

## Handout 1: Animals in Antiquity, Fall semester 2019, Week 2

### Hesiod, Theogony 535-57:<sup>1</sup>

[535] For when the gods and mortal men had a dispute at Mecone, even then Prometheus was forward to cut up a great ox and set portions before them, trying to deceive the mind of Zeus. Before the rest he set flesh and inner parts thick with fat upon the hide, covering them with an ox paunch; [540] but for Zeus he put the white bones dressed up with cunning art and covered with shining fat. Then the father of men and of gods said to him: “Son of Iapetus, most glorious of all lords, good sir, how unfairly you have divided the portions!” [545] So said Zeus whose wisdom is everlasting, rebuking him. But wily Prometheus answered him, smiling softly and not forgetting his cunning trick: “Zeus, most glorious and greatest of the eternal gods, take which ever of these portions your heart within you bids.” [550] So he said, thinking trickery. But Zeus, whose wisdom is everlasting, saw and failed not to perceive the trick, and in his heart he thought mischief against mortal men which also was to be fulfilled. With both hands he took up the white fat and was angry at heart, and wrath came to his spirit [555] when he saw the white ox-bones craftily tricked out: and because of this the tribes of men upon earth burn white bones to the deathless gods upon fragrant altars.

### Ordinances of deme Skambonidai<sup>2</sup>

AIUK 4.1 (BM, Cult Provisions) no. 3, Date: ca. 475-450 BC

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Ordinances of Skambonidai.[1]The demarchand the sacred officials shall [sacrifice]5 a full-grown victim to Leos,[2] allocation (?) of [the?]spits[3] to each of the Skambonidai, and the metics[4] shall have a share, in the agora of 10 Skambonidai; to (deities) or at (festival) they shall sacrifice [a full-grown victim?]and distribute . . . . .15 . . . . .; at the Synoikiaon the Acropolis[5] a full-grown victim and sell the meat raw; at the Epizephyria[6] 20 in the Pythion a [full-grown victim?] and sell the meat raw; at the - (?) in the same way (?)

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<sup>1</sup> Hesiod. The Homeric Hymns and Homerica with an English Translation by Hugh G. Evelyn-White. Theogony. Cambridge, MA.,Harvard University Press; London, William Heinemann Ltd. 1914.

<sup>2</sup> Scambonidae or Skambonidai (Ancient Greek: Σκαμβωνίδαί) was a deme of ancient Attica, located in the city of Athens. It was located within the walls of Themistocles, northwest of the town, north of the Acropolis. The sacred calendar of Scambonidae, dating back to 460 BCE, is the oldest of its kind and also represents the first decree of a deme found to date. It regulates some religious issues, including the distribution of sacrificial meats and the participation of the deme in some festivals in the city. It also orders the distribution of the meat of the sacrifices to Leos to the citizens and to the Meteci.

### **Petronius, Satyricon, 2.31-34**

On the tray stood a donkey made of Corinthian bronze, bearing panniers containing olives, white in one and black in the other. Two platters flanked the figure, on the margins of which were engraved Trimalchio's name and the weight of the silver in each. Dormice sprinkled with poppy-seed and honey were served on little bridges soldered fast to the platter, and hot sausages on a silver gridiron, underneath which were damson plums and pomegranate seeds.

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Picking his teeth with a silver quill, "Friends," said he, "it was not convenient for me to come into the dining-room just yet, but for fear my absence should cause you any inconvenience, I gave over my own pleasure: permit me, however, to finish my game." A slave followed with a terebinth table and crystal dice, and I noted one piece of luxury that was superlative; for instead of black and white pieces, he used gold and silver coins. He kept up a continual flow of various coarse expressions. We were still dallying with the relishes when a tray was brought in, on which was a basket containing a wooden hen with her wings rounded and spread out as if she were brooding. Two slaves instantly approached, and to the accompaniment of music, commenced to feel around in the straw. They pulled out some pea-hen's eggs, which they distributed among the diners. Turning his head, Trimalchio saw what was going on. "Friends," he remarked. "I ordered pea-hen's eggs set under the hen, but I'm afraid they're addled, by Hercules I am let's try them anyhow, and see if they're still fit to suck." We picked up our spoons, each of which weighed not less than half a pound, and punctured the shells, which were made of flour and dough, and as a matter of fact, I very nearly threw mine away for it seemed to me that a chick had formed already, but upon hearing an old experienced guest vow, "There must be something good here," I broke open the shell with my hand and discovered a fine fat fig-pecker, imbedded in a yolk seasoned with pepper.

### **Apicius, *De re coquinaria* 4.132<sup>3</sup>**

Take well cleaned cooked asparagus, crush it in the mortar, dilute with water and presently strain it through the colander. Now trim, prepare figpeckers and hold them in readiness. Three pinches of pepper are crushed in the mortar, add for broth a glass of wine, put this in a saucepan with three ounces of oil, heat thoroughly. Meanwhile oil your pie mould, and with six eggs, flavoured with oenogarum (mixture of garum and wine), and the asparagus preparation as described above; thicken the mixture on the hot ashes. Thereupon arrange the figpeckers in the mould, cover them with this purée, bake the dish. When cold, unmould it, sprinkle with pepper and serve.

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<sup>3</sup> Tr. Vehling

**Cicero, De officiis 1.151<sup>4</sup>**

[151] But the professions in which either a higher<sup>1</sup> degree of intelligence is required or from which no small benefit to society is derived—medicine and architecture, for example, and teaching—these are proper for those whose social position they become. Trade, if it is on a small scale, is to be considered vulgar; but if wholesale and on a large scale, importing large quantities from all parts of the world and distributing to many without misrepresentation, it is not to be greatly disparaged. Nay, it even seems to deserve the highest respect, if those who are engaged in it, satiated, or rather, I should say, satisfied with the fortunes they have made, make their way from the port to a country estate, as they have often made it from the sea into port. But of all the occupations by which gain is secured, none is better than agriculture, none more profitable, none more delightful, none more becoming to a freeman. But since I have discussed this quite fully in, my *Cato Major*, you will find there the material that applies to this point.

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<sup>4</sup> M. Tullius Cicero. *De Officiis*. With An English Translation. Walter Miller. Cambridge. Harvard University Press; Cambridge, Mass., London, England. 1913.