική αρχιτεκτονική. Η μεγάλη ποικιλομορφία των «αρχιτεκτονικών τοπίων» μαρτυρά τη μακρόχρονη ιστορία της ευρωπαϊκής αγροτικής κληρονομιάς, αναδεικνύοντας την ομορφιά, την ταυτότητα και την ποιότητα των τοπίων της υπαίθρου

Η διαχρονική εξέλιξη της ποιμενικής οικονομίας σε κάθε περιοχή αντανακλά τοπικά χαρακτηριστικά και συνθήκες όπως η ύπαρξη βοσκοτόπων, το κλίμα, το μέγεθος της κτηνοτροφικής εκμετάλλευσης και οι παραδόσεις του τοπικού πληθυσμού. Ο τύπος της ποιμενικής οικονομίας επηρεάζει την ποιμενική αρχιτεκτονική: νομαδικές ή ημι-νομαδικές κοινότητες κατασκευάζουν τα καταλύματα τους με διαφορετικό τρόπο απ' ότι οι μόνιμα εγκατεστημένες κοινότητες

Κοινό χαρακτηριστικό της αρχιτεκτονικής της υπαίθρου σε όλη την Ευρώπη είναι η δημιουργικότητα του αυθόρμητου σχεδιασμού, η επινοητικότητα στην εξεύρεση τεχνικών λύσεων και η έξυπνη χρήση του χώρου. Συγκεκριμένα, δύο παράγοντες έχουν επηρεάσει την εξέλιξη και μορφολογία της ποιμενικής αρχιτεκτονικής στην Ευρώπη: ο τύπος της ποιμενικής οικονομίας και τα τοπικά υλικά. Οι μετακινήσεις των κτηνοτρόφων μεταξύ χειμώνα και καλοκαιριού από τα πεδινά στα ορεινά χαρακτηρίζουν την ποιμενική οικονομία στις περισσότερες Ευρωπαϊκές χώρες μέχρι το πρώτο μισό του 20^{ου} αι. Τα υλικά που απαντώνται στην ποιμενική αρχιτεκτονική περιλαμβάνουν το άχυρο και τα παντός είδους κλαδιά και φυσικά υλικά, το ξύλο, συχνά ακατέργαστο, και την πέτρα.

Η παραδοσιακή ποιμενική αρχιτεκτονική μας χαρίζει πολύτιμα διδάγματα:

Μοντέλα επιβίωσης – με ελάχιστους πόρους ικανοποιούνται οι ζωτικές ανάγκες του βοσκού και του κοπαδιού

Παραδείγματα σοφής χρήσης τοπικών υλικών - βαθιά γνώση των ιδιοτήτων, της αντοχής και των ορίων τους

Πρότυπα επινόησης και έξυπνων οικολογικών λύσεων - αντιμετωπίζουν με μοναδικό τρόπο τις κλιματικές συνθήκες

Συστατικά του τοπίου - εντάσσονται αρμονικά ως προς το χρώμα, τη μορφή και το σχήμα στο περιβάλλον τοπίο συμβάλλουν στη δημιουργία ενός ιδιαίτερου πολιτιστικού τοπίου.

PASTORAL ARCHITECTURE IN EUROPE: LESSONS TO BE LEARNT FROM TRADITION

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Abstract

One of the most important components of our cultural heritage is rural architecture, part of which is pastoral architecture. The large variety of “architectural landscapes” reflects the long history of rural heritage, highlighting the beauty, the quality and the identity of rural landscapes.

The evolution of pastoral economy over time reflects local conditions, the existence and location of pastures, the size of holdings and the traditions of the local populations. The type of pastoral economy impacts on pastoral architecture: the difference between nomad and semi-nomad communities and settled communities is evident in their buildings.

Common features of pastoral architecture across Europe is the spontaneous design, the ingenuity and the intelligent use of space. In particular, two factors have influenced pastoral architecture: pastoral economy and construction materials. The movements of shepherds along transhumance routes exemplify the pastoral economy up to mid-20th c.; while the materials that typify pastoral architecture include straw, all types of twigs, branches and other plant material; timber, often crude; and stone.

We can learn a lot from traditional pastoral buildings:

- **Models of survival** – with minimum resources the vital needs of the shepherd and the flock are satisfied
- **Examples of wise use of local materials** – deep knowledge of their properties, durability and limits
- **Inventiveness and clever ecological solutions**- the climatic conditions are uniquely dealt with

Integration in the landscape - they meddle harmoniously in the landscape regarding colour, form and shape, contributing to distinctive cultural landscapes.

ΤΑ ΜΙΤΑΤΑ ΤΗΣ ΝΙΔΑΣ

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Απόσπασμα

Από την πρώτη άποψη η Ίδη, όπως αλλιώς ονομάζεται ο **Ψηλορείτης**, είναι ένα βουνό με απλούς φυσικούς σχηματισμούς, και καθαρούς όγκους. Ανεβαίνοντας όμως στο βουνό η αίσθησή αυτή αλλάζει.

Γη, πέτρες χαρακωμένες από τον **άνεμο**, χρώματα άγρια, παράξενα που αντανακλούν το φως, υποδηλώνουν την πνευματικότητα του Ψηλορείτη.

Εδώ βρίσκονται διάσπαρτα στους λόφους γύρω από το **οροπέδιο της Νίδας** και ενίοτε σε μικρές ομάδες τα «Μιτάτα», οι εποχιακές κατοικίες των βοσκών του Ψηλορείτη που στεγάζουν τις γαλακτοκομικές τους δραστηριότητες.

Συνήθως είναι συγκεντρωμένα κατά ομάδες οικογενειών σε αρκετή απόσταση μεταξύ τους. Πολλές φορές αποτελούν συγκροτήματα με άλλους βοηθητικούς χώρους. Ετυμολογικά η ονομασία αυτών των αρχέγονων **ξερολιθικών κατασκευών** με θόλο εκφορικού συστήματος, προέρχεται από τη λατινική λέξη METATUM που σήμαινε «στρατιωτικό κατάλυμα». Η λέξη πέρασε στους βυζαντινούς με την έννοια του προσωρινού καταλύματος και σχεδόν με την ίδια ερμηνεία διατηρείται σήμερα στην **Κρήτη**.

Στην Κρήτη, τα κυκλικά θολωτά κτίσματα διαδόθηκαν πολύ νωρίς. Η υπόθεση της εισαγωγής / πολιτιστικής επιρροής από άλλους λαούς με τους οποίους η Κρήτη διατηρούσε εμπορικές σχέσεις φαίνεται να απορρίπτεται. Ο λόγος είναι ότι η μορφή της κυψελοειδούς θολωτής κατασκευής με το εκφορικό σύστημα, στην περίοδο που συναντιέται σε διαφορετικούς πολιτισμούς της περιοχής της Μεσογείου (δηλαδή το τέλος της 3ης χιλιετηρίδας και αρχές της 2ης), είναι τόσο **εξελιγμένη** στην **Κρήτη** που αποδεικνύεται πως υπάρχει η σχετική κατασκευαστική γνώση κατακτημένη μέσα από την εμπειρία.

Στο πλαίσιο του συγκεκριμένου φυσικού περιβάλλοντος το οποίο παρέχει περιορισμένα υλικά και οικονομικά μέσα, είναι φυσικό ότι οι άνθρωποι σε αυτή την περιοχή υιοθέτησαν **αυθόρμητα** το συγκεκριμένο τρόπο κατασκευής.

Αυτού του τύπου η κατασκευή έχει επίσης το πλεονέκτημα ότι είναι ανθεκτική στο χιόνι και στις θύελλες και είναι εύκολη η συντήρησή της, δεδομένης της ύπαρξης του υλικού επί τόπου.

Η θεμελίωση του Μιτάτου γίνεται συνήθως σε συμπαγή και επίπεδο βραχώδη χώρο ώστε να είναι εύκολη η εξόρυξη και η μεταφορά της πρώτης ύλης. Αφού γίνει η ισοπέδωση και η αποχωμάτωση αρχίζει η κατασκευή.

Ο θόλος είναι χτισμένος σύμφωνα με το εκφορικό σύστημα ώστε κάθε στρώση να εξέχει λίγο περισσότερο προς το εσωτερικό του θόλου από την αμέσως κατώτερή της. Στην κορυφή τους προεξέχει ένας πολύ **χαμηλός κώνος** που αποτελεί τη στέψη του θόλου και που εξέχει πολύ λίγο από τον κυρίως κορμό του Μιτάτου.

Η εξωτερική διάμετρος των Μιτάτων κυμαίνεται από 5 ως 11 μέτρα, η δε εσωτερική από 2,8 ως 6,85 μέτρα.

Το **πάχος** της παρειάς κυμαίνεται από 1 - 2.10 μέτρα, το δε ύψος της εξωτερικά από 1,90 - 4,20. Όσο για το **ύψος** του θόλου, εσωτερικά ξεκινάει από τα **2,75** μέτρα και φθάνει στα **4,80 μ.** Στο εσωτερικό, η δημιουργία της εκφοράς ξεκινάει περίπου από το ένα μέτρο.

Τα Μιτάτα είτε είναι μεμονωμένα με μια μικρή «αυλή» για βοηθητικές εργασίες, είτε αποτελούν σύνολο με κάποιο άλλο μιτάτο στο οποίο φυλάγεται και ωριμάζει το τυρί, το λεγόμενο "**κλειδόσπιτο** ή **τυροκέλι**". Επίσης πάντα υπάρχει δίπλα από το μιτάτο η «**μάντρα**» όπου φυλάγονται τα πρόβατα. Άλλοι χώροι βοηθητικοί μπορεί να είναι ο «**κούμος**», μικρή κρύπτη και κάποιο υπαίθριο καθιστικό το χρησιμοποιείται και σαν τραπεζαρία.

Μέσα στο κυρίως Μιτάτο υπάρχει πάντα μια **εστία** που συνήθως είναι κεντρικά τοποθετημένη και κάποιες πεζούλες για καθιστικό ή για ύπνο. Στη κορυφή του θόλου υπάρχει μια μικρή τρύπα, ο «**ανηφοράς**», διαμέτρου περίπου 20 - 30 εκ., απ' όπου μπαίνει φως και φεύγει καπνός. Σε ό, τι αφορά τη **θύρα**, είναι πανομοιότυπη με αυτή των μινωικών θολωτών τάφων, δηλαδή αποτελείται από μονόλιθους.

ΣΑΡΑΚΑΤΣΑΝΙΚΗ ΑΡΧΙΤΕΚΤΟΝΙΚΗ

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Απόσπασμα

Αρχαίο φύλο που κινείται νομαδικά στην ελληνική χερσόνησο οι Σαρακατσάνοι, αναπτύσσουν την δική τους «αρχιτεκτονική» για να κατασκευάζουν τα καταλύματά τους: τα κονάκια και τις μακρόστενες καλύβες για τα πρόβατα όπως και άλλες απαραίτητες κατασκευές (την στρούγκα, άλλα καλυβάκια, τον φούρνο, κλπ). Χρησιμοποιούν φυσικά υλικά με ελάχιστη επεξεργασία(κλαριά, βούρλα, φύλλα, χώμα) . Οι καλύβες κατασκευάζονται σε ελάχιστο χρόνο, με πρωταρχικούς μαστορες τις γυναίκες.

Σε αντίθεση με άλλους νομαδικούς λαούς, οι Σαρακατσάνοι κατά την μετανάστευσή τους, δεν κουβαλούν τίποτα σχετικό με σπίτι ή κατάλυμα, αλλά μαζεύουν τα υλικά στην εκάστοτε τοποθεσία. Είναι σημαντικό επίσης ότι τα σεντούκια είναι συναρμολογούμενα και τα υπάρχοντα επανατοποθετούνται με την άφιξη στον τελικό προορισμό.

Η ζωή αυτών των τσοπαναράιων, είναι άμεσα συνδεδεμένη με την ύπαρξη των κοπαδιών τους, αποτελούμενα κυρίως από πρόβατα για τα οποία γίνεται και η μετάβαση το καλοκαίρι στα βουνά (ξεκαλοκαιριάζουν) και τον χειμώνα στις πεδιάδες (ξεχειμωνιάζουν) με βασική μέριμνα να έχουν βοσκή τα κοπάδια τους και να έχουν τις κατάλληλες κλιματολογικές συνθήκες.

Η κυκλική κάτοψη του κονακιού, με κεντρικό σημείο την ανοιχτή φωτιά, επιβάλλει τους νόμους του στην οικογένεια

Είναι μια εφήμερη αρχιτεκτονική, πλήρως ανακυκλώσιμη, προσαρμοσμένη στο εκάστοτε περιβάλλον, που παρέχει πλήρη προστασία και τον χειμώνα και το καλοκαίρι.

SARAKATSANI ARCHITECTURE

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Abstract

Sarakatsani, an ancient nomadic tribe that moves around the Greek peninsula, have developed their own "architecture" to build their shelters: huts, long shacks for their sheep as well as other necessary structures (the «strouga», smaller huts, a central oven, etc.). They use natural ingredients with minimal processing (branches, reeds, leaves and soil). The huts are made quickly and they are mainly built by women.

Unlike other nomadic tribes, the Sarakatsani do not carry anything related to home or accomodation when migrating, but gather the materials to site. It is important to note that the chests can be assembled and their belongings are relocated when the Sarakatsani have reached their final destination.

The lives of these shepherds is directly linked to the livelihood of their flocks, consisting mainly of sheep, for which they move to the mountains in the summer and to the plains in the winter, their main concern being the adequate grazing of their flocks and suitable climatic conditions.

The circular plan of the «Konaki», with an open fire as a central point, encourages the law of the family.

It is an ephemeral architecture, fully recyclable, adapted specifically to each environment and providing complete protection in winter and summer.

THE RAM AND THE ARTIST – FACE TO FACE, CHILDISH PERCEPTIONS FROM THE PREHISTORY TO NOWADAYS

M. YORDANOV

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Abstract

The author of the kinetic sculptural piece “The voices of the Ram”, shown in the exhibitions of the CANEPAL project in Smolian (Bulgaria), Athens (Greece) and Sofia (Bulgaria), presents his research and thoughts on “The Ram” as a topic of interactive sculptural exploration. He also shares his experience of working with children during workshops organized by the National History Museum in the framework of the CANEPAL project.

HERITAGE OF PASTORAL EVERYDAY LIFE-A EUROPEAN COMPARISON

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Abstract

Pastoralism has been shaped as a result of sheep domestication during the Mesolithic-Neolithic transition. It developed in civilizations that lived in the Basin of the Mediterranean Sea. It was especially strongly rooted in ancient Greece where the relics of ancient pastoral civilizations have survived the passage of time.

Forms of sheep breeding are closely connected with the geographical environment which developed on less fertile areas which were not cultivable, mostly on mountainous regions. Sheep breeding originally accompanied agriculture, main activity of rural population, but with time it has become an independent part of economy.

The main responsibilities of shepherds on pasture lands were sheep protection, milking and cheese production.

At the turn of the 14th and 15th century and also in the 16th century, sheep breeding started to develop on the northern slopes of the Carpathians. It was a result of the so called Vlach colonization - great migration wave from behind the Carpathians who gradually assimilated with the local population. It caused the creation of a specific pastoral culture in the Carpathians.

Sheep breeding was a hard work. It lasted almost all day and night and required a lot of physical strength. Undoubtedly, long hours of loneliness that shepherds had to spend on pasture lands, had an effect on their character and mentality.

After the transformations in the 20th century, the image of a pastoral life in the contemporary times has changed. In the new century there is an image of a modern farmer-breeder. However, because of the development of technology, a way of farming has changed. The work of shepherds has become easier. Sheep breeding has become a part of a tourist industry. Pastoral culture that is deeply-rooted in tradition of particular countries is an important element of identity of a region and country, and thus, a valuable tourist product.

LAMB IN THE KITCHEN – THE HISTORY AND POSSIBILITY OF THE SHEEP-BASED CUISINE IN EUROPE

Dr. Z. SÁRI

Scientific Director of the Hungarian Open Air Museum, Hungary

Abstract

The history of sheep breeding in Europe is closely linked to the changes of agricultural technologies. In the Middle-Ages and early modern times animal husbandry needed much more land than cultivation required because animals used to graze on large pastures. Sheep raising became predominant in areas where conditions were not preferable for cultivation or where density of population was low and there was sufficient unused land.

The way how to prepare meat is closely linked to the evolution of technology. The appearance of the first technical utensils for the kitchen contributed already to the increase of life-chance of man and to better life expectancy.

Mutton and lamb dishes as well as dishes prepared with sheep cheese and cottage cheese are pertaining parts of the daily and of the festive menus everywhere in Europe, however with different degree of importance and with different traditions. It is characteristic in the entire continent that sheep-food is rather present in shepherding communities and in different religious groups in both of their daily and their festive kitchen.

A further difference is in the seasonal presence of mutton dishes: while lamb is consumed mainly in spring, with special emphasis in the Easter traditions, mutton is rather the food in autumn and winter time.

Mutton dishes are being served in restaurants. It depends on the philosophy of the restaurant and the skills of the kitchen, in which form the dishes are prepared. The same way as it is true that the kitchen is more than a factory bringing into being a collection of recipes, a restaurant also should be more than a shop: it should evoke a culture, a way of life, and should be a creative workshop in a credible way and at a high level. At least, we would like to see restaurants being such:

- Artisanal
- Solidary, cooperative
- Local
- Seasonal

HEALING PRACTICES OF SHEPHERDS – FROM PAST TO PRESENT

T. FAÁR

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Abstract

Shepherds were also doctors, pharmacists and great surgeons. They developed the methods to treat sick sheep themselves.

The treatment of the sheep was based on three pillars: conveying traditional knowledge, the personal experiences of the healer and elements learned from medical science at the time. Their practices were based on natural folk knowledge and rational know-how.

The scholarly shepherd has a special place in Hungarian folk customs who used his mythical skills to protect the animals as well as helping others with supernatural methods. They believed the flocks prospered under their care and their animals never grazed in forbidden places or wandered off.

A scholarly shepherd is also someone who took his knowledge of his special trade to a level higher than others. They called on shepherds several villages away who had special curative or artistic skills.

TRANSHUMANCE ROUTES IN EUROPE

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Abstract

The preparation of this paper was guided by the very famous map of the situation of transhumance in Europe and the Mediterranean published by Elli Müller in 1938. It was used again by Fernand Braudel in 1949 in "The Mediterranean and the Mediterranean World in the Age of Philip II" and in all the works on transhumance. This map, which was drawn up at a time when sheep transhumance was still very active, shows the extent to which this is a Euro-Mediterranean phenomenon. Transhumance is a regular movement of flocks and shepherds, temporarily, along a specific route and in regular grazing areas which are defined in advance. The travelling time is also determined, as are the various stages, stops and places where the flocks can drink, as well as the taxes that might have to be paid along the way. Nomadism differs from transhumance mainly through the human groups that are involved, namely entire families or even all generations of an ethnic community. Transhumance is no longer as important as it was before the Second World War; it still exists in Spain, Italy, France, and more modestly in Bulgaria or Romania. Although transhumance still exists, it is now carried out by truck and transhumance on foot is above all a very folklorised approach to comply with current tourism issues linked to the local development of certain regions.

In his map, Elli Müller identifies three types of transhumance: the "normal" transhumance, the "Reverse" transhumance and the "Double" transhumance. As for Mariel Jean-Brunhes Delamarre, she distinguishes between a Mediterranean type sheep transhumance with a vertical component, involving steep slopes in both the areas crossed and the pasture land, and a middle-Europe type sheep transhumance with little or no difference in altitude.

Elli Muller's map still enables us to question the limits of transhumance, in northern Europe with the alpine pastoral life, and in the south, on the African continent, with nomadic or semi-nomadism of the steppes. That is why this topic reflects the Euro-Mediterranean geographical diversity. On the eastern and southern shores of the Mediterranean, the clear distinction between transhumance, semi-sedentary sheep farming and semi-nomadic life is much more difficult to identify precisely, especially as today, in these areas, sheep farming is less and less a sole activity.

On the subject of sheep transhumance, there are obvious advantages in looking beyond a viewpoint limited to the partner countries of the European cultural "Canepal" programme (Estonia, Poland, Hungary, France, Greece, Bulgaria) and our goal was to embrace a wider but also more coherent area and try to share some elements of diversity.

SHEEP AND THE LANDSCAPE: AN ASSESSMENT OF PASTORAL LANDSCAPES IN GREECE

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Abstract

Sheep is considered as one of the major agricultural sectors responsible for landscape transformation across Europe. The aim of this presentation is to describe the types and characteristics of Greek landscapes formed and maintained by sheep farming and grazing.

The paper starts with a general overview of the way that sheep farming has affected the European landscape, and continues with the analysis of Greek landscape, showing the wide diversity of the various landscape types as well as the unique features which rely on the continuing pastoral methods for their conservation. The classification of the pastoral landscapes was based on landform, land cover, pastoral agricultural systems and built elements which together give each landscape its identity.

The results obtained, were the identification of basic landscape pastoral types at a national level and the factors of change that have influenced the landscape in the past, and in the future. In conclusion, the study of the history and characteristics of Greek landscapes formed and maintained by sheep farming and grazing, highlighted the importance of the Greek pastoral landscape and its social significance, particularly the importance of conservation, enhancement and restoration.

Keywords: *Sheep farming, pastoral landscapes, Greece, landscape character types.*

TRANSHUMANT SHEPHERDS HERITAGE – FOR WHOM? FROM NOSTALGIA TO ECO-TOURISTIC BUSINESS

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Abstract

Summing up the personal experience while getting familiar with the grandsons and the granddaughters of the Rhodopean transhumant shepherds during the CANEPAL project survey one may dare to design a genuine profile of the contemporary sheep-farmers. And even to propose a typology of the shepherds' cultural heritage in terms of heritology system enlarging the scope to the European dimensions as shown in the project.

THE TRANSFORMATIONS OF PASTORAL LANDSCAPES

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Abstract

This paper examines the transformations of pastoral landscapes in Greece during the second half of 20th century. The case of a few mountainous communities in Central and Northern Greece, including the mountainous area of Pindos, will be briefly presented as examples. In these places pastoralism, the livestock raising, was the primary or important economic activity in the system of socio-economic organization. The landscape of these areas was characterized by large grassland, alpine pasture large herds, covering the highest areas of this zone and limits the further spread of the forest. This landscape also expressed the relationship between the community and the natural environment.

The new representation of the rural landscape, the demands for environmental protection and preservation of cultural heritage, new uses of space for recreation, form new concepts and cognitive structures in the mountainous area, prompting new interventionist policies. Meanwhile, the “discovery” of the landscape uniqueness sets new aesthetic, ecological values and aspirations, targets towards the diversification of rural landscapes and also marks a shift towards exploration and production of quality landscapes, highlighting the cultural vision of the mountainous area. Beyond the rural picturesque, this new representation also defines the organization and the uses of land, such as the restrictions on the breeding activity.

The paper focusing in the changes in the local social and economic structures and in the perception and the representation of rural landscape examines the transformations of pastoral landscapes.

THE PRESENTATION OF PASTORAL LIFE IN MUSEUM EXHIBITIONS AND COLLECTIONS

Dr. Z. SÁRI

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Abstract

The heritage of pastoral life is present in several European museums. Museum collections house a wealth of representation of pastoral life, since the objects of the lifestyle are present in the collections together with archaeological artefacts and works of art, which are the imprint of sheep and pastor representations.

Besides different types of museums such as fine art, agricultural history, ethnographic, thematic (pastoral and sheep and wool) as well as open air- and eco-museums house numerous significant tangible collections.

Open air museums provide exciting opportunities for presenting pastoral life and sheep rearing. Traditions of pastoral life including tools which were used come to life in the museum presentations. In addition, these museums also play a part in preserving and presenting local traditional sheep breeds, considering that they operate as quasi-genebanks.

TECHNO-SHEPHERDS AT THE SHEEP MUSEUM: PROMOTING PASTORAL LIFE HERITAGE USING A BLENDED APPROACH OF PHYSICAL AND DIGITAL GAMES

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Abstract

Museums play an important role as sites of informal and lifelong learning. As the role of museum is currently evolving, games have been used as an effective way to learn in an informal way, both for young visitors and adults while visiting an exhibition. In order to enhance visitors' experience we designed an immersive and playful platform that involves physical games, technology, smartphones and a specifically designed videogame.

An educational location based game, designed for the exhibition "The Sheep: Celebrating Pastoral Life: Architecture and Art", was combined with an educational digital game that is also based on the actual exhibition, in order to construct and maintain meaning and knowledge in artistic products connected with pastoral life heritage.

The visitor actively plays the physical location based game using smartphones while on the museum and afterwards as a gamer immerses herself into a virtual museum, learns about the exhibits while having fun, disguised as a spy whose mission is to capture specific photos. Pastoral heritage knowledge, collaboration skills, problem solving, space orientation and IT skills are built through personal and culturally mediated experiences in an effort to combine physical play with digital games.

SHEEP AND GOAT HERDING AND ANIMAL SECONDARY PRODUCTS IN MYCENAEAN GREECE (14TH-13TH CENT. BC.)

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Abstract

An important chapter in the history of pastoral life in Greece is written by the inscribed clay documents in Linear B script, which have been unearthed in the Mycenaean palaces of the 14th and 13th centuries BC. As soon as Linear B script was deciphered in the early 60's, it became clear that livestock was one of the major concerns of the Mycenaean palatial administration, since it supplied the palaces with all the material necessary for culinary purposes and the manufacture of various precious products in the palatial industries. Goats and sheep owned by the palaces were kept in large flocks in various locations of the periphery, and Linear B scribes kept detailed information of the number of animals, their expected produce as well as of any shortfall in the final produce delivered to the palaces. Linear B tablets list various places as contributing goats, sheep, goat hair, wool, hides, and horns to the palaces. Milk would also be available and most of it would be made into cheese whereas goat hair and wool supplied the palatial textile industry. Moreover, horns may have been destined for the manufacture of bows and hides for a large range of artifacts, including shoes, shields, halters and other harness-gear for chariots.

Key-words

Pastoral life, livestock, prehistory, Mycenaean Greece, Linear B tablets

TRANSITION FROM TRADITION TO MODERN AND MOUNTAINOUS CULTURES IN GREECE

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Abstract

In recent past, pastoral communities managed to remain sustainable due to a successful combination of primary production and product processing. Sheep wool was processed to be used as yarn, textile, garment, bed cover or carpet. Domesticated animals provided the necessary skins, furs, milk and meat. The life cycle of the community was inextricably linked with the production cycle of animal products. Part of the production was destined for trade in order to buy wheat and other staple goods. Several mountain communities were exclusively pastoral, agriculture being only at self-sufficient level. In the plains, rural communities combined livestock rearing and agriculture production. Nowadays, this production and trade cycle has become obsolete as it has been substituted by large scale milk companies, at an industrial scale, that buy milk from local farmers and control retail commerce to the final consumer.

TRANSHUMANCE IN SPAIN: PAST, PRESENT AND FUTURE

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Abstract

Spain is the only country worldwide with an extensive network of drover roads -more than 125,000 Km long and 420,000 Ha wide- protected since 1273. This network allows livestock to walk about 1,000 Km in spring and autumn (2 months), profiting from complementary grazing areas: in the South during the winter (6 months) and in the North during the summer (4 months). Until the 19th Century, 3 to 5 million sheep crossed the Iberian Peninsula twice a year with their herders. But the Spanish monopoly on wool trade declined definitely in the 19th century, after the looting to which they were subjected by French and British troops during the Napoleonic war (1808-1814).

The first shipment of merino herds from Spain was sent as Royal Gifts to other European countries: in 1715 to Sweden, where a special school for shepherds was founded in 1739; another 92 rams and 200 select sheep in 1765 to Saxony, and 300 sheep more were exported to Hungary in 1775, also accompanied by Spanish shepherds for training local herders in the management of the Imperial Herds. The first 300 merino sheep arrived to France in 1776, followed by 334 sheep and 42 rams in 1786, origin of the famous Rambouillet flock. A secret clause in the Treaty of Basel (1795) allowed the French Republic to take away from Spain 1,000 sheep and 100 rams annually for five consecutive years. In 1782 a flock of 400 sheep from Extremadura were shipped to South Africa, from where they were exported to Australia in 1797. From 1802 to 1827 more than 7,000 merinos were shipped in Lisbon to Australia. Today, 70% of the wool in the world is from merino origin, profiting from the genetic selection and improvement work carried out over thousands of years by many generations of Spanish shepherds.

However, the progressive abandonment of transhumance in the 20th Century due to rail and truck transport, has led to serious ecological problems, in the lowlands due to overgrazing, destruction of tree renewal, loss of biodiversity and soil erosion, and in the mountain areas due to the abandonment and degradation of pastures, shrub invasion and forest fires. To reverse this process we re-founded in 1992 the Council of the Mesta, an old medieval guild set up to defend transhumant herders, thus fulfilling Article 8.j. of the United Nations Convention on Biological Diversity. Since then we have cooperated with more than 300 herders to recover the ancient transhumant culture, walking on more than 65,000 Km of drovers' roads with 240,000 sheep, goats and cows throughout Spain. The long-distance transport of seeds (57,000 million) and fertility (35,000 T of manure), by moving these transhumant herds on the trails, also favours climate change adaptation and mitigation, increasing resilience and the potential of pastures to act as important carbon sinks.

The ultimate aim of this project is to stimulate long-term, conservation-focused management of ecosystems in Spain, preserving their exceptional biodiversity through transhumance, while promoting a sustainable production of quality food and the incorporation of youth to pastoralism. Transhumance is currently becoming more and more appealing for young people in social terms, due to rising fuel and feed prices, improved technologies and the possibility for herders to work in teams of 4-5 families, enhancing the attractive aspects of this way of life by encouraging economically and ecologically-friendly practices. Complementary, the network of drover roads offers wide possibilities for ecotourism development, contributing to marketing the local products and services of the pastoral culture.

SHEEP AND GOAT FARMING AND RURAL DEVELOPMENT IN GREECE

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Abstract

Pastoral farming of sheep and goats has been a feature of the Greek landscape since antiquity. This farming activity despite major changes, particularly in the recent decades, sustained many generations of Greeks and contributed to the current biodiversity and the development of rural areas. Data are presented on numbers of animals, animal farming holdings, volume and value of production, and farm economics. It becomes clear that the sector is suffering being subjected to pressures for 'modernization' and intensification, like the rest of the agricultural sector in Greece, and being influenced by the social demands and constraints imposed on individuals in the farming community by these same modernising processes. This trend needs to be reversed, since the important economic role it can play in the national economy is clear, and is recognised its social role in keeping alive the steadily decaying mountainous and disadvantaged regions, which constitute a considerable proportion of the rural areas of Greece.

Keywords: *sheep, goats, rural development, landscapes, Greece*

RURAL SUSTAINABILITY AND MANAGEMENT OF NATURAL RESOURCES IN TIAN SHAN REGION, CENTRAL ASIA

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Abstract

The research examines aspects of natural and cultural heritage and environmental management in Tian Shan region, Central Asia. This region is outstanding for the richness of natural resources, landscapes and ecosystems. Natural resources of Tian Shan are exceptional: the ecosystems include numerous protected and rare species, endemics, unique coniferous forests, rich biodiversity. However, nowadays the ecosystems experience environmental and anthropogenic impacts. After the disintegration of the Soviet Union (1990s), there is a clear shift of the Central Asian society back to the subsistence agriculture with recovered traditional style of life: private land use and cattle grazing on mountain pastures. Therefore, the anthropogenic impacts are presented by the livestock husbandry and nomadic pastures, since the majority of the local population now maintain traditional style of life. The livestock is increased, and strong grazing pressure become transform to overgrazing. This leads to unsustainable agriculture and overgrazing caused by cattle herds, and affects sustainability in mountainous landscapes. Given the unique ecology of the region, special measures should be taken to maintain ecosystems' sustainability. The sustainable management of natural resources in this unique region needs stimulating balanced co-existence of man and nature, and requires quality insights and acquaintanceship. Nevertheless, the information about Tian Shan environment is the least available comparing to other Eurasian mountains, and there is lack of regular environmental monitoring programs cooperated at the cross-country level. This research contributes to regional monitoring of Tian Shan, providing analysis of its environmental situation and examining ways for the sustainable use of natural resources

Keywords: *Tian Shan, natural resources, rural sustainability, environment, monitoring*

