



At Table With the Lord By

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INTRODUCTION

Hello My Friend.

Welcome to this study of Foods of the First Century. Some have asked about the title of this eBook. At Table is a common expression in a number of translations of the Bible. Although the NIV inserted *the* into the phrase for the benefit of modern ears, the RSV or Revised Standard Version uses at table exclusively. Mt 26:7 "...as he sat at table." Mt 26:20 "...he sat at table with the twelve..." Mk 14:3 "...as he sat at table..." Mk 14:18 "And as they were at table..." Lk 7:36 "...and took his place at table." Lk 12:37 "...and have them sit at table..." Lk 14:15 "When one who sat at table with him heard this..." Lk 22:14 "And when the hour came, he sat at table,..." Lk 24:30 "When he was at table with them..." Jn 12:2 "...Lazarus was one of those at table..." The New American Bible also makes use of the term at table in the above chapters and verses.

One of my primary goals when creating the Seeds of Christianity™ book series was to portray the Holy Family, the Apostles and others as the real men and women they were rather than reverting to the stylized and idealized way they are typically represented. To do this required research into their dress, customs, foods, housing, social structure and day-to-day life. I happily share the fruits of my labor with you in the hope that knowing these unique individuals as real people will enhance your understanding of the New Testament era, deepen your faith, and lead to a greater appreciation of their remarkable achievements.

Much of the material presented here appeared in one form or another on my blog Sowing the Seeds – The Life and Times of the Early Christians. Each chapter has been re-edited, revised and in some cases, expanded in light of new research.

It would have been easy to allow the multitude of facts and factoids to overwhelm this presentation. Hopefully, I've provided a sufficiently clear explanation while giving those interested in deeper study a good starting point. It's my belief that our lives have much more in common with these Early Christians than is generally recognized. As much as possible I've tried to relate the ancient to the modern in an effort to bring things into better focus.

I hope you enjoy your time spent At Table with the Lord. For your enjoyment, I've included Bonus Chapters containing Ancient Recipes to try at home, insights into Aviculture, Apiaries and Olive Oil Production, plus a Modern Look at Manna and a Gladiator's Diet.

Chapter One **SPICES AND HERBS**



Spices and Herbs Wait to Flavor a Meal

As we begin this study of the foods and eating habits of the New Testament era, the first order of business is stocking the kitchen. Specifically, we'll begin by filling a chest with spices and herbs.

Some people have trouble differentiating between a spice and an herb. Both are used to flavor foods and many have medicinal properties as well. The essential difference between an herb and a spice is where they come from on the plant. Herbs are typically derived from the leafy part of a plant and are typically used fresh or dried. Spices are obtained from seeds, fruits, roots, bark, or other vegetative portions of the plant.

Herbs can be found around the world and were usually gathered by the user. Spices, however, come from plants or trees native to particular regions. The cultivation, gathering, preparation, and sale of spices were important sources of income in ancient times and they still are today. Thousands of years before Christ's birth, camels laden with spices followed familiar routes through mountain passes and across deserts to bring these delicacies to eager buyers. In doing so, they spread civilization and created the earliest trade route known as the *Spice Route*.

The most basic list of ancient foods we can gather would be those mentioned in the Bible. So our list will begin there.

Anise (Matthew 23:23) Beginning with John Wycliffe's Bible, the rendering of *anethon* in the English versions has been anise. But this is not an accurate translation. The exact equivalent of the plant *anethon* is dill (*anethum graveolens*). The error in translation, however, is of no great importance. Both plants belong to the parsley family and are native to the Middle East. Anise has been cultivated since the time of the Egyptians both as a flavoring agent and for its medicinal properties.

Many people associate the aroma and flavor of anise with licorice, but licorice comes from an entirely different plant. Anise is primarily used to flavor cookies —Biscotti and Pfeffernüsse, for example— and certain breads. The seeds were once chewed as a breath freshener. Anise has expectorant properties and anise tea mixed with honey was used for coughs in ancient times. Dioscorides, a Greek physician, wrote in the 1st Century that anise "*facilitates breathing and relieves pain...*" It was also used to increase lactation and ease menstrual symptoms, treat convulsions and colic in infants.

Since they're so closely related, we'll add anise seed, fennel seed, and fresh and dried parsley to our spice chest.

Bay (Isaiah 41:19) While the spice *Bay* never appears in the Bible, myrtle trees are mentioned many times. The myrtle is an evergreen broadleaf in the *Lauraceae* family. In addition to the Middle East, it also grows in a small region along the southern Oregon coast between Florence, Oregon and northern California. When its leaves are picked and dried, they have a flavor nearly identical to the Mediterranean bay sold in your local market. Though never mentioned specifically, it can be said with some confidence that the people of the holy land most likely used the leaves of Myrtle trees to flavor soups and stew just as we do.

Bay leaves have long been used to treat headaches, specifically migraine headaches. We'll pick several basketfuls of leaves from the myrtle tree and spread them on the roof to dry in the sun.

Coriander (Exodus 16:31; Numbers 11:7) Coriander, the seed of the Cilantro plant, has been in use since 5,000 BC. The whole seed is used in pickling and in smoked meats such as sausage. Ground it is mixed into curries, soups and chutneys. The other side of coriander is its fresh or dried leaves, which are known as cilantro.

Medicinally, cilantro tea is used for upset stomach and a paste made from the seeds was applied to relieve the pain of rheumatism. One or two teaspoons of cilantro juice, added to fresh

buttermilk, is said to be beneficial in treating digestive disorders, dysentery, hepatitis and ulcerative colitis. Coriander has also been documented as a traditional treatment for diabetes. We'll credit four more items to the tally: coriander, whole and ground, along with cilantro fresh and dried.

Cinnamon (Exodus 30:23; Revelation 18:13) Cinnamon is the dried bark of the cinnamon tree. This familiar flavoring ingredient is widely used in desserts and breads of all types. Cinnamon is one of the oldest known spices, and in the Ancient World it was worth more than gold.

In Ancient Rome, cinnamon was used to treat inflammation and poisonous bites. It was known for its antibacterial, antiseptic, and anti-fungal properties, and was often applied externally to wounds and other troublesome skin conditions. During childbirth, mothers were given cinnamon, as a sedative and cinnamon was one of the sweet spices used in preparing the body for burial.

We'll add two more, whole and ground cinnamon.

Cumin (Isaiah 28:25; Matthew 23:23) Ground cumin is typically ground and added to spice blends such as chili powder, pickling spices, and curry. According to the Bible, cumin was presented to the priests as a tithe. A humorous anecdote says students in ancient Greece and Rome drank large quantities of cumin oil to induce a pallid complexion that was regarded as the mark of a great scholar. Cumin was used by the Romans in place of the more expensive, and sometimes unavailable, pepper.

Cumin is a rich source of thymol, and was used as an *anthelmintic* against hookworm infections. Boiling a teaspoon of cumin seeds in a glass of water and mixing this decoction with one teaspoon of fresh coriander leaf juice and a pinch of salt was used as a treatment for diarrhea. Cumin was used for the treatment of hemorrhoids and the seeds were mixed with honey to treat amnesia and other memory loss. A paste made from cumin seeds and onion juice was applied over scorpion stings. Another useful spice goes into the chest.

Dill (Matthew 23:23) The aromatic leaves and seeds of the dill plant were, and are, used in pickling and flavoring fish, soups, egg and poultry dishes. It is often used medicinally along with anise and coriander. Let's add three more, fresh dill, dried dill and dill seeds.

Garlic (Numbers 11:5) Garlic is believed to be one of the first plants domesticated by man. Its culinary use is well-known. The Greeks and Romans believed that garlic increased courage and the commanders fed garlic to their soldiers before battle. It was also used to repel and kill ticks and fleas. Peeled cloves of garlic were rubbed on ulcerous and leprous skin lesions. Let's put those garlic cloves on a hook in the kitchen where they'll be handy.

Mint (Matthew 23:23; Luke 11:42) The Romans flavored wines and sauces with mint and added it to desserts. Because of its high menthol content, poultices of crushed mint leaves, and mint oil were applied to treat pain and inflammation. Mint teas were used to aid digestion. A triplet: fresh leaves, dried leaves for winter, and mint oil attained by steaming the leaves.

Mustard (Matthew 13:31) Mustard seeds are used in pickling spices and the ground seeds were mixed with vinegar and honey to make condiments and sauces. Hippocrates advised their use both externally and internally. Mustard poultices and plasters were applied to increase circulation and relieve the effects of sore muscles. Our chest of spices is filling up. We'll add whole mustard seed and ground mustard.

Nutmeg is not mentioned in the Bible, but is mentioned in the writings of the First Century Roman, Pliny the Elder. There is some evidence that nutmeg was burned as incense in Roman Temples. The fine outer membrane that covers nutmeg nut is collected and dried to produce the spice Mace. Two more are added to our spice cabinet.

Pepper (Genesis 27:25) Pepper came to the Middle East from India in the First Century...and it still does. Proof of the vigorous spice trade that existed between India and what

became the Greco-Roman world is found in Genesis 37:25, where Joseph's brothers sell him into slavery. "And they lifted up their eyes and looked, and behold, a company of Ishmaelites (Arabs) came from Gilead with their camels bearing spicery and balm, and myrrh, going to carry it to Egypt." Traded at more than its weight in gold, pepper was beyond the reach of all but the very rich in ancient times.

The Roman historian Strabo mentions a vast increase in trade following the Roman annexation of Egypt. The city of Berenike, which lay at the southeastern extreme of the Roman Empire, functioned as a transfer port for goods shipped through the Red Sea. Trade activity peaked in the First Century. Ships would sail between Berenike and India during the summer, when monsoon winds were strongest. From Berenike, camel caravans carried the goods 240 miles west to the Nile, where they were shipped by barge to the Mediterranean port of Alexandria. From there, they could be moved throughout the Roman world. During the reign of Caesar Augustus up to 120 ships set sail to India from Berenike every year. This maritime network continued until the fall of the Roman Empire when Rome lost its Red Sea ports.

Rue (Luke 11:42) Rue is an herb mentioned in many translations of the Bible, though it has no use as a flavoring agent and little medicinal value. It is best not taken internally as rue is toxic if ingested in large quantities. The sap of the plant can burn the skin. The only bona fide use for it was as an insect and flea repellent. It seems that rue was boiled, strained, and the water sprinkled around the house to keep out insect pests. Small bags of dried rue in closets and cabinets were used to repel insects. We'll keep it well away from our cooking spices.

Salt A quick search of the Bible turned up 44 references to salt in the Old and New Testament. In addition to a flavoring and preserving agent, salt was a symbol of the saving, purifying, and sanctifying power of God and a necessity of life. The Dead Sea (Lake Asphaltitis, as it was called in the time of Christ) conveniently provided an unlimited supply of this critical mineral. We'll keep a dish near the stove for use when cooking and another on the table.

Sesame Seed Though not mentioned in the Bible, sesame seed was known and used in that time and place. Sesame seed is mentioned in the Ebers Papyrus, a 65-foot-long scroll listing ancient herbs and spices discovered by the famous German Egyptologist, Ebers.

Our word sesame is from Latin *sesamum*, borrowed from Greek *sésamon* "seed or fruit of the sesame plant." Sesame seeds were one of the first seeds used for oil production. They were known to the Babylonians as *shawash-shammu*, which is derived from the Assyrian *shaman shammī*, or "plant oil." The earliest recorded use of sesame seed as a spice comes from an Assyrian myth which claims that the gods drank sesame wine the night before they created the earth.

And so, our spice chest is stocked. In one form or another, we have a total of twenty-three items in our spice chest: anise, bay, cilantro, coriander, cumin, dill, fennel, mint, mustard, parsley, pepper, salt, and sesame seed, plus garlic cloves dangling from a beam overhead. I'm sure there were other aromatic herbs and seeds used for flavoring food that we are unaware of, but we'll start with these for the time being.

Interestingly enough, the list above sounds very familiar... much like what one would expect to find in the spice cabinet of a modern kitchen.

Chapter Two **FRUIT AND NUTS**



Apples Ripening on the Tree

Apples (Song of Solomon 2:5) There's nothing quite like starting out with a controversy, is there? While doing research, several articles stated, "...most experts agree that Biblical references to *apples* actually meant apricots." Oh yeah? That is simply unacceptable. To prove the existence of the apple required a hunt for the elusive appl-icot of the Bible.

Here are the results: Remains of apples have been found in excavations at Jericho in the Jordan Valley in sites that are dated to 6,500 BC. (Didn't 6,500 BC come a wee bit earlier than the 1st Century?) Dried apple slices were found on saucers in the tomb of Queen Pu-Abi at Ur at a site dated to 2,500 BC. Fast forward to 100 BC and the Roman poet Horace notes Italy had nearly become one giant fruit orchard and that the perfect meal began with eggs and ended with apples. In 50 BC, Cicero, author, statesman, and philosopher urges his Roman countrymen to save their apple seeds from dessert to develop new cultivars. And last, but not least, in 79 AD Pliny the Elder described 20 varieties of apples in his *Natural History*. Case closed; the ancient Israelites and Early Christians HAD apples. Period. This means they also had cider, cider vinegar, apple wine, apple sauce, dried apples, and apple peel tea.

Apricots originated on the Russian-Chinese border about 3000 BC and were imported along with peach seed into Europe through the *Silk Road* that consisted of camel caravans traveling through the Mideast. Apricots were known in ancient Greece by at least 60 BC and were introduced into the Roman Empire. The fruit grows wild along roadsides in Turkey and Armenia today. It's fair to say that, even though they didn't get a mention in the Bible, First Century Jews and Christians knew what an apricot was and they ate them fresh, dried and pounded and dried into sheets of fruit leather.

Almonds (Genesis 43:11; Numbers 17:8) In addition to being eaten out of hand, almonds were also used for their oil and were added to various sweetmeats — desserts and candies. Almond trees are commonly found in Galilee, the Golan Heights, Carmel, Samaria and the Judean Hills. People of that era also mashed almonds with water and honey, making Almond Milk.

Dates (2 Samuel 6:19; 1 Chronicles 16:3) In a society that had no refined sugar, sweet, sugary fruits such as dates would have been prized. The date tree is a type of palm tree and its branches are blessed at the Feast of Succot. They were eaten fresh or dried and pressed into cakes for storage. In years past, circular cakes of imported dates appeared in the produce section around Christmas. The largest date tree plantation in modern Israel is located in the Bet Shean valley and numbers some 10,000 date trees.

Figs (Nehemiah 13:15; Jeremiah 24:1-3) You may recall Jesus calling Nathaniel, who was under the fig tree. (John 1:48) Figs were another sweet treat that would have been eaten fresh, used to make sweetmeats, and dried for storage.

Grapes (Leviticus 19:10; Deuteronomy 23:24) No dispute here. Grapes were widely cultivated. Crushed, their juice could be enjoyed fresh or allowed to ferment into wine. From the wine they produced wine vinegar. Fresh grape juice could also be boiled into a thick, sweet syrup (*debash*, or grape honey). Grape leaves were used for cooking and added to pickles for crispness.

Melons (Numbers 11:5; Isaiah 1:8) Judging from ancient Egyptian paintings and from the dating of melon seeds, this fruit has been around for thousands of years. The Ogen melon, yellow skinned with white flesh, is native to Israel. There is also a Persian melon which has a netted skin and light orange flesh. The Romans enjoyed melons about the size of an orange. In the Middle Eastern climate, these sweet and juicy treats have a long season.

Pine Nuts Though not mentioned in the Bible, pine nuts were readily available in the Middle East. The pine nuts, or seeds, form in the cones of pines growing in arid, mountainous regions. In the United States, they're primarily harvested in Nevada and New Mexico. The process consists of gathering the mature cones, which are artificially or naturally dried, releasing the nuts. Notice in the photo that the nuts are brown, not the typical white. Most pine nuts sold in store have been shelled.

Among other things, pine nuts were used in fruit cake. That's right, fruit cakes existed even before Christmas did. Fruitcake dates back 4,000 years to ancient Egypt and Sumeria. There is an old recipe for fruitcake in the bonus chapter on Ancient Recipes. The four main ingredients in ancient Egyptian/ Sumerian fruitcake were pomegranate seeds, raisins, pine nuts and barley. Although these early recipes don't mention that common staple of fruitcakes, glazed citron, recall that citron was the only citrus fruit people of the First Century had available.

Olives (Isaiah 17:6; Micah 6:15) Like grapes, olives were a prime staple. They would have been picked green and pickled for storage, or eaten ripe. The majority of the olives were crushed for oil, which they used for cooking, as a skin emollient, and in their lamps for lighting.

Pistachio Nuts (Genesis 43:11) "Then their father Israel said to them, 'If it must be so, then do this; take some of the choice fruits of the land in your bags, and carry down to the man as a present, a little balm and a little honey, gum, myrrh, pistachio nuts, and almonds.'" The pistachio grows on the terebinth, one of the four oak trees indigenous to Israel. The word pistachio is derived from the Greek word for pure (*pistikos*), which generally translates as exceptional quality.

Plums are another overlooked fruit. Consider the following facts: First, Alexander the Great introduced plums to the Mediterranean regions. Secondly, in 65 B.C., Pompey the Great introduced the plum to the orchards of Rome. In 65-62 Pompey conquered Antiochus, King of Syria and captured Jerusalem, subjecting the Maccabean Dynasty to Roman influence. Plums would have been enjoyed fresh, and dried (prunes).

Pomegranates (Numbers 20:5; Deuteronomy 8:8) Pomegranates, *Punica granatum*, are a fruit-bearing deciduous shrub or small tree. The fruit consists of arils (seed casings) which must be separated from the peel and pulpy membranes. The entire seed is consumed raw, though the watery, tasty aril is the desired part. Grenadine syrup, used in many Middle Eastern dishes, is thickened and sweetened pomegranate juice. There is also a pomegranate soup. The juice is used to marinate or glaze meat or drunk straight. Boiled to a thick molasses it is mixed into yogurt or spread on bread. It is also mixed with peppers, nuts and garlic to make a spicy spread. The seeds are often used as a garnish in salads and desserts.

Raisins (Numbers 6:3; 2 Samuel 6:19) Grapes could have been eaten fresh or dried into raisins. Like dates, raisins were pressed into cakes for storage.

Sycamore Fruit (Psalm 78:47; Amos 7:14) Recall the story of Zaccheus climbing the sycamore tree. (Luke 19:3) The tree they were talking about was the Sycamore fig from Egypt, not to be

confused with other trees called sycamore from northern Europe which are in the maple family. The sycamore fig tree (*Ficus sycomorus sycomorus*, and *F. sycomorus gnaphalocarpa*) belong to the fig family, which includes the common edible fig (*Ficus carica*), and the Banyan tree. The tree is evergreen, grows to 50 feet in height, 45 feet in width, and has large leaves that provide shade. The young fruit are nicked with a knife to encourage their ripening. The pink-orange fruit grows in clusters, and has a distinctive, yet mild taste.

The Early Christians clearly had a wide choice of fruits and nuts at their disposal. However, it can't begin to compare with the abundance and variety available today. Modern technology, distribution and transportation have blessed 20th Century America with an unbelievable bounty that is frequently taken for granted.

Chapter Three **VEGETABLES**



Hummus, Flat Bread, Olive Oil and Spices

We continue examining the foods of the First Century...the items that Jesus, the apostles and those first Christians consumed. TV and the movies seldom portray an accurate image of life in that era. Either they come across as too primitive, or impossibly modern. This is true in regards to the food they ate as well.

All too often they're either shown gathered around a campfire gazing hungrily at a side of lamb mounted on a spit. Or they gather in hovels scooping glop out of unglazed bowls. True, Middle Eastern people often eat with their fingers or use flatbread in place of a spoon, but the region has a diverse and rich cuisine that goes far beyond glop. Let's not be too quick to sell them short.

Asparagus Alphabetically first, asparagus merits no mention in the Bible. Perhaps that is because it first appeared during the Inter-Testamental Period. A native of the Mediterranean area and Asia Minor, it can be traced back as far as 200 BC. Both Julius Caesar and Augustus are known to have prized asparagus. Interestingly enough, almost 2,000 years before Clarence Birdseye introduced commercially frozen foods, the Romans ate frozen asparagus. How, you ask? Clever devils that they were, they stored it in caves high in the Alps where it remained frozen until they brought it down for their feasts and festivals.

Beans (2 Samuel 17:28; Ezekiel 4:9) These would have been Fava beans, also known as broad beans or horse beans. Like all beans they can be eaten fresh or dried and reconstituted later. The beans can be sautéed in olive oil with garlic and or onion then mashed and eaten on bread. Favas are also cooked with onion and parsley and served as a stew. Mashed, they become a substitute for chickpeas in hummus.

Carob isn't mentioned in the Bible either, but would have definitely been available. The carob tree *Ceratonia siliqua* (Hebrew: חרוב *haruv*; Greek: χαρουπιά *haroubia*) is a species of flowering evergreen shrub or tree in the pea family, and native to the Mediterranean region. It is cultivated for its edible seed pods. Though not named, carob *may* appear in the Bible. The Prodigal Son wanted to eat the pods he fed the swine. They were most likely carob pods.

Carobs are also known as *St. John's bread*. According to tradition, St. John the Baptist subsisted on them in the wilderness. Carob was eaten in Ancient Egypt and carob syrup, or molasses as it is often called, was used as a common sweetener before the arrival of sugar. The hieroglyph for sweet (*nedjem*) was a representation of carob. Carob is often eaten fresh, put in cakes, icing, cookies, and sweetmeats. Their seeds, known as locust beans, are used as animal feed and are the source of locust bean gum, a common thickening agent.

Chickpeas, also known as garbanzo beans, have been cultivated in the Middle East for 7,500 years and would have been another of the vegetables of ancient Israel that isn't mentioned in the Bible. Chickpeas are most commonly associated with hummus, however, they can be eaten fresh or dried for storage. Sprouted seeds are eaten as a vegetable or salad. Young plants and green pods are eaten like spinach. The leaves yield an indigo-like dye. Flour made from dried chickpeas when mixed with water and olive oil can be baked into a thin, crispy cracker.

Cucumbers (Numbers 11:5) Cucumbers would be enjoyed fresh in various ways just as they are today. Fresh, they were eaten in salads or as an accompaniment. Pickled, they would keep for a long time in a crock of vinegar.

Gourds (2 Kings 4:39) The passage referenced here from 2 Kings tells the story of a man finding a wild vine, gathering gourds from it, and chopping them into a stew. It goes on to say they were poisonous. Elisha purified the stew so it could be eaten. The *Cucurbitaceae*, or Gourd family is sometimes referred to as the marrow family. Marrow is a vegetable that is roughly equivalent to a zucchini and is mentioned in a number of Roman recipes.

Leeks (Numbers 11:5) Leeks might be termed the onion's kinder, gentler cousin. Both plants belong to the same family. Unlike the onion, leeks don't form a tight bulb. They are typically eaten in soups and stews. Dried, they can be rehydrated or chopped fine and used as an herb.

Lentils (Genesis 25:34; 2 Samuel 17:28; Ezekiel 4:9) Lentils, along with beans and peas, are in the pulse family... seeds of plants belonging to the family *Leguminosae*, which gets its name from the characteristic pod, or legume, that protects the seeds while they are forming and ripening. Pulses are a valuable food source because they contain a higher percentage of protein than most other plant foods. Dried lentils store very well. They are easier to prepare than dried beans since they require no pre-soaking and cook in an hour or less. They can be cooked into a simple stew, or spiced up with onions, peppers and cumin and served on bread, or sprouted.

Onions (Numbers 11:5) Onions can be pulled from the ground when immature and eaten green. Mature they can be used fresh or hung to dry for storage.

Peas, or field peas as they're known, would have been another food of the First Century. Peas are one of the oldest cultivated crops and wild varieties can still be found in parts of the Middle East. Peas can be eaten fresh, or dried and stored. Another pulse, they are high in protein.

Chapter Four **SALAD GREENS**

Another often overlooked aspect of the ancient diet is salad greens. But before jumping into the salads, (what an image) there is a misunderstanding that needs to be put to rest. Neither Julius Caesar, nor any of the other Caesars for that matter, ever dined on *Caesar Salad*. This famous dish was invented over a Fourth of July weekend in 1924 in Tijuana, Mexico by restaurateur Caesar Cardini.



Multi-Colored Bright Lights Chard

At one time it was common to see housewives gathering dandelion greens to prepare both as a salad ingredient and as a cooked green such as spinach, collard greens, beet greens, mustard greens and so on. Nowadays dandelion in salad has been replaced by endive. Ironically, many of the trendy greens being featured in cookbooks and on the Food Channel are the same ones that the ancients consumed. They've been overlooked to such an extent that some are now treated as ornamentals or, worse yet, weeds. Most can easily be gathered wild should you desire to do so.

Give the accompanying photos some attention. Not only were the ancient salads tasty and nutritious, but their color and variety provided a feast for the eye. Besides leaf lettuce, people of the First Century ate rocket, *roquette*, also known as arugula— watercress, mallow, sorrel, and goosefoot. Goosefoot belongs to the genus *Chenopodium* which includes Bright Lights Swiss Chard, Tye Spinach, and Aurora Orach, or Mountain Spinach, which has edible leaves in a rainbow of pastel colors. They also ate purslane, chicory, chervil, and beet greens.

Here's an ancient salad recipe taken from

Around the Roman Table: Food and Feasting in Ancient Rome by Patrick Faas.

Approximate quantities have been added where necessary

Columella's Salad

Ingredients:

- 3 ½ Oz. Fresh Mint
- 1 ¾ Oz Fresh Cilantro
- 1 ¾ Oz Fresh Parsley
- 1 Leek, sliced or an Onion if Leek is not available
- 7-8 Oz Salted Fresh Cheese

Lettuce
Arugula
1 sprig Green Thyme or Catnip
Savory

Instructions:

Put the savory in the mortar along with mint, cilantro, parsley, and the sliced leek or onion, and green thyme. Add salted fresh cheese and crush together. Stir in a little peppered vinegar. Mix with torn lettuce leaves and arugula. Put on a plate and pour oil over it.

(Columella, *Re Rustica*, XII)

Columella often added nuts to his salads. Pine nuts might go nicely in this one.