## Economy and Gastronomy

Animals in Antiquity, Week 2

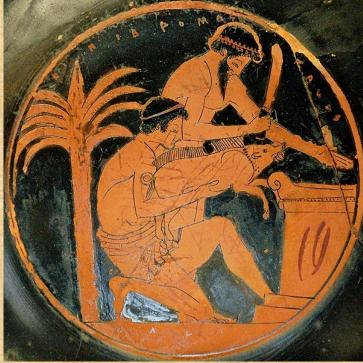
#### Ancient diet

- Grape, grain, olive
- High in fiber, low in cholesterol
- Meat eating connected to religious sacrifice (story abour Prometheus – Hesiod, Theogony 535-57)
- Consumption of meat symbol of status

#### Sacrificial meat

- Sacrifice and feasting from Iron Age
- In Classical period fundamental feature of life in Polis (16 city-wide sacrifices/year)
- Bone deposit at Corinth sacrifise would have fed 15 000 spectators for 4-5 days
- Mass sacrifices emerging meat market in Athens (see decree of the deme Skambonidai)

- Sacrificial victim vs. commercial commodity
- The same official conducts sacrifice and sale: *mageiros*
- After 5th ce. AD the meat trade was less connected to religion



#### Appetites

- Meat consumption connected also to impious behavior (Homer, Odyssey 12.354-425 – Cattle of the sun)
- Appetites of gluttons in comedy (eating meat without sacrifice – carnal appetite)
- Golden Age culinary simplicity vegetarianism (Empedocles against sacrifice, Pythagoras) – not frequent
- Rejection of sacrifice rejection of religion (ox made from spices, cakes, wheat)

- Eating raw flesh omophagia ritual destruction of animals
- Female followers of Dionysos (inverted pious treatment of meat)

### Fish and Gastronomy

- Fish the finest food
- No heroic or divine association
- Associated with women, boys and seduction
- Athenias avid fish-eaters
- Romans rotten fish sauce garum <u>https://www.youtube.com/watch?v=KLDIUGXJM</u> <u>FY</u>
- Piscinarii Hortensius´ fishponds retreated from public life to tend to fish

## **Consumption and Taste**

- Criticism of excessive consumption
- Petronius Satyricon Trimalchio's Feast
- Apicius
- Roman simplicity
- Marcus Antonius´ love for banquets (condemnation by Plutarch) – competitions with Cleopatra

### Value Economics

- Elite status owning land and animals
- Socially acceptable forms of wealth from agriculture (Cicero – De officiis 1.151)
- "There is nothing more profitable than to take good care of cattle" Cato, De agricultura 54.5
- Columella De re rustica 8.27 animals impact all aspects of human life – from food to clothing

# Prioritizing animal husbandry over agriculture

- Animals best return of investment numerous young, grow quickly
- Large animals difficult to maintain, but offspring sold for high prices
- Smaller animals easy to feed (sheep, goats, pigs)
- Big animals public impression
- Producing animals only for those of high status – big investments, big payoff

- Animals as symbol of status horses, cattle
- Self-sufficiency, substinance, manpower, resources
- Homer "rich in flocks" / "rich in herds" epithets
- Cattle currency?
- Latin word *pecunia* from *pecus* cattle?

#### Animals and the market

- Sacrificial demand
- Athens state sponsored sacrifices 6500 cattle, equal number of sheep, goats, pigs, birds, fish
- Lesser Panathenaia 9-12 000kg of meat (7200-9600 portions – fed 30 000 people)
- Transport, sale, sacrifice, distribution of meat – *boonai* "cowboys" to purchase animals from private sellers

- Anyone could sell animals to sanctuary perfect ones – inspectors
- Urban markets spike at festival times
- Smaller public and private sacrifices
- Complemented by demand for other animal products – wool, cheese, draught animals
- Athens sheep high quality wool
- Sparta cattle, horses, sheep larger herds

## Delphi

- Sacrifice before consultation steady demand for animals
- Isolated position
- Later sacred herds (cattle and racehorces) pastured on sacred land and sold to pilgrims at sanctuary

#### Roman markets

- Year-round livestock markets in fixed locations in Rome: Forum Boarium (Bovarium), Forum Pecuarium, Forum Suarium
- Independent from sacrificial demand
- Romans ate more meat (especially cured pork)
- Goats primarily for milk