

WTA: eating or burning your dead relatives, no amount sufficient, unless, of course, you already do it.

Quoting from The Discoverers: A History of Man's Search to Know his World and Himself, Daniel J. Boorstin, 1983, Random House

While the Greeks had an ample store of myths to explain the origins of their own ways, they had no such myths for the Lydians and the Persians. Herodotus planned a survey of the geography and ways of life of non-Greek peoples; traveling through Asia Minor, the Aegean Islands, Egypt, Syria and Phoenicia, Thrace, Scythia, and eastward all the way to Babylon, he focused on the urban centers. By 445 B.C., when he was in Athens and had become a friend of Pericles and Sophocles, he decided to reshape his ethnographic survey into a history of the Persian Wars (500-449 B.C.), and so revisited the battle sites and routes of the armies. With no written contemporary accounts, no general's memoirs, no war office documents, he had to piece the story together from oral tradition, travel, and observation.

" He observed dispassionately the variety of local customs, noting that men naturally preferred the customs into which they had been born. When Darius asked his Greek subjects what he would have to pay them to eat the bodies of their fathers instead of burning them on funeral pyres, no sum could tempt them. He then sent for some Indians, who customarily ate the bodies of their deceased fathers, and asked what would induce them to burn those bodies. But not for any price would they tolerate such sacrilege. Everywhere, Herodotus said, custom is king.

That is, wta the consumption of your dead dad is infinity if you currently plan to burn him, and wta to burn him is infinity if you currently plan to eat him.