

MAPPING THE LANGUAGE OF SPICES

A CORPUS-BASED, PHILOLOGICAL STUDY ON THE WORDS OF THE SPICE DOMAIN

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Doctor of Philosophy

The Hong Kong Polytechnic University

INITIAL SUBMISSION FOR
EXAMINATION PURPOSE

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The Hong Kong Polytechnic University
Department of Chinese and Bilingual Studies

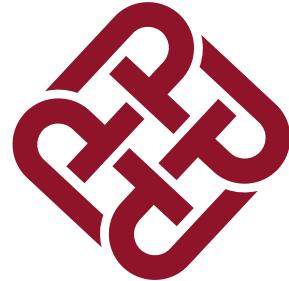
MAPPING THE LANGUAGE OF SPICES



A CORPUS-BASED, PHILOLOGICAL STUDY ON THE WORDS OF THE SPICE DOMAIN

by

GÁBOR PARTI



*A thesis submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy*

— INITIAL SUBMISSION FOR EXAMINATION PURPOSE —

August, 2022

Certificate of originality

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Abstract

The majority of existing literature on spices is found in the areas of gastronomy, botany, and history. This study investigates spices on a linguistic level and aims to be a comprehensive linguistic account on the items of the spice trade. Some of these dried plant matter were highly desired at certain points in history, due to their attractive aroma and medicinal value, thus they were ideal products of trade early on. Cultural contact and exchange, and the introduction of new cultural items begets situations of language contact and linguistic acculturation, and so in the case of spices, we not only have a set of items that traveled around the world, but also a set of names. This domain is very rich in loanwords and *Wanderwörter*, but also supplies us with a myriad of cases where spice names are conventional innovations. To make it more interesting, the thesis compares English, Chinese, and Arabic, languages that represent major powers in the spice trade at different times. The thesis has two main parts. Part one identifies the spices under scope with a brief discussion on their botany and history, followed by a presentation of the geographic and linguistic diffusion of spices and their names. Basically, we track and explain word origins and subsequent spread by tracing the materials and the propagation of the accompanying *Wanderwort*. This part relies on philological literature, and tools from historical linguistics, such as etymological research. Part two examines the language of spices, the terminology and nomenclature related to the spice domain from linguistic-cognitive perspectives. On one hand, it is a systematic investigation on how humans name spices: what are the mechanism and motivations behind the naming principles, and how this relates to the salient sensory features of the products (strong gustatory, olfactory, or visual stimuli). On the other hand, it looks at to what degree spice terminology is used in daily language; which is proposed to be a gauge of a spice's embeddedness in a culture. This part relies on corpora and corpus linguistic tools. Conclusions are made on the connections between the physical properties of the spices, their patterns of diffusion, and the prototypical spices and their effect of naming principles. Besides being a novel and original approach to research and categorize spices from a linguistic point of view, this study offers new insights to our knowledge about (wandering) loanwords, and the effect of the highly sensory nature of spices in the naming process when adopted by a community. It is also intended to be a useful working database for future research, and aims to dispel some of the chaos and confusion surrounding spice names.

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Glossary

Ayurveda	traditional Indian medicine 13
bencao	本草, the Chinese term for <i>materia medica</i> , books that record the sources and applications of medicinal materials ¹ 12
cultigen	is a cultivated plant species or variety of which no wild ancestor has been identified; (Botany) 126
cultivar	is a plant variety that has arisen or persists only in cultivation; abbreviated cv.; (Botany) 104
Glottolog	comprehensive reference information for the world's languages, especially the lesser known languages 165
Glottolog	... 147
materia medica	an encyclopedic treatise of medicinal substances of the plant, animal, and mineral kingdoms 12
pharmacopeia	... 12
phytonym	... 47
taxon	taxonomic group or unit, esp. when its rank in the taxonomic hierarchy is not specified (back-formation from 'taxonomy', it refers to a group or species as a unit in biology.) 21
Wanderwort	a word borrowed from one language to another across a broad geographical area often as a result of trade or adoption of newly introduced items or cultural practices ² 3
Wiktionary	... 147

¹Z. Zhao et al., [2018](#).

²Merriam-Webster, [n.d.](#)

Acronyms

AHD	The American Heritage Dictionary of the English Language 45
BCGM	Bencaogangmu 53
BHL	Biodiversity Heritage Library 22
CAD	Chicago Assyrian Dictionary 75
CBETA	Chinese Buddhist Electronic Texts Association 27
CEC	Cambridge English-Chinese (Traditional) Dictionary 47
CTP	Chinese Text Project 27
EHBC	English Historical Book Collection 26
EI2	Encyclopaedia of Islam, Second Edition 97
EJ	Encyclopaedia Judaica 94
FAOSTAT	Food and Agriculture Organization Corporate Statistical Database 87
FoC	Flora of China 22
GBIF	Global Biodiversity Information Facility 22
HW	Hans-Wehr: A Dictionary of Modern Written Arabic 96
IPNI	International Plant Names Index 22
KJV	King James Version of the Bible 45
KSUCCA	King Saud University Corpus of Classical Arabic 27
LSJ	Liddel-Scott-Jones: A Greek-English Lexicon 73
MC	Middle Chinese 17
MW	Merriam-Webster's Unabridged Dictionary 4
NFCM	Nanfang Caomu Zhuang 77
NRSV	New Revised Standard Version of the Bible 45
NS	Nişanyan Sözlük - Türkçe Etimolojik Sözlük [Turkish Etymological Dictionary] 75
OC	Old Chinese 99
OED	Oxford English Dictionary 4
PIE	Proto-Indo-European 50
POWO	Plants of The World Online 22
PWN	Princeton WordNet 19
QTS	Quan Tangshi 全唐詩 [Complete Tang Poems] 27
SEAlang	Southeast Asian Languages Library 71
SkE	Sketch Engine 26
SS	Scripta Sinica 27

TCM	Traditional Chinese Medicine 12
TLFi	Trésor de la Langue Française informatisé 92
TPGJ	Taiping Guangji 53
TPL	The Plant List 22
WALS	The World Atlas of Language Structures 145
WFO	World Flora Online 22
WOLD	The World Loanword Database 157
YYZZ	Youyang Zazu 53

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Hou Hanshu 後漢書 [Book of the Later Han] 5th c. [10](#)

Kangxi Zidian 康熙字典 [Kangxi Dictionary] — 1716 [100](#)

Kitāb al-Ḥāwī fī l-Tibb [The Comprehensive Book of Medicine] by Abū Bakr al-Rāzī/Rhazes (d. 925/935) [65](#)

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[61](#)

Youyang Zazu 西陽雜俎 [Miscellaneous Morsels from Youyang] by Duan Chengsi — 9th c. [25](#)

Symbols and Notation

*	reconstructed form
<	developed from
>	developed into
<?	uncertain development
†	obsolete
a.	<i>ante</i> , attested before the year
ca.	<i>circa</i> , around the year/century
<i>fragrance</i>	italic: lexical item, a word or phrase
[fragrance]	square brackets: gloss, literal meaning
‘fragrance’	single quotation marks: meaning, sense
FRAGRANCE	small capitals: a concept

Introduction

UNDERSTANDING the language of spices is a key to open a door to this world. A door that leads to the realization that our cultures—and our foods—are deeply interconnected, and that they have been so for thousands of years. I will try to demonstrate this by introducing these fascinating substances from a new perspective, the perspective of language. It is trendy nowadays to talk about *foodways*, a term that refers to “the eating habits and culinary practices of people, regions, or historical periods” (Allen et al., 2013, vol. 2, p. 289), and food history, a relatively young interdisciplinary academic field is starting to gain traction as well, but the connections between language and food are one of the most interesting examples of contemporary humanities research I have come across Jurafsky (see 2014). There is a segment of this topic—the spice domain—which encompasses products that have had profound effects of human imagination, culture, and history. Although overshadowed by the serious and heavy questions of nutrition, scientific research on spices was never a fringe field; it is enough to look at the many pharmacological studies that dive into the chemistry of these materials to see that people are still interested in their health effects, as much as their taste and aroma.

As spices are not a necessity to human survival, but rather constitute an enthralling phenomenon that can be studied from many angles, research on spices has been embraced by many historians, a few botanists and literary critics, and countless culinary enthusiasts. It may be so that spices are not vital for humans, but sustenance itself is just enough to maintain life, not to enjoy it or live it to the fullest. Spices today represent the excitement, the vigor, as it is so clear from expressions in our language: to *spice up* your life is to enliven it!

Original Contribution

This thesis aims to do a systematic investigation on spice names and related terminology, including products that were used (or still being used) medicinally, as incense, or as perfume. Aromatics that were at some point considered spices, have been traded and transported across long distances since antiquity and before, and the most coveted ones have slowly dispersed throughout the globe. Spices and the spice domain as a topic are usually discussed within the broad areas of history, botany, chemistry, and gastronomy, all concerned by very different aspects of these materials. To the best of my knowledge, there is no academic work that puts the field of linguistics in focus when discussing spices as a whole, and so this project is a unique contribution to our linguistic knowledge about the spice domain.

But why should anyone care about spices and their names? Because exploring the names of the products of the spice trade—traveling on vast networks of historic trade routes such as the Silk Road (small volume of trade), and its nautical counterpart the Maritime Silk Road (large volume of trade)—helps us to map and better understand linguistic contact and cultural exchange. These ever-

expanding trade networks, first regional, later connecting East and West were a precursor to today's globalized, interconnected world, and one of their most lucrative products was dried plant-matter. These aromatic substances were lightweight, easy to transport, and resistant to spoilage. And, of course, they were highly valued for their fragrant and pungent properties, and their reputed—both putative and real—benefits for the human body and soul. Exotic and rare spices and their role in rituals, medicine, and later cuisine made them sought after. The spice business inspired people to trade, travel, explore, and wage wars. Spices are important in world history as they are directly responsible for discoveries, colonization, and the birth of capitalism. We know a great deal about the nature of spices thanks to botanists and naturalist, their medicinal effects thanks to pharmacists and chemists, and their uses and culinary values thanks to experts of gastronomy. There is also a vast literature on the story and spread of spices thanks to researchers of history, but the careful study of their names is often neglected. This work was born due to a fascination with the global journey and etymology of spice words, in the “true sense” of the word etymology.

Problem Statement

Soon, my attention slightly shifted towards a problem that could be best described by a lack of consistent and comprehensive understanding of spice names. The absence of proper research regarding spice terminology results in a lack of a standard, and decline of trust in secondary literature. Authors often give misguided and contradicting information regarding the origins of a name, or speculate on their meaning. There are no two authors that use the same set of names when discussing a spice, which in itself is not a problem in most cases, but it leads to problems in case of lesser known or exotic items. There is a great deal of confusion on names and identities in the spice literature, especially in lay areas aimed at the general public, such as popular histories or guidebooks. The reasons for this are several. Firstly, the experts of herbs, spices and other aromatics are chiefly botanists, food industry professionals, chemists, chefs and food writers, merchants and historians. Most people in research related to spices focus on aspects of the products other than their names: from plant morphology, chemical composition, and pharmacological effects, to social and cultural histories, their symbolism in literature, not to mention the myriad of ways on how to buy, store, mix, and use spices in creative recipes discussed by the handy spice encyclopedias tailored for gastro-enthusiasts. Relatively few linguists devoted their time and attention to trace spice origins. In short, the topic of spices requires a highly multidisciplinary expertise, and when a plant taxonomist writes about linguistics, or a culinary writer approaches history, some mistakes are due.

Secondly, there is no agreed upon inventory or reference work of spice names to cover the multitude of spices that exist, and their many names in various languages; least of all a complete list of *all the spices*. Truthfully that seems rather impossible, or at least quite a daunting task to embark on. Although the internet nowadays is full of compact guides and indices of spices assembled by people who are fascinated with spices and their colorful uses listing their names in many languages, these are not always trustworthy, and often cite no sources. Similarly, blogs and articles are most often than not dubious, and almost always require fact checking, as many are just permutations of historically

inaccurate anecdotes and origin stories. Until today there is no comprehensive treatise on spice terms within academia, and no database that focuses on, clarifies, explains, or compares their names.

This is not to say that there is no work done on spice terminology, there are a number of high quality writings from philologists, linguists, and historians well versed in one or more relevant linguistic and cultural area. The problem is that this kind of research requires a highly specialized knowledge, and in result the information already out there is sporadic, less accessible, and grossly unorganized. Key pieces of information are often hidden between the pages of books on traditional philology, literary critique, botany, medicine, economic history, and archaeology of a given region. Not to mention the many old works that are the primary sources for the aforementioned publications. Consequently, since little effort have been made to collate the data, there is a chasm between the critically researched reliable information and what the end user—whether it is a fellow researcher or a spice zealot—can easily access.

Goals

The original goal in the beginning of this work was to gather and augment the existing information about spice names, their origins, and track their diffusion on spatial and temporal trajectories. This still constitutes the core of this thesis, and I hope to achieve this by combing through the existing literature and collecting the names of spices, amending the gaps, and correcting possible errors on the way. Doing so, the result should be a carefully researched compendium of spice names, grounded in philology and linguistics, but with the awareness of what spices are to botany, and what their role was in history. Chapter 4 presents this process and displays the data seriatim, in a linear manner.

This procedure shall manifest in a dataset of spice names, with complete lexicographical annotation including etymological information and attestation dates. This in turn, would allow me to trace the words and track the linguistic diffusion of spices through space and time, which is then can be discussed hand in hand with the physical spread of the materials. Eventually, the mapping of the spices will be the basis for a discussion on the implications of linguistic and cultural contact, and exchange, and it makes up chapter 5. This chapter ties well together with the concept of [Wanderwörter](#), ‘wandering loanwords’, a phenomenon known in the field of historical linguistics related to the topic of borrowing and material culture.

In addition to this, the data of spice names will also be the basis of a linguistic analysis, focusing on the characteristics of terms themselves presented in chapter 6. This part will include a deep dive into how spice names are created or borrowed, how prototype items beget prototype words to generate new names for novel items of trade, and into the mechanisms and motivations of linguistic acculturation and spice name propagation.

Finally, spice names will be discussed according to their role in daily language, how spice words entered the lexicon and what is their role in metaphors and idiomatic expressions. This is to trace spices’ embeddedness in a culture, and to see how significant they are in the everyday human experience, as can be seen in chapter 7.

1.1 Definitions

The first step is to clarify what is meant by spices. According to the *Oxford English Dictionary (OED)*, the definition of *spice* is as follows: “One or other of various strongly flavoured or aromatic substances of vegetable origin, obtained from tropical plants, commonly used as condiments or employment for other purposes on account of their fragrance and preservative qualities.” Similarly, the first meaning for *spice* as a noun in *Merriam-Webster’s Unabridged Dictionary (MW)* is “any of various aromatic vegetable products (such as pepper or nutmeg) used to season or flavour foods”. The Wikipedia entry on *Spice* gives slightly more information, hinting on which plant parts are frequently used as spices and mentions their food-coloring properties, while also—very appropriately—ventures beyond the culinary stance of usual dictionary definitions, stating that “spices are sometimes used in medicine, religious rituals, cosmetics or perfume production.” This notion is much more important than expressing it with a mere ‘sometimes’ could imply as we will see; before modern times, spices were much more important for the medicinal properties.

There is no universal definition on what a spice is; botany, pharmacology, gastronomy, and history all have different perspectives. However the idea about “spices” that the reader currently has in mind, is bound to be a culinary one. Some authors try to give a definition according to plant morphology, Czarra (2009, p. 9) writes about “an aromatic part of a tropical plant”, and goes on to mention bark, flower, root, and seed. J. Turner (2004, p. xix) adds gum and resin, fruit, and stigma to this listing. For a full picture, we must complement it further, as spices can come in many forms: dried tree barks (cinnamon, cassia); twigs (cassia twigs); flower buds (cloves); stigmas or styles (saffron); fruits (pepper, chili); fruit walls or pericarps (star anise); berries (allspice, juniper); seeds (nutmeg, coriander); seed coverings or arils (mace); seed pods (cardamom, vanilla); and roots and rhizomes (ginger, turmeric). Technically, every dried part of a plant can be referred to as spice, except the leaves. The green leaves — fresh or dried, but mostly used fresh — are considered herbs, and they are used for similar purposes to spices nowadays: flavouring, seasoning, garnishing. Dried leaves of herbs can be categorized as “spice herbs” (see van Wyk, 2014). The category of herbs can be problematic, because there is a botanical definition, and also a culinary definition, and the literature often confuses the two. Botanically, a herb is an annual?? plant that has a soft stem, while a culinary herb is where the leaves are used in food preparation, similar to a medicinal herb...

O’Connell (2016, p. 9) backs this view in his informative compendium, but also cites Rosengarten (1975, p. 16, as cited in O’Connell, 2016), who maintained that it is “extremely difficult to determine where a spice ends and a herb begins”. According to him, culinary herbs are just one group of spices. Along these lines, Britannica (n.d.) for example treats herbs and spices in a single entry. The above distinction – that herbs are the greens and spices are every other (dried) parts of a plant – is essentially nonsense to a botanist since it echoes the needs of a chef. We can give examples for both spice and herb from the same species: coriander seeds and coriander leaves (also called cilantro or Chinese parsley in the US) are both from the plant *Coriandrum sativum*. Another often mentioned difference is that herbs are soft stemmed, annual plants that die each year, in contrast to woody, spice yielding trees or bushes. This, on the other hand, is a botanical definition, and not very useful for

somebody active in the culinary arts (Allen, 2012, p. 10). Moreover, most plants we consider herbs grow in temperate climates, while spices tend to grow in tropical regions (Turner, 2004), a further classification on botanical basis. Herbs can also be categorized into culinary and medicinal herbs, and in both cases, the leafy, green parts of foliage are used for their aroma and flavour, and supposed health benefits, respectively. Defining spices and herbs is difficult because the definitions vary by discipline, depending on the needs of the expert: the gardener, the herbalist, the chef. In the present study, we focus on dried – mostly plant-based – aromatic commodities that traveled long distances due to trade and were at certain points in history considered a desired commodity or even a luxury. This is basically the definition of the historian, where the implications of climate and remoteness translated as value; spices were a produce difficult to obtain, and thus obviously expensive. Long distance transportation was possible when the plant products were hauled across deserts and oceans in a dried form, making them lightweight and less susceptible to rot. Culinary and medicinal herbs had their value in their freshness, and thus were not ideal products of trade; they spread through naturalization and were generally available locally. Historically, anything rare and aromatic can be considered a spice, including incense for burning, coffee in the early days, fragrant perfumes, or even exotic fruits; anything “special” (even if today nobody would agree so). This is well observed in the origins of the English name: the word ‘spice’, via Old French *espice*, comes from Late Latin *speciēs* (plural) “spices, goods, wares” with the original meaning in Classical Latin being “kind, sort”. English ‘species’ and ‘special’ are obvious cognates of the same Latin etymon: *speciō*, which referred to anything observable: a sight, “spectacle” (cf. ‘inspect’), and also anything extraordinary, “specific” kind of item (Glare, 2012, pp. 1983-1984) This implies that in different periods, the meaning of the term ‘spice’ covered different substances, based on what products were considered special, desirable, and difficult to obtain; the definition constantly changed. From this point on, whenever spices are mentioned, we refer to this broad definition, using ‘spice’ as an umbrella term for any historic exotica. These definitions, and the differences between the terms spice, incense, herb, condiment, etc. will be explored in detail in the dissertation, as well as a shift in meaning considering spices.

Salad herbs Potherbs Microgreens Culinary herbs Spice herbs Spices Spice mixtures Seasonings & Condiments Seasonings Condiments Sauces Dips Pickles and preservatives Essences Vinegar Herbal extracts and liqueurs Food coloring Garnish

Main uses: spice/herb/coloring/flavouring

herb (botanical) herb (culinary) spice (culinary) spice (historical)

1. Spices as pharmacia 2. Spices as aromata 3. Spices as pigmenta 4. Spices as condimenta (Halikowski Smith, 2001)

guide checklist index inventory

The main contribution of this thesis would be a working database of spice names that can serve as a basis for further study. Spices are aromatic products with varying importance and relevance in different places and in different times are essentially endless, so there is always a room (and need) to expand. This dataset is to be grounded in the following principles: correct botanical identification of a plant and the obtained substance; awareness of the substance’s physical and botanical properties, origin, spread, history, uses and cultural/religious significance; collection of names denoting the substance

# Species	English	Chinese	Translit.	Arabic Translit.
1 <i>Pimenta dioica</i>	allspice	多香果	duōxiāngguǒ	فلفل إفرنجي <i>fifil ifranjī</i>
2 <i>Pimpinella anisum</i>	anise	茴芹	huíqín	ينسون <i>yansūn</i>
3 <i>Ferula assa-foetida</i>	asafoetida	阿魏	āwèi	حلتیت <i>ḥiltit</i>
4 <i>Carum carvi</i>	caraway	葛縷子	gělǚzi	كراويا <i>karāwiyā</i>
5 <i>Elettaria cardamomum</i>	cardamom	荳蔻	dòukòu	هال <i>hāl</i>
6 <i>Cinnamomum cassia</i>	cassia	肉桂	ròuguì	سلیخة <i>salīkhā</i>
7 <i>Capsicum annum</i>	chile	辣椒	làjiāo	فلفل حار <i>fulful hārr</i>
8 <i>Cinnamomum verum</i>	cinnamon	錫蘭肉桂	xilánròuguì	قرفة <i>qirfa</i>
9 <i>Syzygium aromaticum</i>	clove	丁香	dīngxiāng	قرنفل <i>qaranful</i>
10 <i>Coriandrum sativum</i>	coriander	芫荽	yánsui	كزبرة <i>kuzbara</i>
11 <i>Cuminum cyminum</i>	cumin	孜然	zīrán	كمون <i>kammūn</i>
12 <i>Anethum graveolens</i>	dill	蒔蘿	shíluó	شبت <i>shibitt</i>
13 <i>Foeniculum vulgare</i>	fennel	茴香	huíxiāng	شمر <i>shamar</i>
14 <i>Trigonella foenum-graecum</i>	fenugreek	胡蘆巴	húlúbā	حلبة <i>ḥulba</i>
15 <i>Zingiber officinale</i>	ginger	薑	jiāng	زنجبيل <i>zanjabīl</i>
16 <i>Piper longum</i>	long pepper	薑撥	bībō	دار فلفل <i>dār filfil</i>
17 <i>Myristica fragrans</i>	mace	肉荳蔻皮	ròudòukòupí	بسباسة <i>basbāsa</i>
18 <i>Myristica fragrans</i>	nutmeg	肉荳蔻	ròudòukòu	جوز الطيب <i>jawz al-ṭīb</i>
19 <i>Piper nigrum</i>	pepper	胡椒	hújiāo	فلفل <i>filfil, fulful</i>
20 <i>Crocus sativus</i>	saffron	番紅花	fānhónghuā	زعفران <i>za'farān</i>
21 <i>Zanthoxylum bungeanum</i>	Sichuan pepper	花椒	huājiāo	فلفل سیتشوان <i>filfil sītshuwān</i>
22 <i>Illicium verum</i>	star anise	八角	bājiǎo	ينسون نجمي <i>yansūn najmī</i>
23 <i>Curcuma longa</i>	turmeric	薑黃	jiānghuáng	كركم <i>kurkum</i>
24 <i>Vanilla planifolia</i>	vanilla	香草	xiāngcǎo	فانيليا <i>fānilyā</i>

Table 1.1 The set of 24 spices included in this project, white page references.

in the literature, including pre-modern periods; reviewable by marking sources and references. The fundamental idea is that these information can tell us a story from a new angle: by tracing the diffusion of spices and their names we can potentially find patterns in trade, contact, and blabla.

Besides this, a linguistic analysis on the names attributed to a spice product will shed light on blabla

An attempt to group and categorize the aromatic materials of the spice domain based on linguistic-cognitive features has not yet been made and constitutes an original approach. The quest for exploring patterns of spice diffusion and spice terminology could yield new insights and open possibilities for future research.

Background

2.1 Literature Review

KNOWLEDGE and familiarity about spices varies greatly from person to person. One can live a life of actively pursuing, disseminating, and creating knowledge about spices, while others die without caring or knowing a thing about them. However, presumably both kinds of people would use and consume similar amounts of these ingredients, depending on which culinary tradition they born to. Spices are various, mainly plant-based substances that have played essential roles in human civilization for millennia. As I mentioned earlier, the assumed roles can be numerous: culinary, medicinal, cosmetic, and ritualistic, and different cultures display varying degrees of importance to different products. In this section, I will explore the different fields that have generated information about spices, review and evaluate the existing literature, and present the available, and appropriate sources for investigating these materials relevant to this project.

2.1.1 On Spices

When we hear the word ‘spices’, our imagination rushes through far-flung tropical islands, busy seaports, lush jungles, and arid deserts; it invokes the sight of massive ocean-going ships, oriental traders, and camel caravans. A quick internet image search on the ‘spice trade’ shows us antique maps in sepia and neatly arranged Moroccan spice markets in eclectic colors. We can almost smell the word ‘spice’. These envisioned, heavily stereotypical landscapes go hand in hand with stories of exotic peoples, fantastic creatures, prized commodities, and fables of exploration, and much less glorious accounts of colonization. What I described here is an exclusively westernized viewpoint. While most of the images in our minds are distorted under the influence of romantic orientalist paintings, and tales of triumphant discoveries retold over generations, the essence of the image is very true, and much more gruesome. Arguably the peoples living in the native habitats of a once overvalued plant species have different experiences etched in their collective memories. One could argue that Europeans imported spice, but often exported horrors. The spice trade and its romantic imagination gave birth to many books, from historical non-fiction on influential characters, such as *Nathaniel’s Nutmeg* (Milton, 1999), to popular histories, such as *The Spice Route* (Keay, 2006), and more popular science accounts, such as *Fruit From the Sands: The Silk Road Origins of the Foods we Eat* from paleo-ethnobotanist Spengler (2019a).

Today, spices are mostly discussed from a culinary point of view. The volumes of cookbooks and spice & herb companions are almost infinite. Gastronomy professionals, chefs, food writers, and hobbyists all participate in an endeavour to introduce spices to us in a fashionable manner, creating references for home cooks and health enthusiasts. Many authors tend to attempt an overarching collection, presented in encyclopedic directories (Craze, 1997; Farrell, 1985; Herman, 2015; Lakshmi,

2016; Norman, 2002/2015; O'Connell, 2016; Opara & Chohan, 2021).

On a more scientific note, we find authors from the plant sciences, such as plant taxonomist and ethnobotanist van Wyk (2014) who delivers an excellent compendium titled *Culinary Herbs and Spices of the World* where he introduces dozens of aromatic plants, with a clear explanation on their uses and categorization. In her *Food Plants of China* S.-Y. Hu (2005) describes hundreds of edible plants relevant to Chinese eating habits, with the precision of a true botanist. Agricultural ecologist and ethno-biologist Nabhan (2014) takes the reader on a “spice odyssey”, with his illuminating *Cumin, Camels, and Caravans*, discussing the materials in chronological steps of global trade—the Incense trail, Silk road, and the Spice trade.

Beyond general and introductory histories of spices, such as those offered by J. Turner (2004)'s *Spice: The History of a Temptation*, or Czarra (2009)'s *Spices: A Global History*, most historians and philologists approach the topic in depth, from their own areas of expertise. Culinary historian Krondl (2007) compartmentalized the story of spices, and writes about Venice, Lisbon, and Amsterdam, “the three great cities of spice” in his *The Taste of Conquest* and presents the story of spices through vying eyes of European powers. Spices in Greek mythology are explored in *The Gardens of Adonis* by an expert in ancient Greece, Detienne (1994), while Schivelbusch (1992), a cultural historian discovers the social history of spices, stimulants and intoxicants in his *Tastes of Paradise*. Freedman (2008), a historian and expert on medieval cuisine, in his book *Out of the East: Spices and the Medieval Imagination* explores how the European fascination with spices fuelled the quest for new lands and colonial expansion. The initial voyages to America by Columbus, Pizarro, and others were motivated by the search for spices, and the mirage of *La Canela*, a legendary valley abundant in cinnamon, equally promising to that of gold in El Dorado (Dalby, 2001). One of the most valuable works for us is Dalby (2000)'s *Dangerous Tastes: The Story of Spices*. Andrew Dalby is a linguist and historian, and besides Latin and Greek he has command of other languages, such as Sanskrit and Burmese, which allows him to present the topic of spices with the pen of a truly versatile philologist and convey authentic scholarly information on spice names bridging East and West. A thought-provoking volume titled *The Poetics of Spice* by Morton (2006) is a literary critical study that discusses how spices were represented in Romantic and Victorian era English literature, and how the topic connects to romantic tropes; ideologies, such as consumerism, capitalism; and ideas, such as abstinence and luxury. “Spice is a complex and contradictory marker: of figure and ground, sign and referent, species and genus; of love and death, epithalamium and epitaph, sacred and profane, medicine and poison, Orient and Occident; and of the traffic between these terms (Morton, 2006, p. 9).

Looking beyond holistic, comprehensive tomes on the history of spices attempting to gather all of them in a single book, some commodities have already been explored thoroughly in a more concentrated approach. The history of salt (Kurlansky, 2002), tea (Mair & Hoh, 2009), pepper (Shaffer, 2013), and vanilla (Rain, 2004) are worth mentioning, and treatises on other popular substances of trade (chocolate, sugar, tobacco, etc.) are abundantly available. Even more outstanding are the works that focus their investigation on a specific cultural area, whether it is the “biography” of the chile pepper in China (Dott, 2020)—retelling an unquestionably influential incorporation of a new item to a diet—or the allure of musk and perfume in the Islamic tradition (King, 2007). These works contain

valuable linguistic information as well, regarding the origins and spread of the names of spices, and they will help us to investigate their spread and diffusion.

Studies on specific spices are one of the most important sources for this thesis, and highly related to the project for example are the articles on the loanword status of ginger (Ross, 1952), on the diffusion of chile (Wright, 2007), on the identity and etymology of Sichuan pepper (Austin & Felger, 2008), and on the “trade-language origin” of turmeric (Guthrie, 2009). Recent advances regarding the name and identity of cinnamon and cassia in ancient vs. modern times published by Haw (2017), and the Eurasian itinerary of asafoetida (Leung & Chen, 2019) are crucial pieces of research in order to trace the products accurately. These and similar types of research will be highly influential in the preparation of this thesis.

For an overview about the concept, function, and uses of spices in the classical Islamic periods, please refer to Dietrich (2004a); for the same in a Chinese cultural and historical context, please see S.-Y. Hu (2005, pp. 147–153).

2.1.2 On Plants and Plant Names

A brief section on botanical nomenclature.

2.1.3 On Food and Foodways

Literature on gastronomy and the culinary sciences is plenty, but high quality scholarly works are fewer. Reference works include Davidson (2014) and Katz (2003)’s *Encyclopedia of Food and Culture* other key publications are Toussaint-Samat (2009)’s *A History of Food*. Remarkable contributions to ancient and medieval culinary history were made by Dalby, focusing on the cuisines of Rome, Greece, and Byzantium (Dalby, 1996, 2003, 2010; Dalby & Grainger, 1996)

In the Chinese context the definitive work is still Chang (1977)’s *Food in Chinese Culture*, while in the Islamic tradition, medieval cuisine and recipes are explored in details by Zaouali (2007). A few works on the culinary history of the Middle East are also results of great scholarship, including the translation of Nawal Nasrallah, who made a 10th-century Baghdadi cookbook accessible for us in the *Annals of the Caliphs’ Kitchens* (Ibn Sayyār al-Warrāq, 2007), and Lewicka (2011) who introduced us the “Food and Foodways of Medieval Cairenes”.

2.1.4 On Trade

I must point out that that spices are mostly explored through their trade. And, as most spices originate in tropical Asia, our centre of attention will be directed towards the continent. The term *spice trade* loosely refers to the cross-cultural, economic, and diplomatic ventures of historic kingdoms, empires, and companies, agglomerating around the Indian Ocean, and other regions such as the Mediterranean, East Africa, Maritime South-East Asia, and by land Central Asia. The history of the spice trade is one of its own, covers hundreds of years and it is fundamentally connected with the history of globalization. Naturally, the story of spices is intertwined with trade routes and geopolitical events, involving contact between peoples, cultures, religions, ideas, and languages. See general works on economic history,

such as the *Spice Islands* (Burnet, 2011), on political history *The Scents of Eden: A Narrative of the Spice Trade* (Corn, 1998). Specific eras and regions related to our topic include the ancient Indo-Roman trade (Cobb, 2019; Sidebotham, 2011), the medieval Indian Ocean sea trade spanning from the Persian Gulf to China championed by Arab seafarers (Hourani, 1975; Pearson, 1996), and the Southeast Asian maritime trade (Donkin, 2003; Hall, 2010; Reid, 1988). Young scholars are also doing incredible work, I would like to highlight the thesis of Hoogervorst (2012), who combines historical linguistic and archaeological approaches in the research of Southeast Asia the in the ancient Indian Ocean world. Besides a degree of domestication and long-standing cultivation practices, the abundance of spices today are a result of long-distance trade and cultural exchange. New advances in the field of archaeobotany concerning Roman and Islamic times for example, helps us to map the routes of the materials and trade-connections better (see van der Veen & Morales, 2015; van der Veen, 2018).

One surprising fact that I have learned from my reading, is that the Silk Road, the trade network roads and desert pathways connecting Central Asia with China did not really feature spices. Valerie Hansenempty citation's well informed book based on unearthed documents of the region show a trade that is small in volume, and much less lavish in terms of luxury goods than I previously thought. Most of the trade covered short distances and whirled around every day goods and just a minute amounts of exotic perfumes and aromatics, especially musk. Silk often acted as a currency. The word *spice* only occurs two times in her book. This is not to say that spices did not exist at all—we know that many spices were introduced to China on the silk roads, and that traveling merchants carried pepper—but that the bulk of the spice trade did not happen overland.

Many of the contemporary works I mentioned that trace the initial steps of certain spices and other foodstuff relay accounts from primary sources. For example Spengler (2019b) writes that the black pepper of tropical India is first mentioned by Chinese sources in during the Han dynasty (202 BC–9 AD; 25–220 AD), in the *Hou Hanshu*, quoting Laufer (1919, p. 374). I noticed that in a lot of cases, the reports are thanks to a few giants, legendary scholars whose research we still use and reference. These are the people who laid down the groundwork for future studies by their hard work and language skills, including Berthold Laufer (1919) and his invaluable *Sino-Iranica*, which catalogues “Chinese contributions to the history of civilization in ancient Iran, with special reference to the history of cultivated plants and products”; and Edward H. Schafer, and the *The Golden Peaches of Samarkand*, which lists luxury exotica that reached the Tang court, exploring cultural interactions with other regions. I would also like to mention Isaac Burkill (1935), who recorded every economically important plant and mineral under the sun of the Malay Peninsula, annotated with local names and traditional knowledge in his monumental *A Dictionary of the Economic Products of the Malay Peninsula*. Their command and knowledge in history, sinology, and botany is immeasurable.

Moving on to the study on spices, incense, and aromatics through the tools of Semitic philology, I should mention the recent addition of Amar and Lev (2017)'s *Arabian Drugs in Early Medieval Mediterranean Medicine*, and Lev and Amar (2008)'s *Practical Materia Medica of the Medieval Eastern Mediterranean According to the Cairo Genizah*, but we cannot leave out *Domestication of Plants in the Old World* by plant geneticist D. Zohary et al. (1988/2012), which supplies a great overview of the agronomic development of the region, or Duke's *Handbook of Medicinal Plants of the Bible* (Duke et al.,

2008).

Besides history, archaeology, and botany, progress in spice related research in recent times are predominantly from the field of medicine. There are uncountable pharmacological—clinical and in vitro—studies on the effects of various medicinal plants (Boy et al., 2018), and many of them are motivated by food and nutritional science research, such as Baker et al. (2013)'s survey on the effects of cooking with and ingesting cinnamon, nutmeg and cloves. In the dissertation I will try keep away from deep deliberations of scientific treatises from medical, biochemical, and pharmacological journals as much as possible, however, I might comment on issues related to folk uses and traditional knowledge if it is relevant for the greater cause.

2.1.5 On Medicine and Healing

Further moving away from history, we must briefly mention the fields closely knit with the food industry: chemistry and pharmacology. The authoritative *Handbook of Herbs and Spices* (Peter, 2012) and *The Encyclopedia of Herbs & Spices* (Ravindran, 2017a) are for industry professionals. These works detail the physical and chemical properties of the materials, and the plants and their products are described in detail. Besides botanical information, the plants' chemical compounds and volatile oils are in focus, but general knowledge about the origins, names, uses, and functions are also presented. The chemistry of spices is an interesting topic, scientific and popular books were both published on it.¹ The science behind how spices work is a fascinating one, there are two questions we should pose, one: "Why are spices spicy?", and two: "Why humans like spices?". The answer to the first question is that the pungency we feel—a mild rush of heat or minutes of tingling lips—is in fact a toxic shield, it is the plant's evolutionary response to herbivores, bugs and pests (J. Turner, 2004, p. 21). However, this is not a crucial component in the organism's life cycle; these substances (the volatile oils causing flavour and pungency) are so-called secondary metabolites, they are insignificant to the plant's biology (Parthasarathy et al., 2008, p. 18). The heat to the chili is effectively the same as thorns to the rose. The spiciness of a spice is a weapon, and while bugs and insects would run amok trying to have a taste of the fruit of *Myristica fragrans* (the tree of nutmeg and mace), it made humans—quite ironically—sail to the end of the world to find it. No obstacle was great enough to stop mankind's appetite for fragrant, pungent, and spicy flavours. In answering the second question, we can expect that if the spiciness of spices has a Darwinian explanation, the human desire for them should also sound like one. Sherman and Billing (1999) in their influential, and aptly titled article *Darwinian gastronomy* claimed that spices taste good because they help us fight hostile bacteria and microorganisms responsible for digestive issues such as food poisoning; they are beneficial for our health. The authors also compared cuisines of the world based on how much spice they use in their everyday cooking. The piquancy of some capsicums is essentially an irritation, Spence (2018) explores, why do so many people find the "oral burn" so appealing, Carstens et al. (2002) investigates the neural mechanism of oral irritation from spices and carbonated drinks, and we can learn about pungency and personal preference from Prescott and Stevenson (1995). The antibacterial and antioxidant effects

¹For a highly visual and novel take on a book introducing the chemistry of spices, see Farrimond (2018)

of spices are known for millennia, and recent research (Billing & Sherman, 1998; Nilius & Appendino, 2013; Yashin et al., 2017) shows that the old wise ones were not at all wrong compiling their *materia medicas* and *bencaos* to guide future generations on herbal healing. Of course, there were plenty of exaggerated claims on the potential healing effects of some products, from them being an antidote for snake venom to the cure for death itself.

Materia Medicas, Pharmacopeias, Bencaos

Materia medica (Latin for ‘medical material’) refers to a descriptive collection of knowledge about substances—plant-based, mineral, or from an animal source—with therapeutic properties, usually in the form of a book, often illustrated. It is a term from the history of medicine, named after the highly influential book of Dioscorides, a Greek physician and pharmacologist from the 1st century AD. The term **pharmacopeia** is closely related to this, but this refers to a more technical book that contains directions on how to combine different materials for effective healing remedies. Basically, it is a drug making manual.

Bencao (本草) [measure word for books-herb] is essentially the Chinese equivalent of *materia medica*. It refers to compilations of classical Chinese medicinal literature. The *Shennong Bencaojing* from circa 200 AD, although lost, is generally considered the first (see Nugent-Head, 2014; Yang, ca. 206 B.C.E.–220/1998). A great explanation of the *bencao* tradition can be found in the introduction of J.-N. Wu (2005)’s *An Illustrated Chinese Materia Medica*, and Z. Zhao et al. (2018) offers a brief overview on the classification of *bencao* literature, and how it connects to traditional Chinese medicine. The most famous *bencao* however, is the *Bencao Gangmu*, 16th-century Chinese encyclopedia of *materia medica* and natural history written by Li Shizhen. It is probably the most important book of *Traditional Chinese Medicine* (TCM), building on the knowledge of earlier Chinese pharmacological works. It if often translated to English as the *Compendium of Materia Medica*, and the first complete English translation project is currently under way headed by Paul Unschuld (2022). A modern, scientific example for a *materia medica* style compilation would be Duke (2002)’s *CRC Handbook of Medicinal Spices*.

In the Arabic context on the other hand, we must acknowledge the advances of Islamic medicine, and the fruitful decades of the Islamic Golden age that saw many scholars publish extensively, forwarding the tradition of the Greeks, building on the works of Dioscorides, Galen, and Hippocrates. The writings of philosopher and polymath Ibn Rushd (Averroes), physician and pharmacologist Ibn Juljul, botanist Ibn al-Bayṭār, and alchemist Abū Bakr al-Rāzī were all influential in the history of Western medicine and pharmacology. Maybe the most prominent of all was Ibn Sīnā (c. 980–1037; latinized as Avicenna) inspiring many future scholars for over centuries, such as Thomas Aquinas (1225–1274) (Smith, 1980). His book *al-Qānūn fi l-Tibb* completed in 1025 was used as a standard textbook at universities up to the 17th century (Musallam, 1987–2011). Scholars still discuss him and his contributions (Sajadi et al., 2009), and compare his findings with recent pharmacological studies. For example, on the traditional uses and health benefits of saffron (see Hosseinzadeh & Nassiri-Asl, 2013).

2.1.6 On the Role of Spices Through Time

I must also touch on the change in meaning on what spices once were, and what they are now. It can be now clear that in the past spices were more valued for their ceremonial or medicinal use, but I would like to make the shift in usage explicit.

For example, the ancient Romans imported and used cinnamon in large quantities, but they did not eat it or cook with it. They treasured it as incense and medicine instead. It is often repeated that emperor Nero have burned (as incense and offering) a year's supply of Rome's cinnamon on his wife's funeral (whom probably he himself have killed) in 65 AD (Toussaint-Samat, 2009, pp. 437–438). Even if we stopped burning cinnamon, is not because of these practices disappeared—the catholic church still uses 50 tons of frankincense a year (Ash, 2020)—it rather seems that most materials in question gradually gained more favour for their culinary appeal.

In the notion that the role of spices changed over time, there is a universally observable pattern: the gradual shift from their relevance in medicine towards gastronomy. Freedman (2015) writes on social and cultural implications of the role in spices and their importance in health and wealth during the Middle Ages. The shift is mainly due to the emergence of modern medicine and the marginalization of traditional folk medicine, especially in developed, western societies. What can be more telling than the term “alternative medicine”, clearly indicating the switch: what was the “only” medicine once, is now a secondary (and sometimes frowned upon) option, as opposed to just “medicine” or in some places “Western medicine”. In many cultures with strong roots in folk healing, the widespread use of medicinal plants, herbs, and spices are thriving and in recent years these practices are even gaining international popularity. We could think of Traditional Chinese Medicine, the Indian *Ayurveda*, or the Indonesian practice of *jamu*.² Besides this well-known shift regarding spices and the healing factor, it is important to point out that in the past the line between food and medicine were much more blurred, this can still be observed for example in modern Chinese food therapy, 食療 *shiliao*, rooted in ancient dietetic traditions (Engelhardt, 2001).

2.1.7 On Food and Language

One of the best examples for a linguistic study related to gastronomy is *The Language of Food: A Linguist Reads the Menu* by Jurafsky (2014). Dan Jurafsky, a computational linguist and authority in the field of Natural Language Processing (NLP), explores our connection to food and eating in a series of interesting studies. From tracing the historic and linguistic origins of ketchup, macaroni, or salami, to what the wording of a restaurant menu can tell us about prices. From a Chinese perspective, food and menus are explored by Yao and Su (2019), while the topic of fruit-words is presented by Depner (2019).

This thesis will involve sensory words—nouns, verbs, and adjectives of gustation, olfaction—surrounding spices and other aromatics, and in this aspect, previous studies of linguistic synesthesia will definitely prove useful (see Huang & Xiong, 2019; Q. Zhao et al., 2019). Some cognitive studies on

²*Jamu* is the name for the traditional medicine of Indonesia, encompassing practices or herbal healing with Javanese origins, usually in the form of mixing ingredients in drinks and potions. For more, see Beers (2012)

sensory information have been conducted involving spices, most interesting are the ones that explore cross-modality relations. For example, an fMRI experiment concluded that reading words with strong olfactory associations, such as ‘garlic’, ‘jasmine’, or ‘cinnamon’ activates the olfactory regions of the brain (González et al., 2006). Another unique study looked at the possible corresponding sound attributes to spiciness/piquancy, and a series of experiments found that fast tempo, high pitch, and distortion are indeed linked to the sensation (Q. J. Wang et al., 2017). On a more linguistic note, Zhong and Huang (2020) explored taste, examining the sensory lexicon around the realm of desserts. They showed that “mouthfeel”, a multi-sensory concept plays more important role than the quality of “sweetness”. Bagli (2021)’s *Tastes We Live by* is a very recent publication that deals with the linguistic conceptualization of taste in the English language.

2.2 Research Gap

I have started this chapter with discussing the literature on spices through the eyes of different disciplines. I mentioned gastronomy, botany, history, trade and economics, and after a brief touch of classical medicine I have circled back to philology, and finally landed on research combining language and food, and the sensory modalities. So far, we saw that studies on spices—specific or in general—are available, most notably in the form of historical works focusing on some aspect of the spice trade or tracking the story of the material itself. Besides history, the availability of literature from food and nutritional science, biology and medicine is satisfactory, quenching the need of industry professionals. In this field we see a more rapid development, new studies and findings are relatively frequent, especially about popular spices.

What we also have seen is the obvious lack of linguistic studies themed around spice. A handful of scholars have investigated questions related to language, almost exclusively from a historical linguistic point of view—trying to unearth etymologies. The few available findings however are not collected, knowledge on spice names and related terminology is found sporadically in many disciplines. In the face of such scarcity of linguistic studies on spice terminology it is not surprising that the *Handbook of Herbs and Spices* of Peter (2012)—a standard reference work for chemistry and food industry professionals—often relies on an online blog to list spice names! This online blog created in the early 2000s is a personal website of one Gernot Katzer, who currently rules over the internet with his exhaustive collection of spice information, also including spice names in numerous languages. Katzer (2012b) supplies a massive amount of valuable information to the public, but his lists on spice names are often inaccurate, and—since he is an individual writing about his own travels and empirical experiences and not aiming at academia—sparsely cited.

Up to date, a comprehensive study on spices from a linguistics perspective is lacking. The information already out there is sporadic and unorganized, and as I have introduced above it was botanists, historians, chefs, and historical linguists who contributed to the research on aromatic products, their origins, and their place in the human culture and lexicon. In a few cases, findings happen to be misinformed, thanks to some authors making presumptions along erroneous lines, which only adds to the confusion. This is bound to happen when botanists attempt venture into the lands of etymology,

or when food writers choose to sail the high seas of historiography. For a good illustration of this problem, see the criticism of Haw (2017) on Austin and Felger (2008)'s attempt to trace the etymology of *fagara* (Sichuan pepper) where the authors with a background in botany have made questionable assumptions related to Classical Arabic phonology and morphology. We must be careful and not make similar mistakes, never give in to the temptation of baseless speculations, especially outside the realm of linguistics and philology. With that being said this dissertation would fill the gap that exists regarding research on spice terminology.

2.2.1 Research Questions

In order to do so, I will now try to formulate the questions I aim to answer. The first two questions arise from the investigation on the “diffusion of spices” and are more related to the philology component of the thesis. The third and fourth questions are more related to the corpus linguistic component of the study, investigating the “language of spices”.

- Q1 Does the propagation of [Wanderwörter](#) within the domain of the spice trade follow the diffusion of the materials?
- Q2 Is there any underlying pattern behind the mechanisms of spice diffusion, considering both the materials and the nomenclature?
- Q3 Is there any underlying pattern behind the language use surrounding spices, in terms of sensory words and synaesthetic properties?
- Q4 Do the presence or absence of various spice related lexical categories in a language show their level of embeddedness in a culture?
- Q5 Would the different patterns of spice name propagation and linguistic-cognitive characteristics correlate or show differences in any way?

2.3 Theoretical Framework

TODO

- wanderwort
- loanword haspelmath
- prototype theory
- sensory modalities (higher senses-lower senses)

2.3.1 [Wanderwörter](#)

Methodology

REALIZING that there is little work done on building a spice name database, or on analyzing spice nomenclature from historical and linguistic-cognitive perspectives, I have set out to assemble one that would facilitate this kind of analysis. To introduce very briefly, I have built a database of spices and spice terminology by combing through secondary and primary literature, botanical databases, encyclopedias and dictionaries, and searching for the spices in contemporary and historical corpora. I then used a few selected features of these materials (region of origin, spreadability, etc.) and the corresponding terms (borrowed status, word formation, etc.) and looked at the set of spices as a whole, trying to find patterns and make some interesting observations about the diffusion, naming, and other aspects of spices.

3.1 Research Design Principles

To achieve these aims, I first needed think of an ideal way to compile and arrange these very complex pieces of information, data that are highly interdisciplinary in nature. From the very beginning of the design of this study, the following principles were kept in mind regarding the database of spice names:

(1) The database must be grounded in the close study of the materials—the plants and their products—especially from a historical and botanical standpoint. Awareness of the material’s physical journey will help us to contextualize some of the ways the associated names spread. Take for example the Sanskrit term referring to asafoetida (the dried oleoresin gum from *Ferula assa-foetida* et al.): हिरूग् *hirigu*, which is the etymon of both Chinese 興藁 *xīngqú* (*Middle Chinese (MC)* /hiŋ giʌ/), and English *hing*, but they took very different paths: while the Chinese term is a learned loan from during the spread of Buddhist scriptures on the overland Silk Road, the English word is a late 16th-century borrowing via the sea trade with Mughal India. And if we study the source of the materials and learn about the plants, we will also realize that all the hing that was exported from India in the early modern period was in fact imported from Persia and Afghanistan.

(2) The database must be thoroughly cited; every word, statement, date, or other piece of information should be carefully referenced. I have already explained the motivation and necessity behind this practice in chapter 1, it is enough to say that currently no one is citing sources for the names they give (except philologists), and sometimes it hard to find the motivation and inspiration behind a term. It is always a good scholarly practice to record where we found certain pieces of information, and when it comes to spice etymologies, this should make it easier for experts to verify or refute the findings on a specific item or stage.

(3) The database should be easily expandable. Because of the limited time, it is impossible for me to include *every* spice. Therefore, I try to create a pipeline, where a new material and its names can be easily added to the fold, and quickly analyzed. This in principle can also accommodate for the future inclusion of incense, perfume, and herbs, which I will mention in section 7.3 when discussing future

plans to expand on this research.

3.1.1 Identification, Confusion, Adulteration, Clarification

The ideal first step of all types of research related to spices, herbs, incense, and other aromatics is to identify the product exactly. In the case of spices and incense, this is overwhelmingly a botanical question, while in the case of other exotic aromatics, such as musk or ambergris, we must involve the animal kingdom. Medical, pharmaceutical, and food industry studies are heavy on the hard sciences—chemistry, biology—but they sometimes also contain valuable information about both common and scientific names. All medical studies must start with the proper identification of the substance, in fact, there is a range of studies about various techniques on identification and differentiation (cf. Ford et al., 2019). The reasons for this are twofold.

Firstly, in many cases it is not a straightforward task to tell the substances apart, different spices can have very similar physical qualities. E.g., the fruits of Chinese star anise (*Illicium verum*) and Japanese star anise (*Illicium anisatum*) basically look the same, but the latter is toxic; see the excellent points made by Small (1996) on the confusion of their common names. Uncertainty in nomenclature and identity poses a further challenge to clinical trials if the origins of a substance is not properly identified. Take for example Oketch-Rabah et al. (2018), who writes on the confusion of cinnamon and cassia nomenclature and its implications in pharmaceutical research. Consider first cinnamon (*Cinnamomum verum* syn. *C. zeylanicum*). Common names include *true cinnamon* and *Ceylon cinnamon*. However, the cinnamon sold in the US and in the UK markets are generally not the same spice: most of the product labelled as cinnamon on American shelves is in fact cassia (*Cinnamomum cassia* syn. *C. aromaticum*) (Oketch-Rabah et al., 2018), which is sometimes called ‘fake cinnamon’ or ‘bastard cinnamon’. In retrospect, the Latin scientific name of the former makes bit more sense now: *verum* means ‘real, true, genuine’. But why is cassia fake cinnamon? This is due to historical reasons, from when the introduction of the much cheaper cassia pushed down the cinnamon prices drastically in the 19th century (Wijesekera & Chichester, 1978). Most scholars consistently refer to *C. zeylanicum* as cinnamon, and to *C. cassia* as cassia but it is not uncommon in everyday language use to confound the two, especially in referring to cassia as cinnamon, out of innocent ignorance. For more detail and on the identity of cinnamon and cassia please see section 4.8.2. Uncovering confusions from under heaps of synonyms lead us to interesting historical events that sometimes explain the vernacular names of a particular product, such as the case of cinnamon and cassia shows.

Secondly, adulteration and contamination are rampant in the industry. Saffron (*Crocus sativus*)—the most expensive spice by weight nearing the price of gold—is famous for being knocked up (and substituted) with the much cheaper flowers of safflower (*Carthamus tinctorius*). Even their names reflect these practices: although the two are very different and unrelated plants, their similar dyeing properties and constant confusion have left its mark. *Safflower* has been influenced by the French word for saffron, even if they have different origins (both ultimately from Arabic). And, on account of the adulteration, safflower have also came to be known as *bastard saffron*, attested in 1548.

We do not need to lurk modern pharmacological studies to find examples of confusion, the identity

of saffron was also elusive in ancient China, where at its introduction in the early Middle Ages, it was confused with safflower, and both were casually called 紅花 *honghua*. It is said that Buddhist monks picked up saffron in Kashmir on their way from India to China, but the knowledge about it was not clear until the Yuan dynasty, when it was actually used and imported (Laufer, 1919). During Tang times, it was also connected with the—also strongly yellow—turmeric. Turmeric came first, and got the name 鬱金 *yujin* [yü-gold], and later saffron was named 鬱金香 *yujinxiang* [yü-gold-aromatic] (Schafer, 1985). The confusion of saffron and turmeric (and truthfully every other yellow spice used as a dye) is also observable in Classical Arabic, *kurkum* ‘turmeric’, historically also ‘saffron’ (etymon of the word *curcuma*), and the perceived “similarity” of Sanskrit कुङ्कुम *kunkuma* ‘saffron’ did not help to clear the waters either (Guthrie, 2009, see).

Keeping all this in mind, I feel I must lean on rudimentary botanical identification in the investigation, linking the plants and plant parts to the products and their vernacular names. This is important, as it can clear up some of the confusion when two or more products are used interchangeably, and it will highlight problematic cases from the start.

3.1.2 Challenges in Spice Categorization

One of the most challenging parts of this project, is to chose a meaningful way to categorize spices and spice names. The design should make sense on multiple dimensions: botanically, historically, and maybe even gastronomically, but at all times keeping in mind the linguistic focus. The main goal is to assign a spice name to the appropriate product/material, which is correctly identified on a botanical level. This is not always straightforward, as some materials can have multiple botanical sources, one plant can yield multiple differently used plant products, and the same names can be used for different substances. We have already discussed the question of spice names vs. plant names in ??, but there are several other issues.

One problem arises from the fact that many terms can have a meaning on different levels of specificity, depending on context and intent. Spice words are rich in senses. For example, according to the *Princeton WordNet (PWN)* *black pepper* can be both a hypernym and a hyponym to *pepper*, depending on if it refers to the plant, or the dried fruits with the husks on. In this specific case, *black pepper*#2 and *white pepper* are sister terms, but *white pepper* is also a subordinate to *black pepper*#1. This situation is then further complicated with the fruit of the *Capsicums*, that also have the name *pepper*. Thus, it is not immediately clear if we should treat black and white pepper as two different spices, or two manifestations of the same spice. There are many other examples, where a term can be understood on different levels: as a plant, a family of similar plants, a specific spice, or a group of spices. In an everyday setting, lexical semantic hierarchies are not always adhered to, and people organize spices in their heads according to their own convictions. One author might mention white pepper under the heading black pepper on account of their biology (a botanically driven categorization), while another might separate them and discuss them as different spices based on their different uses (a culinary approach). As for the historian, mentioning white pepper might be just not at all important. The reasons for these variations are usually determined by what is the intention of the categorization,

and who is the target behind the treatise. For us layman however, spice entities are most prominently structured by way of their names: the words are the handrails to cling to if we are not familiar with an item.

Even more challenging for categorization, is when we are not sure which spices were meant under certain names in different times. Cinnamon and cassia are a great example for this, as we saw in section 4.8.2. But, parallel to the question of identity, we also have seen that it does not always matter. Attitudes differ from place to place: while Europeans do sometimes differentiate, in China and the U.S. the concept of cinnamon is singular. For the analysis, I had to decide if I treat them as one item, or make a distinction. In a few cases, a spice name became obsolete and got “lost”, meaning that it cannot be identified with certainty, and we have to guess what the name referred to based on botanical and historical data, and categorize accordingly; as it is the case with *amomum*. The most extreme situation is when a spice goes extinct, as it happened to silphium in antiquity. At present, this thesis does not contain such items. In these cases, we need historical knowledge to say anything about the identity of said spices and where they belong in between the others.

Our knowledge or lack thereof also determines the concept we have of a certain item. For example, most people who know that nutmeg and mace come from the same fruit of the same plant and from the same place will always connect the two in their heads, the two spices are literally inseparable (until harvest, of course). From historical records however, it is clear that the knowledge regarding these substances was spiked with misunderstandings and inaccuracies, even among people who were in the spice business. According to an anecdote, during the Dutch monopoly of the Banda islands, an officer back home have written an angry letter to the colony on the Spice islands, ordering them to plant more mace trees, because there was a higher demand for it than nutmeg — a request that must have raised some eyebrows on the plantations. This shows that botanical organization is accessible to those with botanical knowledge.

Lastly, we must also mention that the language and words we use for these materials also defines our understanding of them. Analyzable, descriptive names help us to identify certain materials, while loanwords with forgotten original meanings (cf. *mace*) might not say much. For example, no Chinese would have the above misconception of mace, when faced with its name: 肉豆蔻皮 *roudoukoupi*, which means the ‘skin/cover of the nutmeg’, which is what it actually is. On the converse, the Chinese initially confused some cardamoms and nutmeg (unrelated plants), simply because they were both round, and sourced from the same region. Today, both are 豆蔻 *doukou*, with modifiers attached to distinguish between them.

Another point to make is the myriad of “fake” spices that feature especially in English. False peppers, false cardamoms, bastard cinnamon, and bastard saffron, are a reflection of historical economic attitudes, often pointing at the problem of adulteration. Names, such as *true pepper* and *true cinnamon* summon a sense of originality. This however, is highly subjective to a culture and language, after all, bastard cinnamon is just “normal” cinnamon for others, and false cardamoms are just cardamoms to those who have a different prototype for what is a cardamom. In a sense, it all boils down to translation, which can be arbitrary. Who decides if Chinese 桂 *gui* should be rendered *cinnamon* or *cassia* in English?

To avoid getting lost in the details of lengthy binomial names or botanical genera, I have opted to use a set of common names of the spices to be used for identification, under which the various spice names belong. These IDs are sometimes arbitrary (e.g.: all spicy, red, hot, chili peppers of the *Capsicum* genus and their names go under “chile”), but always clear cut and explained in the data chapter. I have therefore grouped some spices and spice names into larger categories, trying to find a smallest common denominator within the three languages. This only affects a few items: various false cardamoms in the *Amomum* genus will be grouped under the umbrella term: false cardamom. One better way would have been to divide the categories on a purely botanical basis, but I prefer this solution to make this set of closely related spices more accessible to the reader and avoid these items to fritter away in the crowd. Also, they constitute a linguistics and conceptual category as well, using similar prototype words in all three languages in their names. Using common names as identifiers also facilitates for a linguistically driven comparison, and so the IDs are essentially the same as the set of spices determined earlier: allspice, anise, asafoetida, black cardamom, caraway, cardamom, cassia, chile, cinnamon, clove, coriander, cumin, dill, false cardamom, fennel, fenugreek, ginger, long pepper, nutmeg, pepper, saffron, Sichuan pepper, star anise, turmeric, vanilla.

3.2 Data Collection

The data collection for this project was conducted in three stages. One for assembling the set of spices, one for gathering their names, and one for researching etymologies. The result of these three stages are open for inspection in the electronic files `spices.csv`, `names.csv`, and `etymologies.csv`, available on the corresponding GitHub page. Chapter 4 will introduce and explain the data in all three levels.

3.2.1 Collecting the Spices

In the first stage, after I have assembled the set of spices, I collected information about them from encyclopedic handbooks written by experts in the plant sciences and spice industry professionals. I have made great use of van Wyk (2014), Peter (2012), and S.-Y. Hu (2005) at the start, especially when matching plant products to plants. At this stage, I have focused on the identity and characteristics of spices including geographical distribution and native habitats, especially where I saw any room for confusion. As I collected scientific names, I also recorded the common/vernacular names for each spice as an initial exploration, and I linked them to a botanical database that can supply further information. I have also collected information regarding their basic uses especially in traditional medicine.

Surprisingly, the abundance of synonyms is also palpable in the scientific nomenclature, sometimes one plant species has dozens of binomial `taxa`. In an attempt towards standardization of taxonomic data, collaborative efforts have sprung across numerous authoritative institutions to assemble and link their respective databases and sources. These online projects are usually run by a consortium of leading botanical institutions worldwide, among the key entities are the Royal Botanic

Gardens at Kew and Edinburgh, the Missouri Botanical Garden, the Harvard University Herbaria & Libraries, Geneva Conservatory and Botanical Garden, the Muséum National d’Histoire Naturelle in Paris, the South African Biodiversity Institute, the Australian National Botanic Gardens, and the Kunming Institute of Botany, just to name a few.

When it comes to botanical information, navigation in the ocean of scientific binomial names hiding the identity of a plant can be overwhelming. To alleviate this, I turned to a range of botanical databases for the purposes of correct identification, and information gathering. I used databases such as *The Plant List* (TPL) (<http://www.theplantlist.org>), which was recently superseded by the *World Flora Online* (WFO) (<http://www.worldfloraonline.org>); the *International Plant Names Index* (IPNI) (<http://www.ipni.org>); *Plants of The World Online* (POWO) (<http://www.plantsoftheworldonline.org>); the *Global Biodiversity Information Facility* (GBIF) (<https://www.gbif.org>); the *Flora of China* (FoC) hosted on eFloras (<http://www.efloras.org/index.aspx>) and the *Biodiversity Heritage Library* (BHL) (<https://www.biodiversitylibrary.org/>). TPL for instance claimed to be “a working list of all known plant species”, now under WFO it is “an online flora of all known plants”, and as such also connects different plant checklists and biodiversity databases using the nomenclatural and publishing information. In my dissertation I will frequently refer to POWO, which contains botanical descriptions and geographic data (native and introduced habitat), besides the usual taxonomic and botanical information.

In addition to online databases, I will occasionally also turn to reference books from the field of food technology and nutritional science, such as the *Handbook of Herbs and Spices* (Peter, 2006, 2012), and *The Encyclopedia of Herbs & Spices* (Ravindran, 2017a). These encyclopedias, although aimed at chemistry-focused food industry professionals, also contain holistic information on the plant-based products and discuss the origins and vernacular names, besides the usual particulars on usage and medicinal qualities. It is also worth noting that various dictionaries usually mention the scientific names of plants.

Regarding traditional medicine systems, I frequently consulted modern inventories of TCM to identify materials and extract Chinese names, including the the connecting databases of Hong Kong Baptist University: the HKBU Medicinal Plant Images Database¹, the HKBU Chinese Medicinal Material Images Database² HKBU Chinese Medicine Specimen Database³; and the PolyU Chinese Herbal Medicine Database⁴. Armed with the botanical knowledge, we shall have an ideally clear picture on the spices, and a firm base to connect linguistic data to.

3.2.2 Collecting and Annotating the Names

In the second stage, I have collected the names of spices by combing through the published literature and online databases; whether botanical as described above, historical, or culinary. Always, prioritizing the existing linguistic and philological treatises, of course. I have linked the collected spice names

¹<https://library.hkbu.edu.hk/electronic/libdbs/mpd/index.html>

²<https://library.hkbu.edu.hk/electronic/libdbs/mmd/index.html>

³<https://libproject.hkbu.edu.hk/was4o/search?channelid=44273>

⁴<https://herbaltcm.sn.polyu.edu.hk/>

to the respective spices and the result of this is an inventory of nearly 400 spice names that link to the initial set of 24 spices. For each spice, I tried to collect their names in the three languages, and it was also my goal to record where I have found these names. Therefore, thorough citations are available in the dataset pointing towards books, journal articles, databases, dictionaries, or sometimes even Wikipedia. As a preparatory step for the linguistic analysis, I have added some annotations.

Conventionalized Terms

First and foremost, I have checked the words against dictionaries to see if their use is conventionalized or not, and I have marked words that appear in a dictionary. If a word occurs in multiple dictionaries, I only recorded the one that I deem the most authoritative or reliable, unless they are both extremely interesting entries or contradict each other.

Present Status of the Terms

Then, as an internal operational measure, I have assigned the names into categories regarding their lexicographic status as spice words: default, alias, historic, archaic, and obsolete. This was mostly for myself to better orientate after the terms started to accumulate, and I used the following scheme: “Default” marks the names the spices are mostly known today, they comprise the words that should be most commonly found in a dictionary, or most frequent in a corpus. These are the names what you see as section-headers in the thesis. This indicator is somewhat arbitrary, since there is no reason for one item not to have several equally relevant synonyms, but I needed to chose one main term to represent one spice. The reasons for this are the following: (1) I needed a convenient way to “call” each item, so they can be efficiently compared across the three languages. (2) I needed an identifying key for all the other names for the same spice, and (3) I wanted to avoid any possible confusion between item that have overlapping common names (i.e. pepper vs. pepper). The rationale behind the default set of names is further explained in chapter [6 The Names of Spices](#).

“Alias” refers to any other current alternative name that a spice can be known by, regardless of popularity, context, or reason. For example, *aniseed* is an alias for *anise* (the default term). “Historic” refers to once important terms that were at a certain point in history would have been considered default, and—due to their role and popularity in the past—still relevant today. This category especially includes cases where spice was attested under a different name from what it is known by now. “Archaic” refers to historic words that are rare and not relevant today, but still recognizable, and “obsolete” refers to names that are essentially dead. If a dictionary uses these remarks, (e.g., obsolete), I comply with the dictionary. I have identified a few more cases that could be best characterized as “speculative”, this refers to spice names that are not attested anywhere, and I assume them to be the author’s invention/translation.

I have highlighted the so-called default items as they also act as a keys or identifier (ID) to the rest of the alternative names corresponding to the same spice.

Borrowed Terms

Lastly, indicated if the name is a loanword or not, or whether it needs further checking.

Meanings, Literal Meanings, Glosses

For every term in Arabic or Chinese, I added a gloss, so the literal meanings could be decoded, and most names also have written notes and comments on their logic, formation, origin, or any other remarkable aspect. Sometimes a short explanation is needed to understand the emergence of a term, or the grounds for its existence. Soon, the dataset of spice names was populated with terms corresponding to the botanically informed binomial names and the materials they represent, and based on the information from stage one, the names were also annotated with the macro-areas of their native geographic origin.

Attestation

I have also recorded the details concerning attestation where available, noting a date, approximate date, century, and period (i.e. early Old English, Tang dynasty, etc.). For this information I used dates from the [OED](#), in English, and historical corpora for Arabic and Chinese where available. The source of the attestation dates are noted in the dataset. I have also tried to gather the pre-modern documents where each name was recorded, with the title and author of the historical works for future reference.

3.2.3 Collecting Etymologies

In the third stage, I have collected detailed etymological information on selected names: the terms that were marked as default. Doing so, I now have a parallel set of spice nomenclature of the three languages for 24 spices, and I can compare them in terms of borrowed status, and their etymological development and origins. Here as well, I have included a few other historically relevant terms.

3.3 Sources

3.3.1 Primary Sources

One core component of this study is philological research. Philology is the meticulous study of literary texts, primarily of historical documents, to study language, history, philosophy, literature, culture, religion, or any traditional knowledge of exceptional importance strongly connected to a society, primarily through the analysis of historic texts (sometimes written in now dead languages). Modern philological research relies on two types of sources: primary and secondary literature. Primary literature denotes historical texts, the so-called classics, for example, the already mentioned *De Materia Medica* of the Greek physician Dioscorides (c. 40–90 AD) (Dioscorides, [ca. 50–70/2005](#)), books of Roman historians, such as Pliny the Elder (23/24–79 AD) and his *Naturalis Historia* (Pliny the Elder, [77/1855](#)) are good examples, not to mention the or 1st-century cookery book by Apicius

(Apicius, 1977). There also available *materia medicas* from the Islamic scientific golden-age, such as the *al-Qānūn fī l-Tibb* [Canon of Medicine] of Ibn Sina/Avicenna (980–1037) (Ibn Sīnā, 1025/1329) and fantastic miscellanies from the Tang dynasty era, such as the *Youyang Zazu* [Miscellaneous Morsels from Youyang] from the 9th century (Duan, ca. 860). Indeed, we must not forget the Bible or Quran, as they are also rich historical and linguistic sources for our topic. A number of these primary texts are available in their original form through museums' and libraries' online databases, as transcribed editions in historical corpora, and of course published English translations. A vast number of classical texts (Greek and Latin) can be accessed through the Perseus Digital Library (Crane, n.d.). Critical editions of a classical text, such as that of the famous *Periplus Maris Erythraei* by Casson (1989), or de Goeje (1870)'s *Bibliotheca Geographorum Arabicorum* series are also considered primary. Ancient and Classical dictionaries, such as the *Shuowen Jiezi*, or the *Lisān al-‘Arab* are also an integral part of philology. Secondary literature is everything else building on these works, monographs, histories reviewing a multitude of authentic texts, published in recent times.

3.3.2 Etymological Dictionaries

Besides the literature itself discussed earlier, a core part of the philology component in this research are etymological dictionaries. Etymological thirst, the seeking of word origins was one of the cardinal thrills for early thinkers ever since Plato, and we will make use of the advances made in the past centuries. The OED has detailed etymological information based on previous works on English and for other languages, a couple of works to be mentioned are for Greek Beekes and van Beek (2010), Hebrew, Klein (1987), Old Chinese Schuessler (2007) and Chinese Liu et al. (1985). Unfortunately, Arabic lacks an authoritative etymological dictionary for many reasons⁵, but we can still turn to essential reference works such as the *Encyclopaedia of Islam*⁶ (Bearman et al., 1960–2005) or the *Encyclopaedia Iranica*⁷ (Foundation & Yarshater, 1996–present).

3.3.3 Reference Dictionaries

Key dictionaries were consulted throughout the data collection process, the following is an enumeration of the general or historical dictionaries I used:

⁵For a brief overview on the matter, see Blažek (2006)

⁶Limited access online at <https://referenceworks.brillonline.com/browse/encyclopaedia-of-islam-2>

⁷Accessible online at <https://iranicaonline.org/>

language	type	period	corpus	size
English	web	modern	enTenTen20	36,5 billion words
Arabic	web	modern	arTenTen12	7,5 billion words
Chinese	web	modern	zhTenTen17	13,5 billion words
English	books	historic (15–19 th c.)	EHBC	826 million words
Arabic	books	historic (7–12 th c.)	KSUCCA	47 million words
Chinese	books	historic (–20 th c.)	Chinese Text Project	25 million characters
Chinese	books	historic (–20 th c.)	Scripta Sinica	797 million characters
Chinese	books	historic (–20 th c.)	CBETA	? million characters

Table 3.1 The list of corpora consulted in the thesis.

Note 3.3.1. References to dictionary entries are made very frequently in this dissertation, and so I made the decision to use a compact way of citing dictionaries. Instead of following the standard APA 7th guideline and referencing every entry separately, I will indicate the entry as a page number or headword and reference every dictionary just once. This would save us from the pain of reading (Oxford University Press, n.d.-a) (Oxford University Press, n.d.-b) (Oxford University Press, n.d.-c) and its endless permutations. This minor deviation from the APA style will make the number of dictionary entries in the bibliography less oppressive, and the running citations more reader-friendly. I will also use footnote citations whenever I reference a dictionary, and I stick to this practice throughout the dissertation to make reading more comfortable.

3.4 Corpora

The second major component of this study is corpus linguistics, and I will use corpora from three major languages: English, Arabic, and Chinese. I chose these languages for two reasons. One, they represent three influential civilizations in the history of spices, as well as powers actively participating in trade throughout history, each having its zenith at slightly different historical periods, as I described previously.

For modern corpora, I will use the English Web 2020 (enTenTen20, circa 36.5 billion words), the Arabic Web 2012, preprocessed with the Stanford tagger (arTenTen12, ca. 7.5 billion words), and the Chinese Web 2017, Simplified version (zhTenTen17, ca. 13.5 billion words), all hosted on the *Sketch Engine (SkE)* (<https://www.sketchengine.eu/>) (Kilgarriff et al., 2004, 2014). Enormous web corpora such as the above contains billions of words, therefore I will certainly have enough instances even for spices more rare.

In terms of historical corpora, I have consulted a few collections. For English, I relied on the *English Historical Book Collection (EHBC)* (EEBO, ECCO, Evans) hosted on the Sketch Engine, that is around 826 million words and contains books published between 1473–1820, with a vast majority written around 1600. English also has a good coverage on the Google Books project ???. For Arabic, I

have settled on using the *King Saud University Corpus of Classical Arabic* (KSUCCA), which is around 47 million words containing literature on various genres between the 7–11th centuries, ranging from books on medicine, geography, law, history, and religious texts (Alrabiah et al., 2013; Alrabiah et al., 2014). As for Chinese, I have frequented the *Chinese Text Project* (CTP) (Sturgeon, 2021, n.d.) which has base of 25 million characters pre-modern Chinese documents, not including the community edited texts. I also used the *Scripta Sinica* (SS) (around 754 million words), containing classics ranging from ancient times up until 1949 (Academia Sinica, 1993–2008); the *Quan Tangshi* 全唐詩 [Complete Tang Poems] (QTS) [Tang poetry collection], which contains around 48,900 poems; and the *Chinese Buddhist Electronic Texts Association* (CBETA) project, which contains the Chinese Buddhist Canon, also known as the Chinese Tripitaka (Ch'en, 1964, pp. 365–386). Thus, accommodating textual heritage from ancient times up until the 20th century.

The Data: Spices

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AN this chapter, I will introduce the data that this project is build on: the spices and their names. Every section in this chapter introduces a spice, on some occasions two or more closely related items. The set of spices will be presented alphabetically, and all sections are adhering to the following structure:

(o) A *Spice profile*, a name card-like environment for the spice under discussion with short, factual information, linked to a botanical database. This box also identifies the spice by listing its vernacular names in multiple languages. This is intended to be a convenience for the reader, a reference point of sorts one can return to anytime.

(1) A brief description about the nature, characteristics, and importance of the spice. This is intended as an introduction to the spice and its uses, and it includes the physical description of the material, its role as medicine, culinary seasoning, perfume, or dye, and its cultural significance, either locally or globally.

(2) A subsection on the botany, origins, cultivation, and identity of the spice, where the latter is included only if deemed necessary because of the situation is unclear or confusing. Under the heading “botany” I only discuss basic information regarding geographic distribution, native and introduced habitats, and conditions of growth that factor into a plant’s “spreadability”, which is tightly knit to its value as a crop. Agronomy and harvesting will also be mentioned where it commits to interesting notions about scarcity and demand.

(3) A subsection on the history of the spice follows, focusing on the first mentions, whether it is evoked in religious scriptures, described in pharmacopeias, documented in historiography, or praised in poetry. Besides this, key steps and events on the spices’ journey and spread will be introduced, especially where an item’s history is not widely known, or there are a lot of misconceptions. Materials whose cultural history, itinerary, and names have already been researched and written about will be only discussed concisely, directing the reader to existing scholarly publications.

(4) Lastly, I will examine the spice terminology in a subsection on the names of the spices under scrutiny, focusing on word origins and etymological analysis on one hand, and collecting and explaining synonyms on the other. This step will be conducted in three languages, English, Arabic, and Chinese, and will cover historic and closely related or alternative names. An alphabetic directory of spices treated in this dissertation follows:

1. allspice (<i>Pimenta dioica</i>)	31	67	
2. anise (<i>Pimpinella anisum</i>)	42	5. caraway (<i>Carum carvi</i>)	63
3. asafoetida (<i>Ferula assa-foetida</i> et al.)	48	6. cardamom (<i>Elettaria cardamomum</i>)	67
4. black cardamom (<i>Amomum subulatum</i>)		7. cassia (<i>Cinnamomum cassia</i> et al.)	84

8. chile (<i>Capsicum annuum</i> et al.)	80	17. long pepper (<i>Piper longum</i>)	119
9. cinnamon (<i>Cinnamomum verum</i>)	84	18. mace (<i>Myristica fragrans</i>)	122
10. clove (<i>Syzygium aromaticum</i>)	102	19. nutmeg (<i>Myristica fragrans</i>)	122
11. coriander (<i>Coriandrum sativum</i>)	104	20. pepper (<i>Piper nigrum</i>)	56
12. cumin (<i>Cuminum cyminum</i>)	110	21. saffron (<i>Crocus sativus</i>)	125
13. dill (<i>Anethum graveolens</i>)	??	22. Sichuan pepper (<i>Zanthoxylum spp.</i>)	132
14. fennel (<i>Foeniculum vulgare</i>)	113	23. star anise (<i>Illicium verum</i>)	135
15. fenugreek (<i>Trigonella foenum-graecum</i>)	??	24. turmeric (<i>Curcuma longa</i>)	138
16. ginger (<i>Zingiber officinale</i>)	116	25. vanilla (<i>Vanilla planifolia</i>)	140

4.1 Allspice

1. ALLSPICE

POWO

English: allspice; pimento; Jamaica pepper. Arabic: فلفل إفرنجي *fulful ifranjī* [European pepper]; nan. Chinese: 多香果 *duōxiāngguǒ* [many-spice-fruit]. Hungarian: szegfűbors [clove-pepper]; *jamaicaibors* [Jamaican-pepper]; *amomummag* [amomum-seed].

Plant species:	<i>Pimenta dioica</i> (L.) Merr. (syn. <i>P. officinalis</i> Lindl.)
Family:	Myrtaceae
Plant part used:	unripe fruit; leaf
Region of origin:	S. Mexico to C. America; Caribbean
Cultivated in:	Jamaica, Mexico
Color:	dark brown



(a) berries



(b) powder



(c) leaves

Figure 4.1 Allspice berries, powder, and leaves from *Pimenta dioica*.

Note 4.1.1. Introducing the *Spice profile box*. As it can be seen above in *Spice profile 1* presenting allspice, this business-card-like environment gives a quick reference of the spice under scrutiny in a concise way. This is intended to be a convenience for the reader to return and glance back at brief, factual information about a particular item whenever necessary. The box also contains a clickable link to the related plant species in a botanical database, [POWO](#), where more information can be found, such as the plants' biodiversity, distribution, botanical synonyms, as well as images of specimens.

Allspice, also known as pimento and Jamaica pepper, refers to the dried unripe fruits of a tropical evergreen tree growing in the Caribbean: the *Pimenta dioica*. The dried berries are dark brown, hard to the touch, and 4–6 mm in diameter (thus larger than black pepper). Their signature crown is by a small ring of the calyx (van Wyk, 2014, p. 210). It is one of the few spices that do not come from the East; chili, vanilla, and allspice are the traditional three when one is listing spice products native to

the Americas (disregarding cacao which is not considered a spice today). It is also the only spice that is exclusively cultivated on the western hemisphere (Duke, 2002, p. 21). The term *allspice* is a coinage playing on the notion that the flavors and aroma of allspice is similar to that of clove, cinnamon, nutmeg, and black pepper (Mabberley, 2017, p. 717) — the most popular spices in Europe at the time when Europeans got in contact with this New World spice. People who only saw ground allspice but not whole, often tend to think that is in fact a spice mixture, after its name and rich flavor profile. Usually ground to powder, allspice is one of the key ingredients of Caribbean cuisine, especially jerk style dry-rub meat preparation. It is also used in European sausage making, pickling, baking, and flavoring liqueurs, it an overall “handy spice”.¹ It also found its way into some Middle Eastern spice blends.

Note 4.1.2. Allspice is sometimes called pimento, which is also the name of a cultivar of *Capsicum annuum*, famous from the Southern U.S. appetizer pimento-cheese. It is therefore important not to confuse allspice with the heart-shaped mild cherry peppers that North Americans also call pimiento or pimento.

4.1.1 The Botany, Origin, and Cultivation of Allspice

The allspice tree is a small mid-canopy tree or shrub with smooth, bay-like leaves and tiny white flowers. The berries turn dark purple if left to ripe, and the leaves and the bark are also aromatic (Riffle, 1998, p. 279). Belonging to the myrtle family (*Myrtaceae*), allspice is related to other aromatic trees, such as clove, eucalyptus, and the bay rum tree. Its binomial name is made up of *pimenta*, the Portuguese (or corrupted Spanish) equivalent of ‘pepper’, and *dioica* ‘of two houses’ (Greek *di-* from *dyo* ‘two’ and *oikos* ‘house’), indicating that the male and female flowers are found on different plants (Peter, 2012, vol. 2, p. 166).

Allspice is indigenous to the regions ranging from Southern Mexico to Central America and the Greater Antilles of the Caribbean, especially Jamaica (Czarra, 2009, p. 146). Where naturalized, it spreads by birds carrying the seeds. Allspice has been since introduced to a few neighboring places, such as Colombia, Venezuela, and Florida (POWO, 2022, p. 146). In 1885 it was introduced from Jamaica to Hawaii and Kauai, and it even reached Tonga.

Allspice is cultivated as a crop in a few countries, notably in Jamaica, Mexico, and to a lesser extent in Honduras and Grenada. The primary producer and the source of the highest quality being Jamaica. Saplings are grown from seeds, then soon transplanted when still small. The trees need well-drained soil and humid conditions (van Wyk, 2014, p. 210). It is one of the only spices that no one managed to grow in the East, transplantation efforts were quickly abandoned, and its commercial cultivation is confined to the Americas (Duke, 2002, p. 21). Harvesting happens similarly to how black pepper is harvested; the still green, unripe fruits are picked by hand, and then dried under the sun.

The flavor of allspice mainly comes from the component eugenol, which is dominant both in the fruit and the leaves, but other compounds also add to the complexity of its aroma. Eugenol — also

¹The Icelandic name is *altrahanda*, literally ‘of all hands’, meaning ‘for various purposes’; showing its multifaceted uses.

called clove oil, for it constitutes 80-90% of the essential oil from clove buds (Barnes et al., 2007, p. 166) — is widely used as a flavoring agent by the food industry and in pharmacology, and is also found in cinnamon, nutmeg, and bay leaves. It has antiseptic, antibacterial, anesthetic, and analgesic properties (Ulanowska & Olas, 2021). The leaves of a related plant called the West Indian Bay Tree (*Pimenta racemosa*) is used to produce bay rum, a popular essential oil used by the perfume industry for its spicy notes.

4.1.2 The History of Allspice

There is not much we know about allspice before the arrival of the Europeans, except that the Aztecs used it to spice up their chocolate drink (Farrell, 1985, p. 27), although Dalby (2000, pp. 145, 177) doubts this was the case that early on. According to Duke (2002, p. 21), the Maya used allspice for embalming. We know that it reached Europe as a consequence of Christopher Columbus's voyages. Spanish colonizers must have encountered allspice in the West Indies sometime after Columbus and his crew explored the islands of Hispaniola, Cuba, and Jamaica, and the year 1494 is reported (Opara & Chohan, 2021, p. 12). Columbus himself did not find it. In fact, he did not recognize any spice he was so keen on finding — pepper, cloves, nutmeg, cinnamon — but kept himself and his patrons in the delusion that he will. In his first letter to Ferdinand and Isabella he writes: “On this island there are many spices and great mines of gold and other metals. [...] I believe that I have found rhubarb and cinnamon.” (Columbus, 1893, pp. 10–18) — in reality, he had none.²

He was adamant that the islands he *discovered* were full of spices and brought up excuse after excuse (out of season, etc.) after every voyage he returned with no spice (Dalby, 2000, p. 149). He also believed that he was in India or Cathay, on one of the outlying islands. Between apologies, Columbus also promised more gold, silver, cotton, mastic, and slaves. As Dalby (2000, p. 150) reports, what he recorded in his private journal is a bit more honest and realistic version of events: “I think that many trees and plants grow here which will be highly valued in Spain for dyes and medicinal spices. But I am sorry to say that I do not recognize them.” Columbus repeatedly regrets his ignorance in botany in his journal (see also Columbus, 1893/2010, p. 57).

Interestingly, authors love to claim that Columbus brought back allspice (together with vanilla and chili): “He returned with allspice from the West Indies, chilies from Mexico and vanilla from Central America.” (Craze, 1997, p. 17), and “Columbus brought it back to Europe thinking it was pepper.” (Czarra, 2009, p. 146), or “Though he did not find the Spice Islands, Columbus brought allspice, vanilla and red peppers from the West Indies back to his Spanish supporters.” (Parthasarathy et al., 2008, p. 1). This is not true, he most likely never even saw allspice, but it was reported him that it is there and can be cultivated, along with cinnamon, and mulberry for silk production (Colón, 1571/1959, p. 151). Columbus returned from his first voyage of 1492–93 with some gold nuggets and jewelry, pearls, a hammock, tobacco, the turkey, and a few poor captured Taínos, but no spices were presented to the Spanish monarchs Ferdinand and Isabella. He did bring back pineapple and cassava

²Columbus's first letter of his first voyage, sent on March 4, 1493 from Lisbon to the Spanish court (and its translation) is also available online at King's College London. Transcription: <http://www.ems.kcl.ac.uk/content/etext/eo21.html>, translation: <http://www.ems.kcl.ac.uk/content/etext/eo22.html>

(J. Turner, 2004, p. 11).

Diego Álvarez Chanca, the court appointed physician who accompanied Columbus on his second expedition in 1493 is often credited with bringing home both chili, and allspice (McCormick, n.d.), but in his 1494 letter describing the flora and fauna, he only mentions *agi*, also *axi* — modern Spanish *ají* from Taíno — (see Corominas, 1987, p. 34), and that the natives use it to season their food, with what we now know as *Capsicum annuum*: the chili pepper (Chanca, 1494/2003, p. 31).

In the following century the Spanish tried to turn Mexico into a spice plantation by transplanting eastern spices, an effort that mostly failed. Only after this did the colonizers start to pay proper attention to native spices (Machuca et al., 2020, p. 6).

Francisco Hernández de Toledo, King Philip II's court physician and naturalist spent 7 years in New Spain between 1571–1577, studying its species and conducting interviews with the natives. He was the first to formally describe allspice. He called it *Pipere Tavasci* 'Tabasco pepper' (today *Pimienta de Tabasco*, after the region of Tabasco, famous today for a brand of hot sauce. Hernández also recorded the Nahuatl name of allspice: *xocoxochitl* 'sour flower'.³ Hernández likens the flowers to pomegranates, and the aroma to that of orange blossoms, describing it to be very pleasant and attractive, with a sharp taste of the fruit. (Hernández, 1615, p. 2). In Machuca et al. (2020)'s translation:

“Xocoxochitl meaning sour flower, is a large tree, with leaves like those of the oranges, red flowers like a pomegranate, but with an aroma like the orange blossom, and in such a smooth and pleasant way, that even the leaves of the tree add to its attraction: the fruit is round, and hangs in clusters, which at first appear green, and then beige, and finally towards black: it is sharp and scathing to taste, and good-smelling”

According to Machuca et al. (2020), although allspice was known by the Spanish from early on “there are few historical records of its production and trade”, and only in the 18th century started they to consider American products to have economic potential.

Allspice berries are around 30% larger than peppercorns, and since their color and shape resembles black pepper, and it gave a spicy taste to food, it is no wonder that the Spanish called them *pimiento* 'pepper'. The Portuguese version is *pimento*, and later the botanical name *Pimenta* was given to the genus of plants related to allspice (Farrell, 1985, p. 26). I disagree with the often repeated trope that the Spanish explorers mistook allspice berries for pepper and called them *pimiento* “by mistake”⁴, these people knew exactly what they were looking for, and that what they have found is not the mighty black pepper; but for them it was a kind of pepper. The crew showed samples of pepper and cinnamon to presumably confused Native Americans hoping for directions, and as Columbus wrote in his journal on the 4th of November, 1492, they indicated by sign language that there is a lot of it around (Duke, 2002, p. 21; Columbus, 1493/2010, p. 67). The Europeans, however, soon recognized the value of allspice, even if it was not the expensive black pepper, but still more pungent and exotic than some cheap Old World substitutes, the juniper and myrtle berries (which are very similar to allspice in appearance and usage) (Dalby, 2000, p. 150).

³cf. S. Wood, 2000–2022, s.v. xococ, xochitl.

⁴Britannica, n.d., allspice.

In short, allspice was introduced to Europe by the Spaniards in the 16th century, its import was first recorded in 1601, according to Britannica (n.d.) and Farrell (1985, p. 26). After 1655, when Jamaica became a British colony for nearly three centuries, the Brits developed a taste for allspice and started to use it to season meat dishes, sauces, and pickles (A. Green, 2006, p. 74). They were also responsible for its spread to some extent which is illustrated by the names of allspice in some languages, e.g. Polish *ziele angielskie* ‘English herb’.

4.1.3 The Names of Allspice

Allspice is a fascinating case, because it gives us examples for a plethora of names that showcase us many of the motivations, mechanisms, and solutions people choose when naming spices. As I mentioned before, some people are puzzled if allspice is a spice blend or not. The names in some languages often just add to the confusion, for example French *quatre-épices* (lit. ‘four spices’) can have the sense ‘allspice’, but also ‘a kind of spice mix’ made up of four different spices.⁵

English

Etymology 1. English *allspice*, from *all* + *spice*; after the flavour profile that resembles the combined aroma of cloves, nutmeg, cinnamon, and black pepper, 1621^a

^aOUP (n.d., s.v. allspice)

Note 4.1.3. Introducing the *Etymology box*. This environment, as seen above in *Etymology 1*, offers a quick look at a words’ origins and development.

Since its introduction to the spice cabinet, allspice has been known by many names from which currently *allspice* seems to be prevailing. *Allspice* was formed by compounding *all* and *spice*, for its flavor was perceived to be a combination of four characteristic spices that the Europeans knew and sought after: black pepper, cinnamon, cloves, and nutmeg.⁶ It was first recorded in 1621: “Amber-greese, nutmegs, and all spice.”⁷, and probably inspired the French *toute-épice* ‘all-spice’, attested in 1762.⁸

Sadly, the original word for allspice was lost with the demise of the native Taíno people of the Caribbean, nevertheless we got Taíno⁹ words such as barbecue, *cassava*, *guava*, *hammock*, and *tobacco* (Rafinesque, 1836, p. 229). As we concluded before, it is assumed that it was the Spanish who first got in contact with the allspice berry, and that they simply called it *pimienta* ‘pepper’.

⁵TLFi, 2012, s.v. *quatre-épices*.

⁶OUP, n.d., *allspice*; Britannica, n.d.

⁷OUP, n.d., *allspice*.

⁸TLFi, 2012, *toute-épice*.

⁹Taíno is a now extinct Arawakan language.

Etymology 2. English *pimento* ‘allspice; sweet pepper’, ca. 1660 < partly Portuguese *pimenta* ‘allspice; sweet pepper; black pepper’, 15th c. AD < and partly Spanish *pimiento* ‘hot and sweet pepper; formerly also black pepper; pepper plant of both kinds’, earlier *pimienta* ‘black pepper; peppercorn; ground pepper’, 1495 < Spanish *pimienta* ‘black pepper; peppercorn; ground pepper’, 13th c. AD < Medieval Latin *pigmenta* ‘plant juice; food seasoning; condiment; spices; perfumes’, plural of *pigmentum*, 9th c. AD < Latin *pigmentum* ‘colour, paint; ointment; drug; spiced wine’, from *pingō* ‘to paint’ + *-mentum* ‘instrument’, 9th c. AD^a

^aOUP (n.d., s.v. *pimento*); OUP (n.d., s.v. *pimento*); OUP (n.d., s.v. *pimiento*); Gómez de Silva (1985, p. 415); Corominas (1987, p. 495); C. T. Lewis and Short (1879, s.v. *pigmentum*)

pimento For a long time *pimento* (and to a much lesser extent *pimiento*) — the words for ‘pepper’ in Portuguese and Spanish, respectively — was commonly used in English to refer to allspice. This is still the case in Jamaican English for example, where the term *allspice* is not used. In North American English however, *pimento* now rather refers to a small, round variety of chili pepper (*Capsicum annuum*), commonly known as cherry pepper explained in note 4.1.2.

The corruption and mix-up between the English words *pimento* and *pimiento* and their origins is as confusing as it gets. For the sake of a clear understanding, let us first consider the modern names for allspice in Spanish: *pimienta de Jamaica*, and Portuguese: *pimenta-da-jamaica*. In both cases, *pim(i)enta*, with a final *-a*, means ‘pepper’, referring to peppercorns of the usual black and white pepper (*Piper nigrum*). In Spanish and Portuguese, the words endings of *-o* and *-a* mark the grammatical gender, the significance of which dissipates in English. It is important to remember however, that the Spanish form *pimienta* emerged first from a Latin neuter plural suffix in the 13th century. Thus, perhaps a century or so later when the word *pimienta* was already embedded in Spanish, speakers perceived the word as a feminine noun, and a vacuum of a masculine counterpart emerged. This allowed for a practical differentiation by gender between the peppers of the Old Word and the New World. Corominas (1987, p. 459) explains that *pimiento* derived from *pimienta*, and it was first applied in the Americas for the red fruits of the chili.

Gómez de Silva (1985, p. 415) makes the most compact distinction: “*pimienta* ‘(black) pepper; allspice’, *pimiento* ‘(hot and sweet) pepper’”. In contemporary Spanish, *pimiento* (the masculine form) refers to the fruits and plants of the *Capsicum* family, e.g. the numerous spicy chilies and mild bell peppers of red, green, and yellow, while *pimienta* (the feminine form) refers to the small round fruits of black and white pepper and its powdered forms. The distinction seems consistent, belonging to this latter group see for example *pimienta dulce* ‘sweet pepper’, and *pimienta gorda* ‘fat pepper’ both of which refers to allspice, not to be confused with *pimiento dulce*, which refers to sweet paprika powder.¹⁰

Pimento in English is a partly Portuguese, partly Spanish borrowing, while *pimiento* comes from Spanish. In fact, it is explained in the OED that in the ‘allspice’ sense of the word, *pimento*, from Portuguese *pimenta (daJamaica)*, went through an alteration influenced by the Spanish word form,

¹⁰Española, 2014, *pimiento*, -a.

which is not attested in the ‘allspice’ sense. Ergo, Spanish *pimiento* maybe did not refer to allspice in Spanish at the time when the borrowing happened. And if so, *pimento* is a borrowing from Portuguese *pimenta* meaning ‘pepper’ and, as *pimenta da Jamaica*, ‘allspice’, influenced by Spanish *pimiento* ‘chili, sweet pepper’, also in the sense of the pepper plants of both kinds (chili and black). Spanish *pimiento* formerly had the sense of ‘black pepper, peppercorns, and ground pepper’ (before 1495), with an earlier form *pimienta* (13th century), now usually in sense ground pepper and peppercorns¹¹. The Portuguese connection is only discussed by the OED, other dictionaries do not mention it. A direct Spanish borrowing is also plausible if we consider that it was the Spanish who most likely brought it back first, they probably called it *pimiento/-a*, and they were responsible for its subsequent diffusion in Europe. English spellings varied greatly of this this Romance word, using forms such as *piemente* in the late 1600s.

The origin of these words is the classical Latin *pigmentum* ‘a material for coloring, a color, paint, pigment’, with a transferred meaning ‘the juice of plants’ in post-classical Latin.¹² The word *pigmentum* is made up of *pingō* ‘to paint’ and *-mentum*, a suffix denoting an ‘instrument, medium’, well recognizable from Romance languages and English (i.e. excitement). According to Corominas (1987, p. 459), Catalan *pimienta* is attested in the 13th century and it comes from the plural (*pigmenta*) of Latin *pigmentum* ‘coloring, paint’, which already meant ‘drug, ingredient’, and later, ‘condiment’ in Medieval Latin. Derived from this, in 1495 *pimiento* was applied to the the plants bearing the pungent red fruits of the Americas. *Pigmentum* also entered English as *pigment* ‘paint, dye, ingredient in an ointment, drug’. According to the OED, Medieval Latin *pigmentum* also referred to spiced drinks (9th century), perfumes, and hence spice in general. Old French cognates support this, *pigment* had the sense of ‘balm, fragrant spice’ in the 12th century, Anglo-Norman *pigment/piment* meant ‘spice, spice wine’¹³, and Middle English *pihmentum* (12th century, later *piment*) had a sense of “a spiced drink, a remedy or concoction containing spices”,¹⁴ “a sweetened, spiced wine used for refreshment and in medical recipes; a medicinal potion”.¹⁵ *Piment* in French were later applied for chili, especially the cultivar of cayenne pepper. (The OED points to the sense ‘cayenne pepper’ in a “10th century French source”, which must be an error.)

Allspice is also known as *Jamaica pepper*, for it mainly grows on the island and the historical reasons described above. Many languages calqued *pimienta de Jamaica* from Spanish, or another transmitting language (e.g. Italian *pepe della Giamaica*). *Jamaica pepper* was first recorded in 1661: “A kind of Pepper, that tastes like Cloves, and very Aromatick (known by the name of Iamaica-Pepper)”.¹⁶

The name *myrtle pepper* echoes the similarities of the allspice tree with European myrtle (*Myrtus communis*), especially after the resemblance of their purple berries. Beyond the physical resemblance, myrtle berries are also edible, and are also dried to add to pepper mills as a spice. Furthermore, the European myrtle has aromatic leaves and wood as well, and it is used to grill and smoke meat in

¹¹OUP, n.d., *pimento*.

¹²C. T. Lewis and Short, 1879, *pigmentum*.

¹³OUP, n.d., *pigment*.

¹⁴Harper, n.d.-b, *pigment*.

¹⁵R. E. Lewis et al., 1952–2001, *piment*.

¹⁶OUP, n.d., *Jamaica*.

Southern Europe since Roman times, especially on Sardinia and Corsica; the same way the Caribbean people use allspice wood and leaves. The myrtle berry appears in Roman and Greek mythology as well (van Wyk, 2014, p. 186).

clove pepper The name *clove pepper* has “chemical reasons”, namely that this name arises from the aroma of allspice that reminded people of clove. This is due to its eugenol content we discussed above. *Szegfűbors* lit. ‘clove-pepper’ is the most common name for allspice in Hungarian still, and it is used in sausage making.

newspice One of the most interesting spice names we can come across in my opinion is *newspice*. The term is now archaic in English, but the idea still exists in a few European languages, such as Serbian and Macedonian *најгвирц* *najgvirc* from German (*Neugewürz*), Czech and Slovak (*nové koření/korení*), and Turkish *yenibahar* and Romanian *ienibahar* from Ottoman Turkish يېنىباهار *yeñibahar*; all the above literally meaning ‘new spice’.

The reason behind these names is that during the 17-18th centuries, allspice “suddenly” arrived to Central and Eastern Europe as a new (and possibly marketed as a trendy) spice. This happened a century after the red hot paprika took the world by storm (by 16th century it reached Hungary from the Ottoman Empire), and while the chili did not conquer northern Europe, allspice — to an extent — did. We could philosophize why the chili did not deserve the name ‘new spice’ when it first arrived, or why the Europeans — except on the south — were reluctant to assimilate it into their cuisines. Was the pungent chili too harsh for a Northern palate to consider? Is it the sophisticated chemical complexity of allspice that made it fashionable in Victorian England? All these questions are leading us to deep waters regarding the human palate and cultural attitudes toward spices and spiciness, as well as environmental and genetic factors deciding the heat of preference explored by interesting papers such as Spence (2018) and Törnwall et al. (2012).

We know that in the beginning allspice was overlooked by Europeans, and this is possibly the reason why allspice’s original name did not survive unlike the Nahuatl word *chilli*. Allspice was later sold and used in beverages and cookery, but its rising star never came close to that of chili. In Asia, where chilies were adopted early on and, eagerly transplanted, they transformed and revolutionized cuisine forever. It is unimaginable to think of Indian, Indonesian, or Chinese dishes without chilies today. Inversely, allspice is mostly unknown in East Asia, and the reasons behind it are just as botanical as historical: In the 16-17th century nobody knew how to grow allspice, while chili can be grown everywhere effortlessly. In addition, Europeans did not sail to Asia to sell spices, they went to take them.

As the 20th century came around, allspice — the only spice still exclusively imported from the Western hemisphere — quietly became one of the many, and its fervor faded a little. America was not new anymore, and the name *new spice* as well became obsolete. An English textbook for students of Italian narrates a letter from 1680 about this *Nuova Spezie* and the author’s opinion on it:

“I Am much obliged to you for the Drug you sent me inclosed in your last letter, about which I cannot tell you any thing but that it is called the New Spice, and it comes as it is said, or as it is guessed, from the West-Indies, and not from the East-Indies; and it is but

six months that I had knowledge of it from Count Laurence Magalotti, who showed it me under the abovesaid name of New Spice. How many different tastes are found in it by several honest folks ! that of the clove is the principal ; that of the nutmeg is the second in rank ; the cinnamon comes as it were the third in order ; next the citron ; then the smell of the musk and of the amber, and the most sweet taste of sugar. The truth is, in my opinion, that it is a pretty Drug. I am in Florence, and with for an occasion to do you service ; so command me with all freedom, and be certain that I will count it as good luck to have any power to serve you. I affectionately kiss your hands. Florence, 26th March 1680.” (Baretti, 1755, p. 5)

And so, we have established a few categories when it comes to the names of allspice: (1) names that are made up of *spice* as a headword and a modifying word, (2) names that use *pepper* as a headword with a modifier, and (3) names that are taken from Portuguese and Spanish. See table 4.1 for a concise overview.

#	Species	Name	Source
1	<i>Pimenta dioica</i>	allspice	van Wyk (2014)
2	<i>Pimenta dioica</i>	clove pepper	Duke (2002)
3	<i>Pimenta dioica</i>	Jamaica pepper	van Wyk (2014)
4	<i>Pimenta dioica</i>	myrtle pepper	Peter (2012)
5	<i>Pimenta dioica</i>	newspice	Peter (2012)
6	<i>Pimenta dioica</i>	pimento	van Wyk (2014)
7	<i>Pimenta dioica</i>	pimento berry	OUP (n.d.)
8	<i>Pimenta dioica</i>	pimiento	OUP (n.d.)

Table 4.1 Various names for allspice in English.

Arabic

Etymology 3. Arabic *fulful ifranjī* ‘allspice’ [European pepper], literally ‘Frankish pepper’, named so because it was transmitted by Europeans^a

^aBaalbaki (1995)

Arabic, similarly to English, boasts with a diverse set of names when it comes to allspice. First and foremost, it is known as *filfil ifranjī* ‘European pepper’. *Ifranjī* literally translates to ‘Frankish’, but it became the epithet of white Europeans, similarly to the term *farang*¹⁷ in Southeast Asia. The rationale behind this name is evident: it was Europeans who introduced this spice to the Middle East and North Africa in the centuries following its debut.

¹⁷A word of Persian origin, applied for the Franks during the crusades (from Old French *franc*), and later by extension to any white merchant used from Persia to Thailand.

Allspice's Middle Eastern history is the topic I have found the least amount of information on, considering every other spice in this chapter. As it is an ingredient that have arrived long after the classical times, it is not discussed in the literature I have consulted, and modern articles only deal with it for its pharmaceutical and health benefits, not with its journey. The challenge to find further Arabic synonyms is also increased, because both English names *allspice* and *pimento* are ambiguous. I have found examples of wrongly glossed entries in both Arabic, and Chinese dictionaries. Be that as it may, I have managed to collect a few other Arabic names for allspice from contemporary dictionaries, these can be seen in table 4.2.

Further common vernacular names are *fifil hulw* lit. ‘sweet pepper’, and *bahār ḥulw* lit. ‘sweet spice’, where *bahār* ‘spice’, is a loanword from Persian. Persian بھار *bahār* means spring (the season), it was borrowed into Arabic with a sense of blossoms and foliage, alluding to the leaves and flowers of plants as the source of many spices.¹⁸ In the ‘spice, seasoning, condiment’ sense, the word spread regionally via Ottoman Turkish (loaned from Arabic). Similarly to the case of English, the word for spice was associated with the allspice berries, and consequently resulted in the already mentioned Turkish *yenibahar* [newspice] ‘allspice’, and μπαχάρι *bachári* ‘allspice’. Thus, just like English, Arabic propagates allspice names by using the words for ‘spice’ and ‘pepper’ with modifiers indicating qualities of taste, or who carried the spice.

#	Species	Name	Tr.	Gloss	Source
1	<i>Pimenta dioica</i>	بهار حلو	<i>bahār ḥulw</i>	sweet spice	E. O. T. Wiktionary (n.d.)
2	<i>Pimenta dioica</i>	فلفل البساتين	<i>fulful al-basāṭīn</i>	pepper of the gardens	Almaany (n.d.)
3	<i>Pimenta dioica</i>	فلفل إفرنجي	<i>fulful ifranjī</i>	European pepper	Baalbaki (1995)
4	<i>Pimenta dioica</i>	فلفل تابل	<i>fulful tābil</i>	spice pepper	Almaany (n.d.)
5	<i>Pimenta dioica</i>	فلفل حلو	<i>fulful ḥulw</i>	sweet pepper	Baalbaki (1995)

Table 4.2 Various names for allspice in Arabic.

Chinese

- duoxiangguo** In Chinese, allspice goes by the name 多香果 *duōxiāngguǒ* [many-spice-fruit], supposedly a Chinese rendering of *allspice*. However, in China allspice is practically non-existent; it is not used in dishes, does not feature in TCM databases, and generally unknown besides Western specialty grocery shops. A search in Baidu Index yields no results as well. All the names except 甜胡椒 *tián hújiāo* ‘sweet (black) pepper’ shown in table 4.3 are relatively modern semantic translations of presumably English sources. Just like in Arabic, it obviously does not show up in pre-modern corpora, and scarcely present in the modern corpus.

Summary

¹⁸Dozy, 1881, p. 121.

#	Species	Name	Tr.	Gloss	Source
1	<i>Pimenta dioica</i>	多香果	<i>duōxiāngguǒ</i>	many-spice-fruit	Kleeman and Yu (2010)
2	<i>Pimenta dioica</i>	全香子	<i>quánxiāngzǐ</i>	all/whole-spice-seed	Lau (n.d.)
3	<i>Pimenta dioica</i>	甜胡椒	<i>tiánhújiāo</i>	sweet-barbarian-pepper	
4	<i>Pimenta dioica</i>	牙買加胡椒	<i>yámǎijiāhújiāo</i>	Jamaica-barbarian-pepper	MDBG (n.d.)
5	<i>Pimenta dioica</i>	眾香子	<i>zhòngxiāngzǐ</i>	numerous-spice-seed	MDBG (n.d.)

Table 4.3 Various names for allspice in Chinese.

#	Language	Term	Gloss	Loan	Source
1	English	<i>allspice</i>		no	OUP (n.d.)
2	English	<i>Jamaica pepper</i>		no	OUP (n.d.)
3	English	<i>pimento</i>		yes	OUP (n.d.)
4	English	<i>pimento berry</i>		no	OUP (n.d.)
5	English	<i>pimiento</i>		yes	OUP (n.d.)
1	Arabic	<i>fulful al-basātīn</i>	pepper of the gardens	no	Almaany (n.d.)
2	Arabic	<i>fulful ifranjī</i>	European pepper	no	Baalbaki (1995)
3	Arabic	<i>fulful tābil</i>	spice pepper	no	Almaany (n.d.)
4	Arabic	<i>fulful hulw</i>	sweet pepper	no	Baalbaki (1995)
1	Chinese	<i>duōxiāngguǒ</i>	many-spice-fruit	yes	Kleeman and Yu (2010)
2	Chinese	<i>tiánhújiāo</i>	sweet-barbarian-pepper	no	Lau (n.d.)
3	Chinese	<i>yámǎijiāhújiāo</i>	Jamaica-barbarian-pepper	yes	MDBG (n.d.)
4	Chinese	<i>zhòngxiāngzǐ</i>	numerous-spice-seed	yes	MDBG (n.d.)

Table 4.4 Conventionalized names for allspice in English, Arabic, and Chinese, found in dictionaries.

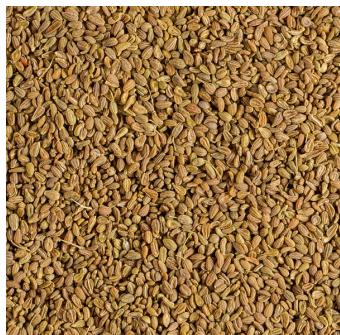
4.2 Anise

2. ANISE

POWO

English: anise; aniseed. Arabic: أيسون *anīsūn*. Chinese: 茴芹 *huíqín* [anise-celery]. Hungarian: *ánizs*.

Plant species:	<i>Pimpinella anisum</i> L.
Family:	<i>Apiaceae/Umbelliferae</i>
Plant part used:	fruit; oil
Region of origin:	E. Mediterranean; W. Asia
Cultivated in:	Turkey, Egypt, Spain, Russia, Italy, etc.
Color:	light brown



(a)



(b)



(c)

Figure 4.2 Anise *Pimpinella anisum*.

Anise (*Pimpinella anisum*) is a herbaceous plant, native to the Eastern Mediterranean and the Levant. It yields downy schizocarps,¹⁹ fruits which people call seeds. Hence the popular contracted form of the name, *aniseed*. The seed-like fruits are grayish-green to light brown in color, and around 3–6 mm long (van Wyk, 2014, p. 212). Commercially available anise is usually sold whole, with a bit of stalk attached. Anise has visible *vittae* (oil ducts) embedded in the fruit wall (Peter, 2012, vol. 2, p. 139), which is a feature similarly found on the fruits of related umbelliferous aromatic plants, such as fennel, cumin, caraway, carom/ajwain, and dill seeds. Anise is sought after for its characteristic, liquorice-like sweet aroma and flavor, used in gastronomy, confectionery, and liqueur making – especially around the Mediterranean. Anise and its essential oil is traditionally used as a flavoring for food, candy, and alcoholic drinks, however star anise oil from China has gradually replaced anise oil in the industry thanks to it being a much cheaper substitute (van Wyk, 2014, p. 212).

¹⁹Schizocarp refers to a dry compound fruit which splits into two or more one-seeded carpels (mericarps) without dehiscing

Note 4.2.1. It is important to make the distinction between anise (*Pimpinella anisum*) and star anise (*Illicium verum*) from the beginning. These are two unrelated spices with distant origins. The similarities in name are due to their similarity in flavor, thanks to the organic compound anethole.

The taste, smell, and even the appearance of anise resembles other — related and unrelated — spices, such as fennel, dill, liquorice, and star anise. This leads to a certain degree of confusion around the names which these plants and their products are known today in various languages. We will introduce this problem in more detail in section 6.4 in [The Names of Spices](#).

4.2.1 The Botany, Origin, and Cultivation of Anise

Anise is an annual herb from the family *Apiaceae/Umbelliferae*. Growing less than a meter tall, it brings small white flowers in umbels, the shape of an umbrella which is typical for this family of parsley, celery, and carrot. This family also contains many other aromatic flowering plants, such as asafoetida, coriander, cumin, caraway, dill, and fennel.

Anise originates in the Eastern Mediterranean region, growing from South East Turkey through Syria to the coasts of Lebanon, Israel, Palestine, and Egypt, including Cyprus, and in some sources also Greece. It has been cultivated since 2000 BC (Mabberley, 2017, p. 718). Anise today is naturalized in most of Europe and Central Asia, and it is cultivated as a crop in various regions around the globe, including, Southern Europe, Southern Russia, Turkey, the Middle East and North Africa, Pakistan, India, China, Chile, Mexico and the United States (Farrell, 1985, p. 32). It requires good soil, lots of sun and warmth, and also arduous to transplant. During harvest at summer's end when the fruits begin to ripen, the plant parts above ground are cut and the “seeds” are dried (van Wyk, 2014, p. 212).

4.2.2 The History of Anise

Anise has a long history around the Mediterranean, and its popularity is still concentrated there. It was used both as medicine and a culinary spice, as I mentioned above. The ancient Greeks took it as a breath freshener, and the Romans used it in their cooking (Farrell, 1985).

Pliny wrote a section of remedies with anise in his *Natural History*, where he explains that it was recommended by Pythagoras to take with wine against scorpion stings, but it is also a great ingredient—both green and dried—in sauces and breads. And of course, it sweetens the morning breath with a little honey and smyrnion²⁰ (Pliny the Elder, 77/1855, 20:72).

Medieval European herbals tell of carminative effect (Gerarde, 1597, 880): “The seed wasteth and consumeth winde, and is good against belchings and upbraidings of the stomach, alaieth gripings of the belly, provoketh urine gently, maketh abundance of milke, and stirreth up bodily lust: it staieth the laske (diarrhea), and also the white flux (leukorrhea) in women.” Based on modern research, anise oil and anethole is antibacterial, antifungal, antioxidant, carminative, and expectorant (Peter,

²⁰*Smyrnium olusatrum*, an edible pot herb commonly known as *alexanders*

2012, vol. 2, p. 144).

The Brits and Arabs use it since the Middle Ages. According to Wilson (2005), the tradition of the wedding cake grew out of the customary spiced cakes at the end of feasts during Roman times, which served as digestive. In modern Europe, its use is prevalent in confectionery (such as aniseed balls), but especially liqueurs. From the many Mediterranean alcoholic beverages flavored with anise, we can mention anisette and absinthe (made with *Artemisia absinthium*), from France, sambuca from Italy, and ouzo and mastika from Greece. In the Eastern Mediterranean, it can be found in Turkish raki, and the many araks of the Levant.

4.2.3 The Names of Anise

Anise is a typical **Wanderwort**: emerging from moderately obscure origins, it is now ubiquitous to the languages of Europe and its sphere of influence where it is culturally significant.

English

#	Species	Name	Source
1	<i>Pimpinella anisum</i>	anise	van Wyk (2014)
2	<i>Pimpinella anisum</i>	aniseed	van Wyk (2014)
3	<i>Pimpinella anisum</i>	sweet cumin	Peter (2012)

Table 4.5 Various names for anise in English.

Etymology 4. English *anise* ‘anise’, ca. 1325 < French *anis* ‘id.’, 1236 < Latin *anīsum* ‘id.’, (*anēthum* ‘dill’) < Ancient Greek ἄνισον *ánison* ‘anise; dill’, and other Greek dialectal variants, e.g.: *ánēthon*; included both plants, only later distinguished (probably of substrate origin) <? Egyptian (Ancient) *jnst* ‘a medicinal, edible plant (probably anise)’ <?^a

^aAHD (2022) and OUP (n.d., s.v. *anise*); TLFi (2012, s.v. *anis*); C. T. Lewis and Short (1879); Liddell and Scott (1843/1940); Erman and Grapow (1926, p. 99); Hemmerdinger (1968, p. 240)

To English, it arrived in the 14th century via French *anis*, which descended from Latin *anīsum*. The Latin word is a borrowing from Ancient Greek ἄνισον *ánison*, which is attested in different forms in various Greek dialects of the time, sometimes with -nn- and theta instead of sigma (e.g. ἀνῆθον *anēthon*). We can often read that this word originally referred to dill, but it seems that the Greeks did not distinguish between the two, and the terms included both plants.²¹ Hence the scientific name of dill: *Anethum graveolens*. According to Beekes and van Beek (2010, pp. 103, 107), *ánison* is anise, while *anēthon* is dill, but he points out that they probably have the same etymon. The Romans borrowed both words, and the distinction was made explicit in *anīsum* vs. *anēthum*. The modern scientific

²¹OUP, n.d., *anise*.

names bear the Latin names: *Pimpinella anisum* (anise), where meaning of *pimpinella* is uncertain, and *Anethum graveolens* (dill), where *graveolens* means ‘strong scented’ (Gledhill, 2008, pp. 184, 303). The confusion of the Greek words had an effect on English much later as well, in Matthew 23:23 of the *King James Version of the Bible (KJV)*²² talks of anise, while newer, more accurate translations, such as the *New Revised Standard Version of the Bible (NRSV)*²³ mention dill. In fact, one of the first attestation in English comes from Wycliffe’s Bible in 1382, between mint and cumin: “That tithen mente, anete [anese], and comyn.”²⁴ Beyond Greek, the etymology of this word is uncertain, Beekes and van Beek (2010, pp. 103, 107) suspects a pre-Greek, substrate origin demonstrated by the phonological variations. Although the *Wb* in an early Egyptian glossary makes a connection with the Egyptian word rendered as *jnst*²⁵ ‘an edible plant for medicinal use’ in the literature of the Middle Kingdom, the assumption is marked with question marks in the original handwritten glossary (Hemmerdinger, 1968, p. 240; Erman & Grapow, 1926, p. 99). The *The American Heritage Dictionary of the English Language (AHD)* remarks that the Greek word is “perhaps from or akin” to Egyptian *inšt*—using a different transliteration—which is a kind of plant used in the preparation of refreshing drinks, possibly anise.²⁶

The idea is not far-fetched, anise, dill and other herbs are native to the region and were “almost surely grown” for their medicinal properties (Redford, 2001, vol. 2, p. 3). We know that spices and herbs were used to flavour Ancient Egyptian cooking, Egyptologists have identified indigenous ingredients (dill, fenugreek, parsley, thyme, nigella, fennel, marjoram, mint), those imported and transplanted from neighboring Palestine (dill, cumin, coriander, caraway) and those obtained through distant trade (cinnamon and peppercorns from Asia) by the wealthy, later during the New Kingdom times (Redford, 2001, vol. 1, pp. 394, 540).

Anise is also known as *aniseed*, which is a contraction from *anise* and *seed*, a usage form that emerged in the late 14th century.

Sweet cumin is another conventional name for anise, which shows the primacy of the word *cumin* in English, when it comes to similar aromatic plants and their seeds. Cf. *wild cumin*, *Armenian cumin*, *mountain cumin* (caraway); *royal cumin*²⁷ (bishop’s weed), and the always ambiguous *black cumin*

Arabic

Etymology 5. Arabic أنيسون *anīsūn* < Ancient Greek ἄνισον *ánison* ‘anise; dill’, and other Greek dialectal variants, e.g.: *ánēthon*; included both plants, only later distinguished (probably of substrate origin) <? Egyptian (Ancient) *jnst* ‘a medicinal, edible plant (probably anise)’^a

^aWehr (1976); Liddell and Scott (1843/1940); Erman and Grapow (1926, p. 99)

In Arabic, similarly to English, the name of anise is a loanword from Greek. It is known by many

²²Source: <https://www.biblegateway.com/passage/?search=Matthew+23%3A23&version=KJV>

²³Source: <https://www.biblegateway.com/passage/?search=Matthew+23%3A23&version=NRSVUE>

²⁴OUP, n.d., anise.

²⁵Transliterated as *inšt* in Erman and Grapow (1926, p. 99), conventional Egyptological pronunciation: /inset/

²⁶AHD, 2022, anise.

²⁷Parallel to Indo-Persian *shāh-jūrā* [king-cumin] ‘caraway’

#	Species	Name	Tr.	Gloss	Source
1	<i>Pimpinella anisum</i>	أنيسون	<i>anīsūn</i>	phonetic	Wehr (1976)
2	<i>Pimpinella anisum</i>	كمون حلو	<i>kammūn ḥulw</i>	sweet cumin	Wehr (1976)
3	<i>Pimpinella anisum</i>	يانسون	<i>yānsūn</i>	phonetic	Wehr (1976)
4	<i>Pimpinella anisum</i>	حبة حلوة	<i>ḥabba ḥulwa</i>	sweet grain, seed	Wehr (1976)

Table 4.6 Various names for anise in Arabic.

spelling variations: *anīsūn*, *ānīsūn*, *ansūn*, *yānsūn*, and *yansūn*. In general, the *a-* forms were the initial loanword taken directly from Greek, then a *y-* form emerged that assimilates better in Arabic phonology. In addition, synonyms for anise are *kammūn ḥulw*, lit. ‘sweet cumin’, and *ḥubba ḥulwa* ‘sweet grain, sweet seed’.

Anise in Persian, is بادیان رومی *bādyān rūmī*²⁸, literally ‘Roman anise’, where *bādyān* is an archaic word for either fennel or anise, the etymon of French *badiane* that begot English *badian* ‘star anise’. A possible connection between Persian *bādyān* and Mandarin Chinese 八角 *bajiao* ‘star anise’ have been proposed before, but in my opinion this is merely wishful thinking.

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Pimpinella anisum</i>	茴芹	<i>huíqín</i>	hui-celery	Kleeman and Yu (2010)
2	<i>Pimpinella anisum</i>	茴香	<i>huíxiāng</i>	hui-spice	Kleeman and Yu (2010)
3	<i>Pimpinella anisum</i>	西洋茴香	<i>xīyáng huíxiāng</i>	western-ocean-hui-spice	Wikipedia (n.d.)
4	<i>Pimpinella anisum</i>	洋茴香	<i>yánghuíxiāng</i>	ocean-hui-spice	CUP (2022)
5	<i>Pimpinella anisum</i>	歐洲大茴香	<i>ōuzhōu dàhuíxiāng</i>	European-big-hui-spice	Wikipedia (n.d.)

Table 4.7 Various names for anise in Chinese.

The gathering of names for anise is a bit difficult in Chinese for two reasons. Firstly, anise as a spice is relatively unknown in China except for Xinjiang, and therefore names are hard to find in sources. Since other spices with a similar flavour profile, such as the native star anise and the naturalized fennel are readily available, so anise was never imported into China. Consequently, we cannot find anise in reference works on Chinese food plants nor in Chinese *materia medica* (see S.-Y. Hu, 2005; S.-y. Hu, 1980/1999). It does however appear in the FoC²⁹ Secondly, identifications is problematic and confusing due to the mixing of terms *anise*, *aniseed*, *star anise*, *star aniseed*, etc. in English, and Chinese dictionaries, and in some databases as well. Dictionaries that do not give botanical names are

²⁸Hayyim, 1934–1936, vol. 1, p. 197.

²⁹Source: http://www.efloras.org/florataxon.aspx?flora_id=2&taxon_id=200015767

of little help to clarify doubts, but some conclusions can be derived with care. Most dictionary entries in Chinese that translate *anise* to *aniseed* should in fact say *star anise*, as they are all words referring to the Asian spice, except for one: 茴芹 *huiqin*.

Anise in Chinese is 茴芹 *huiqin* ‘anise-celery’, which appears to be a relatively modern, scientific coinage, and the only **phytonym** that appears in any publication (the FoC). It is used in the strict sense of *Pimpinella anisum* and cannot be misunderstood for star anise (*Illicium verum*). It does not appear in historical corpora, and it is not included in the 7th edition of the *Xiandai Hanyu Cidian* [A Dictionary of Modern Chinese] (Chinese Academy of Social Sciences, 2016), but it appears in the *Cambridge English-Chinese (Traditional) Dictionary* (CEC)³⁰, which gives us *huiqin*, along with 洋茴香 *yanghuixiang* ‘Western anise’. 茴香 *huixiang* really refers to fennel, and the only reason it appears in Kleeman and Yu (2010) is the confusion between the materials, and their names. The nomenclature and the reasons behind its confusion will be explored in more detail in section 6.4. A few other names are mentioned on the Chinese Wikipedia page of the plant, these all refer to the European origins of this spice, or referring to “Western Ocean”, the Indian Ocean used to denote foreign, western products that have arrived over sea.³¹.

A Latin-Chinese dictionary from a presbyterian missionary from 1841 lists *huiqin* as *thymus* ‘thyme’,³² which is rather confusing considering that 10 years earlier, the same author rendered it ‘oregano’ in his Portuguese-Chinese dictionary.³³ From this, we can speculate that more of the various spice herbs that the Portuguese and other Europeans brought to Macao were first denoted with *huiqin*.

Summary

Table 4.8 shows the names of anise that can be found in dictionaries.

#	Language	Term	Gloss	Loan	Source
1	English	<i>anise</i>		yes	OUP (n.d.)
2	English	<i>aniseed</i>		no	OUP (n.d.)
3	English	<i>sweet cumin</i>		no	OUP (n.d.)
1	Arabic	<i>anīsūn</i>	phonetic	yes	Wehr (1976)
2	Arabic	<i>kammūn hulw</i>	sweet cumin	no	Wehr (1976)
3	Arabic	<i>yānisūn</i>	phonetic	yes	Wehr (1976)
4	Arabic	<i>habba hulwa</i>	sweet grain, seed	no	Wehr (1976)
1	Chinese	<i>huíqín</i>	hui-celery	no	Kleeman and Yu (2010)
2	Chinese	<i>huíxiāng</i>	hui-spice	no	Kleeman and Yu (2010)

Table 4.8 Conventionalized names for anise in English, Arabic, and Chinese, found in dictionaries.

³⁰Source: <https://dictionary.cambridge.org/dictionary/english-chinese-traditional/anise> and <https://dictionary.cambridge.org/dictionary/english-chinese-traditional/aniseed>.

³¹Source: <https://zh.wikipedia.org/wiki/%E8%8C%B4%E8%8A%B9>

³²Gonçalves, 1841, p. 715.

³³Gonçalves, 1831, p. 585.

4.3 Asafoetida

3. ASAFOETIDA

POWO

English: *asafoetida*; *hing*; *devil's dung*. Arabic: حلبيت *hiltīt*. Chinese: 阿魏 *āwèi*. Hungarian: *ördöggöökér* [devil's root]; *aszatgyanta* [asat resin]; *bűzös aszat* [stinking asat].

Plant species:	<i>Ferula assa-foetida</i> L.; <i>Ferula foetida</i> (Bunge) Regel; et al.
Family:	<i>Apiaceae/Umbelliferae</i>
Plant part used:	gum-resin (latex)
Region of origin:	W. and C. Asia
Cultivated in:	Iran; Afghanistan
Color:	from pale yellow to brown



(a) gum-resin



(b) powder, colored with turmeric



(c) plant

Figure 4.3 Asafoetida in various forms, and one of its principal sources *Ferula assa-foetida* in the Kyzylkum Desert. Credit: Glorian; Aromatique; Public Domain

Asafoetida is the dried, golden brown oleoresin that forms after cutting the stems of various ferula plants of Central Asia. The material itself is a waxy gum-resin, and it is sold either in gum or powdered form. Asafoetida is an extremely pungent, strong-smelling substance; it is described having a “garlic-like” and “sulphurous odor” that is sometimes too strong in itself and must be diluted with other materials (van Wyk, 2014, p. 138). Asafoetida is a drug and spice, and was used for centuries in both Asia and Europe (Leung & Chen, 2019). It is still an integral part of Indian cuisine as an ingredient, while in Europe and East Asia it was mainly utilized as medicine.

Regarding the characteristics and uses of the plant asafoetida, there are parallels with the now extinct giant ferula plant, which is believed to be the source of the lost silphium or laserpitium of antiquity. Silphium was a drug used in ointments of traditional Greek medicine, and a coveted ingredient in Roman cuisine. It was and introduced from Libya in North Africa, and was once a commercially crucial product featured on Roman coins. We now believe that over-harvesting led to its demise (Dalby, 2000; Langenheim, 2003; Leung & Chen, 2019; van Wyk, 2014).

4.3.1 The Botany, Origin, and Cultivation of Asafoetida

Asafoetida is obtained from species of the genus *Ferula* in the *Apiaceae* family, such as *Ferula assa-foetida*, *F. foetida*, and *F. narthex* (Mabberley, 2017). These plants are “robust perennial herbs” that can grow to 2 m high, and as umbelliferous plants surmounted by large yellow flowers (van Wyk, 2014, p. 138). The plants cope well in mountainous and dry, desert-like conditions of Iran (from Yazd to Lar), up to Southern Uzbekistan (Kyzylkum Desert), and the Qandahar region of Afghanistan where they grow wild (Leung & Chen, 2019). Asafoetida is wild-harvested the same way it has been for thousands of years. The plant is cut before flowering, at the base of the stalk just above the root, and left exposed. The exudate is then collected once it solidifies, and this process is repeated again and again for up to three months, until no more liquid can be tapped (van Wyk, 2014, p. 138).

4.3.2 The History of Asafoetida

A fantastic chapter on the history of asafoetida already exists “The Itinerary of Hing/Awei/Asafetida across Eurasia, 400–1800” by Leung and Chen (2019)

4.3.3 The Names of Asafoetida

English

Etymology 6. English *asafoetida*, a. 1398 < Medieval Latin *asafoetida* [stinking asa] <[?] from Persian *āzā* ‘mastic’, in a Lanized form, *asa* + Latin *foetid* ‘ill-smelling, stinking’, (feminine of *fœtidus*)^a

^aOUP (n.d., s.v. asafoetida); Laufer (1919, p. 353); Steingass (1892, p. 42)

Asafoetida (also spelled *asafetida*) is a term directly from Medieval Latin that found its way into the English lexicon via the early modern European medicinal and botanical literature. Often seen with archaic spellings, such as “*assafetida*”, the name is made up of the Latinized version of Persian ازا/*āza/āzā* ‘mastic’³⁴³⁵, and Latin *foetida*, feminine of *foetidus* ‘stinking, ill-smelling, fetid’³⁶.

The first detailed discussion about asafoetida’s name comes from (Laufer, 1919, pp. 353–362)’s *Sino-Iranica*, where he vehemently opposes the theories of Persian origin regarding *aza*, stating that its purported meaning, ‘mastic’ is “a product entirely different from what we understand by asafoetida”, and prefers the inferred theory first proposed by Garcia da Orta (1563/1913, p. 41) that *asa* — “mutilated by the druggists of the middle ages” — somehow derives from the *laser* or Pliny’s *laserpitium* (a synonym for silphium, an important spice, medicine, and aphrodisiac used in antiquity just mentioned above). None of the two explanations are supported with documentary evidence,

³⁴Mastic, also known as *tears of Chios* is, a resin exuded from the trees *Pistacia lentiscus*. The dried, yellowish and translucent brittle pieces of resin resemble teardrops, and turn white when chewed, behaving like nature’s (initially bitter) chewing gum. It is traditionally produced on the island of Chios, Greece.

³⁵Steingass, 1892, p. 42, https://dsal.uchicago.edu/cgi-bin/app/steingass_query.py?page=42.

³⁶OUP, n.d., asafoetida.

and he is right in that “in no oriental language is there a word of the type *asa* or *aza* [...]. I am not sure why did Laufer immediately dismiss the connection between mastic and asafoetida; both are obtained from the dried oleo-resin of Western and Central Asian plants, and even his own descriptions of mastic and its uses are very similar to that of asafoetida (Laufer, 1919, p. 252). His reports from a 1610 Chinese source, using the transcribed Arabic name *mastaki* say that it is produced in Turkestan, used “as *jiao*” (Sichuan pepper), and that its odor is very strong, and beneficial for digestion. Laufer, an expert in East Asian languages expects *aza* to come up in other oriental languages, but it seems to me that the problem of *aza* starts with Latin and therefore should be searched within the medieval European scientific literature. If *aza*, a Persian term for a dried resinous substance (i.e. mastic) loaned by scribes of Latin existed, why does *asa foetida*, literally ‘stinking mastic’ for a foul smelling dried resinous gum sound so impossible? In fact, one of the Arabic names for asafoetida literally translates to ‘the mastic of the giant ferula’; but here ‘mastic’ is likely to simply mean ‘gum’.

Asafoetida was first attested in Middle English, indicating its arrival in Europe. Sometime before 1398, we can read: “Some stynkyng þinges beþ ydoon in medycyne, as..brymston and asa fetida.”³⁷. This illustrious entrance of asafoetida immediately points out its stench, and to be paired here with brimstone — once a synonym for sulfur, now a term chiefly used in a Biblical context in the description of hell (cf. “fire and brimstone”) — is an apt premonition for the nickname *devil’s dung*. It is also worth noting that in English, the word first referred to the material, with the plant producing asafoetida sense only secondary; this is understandable, because no European have seen the ferula plants until the 17th century, and the origins of the drug were obscure.

Etymology 7. English *hing* ‘asafoetida’, 1599 < Hindi हींग *hīṅg* ‘id.’ < Sanskrit हिङ्गु *hiṅgu* ‘id.’; cf. cognates Sogdian ’ynkw < Proto-Iranian **aṅgu-*ȝatū- ‘resin-gum’; cf. Tokharian B, Khotanese^a

^aOUP (n.d., s.v. *hing*); OUP (n.d., s.v. *hing*); Gharib (1995, p. 87); Adams (2013, p. 7)

India was always a big importer and consumer of asafoetida, and also played a role in exporting it to other part of the world. Bombay served as the key port in the 19th century, where the stinking gum would change hands (sometimes after a bit of manipulation and adulteration). Contrary to China and Europe, Indians also developed an affinity to use it in their cooking. Thus, when the British came in contact with asafoetida in India, they adopted the local name: *hing*³⁸. *Hing* comes from Hindi हींग *hīṅg*, through Sauraseni Prakrit *hiṅgu* from Sanskrit हिङ्गु *hiṅgu*³⁹. The Sanskrit term is believed to have derived from an Iranian source reconstructed as Proto-Iranian **aṅgu-*ȝatū- where ȝatū-⁴⁰ is ‘gum’ (Modern Persian زد *zad* ‘gum’) and other derivates are Tocharian B *ankwas(t)*, Khotanese *amguṣṭā*, and Sogdian **aṅgužat* (Adams, 2013, p. 7; Gharib, 1995, p. 87; R. L. Turner, 1962–1966, p. 281), also various Classical Persian forms, both inherited, e.g. انجان *angudān*, آنگوزه *ānghuzah* and borrowed, e.g. انگوچ *angužad* from Parthian (Tremblay, 2005, p. 438).

³⁷OUP, n.d., asafoetida.

³⁸see Yule et al., 1903, p. 418,

³⁹AHD, 2022, *hing*.

⁴⁰*Proto-Indo-European (PIE)* **gʷétu* ‘resin, gum’

In English, *hing* is first attested in Hakluyt's *Principle Navigations* (new ed.): "One hundred and fourescore boates laden with Salt, Opium, Hinge, Lead, Carpets [etc.]."⁴¹, and soon identified as a substance identical to asafoetida, as an example from 1662 shows: "The Hingh, which our Drugsters and Apothecaries call Assa foetida, comes for the most part from Persia."⁴²

Among its many vernacular names in European languages, such as *devil's dung* in English, there is often a hint to the devil, possibly due to the connection between the smell of sulfur and hell in the Biblical tradition ("fire and brimstone"). The name *devil's dung* in its various glosses is popular among European languages (e.g. German *Teufelsdreck* lit. 'devil's filth', Finnish *pirunpihka* lit. 'devil's resin', or Turkish *şeytanboku* lit. 'Satan's shit', which shows the strong aversion this material induces in European people, and why it never gained popularity in cookery. Other vernacular names in English include *devil's dung*, *asant*, *stinking gum* (cf. George, 2012). On the far opposite, the phrase "food of the gods" on Wikipedia actually links to asafoetida, because in an Indian context asafoetida was and is a desirable ingredient. Garcia da Orta, a Portuguese Jewish herbalist and ethnobotanist pioneer who spent much time on Goa wrote in the 16th century:

"Well, you must know that the thing most used throughout India, and in all parts of it, is that Assa-fetida, as well for medicine as in cookery. A great quantity is used, for every Gentio who is able to get the means of buying it will buy it to flavour his food." (Garcia da Orta, 1563/1913, p. 44)

But as a European, he also notes on the next page: "The nastiest smell in the world for me is Assa-fetida".

#	Species	Name	Source
1	<i>Ferula assa-foetida et al.</i>	devil's dung	van Wyk (2014)
2	<i>Ferula assa-foetida et al.</i>	hing	van Wyk (2014)
3	<i>Ferula assa-foetida et al.</i>	stinking gum	Peter (2012)
4	<i>Ferula spp.</i>	asafoetida	van Wyk (2014)

Table 4.9 Various names for asafoetida in English.

Arabic

Etymology 8. Arabic حلتیت *hiltīt* 'asafoetida resin'; cf. cognates Hebrew חַלְתִּית *hiltit* < Aramaic חַלְתִּית *hiltītā* 'id.' <^a

^aFraenkel (1886, p. 140); Löw (1881, p. 36); Löw (1924, vol. 3, p. 452-455)

Arabic terms now make a difference between the material and the plant; asafoetida as a spice/medicine is called *hiltīt*, while the plant is called انجدان *anjudān*. The word *hiltīt* comes from Aramaic hiltit

⁴¹Hakluyt, 1589, <http://www.perseus.tufts.edu/hopper/searchresults?target=en&inContent=true&q=hinge&doc=Perseus%3Atext%3A1999.03.0070>.

⁴²OUP, n.d., hing, <https://www.oed.com/view/Entry/87092>.

هَلْتِتَة h̠elt̠itā, and also exists in a Hebrew cognate as חַלְתִּית hilt̠it (Fraenkel, 1886, p. 140; Löw, 1881, p. 36; Löw, 1924, vol. 3, p. 452–455). It is first attested in Sibawayhi’s (ca. 760–796, a Persian native) *al-Kitab* [The Book], which is the earliest work on Arabic grammar and linguistics. *Hilt̠it* appears in the first Arabic dictionary, the *Kitāb Al-‘Ayn* [The Source] compiled by al-Farāhīdī (ca. 786), simply sending the reader to *al-anjudhān* ‘asafoetida’, which could mean that this word was more widely known than *hilt̠it* at the time. *Anjudān* is first mentioned in its earlier form *anjudhān* in the *Kitab Al-‘ayn*, which also tells us that the source (*uṣūl*) of *anjudān* is a plant called *mahrūt*, which also appears in the poetry of Imru’ l-Qays, the most eloquent poet of pre-Islamic Arabia⁴³. Arabic *anjudān* is a loanword from Persian, likely borrowed before the 6th century and it comes from the same Proto-Iranian *aṅgu-jaṭu- as Sanskrit, and later English *hing*.

Etymology 9. Arabic انجدان *anjudān* < Persian *angudān* < Proto-Iranian *aṅgu-jaṭu- ‘resin-gum’; cf. Tokharian B, Khotanese^a

^aLane (1863, pp. 79–80); Steingass (1892, pp. 114, 106); Adams (2013, p. 7)

#	Species	Name	Tr.	Gloss	Source
1	<i>Ferula spp.</i>	أبو كبير abū kabīr		big father	Wehr (1976)
2	<i>Ferula spp.</i>	أنجدان anjudān		phonetic	Baalbaki (1995)
3	<i>Ferula spp.</i>	صمغ الأجدان samgh al-anjudān		gum of anjudan	Baalbaki (1995)
4	<i>Ferula spp.</i>	صمغ راتيناجي samgh rātīnājī		rātīnājī gum	Baalbaki (1995)
5	<i>Ferula spp.</i>	حلتیت hilt̠it		phonetic	Wehr (1976)

Table 4.10 Various names for asafoetida in Arabic.

Chinese

Etymology 10. Mandarin Chinese 阿魏 āwèi MC MC /?a ɿuiH/ ‘asafoetida’ < Tokharian B *ankwaṣ(t)* ‘id.’ < Sogdian *aṅužat ‘id.’ < Proto-Iranian *aṅgu-jaṭu- ‘resin-gum’^a

^aLeung and Chen (2019); Laufer (1919, p. 353); Tremblay (2005, p. 438)

As for Chinese, 阿魏 *āwei* is the term that gained much prevalence in the 7th century (Leung & Chen, 2019). It seems likely that it was Kuchean traders from around the Tarim basin who first brought asafoetida to Chang’an, the Tang capital on the eastern terminus of the Silk Road. The consensus now among both Sinologists and experts on the languages of the Silk Road is that *āwei* is a loan from Tocharian B *ankwaṣ(t)*, originating from the same Proto-Iranian etymon as two of the above Arabic and English examples (Laufer, 1919, p. 353; Baxter & Sagart, 2014, p. 121).

⁴³see Ibn Manzūr, 1290/1979, p. 819.

Etymology 11. Mandarin Chinese 興蕖/瞿/渠 *xīngqú* MC MC /hiŋ̚ già/ ‘asafoetida’, phonetic transcription < Sanskrit हिङ्गु *hirigu* ‘id.’ < Proto-Iranian **ar̥gu-**jatu-* ‘resin-gum’; cf. Tokharian B, Khotanese^a

^aLeung and Chen (2019); Laufer (1919, p. 353); Adams (2013, p. 7)

But, there was an earlier name for asafoetida in Chinese: 興蕖/瞿/渠 *xīngqu*, doublet of 形虞 *xīngqu*. These are direct transcriptions of the Sanskrit *hirigu* we mentioned above, and were attested in 5th-century Buddhist sutras (Leung & Chen, 2019). It is also worth mentioning that in this case, the Chinese monks most likely had no idea what exactly *xīngqu* is, just that it some plant resin, and as such, it exemplifies a rare case when the word precedes the thing it refers to. In the *Bencao Gangmu* (BCGM), besides the names above, other synonyms can also be found. These are 阿虞 *ayü*, from the transcription of Persian *anguza(d)*, and 哈昔尼 *haxini*, the transcription of Ghazni, a city in Afghanistan where asafoetida was exported from. In the *Taiping Guangji* (TPGJ) (citing the *Youyang Zazu* (YYZZ)), it is said that *awei* comes from the country of 伽闍那 MC /gazana/, which is likely a rendering of Ghazna, a variant of Ghazni.⁴⁴

From all the names, the most successful was unquestionably *awei*, it enjoyed popularity for centuries, and further propagated into Sinoxenic words of Japanese 阿魏 *agi*, Korean 阿魏 *아위* *awi*, and Vietnamese *ngui* (Leung & Chen, 2019).

I highly recommend both Laufer (1919)’s *Sino-Iranica*, and Leung and Chen (2019)’s “The Itinerary of Hing/Awei/Asafetida across Eurasia, 400–1800” for those who are interested in asafoetida’s journey and its names.

Say something about
Middle Chinese
phonology and
Zhengzhang,
Baxter-Sagart?

#	Species	Name	Tr.	Gloss	Source
1	<i>Ferula spp.</i>	阿虞	<i>ayü</i>	phonetic	Leung and Chen (2019)
2	<i>Ferula spp.</i>	哈昔尼	<i>haxini</i>	phonetic	Leung and Chen (2019)
3	<i>Ferula spp.</i>	黑黎提提	<i>hēilitítí</i>	phonetic	Rossabi (2013)
4	<i>Ferula spp.</i>	形虞	<i>xíngyú</i>	phonetic	Leung and Chen (2019)
5	<i>Ferula spp.</i>	興蕖 興渠 興瞿	<i>xīngqú</i>	phonetic	Leung and Chen (2019)
6	<i>Ferula spp.</i>	阿魏	<i>āwèi</i>	phonetic	Leung and Chen (2019)

Table 4.11 Various names for asafoetida in Chinese.

Summary

And so, what we see here is that all three languages under scrutiny — English, Arabic, and Chinese — have at least one word that goes back to the same Proto-Iranian etymon, from the geographic source of the material it signifies and from the native region of the plant it is harvested from. This is not a surprise, rather evidence showing that the words do follow the material, even with twists and turns, and that tracing their journey correlates with the trade routes thus marking the contact zones where

⁴⁴ CTP — <https://ctext.org/taiping-guangji/414/awei?searchu=%E9%98%BF%E9%AD%8F&searchmode=showall#result>

information about the material was transmitted.

#	Language	Term	Gloss	Loan	Source
1	English	<i>devil's dung</i>		no	OUP (n.d.)
2	English	<i>hing</i>		yes	OUP (n.d.)
3	English	<i>asafoetida</i>		yes	OUP (n.d.)
1	Arabic	<i>abū kabīr</i>	big father	no	Wehr (1976)
2	Arabic	<i>anjudān</i>	phonetic	yes	Baalbaki (1995)
3	Arabic	<i>samgh al-anjudān</i>	gum of anjudan		Baalbaki (1995)
4	Arabic	<i>samgh rātīnājī</i>	rātīnājī gum	yes	Baalbaki (1995)
5	Arabic	<i>hiltīt</i>	phonetic	yes	Wehr (1976)
1	Chinese	<i>āwèi</i>	phonetic	yes	MDBG (n.d.)

Table 4.12 Conventionalized names for asafoetida in English, Arabic, and Chinese, found in dictionaries.

Etymological stages of names for asafoetida

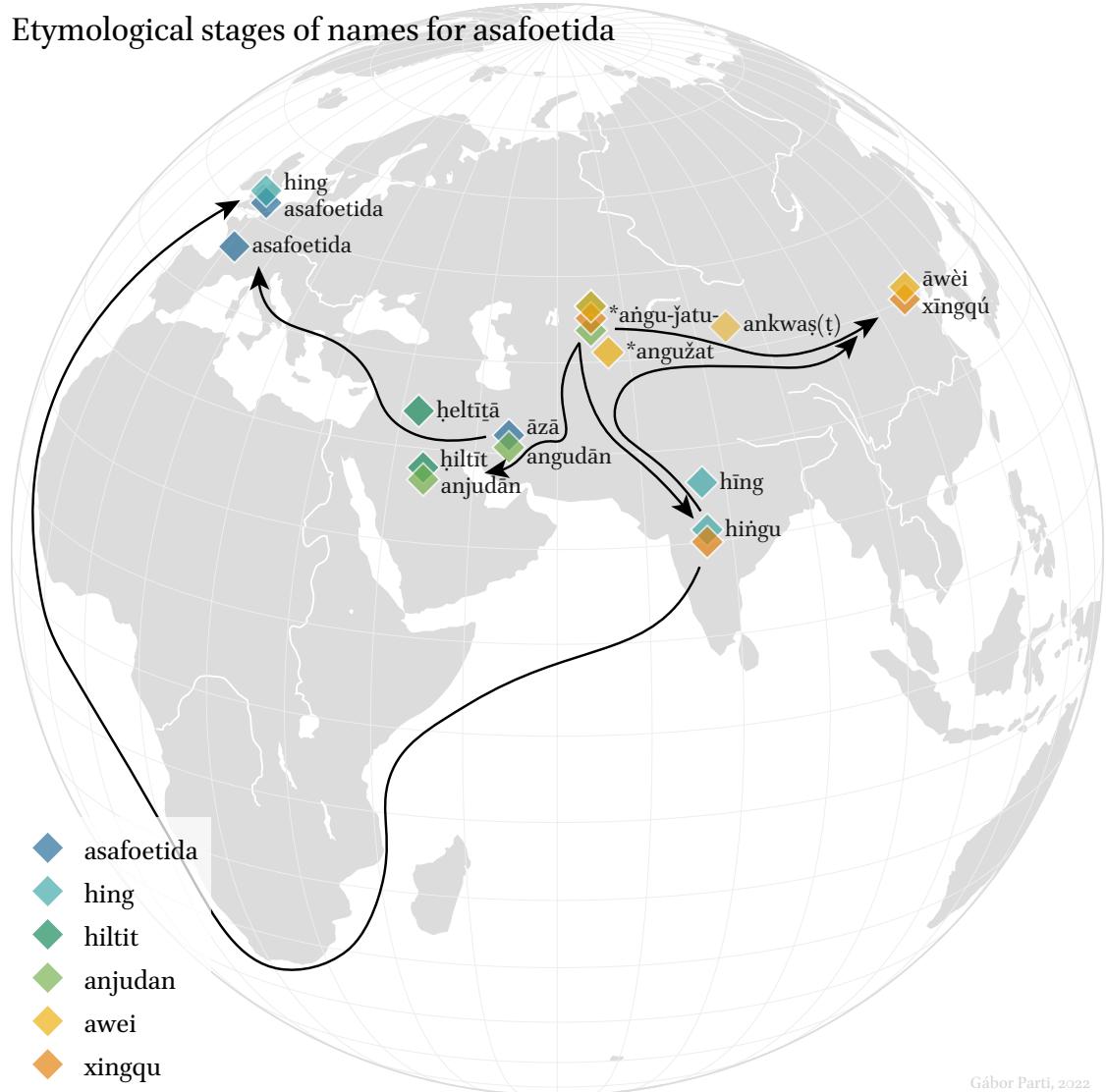


Figure 4.4 Etymological stages in the progression of prototypical names of asafoetida.

4.4 Black Pepper

4. PEPPER

POWO

English: *pepper; black pepper.* **Arabic:** فلفل *filfil, fulful.* **Chinese:** 胡椒 *hújiāo* [foreign-pepper]; 黑胡椒 *hēihújiāo* [black-barbarian-pepper]. **Hungarian:** *bors; fekete bors* [black pepper].

Plant species:	<i>Piper nigrum</i> L.
Family:	<i>Piperaceae</i>
Plant part used:	fruit
Region of origin:	Malabar coast (South India)
Cultivated in:	Vietnam; Brazil; Indonesia; India; Sri Lanka; etc.
Color:	black; white; green

Black pepper is the dried fruit (drupe)⁴⁵ of the species *Piper nigrum*. Pepper fruits are often called peppercorns, and they come in black, white, green, and even red. However, black pepper, white pepper, green and “true” red peppercorns are not different varieties, they are the fruits of the same plant. Their difference merely lies in the harvesting and drying process. All of them have a unique, pungent taste and a fresh, spicy aroma that they release when being crushed or ground.

Black pepper is the most important, most popular, and most consumed spice in the world (Mabberley, 2017, p. 721). Valued for its pungency and flavor, pepper has been used since ancient times in traditional medicine and gastronomy from East to West, and it is the most influential spice that shaped human history. It is found and used virtually everywhere around the globe (Hill, 2004, p. 253), and most of us are familiar with the biting sensation it causes on the tongue and in the nose. Black pepper was one of the first aromatic substances used medicinally in India, and one of the first products of global commerce to be traded, alongside long pepper, and ginger. It was transplanted to other tropical regions of Asia early on, and cultivated extensively. Black pepper’s early diffusion is remarkably interesting, it is the prototype spice for many of us. Also referred to simply as *pepper* from here on, it was among the first oriental spices to reach the Occident (Peter, 2012, vol. 1, p. 86). Pepper was known to the ancient Egyptians, Greeks, and Romans in the West, and have changed medieval Europe. It was even used as currency in small amounts. Today it accounts for more than a third of all spices traded in the world, making it the most traded spice as well (Ravindran, 2017b). Its importance is well demonstrated by the many books and monographs about its history (see Shaffer, 2013; Wernick, 2014), agronomy (see Nair, 2020; Ravindran, 2000), and appeal (see Barth, 2019; De Kerros, 2016).

Interestingly, black pepper is the only spice to be traded on the stock market as a commodity, the International Pepper Exchange was established in 1997 in Kochi, India. One result of this is cargo containers of black pepper sitting in warehouses waiting to change hands, leading to a loss in

⁴⁵Botanical term: A drupe refers to a type of fleshy fruit with thin skin and a single, central pit containing the seed, also known as a “stone-fruit” (e.g.: plum, cherry, peach, nutmeg, olive, mango). It is a term used to denote the contrast to a botanical “berry”, which contains many seeds (e.g.: blueberry, grape).

nutritional value and flavour and thus an unnecessary underwhelming experience for future consumers (Madagascar Spices Company, 2022). Spice merchants often urge serious customers to buy directly from the producer cutting the middlemen, citing the above inconvenience of product waiting in transit and retail.

Uses

Black pepper had and has various uses in multiple areas. Nowadays, we mainly consider its importance in the culinary arts — from seasoning food in the kitchen to the dining table — but it is extensively used in the food industry as well for flavouring and preserving processed foods (Peter, 2012, vol. 1, p. 86). Often called the “king of spices”, black pepper is so ubiquitous and well known in cooking that it is essentially pointless to list cuisines and dishes that feature it. It is present in practically all savoury dishes, sauces, marinades, and pickles. It is used whole, crushed, or ground, and its role in Western gastronomy is well marked by the fact that virtually all restaurant table host a pair of salt and pepper mills or shakers. On the other hand, white pepper is a key ingredient in French and Chinese cuisine, where it is much more popular than black pepper, while green pepper is popular in Thai and South Indian cooking. But besides just a seasoning, pepper also has roles in perfumery and beauty care, not to mention its use as a home remedy (Ravindran, 2000, p. 467). In fact, as it is true for most spices, pepper in the past was considered primarily a medicine. Black pepper is well known in the traditional herbal systems, whether Ancient Greek, Ayurvedic, or Traditional Chinese Medicine, as well as contemporary pharmacology and phytotherapy (a modern name for chemistry-assisted herbalism). Reviews and updates on the research of *Piper nigrum*, its active components, and their effects on human physiology are being published at a steady pace (see Butt et al., 2013; Haq et al., 2021; Meghwal & Goswami, 2013; Srinivasan, 2007). Recent scientific research shows that piperine displays numerous pharmacological effects, such as antimicrobial and antioxidant (Haq et al., 2021). It is therefore not surprising that health benefits of black pepper have been recorded in pharmacopoeias since ancient times, and that it has been used for the treating of various illnesses: ranging from stomach pains and digestive problems to fever, cold, and even food poisoning (Quattrocchi, 2014, p. 2952).

Note 4.4.1. Throughout this dissertation — unless stated otherwise — the term *pepper* alone always denotes the pepper(s) of *Piper nigrum*, of the genus *Piper*, from the pepper family (*Piperaceae*) or , originating in India (i.e. black pepper, white pepper, etc.). This is to make an arbitrary distinction with the various kinds of hot chile, or chili peppers of the genus *Capsicum* in the nightshade family (*Solanaceae*), native to the Americas. A partial objective of this dissertation is to untangle the messy nomenclature around these plant and spice names, which is evident if we take into account all the different items we can refer to with the words *pepper* in English, *jiāo* in Chinese, and *fīlīl* in Arabic; a situation true to many other languages as well.

False peppers

There are other aromatic, spice yielding plants (other kinds of peppers, if you like) in the *Piperaceae* family, constituting to different species, such as cubebs, tailed peppers, or Java peppers (*Piper cubeba*), (Indian) long peppers (*P. longum*; *P. retrofactum*), “piper chilies” (*P. chaba*), Ashanti/Benin pepper (*P. guineense*), etc., and they will be referred to using these common names throughout. Cubeb, and long pepper especially, were more common in ancient times but virtually disappeared from the global spice trade in the modern age. Other, less common spices unrelated to the *Piper* genus, such as pink peppercorns from South America (*Schinus molle*; *S. terebinthifolia*), Sichuan peppers from East Asia (*Zanthoxylum spp.*), and alligator peppers (*Aframomum danielli*) from Africa are sometimes referred to as “false peppers”. These will always be referred to with their usual full vernacular names to avoid confusion.

Do other peppers at the end of this

4.4.1 The Botany of Black Pepper

Pepper is native to the Malabar region in South India where the Western Ghats, a mountain range parallel to the coastline, traps the monsoon rains. This results in the most humid region in India, making it one of the plant biodiversity hot-spots on Earth (Ravindran, 2000, p. 1). Often called the “king of spices”, pepper originates here in the evergreen tropical forests of Kerala, which is the origin and centre of plant diversity for the “queen of spices” as well: cardamom (Ravindran, 2000, p. 1). Wild populations of pepper and closely related species grow in the moist, shady forests, up to 1200 m above sea level (Ravindran, 2017b). Pepper is cultivated for thousands of years in these areas, and once South India was the only place that produced it. Due to the human desire for this valuable spice, the crop was slowly transplanted from here to other tropical zones, mainly in the Asia-Pacific: Sri Lanka, Malaysia, Indonesia; but also to the West as far as Madagascar and Brazil. Today it is cultivated in 26 countries (Ravindran, 2000). The top five producers in 2020 were Vietnam, Brazil, Indonesia, India, and Sri Lanka.⁴⁶ Pepper grows on a perennial vine, blooming a cluster of small flowers on hanging spikes that bring young, round fruits that are first green, turning to bright red as they ripen; resembling berries. Pepper plants in their native habitats spread on the forest floor, or climb over rocks, shrubs, and trees. Pepper prefers the hot tropics with high humidity, and optimal temperatures of around 20-30°C. Open cultivation is possible in places where rainfall is well distributed (e.g.: Thailand, Vietnam, Malaysia), whereas in India shade is required because of the 6 months of drought between monsoon seasons (Ravindran, 2017b). Wild pepper species are dioecious⁴⁷, having male and female individuals, while the domesticated pepper populations became monoecious:⁴⁸ one plant is both male and female. This is probably due to thousands of years of selective multiplication and it leads to greater quantities in production: bisexual flowers mean high fruit yields (Ravindran, 2000, p. 38). Pepper lianes are

⁴⁶In order of production quantity, from highest to lowest. All production data is from FAOSTAT (Food and agriculture data of the Statistics Division, Food and Agriculture Organization of the United Nations): <https://www.fao.org/faostat/en/#home>; license: CC BY-NC-SA 3.0 IGO.

⁴⁷Bot.: the male and female reproductive organs are found in separate individuals.

⁴⁸Bot.: having both the male and female reproductive organs in the same individual; hermaphrodite.

propagated from cuttings, and being climbers, they are usually grown around trees for live support, or with the use artificial poles (van Wyk, 2014, p. 216).

When it comes to harvesting, the techniques are different depending on the intended end product. In the case of black pepper, the near-ripe (still green) fruits are hand-picked and sun-dried in the course of several days up to two weeks. Oxidization leads to the darkening of the pericarp⁴⁹ (the outside skin and flesh of the fruit) to a hue ranging from deep brown to jet black, while also attaining the signature wrinkles and dimples (Hill, 2004, p. 254). The drying process can be sped up by boiling the pepper fruits in hot water for a short time. Chemical changes induced by the heat hasten the subsequent oxidization process, which causes the outer layer to gradually shrivel and blacken while getting dried (van Wyk, 2014, p. 216). White pepper is obtained by letting moisture and micro-organism dissolve the cellular tissue of the fully ripe red fruits, basically letting them rot in a technique called retting⁵⁰. The fruits' decomposed skin and flesh are easily removed by hand or machine after soaking and gentle washing, and the remaining pale seed is then dried on the sun, or bleached (van Wyk, 2014, p. 216). Green peppercorns are a result of traditional pickling, or in modern times rapid freeze-drying of the unripe fruits as a way to prevent fermentation. This process results in a product with a light weight and seemingly higher price. Occasionally the ripe, red fruits are sold as well to be used fresh, but the "true" red peppercorns – as Hill (2004) calls them – are rare and mostly found in producing areas: they loose their vigour within days of harvest and so must be used fresh unless preserved in vinegar or brine. As it is a hallmark of spices, the two varieties that are dried (black pepper and white pepper) are much more known worldwide, their dry quality allows them to be transported on longer journeys. If we think of white pepper as de facto decorticated black pepper, we would rightly guess that the flavour of white pepper is weaker than black pepper, as the outer peel of black pepper contains much of the spicy compounds responsible for the heat. Green peppercorns have an even milder taste and a much shorter shelf-life. Indigenous to the Malabar coast, a well known and popular variant is the Malabar pepper or Malabar black, a commodity sought-after by traders since Roman times (De Romanis, 2020). Another famous name on the market is the Tellicherry black, which according to spice traders is not a regional designation, but rather a requirement of size. If a peppercorn is larger than 4.25 mm pinhead, it is classified as Tellicherry (Eirinberg, 2021). Other famous and/or protected pepper variants with Geographical Indication (GI) certificates are Kampot pepper from Cambodia, the Muntok white and Sarawak white from Indonesia and Malaysia respectively, and the Penja pepper from Cameroon. A relatively recent publication by pepper grower and merchant De Kerros (2016) accompanied by remarkable photographs aims to present all the dozens of pepper varieties around the world that are available to those with an adventurous taste. Pepper owes its punch to the alkaloid piperine, while the wrinkly pericarp supplies the complex spicy aroma and flavour thanks to a high number of chemical compounds in the form of volatile oils (Ravindran, 2000, p. 467). The most powerful one of which is rotundone, a highly potent compound also found in Shiraz wines (C. Wood et al., 2008). For more on details on the botany, chemistry, cultivation, agronomy, and other aspects of black pepper, please

⁴⁹Bot.: In fruit anatomy, pericarp is the collective name for the outer layers around the seed of a fleshy fruit or drupe: the endocarp (innermost covering of the seed; the pit), the mesocarp (flesh), and the exocarp (skin).

⁵⁰

refer to Nair (2011), Parthasarathy et al. (2008), and Ravindran (2000).

4.4.2 The History of Black Pepper

The history of pepper accompanies the history of mankind from the earliest times of contact and exchange between civilizations. The story of pepper is global and must travel to Ancient Egypt to begin. According to a popular anecdote in books and articles about pepper, peppercorns were used in the embalming process of mummies (Ravindran, 2000), and they were found in the nostrils of Ramses II (J. Turner, 2004, p. 168). I have read this on many occasions, and I have spent way too much time to find out if this is true or not. In short, there is no definitive answer, but that the alleged peppercorns were only “seen” through X-ray, and that the original reports are dubious at best, as reported by Bucaille (1990, p. 206). Ramses II died in 1213 BC, and even if these specific are problematic, it is said that peppercorns and cinnamon were imported “from Southeast Asia and the East Indies” and thus available to wealthy citizens of Egypt as early as New Kingdom era (16th c. BC–11th c. BC) (Salima, 2001/2005, p. 394).

Pāṇini, the famous Sanskrit grammarian (ca. 4–6th c. BC) recorded the use of pepper in spiced wine, and pepper appears in early Indian medical texts of Suśruta as well (Ravindran, 2000). In the 4th century, Theophrastus recorded and described both black pepper and long pepper, and by the 1st century AD its source was accurately described by Pliny the Elder; stating that black pepper is from south, long pepper is from north India. Rome conquered Egypt in 30 BC, and with that the pepper trade as well, which was a key enterprise in Rome’s later financial success. From here onwards, the history of pepper within the Indo-Roman trade is well studied and documented, for further details please see De Romanis (2020), Miller (1969), and Sidebotham (2011).

During the late Middle Ages, pepper also brought great riches to Europe, the former wealth of Venice was due to its trade. After the crusades, European sea powers tried to get ahold on the monopoly of the spice trade, and Vasco de Gama’s landing near Calicut in 1498 in the Venetian, Portuguese, Spanish, Dutch, and English vied with each other for centuries up to the modern era. Pepper reached Southeast Asia probably during the t The story of pepper is very well explored in the Age of Exploration as well, there is no need for me to delve into it deeper. I recommend Dalby (2000), Shaffer (2013), and J. Turner (2004) for those interested.

4.4.3 The Names of Black Pepper

English

Etymology 12. English *pepper* < Middle English *peper* ‘id.’ < Old English *pirpor* ‘id.’ <[?] West Germanic **pirpor* ‘id.’ < Latin *piper* ‘black pepper, long pepper’ < Ancient Greek πέπερι *péperi* ‘id.’ < Middle Indo-Aryan पिप्परी *pippari* ‘long pepper’ < Sanskrit पिप्पलि *pippali* ‘long pepper *Piper longum* (plant and berry); a berry’^a

^aOUP (n.d.); R. E. Lewis et al. (1952–2001); Bosworth and Toller (1898/2014); Harper (n.d.-b); C. T. Lewis and Short (1879); Liddell and Scott (1843/1940); Sheth (1923–1928, p. 599); Monier-Williams (1899, p. 626)

The word *pepper* arrived to modern English via Middle English *peper* and Old English *pirpor*, *piper*, from an early, Proto-West Germanic borrowing of Latin *piper*.⁵¹ The Latin word comes from Greek πέπερι *péperi*, a word “of oriental origin”⁵² or “Indic origin”.⁵³ The source is most probably from a Middle Indo-Aryan language, akin to Prakrit *pippari*⁵⁴, probably via Pahlavi (Middle Persian)⁵⁵, ultimately from Sanskrit *pippali* or *pippali*.⁵⁶

As for the meaning, we know that in Latin the word *piper* was used for both black pepper and long pepper, and this is true for the Greek word as well. As long pepper gradually disappeared and was completely replaced by black pepper in the Middle Ages, so varied the that sense of the word. The original word’s meaning however was exclusively long pepper, *pippali* did not refer to black pepper. In Monier-Williams (1899), *pippali* is ‘long pepper’, while *pippali* refers to ‘a berry; *Piper longum* (both plant and berry)’. The Sanskrit word for ‘black pepper’ was मरिच *marica*⁵⁷, attested in the *Suśrutasamhitā*, the foundational text of *Ayurveda*. Hindi-Urdu मिर्च/چور *mirch* is the most obvious descendant of the Sanskrit word, and it is similar in meanings to the word *pepper* in English today: by itself it rather refers to chili, while with a distinguishing word, it refers to black pepper (i.e. *kālī mirc* [black pepper]). The use of both black and long pepper in India can be dated to ancient times, as Ayurvedic texts compiled in Sanskrit, such as the *Suśrutasamhitā* testify. Together with ginger (*śringavera* in Sanskrit), these three spices are a base combination in traditional Indian medicine, the name for which is त्रिकटु *trikatū* ‘three spices’.

The ancestors of English speakers adopted the word during the Anglo-Saxon period, before they arrived to England, and so its cognates are found in other West Germanic languages as well.⁵⁸

According to Mabberley (2017, p. 695), the following common names refer to the species *Piper nigrum*: pepper, black pepper, Madagascar pepper, and white pepper. Except the green peppercorns mentioned above, other spices, such as the Sichuan peppers from China, pink peppercorns from

⁵¹OUP, n.d., pepper.

⁵²Hoad, 2003, pepper.

⁵³AHD, 2022, pepper.

⁵⁴Sheth, 1923–1928, p. 599.

⁵⁵Harper, n.d.-b, pepper.

⁵⁶Monier-Williams, 1899, 628.

⁵⁷Monier-Williams, 1899, p. 790.

⁵⁸Cresswell, 2021, pepper.

Brazil, and Guinea peppers (*Aframomum melegueta*) from tropical West Africa are different, often botanically unrelated species. Only connected by their names and similar uses, looks, or flavour profiles.

The confusion of the two kinds of pepper – most notably of black pepper and chile pepper in English – is also present in Chinese, as well Arabic. Whether in culinary or medicinal spice terminology, or just in vernacular names in daily conversation, the curse of “one word for all peppers” is present in many languages.

Jiao ‘pepper’ in Chinese

In Chinese, the word for ‘pepper’ is *jiao*. And just like in English, *jiao* now can refer to all the three major sources of pepper. So which pepper is it? Who is the O.G. of peppers?. It would be safe to assume that *jiao* originally referred to indigenous Chinese peppers of various *Zanthoxylum* species, or Sichuan peppers as we today call them. We can find instances of Classical Chinese texts featuring the pepper plant, *jiao* and its branches appear in a poem from the *Book of Poetry*:

椒聊之實、蕃衍盈升。
彼其之子、碩大無朋。
椒聊且、遠條且。

The clusters of the pepper plant,
Large and luxuriant, would fill a pint.
That hero there
Is large and peerless.
O the pepper plant!
How its shoots extend!

Translated by James Legge,
from the *Shijing*,
c. 8–11th century BC.

4.5 Caraway

5. CARAWAY

POWO

English: caraway. Arabic: كراویا *karāwiyā*. Chinese: 葛縷子 *gělǚzi*. Hungarian: *fűszerekömény* [spice-cumin].

Plant species:	<i>Carum carvi</i> L.
Family:	<i>Apiaceae/Umbelliferae</i>
Plant part used:	fruit
Region of origin:	Mediterranean; Eurasia
Cultivated in:	Denmark, Lebanon, The Netherlands, Poland
Color:	nan



(a) a



(b) b

Figure 4.5 Caraway *Carum carvi*.

#	Species	Name	Source
1	<i>Carum carvi</i>	Armenian cumin	OUP (n.d.)
2	<i>Carum carvi</i>	caraway	van Wyk (2014)
3	<i>Carum carvi</i>	caraway-seed	OUP (n.d.)
4	<i>Carum carvi</i>	meredian fennel	Wikipedia (n.d.)
5	<i>Carum carvi</i>	mountain cumin	OUP (n.d.)
6	<i>Carum carvi</i>	Persian cumin	Wikipedia (n.d.)
7	<i>Carum carvi</i>	royal cumin	OUP (n.d.)

Table 4.13 Various names for caraway in English.

4.5.1 The Botany, Origin, and Cultivation of Caraway

4.5.2 The History of Caraway

4.5.3 The Names of Caraway

English

Etymology 13. English *caraway* < Medieval Latin *carui* ‘id.’, or some allied Romanic form; cf. cognates French *carvi*, Italian *carvi*, Spanish *carvi* (whence Scots *carvy*, *kervie*), Old Spanish *alcaravea*, *alcarahueya*, Portuguese *alcaravia*, *alcorovia* < Arabic *karawiyā* ‘id.’, (loaned to some European languages with *al-* definite article; via Andalusian Arabic) < Aramaic קָרְוִיָּא/*karwāyā* ‘id.’ < Ancient Greek καρώ *karō* ‘id.’, a form of the word *káron*, derived from *káre* ‘head’; -ó form seems Pre-Greek (these forms could not immediately give the Arabic, hence possibly via *καρυῖα **karuīa* a typical plant derivation form of καρώ *karō*, κάρον *káron*); cf. cognates Latin *carum*, *careum*^a

^aOUP (n.d., s.v. caraway); AHD (2022, s.v. caraway); Corriente (2008, p. 74); Löw (1881, p. 207) and Löw (1924, pp. 437–438); Beekees and van Beek (2010, p. 653) and Sokoloff (2002, p. 599).

caraway English *caraway* comes from a Romance language, such as French *carvi* (attested in 1256)⁵⁹ or the equivalent Medieval Latin *carui* (ca. 1080), whence the scientific name.⁶⁰ The Romance languages borrowed this word from Arabic كراويا *karāwiyyā*, sometimes with the definite article *al-*.⁶¹ (Many Arabic loanwords in Spanish contain the definite article, and many of these borrowings go back to the times of Muslim Spain in al-Andalus, otherwise known as *La Convivencia*; e.g., *almohada* ‘pillow’, *alcatraz* ‘cormoran’, *alcohol* ‘alcohol’, *álgebra* ‘algebra’, etc.)

The Arabic term has Semitic cognates in Aramaic, which is thought to be a loanword from Ancient Greek καρό^ω *karō*, (also etymon of *carrot*), which shows sign of being pre-Greek.⁶². According to Sokoloff (2002), the development of the Greek word follows typical plant name derivation patterns.

⁵⁹Tl-*Fi*, 2012, carvi

⁶⁰QIP n.d., caraway; TLEI, 2012, carvi.

⁶¹Corriente 2008

⁶²Beekes and van Beek, 2010.

The spice ajowan/ajwain *Trachyspermum ammi* also has a synonym from this etymon: *carom*.

Further English vernacular names use *cumin* as the prototype word, and modify it with distinguishing words that indicate the general direction and places where caraway was arriving from: the mountainous regions of Armenia and Persia. *Royal cumin*—attested in 1614—seems to be a semantic translation of Hindustani شاہ جیرا/جیرا shāh jīrā, a Persianate term that is modeled from the Farsi words *shāh* ‘king’ (origin of the word *check* in the “checkmate” of chess) and *jīrā* ‘cumin’, but its use is restricted to South Asia and not Iran. However, in the first record of it in “A short Table expounding all the hard words in this book”, it refers to bishop’s weed, bullwort, or *ammi* (ameos) (*Ammi majus*), which another umbelliferous herb with similar seeds (Markham, 1614).

Arabic

#	Species	Name	Tr.	Gloss	Source
1	<i>Carum carvi</i>	کراویا	<i>karāwiyā</i>	phonetic	Wehr (1976)

Table 4.14 Various names for caraway in Arabic.

The Arabic word for caraway is كراویا *karāwiyā*, the etymology of which was discussed under Etymology 13, just above. Caraway was known to the Arabs early on, it appears in the *Kitāb al-Ḥāwī fī l-Tibb*, the monumental 10th-century medical encyclopedia of al-Razi.

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Carum carvi</i>	葛縷子	<i>gēlǚzǐ</i>	phonetic?	Kleeman and Yu (2010)
2	<i>Carum carvi</i>	頁蒿	<i>yèhāo</i>	leaf-wormwood	MDBG (n.d.)
3	<i>Carum carvi</i>	藏茴香	<i>zànghuíxiāng</i>	Tibetan-hui-spice	MDBG (n.d.)

Table 4.15 Various names for caraway in Chinese.

In Chinese, the modern word for caraway is 葛縷子 *geluzi*, but this does not appear in historical documents or corpora. We know from Laufer (1919) and Schafer (1985) that caraway was not distinguished from cumin, and the same words were used for both. In any case, the first record of this word is from a 1822 Japanese book on Western medicinal products, where it appears to be the rendering of the Latin name *carui*, probably informed by English *caraway* (in modern Japanese caraway is キヤラウェイ *kyarawei* and 姫茴香 [princess-fennel-spice]). The kanjis in the 1822 book are annotated with a katakana reading of カリュイ *karyui*. I can not say for certain that Chinese loaned the Japanese term, but until I come across 19th-century attested forms in Chinese publications, I will assume so.

Etymology 14. Mandarin Chinese 葛縷子 *gělǚzi* ‘caraway’ [bean-hemp-seed?], phono-semantic matching; see *shilo* ‘cumin and caraway’^a

^aKleeman and Yu (2010, p. 100)

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>Armenian cumin</i>		no	OUP (n.d.)
2	English	<i>caraway</i>		yes	OUP (n.d.)
3	English	<i>caraway-seed</i>		no	OUP (n.d.)
4	English	<i>mountain cumin</i>		no	OUP (n.d.)
5	English	<i>royal cumin</i>		no	OUP (n.d.)
1	Arabic	<i>karāwiyā</i>	phonetic	yes	Wehr (1976)
1	Chinese	<i>gělǚzi</i>	phonetic?	yes	Kleeman and Yu (2010)
2	Chinese	<i>yèhāo</i>	leaf-wormwood		MDBG (n.d.)
3	Chinese	<i>zànghuíxiāng</i>	Tibetan-hui-spice	no	MDBG (n.d.)

Table 4.16 Conventionalized names for caraway in English, Arabic, and Chinese, found in dictionaries.

4.6 Cardamom

6. CARDAMOM

POWO

English: *cardamom*. Arabic: حَلْ hāl. Chinese: 豆蔻/豆蔻 dòukòu [bean-cardamom]. Hungarian: *kardamom*.

Plant species:	<i>Elettaria cardamomum</i> (L.) Maton (syn. <i>Amomum cardamomum</i> L.)
Family:	<i>Zingiberaceae</i>
Plant part used:	fruit (seed pods, capsules)
Region of origin:	India
Cultivated in:	Guatemala; India; Sri Lanka; Tanzania; Papua New Guinea
Color:	green seed pods, brown seeds



Figure 4.6 Cardamom fruits cured, and powdered (*Elettaria cardamomum*). Credit: Aromatiques.

Cardamoms are the dried, ripe fruits of the cardamom plant *Elettaria cardamomum*. These fruits are sometimes called seeds, but they are in fact the seed pods, “three-valved capsules” (van Wyk, 2014, p. 132), containing several brown-colored small seeds, as it can be seen in figure 4.6. The cardamom of commerce is widely used in Asia as medicine and spice, and is valued for its unique, minty and eucalyptus-like flavor. It is most prevalent in Indian cooking, but also known from the Arabic coffee tradition where it is sometimes added to the beverage. Indian restaurants often place a bowl of cardamoms at the entrance, so customers can take one as a masticatory on their way out, and chew on the refreshing capsules as they were nature’s breath mints. Native to the same region as the mighty black pepper in India, cardamom is sometimes referred to as the “queen of spices” (Ravindran & Madhusoodanan, 2002, p. 1). Cardamom was imported to Europe since the Roman era, and it is still used in meat dishes, sausages, Swedish meatballs, Danish pastries, ice-cream and liqueurs (Mabberley, 2017, p. 326). It is the third most expensive spice of our times, after saffron and vanilla (Business Insider, 2021).

Although *cardamom* usually refers to the fruits of *E. cardamom* from India — also sometimes known as green cardamom and true cardamom — there are numerous other cardamoms, similarly segmented capsule-like fruits used as spices and medicine in South, Southeast, and East Asia, and

even in Africa. Many of these belong to the *Amomum* genus of the ginger family (*Zingiberaceae*), such as the black cardamom from the Himalayas (*Amomum subulatum*), and the round cardamom from Java (*Amomum compactum*). See them in detail below in section 4.6.3.

4.6.1 The Botany, Origins, and Cultivation of Cardamom

The cardamom plant is a tall perennial herb from the ginger family (*Zingiberaceae*) with pink white flowers that grow at the base of the stem in clusters (van Wyk, 2014, p. 132). *Elettaria cardamomum* is indigenous to the Western Ghats region in South India, the same area that gave us black pepper and the center of its production and biodiversity (Ravindran & Madhusoodanan, 2002, p. 1). Together with black pepper and ginger, it has been wild-harvested since time immemorial, and formed the livelihood of many from the beginnings of the ancient spice trade around the 3rd century BC, until today (van Wyk, 2014, p. 132). Cardamom can only grow in a tropical climate, thriving in higher altitudes in the shade of trees, similarly to black pepper (which is a climbing vine) and thus modern cultivation does not differ much from traditional wild harvesting (van Wyk, 2014, p. 132). Cardamom is hand picked when ripe or near-ripe one by one — explaining its relatively high price — and then dried. It generally comes in light green, but one can also find them in white, which is a result of an extra step of steaming or bleaching before the drying process (van Wyk, 2014, p. 132). From the 1920s, Guatemala gradually became a major cardamom exporter, surpassing India in production. It is also grown in Tanzania and Papua New Guinea on a small scale.

4.6.2 The History of Cardamom

It is difficult to trace the history of cardamoms with certainty because of the confusion in nomenclature (Cumo, 2013). However, the cardamom described in 4th century BC in Indian Ayurvedic literature is probably the green or true cardamom of today, called *elā*⁶³ in Sanskrit. Cardamom was also described by Theophrastus in the 4th century BC. He reports that *kardamomon* and *amomon* (cardamom and black cardamom) come from Media, or according to some, from India — just like spikenard and most other spices (Theophrastus, 1916, p. 249). Pliny connects amomum to North India, which is quite a punctual source for black cardamom. Cardamom was known to Dioscorides and Hippocrates, who have both written on its health benefits, e.g. aiding digestion. In Modern Greek, there is an informal way of saying ‘to strengthen, get strong’: *καρδαμών* *kardamónō*⁶⁴ deriving from the name of the spice.

Medieval Arab doctors wrote about cardamom in similar ways, and the geographer al-Idrīsī described ca. 1150 that it is brought to the port of Aden from Sindh, India and China, whereas in China, black cardamoms were important in the economy of the Song period (960–1279) (Prance & Nesbitt, 2005, pp. 158–159). Green cardamom reached China from Southeast Asia, in Hong Kong it is consumed primarily by the Indians and the Portuguese. It is cultivated in Guangdong, Guangxi, and Yunnan, rather used in medicine than cooking (S.-Y. Hu, 2005, pp. 325–326). For more on cardamom’s history, see Dalby (2000, pp. 102–106).

⁶³Monier-Williams, 1899, p. 232.

⁶⁴https://www.greek-language.gr/greekLang/modern_greek/tools/lexica/triantafyllides/search.html?lq=%CE%BA%CE%81%CE%B4%CE%B1%CE%BC%CF%8E%CE%BD%CF%89&dq=

4.6.3 A Crowd of Cardamoms: Identity and Confusion with Other Spices

7. CARDAMOM

POWO

English: cardamom. Arabic: جَلْه hāl. Chinese: 豆蔻/豆蔻 dòukòu [bean-cardamom]. Hungarian: kardamom.

Plant species:	<i>Elettaria cardamomum</i> (L.) Maton (syn. <i>Amomum cardamomum</i> L.)
Family:	<i>Zingiberaceae</i>
Plant part used:	fruit (seed pods, capsules)
Region of origin:	India
Cultivated in:	Guatemala; India; Sri Lanka; Tanzania; Papua New Guinea
Color:	green seed pods, brown seeds



(a)



(b)



(c)

Figure 4.7 False cardamoms: (a) Black cardamom from the Himalayas (*Amomum subulatum*), (b) Chinese black cardamom or *tsao-ko* from Yunnan, China (*Amomum tsao-ko*), and (c) round cardamom from Java (*Amomum compactum*). Credit: Aromatiques, NAI.

When it comes to cardamoms most of us are only familiar with one or two kinds, however, there is a multitude of plant species that are harvested for their fruit known by their common names as some kind of cardamom. All of these belong to *Zingiberaceae*. True cardamom — commercially the most important species — belongs to the genus *Elettaria*, a name derived from the Tamil root *elettari*, meaning cardamom seeds (Ravindran & Madhusoodanan, 2002, p. 1). Besides the genus *Elettaria*, “false” cardamoms are found in two other genera: *Amomum* and *Aframomum*. Following van Wyk (2014, pp. 290–308)’s checklist, these are listed in table 4.17.

*Amomum*⁶⁵ is a genus home to a remarkable number of plants that yield pungent fruits and seeds, most known for *Amomum subulatum*. The *Amomum* genus contains of dozens of aromatic, spice-yielding and medicinal plant species primarily growing in India and China, and elsewhere in tropical and subtropical Asia, New Guinea, and North Queensland. Commonly called black cardamom or brown cardamom, but also referred to in various other names in English, such as Nepal cardamom, greater cardamom, Indian cardamom, Indian black cardamom, fake cardamom, Bengal cardamom,

⁶⁵GBIF Secretariat, 2021, *Amomum Roxb.*

<i>Amomum aromaticum</i>	Bengal cardamom; Nepal card.; large card.	Bangl.; Nepal
<i>Amomum compactum</i> *	Indonesian cardamom	SE. Asia
<i>Amomum costatum</i> *	Chinese black cardamom	E. Asia
<i>Amomum globosum</i>	round Chinese cardamom	China
<i>Amomum kepulaga</i> *	round cardamom	Trop. Asia
<i>Amomum krervanh</i>	Cambodian cardamom; krervanh	Trop. Asia
<i>Amomum maximum</i>	Java cardamom	Trop. Asia
<i>Amomum subulatum</i>	brown cardamom; greater card.; Indian card.	Asia
<i>Amomum tsao-ko</i> *	tsao-ko cardamom; large cardamom	Asia
<i>Amomum villosum</i>	Malabar cardamom; Tavoy card.; wild Siamese card.	Asia
<i>Amomum xanthioides</i>	bastard Siamese cardamom; wild Siamese card.	Asia
<i>Aframomum alboviolaceum</i>	Cameroon cardamom	Trop. Africa
<i>Aframomum angustifolium</i>	Madagascar cardamom	Madagascar
<i>Aframomum daniellii</i>	bastard Melegueta; Cameroon cardamom	Trop. W. Af.
<i>Aframomum hanburyi</i>	Cameroon cardamom	Trop. W. Af.
<i>Aframomum corrorima</i>	Ethiopian cardamom; korarima	Trop. NE. Af.
<i>Aframomum macrosperrnum</i>	Guinea cardamom	W. Af.

Table 4.17 Spice plants with a common name that includes *cardamom* from the *Amomum* genus in Asia cultivated for their fruit & seed, and those from the *Aframomum* genus of Africa, cultivated for their seed (van Wyk, 2014). Items marked with asterisks are identified as botanical synonyms by me.

big cardamom, hill cardamon, and winged cardamom, the fruits of *A. subulatum* are larger than green cardamom, and it is native to the eastern Himalayan region; North India, Nepal, Bhutan, and Tibet. In Hindi it is called बड़ी इलाइची *badī ilāichī* ‘big cardamom’ or काली इलाइची *kālī ilāichī* ‘black cardamom’. In Chinese it is known as 香豆蔻 *xiāngdòukòu* ‘fragrant cardamom’, and S.-Y. Hu (2005, p. 327) also reports a local name in eastern Tibet for it: 嘎哥拉 *gágēlā* (ka-ko-la), which we will return to later. The dried fruits of this plant (see figure 4.7) are used in savory dishes of northern India and Pakistan, and have a heavy smoky aroma and camphor-like taste. The brown color is a result of roasting and smoking on open fires (van Wyk, 2014, p. 132).

There are even larger (black) cardamoms, growing in the mountainous Vietnam-China borderlands, important in the cuisines of Vietnam, Yunnan, and Sichuan, such as *A. tsao-ko*⁶⁶ (recently renamed as *Lanxangia tsao-ko* (Crevost & Lemarié) M.F.Newman & Skornick.), which S.-Y. Hu (2005, p. 326) calls Yunnan cardamom, and explains that in Yunnan, it goes into the chicken soup whole, as a flavoring agent. It is also used medicinally⁶⁷, and the scientific species name comes from the transcribed Chinese name 草果 *cǎoguǒ*. In English it is called *tsao-ko cardamom*. S.-Y. Hu (2005, p. 326) distinguishes an *A. hongtsaoko* Liang et Fang (red cardamom), which appears to be a synonym for *A. tsao-ko* after consulting botanical databases. If one searches for “red cardamom” online, spice vendors’ advertisements would appear offering tsao-ko cardamom, also named “cao guo”. Putzel (2017) calls tsao-ko cardamom simply as black cardamom, and explores its cultivation and trade in Yunnan in great detail. He explains that in the last 50 years it has become a cash crop, and it is now the primary

⁶⁶<https://herbaltcm.sn.polyu.edu.hk/herbal/caoguo>

⁶⁷FoC — http://www.efloras.org/florataxon.aspx?flora_id=2&taxon_id=24000100

source of cardamom in Yunnan, together with *A. villosum*⁶⁸, known as Tavoy cardamom, or 砂仁 *shārén* in Chinese (Putzel, 2017, p. 41).

Lastly, there are cardamoms that are round and white, indigenous to Southeast Asia. *Amomum krervanh* (newly reassigned as *Wurfbainia vera* (Blackw.) Skornick. & A.D.Poulsen) is Siam cardamom, Cambodian cardamom, or krervanh in English, and 白豆蔻 *báidòukòu* ‘white cardamom’ in Chinese. *A. compactum* (newly reassigned as *Wurfbainia compacta* (Sol. ex Maton) Skornick. & A.D.Poulsen) is known as round cardamom, Indonesian cardamom, or Java cardamom in English, and 咖哇白豆蔻 *Zhǎowā báidòukòu* ‘Java white cardamom’ in Chinese, a spice used in TCM, and botanically very similar to *A. maximum*, which is 九翅豆蔻 *jǔchìdòukòu* ‘nine-winged cardamom’ in Chinese. These are the first cardamoms that were imported to China from mainland Southeast Asia, together with nutmegs that caused an initial confusion we will shortly see. Cardamom in Indonesian is called *kapulaga* (Javanese *کاپولاگا kapulaga*), primarily referring to *A. compactum* (more specifically *kapulaga jawa* ‘Javanese cardamom’, with an Old Javanese word⁶⁹ that people on the Wiktionary try to connect with Sanskrit कक्कोल *kakkola*⁷⁰. Wyk’s *A. kekulaga* is a synonym for *A. compactum*.

Moving on to Africa, the genus *Aframomum*⁷¹ contains around 50 species from the tropical regions of Africa, including Madagascar, Mauritius, and the Seychelles on the Indian ocean. The most important spice crop of this genus is *Aframomum melegueta* (grains of paradise, Melegueta pepper), and *A. excapum* (alligator pepper), and staying on cardamoms: *A. corrorima*, commonly known as Ethiopian cardamom, or korarima. The latter is also often referred to as false cardamom, because the structure of the fruit imitates the true cardamom. One difference between the African and Asian cardamoms, is that in Africa, mostly the seeds are used, while in Asia, the whole seed pods are made use of (van Wyk, 2014).

What is common in all these different spice plants spanning from Asia to Africa? What connects them and makes us discuss them under cardamom? Their physical (and biochemical) properties. Not only are these plants related botanically, but the anatomy of their fruits are quite similar. Consequently, we can deduct that cardamom as a prototype has two features: (1) it is aromatic, (2) it is a capsule containing edible seeds. And just as cardamom is a prototypical object, *cardamom* — as a name — is a prototypical word that is used and reused as a headword to propagate spice names. There is also a certain dichotomy at play, the dynamics of adjectives that describe, distinguish, and evaluate a type of cardamom. Think of: green vs. black, Indian vs. Nepal, lesser vs. greater, true vs. false.

4.6.4 Some Remarks on Common Names

When combing through the literature of cardamoms, there is small degree of conflict and overlap in the English common names that authors give to a plant and its spice. The vernacular names contend each other because authors come from different backgrounds, where one name might exist, but another does not, and — as mentioned in the introduction of this thesis — there are no rules governing this;

⁶⁸<https://herbaltcm.sn.polyu.edu.hk/herbal/villous-amomum-fruit>

⁶⁹Southeast Asian Languages Library (SEAlang) — <http://sealang.net/ojed/index.htm>

⁷⁰Monier-Williams, 1899, 241.

⁷¹GBIF Secretariat, 2021, Aframomum K.Schum.

it is up to each author. Scholars such as van Wyk from South Africa, Ravindran and Madhusoodanan from India, and S.-Y. Hu from China all bring a layer of diversity to the discussion of spices with their mentions and omissions of various common names of the plants/spices they so systematically try to present. This is expected, writers with a botanical focus pay attention to the strictly regulated scientific names in plant identification, so sometimes the included and excluded vernacular names are chosen on a whim, or depend on how much space is there left on the page. Some authors just note one common name, while some try to include as many as there are. A more interesting question would be: how do authorities on plant science go about the selection process? Where do they gather the vernacular names from?

Often, botanical and gastro writers have to make up what I call “speculative names”, where an author feels the need to devise/translate a common name for a plant that does not necessarily exist in the target language they write. In this section, *red cardamom* is certainly a case on point. This is not a judgment, rather an observation; sometimes these inventions come to life and begin their journey as “real” plant/spice names that people will use if it fills a need. Further examples are found in Raghavan (2007, p. 64), who calls allspice *English spice* in English, which is an obvious translation from other languages that do in fact call it “English spice” (for the English fleet disseminated it from their colony of Jamaica).

4.6.5 The Names of Cardamom

English

Etymology 15. English *cardamom*, (via post-classical Latin *cardimomum*, a. 1398), ?ca. 1425 < later also from Old French *cardemome* ‘id.’, ca. 1170; cf. modern French *cardamome* < Latin *cardamōnum* ‘id.’, 1st c. AD < Hellenistic Greek καρδάμωμον *kardámōmon* ‘id.’, haplological κάρδαμ- *kárdam-* ‘cress’ + ἀμώμον *ámōmon* ‘an Indian spice plant’, 3rd c. BC < Ancient Greek κάρδαμον *kárdamon* ‘garden cress *Lepidium sativum*’, 4th c. BC; cf. cognates classical Latin *cardamum* <? unknown, perhaps a loanword^a

^aOUP (n.d., s.v. *cardamom*); TLFi (2012, s.v. *cardamome*); C. T. Lewis and Short (1879, s.v. *cardamomum*); Liddell and Scott (1843/1940, s.v. καρδάμωμον); Liddell and Scott (1843/1940, s.v. κάρδαμον); Beekes and van Beek (2010, p. 644)

#	Species	Name	Source
1	<i>Elettaria cardamomum</i>	cardamom	van Wyk (2014)
2	<i>Elettaria cardamomum</i>	green cardamom	Ravindran and Madhusoodanan (2002)
3	<i>Elettaria cardamomum</i>	queen of spices	Ravindran and Madhusoodanan (2002)
4	<i>Elettaria cardamomum</i>	true cardamom	Ravindran and Madhusoodanan (2002)

Table 4.18 Various names for cardamom in English.

cardamom The word *cardamom* came from Latin *cardamōnum* via a Late Latin form attested in the late

14th century, and was later also influenced by French *cardamome*, which has the same Latin etymon. *Cardamōnum* is the Latinized form of Greek καρδάμωμον *kardámōmon*, a word that was formed by compounding the Ancient Greek κάρδαμον *kárdamon* ‘cress’, which is of unknown origin, and ἄμωμον *ámōmon* ‘amomum’, signifying an unidentified Indian spice plant, formed with haplology (**kardamamōmom*).⁷² The OED also lists many other European cognates of the English word, such as Spanish *cardamomo* (mid 13th c. or earlier), Italian *cardamomo* (late 13th c.), and Middle High German *kardamōm* (13th c., modern German *Kardamom*). In some cases, the form shows a dissimilation of the two final nasals, and so we can come across forms, such as *cardamon*.

Beekes and van Beek (2010, p. 644) does not speculate on the origin of *kárdamon*, but explains that plant names ending in *-amon* are clearly and frequently loanwords, and that the suffix *-anon* is a known pre-Greek element. He also mentions some doubtful attempts to explain the word by previous authors, and mentions that it has been connected with a Hittite word: *karšani* ‘an alcalic plant’. *Kárdamon* was identified with the word Καρδαμόν *ka-da-mi-ja*⁷³, (*kardamia* as a feminine form of *kardamon*) appearing on Mycenaean tablets listing spices in Linear B, excavated in the “House of the Sphinxes” in 1950s, and dated to the 1200s BC (Bennett et al., 1958, p. 107). Meaning ‘garden cress’ (*Lepidium sativum*), of which the pungent seeds were consumed similarly to that of mustard and was popular in ancient Persia, it has been suggested that this is a Near Eastern *Wanderwort*, related to Middle Armenian կոտեմ *kotem* ‘garden cress’, and Classical Persian كودم *küdim* ‘a sort of plant (water-cress?)’, and Akkadian *kudimmu(m)* ‘a herb, perhaps cress’.⁷⁴

Etymology 16. English *amomum* ‘any of several spices of genus *Amomum*, family Zingiberaceae, including cardamom.’, An odiferous plant. The *Amomum* of the ancients not being certainly identified, the word was used with uncertain denotation by earlier writers; a. 1398 < Latin *amomum* ‘*amomum* and a balm containing this spice’ < Ancient Greek ἄμωμον *ámōmon* ‘an Indian spice-plant, black cardamom (*Amomum subulatum*)’, an Oriental loan-word, cf. κιννάμωμον < Semitic ‘id.’; cf. cognates Classical Syriac ܚܾܻܸܻܰ *ḥ̄māmā* → Arabic حَمَّامَة *ḥamāmā*; Akkadian *hamīmu* < ^a

^aOUP (n.d., s.v. *amomum*); C. T. Lewis and Short (1879); Liddell and Scott (1843/1940) and Beekes and van Beek (2010, p. 97); Löw (1881, p. 169); Lev and Amar (2008, p. 100); Roth et al. (1968/2004, vol. 6, p. 66)

As for the identity of Greek *ámōmon* (Latin *amomum*)⁷⁵, it is one of the more perplexing ancient amomum spices. Although some consider it unidentified, the amomum of antiquity was probably what we call today as black cardamom. In the *Liddel-Scott-Jones: A Greek-English Lexicon* (LSJ) entry, it is defined as “an Indian spice plant, prob.”, but nevertheless recognized as *Amomum subulatum*, “Nepaul cardamom”.⁷⁶ Dalby (2000, p. 103) thinks that Linnaeus made a good guess about the identity of the

⁷²OUP, n.d., cardamom; AHD, 2022, cardamom.

⁷³Palaeolexicon — <http://www.palaeolexicon.com/Word>Show/16764>

⁷⁴cf. Kouyoumdjian, 1970, p. 371; Asatrian, 2012; Black et al., 1999/2000, p. L14.

⁷⁵C. T. Lewis and Short, 1879, *amomum*.

⁷⁶Liddell and Scott, 1843/1940, ἀμωμον.

spice plant when he aptly named the Asian genus *Amomum*, in which several other spice yielding plants we discussed above bear fruits known as “false cardamom” and “bastard cardamom”. The Greek word of *ámōmon* is a loan from Semitic languages whose further origin is uncertain, akin to and Akkadian *hamīmu*, Classical Syriac حَمَّامَة *ḥamāmā*, Arabic حَمَّامَة *ḥamāmā*⁷⁷, and Hebrew חַמָּם *ḥamām*, which are not re-borrowings from Greek according to Löw (1881, p. 123). Denoting ‘a spice-plant’, these are probably from the Semitic root *h-m-m* ‘to be hot’ (Klein, 1987, p. 222). Thus, rendering the Greek word to be a loanword, just like in the case of *cinnamon*, which is clearly marked as an “oriental loanword” in Greek etymological dictionaries.

If most likely candidate for this “lost spice” is black cardamom, what happened to the name? One of the last reports on it comes from 1834, when Edmund Roberts traveling on a diplomatic mission sent by U.S. president Andrew Jackson listed items of Chinese trade lesser known in the West, and among them: amomum. He notes in his account that amomum is a seed, with “strong pungent taste, and a penetrating aromatic smell; [...] used to season sweet dishes” (Roberts, 1837, p. 135), which can easily describe any kind of cardamom people nowadays use. The term *amomum* is not used anymore; no prevailing spice, seed, or medicinal herb today is called the sort, however the Latin name for the genus *Amomum* from the ginger family (*Zingiberaceae*) carries on the name. The question of amomum will come up again in the discussion of *cinnamon*’s origins in section 4.8.4. Cardamom is also referred to as the queen of spices, as it can be seen on the book title of Nair (2011), *Agronomy and Economy of Black Pepper and Cardamom: The “King” and “Queen” of Spices*, and we can come across green cardamoms advertised using its Hindi name spelled in English: *ilaichi/elaichi*, especially in the locales of the Indian diaspora.

And so, reflecting on table 4.18 which shows all the names using the headword *cardamom*, we identified *cardamom* as a prototype word used in the propagation of other, related spice-names.

Arabic

Etymology 17. Arabic حَال *hāl* ‘cardamom’ < Persian هیل *hil* ‘the lesser cardamoms’ < Sanskrit एला *elā* ‘id.’ < Proto-Dravidian **ela* ‘id.’; cf. Tamil *ēlam*^a

^aWehr (1976, p. 1223); Steingass (1892, p. 1521); Dalby (2000, p. 104); Burrow and Emeneau (1984, p. 87)

In Arabic, cardamom is known by many different names varying from dialect to dialect, but the most common to come across in both modern and historical dictionaries is حَال *hāl* or هیل *hayl*. *Hāl* is from Persian هیل *hil* ‘id.’ which goes back to a Sanskrit etymon, एला *elā*, which is ultimately a Dravidian loanword, reconstructed as **ela*. In modern Arabic dialects, an occasional /l/ to /n/ sound change can be observed, resulting in a version with a final /n/. Sometimes it is also prefixed by the word for ‘seed’, as in *habb al-hāl* [cardamom seed], referring to true cardamom, hence the contracted modern Egyptian Arabic *habhān*. *Hāl* appears in Ibn Sina’s *Canon of Medicine* (1025), in a passage on how to prepare a concoction made with *hāl* (cardamom), *qāqulla* (black cardamom?), *qaranful* (clove), *dār*

⁷⁷cf. Roth et al., 1968/2004, vol. 6, p. 66; AHD, 2022, cardamom ; Löw, 1881, p. 169; Lev and Amar, 2008, p. 100.

filfil (long pepper), using one *dirham* (~3 gr) each.⁷⁸

Etymology 18. Arabic قاقلة *qāqulla* < Classical Syriac ܩܾܻܲܳܺ/ܩܻܻܲܳܺ *qāqullā* < Akkadian ܩܻܻܲܳܺ (qa-qu-ul-lu.SAR) *qāqullu* ‘cardamom’ <? Sanskrit तक्कोल, कक्कोल *takkola*, *kakkola* ‘plant with aromatic berry; the perfume made from it’; cf. Pali *takkola*; Tibetan དྲଙྔ ཀକୋଲ *kakola*^a

^aWehr (1976, p. 863); Löw (1924, vol. 1, p. 489); Zimmern (1915, p. 58); Monier-Williams (1899, pp. 431, 241)

Whether we consult dictionaries, explore the spice terminology of modern dialects, or read medieval travel writers, the word قاقلة *qāqulla* emerges often. This word is unmistakably a loanword, indicated by its distinct, alien form deviating from the usual Arabic word patterns. It is first attested in 8th-century medical literature.⁷⁹ In contemporary dictionaries it is usually glossed simply as ‘cardamom’. If we look at the origins of names for cardamom in modern languages, *qāqulla* is not a remarkably “successful” word; in terms of distribution, words originating in Greek surpass this and most others. However, if we dig deeper, we will find that *qāqulla* is likely a prominent ancient [Wanderwort](#), possibly exhibiting a long journey in its history. Modern Turkish *kakule* is one of the few breadcrumbs to hint that we are dealing with a regional [Wanderwort](#). According to the *Nişanyan Sözlük - Türkçe Etimolojik Sözlük [Turkish Etymological Dictionary]* (NS), *kakule* is attested in the 15th century, and comes from Arabic whose etymon is Aramaic *qāqūlā*, a word going back to Akkadian *qāqullu*, thus stretching our investigation to quite the time depth.⁸⁰. The *Chicago Assyrian Dictionary (CAD)*’s only information on it that it was a plant, growing in the garden of Merodach-Baladan II, a king of Babylon who ruled in the 8th century BC.⁸¹. The Arabic word later entered the vocabulary of Latin, and survives today as the name for the genus *Cakile*.

Similarly to amomum, we are not entirely sure what Arabic *qāqulla* denoted in the past, but due to the fact that some medicinal recipes list both *hāl* and *qāqulla* as ingredients, we can be certain that they denoted different materials. Furthermore, it is likely that similarly to the word *cardamom*, *qaqulla* was an umbrella term. Consulting Ibn Sīnā confirms this approach, he distinguishes a greater and a lesser kind of qaqla, and describes their appearance, taste, and uses:

“Qāqulla. Its nature: There are big ones and there are small ones. The big ones are like small black walnuts [...] reminding the tongue of aromatic cubebs. The small ones are like cloves in shape, and also aromatic (Ibn Sīnā, 1025/1329).

In Amar and Lev (2017, pp. 66–68)’s work, the big qāqulla is identified as *Amomum melegueta* [sic] (grains of Paradise) with a question mark attached to it, while the small qāqulla is identified as true cardamom *E. cardamomum*. I would argue with the first. Both items appear in the book of Ibn Rushd (1126–1198), also known as Averroes.

⁷⁸SkE

⁷⁹SkE

⁸⁰Nişanyan, 2022, kakule.

⁸¹Roth et al., 1968/2004, vol. 13, p. 124.

#	Species	Name	Tr.	Gloss	Source
1	<i>Elettaria cardamomum</i>		هال <i>hāl</i>	pho- netic	Wehr (1976)
2	<i>Elettaria cardamomum</i>		خير بواء <i>khayr buwwā'</i>	good- scent	Lane (1863)
3	<i>Elettaria cardamomum</i>		قاقلة صغيرة <i>qāqulla ṣaghīra</i>	small car- damom	Amar and Lev (2017)
4	<i>Elettaria cardamomum</i>		حب الهاں <i>habb al-hāl</i>	cardamom seed	Baalbaki (1995)
5	<i>Elettaria cardamomum</i>		حب الہان، جھان <i>habb al-hān, habhān</i>	cardamom seed	Wehr (1976)

Table 4.19 Various names for cardamom in Arabic.

Chinese

Etymology 19. Mandarin Chinese 豆蔻 *dòukòu* MC MC /dəuH həuH/ ‘cardamom’ [bean-cardamom], compound of 豆 ‘bean(-like)’ + 蔻 ‘many; profusion’ (BCGM); or phono-semantic matching (confused with nutmeg at first), ca. 863 <²? Middle Chinese 多骨 *duōgǔ* MC MC /ta kuət/ ‘round cardamom’ <²? Pali *takkola* ‘Bdellium, a perfume made from the berry of the kakkola plant’ <²? Sanskrit तक्कोल, कक्कोल *takkola, kakkola* ‘plant with aromatic berry; the perfume made from it’; cf. Pali *takkola*; Tibetan དྷଙྔ རྩା *kakola*; Chinese 嘎哥拉 *gágēlā*^a

^aDonkin (2003, p. 22); Duan (ca. 860, 18:55); Pali Text Society (1921–1925, p. 292); Monier-Williams (1899, pp. 431, 241)

doukou In Chinese, the word equivalent to English *cardamom* is 豆蔻 *doukou* [bean-cardamom], sometimes with a variant of the first character meaning ‘bean’ containing the grass radical 者. As Donkin (2003, p. 22) points out, cardamom and nutmeg were initially confused in classical Chinese literature. Probably on account of their similar appearance, and the fact that Chinese merchants imported both from somewhere around mainland Southeast Asia, more specifically, from the Malay Peninsula. Initially *doukou* referred to both spices (attested ca. 863), then in later sources, nutmeg was distinguished as 肉豆蔻 *roudoukou*, literally meaning ‘fleshy-cardamom’.

Doukou appears in 9 and 10th-century sources, such as the YYZZ and the TPGJ, as 白豆蔻 *baidoukou* [white-cardamom] reportedly called 多骨 (MC /ta kuət/) from the land of 伽古羅 *jiaguoluo* (Kakola?), describing the round cardamom sourced from either in Siam (*Amomum kravanh*) or Java (*Amomum compactum*).⁸² This country refers to Kakola/Takola, a settlement on the western coast of the Malay Peninsula, where cardamoms were marketed together with nutmegs from the Moluccas (Donkin, 2003, p. 22). This word is said to be connected to Sanskrit तक्कोल *takkola* ‘a kind of perfume’, कक्कोल

⁸²Duan, ca. 860, 18:55.

kakkola ‘a kind of aromatic plant; and a perfume made from its berries’⁸³, a word that is the proposed etymon for others, such as Tibetan དྲ୍ଯାକୋଳ ཀକୋଳ, referring to black cardamom, or Pali *takkola*. The Pali word is given as ‘a perfume made from an aromatic berry’, and also the name of a country.⁸⁴ 嘎哥拉 *gagela/kakola*, a local name for red cardamom mentioned by S.-Y. Hu (2005) also fits in here. Takola as a place name for a trading settlement on the Malay peninsula appears in Ptolemy’s *Geography*, better known as “Golden Chersonese” in antique writings. For more on the mystery of Kakola, see Wheatley (1961). It has not yet been established if *doukou* derives from a foreign name, such as the one reported in the YYZZ, or the phonological similarity is coincidental, but I hope an expert Sinologist will one day give an expert opinion. It is a plausible assumption for the following reasons: The character 蔴 *kou* does not appear in any other context or meaning, consulting the CTP, the first mention is a Tang dynasty poem about Jiangnan⁸⁵ cardamom. The *Nanfang Caomu Zhuang* (NFCM), traditionally dated to the 4th century BC mentions cardamom but the authenticity and dating of this particular botanical treatise has been questioned over a hundred years before (Ma, 1978). Moreover, the character itself seems to have been utilized on purely phonetic grounds, and the attached grass/herb radical hinted on the new meaning (艸 *cao* ‘grass’ + 蔴 *kou* ‘bandit’). On the other hand, the few Chinese etymological dictionaries I could access did not discuss *kou*. The BCGM interprets *doukou* as ‘bean’ + ‘many; profusion’ ??, which does not explain its use for nutmeg.

#	Species	Name	Tr.	Gloss	Source
1	<i>Elettaria cardamomum</i>	綠豆蔻	<i>lùdòukòu</i>	green cardamom	Wikipedia (n.d.)
2	<i>Elettaria cardamomum</i>	小豆蔻	<i>xiaodòukòu</i>	little cardamom	DeFrancis (2003)

Table 4.20 Various names for cardamom in Chinese.

Zhang and Unschuld (2015, p. 729) identifies 豆蔻 with *Alpinia hainanensis* K.Schum. (syn. *Alpinia katsumadai* Hayata)⁸⁶, a medicinal plant bearing round compact fruits, commonly referred to now as 草豆蔻 *caodoukou* [herb-cardamom]. In modern TCM, *doukou* is either *Amomum kravanh* or *Amomum compactum*⁸⁷, while the green cardamoms of *Elettaria cardamomum* are designated as 小豆蔻 *xiaodoukou* [little cardamom]. Finally, the seeds of the greater galangal (*Alpinia galanga*)⁸⁸ are referred to in Chinese as 红豆蔻 *hóngdòukòu* [red cardamom]. See table 4.20 for an overview.

not really metaphor but simile

Summary

To summarize, I have presented the way of *cardamom* into English, and on the journey I was led astray by the spice amomum, its etymology and possible identity. I have then presented a multitude of spice names, propagated using the word *cardamom* as prototype. In Arabic, I have identified *hal/hayl* and

⁸³Monier-Williams, 1899, pp. 431, 241.

⁸⁴Pali Text Society, 1921–1925, p. 292; Trenckner, 1879, p. 59.

⁸⁵Historical region of China south of the Yangtze river

⁸⁶<https://herbaltcm.ssn.polyu.edu.hk/herbal/katsumada-galangal-seed>

⁸⁷<https://herbaltcm.ssn.polyu.edu.hk/herbal/round-cardamon-fruit>

⁸⁸<https://herbaltcm.ssn.polyu.edu.hk/herbal/galangal-fruit>

qaqulla as important words in the history of cardamom(s) in a Middle Eastern context, the latter term possibly having an obscure but potentially incredible history. According to authors, such as Donkin (2003), Sanskrit seems to be the origin of *qaqulla* and its cognates in the Near East, and there is a possibility that Chinese *doukou* as well is a loanword from the same region: the Malay Peninsula from where the spice were sourced, and country called Kakola/Takola. Product names derived from toponyms are a well known historical linguistic phenomenon (e.g. cologne, hamburger), but here the connection between the Sanskrit plant name and the toponym Kakola is unclear and needs further investigation.

Spice names that are found in general dictionaries can be consulted in table 4.21, and figure 4.8 illustrates the journeys I discussed above.

#	Language	Term	Gloss	Loan	Source
1	English	<i>cardamom</i>		yes	OUP (n.d.)
1	Arabic	<i>ḥāl</i>	phonetic	yes	Wehr (1976)
2	Arabic	<i>khayr buwwā'</i>	good-scent	yes	Lane (1863)
3	Arabic	<i>ḥabb al-ḥāl</i>	cardamom-seed		Baalbaki (1995)
4	Arabic	<i>ḥabb al-hān, ḥabhān</i>	cardamom-seed		Wehr (1976)
1	Chinese	<i>xiǎodòukòu</i>	little cardamom	no	DeFrancis (2003)

Table 4.21 Conventionalized names for cardamom in English, Arabic, and Chinese, found in dictionaries.

Etymological stages of names for cardamom

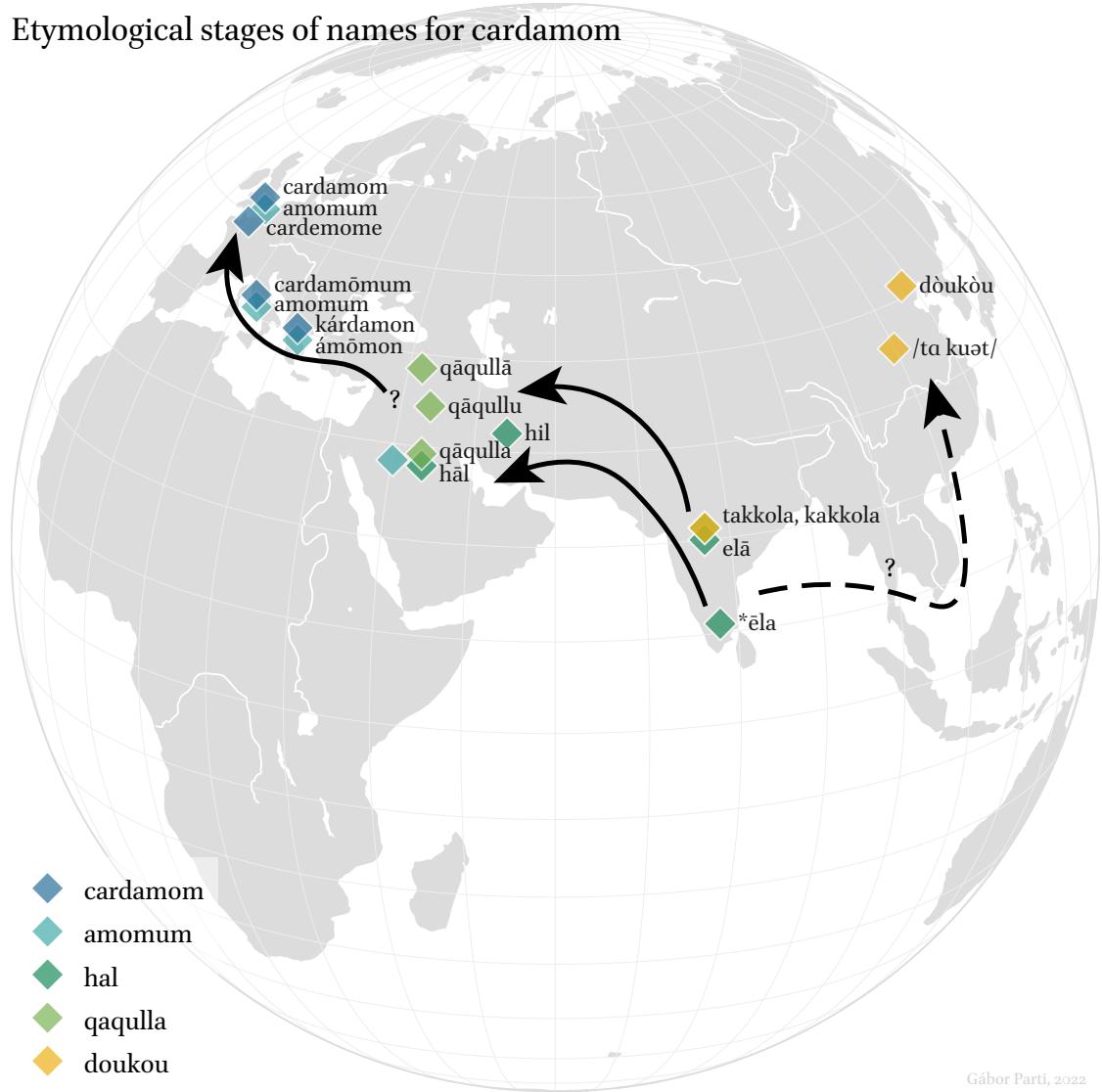


Figure 4.8 Etymological stages in the progression of prototypical names of cardamom.

4.7 Chile

8. CHILE

POWO

English: chile. **Arabic:** فلفل حار *fūlful hārr* [hot pepper]; **nan.** **Chinese:** 辣椒 *làjiāo* [pungent-pepper]. **Hungarian:** *paprika*; *pirospaprika* [red-pepper]; *fűszerpaprika* [spice-pepper]; *erős-paprika* [strong-pepper]; *csilipaprika* [chili-pepper]; *Cayenne bors* [Cayenne pepper]; *törökbor* [Turkish-pepper] (historic).

Plant species:	<i>Capsicum annuum</i> L.; <i>C. frutescens</i> ; <i>C. chinense</i> ; <i>et al.</i>
Family:	<i>Solanaceae</i>
Plant part used:	fruit
Region of origin:	Central America
Cultivated in:	Ethiopia, India, Kenya, Mexico, Nigeria, Pakistan, Tanzania, etc.
Color:	red and green in many shades



(a) a

Figure 4.9 Chile .

4.7.1 The Botany, Origins, and Cultivation of Chile

4.7.2 The History of Chile

4.7.3 The Names of Chile

English

Etymology 20. English *chilli*, XVII Ee 1660 Et 1604 Mw < Spanish *chile* ‘id.’ < Classical Nahuatl *chīlli* ‘id.’^a

a

#	Species	Name	Source
1	<i>Capsicum annuum</i>	paprika	van Wyk (2014)
2	<i>Capsicum annuum Grossum</i>	bell-pepper	OUP (n.d.)
3	<i>Capsicum annuum Grossum</i>	green pepper	van Wyk (2014)
4	<i>Capsicum annuum Longum</i>	paprika pepper	OUP (n.d.)
5	<i>Capsicum annuum Longum</i>	sweet pepper	OUP (n.d.)
6	<i>Capsicum annuum var. glabriusculum</i>	bird pepper	OUP (n.d.)
7	<i>Capsicum annuum; C. frutescens</i>	Cayenne pepper	van Wyk (2014)
8	<i>Capsicum annuum; C. frutescens</i>	Guinea pepper	OUP (n.d.)
9	<i>Capsicum annuum; C. frutescens</i>	Indian pepper	OUP (n.d.)
10	<i>Capsicum cerasiforme</i>	cherry-pepper	OUP (n.d.)
11	<i>Capsicum frutescens</i>	bird chili	van Wyk (2014)
12	<i>Capsicum frutescens</i>	hot pepper	van Wyk (2014)
13	<i>Capsicum frutescens</i>	piri piri	van Wyk (2014)
14	<i>Capsicum frutescens</i>	Tabasco pepper	van Wyk (2014)
15	<i>Capsicum spp.</i>	capsicum	OUP (n.d.)
16	<i>Capsicum spp.</i>	chili	van Wyk (2014)
17	<i>Capsicum spp.</i>	chili pepper	van Wyk (2014)
18	<i>Capsicum spp.</i>	pepper	OUP (n.d.)
19	<i>Capsicum spp.</i>	pod pepper	OUP (n.d.)
20	<i>Capsicum spp.</i>	red pepper	van Wyk (2014)

Table 4.22 Various names for chile in English.

#	Species	Name	Tr.	Gloss	Source
1	<i>Capsicum spp.</i>	بابريكا	<i>bābrīkā</i>	paprika	Wikipedia (n.d.)
2	<i>Capsicum spp.</i>	فليفلة	<i>fulayfila</i>	little pepper	Wehr (1976)
3	<i>Capsicum spp.</i>	فلفل أخضر	<i>fulful akhdar</i>	green pepper	Wehr (1976)
4	<i>Capsicum spp.</i>	فلفل أحمر	<i>fulful ahmar</i>	red pepper	Baalbaki (1995)
5	<i>Capsicum spp.</i>	فلفل حلو	<i>fulful hulw</i>	sweet pepper	Baalbaki (1995)
6	<i>Capsicum spp.</i>	فلفل حار	<i>fulful hārr</i>	hot pepper	Baalbaki (1995)
7	<i>Capsicum spp.</i>	فلفل	<i>fulful, filfil</i>	phonetic loan	Wehr (1976)
8	<i>Capsicum spp.</i>	شطة، شطيبة	<i>shaṭṭa, shaṭīṭa</i>	phonetic loan	Wehr (1976)
9	<i>Capsicum spp.</i>	حريف	<i>hirrif</i>	pungent; acrid (taste)	Baalbaki (1995)
10	<i>Capsicum spp.</i>	حار	<i>hārr</i>	heat	Baalbaki (1995)

Table 4.23 Various names for chile in Arabic.

#	Species	Name	Tr.	Gloss	Source
1	<i>Capsicum annuum</i>	番薑	<i>fānjiāng</i>	foreign-ginger	Dott (2020)
2	<i>Capsicum annuum</i>	番椒	<i>fānjiāo</i>	foreign-pepper	Dott (2020)
3	<i>Capsicum annuum</i>	海椒	<i>háijiāo</i>	sea-pepper	
4	<i>Capsicum annuum</i>	辣椒	<i>lājiāo</i>	pungent-pepper	DeFrancis (2003)
5	<i>Capsicum annuum</i>	辣茄	<i>làqié</i>	spicy-eggplant	Dott (2020)
6	<i>Capsicum annuum</i>	秦椒	<i>qínjiāo</i>	Qin-pepper	Dott (2020)
7	<i>Capsicum spp.</i>	紅椒	<i>hóngjiāo</i>	red-pepper	DeFrancis (2003)
8	<i>Capsicum spp.</i>	紅辣椒	<i>hónglājiāo</i>	red-pungent-pepper	
9	<i>Capsicum spp.</i>	紅甜椒粉	<i>hóngtiánjiāofěn</i>	red-sweet-pepper-powder	
10	<i>Capsicum spp.</i>	辣胡椒	<i>lāhújiāo</i>	pungent-barbarian-pepper	MDBG (n.d.)
11	<i>Capsicum spp.</i>	辣子	<i>lāzǐ</i>	pungent-ZI	DeFrancis (2003)
12	<i>Capsicum spp.</i>	青椒	<i>qīngjiāo</i>	green-pepper	DeFrancis (2003)
13	<i>Capsicum spp.</i>	柿子椒	<i>shìzijīāo</i>	persimmon-ZI-pepper	MDBG (n.d.)
14	<i>Capsicum spp.</i>	甜辣椒	<i>tiánlājiāo</i>	sweet-pungent-pepper	DeFrancis (2003)

Table 4.24 Various names for chile in Chinese.

Arabic

Chinese

Summary

¶ 9. *Capsicum annuum* L.

POWO

English: *paprika*. Chinese: 紅甜椒粉 *hóngtiánjiāofěn*. Arabic: بابريكا *bābrīkā*. Hungarian: *paprika*.

Etymology 21. English *paprika* 1839 ^{OE} < Hungarian *paprika* ^{OE} < Serbo-Croatian *paprika*, from *papar* ^{OE} *pàprika* from *pàpar* ^{WK} < Slavic **pirvъ* ^{AH} **pъръвъ* ^{WK} < Latin ^{Wo} *piper* ^{EE OE MW WK} ‘long pepper, black pepper’ ^{AH} < Ancient Greek *pέperi*, ^{EE Wo MW AH WK} *piperi* ^{OE MW} < Pahlavi ^{WK OE} < Middle Indo-Aryan ^{WK} *pippari*, ^{OE} *pippari* ‘long pepper’ ^{AH} < Sanskrit *pippalī* ^{AH} ‘berry, peppercorn’, ^{EE Wo} *pippali* ‘long pepper’ ^{OE MW WK} < *pippalam* ‘berry, fruit of the pipal tree’ ^{AH}

#	Language	Term	Gloss	Loan	Source
1	English	<i>paprika</i>		yes	OUP (n.d.)
2	English	<i>bell-pepper</i>			OUP (n.d.)
3	English	<i>green pepper</i>		no	OUP (n.d.)
4	English	<i>paprika pepper</i>		no	OUP (n.d.)
5	English	<i>sweet pepper</i>			OUP (n.d.)
6	English	<i>bird pepper</i>		no	OUP (n.d.)
7	English	<i>Cayenne pepper</i>		yes	OUP (n.d.)
8	English	<i>Guinea pepper</i>		yes	OUP (n.d.)
9	English	<i>Indian pepper</i>		no	OUP (n.d.)
10	English	<i>cherry-pepper</i>		no	OUP (n.d.)
11	English	<i>capsicum</i>			OUP (n.d.)
12	English	<i>chili</i>		yes	OUP (n.d.)
13	English	<i>chili pepper</i>		yes	OUP (n.d.)
14	English	<i>pepper</i>		yes	OUP (n.d.)
15	English	<i>pod pepper</i>			OUP (n.d.)
16	English	<i>red pepper</i>		no	OUP (n.d.)
1	Arabic	<i>fulayfila</i>	little pepper		Wehr (1976)
2	Arabic	<i>fulful akhḍar</i>	green pepper		Wehr (1976)
3	Arabic	<i>fulful aḥmar</i>	red pepper		Baalbaki (1995)
4	Arabic	<i>fulful ḥulw</i>	sweet pepper		Baalbaki (1995)
5	Arabic	<i>fulful ḥārr</i>	hot pepper	no	Baalbaki (1995)
6	Arabic	<i>fulful, filfil</i>	phonetic loan		Wehr (1976)
7	Arabic	<i>shatṭa, shaṭṭa</i>	phonetic loan		Wehr (1976)
8	Arabic	<i>hirrif</i>	pungent; acrid (taste)	no	Baalbaki (1995)
9	Arabic	<i>ḥārr</i>	heat	no	Baalbaki (1995)
1	Chinese	<i>làjiāo</i>	pungent-pepper	no	DeFrancis (2003)
2	Chinese	<i>hóngjiāo</i>	red-pepper	no	DeFrancis (2003)
3	Chinese	<i>lāhújiāo</i>	pungent-barbarian-pepper	no	MDBG (n.d.)
4	Chinese	<i>lāzī</i>	pungent-ZI	no	DeFrancis (2003)
5	Chinese	<i>qīngjiāo</i>	green-pepper	no	DeFrancis (2003)
6	Chinese	<i>shízijīāo</i>	persimmon-ZI-pepper		MDBG (n.d.)
7	Chinese	<i>tiánlājīāo</i>	sweet-pungent-pepper	no	DeFrancis (2003)

Table 4.25 Conventionalized names for chile in English, Arabic, and Chinese, found in dictionaries.

4.8 Cinnamon and Cassia

10. CINNAMON

POWO

English: *cinnamon*. Arabic: قرفة *qirfa* [rind; bark]; دارصيني *dārsīnī*. Chinese: 錫蘭肉桂 *xīlánròuguì* [Ceylon-flesh-cinnamon]. Hungarian: *fahéj* [tree-bark].

Plant species:	<i>Cinnamomum verum</i> J.Presl. (syn. <i>C. zeylanicum</i> Blume)
Family:	<i>Lauraceae</i>
Plant part used:	bark; leaf
Region of origin:	Sri Lanka; SW. India
Cultivated in:	Sri Lanka; Seychelles; Madagascar; India
Color:	warm yellowish-brown, cinnamon ■



(a) quills



(b) quills



(c) powder



(d) leaves

Figure 4.10 Cinnamon quills, powder, and leaves from *Cinnamomum verum*.

Cinnamon is well-known around the world for its sweet aroma and flavor, and as one of the oldest spices of commerce. It was a sought-after substance in rituals and traditional medicine systems of different cultures, and today it is an essential spice of several cuisines — both Eastern and Western. Cinnamon has maintained its level of demand ever since humans first traded it, and even in contemporary times it is the second most important spice in the markets of Europe and the U.S. (including cassia cinnamon), falling only behind black pepper (Ravindran et al., 2004).

Cinnamon comes from the inner bark (cortex) of the tropical tree *Cinnamomum verum* J.Presl (syn. *C. zeylanicum* Blume)⁸⁹, which are stripped and rolled into quills of several tightly packed layers by skilled peelers of (mostly) Sri Lanka, where the plant is native. In a rare example, the literal translations of the binomial names *C. verum* meaning ‘true cinnamon’, and *C. zeylanicum* meaning

⁸⁹It is difficult to navigate between the hundreds of species and subspecies of cinnamon and their overlapping botanical taxons and binomial synonyms, *C. verum* for example has 51 scientific synonyms, mainly a result of botanical history and competing naturalists. In plant taxonomy, species often have dozens of scientific names called “synonyms”. If there is consensus on the name within the scientific community, that binomial name (appended with the abbreviated name of the person who coined it) will be marked as “accepted”, while the status of the other names will be “synonym”, or “unresolved”. This is the product of the efforts of the last couple hundred years, when botanists tried to collect, describe, name, and categorize plant life around the world. As the consensus changes with time, competing names can appear in the literature. Botanical databases, such as the WFO and POWO, or specialized plant name checklists usually list all synonyms of a species to help us orientate in the jungle of plant nomenclature. Synonyms (abbreviated as syn.) are only given if a plant is known by multiple names in non-specialist literature, such as the case above.

‘Ceylon cinnamon’⁹⁰ are used as common names for cinnamon in several languages.

etymology of
Ceylon/serendipity

11. CASSIA

POWO

English: *cassia*. **Arabic:** سليخة *salīkha* [peel; bark]; **nan.** **Chinese:** 肉桂 *ròuguì* [flesh-cinnamon]. **Hungarian:** *kasszia(fahéj)* [cassia (tree-bark)].

Plant species:	<i>Cinnamomum cassia</i> (L.) J.Presl. (syn. <i>C. aromaticum</i> Nees); <i>et al.</i>
Family:	<i>Lauraceae</i>
Plant part used:	bark; fruit
Region of origin:	Southeast China
Cultivated in:	Indonesia; China; Vietnam; Timor-Leste; etc.
Color:	reddish brown



(a) stick



(b) bud (dried unripe fruit)



(c) bud

Figure 4.11 Cassia sticks and buds from *Cinnamomum cassia*.

The phrase *true cinnamon* implies that there is a false cinnamon as well, and that would be cassia. Cassia, also known as Chinese cinnamon, Chinese cassia, cassia cinnamon, and — somewhat harshly — bastard cinnamon, is obtained similarly from the aromatic inner barks of closely related species, especially *Cinnamomum cassia* (L.) J.Presl. (syn. *C. aromaticum* Nees), which is produced in Southeast China and Vietnam. Although seemingly very similar to the uninitiated eye, the two spices are different in many ways. Cassia is more hard and coarse, it is made up of a single layer of thicker rind that have curled up in the heat of the day after harvesting, in the shape of a scroll. This is the cinnamon stick that most of us are familiar with, and it is capable to damage a home grinder. It is also a bit more darker reddish brown in color, and more pungent in flavor. Ceylon cinnamon on the other hand is more fragile, slightly pale in color, and supposedly more delicate in taste because it offers a combination of different essential oils besides cinnamaldehyde (the principal component responsible for its aroma and flavor). Both are marketed in powdered form as well, and as such they are indistinguishable; creating room for adulteration. Since the Europeans took over the cinnamon trade of Sri Lanka and tapping the source of “true cinnamon” (first by the Portuguese, who got a foothold in the city of Colombo in

⁹⁰Ceylon is the former name of Sri Lanka.

1518 together with trading concessions), there is a still ongoing notion that cassia is an inferior product (Chennault, 2006). And this belief eventually became reflected on the plant's Linnaean name. A few cuisines also make use of the leaves (usually from *C. verum*), and the dried, immature fruits called cinnamon buds (usually from *C. cassia*).

There are a handful of other species that are cultivated as a source of commercial cassia, such as *C. burmannii* (Indonesian cassia/cinnamon, Padang cassia, Batavia cassia, Korintje (cassia)), *C. loureiroi* (Vietnamese cassia/cinnamon, Saigon cinnamon), and *C. tamala* (Indian cassia (ligneae), Indian bark, Malabathri bark), which is more known for its leaf as Indian bay leaf, malabathrum, or tejpat. As reported in Ravindran et al. (2004, p. 10), *C. loureiroi* is extremely rare, and in actuality most of what is known as Vietnamese cassia or Saigon cinnamon is in fact *C. cassia*, contrary to what is claimed in most of the literature. This is supported by reports from botanists of French Indochina who insisted that Saigon cinnamon is brought from the north by Chinese and Annamese merchants (S.-Y. Hu, 2005, p. 400). S.-Y. Hu (2005) recounts us a personal experience from the 1960s, regarding a professor of pharmacy asking assistance in the identification of a cassia shipment from Hong Kong to the United States, stopped at maritime customs. If the cinnamon specimens are from *C. cassia*, it must be sent back. If it is *C. loureiroi*, it will be accepted. With no certain indicator or characteristics on the species, Dr. Hu's team made a decision "for humanitarian reasons" and opted for *C. loureiroi*. It is fascinating to see behind the curtain and see how difficult it is sometimes to actually know the identity of plant products circulating in global trade, and what decisions plant taxonomists must make. This is also a good anecdote to demonstrate that for the average consumer, the primary difference between these *Cinnamomum* species are purely geographic. The reason behind the hesitation to accept cassia was presumably due to its high coumarin content, a compound that is toxic in large quantities, and therefore cassia has often been portrayed as the less healthy option (Dinesh et al., 2015).

Note 4.8.1. In this dissertation the word *cinnamon* usually refers to all products from the species mentioned above — both cinnamon and cassia — following the everyday common usage in language. However, where a distinction is made between *cinnamon* and *cassia*, *cinnamon* only refers to that of *C. verum*, the "true cinnamon" of Sri Lanka, and *cassia* refers to cassia of any source (China, Indonesia, Vietnam, etc.).

4.8.1 The Botany, Origin, and Cultivation of Cinnamon and Cassia

The plant itself, (*C. verum*) is a medium-sized, evergreen tree in the laurel family (*Lauraceae*), with glossy leaves, small white flowers, and oblong, acorn-like fruits (van Wyk, 2014, p. 104). New trees are propagated both from seeds and cuttings, and are often multi-stemmed due to practice of *coppicing*: the chopping of younger shoots to ground level to stimulate growth. Cinnamon is indigenous to Sri Lanka. Cultivation of high quality true cinnamon is historically important on the island of Sri Lanka, who is the main producer and exporter until this day. It is followed by Madagascar and the Seychelles with minute amounts. Cassia (*C. cassia*) is believed to be native to the borderlands between northern Vietnam and southern China, south of the Nanling mountain range where the ethnic people used its bark as

medicine and spice from “time immemorial” (S.-Y. Hu, 2005, p. 400). Some sources also mention Myanmar, but others refute this (see Haw, 2017). Cassia of various kinds is widely cultivated now in many countries and regions, including India, Indonesia, Laos, Malaysia, Taiwan, Thailand, Vietnam, and tropical and subtropical provinces on the south of China: Guangdong, Guangxi, Guizhou, and Yunnan, where it is indigenous, and Fujian, Hainan where it has been introduced to (Chennault, 2006; Ford et al., 2019). It is hard to find detailed statistics on production, because most indexes such as the *Food and Agriculture Organization Corporate Statistical Database* (FAOSTAT) do not differentiate between true cinnamon and cassia varieties. In any case, most of the world’s “cinnamon” is actually cassia grown on a large scale in Indonesia, Mainland China, and Vietnam. I believe that it is impossible to discuss cinnamon without including cassia as well, since the two are often interchanged — not only in discourse, but also in the shelves of stores and in kitchens around the world. Popular spice compendiums often blend information of cassia and cinnamon, or just ignore it altogether.

4.8.2 The Identity of Cinnamon and Cassia

Cinnamon is often used as an umbrella term and includes both the true cinnamon of Sri Lanka, and cassia varieties of different origins. *Cassia* or *cassia cinnamon* is used as hypernym to refer to any cassia (sometimes explained as a lesser quality cinnamon), unless there is a need to specify the exact variety (e.g.: *Indonesian cassia*). There is a degree of perplexity between the two terms, and the material cinnamon was, and still is often confused with cassia. Evidently, the two products have a high degree of resemblance and their methods of procurement are almost identical; and so they are essentially the two main varieties of a spice product made from aromatic tree bark. Confusion in terminology also arises from the fact that while most of the European market differentiates between culinary cinnamon and cassia, North America does not. In Europe, Australia, New Zealand, and Mexico, where the higher quality — and definitely more expensive — true cinnamon is desired and preferred, sellers must indicate if the product is cinnamon or cassia. Meanwhile, U.S. laws (or rather the lack of certain regulations) allow for cassia to be labeled and marketed as “cinnamon”; distributors are not legally required to label their product accurately. Consequently, most of cinnamon sold in the U.S. is in fact cassia (Czarra, 2009, p. 124). Cassia is the main product of choice not only in the United States and Canada, but in South East Asia, and China as well, where it is a native spice (van Wyk, 2014, p. 104).

Different disciplines use varying levels of rigidity when it comes to the choice of names *cinnamon* and *cassia*. Wijesekera and Chichester (1978) consistently refers to *C. verum* as *cinnamon*, and to *C. cassia* as *cassia*, only discussing the cinnamon grown in Sri Lanka in their historical overview of the cinnamon industry, calling it “genuine” as opposed to cassia, a “substitute for cinnamon” which was flooding to London in large quantities starting from the second half of the 19th century, drastically lowering the prices for cinnamon from Ceylon (Wijesekera & Chichester, 1978). The practice of distinguishing the two as such is still commonly used and preferred among spice sellers, however one can find studies where researchers use the name “cinnamon” as an umbrella term for several species (see Rao & Gan, 2014), and it is not uncommon in everyday language use to confound the two, especially when referring to cassia with the word *cinnamon*, as I mentioned above. The *Handbook of*

Herbs and Spices (Peter, 2012) discusses cassia (and other similarly used *Cinnamomum* species under the chapter titled “Cinnamon”), indicating that even for industry professional circles, *cinnamon* is the bigger set, usually referring to all species of the genus, even if there is no botanical hierarchy between cinnamon and cassia. In short, it is customary to use the term *cinnamon* as a collective term, and only make a distinction between different kinds of cinnamon, when it is necessary.

The notion of Ceylon cinnamon being “real” and “genuine”, is apparent and could not be more obvious than in the botanical name *C. verum*, ‘true cinnamon’ in Latin, already explained. Dinesh et al. (2015) outright call cassia “the fake cinnamon” and an “avatar” of true cinnamon (which is a truly creative witticism in an Indian journal), clearly elevating cinnamon on a pedestal and treating cassia as a counterfeit version of the former. Other articles with titles, such as *Bastard Spice or Champagne of Cinnamon?* question the value of specific products and reflect our bias and tolerance toward a spice, which would be a great discussion for marketing experts (see Derkx et al., 2020). This conveniently leads us to the topic of adulteration, which I will briefly mention. Numerous academic articles explore methods to identify the botanical species from cinnamon samples, in order to verify origin and authenticate the quality of *Cinnamomum spp.* products, via analyzing chemical compounds. This unique set of methods rose from the need to expose substances (cinnamon powder, bark oil, leaf oil, etc.) in the spice industry, that are adulterated with other, cheaper, lower quality species purely for financial gain, representing an interesting interpolation of chemistry and geobotany into the spice business (see Ford et al., 2019). Even more interesting is that the confusion in terminology is evidently a problem in pharmacological experiments, as indicated by Oketch-Rabah et al. (2018).

The species prevalent in human consumption today can be seen in table 4.26 (Kawatra & Rajagopalan, 2015), with a minor source from additional species, such as *C. tamala*. According to Ulbricht et al. (2011), true cinnamon (*C. verum*) and cassia cinnamon (*C. cassia*) are the only two species of the genus that are approved medicinal herbs. The existence of an unrelated genus named *Cassia* in the pea family (*Fabaceae*) should be noted as well to avoid confusion. This genus used to be a wastebasket taxon, now containing many ornamental flowering plants, e.g. *Cassia fistula*, commonly known as “golden shower”.

For a comprehensive account on cinnamon, cassia, and other economically important products from the genus *Cinnamomum* such as camphor, please refer to the book by Ravindran et al. (2004).

#	taxon	common name(s)	native habitat
1	<i>C. verum</i>	cinnamon; true cinnamon; Ceylon cinnamon	Sri Lanka
2	<i>C. cassia</i>	cassia; cassia cinnamon; Chinese cinnamon	S. China
3	<i>C. burmannii</i>	Indonesian cinnamon; Batavia cinnamon; korintje	Sumatra; Java
4	<i>C. loureiroi</i> <i>C. cassia</i>	Vietnamese cinnamon; Saigon cinnamon	Vietnam

Table 4.26 *Cinnamomum spp.* cultivated for commercial cinnamon and cassia, their common names and native regions.

4.8.3 The History of Cinnamon and Cassia

During its several thousand years history of human use across various civilizations, knowledge and understanding regarding the origins of this once highly priced product often pertained to confusion and mystery, and the uncertainty between cinnamon and cassia is just one of the reasons. While our contemporary knowledge on the various cinnamon products and their sources are quite clear, the identity of cinnamon and cassia used and described in antiquity is quite puzzling. Cinnamon has been claimed to be found in pharaonic tombs of ancient Egypt (see Meyerhof and Sobhy in al-Ghāfikī, 1932, pp. 471, 475), and was mentioned by early Western authors, such as Herodotus, Theophrastus, Dioscorides, Strabo, and Pliny (Laufer, 1919, p. 541), and the poet Sappho. Haw (2017) suggests that the assumption that the ancient and modern products are identical is problematic, and that the cinnamon and cassia described by early Europeans were sourced from different species of aromatic barks from Africa, and — as a plant taxonomist and historian himself — gives a hint on a probable candidate. “There is no good reason to believe that cinnamon and cassia were traded to the western Indian Ocean and the Mediterranean region at any very early date.” — he writes, even if others claim the opposite, such as “The much-discussed identification of the biblical *kinnamom* as *Cinnamomum* has been clarified and confirmed by various scholars.” (M. Zohary, 1982, p. 202). In any case, cinnamon is one of the oldest of spices, its history reaches back millennia. It is mentioned in the Bible in the Old Testament, in Sanskrit texts, and early Chinese *materia medica*.

It is said that the Chinese used it as early as the 3rd millennium BC, and it reached the West in the 2nd millennium BC (Dietrich, 2004b), with evidence of Chinese poetry from the 2nd century BC (Dalby, 2000, p. 38). Archaeological discoveries from 2013 found 3000-year old cinnamaldehyde residue inside elegant flasks in a Phoenician site at Tel Dor, modern day Israel. The researchers stipulate that cinnamon was used to flavor wine, and that this could be evidence for early trade in aromatics from Southeast Asia (Namdar et al., 2013). Besides its traditional usage as a stomachic and carminative medicine, aiding digestion and promoting appetite (still popular as such), it is a popular culinary spice today (Ulbricht et al., 2011). However, this was not always the case; for example, in European antiquity cinnamon was not used in food preparation, it was rather burned like incense as an offering to the gods, sprinkled in the air as perfume, and mixed in healing decoctions and spiced wines. It has been reported by Pliny that after the death of Poppaea in 65 AD, (by the hands of?) her husband, emperor Nero, burned a year’s worth of supply of Rome’s cinnamon on his young wife’s funeral (Counts, 1996). The earliest mentions of cinnamon come from around the Mediterranean in 6th century BC. The *Exodus*, the second book of the Bible traditionally attributed to Moses, contains the following paragraph:

²² The LORD spoke to Moses, ²³ “Take the finest spices: of liquid myrrh five hundred shekels, and of sweet-smelling cinnamon half as much, that is, two hundred fifty, and two hundred fifty of aromatic cane, ²⁴ and five hundred of cassia—measured by the sanctuary shekel—and a hin of olive oil, ²⁵ and you shall make of these a sacred anointing oil blended as by the perfumer; it shall be a holy anointing oil. ²⁶ With it you shall anoint the tent of meeting and the ark of the covenant ²⁷ and the table and all its utensils and

the lampstand and its utensils and the altar of incense²⁸ and the altar of burnt offering with all its utensils and the basin with its stand;²⁹ you shall consecrate them, so that they may be most holy; whatever touches them will become holy.” (Exodus 30:22-29)⁹¹

This is a good demonstration of how important perfume and ointments were in early Judaistic rituals; while God is leading the Jews out of Egypt after the ten plagues, he methodically describes the expected sacrifices and rituals. If rightly prepared, these aromatics have the power to turn the things they touch sacred, and holy. Cassia appears in more mundane parts of the Bible as well, in the *Book of Ezekiel* the Hebrew prophet, who is attributed with the authorship of the chapter around the 6th century BC, gives his observations on the spice trade in Tyre (today on the coast of South Lebanon).

¹⁸ Damascus traded with you for your abundant goods—because of your great wealth of every kind—wine of Helbon and wool of Zahar. ¹⁹ Vedan and Javan from Uzal[a] entered into trade for your wares; wrought iron, cassia, and sweet cane were bartered for your merchandise. (Ezekiel 27:18-20)⁹²

In the chants of an unknown poet on a wedding addressing a royal bride, cinnamon is accompanied with myrrh and aloes(wood): “Your robes are all fragrant with myrrh and aloes and cassia [...]” (Psalm 45:8)⁹³. This is similar to a poem about adultery showing that it was used as perfume, sprinkled on clothes and linen, emanating beauty and attracting love seekers.

¹⁷ I have perfumed my bed with myrrh,
aloes, and cinnamon.

¹⁸ Come, let us take our fill of love until morning;
let us delight ourselves with love.

¹⁹ For my husband is not at home;
he has gone on a long journey.
(Proverbs 7:17)⁹⁴

¹⁷ I have perfumed my bed with myrrh,
aloes, and cinnamon.

¹⁸ Come, let us take our fill of love until morning;
let us delight ourselves with love.

¹⁹ For my husband is not at home;
he has gone on a long journey.
(Proverbs 7:17)⁹⁵

⁹¹<https://www.biblegateway.com/passage/?search=Exodus+30&version=NRSVUE>

⁹²<https://www.biblegateway.com/passage/?search=Ezekiel%2027%3A18%2D20&version=NRSVUE>

⁹³<https://www.biblegateway.com/passage/?search=Psalm%2045%3A8&version=NRSVUE>

⁹⁴<https://www.biblegateway.com/passage/?search=Proverbs%207%3A17&version=NRSVUE>

⁹⁵<https://www.biblegateway.com/passage/?search=Proverbs%207%3A17&version=NRSVUE>

The Bible mentions cinnamon four times, three in the Old Testament and one in the New Testament, and cassia four times, three in the Old Testament and one in the Apocrypha. Besides the Bible, our most important source is Sappho (d. c. 570 BC), a Greek poet from Lesbos. On an imaginary Troyan wedding she writes: “[...] and everywhere through the streets... wine bowls and goblets... myrrh, cassia, and frankincense mixed together.” (Rayor & Lardinois, 2014, p. 49). Cinnamon appears in *The Histories* of Herodotus, his 430 BC magnum opus about the Persian wars, which is considered the founding work of Western historiography.

“As for cinnamon, they gather it in an even stranger way. Where it comes from and what land produces it they cannot say, except that it is reported, reasonably enough, to grow in the places where Dionysus was reared. There are great birds, it is said, that take these dry sticks which we have learned from the Phoenicians to call cinnamon and carry them off to nests stuck with mud to precipitous cliffs, where man has no means of approach. The Arabian solution to this is to cut dead oxen and asses and other beasts of burden into the largest possible pieces, then to set these near the eyries and withdraw far off. The birds then fly down (it is said) and carry the pieces of the beasts up to their nests, while these, not being able to bear the weight, break and fall down the mountain side, and then the Arabians come and gather them up. Thus is cinnamon said to be gathered, and so to come from Arabia to other lands.” (Herodotus, 430 B.C.E./1921, p. 139)⁹⁶

Besides the fabulous tales regarding the procurement of cinnamon, Herodotus explains that the Greeks learned the name from the Phoenicians, and that the source of the product is from Arabia.⁹⁷ Theophrastus (d. c. 287 BC) mentions cinnamon but remains vague about the origins (Arabia, Syria, or India). In his *Enquiry into Plants* he included accounts of plants found outside of Greece, such as the cotton-plant, banyan, pepper, cinnamon, myrrh, and frankincense based on reports of Alexander’s followers (Theophrastus, 1916, pp. xix, 323).

Arabia was the source of cinnamon not only in ancient times, but throughout the Middle Ages as well. The Arabs used the tubular sticks as spice, as well as its leaves and unripe berries. They were familiar with its medicinal values to “strengthen the stomach, liver and spleen”, and thought it to be effective against scorpion venom (Dietrich, 2004b). Whenever the “real” cinnamon arrived to the ports of the Red Sea, it was most likely at Aden (Dietrich, 2004b), one of the most important ports after the 11th century, but already important in the trade with India in the 1st century AD in the time of the *Periplus*. Western authors doubtful of Sri Lanka’s early cinnamon enterprise often give very later dates for its export: 14th century (Dietrich, 2004b), 1770s (A’lam, 1994/2011, referring to William Dymock), but we have Arabic eyewitnesses for the opposite. Buzurg ibn Shahriyār (ca. 900–953/1908, p. 126) mentioned *al-qirfat al-sahīlāniya* “Sinhalese bark” on his travels. A native of Ramhormoz, north of the port of Siraf (today Iran), Buzurg ibn Shahriyār was a Persian ship captain; his *Kitāb ‘ajāib al-Hind* [*The Book of the Marvels of India*] is one of our most important sources we have on 10th-century

⁹⁶Hdt. 3.11 — <http://www.perseus.tufts.edu/hopper/text?doc=Hdt.+3.11&fromdoc=Perseus%3Atext%3A1999.01.0126>

⁹⁷These mythical birds in Arabia are called “cinnamon gatherers” κινναμωμο-φόρος *kinnamōno-fóros* after Strabo and κινναμο-λόγος *kinnamo-lógos* after Pliny, or just simply κιννάμωμον *kinnámōmon* after Aristoteles.

Indian Ocean trade, his travels and stories also inspired the tales of Sindbad. A century before, (Ibn Khurdādhbih, ca. 870) also talks about cinnamon (*dārṣīnī*) as one of the economic products sold on the Indian Ocean route. For the Europeans, the source of cinnamon remained a mystery until the 16th century, and they had to buy it via Arab middlemen in Alexandria or elsewhere. In colonial times, the cinnamon export was so important in Sri Lanka that in the Dutch period (1602–1796), the colony's coat of arms featured three cinnamon bales, and an elephant holding a cinnamon branch (Hartemink, 1995).

For further details on the history of cinnamon, I recommend Dalby (2000)'s *Dangerous Tastes*.

4.8.4 The Names of Cinnamon and Cassia

English

^aOUP (n.d., s.v. *cinnamon*); Harper (n.d.-b); TLFi (2012); C. T. Lewis and Short (1879); Beekes and van Beek (2010, p. 701); Klein (1987, p. 585); Rosól (2018)

Cinnamon, or more accurately one its countless Middle English spelling variants among *sinamome* or *cynamom*, were first attested in the 15th century (ca. 1430), and became relatively more frequent in the following 16th century ([OED](#), “cinnamon”). It can be traced back to Ancient Greek and Hebrew with certainty, but not further. According to the [OED](#), the English term was loaned from French *cinnamome* (attested in the 13th century as *cynnamome*)⁹⁸, which comes from Latin *cinnamōnum*. The Latin word is a direct borrowing from the Greek κιννάμωμον *kinnámōmon* (since 5th century BC), which is in turn a Semitic loanword. According to Beekes and van Beek ([2010](#), p. 701), (who is citing Herodotus), the Greek word comes from Phoenician. Herodotus wrote in the 3rd century BC that the word *kinnámōmon* was “taught” to the Greeks by the Phoenicians (Herodotus, [430 B.C.E./1921](#), p. 139)⁹⁹, a Canaanite Semitic speaking seafaring people, originally from the Eastern Mediterranean, roughly around today’s Lebanon. According to Klein ([1987](#), p. 585) however, the Greek is a loanword from Hebrew, and he observes that this word seems to be “of foreign origin”. Indeed, the Semitic root system does not support this type of native word form, but we have no further attestation to the origins of this word. Besides Biblical Hebrew קִנְמָן *qinnāmōn*, Semitic cognates are also attested in Judeo-Aramaic *qnmn/qnmwn* Samaritan Aramaic *qynmwñ* and Syriac *qūnnāmā* (Rosól, [2018](#)). The alteration of the Greek word ending (*kinnámōnon* > *kinnámōmon*) is probably due to folk-etymology,

⁹⁸ *Trésor de la Langue Française informatisé (TLFi)* — <https://www.cnrtl.fr/etymologie/cinnamome>

⁹⁹Hdt. 3.111 — <http://www.perseus.tufts.edu/hopper/text?doc=Hdt.+3.111&fromdoc=Perseus%3Atext%3A1999.01.0126>

modelled after the phytonym ἄμωμον *ámōmon* ‘a spice plant’ (Beekes & van Beek, 2010; Klein, 1987).

Amomum is an spice of uncertain identity, featured in the writings of European antiquity but cannot be positively matched today. I have briefly introduced amomum in section 4.6, explaining that it most probably refers to black cardamom. Appearing in Pliny's *Natural History*, it is "an aromatic shrub, from which the Romans prepared a costly, fragrant balsam"¹⁰⁰ and for the Greeks it denoted an Indian spice-plant: "Nepaul cardamom".¹⁰¹ This brings us is one of the popular theories one may find when searching for the origins and explanations of the word *cinnamon*, that it is made up of the combination of Κίνα *Kína* 'China' + ἀμωμόν *ámōmon* 'amomum', as in 'Chinese amomum'. This is somewhat analogous with the plant's Persian name *dârčin* 'cinnamon' (lit. 'Chinese tree'), which is a *Wanderwort* that have spread far and wide from South and Central Asia to the Balkans.

Another — seemingly rather far-fetched — theory is the presumed relatedness to Malay *kayu manis* ‘cinnamon’, (lit. ‘sweet wood’). Even a Google search for the etymology of cinnamon powered by Oxford Languages data does return Malay as possible etymon. This speculation (probably on the account of a similar consonant sequence) seemed to gain some traction with a reference work of Biblical Hebrew and Aramaic titled *A Hebrew and English Lexicon of the Old Testament*, commonly known as the Brown–Driver–Briggs (see Brown et al., 1906/1939, p. 890)¹⁰². “Prob. foreign wd., coming with the thing from remote E[ast]; cp. with Malay *kainamanis* by Röd, *kāyū mānīs* Lewi [...]” — says the old dictionary guiding the reader further down the rabbit hole. As I mentioned above, cinnamon is attested in the Old Testament in three places¹⁰³, among other spices, incense, and perfumes. I think the logic of the authors lay in that cinnamon was thought to be imported to the Middle East at the earliest of times from East Asia, and that if anyone could afford exotic spices coming through the hands of early Babylonian and Malay traders, King Solomon — who is considered to be the author of several Biblical books — must be one. To sum up, we have no way of knowing *cinnamon*’s origins for certain prior to Hebrew, only speculations.

Besides *kinnámōmon*, there is also κίνναμον *kínnamon* in Greek, a later, more rare form of the former, appearing first in the writings of Pliny. The current English form is in part derived from the Latin versions *cinnamum/cinnamon* refashioned after this.¹⁰⁴.

Etymology 23. English *cassia*, ca. 1000 < Middle English *cassia* < Old English *cassia* < Latin *casia* ‘id.’, 1st c. AD < Ancient Greek *κασία* *kasía* ‘id.’, 6th c. BC < Ancient Hebrew קָשֵׁׂׂה *qəš̄ē* ‘a bark resembling cinnamon, but less aromatic, so called from being stripped off’, from *qṣā* ‘to cut off, strip off bark’ (hapax legomenon in the Bible; Ps. 45:9)^a

^aOUP (n.d., s.v. *cassia*); Rosól (2018); Beekes and van Beek (2010, p. 653); Klein (1987, p. 589)

¹⁰⁰C. T. Lewis and Short, 1879, *amomum*.

¹⁰¹Liddell and Scott, 1843/1940, ἀμωμον.

¹⁰²BDB — <https://mg.alhatorah.org/Dictionary/7076>

¹⁰³ Exodus 30:23; Proverbs 7:17; Song of Songs 4:14 — <https://www.biblegateway.com/quicksearch/?quicksearch=cinnamon&version=NRSVUE>

¹⁰⁴Hoad, 2003, cinnamon.

The English word *cassia*, similarly to *cinnamon*, goes back to Latin. *Casia* (rarely *cassia*) is a direct borrowing from Greek κασία *kasía*, occasionally with double sigma: κασσία *kassía* (OED, “cassia”). The Greek word, appearing first in Herodotus’s writings, once again is “an oriental loanword” and often explained as ‘wild cinnamon’, comparable to Hebrew קָשֵׁת *qəš̄tâ* and “Assyrian” *kasîa* (Beekes & van Beek, 2010, p. 653). Although Beekes and van Beek (2010) indicates that the word originally is Austro-Asiatic, there is no further elaboration there, and according to Welles (1934, p. 342) it is a Semitic loan-word. This conforms with the current popular theory that the source of the Greek term is the Hebrew word *qəš̄tâ*, literally meaning ‘peel’ i.e. “the peel of the plant, which is scraped off the tree” (Klein, 1987, p. 589). *Qəš̄tâ* derives from the root *q-ṣ-*, this Semitic root means “to cut, cut off; to scrape”, which clearly refers to the procurement of this spice, the peeling off the tree bark (Klein, 1987).¹⁰⁵ Not everyone subscribes to this inherited Semitic word theory, and there were wild speculations that the Biblical Hebrew word is a loan from Chinese 桂枝 *guizhī* or 桂子 *guizi* (which were not attested until the 11th and 14th centuries (Noonan, 2019, p. 197)). This words is a hapax legomenon in the Hebrew Bible, it occurs only once¹⁰⁶ in the plural form (*qəš̄tōt*), mentioned in connection with myrrh and aloes, being used to perfume garments. It was probably prepared from the peeled bark of some cassia-like plant, as the Hebrew word suggests. (Noonan, 2019, p. 196) is sure that the cassia in the Bible is a spice from Arabia or Ethiopia, and not the cassia of today, trusting classical authors and citing that it appears with other Red Sea products such as myrrh, ivory, and the port of Ophir. He also thinks, that this word has to be a loanword from a language in this region. Although a hapax legomenon according to Klein (1987), *qəš̄tâ* also appears in Job 42:14 as a feminine proper name rendered usually as Keziah in English, who is the second daughter of Job (probably named after the fragrant spice tree). If we search English translations of the Bible, we can find three occurrences of ‘cassia’ as an aromatic substance — in agreement with the The Septuagint (Greek Old Testament) — however, two of these (Ex. 30:24; Ezek. 27:19) are translated from the word קִדְדָּה *qiddah*, “of uncertain origin; prob. a foreign word” — writes Klein¹⁰⁷. In the *Encyclopaedia Judaica* (EJ), the tree kinds of cinnamon are identified in the Bible and Talmudic literature, according to the followings: (1) Cinnamon, Ceylonese; *Cinnamomum zeylanicum* [sic]; קִנְמֹן *qinnam* aromatic tropical spice tree; Ex. 30:23; Prov. 7:17, et al. (2) Cinnamon, Chinese; *Cinnamomum cassia* [sic]; קִנְמֹן *qinnam* aromatic tropical spice tree; Ex. 30:24; Ezek. 27:19. (3) Cinnamon, Indo-Chinese; *Cinnamomum laurei* [sic]; קִנְמֹן *qinnam* aromatic tropical spice tree; Ps. 45:9 (Feliks, 2007, vol. 16, p. 221).

Both words spread in Europe significantly via Latin, and especially with the spread of Christianity, through Medieval Latin. Words for cinnamon and cassia (cf. Musselman, 2012, p. 38) might be one of the few spice names that have spread to places where the spice itself have not reached yet. For example, *cassia* is attested in Old English and Middle English, but was not naturalized until the 16th

¹⁰⁵Cognates are Aramaic ܩܲܶܶ *qt'*, and Arabic قَاتِّ *qaṭṭā*

¹⁰⁶Ps. 45:8 — <https://www.biblegateway.com/passage/?search=Psalm%2045%3A8&version=NRSVUE>

¹⁰⁷In Easton’s Bible Dictionary: “*qiddah*”, i.e., ‘split’. One of the principal spices of the holy anointing oil (Ex. 30:24), and an article of commerce (Ezek. 27:19). It is the inner bark of a tree resembling the cinnamon (q.v.), the *Cinnamomum cassia* of botanists, and was probably imported from India.” — <https://www.blueletterbible.org/search/dictionary/viewtopic.cfm?topic=EToooo734>

century.¹⁰⁸.

#	Species	Name	Source
1	<i>Cinnamomum verum</i>	Ceylon cinnamon	van Wyk (2014)
2	<i>Cinnamomum verum</i>	cinnamon	van Wyk (2014)
3	<i>Cinnamomum verum</i>	true cinnamon	van Wyk (2014)

Table 4.27 Various names for cinnamon in English.

English names are concerned with two things regarding cinnamon: place of origin, and genuineness. Sometimes the *semantics* of these two overlap, especially if one is familiar with the qualities and grades associated with the source of the cinnamon. For those who know what these epithets actually mean, *Chinese cinnamon* should signify the same thing as *bastard cinnamon*, and *Ceylon cinnamon* is the same as *true cinnamon*. For the rest, all these names would just fall in the category of culinary cinnamon, and they can only infer further information from the meaning of the distinguishing words (*true*, *Ceylon*, *bastard*, *Chinese*, etc.). The phrase *bastard cinnamon* is not in frequent daily use anymore, but at some point it was important enough to explain it in dictionaries (cf. OED, “bastard cinnamon”)¹⁰⁹. Attested in 1678, it was inspired by French [†]*cannelle bastarde*¹¹⁰, and was born during an English translation of a travelogue.

bastard cinnamon

“After the Dutch had disposses’d the Portugals of whatever they had in Ceylan, they cast their eyes upon Cochin, in the Territories whereof grows the Bastard Cinnamon, which hinder’d the utterance¹¹¹ of Ceylan Cinnamon.” (Tavernier, 1678, p. 88)

As the quote shows, the phrase *bastard cinnamon*’s sole role is to stand opposed to *Ceylon/true cinnamon*, and if we think about the European maritime powers vying for power at this time, this dysphemism could be regarded as a negative marketing strategy as well; whoever owned Ceylon and the trade in *real* cinnamon, did not want others to have an attractive alternative supply from around the corner.

Arabic

Etymology 24. Arabic قرفة *qirfa* ‘cinnamon’ [bark, rind], from *qarafa* ‘to peel, bark, derind’; Semitic root q-r-f (related to root q-l-f); cf. cognates * <^a

^aWehr (1976, p. 888); Leslau (1991, p. 427)

In Modern Standard Arabic, cinnamon is known as قرفة *qirfa*, literally ‘rind, bark’.¹¹² *Qirfa* *qirfa*

¹⁰⁸Hoad, 2003, cassia.

¹⁰⁹<https://www.oed.com/view/Entry/16044?redirectedFrom=bastard+cinnamon#eid1265820550>

¹¹⁰Coined in 1605 or before; now *cannelle bâtarde*

¹¹¹The word *utterance*’s now obsolete meaning was: “the disposal of goods, commodities, etc., by sale or barter”

is not a modern word though, thanks to literary Arabic's rigid resistance to change, we can easily recognize cognates from the times of Classical Arabic and even before; e.g. Classical Syriac ܩܠܾܦܰܬܾ *qlāptā* 'bark, peel, Hebrew קָלִיפָה *qəlippā* 'id.', and many others (see Leslau, 1991, p. 427). When Herodotus mentioned cinnamon in his story with the giant cinnamon gatherer birds of Arabia (<http://www.perseus.tufts.edu/hopper/text?doc=Hdt.+3.11&fromdoc=Perseus%3Atext%3A1999.01.0126>), he used the word κάρφος *kárphos* 'dry stalk, dry sticks of cinnamon; twigs that birds use to build a nest'¹¹³. There is some speculation that this Greek word is a Semitic loan as well, but this is unfounded, and Beekes and van Beek (2010) stays silent on the matter; the related *kárō* 'to dry' seems to be of Pre-Greek origin. The wildest fantasies I came across tried to connect this word with a Dravidian etymon, musing that this Semitic word might be a loanword from Tamil கருவா *karuvā* 'cinnamon'. But, the fact that the early Semitic root related to the concept of peeling is attested in several languages strongly goes against any idea of borrowing in this case. In the *Lisān al-‘Arab*, *al-qirfa* is defined as *dawā ma’rūf* 'a well-known drug/medicine'.¹¹⁴

Etymology 25. Arabic *dārṣīnī* دارصيني ‘cinnamon’ < Persian *dārčīnī* ‘id.’ [Chinese wood], from Persian *dār* ‘wood’ + *cīn* ‘China’; cf. cognates Sanskrit *dāru* (PIE *dóru) < Pahlavi *dār ī čēnīg *dār ī čēnīg ‘id.’, (cf. Armenian *daričenik*)^a

^aWehr (1976, p. 311); dietrich_dar_1960empty citation; Alam (1994/2011)

In Classical Arabic literature however, one can find another names for cinnamon, and the most darsini important of those is دارصيني *dārṣīnī* or دار شيني *dār šīnī*, a loanword from Persian دارچيني *dārčīnī*, (or دارچين *dār-i chīn*), literally meaning 'Chinese wood', seemingly referring to Chinese cinnamon. In Persian, *dār* is 'tree; wood'¹¹⁵, while *chīn* is 'China' — arriving via Middle Persian *chīn*, via Sanskrit चीन *cīna*, likely originating from Old Chinese 秦 /**zin/*, after the Qin dynasty of ancient China. The latter half or *dārčīnī* went through Arabicization, rendering it *šīn* in Arabic.¹¹⁶ The -ī suffix makes the adjective: 'Chinese'.

As a loanword in Arabic, the word *dārṣīnī* must have been confusing for some people, and less confusing for others. After the eastward expansion of the Abbasid Caliphate consolidated, it was not uncommon for native Persian scholars to work and write in Arabic. One Persian bureaucrat and postmaster, Ibn Khurdādhbih (ca. 870, p. 71), writing in the 9th century in his *Kitāb Al-Masālik Wa l-Mamālik*, mentions *dārṣīnī*, as one of the many products that are shipped to *al-Sīlā* [Korea] from other parts of East Asia.¹¹⁷ He does not give any explanation on the name, in fact *dārṣīnī* is one of the least confusing ones, which might indicate that for a Persian speaker, the meaning was trivial.

¹¹²From *qarafa* 'to peel, bark, derind' (*Hans-Wehr: A Dictionary of Modern Written Arabic* (HW), "qarafa"); doublet of *qilf* and *qulāfa* 'bark, rind', from *qalafa* 'to strip the bark of a tree' (HW, "qalafa")

¹¹³LSJ, “κάρφεα” — <https://www.perseus.tufts.edu/hopper/morph?l=ka%2Frfea&la=greek&can=ka%2Frfeao&prior=ta&d=Perseus:text:1999.01.0125:book=3:chapter=111:section=2&i=1#Perseus:text:1999.04.0057:entry=ka/rfos-contents>

¹¹⁴Ibn Manzūr, 1290/1979, 3599.

¹¹⁵PIE *dóru

¹¹⁶There is no, /tʃ/, sound in Standard Arabic.

¹¹⁷Also transcribed as Ibn Khordadbeh, he is the first Western author that mentioned Korea.

On the other hand, Abū Ḥanīfah al-Dīnawarī (d. 895), a Persian polymath also writing in Arabic mentions *dārṣīnī* in his *Book of Plants*, but he is quite confused about the term *ṣīnī*, and associates with another (unidentified) drug called *ṣīnīn* (ad-Dīnawarī, 1974, p. 210). According to the *Encyclopaedia of Islam, Second Edition* (EI2) Ishāk b. Sulaymān al-Isrā'īlī (d. 955), a scholar from Egypt was the first to acknowledge that *dārṣīnī* comes from China.

Etymology 26. Arabic سليخة *salīkha* ‘cinnamon bark; cassia bark’ [peeled off, stripped off], from *salakha* ‘to pull off, strip off; skin, flay’; Semitic root s-l-kh; cf. cognates *^a

^aWehr (1976, p. 491)

Medieval Arabic pharmacognostic literature always makes a distinction between *dārṣīnī* and another substance, سليخة *salīkha*¹¹⁸, a term that has been associated with cassia (*C. cassia*) from early salikha texts until today.

If *dārṣīnī* and *salīkha* are not identical, *dārṣīnī* must be a cinnamon from another source. Could it be the cinnamon from Sri Lanka? Documents from the Cairo Geniza show that Arab traders have purchased cinnamon from Ceylon in rather large quantities (sixty bags, each bag 100 pounds) in around 1140, calling it *qirfa silī* ‘Ceylon(?) cinnamon’ (Goitein & Friedman, 2008, p. 375) and we can presume it was the local product. I agree with Dietrich (2004b)’s opinion that the identity of the plant source “cannot be established with certainty”. Lev and Amar (2008, pp. 143–144) suggested that the three terms were used interchangeably, but in general *dārṣīnī* referred to both Ceylon cinnamon and Chinese cassia, whereas *qirfa* was Ceylon cinnamon, and *salīkha* was Chinese cassia. This could be close to the truth, but I would like to entertain Haw (2017)’s theory as well, who is convinced that “*salīkha* really refers to the genus *Cassia*”, and to the Chinese cassia, and that Herodotus, Theophrastus and Pliny were right when writing about ancient “cinnamon” coming from Africa, which Haw identifies with *Cassia abbreviata*, a tree native to East and South Africa.

The other problem is that according to our current understanding, Ceylon cinnamon was not exported from the island until a quite late date, “hardly before the 14th century” (Dietrich, 2004b), which agrees with the problems raised by Haw (2017). This sheds a cloud of uncertainty on every claim that ancient cinnamon mentioned by Greeks, Romans, and Arabs is the same as the cinnamon from Ceylon, and that what the Arabs knew and used early on were cinnamon from Asia or something else.

In the writings of Dioscorides from the 1st century AD, both classes of κινάμωμον *kinámōmon* and κασ(σ)ια *kas(s)ia* rind are listed, but he fails to mention their source (A'lām, 1994/2011). Muslim writers translating the Greek works from the 9th century rendered the classes as *dārṣīnī* and *salīkha* (A'lām, 1994/2011). Figure 4.12 shows a folio from a Greco-Islamic pharmacopoeia, where the heading right under the red stroke says: قينامامون وهو الدارصيني *qīnāmāmūn wa-huwa l-dārṣīnī* ‘*Kīnāmāmon*, which is cinnamon’, shows that Arabic translators transcribed the Greek names for herbal remedies, even when they had their own terminology. The Islamicate scholarly world of scholars were closely familiar

¹¹⁸ From *salakha* ‘to pull off, strip off; skin, flay’, after the method of peeling off a tree’s skin; <http://www.semiticroots.net/index.php?r=root/view&id=387>

with the Greek works, *dārṣīnī* seems to have indicated the same category as Greek *kinnámōmon*, and they knew a “whole range of kinds” of it.¹¹⁹ Ibn al-Bayṭār (d. 1248), an Andalusian Arab physician, pharmacist, and botanist heavily relying on the writings of Dioscorides and Galen, listed the different kinds of cinnamon known under the category of *dārṣīnī* in his *Mufradāt*, citing Ishāk b. Sulaymān (Ibn al-Bayṭār, ca. 1248/1874, vol. I/2, p. 83, s.v. *dārṣīnī*). Dietrich (2004b) introduces these products listed by Ibn al-Bayṭār: Chinese cinnamon *dārṣīnī al-ṣīn* lit. ‘Chinese wood of China’, an inferior kind called *dār ṣūṣ*, the “real cinnamon rind” *al-qirfa ‘alā l-haqīqa*, the “clove-rind” *qirfat al-qurunful* [sic], the “pungent cinnamon” *al-hādd al-madhāq* lit. ‘the sharp of taste’, etc. The term *dārṣīnī* still exists in the Arabic scientific name for the genus *Cinnamomum*, and as a colloquial term without an emphatic /s/; دارسين (dārsīn) in some Khalījī (Gulf) Arabic dialects, where the Persian influence was always strong.

According to (A’lam, 1994/2011), some modern scholars have implied that ancient societies sourced their cinnamon from China overland, due to the interpretation of the name, but citing Laufer (1919)’s *Sino-Iranica*, there is no Sinological evidence to support this. I agree with the author here that if cinnamon came from Asia, it must have arrived via the sea trade with South India and Lanka. Yūhannā bin Māsūya (d. 955), a contemporary of al-Isrā’īlī, mentioned three kinds of *qirfa*: *qirfat al-qaranful*, the best; *qirfa* that smelled like camphor; and *qirfa* that smelled like *dārṣīnī* (A’lam, 1994/2011).

Arabic names shown in table 4.28, similarly to English, focus geographical origin and genuineness, but also quality and grade. This shows us two things. First, people who were part of the spice trade and had some knowledge on it were also concerned about the source of the *real* cinnamon, not only the Europeans were actively trying to go and find it some centuries later. Second, there must have been several sources of “cinnamon”. It is not a secret that Arabia and neighboring East Africa had aromatic trees and shrubs, just think of myrrh and frankincense. It is not an impossible idea that words such as *qirfa* and *salīkha* — which literally meant ‘rind’ or ‘bark’ were sourced locally/regionally, and these terms were also applied to similar products arriving from Southeast Asia. As for *dārsīnī*, it is without a doubt an eastern product. Terms, such as *dārṣīnī al-ṣīn* [*dārṣīnī* of China/Chinese *dārṣīnī*] also indicate that it was a category, rather than a specific kind of product.

Chinese

The Chinese language does not have two different words for cinnamon and cassia, the term 肉桂 *ròuguì* [flesh-cinnamon] is used, referring to the ‘cassia bark’ of *C. cassia*, often just called “Chinese cinnamon” in English. Furthermore, one can come across 桂皮 *guìpí* [cinnamon-skin] ‘id.’, and S.-Y. Hu (2005, p. 399) also lists 官桂 *guānguì* [official-cinnamon] ‘id.’. The latter makes sense if we imagine the resemblance of the curled barks of cinnamon to the written scrolls of the officials (see Zhang & Unschuld, 2015, p. 732). 桂心 *guìxīn* [cinnamon-heart] ‘id.’ refers to the inner bark specifically.¹²⁰ Hu calls all these products — native to the mountainous regions of Vietnam and China borderlands — *cassia*, and she reiterates the notion introduced by (Ravindran et al., 2004), that Vietnamese and

¹¹⁹For more on the Arabic transmission of Dioscorides’s *Materia medica*, see Gutas (2012)

¹²⁰In case of some cassia varieties, the outer barks could be used as well.

#	Species	Name	Tr.	Gloss	Source
1	<i>Cinnamomum spp.</i>		<i>dārṣīnī</i> دارصيني	Chi-nese wood	Dietrich (2004b)
2	<i>Cinnamomum spp.</i>		<i>qirfa</i> قرفه	bark, rind	Wehr (1976)
3	<i>Cinnamomum spp.</i>		<i>qirfat al-qurunfl</i> قرفه القرنفل	the bark of clove	Dietrich (2004b)
4	<i>Cinnamomum verum</i>		<i>al-dārṣīnī ‘alā l-ḥaqīqa</i> الدارصيني على الحقيقة	the real darsini	Dietrich (2004b)
5	<i>Cinnamomum verum</i>		<i>al-qirfa ‘alā l-ḥaqīqa</i> القرفة على الحقيقة	the real bark	Dietrich (2004b)
6	<i>Cinnamomum verum</i>		<i>al-qirfat al-aṣliyya</i> القرفة الأصلية	the origi-nal bark	Wikipedia (n.d.)
7	<i>Cinnamomum verum</i>		<i>al-qirfat al-sihilānīya</i> القرفة السهيلانية	Sin-halese bark	A'lam (1994/2011)

Table 4.28 Various names for cinnamon in Arabic.

Chinese cassia is the same, explaining that those that are exported from Saigon are called *Saigon cinnamon* in English, while the others transported to the south to Guangzhou and Hong Kong “have the trade name *cassia*” (S.-Y. Hu, 2005, p. 400). There is also 桂枝 *guìzhī* [cassia-branches] ‘cassia twigs’, which is a particular kind of cinnamon product unique to TCM, made up of the chopped up young branches of the cassia tree, and 桂子 *guìzǐ* [cassia-seeds] ‘cassia buds’ referring to the fruits. As for the other cinnamon products found outside of China, medicinal products from *C. burmannii* (root, bark, leaf), are called 隅香 *yīnxiāng* [yin-spice]¹²¹ (S.-y. Hu, 1980/1999, p. 179). If Sri Lankan cinnamon must be expressed, 錫蘭肉桂 *xīlánròuguì* ‘Ceylon cinnamon’ is applicable,

In historical texts the character 桂 *guì*¹²² referred to cinnamon/cassia. The Sinogram of *guì*, *Old Chinese* (OC) /*kʷe:s/, is a phono-semantic compound made up of semantic 木 ‘tree’ + phonetic 圭 OC /*kʷe:/. The first instance we are able to find in the corpus available in the CTP of *guì* is in the *Liji*, from the Warring States period (5th c.–221 BC):

曾子曰：「喪有疾，食肉酒，必有草木之滋焉。以為姜桂之謂也。」

Zeng-zi said, ‘When one during his mourning rites falls ill, and has to eat meat and drink spirits, there must be added the strengthening flavours from vegetables and trees;’

¹²¹ From the feminine, dark, “negative” half of the yin and yang concept.

¹²² CTP, “桂” — <https://ctext.org/dictionary.pl?if=en&char=%E6%A1%82>

meaning thereby ginger and cinnamon.¹²³

picture?



Figure 4.12 Cinnamon tree in a 10th-century Arabic translation of Dioscorides's *De Materia Medica*, a manuscript at the Oriental Collection of the University Library of Leiden (Shelfmark: Or. 289). This copy is from Samarkand, and dates to 1083, the time of the Karakhanids (Dioscorides, 1083, f. 9a)

some varieties have orange/reddish flowers). Osmanthus is used to season tea and it is an ingredient in pastries. An alcoholic beverage called *guihua* liquor also uses osmanthus tincture to flavour rice gin (S.-Y. Hu, 2005, p. 627). Osmanthus flower is important in Chinese culture — from legends, in poetry, and as a Buddhist symbol — and it is associated with the Mid-autumn Festival. Chennault (2006)'s essay on the identity of *gui* explores the use of *gui* in traditional — especially Buddhist — poetry, and clears the confusion between cinnamon and osmanthus in a Chinese literary context. The character 桂 *gui* appears in the *Shuowen Jiezi* and *Kangxi Zidian* dictionaries, as well as the BCGM, where it has been identified as *Cinnamomum cassia* (Zhang & Unschuld, 2015, p. 732).

Here too, we must be careful when identifying plants and plant products, because *gui* can also be the sweet-scented osmanthus. In the past, *gui* marked both cinnamon species from the laurel family (*Lauraceae*), and sweet osmanthus (from Greek *osme* ‘fragrant’ and *anthos*, ‘flower’), a fragrant flowering bush with tiny white flowers common all around East and mainland Southeast Asia, frequently found in city parks. Osmanthus (*Osmanthus fragrans* Lour.) — also called “sweet olive” and “tea olive” in English — is a species in the olive family *Oleaceae* (Pearlstine, 2022, p. 191), and today it is referred to as 桂花 *guihua* [osmanthus-flower] to make a distinction. The synonym 木犀 *mùxi* is said to come from the similarity of the bark’s striations and the rhinoceros’s horn (Chennault, 2006); another name is 九里香 *jiǔlǐxiāng*, lit. ‘fragrant-for-nine-li’¹²⁴. Chennault (2006) uses reasoning along botanical lines, to find out if a line is about cinnamon or osmanthus. For example, if the *gui*-wood is used for temple-building, it must be cinnamon (osmanthus is a shrub, less suitable for construction); if the verse talks about the scent of white or red flowers, it is likely to concern osmanthus (only the bark and leaves are aromatic in case of cinnamon, and cinnamon flowers are always white as opposed to osmanthus, where

¹²³ CTP — <https://ctext.org/pre-qin-and-han?searchu=%E6%A1%82>; translations from James Legge

¹²⁴ *Li* is an ancient measure of length, approximately equal to 500 meters.

#	Species	Name	Tr.	Gloss	Source
1	<i>Cinnamomum verum</i>	錫蘭肉桂	<i>xīlánròuguì</i>	Ceylon-cassia	eFloras (2008)

Table 4.29 Various names for cinnamon in Chinese.

Chinese names are concerned with plant parts first and foremost. Even the modern Chinese distinction between the two basic meanings of *guì* (cinnamon/cassia and osmanthus) happens with the addition of other Chinese characters referring to the *guì*'s meat or flesh (also used for fruit pulp) if it is cinnamon, or its flower if it is osmanthus. As a native spice of China, we will not find loanwords for cinnamon.

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>cinnamon</i>		yes	OUP (n.d.)
1	Arabic	<i>dārṣīnī</i>	Chinese wood	yes	Wehr (1976)
2	Arabic	<i>qirfa</i>	bark, rind	no	Wehr (1976)

Table 4.30 Conventionalized names for cinnamon in English, Arabic, and Chinese, found in dictionaries.

To summarize, the two English quintessential names that cannot be broken down into further parts in English — *cinnamon* and *cassia* — are both loanwords arriving on similar pathways, and also [Wanderwörter](#). From the three Arabic words that play an important role here, two — *qirfa* and *satīkha* — are native Semitic words, while *dārṣīnī* is a borrowing from Persian, which is the source language for many languages borrowing the name for cinnamon. As for Chinese, *guì* is the original Sinogram for cinnamon, and all further words are compounded with this character. In table 4.30, I listed the names that appear in modern dictionaries. One thing to notice here is that the further we are to the source of cinnamon and cassia geographically, the more likely it is for the name to be a loanword.

4.9 Clove

12. CLOVE

POWO

English: clove. Arabic: قرنفل *qaranful*. Chinese: 丁香 *dīngxiāng* [nail-spice]. Hungarian: szegfűszeg [nail-grass-nail].

Plant species:	<i>Syzygium aromaticum</i> (L.) Merr. & L.M.Perry (syn. <i>Eugenia aromatica</i> (L.) Baill.)
Family:	<i>Myrtaceae</i>
Plant part used:	dried flower buds
Region of origin:	Moluccas (Indonesia)
Cultivated in:	Indonesia, Malaysia, Tanzania
Color:	rich, reddish brown



(a) a



(b) b



(c) c

Figure 4.13 Clove .

4.9.1 The Botany, Origins, and Cultivation of Clove

4.9.2 The History of Clove

4.9.3 The Names of Clove

English

Etymology 27. English *clove* < Middle English *clove*; *clowe*, XV, XIV < Anglo-Norman *clow*, c.1200 < Old French *clou*, XII < Latin *clāvus* ‘nail’^a

^a;

#	Species	Name	Source
1	<i>Syzygium aromaticum</i>	clove	van Wyk (2014)

Table 4.31 Various names for clove in English.

#	Species	Name	Tr.	Gloss	Source
1	<i>Syzygium aromaticum</i>	كيس قرنفل	<i>kabsh qaranful</i>	handful of cloves?	Baalbaki (1995)
2	<i>Syzygium aromaticum</i>	قرنفل	<i>qaranful</i>		Amar and Lev (2017)

Table 4.32 Various names for clove in Arabic.

Arabic

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Syzygium aromaticum</i>	丁香	<i>dīngxiāng</i>	nail-spice	Kleeman and Yu (2010)
2	<i>Syzygium aromaticum</i>	雞舌香	<i>jīshéxiāng</i>	chicken-tongue-spice	DeFrancis (2003)

Table 4.33 Various names for clove in Chinese.

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>clove</i>		yes	OUP (n.d.)
1	Arabic	<i>kabsh qaranful</i>	handful of cloves?		Baalbaki (1995)
2	Arabic	<i>qaranful</i>		yes	Wehr (1976)
1	Chinese	<i>dīngxiāng</i>	nail-spice	no	Kleeman and Yu (2010)
2	Chinese	<i>jīshéxiāng</i>	chicken-tongue-spice	no	DeFrancis (2003)

Table 4.34 Conventionalized names for clove in English, Arabic, and Chinese, found in dictionaries.

Etymology 28. English gillyflower (1550s), < Middle English gilofre ‘gillyflower’ (XIV), originally ‘clove’ (c. 1300) < Old French girofle, gilofre ‘clove’ (XII) < Late Latin caryophyllum < Ancient Greek κάρυοφύλλον ‘clove, nut leaf, dried flower bud of clove tree’ < κάρυον ‘nut’ + φύλλον ‘leaf’

4.10 Coriander

13. CORIANDER

POWO

English: *coriander*; *cilantro*; Chinese *parsley*. Arabic: كزبرة *kuzbara*. Chinese: 芫荽 *yánsui* [lilac-coriander]. Hungarian: *koriander*; *cigánypetrezselyem* [gipsy-parsley].

Plant species:	<i>Coriandrum sativum</i> L.
Family:	<i>Apiaceae/Umbelliferae</i>
Plant part used:	fruit; leaf
Region of origin:	Mediterranean; W. Asia; India
Cultivated in:	Argentina, India, Morocco, Romania, Spain, Yugoslavia
Color:	light yellow



(a) a



(b) b

Figure 4.14 Coriander .

4.10.1 The Botany, Origins, and Cultivation of Coriander

Coriander (*Coriandrum sativum* L.), also known as cilantro and Chinese parsley, is an annual herb originating in Western Asia, with several cultivars consumed around the world. The fresh leaves are used as a culinary herb, popular in Asian, Latin American, and Portuguese cooking, while the dried fruits (“coriander seeds”) are used as a spice, mostly in India, the Middle East, and Europe (Davidson, 2014). We can essentially talk about two products from one plant, valued for their different culinary properties. The leaves (and the plant itself) are called *cilantro* in the Americas, but also referred to as *fresh coriander* and *coriander greens*. Coriander seeds (often just termed *coriander*) are in fact the plant’s fruits, and ground coriander is a major component of Indian curry powders and pickles. Although nowadays we consider coriander to be a culinary herb and spice and occasional ingredient in liqueurs, its historical role was tending towards a more medicinal one. Moreover, it was used in perfume making, and even in the traditional making of *confetti*¹²⁵.

¹²⁵<https://archive.ph/20130414183247/http://www.foodinitaly.org/a-brief-history-of-confetti/>; <https://dictionary.cambridge.org/dictionary/italian-english/coriandolo>

Coriander is one of the earliest Old World pants used as a condiment (D. Zohary et al., 1988/2012). The exact origin of this ancient crop is hard to define, but the native range is usually set somewhere between the East Mediterranean through the Transcaucasus to Pakistan. We do not know for sure when the species reached the Indian subcontinent (Prance & Nesbitt, 2005), where it enjoys widespread popularity. Coriander and its cultivars have been slowly spread and introduced to most places in Eurasia and grows almost globally in both wild and cultivated forms for thousands of years now.¹²⁶ *Sativum* (Latin for ‘sown, planted’) in the binomial name is a good indicator of this as well.

Coriander and its use have been documented in antiquity, but linguistic and archaeological evidence points to an even longer history. D. Zohary et al. (1988/2012, p. 163) gives a detailed list of archeobotanical findings, the oldest one of which dates to roughly eight thousand years ago, found in what is today Israel and Palestine. Coriander was also found in Egypt; remnants of desiccated coriander mericarps in Tutankhamun’s tomb (died 1323 BC) are proof for trade or cultivation by the ancient Egyptians (D. Zohary et al., 1988/2012). We know from the Ebers Papyrus – written around 1550 BC, considered amongst the oldest extant medical documents in the world – that the Egyptians used coriander in their medicinal practices (Prance & Nesbitt, 2005). An herbal remedy for headache from these ancient papyri is as follows:

“ANOTHER REMEDY WHICH THE GODDESS ISIS PREPARED FOR THE GOD RA TO DRIVE OUT
THE PAINS THAT ARE IN HIS HEAD!

Berry-of-the-Coriander — I

Berry-of-the-Poppy-plant — I

Wormwood — I

Berry-of-the-sames-plant — I

Berry-of-the-Juniper-plant — I

Honey — I

Make into one, mix with Honey, and smear therewith in order to make him well forthwith.

When this remedy is used by him against all illnesses in the head and all sufferings and evils of any sort, he will instantly become well.” Ebers Papyrus (ca. 1550 B.C.E./1930, p. 40)

Coriander was familiar to the bronze age Greeks as well, recorded on Linear B tablets from as early as 2000 BC. According to Chadwick (1976), coriander – reconstructed as *koriadnon* – must have been grown in both Mycenae and Knossos (on Crete) in considerable amounts, since the epigraphs refer to vast quantities. A tablet found in Pylos for example mentions 576 liters of coriander given to a perfume-maker. Later in antiquity, ancient Greek physicians Hippocrates and Dioscorides mentioned the medicinal properties of coriander, around 400 BC and 65 AD, respectively. Coriander was introduced to England by the Romans, and in 812 Charlemagne ordered its subjects to grow it on the farms of the Holy Roman Empire (Prance & Nesbitt, 2005). It was also one of the first herbs to be introduced to

¹²⁶For more details on the plant’s distribution, please refer to the Plants of the World Online (POWO) database at: <https://powo.science.kew.org/taxon/840760-1#distribution-map>. Retrieved March 10, 2022.

the American colonies, by 1670 it was found in Massachusetts. Due to their relative abundance and widespread distribution, coriander seeds never became a pricey commodity during the spice trade, and as an herb the value is in the freshness of the leaves: it is best when used locally. Nevertheless, the coriander seed world trade total value was at US\$192 million in 2019.¹²⁷

4.10.2 The History of Coriander

4.10.3 The Names of Coriander

The word *coriander* entered English in the 14th century via Old French *coriandre*, from Latin *coriandrum*. The Latin word is a borrowing from Greek *koriannon*, a variant of *koriandron*, of uncertain etymology. A shortened version of *korion* also exists, among others. It is often repeated in both popular and scientific literature that the name of coriander comes from the Greek word *koris* ‘bug, bedbug’ (*Cimex lectularius*), for its strong smell of the unripe fruit or the foliage (cf. Harper, n.d.-a). According to most contemporary writers, this idea is first promoted by Pliny the Elder (AD 23/24–79), some even purporting that Pliny named the plant after the stinking bug (Cumo, 2013; O’Connell, 2016; Prance & Nesbitt, 2005) (((O’Connell, 2016, p. 87; Cumo, 2013, p. 318–319; Prance & Nesbitt, 2005, p. 152))). Pliny mentions coriander multiple times in remedies, stating that the best quality comes from Egypt. However, his monumental work, the *Natural History* (Pliny the Elder, 77/1855) does not contain any statement of referring to bugs or the name, regarding coriander. The bedbug connection is not often discussed by lexicographers, and dictionaries generally do not endorse it (except *Merriam-Webster’s Unabridged*). It seems to be a sort of false etymologization, taken for granted and copied for centuries, reaching as far as a statement in *Encyclopaedia Britannica* (1911), although not without reason.

Coriander contains the same aldehydes a stink bug (*Halyomorpha halys*) does, in fact the odor of the stink bug is often likened to that of coriander and (McGee, 2010), and a bed bug infestation reportedly has a similar olfactory experience (Davidson, 2014). One of the reasons for coriander’s divisive nature is that not all of us perceive these chemicals the same way. Opposing opinions on the smell and benefits of it go back to the Middle Ages, arguments or giants, such as Galen (129–216) and Ibn Sina (c. 980–1037) for and against it were reported hundreds of years later (cf. Parkinson, 1640). The hatred is so strong from some people, that a series of websites and social media groups are dedicated to it today, under slogans to the effect of “I HATE CILANTRO!” — plus, the term *cilantrphobe* exists. All this has to do with our predisposed genetic differences in perceiving its sensory qualities, and some sources report on Europeans’ (i.e. non-traditional coriander consumers) strong aversive reactions (Eriksson et al., 2012). It is also to be noted that the fruits of coriander slightly resemble the appearance of a bedbug as well, and we can speculate that this has also strengthened the connection. Anthropologist Leach (2001) retraced the hateful remarks to French and English garden manuals from around the 1600s. Consulting the Google Books Ngram Viewer (Michel et al., 2011), the first claim of coriander’s name deriving from koris in English is from 1640, in John Parkinson’s paramount *Theatrum Botanicum* (Parkinson, 1640, pp. 918–919). Other botanists before him also rushed to mention coriander’s stinking character, although not connecting it with the derivation of

¹²⁷Data from OEC <https://oec.world/en/profile/hsg2/coriander-seeds>. Retrieved March 10, 2022.

its name. These include John Gerard in his 1597 *The Herball, or Generall Historie of Plantes* (p. 859) – who mostly plagiarised the Flemish father of botany, Rembert Dodoens and his 1586 work *A nievve herball, or, Historie of plantes* (p. 313), calling it a “very stinking herbe”. In the following centuries both British and American botanists perpetuated this putative word origin. The Mycenaean Greek forms written in Linear B are recorded as ko-ri-ja-do-no /korihadnon/ and ko-ri-a2-da-na /korihadna/. Beekes and van Beek (2010, p. 754) suggest a pre-Greek origin, citing the -dn- cluster, and dismisses both the folk etymologization by Frisk (1960–1972/2021) Frisk (1960/2021) and a possible connection to Akkadian huri’ānu ‘coriander’ proposed by Szemerényi (1971). It is more likely then, that those who already disliked coriander (in this case, 16–17th-century European botanists) played on the koris-korion link, and arbitrarily conformed the explanation of its name for some personal justification. Coriander’s synonym, cilantro, is a doublet of coriander. It comes via Spanish culantro from the Late Latin coliandrum a variant of the classical coriandrum. The name cilantro entered English usage relatively late in 1907 (Harper, n.d.-a) and it usually refers to the fresh leaves people use as garnish. Its use is restricted to North and Latin America, mainly due to the herb’s rise in popularity with the emergence of Mexican cuisine in the U.S., bringing the word cilantro with it. (Culantro now is used for an indigenous Latin American herb (*Eryngium foetidum*), also known as long coriander.)

As for the alternative name Chinese parsley, it refers to the leaves as well, never used to the seeds. Some authors and even authoritative encyclopedias presume that the name Chinese parsley is used in China/the Orient, which is a rather silly assumption, since geographic designations are not likely epithets to be used internally (cf. Davidson, 2014; O’Connell, 2016). The notion to relate coriander to some type of parsley is not far-fetched, the leaves look very similar to other herbs in the *Apiaceae* family (parsley, dill, anise, fennel, etc.). Back to the term Chinese parsley, it apparently emerged in New York at the turn of the century. The phrase first appears in an 1832 U.S. court document, listing the items of a Chinese grocer, and later in an 1854 work titled *The Transactions of the Royal Hawaiian Agricultural Society*, both without explanation. The first truly interesting story featuring Chinese parsley was an article in Frank Leslie’s Popular Monthly, Volume 35 from 1893. The article, A celestial farm on Long Island, introduces how Chinese immigrants have set up farms in the Astoria neighborhood of Queens, in New York City (Seitz, 1893). The article also contains illustrations, the prices for Chinese vegetables at the time, and identifies Chinese parsley as “yen sai”¹²⁸ in Chinese. Hence, it seems plausible that New Yorkers familiarized themselves with the herb from these Chinese farms and this is how the name gained some popularity.

English

Etymology 29. English *coriander* < Old French *coriandre* < Latin *coriandrum* < Ancient Greek *κοριαννον*; -dron^a

^a;

¹²⁸ 芫荽 yán sui

#	Species	Name	Source
1	<i>Coriandrum sativum</i>	Chinese parsley	van Wyk (2014)
2	<i>Coriandrum sativum</i>	cilantro	van Wyk (2014)
3	<i>Coriandrum sativum</i>	coliander	OUP (n.d.)
4	<i>Coriandrum sativum</i>	coriander	van Wyk (2014)
5	<i>Coriandrum sativum</i>	coriander-seed	OUP (n.d.)
6	<i>Coriandrum sativum</i>	dhania	OUP (n.d.)

Table 4.35 Various names for coriander in English.

Arabic

#	Species	Name	Tr.	Gloss	Source
1	<i>Coriandrum sativum</i>	كزبرة	<i>kuzbara</i>		Wehr (1976)

Table 4.36 Various names for coriander in Arabic.

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Coriandrum sativum</i>	胡荽	<i>húsuī</i>	barbarian-coriander	futmempty citation
2	<i>Coriandrum sativum</i>	香菜	<i>xiāngcài</i>	fragrant-vegetable	S.-Y. Hu (2005)
3	<i>Coriandrum sativum</i>	香茜	<i>xiāngqiàn</i>	fragrant-madder?	Wikipedia (n.d.)
4	<i>Coriandrum sativum</i>	芫茜	<i>yánqiàn</i>	lilac-madder?	Wikipedia (n.d.)
5	<i>Coriandrum sativum</i>	芫荽	<i>yánsuī</i>	lilac-coriander?	S.-Y. Hu (2005)
6	<i>Coriandrum sativum</i>	須鹽	<i>yánxū</i>	phonetic?	Wikipedia (n.d.)

Table 4.37 Various names for coriander in Chinese.

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>Chinese parsley</i>		no	OUP (n.d.)
2	English	<i>cilantro</i>		yes	OUP (n.d.)
3	English	<i>coliander</i>		yes	OUP (n.d.)
4	English	<i>coriander</i>		yes	OUP (n.d.)
5	English	<i>coriander-seed</i>		no	OUP (n.d.)
6	English	<i>dhania</i>		yes	OUP (n.d.)
1	Arabic	<i>kuzbara</i>		yes	Wehr (1976)
1	Chinese	<i>húsuī</i>	barbarian-coriander	no	DeFrancis (2003)
2	Chinese	<i>xiāngcài</i>	fragrant-vegetable	no	MDBG (n.d.)
3	Chinese	<i>yánsuī</i>	lilac-coriander?	maybe	MDBG (n.d.)

Table 4.38 Conventionalized names for coriander in English, Arabic, and Chinese, found in dictionaries.

4.11 Cumin

14. CUMIN

POWO

English: *cumin*. Arabic: كمون *kammūn*. Chinese: 孜然 *zīrán*. Hungarian: *római kömény* [Roman cumin].

Plant species:	<i>Cuminum cyminum</i> L.
Family:	<i>Apiaceae/Umbelliferae</i>
Plant part used:	fruit
Region of origin:	W. & C. Asia; India
Cultivated in:	India, Iran, Lebanon
Color:	light brown



Figure 4.15 (*Cuminum cyminum*). Credit: Aromatiques.

4.11.1 The Botany of Cumin

4.11.2 The History of Cumin

4.11.3 The Names of Cumin

English

Etymology 30. English *cumin*, Middle English *cumin*, *comin* was either from French (like Middle Dutch *comijn*, Dutch *komijn*), or altered from Old English *cymen* after French. (Old English *cymen*); cf. cognates Old High German *chumin*, *cumin*, also *chumil* (Middle High German *kümel*, German *kümmel*), Swedish *kummin*, Danish *kummen*. The word has also come down in the Romanic languages, Italian *cumino*, *comino*, Spanish *comino*, Portuguese *cominho*, Old French *cumin*, *comin*. < Latin *cūmīnum* ‘id.’ < Ancient Greek κύμηνον *kúmīnon* ‘id.’, The Greek κύμηνον is supposed to have been a foreign word, cognate in origin with the Semitic names < Semitic **kmn* ‘id.’; cf. cognates Arabic *kammūn*; Hebrew *kammōn*; Akkadian *kamūnu*^a

^aOUP (n.d., s.v. cumin);

#	Species	Name	Source
1	<i>Cuminum cyminum</i>	cumin	van Wyk (2014)
2	<i>Cuminum cyminum</i>	cumin seed	van Wyk (2014)

Table 4.39 Various names for cumin in English.

Arabic

a

#	Species	Name	Tr.	Gloss	Source
1	<i>Cuminum cyminum</i>	كمون	<i>kammūn</i>		Wehr (1976)
2	<i>Cuminum cyminum</i>	سنوت	<i>sannūt</i>		Lane (1863)

Table 4.40 Various names for cumin in Arabic.

Chinese

Etymology 32. Mandarin Chinese 孜然 *zīrán* ‘cumin’, modern loan from Uyghur, the historic term is 蒔蘿 from Middle Persian **zīra* during Tang dynasty < Uyghur ئىزىز *zire* ‘cumin’ < Persian زیر *zire* ‘id.’, distantly related to Sanskrit *jīraka* (*zire*-ye siyāh [black cumin] ‘caraway’; *zire*-ye *sabz* [green cumin] ‘cumin’); cf. cognates Sogdian *zyr'kk* /zīrē/; Hindi-Urdu *zīrā* <? Sanskrit जीरा *jīra*; cf. Hindi जीरा *jīrā*; English *jeera*^a

^aLaufer (1919, p. 383);

#	Species	Name	Tr.	Gloss	Source
1	<i>Cuminum cyminum</i>	茴香籽	<i>huíxiāngzǐ</i>	hui-spice-seed	MDBG (n.d.)
2	<i>Cuminum cyminum</i>	枯茗	<i>kūmíng</i>	phonetic	MDBG (n.d.)
3	<i>Cuminum cyminum</i>	羅馬葛縷子	<i>luómǎgělǚzi</i>	Roman-caraway	
4	<i>Cuminum cyminum</i>	馬芹子	<i>mǎqínzi</i>	horse-celery-seed	
5	<i>Cuminum cyminum</i>	蒔蘿	<i>shíluó</i>	phonetic	Laufer (1919)
6	<i>Cuminum cyminum</i>	小茴香	<i>xiǎohuíxiāng</i>	small-hui-spice-seed	Laufer (1919)
7	<i>Cuminum cyminum</i>	孜然	<i>zīrán</i>	phonetic	MDBG (n.d.)
8	<i>Cuminum cyminum</i>	孜然芹	<i>zīránqín</i>	cumin-celery	S.-Y. Hu (2005)
9	<i>Cuminum cyminum</i>	阿拉伯茴香	<i>ālābó huíxiāng</i>	Arabian fennel	MDBG (n.d.)
10	<i>Cuminum cyminum</i>	安息茴香	<i>ānxī huíxiāng</i>	Parthian fennel	MDBG (n.d.)
11	<i>Cuminum cyminum</i>	歐蒔蘿	<i>Ōushíluó</i>	European dill	MDBG (n.d.)

Table 4.41 Various names for cumin in Chinese.

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>cumin</i>		yes	OUP (n.d.)
2	English	<i>cumin seed</i>		no	OUP (n.d.)
1	Arabic	<i>kammūn</i>		yes	Wehr (1976)
1	Chinese	<i>huíxiāngzǐ</i>	hui-spice-seed	no	MDBG (n.d.)
2	Chinese	<i>kūmíng</i>	phonetic	yes	MDBG (n.d.)
3	Chinese	<i>shíluó</i>	phonetic	yes	Kleeman and Yu (2010)
4	Chinese	<i>zīrán</i>	phonetic	yes	MDBG (n.d.)
5	Chinese	<i>zīránqín</i>	cumin-celery	no	MDBG (n.d.)
6	Chinese	<i>ālābó huíxiāng</i>	Arabian fennel	no	MDBG (n.d.)
7	Chinese	<i>ānxī huíxiāng</i>	Parthian fennel	no	MDBG (n.d.)
8	Chinese	<i>Ōushíluó</i>	European dill		MDBG (n.d.)

Table 4.42 Conventionalized names for cumin in English, Arabic, and Chinese, found in dictionaries.

4.12 Fennel

15. FENNEL

POWO

English: *fennel*. Arabic: شامار shamar. Chinese: 茴香 huíxiāng [hui-spice]. Hungarian: édeskömény [sweet-cumin]; ánízskapor [anise-dill].

Plant species:	<i>Foeniculum vulgare</i> Mill.
Family:	<i>Apiaceae/Umbelliferae</i>
Plant part used:	fruit; leaf
Region of origin:	Europe; Mediterranean
Cultivated in:	Argentina, Bulgaria, Germany, Greece, India, Lebanon
Color:	light green to light brown



(a) a

Figure 4.16 Fennel .

4.12.1 The Botany of Fennel

4.12.2 The History of Fennel

4.12.3 The Names of Fennel

English

Etymology 33. English *fennel*, a. 700 < Old English *fenol*, a. 700 < Latin *faeniculum*, via Vulgar Latin *fēnoclum*, *fēnuclum* substituted for classical Latin *faeniculum*, diminutive of *faenum* hay; cf. Old French *fenoil* (modern French *fenouil*), Provençal *fenolh*, Italian *finocchio*, Spanish *hinojo*.^a

^aOUP (n.d., s.v. *fennel*);

#	Species	Name	Source
1	<i>Foeniculum vulgare</i>	fennel	van Wyk (2014)
2	<i>Foeniculum vulgare</i>	fennel-seed	OUP (n.d.)
3	<i>Foeniculum vulgare</i>	Indian fennel	van Wyk (2014)
4	<i>Foeniculum vulgare</i>	sweet fennel	van Wyk (2014)

Table 4.43 Various names for fennel in English.

#	Species	Name	Tr.	Gloss	Source
1	<i>Foeniculum vulgare</i>	بسباس	<i>basbās</i>		Wehr (1976)
2	<i>Foeniculum vulgare</i>	رازيانج	<i>rāzyānj</i>		
3	<i>Foeniculum vulgare</i>	شمر	<i>shamar</i>		Wehr (1976)
4	<i>Foeniculum vulgare</i>	شمرة	<i>shamra, shumra</i>		Wehr (1976)
5	<i>Foeniculum vulgare</i>	شمار	<i>shamār</i>		Wehr (1976)
6	<i>Foeniculum vulgare</i>	سنوت	<i>sunūt</i>		

Table 4.44 Various names for fennel in Arabic.

Arabic

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Foeniculum vulgare</i>	欒香	<i>huáixiāng</i>	huai-spice	
2	<i>Foeniculum vulgare</i>	茴香	<i>huíxiāng</i>	hui-spice	Kleeman and Yu (2010)
3	<i>Foeniculum vulgare</i>	甜茴香	<i>tiánhuíxiāng</i>	sweet-fennel	
4	<i>Foeniculum vulgare</i>	小茴香	<i>xiǎohuíxiāng</i>	small-anise	

Table 4.45 Various names for fennel in Chinese.

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>fennel</i>		yes	OUP (n.d.)
2	English	<i>fennel-seed</i>		no	OUP (n.d.)
3	English	<i>Indian fennel</i>		no	OUP (n.d.)
4	English	<i>sweetfennel</i>		no	OUP (n.d.)
1	Arabic	<i>basbās</i>		yes	Wehr (1976)
2	Arabic	<i>shamar</i>		yes	Wehr (1976)
3	Arabic	<i>shamra, shumra</i>		yes	Wehr (1976)
4	Arabic	<i>shamār</i>		yes	Wehr (1976)
1	Chinese	<i>huíxiāng</i>	hui-spice	no	Kleeman and Yu (2010)

Table 4.46 Conventionalized names for fennel in English, Arabic, and Chinese, found in dictionaries.

4.13 Ginger

16. GINGER

POWO

English: *ginger*. Arabic: زنجيل *zanjabil*. Chinese: 薑 *jiāng*. Hungarian: *gyömbér*.

Plant species:	<i>Zingiber officinale</i> Roscoe
Family:	<i>Zingiberaceae</i>
Plant part used:	rhizome
Region of origin:	India
Cultivated in:	India, Jamaica, Nigeria, Sierra Leone
Color:	light yellow when fresh, beige when powdered



(a) a



(b) b

Figure 4.17 Ginger .

4.13.1 The Botany of Ginger

4.13.2 The History of Ginger

4.13.3 The Names of Ginger

English

Etymology 34. English *ginger*, ca. 925 < Middle English *gingivere* < Old English *gingifer* < reinforced by Old French *gingivere*, *gingibre* < Late Latin *gingiber* < Latin *zingiber* < Ancient Greek ζιγγίβερις *ziggiberis* < Pali *singivera*; cf. cognates Sanskrit शृङ्गवेर *śṛṅgavera* < Dravidian *, compound from the etymon of Tamil and Malayalam *iñci* (both with regular loss of an initial sibilant) + *vēr*; the base of *iñci* is a loanword from a Southeast Asian language^a

^aoed; ross_ginger_1952empty citation;

#	Species	Name	Source
1	<i>Zingiber officinale</i>	black ginger	OUP (n.d.)
2	<i>Zingiber officinale</i>	ginger	van Wyk (2014)
3	<i>Zingiber officinale</i>	ginger root	OUP (n.d.)
4	<i>Zingiber officinale</i>	ginger spice	OUP (n.d.)
5	<i>Zingiber officinale</i>	green ginger	OUP (n.d.)
6	<i>Zingiber officinale</i>	white ginger	OUP (n.d.)

Table 4.47 Various names for ginger in English.

Arabic

#	Species	Name	Tr.	Gloss	Source
1	<i>Zingiber officinale</i>	جنبيل	janzabil		Wehr (1976)
2	<i>Zingiber officinale</i>	زنجبيل	zanjabil		Wehr (1976)

Table 4.48 Various names for ginger in Arabic.

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Zingiber officinale</i>	幹薑	<i>gānjiāng</i>	dry-ginger	DeFrancis (2003)
2	<i>Zingiber officinale</i>	薑	<i>jiāng</i>	ginger	Kleeman and Yu (2010)
3	<i>Zingiber officinale</i>	鮮薑	<i>xiānjiāng</i>	fresh-ginger	DeFrancis (2003)

Table 4.49 Various names for ginger in Chinese.

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>black ginger</i>			OUP (n.d.)
2	English	<i>ginger</i>		yes	OUP (n.d.)
3	English	<i>ginger root</i>			OUP (n.d.)
4	English	<i>ginger spice</i>			OUP (n.d.)
5	English	<i>green ginger</i>			OUP (n.d.)
6	English	<i>white ginger</i>			OUP (n.d.)
1	Arabic	<i>janzabūl</i>			Wehr (1976)
2	Arabic	<i>zanjabūl</i>		yes	Wehr (1976)
1	Chinese	<i>gānjiāng</i>	dry-ginger		DeFrancis (2003)
2	Chinese	<i>jiāng</i>	ginger	no	Kleeman and Yu (2010)
3	Chinese	<i>xiānjiāng</i>	fresh-ginger		DeFrancis (2003)

Table 4.50 Conventionalized names for ginger in English, Arabic, and Chinese, found in dictionaries.

4.14 Long Pepper

Long pepper is a relative of the black pepper, and as a commercial product it comes from two sources: the Indian long pepper *Piper longum*, and Javanese long pepper *Piper retrofactum* Vahl Vahl. The latter is sometimes also called Balinese long pepper or Indonesian long pepper. According to Peter (551 2012, vol. 2) vol 2

4.14.1 The Botany, Origins, and Cultivation of Long Pepper

4.14.2 The History of Long Pepper

4.14.3 The Names of Long Pepper

English

In English, *long pepper* is a calque after the modelling the Latin *piper longus*, and first appear in the early Old English Medicinal text known as *Bald's Leechbook*¹²⁹. The plant's binomial name was also derived from this term, using the neuter form *Piper longum*. The OED points out that it was supposed to refer to flowers or unripe fruits of the (black) pepper plant in earlier times. This notion must arise from the fact that the long pepper fruits do somewhat look resemble the unripe black pepper clusters looking like catkins, and some Romans must have assumed that long pepper is just the unripe version of small black pepper clumps. Nevertheless, I am certain that the Romans did not see young unripe black peppers still on the vine very often, so we can forgive them this time. The gloss of *long pepper* from Latin is not unique to English, many European languages went down the same route.¹³⁰

In the East, however, where there was no Latin to distinguish between black (*nigrum*) and long (*longum*), simply the Sanskrit name *pippali* was borrowed by the languages whose speakers got familiar with long pepper and its sisters directly from speakers of Indic languages, compare Malayalam *tippali*, Telugu *pippali*, or Tibetan *pi pi ling*. Modern Hindi *pippali* is most probably a *tatsama*¹³¹ word, a learned loan from Sanskrit. The name of the sacred fig (*Ficus religiosa*) – otherwise known as the bodhi tree, under which the Buddha gained enlightenment and rendered *peepul* in English from Hindustani *pīpal* – has Sanskrit *pippala* ‘berry, especially the fruit of the sacred fig’ as an etymon. The sacred fig was a kind of “spiritual import”, we know about two instances when the Indian king gifted bodhi trees to the Chinese emperor in 641 and 647 from Magadha, the homeland of these trees (Schafer, 1985, p. 122).

Long pepper in Chinese is 蕃拔 *bibō*, as it appears on TCM databases¹³², or 蕃拔 *bibá*, with some

¹²⁹OUP, n.d., longpepper.

¹³⁰Compare Anglo-Norman *poivre long* (13th cent.; Middle French, French *poivre long*), Middle Dutch *lanc peper* (Dutch *lange peper*), Middle Low German *lanc pēper*, *lancpēper*, Old High German *langpfeffar* (Middle High German *langer pheffer*, German *langer Pfeffer*), Old Swedish *langa pipar* (Swedish *långpeppar*), according to the OED; as well as Italian *pepe lungo*, Spanish *pimienta larga*, Portuguese *pimenta-longa*, Finnish *pitkäpippuri*, Polish *pieprz dług*, etc.

¹³¹*Tatsama* refers to a group of vocabulary consisting of learned loanwords from Sanskrit into modern languages of India, including both Indo-Aryan and Dravidian languages. It is comparable to the usage of Greek and Latin words in modern European languages, as they belong to a higher register. E.g.: the choice to use *curriculum* over *courses*. It is accompanied with *tadbhava*, which is the class of words that evolved.

¹³²

other historical character variations. A local Hong Kong spice vendor is marketing it as 長胡椒/薑撥 *zhǎng hújiāo/bibō*, the first of which is a obvious rendering of the English *long [black] pepper*, while the second is using the second character 撥 *bō*, the same that is used the first time in historical documents. The first mention is in 通典 *Tongdian*¹³³ “Comprehensive statutes” written by Du You, a late 8th-century encyclopedia and administrative history covering ancient times up to 756, including the Battle of Talas and other important events in Tang history. Long pepper appears in the last part of the book about “Frontier defense”, under the section 波斯 *Bosi* [Persia], in a listing all the products that are supposed to be found there.¹³⁴ Long pepper also appears in the 西陽雜俎 *Youyang Zazu*¹³⁵ “Miscellaneous Morsels from Youyang”, a 9th century Tang miscellany on various topics by Duan Chengsi. It contains fantastic stories from ghosts to strange animals, “legends and hearsay, reports on natural phenomena, short anecdotes, and tales of the wondrous and mundane, as well as notes on such topics as medicinal herbs, perfume, tattoo and language” – to quote Reed (1995, p. 1). Book¹³⁶ eighteen contains 24 entries of exotic plants that have been imported to China or brought as tribute from places such as Syria, Persia, Malaysia, and Silla [Korea]. The author usually gives the foreign names of these products and tries to compare them to a plant more familiar to the Chinese readership. The plants featured here include cardamom, galbanum, acacia, jackfruit, Balm of Gilead, Narcissus, and jasmine (Reed, 1995, p. 68). Entry 56 is on long pepper (薑撥 *bibō*), where Duan tells us that it comes from Magadha, and pronounced as 薑撥梨 *bit-bat-li¹³⁷. Magadha refers to a culturally important historic region of India roughly on the eastern Ganges-plain. He also tells us the purported Fulin [Roman] name for it, and then proceeds to describes the appearance of the plant, likening the fruit to mulberries, which bear a close enough similarity of long pepper fruits. This is clear evidence that the Chinese used the Sanskrit word referring to long pepper, and Schafer (1985, p. 151) mentions that it was commonly shortened to *pippal* and mispronounced as *pitpat* or *pippat*.

薑撥，出摩伽陀國，呼為薑撥梨，拂林國呼為阿梨訶他。苗長三四尺，莖細如箸。葉似戢葉。子似桑椹，八月採。 (YYZZ 18:56)¹³⁸

<https://www.zdic.net/hans/阿梨訶陀/阿梨訶陀> a li he tuo qa li ho? tuo? <https://cidian.qianp.com/ci/>

It is now a good time to remind the reader that it is this long pepper that gave us the word *pepper* in English and many other languages around the world, as it was shown in 12.

I mentioned “sisters” earlier, because long pepper is not alone here, there are other species, such as *Piper retrofractum*, also known as *Javanese long pepper* or sometimes as *Balinese long pepper*. At this point it will make sense to use the name *Indian long pepper* when referring to *Piper longum* to avoid confusion. These two plants and their fruits are very similar, and they are often lumped together in discussions. It is enough to remember that Indian long pepper is important in India and mainland

¹³³<http://www.chinaknowledge.de/Literature/Science/tongdian.html>

¹³⁴<https://ctext.org/dictionary.pl?if=en&id=565096>

¹³⁵<http://www.chinaknowledge.de/Literature/Novels/youyangzazu.html>

¹³⁶The original term is 卷 *juan*, meaning ‘scroll, book’, or ‘volume, chapter’.

¹³⁷Reconstructed Tang pronunciation

¹³⁸The same page also has an entry on black pepper. <https://ctext.org/library.pl?if=en&file=85088&page=282>

Southeast Asia, while Javanese long pepper is more relevant to insular Southeast Asia, but both were exported to medieval China and most likely there was no distinction made between the two. Javanese long pepper is more pungent than both black and long pepper, and is used in medicine, pickling, and curries, and much is exported to China – wrote Burkill (1935). Long pepper also spread through southern Asia before black pepper (Burkill, 1935, pp. 1746–1751).

We know that long pepper was popular in Rome during Pliny's time, and that it was more expensive than black pepper. And if we look at the fact that the name borrowed to Greek from Sanskrit was *pippali* and not *marica*, we can readily assume that it was introduced to Europe before black pepper.

These plants hold the key to one of the questions I asked at the beginning of this project, that is: Why was the Indonesian word *cabai* so resistant, and why Indonesian did not loan words of 'pepper' or 'chili'?

They bear very similar fruits, turning bright red when ripe, reaching upwards.

Chinese

4.15 Nutmeg & Mace

17. NUTMEG

POWO

English: nutmeg. **Arabic:** جوز الطيب *jawz al-ṭīb* [fragrant nut]; **nan.** **Chinese:** 肉豆蔻 *ròudòukòu* [flesh-cardamom]. **Hungarian:** szerecsendió [Saracen nut]; *muskátdió* [musk-nut]; *mácisdió* [mace-nut].

Plant species:	<i>Myristica fragrans</i> Houtt.
Family:	<i>Myristicaceae</i>
Plant part used:	seed
Region of origin:	Moluccas (Indonesia)
Cultivated in:	Grenada, Indonesia
Color:	pale brown nut, dark when powdered



(a) a



(b) b



(c) c

Figure 4.18 Nutmeg, *Elettaria nutmegum*.

18. MACE

POWO

English: mace. **Arabic:** بسباسة *basbāsa*. **Chinese:** 肉豆蔻皮 *ròudòukòupí* [flesh-cardamom-skin]. **Hungarian:** szerecsendió-virág [Saracen nut flower].

Plant species:	<i>Myristica fragrans</i> Houtt.
Family:	<i>Myristicaceae</i>
Plant part used:	aril
Region of origin:	Moluccas (Indonesia)
Cultivated in:	Grenada, Indonesia
Color:	crimson red aril whn fresh, pale yellow when dried

4.15.1 The Botany of Nutmeg

4.15.2 The History of Nutmeg

4.15.3 The Names of Nutmeg

English

Etymology 35. English *nutmeg* < Middle English *notmyg*; *nutemug(g)e* < Anglo-Norman **nois mugue* < Old French *nois mug(u)ede*; *nois musquete* < Romance **nuce muscāta* < Latin *nux muscada* < Pahlavi **mušk* < Sanskrit *muṣka^a*

^a;

#	Species	Name	Source
1	<i>Myristica fragrans</i>	nutmeg	van Wyk (2014)

Table 4.51 Various names for nutmeg in English.

Arabic

#	Species	Name	Tr.	Gloss	Source
1	<i>Myristica fragrans</i>		<i>dārkīsa</i> داركيسة		Amar and Lev (2017)
2	<i>Myristica fragrans</i>		<i>jawz al-ṭib</i> جوز الطيب	fragrant nut	Amar and Lev (2017)
3	<i>Myristica fragrans</i>		<i>jawz bawwā</i> جوز بوى	fragrant nut	Amar and Lev (2017)

Table 4.52 Various names for nutmeg in Arabic.

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Myristica fragrans</i>	肉豆蔻	<i>ròudòukòu</i>	flesh-bean-cardamom	DeFrancis (2003)
2	<i>Myristica fragrans</i>	肉荳蔻籽粉	<i>ròudòukòuzǐfěn</i>	flesh-bean-cardamom-seed-powder	Kleeman and Yu (2010)

Table 4.53 Various names for nutmeg in Chinese.

#	Language	Term	Gloss	Loan	Source
1	English	<i>nutmeg</i>		yes	OUP (n.d.)
1	Arabic	<i>jawz al-ṭīb</i>	fragrant nut	yes	Wehr (1976)
2	Arabic	<i>jawz bawwā</i>	fragrant nut	yes	Baalbaki (1995)
1	Chinese	<i>ròudòukòu</i>	flesh-bean-cardamom	no	DeFrancis (2003)
2	Chinese	<i>ròudòukòuzǐfēn</i>	flesh-bean-cardamom-seed-powder		Kleeman and Yu (2010)

Table 4.54 Conventionalized names for nutmeg in English, Arabic, and Chinese, found in dictionaries.

Summary

¶ 19. *Myristica fragrans* Houtt.

POWO

English: *mace*. Chinese: 肉荳蔻皮 *ròudòukòupi*. Arabic: قشرة جوز الطيب *qisratu jawzi t-ṭībi*, بسباس *basbās*. Hungarian: *szerecsendió-virág*.

Etymology 36. English *mace* XIV (back-formation, false sg. from perceived pl. *macis*) EE XIII MW < Middle English *macis*, *maces*, *mace* MW < Middle French *maci*; *macis* AH < Medieval Latin *macis* misreading? AH < Old French *macis* EE OE < Latin *macir* ‘red spicy bark from India’ EE OE ‘reddish rind of an Indian root’ MW ‘red bark of the root of a South Asian tree (possibly *Holarrhena antidysenterica*) used as a remedy for dysentery’ AH < Ancient Greek *mákir* MW AH < unknown, Oriental loanword

Why is Connecticut called 'The Nutmeg State'? <https://www.ctpost.com/living/article/Why-is-Connecticut-called-The-Nutmeg-State-16233291.php>

4.16 Saffron

20. SAFFRON

POWO

English: saffron. Arabic: زعفران *zafarān*. Chinese: 藏紅花 *zànghóng huā* [Tibetan-red-flower]. Hungarian: *sáfrány*.

Plant species:	<i>Crocus sativus</i> L.
Family:	<i>Iridaceae</i>
Plant part used:	stigma (style)
Region of origin:	Greece
Cultivated in:	Iran; Spain; Kashmir; etc.
Color:	deep red; dyes in orange



(a)



(b)



(c)

Figure 4.19 Saffron threads from the Quercy region of France (a), from La Mancha, Spain (b), and saffron flowers from Khorasan, Iran (c). *Crocus sativus*. Credits: Aromatiques (a, b); Vathlu (c)¹³⁹

Saffron is the dried, dark red stigmas (and styles) of the saffron crocus flower. It owes its reputation to its unique, fragrant aroma, vivid coloring properties, and the fact that it is the costliest spice by weight. Its high price is due to the labor-intensive harvest, and the large growing area it requires. Saffron has been cultivated for thousands of years now, and it is famous for being the most expensive spice throughout much of recorded history. Saffron is a medicine, dye, and spice, with important cultural roles. It gives flavor to Spanish paella, and lends the orange hue to Buddhist monks' robe. In Iran this "red gold" is the pinnacle of all spices, it is a ubiquitous ingredient of Persian cuisine and an important export product. It is cultivated in Mediterranean climate and semi-arid areas, including Spain, Morocco, Iran, Afghanistan, Kashmir, and more recently New Zealand.

¹³⁹Wikimedia Commons CC4.0 https://commons.wikimedia.org/wiki/File:Saffron_Flowers_in_Khorasan,_Iran.jpg

4.16.1 The Botany, Origins, and Cultivation of Saffron

The bulbous plant species yielding the spice and dye is a sterile *cultigen*¹⁴⁰ called *Crocus sativus* L. (van Wyk, 2014, p. 124), *sativus* meaning ‘cultivated’ in Latin. Saffron does not grow in the wild, as it cannot survive without human handling/intervention (Peter, 2012, p. 469). It relies entirely on horticulture, there are no known wild variants, and so the origins of this plant are not entirely clear. Although by now it has propagated throughout much of Europe and Western Asia, its proposed regions of origin range from the Eastern Mediterranean to Asia Minor (today’s Greece, Turkey, Iran). After comparing the related taxa, it is now believed that it was developed in ancient Greece from a wild progenitor, most probably *Crocus cartwrightianus* Herb.¹⁴¹, which also bears the most resemblance to it (Mathew, 1977). Growing in Greece – Attica, the Cyclades, and Crete in the Aegean Sea, this species was likely selected for its long stigmas (Mabberley, 2017, p. 248).

As a crop, saffron spread to various places around the globe, and so today there are some historically important saffron growing regions such as Iran, Kashmir, Spain. Iran is by far the top producer of saffron, accounting for two thirds of the global market (or up to 90% in other sources), which is around 300 tons/year (Mabberley, 2017, p. 248). Spain also produces superb quality saffron in a relatively small, protected designation of origin (PDO) area in La Mancha; their skill results with the highest yields per hectare, and they prepare around 47 tons per annum. Interestingly, Spain was also the top importer of saffron in the last decade. The race for the “who has best saffron in the world” is usually joined by India, as Kashmiri saffron is also held in high regard (saffron is only cultivated in the Jammu & Kashmir territory of India).

To produce one kilogram of saffron, one needs around a 100 000-250 000 flowers...

There are many other decorative flowering species native to Europe that look very similar to the saffron crocus, but they are not used as spice, take for example the toxic “autumn crocus, meadow saffron, naked lady” (*Colchicum autumnale*).

Production, cultivation and harvest

Being sterile, saffron croci has to be artificially propagated by dividing the corms (bulbs) during the summer dormant period, and harvested in autumn when they flower (van Wyk, 2014, p. 124). Work has to be fast and organised, because all the flowers blossom synchronously in a short, one or two week period, and they can be only gathered at dawn when they open; the flowers slowly wilt as the day passes. Each purple flower has three bright crimson stigmas that are connected to the plant’s ovary in the stem by a yellow style, this is called a “thread”. The saffron threads have to be carefully hand-picked from the harvested flowers, and the spice’s quality depends on what part of the threads are then sold. The upper, vivid red stigmas have the most strong aroma, while the lower styles have almost none. Figure 4.20 shows different quality saffron trims, with the popular terminology taken from Persian.

¹⁴⁰Coined in 1918 by Liberty Hyde Bailey (1858–1954) an American horticulturist and botanist, cultigen refers to a plant species that is a result of artificial selection or alteration, typically being cultivated by humans only, sustaining no wild individuals. https://www.actahort.org/books/799/799_23.htm

¹⁴¹POWO: <https://powo.science.kew.org/taxon/436500-1>

Rivaling with the price of gold, this fragrant spice is also known as “red gold”. As of January 2022, a spice shop in Hong Kong is selling a 0.1 gram sample of saffron style¹⁴² for double the unit price as any other spice in their supply.¹⁴³

showing which part of the thread is trim

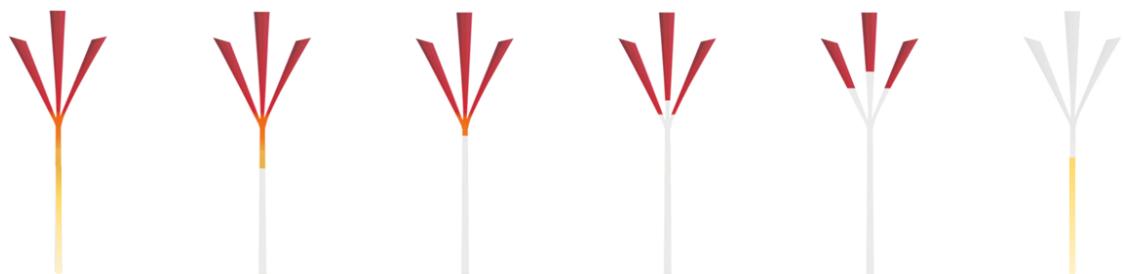


Figure 4.20 Different grades of saffron. From left to right: Daste (bunch saffron), Pushal, Negin, Super Negin, Sargol, Konj (white saffron)

The History of Saffron

Depictions of saffron were found at the wall-paintings of Thera (modern Santorini), on the Aegean Sea. These frescoes are one of the few remaining artistic examples of the ancient Minoan culture, going back as early as the first half of the 2nd millennium BC (Doumas, 1992, pp. 29–31). The murals at the archaeological site of Akrotiri have been preserved in pyroclastic ash due to a massive volcanic eruption, somewhere around the last decades of the 17th century BC, similar to Pompeii.

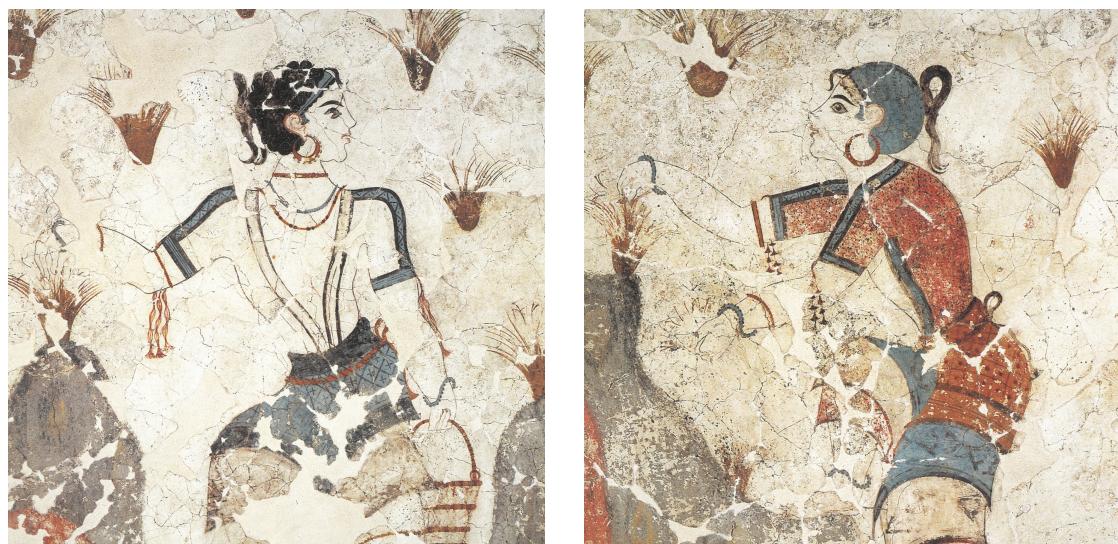


Figure 4.21 Saffron-gatherers. Details from the mural on the east wall in room 3a, first floor, at Xeste 3 site, Akrotiri (Doumas, 1992, p. 152).

¹⁴²Style refers to a narrow, upward extension of the ovary in a flower, connecting it to the stigmatic papillae (<https://www.britannica.com/science/style-plant-anatomy>)

¹⁴³Source: <https://regencyspices.hk/collections/spices/products/saffron>

“Of no foreign product are the notions of the Chinese vaguer than of saffron.” Laufer

4.16.2 The Names of Saffron

English

Etymology 37. English *saffron*, ca. 1200; cf. Middle English saf(f)rōun < French *safran* ‘id.’, c. 1150; cf. Middle Low German *safferān*, Middle Dutch *saffraen* (Dutch *saffraan*), Middle High German *saffrān* (modern German *safran*) < Medieval Latin *safrānum* ‘id.’ < Arabic زعفران *za'farān* ‘id.’, (not connected with *ṣafrā'* feminine of *asfar* ‘yellow’); cf. Turkish, Persian, and Hindi; Jewish Aramaic *za'perānā*; Spanish *azafran*, Portuguese *açafrão*; the word without this prefix gives rise to Italian *zafferano*, *zaffrone*, Provençal *safran*, *safrá*, Catalan *safrá*, French *safran*, medieval Latin *safranum*, medieval Greek ζαφράς, modern Greek σαφράνι, Russian *шафран*. ^a

^aOUP (n.d., s.v. *saffron*); R. E. Lewis et al. (1952–2001, *saf(f)rōun*); TLFi (2012, s.v. *safran*); Wehr (1976)

The word *saffron*, referring to bright red stigmas used as spice and dye was first attested in the start of the 13th century. It entered Middle English via Old French *safran*¹⁴⁴, a 12th century word from Medieval Latin *safrānum*, which is a loanword from Arabic *za'farān*.¹⁴⁵ The origin of the Arabic word is unknown, but it has been compared to Akkadian *azupīru*.¹⁴⁶ The meaning referring to the plant and flower saffron crocus (*Crocus sativus*) is attested from the 15th century onwards, which means that this is a case where the product was known before its plant source (just like in many other cases).

I must emphasize the importance of saffron’s coloring properties. Even far away from its homeland in musty England, the word *saffron* soon gained a meaning of ‘orange-yellow color’, attested as early as the late 14th century and appearing in literature as the color or robes: “Your sonne was misled with a snipt taffata fellow there, whose villanous saffron wold haue made all the vmbak’d and dowy youth of a nation in his colour.” (W. Shakespeare *All's Well that Ends Well* (1623) iv. v. 2, OUP, n.d., *saffron*) Furthermore, *saffron* as a verb in the sense ‘to dye with saffron; to give a saffron-yellow color to’ is attested from the end of the 16th century. E.g.: “In Ireland..they saffron all their wearing linnen.”¹⁴⁷

This is a good example for the kind of cultural acclimatization a spice can achieve that shines through language use: if the name of the spice becomes an adjective and even a verb, it must be reflecting on a situation that is marked by widespread — or at least fashionable — usage.

#	Species	Name	Source
1	<i>Crocus sativus</i>	saffron	van Wyk (2014)

Table 4.55 Various names for saffron in English.

¹⁴⁴TLFi, 2012, *safran*.

¹⁴⁵OUP, n.d., *saffron*; R. E. Lewis et al., 1952–2001, *saf(f)rōun*.

¹⁴⁶AHD, 2022, *saffron*.

¹⁴⁷OUP, n.d., *saffron*, v.

Arabic

Etymology 38. Arabic زعفران *zafarān* ‘id.’, (not connected with *şafrā*’ feminine of *aşfar* yellow); cf. Turkish, Persian, and Hindi; Jewish Aramaic za‘perānā; Spanish azafran, Portuguese açafrão; the word without this prefix gives rise to Italian zafferano, zaffrone, Provençal safran, safrá, Catalan safrá, French safran, medieval Latin safranum, medieval Greek ζαφρᾶς, modern Greek σαφράνη, Russian шафран. <? Pahlavi *zarparān* ‘id.’ [golden thread], *zar* ‘gold’ + *par* ‘feather’ + -ān ‘pl.’, a pseudo-etymological explanation <? Akkadian 𒊩𒊴 𒀭 azupīru, azupīrānu ‘a spice and medicinal plant’, (unlikely etymon)^a

^aWehr (1976); Asbaghi (1988), MacKenzie (1971/1986, pp. 65, 98), and Nişanyan (2022, safran); Black et al. (1999/2000, p. 33) and Roth et al. (1968/2004, vol. 2, 530–531)

It can be often read (e.g., in van Wyk, 2014, p. 124) that the original Arabic word means ‘yellow’, due to the conflation of Arabic *s-f-r* (the concept of yellow) with the word for saffron, but this is unfounded folk-etymologization and thus a false cognate; there is no known version with *s /s^f/* in Arabic and there is no supporting evidence for a similar sound change.

On the other hand, Arabic *zafarān* is an obvious candidate to be a loanword — no question about it — and it has been proposed by Asbaghi (1988) that it might be coming from Middle Persian **zarparān*, meaning ‘gold thread’, or ‘golden feathers’, as in *zar* ‘gold’ + *par* ‘feather; wing; leaf’ + -ān, the historical marker for plurals in Persian¹⁴⁸, an explanation that found its way to other dictionaries¹⁴⁹. Unfortunately, this claim was made in a publication that was deemed to be “unserious” (Ullmann, 1997, p. 9) and even a “scandal” (Niehoff, 1989–1990, p. 315) by scholars in the field, and seem to be a classic case of folk etymologization from a Persian as a foreign language teacher. Nevertheless, it remains cited in many places. An even more obscure path takes us to Akkadian; the literature sometimes mentions *azupīru* or *azupīrānu*¹⁵⁰ as a possible source, but the CAD finds this unlikely, citing that the uses for this plant are inconsistent with that of saffron, for example the mentions of its seeds.¹⁵¹ Nevertheless, the assumption that we could be dealing with a regional *Wanderwort* that can be attested in various Semitic languages is not wrong, and to tell the truth I was rather surprised to found out that the etymology of saffron is still shrouded in mystery. I have reached out to an Iranist-linguist friend, who also did not find any conclusive evidence, but pointed me towards the *Bundahishn*, an ancient work of Zoroastrian cosmogony written in Pahlavi (Middle Persian). Looking at the status of saffron in Iran throughout history, it is not surprising that Persian mythological traditions mentioned saffron in their stories (Golfam, 2017; Sharifi, 2010, cf.). Ancient texts do not help us in the case of *zafarān*’s origins; in the *Bundahishn*, saffron appears as *kurkum/karkam*. This term can be familiar

¹⁴⁸MacKenzie, 1971/1986, pp. 65, 98.

¹⁴⁹cf. Nişanyan, 2022, safran.

¹⁵⁰Black et al., 1999/2000, p. 33.

¹⁵¹Roth et al., 1968/2004, p. 531.

from the names of turmeric (*Curcuma longa*) in various languages, a spice also known as a vivid yellow dye, and boasts with an alleged Sanskrit etymon we will investigate later in section 4.19.3.

الأسفهان saffron and gold [the two yellow things] in baalbaki

#	Species	Name	Tr.	Gloss	Source
1	<i>Crocus sativus</i>		jādī جادي		Baalbaki (1995)
2	<i>Crocus sativus</i>		zafarān زعفران	saffron	Wehr (1976)
3	<i>Crocus sativus</i>		husṣ حص		Wehr (1976)

Table 4.56 Various names for saffron in Arabic.

Chinese

Etymology 39. Mandarin Chinese 藏紅花 zànghónghuā ‘saffron’ [Tibetan-red-flower], reached China from way of Tibet, hence the name; cf. synonyms: foreign-red-flower, western-red-flower^a

^aKleeman and Yu (2010)

In Chinese, saffron is known in various names, all pointing to its foreign origins. 藏紅花 *zanghonghua* means ‘Tibetan red flower’, 番紅花 *fanhonghua* is ‘foreign red flower’, and 西紅花 *xihonghua* could be translated as ‘Western red flower’ literally. From these, ‘Tibetan red flower’ is somewhat of a misnomer, but not entirely: although saffron does not originate from Tibet, it became associated with as much as that nowadays travel blogs call Tibet the “land of Saffron” (cf. Kunga, 2017) Saffron in Tibet has a long history, including the western regions of Kashmir. It is an important ingredient in both traditional Tibetan Medicine, and Ayurveda. Saffron’s introduction to India and Tibet from Persia is clad in legends, as it was reported by Dash (1976).

Saffron as a term of color is usually rendered 橘黃色 *juhuangse* in Chinese, which refers to the orange color of tangerines.¹⁵²

#	Species	Name	Tr.	Gloss	Source
1	<i>Crocus sativus</i>	番紅花	fānhónghuā	foreign-red-flower	Laufer (1919)
2	<i>Crocus sativus</i>	紅花	hónghuā	red-flower	Laufer (1919)
3	<i>Crocus sativus</i>	撒法郎	sǎfáláng	phonetic	Laufer (1919)
4	<i>Crocus sativus</i>	西紅花	xīhónghuā	western-red-flower	PolyU (n.d.)
5	<i>Crocus sativus</i>	鬱金香	yùjīnxīāng	yü-gold-aromatic	Schafer (1985)
6	<i>Crocus sativus</i>	藏紅花	zànghónghuā	Tibetan-red-flower	Laufer (1919)
7	<i>Crocus sativus</i>	咱夫藍	záfūlán	phonetic	Laufer (1919)

Table 4.57 Various names for saffron in Chinese.

¹⁵²Lau, n.d., saffron.

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>saffron</i>		yes	OUP (n.d.)
1	Arabic	<i>jādī</i>			Baalbaki (1995)
2	Arabic	<i>za'farān</i>	saffron	yes	Wehr (1976)
3	Arabic	<i>ḥuṣṣ</i>			Wehr (1976)
1	Chinese	<i>fānhónghuā</i>	foreign-red-flower	no	DeFrancis (2003)
2	Chinese	<i>zànghónghuā</i>	Tibetan-red-flower		Kleeman and Yu (2010)

Table 4.58 Conventionalized names for saffron in English, Arabic, and Chinese, found in dictionaries.

4.17 Sichuan Pepper

21. SICHUAN PEPPER

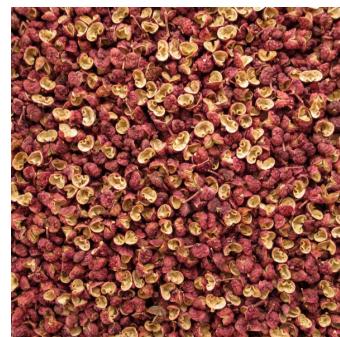
POWO

English: *Sichuan pepper*. Arabic: فلفل سیتشوان *fūlful sītshuwān* [Sichuan pepper]; nan. Chinese: 花椒 *huājiāo* [flower-pepper]. Hungarian: *szecsuáni bors* [Sichuan pepper].

Plant species:	<i>Zanthoxylum bungeanum</i> Maxim.; <i>Z. armatum</i> ; et al.
Family:	<i>Rutaceae</i>
Plant part used:	pericarp
Region of origin:	N China
Cultivated in:	China
Color:	red; green



(a) a



(b) b



(c) c

Figure 4.22 Sichuan Pepper .

4.17.1 The Botany, Origins, and Cultivation of Sichuan Pepper

4.17.2 The History of Sichuan Pepper

4.17.3 The Names of Sichuan Pepper

English

Arabic

Chinese

Summary

#	Species	Name	Source
1	<i>Z. bungeanum</i> ; <i>Z. armatum</i> ; <i>Z. simulans</i>	Chinese pepper	Davis (1824)
2	<i>Zanthoxylum schinifolium</i>	sancho	van Wyk (2014)
3	<i>Zanthoxylum ailanthoides</i>	yue jiao	van Wyk (2014)
4	<i>Zanthoxylum alatum</i>	timut	van Wyk (2014)
5	<i>Zanthoxylum armatum</i>	Nepal pepper	Austin and Felger (2008)
6	<i>Zanthoxylum armatum</i>	winged prickly ash	
7	<i>Zanthoxylum armatum</i>	zhu ye jiao	van Wyk (2014)
8	<i>Zanthoxylum piperitum</i>	anise pepper	Austin and Felger (2008)
9	<i>Zanthoxylum piperitum</i>	Japanese pepper	van Wyk (2014)
10	<i>Zanthoxylum piperitum</i>	Japanese prickly-ash	
11	<i>Zanthoxylum piperitum</i>	sansho	van Wyk (2014)
12	<i>Zanthoxylum simulans</i>	chuan jiao	van Wyk (2014)
13	<i>Zanthoxylum spp.</i>	brown pepper	Austin and Felger (2008)
14	<i>Zanthoxylum spp.</i>	Chinese prickly ash	
15	<i>Zanthoxylum spp.</i>	fagara	Austin and Felger (2008)
16	<i>Zanthoxylum spp.</i>	prickly ash	OUP (n.d.)
17	<i>Zanthoxylum spp.</i>	Sichuan pepper	van Wyk (2014)

Table 4.59 Various names for Sichuan pepper in English.

#	Species	Name	Tr.	Gloss	Source
1	<i>Zanthoxylum spp.</i>	فلفل سیتشوان	<i>fulful sītshuān</i>	Sichuan pepper	Wikipedia (n.d.)
2	<i>Zanthoxylum spp.</i>	فاغرة	<i>fāghira</i>		Lane (1863)

Table 4.60 Various names for Sichuan pepper in Arabic.

#	Species	Name	Tr.	Gloss	Source
1	<i>Zanthoxylum armatum</i>	竹葉椒	<i>zhúyèjiāo</i>	bamboo-leaf-pepper	
2	<i>Zanthoxylum bungeanum</i>	花椒	<i>huājiāo</i>	flower-pepper	S.-Y. Hu (2005)
3	<i>Zanthoxylum piperitum</i>	日本花椒	<i>riběn huājiāo</i>	Japanese-flower-pepper	
4	<i>Zanthoxylum piperitum</i>	山椒	<i>shānjiāo</i>	mountain-pepper	Wikipedia (n.d.)
5	<i>Zanthoxylum schinifolium</i>	青花椒	<i>qīnghuājiāo</i>	green-flower-pepper	S.-Y. Hu (2005)
6	<i>Zanthoxylum schinifolium</i>	香椒子	<i>xiāngjiāozǐ</i>	aromatic-pepper-seed	S.-Y. Hu (2005)
7	<i>Zanthoxylum schinifolium</i>	崖椒	<i>yájiāo</i>	cliff-pepper	S.-Y. Hu (2005)
8	<i>Zanthoxylum simulans</i>	川椒	<i>chuānjiāo</i>	Sichuan-pepper	S.-Y. Hu (2005)
9	<i>Zanthoxylum spp.</i>	椒	<i>jiāo</i>	pepper	DeFrancis (2003)
10	<i>Zanthoxylum spp.</i>	麻椒	<i>májiāo</i>	numbing-pepper	
11	<i>Zanthoxylum spp.</i>	蜀椒	<i>shǔjiāo</i>	Sichuan-pepper	Wikipedia (n.d.)

Table 4.61 Various names for Sichuan pepper in Chinese.

#	Language	Term	Gloss	Loan	Source
1	English	<i>Chinese pepper</i>		no	OUP (n.d.)
2	English	<i>zhu ye jiao</i>	Bamboo leaf pepper in Chinese	yes	van Wyk (2014)
3	English	<i>Japanese pepper</i>			OUP (n.d.)
4	English	<i>prickly ash</i>			OUP (n.d.)
1	Chinese	<i>huājiāo</i>	flower-pepper	no	DeFrancis (2003)
2	Chinese	<i>jiāo</i>	pepper	no	DeFrancis (2003)

Table 4.62 Conventionalized names for Sichuan pepper in English, Arabic, and Chinese, found in dictionaries.

4.18 Star Anise

22. STAR ANISE

POWO

English: star anise. Arabic: يانسون نجمي *yānsūn najmī* [star anise]; nan. Chinese: 八角 *bājiǎo* [octagon]. Hungarian: *csillagánizs* [star-anise].

Plant species:	<i>Illicium verum</i> Hook.f.
Family:	<i>Schisandraceae</i>
Plant part used:	pericarp
Region of origin:	SE. China; Vietnam
Cultivated in:	China, Laos, Vietnam, Korea, Japan, Taiwan, Hainan, Philippines (POWO)
Color:	orange brown



(a)



(b)



(c)

Figure 4.23 Star Anise *Illicium verum*. Credit: Aromatiques.

Star anise is a spice consisting of the dried fruits of the tree *Illicium verum*.

4.18.1 The Botany, Origins, and Cultivation of Star Anise

4.18.2 The History of Star Anise

Star anise has been known in China as a spice and medicine for over 3,000 years. When in 970 AD, the southern states lost a cruel and merciless war with the Chinese emperor, they had to pay war reparations in star anise. The English pirate Sir Thomas Cavendish brought star anise to Europe from the Philippines in 1588. It began appearing in European kitchens during the 17th century as an aromatic agent added to tea in the Russian Czar's court. It was not used in Germany until the end of the 18th century. The genus name *Illicium* comes from the Latin *illicere*, meaning lure or attract.

#	Species	Name	Source
1	<i>Illicium verum</i>	badian	OUP (n.d.)
2	<i>Illicium verum</i>	Chinese anise	van Wyk (2014)
3	<i>Illicium verum</i>	Chinese fennel	
4	<i>Illicium verum</i>	Chinese star anise	van Wyk (2014)
5	<i>Illicium verum</i>	Siberian anise	
6	<i>Illicium verum</i>	star anise	van Wyk (2014)

Table 4.63 Various names for star anise in English.

4.18.3 The Names of Star Anise

English

Arabic

#	Species	Name	Tr.	Gloss	Source
1	<i>Illicium verum</i>	ليسوم حقيقى	<i>laysūm haqīqī</i>	true il- li- cium	wikipedoempty citation
2	<i>Illicium verum</i>	نجمة اليانسون الصينية	<i>najmat al-yānsūn al-ṣīniyya</i>	Chi- nese star anise	
3	<i>Illicium verum</i>	يانسون نجمي	<i>yānsūn najmī</i>	star anise	

Table 4.64 Various names for star anise in Arabic.

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Illicium verum</i>	舶茴香	<i>bóhuíxiāng</i>	ship-hui-spice	
2	<i>Illicium verum</i>	八角	<i>bājiǎo</i>	eight-horns/octagon	S.-Y. Hu (2005)
3	<i>Illicium verum</i>	八角茴香	<i>bājiǎohuíxiāng</i>	eight-horned-hui-spice	S.-Y. Hu (2005)
4	<i>Illicium verum</i>	大料	<i>dàliào</i>	big-ingredient	DeFrancis (2003)
5	<i>Illicium verum</i>	大茴香	<i>dàhuíxiāng</i>	big-hui-spice	S.-Y. Hu (2005)

Table 4.65 Various names for star anise in Chinese.

#	Language	Term	Gloss	Loan	Source
1	English	<i>badian</i>		yes	OUP (n.d.)
2	English	<i>Chinese anise</i>		no	OUP (n.d.)
3	English	<i>star anise</i>		no	OUP (n.d.)
1	Chinese	<i>bājiǎo</i>	eight-horns/octagon		DeFrancis (2003)
2	Chinese	<i>bājiǎohuíxiāng</i>	eight-horned-hui-spice	no	Kleeman and Yu (2010)
3	Chinese	<i>dàliào</i>	big-ingredient		DeFrancis (2003)
4	Chinese	<i>dàhuíxiāng</i>	big-hui-spice		MDBG (n.d.)

Table 4.66 Conventionalized names for star anise in English, Arabic, and Chinese, found in dictionaries.

Summary

Da liao ‘major spices’ refers to a combination of spices where star anise is the main ingredient, it is used to season meat. What da liao is made up of varies from place to place, but the presence of star anise is constant (empty citation).

da-liao in Hu 151

4.19 Turmeric

23. TURMERIC

POWO

English: *turmeric*. Arabic: كركوم *kurkum*. Chinese: 薑黃 *jiānghuáng* [ginger-yellow]; 黃薑 *huánghuáng* [yellow-ginger]. Hungarian: *kurkuma*.

Plant species:	<i>Curcuma longa</i> L.
Family:	<i>Zingiberaceae</i>
Plant part used:	rhizome
Region of origin:	India
Cultivated in:	China, Honduras, India, Indonesia, Jamaica
Color:	vivid yellow



(a)



(b)



(c)

Figure 4.24 vanilla... *Vanilla planifolia*? Credits: Aromatiques; Wikimedia Commons (CC4.0)

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4.19.1 The Botany, Origins, and Cultivation of Turmeric

4.19.2 The History of Turmeric

4.19.3 The Names of Turmeric

English

Etymology 40. English *turmeric* < Middle English *turmeryte* < French *terre mérrite* < Medieval Latin *terra merita* < unknown ?^a

^a;

#	Species	Name	Source
1	<i>Curcuma longa</i>	curcuma	OUP (n.d.)
2	<i>Curcuma longa</i>	Indian saffron	OUP (n.d.)
3	<i>Curcuma longa</i>	turmeric	van Wyk (2014)

Table 4.67 Various names for turmeric in English.

#	Species	Name	Tr.	Gloss	Source
1	<i>Curcuma longa</i>		أصابع صفر <i>aṣābi‘ ṣufr</i>	yellow fingers	Wikipedia (n.d.)
2	<i>Curcuma longa</i>		هُرْد <i>hurd</i>		Amar and Lev (2017)
3	<i>Curcuma longa</i>		كُركُم <i>kurkum</i>	phonetic	Amar and Lev (2017)
4	<i>Curcuma longa</i>		شَجَرَةُ الْخَطَاطِيفِ <i>shajarat al-khaṭṭāṭif</i>		Amar and Lev (2017)
5	<i>Curcuma longa</i>		زَعْفَرَانٌ هَنْدِيٌّ <i>za‘farān hindī</i>	Indian saffron	Amar and Lev (2017)
6	<i>Curcuma longa</i>		عَقْدَةُ صَفَرَاءٍ <i>‘uqda ṣafrā’</i>	yellow knob	Baalbaki (1995)
7	<i>Curcuma longa</i>		عُرُوقٌ صَفَرٌ <i>‘urūq ṣufr</i>		Amar and Lev (2017)

Table 4.68 Various names for turmeric in Arabic.

Arabic

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Curcuma longa</i>	寶鼎香	<i>bǎodǐngxiāng</i>	treasure-cauldron-spice?	
2	<i>Curcuma longa</i>	黃薑	<i>huángjiāng</i>	yellow-ginger	DeFrancis (2003)
3	<i>Curcuma longa</i>	薑黃	<i>jiānghuáng</i>	ginger-yellow	Kleeman and Yu (2010)

Table 4.69 Various names for turmeric in Chinese.

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>curcuma</i>		yes	OUP (n.d.)
2	English	<i>Indian saffron</i>		no	OUP (n.d.)
3	English	<i>turmeric</i>		yes	OUP (n.d.)
1	Arabic	<i>kurkum</i>	phonetic	yes	Wehr (1976)
2	Arabic	<i>‘uqda ṣafrā’</i>	yellow knob		Baalbaki (1995)
1	Chinese	<i>huángjiāng</i>	yellow-ginger		DeFrancis (2003)
2	Chinese	<i>jiānghuáng</i>	ginger-yellow	no	Kleeman and Yu (2010)

Table 4.70 Conventionalized names for turmeric in English, Arabic, and Chinese, found in dictionaries.

4.2O Vanilla

24. VANILLA

POWO

English: *vanilla*. Arabic: فانيليا *fānīliyā*. Chinese: 香草 *xiāngcǎo* [fragrant-herb]; Cantonese: 雲呢拿 *wan⁴ nei⁴ laa⁴-2*. Hungarian: *vanília*.

Plant species:	<i>Vanilla planifolia</i> Jacks. ex Andrews (syn. <i>V. fragrans</i> Ames); <i>V. tahitensis</i> J.W. Moore; <i>V. pompona</i> Schiede
Family:	<i>Orchidaceae</i>
Plant part used:	fruit
Region of origin:	Tropical America
Cultivated in:	Madagascar; Indonesia; Mexico; Papua New Guinea; China
Color:	dark brown pod; creamy white extract



(a)



(b)



(c)

Figure 4.25 vanilla... *Vanilla planifolia*? Credits: Aromatiques; Wikimedia Commons (CC4.0)

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Vanilla “beans” are the elongated, dried and cured fruits of the plant *Vanilla planifolia* and spp.¹⁵⁵ with a well-known, attractive aroma. In its relatively recent career, vanilla (better said, vanilla extract) spread around the globe with intensity and haste, and it is an unavoidable flavouring and fragrance of the modern world. From ice cream to candles, baking and aromatherapy, vanilla was so overused commercially, that it became a synonym for ‘plain and conventional’. Because its labour intensive production, vanilla is still the second most expensive spice today after saffron?¹⁵⁶.

The Botany, Origin, and Cultivation of Vanilla

The vanilla vine is an epiphytic¹⁵⁶ orchid, with fleshy leaves and yellowish flowers (van Wyk, 2014, p. 282). The fruits, often called “beans” or “pods” are long and thin, and contain thousands of seeds. It is indigenous to tropical America. There are three species of vanilla that are widely cultivated, all originally from Mesoamerica. *V. planifolia* is grown on various islands of the Indian Ocean, mainly

¹⁵⁵

¹⁵⁶A plant that grows on other plants.

Madagascar, Réunion, Comoros, and the Seychelles. *V. tahitensis* is found on the South Pacific (it escaped cultivation on the Society islands and now grows on trees), while *V. pompona* is the species of Central and South America and the West Indies. More than two thirds of the world's vanilla comes from Madagascar and Indonesia (FAOSTAT).

Plants are grown from cuttings, and require moist, tropical conditions. Until the 19th century, Mexico enjoyed a monopoly on vanilla production, which was broken by the French, who transplanted it to their colonies of Réunion and Madagascar on the Indian Ocean, and later the Dutch to Java (van Wyk, 2014, p. 282). This was made possible by a 12-year-old slave boy, Edmond Albius, pioneered a technique on the island of Réunion to hand-pollinate the plants in 1841, a feat that was almost stolen from him by a famous French botanist. Pollination is absolutely necessary (a task naturally performed by hummingbirds and bumblebees), which makes it the world's only hand-pollinated crop (Mabberley, 2017, p. 959), and drives the price high. The seed-pods are hand picked when near-ripe and still green. Vanilla production requires a rigorous treatment: the beans are briefly put in boiling water, whence the heat disrupts the maturing process and activates enzymes responsible for vanillin production – the main compound that supplies the flavour. Then, the beans are dried on the sun for weeks, during which the vanilla sticks attain their dark brown, shiny colour. In some cases the vanilla beans are left in boxes to ferment up to 9 months, to attain quality flavour (van Wyk, 2014, p. 282). This often results in an effect where the tiny, white vanillin crystals are noticeable on the beans, similar to frost.

History of Vanilla

The Aztecs, but originally Mexicans of Vera Cruz, used vanilla (*Tlilxochitl*) to flavour cacao drinks.^{1,2} A Mexican monopoly was broken when plantations were established on Réunion and Madagascar by the French and on Java by the Dutch.^{1,2} Today, vanilla is also cultivated in other tropical regions, including the West Indies, Central America and Indonesia.

4.20.1 The Names of Vanilla

English

The English word *vanilla* was loaned from Spanish *vainilla* and attested first in 1662: “[...] so they added *Tlilxochitl*, or the *Vaynillas* [to the chocolate] for the like ends, and to strengthen the brain, and womb.” (Stubbe, 1662, p. 11). The author here is explaining how the “Indians” – the Aztecs – flavoured their chocolate drinks. Spanish ‘*vainilla*’, used for the American aromatic plant, was first recorded in 1555. *Vainilla*, literally ‘little vegetable pod’, is the diminutive form of *vaina*, meaning ‘scabbard, sheath’ or ‘shell, husk’ in the botanical sense. (Corominas, 1987, p. 596; Gómez de Silva, 1985, p. 538). *Vaina* descended from Latin *vāgīna* ‘scabbard, sheath; covering, holder of anything’, i.e. husks that enclose an ear of grain

Etymology 41. English *vanilla* , 1662 < Spanish *vainilla* ‘id.’ [little sheath, little pod], from *vaina* ‘sheath; pod’ + *-illa* diminutive suffix, 1555 < Spanish *vaina* ‘scabbard, sheath; pod, husk’ < Latin *vāgīna* ‘scabbard, sheath; covering, holder of anything’, esp. husks that enclose an ear of grain; also by anatomical figurative sense, origin of *vagina*^a

^aOUP (n.d., s.v. *vanilla*); Gómez de Silva (1985, p. 538); Corominas (1987, p. 596); C. T. Lewis and Short (1879, s.v. *vāgīna*)

#	Species	Name	Source
1	<i>Vanilla planifolia</i>	Bourbon vanilla	Wikipedia (n.d.)
2	<i>Vanilla planifolia</i>	French vanilla	Wikipedia (n.d.)
3	<i>Vanilla spp.</i>	vanilla	van Wyk (2014)
4	<i>Vanilla tahitensis</i>	Tahitian vanilla	Wikipedia (n.d.)

Table 4.71 Various names for vanilla in English.

Arabic

#	Species	Name	Tr.	Gloss	Source
1	<i>Vanilla planifolia</i>		<i>fānīliyā</i>	phonetic	Baalbaki (1995)
2	<i>Vanilla planifolia</i>		<i>wanīliyya</i>	وَنِيلِيَّة	Baalbaki (1995)

Table 4.72 Various names for vanilla in Arabic.

Chinese

#	Species	Name	Tr.	Gloss	Source
1	<i>Vanilla planifolia</i>	香草	<i>xiāngcǎo</i>	fragrant-grass/herb	DeFrancis (2003)

Table 4.73 Various names for vanilla in Chinese.

Summary

#	Language	Term	Gloss	Loan	Source
1	English	<i>vanilla</i>		yes	OUP (n.d.)
1	Arabic	<i>fānīliyā</i>	phonetic	yes	Baalbaki (1995)
2	Arabic	<i>wanīliyya</i>			Baalbaki (1995)
1	Chinese	<i>xiāngcǎo</i>	fragrant-grass/herb	no	DeFrancis (2003)

Table 4.74 Conventionalized names for vanilla in English, Arabic, and Chinese, found in dictionaries.

The Diffusion of Spices

In this chapter, I will present the findings on the diffusion of spices, through the investigation of spice names and their spread on spatial and temporal dimensions. In order to present these results in a convenient, reader friendly way, I will use geospatial mapping. The plots seen in this chapter are made by using the etymological data on spice terminology, collected and introduced in chapter 4.

Fig X shows the spatial trajectory of all English words included in the set, and we can observe a few trends off glance. First of all, there is a

PEPPER

5.1 The Case of Cinnamon

5.2 One

This chapter aims to give an overview on the terminology used by various languages when referring to cinnamon. These words are connected to the spread of material culture, and a (not-so) specific plant product used and coveted for its aroma, used as spice and medicine. Known by humans for millennia, cinnamon is now present essentially on a global scale, and by exploring its names in multiple languages, we can reconstruct its linguistic genealogy. These results also tell a story; they tell us an account on the linguistic history of *cinnamonic* words, their origins, diffusion, and ultimately, the story of cinnamon. We can infer information on the trade routes and the peoples who transmitted it, and identify the cultures that used and diffused knowledge on it.

To those of us who interested in the spread of words, especially *Wanderwörter* and their underlying cultural, historical, and geo-political significance, the map of tea might come to mind. This is a map that shows the journey of words for tea (either from Sinitic *cha* or Minnan *te*), and their distribution in a sample of the world's languages. The point of this map is that it clearly shows if the name for tea arrived by overland trade or via a sea route. This peculiar phenomenon is a feature on its own (138A) in *The World Atlas of Language Structures* (WALS), and have been described in a chapter by Dahl (2013).¹ Discussions and maps of the land vs. sea distribution of tea terminology have since made it into popular science magazines and articles, made rounds on Twitter, and hence relatively well known.² On a more scientific note, the distribution of tea words are discussed in detail by (Mair & Hoh, 2009, pp. 261–270) in an appendix titled *A Genealogy of Words for Tea*, with including a discussion on historical phonology.

¹The accompanying map is available online at <https://wals.info/feature/138A#2/25.5/143.6>

²See for example Sonnad (2018) in Quartz: <https://qz.com/1176962/map-how-the-word-tea-spread-over-land-and-sea-to-conquer-the-world/> or Netchev and Macquire (2022) in the World History Encyclopaedia: <https://www.worldhistory.org/image/14112/movement-of-tea--cha-around-the-globe/>

Words for tea

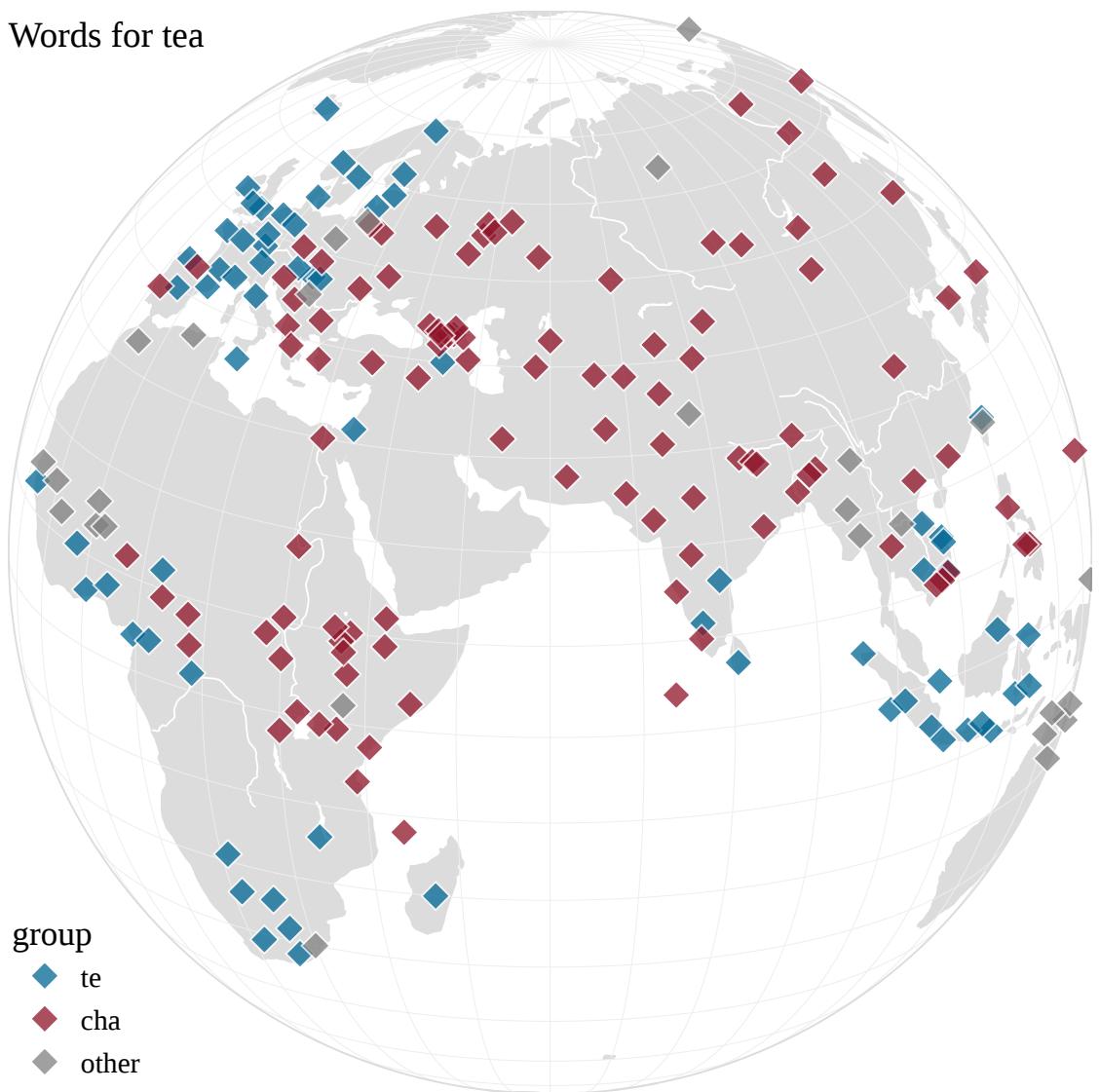


Figure 5.1 Distribution of words for tea from Sinitic *cha* and Minnan *te*, based on the data around the globe.

Cinnamon as a spice is relatively well known around the world, and the history of its diffusion goes back to thousands of years, with words attested as early as the Bible itself, as it was discussed in section 4.8. This is in contrast with the story of tea, in the sense that the international spread of tea is a relatively recent process in the economic history of plant products and colonial powers, and so we have a much clearer picture on the exact ways it was transmitted. Although tea-drinking in its homeland was practiced from time immemorial, and trade allowed it to spread regionally on networks, such as the Tea Horse Road, its present global domination is a result of 17th-century European fascination and large scale shipping. While the tea map illustrates the long haul trade connections of the time, such as those between Europe and the Far East, the map of cinnamon shows traces of an older, more gradual spread that happened in stages, outlining a more geographically contiguous development, and incremental trade networks. The propagation of cinnamonic *Wanderwörter* mirrors the historical

processes, and just as the story of cinnamon, the words' origins are sometimes obscured by the sheer time-depth that is covered.

5.3 Methods and Data

Informative geospatial visualizations such as figure 5.1 above are a powerful tool in conveying the information about spread and distribution of words, and they can also help us to notice patterns and connections faster and easier than studying long tables of words, especially when the distributions are more complex than the somewhat neat duality of tea. In this case study, I will attempt a classification for the words for cinnamon by looking at clusters and categorizing them according to their source, to see what the distribution of names today can tell us about the spread and history of cinnamon.

Because words for cinnamon or other spices are not included as features in balanced typological datasets, such as WALS (tea is an exceptional feature in this database), I have attempted a manual collection of words for cinnamon based on dictionary entries. As a starting point, I have crawled data from the Wiktionary (<https://en.wiktionary.org>), which is the closest resource we currently have to an open- and crowd-sourced multilingual dictionary. Similarly to the Wikipedia, the Wiktionary is edited and reviewed by the community, which has both advantages and disadvantages. On one hand, information on the Wiktionary is free, broad in scope, it usually represents the public consensus, and often well cited. On the other hand, it is not always complete, the available languages do not represent a balanced sample from a typological point of view, and the information can sometimes be ill-informed or deprecated. In any case it is a rich resource to start with.

For cinnamon, first I scraped the translations for the word *cinnamon* in the sense ‘spice’ (Wiktionary, n.d.), and cleaned the data using regular expressions. After this, I have performed a round of manual checking where I fixed obvious mistakes in word forms and transliterations by consulting other dictionaries and reference works, in the languages and scripts I felt competent to do so. I proceeded to add a few missing translations with the help of other lexicographical resources and the Google Neural Machine Translation engine’s Python API (Y. Wu et al., 2016).³ Then, I analyzed each word in terms of etymological origin, and assigned them to categories. For example, words derived from Greek *kinnámōmon*, such as Lithuanian *cinamonas* or English *cinnamon* constitute one category, and words derived from Persian *dárčin*, such as Turkish *tarçın* or Hindi *dālcīnī*, make up another. I continued this categorization for all instances, and created a new category for every group that has at least three attested members. Instances that do not belong to any group or undetermined were assigned to “other”. Finally, I merged this dataset with language data obtained from the databases of both WALS (Dryer & Haspelmath, 2013) and Glottolog (Hammarström et al., 2022) to prepare for geospatial plotting. The datasets were handled using the pandas library in Python, and the visualizations were created using the plotly Python library (McKinney, 2011; Plotly Technologies Inc., 2015).

³<https://pypi.org/project/googletrans/>

5.4 Results and Discussion

Figure 5.2 shows the results of the analysis above, on a geographical scatter plot. As it can be seen, there are six groups in total: canela, kinnamom, korica, qirfa, darchin, and gui, with a seventh one — other — containing those that do not belong to any of these. It is also noticeable that the groups that were manually identified form geographical clusters, for example, the gui group appears in East Asia, while the canela group is mainly found in Europe. Lastly, I would like to draw attention that the “other” group has a high number of members in regions where cinnamon (or cassia) is native. The canela group represent words that derived from Latin, the kinnamom group contains words going back to Greek, and the korica group represent mostly Slavic languages. Qirfa words are derived from Arabic, darchin gathers terms from the Persianate world, and gui embraces some terms from the Sinosphere. Let us now look at these categories one by one.

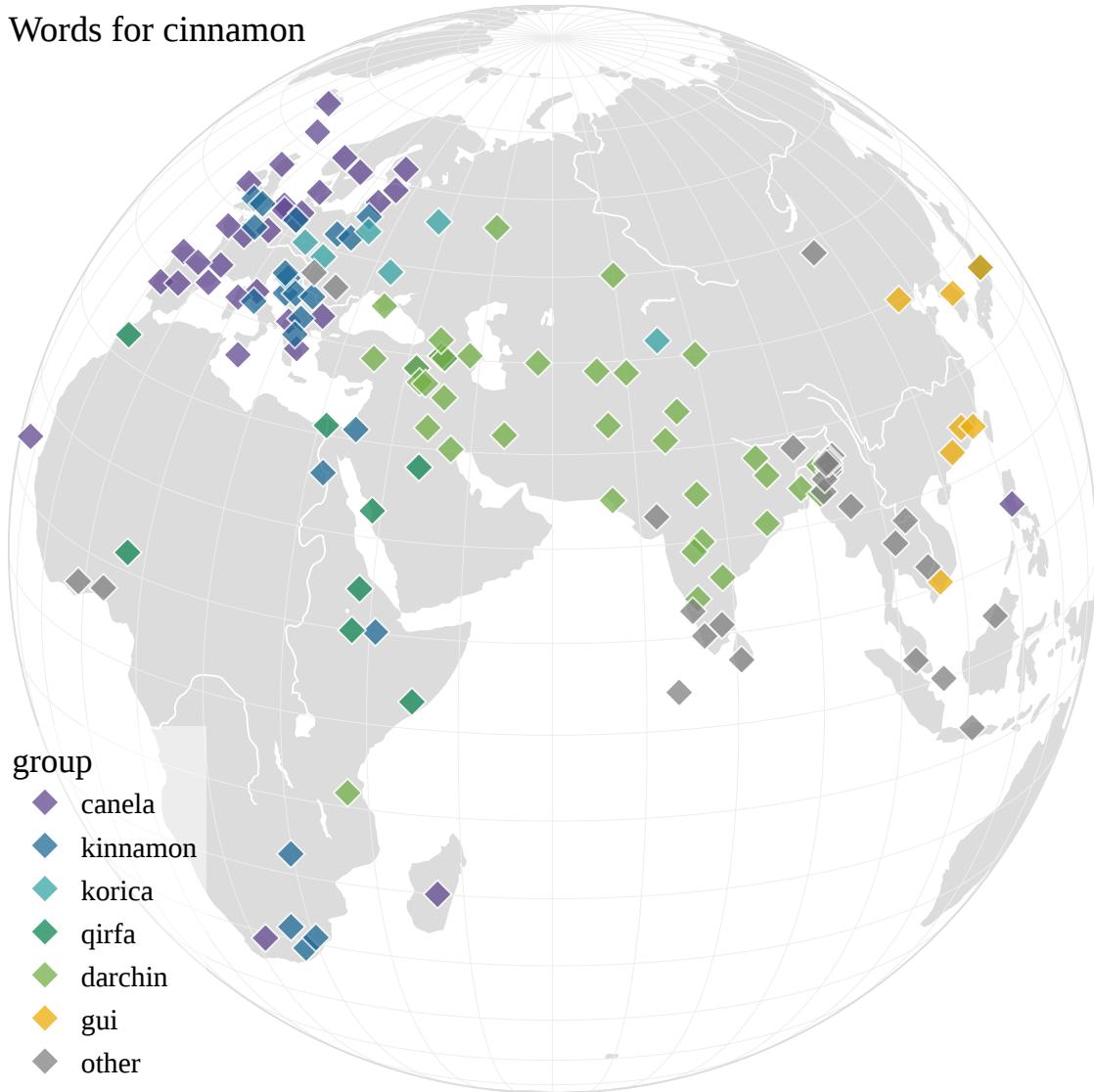


Figure 5.2 The distribution of *cinnamonic* words in a few languages around the globe.

Note 5.4.1. For a full, interactive and explorable version of the plot, please visit the following link: <http://htmlpreview.github.io/?https://github.com/partigabor/phd-test/blob/main/cinnamon.html>.^a The interactive plot can be rotated, zoomed in and out, and the groups of data points can be isolated with a double-click on the group name/icon. Hovering over a data point will bring forward further information on the term, its transliteration, associated language and language family.

^aFor an annotated version, please visit http://htmlpreview.github.io/?https://github.com/partigabor/phd-test/blob/main/cinnamon_annotated.html

5.4.1 The canela group

Words belonging to this group are cognates of Spanish *canela* and its variants in Romance languages, which have been formed with the diminutive of Latin *canna* ‘reed, cane’. It is named so after the curled shape of the cinnamon sticks resembling a little, hollow reed-pipe ([OED](#), “cannel”). Latin *canna* itself is a loanword from Greek κάννα kánna ‘reed, pole’, which is probably a borrowing from a Semitic language (cf. Arabic قَنَّة qanāh ‘hollow spear, cane; conduit, canal’, Hebrew קָנֵה qanēh ‘stalk, reed, cane’, Aramaic ܩܲܰܰ qanyā ‘id.’⁴) ([OED](#), “cane”). According to Beekes and van Beek (2010, p. 636) the Greek word is from “Babylonian-Assyrian” (Akkadian) ܩܲܰܰ qanū ‘reed’, which may come from “Sumerian-Akkadian” (Sumerian) ܓܲܰܰ gin ‘id.’ (cf. Roth et al., 1968/2004, vol. 13, p. 85), and proceeds to give Ugaritic *qn* and Punic *qn*’ as further Semitic attestations.

The distribution of this group is overwhelming in Europe, which seems to echo the strong influence of Latin vocabulary, especially in the developing Romance languages. One example would be Old French *canele* (modern *cannelle*), which was formed within French from *canne* ‘cane’, and first attested in the first half of the 12th century from an epic poem describing a fictional expedition of Charlemagne to Jerusalem⁵, and the local vendors selling cinnamon, pepper, and “other fine spices” (TLFi, “cannelle”)⁶. The TLFi explains that this word exists in most romance languages and it is impossible to determine its progress, and also notes that the medieval Latin is not attested in the ‘cinnamon’ sense. Either French or Italian was the usual donor for other European languages, take for example Dutch *kaneel*, or Finnish *kaneli* through Swedish *kanel*. Spanish *canela* is attested around 1250, from “Italian” (Medieval Latin) *cannella* (Corominas, 1987, p. 125; Gómez de Silva, 1985, p. 98). Due to later colonization by European powers, many of these terms spread elsewhere, e.g.: Tagalog *kanel* from Spanish, or Haitian Creole *kannèl*.

[†]*Cannel*, also earlier as *canel* had entered English usage in the 13th century from French, but is now obsolete. It existed in Early Modern English up until the 18th century, and was gradually replaced by *cinnamon* (also arriving through French), which was first attested in the first half of the 15th century (see Etymology 22). Neo Latin *canella* also appeared for a brief time, but its meaning as ‘cinnamon’

⁴<https://cal.huc.edu/oneentry.php?lemma=qnh+N&cts=all>

⁵ Le Pèlerinage de Charlemagne [The Pilgrimage of Charlemagne], or Voyage de Charlemagne à Jérusalem et à Constantinople [Charlemagne's Voyage to Jerusalem and Constantinople], (c. 1140).

⁶<https://www.cnrtl.fr/definition/cannelle>

waned, and now it is used in botany to refer to a plant genus.

In many other languages of Europe the opposite happened, and an existing word from Greek was replaced by the Latin term. Even Modern Greek uses *kanéla*, re(?)-borrowed from Italian *cannella*, instead of the Ancient Greek *kinnámōmon*.

5.4.2 The kinnamon group

This group centers around Ancient Greek *kinnámōmon*, most possibly a loanword from a Semitic language as I discussed in section 4.8.4. *Kinnámōmon* is the source of words for cinnamon in many European languages (e.g.: German *Zimt*, Lithuanian *cinamonas*, and English *cinnamon*), prominently in Central Europe and the Middle East. In most cases, these words represent an area where words derived from Latin *cannella* (or one of its descendants) did not replace the earlier word derived of *kinnámōmon*. This group also contains South Slavic languages in the Balkan linguistic area (e.g. Slovenian *cimet*, Serbian цимет *cimet*) where it arrived via the earlier German term *Zimmet* (now *Zimt*), and therefore it diverges from West and East Slavic branches for this lexical item. It reached Southeast Europe in the 16th century (Snoj, 1997, s.v. *cimet*)⁷, from which we can assume that cinnamon started to arrive here from the West during this turbulent time in the Balkans, in the middle of the Ottoman Empire's European expansion.

5.4.3 The korica group

The korica group contains languages that use words derived from the inherited Slavic lexicon, in this case the East and West Slavic branches. Proto-Slavic **korica* ‘bark’ is a derivative of **korà* ‘bark’⁸, the suffix *-ica* is diminutive. Old Church Slavic *koricę* meant ‘cinnamon’, and further cognates are Russian *korica* ‘id.’, Ukrainian *кориця* *koryčja* ‘id.’ (East Slavic), Czech *skořice* ‘id.’ (West Slavic). In other cases, words derived from **korica* can mean ‘bark, crust’ (e.g. Serb-Croatian) or ‘cover (of a book), binding’ (e.g. Bulgarian) (Derksen, 2008, p. 235). Due to the influence of Russian during Soviet times, some Central Asian Turkic languages ended up with a foreign words in their vocabularies, e.g. Kirghiz *корица* *korica* ??.

5.4.4 The qirfa group

The qirfa group contains languages from Africa and the Middle East, whose words for cinnamon were borrowed from Arabic *qirfa*, for example Hausa *kirfa* (Newman, 2007, p. 114) and Amharic ቁርፏ ዕርፍ *qäräfà* (Leslau, 1996, p. 74).

5.4.5 The darchin group

Names for cinnamon in this category originate from Persian, as it was explained in section 4.8.4. According to the data this cluster has the largest geographical extent, and by number of instances

⁷Fran — <https://fran.si/193/marko-snoj-slovenski-etimoloski-slovar/4285437/cimet?View=1&Query=cimet>

⁸PIE *(s)*kor-* ‘to cut’ ??

constitutes the largest group, almost head to head with the group of canela. Darchin represents the earliest stage of cinnamon's westward spread from South, Southeast, or East Asia, depending which cinnamon or cassia we think became the first cinnamon of commerce. Consulting the plot we can witness the huge influence Persian had in this step of transmission to the Middle East and Central Asia. We can also see that central and north Indian languages use a loanword from Persian, which can be explained by the Persianate⁹ societies that resulted from the Islamic conquest of India, starting from the 13th century. The first sultan to ravage the land, Mahmud of Ghazni was a Persianized *mamluk* Turk, who laid the foundations with his raids in the 11th century for a series of Muslim dynasties on the Indian subcontinent, culminating in the Mughal Empire (1526–1857) and what we define today as Indo-Persian culture (Eaton, 2019, p. 33).

5.4.6 The *gui* group

The *gui* group contains terms from the Sinosphere, words that borrowed the Sinogram 桂 *gui* (see section 4.8.4), such as Japanese 桂 *kei* ‘cinnamon or cassia tree’, synonym with 肉桂 (肉桂) *nikkei*, Korean 계 *gye* as 계피 (桂皮) *gyepi* and 육계 (肉桂) and the Sino-Vietnamese quế. This shows that the Chinese transmitted their cassia to their immediate neighbors East and Southwest, together with the word and character for it. However, there is little evidence for trade in cinnamon between China and Southeast Asia in early history, G. Wang (1958) does not give any information on it in his “The Nanhai Trade: A Study of the Early History of Chinese Trade in the South China Sea.” (G. Wang, 1958) This makes sense if we remember that all regions active in the South China Sea maritime trade — from Guangdong to Sumatra to Lanka — had their own source of cinnamon, and traders would only transport it westwards.

5.4.7 Others

We can see that the category of “other” is prevalent in areas where cinnamon of various kinds is native and therefore these languages often have native words to refer to it. Many words from these group are derived from the meaning of ‘tree bark, skin, peel’ Malay/Indonesian *kulit kayu manis* [bark-wood-sweet] ‘sweet wood bark’, where *kulit* ‘skin, bark’ is often omitted, or Dhivehi *fonithoshi* [sweet-bark].

Hungarian *fahéj* [tree-bark] is made by compounding and was attested in ca. 1395 (Zaicz, 2006, s.v. *fahéj*),

Romanian *scorțișoară*¹⁰, is perhaps modeled after Slavic **korica*.

scortea,

scortum

*(s)ker- (“to cut”)

⁹For a discussion on this term, see N. Green (2019).

¹⁰Diminutive of *scoarță* ‘bark’, from Latin *scortum* ‘hide, skin’, PIE *(s)ker- ‘to cut’.

5.5 Two

So what does this tell us exactly? It shows that in East Asia Chinese, especially the Chinese writing had influence over its neighbors...?

5.6 Conclusion

5.7 Limitations

The Names of Spices

Now that the detailed introduction of the spices is complete, let us examine these spice names comparatively as three sets representing the nomenclature in English, Arabic, and Chinese. This chapter constitutes the analysis and findings part of the thesis, and will thematically introduce certain aspects of the terminology of the spice domain, guiding the reader from a general overview towards more nuanced probes that can be derived from the results. The aim of this chapter is to showcase the many ways we can interpret, analyze, and visualize the data.

6.1 Overview: Figures and Statistics

As a result of the data collection set forth in chapter 4, the database now contains 369 spice names. Of these, 159 are in English, 87 are in Arabic, and 123 are in Chinese; figure 6.1 shows this distribution. The total number is the accumulation of the lengthy process of carefully compiling the nomenclature for the set of spices as defined at the beginning of the thesis, which consists of 24 different spices. The data collection methods were detailed in section 3.2.

On average, a spice has 14 names, where the max is 44 (chile), the min is 4 (fenugreek and mace). Figure 6.2 show the top ten and the bottom ten spices that have the most and least number of names including all three languages. This measurement might raise some eyebrows, but in fact it is a very good indicator of which spices are more complex in their nomenclature, and therefore which are the most “problematic” to untangle. As we can see, spices that boast with many names include the chili pepper, Sichuan pepper, cassia, false cardamoms, and allspice. These are—not incidentally—the very items that I have dedicated substantially more pages to than some of the other spices, due to issues about their identity or the complexity and richness of their nomenclature. This seems to go hand in hand with matters of biodiversity: chile has countless varieties that have spread to faraway corners of the earth, and now it is a hobby in its own right to cultivate, breed, and crossbreed hot chili pepper cultivars. As we saw, Sichuan peppers species are used across vast regions, and it can cause headache to pin them down exactly, their “boundaries” are not that well defined, and it also needed some explanation to isolate the various sources of cassia types.

On the other hand, spices with the lowest number of names are presumably the most straightforward items, take for example cloves, or vanilla. But What makes a spice “straightforward”, or in other words, simple? In my opinion, it is their uniqueness and recognizability. Indeed, if we reflect on our investigation on vanilla in the last section of the previous chapter, we have already established

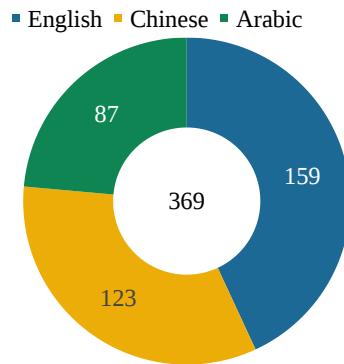


Figure 6.1 The distribution of spice names across the three languages.

that it is a rather special item: there is no other spice that is made from the fruits of an orchid—it is unique. Or, if we think of cloves, they are unmistakable in their shape and in many languages they are known by their shape (see 27). These two items are also very well circumscribed in terms of their geographic origins. Although now cultivated in multiple tropical regions, vanilla is known to be from the jungles of Central America and Brazil, there is no doubt about its origins. The native habitat of cloves is even more narrow, as it is only indigenous only to North Maluku and the “spice islands” of Makian, Ternate, and Tidore. We see nutmeg and mace as well among the bottom five items with the least amount of names, and we should notice that nutmeg and its mace are also from this region, they were exclusively found on the Banda islands of Maluku, and nowhere else until the second half of the 18th century. Now, it makes a bit more sense to look at these same charts deconstructed by language, this can be seen on figure 6.3. The most conspicuous feature of these pie charts is that chili has the most names, across every language.

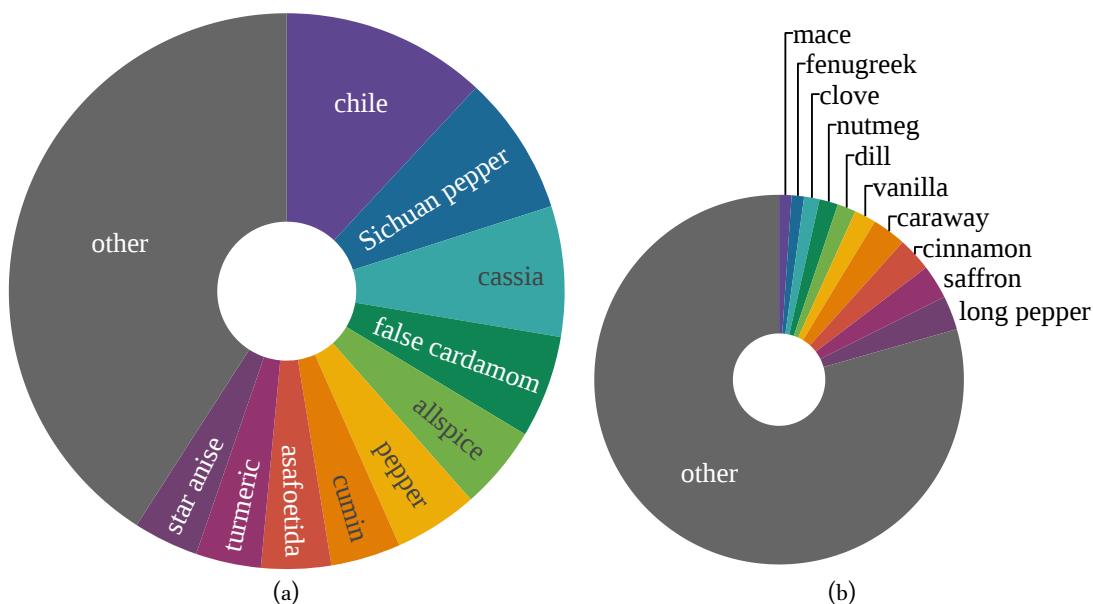


Figure 6.2 Top 10 spices with the most number of names (a), and bottom 10 spices with the least number of names (b).

6.2 The Attestation of Spice Words

One of the most exciting part of this thesis, is the data that was collected regarding dates of attestation. In other words, I tried to find out the earliest possible mentions for each spice, then combine this information in a way that enables us to see the diffusion of spices throughout the history of a language and culture. This kind of information is a valuable indicator, as it shows the approximate times of the earliest contact with the material. In essence, we can see the history of the spice trade in the words, how and when they arrived, which spices were the earliest to be recorded, and which ones make the latest additions in our vocabularies and spice cabinets.

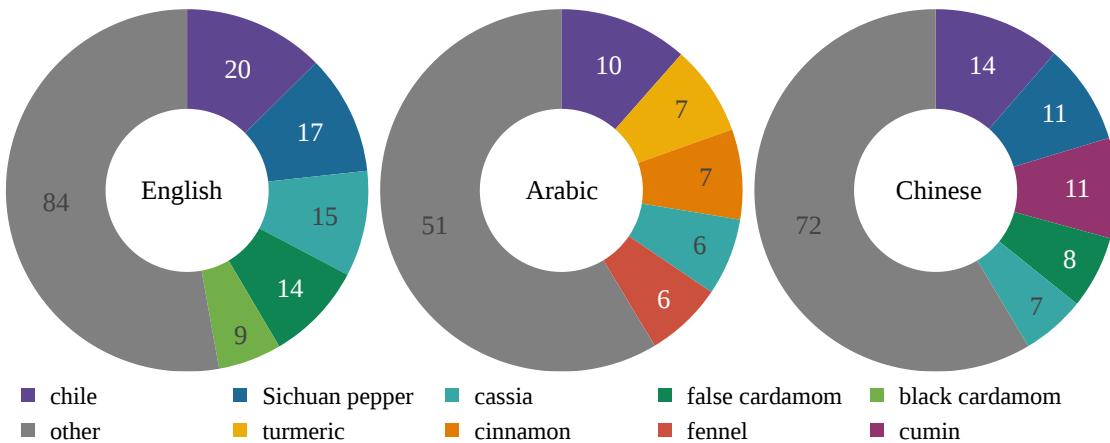


Figure 6.3 Top 5 spices with the most number of names, broken down by language.

From the nearly 400 names, I have chosen a selected few that—for lack of a better word—I marked with “default”. These are the names most people are familiar with, the most people search by, and the most prevalent in corpora. These are the names that act also as keys in my datasets. For the attestation visualizations, I only used the default terms, and a couple of historic terms precede the contemporary names. This allows for more clean overview, and a way to compare the attestations in the three languages.

The following plots should give a bird’s eye view of the history of the spice domain, and its mark on vocabulary. In figures 6.4 to 6.6, you can see the timeline of the spice nomenclature language by language. Obviously, these figures will show the native spices that are to be found the closest to the homeland of the ancestors of English, Arabic, and Chinese speakers, are recorded first. This means dill and fennel in English, saffron and fenugreek in Arabic, and Sichuan pepper and cassia in Chinese. The figures also show which are the early products of transnational trade, that spread first despite its origins are distant and unknown to the early speakers of the language. These include pepper and ginger. In the final, overlapping plot ??, there is a chance to compare the main attestation periods for these items, followed by a compact version of the same plot (??) accompanied with a histogram to better see which periods have seen the emergence of new spice words, indicating flourishing (scientific) literature and trade.

6.3 The Analysis of Spice Nomenclature

This chapter will present the analysis on these spice names, and try to answer the main question: How do people name spices, specifically, new spices that they came into contact with? Immediately, we can think of two ways: languages either borrow, or conceive a name. But how does this naming process work exactly? What are the underlying mechanisms and critical factors that influence the naming, and how does the nomenclature reflect the contact situation? How does borrowing work, and how languages invent new names for novel materials and substances? In an attempt to give answers to these questions, I will take a bottom-up approach and look at examples from the data I collected to

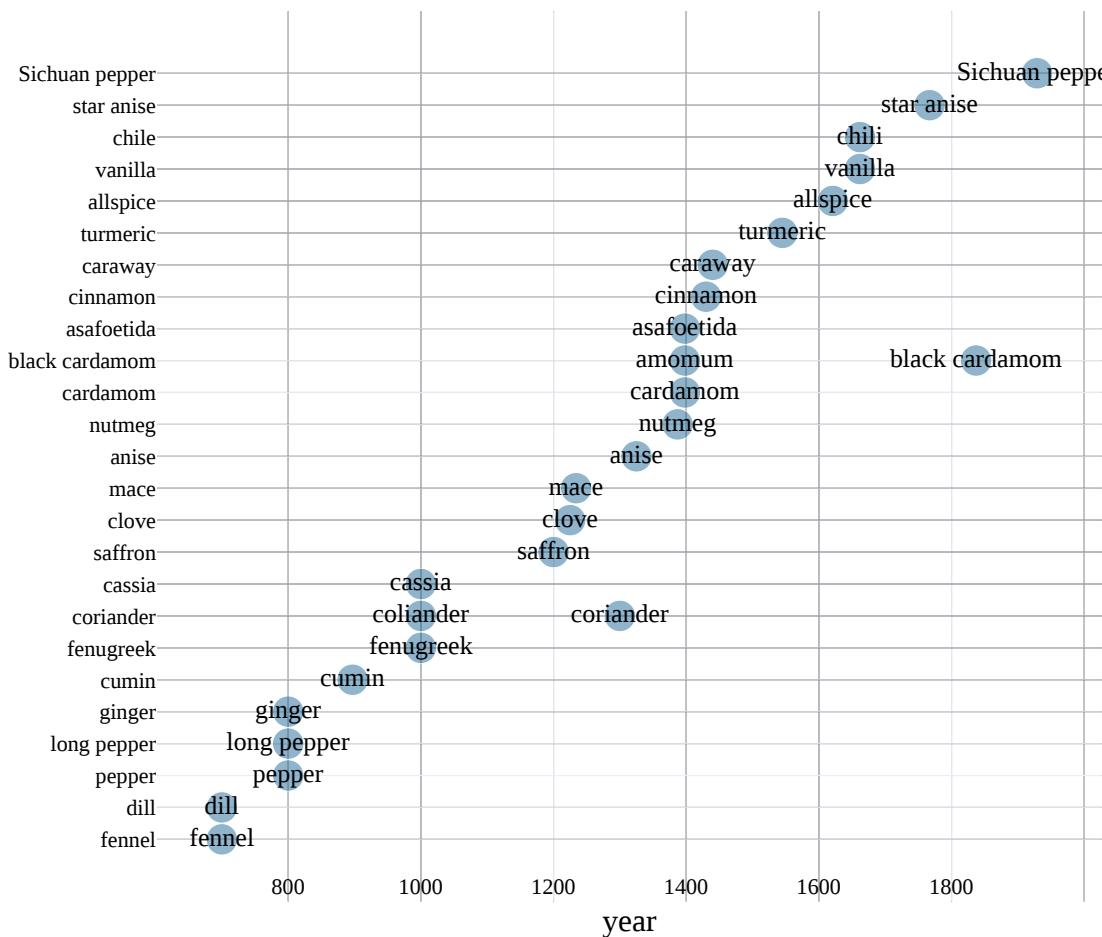


Figure 6.4

arrive to some conclusions.

6.3.1 Terminology

During the analysis, I will take into account the term's (a) analyzability, their (b) borrowed status, and inspect the ways spice terms are generated using (c) prototype words and distinguishing words.

Analizability

Analyzability of words is an idea from the 20th-century philological movement and method *Wörter und Sachen* (words and things in German), which had a big influence on linguistics and ethnography. Outlined by Hugo Schuchardt and based on the titular journal started by Indo-Europeanist Rudolf Meringer in 1909, it proposed the close study of the etymology of words together with the artifacts/concepts (Ortutay, 1977–1982).

“Ohne Sachwissenschaft keine Sprachwissenschaft mehr!” There is no linguistics anymore without the study of material culture!

Basically, the more opaque a name is in terms of morphological analysis, the longer it is assumed

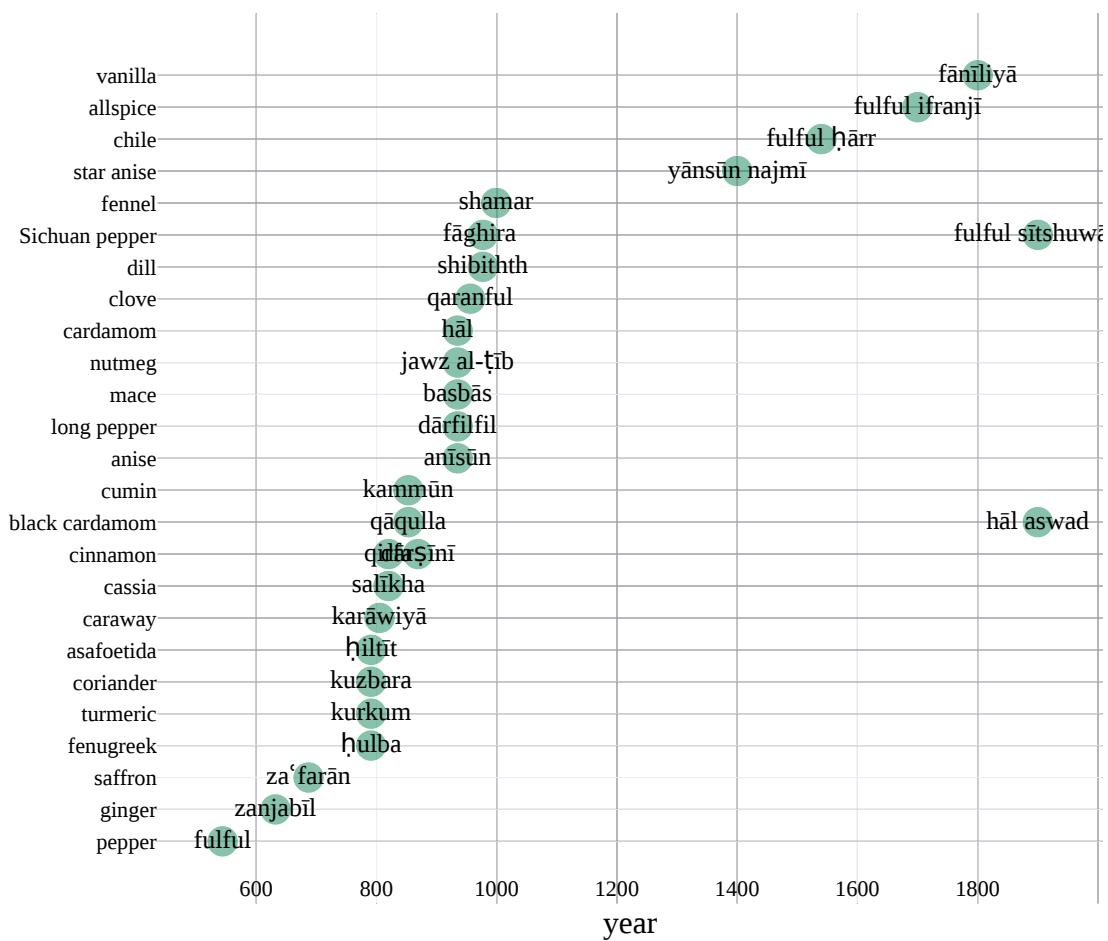


Figure 6.5

to be present in the language. A basic example would be *York* (monomorphemic) vs. *New York* (analysable), which provides a potential chronology for the concepts the words signify. This approach was incorporated into historical linguistic research and philology, often studied in parallel with findings in archeology. SOURCE??

Haspelmath and Tadmor (2009a, p. 12) also used the term “analyzability” in the creation of their loanword database (*The World Loanword Database (WOLD)*) as a first step to assess a word’s loanword status, although — to the grief of — in a purely linguistic way.

If the word is morphosyntactically complex, “it was almost certain that it was created by speakers of the language rather than borrowed from some other language” — we can read. The authors also state that these are not considered loanwords, even when they contained borrowed elements.

Borrowed Word or Native Invention

Closely related to analyzability, is the question if a term is borrowed or not.

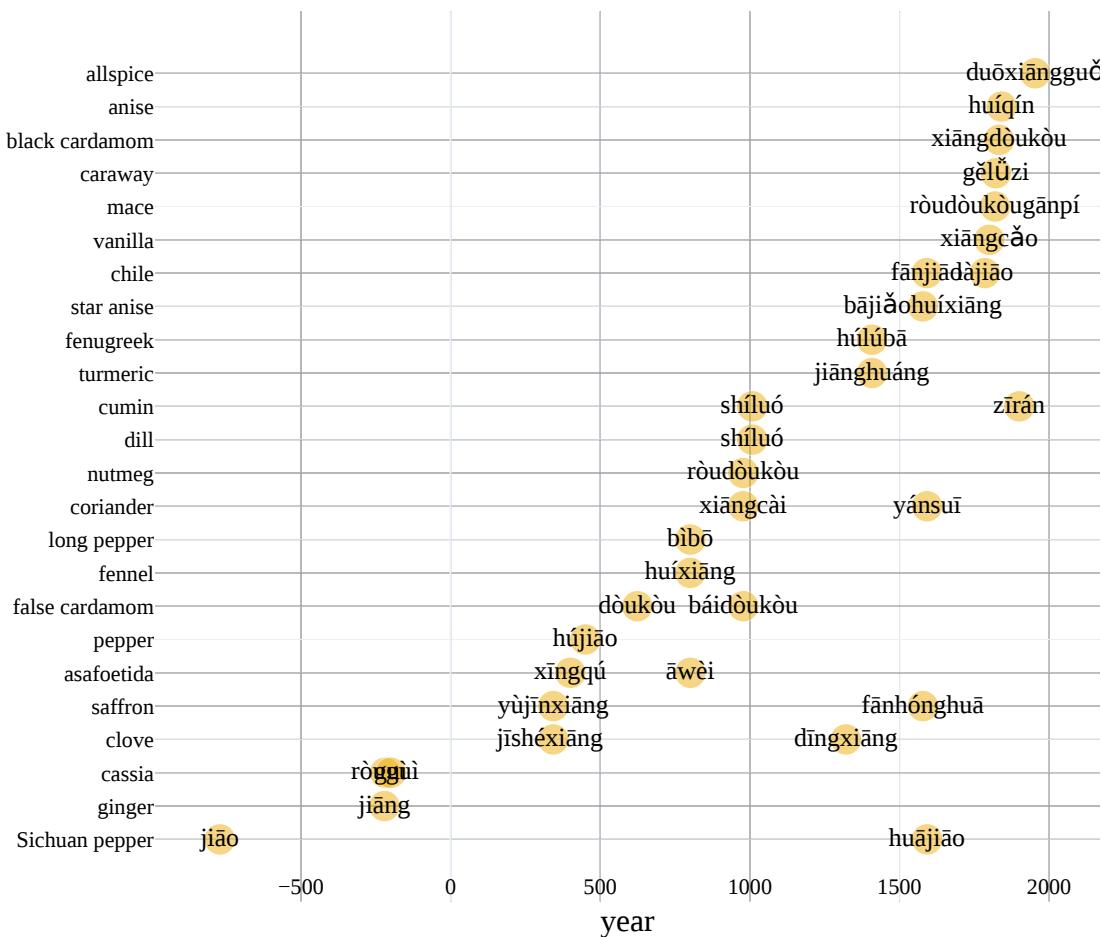


Figure 6.6

Prototype and Distinguishing Words

6.4 The Case of Star Anise

Let us consider the nomenclature of star anise in the three languages (see ??). In English, there is the default *star anise*, which is a native invention, obviously after the fruit's unmistakable appearance. On a rare occasion, we have information on the exact time of star anise's arrival to England, which is dated to 1588, as it was introduced in section 4.18. The same idea for a name is found in most European languages, either influenced by 16-17th-century spice dealer terminology, or devised on their own conviction, looking at its recognizable shape. I used the word “native”, even though the phrase is obviously mixed from an etymological point of view: *anise* is a loanword ultimately from Greek. However, when faced with this type of phrases, I consider that at the time of the contact situation, *anise* was already part of the English lexicon — as well as *star* — therefore, this phrase was coined within English, and deemed as a native creation. This practice is consistent with the approach took by the team of Haspelmath and Tadmor (2009b) at WOLD. English also has the term *Chinese anise*, which is a phrase consisting of *anise*, again, and *Chinese*, referring to star anise's geographical location and

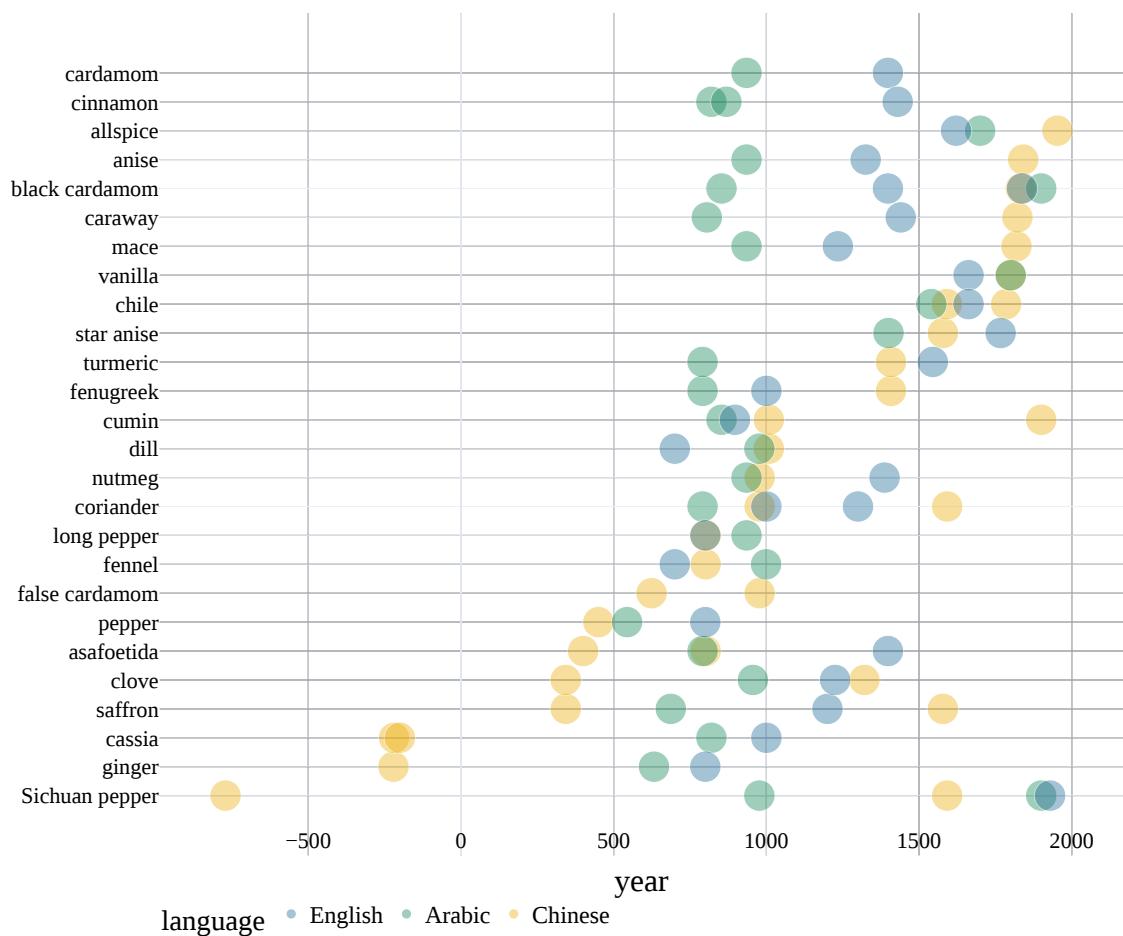


Figure 6.7

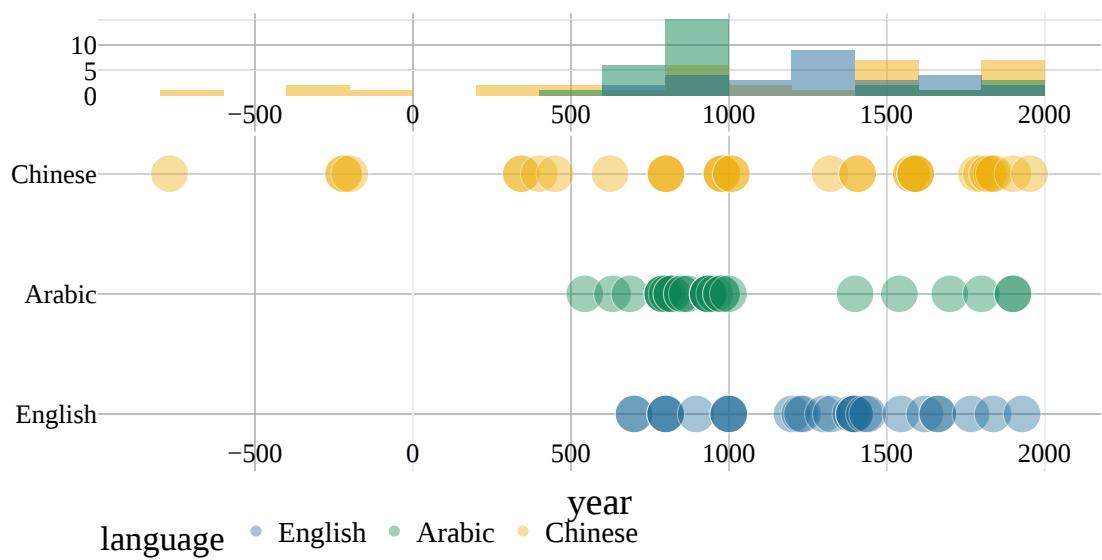


Figure 6.8

the origin of its procurement for the English. Both phrases utilize the term *anise*, which refers to the small anise seeds of the Mediterranean, used as a spice, and flavouring for liqueurs and confectionary (see section 4.2). Why is there a connection to anise? The two plants could not be more different, they are geographically distant, they are botanically unrelated. The only thing that connects them is their highly similar flavor profile, dominated by the volatile oil anethole, the same nauseating and sweet chemical compound that is found in fennel and licorice. And so, for the Europeans who were familiar with anise and its taste, the novel product reminded them of anise's aroma. Hence, the names are in part inspired by taste/plant chemistry, defining anise as a prototype spice and prototype term. To avoid confusion, (the existence of which will be clear to anyone who tries to do a brief search about anise or star anise), distinguishing words are used for the new material. These modifiers are attached to the head word, and in one case inspired by the spice's shape, on the other hand referring to its geographical origin. The existence of a Chinese star anise could be explained by the fact that there is a Japanese star anise as well, a similar looking but poisonous fruit and tree, *Illicium anisatum*. In short, the two phrases have different ways to identify this spice. English also has a now archaic form referring to star anise: *badian* from French, which arrived via a land route through Persian, perhaps a phonetic loan from Chinese, but there is no documentary evidence for this (see Etymology ??).

Arabic *yansūn najmī* [star anise] was devised along similar lines, using a native Arabic word for ‘star’, the prototype word is anise, and the more interesting instances are to be found in neighboring Persian. *Bādyān khatā’ī* or *khatāyī* [star anise] is star anise, while *bādyān rūmī* [Roman anise] is anise.¹ *Bādyān* alone could also refer to fennel.² This shows, that in Persian, the prototype word was *bādyān*.

As for Chinese, we do not find any loanword among the terms used to refer to star anise, all names are local “inventions”. The modern “proper name” for star anise is *bājiǎohuíxiāng* [eight-horn-hui-spice], where [eight-horn] means ‘octagonal’, and [hui-spice] is fennel, therefore it can be translated as ‘octagonal fennel’, or ‘eight-horned fennel’. An other name, *dàhuíxiāng* ‘big-fennel’ strengthens the assumption that in Chinese, *huíxiāng* ‘fennel’ is the prototype. Again, the flavor profiles of fennel and anise are basically identical, hence the connection (and confusio). The formal Chinese names of star anise are not attested in historical corpora as we discussed in section 4.18, and I assume that the vernacular name of *bājiǎo* [eight-horn] was first applied to star anise, and the formal name was modelled later driven by the plant sciences. In modern dialects star anise is also referred to as *huíxiāng* ‘hui-spice’ (historically ‘fennel’) and *dàxiāng* ‘big-spice’. In modern TCM, fennel is referred to as *xiǎohuíxiāng* ‘little-hui-spice’, contrasting the two spices that are confounded due to their taste, using size. In fact, the Chinese 大/小 *dà/xiǎ* ‘greater/lesser’ contrast is not necessarily a marker of size, but a semantic tool to convey unmarked-marked, or proper/imitator.

To summarize the points I intended to make above: First, I determined if the words and phrases are analyzable (morphologically, syntactically, semantically), then I examined those names further, while also stating why a specific item is unanalyzable. E.g., *badian* as a loanword does not carry any useful information for an English speaker that is not familiar with the word, it cannot be dissected

¹Hayyim, 1934–1936, vol. 1, p. 197.

²Steingass, 1892, p. 140.

or interpreted alone. Next, I looked at the borrowed status of the names to determine if the word or phrase is borrowed, or devised locally. E.g., the Chinese names are native “lexical creations”, while English and Arabic use a non-native headword (*anise/yansūn*) and a native distinguishing word (*star/najmī*). Finally, I have looked at the inspirations behind these lexical inventions, and identified the rationale and motivation behind them. For phrases and compound words, we can separate a prototype word (headword), and a distinguishing word (modifier). In each case, we can discern the reasons why that prototype word was used, what feature of the prototype item (referent) is the most salient. The same is true for the distinguishing word(s). For example, *star anise* is named so after (1) similarity in taste + (2) shape; and *Chinese star anise* is named so after (1) similarity in taste + (2) shape + (3) geographic origin. In table 6.1, you can see a concise overview of the analysis of star anise terminology.

Term	Gloss	Analyzability	Borrowed	Prototype	Modifier
star anise		analyzable	native	similarity in taste	shape
badian		unanalyzable	borrowed		
Chinese anise		analyzable	native	similarity in taste	origin
Chinese star anise		analyzable	native	similarity in taste	shape + origin
<i>yansūn najmī</i>	star anise	analyzable	native	similarity in taste	shape
<i>bājiǎo</i>	octagonal	analyzable	native	shape	
<i>bājiǎohuáxiāng</i>	octagonal-fennel	analyzable	native	similarity in taste	shape
<i>bóhuáxiāng</i>	ship-fennel	analyzable	native	similarity in taste	shape
<i>dàhuáxiāng</i>	big-fennel	analyzable	native	similarity in taste	size*
<i>dàliào</i>	big-ingredient	analyzable	native	function	size*

Table 6.1 Cap

In this sense, the space names are layered. Intuitively, the more layers a spice name has, the more distant the item was culturally, and on the converse, the less components there is to a term, more familiarity with the substance is presumed (e.g., anise vs. star anise in English). Therefore, spice names’ modifiers can be categorized according to what salient feature contributed to the naming the most, and in this specific case, it is star anise’s distinct shape. As we will later see, shape is just one of many properties that can distinguish/identify a spice, for others, different properties are salient, including color, taste, smell, and the geographical origin we mentioned. Furthermore, these names reflect on the materials’ physical qualities, and the perception and importance of a spice for various sensory modalities in the human experience: vision, gustation, olfaction, etc.

6.4.1 Borrowed

6.4.2 Donor Languages

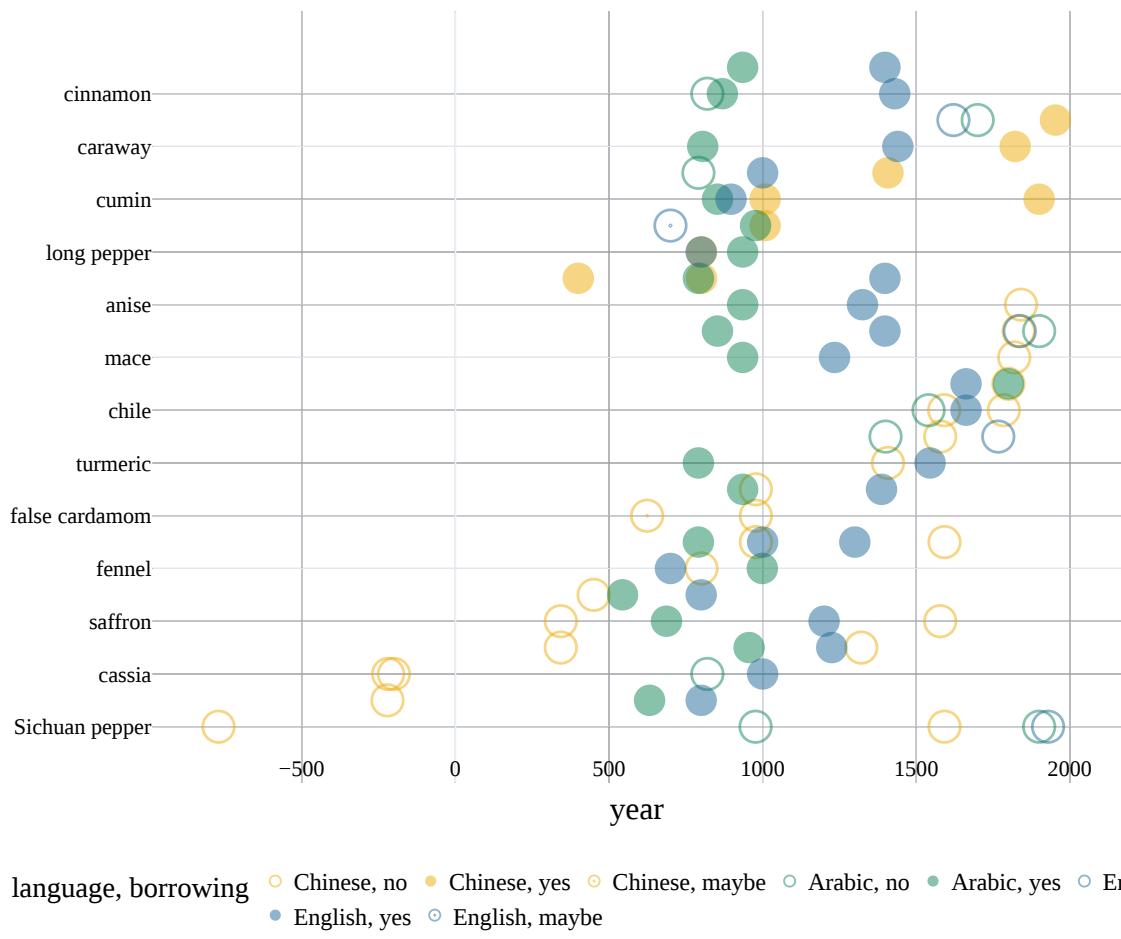


Figure 6.9 Borrowed spice terms across the three languages

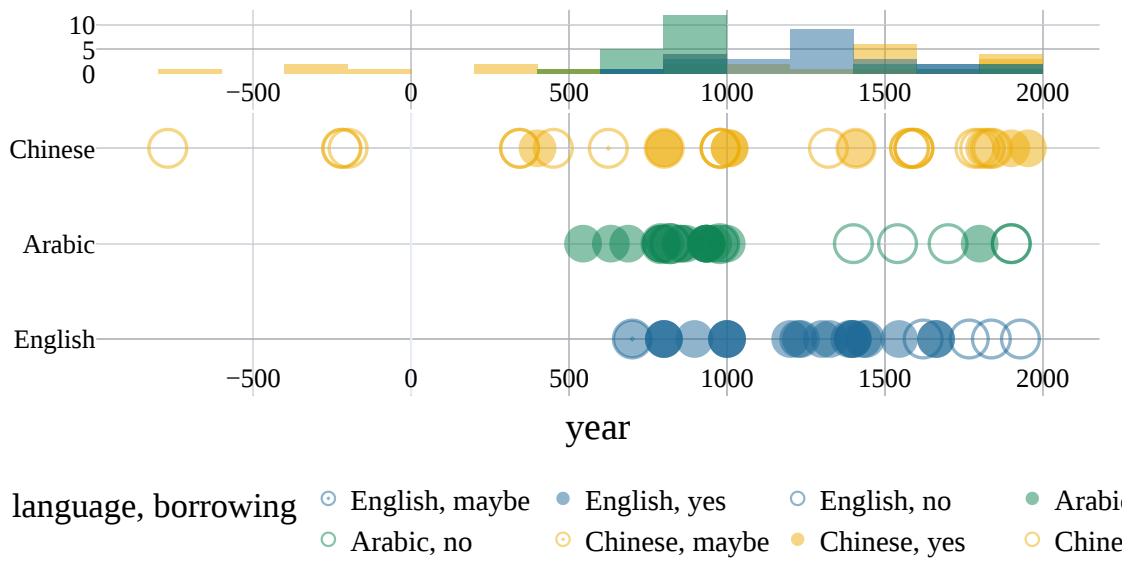


Figure 6.10

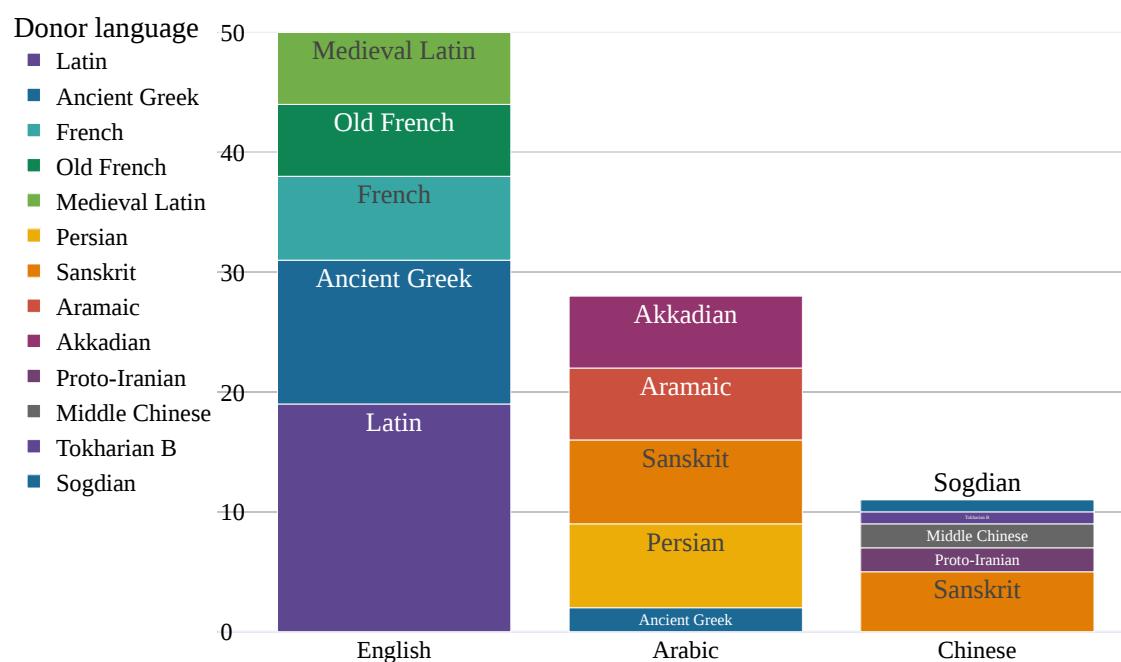


Figure 6.11

The Language of Spices

7.1 The Case of Pepper

One of the most globally and cross-linguistically recognizable words of the spice domain is *pepper*. In the **WOLD**, it is ranked no. 7th when sorted by borrowability, following behind the olive, the sugar, the wine, the kettle, the beer, and the cheese, in the semantic field of food and drink (Haspelmath & Tadmor, 2009b). Pepper has a score of 0.66, making it the top spice meaning in this dataset of 81 entries (and the only spice besides the chili pepper). This metric, “borrowed score”, is an average of the scores of all the words that correspond to the meaning ‘pepper’, where individual meanings are scored according to their borrowed status.¹ “Thus, the higher the average borrowed score of a meaning, the greater its borrowability.” – it is explained on the database’s website. This suggests that if we were to collect the words for pepper in different languages and project them onto a world map, we should be able to see clusters that indicate the donor languages, and that gather around key areas of the globe that were important in the diffusion of this spice and **Wanderwort**. This in turn, would highlight the cultures and locations that were responsible for its transfer.

7.1.1 The Distribution of Pepper

Similarly to the analysis we conducted in chapter 5 with cinnamon and the distribution of its names seen in figure 5.2, we can also plot the names of pepper onto a world map, and look at how they are dispersed at present. First, I made the choice to collect words that correspond to ‘pepper’, and not compounds that gloss the more specific ‘black pepper’ (or not ‘chili pepper’ for that matter). Then, I have collected the names by scraping the relevant Wiktionary translations² for the word *pepper* in the sense ‘spice’, (and not in the sense of ‘fruit of the capsicum’). I then cleaned and manually checked the data for errors, and corrected the list to the best of my ability. Next, I augmented the dataset using other sources, such as dictionary entries, Katzer (2012a), and the “the pepper” meaning page from **WOLD** by Haspelmath and Tadmor (2009b), which contains 36 entries. Lastly, I have analyzed the words based on their etymologies, and grouped them into categories according to their etymons. After concatenating the collected data with language information and coordinates obtained from the **WALS** and **Glottolog** datasets, the plot could be generated, and it can be found under figure 7.1

Looking at figure 7.1 it becomes immediately evident, that there are a few large, clearly distinguishable groups forming among the scattered data points, each representing a word and a language. The following categories were identified: pippali, pigment, marica, and hujiao. Pippali contains all words that ultimately derive from Sanskrit *pippali* and this means most languages in Europe, including those

¹The values assigned are determined as the following: clearly borrowed: 1.00, probably borrowed: 0.75, perhaps borrowed: 0.50, very little evidence for borrowing: 0.25, and no evidence for borrowing: 0.00. See more at <https://wold.clld.org/terms>

²“Pepper,” 2022.

Words for pepper

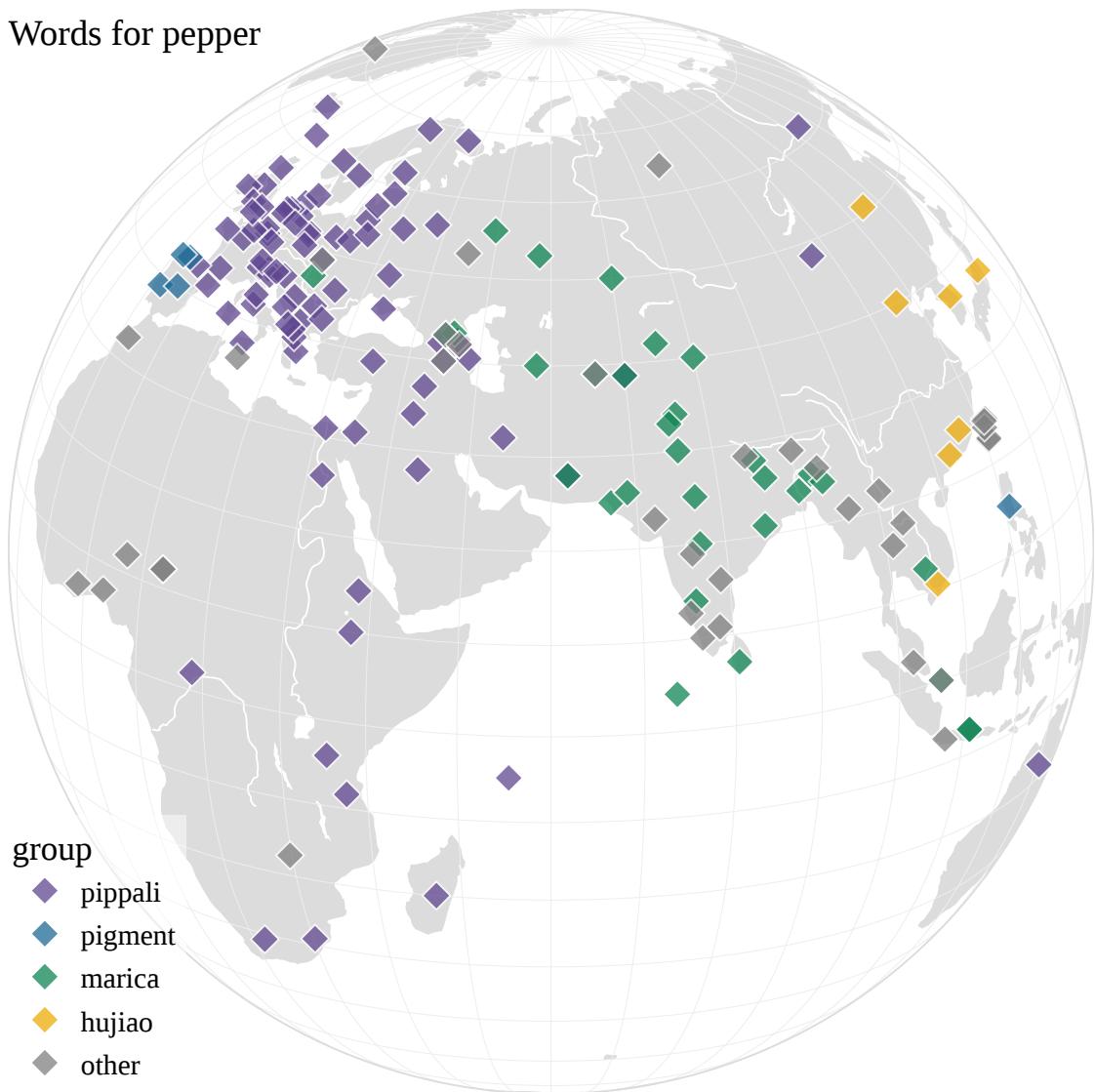


Figure 7.1 The distribution of names for pepper (*Piper nigrum*) in a few languages around the globe. For a full, interactive and exploratory version of the plot, please visit the following link: http://htmlpreview.github.io/?https://github.com/partigabor/phd-test/blob/main/distribution_pepper.html.

that were influenced by Latin *piper*, and those that loaned this word through Persian *pilpil* and Arabic *fulful*. The pigment group covers West Iberian Romance languages, where the Latin word for pigment went through a series of changes by way of metonymy and specialization of meaning, explained under 2. The marica group captures instances that originate in the “true sense” for black pepper, Sanskrit *marica*, which is distributed across South, Central, and to a lesser extent Southeast Asia. Lastly, words that belong to the hujiao group are those languages that borrowed their word for black pepper from Chinese, found across the Sinosphere. Instances that do not belong to any group or their origins I could not determine were assorted to “other”. Besides the apparent category of words derived from Sanskrit *pippali* (and spread generously through Persian and Latin), there are other major and minor groups that can be discerned, especially the category of words that derive from Sanskrit *marica*. The

piquancy of this ambivalence in the distribution of these two Sanskrit words is elevated by the fact that while *pippali* refers to long pepper (*Piper longum*), *marica* is the term that originally referred to black pepper (*Piper nigrum*) — forming a duo of closely related aromatic plants and spice terms.

Words that derive from *marica* are dispersed throughout South and Central Asia, and Hungarian *bors* is probably the furthest instance geographically from the once Sanskrit heartland and the home of pepper. Hungarian tribes most likely loaned this word from Turkic speaking peoples (with many other words from the domain of commerce and agriculture) on their way to the Carpathian basin sometime before the 9th century.³

We know for a fact that even in the early times of the Roman republic (510-31 BC), Indian long pepper was imported and used in Europe, but have evidently lost its prominence later on. From the history of this word, we can ascertain that at the time the Greeks borrowed the word for pepper from Aryan merchants, long pepper was definitely traded alongside black pepper. Unfortunately, we are not sure in what ratio they were imported, but they were both known to ancient writers of Europe. Hippocrates have discussed pepper and its medicinal benefits in the 5th century BC, Theophrastus have distinguished them in his *Historia Plantarum* in the 4th century BC, and explained the difference between the two; stating that long pepper has a stronger flavor. According to Toussaint-Samat (2009), the pepper that the Romans preferred was in fact long pepper, and the round black peppers we now use “became popular in the 12th century and had replaced long pepper by the 14th”. It is often difficult to know which pepper ancient writers are talking about, because in Latin, both could be referred to simply as *piper* (Toussaint-Samat, 2009, pp. 442–443). The modern scientific names go back to these early times, *longum* means ‘long’ and *nigrum* means ‘black’.

If we rely on historians, it becomes rather trivial that the name *piper* and its other derivatives is a [Wanderwort](#) that have first traveled with the product (the long pepper called *pippali*), and went through a semantic shift later, when black pepper replaced long pepper. The word stayed, but its referent changed. And this change happened alike in many languages in this part of the world, even if the two kinds of peppers looked different, their flavor profile and functions were the same. This semantic change happened once more in history: when people became acquainted with chilies, the same shift happened, and people started to use their (local) words for the pepper they had, to refer to the red hot chili peppers that conquered the world.

7.1.2 The Diffusion of Pepper

The names of pepper on the above map demonstrate indirect evidence for the trails the material have left, and show the extent of trade networks at certain times. They reveal the cultures and civilizations located at the heartland of the product and the crossroads of its exchange. The distribution of clusters of words belonging to the same categories in this plot also indicate the possible ways of diffusion. This can be then studied from a historical linguistic point of view through investigating language contact and loanwords, reinforced with historical awareness, and supported by botanical information.

³Hungarian *bors* was attested in 1075 as a proper noun, 1395 as a common noun. Cf. Ottoman Turkish dialectal *burç*, Chuvash *pərəs* ‘id.’, the Turkic words are from an Iranian language; cf. Sogdian *marč*, Pamirian *märč* ‘id.’ (Zaicz, 2006, p. 90)

Domain knowledge of spices is also crucial, if we want to answer specific questions about the spread of spices and spice terminology. For example, one of the reasons pepper (and its name) was so successful on reaching faraway places so early on is due to the fact that pepper does not spoil. Or at least, not fast compared to other agricultural products; it keeps its aroma and pungency longer than many other spices. Krondl (2007, p. 59) writes that “pepper, in particular, is remarkably stable and can be stored up to a decade as long as it’s kept reasonably dry.” This is one of the key features of spices, that allowed them to be shipped and carried thousands of miles away, during the course of several months if not years. Moreover, as dried plant matter, spices are also light, resulting in an extremely high price-to-weight ratio compared to, say, wheat, which made trading in pepper so lucrative in the past, and defined the fate (and face) of cities, such as Venice.

Turning our attention back to vocabulary, the most fascinating part of this phenomenon is that the word *pepper* originates so distant from English; both in time and space. Thanks to the hard work of historical linguists and philologists, we have a decent reconstruction of *pepper*’s journey, and we know that Germanic tribes must have loaned the term on mainland Europe, some time before their migration to England around the 5th century. Early Old English *pipor* comes from Latin, which originates in the Sanskrit word *pippali* by way of an Indo-Aryan transmission (see 12). The spatial and temporal trajectories of this word are remarkable, and follow the path of the material. Indian pepper (black and long) was known and coveted in Arabia and Rome long before the Anglo-Saxons got to taste it. Still, much of the story of pepper and its worldwide diffusion goes back to prehistoric times. Tracing its itinerary on Eurasian pathways is difficult at this time depth, yet we have breadcrumbs: its names. *Pippali* and its derivatives mark the way the spice have spread, even where written documentation and archaeological finds are missing.

Now, homing in on our scope of English, Arabic, and Chinese, we can look at the etymological stages of the words for pepper in these languages. In figure 7.2, I tried to illustrate the origins of the words for pepper in the languages under inspection. We see that the branch that leads to English is on the same trajectory as Arabic, both going back to the Sanskrit etymon. They also formed their words for long pepper with the prototype words *pepper* & *filfil*: English modeled it after Latin, while Arabic loaned a Persian term that compounded ‘wood’ and ‘pepper’ (*dar pilpil*), the reasons behind which we can only speculate. Either it reminded the Persians to a piece of stick, or there was maybe some type of analogy with the name of cinnamon: *dar chini*. Unmistakably, the Chinese did not loan a word for black pepper pepper, they formed their own name by compounding their prototype word, *jiao*, appending it with *hu*, referring to foreigners, Western barbarians. Notwithstanding, Sanskrit *pippali* also survives in Chinese, in the form of *biba*, strictly referring to long pepper, known since ?? and still used in TCM. The question begs to be asked: Why was one pepper adopted with a native word and designation, and why was the other loaned? I can think of two reasons. First, black peppercorns are very similar to the indigenous Sichuan peppers — in their shape, size, taste, and function — therefore it seems obvious to apply the term that already exists and conceptually very close to the new material. By way of their similarity, a metaphoric way of expression extended the set of referents for this word, *jiao*. Second, long pepper was a new item not incredibly similar to already existing Chinese products, it would place itself further away from Sichuan pepper in the semantic space. They do not match in

Etymological stages of names for pepper

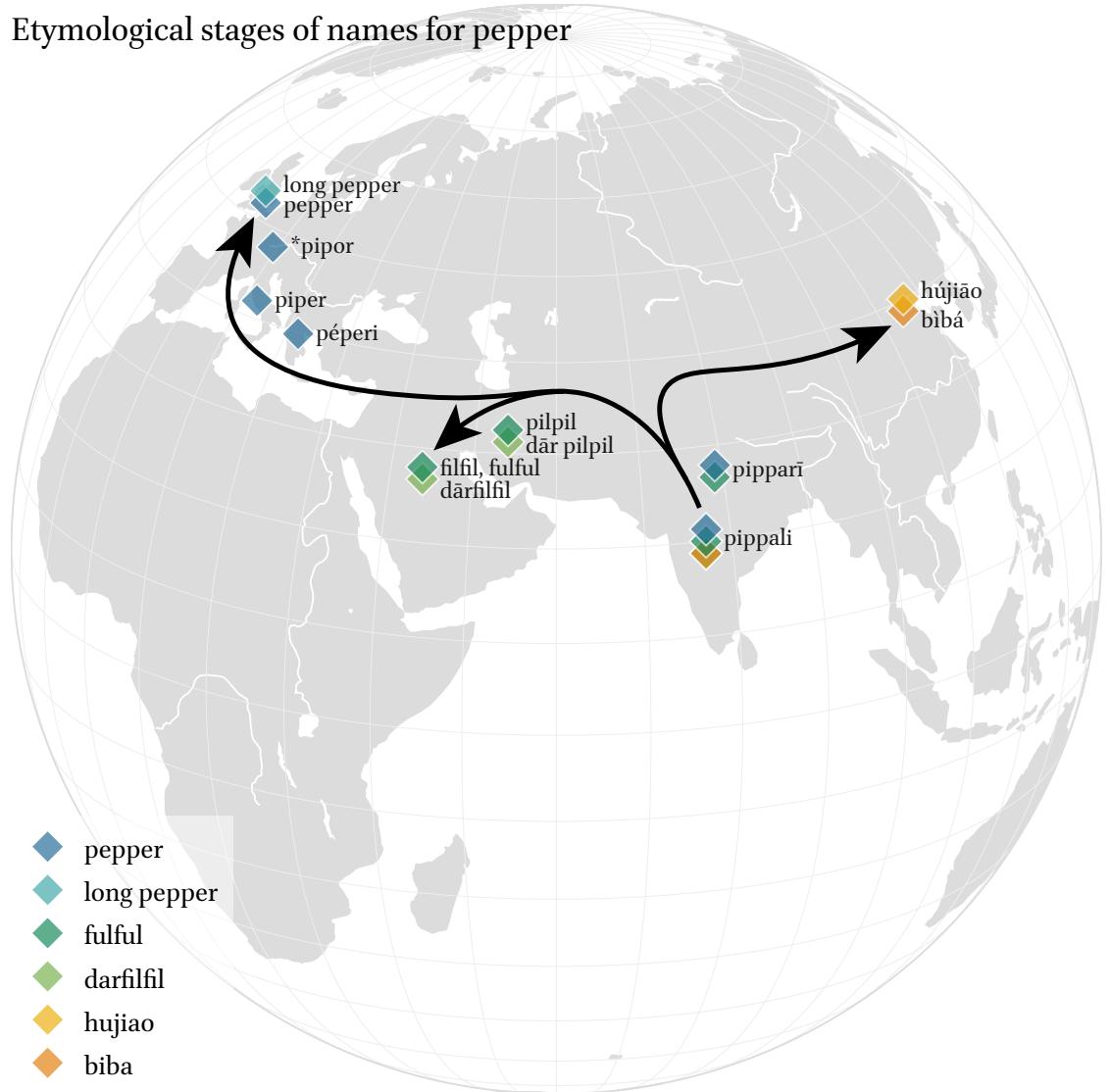


Figure 7.2 The diffusion of names for pepper (*Piper nigrum*; *P. longum*) in English, Arabic, and Chinese. For a full, interactive and explorable version of the plot, please visit the following link: http://htmlpreview.github.io/?https://github.com/partigabor/phd-test/blob/main/diffusion_pepper.html.

color, shape, size, and even in its use long pepper was (and still is) rather a medicine than culinary spice. It was alien enough to be adorned with a loanword.

The etymologies were introduced in detail under etymologies 12, ??, and ??.

7.1.3 The Role of Pepper in English: A Brief Contemplation About Spiciness

Now that we have discovered that pepper as a product, and thus SPICE as a concept was at one point a novelty for the ancestors of English speakers, let us briefly consider life before pepper. We can safely presuppose a time, where pepper — and therefore experiences of spiciness — simply did not exist for certain communities. Or did it? Was there some wild garlic growing in Europe whose sharpness in taste could be compared to pepper? Some mustard, or horseradish? How did these people describe

spiciness before spice? Or peppery before pepper?

Sensory experiences of taste, such as sweet, salty, sour, and bitter, are encoded in the mappings of our evolutionary biology, and the same is true for pain. In fact, spiciness is a tactile sensory experience, roughly working along the same mechanisms as our perception of heat and pain. The technical term is chemesthesia, and it is defined as the sensitivity of our mucosal surfaces of the skin (e.g. the moist inner linings of the mouth) to outside chemicals. This system activates thermal, nociceptive (i.e. pain), and tactile sensations (Simons & Carstens, 2008). Substances such as piperine (in black pepper) and capsaicin (in chile pepper) cause a reaction that activates this system causing a burning, stinging sensation which — in moderate amounts — can be a pleasant. These stimuli also contribute to the overall flavor perception of food (Tewksbury et al., 2008). The first sense of the word *pungent* (now rare) shows well how strong the connection to pain was: “of pain: as if caused by a sharp point; piercing, stabbing; pricking.” The definition for the sense that is now generally understood is “affecting the sense organs, esp. those of smell or taste, with a sharp, penetrating sensation; acrid, irritant; intensely flavored, piquant.” Words, such as *pungent*, *sharp*, *biting* (also a cognate of *bitter*), and *hot* show that we do not necessarily need the word *spicy* (a loanword), to describe SPICINESS (i.e. pungency). However, the foreign concept of SPICE was influential enough to make way for new words and meanings attested in 13th century English.

Today, spices and their access ability is taken for granted, and the idea of not knowing how “spicy” tastes like, is — for most of us — unimaginable. The existence and abundance of spices around us, even if one does not prefer the heat on a daily basis, is now part of the human experience. This omnipresence is reflected in our words; spices have become the part of our vocabulary, the way we speak, and not just when we talk about the spices themselves. The following section will show how spices infiltrated our language, and how their characteristic features gave rise to new words and new meanings, metaphors, and idioms. I will examine the profound effect spices made on the lexis, through looking at the case of pepper in English.

7.2 Pepper as a Lexical Item

Pepper, and I mean black pepper, is undoubtedly a prototypical spice. In a significant portion of the world’s regions — or at least in the temperate areas — black pepper was the first pungent spice people have ever tasted. Although black pepper became indeed the first global spice, it is not the only one. Many other regions have their own prototypical pungent spices and relishes; some already famous worldwide, some still relatively unknown. As examples, we must mention the chile of the Americas, the prickly ash of China, the *cabai* of Southeast Asia, and the grains of paradise of West Africa. Now, if I would to list them again in the same order, but this time through a finer/different sieve of English, I could have written: chili pepper, Sichuan pepper, long pepper, and melegueta pepper. Mind you, these are all botanically different aromatic plants, distributed all over the globe, all culturally rooted in their respective regions. Yet in English, all of them can be referred to as some kind of pepper.

What we have here, is evidence that English speakers, going beyond the primary sense of the term *pepper* (used for the little round fruits of *Piper nigrum*) have developed the use of this word

for “any of certain other pungent spices derived from plants of other families, esp. ones used as seasonings”⁴. The meaning of *pepper* was extended by ways of its physical attributes (small, black, seed-like fruits), chemical characteristics (pungency), and role (spice, seasoning, condiment). Hence, other substances that matched or approximated one or more of the above-mentioned features, could be referred to as *pepper*. Often with a distinguishing word, today many plant products are known as peppers: *red, pink, bell, sweet, Jamaica, alligator*, etc. The list is long and functionally diverse, as distinguishing words and modifiers can have various different roles. They can identify, distinguish, or indicate some aspect of the produce, for example, its place of origin, flavor, or shape. *Pepper*, with the primary meaning referring to the fruits of *Piper nigrum*, was attested in early Old English, and the extended sense developed shortly after the European “Age of Exploration”, when the world opened up to the English sailors and merchants, and exotic, new products were brought back from Africa, Asia, and America. A 16th-century quote from a herbal shows this new use of the word *pepper*, and also the attitude towards a novel spice — Guinea pepper⁵ — and simultaneously hints on the status of black pepper:

“Ginnie pepper hath the taste of pepper, but not the power or vertue.”
(Gerard, J. (1597) *Herball* (Vol. 2, p. 293).in OUP, n.d., pepper)

And so, a *pepper-genesis* started, a rather clumsy term I made up for this phenomenon when Europeans familiarized themselves with new additions from the fruits of the plant kingdom; both to the cargo hold of their ocean-going ships, their apothecaries and grocers, and their vocabularies. Pepper worked as a prototype, and lent its name to other fragrant plant materials that needed to be named,

Beyond this the ability to generate names of all kinds of peppers — true and false — there is an even more interesting aspect of the word *pepper* that I would like to discuss: the derivation of new words over various word classes.

We also assume that the more a language is familiar with a substance, more senses could exist in a language, and with this above assumption (4) we look for derivationally related linguistic categories of terms from the spice domain. Under these categories we will include:

the names (nouns) · names of the sensation induced by the spice (nouns, adjectives) · synaesthetic properties associated with the spice (adjectives, verbs) · cognate verbs of seasoning, cooking (verbs) · denominal metaphors, idiomatic expressions (nouns, verbs, phrases)

The English compound ‘pep talk’ appeared in colloquial American English in the 20th century, and contains ‘pep’, which is a shortening for pepper, meaning “energy and high spirits; liveliness, vigour, power” (OED). We can see the WordNet mappings showing ‘ginger’ as one of the synonyms for ‘pep’, and consulting a dictionary confirms the evidence of a second spice representing ‘liveliness’:

⁴OUP, n.d., pepper, n.

⁵An ambiguous name for an African source of “pepper”, it can refer to one of three different spice yielding plants: *Aframomum melegueta* (grains of paradise, melegueta pepper, etc.); *Piper guineense* (West African pepper, Ashanti pepper, etc.); *Xylopia aethiopica* (Grains of Selim, Senegal pepper, etc.)

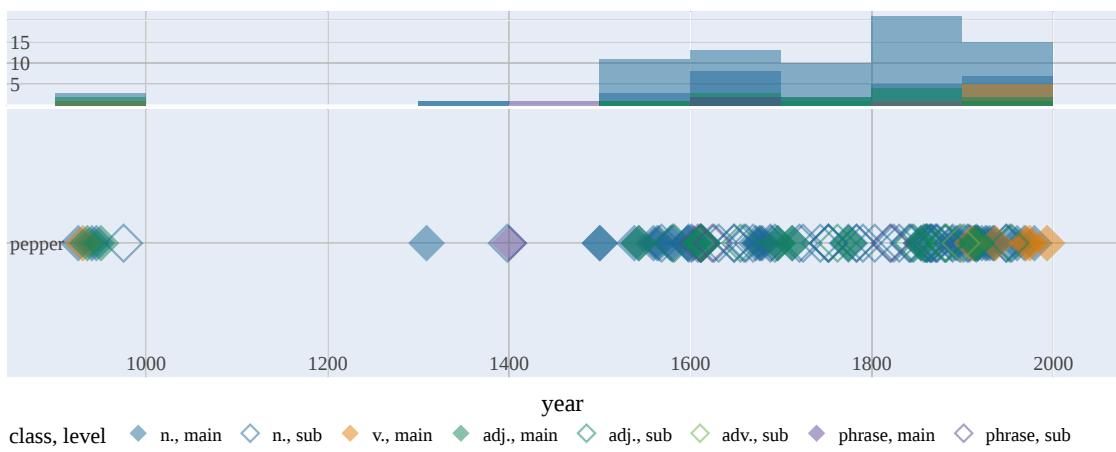


Figure 7.3 A timeline of words and phrases derived from *pepper*, based on main- and sub-level entries in the OED, and plotted by the dates of their attestations. A histogram on the top margin shows the number of attestations in 50 year increments. To explore the data points in an interactive plot, please visit the following link http://htmlpreview.github.io/?https://github.com/partigabor/ph-d-test/blob/main/oed_pepper.html.

“Spirit, pep, energy; temper. Frequently in to put ginger (into), to show ginger.” (OED), in American slang.

We suspect that word frequencies in corpora would show their relative importance in a language, hence for example ‘Sichuan pepper’ and its variations³⁴ in an English corpus should have a smaller relative frequency (0.03 per million words), than ‘花椒’ huājiāo (“Sichuan pepper”) in a Chinese corpus (4.6 per million), or ‘हळी’ haldeī (“turmeric”) in a Hindi corpus should have a very high frequency score (27.29 per million words), which arguably shows the importance of this spice in Indian culture. These are merely examples from the preparatory stage, but similar observations shall be refined and collected in a tasteful and readable manner in the dissertation.

Conclusion

Conclusions and Suggestions for Future Research (the latter being optional)

7.3 Future Studies

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