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Interaction of Cuisines within a Landscape

Case: Pozuzo, Peru

Samuel Klos



Independent project • 30 credits

Swedish University of Agricultural Sciences, SLU

Department of Landscape Architecture, Planning and
Management Food and Landscape Master's Programme
Alnarp, Sweden, 2025

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He has made everything beautiful in its time. He has also set eternity in their hearts, yet so that man can't find out the work that God has done from the beginning even to the end.

Ecclesiastes 3:11 (World English Bible, 1997)

Interactions of Cuisines within a Landscape

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Interacciones de cocinas culturales en un paisaje. Caso: Pozuzo, Peru

Samuel Klos

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Abstract

Cuisines and landscapes are enduring cultural systems, constructed and shaped by social and ecological factors. Migrants reconstruct their cuisine using memory and new experiences while influencing their environment. The present study looks at the cuisine development of Austrian and German immigrants and their descendants in Pozuzo, Peru, including their social and landscape relationships. Peruvian host cuisines and foreign-origin cuisines impact the migrant cuisine in different ways. Furthermore, there were limitations by the landscape but the landscape could play a crucial future role in the social and economic development of Pozuzo.

Resumen

Las cocinas y paisajes son sistemas culturales perdurables, contruidos y formados por factores sociales y ecológicos. Los migrantes reconstruyen su cocina utilizando su memoria y nuevas experiencias, mientras también influyen su entorno. El presente estudio analiza el desarrollo de la cocina de los emigrantes austriacos y alemanes y sus descendientes en Pozuzo, Perú, teniendo en cuenta las relaciones sociales y paisajísticas. Las cocinas afitronias peruanas y las cocinas del origen extranjero influyen la cocina de los migrantes de diferentes maneras. Además, hay limitaciones paisajísticas; sin embargo, el paisaje podría desempeñar un papel importante en el desarrollo social y económico de Pozuzo en el futuro.

Zusammenfassung

Küchen und Landschaften sind beständige, kulturelle Systeme, konstruiert und geformt durch soziale und ökologische Faktoren. Migranten rekonstruieren ihre Küche durch die Nutzung ihres Gedächtnisses und neuen Erlebnissen, während sie ihre Umgebung beeinflussen. Vorliegende Studie analysiert die Entwicklung der Küche von österreichischen und deutschen Auswanderern und ihren Nachfahren in Pozuzo, Peru, in Anbetracht ihrer sozialen und landschaftlichen Beziehungen. Peruanische Gastgeberküchen und fremde Herkunftsküchen beeinflussen die Einwandererküche auf verschiedene Weise. Außerdem, gibt es landschaftsbedingte Einschränkungen, jedoch könnte die Landschaft in Zukunft eine wichtige Rolle in der sozialen und wirtschaftlichen Entwicklung Pozuzos spielen.

Sammanfattning

Kulturella kök och landskap är uthålliga kulturella system, konstruerat och formade på sociala och ekologiska faktorer. Migranter rekonstruerar deras kulturella kök med användning av deras påminnelse och nya upplevelser, medan det influerar deras område. Denna studie analyserar utvecklingen av kulturellt kök från österrikiska och tyska invandrare och deras ättlingar i Pozuzo, Peru, och av deras sociala och landskaps relationer. Peruanska världs kulturella kök och främlings kulturella kök influerar invandras kök på olika sett. Dessutom fanns där landskaps begränsningar, men landskapen kunde spela en viktig roll för den sociala och ekonomiska utvecklingen av Pozuzo.

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Abbreviations

19xxs	Nineteen-xxties
F	Feminine
M	Masculine
SLU	Swedish University of Agricultural Sciences

Declaration of Terms

The English term food is often used in scientific literature to describe a culture's relationship to and surrounding that term and its meaning (Jönsson and Marshall, 2022). However not in all languages food is associated with such a broad cultural meaning (ibidem). Instead, other terms like culinary, gastronomy, or cuisine are used, to describe a culture's experiences with food. For the present study, the term cuisine was chosen. La cuisine is French and can be translated into the kitchen in English. However, in a broader sense cuisine can also mean a "*manner or style of cooking*" (Cambridge Dictionary, 2024a; Harper, 2024b). Waterman (2018) describes cuisine as a strong tie between kitchens and gardens and from kitchens to social networks. Smith (2012) uses the word cuisine to describe the characteristics of cooking in communities. The interpretations of Waterman (2018) and Smith (2012) are considered adequate meanings for cuisine in this study. Finally, the title of the present thesis became "*Interactions of Cuisines within a Landscape*" and not "*Interactions of Food Cultures within a Landscape*".

Bold and *cursive* words in this document indicate either to a table, a figure, a chapter, or a description in one of both script glossaries.

1. Introduction

1.1 Landscapes and Cuisines

"Both landscape and cuisine are collective works that pull the past into the present and which also of necessity address the future." (Waterman, 2016:517)

The present study is part of a multidisciplinary programme called "*Food and Landscape Master of Sciences*" at the Swedish University of Agriculture. This programme encompasses landscape architecture, agriculture, food, and culture perspectives (Swedish University of Agricultural Sciences, 2023). The study focuses on migration cuisine in interaction with other cuisines and the landscape of Pozuzo.

Waterman, 2018 sees landscape and cuisine potential for collective reproduction of the past into the future. Another quite similar relation is determined in the term *foodscape*, which combines food and landscape. *Foodscapes* describe food systems operations (Vonthron et alia, 2020) and also play a role in cultural areas, for example in the experiences of migrants (ibidem). With migrations, follows the transition of cultures and their knowledge and way of life to the destination of destiny. There are several investigations about the life and development of migrants in their new homelands, following different objectives. Pechie (2014), for instance, describes the assimilation process of Italian immigrants and their descendants into the culture of the United States of America. He discloses the tension between discovering the roots and cultivating new habits obtained from the American culture. Tatti (2019) looks at the food experiences of descendants of immigrants in the Swedish region Scania, addressing the relationships between generations and different cultural groups. Another study in Sweden by Mokdad (2023) studies the habits of Syrian immigrants to understand their food choices in their new

hometown. San Mauro Martín et alia (2021) use a fixed method to see if differences exist in the diet of Chinese immigrants in Italy. Therefore, he defined levelling acculturation as dealing with the extremes of adapting to the host culture and conserving the origin culture. Ray (2004) questions the authenticity of Bengali food in the United States of America and tells about the interpretation and experiences of shared meals within Bengalese-rooted and United States families.

This independent project studies the shared history of different cuisines in Pozuzo, Peru. Since Pozuzo is a village in Peru founded by immigrants from Austria and Germany it has been an interesting study object for linguists, historians, ethnologists et cetera (Laura Contreras, 2016; Schabus, 2016; Morcia, Rivera, 2013|2014; Haselmair, 2012; Neuburger, and Steinicke, 2010; Kopp, 2011). Among the food-related studies, is a dissertation by Haselmair (2012), whose findings provide a detailed picture of the transfer of culinary knowledge within the community of the Austrian-German descendants. However, Haselmair (2012) also concludes that the cuisine's chronic culinary characteristics are poorly reported. A year after Haselmair's publication, Morcia Rivera (2013) investigated the tourist potential of the cuisine of Pozuzo¹. Furthermore, in a later article, she writes about the adapting processes of that cuisine, to the Peruvian environment, and about relations to other ethnic groups (Morcia Rivera, 2014). Also, Schabus (2016) provide some extensive declarations about dishes of the cuisine in Pozuzo. Ethnic studies about Pozuzo criticise the unique selling proposition of the Austrian-German-originated culture in Pozuzo, diminishing the presence of other cultures in said municipality. They see an unbalanced representation of cultures and an unfair work system of citizens in the tourism sector favouring the Austrian-German descendants (Doria, 2018; Meneses Carrión, 2015; Soler, 2014; Neuburger and Steinicke, 2010). So, does the narrative of Pozuzo as a unique Austrian-German colony limit the activity scope of Pozucian cultures in the tourism sector (Doria, 2018; Meneses Carrión, 2015; Neuburger and Steinicke, 2010). Meneses Carrión (2015) even states that the Austrian-German descendants² would disclose the presence of Andean people in the foundation period. Some also see a problematic

¹ Originally *cocina de Pozuzo* (Morcia Rivera, 2013:10).

² Originally *the colonos* (Meneses Carrión, 2015:63).

mentality of cultural superiority among some Austrian-German descendants (Meneses Carrión, 2015; Soler, 2014) whereas Meneses Carrión (2015) also reports a mentality of shame among some Andean descendants. Hence, the present work is designed to study details about the interactions between cuisines in the past and present development of the Colonial cuisine. Furthermore, it tries to include a landscape perspective in the interactions of cuisines and the development of migrant cuisine. This study aims to understand better the relationships between migrant cuisine and further cuisines and their interactions with the present landscape. That may reveal a common ground on which the cuisines are built.

1.2 Research Questions

Therefore, one research question is about understanding how the development of the migrant cuisine took and continues to take place and who participates in that process. Furthermore, what characteristics do dishes of the migrant cuisine have, and where do they come from? In addition, how do other cuisines and the Pozucian landscape emboss the migrant cuisine and vice versa?

1.3 Background

1.3.1 Peru

Peru is the third largest country in South America (destatis 2023). Its surface is 1.285.220 km², nearly three times larger than the territory of Sweden (Laenderdaten.info 2023). With a population of over 30 million, its population density is slightly higher than Sweden's (ibidem). Furthermore, the territory of Peru simplified encompasses three environmental zones, Costa, Coast; Sierra, Mountains; and Selva, Tropical Forest and is therefore considered highly biodiverse (Commission for the Promotion of Peruvian Exports and Tourism, 2023; Brack Egg and Mendiola Vargas, 2000). In addition, Peru is a country with a multicultural population. There are 47 indigenous languages, including the most popular Quechua and Aymara (Commission for the Promotion of Peruvian Exports and

Tourism, 2023). That diversity is also shown in the popular Peruvian cuisine (Egg De Vogt, 2022; Acurio 2015), which was awarded as the “*World’s Leading Culinary Destination*” in 2023, at the World Travel Awards (2023).

1.3.2 Pozuzo

Before the European discovery and conquest of Peru, the Pozuzo region was inhabited by *Asháninka* and *Yanesha* communities, independently from the Inca Empire (Santos-Granero and Barclay, 1955). Flourishing mining activities in Huánuco and Cerro de Pasco in the seventeenth century, facilitated missionary activities by the Franciscan Orden among native communes (ibidem). However, the establishment of a permanent missionary failed, due to resistance of natives and conflicts of interest between the invading groups of missionary orders, late conquistadores and elites of the Andean cities (Schütz 1856 in Habicher 2003; Santos-Granero and Barclay, 1955). Also, illnesses among the natives lead to a lower presence of native communities in the Pozuzo region (Laura Contreras, 2016; Santos-Granero and Barclay, 1955). Nevertheless, a short time before the immigration of the Austrian-German still existed a small native village in Yanahuanca, which is at the river Santa Cruz, above the Pozuzo and Huancabamba valleys (Ortiz, 1967 in Laura Contreras, 2016 and Egg J., 1880 in Habicher, 2003). In 1855 and 1867, the former Peruvian governments negotiated contracts with Germans in which they offered Pozuzo’s area, despite the ownership by native communities, for free for the immigration of catholic Germans (Laura Contreras, 2016; Habicher and Naupp, 2009; Habicher-Schwarz, 2001). Those migration projects aimed to open land, reinforce a civilisation among native communities and facilitate transport from Lima to Europe via the Amazonas (Laura Contreras, 2016; Habicher-Schwarz, 2001; Santos-Granero and Barclay, 1955; Aranibar, 1958 in Habicher, 2003). **Figure 2** shows on the left map the main regions from about 650 emigrants that emigrated in 1857 or 1868 (Habicher, 2003). Tirolean emigrants form the majority, followed by emigrants from Rhineland and Bavaria (ibidem). In 1859, the Austrian and German immigrants founded the colony Tirol and Rheinland at the Huancabamba Valley (Habicher and Naupp, 2009).

Schütz-Holzhausen (1870), Permann 1858 and Egg J., 1880 (in Habicher 2003) mention families, Peruvian and Indigenous, who already lived in the Huancabamba valley at the time of the colony's foundation. In addition, Abendroth (1870), who visited the young colony a few years after its foundation, reported that the fields of Indians, and Austrian-German immigrants would lie side by side. Furthermore, it is important to mention immigration from the Andean region, *mestizos*, and foreigners since the foundation (Revista Despertar Pozucino N°5 1994 in Laura Contreras, 2016; Neuburger and Steinicke, 2010). However, for decades the majority was formed by Austrian and German settlers and their descendants, until the foundation of the secondary settlement of Villa Rica in 1928 (Neuburger, and Steinicke, 2010). Nowadays, the Indigenous and *mestizo* populations form a majority in Pozuzo (ibidem).

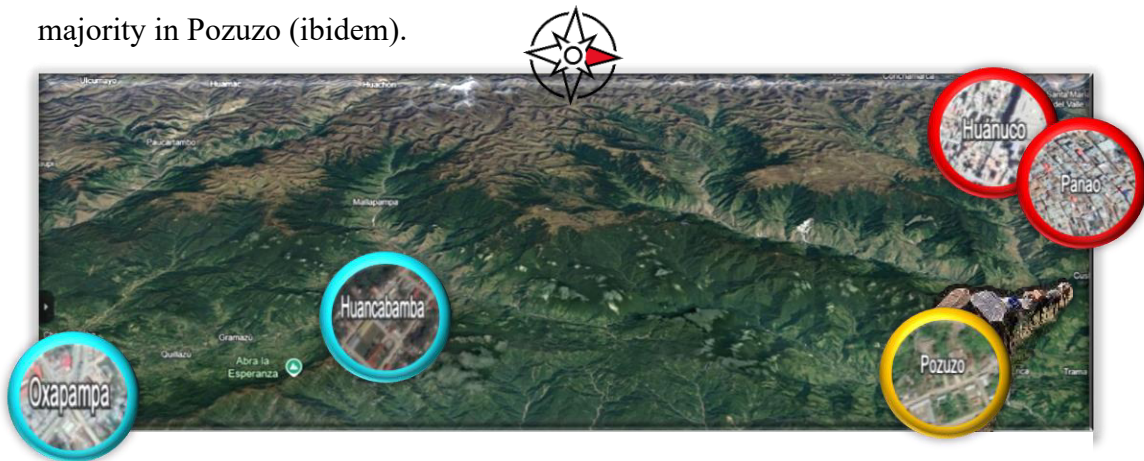


Figure 1 Map (Google LLC 2023) showing the main trade destination for Pozuzo. On the west Huánuco and Panao, and on the south Oxapampa and Huancabamba. Besides a muletrack moving westwards to Cushi (Klos, 2024).

The Pozuzucinos were geographically isolated for a long period. Only a post and trade route to Huánuco and Panao and later an additional route to *Oxapampa* and Huancabamba connected the colony to bigger cities (see *Figure 1*). Transitions on those routes lasted for days and could only be accessed with burdened mules. Those mules carried trade and exchange goods on their back. *Coffee, tobacco*, lard, *rice* and *coca* were among the goods that left Pozuzo (Informant 2, 4, 18), whereas wheat flour, refined sugar, *potatoes*, oil, clothes and others entered the colony (Informant 4, 5, 11, 18, 25). Consequently, goods from outside were rare and expensive (Informant 11). The first highway connecting Pozuzo, via *Oxapampa*, with the capital of Peru, Lima, was finished in 1976 (Neuburger, and Steinicke, 2010).

Figure 2 shows the municipality of Pozuzo, which has about 9.200 inhabitants (Municipalidad Distrital de Pozuzo 2020). Pozuzo Centre and Prusia are two large build-up areas surrounded by smaller hamlets in which the majority lives (ibidem). Next large urban areas, accessible via a highway, are ***Oxapampa*** in the south and ***Codo de Pozuzo*** in the north. Pozuzo Centre has an elevation of approximately 740 metres above sea level (Google LLC 2023; Schabus, 2016). Also, other centres like Prusia, Santa Rosa, or Tingo Mal Paso have an elevation of 800 meters above sea level (Google LLC 2023). However, hamlets like those of Buena Vista, Chumalle, or Cushi have an elevation of over 1.000 meters above sea level (ibidem). In the present study, centres below 800 meters above sea level are assigned to lower Pozuzo and above 800 meters to upper Pozuzo. Furthermore, according to these elevations and the steep valley surrounding low Pozuzo, Pozuzo could be counted as tropical highland region³. The tropical highland region has lower mean temperatures than the lowland region³ (Brack Egg and Mendiola Vargas, 2000). The note in a letter of the immigrant Johann Permann (1858 in Habicher, 2003) from Vinschgau, Southern Tirol, saying that the climatic conditions of Pozuzo would be comparable to summertime in the South Tyrolean city Meran is understandable for the author. Due to the steep terrain in the Pozuzo and Huacabamba valleys, the availability of arable land is limited (Schabus, 2016; Abendroth, 1870). So, secondary settlements like ***Mairo***, which was part of the colonisation project, ***Oxapampa***, ***Villa Rica***, and ***Codo de Pozuzo*** arose and enabled independent development of regional cuisines. Those secondary settlements have in common that they have closer contact with native communities from the tropical region, and Pozuzo has more contact with Indigenous communities from the Andean region.

The municipality of Pozuzo has partnerships with Tovar in Venezuela and Treze Tílias in Brazil. Those municipalities share an Austrian or German colonisation background (Treze Tílias, 2024; Rasmussen, 1943). Further partnerships are with Haiming and Silz in Tirol, La Punta, a district in Callo, Peru, and ***Codo de Pozuzo***,

³ Selva Alta and Selva Baja are the original Spanish terms for the tropical high and lowland ecozones.

a secondary settlement of Austrian and German descendants (Distrito de Codo del Pozuo, 2023).

The largest economic branch in Pozuzo is livestock raising. However, in the last decades, the tourist sector has increased. In addition to Pozuzo Centre and Prusia, there are natural sights like a salty river, lakes, and waterfalls close to hamlets like Tingo Mal Paso or Yulitunki.

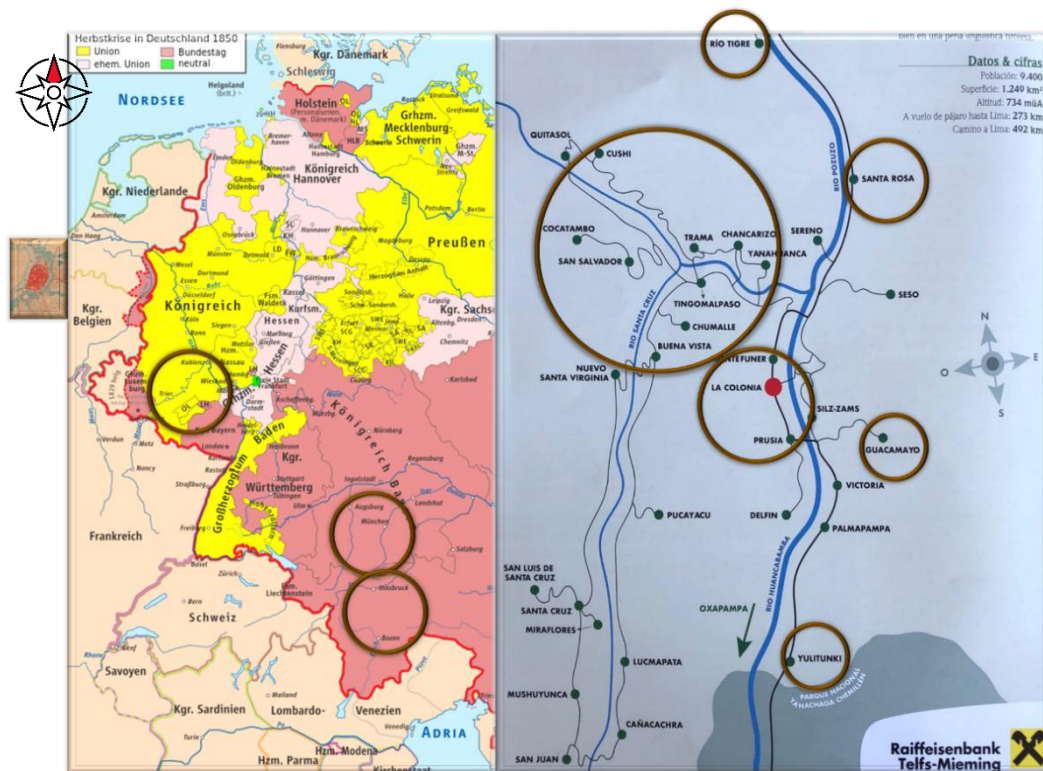


Figure 2 The left maps (van Dijk, 2024; Vanderheyden, 2024) show the main origin regions of the Austrian and German emigrants in circles and their migration harbour, Antwerpen, Belgium (Habicher 2003). The right map (Freundeskreis für Pozuzo, 2022:26) shows the municipality of Pozuzo and the study environment in circles. Pozuzo Centre is called La Colonia there.

2. Methods

2.1 Study Design

The book “*Real world research*” by Robson and McCartan (2016) provided orientation in social study design. Consequently, the study is a community case study, including more than one local community (Robson and McCartan, 2016). Such “*community studies*” investigate “*the pattern of, and relations between, main aspects of community life*” (Robson and McCartan, 2016:153). Furthermore, a flexible design is used, which requires above all qualitative methods (Cresswell, 1998 in Robson and McCartan, 2016). Data has been collected through interviews, notices, recording material such as sound recordings and photographs, and a literature review. Flexible design also requires flexibility by the researcher, to adapt the study design to certain circumstances that affect the study focus or other study concepts. (Robson and McCartan, 2016).

2.2 Cuisine Communities

The study communities are represented by the Andean, Creole, colonial and tropical cuisines, focusing on the colonial cuisine. Colonial cuisine refers to the cuisine of the Austrian and German migrants and their descendants. In Pozuzo, “*pozucino*” or “*pushuko*” are often used to describe said cuisine. However, it was thought that this term could undermine the existence of other present cuisines in Pozuzo. Another option was the term Austrian-German cuisine. However, in the face of the successful incorporation of said cuisine in Peru, and shifts in the cuisine, this term was also rejected. After contacting Pozucinos, colonial cuisine was considered an understandable and acceptable term. This term is also questionable since Creole

cuisine and even inner immigrant cuisines could have the same name. Colonial derives from the Latin word “*colonia*” which means “*settled land or estate*” and is often used as a description of emigrants who settle down and cultivate at a new place (Harper, 2024a), as the Austrian and German immigrants did in Pozuzo.

The cuisine of the immigrants from the Andean region and their descendants to Pozuzo is called Andean cuisine in the present study. In cookbooks, Andean cuisine, Spanish *cocina andina*, is often linked to the Andean mountains region (Franco C. 2018; Acurio, Gastón, 2015; Castillo Posadas, 2010) and can be traced back to the Incas (Martinez, Virgilio, 2015). Sierra also often describes the Peruvian highland region (Brack Egg and Mendiola Vargas, 2000). But Andean was preferred after suggestions from Pozucinos.

Furthermore, Creole cuisine, Spanish *cocina criolla*, refers to the Spanish roots of Peruvian cuisine (Acurio, 2015) and represents the *mestizo* immigrant and descendant group in Pozuzo. Acurio (2015) further mention the influence of the Maurian-Arabs and African slaves on this popular Peruvian cuisine *criolla*. Often coastal or marine cuisine dishes like ceviche (Cánepa Koch et alia, 2011) are also included in Creole cuisine (Franco C., 2018). This shows the strong influence the Spanish or other European cuisines had on the national cuisines since their arrival in Latin America and how their cuisine suppressed native origins (Pite, 2016).

Amazonian cuisine is also popular in Peru (Acurio, 2015; Martinez, Virgilio, 2015). However, to include the whole tropical region of Peru, the name tropical cuisine was used instead. “*Cocina selvatica*”, jungle cuisine, is a common term in Pozuzo that describes the food in the tropical zone of Peru. This cuisine is relevant because Pozuzo is the tropical forest region of Peru and was a former region of native communities.

Further appreciative cuisines in Pozuzo, like *Chifa*, a Chinese-Peruvian cuisine (Lu, 2020) or *Nikkei*, Japanese-Peruvian cuisine (Takenaka, 2017), have minor attention in the present study. Often they are represented by only a few people.

2.3 Theoretical Framework

The theoretical framework is based on reviewed literature and is used in the data collection and analysis. The chapters of the result section and discussion section are structured according to the framework. However, the interpretation of the results is fluent, wherefore some points of one section can be discussed in a different section in the discussion.

1. Dimensions of Cuisines

Ishige (2019) sees language as a “*vehicle*” to spread culture between communities and can be used to describe other cultural aspects. The smallest community place is “*home*”. At home, the tastes of dishes and foods in one cuisine would slightly differ from one to another (Ishige, 2019). A further community place within one cuisine is a “*regional*” one, equivalent to the language’s “*dialect*”. Typical dishes in the local community would be considered as common. The least coherent society of one cuisine is “*ethnic*”. According to Inshinge (2019) “*ethnic food*” or cuisine, describes the historical share of cultural traditions. “*Ethnic food*” is taken as equivalent to the present study’s cuisine concept. “*National food*” or national cuisine includes all integrated cuisines in one nation. “*Foreign*” cuisines or languages are cuisines outside the nation of interest.

In the study case, a question would be how those places of cuisines can be detected in Pozuzo.

2. Relationships within and between Cuisines

According to Parasecoli (2014), a migrant discovers the culinary environment in interaction with “*community members*” as well as with members from the “*host community*” and the “*community of origin*”.

In this study, the colonial cuisine is considered migrant cuisine in contact with Andean, Creole and tropical host cuisines. Consequently, the Austrian and German cuisines are considered cuisines of origin. A further dimension in the relationship between the migrant cuisine and their origin cuisines is the migrant memory of their former cuisines (Neves Flores, 1995). Besides, the study will include a partnership cuisine represented by Tovar, and Treze Tílias.

3. Meaning of Food in Cuisines

This aspect looks at how food is shared and valued within cuisines. Sharing food builds communities (Jönsson et alia, 2021; Counihan, 2000), it can strengthen relationships (Pilcher, 2006), but also define hierarchies in a community (Counihan, 2000). Otherwise, refusal to share food would indicate enmity and exclusion (Counihan, 2000). Another form of sharing food can be motivated by religion or beliefs, as communication between human and their Gods (Pilcher 2006), or the living and the dead (Counihan, 2000). Those religions and beliefs are manifested in rituals, feasts, or symbols (Olwig 2018; Smith, 2012; Wirzba, 2011; Counihan, 2000). For example, the Andean dish Pachamanca symbolises human labour on earth and the birth of living things by earth (Castillo Posadas, 2010). Distinct food preparation and valuing of food and beverages distinguishes cuisines (Counihan, 2000).

For the study, it is interesting how food is understood and shared within a community.

4. Food Substances

Food was divided into food staples and supplements according to (Kiple and Krimhild (2000).

This tool guides the interest in the study to how traditional dishes in Pozuzo are compiled and why.

5. Kitchen Utensils and Food Production Machines

Furthermore, cuisines are embossed by the materials they use for food (Jönsson and Marshall, 2022; Smith, 2012) and the technological achievements they have access to (Pilcher, 2006). Development in the material set of cuisines affects the art of how things are prepared, preserved, transported, presented and consumed (Jönsson and Marshall, 2022) and what kind of food and beverages are available in a region (Pilcher, 2006).

In this case, the points of interest are available tools in Pozuzo and their usage.

6. Landscape

According to a definition of the Council of Europe (2000:2) “*“Landscape” means an area, as perceived by people, whose character is the result of the action and interaction of natural and/or human factors*”. Factors in the landscape like geography, climate et cetera influence the selection of foods processed and consumed in cuisines (Jönsson and Marshall, 2022; Smith, 2012; Counihan, 2000). In addition, changes in those factors influence the development of cuisines (Pilcher, 2006). Lynn et alia (2013), for example, show how environmental degradation and changes in temperature affect the traditional food provision of Indigenous people in Northern America. However, she also acknowledges how they adapted to changes throughout history. Furthermore, do humans shape the landscape through their activities and benefit from landscape services (Selman, 2008)

This section asks questions about the landscape in Pozuzo and the interaction of nature and human factors.

7. Individual Identity and Food in Social Life

Every individual experiences cuisines according to their preferences, values, bodily conditions et cetera (Jönsson and Marshall, 2022). The mouth functions like a barrier to things from outside (ibidem).

Also, in contemporary social life food has a place. Food choices express the will of what kind of food and beverages should be supplied (Jönsson and Marshall, 2022).

What meaning do people in Pozuzo have, when they share food and beverages, and how do food choices affect the food supply in Pozuzo? These are questions applied in this section.

2.4 Conceptual Framework

Figures 3 and 4 visualise the thoughts on the theoretical framework, using pictures recorded during the study period by Klos (2024).



Figures 3 and 4 Conceptual framework.

2.5 Data Collection

Data was collected through interviews, notations, digital recordings, and literature review. The study period in Peru extended from 2024-03-12 until 2024-06-06, with a significant part of approximately 48 days in Pozuzo. The first interview was held on 2024-04-04.

The type of interview applied in this study fits in the section on unstructured interviews. That means questions are not preformulated, but the interview is held in orientation to the research questions and other relevant fields in the study (Robson and McCartan, 2016). This provides the advantage of discovering and deepening interesting, unexpected themes derived from interviewees' responses (ibidem). However, the interview was not without direction but did apply instructions for in-depth interviewing by Granot et alia (2012), which is conducted in three stages: I. *“How did you get there”*; II. *“What is it like being you”*; and III. *“What meaning do you make out of it”* (Granot et alia, 2012:549). An advantage of in-depth interviewing is a broader space for the interviewee to self-expression (Robson and McCartan, 2016; Granot et alia, 2012). That self-expression allows more intensive involvement by the interviewee and deeper insights into their subjective perception (ibidem). Interviews are conducted mainly in Spanish but sometimes even in German or a mixture of both languages. Considering people living in Pozuzo – mainly in the older generation – who master Tirolés, a German Pozucian dialect (Koch, 2010). Moreover, Quechua is spoken in Pozuzo. An Indigenous language which influenced the Spanish and German languages in Pozuzo. For example, *cuy*, or *chacra* are vocabularies borrowed from Quechua (Laura Contreras, 2016; Kopp, 2011). All in-depth interviews were taken in Pozuzo. Interviews were recorded with a cell phone (I Phone 8 | Voice Memos) or by writing notes in a notebook or mobile phone. Further data come from events, visits, daily live, conversations, and guided tours. The same notification procedures are applied there too.

Consent for photographic or voice recordings was asked from interviewees and other participants as consequent as possible. Furthermore, interviewees were asked to fill out a consent form about personal data processing (see *Appendix*).

The targeted group was adults cross-generational, living in Pozuzo. It was thought that every in-depth interview partner could be determined to be part of at least one cuisine. Recommendations, visiting cards, or self-initiative were the decisive points in contacting potential interview partners. Having a cross-generational group allows insights into the historical development of the cuisines and further may provide a critical perspective on current trends. A further aim is to discover interactions between cultures as well as intergenerational.

The literature review included academic, romantic, historical, and special documents about Pozuzo, the Austrian-German regions, and Peru. Furthermore, information was also obtained from social media channels.

2.5.1 Events and Visits

Table 1 lists the events and visits during the study period in Peru, from 2024-03-12 till 2023-06-06.

Table 1 Visits, events and meetings during the study period.

Event	Place	Time
Visit to a historic museum	Pozuzo	Various
Birthday of an Austrian-German descendant	Pozuzo	2024-03-23
Visit a butcher	Prusia	2024-03-26
Holy Week	Various	2024-03-27 – 04-01
Visit a moringa plantation	Santa Rosa	2024-03-28
Festival of Lomas	Pozuzo	2024-04-06
Visit a typical house	Pozuzo	2024-04-08
Visit a brewery	Pozuzo	2024-04-09
Invitations for shared meals	Various	Various
Birthday of an Andean immigrant	Rio Tigre	2024-04-13
Festival of handcrafted bread	Pozuzo	2024-04-21 – 04-22
Visit a coffee field	Buena Vista	2024-04-24
Holy Communion at the Catholic Church	Prusia Pozuzo	Various
Anniversary of a Cultural Club	Prusia	2024-04-28
Lord's supper at the "Movimiento Misionero Mundial"	Pozuzo	2024-04-28

Elaboration of Pachamanca at Mother's Day	Montefuner	2024-05-11 – 05-12
Lord's supper at the " <i>Iglesia Evangelica de Peru</i> "	Pozuzo	Various
" <i>Gran Parillada</i> " charity	Santa Rosa	2024-05-18
Austrian food workshop at a typical restaurant	Pozuzo	2024-05-22
Visit a production plant of beer, dairy and meat products	Prusia	2024-05-23
Visit a coffee house of Austrian-German descendants	Pucallpa	2024-05-31
Visit a bar and a restaurant of Austrian-German descendants	Pucallpa	2024-06-02
<i>Typischfest</i>	Prusia	2024-06-02
Visit a bar from a Pozucian brewer	Lima	2024-06-05

2.6 Analysis

Observation and interview notes were gathered in one file. Interview partners are listed as "*Informants*", with an additional Informant section for notes and observations (see also **Table 2**). Videos and photographs were analysed separately.

Table 2 Informant data.

Informant	Age	Sex	Birthplace	Occupation	Cuisine	Residence
1				Notes and observations		
2	69	M	Huánuco	Peasant	Andean	Tingo Mal Paso
3	48	F	San Salvador	Peasant	Andean	Chumalle
4	42	F	Santa Rosa	Peasant	Colonial	Cushi
5	75	M	Cushi	Peasant	Andean	Cushi
6	53	F	Buena Vista	Peasant	Andean Tropical	Chumalle
7	34	F	Cushi	Peasant	Andean	Cushi

8	61	F	San Marcos	Independent	Andean	Buena Vista
9	40	F	Chumalle	Peasant	Andean	Chumalle
10	38	F	Cocatambo	Restaurant owner	Andean	Buena Vista
11	80	F	Prusia	Independent	Colonial	Pozuzo
12	27	F	Oxapampa		Andean	Buena Vista
13	86	F	Seso	Peasant	Colonial	Prusia
14	35	F	Rio Tigre	Student	Andean	Prusia
15	71	F	Delfin	Independent	Colonial	Santa Rosa
16	68	F	Delfin	Restaurant owner	Colonial	Prusia
17	43	F	Santa Rosa	Independent	Colonial	Yanahuanca
18	50	F	Chancarizo	Independent	Colonial	Pozuzo
19		F	Guacamayo	Independent	Colonial	Guacamayo
20		F		Restaurant owner	Creole	Pozuzo
21	49	M	Lima	Ironmonger's owner	Colonial	Pozuzo
22	45	F	Pozuzo	Restaurant owner	Colonial	Pozuzo
23	44	F	Tournavista	Independent	Tropical	Pozuzo
24	86	F	Guacamayo	Retired teacher	Colonial	Prusia
25	53	F	Prusia	Restaurant owner	Colonial	Prusia
26		F	Pozuzo	Pension	Colonial	Pozuzo
27		F	Pozuzo	Independent	Colonial	Pozuzo
28	74	F	Germany	Independent	Colonial	Pozuzo
29	37	M	Santa Rosa	Independent	Colonial	Santa Rosa
30		F	Pozuzo	Handcraft	Colonial	Pozuzo

16, more than half of the interviewees are from the colonial cuisine. The second most interviewees are from the Andean cuisine. The Creole cuisine was represented by just one interviewee and the tropical cuisine by two. Informant 8 said she would know the Andean and tropical cuisine well.

“*Thematic coding analysis*” was applied to analyse data (Robson and McCartan, 2016). Codes for the same term often have several names because of the bilingualism of the study. For example, for chicken, respectively hen “*gallina*”, “*pollo*”, „*Henne*”, and „*Huhn, Hühn**”. For topics of the theoretical framework, in which coding was not applicable, statements corresponding with the topic were picked out. Furthermore, interview quotes are written down in English. However, to allow the reader an impression of language use in Pozuzo and for their interpretations, the original is in the footnote.

2.7 Limitations

Integral data collection is limited due to language deficits. Spanish and Tirolés are not the author’s mother tongue and a language interpreter was not available (Borchgrevnik, 2003). Furthermore, the work was limited by the author's low interview experience. Because unstructured interviews are difficult for an unproven researcher (Robson and McCartan, 2016). Robson and McCartan (2016) give further advice on the interviewer's behaviour and how questions should be posed, like being a good listener or keeping out questions that lead to a particular answer. However, these characteristics take time to be obtained.

3. Ethics

Ethics is a crucial and non-forgettable part of responsible research. Its application should protect vulnerable participants from harm, stress and anxiety (Robson and McCartan, 2016). Robson and McCartan (2016) argue that judgment of ethical codes should not come on behalf of the researcher but by following ethical guidelines provided by institutes, academies and communities. Tunón et alia (2016) have elaborated an ethical guideline based on guidelines from politics, local commonalities and academics. Finally, they identified six “*core ethical principles*”. The present work is oriented on these principles since it is carried out among several social groups. **Figure 5** and the following enumeration briefly present those principles and their application:



Figure 5 Six ethical principles by Tunón et alia (2016) (Klos 2024).

1. “Mindfulness”

Reflection of a researcher’s background and the consideration of the invasive character of his thoughts and relational interaction with others.

In this case, the author is both a graduate of an Agriculture Bachelor of Sciences and an ongoing Food and Landscape Master of Sciences, which has a more social

sciences focus. Above all, the agricultural background might influence a mainly agriculture-based Pozucian society. Hence, Spanish is the official language of Peru and not the author's native language, imperfection due to misunderstandings can appear.

2. *"Respect"*

Respect is shown towards humans and nature. Tunón et alia (2016) further mention Indigenous guidelines about respecting property rights. That means the traditions and meanings of the observed cultures are respected and appreciated and no harm should be caused to humans and other creatures. Furthermore, properties should not be misused, or acquired by the author for sole profit.

3. *"Recognition of rights"*

Recognition of rights is the appreciation of Indigenous knowledge and its acquisition. Furthermore, this knowledge is seen as a common good rather than an individual one.

Cuisine knowledge in Pozuzo is seen as a common mindset of the people living in Pozuzo.

4. *"Responsibility as a scholar"*

The researchers' responsibility is to guard Indigenous knowledge and show trustworthiness, if sensible information should not be published. The aim is to protect the rights of the knowledge holder. Furthermore, the knowledge holder is protected by anonymity in the research publication. Robson and McCartan (2016) provide a guideline for researchers to obtain consent for participant participation. They require full disclosure of the purpose and the methods used in the research. Afterwards, the researcher shows mutual benefits provided by the study. After an adequate time for reflection and decision-making, the participant may give their consent or not. The researcher should further ensure a full understanding of their topic by the opponent. Furthermore, it is crucial that the opponent feels free to make his decision, without enforcement. Deception or disclosure of research purposes should be avoided.

A consent file (see *Appendix*), non-commerciality of the study and respect for individual decisions ensure the point's fulfilment.

5. *“Participation of community”*

Tunón et alia (2016) suggest an approach beyond simple attendance in a study. They acquire active involvement of the Indigenous in the study design, creating an additional benefit for them.

The aim is to involve Pozucians, especially the interviewees. In addition, quotes had been written down in the spoken languages as precisely as possible. Translations are in an extra sheet.

6. *“Mutual benefit”*

Mutual benefit refers to the advantages the study process provides for both, the study community in priority and the researcher. Benefits acknowledge the knowledge, communities develop. Robson and McCartan, (2016) also advise building trustworthiness through reflection of the community and oneself on the worthiness of the study process and how serosty could be ensured. As aforementioned in the list under the point *“Participation of community”*, this could also include the active involvement of the community in the study design, like the introduction of research questions according to their interest.

Pozuzo can benefit from the recording of the cultural goods. Furthermore, the study emphasises the interactions between different cuisines, contributing to a distinct picture of the development of the colonial cuisine in Pozuzo. Furthermore, Pozuzo as a case in a study enlarges the international recognition of that place.

4. Results

4.1 Brief Introduction

In the Colombian-Exchange cultivars were transferred before the emigration of the Austrians and Germans. *Kartoffeln* already had a solid place in contemporary Austrian and German cookbooks (Stöckel, 1840; Stolz, 1840; O., 1843; Kastner, 1844; Eleonora, 1854). Furthermore, Kostnezer (1977) reports the arrival of maize around the seventeenth century in Tirol, beginning from Southern Tirol in the sixteenth century. However, in the reviewed cookbooks only Eleonora (1854) mentions maize as Turkish wheat⁴ and its use for goose fattening.

Wheat, *barley*, poultry, *pig*, oranges, oregano, et cetera had been cultivated in Peru before the Austrian and German immigrants arrived (Franco C., 2018).

Colonial cuisine was often described during the study period as a fusion of elements with the Peruvian community and landscape, and as simple.

4.2 Dimensions of Cuisines

4.2.1 Home Cuisine

Some distinctions in home cuisines could be noticed in the interviews. Markable is, for example, the statement of Informant 22 from the colonial cuisine saying, “*Each family (...) had its spice, did they? For example, the schnitzel of my grandparents in Palmatambo*”⁵. Indeed, *Schnitzel*, which became more popular in Pozuzo by a Bavarian immigration family in the 1950s (Haselmair, 2012), varies. While

⁴ Originally *türkischer Waizen* (Eleonora, 1854:182)

⁵ “*Cada familia, sí tenía tal vez su sazón, ¿no?, por ejemplo el Schnitzel mis abuelos en Palmatambo ...*”

Informants 22 and 24 would use a breadcrumb breading for *Schnitzel* marinade, Informant 11 talked about maize flour breading.

There are different kinds of Bananenstrudel, banana *strudel*. Firstly, there are two different strudel dough variants, one with yeast and one without. According to Informants 11, 13 and Haselmair (2012) the yeast variant would have emerged with yeast breads that introduced the Bavarian family, Budweiser, in the 1950s. Nowadays, the yeast variant is very popular and is offered at festivals, at street sales, in the peasant's ecofair⁶, in Pozucian bakeries, and even left the inner borders and can be purchased at a coffee house in Pucallpa (Informant 1). Additionally, yeast strudel is often offered as a bun (ibidem). A further difference between leavened and unleavened dough is the optional cooking of unleavened strudel in milk (Informant 11, 16, 25). Furthermore, the plantain filling of *Strudel* either be fried (Informant 16, 22) or baked in an oven (Informant 15). In addition, the strudel is named *Strudel*, *Strukl* or *Strukala*.

Before the yeast, homemade ferments were used in bread fermentation in the colonial cuisine. One variant of that so-called *Hejfel* consisted of well-ripened plantains, a little honey, and maize flour, kneaded together, probably with water or milk (Informant 11, 27). That mixture was left for two or three days of fermentation. However, Informant 24 mentioned a different ferment saying “*The soured milk was left together with some flour in a cup overnight. The next day, fermentation already started*”⁷. Informants 13 and 16 reported similarly.

4.2.2 Regional Cuisine

Beteta Noa (2020) reports different names for strudel in the secondary settlement of Villa Rica *Strulaka* and *Lamón*. Lamón may refer to the form of the *Strudel*, an elongated roll, similar to Lamón a snail in Peru's tropical rainforest (Navarrete Zamora et alia, 2010). Another difference between Pozuzo and one of its secondary settlements told Informant 22. According to her, sausage preparation in Oxapampa would be done solely with pork, but it is a combination of beef and pork in Pozuzo.

⁶ Originally framed *Ecoferia*.

⁷ „Die gestockte Milch in der Nacht in so a Tassale duin und dâ a bisele Mehl reinduin und dann am nächsten Dâg hât's schon gegärt.“.

4.2.3 Ethnic Cuisine

Different ethnic cuisines in Pozuzo share some similar dishes. For example, a chicken soup called *caldo de gallina*. “In the tropical region, they put ginger, cilantro, lemon, rocoto chilli, pasta and egg into the chicken soup”⁸ declared Informant 8, “and ripened plantain, do they?”⁹ added Informant 12, who had been interviewed simultaneously. In contrast, Informant 6 from the Andean cuisine said, “After boiling, we add garlic, salt, and condiments to the brew, from there, meat and afterwards pasta.”¹⁰ Furthermore, Informant 11 from the colonial cuisine, “Caldo we use when it is without pasta, without dumplings.”¹¹ Indeed, Egg de Vogt (2022:24) mentions in her cookbook solely following ingredients for *caldo de gallina*, a hen, cold water, salt and herbs. The dish is then accompanied by rice or manioc (Informant 8, 11, 25; Egg de Vogt, 2022).

4.2.4 Foreign Cuisine

Some tourist restaurants offer dishes from foreign cuisines. **Figure 6** shows menus from the restaurants Típico Prusia (2024) and El Típico Pozucino (2024), indicating dishes prepared in Austrian or German style. In addition, one of those restaurants participated in the second fair for European Gastronomy 2024 in Lima during the study time (Informant 1). Among others, they exhibited sausages with sauerkraut¹² and goulash with egg noodles¹² (tipicopozucino, 2024). In different periods, Austrians or Germans live and lived in Pozuzo, representing a foreign cuisine. For example, two years ago a German couple moved from Lima to Pozuzo (Informant 1). The woman started a bakery in Pozuzo and now offers dishes, that had not been frequently available in Pozuzo, like wholemeal bread, *Bretzel*, or *Apfelstreuselkuchen* (ibidem).

⁸ “En la selva (...), que hacen el *caldo de gallina* (...) echan su kion, sachá cilandro, su limón y su *rocoto*, (...) fideo, (...) y un huevo entero,”

⁹ “y su *plátano* maduro, ¿no?”

¹⁰ “*Caldo de gallina* – hacen hervir esta agua, (...) echamos Ajs picado, (...) su (...) sal, (...) *ají* no moto, *ajá* echamos carne ya encima, de ahí (...) fideo. Y de ahí ya cuando todo cocina, sacamos, (...) picando echamos verdura (...) hierba buena, *cebollila*,”

¹¹ “Caldo, nosotros usamos cuando es sin fideos, sin *Knödel*.”

¹² Originally “*Salchichas mit chucrut*” and „*Gulash mit Spätzle*“ (tipicopozucino, 2024)



Figure 6 Pozicuan restaurant menu card sections with Austrian and German cuisine dishes (Típico Prusia, 2024; El Típico Pozucino, 2024)

4.3 Food Relationships within and between Cuisines

In contrast to the previous one, the following chapter closely examines the interaction between cuisines.

4.3.1 Migrant Cuisine

Interviewees often told how their mother had prepared the meals in the family (Informant 6, 11, 13, 14, 16, 22, 24). At least Informants 1, 14, 16, 22, 24, and 25 told how mothers passed their cooking knowledge to the next generation. So could Informant 24 remark within a dish explanation, “*as my mother had done, isn’t it?*”¹³. Haselmair (2012) also reports parents as a central source of culinary knowledge in colonial cuisine. Furthermore, according to Informants 11, 16, and 25, gatherings around Sunday services played a role in exchanging food experiences. However, the mutually supportive neighbourhood fieldwork (Informant 11,18) could have served as an exchange platform.

4.3.2 Migrant – Host Cuisines

A channel for food experience exchange between host and migrant cuisine can be intermarriage (Informant 4, 14, 21, 23). For example, Informant 14 from the Andean cuisine said she would have learned the preparation of *Karbonadl*, *sopa de pelotas*, and *Briala* from her mother-in-law, a descendant of the Austrian and

¹³ „alswie mei Mama gemacht hât, ¿no?“.

German immigrants. Other channels are business or labour relationships. Informant 11 told, for example, how she would have learned the preparation of *picante de cuy* from a *peón's* wife, 60 years ago. Also, the other way around, did fieldworker families learn techniques in cultivation (Informant 11, 14), habits in setting a table (Informant 1), and preparation of typical dishes (Informant 2, 3). An Andean descendant told how his dad would have introduced the setting of tables for self-service in his family, which he observed at his employers for fieldwork (Informant 1). In general, the mother fills the plates for each at the table. Also, Schabus 2016 reports a similar story, from an interview with a descendant of Andean immigrants. Furthermore, food knowledge transfer of typical dishes between cuisines can occur in restaurant employment (Informant 1, 3, 5, 7, 20, 22) or by muleteer tracking (Informant 4). Also cooking workshops may have contributed to the exchange of cuisine knowledge in Pozuzo (Informant 1, 19, 21, 25; Haselmair, 2012). Additionally, Informant 11 told how she would teach traditional dishes to pupils in cooperation with the secondary school Túpac Amaru in Pozuzo (see also Haselmair (2012). She also mentioned, that they even participated in regional competitions, and intercultural exchanges between schools in low and up Pozuzo. For example, pupils from the Pozuzo Centre presented maize cookies and strudel to the pupils of Santa Virgina, who presented peanut punch (Informant 11).

This year's Mother's Day Austrian-German and Andean descendants prepared and sold *pachamanca* de *chancho* together in Pozuzo (Informant 1).

Further channels can be stays or temporary residences in other places in Peru (Informant 1, 16, 25). Two restaurant owners offering *Nikkei* dishes told, for example, how they learned to prepare *maki* in Lima (Informant 1).

4.3.3 Migrant – Origin Cuisines

Immigrant pastor Egg had active contact with the abbey in Fiecht, in Vomp, Austria (Habicher, 2003), in which above all ecclesiastical goods had been exchanged. However, pastor Egg also reports in his letters about cultivars, livestock, hunting, and gathering practices (Pastor Egg, 1858a; 1858b). Furthermore, he explains the production of *chancaca* and *guarapo* (Pastor Egg, 1858b) and the preparation of *quito quito* yam (Pastor Egg, 1875 in Habicher, 2003). Pastor Egg's successors also

came from Austria or Germany. After the Second World War, Austrian and German individuals or families lived temporarily or longer in Pozuzo. For example, an Austrian person involved in foreign aid between the end of the 1960s, or the Bavarian families Budweiser and Solleder who moved to Pozuzo in the 1950s, of which one family stayed in Pozuzo. Haselmair (2012) reports how the Pozuciner continued to bake *Biscuit* and other pastries that Madame Budweiser taught to young girls like Informant 13 in her Restaurant. Further foreign dishes invented or made popular by guest workers from Austria or Germany, are *Gulasch*, *Rinderrouladen*, *Kartoffelsalat*, *Spätzle*, and *Kaiserschmarrn* (Informant 17, 18, 25).

Nowadays, the cooperation of Pozuzo with Austrian or German associations enhances the exchange of the origin cuisines and facilitates intercultural exchange across borders between Pozucinos and Austrian or German. Especially active are the Austrian association *Freundeskreis von Pozuzo* (2024a|b|c) and the German association *ecoselva e.V.* (2022a|b|c). Some Pozucinos could even start working or doing an apprenticeship in Austria. One Pozucian chef apprentice in Austria introduced back in Pozuzo Tirolean dishes like *Tirloer Geröstl*, and *Pressknödel* to a restaurant owner (Informant 1). The apprentice, furthermore, showed the *Bananenstrudel* preparation at a session in Austria (ibidem).

4.3.4 Migrant – Partnership Cuisines

The partnership municipality Tovar impacts colonial cuisine. For example, in 1999, members of Tovar introduced *pastel de carne*, and different meat-cutting techniques (Informant 12, 18, 25) at a workshop in Pozuzo. Informant 25 even argued that the interchange with Tovar would have initiated enforcement of tourism and tradition conservation in Pozuzo. Furthermore, a Pozucian butcher improved his butchering skills in Tovar (Informant 1, 18, 25).

4.4 Meaning and Symbolism of Food in Cuisines

4.4.1 Celebrations

“We were eager, oh my dear, waited - when will the New Year and Christmas Eve? Because Mama would prepare a huge wheat bread. That was much better than maize bread, which is good as well. However, if you eat it the whole year round, afterwards you prefer another bread.”¹⁴ (Informant 24)

Before the highway connection to Pozuzo, the Austrian and German immigrants and their descendants lived above all from their harvest and other local food sources (Informant 11, 13, 16, 24; Gerstäcker, 1960; Abendroth, 1870). Wheat products, like various *Kiachala*, *Strauben* or *Weizenbrot*, were only served for Christian holidays, and weddings, as the upper quote indicates (Informant 11, 24, 25). Another example of an old luxury product is beer, which came from Huánuco (Informant 13, 18) and had been served since the second half of the twentieth century at weddings (Haselmaier, 2012; Schmidt-Tannwald, 1957). Sometimes beer was just on the spouses' table, and other guests drank *chicha*, or *guarapo* (Informant 18, Schmidt-Tannwald, 1957). The shifting in festive dishes in the colonial cuisine weddings is another aspect, already reported by Haselmair (2012). Informant 18 remembered that *sopa de salchichas*, and other calf soups were typical dishes at marriages. However, *pachamanca* from the Andean cuisine replaced these traditional dishes (Informant 11, 18, 21). There is even an everyday variant called “*Pachamanca im Kessel*” (Informant 24), respectively “*de la olla*” (Informant 8, 16). Besides *pachamanca*, *parrillada* is another common festival meal in Pozuzo (Informant 1, 6, 21, 24; Haselmair, 2012). *Parrilladas* are held at anniversaries, street festivals, or charity events (Informant 1).

Reiseknödel preparation can be time-consuming, stated Informant 11 as she explained how she prepared them for her birthday. *Knödelsuppe*, *Reiseknödel* in soup, would have been served on Sundays and other special days (Informant 26). A restaurant in Pozuzo continues with that habit and serves *Knödelsuppe* only on Sundays (Informant 1).

¹⁴ „Mia ham (...), oy mein Gott, gewartet - wann wird Neujähr kemmen und Weihnacht? Weil det hat die Mama so großen Låb *Weizenbrot* (...), (...). Das war viel besser als *Maisbrot*, das *Maisbrot* ia sch auch guat, aber wenn's (...) das ganze Jahr ischt, na, nachher hoschst lieb'r wied'r a anders Brot.“

4.4.2 Culture

Colonial and Andean cultural festivals were visited during the study time. The Pozuzo Centre neighbourhood “*Las Lomas*” organised an Andean festival. It was mainly visited by people with Andean backgrounds (Informant 1). The festival included a football match, a Peruvian carnival activity *Yunza*, accompanied by a regional music band (ibidem). *Caldo de Gallina* and *Parillada* were served at that festival. In contrast, the twenty-ninth anniversary of the *Club Cultural de Prusia* and the *Typischfest* was mainly visited by descendants of Austrian-German immigrants. Typical dishes like *chicharrón*, *Briala de gallo*, *Schnitzel*, or *sopa de pelotas* were available at the *Typischfest*. Also, a Bananenstrudel had been offered at the counter for cakes. Both colonial festivals had in common that locally produced beer was served. Furthermore, they were accompanied by typical dances, which are also daily show highlights at some restaurants owned by members of the colonial cuisine (Informant 1).

4.4.3 Faith and Believes

Talking about the culture in Pozuzo would also require talking about faith, stated a catholic Pastor at a Sunday service, co-organized by the *Cultural Club de Prusia* at his twenty-ninth anniversary. This faith is for example expressed in early letters written by the Austrian-German immigrants in Peru to their former hometowns (Pastor Egg; Unknown Wipptaler; Unknown Ruedorfer; Johann; Haller; Oberdanner; and Angerer, 1857 in Habicher, 2003), or in the engagement for the new church in Pozuzo in 1957 (Habicher, 2003). Informant 13 told how sales of biscuits at Budweiser’s restaurant Budweiser contributed to the church upbuilding (Informant 13). The time around Sunday service was often used as a meeting event. Informant 11 said, “*About 50 years ago, we gathered from different places to have lunch after the mess, at 11 o’clock. Let us say, one Sunday I brought what I liked, bread, a cake, **Kiachala**, whatever. On the next Sunday, another neighbour brought something.*”¹⁵ She also explained how the population of Pozuzo helped at the

¹⁵ “*Hace (...) 50 años atrás, después de la misa (...) era en pueblo, ¿no?, nos juntaban de Yanahuanca, del Delphin a tomar un lonche, ¿no?, a las once. Digamos un domingo llevaba yo lo que queria pan, torta , **Kiachalan**, todo. El otro domingo llevaba la otra vecina, o la otra.*”.

parish's estate throughout the year, to secure its existence. The pastor also received meat from the inhabitants on slaughter days (ibidem). However, those practices would not exist anymore. At the anniversary of the *Club Cultural de Prusia*, the association donated fruits and a cake to the pastor. The gesture symbolises honour to God and his servants and to receive blessings (Informant 1). Informant 11 explained how hosts for the holy communion had been formerly prepared in the Pozucian parish. The hosts were prepared from wheat flour and water and baked in irons. During the study period, three Christian congregations had been visited. Among them are the Catholic-, the Evangelical church, and the assembly of the worldwide missionary movement. All celebrated the holy communion or Lord's Supper (Informant 1). In the catholic church, the pastor solely drinks the wine. After he eats his host, he distributes further hosts among the church visitors, laying it into their mouth or hand. Here the focus is on the partition of Jesus Christ's body and blood, in the form of bread and wine. In the Evangelical church, communion is only celebrated on the first Sunday of the month. All church visitors, except the children, are invited to receive bread and wine or juice, after a time of self-examination, based on a bible verse in 1. Corinthians 11. It is suggested that a person perceiving oneself as unpeaceful does not partake in the communion. In the worldwide missionary movement, the Lord's Supper is held strictly. Only passionate members of this congregation are invited to join the ritual (ibidem).

A preserved agricultural practice in Pozuzo is moon phase cultivation (Informant 24; Abendroth 1870). However, not only cultivation but also timber and livestock production are oriented to the moon phases (Informant 1). For example, a pig slaughtered at a full moon would provide better quality and quantity of pig lard. The importance of moon phase practice is manifested in the Pozucian brand of handcrafted kombucha, named artistically free *moun*, which can be drunk at the bar "***Luna Tambo***" (Informant 1).

4.4.4 Cuisine Perceptions

Few Interviewees expressed their opinion towards other cuisines. Informant 12 noticed the food from the colonial cuisine, “you order and they give you fried, yuca, fried plantains, the chops, everything fries and that is typical, isn’t it so? In this area, the people are not used to consume fries – mainly boiled things.”¹⁶ Informant 8 named the colonial cuisine's caldo de Gallina “*Caldo of water (...) pure water on a small plate.*”¹⁷ Conversely, members of the colonial cuisine often use the term Sierra by describing something from the Andean cuisine (Informant 11, 17, 18, 25, 26, 29). For example, “*Sierra bread*”¹⁸ (Informant 18), “*From the sierra **ocopa** or **papa a la Huancaína***”¹⁹ (Informant 29), “*when they add mote, it is a dish from the sierra.*”²⁰ (Informant 17).

At the end of this chapter, a small excursion. Before Covid-19, drinking big-sized beer bootles using just one turning glass in a friend's round was common before Covid-19 (Informant 1). Everyone who joined the round entered that circle of friends. However, it was a “*bad cup*”²¹, when the round ended in dispute (ibidem). Also, in Pozuzo this was common practice (Informant 1; Haselmair, 2012), and was called “*Beer round*”²² (Informant 1). But that costume ended during the era of Covid-19 (ibidem).

¹⁶ “*pides te dan yuca frita, plátano frito, mas todo chuleta toda es fritura y este es típico, ¿no?, y este acá en este zona la gente no acostumbra consumir la fritura – mayormente sancochado,*”

¹⁷ “*Caldo de agua (...) pura agua con plato chiquito.*”

¹⁸ “*Pan de sierra*”

¹⁹ “*De la sierra **ocopa** or **papa a la Huancaína***”

²⁰ “*cuando echan mote, ya es un plato de la sierra*”

²¹ “*copa mala*”

²² “*Cerveza rondado*”

4.5 Food Substances

4.5.1 Cultivars

“Aside, you will find small seedlings (...). The plant grows here to a shrub (...) and the fruits, (...), are fruits covered with fine prickles on their surface, which can easily be swiped away on the ripened fruits.”²³ (Pastor Egg, 1875 in Habicher, 2003:299)

The Austrian and German immigrants came from poor conditions. Land scarcity endangered the feeding of families and suppressed social life (Schabus, 2016; Habicher-Schwarz, 2001). The more they expressed their thankfulness as they arrived in 1857 at their temporary camp in Santa Cruz, respectively Pampa Hermosa (Pastor Egg; Unknown Wipptaler; Unknown Ruedorfer; Johann; Haller; Oberdanner; and Angerer, 1857 in Habicher, 2003). Even though, some migrants, especially singles, left the group at that time and expressed anger in their letters (Überlinger, 1858 and 1857; Tscharning, 1858a and 1858b; Erhart, 1858; Sailer, 1958 in Habicher 2003). However, those who stayed were soon impressed by the good growing conditions in the Huacabamba Valley (Schabus, 2016; Gestir; Egg K; unknown; and Angerer, 1857 in Habicher, 2003). Pastor Egg, who emigrated with the Austrian and German emigrants and stayed in Pozuzo until his death, reported in letters from cultivates that enriched the colonial cuisine. He mentions the harvest of *maize*, *sugarcane*, and *rice*, furthermore, he compares the use of scarce potatoes with available roots like *manioc*, *taro* and *sweet potato* and mentions plantains (Pastor Egg, 1858a and 1858b in Habicher, 2003). Around that time *maize*, *manioc*, and *rice* were staples in Pozuzo, according to Abendroth 1870. Pastor Egg reports also about fruits that grow in the forest like papaya, forest apple, nut, almond, vanilla, pineapple, and orange (Pastor Egg, 1858a and 1858b in Habicher, 2003:184-188). Among the fruits and vegetables introduced after the colony's foundation are *banana* varieties (Informant 24), *carambola* (Informant 22), *arazá* (Informant 22, 25), *aguaje* (Informant 11, 13), *Gren*, or *Schnittala* (Informant 18). Informant 25 said a Pozucian forest engineer brought *arazá* seeds

²³ “Einliegend wirst du ein paar Samenkörnchen finden, (...). Die Pflanze wächst hier zu einem Strauch (...), und die Früchte, (...), sind an der ganzen Oberfläche mit feinen Stacheln besetzt, welche an der reifen Frucht mit Leichtigkeit abgewischt werden.“ (Pastor Egg, 1875 in Habicher, 2003:299)

from a journey to Brazil. Other plants like *Schnittala*, chive or *Gren*, and horseradish may have already been introduced by the first immigrants, carrying seeds (Informant 11) or afterwards through seed transfer, like pastor Egg sent some *naranjita* seeds to his friend Pater Scherer in Austria (see upper quote). Furthermore, according to a letter from pastor Egg (1958 in Habicher, 2003) coffee plants had been prepared for the colonists. Gerstäcker (1861 in Habicher, 2003) already mentioned wild-growing cacao.

4.5.2 Livestock and Game

“The most game are pigs, Schafschabagn [?], bamby, Mischa-rabbits, Pauchill and hennes, those are most shot down.”²⁴ Gstir 1862 in Habicher (2003:239)

The game was a crucial meat source at the colony's beginning. Among them were fishes, eels and ray fishes, tapirs, deers, “*Mischos*”, monkeys, anteaters, and birds (Pastor Egg, 1858 in Habicher, 2003). However, in 1858 a German merchant Johann Renner, provided the first opportunity for the Pozucians to raise cows, pigs and goats (Pastor Egg, 1858 in Habicher, 2003). Goats and sheep, however, could not be successfully raised and pigs and cows had to be raised in staples (Abendroth 1870; Gerstäcker, 1859 in Habicher, 2003). Furthermore, one could find hennes in the newly founded colony (Schütz, 1859 in Habicher, 2003), which might come from neighbouring Indigenous families, who already lived in the Pozuzo valley at the time of the colony foundation (Abendroth, 1870). However, the raising of cuy, guinea pig, still significantly belonged to the indigenous villages, according to Abendroth's (1870) report.

²⁴ „Das meiste Wild sind Schweine, Schafschabagn [?], Reh, Mischa-Hasen, Pauchill und Hennen, das wird am meisten geschossen.“ Gstir 1862 in Habicher (2003:239)

4.5.3 Food Staples

Maíz / Türken / Mais

“We had to peel the *maize* cobs, and soaked them overnight in boiled water.”²⁵ Informant 24

“From my field we harvest *maize* for *mote* preparation. We eat *Choclo*, prepared to *humita*.”²⁶
Informant 6

Maize in Tirolés is called *Türken* or *Mais* (Informant 13, 18, 19, 21, 24). A *Türkenbrot* is a maize bread, a former daily bread in colonial cuisine (Informant 13, 16, 17, and 24). The *maize* is soaked overnight in warm water and afterwards ground into flour (Informant 18, 24, 25). Besides ground manioc or taro had to be added to the dough (Informants 2, 16 and 24, Egg de Vogt 2022; Gerstäcker 1863 in Habicher 2003), because of poor adhesive baking characteristics of maize (Informants 11, 13, 24, 25, 29). Homemade ferments supported the fermentation of bread doughs (Informant 11, 13, 16, 24, 28). By keeping a little bit of dough aside, a “*mother dough*”²⁷ could be used for the following day (Informant 11, 13, 25). Ground, humid maize flour is further used in the elaboration of *Reisknödel*, polenta, *Maiskiachala*, and *galletas de maíz* (Informants 4, 13, 18, 24, 25, 26; Egg de Vogt, 2022).

In the Andean cuisine, maize is known, among others, as fresh *Choclo* (Informant 4, 6, 8, 17) and boiled *mote* (see *Figure 7*). Typical dishes from there are also prepared in the colonial cuisine. For example, *locro*, (Informant 2, 22, 29), *patasca* and other soups (Informant 17, 22), *humitas* (Informant 6, 9, 13, 18, 21, 29), *tamales* (Informant 6, 9, 11, 29), or *mote* with *chicharrón* (Informant 2, 13, 17, 18, 26) or egg (Informant 22). In both cuisines, *maize* is peeled by boiling it in ashed water (Informant 6, 13). Both the Andean and the colonial cuisine have a maize bread variant. The difference between those breads lies in the type of flour used in the elaboration, the Andean cuisine uses roasted maize flour, optionally blended with wheat flour (Informant 2, 10).

²⁵ „Des ham ma den Türken müssen ausmachen, nachher einwächen in der Nacht, mit nen gekochtem Wasser“
Informant 24

²⁶ “De mi misma chacra, maíz cosechamos, hacemos mote. Choclo comemos, hacemos humita.” Informant 6

²⁷ “*massa madre*”

Yuca | Pituca

“In the past, when manioc rotted down in the soil, so I boiled taro, sliced and baked, that’s good. Roast it like manioc. If you have cream, you add cream, that is even more delicious.”²⁸

Informant 13

Yuca, manioc and pituca, taro, are frequently cultivated in up and low Pozuzo. ***Yuca g’röst*** (see **Figure 7**), a colonial cuisine dish, “is boiled manioc, from then finely chopped you put them into the pan, with a little of pork lard, from there you start to roast until they take colour.”²⁹ (Informant 25) Optionally little cream could be added (see **upper Quote** Informant 13). However, the dish is also prepared by members of the Andean and Tropical cuisine in Pozuzo (Informants 1, 2, 23). A traditional breakfast meal may be ***Yuca g’röst*** accompanied by fresh cheese, milk, boiled plantains, maize bread, or fried meat (Informants 2, 11, 21, 22, 23, 25, 29) or ripened plantains (Informant 25). A probably more modern breakfast is a combination of sausages, avocado, rice, or fried eggs (Informant 1, 18, 22). At lunches, ***Yuca g’röst*** is also present, eaten with ribs (Informant 22), for instance, or mixed with roasted plantains and scrambled eggs (Informant 11). Nowadays, ***Yuca g’röst*** is often replaced by fried manioc pieces at restaurants (Informant 1, 20, 22). “It was not easy to offer roasted manioc.”³⁰, reported Informant 22 about the time she offered Yuca g’röst at breakfasts. She said that her foreign guests would prefer bread instead, and assumed this would be because ***Yuca g’röst*** is unknown to them. In addition, informant 11 stated that frying manioc would be easier and faster than roasting.

Another threat to costumes in colonial cuisine is the fall into oblivion of recipes (Haselmair, 2012). Therefore, Informant 29 is engaged with his family to rescue old dessert recipes. He found, for example, an old notebook of his great-grandparents, which included dessert recipes and exhibited ***Maniokkuchen***, a manioc muffin, from a recipe from his mother-in-law at fairs (Informant 1, 29). Further dishes are ***Yucakiachala*** (Informant 13; Egg de Vogt, 2022), from the

²⁸ „Früher, (..) oft die Yucas sind faul in der Erd dinnen, (...) do han i‘ die Pitucas gekocht, so ågeschnitten und gebåkt, is gut. Röst åus wie die Yucas. Wenn d‘ Rahm hoschst, (...) tusch’s Rahm rein, des is gut, geschmackiger.“ Informant 13

²⁹ “es la yuca sancochada, y de ahí se lo corta muy finito y se lo pone a la sartén con un poco de manteca de Chanco, y ahí empiezas a tostar (...), hasta que toma color”

³⁰ “No era tan fácil tener una ***yuca*** tostada”

colonial cuisine, *yuca rellena* (Informant 1), stuffed manioc and the dessert chapana from the Andean cuisine. Chapana is a sweet, aromatised manioc paste, served in *achíra* leaves (Informant 6).

Arroz / Reis

“Rice is in abundance on the ship. However, one gets full from it sooner than the Israelites from the Manna. (...) it is in fact a pretty stale fare.”³¹ (Pastor Egg, 1857 in Habicher, 2003:116)

Despite the sober result of pastor Egg about the rice dishes on the emigration ship (see upper quote), rice became a crucial crop in colonial cuisine. Rice is a side dish to *caldo de gallina*, *Briala*, and *Karbonadln*, or a provision as rice with pork (Informant 18). In *sopa de pelotas*, boiled rice is formed into dumplings mixed with eggs, ground maize or manioc, and onions or garlic (Informants 11, 15, 25). Well kneaded and sometimes filled with hen meat, the rice dumplings get boiled in broth (Informants 11, 15). *Reisknödel* (see *Figure 7*) are a fried variant of rice dumplings, which were also taken as provisions at mule treks to Huancabamba (Informant 25). *Reisbrot*, rice bread, was less prepared than maize bread because of its laborious preparation.

Ponche, boiled rice, milk, and cinnamon mixed with whipped egg whites, is a festive dessert in Andean cuisine (Informant 2). *Juane* is a dish of the tropical cuisine (Informant 23) however, it is also prepared among colonial and Creole cuisine members (Informant 1, 20, 26). Both Informants 26 and 20 learned that dish through their restaurant work.

³¹ „Reis wäre im Überfluss auf dem Schiffe, aber an dem hatte man noch geschwinder satt als die Israeliten am Manna, (...) er in der Tat eine ziemlich fade Kost.“ (Pastor Egg, 1857 in Habicher, 2003:116)

Plátano / Banane

“If we wanted to bake banana bread, we first prepared maize bread, and the banana bread had to wait. (...). Then we reinitiated the fire, (...), because the banana bread was kept overnight inside to get a dark colour.”³² (Informant 24)

“What you will find is strudel, which you find in every place, but such pacaesito, some tripitas, Kichalas, buñelos do not exist at any place.”³³ (Informant 29)

Plantains and bananas are crucial ingredients in tropical cuisine. Popular preparations are *patacones* or *taccacho* con *Cecina*, for example. However, plantains might have been unknown to the Austrian and German immigrants before emigration.

As one reads in the second starting quotation of this chapter, other traditional dishes like *pacaesito* (see *Figure 7*) are not as present in Pozuzo as *strudel*. According to Informant 29, those dishes are available in a familiar environment, but not for tourists. *Pacaesitos* are fried plantains coated with a fluid dough and fried again. *Sazón plantains* are more favourable for frying (Informants 8, 17). If a plantain is “*more raw it results in a harder texture, and otherwise, the softer ones are more ripened*”³⁴ (Informant 17).

In the old stoves (see also chapter 4.6) bread had to be baked in a muld surrounded by carbon. *Banana* leaves or paper were used to avoid dough sticking on the mould (Informant 11, 13). *Pan de plátano*, was baked the whole night through, because “*if you eat it medium raw, it’s taste is not good*”³⁵ (Informant 11), or “*because, when it is so clear, so white like the plantains, it was unpleasant to look at us, wasn’t it?*”³⁶ (Informant 24). *Blutbrot*, blood bread or *pan de plátano con maní*, with peanut, are other, more seldom banana bread varieties. Further colonial cuisine dishes are *Krapfen* (Informant 1, 23, 25; Egg de Vogt, 2022) and *chicharrónes* con *plátano* (Informant 1, 5).

³² „wenn ma g’wollt ham Bananenbrot machen, da ham ma zuerst das Türkenbrot g’macht, und das Banaenbrot hat g’müsst wårt’n. (...) Do ham ma wieder åg’schürt, wieder Feuer gemacht, (...), weil des Bananenbrot, (...) des ham ma noch die ganze Nâcht do d’innen g’hâbt, damit se so a dunkle Fârb g’kriegt hat“ (Informant 24)

³³ “Lo que vas a encontrar es el estrudel, que encuentras en todo lugar, pero así pacaesito, unas tripitas, Kichalas, buñelos (...) no existen en n’un lugar (...)” (Informant 29)

³⁴ “*más verde es más duro, y el otro – más suave – es más maduro*” (Infomant 17).

³⁵ “*si lo comes medio crudo, no tiene buen sabor.*”

³⁶ „weil wenns’s so klâr, so weiß wie die *Platanas* ist, ham mas ga’nit gern angeschaut, ¿no?.“

Papa / Kartoffel

“So, here obviously had been no potatoes, that could be cultivated, harvested or bought. So, there was plenty of manioc, so everybody used manioc.”³⁷ Informant 18

Due to the unsuccessful *potato* cultivation in lower Pozuzo and substitution with taro or manioc, potato dishes are rare in colonial cuisine. Furthermore, informant 28 said potatoes break more easily while roasting. However, with the increasing contact with Austrian and German cuisine members, potato dishes may become slightly more popular. According to Informant 17, a teacher from Austria has introduced potato salad, which is nowadays a side dish for *Schnitzel* or *Karbonadln* at typical restaurants (El Típico Pozucino; Restaurante Maldonado; La Pushu-k; Típico Prusia, 2024).

In contrast, potatoes are very popular in the Andean cuisine. However, only a few potato varieties are suitable for the climate of upper Pozuzo (Informants 2, 5). Consequently, potatoes must be carried from Panao for a dish like *tocosh* (Informants 5). *Tocosh* are potatoes fermented under running water in an underground pool, in alternating layers of potatoes and *paja* leaves (Informants 2, 5). After four to eight months, the softened potatoes get dried and ground into powder. For the preparation, the *tocosh* powder “gets boiled, one prepares it like *mazamorra*, you add sugar. It has a good flavour.”³⁸ (Informant 5). Informant 5 also explained the preparation of *locro de papa*, *potato stew* with chicken or sheep meat, in which *potatoes* and meat are prepared separately.

Trigo / Weizen

“As I was twelve, thirteen years old, flour came from Panao. Imagine, a three-day journey. (...) for one kilo of flour, you worked two weeks.”³⁹ Informant 11

Wheat flour was often substituted in breads and soups by starchy foods like maize, rice, and manioc. For instance in *Schitala-* or *Brennsuppe*. (Informant 24; Egg de

³⁷ “Entonces acá obviamente no habían papas, que puedan cultivar o cosechar o comprar, entonces acá pues había mucha yuca, entonces todo han hecho con yucas.” Informant 18

³⁸ “lo haces hervir, se hace en formar de mazamorra. (...) echas azúcar, ¡es bien sabroso!”. ”

³⁹ “Cuando yo he tenido doce, trece años venía la harina de Panao. Imagínate, tres días de viaje. (...) Para un kilo de harina trabajabas dos semanas.” Informant 11

Vogt, 2022). Nowadays, bakeries offer a wide range of wheat breads and wheat flour is more affordable than before.

Cebada

“But at a comparable price of forty-five eggs, are beer sales even existent. “Why not?” meant pastor Michael, who stood next by.”⁴⁰ Schmidt-Tannwald (1957:79)

Beer from barley had been substituted by *chicha*, and *guarapo* from the Andean cuisine in the past (see chapter 4.4). Informant 17 still produces, *guarapo* at her estate. However, nowadays, beer might be the more common alcoholic beverage in Pozuzo. Currently, there are three beer breweries in Pozuzo. One brewer said beer would provide more profit and is easier to manage and store than *guarapo* (Informant 1). The ingredients for beer, like *hops* and *barley*, are imported (Informant 1). At least the water comes from a spring in Pozuzo (ibidem). Despite its high price, the Pozucian beer is also sold in cities like La Merced, Pucallpa and Lima (Informant 1). Another interesting fact is that all Pozucian breweries use the German word Bier in their trademark instead of the Castilian or Latin-American names *cerveza* or *chela*.

⁴⁰ „Aber bei einem Vergleichspreis von fünfundvierzig Eiern, kann da der Bierverkauf überhaupt existieren?“ fragte ich den Wirt. »Wieso nicht?“ meinte Padre Michael, der dabeistand.“ Schmidt-Tannwald (1957:79)



Figure 7 *Yuca g'röst* breakfast in a pension in Tingo Mal Paso, *Cuy con maní* at a birthday in Rio Tigre, *Reisknödelen* at a birthday in Palmira, and *pacaesitos* at a home in Santa Rosa (Klos, 2024).

Chanco / Cerdo / Schwein

In colonial cuisine, pork is elaborated into different kinds of sausages (Informant 13, 22), of which the most popular might be *salchicha pozucina*, a mixed sausage with pork and beef (Informant 3, 11). Further sausages are *Blut-* (Informant 1, 11, 13, 16, 18, 21), and *Schivelwurst*. Three butchers in Pozuzo and at least one restaurant started to produce sausages commercially (Informant 1, 22). However, the Pozucian butcheries also offer smoked thin pig slices *cecina*, which are counted to the Tropical cuisine and are often combined with *taccacho* (Informants 1, 3, 8, 11, 18, 20, 23, 29). One butcher had been open to changing his *cecina* recipe after a council from his employee from the tropical cuisine (Informant 1).

According to Informant 22 *Briala de chanco*, pig stew, is the most frequently prepared Briala, especially in the past, as it was made from preserved pork in lard. Another dish with pork is *chicharrón de chanco* (Informant 1, 4, 29).

Pozuzo has like other Peruvian regions a *pachamanca* preparation (Informant 18, 29). *Pachamanca de chanco* with *chinchu* and *rocoto* is a very popular variant in Pozuzo (Informant 1, 4, 5, 6, 18, 22). Another Andean dish with pig meat is *patasca* (Informant 11, 13, 19, 29).

Res

“Then, my dad said, “These are stupidities! We have to carry the feed having a lot of land, do we?” So he started (...) timbering trees, and made pasture.”⁴¹ Informant 24

A typical beef dish in colonial cuisine is *Schnitzel*, whose preparation changed throughout time. The most recent *Schnitzel* variant is prepared with cookies and pork (Informants 22, 24).

The former wedding dishes in colonial cuisine, *sopa de res* and *sopa de salchichas* are from beef and eaten in combination with horseradish (Informant 1, 11, 18, 22, 25). *Karbonadln*, a former main dish at weddings, is but it is *salchicha pozucina*, *Karbonadln* is a mixture of beef and pork.

Informant 24 remembered her mother’s dish she prepared for all participants at cow laughter days, saying, “*They gave some meat to my mother, the liver, the heart, which she ground. She roasted this in a big pan, fine, (...). Aside, she cooked yuca and a huge kettle of rice.*”⁴²

„I already mentioned earlier, that I have nearly found at every settler milk and butter.”⁴³ (Gerstäcker 1863 in Habicher 2003:235)

From early on, the Austrian and German immigrants could feed their children cow milk, elaborate butter and eventually cheese (Abendroth, 1869; Gerstäcker, 1863 in Habicher, 2003). One cheese in colonial cuisine is *Schottenkäs* (Informant 4, 11, 21, 22), cottage cheese. This cheese can be used for *Kastrudel*, cheese strudel, or eaten with salt and milk cream for breakfast (Informant 11, 21). Another cheese called *queso mantequoso* is processed with a mixture of sour, light milk, and fresh milk. As the Pozucian butter, reported cheeses are prepared from sour milk, or creme (Vogt de Egg, 2022). *Graukäse* was not mentioned, a cheese that might have gone into oblivion (Haselmair, 2012).

The Andean *Queso molde* can be bought at the peasant market in Pozuzo Centre.

⁴¹ „Dann hat mein Papá g’sagt: „Des sind Dummheiten! Wir müssen Futterzoge tragen, und ham mehrere Land, no?.“ Do hat er angefangen (...), mehene Bäume umhacken und hat dann Weide gemacht.“ Informant 24

⁴² „ham se Fleisch g’geben der Mama, die Leb’r, des Herz, des hat se alles g’måhlt. In a groß’r Pfanne hat se des g’röstet, schen, (...), damit hat se Yucas g’kocht und en großen Kessel Reis.“

⁴³ „Schon früher habe ich erwähnt, dass ich fast bei allen Ansiedlern Milch und Butter fand.“ (Gerstäcker 1863 in Habicher 2003:235)

Cuy

“Finally, it should be thought of in general, in the Indian villages, raised guinea pigs (Cuje, *Cavia cobaya* [Schr.]), whose soft, fatty meat is considered a delicacy.”⁴⁴ Abendroth 1870

“So, everybody had guinea pigs beside the house. (...) and we ate the guinea pigs, the ducks, and the hens, all from our field. (...). Of course, we still continue like that.”⁴⁵ Informant 16

Guinea pigs were already domesticated in the Inka Imperium (Gobierno Regional Cusco, 2005). A popular Andean dish is *picante de cuy*, which is fried guinea pig, added to a sauce with chive, onions and *aji* (Informant 6, 10, 13, 18, 25). Besides the *aji* version, there is also *cuy con maní* (see **Figure 7**) (Informant 1, 11, 25). Within time, guinea pigs were also raised among the Austrian and German immigrants and their descendants (Informant 1, 13, 16, 17, 27).

Gallina / pollo | huevo / Ei

“Among poultry only doves, ducks, turkeys (*Meleagris gallopavo*), and especially hens are bred,”⁴⁶ Abendroth, 1870:38

In Peru, hens raised on farms in an open space without a fence or in a wide yard are called *gallina (de chacra)* (Vega Laurente, 2024; Armas Rodríguez and López Jarama, 2017). Chickens raised in huge chicken farms or small cages are called *Pollo (de granja)* (ibidem). In Pozuzo are *chacra* and *granja* hens or chickens (Informant 1).

In colonial cuisine, a *caldo de gallina* turns to a *sopa de gallina*, “when we now use (...) pasta or something, (...), because now it has a content”⁴⁷ (Informant 11). Informant 24 also spoke about soups when introducing “hen soup, from the Germans and the Austrians. (...) (...), you can add Schitalen, pasta (...), rice”⁴⁸

⁴⁴ „Endlich sei von Säugethieren noch des in Indianerdörfern allgemein gezogenen Meerschweins (Cuje, *Cavia cobaya* [Schr.]) gedacht, dessen weiches, fettes Fleisch als Leckerbissen gilt.“ Abendroth 1870

⁴⁵ “Entonces todos tenían los cuyes junto a la casa, (...), y teníamos para comer los cuyes, los patos, las gallinas, todo es de la misma chacra. (...) Claro, todavía seguimos así.” Informant 16

⁴⁶ „Von Geflügel werden nur Tauben, Enten, Pavos (*Meleagris gallopavo*) und besonders Hühner gezüchtet,” Abendroth, 1870:38

⁴⁷ “Cuando ya usamos (...) fideo o algo, (...), porque ya tiene un contenido.”

⁴⁸ „Caldo de Gallina, des ist fo de Deutschen und von Österreich, (...). (...), du konnschst Schitalen reinden, Nudeln (...), Reis.“

The *Schitalen* she mentioned are small threads from a fluid dough of egg and flour, which are tipped into the soup. (Informants 18, 21, 22).

An important egg pastry in colonial cuisine is ***Biscuit*** (Informant 1, 13, 17, 18, 25), which can be found on the tables of festivals or at Birthdays (Informant 1). On top of the ***Biscuit*** or inside one can add chocolate creme (Informant 1, 13, 17, 18, 25), “*yam, or if not, just as they are*”⁴⁹ (Informant 11).

4.5.4 Food Supplements

Café / Kaffee

“In the morning, for breakfast, we went to work, at nine, ten in the morning they brought us our bread, our bottle of milk coffee.”⁵⁰ Informant 3

Coffee became one of the most promising cash crops in the colony, and until today it is produced and sold outside of the village by Austrian-German and Andean descendants. *Café con leche*, which is mentioned in the upper quotation, was served to fieldworkers at a time when people came from Huanuco to work on the fields in Pozuzo and settled down. Mixing water into a cup of coffee brew is a custom in colonial cuisine, the coffee is called *caffée pasado* (see **Figure 8**) (Informant 1).

Cacao / Kakao

“The best products are coffee, oranges, and sugarcane, and coca, and cacao, of which one prepares chocolate.”⁵¹ Gstir 1962 in Habicher 2003:238

“That I have forgotten to say, I’ve said Kakao, have I? So we have – peanut, oh dear, that is the best, that is better than the chocolates you can buy.”⁵² Informant 24

Cacao may have had minor priority as a trade good for Pozuzo compared to other cultivars like ***coffee***, ***sugarcane***, ***tobacco*** and ***coca***. However, as Gstir 1862 (in Habicher 2003) wrote in his letter, chocolate was an early production good. To

⁴⁹ “*mermelada, o sino, así no más.*”

⁵⁰ “En la mañana pue’ desayuno, hemos ido a trabajar, a las nueve, diez de la mañana nos traían nuestro pan, nuestro botella de café con leche.” Informant 3

⁵¹ „Die besten Produkte sind der Kaffee, Pomeranzen und Zuckerrohr und Koka und Kakao, wo man Schokolade macht.“ Gstir 1962 in Habicher 2003:238

⁵² „Das hab ich vergessen zu sagen, ich hab gesagt von Kakao, no, da ham – maní, oy des ist des beschte, das ist bessres wie die Schokolates, wo du do kaufst.“ Informant 24

prepare hot chocolate, the beans are dried and roasted before grinding. The ground substance is put into a form or directly cooked in water with some milk. **Chancaca** is added as a sweetener. (Informants 13, 19, 22).

A cacao rarity can be found at Informant 30, who prepares **Lebkuchen con cacao**, which she learned from the family Budweiser.

Several years ago, some estates began to plant and fabricate cacao in larger quantities (Informant 1, 15, 17, 23, 29). Those cacao fabricants offer a wide range of products, from filled chocolate goodies (Informant 1, 30), drink chocolate bars (Informant 1, 15, 17, 23, 29), fermented and roasted cacao beans in **cacao-chancaca** coating (Informant 23), liquor (Informant 17, 23) to icecream (Informant 17). Also, the **cacao** mucilage is processed into wine and vinegar (Informant 23).

Further Fruits and vegetables

A surprising vegetable dish is **guiso de col** (Informant 1, 24), which probably substituted sauerkraut in colonial cuisine. Informant 24 said about its preparation “*One cuts meat and steams it, (...). Onions and a little bit of garlic roasted finely, then (...) add the pork, (...). And when it turned finely soft, she added the kale*”⁵³ (also Informant 18).

Fruits like **naranjilla**, **guayaba**, **palta**, and **carambola** are used in handcrafted ice cream, cocktails, or beer production. The wide range of juices in Pozuzo is served at jugerías and restaurants, and often are produced from fresh fruits, but a lot is also made from frozen fruits (Informant 1). The restaurants Típico Prusia (2024) and Típico Pozucino (2024) advertise using seasonal fruits for their juices.

⁵³ „Fleisch ausschneiden vielleicht so dämpfen, (...). Zwiefl, un a biserle **Knoblauch**, (...) schen ång ‘röstet, do (...) Schweinefleisch rein ‘don, (...). und dâ wenn des nachhaer schen halt wâich g ‘word ist hat sie den Kohl rein ‘dun, kurz“



Figure 8 *Quito quito* beer, *carambola* cocktail at restaurants in Pozuzo centre. *Café pasada* at a restaurant in Pozuzo Centre. Coffee maker in a family house in Santa Rosa. Hot chocolate from Pozuzo, prepared in Germany (Klos, 2024).

4.6 Kitchen Utensils and Food Production Machines

4.6.1 Kitchen Utensils

“Before *picante de cuy* was prepared differently. All small items, (...) were boiled, ground with a *media luna*, and one adds *ají* chilli, garlic, and pepper, and so one marinates it. One sauté the guinea pig.”⁵⁴ Informant 11

Before Pozuzo had highways, its inhabitants had many home-crafted things. Those crafts could have been an iron grater (Informant 24) or a whole kitchen stove. “An iron grater is a sheet metal, in which we put holes in, with a nail (...), and with that we grate.”⁵⁵, said Informant 24. Informant 11 mentioned a craft, made from *totuma* fruits. The fruit had been used like a calabash, a vessel with holes on the bottom to portion *Spätzle* (Informant 11). The upper quote from Informant 11 indicates another kitchen tool, *batán*, a stone grinder and its accessory, *media luna*. There are also several food preparation and preservation methods. **Chapter 4.4** already mentioned the homemade ferment, *Hejfel*. *Chancaca* was also used instead

⁵⁴ “Antes, antes hacía muy diferente picante de cuy. Todo lo que es menundencia, (...) este se cocina to’ito, se pica con media luna, y se echa ají, ajos, pimienta y ya se adereza. Se frie el cuy y a este le hacen vapor.” Informant 11

⁵⁵ „Riebeis das ist ja so a Blech, do mit en Nâgel ham ma da so Löcher gemacht (...), mit dem hat mas müssen oreiben.“,

of refined sugar in yam production (Informant 11, 16, 24) and lard was used as a preservative for meat (Informant 16, 18, 25, 29). Whereas smoked pork has to be fried before preservation (Informant 18, 16, 24, 29), smoked beef could be put into the pig lard directly, because “*the cattle has less fat*”⁵⁶, according to Informant 29. However, *manteca de chancho*, pig lard, served not only for meat preservation, but also for cooking (Informant 1, 2, 3, 11, 13, 18, 19, 21, 24, 25), as a trading merchant (Informant 1, 4, 5, 13, 18, 25), and as a light source (Informants 11, 24; Abendroth, 1870). In Andean cuisine, beef is air-dried for preservation (Informant 1, 2, 3, 6). There is a natural ferment for *queso molde*. Informant 3 explained how her grandparents extracted the cheese ferment from a cow’s rumen. The rumen is salted and dried again. Before it is used in cheese fermentation, the rumen is marinated with pineapple, *tomate de árbol*, *suyko*, and liquor.

4.6.2 Food Production Machines

“Because they could not leave Pozuzo, they have produced everything by themselves.”⁵⁷
Informant 28

An ancient kitchen of colonial cuisine is the *cocina abierta* (see **Figure 9**), Informants 15, 17, 18, 29, 30) or in Tirolés *Herd* (Informant 1, 24). That kitchen mainly disappeared in the Pozucian households. The kitchen is a clay cube with a wooden wall. On top of the kitchen lay iron pieces on which the pots stand (Informants 1, 11, 13, 17, 18, 21). Above that open fire kitchen hung a net, which served for sausage smoking (Informants 15, 18). With the immigration of Europeans to Peru, during or after the Second World War, a new kitchen type entered the Pozucian households. That kitchen is called Bicharra (Informants 1, 5, 7, 13, 18, 22, 26), and it is a closed system with a stove, oven, and chimney. There are brick and iron stoves. Another name for this Bicharra in Pozuzo is *Spårherd*, saving stove (Informant 11, 28), “*because you save firewood (...), the open kitchen needed much firewood.*”⁵⁸ (Informant 11). In the Andean cuisine, there are also several kitchen systems. On the one hand, a simple natural stone kitchen place, on which a pot is put directly or above a metal sheet (Informant 1). On the other hand,

⁵⁶ “*la res tiene menos grasa*”

⁵⁷ „Weil sie nicht ausakemmen san von Pozuzo, da hams se des alles selbst hergestellt.“ Informant 28

⁵⁸ “*porque tú ahorras la leña (...), la cocina abierta neci'taba mucha leña.*”

an advanced kitchen, a long-stretched stove, built like a table with one layer of bricks and a metal sheet on top (Informant 1, 6, 9). On one short side, the stove is open to fire. Some stoves have a chimney on the backside. However, unlike the colonial cuisine's *Bicharra*, that stove has no additional oven (ibidem).

Another handcrafted piece of equipment in Pozuzo is the rice peeler. On the one hand, there is a primitive peeler a wooden *motero* (Informant 3, 18, 18, 29), a trunk with a deep hollow that was burnt inside its top (Informant 3, 24). In that hollow rice is peeled by human power with the help of a *pilón* (Informants 13, 24, 26, 29), also called *chancador* (Informant 3), pounder. More advanced peelers like the *vertical* or *el chino* have water-driven mechanisms. The ground construction of those machines is equal to the primitive peeler, a trunk with a pounder. However, the *vertical*'s pounder was moved using a waterwheel and *el chino*'s pounder with the help of the leverage effect. The *vertical* was the most effective peeler (Informant 3, 29). They were installed at running water. Owners could peel their neighbourhood's rice (Informant 13, 29). The stone mill was a fourth form of peeling rice (Informant 1, 13, 29). Nowadays, rice can be brought to petrol-driven mills. One such mill is in the hamlet Montefuner (Informant 13).

Furthermore, Pozucians used wooden Trapiche (see **Figure 10**) to extract juice from sugarcane. They were driven by human or mule power (Informant 1, 24). Nowadays, most old **Trapiche** are exhibited like a museum piece on the meadow, and sugarcane juice is extracted in petrol-driven metal mills. Sugarcane juice can be drunk directly or processed into *miel de caña*, sugarcane syrup; **chancaca**, and brandy (Informants 3, 11, 25). Sugarcane syrup and **chancaca** served as a substitution for refined sugar. Sugarcane brandy is produced less in Pozuzo nowadays. Barbecueing is a recent but popular activity in Pozuzo (Haselmair, 2011). However, different types of barbecues exist in Pozuzo. One type is a semi-cylindrical carbon vessel with a mesh on top, often used as a provisional barbecue at **Parrilladas** (Informant 1). Other barbecue methods are **caja china** (Informant 1, 11, 17, 29) or **chancho al cilindro** (Informant 11).



Figure 9 Colonial and Andean cuisine kitchen systems. The cocina abierta is a small modell kitchen in the Museum Schafferer in Pozuzo centre. The Spårherd stands in Prusia, the Fogata in Buena Vista, and the Bicharra in Chumalle (Klos, 2024).



Figure 10 **Trapiche** and mill at an estate in Yanahuanca. **Parrillada** grill at the Festival de las Lomas. **Caja china** at a private barbecue evening. A vertical at an estate in Palmira (Pozuzo centre) and a small el chino modell at a hostel in Pozuzo (Klos, 2024).

4.7 Landscape

“The same man gave them also goats; however, these could not cope with the warm climate” and perished.”⁵⁹ Gerstäcker, 1861 in Habicher, 2003:230

“My dad had to tie up his pigs because the lion or tiger would come and eat them. Because everything was jungle, jungle, forest. As we continued opening the area, did we depopulate the forest, for (...) livestock, (...) for pasture, man.”⁶⁰ Informant 5

Immigrants from Austria and Germany to lower Pozuzo and from the Andeans to upper Pozuzo had in common that they arrived at a mainly forested area (Informant 3; Neuburger and Steinicke, 2010; Habicher, 2003). Therefore, a common agricultural practice in Pozuzo is *shifting agriculture* in which wooden land is burned down using controlled fires, then used for cultivation and later left as fallow land (Nye and Greenland, 1965). In addition, livestock was kept in stables because pastures were remote, and savage cat species endangered their lives. Livestock farming on pastures emerged in the late 1960s (Informant 3, 11, 21, 27) and nowadays is the greatest economic branch in Pozuzo. Consequently, forested area shrunk and pressure for forest species increased (Neuburger and Steinicke, 2010, Habicher 2003), and ambitions to reforest, protect forests and foster a sustainable landscape by agroforestry emerged (Informant 1, 3, 5, 13, 27). For example, on 2024-04-25, diverse stakeholders gathered to discuss the next steps for the vision of a Biodistrict Pozuzo. Stakeholders encompass the municipality of Pozuzo, agricultural producer associations, different consumer initiatives and companies, cultural groups and the German association ecoselva e.V (Informant 1). The aim of a Biodistrict is a local coalition, that gives impulses to and agrees to sustainable use of local resources in orientation to organic movement values (Basile and Cuoco, 2012).

Topographic variances in the Pozucian landscape determine differing agricultural production conditions and impact cuisines. For example, Informant 4 confirmed that her cooking style would have changed as she moved to upper Pozuzo, where

⁵⁹ „Auch Ziegen gab ihn derselbe Mann; diese konnten aber das warme Klima nicht vertragen“ Gerstäcker, 1861 in Habicher, 2003:230

⁶⁰ “Mi Papá teni’ chanco, tenían que tener amarrar no más, porque venía el león, el tigre, se lo comía, (...). Porque todo era selva selva monte. Cuando seguir abriendo, nosotros hemos despoblar más el monte ya, para (...) vacuno, (...) pasto, pe.” Informant 5

rice can not be cultivated. “*We merely consume manioc, plantain, sweet potato, taro, arrachacha, vegetables, such things.*”⁶¹ was a statement from Informant 6 in Chumalle addressing the scarcity of rice. Despite the unsuccessful introduction of goats and sheep, which was mentioned earlier and in an upper quote, there is, nowadays, an estate that raises goats with greater success. Three years ago, the estate’s owner brought goats from Piura in northern Peru to meadows in lower Pozuzo (Informant 1). In the beginning, nearly 50 per cent of 200 goats perished after a short period (ibidem). However, the rest recovered and reproduced well (see *cover picture*). Due to their high price, goat milk products would mainly be sold outside Pozuzo, for example in Lima.

The Pozucian foodscape consists of small food stores that supply Pozuzo with food from Peruvian regions like Trama, Lima, or Pisco and from abroad. Further, more regional food stores are bakeries and butchers. In addition, a farmers market *Ecoferia* (see *Figure 11*) takes place on Fridays in Pozuzo Centre. Several small restaurants in Pozuzo Centre offer daily menus and specials. Menus often consist of two courses. For the entrance, a salad, a soup or a small dish like *ocapa* or *papa a la Huancaína*. Then a main dish is accompanied by fruit- or *barley* refreshment, tea or infusion, or *chicha* (Informant 1). Menus cost nine to twelve soles (Restaurantes Nelli; Stendy; Yoili, 2024). While those restaurants principally target everyday local people’s food provision, larger restaurants often focus on tourists and local rendezvous. Their prices vary between approximately twenty and fifty soles (Azabache, 2024; El Típico Pozucino, 2024; La Pushu-k, 2024). However, many Pozuzocians still consume cultivates from their *huertos* or *chacras*, and livestock close to their homes (Informants 3, 6, 9, 10, 16, 17, 22, 29). *Huertos*, kitchen gardens are often planted after the rainy season (Informant 9, 17, 27). So the availability of fresh vegetables varies throughout the year due to climate conditions in Pozuzo. So told Informant 17, “*I do not have lettuce from my vegetable garden, because the planting period recently started.*”⁶²

⁶¹ “*Más nosotros consumimos yuca, plátano, camote, pituca, arracacha, verduras, eso.*”

⁶² “*No tengo lechuga de la huerta, porque la temporada recién empieza*”

4.8 Individual Identity and Food in Social Life

4.8.1 Individual Identity

“What you wanted to eat, you had to produce by yourself. However, everyone has done it since childhood and had to do the same.”⁶³ Informant 24

Things can be accepted by someone but rejected by another one. For example, Informant 24 said at a talk about the implementation of sauerkraut in Pozuzo *“I do eat kale, but fresh.”*⁶⁴ and Informant 22 is happy to offer the fermented side dish at her restaurant. Some members of the colonial cuisine expressed their pride in the resilience of their ancestors or their own during times of isolation and poor living conditions. For example, Informant 16 said *“That is how we lived, poor. Step by step we managed to go forward.”*⁶⁵ Informant 13 said *“At that time everything had been constantly weeded with machete, (...) it was little rough, wasn’t it? We succeeded, we got on the right path.”*⁶⁶ Informant 6 is sometimes facing poorly conditions, saying *“In the countryside, poor people, sometimes we live like that.”*⁶⁷ Meanwhile, Informant 3 could use the Covid-19 closing to go out for the coffee harvest, earning some money, to buy a new *Bicharra*.

Practices around food cultivation and distribution were embedded in a social system in colonial cuisine. For example, it was more common for the colonist and their descendants to support each other in the fieldwork, creating opportunities to come in contact and spend hours together, or even find a future partner. As Informant 11 said, *“At the rice harvest, there we got to know each other (...). There you encountered, and then you got to know each other, it was like that.”*⁶⁸ Nowadays, it is more common to have field workers. Furthermore, on slaughter days, a practice, in which pork or beef had been borrowed among families (Informant 11, 16, 24). Something similar also existed among people of the Andean cuisine. Informant 3

⁶³ „Was du gewollt hast essen, alles musst du selber produzieren. Aber die Leut wir hams von klei auf getan und alle habens gleiche tun müssen.“ Informant 24

⁶⁴ „Ich ess gern Kohl, aber frisch“

⁶⁵ *“Así vivimos pobres. Poco a poco hemos ido saliendo adelante.”*

⁶⁶ „seinerzeit ist alles mit den Mascheten klei abg’hakt worden (...), is a bissl hart g’wesen, ¿no? Wir sin ausakehmen, sen ma auf den richtigen Weg g’kehmen.“

⁶⁷ *“en Chacra, gente pobres a veces así vivimos.”*

⁶⁸ *“en cosecha de arroz, ahí nos hemos conocido, (...) ahí te encontrabas ya te conocías, así era.”*

explained “For example, (...) my neighbour would say to me, “I give you this piglet, but you raise it and when it is mature you share the half.”⁶⁹

4.8.2 Food in Social Life

The previously mentioned *Ecoferia* impacts the social life of Pozucinos. The farmer market arose in the participation of a former Pozucian administration (Informant 22) and Peruvian human development organisations Instituto de Desarrollo y Medio Ambiente (2024) and the governmental Fondo de Cooperación para el Desarrollo Social (2024), around the end of the 2010s (Informant 1). At the time, more and more peasants joined the farmers market, enriching supply and competition. Financial support comes among others from the German association ecoselva (2022d). According to Informants 13 and 21, the farmer’s products would be healthier than those imported to Pozuzo. Furthermore, the market is seen as a benefit for the cooperation of farmers and tourism (Informant 22). Also, Informants 3, 6 and 11 acknowledged the profit that farmers would make with their sales. Informant 23 from the tropical cuisine buys *mote*, an ingredient of the Andean cuisine, for her household. Informant 25 told how she also would prepare *Arracacha g’eröst* now with *arracacha* from the Ecoferia. *Naranjilla* (Informant 22, 25), *avocado* (Informant 1) and even strawberries (Informant 1) from the farmers market had been mentioned as beneficial ingredients for ice creams or fruit juices.

Above all, people from the colonial cuisine living in or close to Pozuzo centre say they would have a diversified diet including dishes from several cuisines (Informants 16, 21, 22, 25). For example, Informant 25 said “Our food is very Peruvian now. (...) We normally consume arroz con pollo, ají de gallina, and, from time to time, *Briala* or things like that – very varied our diet.”⁷⁰ Similarly told Informant 22 that they would prepare “Pretty much Peruvian food. (...) *Mondongo*, pulses, chicken *pachamanca*. Of course, we eat *Karbonadla*, sausages too, do

⁶⁹ “por ejemplo, (...) mi vecino de allá me dice a mí “Te doy este chanchito, pero usted lo engorda, y cuando ya esta gordo vas a hacer la media!”

⁷⁰ “Nuestra comida ya es bien peruana, (...). Y de ahí normalmente comemos arroz con pollo, ají de gallina, muy de vez en cuando *Briala* o cosas así (...) – muy variada nuestra comida.”

we?”⁷¹ In more rural areas, however, the home cuisines are more traditional oriented. Informants 6 and 15 said they would not know much about other cuisines, and Informant 29 said his family would merely cook traditional food. Informant 3 declared she would know some preparations of the colonial and Tropical cuisine and would also prepare some of those, but only for her household, not for her restaurant’s guests, because of lack of demand. Informant 5 said *Briala* preparation does not happen in Cushi, but “*the Strukl* yes.”⁷²

For some informants, it is evident that huevos de *chacra* have better characteristics than *de granja*. For instance, Informant 17, who rears field hens, said “*The field eggs are firmer and have more yellow egg yolk, and for the farm eggs, the yolk is brighter and paler.*”⁷³ Also, Informant 11 recommended a preparation of *Schitalasuppe* using field eggs, “*because, once the teacher said to me “My dear, the soup went white as milk.” But how did you prepare it? “With farm eggs.*”⁷⁴

⁷¹ “*bastante comida peruana. (...) modongo, frijoles, lentejas, (...) pachamanca de pollo, de Chanco. También comemos, claro karbanadla, salchicha, ¿no?.*”

⁷² “*la Strukl* si.”

⁷³ “[*l*]os huevos de Chacra es más firme, más amarillito , y de Granja (...), más blanco, más pálido.”

⁷⁴ “*Porque un día, (...) la profesora me dice “Hijita la sopa me ha salido blanco como leche.” ¿Pero, cómo has hecho? “Yo, con huevo de granja.*”

5. Discussion

Dimensions of cuisines

“Identities, however, are not fixed social constructs, but are constructed and reconstructed within given social formations, reflecting the existing and imagined structural constraints and lived experiences of subjects.” Koc and Welsh (2023:46)

The present study showed different dimensions of cuisines in Pozuzo. “*Each family (...) had its spice, did they?*”⁷⁵ expressed Informant 22 differences in homemade food preparations. A spice that is like a familiar term, well understood among family members but not by others. The term ***Strukula*** was modified into Strulaka regional cuisine Villa Rica.

As Quechua words entered the Spanish or Tirolés language use, so do also practices in cuisines influenced each other. For example, the agricultural practice, of ***shifting agriculture***, which is mentioned in ***subchapter 4.7*** is common in Peru, even applied by ***Yanesha*** in the central tropical region (Menton and Cronkleton, 2009; Hamlin and Salick, 2003), but had most likely not been common in Austria or Germany at the time of emigration (Rösch et alia, 2017). Carrier (1923) reports a case in which colonists in Northern America adopted ***shifting agriculture***. A further learned and conserved agricultural practice is moon-phase cultivation (Schmidt-Tannwald, 1957; Abendroth 1870). Schmidt-Tannwald (1957:157) tells in a novel about the early colonisation period of Pozuzo about the colonist “*Kaspar*”, who explains how he would have learned ***manioc*** harvesting in orientation to moon phases from “*Indians*”⁷⁶. Moonphase cultivation among indigenous farmers in Junín, a bordering state of Pasco, is reported by Tillmann, (1997).

⁷⁵ “*Cada familia, sí, tenía (...) su sazón, ¿no?*”

⁷⁶ “*Indianern*”

Food processing and preparations were also adopted. For example, alkali processing of maize with ashed water. It serves the indigenous communities in America to shell maize and to enhance digestion. However, that processing was unknown in contemporary Europe (Messer, 2000). Kostnezer (1957) even reports about “*pellagra*” disease in Southern Tirol around the sixteenth and seventeenth century, deriving from malnourishment in a maize-based diet. Also, the preparations of *chicha* and *picante de cuy* indicate adaptations of practices by colonial cuisine. *Chicha*, however, had been unknown to the early colonists and guinea pig raising was still a significant Indigenous activity according to Abendroth (1870). That indicates an elongated adaptation process concerning the human personality, where the mouth functions as a barrier to the body (Jönsson and Marshall, 2022). Nowadays, *Briala* the *cuy* is an equivalent of *picante de cuy* in the diet of the Austrian-German descendants and *chicha* is served in restaurants (Haselmair, 2012) and consumed by families (Informant 1, 4). An adaptation process can even continue until a dish is finally incorporated into a cuisine. This phenomenon is visible for *pachamanca*. Informant 18 said, “*Pachamanca, (...) like a typical national dish, is imprinted in the Pozucian gastronomy.*”⁷⁷ The Andean dish may even testify to an interchange between people from the South American continent and several Pacific Island groups (Castillo Posadas, 2010). Such adaptation examples by the Austrian and German immigrants and their descendants show the non-fixable identity of social groups, changing within “*given social formations*” like other cuisines, and “*existing (...) constraints*” like landscape conditions, as reported by Koc and Welsh (2023). However, *caldo de gallina* seems to have developed independently from each other.

The intensity of cuisine adoption may vary from urban to rural areas. Informants 16, 21, 22, and 25 living in Pozuzo Centre or Prusia indicate a diverse home cuisine, preparing dishes from various Peruvian cuisines. In rural areas, informants pursue a more traditional home cuisine (Informant 11, 13, 15, 17, 29). That circumstance may be connected to the collective aspects Peresecoli (2014) is talking about in the second quote of this section. People in the more densely populated areas like

⁷⁷ “*Pachamanca, (...) como un plato típico nacional se ha impuesto en la gastronomía pozucina*”

Pozuzo Centre and Prusia live less secluded and, hence, have more contact with people from other cuisines. That may support innovative practices, lowering the phenomenon of neophobia. It would be interesting to investigate more about the habit differences between rural and urban cuisines.

Foreign cuisine from Austria and Germany is represented at restaurants or by Austrians or Germans who live in Pozuzo.

Relationships within and between cuisines

“The “collective” aspect of migrant culinary experiences is constructed through constant interactions not only among community members and the host community but also with the communities of origin.” Parasecoli (2014:421)

The formation of an integrated migrant colonial cuisine might have taken place at social events like after-church meetings or mutual support in fieldwork. Parenthood is also a crucial food knowledge source in colonial (Haselmair, 2012) and Andean cuisine. Transferring specific food knowledge of a cuisine by cookbooks or other written material is scarce. There are just a few written collections of traditional recipes of colonial cuisine, among those a cookbook by Vogt de Egg (2022) and records by Morcia Rivera (2013).

Contact with host cuisines existed from the beginning of the colony. Various channels served as platforms for food experience exchange. The first channels might have been neighbourhood and intermarriage. Later, with increasing wealth in Pozuzo, field or restaurant employment was added. Also, with the residence of Spanish-speaking teachers and doctors, the channels extended.

There are several cases of connections between colonial cuisine and its origin in Germany and Austria. For example, the term *Türken* refers to the maize invention from the Middle East to Middle Europe (biosicherheit.de, 2014; Informant 21). To Tirol, probably just in the timeframe of the siege of Vienna by Turks in the sixteenth and seventeenth centuries (Kostnezer, 1977). Furthermore, dishes are often recognised as derivatives or equivalents to Austrian dishes. Like *Sopa de pelotas* to “*Tiroler (Speck-)Knödel*”, for example (Haselmair, 2012; Schmidt-Tannwald, 1957; Kinzl, 1932 in Habicher, 2003). However, Kastner (1844:39) shared already an even more similar recipe, in which baked rice dumplings are added into a soup. *Guiso de col* may be a memory from German immigrants, for O. (1843:51) lists in

his Rhenenian cookbook a similar dish called “*white kale with milk*”⁷⁸. By reporting a visit to his relatives in the United States, the Italian Parasecoli (2014) also remembered similarities between origin and migrant dishes. Temporary visits and permanent residence from Austrians or Germans in Pozuzo introduced or reinforced the preparation of dishes and side dishes with origins in Austria and Germany like *Spätzle*, or *chucrut*. The recent possibility that Pozucians can travel to the origin countries intensifies and widens the relationship. Above all, tourist-oriented restaurants in Pozuzo offer innovative Austrian and German dishes. Those restaurants and other companies like the Pozucian breweries and butcheries tend to stimulate the claim of Pozuzo as “*Unica colonia Austro-Alemana*” or hyperemphasize the roots of the colony. Eppelmann (2012) observed a similar process at the introduction of Oktoberfest to Blumenau, Brazil, a city with German roots. However, these points also support the critique of an unbalanced representation of the different cultures in Pozuzo (see *1.1 Landscapes and Cuisines*).

In addition to exchanging food experiences with the “*community of origin*” (Parasecoli, 2014), Pozuzo has further connections with partnership communities like Tovar or Treze Tílias. Tovar especially enriched colonial cuisine with cooking techniques and a tourism concept.

Meaning of food cuisines

At festivals like the Fiesta de las Lomas or the Anniversary of *Club Cultural de Prusia*, the national *Parrillada* is a welcoming alternative to traditional meals for a bigger group of people. However, traditional dishes of the colonial cuisine are celebrated at festivals reminding the colonial past of Pozuzo (*Typischfest* and *Pozuzofest* in Prusia) or in rural areas (*Festival de la leche* in Yanahuanca, *Brialafest* in Santa Rosa) (Informant 1). Those festivals are accessible to all cultural groups, however, a representation of various cultures in one festival does not occur. The emphasis is always on the organisational culture. A similar circumstance was observed by Meneses Carrión (2015), who says that members of the Andean culture

⁷⁸ “*Weißer Kohl mit Milch*“ O. (1843:51)

are not excluded but are welcome to learn about the culture. The Pozucian culture is exclusively promoted as a derivative of Austrian and German culture for tourist purposes (Meneses Carrión, 2015). Furthermore, some interviewees consider colonial cuisine aside from Peruvian cuisine, rather than inside.

Wheat dishes served on holidays like Christmas or celebrations like weddings supported their survival since wheat was an expensive product in Pozuzo. After-Sunday service meetings served as a development platform for colonial cuisine. The traditional Catholic faith in Pozuzo was visible in activities like the common preparation of hosts, the ground funding for the catholic church or the support for the pastor's estate. However, many activities merely disappeared.

Food substances

The Austrian and German immigrants had to adapt their cuisine to the dominating circumstances. Wheat, potatoes and apples had to be substituted with manioc, rice and plantains, leading to great differences between colonial and origin cuisine. As Kuhn et alia (2012) report, many dishes in Pozuzo would be unknown in the origin regions. Meals consist until today of regionally grown cultivars, often even from the own estate.

Kitchen utensils and food machines

Innovative constructions of kitchen utensils and food machines allowed Pozucians to live self-sufficiently. However, access to highways and petrol-driven machines lessens this ability and facilitates engagement in non-agricultural professions and the departure of young people from Pozuzo for study purposes (Gysin, 2013; Neuburger und Steinicke, 2009).

Modern equipment enabled the production of beer or ice cream. Yeast usage rather than homemade ferment, shifted the *Strudel* preparation and leavened *Strudel* became more popular than the thinner *Strudel* version.

Landscape

The intervention of Pozucians in the landscape increased with deforestation in favour of livestock pastures. An effect is that some Pozucians express their

concerns about the integrity of the landscape in Pozuzo, but still face livestock farming as the biggest economic factor. Reactions are establishing private and public protecting areas, shifting to more integrated agricultural practices, such as agroforestry, or the ambition of converting the Pozuzo area to a Biodistrict. In cooperation with an increasing tourism sector and politics, there are several opportunities to create sustainable landscapes as envisioned by Selman (2008), who sees economy and politics as drivers for landscape development and suggests a simultaneous consideration of human and ecology perspectives. Cooperations in Pozuzo can already be observed between restaurants and the farmer market, or in the involvement of several stakeholders in the Biodistrict process. Furthermore, proximate kitchen gardens, fields, and local sales of regionally grown food in the Pozican foodscape strengthen the region's food security. Further investigation could emphasize the orchestration of different sustainability efforts.

Individual identity and Food in social life

Meneses Carrión (2015) mentions in his study the pride of the Austrian and German descendants in their achievements, and that colonial culture still overshadows other cultures. However, projects like the farmers market or the Biodistrict may positively impact the relationships between the different cultures. In the Biodistrict project, Andean and Austrian-German descendants have equal participation opportunities and share a common aim. Further investigation could research potentials in Pozuzo to remove inequalities and enhance cultural representation and acceptance. In addition, the ecofair contributes to a stable local economy that involves all cuisines in Pozuzo.

6. Conclusion

More than 150 years ago, Austrian and German immigrants arrived in the Peruvian valleys of Huacabamba and Pozuzo. They settled in a recently abandoned settlement of natives, with a few neighbouring Peruvian farmers and a vast area of tropical forest. The following decades show how the interactions between neighbouring cuisines, landscapes and the migrant memory shaped the colonist's cuisine and vice versa. For a long period, the Pozucinos could develop almost undisturbed. They were constituted by an Austrian German colonist and their descendants majority, and a smaller number of immigrants from the Andean highlands and other minorities. The outcome was a cuisine with few ingredients but augmented self-sufficiency, with a strong embossing of the migrants' memory of the former origin cuisine under the strong influence of host cuisines and landscape factors. Festivals like the celebration of church holidays or marriages affected rescuing dishes.

From the beginning, primary adaptations of the colonial cuisine were unknown crops like *manioc*, *taro*, and *plantain*, and agricultural practices like *shifting* and moon-phase agriculture. Time and closer relationships between cultures dissolved barriers to later adopted foods like *guinea pig*, *coca* or *chicha*. Further influences on colonial cuisine are Austrians and Germans, who live or lived in Pozuzo and the colony of Tovar, Venezuela. Interactions between colonial cuisine and other cuisines extend through journeys outside and strong tourism in Pozuzo. However, the departure of descendants of Austrian-German immigrants from Pozuzo also reinforces the loss or reinterpretation of traditions, especially in the more densely populated areas in Pozuzo. Exhibitions at national fairs or celebrations of traditions at festivals may mitigate this process. Simultaneously, some members of the colonial cuisine orientate to their cultural roots and try to contribute to more authenticity. However, a strong emphasis on colonial cuisine in tourism suppresses

the activity and promotion of other cuisines, like the Andean. Refocusing on shared history and contemporary experiences in society and landscape may contribute to more equalised representation. The present study may give some first examples of such thoughts, like cooperation in *pachamanca* preparation or shared efforts in promoting organic cultivation methods to address landscape threats in Pozuzo. However, further study is necessary to accompany a mutual development of the population and to get more insight into the differences between rural and urban cuisines.

Glossary

Glossaries of **Tables 3** and **4** use the Quechua - Spanish | Spanish - Queshua dictionary from Gobierno Regional Cusco (2005).

Table 3 Glossary for specific terms used in the study.

Name	Further names in Pozuzo	Declaration
Achíra		Indian shot (<i>Canna indica</i>).
Aguaje		Moriche palm (<i>Mauritia flexuosa</i>).
Ají		Chilli pepper (<i>Capsicum baccatum</i>).
Ajó	Knoblauch	Garlic (<i>Allium sativum</i>).
Arazá		Araçá-boi (<i>Eugenia stipitate</i>).
Arracacha		Arracacha (<i>Arracacia esculenta</i>). Grows in lower Andean regions (Gade, 2000). Indigenous communities cultivated the starchy root even before potatoes (Kiple and Ornelas, 2000).
Arroz	Reis	Rice (<i>Oryza sativa</i>)
Asháninka		Native community in Amazonian Peru.
Batán		An Inkanian stone grinder in a rectangular shape (Informant 29; de Nigris and Puche Riart, 2013; Gobierno Regional Cusco, 2005). In use with <i>media luna</i> .
Bijao		Bijao (<i>Calathea lutea</i>)
Cacao	Kakao	Cacao (<i>Theobroma cacao</i>).
Café	Kaffee	Coffee (<i>Coffea arabica</i>).
Caja china		Small barbecue box with a fire bowl on top (Valera Espinoza, 2019)
Camote		Sweet potato (<i>Ipomoea batatas</i>).

Carambola		Carambola, star fruit (<i>Averrhoa carambola</i>).
Cebada		Barley (<i>Hordeum vulgare</i>).
Chacra		Cultivated terrain (Gobierno Regional Cusco, 2005). From Quechua “ <i>chakra</i> ”.
Chanco	Cerdo, Schwein	Pig.
Chifa		Chinese-Peruvian cuisine (Lu, 2020). According to Lu (2020:73), chifa comes from Cantonese “吃饭” and means “go / come and eat.” or “eat rice,”.
Chincho	Suyko	Aromatic herbal plant (<i>Tagetes elliptica</i> Sm.).
Choclo		Fresh and tender maize cob (Quishpe Yanchaliquin, 2010; Gobierno Regional Cusco, 2005). From Quechua “ <i>choqullo</i> ”.
Cilantro		Coriander (<i>Coriandrum sativum</i>).
Coca		Coca (<i>Erythroxylon coca</i> Lamb). From Quechua “ <i>kuka</i> ” (Gobierno Regional Cusco, 2005)
Codo de Pozuzo		Secondary settlement of the descendants of the Austrian-German colonists, founded in 1967 (Distrito de Codo del Pozuo, 2023).
Cuy	Meerschweinchen	Guinea pig (<i>Cavia porcellus</i> L.). Name used above all in the Andean region, instead of the Spanish term conejillo de India. From Quechua “ <i>qowi</i> ”.
Granja		Farm. Pollo de granja, piscigranja or granja porcícola, often indicate a raising of animals (chicken, fish, pig) in big farms.
Gren		Horseradish (<i>Armoracia rusticana</i>).
Guayaba		Guave (<i>Psidium guajava</i>).
Hejfel	Levadura	Yeast or sourdough. A term used by Austrian-German descendants for the standard German Hefe.
Huacatay		Black mint (<i>Tagetes minuta</i>

		Linneo). From Quechua “ <i>wakatay</i> ”.
Huerto		Kitchen garden.
Luna Tambo		Moon restaurant. From Quechua “ <i>tanpu</i> ”.
Lupolo		Hops (<i>Humulus lupulus</i>)
Mairo		A secondary settlement of the Austrian and German colonists, founded in 1869, that settlement was included in the colonisation plan, as an inland port for the shipment via the Amazonian shade to the delta of the Atlantic Ocean in Brazil (Schütz von Holzhausen, 1870).
Massa madre		Sourdough leftovers for future usage in baking.
Media luna		A grinding tool in the shape of a half-moon (Gobierno Regional Cusco, 2005). In use with <i>batán</i> . From Quechua “ <i>tunawa</i> ”.
Mestizo		Descendant of distinct ethnic groups (Gobierno Regional Cusco, 2005).
Nikkei		Japanese-Peruvian cuisine (Takenaka, 2017; Acurio, 2015).
Oxapampa		A secondary settlement founded by descendants of the Austrian-German colonists in 1891 (Abregu Esteban, 2020; Habicher, 2003).
Pacae		Pacay (<i>Inga feuillei</i>)
Palta		Avocado (<i>Persea americana</i>). The name is used in the Andean region, instead of the Spanish term aguacate. From Quechua “ <i>paltay</i> ”.
Paja		Cardulovica palm (<i>Carludovica palmata</i>). The leaves are also used in the Panama hat production (Informant 2; Pritchard, 2024).
Papa	Kartoffel	Potato (<i>Solanum tuberosum</i>)
Peón		Occasional worker without certainties. From Quechua “ <i>peón</i> ”.

Pituca		Taro (<i>Colocasia esculenta</i>).
Plátano	Banane, Platana	Banana (<i>Musa paradisiaca</i>) or plantain (<i>Musa × paradisiaca</i>).
Quito quito	Naranjita	Naranjilla (<i>Solanum quitoénsis</i>).
Rocoto		Manzana chilli pepper (<i>Capsicum pubescens</i>)
Sazón	Pintón	A plantain that is neither too crude nor too ripen, lagom.
Schnittala	Cebolilla, Cebolla china	Chives (<i>Allium schoenoprasum</i>). Tirolés for the standard German term Schnittlauch.
Semana Santa		Holy Week
Shifting agriculture		Also, swidden agriculture or slash and burn.
Caña de azúcar	Zuckerrohr	Sugarcane (<i>Saccharum officinarum</i>)
Tabaco		Tobacco (<i>Nicotiana sp.</i>).
Tomate de árbol		Tamarillo (<i>Cyphomandra betacea</i>).
Totuma		Calabash tree (<i>Crescentia cujete</i>).
Trigo	Weizen	Wheat (<i>Triticum aestivum</i>).
Trapiche		Artisan mill.
Türken	Mais, maíz	Maize (<i>Zea mays</i>) and their cobs. Tirolésian.
Typischfest		Festival of typical, traditional dances, and foods, including competition games.
Villa Rica		A secondary settlement founded by descendants of the Austrian-German colonists and a descendant of colonists in Chile in 1828 (Abregu Esteban, 2020; Habicher, 2003).
Yanesha		Native community in Amazonian Peru.
Yuca		Manioc, cassava (<i>Manihot esculenta</i>).
Yunza	Corta monte	Andean festival tradition of cutting a tree with axes while dancing around it until it falls. (Chocano, Rodrigo and Rospigliosi, Sandra (2016).

Food and Beverage Glossary

Table 4 Glossary for food and beverage preparations mentioned in the study.

Name	Further names in Pozuzo	Cuisine	Declaration
Apfelstreusel- kuchen		German	Apple crumble-topping cake
Biscuit	Torta de huevos	Colonial	Biscuit.
Blutwurst	Morcilla	Colonial	Bloodsausage.
Brennsuppe		Colonial	Soup thickened with rubbed maize.
Bretzel		German	Pretzel.
Briala	Guiso	Colonial	Stew prepared with various kinds of meat (Haselmair 2012).
Caldo de Gallina	Hennesuppe	Various	Chicken soup, or broth in the colonial cuisine.
Cecina		Tropical	Pork jerky, smoked.
Chancaca	Panela		Panela. Unrefined sugar from sugarcane.
Chanco al cilindro			Pork prepared in a cylindrical barbecue, with a bottom fireplace and top rack.
Charquí			Jerky.
Chicha		Andean	Maize most. The term is also used for quinoa, peanut, yuca, et cetera mosts (Gobierno Regional Cusco, 2005). Name for fermented and unfermented most (ibidem). There are, furthermore, different variants for maize chichas like morada, jora, blanca and so on (ibidem).

Chicharrón		Various	Fried meat, often from pork but also other meats, is possible.
Chucrut			Sauerkraut.
Cuy con maní		Andean	Guinea pig pot-roast in Peanutsauce.
Guarapo		Andean	Sugarcane juice or must. From Quechua “ <i>warapu</i> ” or “ <i>guarapo</i> ”.
Guiso de col		Colonial	Kale stew.
Gulasch		Hungari an / Austrian	Meat stew.
Humita		Andean	Sweet <i>tamal</i> from fresh maize (<i>choclo</i>), filled with raisins and seasoned with cinnamon and salt (Espinoza Arce, 2015; Gobierno Regional Cusco, 2005). From Quechua “ <i>humint’a</i> ”.
Juane		Tropical	Rice, chicken, olives, and hard-boiled eggs steamed in <i>bijao</i> leaves (Franco C., 2018).
Kaiserschmarrn		Austrian	Pancakes, which are portioned inside a pan (Göök, 1963).
Karbonadln	Albóndigas de carne	Colonial	Meat dumpling stew. The term may derive from a dialect in the upper Tirolean Inn valley (Haselmair 2012). Eleonora (1849) and Kastner (1844) use the term for chops preparation.
Kiachala	Buñuelos	Colonial	Dough pastry fried. A term, often used to generalise fried pastries (Haselmair, 2012). There are also Peruvian-Spanish versions of Bueñelos (ibidem).
Krapfen	Rellenos con plátano	Colonial	Dough dumplings fried and filled with banana.
Lebkuchen		German	Gingerbread.

Locro		Andean	Potato or squash stew with dried meat and <i>ají</i> (Franco C., 2018).
Mais-, Yucakiachala Maki	Tortilla de maíz, de yuca	Colonial Nikkei	Maize or manioc pastry stuffed with eggs and fried (Vogt de Egg, 2022). Maki-sushi. Rice with fish or vegetables enrolled in seaweed or algae (Atanassova et alia, 2008). Combined with Peruvian flavours it is said to belong to the Japanese-Peruvian cuisine (Franco C., 2018).
Maniokkuchen		Colonial	Manioc muffin
Mazamorra		Andean	Blancmange from purple maize, potato, and maize starch (Saldaña et alia, 2018). Flavoured with cinnamon, clove, dried or fresh fruits.
Mondongo	Cau cau	Andean	Beef tripe stew (Gonzales Araujo, 2018).
Mote			Maize boiled (Quishpe Yanchaliquin, 2010). From Quechua “ <i>mut’i</i> ” or “ <i>mot’e</i> ”.
Ocopa		Andean	Boiled potatoes in a specific ocopa sauce with crackers, cheese, <i>ají</i> mirasol, and <i>coriander</i> or <i>huacatay</i> (Franco C., 2018).
Pacaesito			Fried bananas coated in pastry dough and fried again. The name derives from their visual similarity to <i>pacae</i> fruits (Informant 29)
Pachamanca		Andean	Underground barbecue of different meats, vegetables, and roots (Gobierno Regional Cusco, 2005). Grilled by heated stones, and tapped with banana leaves and soil (Chávez-Núñez et alia, 2021). It originally is a harvest ritual (Castillo Posadas,

			2010) and nowadays it is prepared at festivals (Chávez-Núñez et alia, 2021). From Quechua “ <i>pacha</i> ” (soil) and “ <i>manka</i> ” (olla).
Pan de plátano	Bananenbrot	Colonial	Banana bread.
Papa a la Huancaína		Andean	Boiled potatoes in a specific Huancayo sauce with <i>huacatay</i> , crackers, and cheese (Franco C., 2018).
Parrillada			Barbecue recreation activity (Gaggero Sotomayor, 2015)
Patacones		Tropical	Typical side dish of fried plantain slices (Bonifacio Cerrón et alia, 2018).
Patasca		Andean	Maize (mote) soup consists of beef, tripe, potato, onions, and herbs (Espinoza Arce, 2015).
Picante de cuy		Andean	Guinea pig pot roast with Aji sauce.
Pressknödel		Austrian / Italian	South- / Tirolean crushed breadcrumb dumplings. Also known as Kaspressknödel (Darnhofer, 2018).
Queso molde		Andean	Fresh cheese pressed in moulds (Guzmán Estremadoyro et alia 2015).
Reisknödel			Fried rice dumplings.
Rouladen		Foreign	Filled flesh role.
Salchicha pozucina		Colonial	Traditional Pozician sausage.
Schnitzel	Wiener Schnitzel, Bistec apanado	Austrian	Cutlet in a breadcrumb coating. Original from leg veal (Kastner, 1844; Stöckel, 1840). In Pozuzo it is often offered with pork or beef.
Schitalasuppe		Colonial	Egg noodle soup. Schitala comes from the standard German word “schütten” (Informant 15, 21).

Schiwelwurst	Schiebel (Haselmair, 2012)	Colonial	Sausage filled with pig innards, minced meat and skin (Informant 11)
Schottenkäs	Quesillo, Requeson		Cottage cheese.
Sopa de pelotas	Knödelsuppe	Colonial	Ricedumpling soup.
Sopa de res		Colonial	Beef soup.
Sopa de salchichas		Colonial	Beef sausage soup.
Spätzle		German	Egg noodles.
Strudel	Strukl, Strukala, estrudel	Colonial	Strudel. Fillings can be plantains, cheese, or meat. Strukala might derive from the Slavian Struklij, boiled rolls (Korošec, 2012)
Taccacho con cecina		Tropical	Mashed plantains formed into dumplings and fried in lard with smoked pork jerky (Franco C., 2018).
Tamal		Latin America n	Steamed mashed maize, filled with pork, or chicken enrolled in maize or <i>banana</i> leaves (Franco C., 2018, Quishpe Yanchaliquin, 2010).
Tiroler Gröstl		Austrian	Tirolean roasted potatoes (Drewes 1977).
Tiroler Knödel		Austrian	Breadcrumb dumplings filled with salted bacon (Kuhn et alia, 2012).
Tocosh		Andean	Fermented and sun- or cold-dried potatoes (Jiménez et alia, 2012).
Tripitas	Strauben	Colonial	Fried dropped dough (Haselmair, 2012).
Türkenbrot	Pan de maíz, Maisbrot	Colonial	Maize bread.
Weizenbrot	Pan de trigo	Colonial	Wheat bread.
Yuca g'röst	Yuca tostada	Colonial	Roasted precooked manioc.

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Appendix

Exemplary Consent of Participation edited edition, Spanish:



Sveriges lantbruksuniversitet
Swedish University of Agricultural Sciences

Interacciones de cocinas culturales en el paisaje.

Caso: Pozuzo, Peru

24 de March de 2025

Participando en el proyecto “*Interacciones de cocinas culturales en el paisaje.*” del estudiante Samuel Klos, están de acuerdo que sus datos personales esten processado por parte de la Universidad Agronomía de Suecia. Su consentimiento es completamente voluntario. De no contar con dicho consentimiento, el estudio no utilizará su informacion. Retirarse de dicho proyecto es posible en cualquier momento. El contacto para pedir el retiro del proyecto es:

Samuel Klos
slos0001@stud.slu.se
WhatsApp: +49 1577 6475 734
Messenger: Samuel Klos

SLU officina del proteccion de data
dataskydd@slu.se

Los siguientes datos eran recolectados:

Edad | Género | Fondo ancestral y trabajo

Los datos se utilizan para el propósito del sujeto científico “Alimentación y paisaje” con palabras clave como cocina, paysaje, migración y desarrollo social.

Más información sobre sus derechos sobre los datos personales se encumentran disponible en la página web: www.slu.se/personal-data.

☐ Estoy de acuerdo que SLU procese mis datos personales según la explicaciones que he escuchado y leído en este documento.

☐ Escuché y entendí la tema del dicho proyecto.

Lugar y fecha

Firma

Exemplary Consent of Participation, English:



Sveriges lantbruksuniversitet
Swedish University of Agricultural Sciences

Interaction of Cuisines within a Landscape

Case: Pozuzo, Peru

24 de March de 2025

Participating in the project “*Interaction of cuisines within the landscape*” of the student Samuel Klos, I consent to the personal data use on behalf of the Swedish University of Agronomy. The consent is completely voluntary. Discontent means that the study will not be carried out with me.

Retirement from the project will be possible at any time. Therefore I can contact:

Samuel Klos
slos0001@stud.slu.se
WhatsApp: +49 1577 6475 734
Messenger: Samuel Klos

SLU office of data protection
dataskydd@slu.se

The following data will be required:

Age | Sex | Family and work background

The data will be used for the scientific purpose of “Food and landscape” using the keywords cuisine, landscape, migration, and social development.

For more information and insight into rights please visit the web page:
www.slu.se/personal-data.

- ☐ I consent, that SLU uses my data, according to the explanations I have heard and seen.
- ☐ I have heard and understood the project’s theme.

Place y date

Signature

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