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Byzantine Spices as a Daily Byzantine Cuisine Part



picery, preservatives and seasonings were widely used in the daily cuisine of Byzantine Empire, succeeded the traditions of ancient Greece and Rome. They were in the list of the main components of the diet of a Middle Byzantium. But due to change of territorial boundaries, contact with new peoples and development of intercontinental trade service the assortment of Roman τὰ ἀρώματα (τὸ ἄρωμα — aromatic herb, spice), and the forms of their use have been rather changed. Therefore, it is necessary to clarify the range of this goods, direction and terminal points of its import-export trade movements, to find out the issue on professional specialization of trade in spicery, which were appreciated and really valuable. At that the spices popularity had not been decreased as they were in the same demand as the preservatives for their special ability to inhibit bacteria (bactericidal action), mainly putrefaction bacteria, and so to promote continued preservation of food.

Byzantine historiography of the issue is rather narrow. Usually the researches study species in the context of Byzantine Empire's cuisine or perfumery (Ph. Koukoules, M. Grünbart, J. Koder, A. Dalby and especially I. Anagnostakis), or less — Roman trade (J. Irmscher, A. Laiou, N. Oikonomides, C. Morrisson). The works of M. Montanari relate more to medieval Italy and Western Europe culinary tradition, but also contain some references to Byzantium in context of trade relationship [1, 2, 3, 4, 5]. There are studies of this kind applied to the history of ancient Greece and Rome such as works of J. I. Miller [6], M. Detienne [7], K. F. Vickery [8], D. P. Kehoe [9], P. Garnsey [10, 11, 12], B. Sirks [13], E. Gowers [14], V. E. Grimm [15], R. I. Curtis [16], the latest studies of D. L. Thurmond [17] and G. J. Oliver [18] and particularly F. De Romanis [19, 20], who pays special attention to the trade relations of Rome with the countries of East and Africa. While the Byzantine ordering deep scientific research of this issue is not involved, therefore it is necessary to fill this gap because the works dedicated exclusively to Byzantine spicery in connection with the trade specialization have not been arrived yet. As regards of sources which deal with the questions on Byzantine spicery, here we can mark a Byzantine agricultural encyclopedia, collection of the ancient works — Geoponica (10th century), and official codex of Constantinopolitan handicraft statutes and trade corporations — Book of the Prefect (10th century), providing the data on professions related to trade in spicery. Certain episodes related to spicery are encountered in Byzantine chronography (Theophylactus Simocatta, Theophanes Confessor, Theophanes Continuatus) and some other narrative sources (Ibn Chordadbeh "The Book on the journeys and countries", Constantine VII Porphyrogenetos "On the Administration of the Empire", Ptochoprodromos works, Ioannes Tzetzes letters and others).

Let's start from terminology. It is commonly believed that spicery (also it is called spiciness, kitchen herbs) represents the different parts of plants which are the aromatic leaves, roots, fruits, that have specific and stable fragrance (smell), different pungency

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degree and palatability traits. They give fragrance along with racy flavor appreciable only in the food, especially while heating. Spices are being professionally called by the cookery specialists as the set of the most saleable spicery and seasoning (also it is called condiment) including salt, sugar, vinegar, mustard. This class intend primarily for changing the flavor and then to fragrance.

In ancient Greece spicery was called τὸ ἄρωμα, ἀρωμάτος what meant “sweet smelling and fragrant herbage” [21, p. 254]. In ancient Rome it was used the word *scītāmenta*, *scītāmentōrum* that means “choice morsels, delicacies, tit-bits” [22, p. 1707]. This term gave birth the name of spicy plants family — Scitamineae — order of monocotyledonous plants that consist of the banana family (Musaceae), ginger (Zingiberaceae), cannes (Cannaceae) and marants (Marantaceae). The name of this order is conditioned by the fact that many plants of listed families give to the humanity spices (scitamen), such as ginger, turmeric, cardamom, arrowroot, etc. The word species was presented in the medieval Late Latin as something presented to view, a spectacle, sight, splendor and pomp [22, p. 1799] and also implanting respect, valuable, significant, considerable, brilliant and beautiful [23]. This name was not related to spicery properties as itself, but rather to the high evaluation that they received in the Middle Ages Europe.

Already the Hellenes and especially the Romans knew the most part of exotic spicery further known by Byzantines. However, the history of ἀρώματα, by the Greek terminology, is much older. In the most ancient Eastern civilizations such as China, India and Egypt the first references of spicery were found near five thousand years ago. Sweet flag (*Acorus calamus*), for instance, was known in Egypt in 3000 BC, and cinnamon first had been described in China in 2700 BC [24, c. 15]. In the Middle Ages Byzantine Empire became the monopolist in trade with Eastland, and its capital Constantinople disputed the Alexandria’s title of the world center for trade in spicery. The Arabs were the successful intermediaries in this trade. At that the advantage belonged to the Great Silk Way, connected the East Asia with the Mediterranean. Ibn Chordadbeh noted that Jewish traders called ar-Razani, that is “who knows the way”, within their transit trips through China and the Mediterranean supplied musk, wood, aloeswood, camphor, cinnamon and other exotic products of Eastern countries into Constantinople [25, p. 114–115; 26, c. 124, § 72 6; 27, p. 32, doc. 6]. It may happen that Syria was the main center of concentration of these tradespeople and they became cosmopolitans due to profession, and not due to the absence of motherland.

By long-standing tradition all sweet-smelling goods brought from Middle and Far East the Byzantines considered to be the Indian ones [Cp. 28, p. 294 (VIII. 13. 6); 29, c. 196; 30, c. 66–71]. The *Digesta* noted «fragrances» (aroma Indicum), opium (opia Indica) [31, XXXIX. 4. 16. 7] among them. Georgius Cedrenus reported that in gratitude for the prediction come true Leo V the Armenian (813–820) sent to monk Philomilius “...fragrances, the same as those arrived to us (to Byzantines — K. S.) from India” [32, p. 54]. “Incenses of the Indian trees, which have ever been seen and heard by no one” were distributed every year among the members of Constantinople Senate — Synkletos in late autumn during Brumalia feasts [33, p. 457; 34, c. 189]. In fact, not all these goods were imported from India. Syria and Palestine, whose fragrances, ointments and perfumery reached the most distant markets through the intermediaries, were their traditional exporters.

“The goods related to fragrances and coloring” were imported to Byzantine Chaldia and Trebizond from somewhere in East may be through the North branches of the Silk Road, “in order to be resold into other centers of Empire” [35, X. 2]. So only Italy faded in its former importance of one of the main production centers and supply of fragrances towards the Late Antiquity end, but the West of Asia and Syria remained among them [Cp. 36, c. 14–15; 37, c. 103; 38, c. 283–284].

As can be seen, the spicery was designated by Romans the same as the fragrances — τὰ ἀρώματα, and aromatic component of both terms, obviously, was taken as the basis for the name. As mentioned above their value was also in bactericidal power (availability

of phytoncids in the plants — biologically active substances, which suppress the development of bacteria, fungi and protozoa), and hence the ability to continued preservation of the food. That is why they have been used as preservatives since olden times. Among them wine vinegar (τὸ ὄζος, τὸ ὄξύς, τὸ ὄξειδιον) [39, Col. 1740 B; 40, c. 281; 41, c. 581; 42, VII, 33] in Byzantine had become the most popular kitchen commodity after the salt. Sometimes it had been mixed with *garum* (fermented fish sauce with herbs used as a condiment) and it had become hot spicy τὸ ὄζογαρόν [43, p. 208]. Actually, *garum* or *garon* (ὁ γάρρος, τὸν ἰχθύων γαρόν [21, p. 339], τὸ γάριον [42, X, 46.2.10], the very same γαρῶδης [44, p. 325]) had not lost its popularity, won in Roman times [45, S. 27–55], staying among not only local provincial trade, but the popular part of Byzantine export at least until 8–9th centuries [1, p. 411]. For example it was carried along with pepper by Comacchio people through the Po river to Piacenza for being sold to Langobardia according to the commercial contract of 715 [46, S. 123; 1, p. 411]. *Garum* was widely used in Italy. The polyp-tychs of St. Columbanus of Bobbio (543–615), also record the annual purchase of *garo* by the Genoese church of St. Peter, for the needs of the brothers. As well as *garum* is discussed in the Capitulare de villis of Charles the Great (748–814) [1, p. 410–411]. In addition, after the *garum* mixing with wine another type of condiment — τὸ οἰνόγαρον [44, p. 797] had been received [47, p. 149]. However, not just *garum* sauce was quite popular. In the houses of aristocracy the food was very often seasoned with subtle spicy, usually very dense sauces, which included grape juice, honey, mushrooms, cinnamon, cloves, celery, dill, wild mint and other aromatic herbs and spicery apart from salt, pepper and vinegar [48, c. 291].

Continuing the theme of bactericidal efficiency of plants it should be said that a big part of sold aromatic plants and oils were used for wine conservation and preservation [42, VII. 13]. Among them we can indicate: *aloes* (ἡ ξυλάλη, τὸ ἀγάλοχον) [21, p. 1191] — resinous heartwood that forms in trees genus *Aquilaria* when they are infected with a particular type of mold; *spikenard* or *muskroot* *Nardostachys jatamansi* (ἡ νάρδος, τὸ νάρδου στάχυς, τὸ ναρδόσταχυς, and more popular in Byzantium τὸ νάρδος) [42, 7.13.1; 21, p. 1160]; incense (τὸ λίβανον, λίβανος, τὸ θυμίαμα) — an aromatic resin obtained from trees of the genus *Boswellia*; *myrrh* (ἡ συμύρναν, μύρρα) — resin (a natural gum) of tree species of the genus *Commiphora* (usually *Commiphora abyssinica* or *Balsamodendron Myrrha*) [49, vol. 7, p. 699], grown in South Arabia and Sub-Saharan Africa (Ethiopia, Somalia) [35, X. 1; 50, S. 226–227]. *Aloes* tree or it's the same name *Agarwood*, also known as *oud* (ἡ ξυλάλη, τὸ ἀγάλοχον), brought from South and Southeast Asia [35, X. 1; 50, S. 228–229] was used for preparation of wine ὁ ἀμινναῖος οἶνος [42, VIII. 22] — one of the several types of medicinal wines (οἶνω νύγεινῶν σκευασία) [42, VIII. 1]. *Aloeswood* was also applied for resinification of pithoses for storage of must — the freshly pressed grape juice and wine [42, VI. 6. 2; VI. 8. 1]; for preparation of *panakia mixture* (ἡ πάνακεια) [42, VII. 13. 1], which make the wines heavy (strong) particularly to stop fermentation process and to start the setting-out; *Agarwood* was also used in composition of aromatic herbs in order to add zest — the old taste to young wine [42, VII. 24. 4]. Except the wine also another beverages from mix of caraway, fennel, honey and grape syrup were successfully prepared. Caraway beverage was called ὁ εὔκρατος, εὔκρητος, εὔκρατον (verbatim well tempered, temperate) and could be seasoned also with the pepper or anise [51, p. 116; 21, p. 719]. Like most of other spices caraway also has a medical power that was known already in Byzantine times. Thus talking about food in monasteries the Byzantine writer and monk of the 13th century Nikephoros Blemmydes argued that caraway and fennel (*Foeniculum*) help greatly to prevent flatulence and stomach weight, which probably was the widespread problem for churchmen: their diet was the first of all consisted of a large amount of bean [51, p. 116]. He also noted the interesting ability of fennel to support cheerfulness, to be watchful, similar to modern caffeinated drinks [51, p. 116].

The most consumable spicery was the *pepper* (τὸ πέπερι), entered from Southeast Asia: India, Burma, Ceylon, and it was of several varieties (*Piper nigrum*, *Piper longum*). It had

been outsold all other for cooking of meat and fish dishes, cheese and wine seasoning (*ὁ οἶνος πιπεράτος*), and as a digestant as well [31, XXXIX. 4. 16. 7; 42, VII. 36; 42, VIII. 25, 31, 35, 39; 42, XVIII. 19; XX. 15; 35, X. 1; 52, S. 89, 162–165; 53, S. 26; 35, c. 203; 30, c. 67; 50, S. 223–224]. The Romans, using its favorable transit position between Europe and Asia, in their turn, re-exported pepper [28, p. 294 (9); 29, c. 196 (VII. 13. 6)]. In any way, this spice was included into Langobardic import from the Byzantine regions of Eastern Italy in 7–8th centuries [46, S. 123]. In 9–10th centuries the inhabitants of Chersonesus used pepper as money in payment to nomads for execution of any orders for them, including those ones of commercial nature [54, c. 40].

India also had supplied such spicery as the *cardamom* (*Elettaria cardamomum*) [49, vol. 2, p. 175] and so-called «*Indian tree*» (*τὸ Ἰνδικόν ξύλον*) or *cinnamon* (*ἡ κάσσια, τὸ κιννάμωμον*) — bark of a tree of *Cinnamomum* sort [55, p. 46]. The *Digesta* call three types of it (*cinnamomum, cassia turiana, xylocassia*) in the list of goods, subject to imposition of customs duties. The *Book of the Prefect* — also three types, but the other ones (*τὸ ἀληθινόν, τὸ ξυλοκιννάμωμον, τὸ τριψίδιν*) [31, XXXIX. 4. 16. 7; 33, p. 457; 53, S. 104; 30, c. 67; 47, p. 149]. In both cases, the prefix «*ξύλο*» pointed to the good in the wood, timber or bark type. Already in times of ancient Rome cinnamon *Cinnamomum zeylanicum* (*verum*) [79] and cassia *Cinnamomum obtusifolium* (*aromaticum*) [49, vol. 2, p. 73; 79] — cinnamon of interior quality, were known as different species: *cassia* was more associated with the region of Somalia, while *cinnamon* — with South Arabia [20, p. 199–200]. *Cinnamomum verum* has delicately fragrant aroma and warm, sweet flavor and *Cinnamomum cassia* is more strong and acrid spicery with pungent, less delicate flavour (it is thicker than cinnamon verum bark). May be it had been meant by Philostorgius (V century), he called such sort of the spicery as *κάσσαμον* [56, col. 488 B]. Also well-known «*Indian leaf*» (*τὸ φύλλον Ἰνδόν, τὸ φύλλον Ἰνδικόν*), mentioned by Theophylactus Simocatta and Theophanes the Confessor [28, p. 294; 29, c. 196 (VII. 13. 6); 57, p. 429. 10], added a bright cinnamon flavour to the Roman dishes. Modern name — *tejpatta* (*tejpatta* or *malabathrum, Malabar leaf*) means the leaves of the plant *Cinnamomum tamala* [49, vol. 2. p. 73], growing in India. But a bark of the tree on its aromatic properties yield greatly to the classic cinnamon *Cinnamomum verum*, and evidently for this reason it was not used in Byzantine cookery, at least we do not find mention of it in the sources.

India also supplied *kostos* (*ὁ κόστος, τὸ κόστιον*) [28, p. 294; 29, p. 196 (VII. 13. 6)], known at the time of antiquity. Its modern name is *costus* or *saussurea* — plant of *Saussurea* genus [49, vol. 10, p. 1102] — Asian spice with a heat. This is a root of the tall herbaceous plant *Saussurea Lappa*, growing in the Kashmir Mountains at present and is called *putchuk* in the local language. Theophylactus Simocatta says that during military confrontation of Avar and Romans in 6th century at Tomis city khagan asked Indian spices from Byzantium instead of the food offered. Strategos met a request of ferocious barbarian. The list of the shipped gifts included: pepper, Indian leaf, cassia and the very *kostos*. According to the source khagan was so satisfied with the spicery that he decided not to conduct military operations until the end of the Resurrection of Christ [29, 196 (VII. 13. 5–7)], the most important holiday for the Romans.

Along with the spicery sufficiently used for Byzantium, such as the *cloves* *τὸ καρυόφυλλον, τὸ καρυόθυλλον* (*Eugenia caryophyllata* or *Syzygium aromaticum*) [58, XI, 15. Col. 445 D; 80, c. 82–83] — dried flower bud of the clove-tree, *coriander* *τὸ κολιάνδρον, τὸ κοριάνδρον, τὸ κόριον* [59, col. 312 D; 42, XII. 1] and *caraway* (*Carum carvi*) 4 [42, IX. 28], the assortment of condiments included rather exotic. For example, *τὸ ἀργέλλιον* was probably *cocunut*, which was quite popular in the Byzantine at the time of Cosmas Indicopleustes (6th century) [58, XI, 11. Col. 444 D, 445 A]. Furthermore, the «*Christian topography*» written by this medieval traveler contains the reference to *sandalwood* (*τὸ σάνδαλον, τὸ σάνταλον, ἡ τζανδάνα*) [44, p. 978, 1080] — the tree of *Santalum* sort [49, vol. 10, p. 1030], which oil and wood were used in medicine and perfumery [58, col. 445 D (XI, 15.); 60, p. 56].

A. Dalby assumes that *Red Sanders* or *Red Sandalwood* — so called *redwood of Pterocarpus santalinus* sort (do not confuse with *Santalum album*) could be used as food grade dye in cookery, in essence, not real sandalwood (white or black), but it had appeared in texts under the name of usual *σάνταλον* [60, p. 56]. Also probably not widely spread were *sesame seeds* (*Sesamum*). They were added for making bread, some baked goods and were reported by Ptochoprodromos [61, IV. 399–401; 51, p. 119].

Another uncommon condiment is noted in Chinese source of 9th century — “You-yang-za-zu” — the work of Duan Chien-shi, a writer of the T’ang dynasty who provides valuable information about one more Roman spice [62, p. 258]. According to the treatment of Chinese researcher Chen Zhiqiang this treatise tells about *asafetida* (*Ferula assa-foetida*) [49, vol. 1, p. 644], alias «bad smell» (or «bad spirit») — fetid. Let us note some inaccuracy: it is mentioned that «plant in height of 8–9 chang (21,6 m) with olive-yellow bark. It sprouts a new leaves, which are like the ears of a mouse, in the third month of every year, but without flowers and fruits» [62, p. 258]. The case is that *chang* (Zhāng) is a traditional Chinese unit of length (1 chang = 100 cun is approximately 3 meters, because it was different for different times of China history) gives us impassible height of 26,4 m, even more than 21,6 m, declared in the text. Furthermore this description doesn’t fit to *asafetida* at all, which is umbellifer perennial herbage plant in height of up to 1,5–2 m. If we assume that Chen Zhiqiang talked about medieval unit of measure *chi* (“Chinese foot”), than 8–9 chi are actually stacked in approximately 2 m. Nevertheless, the main thing is that *asafetida* could be well used by the Romans. Even nowadays from the milky sap of this plant’s roots is received a spice, which heavy smell reminds a mix of garlic and onion. When stalk is cut — the milky sap comes out and becomes brown by exposure to the air and then struck motionless into latex. It is used in cookery in a dried form. This indirectly confirms in the Duan Chen Shi’s description: “When its branches are cut, its sap oozes out of the wound. The sap is like maltose, and it coagulates after a long time, and this is what is called *asafetida*” [62, p. 258].

We should also mention the local Roman condiments. First of all *chicory* (*Cichorium*) and *odorous wild mint* (*Mentha arvensis*) [41, c. 581]. The Byzantines had rarely used *Rosemary* (*Rosmarinus*), in spite of popularity in the Mediterranean, in cookery; they gave preference to it only while decorating the streets and premises for Imperial ceremonies and processions [55, p. 39]. Finally green-stuff — the cabbage, lentils, chick-pea, celery, cress, spinach, fruits — the apples, pomegranates, nuts, almonds may be served as usual condiment [63, c. 132]. Geoponica indicate some types of the *mushrooms* (*ὀβολήτης, ὀβωλίτης*), varieties of *artichokes* (*ἡ κινάρα, ἡ καυλοκινάρα*), of the same nature, which were added, for example, to fish [42, XII. 39; XX. 31; 41, c. 581]. Revising the Ptochoprodromos’s poem (12th century) one may conclude that the Romans successfully cooked different sorts of the fish, including grey mullet, red snapper, striped bass and flatfish, seasoning it with exotic spicery — clove, cinnamon, caraway and saffron [61, IV.172–88; 51, p. 119]. However, *saffron* (the stigmas of *Crocus sativus* flower) was not a spice of daily diet, probably due to its marked tonic effect when using in quantity [55, p. 44]. On a par with other spiceries — *rue*, *parsley*, *aniseed* and *ginger* — *saffron* was considered by Byzantines as aphrodisiac [64, p. 78]. *Ginger* also has other useful qualities: it was recommended in 6th century to the King of Franks as a digestant by Byzantine physician Anthimos, while according to an Arab tradition, the Byzantine emperor sent a jar of ginger as a gift to the prophet Mohamed [64, p. 78]. *Parsley* was quite well known by Byzantines (mainly under the name “*kodimenton*” but also as “*makedonisi*”) and its leaves and seeds were used to prepare drinks. This name — *makedonision* or *petroselinon makedonikon* (*Petroselinum sativum, crispum, hortense herb*) was given after the particular region of Macedonia from what this plant was considered the best one since ancient times [65, p. 39]. *Mustard* — seeds of the plant *Sinapis*, was also the local product. Theophanes continuatus marked that the Company (Dionysus assembly) of Michael III (842–867), blaspheming,

filled the sacred golden vessels exactly with it and a pepper [66, col. 528; 33, p. 200. 15 sq.; 33, p. 243. 3 sq.; 34, c. 87 (IV. 38); 67, p. 66. 2 sq.]. German researcher Michael Grünbart talking about the preservation of food by the Byzantines and using the retrospective method, addresses to the later data of Agapij Landos (Cretan) — Athos monk, who had mentioned in his work the storage way of sun dried grape together with mustard or in salted water in pithoses [68, p. 40].

In addition, one more local spice — *mastic* (ήμαστίχη) traditionally produced on Greek island Chios [44, p. 735; 55, p. 44], was used in Byzantium for making bread, preparing cakes and wine. This is a resin of *Mastic tree Pistacia lentiscus* that gives to a dish rather bitter, a little pine or cedar tint, and its natural “resin” texture allows serving it as stabilizer or basis for a form.

It should be mentioned that the spicery cost rather expensive. This was explained by its own often high cost price, and also by duration and hazard of its transportation by the land or sea. Very small amforas (“unguentaria”) presumably reflect high value of spices, medicines, and perfumes, which were usually transported together [69, p. 97]. In the trade it was used a different measure of weight depending on the value level of this or that spicery. Thus, for example pepper was reckoned in pounds or sacks (presumably a multiple of pounds). Cumin also was counted in pounds; cinnamon and costus were measured in ounces [69, p. 708]. In 312 cassia cost 500 denarii for pound, and there was an increase of its value year by year. Black pepper at the same time cost three times more expensive. In 327 cassia already cost 6 talents for pound that was half of price of pepper in 329 [20, p. 199–200]. Often their price was made equal to gold, silver and precious stones [55, p. 47]. Theophanes Confessor (758–817) says that when the Byzantines occupied Dastagerd — the residence of Sasanian Empire king, within the war with Persia in 628, the spicery — aloe, ginger and sugar had the seat of honor among their trophies, brought from the Chosroes II Parviz Palace [71, c. 278]. Byzantine writer and poet of 12th century Ioannes Tzetzes in his letter to Alexios Pantechnes thanks him for gifts among which the spicery (ἀρώματα) is mentioned along with alive partridges and some exotic birds that were also very expensive [72, Ep. 4. 20–22, p. 7; 68, p. 46].

As for the further transportation spices to Europe it should be noted that as we have seen in Rome, Venice, and Po valley, exotic spices and fragrances were available on the Italian side of Alps. Notwithstanding occasional assertions to the contrary, these were very high-value, low-volume goods certainly reached the north. But the additional transport and the more dispersed geography of demand raised cost and diminished volume. Tellingly, south of the Alps, the casual vocabulary of exotic substances tends to be richer and more precise: one hears of *serostyrax*, *cotzumber*, and *olibanus*. North of the Alps, it is often simply “spices” (*pigmenta*) or “incense” (*incensum*), implying that the supply offered less choice and variety [69, p. 708]. Indeed a lot of spices the Byzantines used would not be used again in the West for a long time [70, p. 55].

It is important to note that under all innumerability of condiments types and the spicery used by the Byzantines, they were not traded by some specialized tradesmen, such as *ὁ ἀρτυματᾶς* or *ὁ ἀρτυματᾶτος*, known by Egyptian papyruses of 3rd century [73, c. 127]. Obviously the spices were realized in Byzantine by the same professionals who sold incenses, dyes, medicines, that were *οἱ ἀρωματοπράται* (*ὁ ἀρωματοπώλης*) [74, col. 932 D] and *οἱ μυρεψοί* [35, X. 1], and in Early Byzantine — also *ὁ μυρόπωλης* (*οἱ μυροπολαί*), traded predominantly imported goods in specialized perfumer’s shops *ergasterions* (*ὁ ἐργαστήριον*) called *τὸ μῦροπώλιον* [75, p. 16 (№ 1829–2063), № 2054. 4 (579); 76, p. 125–129, 14–151; 77, c. 128–129]. Although, involvement of traders like *salgamarius* — haberdashers/grocers [Cp. 35, X. 6; 35, XIII. 1] in this trade was entirely possible. Only the producers of garums, marinades — *οἱ γαρεψαί* (*ὁ γαρεψᾶς*) [78, p. 251 (IV. 2. 22)], who, generally, were the entrepreneur-producers and sellers at the same time were singled out in particular specialty.

Thus, a comprehensive analysis of materials gave the first opportunity to gather the terminology of the main Roman spicery and condiments (*τὸ πέπερι, ἡ κᾶσία, τὸ κιννάμωμον, ὁ κόστος, τὸ καρνύφυλλον, τὸ κολιάνδρον, ἡ κινάρα* and others) related to the articles of prime necessity — food products and professional specialization related to it. At that, it was established that the profession of the spicery seller was of exceptional commercial (trade) nature. This circumstance explains the practical absence of specialization in this field. Therefore in Byzantine times the same professionals who sold incenses, dyes, medicines, that are *ὁ ἀρωματοπράτος* and *ὁ μῦρεψός*, and *ὁ μυρόπολης* in the Early Byzantine Egypt, sold also the spicery. Involvement of the *salgamarius* — grocer in this trade was not excluded. In particular specialty just producers of garums and marinades were singled out.

Regards the territorial area of this trade, it can be argued that Asia Minor, Syria and Palestine were among the producers and suppliers of incenses, perfumery, medicines and dyes in early Middle Ages. The absence of similar products in Italy had been compensated by stable and broadest import of the appropriate ingredients of vegetable and animal origin from the East (Iran, Arabia, Central Asia, Tibet, China, India, Eastern Africa). However, since 7th century there was a general lack of spices and flavourings in Byzantine countryside. It is also necessary to keep in mind some new gastronomic attitudes and practices in Byzantium after 6th century due to the impact of climate cooling and invasions of Persians, Avars and Slavs to the Greek East, and later — the loss of Egypt, Syria and Palestine as a result of the Arab invasion. Byzantium no longer had direct access to the Red Sea and the trade in spices, so essential to the elaborate Byzantine sauces and flavorings for the cuisine of the rich, the nobles and the Byzantine court, though these precious goods would continue to reach Trebizond via the Caucasus [70, p. 50]. All this again confirms high communication skills of the Romans on the establishment of intercontinental contacts, in which the Great Silk Road was due in an important part during many centuries.

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Резюме

Сорочан К. С. Візантійські спеції як частина щоденної римської кухні

Стаття присвячена деяким спеціям та приправам, які використовувалися в Візантійській імперії під час приготування їжі і напоїв. Уточнюється перелік спецій візантійською грецькою термінологією. Стверджується виключно комерційний характер професії продавця спецій (ὁ ἀρωματοπράτης, ὁ μυρεψός). Це пояснює, що спеціалізації в цій області практично немає. Більш точно визначені зони імпортової торгівлі.

Ключові слова: Візантія, середньовіччя, спеції, торгівля, ароматопрат, мірепс.

Резюме

Сорочан Е. С. Византийские специи как часть ежедневной ромейской кухни

Статья посвящена некоторым специям и приправам, которые использовались в Византийской империи при приготовлении пищи и напитков. Уточняется перечень специй в византийской греческой терминологии. Утверждается исключительно коммерческий характер профессии продавца специй (ὁ ἀρωματοπράτης, ὁ μυρεψός), что объясняет практически полное отсутствие специализации в этой области. Более точно определены зоны импортной торговли.

Ключевые слова: Византия, средневековье, специи, торговля, ароматопрат, мирепс.

Summary

K. Soroachan. Byzantine Spices as a Daily Byzantine Cuisine Part

The article is devoted to some spices and seasonings which were used in the Byzantine Empire in preparation of meals and beverages, also it will be refined the list of spices in Byzantine Greek terminology. It will be found the exclusively commercial character of spices seller profession (ὁ ἀρωματοπράτης, ὁ μυρεψός), that explains the virtual absence of specialization in this field. The trade import areas will be defined more exactly.

Keywords: Byzantium, Middle Ages, spices, trade, aromatoprates, myrepsos.

