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Cooking and insularity the corsican pattern

Univ. of Aix-Marseille 1 France Ricciardi-bartoli F elicie ne

1. A mountain in the sea



Corsica is a mountain in the sea. Its location in the heart of the Gulf of Genoa and its powerful relief determined its destiny and explains its originality. With 8122 km², an average altitude of 568 m and its high peaks, the highest at 2710 m, Corsica is the most mountainous of the islands of the Western Mediterranean. It is crossed by numerous valleys, at the bottom of which powerful stream of water flow towards the sea.

The encounter of the mountain and the sea determines the General features of the climate on the island, because mountains condense the moist winds coming from the sea. The differences in altitude also cause considerable temperature gradient.

The Mediterranean climate from 0 to 600 m covering the

largest part of the island is characterized by abundant and irregular rainfalls, a mild winter and hot summer. Rich river terraces allowed the implementation of fruit and vegetable growing. On hills and hillsides are found Mediterranean cultures: olive trees, vines and cereals. From 900-800 meters appear chestnut trees covering 31000 hectares. From 1200 to 2700 m alpine type climate is characterized by heavy precipitations, persistent snow and cold. Between 1800 and 900 m there are coniferous and deciduous forests (beech, birch). Highest summits from 1800 to 2710 meters are covered with poor and low flora.

Corsica was always coveted by greedy and powerful neighbors. Different invasions forced the population to take refuge to the Interior of the island. After 9 centuries of Roman domination, the island passed under the authority of Italian cities, Rome, Pisa and Genoa. Finally in the 18th century Corsica became French, but kept for a long time in its language and traditions the Italian cultural influence. Insularity as well as archaic techniques, long confined Corsica in almost complete autarky for its daily needs and food. The bulk of its resources came from its soil, its rivers, its forests, its shores.

2. food commodity

Corsica has known since very ancient times a pastoral economy based on sheep, goat, cattle and pig breeding and on the growing of cereals, legumes, chestnuts, olive tree, vine, fruits and some vegetables. Corsica has the particularity to have plant varieties and animal breeds, endemic, rustic and adapted to the natural environment.

Until 20th century, rural society fed firstly on products from the family farm and wild space, but sometimes essential ingredients for cooking or more widely for food were the object of purchase or barter. Beyond their nutritional function, food also had a social, symbolic and religious dimension.

a) Plant products

Plant products have for a long time been the main part of the food supply for rural populations.

Cereals: wheat, barley, rye, corn, millet

Cereals are the most universal, although not exclusive, staple food until the beginning of the 20th century. They can all be used for the making of bread with, with an accompaniment:

cold meats, cheese, onion, vegetable, fruit... constitutes the bulk of the food of the countrymen. Wheat bread for the richest, rye, barley and more rarely maize or millet for the poorest. Wheat was the most popular cereal; it was grown in the rich alluvial plains, barley, rye, millet in poorer areas. Maize was grown in gardens; it was sometimes used in bread preparation, but was generally consumed as porridge: pulendina¹⁾, gnocchi²⁾. Found to be uneconomic, the cultivation of cereals has been abandoned during the 20th century. Nowadays, some producers attempt to revive the production of wheat by finding ancient varieties.

Chestnuts

Chestnuts are the staple food for the Corsicans until the fifties; they were eaten raw, roasted, boiled, or dried. Dried and processed into flour, they represent an almost full cereal substitute, when these come to a shortage. With chestnut flour were also prepared light porridge: granaghjoli, or thick one: pulenda, pancakes: nicci, chestnuts flour fritters: fritelli castanini, chestnuts flour pies: torta castanina. They could thus, associated with cereals flour (wheat, barley or rye), be used for baking bread. During the 20th century the preparations made from chestnut flour are progressively abandoned, chestnut groves are abandoned. But for some thirty years we are witnessing the revival of chestnuts growing. Chestnut products are upgraded and appreciated. New preparations of confectionery of chestnuts are emerging (Ricciardi-Bartoli.2012).

Vegetables and fruits

Full field vegetables: legumes (peas, beans, lentils, beans) and potatoes, often planted alternately with cereals, made up the food reserves of the year, while day after day, the vegetable garden supplied the family with fresh vegetables (onions, artichokes, leeks, beet, cabbage). Potatoes, introduced from South America by the 16th century, will be adopted in Corsica at the end of the 18th century. The gardens have widely disappeared, replaced by important plantations of vegetables developed in the plains near the coast, for the last 50 years. In the gardens a few trees were planted: pear, apple, cherry, apricot, plum, orange trees, lemon trees, cedrat, clementines, almond, walnut, hazelnut. Fruits were eaten fresh, dried or candied, outside meals or in pastries. Since the 1950s, fruits are produced in vast plantations in the

1) Pulendina: porridge of commeal, often with milk or olive oil.

2) Gnocchi: Compact commeal porridge.

coastal plains of Corsica. Recognized for their great taste, they have obtained qualifications labels. Thus the "Clémentine de Corse: Clémentine of Corsica" got the³⁾ (protected geographical Indication) PGI label in 2007. Certification procedures are underway in PGI for the « Noisette de Cervioni : Nuciola di Cervione⁴⁾ "and the" Corsican grapefruit . We are witnessing the revival of the culture of the kernel of Corsica or the mountain « Pomme de Corse: mela di Corsica ».

The Corsican olive grove is very old; there are 70,000 trees in production and a hundred thousand trees left to abandonment. The orchard of olive trees is present throughout the territory and extends from coast up to 700 m altitude. Olives could be preserved in brine, but were mainly used in the making of olive oil, widely used in the kitchen. Olive oil has also a symbolic and religious role, it is used in some rituals of the Christian religion. Renovation of the ancient olive groves has occurred in the last thirty years by planting new varieties, while retaining the old ones: sabina, ghjermania, zinzala... Olive oil has been awarded PDO⁵⁾ (protected designation of origin) "Huile d'olive de Corse: Oliu di Corsica", in 2004 (Ricciardi-Bartoli. 2004).

b) Livestock products

Domestic livestock provided the family with eggs, fat, and meat that is consumed sparingly fresh, salted, smoked, or dried.

Goats

Each family had one or two goats, they provided fresh milk consumed daily, the cream and butter eaten raw on bread or pasta or rice. When milk production was important some cheese was made. From time to time a goat, too old or injured, was killed to be consumed immediately or put in salt for preservation. For Christmas, or Easter a kid-goat was slaughtered (Lamb at Easter, kid-goat at Christmas) as the saying goes. There were also goats breeding, similar to sheep farms, intended for marketing.

3) The protected geographical Indication (PGI) is an official sign of the European Community, of origin and quality, which helps preserve geographical names and offers the possibility to determine the origin of a food commodity, when it derives a portion of its specificity of this origin. Designation of labels, is made in French and in Corsican.

4) Cervioni: village in the North of Corsica

5) Protected designation of origin (PDO) is an official sign of the European Community, which protects the identity of a product whose production, processing and development, must take place in a given geographical area, using recognized and found ancient know-how.

Sheeps

Shepherds have been responsible since very old times for large flocks of sheep or goats rearing. It is an extensive and transhumant breeding, herds move outdoors all year-round, they stay in wintertime in the coastal plains, then in summer move to mountain areas (Ravis Giordani. 1985). The shepherds make a living from selling cheese or live animals. Corsican Ovine and caprine breeds are recognized and protected. They are vigorous, rustic and adapted to travel on difficult and hilly areas. Labels PDO "Cabri de Corse, Agneau de Corse: Caprettu di Corsica, Agnellu di Corsica", are currently obtaining

Pigs

Until the 1950s in the countryside, each family raised one or two pigs. They were fed the remains of the household: swill, damaged chestnuts, whey, leftovers... The slaughter of the pig occurred from December to January. A small portion of meat was consumed rapidly, the remaining turned into sausages used as a meat reserve.

Today the rearing of pigs is the fact of professionals, who possess herds of 200 to 500 pigs. Breeding occurs in the mountainous massifs, which are traditional production areas. The race of Corsican pigs having suffered at the beginning of the 20th century many crosses with other imported breeds, a selection process to reconstruct pure breed, characterized by their hardiness, small size, dark coats, and their adaptation to the environment, has taken place in the last few years.

Cattle

Cattle, which until the 1950s were mainly used for oxen ploughing, were also sought for the quality of their meat. Intended for sale, they were not involved in the daily diet of families, but appeared in exceptional meals menu. Today domestic livestock has disappeared, meat intake is provided by meat for slaughter, partly produced in Corsica, and highly appreciated for its gustatory qualities. The cattle is present throughout the island, in plain as well as mountain, herds live outdoors on large areas. Work is underway for the reconstitution of the Corsican breed of cattle, characterized by its small size, its simplicity, and its hardiness.

Honey

Until the beginning of the 20th century the honey was part of the wild as well as farming process. Beekeeping long remained a picking activity. The hives were simple wooden crates in

the countryside, from which the honey was withdrawn without other specific care.

A population of native bees, which differs biologically and morphologically from other Mediterranean bees, is found on the island. Adapted to the climatic and geographical island conditions, it is resistant to drought and gathers nectar and pollen all year-round. Attempts to develop this traditional livestock are underway.

Today the beekeepers perpetuate ancient know-how combining technicality and adaptation to the soil. Transhumance beekeeping allows obtaining very different honeys: chestnut, scrub, spring, summer and fall... Honey got in 1998 a PDO label "Miel de Corse: Miele di Corsica".

c) Products from the wild

Picking

Beyond the zone of gardens, and cultivated land, picking was practised from the wilderness (scrub, moors, marshy places, forests) herbs, salads, herbs, mushrooms along with hunting and fishing.

Wild herbs, is gathered mostly in the spring. They brought freshness and variety to an often monotonous diet. They were also a way of making ends meet, allowing when winter vegetables were finished, to wait for the garden to produce. Associated to an image of misery and hunger, they were often deprecated.

Hunting and fishing

Hunting and fishing provided along the seasons complementary proteins to a low meat diet. Even today people still do hunt using traps or firearms; the game is wild boar or birds: Partridge, Robins, pigeons. If hunting is still practised, it has not any longer the economic and food purpose it could have once, but its social function remains, which is to maintain male solidarity between men of a village or a region.

Until the beginning of the 20th century sea fishing was mainly practiced near ports. Local populations only took advantage of Seafood (tuna, anchovies, sardines, mules...) or crustaceans (lobsters, sea urchins, mussels and oysters...); they were sold or exchanged for other foods, within a radius of 10 km, by the wives of the fishermen.

Today the fishing fleet still shows small scale characteristics, the activity is partly seasonal. The most lucrative is lobster fishery, opportunities are provided by the local market: sale to hotels, restaurants, a few fishmongers, and vendors. Local fishing covers 20% of the

consumption of the island, the rest is imported (Ricciardi-Bartoli. 1992).

Products exchanged or purchased

In traditional rural Corsica, gardens or the wild never provided all what was needed; whatever was missing had to be acquired through purchase or barter

Exchange

Barter took place especially between regions for the major acquisitions occurring once a year like cheese, flour, chestnuts, wine, olive oil..

The services were often paid in kind: oil for collecting olives, chestnuts flour for collecting chestnuts, wine for grape harvesting...

Until the beginning of the century a constant exchange of foods happened within the village. Bread, fresh Deli, venison, vegetables, jams... was offered according to the season. Foods donations or exchanges made to the members of the family, neighbors or poorer people, had an economic as well as a social role, which is linking a number of individuals by an endless flow of donations and exchanges, allowing strengthening and constantly updating solidarity among the village or the family.

Purchase

Purchasing products varied according to regions and the standard of living of families. In rural areas the use of money is intensifying around the thirties. One purchase at the grocery store in the village, sugar, coffee, tea, pasta, salt produced until the 20th century by the Corsican saline⁶⁾, and then imported from the continent. The shepherds came in the villages toward clients to sell cheese, lambs or kid-goats.

Today in the countryside, foods purchasing is done by two parallel sales circuits. Recent or current products are marketed by large-scale distribution. Traditional and regional products (cheese, cold meats, alcohol, pastries...) are sold at producers, in craft fairs or by vendors.

A fair amount of the artisanal production is also sold through a network of friends and relatives. The purchase of quality products, often rare, is not a simple business transaction, it is very often an exchange from individuals to individuals, which is accompanied by mutual trust and establishes certain complicity between the seller and the buyer.

6) Saline: place where salt is retrieved by natural evaporation of seawater.

3. Food reserves and preserving.

In Corsica like in many other regions, the key concern of traditional societies, obtaining food, was always accompanied by the desire to rake in. In Corsica, the lean season usually stretched from March to June, when winter supplies are depleted and the land does not yield.

Cheating with the seasons and breaking the monotony of the winter menu, are very ancient arts that require skill time spending and dedication. To dry, smoke, salt, preserve by sugar, make wine, spirits, liqueurs, all the members of a family and sometimes the vicinity, could be involved in the various stages of the processes.

a) House and reserves

The Corsican House, by the importance given to food stocks, shows how rural society, living in fear of uncertain lean season, was to guard against hunger. An important part of the House, approximately 50% was dedicated to storage and conservation of foods.

In the attic: granaghju, cereals, fruit and dried vegetables are stored in piles on the floor, in bags or in chests. In the cellar: cantina, oil is kept in jars, Deli hanged, cheese on trays, pots of honey or jams, and potatoes are found. The cellar could shelter the winepress: palmentu, and wine barrels. Sometimes small provisions (vegetables, fruits, fresh cheeses, meat, Deli started) needed daily are stored in a small cool room next to the common space. In addition wall recesses were used as places of storage.

The architecture of the House was often related to certain processes of conservation, thus in some regions, oldest houses, are simple cubes, covered by a roof terrace made of clay, which was used to dry cereals or fruit (apricots, plums, pears...)

One of the determinants in the construction and development of the houses appeared to be chestnuts drying.

The dryer: siccaraghju was a hotbed of earth and stones: fucone, built on the ground in the center of the main room of the House, topped by wooden slats spaced slightly apart on which chestnuts were stored, and the cured meats hung underneath. The smoke rising from the hotbed, dried foods, and then escaped from the small gaps in the roof.

b) Preserving foods

Cereals, legumes and fruit

Cereals and Leguminosae were Sun-dried and stored in piles or in bags.

Potatoes were stored in a cool place in the shade, on the ground or in bags or baskets.

Fruits (almonds, walnuts, hazelnuts, grapes, plums, apricots) and certain aromatic plants were dried in the Sun, sometimes in the oven, and kept in dark and cool ventilated places.

Chestnuts and chestnut flour

Chestnuts were stored in large silos made of stone. Fresh chestnuts were kept for a few weeks in barrels or in holes dug in the Earth and covered with leaves.

But most of the chestnuts were brought to the dryer to be dried.

To get a quick drying, avoid alteration of fruit and prepare the shelling, a temperate and constant fire is maintained in the foyer under the grate. Men were responsible for stirring the chestnuts with a shovel so they get alternately placed above the fireplace.

After two or three weeks, dried chestnuts were shelled by launched percussion or treading. The shelling was the men's work. The chestnuts were to be projected to an arm's length, on a log or a smooth stone, in large bag made of canvas or pork skin, filled with 5 to 6 kilos of chestnuts. In some areas was practiced treading; in large chests filled up to three quarter, four or five men trampled together the chestnuts. After hulling, women took away the last shreds of skin with a knife. A small part of the chestnuts was preserved, the rest was brought to the mill to be crushed and reduced to flour. Best flour was milled in January, and then kept five to six months, shielded from the air in wooden chests or goat or pig skin bags, stored in a dry cool place.

When some still use traditional methods for drying and husking, nowadays most farms are mechanized. The hot air drying, replaces the firewood drying. Flour mills were modernized, but the method of grinding using grinding stones, remained unchanged. This makes a chestnut of excellent quality, much appreciated which furthermore is recommended in case of intolerance to gluten⁷⁾. It is kept under vacuum, in the refrigerator or the freezer. In 2006 the

7) Gluten is made up of proteins found in certain grains such as wheat, rye and barley. These insoluble proteins give the flour visco-elastic properties, operated bakery during the kneading flour with water and allow the dough to rise during fermentation. Gluten intolerance has poor absorption of nutrients (calcium, vitamins, iron...) that causes serious deficiencies.

"Corsican chestnut Flour" has been awarded The PDO label

Wines and alcohols

Corsican wines have been famous since a long time, as early as the 16th century they were exported to different countries. Cultivation of the vines was intended mainly for wine production. Wine which color recalls blood, was symbol of strength and life, it was present in the rituals of the Christian religion. There were some 30 grape varieties typical⁸⁾, the main were Sciaccarellu the Niellucciu and Vermentinu. Harvests were from September to October. After the picking of the grapes came the wine-making. The grapes were packed in square vessels, pierced by holes, a man trampled those, and the grape juice was then placed in barrels, to ferment for eight or thirty days. By November the wine was ready and could be drunk. Depending on varieties, soils and winemaking, a red, rosé or white, wine is obtained with light or high alcohol content. Some red or white wines are made from grapes very ripe and very sweet, their alcohol rate is between 15 ° and 18 °. The most famous are: the Impassitu, Rappu, and "Muscat du Cap Corse"⁹⁾. Sweet cooked wines were also prepared by heating the wine until it reduces to 3/4; the liquid remaining was then mixed with uncooked wine, in proportions varying according to farmers: average 1/3 cooked wine with 2/3 natural wine. Today wine growers, private owners and wine cooperatives, retain the traditional grape varieties, but use modern wine making processes, which allow to obtain high quality wines. Corsican wines benefit from eight PDO "Vin de Corse", and PGI "Ile de Beauté"¹⁰⁾. To be entitled to these designations, the wines must meet specific standards of grape varieties, performance and wine making process.

Wine spirits and fruit wines

The wine spirit: acquavita is white and transparent; it comes from the distillation of grape marc¹¹⁾ or fruit (Strawberry trees, berries of Hawthorn). Part of the preparation of spirits was long homemade; today most of the production has become industrial. The production of fruit wines remained homemade. The process consists in macerating the fruit (orange, lemon,

8) A grape variety is a type of vine characterized by specific features, which are expressed in the physical point of view: the shape of the leaves and clusters, the color of the grapes when ripe, the composition of grapes.

9) Cap Corse : peninsula north end of Corsica

10) "Ile de beauté" means usually Corsica, famous for the beauty of its landscapes. The ancient Greeks named it "Kalliste", which means the most beautiful.

11) Grape marc is all solid materials obtained after pressing the grapes, after separation from mash which is the liquid part.

peach, walnut, cherry) in wine spirit, and then crushing them before filtering.

Beer

In 1992 was developed the brewing of an original beer, out of chestnuts flour and malt.

Preservation of meat and fish

Until the beginning of the 20th century, meat and fresh fish had little place in the daily diet; they were eaten more often dried, salted, or smoked.

The misgiscia

Modes of preservation of the meat have been for a long time misgiscia and deli meats.

The misgiscia was a means of conservation implemented for all kinds of meat, which were cut into thin strips, pickled, peppered, salted and dried. Seldom prepared today because deemed too strong and too salty, it has become a gourmet curiosity.

Deli

The men killed the pork, then cleaned, butchered, cut and chopped the meat; women washed the entrails and made the deli. Raw pork parts were salted and dried (prisutti, lonzo, coppa). The chest, neck, jowls were salted, dried and smoked. With the flesh and fat, cut in pieces, sausages were made: salcicce. It also made black pudding¹²⁾ : sangui, the liver sausage: figatelli¹³⁾, and head pate¹⁴⁾, part of the fat was transformed into lard: struttu , widely used in the kitchen until recent years.

Domestic production of deli meat is abandoned. Since 50 years, traditional cold cuts are made most of the time by artisans. In order to preserve the taste and the ancestral know-how, PDO labels, in 2012 have been attributed to three types of preparations: 'Prisuttu, Coppa and Lonzo Corsica '. Other preparations of deli meats are on the way of being certified.

Fish preserves

Near the fishing grounds women prepared fish preserves. They put in salt anchovies, sea

12) Black pudding blood sausage, with bacon and dried fruits (grapes, apples) added.

13) Figatelli: sausages made of pork liver and meat.

14) Head pate: deli meats made from small pieces of pork, more particularly from the head (cheeks, snouts, tongue...), cooked, and molded with jelly.

bream, mullets, eels... They retained the boiled tuna in oil. All fish could be preserved in escabeche : scabecciu, a typically Mediterranean technique still widely used today. It consists of frying fish, and then keeping them in a mixture of olive oil, vinegar and spices. Bottarga: buttaraga is a preserve of eggs of mullet, salted and dried, still very popular. The salt cod very consumed was imported.

Conservation of dairy products

From the milk of goats or sheeps, cream, butter, curd, and cheese were obtained.

The cheeses are obtained by curdling milk, raw or slightly heated, adding the rennet¹⁵. Traditional rennet was prepared from dry kid goat stomach; today shepherds more often use chemical rennet. When the milk is curdled, it is stirred until the solid and liquid parts dissociate, then the solid part is collected and deposited in a cane or plastic mold. When the cheese is sufficiently drained begins the refining, which takes place in the cellar or in the sheepfold.

Each region, each Shepherd made a cheese that is personal, we can however distinguish three kinds: soft cheese, pressed paste cheese designated by the name of their region of origin, and brocciu.

Soft cheeses with soft rind, kept in damp cellars, are called: Niolu, Calenzana, Venachese, Basteliccia. The pressed cheeses with hard, dry rind, kept in dry and ventilated places are called Sartinese. All these cheeses Can be consumed at all stages of manufacture, fresh made (after five to six weeks) old (from three months), at a very advanced stage of maturation, it comes to the state of a paste which can be mixed with wine spirit.

Brocciu is a fresh cheese, creamy, delicate taste, obtained without rennet, stirring heated milk and whey (liquid residue obtained during the process of making cheese). Fresh brocciu is found from January to July. It remains soft and creamy a few days. It has to be salted to be kept longer. It is then eaten dry or desalinated.

In order to preserve traditional cheese making methods, challenged by industrial productions, the PDO label was awarded to «Brocciu of Corsica" in 1998. Other cheeses: Niolu, Calenzana, Venachese, Basteliccia, Sartinese are involved in the process of obtaining PDO labels.

15) The rennet is a coagulant of animal origin from the fourth stomach of young ruminants, It consists of active enzymes.

c) Utensils for storage and transport

To a diversity of productions is related an interesting variety of utensils, made of terracotta, vegetal or animal matter, or metal.

Here are some of the main tools used in rural Corsica at the beginning of the 20th century.

Liquids (water, oil, milk, wine), cereals, flours, dried fruits, were stored and transported in containers (jars, pots, pitchers, jugs) terracotta, wooden (buckets, barrels) hollowed squash (gourds). Baskets woven from vegetable materials (cane, wicker, reek of chestnut tree) were for harvesting or transport of various products. Goat, pork skin or pork bladder bags, were used conservation and transport of cereals, chestnuts, fishmeal, oil or wine.

Containers for cooking were copper or asbestos added terra cotta¹⁶.

The traditional containers are replaced by modern plastics or metal utensils. They are still made in Corsica by artisans, for decorative and historic use.

4. The kitchen, space techniques and recipes

a) Spaces

The kitchen, or common room: sala, was the center of domestic life, it was invariably two facilities: fireplace and sink

The wood-burning fireplace: fucone installed in the middle of the room allowed, as seen above, the cooking and drying of chestnuts or deli. In the 20th century the central fireplace is abandoned, it is replaced by the open fire. Today gas or electricity replaces wood fire; the open fire is still used for roasting sausages or chestnuts.

The sink: lavellu was terra cotta or stone. In rural Corsica, water came into houses at the beginning of the 20th century. Women went daily to the fountain to get water for the needs of the family. The fountain was an important place of sociability and female conviviality.

The common room had little furniture benches a few chairs, table, and the bread bin¹⁷ : madia, where the bread was kneaded and kept afterward.

Oven: fornu, heated with wood, could be incorporated into the House, which was the mark of a high social status, but more often was an isolated construction, property of one or several

16) Asbestos added to Terra cotta, made more fire-resistant pottery.

17) Bread bin was a wooden trunk, usually equipped with a cover, where bread was kneaded and kept afterwards.

families, the owners settled turns for the use. As the fountain, the oven was a place of female sociability where women and children gathered.

The old kilns were abandoned early in the 20th century; today many are restored and refurbished, to cook traditional dishes, for family meetings, or religious holiday.

b) Cooking techniques

Traditional cuisine has throughout the island the same characteristics: not to be too time consuming, nutritious and varied.

Raw food

Raw food traditionally consists of few vegetables (onion, fresh beans) and fresh fruit. From the 20th century some vegetables are eaten raw: salads, artichokes, tomato, and radish.

The only animal products eaten raw are shells: sea urchins, patellae, oysters, mussels.

Grilled and roasted food

The meat or deli were stitched onto a skewer and roasted near the flame of the fire. The potatoes were cooked in the ashes. Chestnuts were cooked in a dish made of terracotta or iron in which holes are drilled: testu, above the fire. Cooking on the fire was often men work.

A plate of stone or terracotta was laid on the fire for cooking meats, fish or grain or chestnuts flour patties.

The women were in charge of maintaining and operating the oven. They baked round and puffy or flat carved loaves which baked quickly. They prepared breads stuffed with wild herbs, vegetables or cheese and all sorts of cakes. An adult consumed approximately 600 grams of bread per day with accompaniment: cheese, meat, fish, vegetable or fruit. Bread was carrying a strong social and religious symbolism. In the Christian religion the bread is referred to as Christ's body. Throughout its production it was placed under divine protection, the sign of the cross was present at all stages of its preparation. Similarly old bread should not be discarded. Specific breads were made during certain religious festivals, blessed by the priest, they were supposed to protect from misfortune, those who consumed them.

Boiled food

Most practiced cooking was by boiling.

More or less compact porridges were obtained by means of flours boiled in water. Light

porridges were consumed at different times of the day, morning, noon, or night. A compact porridge of chestnuts flour called: pulenda, cut into slices, was used as bread, and accompanied, meat or sausages, or fresh cheese. Pulenda, once daily meal, became the iconic dish of the Corsicans, prepared for exceptional occasions.

Pasta and rice cooked in water and then drained were accompanied by butter, fresh or dried cheese, tomato or meat sauce.

Fried food

Meats, fish, eggs and omelets were cooked daily in lard¹⁸⁾ or olive oil.

Frying was also important for festive cooking. Fritters sweet or savoury: fritelli, made with cereals, chestnuts or chickpeas flour were fried in olive oil or lard. They still are nowadays the most popular feast preparations in Corsica.

Cooking also combined frying and boiling. Starting by frying onion, garlic and Bacon: suffritu, and continuing by braising various ingredients (meat, fish, vegetables...). Corsican cooking like many others Mediterranean cuisines favored high fat cooking; Fried or combined cooking was considered essential to get a good taste and color, accented by addition of coulis or mashed tomatoes essential for all simmering

Soups

Soups were long cooking preparations, starting with a suffritu and by adding a large amount of water, and various ingredients: vegetables, legumes, cereals (pasta, rice), meat, deli meats, or fish.

5. Meals

a) Daily meals

In traditional rural Corsica, the five meal of the day, gathered those who lived under the same roof, often an "extended" family. Their composition varied with the seasons, activities and the well-being of families.

18) Lard : white, shiny, soft and silky matter, obtained by melting pork fat

Breakfast: cullazione

Breakfast, between five and eight A.M., began the day with coffee, milk, fresh or stale bread. The less wealthy ate porridge of chestnuts flour or a rest of vegetable soup warmed.

Snack: sputinu

In the middle of the morning, those who rose early in the morning took a snack consisting of bread and accompaniment: cheese, cold meats, onion or nuts (chestnuts, walnuts, almonds) and some wine diluted with water.

Lunch: merenda

Lunch was taken at home or outside when the fields were away. Winter, one ate pulenda, boiled compact flour from chestnuts, accompanied by meats, eggs, or cheese, or stews of potatoes, pulses (beans, lentils, beans, etc.), with some sausage or meat (Ricciardi-Bartoli, 2006).

In spring or summer, more vegetables were consumed (zucchini, artichoke, chard) boiled, stewed or stuffed with meat or cheese. Dishes based on eggs, omelets with vegetables, cheese were made. Pasta for lasagna¹⁹⁾, ravioli²⁰⁾, cannelloni²¹⁾ was prepared.

The meal always ended with a piece of cheese. Women and children drank water; men drank wine often diluted with water.

Afternoon snack: vesperinu

In the middle of the afternoon a small snack, composed in winter of coffee with milk, boiled chestnuts flour, dried or fresh chestnuts boiled, is taken. In spring and summer, cold foods are preferred: bread with cheese, dried fruit, honey, or more rarely of chocolate. Today the snack consists more often in sweet products (biscuits, pastry...)

The evening meal: cena

The evening meal was the most important of the day, the family gathered.

It was composed mainly of soups and boiled chestnuts flour. The list of soups is long, each region, each moment of the year had its own. In fall and winter, soup was prepared with meat (beef, poultry, game..), during spring and summer, soup of fish from sea or River, in all

19) Lasagna: large and flat of Italian origin, pasta with tomato and meat sauces.

20) Ravioli: small squares of dough, of Italian origin, filled with a stuffing usually meat of brocciu and vegetables or meat.

21) Cannelloni: stuffed pasta, of Italian origin, comes in the form of tubes of 7 to 10 cm long and 2-3 cm in diameter.

seasons vegetables, legumes, all of them enriched with grains (bread, pasta, rice) and cheese. Soups could be consumed in different ways: liquid and solid parts consumed at the same time or separated. The meal could be completed by sausages, fried eggs or cheese, always accompanied by bread.

b) Exceptional meals

Throughout the year, the monotony of the daily menus was interrupted by the small variations of the week: Sunday meals, fasting on Friday, and great meals involving a large number of guests and marking moments of mutual assistance, annual festivals, or rites of passage²²⁾.

c) Changes during the week

Sunday meals or meals of prompt

Sunday lunch, family reunion meals but also guests were more cared for than to the ordinary. They started by an entry (sausages, tomatoes in salads and sardines or tuna canned or salted anchovies, followed by a roast meat accompanied by vegetables, legumes or cereal. After the cheese came pastries. Sometimes absent for ordinary meals, wine was always served at Sunday lunch.

The Friday fasting

Friday was until the beginning of the 20th century, a day of penance for Christians, where one ate no meat, or egg. In spring the meal consisted of fresh fish from sea or river, winter of dried fish (cod) or canned (tuna, sardines) accompanied by cereals, vegetables, and legumes.

Annual events dinners

Religious feasts, Christmas, Carnival, Easter, or the day of the dead, are marked by neat meals and traditional dishes.

Christmas

Black pudding of Christmas: sanguì natalecci, or figatelli²³⁾ were consumed after midnight

22) Rite of passage: ritual marking the change of sexual or social status of an individual.

23) Figatelli: sausages made of pork liver and meat.

mass on Christmas Eve, which celebrates the birth of Christ. Wine and roasted chestnuts complemented this basic meal. The next day the meal was more elaborate sausages and the kid-goat or grilled lamb were served. Fritters or fresh cheese pastries were prepared for dessert.

Today's Christmas meals are richer and more varied, but traditional dishes: Christmas black pudding, figatelli, kid goat and lamb are still present.

Carnival

Carnival, prior to the period of lent, was a period of festivities that marked the end of winter. In ancient times, Carnival lasted a whole month from January 7th to Ash Wednesday, then it was reduced to three days with meat: Sunday, Monday and Tuesday. It gave rise to all kinds of rejoicing: dances, games, songs, costumes, quests, ritual foods and treats stealing. Young people went from House to House singing, begging food for meals they shared. What characterizes food during Carnival is its richness of meat and fat and the importance of egg based sweet preparations (fritters, pancakes).

Lent

In the Catholic religion, the Ash Wednesday begins Lent, forty-day period that ends with the Passion and the Resurrection of Christ, celebrated for Easter. During Lent the Christians do penance. The term penance can be summarized in three actions: prayer, almsgiving and fasting.

Fasting was practiced for three days, Holy Wednesday, Holy Thursday and Good Friday. Ritual foods for holy days consisted mainly of cereals, vegetables, legumes, and fish. One should eat no meat, eggs, milk, butter or cheese.

Today fasting is always observed, but it is reduced to Friday.

Easter

Easter is always on the same date of the Cosmic Calendar, it is the first full moon following the northern spring equinox. This first season is supposed to wake up and shake the rhythm of life in the animal and vegetable world. For mankind this period is also considered the time of renewal and rebirth. In this understanding of the universe, the egg by its cyclic function plays an essential role, to the extent that it announces and confirms the resurrection that is the return. Eggs play a central role in the various rituals of Easter. Before Easter each family made

a reserve of eggs, they were boiled, then painted using vegetable colorings and on Easter day hidden near homes, in the gardens where children had to find them.

On Easter day, Christians still celebrate the resurrection of Christ. Easter Sunday, Lent is broken with a meal of meat, rich and fatty, where are served sausages, followed by lamb or kid goat. For dessert is served the traditional Easter cakes: canestri, buns shaped as Crowns with imbedded hard boiled eggs.

The day after, Easter Monday adults and children participate to a rustic meal of ham, hard-boiled eggs, omelets, cheeses and dried fruits and ritual cakes.

The day of the dead

Until the beginning of the 20th century, the 1st November, the day of the dead, were offered around to parents or to the poorest: "Bread for the Dead", preparations made from dough of wheat and dried fruits (raisins, nuts) with this formula "for the soul of our dead." The night of the 1st to 2d of November foods, pasta, boiled chestnuts and water, are displayed on the tables for the dead who returned this night in their old homes, so that they can restore and leave without disturbing the world of the living. If most of these uses have disappeared, "Bread for the Dead" is still manufactured and shared or offered around.

d) Meal marking a rite of passage

Wedding, baptism or communion dinners, occur in much the same way, various entrees, cold meats, hearty dishes of meat and fish roasts or sauce, vegetables and traditional pastries (cakes, buns, cheesecakes). The wine is always present.

The funeral

The burials were family events that gather the largest number of people. People came from everywhere sometimes from very far away. Great meals were served at the end of the ceremony. Families spent important amounts of money some of them getting into debt for it. A specific dish of the funeral was tripa piena²⁴, and the stews of meat and beans. Cheese and coffee were served then. Pastries were excluded considered too festive.

Today the ritual meals continue, but are reserved for close family.

24) Tripa piena: stomach of pork or veal, filled with blood, chard, onions, mint, and boiled.

e) Meals for mutual assistance

When a large workforce was required, parents, friends, neighbors, came to help. The slaughters of the pig, sheep shearing, the harvesting of the wheat, the harvest, picking up chestnuts were accompanied by important meals.

The growing of mechanization, the abandonment of some traditional work made great meals for mutual assistance become rare.

Feast cooking or 'extraordinary' cooking asserts itself and is defined by opposition to daily cooking; it is characterized by abundant foods, rare products and unusual preparations. Today, it's a reference to the past through the traditional dishes, and a means of exchange and communication between individuals.

6. Table manners

Table manners or rules of good eating were generally simple, the important thing was to eat his fill, 'it is just enough that belly is full: *basta che u corpu sia pienu*», says the proverb. But one ate and drank with moderation. Frugality and sobriety were valued. When invited it should be avoided to have second helpings if the host had not insisted. The best place was reserved for the father, most often children were seated, while the mother ate standing or by the fireplace before or after the rest of the family.

Some local customs are faithfully preserved, like beginning the meal by making the sign of the cross and some still say grace²⁵⁾ "bless this meal, those who have prepared it, give to those who need. The sign of the cross is made above the bread before cutting; it must not be put upside down, as this brings misfortune. Spilled salt is sign of misfortune. Belching is typically considered as rude. The new wine was drunk on Saint Martin's day on November 11. The first glass is accompanied by a wish and the few drops remaining in the bottom of the glass are thrown away. At a dinner party one of the guests, makes on a humorous tone, a small speech in prose or in verse: *u brinchisi*, intended to entertain the assistance.

a) The table, the dishes, the laundry

The preparation and decoration of the table used to be almost non-existent. If the wealthy

25) Grace: prayer said by Christians before a meal

families had beautiful decorated tables, in rural areas, the table consisted mostly of a simple plate of wood resting on trestles. Dishes long remained rudimentary. Wooden bowls were originally used, then glazed pottery and at the beginning of the 20th century the imported faience earthenware. Each one used his pocket knife; wooden spoons were replaced in the nineteenth century by cutlery (fork, spoon). From the 20th century the use of table linen is widespread. The festive table was decorated with flowers, tablecloths and white napkins often embroidered with the figure of the master of the House

b) Hospitality

Apart from the festive meal, mutual assistance or visitors to whom must be given hospitality, little invitations are made. Regarding home and meals taken in family is in private domain. A Corsican proverb "one does not speak about House business or what you eat.

7. Persistence and changes

Traditional cuisine, presents across the island the same characteristics until the middle of the 20th century: not be too demanding in preparation time, nutritious and varied. Like most of the peasant cuisines, the Corsican cuisine is economic, it uses easy to acquire products, the most fit to calm hunger, and allow a lot of physical work. Dishes are made in their majority with cereals, chestnuts flour, potatoes and dried vegetables, products rich in carbohydrates, essential nutrient of the muscle, essential for physical effort. The meat is rare, fats and animal proteins are brought by the deli, (popular) Bacon, and dairy products. The choice, the abundance and variety of products, differ depending on the region of the island: the alluvial plains are richer in fruits and vegetables, the mountains, are harsh and poor, chestnut plays a leading role, in coastal areas, sea products take a significant share.

The major dietary changes occur from the 1950s: meat, rice, pasta, wheat flour, sugar, coffee, and wine become more accessible to vast segments of the population. Tastes evolve, very salted meat, strong cheeses are less popular; some wild herbs too bitter are neglected. Modern dietary standards, incite to avoid too fat and too salty foods. Modern methods of cooking are changing culinary habits. The emblematic dishes (*pulenda*, *trippa piena*, *sangui*,...) do not any more occupy the same place in the food system, except during family celebrations. The symbolic or religious dimension of some foods (bread, olive oil, wine) tends to disappear.

Many new products have emerged (Ricciardi-B. 1997). Since the 1980s, after being for some time forgotten or replaced by imported products, traditional products are experiencing a revival. Plant varieties or endemic animal breeds, as well as traditional modes of production, are now protected. Some of these food products have obtained European labels of qualifications: PDO or PGI, which guarantee consumers, not only the origin of the product, but a mode of production and transformation, ancestral, typical of Corsica. These food products very often called by the words of 'local products' or 'identity products'; refer to the specific characteristics of Corsica due to insularity. Throughout these variations, and these hotlines, Corsican cuisine rooted in the past, is also showing a real dynamism, creating or recreating itself. Tradition being no more synonymous with immutability and archaism becomes a carrier for innovation and continuity.

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요리와 도서성: 코르시카 유형

프랑스 엑스마르세유 1대학교 리시아르디 _ Ricciardi-Bartoli Félicienne

1. 바다 속의 산

코르시카는 바다 가운데 있는 산이다. 그 위치는 제노아만의 중심에 있으며 심한 기복이 있는 지형은 섬의 운명과 독창성을 결정한다. 이 섬은 면적 8,122km², 평균 고도 568m이다. 정상부는 2,710m로서 서 지중해의 최고 산악지역이다. 광대한 협곡이 이 섬을 가로지르며 저지대에는 거세 물줄기가 바다로 흐른다.

산과 바다에 의해 섬과 특징적인 기후가 이루어진다. 산들이 바다로부터 불어오는 습한 바람을 응축한다. 고도에 따라 상당한 기온차이가 난다.

섬의 대부분이 600m 사이에 위치하고 있어서 지중해식 기후는 풍부하고 불규칙한 강우, 온화한 겨울, 무더운 여름으로 특징지어진다. 비옥한 하안단구에는 과일과 채소가 자라고 있다. 산과 구릉 중턱에는 지중해식 경작물로서 올리브 나무, 포도, 곡식 등이 있다. 해발 800-900m에는 밤나무들은 31,000 헥타르 정도의 면적을 차지하고 있다. 1,200m로부터 2,700m 사이의 고산기후는 호우, 지속적인 강설, 추위 등으로 특징지어진다. 900m와 1,800m 사이에는 침엽수림과 낙엽수림이 있다. 1,800m에서 2,710m에 이르는 가장 높은 정상은 보잘 것 없고 키가 작은