

Turkish Cuisine

Project Executives - Editors

Arif Bilgin • Özge Samancı



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Contents

Foreword	5
Introduction and Acknowledgements	9
Chapter 1: From Central Asia to Anatolia	
A. Cuisine of Nomadic People: Scarcity and Simplicity	
<i>Mehmet Alpargu</i> • Turkish Cuisine Inner Asia up until the 12 th Century	17
B. Changes with Migration to the West: When Turkish, Arabic, Persian and Byzantine Culinary Cultures Meet	
<i>Altun Çetin</i> • Turkish Cuisine in the Karakhanid, Seljuk and Memluk Periods	27
<i>Hasim Şahin</i> • Cuisine During the Turkish Seljuk and Principalities Eras	39
<i>Nicolas Trépanier</i> • Culinary Culture in Fourteenth Century Anatolia	57
Chapter 2: Ottoman Cuisine in the Classical Period (15th-17th Centuries)	
A. Food of the Palace, Festivals & Soup Kitchens	
<i>Arif Bilgin</i> • Ottoman Palace Cuisine of the Classical Period	71
<i>Günay Kut</i> • Banquet Dinners at Festivities	93
<i>Suraya Faroqhi</i> • Food for Feasts: Cooking Recipes in 16 th and 17 th Century Anatolian Hostelrys (<i>Imaret</i>)	115
<i>Ömür Tufan</i> • Helvahane and Halva Culture in the Ottomans	125
B. The Relationship Between Health & Diet; Honey	
<i>Nil San</i> • Food as Medicine	137
<i>Nuran Yıldırım</i> • Soups, Main Dishes and Desserts Recommended to Sick People	153
(As Represented in 14 th and 15 th Century Turkish Medicinal Manuscripts)	
<i>Ümit Ekin</i> • Honey: Production and Consumption of an Ancient Taste in the Ottoman Empire	179
C. The Symbolic Relation Between Food & Power	
<i>Artun Ünsal</i> • The Symbolism of Food: Tokens of Political Power and Status,	179
Legitimization and Obedience and Challenging Authority	
Chapter 3: Continuity & Change: From 19th Century to Present Time	
A. Ottoman Elite Cuisine	
<i>Özge Samancı</i> • The Culinary Culture of the Ottoman Palace & Istanbul During the Last Period of the Empire	199
B. An Example from the Cuisines of the Communities	
<i>Marianna Yerasimos</i> • Rum Cuisine in the Ottoman Period	219
C. Symbols of Change: Olive Oil & Tea	
<i>Faruk Doğan</i> • The Production & Consumption of Olive Oil During the Ottoman Empire	231
<i>Kemalettin Kuzucu</i> • Tea as a New Flavour in the Ottoman Culinary Culture	243
D. The Present Day Turkish Kitchen	
<i>Marie Hélène-Sauner</i> • “The way to the heart is through the stomach” Culinary Practices in Contemporary Turkey	261
Chapter 4: Kitchen Utensils & Tableware Used in the Ottoman Palaces	
<i>Arif Bilgin</i> • Kitchen & Dining Table Utensils Used in the Ottoman Palace During the Classical Period (15 th -18 th Centuries)	283
<i>Özge Samancı</i> • From <i>Alaturka</i> to <i>Alafranga</i> : Kitchenware and Tableware in the Ottoman Palace in the 19 th Century	307



Chapter 5: Tastes from the Past

A. Turkish Cookbooks from Ottoman to Turkish Republican Era

Turgut Küt • A Bibliography of Turkish Cookery Books up to 1927 329

B. Ottoman Recipes

Soup

Tarhana Soup 339

Kebabs, Stews, Griddled, Meat Balls

Muhzır Kebab 341

Mazruף Kebab 343

Griddled Swordfish with Pureed Hazelnut Sauce 345

Trotter Stew 347

Küfte 349

Stuffed Vegetables- Dolma & Sarmıs

Dressed Dolma 351

Stuffed Grapevine, Chard, Mulberry, Hazelnut & Green Salad with Meat 353

Börek & Manti

Kapak Böređi - Cover Pie 355

Manti 357

Lamb Stews with Vegetables and Fruits

Çeşidiyye 359

Summer Vegetables Braised with Lamb 361

Pilafs

Black Pilaf 363

Aubergine Pilaf 365

Keşkek or Herise

Herise 367

Pilaki or Vegetables in Olive Oil

Mackerel in Olive Oil 369

Rice Stuffed Vine Leaves with Sour Cherries 371

Pickle & Salads

Grape Pickle 373

Leaf Lettuce 375

Desserts

Baklava 377

Strained Palace Aşure 379

Helva-yn Hâkanı 381

Tavukgöğü - Chicken Breast Pudding 383

Creamy Kadayıf 385

Turkish Delight 387

Fruit Compotes & Sherbets

Apricot & Plum Compote 389

Rose Sherbet 391



Cuisine During the Turkish Seljuk and Principalities Eras

Haşim Şahin*

SP

It is possible to accept that the cuisine of the Seljuk and Principality eras is a sequel of the traditional Turkish kitchen. However they were influenced by the culinary cultures of places they passed through during the emigration process starting from Central Asia and ending in Anatolia. The advantages of the geographical position of Anatolia added a separate wealth to the Seljuk kitchen. Despite the limitations of the reference sources and the difficulty in making detailed comments, it is possible to draw a general profile of the Turkish Seljuk kitchen and the food consumed from chronicles, travel books, Sufi hagiographies (Manaqibnama) and the works of the mystics of the era with Mevlana and Yunus Emre. Alongside these are a limited number of papers on the Seljuk kitchen for additional reference. The fact that some of these papers are based solely on historical sources and that some approach the subject solely from the Sufi kitchen make it difficult to understand the general structure. In this study, the culinary culture in Turkey during the Seljuk and Principality eras will be

explained using examples of materials used and how they were used with reference to both of the sources mentioned above.

The roots of the Turkish Seljuk kitchen go back to the end of the 11th when the Seljuks came to Anatolia. The Seljuk kitchen consisted of two main sections: animal products such as meat and milk, naturally resulting from the nomadic tradition and agricultural products which made up the basic means of sustenance of settled life. Meals were typically made up these two main elements. Of course, the amount and variety of the meals consumed was varied depending on the social status of those consuming the food. While kitchens of the palace circles or leading statesmen were more extravagant, the kitchen of the common people was more modest. However, occasionally the emperor organized banquets or meals for the poor people, travellers and guests. As per the sultanate tradition, banquet tables were prepared on Friday mornings. For example, during the epoch of Gıyaseddin Keyhüsrev I, "Official Friday morning meetings were held from the epochs of Sultan Melikşah and Seljuk sultans; a variety of superb

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meals were prepared".¹ The meals prepared were multiple and tasty. Diligence was observed especially when hosting guests. No matter what his income level, the guest was almost crowned by the host; the best meals possible were served. Inns and caravanserais were built for the accommodation of guests in this epoch as in the older epochs and lodges and dervish lodges that had the main purpose of serving the passing travellers (*ayende* and *ravende*) were founded. All these efforts were in recognition of the value bestowed on travellers and guests. In the years when Sultan Veled, son of Mevlânâ lived, a variety of sour, sweet, red, yellow and white meals made with rice and kebabs were served to guests in Anatolia.² As per the traveller from Morocco, Ibn Battuta who passed through Anatolia in the era of the Principalities, the most important attributes of Anatolia were the tasty meals.³

In the daily lives of the Seljuk Turks, meals were generally served in two repasts, one in the morning (*kaşluk*), one in the evening. The morning meal time varied depending on when a person woke and left the house. At this repast, meals containing pastry were served, intending to keep one satisfied. If one got hungry during the day, fruits or some beverages were preferred.⁴ Meals were consumed generally with spoons. The basic dining implements on the table were plates, dishes, bowls, trays, brass trays, jugs and flagons. Depending on the volume of the meals, kettles, saucepans or cauldrons were used in cooking.⁵ In the preservation of beverages and some foods, earthenware cruses were preferred.

Animal Husbandry and Related Products

The Turks, known to have led a semi-nomadic life starting from the earliest periods of history, carried

1 Kerimüddin Mahmud-i Aksarayî, *Müstemcerü'l-İhbiş* trans. by Mürsel Öztürk, Ankara 2000, 68.

2 Sultan Veled, *İhtidâ-nâme*, ed. by Abdülbaki Gölpınarlı, Ankara 1976, 35.

3 Ebû Abdullah Muhammed İbn Battûta Tâncî (İbn Battuta), *Seyahatnâme (İbn Battûta Seyahatnâmesi)*, I, trans. by A. Sait Aykut, İstanbul 2004, 400.

4 Süheyl Ünver, "Selçuklular, Beylikler ve Osmanlılar Yemek Usûlleri ve Vakitleri", *Türk mutfakları Sanayinüme Bildirileri (31 Ekim-1 Kasım 1981)*, Ankara 1982, pp. 2-3; Metin Saip Süriçioğlu, "Selçuklularda Beslenme ve Mutfak Kültürü", *Türk Mutfak Kültürü Üzerine Araştırmalar*, XV (2008), p. 67.

5 M. Zeki Oral, "Selçuklu Devri Yemekleri ve Ekmekleri", *Yemek Kitabı*, prep.: M. Sabri Koz, 2nd edition, İstanbul 2003, pp. 32-34; Aydın Taneri, *Türkçe Selçuklular Kültürü Hayatı*, 2nd edition, Konya 1978, p. 75.

these traditions with them when they immigrated to new lands. When they came to Anatolia at the end of the 11th century, the Turkmen that lived under the governance of the Turkish Seljuks also carried on these traditions and animal husbandry was indispensable. In the period they lived in Central Asia, the food production and consumption of the Turkish tribes was generally based on horses and sheep; in later stages, goats entered their lives, most possibly through the Tibetans. When the Turkmen groups started emigrating to Anatolia, they brought their sheep and goat herds which enabled ease of travel. Animal husbandry was the most basic way of living not only for Seljuk Turks, but also for every Turkish state. Some Turkmen gave the names of these animals who were such an inseparable part of their lives to the states they formed or to the tribes to which they belonged. The two Turkish States that were founded in Eastern and Southern Eastern Anatolia in the last periods of the Turkish Seljuk State had the names Ak-koyunlu (White-sheep) and Kara-koyunlu (Black-sheep). Likewise, some Turkmen tribes had the names of Alaca-koyunlu (Speckled-sheep), Kara-keçili (Black-goat), Sarı-keçili (Yellow-goat), Kara-tekeli (Black-male goat) and Kızıl-keçili (Scarlet-goat).⁶

As the natural result of a lifestyle where animal husbandry was so important, animal products made up the most important aspect of the cuisine. Almost every household had herds whose sizes varied depending on the income level. Flocks of sheep were kept for sustaining the palace kitchen; there were also flocks of sheep that personally belonged to sultans.⁷ Other than sheep, goats and cattle were also kept. The horses that had played a basic part in the dietary tradition of Central Asia started being used more as saddle horses in Anatolia.⁸ The products, that is, meat, milk and staple products that were gained from these animals were the richest elements of the kitchen in the Turkish Seljuk and Principalities eras.

6 Faruk Sümer, *Oğuzlar*, 3rd edition, İstanbul 1980, pp. 619-630.

7 İbn Bîbî, *el-Esami'ü'l-Âla'îye fî'l-Unvan'ü'l-Âla'îye (Selçuk-name)*, II, trans. by Mürsel Öztürk, Ankara 1996, 151.

8 M. Said Polat, *Moğol İstilasına Kadar Türkiye Selçuklularında İçtîmâî ve İktisadî Hayat*, (Marmara University, Unpublished PhD Thesis), İstanbul 1997, p. 45.



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Meat and Meat Meals

Meat was present at almost every table in the Seljuk kitchen. The easy adaptation of sheep and goats to Anatolian geography made the supplies more plentiful since production and yield were high. Therefore, meat and milk prices were fairly inexpensive.⁹ The meat was butchered and sold by butchers in the towns. Butchery was an important field of work in a society where meat culture was widespread, although it did not receive sympathy by the members of the *Fityan* organization. In some towns, there were meat markets alongside other markets.¹⁰ However, in villages, the male members of the family generally butchered the meat.

Meat was a food consumed almost every day. Significant amounts of meat were consumed during the banquets

in the palace or the houses of the leading administrators. The number of butchered sheep was sometimes more in the cellars of influential statesmen than in the kitchen of the sultan. For example, where 30 each sheep were butchered for the palace officers and others in the kitchen of the sultan in the era of Alâeddin Keykûbad I, there were 80 in the kitchen of Emir Seyfeddin Ayaba.¹¹ Meat was also used abundantly in meals cooked in lodges and dervish lodges. For example, a rule was made stating that meals prepared using sheep meat should be served in at least one repast in the Rahatoğlu Foundation (*Vakfiye*).¹² Likewise, in the Fahreddin Beg dervish lodge that Ibn Battuta visited near Kastamonu, it was obligatory to cook meat.¹³

In the Seljuk kitchen, poultry such as chicken, rooster, goose and duck was consumed along with livestock

Shops

Trader shops (*Varka ve Gülşahi*, TPML, H. 841, fol. 3b).

9 Ibn Battuta, I, 439; Yaşar Yücel, *Anadolu Beylikleri Hakkında Araştırmalar*, I, 2. press, Ankara 1991, p. 183.

10 Uğur Tanyeli, *Anadolu-Türk Kentinde Fiziksel Yapının Enim Süreci (11-15. yy)*, İstanbul 1987, p. 57.

11 Ibn Bîbî, *el-Esami'ü'l-Ala'îye fi'l-Umuri'l-Ala'îye (Selçuklu-name)*, I, trans. by Mürsel Öztürk, Ankara 1996, 283.

12 İsmet Kayaoğlu, *Selçuklu Devri Vakfiyelerinden Turuntay ve Râhatoğlu Vakfiyeleri*, Ankara 1977, p. 71.

13 Ibn Battuta, I, 441.



and small cattle animals. The figures of poultry have been reflected in the *Varka and Gülşah Mesnevî*, in the miniatures of the Turkish Seljuk era.¹⁴ Other than the meat of poultry, eggs were used as well. In this period, game animals were also an important food source and they added a different flavour to the kitchen. Hunting had an important place among ruling circles as much as in rural areas. The statesmen went hunting sometimes as part of a ceremony.¹⁵ During the hunt, deer, gazelles and rabbits¹⁶ were hunted as well as birds such as partridges, quails and ducks¹⁷. The figures related to game animals were reflected at the buildings of the period. For example, the figures on the door of the Çöreği Büyük Lodge in Niksar and the Kubadâbad palace in Beyşehir show two examples of this.¹⁸

The cooking of meat was a matter of skill and there were different ways of cooking. Meat was sometimes boiled in pots and sometimes cooked in a tandoor or on a stove. Towards the end of the era of Alâeddin Keykûbad I, lamb roasted in tandoor was served during a banquet in the kitchen of the Harput king.¹⁹ In some meals, especially the thigh section of the meat was preferred. According to Şemseddin Mardinî who was a friend of Mevlânâ, the best and the tastiest part of the meat to be eaten was that which was stuck to the bones; this was communicated to him by Prophet Mohammed in one of his dreams.²⁰ The meals that were gained by turning the game birds on a skewer were also very popular. Leading statesmen preferred these types of meals to such a degree that Seyfeddin Ayaba, who was one of the most important statesmen of the era of Alâeddin Keykûbad I, scolded the inn keeper who did not bring roasted partridge to the

table due to the freezing cold by saying “let them immediately search the town and find partridges, think of what will occur to your head if I do not see partridges of the table from now on”.²¹

Among meals with meat as the raw material, kebabs were the most popular. The kebabs, which were also called as *biryan*, were made with pieces of the animal meat, as well as by turning livers or birds on a skewer, a kind of shish kebab.²² Kebabs cooked in different ways took the first place in meals served during banquets organized by statesmen. Alâeddin Keykûbad I died by being poisoned by the roasted chicken he ate during one of these banquets.²³ Although kebab is a meal enjoyed in the palace, it was not preferred much by Sufis because it is relishing to the soul. Mevlânâ was one of these Sufis.²⁴ *Söğürme* that was prepared with turkey, goose or chicken with salt and spice and cooked on hot plate or frying pan was among the meals that were appreciated.²⁵ Meatballs and stew are other examples of meals of this period.²⁶ Chick-peas were sometimes added to stews and meat added to the pilaf. Pastrami, sautéed meat (*kavurma*) and a kind of sausage (*sucuk*) were also products of meat.²⁷

Some of the soups that had a place in the Seljuk kitchen were prepared with meat.²⁸ The head and feet of the butchered animal were especially used in the preparation of soups. This type of soup was very popular in the Islamic world prior to the Seljuk period.²⁹ There was a specific occupation for the butchery of animals in shops that sold just animal heads and

14 Gönül Öney, *Anadolu Selçuklu Mimarîsine Sözlük ve El Sanatları*, Ankara 1978, p. 148.

15 İbn Bibî, I, 84; About the hunts and hunting techniques of statesmen see: Thomas T. Alsen, *The Royal Hunt Eurasian History*, University of Pennsylvania Press, Philadelphia 2006.

16 However, according to what İbn Battuta stated, rabbit meat was not consumed by every segment of the society in that period as today (I, 444).

17 Yunus Emre, *Divân*, 38.

18 İsmail Hakkı Uzunçarşılı, *Tokat Kitaheleri*, prep.: Mehmet Mercan-Mehmet Emin Ulu, Ankara 2003, p. 156; Öney, *Sözlük ve El Sanatları*, p. 57; Semra Ögel, *Anadolu'nun Selçuklu Çehresi*, 2004, p. 112.

19 İbn Bibî, I, 441.

20 Ahmed Effâkî, *Mevlânâ'nın Arifin (Ariflerin Menkabeleri)*, I, prep. by Tahsin Yazıcı, İstanbul 1995, 396.

21 İbn Bibî, I, 222.

22 Oral, “Selçuklu Devri Yemekleri”, pp. 19-20; Nevîn Hacı, *Sufî Cüsmü*, trans.: Ümid Hussein, London 2005, pp. 71-72.

23 İbn Bibî, I, 456; Erdoğan Merçil, *Tarihî Selçukluların Mutfak Mestekleri*, Ankara 2000, p. 66.

24 Mevlânâ Celâleddin, *Divân-ı Kebîr*, V, ed. by Abdülbâki Gölpınarlı, İstanbul 1960, 233.

25 Oral, “Selçuklu Devri Yemekleri”, p. 21.

26 Mevlânâ Celâleddin, *Mecmûe*, III, trans.: Veli İzbudak, İstanbul 1988, 48; İbn Bibî, I, 429; Effâkî, I, 381; Hacı, *Sufî Cüsmü*, pp. 162-163.

27 *Divân-ı Kebîr*, II, 182; Mevlânâ Celâleddin, *Mecmûe*, VI, trans. by Veli İzbudak, İstanbul 1988, 120; Yücel, *Anadolu Beylikleri Hakkında Araştırmalar*, I, p. 184.

28 Mevlânâ Celâleddin, *Divân-ı Kebîr*, II, , ed. Abdülbâki Gölpınarlı, İstanbul 1958, 395; III, ed. Abdülbâki Gölpınarlı, İstanbul 1958, 116, 258; V, 364; Hacı, *Sufî Cüsmü*, pp. 55-63.

29 For some examples, see: Abdülhalik Bakır, *Ortaçağ İslam Dünyasında İriyut, Besleme, İlaç Üretimi ve Tağşişi*, Ankara 2000, pp. 169-171.



feet as this particular soup was very popular, being prepared at households as well as larger kitchens.³⁰ It was to a head and foot soup shop that the close friend of Mevlânâ, Şems-i Tebrîzî went most frequently during the period he lived in Damascus.³¹ Mevlânâ, although he ate sheep head and foot soup, preferred not to as he believed it would cause him some harm.³² The tharid (*tirid*) that was prepared by adding bread chunks to the feet soup (*paça*) or consommé was fairly popular in this period.³³

Another type of meat that was used in the kitchens in the Turkish Seljuk and Principalities eras was fish. The type of fish that was supplied to the kitchens varied according to whether the region was close to the sea, lakes or rivers. In the eastern region fish was supplied by Lake Van. Some households made their living

by fishing. For example, the father of Selâhaddin Zerkub, one of Mevlânâ's disciples made a living by being a fisherman, in Kamile village on a lake nearby Konya.³⁴ During the banquets organized by statesmen, fish dishes were among the meals placed on the table. Roasted fish was consumed at a banquet organised by Alâeddin Keykûbad I to eliminate some of his statesmen.³⁵ Fish was possibly cooked in different ways; the preference of Mevlânâ leaned towards cooking the fish in a pan by turning it over.³⁶ Fish was also an important export product. In the Menteşeoğulları period, eels that were especially caught in Lake Latmos were an important export.³⁷

Milk and Staple Products

Staple products such as milk, cheese, yoghurt and butter were among the basic dietary products of the era. The milk gained from sheep, goats and cows

30 Eflâkî, I, 236; Mercül, *Meslekler*, pp. 60-61.

31 Ahmed Eflâkî, *Mendâkûb-ı Arifîn (Ariflerin Menkabeleri)*, II, prep. by Tahsin Yazıcı, İstanbul 1995, p. 205, 271.

32 "I do not eat heads, heads are heavy; I do not eat feet either, they are of bones only. I ate some *tirid*, some feet; but feet caused me trouble. From now on, we have nothing to do with heads, feet" (*Dinân-ı Kebbî*, V, 233).

33 Tanciri, *Kültür Hayatı*, p. 75.

34 Eflâkî, II, 289.

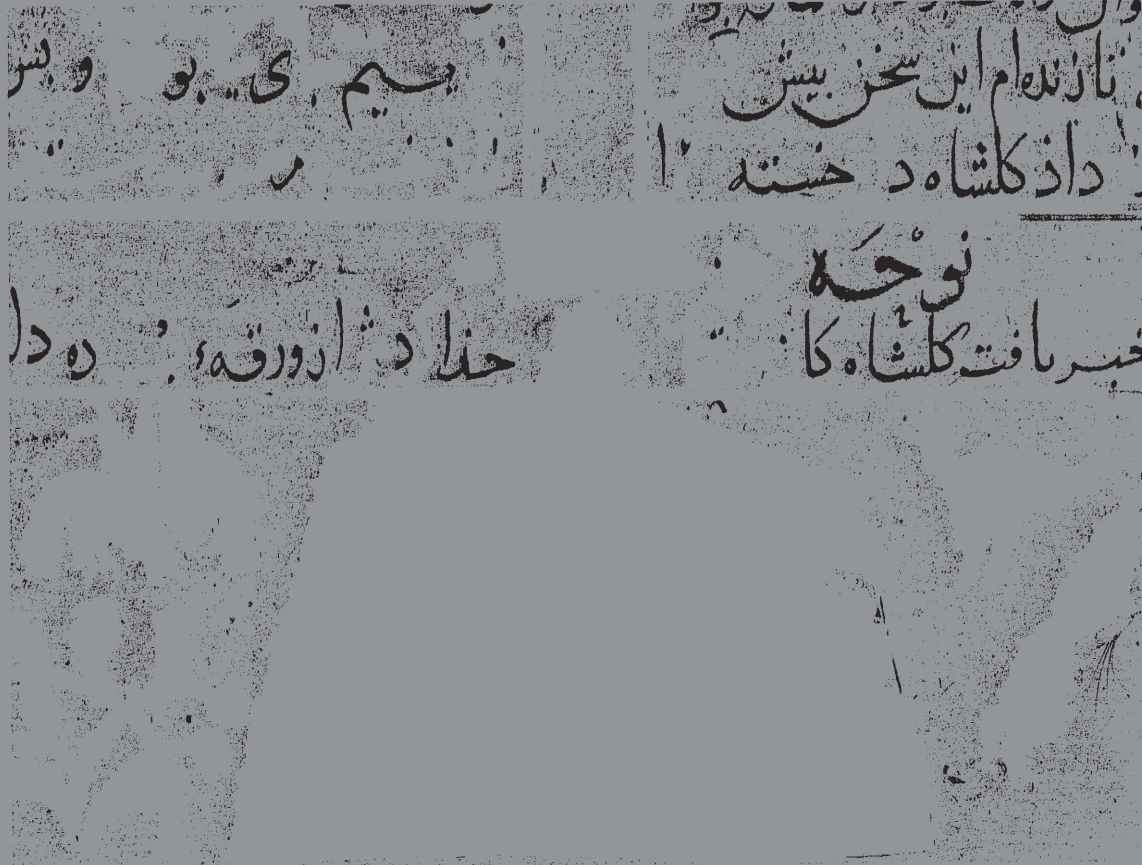
35 Ibn Bibi, I, 454-455.

36 *Dinân-ı Kebbî*, II, 106; for the cooking method of fishes in this region, see Halıcı, *Sıfi Cuisine*, p. 47.

37 Paul Wittek, *Menteşe Beyliği*, Ankara 1944, p. 122.

Plant in detail

Plant in detail
(*Varka ve Gülşah*,
TPML, H. 841,
fol. 38b details).



Plant

Plant and animals
(*Varka ve Gülşah*,
TPML, H. 841,
fol. 38b).

had an important place in the lives of Turks in the period prior to the Seljuk period.³⁸ Milk was fairly abundant and was easily provided due to the fact that almost every household had a horde, regardless of how small. Moreover, besides milk being an important product in Turkish culinary culture, it gained an additional importance as one of the dietary products that Prophet Muhammed liked.³⁹ Milk was the basic dietary product for newly born babies. The babies were fed with milk and sherbet.⁴⁰ The ağuz/avuz, the first milk of animals after giving birth, was one of the most valued food products in the Seljuk kitchen⁴¹.

Yoghurt was one of the most widely consumed products in this period. The fermented yoghurt, named *Körz*, was produced by pouring milk over rancid yoghurt residue.⁴² People living in the rural regions met their daily food needs by selling yoghurt. In the period of the Rükneddin Süleymanşah II, a slave that stole the yoghurt of an old woman, planning to sell the yoghurt to buy bread for her orphans, was punished severely by the sultan.⁴³ Yoghurt was a food also enjoyed by the Sufis. For example, Mevlânâ enjoyed it very much and the sourness did not prevent him from eating yoghurt. A story told in Eflâkî on this subject is very interesting and important in showing the interest Mevlânâ had in yoghurt:

“...*Kırâke Hatun* who was the mother of *Arif Çelebi* said: *I have seen that his honour, Mevlânâ did not eat a meal for almost a month. I was newly married at that time. And my teacher had been the honorary Mevlânâ. One day, Mevlânâ asked me: ‘Mrs Fatma, do we have yoghurt in our house?’ I responded ‘Yes, there is, but it is very sour to the extent’. He ordered and I put it into a large bowl and presented him. Mevlânâ said ‘crush twenty heads of garlic, pour them into it and let it be tasty’. I saw Mevlânâ coming in midnight. He asked for the yoghurt from me and poured stale and mouldy bread chunks into the yoghurt.*

38 Kaggarlı Mahmud, *Divân-ı Lügat-i Türkî*, I, ed.: Besim Atalay, Ankara 1940, pp. 55, 389, 415.

39 Eflâkî, I, 562.

40 Tanceri, *Kültür Hayatı*, p. 79.

41 Sürücüoğlu, “Selçuklularda Beslenme”, p. 90.

42 Mehmet Altay Köymen, “Alp Arslan Dönemi Türk Beslenme Sistemi”, *SAD*, III (1971), pp. 17-18.

43 İbn Bîbî, I, 84.

*Then, he devoured all the tirit in the bowl. I tasted a piece of that yoghurt. My tongue swelled immediately due to the acidity of the yoghurt. But Mevlânâ finished the yoghurt and handed me back the bowl ...”*⁴⁴...

This meal prepared by adding garlic to yoghurt was one of Mevlânâ’s most preferred meals. When he went to a hot spring with a friend, he had a great bowl of garlic yoghurt prepared in the same way.⁴⁵

Yoghurt continued to be consumed in the era of Principalities. At the time of Eşrefoğulları, Seyyid Harun, who built Seydişehir (and gave it his name) which was affiliated to Konya, taught people in a village how to make yoghurt. This village would later be named Maya (ferment) Village.⁴⁶ Other products of milk were cheese, clotted cream and butter. The cheese produced was especially salty both before the Turkish Seljuk and Principalities era and during this period.⁴⁷ Talking of the importance of the work named *İlâlü’nâme* of Senâî, Mevlânâ made a comparison with yoghurt, butter and clotted cream. According to him, the copy of the Koran was yoghurt, the meaning of the sentences in the work of Senâî were the fat and cream of yoghurt.⁴⁸ Butter that was known in the earlier periods was popular in this period as well. At his evening meals, Mevlânâ generally preferred clarified butter.⁴⁹ Butter was preserved in skins.⁵⁰

Products Based on Farming and Agriculture

Although Turkish Seljuks were a part of a semi-nomadic tradition, they adapted to settled life in time and they also built towns. Their new homeland was an area where, as from antiquity, farming and agriculture was very well developed due to the fertile soils of the land. The agricultural tradition had developed well before the Seljuks arrived, in the Roman era and then

44 Eflâkî, I, 625-626.

45 Eflâkî, I, 668.

46 Abdülkerim b. Şeyh Musa, *Makâlât-ı Seyyid Harun*, prep. by Cevat Kurtuz, Ankara 1991, p.33.

47 *Divân-ı Lügat-i Türkî*, I, 143, 208; Mevlânâ Celâleddîn, *Divân-ı Kebbî*, I, ed. by Abdülbâki Gölpınarlı, İstanbul 1957, 288; *Makâlât-ı Seyyid Harun*, 33.

48 Eflâkî, I, 411.

49 “*Lâlfına-keremine söyle de bu kulu, akşam yemeğinde sızcırlımsız tereyağı versün*” (*Divân-ı Kebbî*, V, 178).

50 Merçil, *Meslekler*, p. 62.



بسیجید و سازید کار سفر
و تو تو تو تو تو تو

از ورقه پر مهر
نور آید

in Byzantine times.⁵¹ We should note that since the middle ages the food and nutrition system was based on vegetable products in all Mediterranean region, not only in Anatolia.⁵² This tradition did not change during the time of the Seljuks who were the new rulers of the region. Being an economic system based on soil, *ikta* formed the backbone of the economy of the Seljuks. For this reason, the Seljuk emperors supported farming and agriculture; besides giving seeds to farmers for plantation in uncultivated lands, they exempted them from taxes.

Grain/Flour Products

In this period, vegetable and fruit production sat alongside grain plantations of barley, oat, rye, rice, millet and mostly importantly wheat. Wheat was one of the most important sources for making a living.⁵³ The harvested wheat was stored in warehouses, and excess supplies were sold. There were wheat mar-

kets near the big cities. These markets were among the most important trade centres of the city.⁵⁴ The important wheat production centres during the Seljuk times were the provinces of Konya, Ankara, Eskişehir, Niğde, Nevşehir, Kırşehir, Yozgat, Sivas and Kayseri provinces.⁵⁵ During drought and war wheat supplies became problematic and during these periods, serious poverty and famine resulted.⁵⁶ During the last period of the Turkish Seljuk State many wheat fields, vineyards and gardens were ruined during the Mogul invasions.⁵⁷

Wheat, which was the raw material of many products that enriched the Seljuk kitchen, was ground into flour⁵⁸ by millers. Wheat was also pounded in order to make cracked wheat (*bulgur*) and grounded wheat

Fruit tree

Fruit tree and birds
(*Varka ve Gülşah*,
TPML, H. 841,
fol. 25h).

51 Polat, *Türkiye Selçukluları'nda İktisadi ve İktisadi Hayat*, p. 80.

52 Bakır, *Beslenme, İriyat Üretimi*, p. 129.

53 *Müsâmeretü'l-Altâr*, 35.

54 Tanyeli, *Anadolu-Türk Kenti*, p. 57.

55 Polat, *Türkiye Selçukluları'nda İktisadi ve İktisadi Hayat*, p. 133. Wheat and barley were produced abundantly especially nearby Nusaybin in the period before the Seljuks (Bakır, *Beslenme, İriyat Üretimi*, pp. 131).

56 About the effect of famine on agriculture, see: Gülay Ögün Bezer, "Selçuklular Döneminde Anadolu'da ve Civar Bölgelerde Kıtlık", *Türk Kültürü İncelenmeleri*, issue: 3 (Istanbul 2000), pp. 7-22.

57 Eflâkî, II, 114, pp. 177-178.

58 About millers, see: Merçil, *Meslekler*, p. 48.



(*yarma*). Flour was used primarily for making bread but also used in soups and various sweets.

Bread, named as “*etmek*” (in comparison to today’s “*ekmek*”), in the Turkish Seljuk times was a food that had been consumed widely for centuries.⁵⁹ In cities, bakeries produced bread for the people. However, in the rural areas, every household baked their own bread. The baking was done on one day of the week. This bread baked in furnaces or tandoor was mostly round or long in shape.⁶⁰ Bread was mostly baked using wheat flour, which was in a sense an indicator of social welfare.

Besides bread from wheat flour, bread was also baked using barley. This bread was consumed mostly by poor people or Sufis who chose the dervish way. This lower quality bread eaten by dervishes was in a sense an indicator of modesty and mortification and this tradition was connected to Prophet Muhammed and companions.⁶¹ For example, a disciple of Bahâeddin Veled, the father of Mevlânâ, who was excessively devoted to mortification, wandered in the woods with bare head and feet carried in his bag barley flour only.⁶² Similarly, when Mevlânâ was suffering beside Seyyid Burhâneddin, a water pitcher and little barley bread was placed in his cell.⁶³ Yunus Emre was among the Sufis who preferred barley bread in his daily life. According to him, the most favourite barley bread was the one that was prepared by adding ash to the flour and baked in the sun by drying.⁶⁴ People with a low income level consumed bran bread along with barley bread. In fact, according to Mevlana, one who really wanted to overcome his will should eat bran bread instead of barley bread.⁶⁵

59 About other names of breads and bread types, see: Mustafa P. Kaçalın, “Ekmek”, *Yemek ve Kültür*, issue: 4 (2006), pp. 61-70. For the bread production in the Middle Ages Islamic world in the period before the Seljuks, see: Bakar, *Beslenme, İriyat Üretimi*, pp. 139-144.

60 *Dîvân-ı Kebbî*, I, 321.

61 Eflâki, I, 506, II, 69, 145-146.

62 Eflâki, I, 227. See for similar examples, I, 231.

63 Eflâki, I, 252.

64 Dünyadan gönlünü çeke eliyle arpa eke
Ununa yarı kül kata güneşde kurutmak gerek (Yunus Emre, *Dîvân*, 171).

65 Mevlânâ Celâleddin, *Mesnevî*, V, trans. by Veled Izbudak, Istanbul 1988, 284, 3489.

In the Seljuk times, it is known that other types of bread were baked. *Çukmin* that was baked in steam, very easy to digest and shaped like a bun is one example.⁶⁶ Bread baked by being buried in ashes was very popular in rural areas. *Bazlamaç* and *yufka* (unleavened bread in thin sheets) were types of bread baked most frequently in households. *Bazlamaç*, an unleavened bread baked in the size of a fist shaped loaf, was known by Turks since much earlier times. In the book *Dede Korkud Kitabı*, it was suggested that *bazlamaç* be consumed with yoghurt. Sultan Veled, son of Mevlânâ preferred to eat it with pilaf with meat.⁶⁷ In addition to these, *lavaş* bread, scones (*çörek*) and savoury pastries (*börek*) were also baked. As scones were could be baked plain, they were made tastier with the addition of butter and honey.⁶⁸ Scones baked in the shapes of camels or lions for children made eating entertaining as well as satisfying.⁶⁹ A type of ‘meat pizza (*etli ekmek*)’ baked by laying meat on the bread⁷⁰ and *kulice*, mentioned in the work of Eflâki, are other examples of breads baked during the period.⁷¹ A further popular example was *nukul*, made by rolling out the pastry, adding minced meat or walnuts and then baking.⁷²

Yufka had an important place in the Seljuk culinary world could be consumed by itself or could be a raw material for other dishes.⁷³ *Tutmaç*, which was identified by Kaşgarlı Mahmud as the famous dish of Turks was one of the dishes whose roots were connected to Zülkarneyn.⁷⁴ *Tutmaç* was prepared by rolling out pas-

66 Bakar, *Beslenme, İriyat Üretimi*, p. 143; Sürücüoğlu, “Selçuklularda Beslenme”, p. 84.

67 “Aş dilerün Tanrı senden etile/Bir çanak dobu, iki üç bazlamaç ile” (Mehmet Yusufoglu, “Bazlama-Bazlamaç”, *Amî*, issue: 18 (Haziran 1950), p. 2.

68 *Dîvân-ı Kebbî*, III, 259; *Abdal Musa Velâyetnâmesi*, ed.: Abdurrahman Güzel, Ankara 1999, 145.

69 “Hamurdan deve ve aslan şekillerinde çörek pişirirler. Çocuklar onları görünce hursurlardan ellerini dışırlar” (*Mesnevî*, VI, 375).

70 Halıcı, *Sıfî Cuisine*, pp. 152-154.

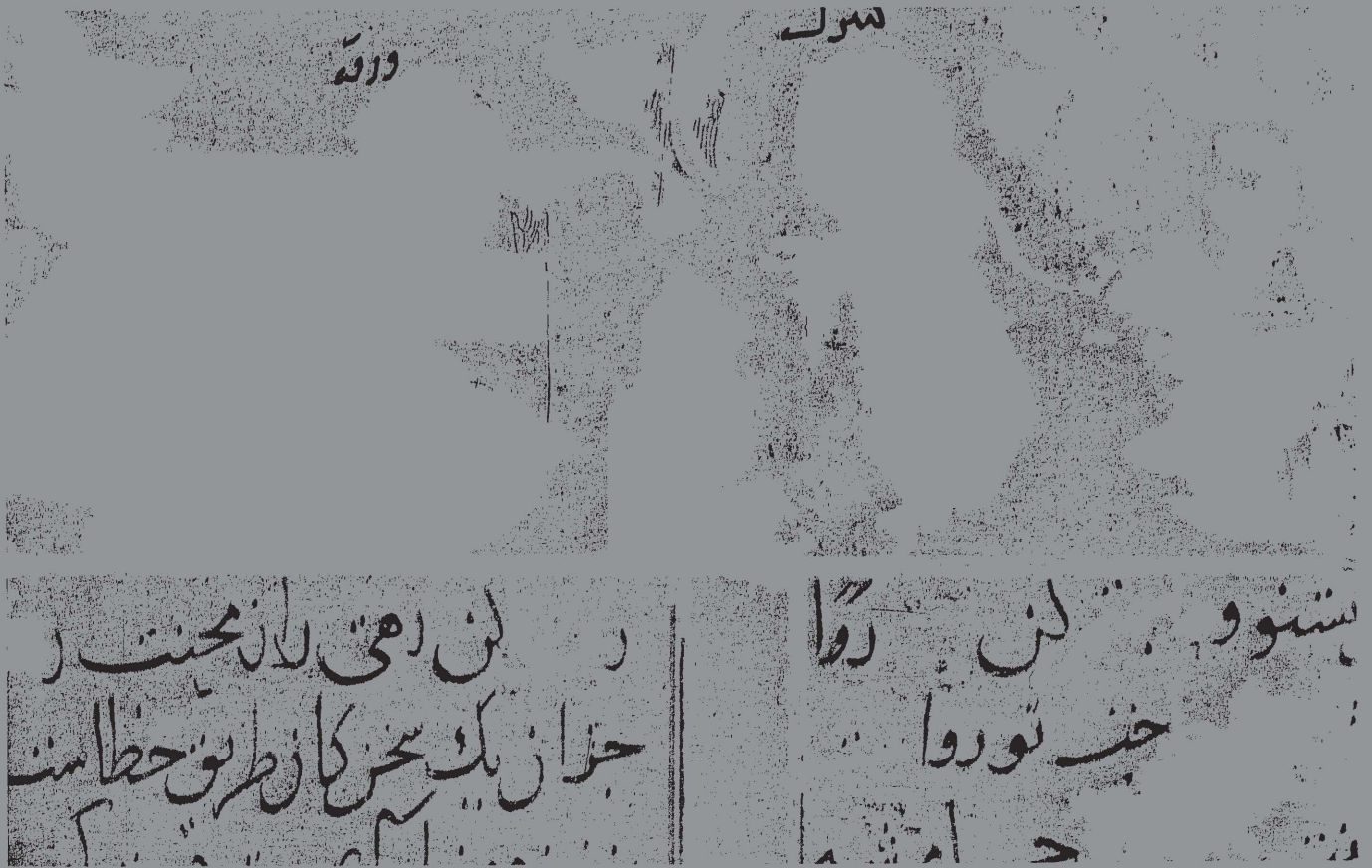
71 *Dîvân-ı Kebbî*, II, 395; Eflâki, I, 674; Merçil, *Meslekler*, p. 67.

72 Oral, “Selçuklu Devri Yemekleri”, pp. 21-22.

73 Mevlânâ Celâleddin, *Mesnevî*, II, trans.: Veled Izbudak, Istanbul 1988, 168; *Dîvân-ı Kebbî*, I, 319. Turks made *yufka* bread since 11th century when they started to settled in the Middle East. They had given different names to *yufka*: for example, the thin versions of the *yufka* breads were called “*yalaç*” *yufkas* because they were broken easily. The thicker ones were called “*yarma*” *yufkas* (Bakar, *Beslenme, İriyat Üretimi*, p. 143).

74 *Dîvân-ı Lügat il Türk*, I, 452-453. About *tutmaç*, see also: Köymen, “Alp Arslan Dönemi Türk Beslenme Sistemi”, pp. 38-41; Bakar, *Beslenme, İriyat Üretimi*, p. 166.





try in the shape of a yufka (large round circle), cutting into small squares, placing in boiling water and then mixing of the cooked pieces with garlic yoghurt before pouring butter on top.⁷⁵ According to an historic saying, when the Great Seljuk emperor Tuğrul Beg conquered Nişabur, he was served *tutmaç*. The popularity of *tutmaç* continued during the Turkish Seljuk and Principalities times.⁷⁶ In this period, it was believed that *tutmaç* made the body stronger, gave colour to the face and kept one satisfied for a long time. *Bulamaç aşu* (kind of porridge) was another known meal based on flour. According to what Mevlânâ stated, this meal was prepared by mixing butter and flour well.⁷⁷

Herise, known to be consumed widely during the Turkish Seljuk period, was prepared by directly with grains. *Herise*, which was enjoyed⁷⁸ greatly by the grandson of Mevlânâ, Ulu Arif Çelebi, was prepared

by boiling pound and dried white wheat mixed with salt and pepper. Next, the boiled grain was cooked in another dish with the addition of half cooked chicken or turkey. *Herise* is also known by the name *keşkek*⁷⁹ and it was among the most important meals of many Islamic states, especially the Emevîs and Fatımîs.⁸⁰ *Tarhana* soup, which sits amongst the important flavours of today's Turkish kitchen was very popular in the Seljuk period as well.⁸¹

Similarly, rice was an important food. Rice was used mostly for making pilaf.⁸² Meat and vegetable were added to pilaf for improving flavour. One of the Seljuk emirs of the period, Mecdüddin Atabek

Fruits

Fruits, plants and animals (Varka ve Gülşah, TPML, H. 841, fol. 56a).

79 Yusufoglu, "Herise ve Tutmaç", p. 10; Müjgan Cınbur, "Mevlânâ'nın Mesnevi'sinde ve Divan-ı Kebir'inde Yemekler", *Türk mutfağı Sempozyumunu Bildirileri (31 Ekim-1 Kasım 1981)*, Ankara 1982, pp. 75-76; As stated by E. Merçil, there were shops called "*dükkan-ı Herîsâ*" where *herise* were cooked and sold in the Turkish Seljuks period (*Meslekler*, p. 55).

80 Bakır, pp. 146-147. About the use of *keşkek* in the Middle East geography, see: Françoise Aubaille-Sallenave, "el Kışk: Geçmişiyile Bugünüyle Karmaşık Bir Yemek", *Ortaoğu Mutfağı Kültürleri*, ed.: Sami Zubaida-Richard Tapper, trans.: Ülkün Tansel, İstanbul 2000, pp. 102-138.

81 Mevlânâ Celâleddin, *Divân-ı Kebîr*, ed.: Abdülbâki Gölpınarlı, İstanbul 1959, IV, 429. It is strongly possible that the wheat used in soup in Turumtay Vakfiyesi was tarhana. (Kayaoğlu, *Turumtay ve Rahatoglu Vakfiyeleri*, p. 36)

82 Sultan Veled, *İbtidâ-nâme*, 35.

75 M. Yusufoglu, "Selçuklu Devri Yemeklerinden Herise ve Tutmaç", *Anıt*, issue: 16 (Nisan 1950), pp. 10-11.

76 *Divân-ı Kebîr*, II, 246; *Mesnevî*, II, 25; *Ibn Bibî*, II, 173.

77 *Divân-ı Kebîr*, III, 228.

78 Eflâkî, II, 428.

is known to have eaten a fatty duck and pepper pilaf with his friends.⁸³ Rice pilaf was also one of the most important dietary sources of lodges. Çelebi Hüsâmeddin brought roasted meat pilaf to the table when he visited Mevlânâ's house.⁸⁴ Abdal Musa, who had joined the conquest of Bursa in the Orhan Gazi era and founded a lodge in Antalya/Elmalı under the governance of Tekeoğulları, also cooked seven repasts of fatty rice pilaf for guests that visited his-lodge. He served the pilaf with *zerde* (rice pudding) made of honey and butter.⁸⁵ As a simple staple, rice took a place amongst the most valuable gifts to be served to guests or leading high officials. Among the gifts Karaman Beg sent to the Seljuk palace, two hundred loads of rice amounted to an important gesture.⁸⁶ Aydınoğlu Mehmed Beg also sent to Ibn Battuta flour, rice and fat in sheepskins.⁸⁷ Other than rice, pilaf is also made of cracked wheat (*bulgur*) and this was called "*aş*".⁸⁸

Vegetable Meals

In the Turkish Seljuk kitchen, vegetable consumption was also widespread. In this period, vegetables such as lentils, rice, gourd, eggplant, pepper, carrot, celery, leek and cucumber were grown and a variety of meals were prepared using these vegetables.⁸⁹ For instance, *tirid* that is made of lentil crushed with sugar and fat was a famous meal that was favoured by many including Mevlânâ.⁹⁰ The fasting in the months of Ramadan was broken with this meal. The fact that the Prophet Muhammed preferred this meal to others was influential in forming the tradition. The men of the Eğridir ruler, Dünder Beg, told Ibn Battuta, "*we start meals with tirit by following the graceful tradition of Prophet Muhammed*".⁹¹

Borani was also another vegetable meal consumed in this period. Mentioned in *Divân-ı Kebir*,⁹² borani was a meal type made of rice or *bulgur*, spinach, onion or garlic and yoghurt. The origins of borani were related to Bûrân Hatun, the wife of the Abbasi caliph, Me'mun.⁹³ Kalya that is made today using minced meat, gourd and eggplant was also known in the Seljuk kitchen.⁹⁴ Likewise, use of onion and garlic was widespread. Garlic was a food that Mevlânâ favoured and he always spared a space for garlic in his garden.⁹⁵ He consumed garlic in great quantities, adding it to his meals and eating fresh cloves to break his fast (*ijlar*) during Ramadan. He related the reason for his eating in such a way to the Prophet Muhammed and stated that he had told Prophet Ali "*ey Ali, eat the garlic fresh*". Mevlânâ especially liked to add garlic to yoghurt. According to a saying, he once added twenty-five full garlic pieces to a pot of yoghurt.⁹⁶ Mevlânâ recommended garlic, which he saw as the key of health, especially to patients with malaria.⁹⁷

Eggplant is another vegetable known from this period and was a food eaten sour with vinegar and garlic.⁹⁸ Poppy seed was also among vegetable products used in this period. Mevlânâ suggested to a friend who complained that he slept a lot to extract and drink the juice of poppy.⁹⁹ Excessive use of poppy was however not seen as proper.¹⁰⁰ Lettuce, garden cress and mint were among the vegetables used. Mint was consumed after drying.¹⁰¹ Mentioned in the works of Mevlana, sesame was used for oil lamps as well as cooking.¹⁰² Sesame was among the export products in the Menteşeoğulları period.¹⁰³

83 Eflâkî, I, 536.

84 Eflâkî, I, 552.

85 *Abdal Mîsâ Velayatnamesi*, 150.

86 Şikâri, *Konunun Oğulları Tarihi*, ed. by M. Mesud Koman, Konya 1946, 22.

87 Ibn Battuta, I, 421.

88 *Mesnevî*, V, 568-569; Yunus Emre, *Divan*, 133, 158; Halıcı, *Sıfî Cuisine*, pp. 80-81.

89 *Divân-ı Kebir*, I, 14; III, 216; *Mesnevî*, I, 29; IV, 260; Eflâkî, II, 412; 498-499; *Mihnetü'l-Ahbab*, 122.

90 *Divân-ı Kebir*, V, 233.

91 Ibn Battuta, I, 407.

92 *Divân-ı Kebir*, IV, 120.

93 Halıcı, *Sıfî Cuisine*, pp. 90-91. About borani, see also: Charles Perry, "Boraninin 1100 Yıllık Tarihi", (trans.: Nazlı Paşkin), *Yemek ve Kültür*, issue: 2 (2005), pp. 33-40.

94 *Divân-ı Kebir*, I, 306.

95 Mevlânâ Celâleddin, *Mesnevî*, IV, trans.: Vâled İzbudak, İstanbul 1988, 89.

96 Eflâkî, I, 625-626.

97 Eflâkî, I, 468, 537.

98 *Divân-ı Kebir*, III, 459; IV, 209.

99 Eflâkî, I, 537.

100 Eflâkî, II, 208-209; Ibn Battuta, I, 443.

101 Canbur, "Yemekleri", p. 78.

102 *Divân-ı Kebir*, V, 153.

103 Wittek, *Menteşe Beyliği*, pp. 121-122; İsmail Hakkı Uzunçarşılı, *Anadolu Beylikleri*.



رسد از ره اندر بشهرت

نداسب گهران شه صف

بدرید بد هم نه
شهرت دارا

دیرن بد سپهر
باره را ورقه شه شمند

Another meal of the Seljuk period was *hotab/hutab*. Gürcü Hatun sent two trays of hotab for Mevlânâ and his friends to eat.¹⁰⁴ According to the statements of Eflâkî, this meal was a fragrant food, taken and eaten in pieces.¹⁰⁵

Salt was also used for adding taste to meals in the Seljuk period as it is today.¹⁰⁶ Among the foods that Ibn Battuta bought while going to Kastamonu, was salt as well as spices and vegetables. Salt was kept in special cellars for salt (*nemekdân*).¹⁰⁷ There were salt quarries near Aksaray.¹⁰⁸ In addition, olive oil was used in this period as well.¹⁰⁹ Saffron was preferred for colouring meals. There was also the trade in saffron

ve Akköyünlü, *Kıraköyünlü Denetleri*, 3rd edition, Ankara 1984, p. 249.

104 Eflâkî, I, 593.

105 Eflâkî, II, 537-538.

106 For the use of salt in the Seljuk Anatolia, see: Gülay Ögün Bezer, "Selçuklular Döneminde Anadolu'da Yemeklik ve Diğer Madensel Tuzlara Dair Notlar", *Türk Kültürü İncelemeleri*, issue: 6 (Istanbul 2002), pp. 9-16.

107 Mercil, *Meslekler*, p. 71.

108 Claude Cahen, *Osmanlılardan Önce Anadolu*, trans.: Erol Üyepazarıcı, Istanbul 2000, p. 116.

109 *Divân-ı Kebîr*, IV, 149; Kayaoğlu, *Turumtay ve Rahatoglu Vakfiyeleri*, p. 69.

which was planted in large quantities in Göynük.¹¹⁰ *Helile*, which came in many types was used more making foods bitter or sour.¹¹¹

Sweets, Halva, Sherbets

Sweets and sherbets also had an important part in the Seljuk kitchen. At banquets prepared for guests, eating sweets was a must after the sumptuous meal. For example, in almost every dervish lodge that Ibn Battuta visited from Antalya to Mudurnu, he was served sweets after a variety of savoury dishes and fruit.¹¹² In the *Râhatoğlu Foundation*, the cook needed to have the ability to prepare all kinds of sweets as well as cooking good savoury meals.¹¹³

Various materials such as flour, rice and milk were used in the preparation of sweets. Baklava, just one of the sweets that was made of pastry, was known in

110 Ibn Battuta, I, p. 433.

111 Eflâkî, I, 543.

112 Ibn Battuta, I, 405, 410.

113 Kayaoğlu, *Turumtay ve Rahatoglu Vakfiyeleri*, p. 68.

Tent

Life in tent (Varka ve Gülşah, TPML, H. 841, fol. 34b).

this period.¹¹⁴ Different sorts of halva were found at almost every table from the palace to the lodge kitchens.¹¹⁵ Sugar, butter, pistachios, walnuts or almonds were used in the preparation of halva; honey, sugar or molasses was used for sweetening.¹¹⁶ Halva was especially distributed on holy days and nights, on the eves of religious festivities mostly for the spirits of those who are dead. For example, the wife of a merchant made sweet halva on the eve of the feast of the sacrifice and distributed it to poor and orphans as well as sending a tray to Mevlânâ for the disciples to eat and pray for her husband. People who made and sold halva were called *helva-ger*.¹¹⁷

Sugar had an important place amongst the ingredients used in making halva and other sweets. The sugar from sugar cane was a subject referred to frequently in the poetry of Yunus Emre as well.¹¹⁸ Sugar was generally brought from Egypt, sometimes from Damascus and Iraq although mostly in the boiled, melted, purified and dried form.¹¹⁹ Sugar sherbet was served to guests during festivities, rituals or meetings.¹²⁰ Sugar was sold in shops. In Konya these shops were called *Şeker-furûşan*/*Şekerciler* and were found within an inn that belonged to Hasan b. Şâ'ban who produced and sold sugar in the periods of Izzeddin Keykâvus I and Alâeddin Keykûbad I.¹²¹ Şems-i Tebrizî stayed in

this inn when he first came to Konya.¹²² The imported sugar was consumed more in palace circles while common people generally used honey, molasses and fruits as sweeteners.¹²³

As sugar was used in the preparation of halva, sugar mixed with roses, became another sweet called *gülbeşeker*.¹²⁴ Sugar candy (*akide şeker*) and *teberzed sugar* were also known in this period.¹²⁵ Sugar candy was distributed to people on important days and during wedding feasts. For example, huge amounts of sugar candy were distributed in the wedding feast of Alâeddin Keykûbad I. As an illustration of the amount of sugar in this wedding feast, Ibn Bîbî states, "More sugar candy was distributed during the wedding that anybody had seen that from the creation of Adam to judgement day".¹²⁶ These statements of the writer are important in showing that sugar was a favourite type of sweetener at least in palace circles for Turkish Seljuks. Besides sugar, honey was also an important type of sweetener. Honey was a product that was easily and cheaply found in Anatolia during this period.¹²⁷ Yunus Emre frequently mentioned honey in his poetry.¹²⁸ Honey was among the gifts that Karaman Beg sent to the Seljuk palace.¹²⁹ In the Mevlevî circles, the roots of the tradition of serving honey to guests were tied to Prophet Ali.¹³⁰ One account mentions that on a day when Sultan Veled went with his friends to the vineyard of Çelebi Hüsameddin, seven honeycombs of white honey was brought for them to eat.¹³¹ The consumption of so much honey just for one banquet implies that honey production in Konya was

114 *Dîvân-ı Kebbî*, V, 468.

115 For some legends related to halva in Mevlevî circles, see: Eflâkî, I, 267, 342, 349-350; II, 152, 590-591; Ibn Battuta, I, 441.

116 *Dîvân-ı Kebbî*, II, 54; IV, 430; değişik tarifler için see: Halıcı, *Sufî Cuisine*, pp. 119-123.

117 Merçil, *Meslekler*, p. 54.

118 "Şigüncile şeker kim yidi ye bul/Bahâdan virmeyince ırmedi el/Yükün kim bağladu rey-gün şekerleri/Haber alayduk alsâ bulardan/Şeker degildirür bu sözün üci/Ne yuldüğim bilü ma'nî bilici/Olar ma'nî sözü şekerden vruk/Bulayın dörtsen sikkeri vruk/O sikket senne kim Muar'da bilür/Yene lâyk is ârâ ki yiser" Risâle ve *Türk-İslâm Medeniyeti*, İstanbul 1980, p. 365. However, it should be mentioned that Faruk Sümer reads this word as *şakar-hâne* which means a hunting chalet) (Faruk Sümer, *Yabanlu Pazarı, Selçuklular Devrinde Millîtelereâsı Büyük Bir Fânâ*, İstanbul 1985, p. 9).

119 Bahaeddin Ogel, "Türklerde Tath Anlayışı ve Şeker", *Geleneksel Türk Tatlıları Sempozyumu Bildirileri (17-18 Aralık 1983)*, Ankara 1984, p. 20; Merçil, *Meslekler*, 63-65; Bakır, 219-223. However, it is maintained that sugar was produced and exported to other countries from Antalya in the period when welfare increased in the country. According to O. Turan, Alâeddin Keykûbad I had built a sugar factory (*şakar-hâne*) in the Alâiye prairie. Here, sugar cane was produced and later exported (Osman Turan, *Selçuklular Tarihi ve Türk-İslâm Medeniyeti*, İstanbul 1980, p. 365). However, it should be mentioned that Faruk Sümer, *Yabanlu Pazarı, Selçuklular Devrinde Millîtelereâsı Büyük Bir Fânâ*, İstanbul 1985, p. 9).

120 Eflâkî, I, 361.

121 This person had built a small mosque named *Şeker-furuş* in the year 617/1220 in Konya (see: Mehmet Önder, "Konya'da Şeker[r]furuş mescidi", *Amâ*, issue: 29 (Kasım 1961), pp. 6-8.

122 Eflâkî, I, 255-256; II, 194.

123 Bakır, *Bestenâme, İtiryal Örneği*, p. 224.

124 *Dîvân-ı Kebbî*, I, 13; N. Halıcı, *Sufî Cuisine*, pp. 50-51.

125 Merçil, *Meslekler*, 63.

126 Ibn Bîbî, I, 311.

127 For example, Ibn Battuta had stated that they could buy honey to make the whole caravan satisfied for only two dirhems in Kastamonu (I, 439).

128 *Risâle*, pp. 31; *Dîvân*, 39, 41, 65, 111, 176; for example, "Yunus ne hoş dimişsin bal ı şeker yemişsin/ Ballar balını buldum kovanım yağma olsun" (*Dîvân*, 111).

129 Şikâri, 22. There were cases where honey was stored against situations such as siege and famine. In the cellar of the king of Köğonya Fortress sieged in the period of Alâeddin Keykubad the first, there were butter, honey, almond, sugar and salt to fill three houses (Ibn Bîbî, I, 370).

130 Eflâkî, I, 443.

131 Eflâkî, II, 335.



abundant. According to the statement of El-Ömerî, white honey was not sweet like white sugar, it was neither too sweet nor not sweet enough and was a honey “worth eating”.¹³² During the Babâî uprising in 1240, the retreating disciples of Baba Ilyas added honey to their meals because they could not find sugar.¹³³

As honey could be eaten alone, it could also be eaten with butter and clotted cream or could be consumed as a sherbet. Honey eaten with butter according to Yunus Emre¹³⁴ and with clotted cream according to Kaygusuz Abdal was more pleasant.¹³⁵ Honey sherbet was consumed by family members in daily life, was served to guests and was used in the treatment of certain diseases.¹³⁶

Other than the honey sherbet, sherbets were made using rose water, pomegranate, fig and grape. Sherbets were sold in shops or by street sellers by the glass.¹³⁷ Sherbet had an important place in Mevlânâ's thoughts.¹³⁸ According to a saying, he had said, “we have chosen three things from the world, sky, sherbet and hammam”. Ice was used for cooling beverages. Ice was brought from the ice on the lakes on the mountains. In regions where there were no lakes, ice was probably made by throwing snow into cold water.¹³⁹

Paluze or *Pelte* was a type of sweet in the Seljuk kitchen.

132 Yücel, *Anadolu Beylikleri Hakkında Araştırmalar*, I, p. 183.

133 Kemal Eraslan, “Baba Ilyas-ı Horasânî'ye Ait Halvetle İlgili Bir Risale”, *TM*, XX (1997), pp. 135-149.

134 Mumsuz baldur şeriat tortsuz yağdur tarikat
Dostcun balı yaga neyiçün katmayalar (*Divan*, 65)
...
Yunus bu sözleri çatar sanki balı yağa katar
Halka mata'larun satar yüki gevherdür tuz degül (*Divan*, 176).

135 Hayrettin İvgin, “Geleneksel Bir Türk Tatlısı: Pelte”, *Geleneksel Türk Tatlıları Sempozyumu Bildirileri (17-18 Aralık 1983)*, Ankara 1984, p. 77.

136 *Divân-ı Kebîr*, II, 5; Eflâkî, II, 335.

137 *Divân-ı Kebîr*, V, 328; Merçil, *Meslekler*, pp. 53; Halıcı, *Sufî Cüsmine*, pp. 144-148.

138 Eflâkî recites the saying, “we have chosen three things from the world, sherbet, sky and hammam” by Mevlânâ (I, 626).

139 There were three ice houses in Konya in the Turkish Seljuk period, with each placed from the west to the east and with doors towards the east (İbrahim Hakkı Konyalı, *Abideleri ve Kitabeleri ile Konya Tarihi*, Konya 1964, p. 267; Merçil, *Meslekler*, p. 53).

Water Bottle

Water Bottle,

13th Century

(Haluk Perk

Collection; Anadolu

Selçuklular ve

Beylikler Dönemi

Uygariği, vol.

II, ed. by: Ahmet

Yaşar Ocak, Ankara

2006, p. 524).



Paluze was prepared using water, flour and honey or according to others mixing grated apples with sugar.¹⁴⁰

According to Kaygusuz Abdal this sweet that was praised by Mevlana¹⁴¹ should be eaten after *herise*.¹⁴²

In this period, a sweet called *kadınbudu* was also being prepared. Also named *Turkmeç*, the ingredients of this sweet were flour, honey and almond.¹⁴³

Another sweet, *höşmerim* was prepared by kneading flour with sour milk, adding fresh or dried grapes and cooking.¹⁴⁴

Other than these, *kadayıf*¹⁴⁵ and *zerde* were sweets prepared during this period. *Zerde* was a sweet prepared by adding sugar or honey to rice.

Abdal Musa had served *zerde* sweetened with lots of honey alongside rice pilaf at a banquet that he organized for his guests.¹⁴⁶

Similarly, Geyikli Baba sweetened the *zerde*

140 Orhan Şaik Gökyay, “Kaygusuz Abdal ve Simâtiyeleri”, *Türk Folkloru*, issue: 14 (Eylül 1980), pp. 3-6.

141 *Divân-ı Kebîr*, III, 168; IV, 124.

142 İvgin, “Pelte”, pp. 77-78.

143 Köymen, “Alp Arslan Dönemi Türk Beslenme Sistemi”, p. 42; Bakır, p. 233.

144 Köymen, *ibid.*, p. 42.

145 *Divân-ı Kebîr*, III, 168; For *kadayıf* see: Halıcı, *Sufî Cüsmine*, pp. 125-127.

146 *Abdal Musa Velâyetnamesi*, 150.

that he had sent to Orhan Gazi.¹⁴⁷ Pastes (*macun*) were also prepared and enjoyed as sweets. *Tiryak* was one of these pastes and was mentioned both in the works of Yunus Emre¹⁴⁸ and Eflâkî.¹⁴⁹ *Tiryak* was a medicine used to treat poisoning.

Pickles

It is understood, from the works of Eflâkî, that pickles were important in the kitchen of the period. The most widely known among these pickles was turnip pickle. Mevlânâ had stated that a place in the garden should be spared for turnip.¹⁵⁰ Mevlânâ's teacher Seyyid Burhaneddin favoured turnip pickles. According to a saying by Eflâkî, when he wished to have pickles, he said, "*turnip pickle is useful and the best of pickle, eating turnips fresh gives a light to the eye. Because he was an acknowledged person in medical sciences*".¹⁵¹

Vinegar, one of the basic materials in the preparation of pickles today, was also used during the Seljuk period. Vinegar was also added to soups or consumed as a drinking.¹⁵² Vinegar was preserved in earthenware jugs.¹⁵³

Fruits

As understood from the sources, all kinds of fruit were grown in Anatolia in the period when the Seljuks ruled. In the internal regions, firstly apricots, then apples, pears, figs, pomegranates, prunes, peaches, quinces, melons and watermelons were fairly widespread.¹⁵⁴ Ibn Said el-Endelûsî, who visited the region in the fourteenth century, saw nice apples, large pears and peaches of diverse colours near Akşehir.¹⁵⁵ Ibn Battuta also bought fruits such as apricots, dried

prunes, apples, and peaches during his Anatolian travels.¹⁵⁶ Grapes were widespread, found in almost all regions and especially the environs of Konya which were famous for their vineyards.

Apricot was the most frequently consumed fruit. Ibn Battuta mentions a particularly tasty apricot called "Kamareddin" by local people during his visits to Antalya and Konya.¹⁵⁷ This apricot took its name from an emir who built fruit gardens in the period of Alâeddin Keykûbad I. It was especially grown in Konya and was exported to Egypt and Syria. As the apricot could be eaten as a fresh fruit, it was also used in preparation of compotes.¹⁵⁸ Figs were also a favourite fruit. One of his friends brought a number of trays of figs to Mevlânâ and they had eaten these figs together. Similarly, Abdal Musa also asked for figs from his host during a visit made with his disciples.¹⁵⁹

Grape was one of the most favoured fruits of the period. Vineyards were built for growing grapes. Viniculture was widespread in all places where the geography permitted. The grapes grown in vineyards were an important source of income, especially for villagers.¹⁶⁰ It could be for this reason that Zahiruddin Ili, who had gone to Niğde in the period of İzzeddin Keykâvus I, guaranteed that he would meet the cost of all damages caused by the army of the sultan.¹⁶¹ Different types of grapes were also available. During his visit to Iznik, Ibn Battuta ate and enjoyed a type of grape called, "bachelor grape", which was of a size and taste he had not experienced before. It had a pale colour, thin skin and a single seed.¹⁶² Many food products were produced using grapes. Molasses and wine were up-front. Grapes were boiled and turned into *pekmez* (molasses) at the beginning of autumn.¹⁶³

147 BOA, *Ali Emiri (Musa Çelebi) no 1*.

148 Nuşdur senûin elinüle zehr-i kâtil içerisem
Bilmezsin ne ma'nîsi var ol olur canına tiryak (*Dîvân*, 78)

149 Eflâkî, I, 545; II, 522.

150 *Mesnevî*, IV, 89.

151 Eflâkî, I, 229. About turnips, see also: *Mesnevî*, IV, 89; Eflâkî, II, 412.

152 Eflâkî, II, 335.

153 Ibn Bibî, II, 112.

154 *Dîvân-ı Kelâğ*, V, 207; Eflâkî, I, 712; II, Şikâret, 105.

155 Claude Cahen, "Ibn Sa'îd sur l'Asie Mineure Seldjuquide", *Tarih Araştırmaları Dergisi*, VI/10-11 (Ankara 1972), pp. 45. I thank very much to my friend Nazlı Pişkin who showed the kindness of translating this article despite her intense program.

156 Ibn Battuta, I, 436.

157 Ibn Battuta, I, 403, 412.

158 Eflâkî, II, 532-533

159 *Abdal Musa Velâyetnamesi*, 146.

160 Polat, *Türkçe Sefâhukularında İçtimai ve İktisadi Hayat*, p. 134.

161 Ibn Bibî, I, 139. For grapes see. II, 111-112.

162 Ibn Battuta, I, 431.

163 *Mesnevî*, II, 87, 284; Eflâkî, II, 436.





Pitcher

*Pitcher (Diyarbakır
Museum (Photo:
G. Tunçel), Anadolu
Selçuklular ve Beylikler
Dönemi Uygarlığı, vol. II,
ed. by Ahmet Yaşar Ocak,
Ankara 2006, p. 531).*

Dried grapes were widespread. In the period of Alâeddin Keykubad I, the people who suffered famine during the Harput siege alleviated their hunger by eating dried grapes.¹⁶⁴ Dried grapes could be consumed alone as well as being used in the preparation of compotes.

Pomegranate was a fruit grown in many regions of Anatolia. Ibn Battuta passed along a road that had sour and sweet pomegranates when going to Iznik.¹⁶⁵ The pomegranates of the Denizli vicinity were especially famous. Just like grapes, pomegranates too were eaten as fruits and used in the production of molasses and wine. Ömerî stated that if pomegranate molasses and honey were placed side by side, it would not be possible to differentiate.¹⁶⁶ Pomegranate was also used in the treatment of some diseases.¹⁶⁷ Pomegranates, known to have been consumed widely in Anatolia,

were depicted symbolically on certain gravestones¹⁶⁸ during the Karamanoğulları period and the *Varka and Gülsah Mesnevi*.¹⁶⁹

There were orchards to grow melon and watermelon, which were among the most important foods of the summer kitchen.¹⁷⁰ Melon was a fruit Şems-i Tebrizî favoured.¹⁷¹ In the *Dârü's-Sülehâ* of Ahi Pehlivan of Niksar, watermelons were eaten with grapes and similar fruits for the morning breakfast.¹⁷²

Almonds and walnuts that were consumed especially after drying during this period took an important place in the Seljuk kitchen as fruits consumed alone or as giving taste to halva or scones. Almonds were also used in the treatment of some diseases. Mevlânâ used them together with garlic for the treatment of malaria.¹⁷³ The halva made using almonds and wal-

164 Ibn Bibî, I, 441; A similar situation occurred also during the Mogul invasion (*Müsâneretü'l-Ahlâk*, 88).

165 Ibn Battuta, I, 430.

166 Yücel, *Anadolu Beylikleri Hakkında Araştırmalar*, I, p. 195.

167 *Divân-ı Kebîr*, I, 69; *Mesnevî*, I, 57.

168 Seyfi Başkan, *Karamanoğulları Dönemi Mezar Taşları*, Ankara 1996, pp. 42-43.

169 Öney, p. 148.

170 *Divân-ı Kebîr*, I, 69; *Mesnevî*, II, 116.

171 Eflâki, II, 220.

172 Merçil, *Meslekler*, p. 59.

173 Eflâki, I, 468.

nuts must have been a sweet type frequently made in the Mevlevî kitchen. Mevlânâ thought that almond halva kneaded with walnuts, almonds and sugar gave light to the eyes as well as giving taste.¹⁷⁴ Sugared almonds were also made.¹⁷⁵ Almonds, walnuts, nuts and pistachios were among the appetizers of feasts.¹⁷⁶ Walnuts along with chestnuts were produced in the Iznik and Kastamonu regions. Both fruits were ample and cheap in these areas.¹⁷⁷ Citrus fruits were also among the fruits grown.¹⁷⁸ Near the Kubadiye Palace where Alâeddin Keykûbad passed an important part of his time was near the sea and there were citrus fruits trees nearby.¹⁷⁹

Beverages

Sherbets made of various fruits, honey or sugar were the most widespread beverages in the Turkish Seljuk and Principalities period. Sherbets were a favoured taste with all people and made tastier with the addition of diverse spices. Every household, which had trees like apricot, grape, pomegranate, or one or two beehives in their garden produced their own sherbets. There were sherbet sellers selling sherbets by the glass in the larger cities. *Ayran* was also a very widely consumed beverage. Another drink that was widely consumed was *boza/bekni*, made of white millet, wheat or barley. *Boza* was kept in a flagon to brew and then for drinking by poring from the spout of the flagon.¹⁸⁰ Another beverage that was consumed in this period was *sirkencubin*. Made by mixing vinegar with honey, *sirkencubin* was one of the blends that Mevlânâ favoured. According to him, for a good *sirkencubin*, honey and vinegar needed to be mixed in a balanced way. If the content of honey was less than the vinegar, the blend would not be good.¹⁸¹

174 *Divân-ı Kebîr*, I, 108.

175 Eflâki, I, 676.

176 Ibn Bîbî, I, 236.

177 Ibn Battuta, I, 431, 439.

178 *Divân-ı Kebîr*, V, 207; Ibn Bîbî, II, 86; Cahen, *Anadolu*, pp. 114-115; Yücel, *Anadolu Beylikleri Hakkında Araştırmalar*, I, p. 183.

179 Ibn Bîbî, I, 373; Merçil, *Meslekler*, p. 57.

180 Köymen, "Alp Arslan Dönemi Türk Beslenme Sistemi", pp. 42-43; Bakır, *Beslenme, İriyat Üretimi*, p. 251; Sürücüoğlu, "Selçuklularda Beslenme", p. 99.

181 Mevlânâ Celâleddin, *Mesnevi*, I, trans. by Veled Izbudak, İstanbul 1988, 5; VI, 4; Cunbur, "Yemekleri", p. 83.

Wine, despite the fact that those within Sufi circles, with Mevlânâ leading, were opposed to drinking due to Islamic laws, was a type of beverage drunk by many people, including, from time to time statesmen.¹⁸² Sultans and those around them consumed wine abundantly for entertainment, for celebrating a success, or when they organized a banquet for their statesmen. Emperors like Gıyaseddin Keyhüsrev I, İzzeddin Keykâvus I, Alâeddin Keykubad I and some leading statesmen of the period favoured such gatherings and drank the "erguvan coloured" wine with delight.¹⁸³ At the wedding of İzzeddin Keykâvus, wine was drunk for a week.¹⁸⁴ There was a section called the wine house where wine was stored in the palace kitchen.¹⁸⁵ The officers that kept the wine house were called *şarapsalar* or *şarabdâr*. Alâeddin Keykubad I had given the Erzincan King Alâeddin Davudşah two hundred loads of wine as well as a variety of foods to procure tools for his kitchen.¹⁸⁶ Sultans tried to cure the headache that wine caused by eating garlic *tulmaç*.¹⁸⁷ The raw material of wine was generally grapes. However wines were made of date or pomegranates as well. The date wine was named as *nebiz*.¹⁸⁸ Pomegranate wine had a similar taste to date wine. The pomegranate wine produced around Denizli was sharper and more intoxicating than grape wine. Although grape wine was more widespread, pomegranate wine was also popular amongst people.¹⁸⁹ Wine was used also as a symbol of power in certain hagiographies. According to a legend, Geyikli Baba had turned the raki and

182 According to Mevlânâ, "if there were a taste, flavour and benefit in wine, it would be the Prophet to drink first, and would encourage others to drink. Because He was the proper student of Allah, he did and told what he heard from Allah" (Eflâki, I, 334-335). However, legends that Ulu Ârif Çelebi, the grandson of Mevlânâ, drank wine together with his friends in some friendly divans are recited in the work of Eflâki (II, 480-481, 534).

183 For some examples, see: Ibn Bîbî, I, 39, 66, 173, 181, 191, 198, 201, 256, 234, 389-391 vd; II, 58. Alâeddin Keykubad made his emirs drink quite much wine and made them drunk and eliminated them during a drinking party that took days because he was afraid of their authorities (Ibn Bîbî, I, 284-289).

184 Ibn Bîbî, I, 200. For some similar examples about Alâeddin Keykubad see: Ibn Bîbî, I, 258, 380.

185 The statesman Sâdedin Köpek of the period of Gıyaseddin Keyhüsrev the second was killed in a Şaraphane (Ibn Bîbî, II, 35).

186 Ibn Bîbî, I, 359.

187 Ibn Bîbî, II, 173.

188 Eflâki, II, 192.

189 Yücel, *Anadolu Beylikleri Hakkında Araştırmalar*, I, 195; Polat, *Türkiye Selçuklularında İçtimai ve İkişadi Hayat*, p. 136.



wine that Orhan Gazi had sent him into butter and honey¹⁹⁰. Similarly, Abdal Musa turned a skin of wine that was brought by a non-Muslim into refined honey and so he made him a Muslim¹⁹¹

Raki or araki was a favoured drink during this period, especially for drinking parties. The founder of Karamanoğulları, Karaman Beg was killed by being poisoned at one of these drinking parties where he drank one bottle of raki every day.¹⁹² Orhan Beg who was the second emperor of the Ottoman Principality had sent “two loads of arakî and two loads of wine saying that he was a drinker” to the Vefâî dervish Geyikli Baba

190 BOA, *Ali Emîrî (Musa Çelebi) no. 1.*

191 *Abdal Musa Velayetnamesi*, 145-146.

192 Şikâri, 32.

for his assistance during the conquest of Bursa.¹⁹³

In conclusion, the kitchen of the Turkish Seljuk and Principalities period developed a very rich structure both through the tradition they brought with them and the advantages they gained from the lands to which they migrated. The meat, milk and staple products as well as grain and flour products, meals made from a variety of vegetables, a rich fruit culture, sweets, sherbets, pickles and finally drinks that had been consumed by Turks for a long period and seen as the continuation of the nomadic tradition formed the main foodstuffs of the kitchens during the Seljuk and Principalities era.

193 BOA, *Ali Emîrî (Musa Çelebi) no. 1.*

Decorated bowl

Decorated bowl, Seljuk Period (Museum of Turkish and Islamic Arts; Anadolu Selçukluları ve Beylikler Dönemi Uygurlığı, vol. I, ed. by: Ahmet Yaşar Ocak, Ankara 2006, p. 296).