# Development Of Industries In Pompeii

Pompeii was an ancient city located in the Campania region of Italy. In AD 79, Pompeii, along with its neighbouring cities, were buried in volcanic ash and pumice when Mount Vesuvius erupted. The city of Pompeii was preserved under this ash for a long time under modern-day when it was finally excavated. Archaeologists have been able to piece together what life looked like in ancient Rome. They have uncovered villas, stores, bakeries, wall paintings, and have even been able to make moulds of people and animals in their final moments of life. Archaeologists have also found evidence of the food that people consumed during this time. Archaeologists have been able to piece together the physical city of Pompeii, but also it's government and economy. This paper will attempt to help the reader better understand the economic value of the food and textile industry. It will attempt to understand the supply and demand of common products during this time and why Pompeii's location made it so special.

The first industry that the city of Pompeii thrived in, was the wine industry. *For the purposes of this research paper, wine is being included in the food industry* Archeological evidence suggests that viticulture (wine growing) was dominated at the slopes of Mount Vesuvius. This area was prime for growing grapes. Pompeii was able to employ local people to take care of the grapes, providing jobs. Employment is a strong economic indicator. Archaeologists also uncovered that there were many different types of wine grapes. There were four common types of wine grapes grown at this time. The first was the Aminea gemina minor which was cultivated at the slopes of Vesuvius. It was a high-quality grape with little yield, making it special and more expensive. The second was the Murgentina grape that originated from Sicily was then transplanted to the Vesuvius area. It grew perfectly in the climate by the mountain. The third grape was the Holconia which was a grape cultivated in the ager Pompeianus. The last common grape was the Vennuncula that was also produced on Mount Vesuvius. It was the least valued out of all the grapes but it was the most common to grow and harvest.

Textiles were some of the most exciting and interesting items to excavate because they left archaeologists and scholars with so many questions. After many workshops, artefacts, iconographic representations and texts were uncovered, archaeologists believe that there was a large textile industry presence in Pompeii. W. Moeller believed that Pompeii was a Roman version of a medieval 'textile town' but this idea was quickly opposed by a scholar and one of Moeller's students. The two opposers, M.I Finley and W. Jongman found many false facts and poor arguments in Moeller's idea, but were unable to come up with a different story. Essentially, a lot is still unknown about the purpose of the textile industry in Pompeii, but scholars and archaeologists all know and can agree that it had a very strong presence.

The first evidence of textiles was excavated and discovered in 1825. A fullonica, or now called laundry room, was discovered in the building of Eumachia. The building belonged to a lady named Eumachia who was a priestess. Although the real purpose of the building was never known, many people believe it was a marketplace where people traded textiles and food. After that, more evidence of actual textiles were found all around the city, but at this point, it was very unclear what their purpose was and if this was even important to society back then. Eventually, archaeologists excavated workshops that seemed to have a direct link to the textile industry. Archaeologists were able to uncover, dyeing workshops, fulling workshops, and felting

workshops. The fourth and most controversial workshop that was discovered was called a lanifricaraie. These workshops were used for preparing raw wool. After carefully uncovering these workshops and finding evidence of textiles, archaeologists were finally able to begin piecing things together.

Lanifricaraie’s were the most controversial workshop that was excavated. There were so many lanifricaraies found in Pompeii. They were the second most discovered buildings. These workshops had low benches with furnaces over them. The bowl spans the side of the workbench and has a vent behind it. The bowl is covered in waterproof plaster. Archaeologists also discovered small basins with white sediment in them. Many scholars believe that these workshops were used as fulleries. Moeller believed that these fulleries were a part of the textile industry. He believed that this is where the wool was cleaned and flattened to be a nicer texture as the first step to preparing it to be turned into a textile. However, there is no physical evidence to back the theory that these workshops are connected to the textile industry. Because of this, scholars aren’t exactly sure what the purpose of this workshop was and we are left with more questions than answers.

The only evidence that scholars have found relating to lanifricaraies came from Pliny the Elder’s descriptions. Pliny describes a way to get oesypum off of wool. Oesypum is a grease that was used for medicinal and cosmetic purposes in Pompeii. Pliny said that the wool had to be cooked in a pot over a low fire. Although he did not connect this to the textile industry, archaeologists can better understand these fulleries.

There are also arguments that these workshops had absolutely nothing to do with the textile industry. When archaeologists excavated these workshops, they found remnants of animals bones. After researching these bones, they realized that they were all part upper legs of animals. This is consistent with the idea that this workshop had something to do with the meat industry because the upper legs of animals were the juiciest and had the most meat. These bones are not consistent with the idea of the workshop being used for textiles. The second opposition to the textile theory is the location of these workshops. These workshops were located in the middle of the city, close to the forum, where lots and lots of people are. It just doesn't make sense to have a workshop in this location because it’s not a store, it’s just a step in the process. The third opposition to the textile theory is the physical buildings that these workshops were located in. These workshops were hidden behind thick stone walls with small windows. This suggests that they were meant to be hidden. It also is consistent with the meat theory because they would want to hide the smell of blood and rotten animals. Again, archaeologists and scholars are left with so many questions.

The lanifricaraies were the only controversial workshops found. The dying shops had lots of evidence to prove their connection to the textile industry. The words infectores and effectors were found on one of the walls of the dye shop. It refers to a type of craftsman that dyes textiles and wool. Dye shops had furnaces over large cauldrons. There were also big basins used to actually dye the wool. Although it is largely acknowledged that these dye shops were present, their purposes were not agreed upon by all archaeologists. However, this is okay because the disagreements are based on the purpose of the process of the creation of textiles. The source of disagreement is from the words infectors and effectors. Some believe that infectors refers to the craftsman that dedicates all his time to dyeing raw wool. It is believed that effectors refers to a craftsman that dyes wool for a second time or redyes. This theory explains that it is possible some shops were used for manufacturing of textiles, while others were made for maintenance

and fixing/re-dyeing textiles. It is clear that this industry was a big undertaking.

The second type of workshop that has clear evidence to back up it's a connection to the textile industry, are the fulleries. While excavating, archaeologists found slogans painted on the walls that made it very clear that they were fulleries. Fulleries were used to improve the quality of textiles. This involved washing, cleaning, and polishing the textiles. There were large tubs covered in plaster used to soak and treat the textiles. So far, thirteen fulleries have been excavated in Pompeii. Yet there were some differences in these fulleries that again left archaeologists with questions of their exact purpose. Some were much larger and had their own water while others were clearly connected to another water source. Archaeologists and scholars believe that the larger fulleries must have been used for manufacturing on a larger scale, suggesting that textiles were being exported and that the smaller fulleries had many laundries and matinee. There is no archaeological evidence to prove these theories, but, scholars and archaeologists do not dispute this theory, in fact most of them believe it.

The third type of workshop that was excavated from Pompeii was the felt-making workshops. There is no archaeological or textile evidence directly connecting them to the textile industry. Yet, scholars and archaeologists have not disputed the theory that they are in some way involved in the textile making process. These workshops consisted of large cauldrons over furnaces with basins and work benches. The tools and setup of these workshops are very much like lanifricaraies. Archaeologists believe that these workshops were for felt-making from a painting that was found. REFER TO IMAGE. The image shows people standing around benches. There is a cauldron-like the ones found in the workshops. Archaeologists believe that this painting is depicting felt-makers.

There is clear evidence of these dyeing workshops and fulleries, but there is very little evidence to connect weaving to the textile industry. Evidence of spindles and weights have been found all around the city, specifically in private residences. There were only a few looms found in Pompeii. Looms were used to make the weaving process faster. Because of such a small number of looms, and because most of them were found in private homes, it is hard to believe that this was connected to the industry. It would make more sense for there to be some type of weaving workshop, yet that has not yet been found. There is no archaeological or textual evidence linking these looms to the textile industry. The lack of evidence of weaving is very disappointing because it is a massive part of the process. It could be argued that wool was woven in private homes and taken to these workshops to be finished into textiles, and was not meant for businesses, but personal use. The other argument is that traders sent wool to weavers to be woven and then the workshops to be finished for textiles. Then the trader took the finished product back and sold it on their own. Again, there is no evidence that shows this either.

As for how Pompeii traded and sold their textiles, the evidence is very small too. The only piece of evidence found suggesting trade was a painting called Praedia of Julia Felix. This painting depicts traders selling and trading products in front of the Forum. Archaeologists and scholars can only believe that this was where textiles were sold. REFER TO IMAGE.

It is safe to say that archaeologists and scholars have more questions than answers when it comes to the textile industry. At this point, it is just impossible to know what the purpose of these textiles was and how they played a role in Pompeii. But, if you look from a different angle, and forget about the textiles, you are left with just the employees making them. Without a doubt,

everyone can agree that the process of making whatever they were making and doing, was long and took lots of steps. Without a doubt, these workshops clearly employed so many people in Pompeii. Although archaeologists and scholars cannot agree upon what these employed people were doing, they can agree upon their presence. From a modern economic standpoint, it is very positive to see that so many people were employed by these workshops. This employment gave them money to be able to take care of their families and then spend back into the economy, therefore making it stronger. One can argue that the economic value of this industry, whatever it may have been strong because it gave so many people jobs.

Another large industry that Pompeii took part in was the salted fish industry. Fish was a staple food in the ancient Roman diet. Garum, a fermented fish sauce, was an ingredient that almost every household had. Not only was fish used for consumption, but it was also used as medicine because it’s high concentration of amino acids and vitamins. While excavating, archaeologists found many hooks, weights anchors. It became pretty clear that fishing was no hobby, rather, it was a profession. This is a strong indicator that this was a big industry and a big part of society. In fact, remnants of massive numbers of fish scales were found in a courtyard off the northeast side of the forum. This suggests the presence of a fish market. There were also many wall paintings found that further proved that fishing was a big part of the Pompeiian culture. Unlike the textile industry, there is clear evidence suggesting that the salted fish industry was an important part of Pompeii.

Pompeii was located in the perfect spot to be in the fishing industry. Pompeii was close to the Bay of Naples, which provided many different types of saltwater fish. Not only that, but they were also close to the Sarno River which meant they could also catch freshwater fish. Pliny the Elder wrote that Pompeii had many types of fish sauces including tunny, mackerel, and mullet. They also had a nearby supply of salt from the Salinae Herculeae for preserving the fish.

Archaeologists have yet to uncover any type of workshop for salt preservation like they expected. It is possible that there is one out there, but for now, it has not yet been discovered. The only evidence of a salting workshop was graffiti found in a house in region II. It confirmed that there was in fact a salting workshop in Pompeii. Unfortunately without physical proof, no one can be sure. Because of the lack of evidence, some archaeologists belive that garum was imported from other countries such as Spain. It was then further processed in cities like Pompeii. This theory is simply an idea and has no evidence to back it up. As time has happened, the shoreline and Sarno river have moved from their original positions and very well could have covered up salting workshops. There will most likely not be evidence of salting workshops from Pompeii.

Many vessels of fish sauce have been excavated from Pompeii and Herculaneum. Over 90% of these vessels were from Pompeii, meaning that Pompeii clearly specialized in garum. Most of the garum that was excavated still had labels on it. This is a way for archaeologists to see who produced it and where it came from. Over 28% of the garum excavated had labels from a man named Aulus Umbricius Scaurus who lived in Pompeii. However, labels from at least nine other garum makers have been discovered meaning that Scaurus did not have a monopoly over the others. It was clear that the demand for garum was great because many people were able to sell it.

There is archaeological evidence of only one garum shop in all of Pompeii and there is no evidence to connect it to Scaurus or the nine other merchants. The shop was excavated in the

region I, Insula 12. There is evidence of dolias, which are large vessels for storing goods. Archaeologists have found remnants of garum in these dolias. While being excavated, archaeologists said that the smell of fish was very strong and probably had been trapped underground for many years. It is believed that fish sauce was imported from other countries and then processed and sold here.

The salted fish industry and garum industry are very important to the economic value of Pompeii. There is clear archaeological and textual evidence that shows the fish industry was very big. It is clear that this industry had great economic value because so many could benefit from it. There is evidence that there was no one monopoly and that multiple businesses were to sell their products.