

FOOD CULTURE IN HERZEGOVINA IN THE LATE MIDDLE AGES

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Abstract: *We know that throughout history, man was driven by the search for food and because of food he settled in a certain place, with the creation of its surpluses, social stratification began. In other words, food has a decisive influence on human history and continues to influence it because if there is not enough food, then it is very likely that will not be enough other resources that would direct the further movement and development of a community. When you think about it, it's hard not to wonder why the history of nutrition takes a secondary place behind political history? Nutrition, therefore, determined the course of history in the Balkans as well. The field of interest is the reconstruction of food/nutrition of the population in Herzegovina through the period of the late Middle Ages (1200-1500). This period was studied mainly on the basis of available Byzantine, Serbian and Western European sources, but also sources of the Republic of Dubrovnik, the Ottoman Empire and certain, very modest, data from the area of Herzegovina and the territories it bordered (Bosnia, Dalmatia, etc.). For a research like this, it was necessary to refer to a whole range of sources because not a single national cuisine, although in the Middle Ages we must use the term national very carefully, cannot stand out by itself in relation to others in the region, even those further afield on the continent. That is why it is natural that its gastronomic heritage contains a whole series of elements that cannot be exclusively said to be its own. This heritage represents a cultural system, so the analysis of eating habits necessarily includes its class determination: the habits and menus of rulers, citizens and peasants, clergy and soldiers. Never theless, in medieval Herzegovina, cereals were the main and very important food, which, in addition to bread, was eaten in large quantities through various porridges made from millet or barley. Of the vegetables, onions and garlic, or hot greens as they were called then, were used a lot. Although meat was valued, it can be said that ordinary people ate meat rarely and only on special occasions. Lamb was eaten the most, pork much less often, and beef was almost never used.*

Key words: Herzegovina, diet, Middle Ages

Introduction

The diet of humans has changed and shaped throughout history and has been influenced by certain social, economic, cultural and scientific processes that had led to the transformation of European eating habits in the modern century. What could have been the eating habits and nutrition of the population in the middle, if we take into account the fact that this was a time when there was no means of modern communication and transportation, a time in which there was no various kitchen and appliances, refrigerators, freezers, stoves that today's man knows and uses?

Before Columbus's discovery of the New World, Europeans were quite unfamiliar with many food without it would be difficult to imagine today's cuisine: tomatoes, potatoes, corn, cocoa, turkey, etc. Columbus's diaries are full of records of trees in a discovered land that "differs from ours as day from night; and also fruits and grass and stones and everything else [1]".(Columbo 1992).

In order to better understand the conditions of life in Europe, and therefore the diet of people at the turn of the 2nd millennium, we will briefly list some known facts. At the beginning of the High Middle Ages, after numerous tribal attacks and invasions in the 10th and 11th centuries, there was a population increase, which was reflected in the founding of new towns and villages. The causes are numerous: better climatic conditions, a calmer political period and improvements in agricultural technique and tools, which over time enabled the production of surplus food. So, in the period from 1000 to 1300, the population of Western Europe doubled, and some of it even quadrupled. Also, in the period from the 9th to the 12th centuries in eastern Europe, after a long period of internal turmoil and reckoning with the Islamic East and the Romano-Germanic West, Byzantium entered a period of relative political stability in which its characteristics as an empire of Greco-Christian culture came to the fore. It was also an era in which Constantinople was broken and Rome was final and, time will tell, irrevocable. However, such a population growth in the west and a second golden age in the east of Europe would not have been possible if at the same time there had not been improvements in agricultural techniques that enabled higher incomes from agriculture, i.e. food for the growing population.

After a century of strong growth, the population of Europe declined at the end of the 13th century and probably continued to decline significantly into the 14th century. The most common reasons are the various epidemics that have ravaged and especially large losses were due to the Black Death, a pandemic of plague that killed a large part of the population of medieval Europe. More population losses were in rural areas than in cities, which led to the abandonment of many villages. In the long run, the agricultural economy has fallen into a depression that has affected other sectors as well. In most of Eastern Europe, the consequences of the Black Death marked the beginning of the degradation of once free peasants to the status of serfs, which, for various historical reasons, lasted for many centuries.

These data's are provided in order to contribute to the axis to bring closer a broader insight into the social processes of the ethical, cultural and symbolic value of that

period. It should be emphasized the fact that there has never been an "average European" in terms of nutrition and eating habits, either from the east or the west, including the "average Balkan/Herzegovinian".

From all of the above, it can be seen that throughout history, the back of food has moved man, because of food he settled in a certain place, and with the creation of its surpluses began social stratification. In other words, food is crucial for human history. If there is not enough food, then there will be very few other resources to direct the further movement and development of a community. Food, therefore, determined history in the Balkans.

Material and methods

For such research it was necessary to be directed to a whole range of sources because no national cuisine, although in the Middle Ages we have to use the term national very carefully, cannot stand out in itself in relation to others in the region, and even those further, on the continent. The area of interest is the reconstruction of food / nutrition of the population in Herzegovina through 400 years, the period of late middle ages (from 1200 to 1500 years). Most of this period was studied mainly on the basis of available Venetian, Serbian and Western sources, but also sources of the Dubrovnik Republic, the Ottoman Empire and certain, very modest, data from the territory of Herzegovina and the territories with which it bordered (Bosnia, Dalmatia, etc.). Among the written sources that can provide important information are certainly official letters, church and literary texts, various historical records, chronicles, legal and medical texts. However, despite the fact that these sources can serve the purpose of research and study of food, one should be very careful and approach them in this way. In addition to the above, one should not omit archaeology that provides valuable data, various visual representations such as drawings, paintings and tapestries. This part of art is especially important for us because in medieval art in the area of Serbian lands it was painted mainly in churches and monasteries, where biblical episodes included performances of dining. When food is presented within religious themes, its meaning has a completely different character. Luckily, painters were able to paint things that didn't exist in reality.

That is why it is natural, especially since Herzegovina is located at the crossroads of roads and caravans, East and West, where many people pass by and different cultures meet, that its gastronomic heritage contains a whole range of elements that cannot be exclusively said to be its own.

Today, this is much easier to follow because numerous different scientific disciplines deal with the problem of food safety and quality throughout *the chain from field to table*. Although nutrition should be simple, the science of nutrition or nutrition is a complex science. The development of the science of nutrition is an important achievement of our day. Many new discoveries, coming soon after, allow for greater health care and a better understanding of the world we live in (Woodbridge).

Results and discussion

Brief history of Herzegovina

Zahumlje, Humska zemlja, Hum, Travunija, Paganija are the names under which, in different historical periods, territories were meant that will eventually merge first into the state-legal, and then into the regional identity of what we now call Herzegovina.

Until the 13th century, the name of the country was Zahumlje, and the name Humska country was first encountered in the charter of the great prefect Stefan Nemanja to the citizens of Split (c. 1190-1192), in which Stefan Nemanja allowed them, among other things, to freely go to the Hum land. Hum land is also mentioned in the intitle of Stefan the First-Crowned to the Monastery of the Virgin on Mljet, as well as in the charter of the expelled King Radoslav of Dubrovnik (from February 4, 1234). In the Ston Charter from 1252, King Uroš I, instead of the lost charter of King Stefan the First-Crowned, he gives The Monastery of the Holy Mother of God in Ston, as the seat of the Hum episdig, thus confirming the old estates of the monastery and giving away new villages and people [2].

The name "Herzegovina" first appeared in a document around 1454, and denoted an area governed by one of the powerful medieval regional lords - Herceg Stefan Vukčić Kosača (he also signed as Stipan, Stiepan, Stefan, Stepan, Stjepan, and Dubrovnik sources mention it as "Stiepan", "Stefanus", etc.). According to Vladimir Ćorović, the area managed by Herceg Stefan included the area "from Cetina to Lim and Moraca, and in the north to the Neretva river and the mouth of The Lim with a little possession outside the area. In the north-west it held Duvno and a part of Livanjsko polje. These are the borders of old Herzegovina..." It is obvious that Herzegovina was named after the title of its master, but he was not its founder [5].

The Kosače themselves suppressed the significant representatives of the Hum nobility, and thus in a certain way, indirectly, suppressed the name Hum. This was especially reflected in the areas east of the Neretva Valley. Therefore, in the 15th century, the name Humska zemlja is most often associated with the territories west of the Neretva River and to the Noble Family of Hum, Radivojević-Vlatković, who had estates there. The arrival of the Turks was crucial for the process of disappearing the hum name, because they accepted the name Herzegovina (in fact, first the Land of Hercegov) for all areas ruled by Herceg Stefan Vukčić. Thus, after the arrival and consolidation of the Turks in this area, the name Humska zemlja completely disappeared from use, and this territory fit into the wider geographical and historical concept of Herzegovina, which as a concept was created at that time, and will be preserved till today. [2].

Culture of food

As was emphasized at the very beginning of the description of the Middle Ages, people once approached food differently than today for a simple reason, it was not there and it meant life and survival. Therefore, the main feature of the course of the

period, until recently, was the constant presence of hunger, hunger and starvation and starvation. And not only those hungry years that appeared occasionally, but also those that lasted for a much longer period of time. In the earlier period, most of our peoples lived on the verge of hunger, when the years of abundance were rare. From Raska, 1203, until today, there were 120 pandemics and epidemics of hunger in our area [4]. The most hungry years were in the 18th century (27), and a little less in the 16th and 17th centuries (20 years each). A summary of the hungry years from the 13th century to the present day is given in Table 1.

Table 1. Overview of the hungry years in our area from the earliest days to the present day [5]

Century	Total recorded famine years	Years in that century
XIII	4	3, 42, 65, 80
XIV	7	3, 7, 35, 47-49, 56, 58, 71
XV	6	16-18, 22, 54-55, 81
XVI	20	18, 29, 40, 51, 56, 57, 58-59, 61, 69-71, 75, 84, 87, 93-94
XVII	20	5, 8, 22-23, 25-26, 29, 35, 47-49, 65-67, 72, 76, 86-87, 89-90, 96
XVIII	27	3-4, 10, 14-16, 20, 23, 31, 37-40, 49-50, 52, 63, 79-85, 88-90, 93, 95
XIX	14	7-8, 15, 18, 28-29, 31, 35, 39, 40, 42, 46-48, 50, 63
XX	2	1916-1917, 1935

What is also interesting for these areas, that the caste food in the Middle Ages was very respected. With status consumption it had established forms, it was the expression of the greatest possible discrepancy between one group of extremely rich, powerful people and all the others. The society is divided into four categories. These four categories include rulers and the highest aristocracy, monastics and clergy, and the so-called subcategory of ordinary people who belong to those who create food, free and dependent peasants, and those who wage war - warriors.

Unlike today, in the Middle Ages it was necessary that every powerful ruler was also a warrior, while, of course, every warrior could not be a ruler. In such situations, when the nobility were also warriors, they had to eat food that corresponded to their status. This implied that meat dominated the diet because meat meant power and status symbol, indigenous, authoritative social power. All other categories of the population did not have the opportunity neither the possibility to use meat, as well as other products of animal origin, often in their diet.

The basic diet of the common man consisted of cereals, various types of breads. In Serbian countries in the middle ages, bread was made from different varieties of grain, so its quality depended on it. It was made of wheat, from a mixture (of wheat and barley), from suražica (mix of wheat and rye), from barley, and for trouble also from oats or sorghum. From millet cooking in water or milk rules porridge, which

was considered a delicious meal. Wheat was milled in small, hand mills, in watermills or mills, which were owned by rulers, nobility, monasteries or towns, rarely owned by the common world. The bread was kneaded like a cake but also with kvass, made of the so-called sour test, and was baked on the hearth or in furnaces. Although, with the development of medium-sized towns, professional bakeries were also opened. Sources also mention rusks, which were used by sailors, because it could be held for a long time, and the pie of stretched out cheese or meat required more culinary in the kitchen [6].

The oldest model of organizing space that dominates in the early middle of the century is the rural model. It can be traced during the middle ages, although it still occurs in some communities today. In the early middle ages, houses consisted, in most cases, of one, or two rooms. The central room was, of course, the one in which the hearth was located – the place of family gatherings. This is the space in which food was cooked and eaten, but also slept and worked. It contained, among other things, a pantry for storing and storing food. This pantry could have been in the house, as well as outside it, buried in the form of traps. This type of construction, with small modifications that will be discussed later, remained especially long in Herzegovina, until the second half of the 20th century, and in some remote rural areas even today.

The food of vegetable and animal origin was prepared on fat, tallow or oil, which is called "butter". Olive oil was produced in the littoral where it was mainly used, while in the interior it was predominantly used pork fat, since at that time it was not known about sunflower, which is native to America and much later began to be used in Europe.

Cheese, also called "cheese making", was one of the main foods of animal origin on the table in the Middle Ages. It was served in rings, pieces or in meats. Vlach also used this product as a means of payment for other products. There were several types of cheeses: young, salty, sweet, old Vlach cheese, cheese from a blackjack that was especially popular in Herzegovina and Dubrovnik. The oldest data date back to 1379, and they say that *"if the local population does not bring meat and cheese to Dubrovnik, there is neither meat nor cheese in Dubrovnik"*. Also, according to data until the end of the 16th century, Dubrovnik was donated from Herzegovina cattle in unlimited quantities, including mix cheese in quantities up to 800 kilograms [7].

Since this area is predominantly mountainous, it is not surprising that cattle breeding was the main economic activity, which was dealt with by the entire population. Sheep, pigs, then cattle, horses, goats, buffaloes and feathered poultry were mostly raised. Meat was sold fresh, and butchers had to comply with various regulations and prices. Salted meat was also traded, and for the winter the meat was dried. Bacon, prosciutto and sausages were eaten from meat products. From game they hunted wild boars, chamois, roe deer, deer, rabbits, and from feathered game: wild ducks, geese, partridges, pigeons. Hunting was a favorite pastime of the nobility, and was carried out using dogs and falconry. There were also special hunting grounds that the rulers gave for use to the nobility and monasteries. Game meat, especially if it was well prepared, was a real specialty, and was also served to Byzantine ambassadors at the

court of King Milutin. The meat was prepared in two basic ways: cooking or roasting on a spit [8].

Sea, lake and river fish was an important segment of the menu, and the great consumers of fish were monasteries, which sometimes had their own ponds. On the tables of rulers and feudal gentlemen fish was also often served. Since it is easily perishable, fish were traded only for a small amount, while salted fish could also be exported.

Among the sweets that entered the diet, the most important was honey, hives were planted by rulers, nobility, as well as monasteries, and there were professional beekeepers (Spremić 2004). Sugar was used in small quantities because it was expensive; it was brought from the coast, and only courtiers and nobility could afford it.

The monks are forbidden to eat meat. It exists in the part of the text in which Teodosije describes the life of St. Simeon the Myrrh-flowing, i.e., the great prefect of Raska Stefan Nemanja, at the moment when he hands over power to his son Stefan the First-Crowned, and in front of the Church of Peter in Ras, where a huge wedding is made and Nemanja's forgiveness with everyone, Nemanja weeps most for meat. Meat is a metaphor for the power that Nemanja leaves behind. Experts in the Middle Ages know that even if this ruler had such a talented and smart son as Sava Nemanjic who presents it as a sublime act, that the ruler in the monastery is a dead ruler from the point of view of worldly ruler power. Nemanja laments in his weeping for meat for what he leaves as a secular authority in this world and says, *"Come with me, that I may spend the last feast with you, and I will reject the meat table from me, for the table, shining and with much meat, will not gather me again, never again [9]"*.

The monastic diet in the Serbian lands was strictly prescribed, and the decrees on the behavior at the table were the obligation of all the brethren. At the table it was not necessary to talk and misbehave, it was not necessary to be late and without reason to miss it, and the schedule from the session was determined by the abbot, who issued all orders at the meeting and imposed penalties for possible incidents. The Typicons prescribed everything related to the diet to the dance, specifying exactly what should be eaten and in what quantities on fasting days, on ordinary days, as well as on holidays. Exceptions to the rule apply only to patients and guests. Within the monastery complex there were inns, hospitals and shelters, and giving food to the poor and faithful after the service was implied [10]. Food was also a means of testing the monks-ascetics, and ascetics, hermits gave up everything that was not necessary for basic survival and a solitary life dedicated to the service of God. Hermits did not eat any cooked food; in small quantities they took *hljeb*, while the largest *dio*. About what is the life of saints-hermitages such as Petar Koriški [11].

A good example is the Hilandar Typikon, a medieval historical writing on parchment by Saint Sava in 1200. Saint Sava determined the norms of monk life in the monastery, as well as the organization of the monastery administration. All monks had to strictly respect their three laws: virginity, poverty and obedience. Mutual relations were under the spiritual and disciplined supervision of abbots or spiritual fathers, whereby special efforts were made to cultivate the spirit of love and help from him. Glion of the 31st

Hilandar Typicon refers to hygiene and food safety "... *And the diner must be careful not to place on the table something defective of food on the table of the brothers, or to have unwashed vessels, or something rotten, or not to distribute the same dish to all; if this happens, the abbot shall pronounce epithymia to him* [12]".

The very and interesting fact that today's concept of raw *food* originated in the monastic community of the Middle Ages. Raw food *diet* is a modern diet of the 21st century based on the consumption of fresh, raw and vegan foods that should not be exposed to a temperature higher than 45°C. In the Middle Ages, nothing was accidental.

In monuments from the middle ages, lunch was called "objedom". At the rulers and gentlemen, as well as at feasts and monastery slavas, there were tables covered with luxurious tablecloths that were often decorated with embroidery. There were bowls for washing hands before dishes, hand napkins, salt brines were made of silver and tin, and toothpicks made of coral with a little silver. And the chairs were rare and reserved only for the host or the highest in rank [6, p.137, 13, p.151]. Of course, this was the case in the homes of members of the higher classes. The rest of the population ate from sinija, around which they ate on tripods, and in the oldest of them they ate from the ground, which was also preserved as a custom on Christmas Eve. They ate with their hands or wooden spoons [6, p. 133, 13, p 150]. The available items about dishes from the Middle Ages most often refer to exceptional items of great importance, which were nevertheless rijetkost. Generally speaking, various dishes were used, made especially for preparation, especially for serving food, more decorative and expensive, of different shapes and from different materials: clay, wood, ceramics (especially high-quality painted majolica), glass, copper, bronze, silver and gold, which was already a luxury.

The history of wheat cultivation in Herzegovina

The first grown wheat in the Balkans were *Triticum monococcum* and *Triticum dicoccum* Schübl, which are assumed to have arrived at the same time in the 5th century. They were most likely brought from their primary center of origin by the original Neolithic settlers. Our ancestors found them in this region. There is an opinion that the original process of domestication of the unicorn could have started here [14]. During the long period of cultivation in our area, a large number of new varieties and forms have emerged. The folk name for both species is krupnik. For a long time in this area, these two plump forms were the only cultivated wheat species [15]. They, together with barley and oats, were the basis of the diet of the Neolithic population. *Triticum monococcum* and *Triticum dicoccum* had very favorable conditions for success in the Balkans, especially in Herzegovina, and that is why they remained in production for so long. Until the beginning of the First World War, these types of wheat had a special significance for the population of this region.

There is no historical data on when and how the first tetraploid bare-grained wheat came here. Nevertheless, the most acceptable theory is considered the one by which *Triticum durum* Desf. and *Triticum turgidum* L. (white wheat) brought to the Balkans by sea, from Greece or southern Italy. This most likely happened at the

transition from the old to the new era. Since then, their seeds have been brought to these areas many times and from different sides, and with them most likely new varieties. All this led to an increase in the number of their varieties and forms. However, there are some theories according to which some new varieties and forms, during the long process of evolution, arose locally. Their spread in culture took place significantly faster than was the case in single-grains and embryos. About the historical varieties of these species, as mutant species *T. dicoccum*, originated almost simultaneously in the same center of origin. The cultivation of these wheats is dominantly related to the area of the Adriatic and changed Adriatic climate. In terms of altitude, their growing range is limited by the influence of the mountain climate and reaches up to 500, and in places up to 600 m above sea level. Until the beginning of the 70s of the last century, they were the most significant species in the entire southern part of Herzegovina. Then begins the mass introduction of new high-yielding hexaploid selections, but also the accelerated disappearance of tetraploid goose-grain wheat.

There is no reliable evidence of the introduction of bread hexaploid wheat into Herzegovina. According to folk accounts, it was brought to Cetinje by Bishop Petar I Petrović Njegoš from Russia, most likely in 1786, and later spread to Herzegovina [16]. There is also the opinion that it was brought by the Turks in the middle of the 14th century, when they arrived in the Balkans [14]. Of the hexaploid wheat in the Balkans, *Triticum aestivum* ssp. was first introduced. *compactum* Mac Key and *Triticum aestivum* ssp. *spelt* Mac Key, and much later common (soft) wheat *Triticum aestivum* ssp. *Vulgare* Mac Key. Soft wheat, as a higher quality and much more yielding species, quickly began to suppress all the others. Due to the pronounced plasticity, it spread in a very short time from the coast of the sea to the high mountains. Winter forms were grown in lower areas, and goats in areas with higher altitude.

There is no data that in Montenegro and Herzegovina, in addition to the above mentioned (*Triticum monococcum*, *Triticum dicoccum*, *Triticum durum*, *Triticum turgidum* and *Triticum aestivum*), other types of wheat were once cultivated. New high-yielding wheat genotypes have almost completely displaced local populations from production. Domestic wheat populations are grown today in very small areas, mainly in rural areas Area.

The influence of the Ottomans on the changes in the culture of nutrition of medieval Herzegovina

The first contacts between the middle-eastern Bosnian state and the Ottomans began in the second half of the 14th century (most of Hum's land passed into the hands of the Bosnian ban. Stjepan II Kotromanić (1326) and his successor Ban Tvrtko (1377) and remained so until the disappearance of the Bosnian state). With the arrival of Osmanlija, the position of the common, agricultural and livestock population in the first decades of rule did not change much, nor did their duties to the new masters differ significantly from those of the previous ones [3]. However, these events had much more far-reaching consequences. With this change of women, the way of life, nutrition and human consumption was changed. Ottoman invasions and conquests, both in other and in our region, led to multiple migrations and the ethnic structure of the

population. With the arrival of the Ottomans in Herzegovina comes Islam, which has its own fast that greatly affects the eating habits of that part of the population. Islamic nutrition laws or Halal foods are a series of regulations from the Koran given in Sharia law that are adhered to by members of the Islamic religion, relating to the type of food that is to be consumed, as well as the method of its processing and preparation. These regulations also apply to drinking. There are also those food products whose consumption is completely prohibited, that is, haram. These are primarily pork, alcoholic beverages and products prepared from the blood of animals. Whether something haram or halal depends on the way the food is prepared and processed, so dishes prepared with alcohol, fat, gelatin, etc. are prohibited, while the same dishes prepared without prohibited foods - are allowed. The Ottomans consolidated their power in the Balkans and Herzegovina with the fall of Constantinople (1453), when it was formally considered the end of the Middle Ages.

Conclusions

As it could be concluded, in the Middle Ages cereals were the main and very important food that, in addition to bread, was eaten in large quantities through various porridges, made from millet or barley. The vegetables were used a lot of black and white onions or hot greens as it was called at the time, then cabbage, taila, lentils and broad beans. Meat was appreciated and gladly seen on the table. How often this was the case depended mainly on availability, i.e. on economic power and household status. However, it can be said that ordinary people ate meat rarely, only on special occasions. Of the types of meat, lamb was mostly eaten, pork meat much less often, and beef was almost not used. Also, poultry meat was not so represented, there was no mass production of chicken meat as today, because at that time the chicken was precious because of the egg as the main building material. Namely, egg whites and egg yolks were used to polish fine surfaces on works of art, while the yeast tempera (as a binder used egg yolk) was massively used in the Middle Ages, and all the icons are mostly icondescribed by this technique and since the yolk is very persistent, these icons last for several hundred years. Venison (roe deer and deer were rare) was negligible in the diet and was very rarely found on the table (rabbits and small birds such as partridge and wild pigeon were eaten), while riba was consumed more often than today.

Since a large part of the territory of Herzegovina is a continental region, pork fat and bacon were used. Poor segments of the population, such as butchers, received animal offal instead of wages. They were then tied to the nutrition of the lower parts of society. Cheese was also a very precious food, not only on the table but also in trade, especially with Dubrovnik, about which there are written records from that time. Cheese from the Herzegovinian surface was delivered on donkeys to Dubrovnik and other Dalmatian cities. Other dairy products were eaten, mainly from the milk of sheep and goats because the cow was expensive and quite rare at that time.

Since Byzantium had the greatest influence on the kitchen, fruit was highly valued on the medieval table. The main reason is that it was very rare, not only in our country but in Europe in general. Nevertheless, there were indigenous species of apple, pear, blueberry, blackberry and wild strawberry that could be found in the menu in our

region. Homemade honey was used as a dessert (sweet). Sugar was available but was a particularly expensive pleasure and was little used in the middle ages (only rulers on their table could afford it)." All available food was taken immediately to the table. Food was most often prepared in earthen pots and tiles. It was mostly used on an open hearth, rarely in stoves, and most often on common fires – because wood was rationally consumed for burning. Only the rulers and kitchens of the nobility could afford individual cooking. This form of food preparation remained in rural areas of Herzegovina until the middle of the 20th century.

From the drinks of that time, wine was very much appreciated. However, since it was an expensive drink, only the richest could afford it while ordinary people made beer and vodnjika. St. Sava recommended drinking boiled water with cumin, primarily for health reasons. Strong alcoholic drinks- spirit is first mentioned in spring of the fifteenth century, while coffee comes at the end of the 16th century. The first tavern in this area was opened in 1600 in Foča, Mostar a little later. As was the case throughout Europe in the Middle Ages and people in our area had only two meals a day, breakfast was introduced only later.

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КУЛТУРА ИСХРАНЕ У ХЕРЦЕГОВИНИ У КАСНОМ СРЕДЊЕМ ВИЈЕКУ

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Сажетак: Знамо да је кроз историју потрага за храном покретала човјека, да се због хране насељавао на одређеном мјесту, а стварањем њених вишкова започело је друштвено раслојавање. Другим ријечима, храна је пресудно утицала на људску историју и даље утиче јер ако нема довољно хране, онда врло вјероватно нема ни довољно других ресурса који би усмјерили даље кретање и развој једне заједнице. Када се промисли о наведеном, тешко је не запитати се зашто историја исхране заузима споредно мјесто иза политичке историје? Исхрана је, дакле, одређивала ток историје и на подручју Балкана. Подручје интереса је реконструкција хране/исхране становништва у Херцеговини кроз раздобље касног средњег вијека (1200-1500 г.). Овај период је проучаван углавном на основу доступних византијских, српских и западноевропских извора али и извора Дубровачке републике, Османског царства и одређених, врло скромних, података са подручја Херцеговине и територија са којима је граничила (Босна, Далмација и сл.). За једно овакво истраживање било је неопходно бити упућен на читав низ извора јер ни једна национална кухиња, мада у средњем вијеку врло обазриво се морамо користити појмом националног, не може се сама по себи издвојити у односу на остале у региону, па и оне даље, на континенту. Зато је природно да њено гастрономско наслеђе садржи читав низ елемената за које се не може искључиво рећи да су њени. То наслеђе представља културни систем

на се у анализи прехранбених навика нужно укључује и његово класно одређење: навике и јеловници властеле, грађана и сељака, свештенства и војника. Ипак, у средњовијековној Херцеговини житарице су биле главна намирница која се, поред хљеба, јела у великим количинама кроз разне каше, направљене од проса или јечма. Од поврћа се доста користио црни и бијели лук односно љуто зеље како се тада звало. Иако је месо било цијењено може се рећи да су обични људи месо јело ријетко и то у посебним приликама. Највише се јела јагњетина, свињско месо доста рјеђе, а јунетина готово да се није користила.

Кључне ријечи: *Херцеговина, исхрана, Средњи вијек*