



# Food, Drink, and Identity

***GREEK COLONIZATION***





**Identity: That sounds familiar...**



# What do we know?

- ▶ Food and drink habits = major component of identity
- ▶ You are what you eat/drink
- ▶ Social status
- ▶ Greeks vs. “barbarians” or “non-Greeks”
- ▶ Pythagoreans
- ▶ Scythians
- ▶ Androphagoi
- ▶ Others?





# Not just “what”, but “how”

- ▶ Modern examples? Regional differences?





# International Examples?

- ▶ Different varieties? New foods?





# How do we see this archaeologically?

- ▶ Modern?

- ▶ Dishes
- ▶ Residue
- ▶ Images (facebook!)
- ▶ Production (beer, wine, spirits)
- ▶ trash





# Greek Colonization

“The true story, of seven strangers...

...picked to live in a house...

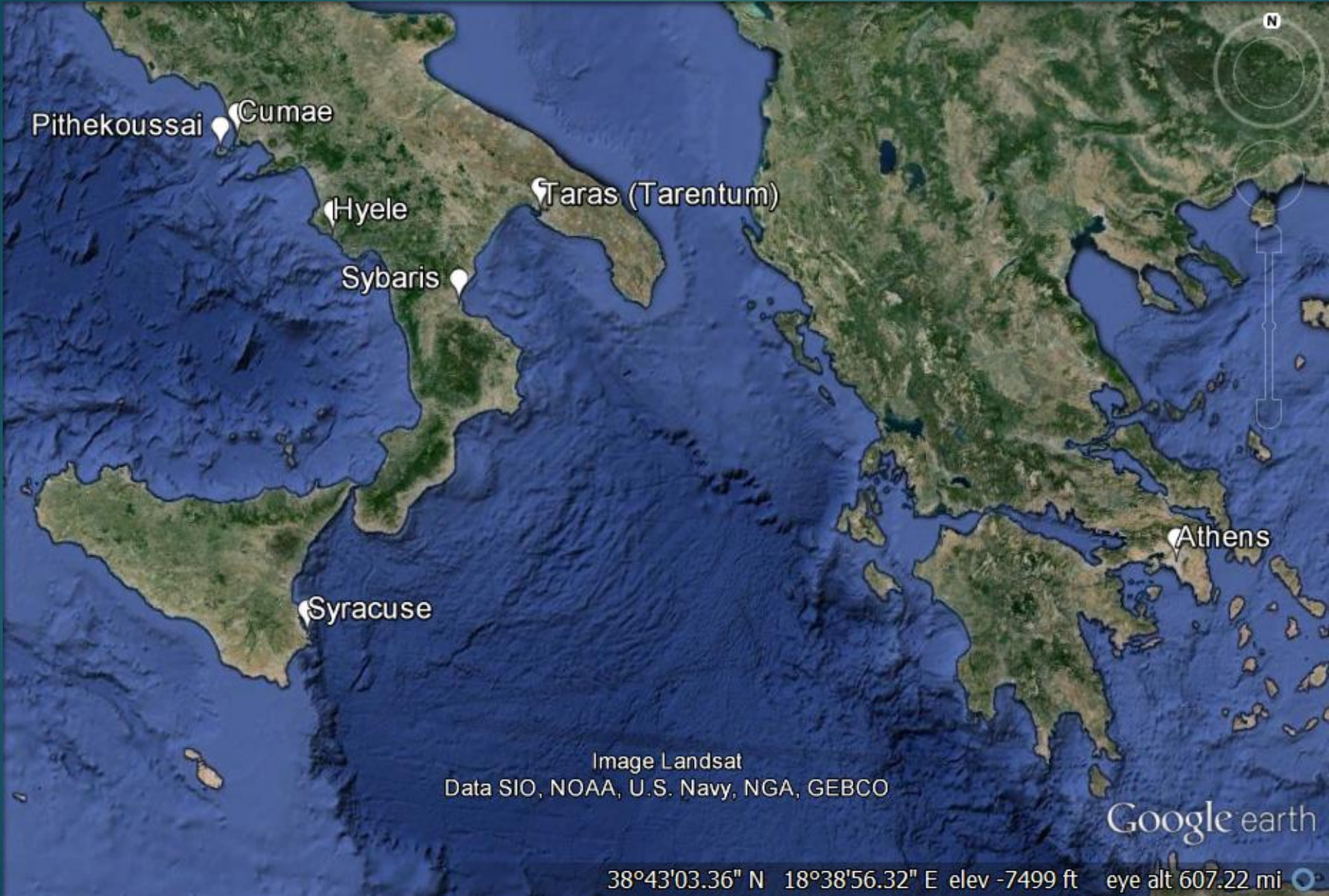
...and have their lives taped...

...to find out what happens when people stop being polite...

...and start getting *real*”







# Magna Graecia





# Magna Graecia













# Why relocate?

- ▶ Population growth
- ▶ Land shortage
- ▶ Drought, famine, etc.
- ▶ NOT seeing colonies founded by areas full of fertile plains...
- ▶ Trade benefits
  - ▶ New commodities, styles, resources
  - ▶ *emporia*



# “Greeks” and “others”

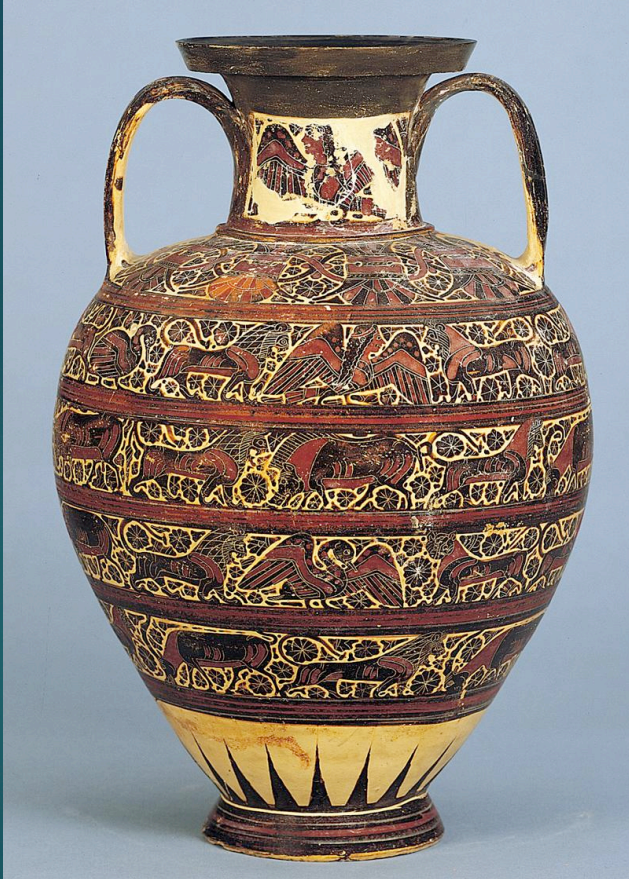
What happens when the “Greeks” and “non-Greeks” are neighbors?

(i.e. The Real World: Mediterranean)





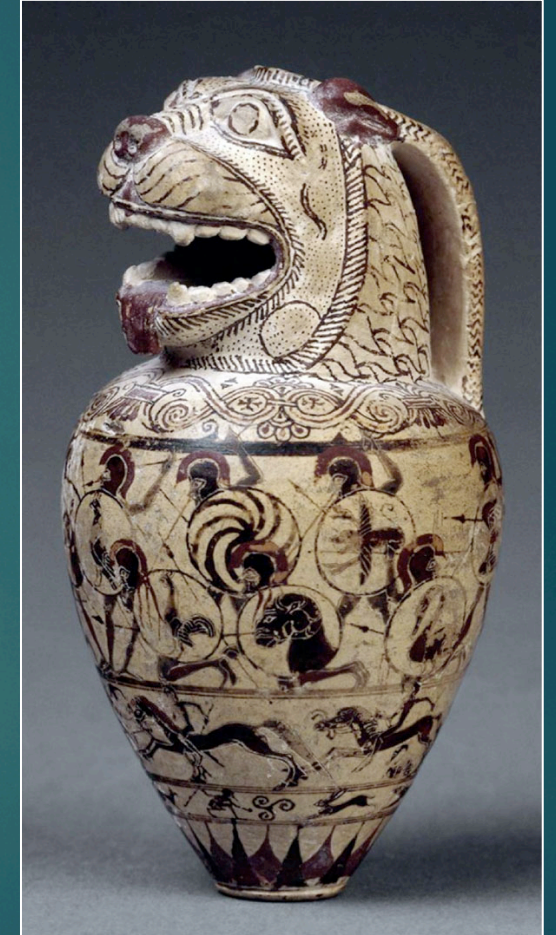
# “Orientalizing” Period



“Early Corinthian Animal Style amphora”  
(ca. 625-600 BCE)



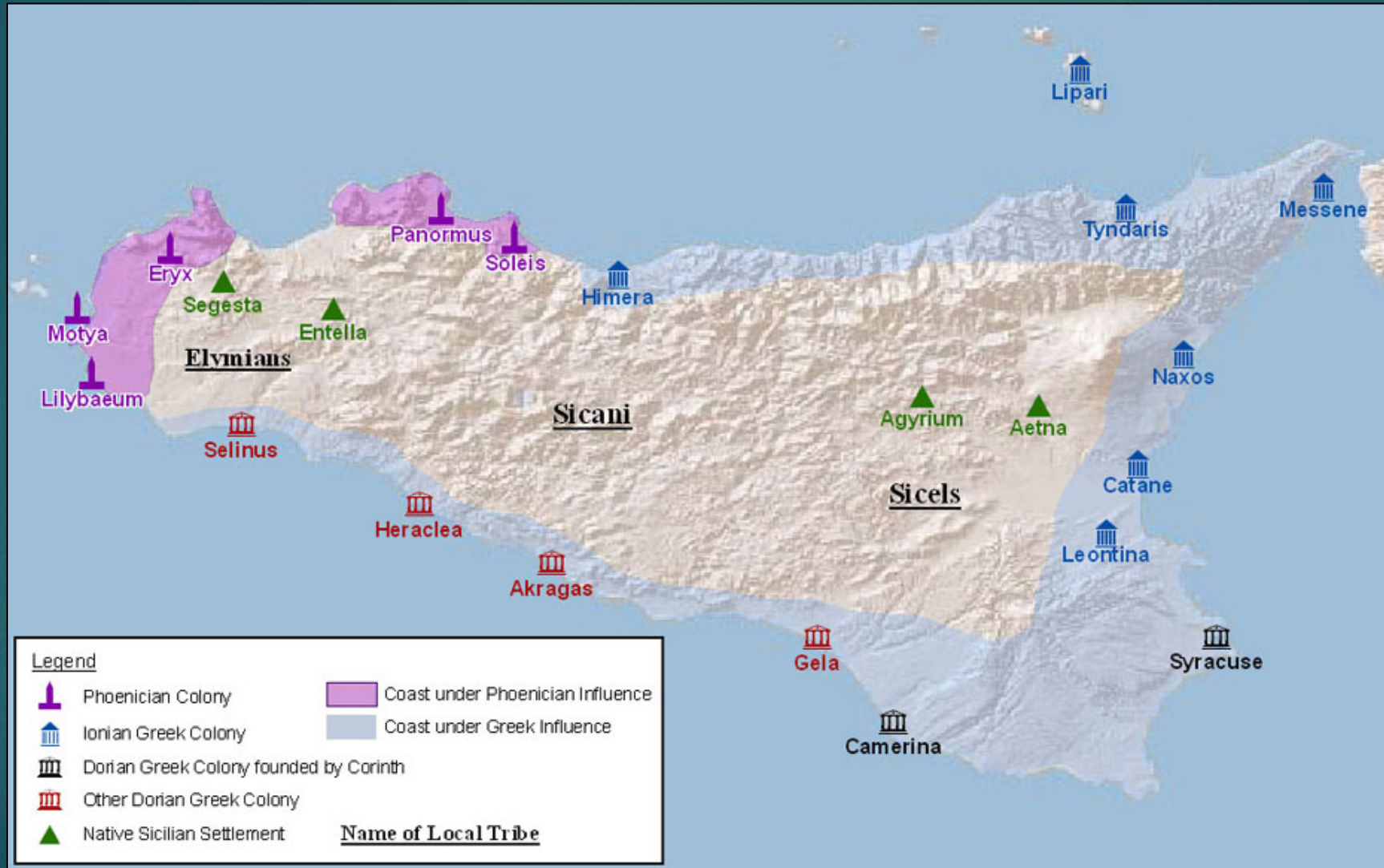
“Protocorinthian Animal Style Olpe”  
(ca. 650-625 BCE)



“Macmillan aryballos”  
(ca. 650 BCE)



# Case Study #1: Wine Wares in Sicily





# Acculturation vs. Hellenization

- ▶ Two-way street
- ▶ Active
- ▶ Selective
- ▶ “native” vs. “Greek”
- ▶ New(er) model
- ▶ Unidirectional
- ▶ Passive
- ▶ Complete take-over
- ▶ “colonized” vs. “colonizers”
- ▶ Traditional model



# Monte Finnochito








(Morgantina...)



# Symposium shapes common among Sikels:







“Foreign drinking customs, as opposed to forms of drink alone, will most often be adopted for their symbolic potential, in either a diacritical or associative sense. That is, exotic drinking practices may be employed to symbolically differentiate groups, categories, or class within a society...or to provide a symbolic link between groups.”

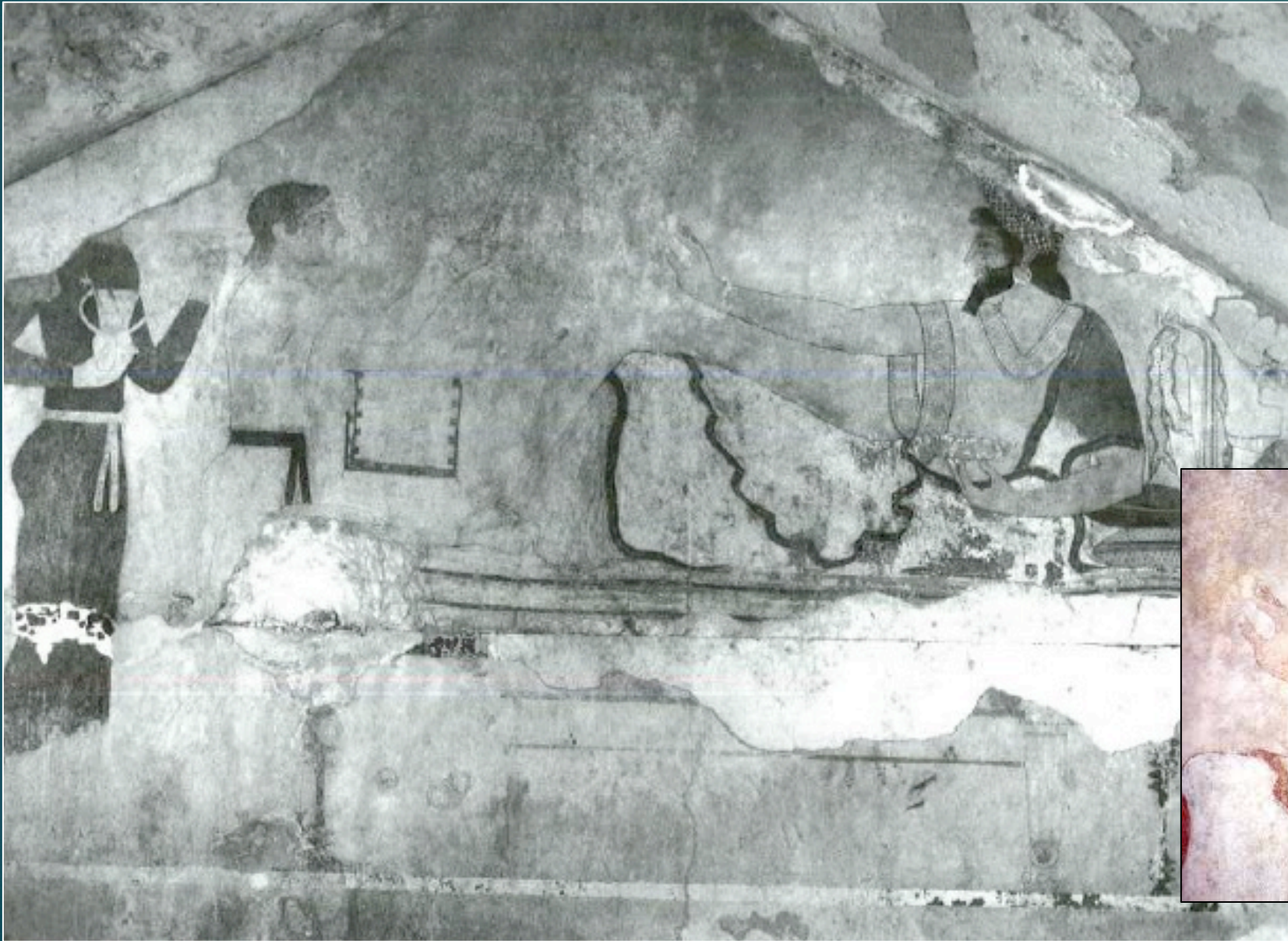
(Dietler, “Driven by Drink”)



# Case Study #2: The Achaemenid Balancing Act



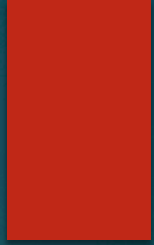




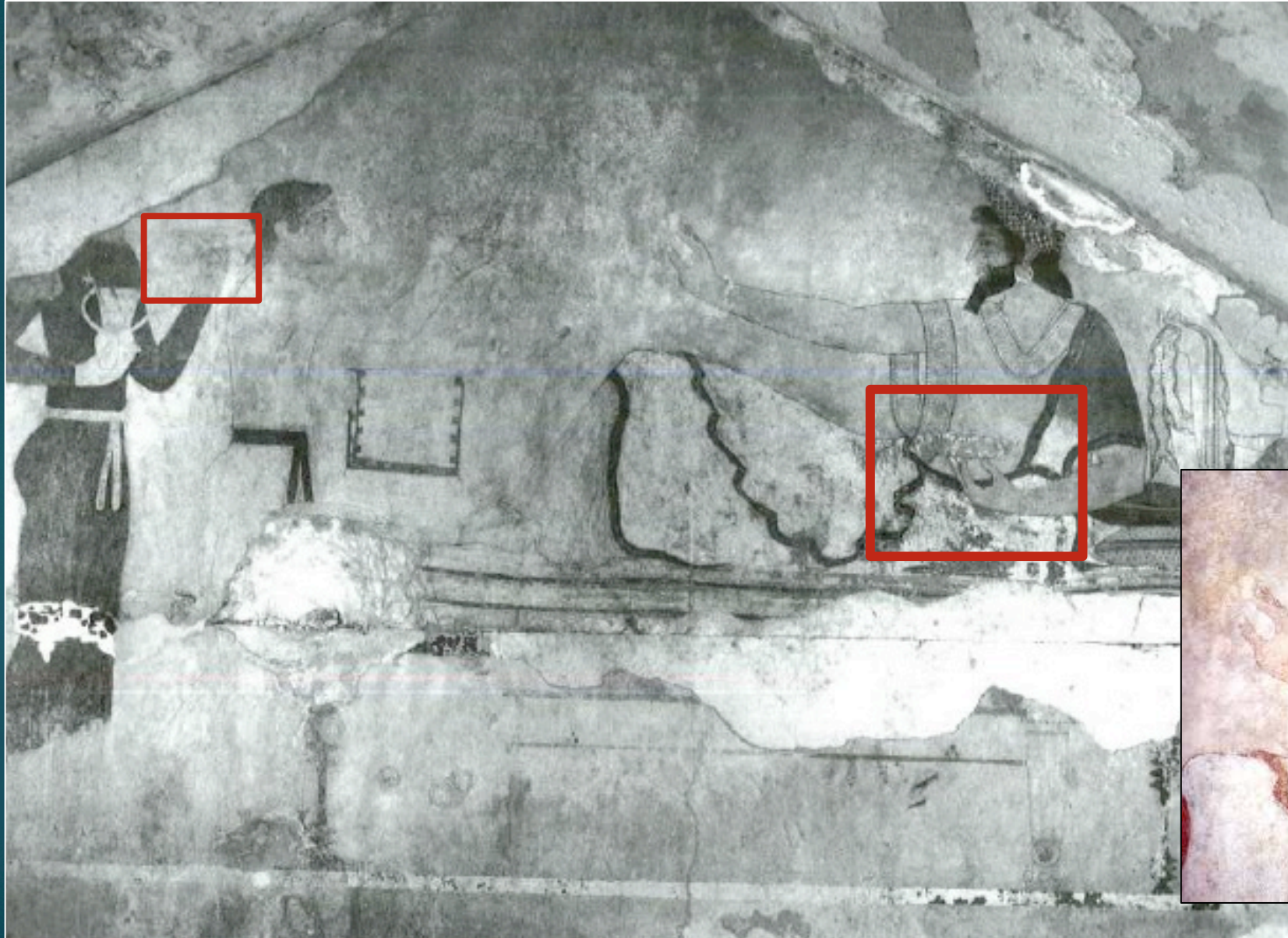
Karaburun Tomb, Lycia  
(ca. 470 BCE)











Karaburun Tomb, Lycia  
(ca. 470 BCE)





# Fingertips...everywhere!



Third Dynasty of Ur (2192-2004 BCE)



Ashurnasirpal II (King of Assyria), Nimrud, (ca. 875-850 BCE)





Gold ring, Vani (Georgia) (ca. 4<sup>th</sup> c. BCE)



Funerary stele of Djedherbes, Saqqara, Egypt  
(ca. 525-404 BCE)



# Achaemenid Carinated Bowls

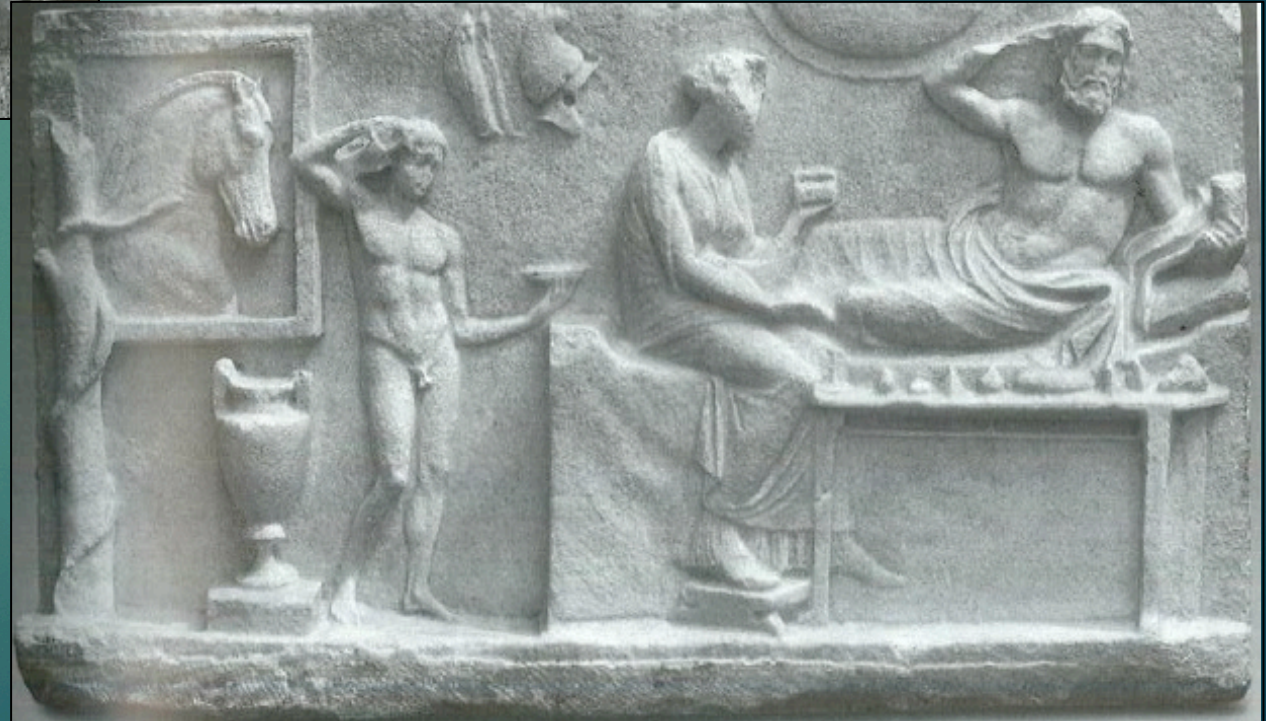






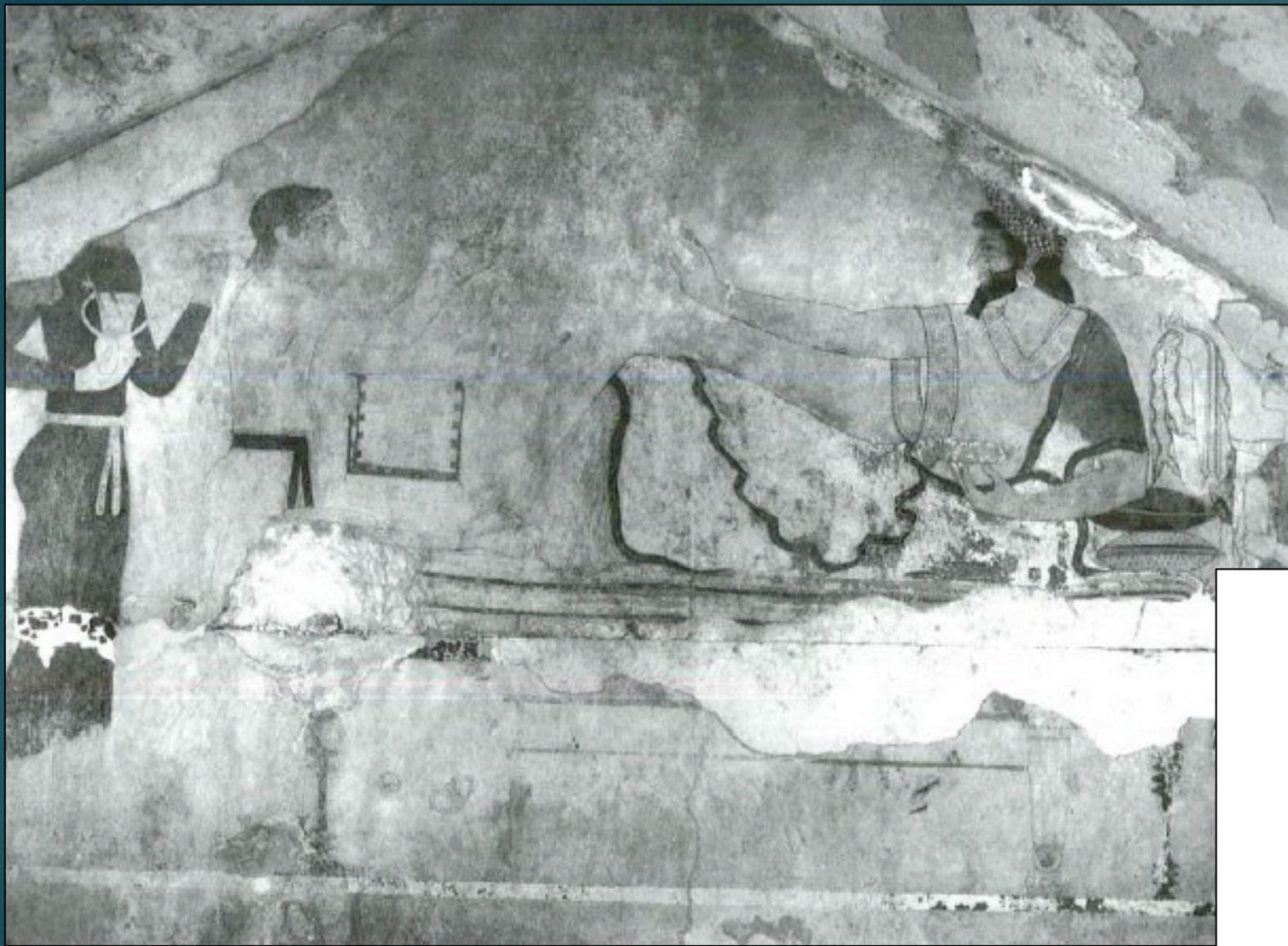
Marble relief (ca. 480-450 BCE)

# East Greece



Marble relief (ca. 350 BCE)





Red-figure oinochoe (ca. 470 BCE)





# Dietler:

Diacritical—drawing a distinction between yourself and a specific group

Associative—connecting your identity to a specific group



Questions?