

Ottoman cuisine from the 14th to the 19th centuries from travellers perspectives

Emrah Özaltın¹

İlkay Yılmaz²

Abstract

One of the most important information sources about Ottoman cuisine is travel books. In this study, the goal is to obtain information about Ottoman cuisine from the perspectives of foreign travelers. For this purpose, some travel books have been examined and systematic literature review and document review techniques, which are qualitative research methods, were used. During the study, the following works have been examined and the information in these works have been compared to each other: “Turkey in 1855” by Jean Henri Abdolonyme Ubucini, “Tournafort’s Travelbook” by Joseph de Tournafort, “Memories from Ottoman Country” by Petır Mateev, “Tavernier’ Travelbook” and “Travel to Iran Through Turkey in the Mid-Century of XVII.” by Jean-Baptiste Tavernier, “İbn Battuta’s Travelbook” by İbn Battuta, “Diary in Turkish and Greek Waters” by George William Frederick Howard, “Travel to İstanbul and Çanakkale in 1814” by Edward Raczynski, “The Travels of Bertrandon de la Broquière” by Bertrandon de la Broquière, “Travel to City of Sultans” by Salomon Schweigger, “Turkish Diary” by Stephan Gerlach, “Fresne-Canaye’s Travelbook” by Philippe du Fresne-Canaye, “Pierre Belon’s Travelbook” by Pierre Belon. Even though the information from these travelers are similar in most cases, some differences also have been observed.

- 1 Master Science, Istanbul Gelişim University, Faculty of Fine Arts, Design and Architecture, Department of Gastronomy and Culinary Arts, Istanbul, Turkey, cozaltin95@gmail.com, <https://orcid.org/0000-0002-4063-8696>
- 2 Assoc. Prof. Dr. Baskent University, Faculty of Fine Arts, Design and Architecture, Department of Gastronomy and Culinary Arts, Ankara, Turkey, ilkayyilmaz@baskent.edu.tr, <https://orcid.org/0000-0001-5938-3112>

Introduction

While a food culture is being formed, the food and drinks that people prefer; It depends on beliefs, traditions of society, health and many other factors. Apart from the foods they prefer, how they consume these foods and what foods they consume in what situations are also a very important part of this food culture. In order to make sense of the expressions of foreign travelers about Turkish culinary culture, first of all, it is necessary to have information about Turkish culinary culture. Travel books have an important place in the formation of Turkish image in Europe. People who came from Europe for different purposes wrote these travel books. The number of these travel books increased due to the economic and social relations between the Ottoman and Europe. With the increase in the studies on these relations, the number of studies based on travel books started to increase with the studies carried out in the 1980s (Yılmaz, 2013). In particular, French travelers who wanted to learn about Turkish and other Islamic states organized many trips and conveyed this information in their travel books. There is also a large amount of information conveyed by foreign travelers from different nationalities.

The aim of this study is to examine how Foreign Travelers see Turkish Cuisine and to compare the information they give among themselves. In the study, literature scanning and document review techniques, which are qualitative research methods, were used and the information given by non-Turkish travelers about Turkish food culture was used.

In this context, by making good use of foreign literature in the study; Jean Henri Abdolonyme Ubucini's "Turkey in 1855", Joseph de Tournefort's "Tournefort Travel Book", Petir Mateev's "Memories from the Ottoman Lands", Jean-Baptiste Tavernier's "Tavernier Travel Book" and "XVII. Travel to Persia via Turkey in the Mid-Century", "Ibn Battuta Travel Book" by Ibn Battuta, "Travel in Turkish Waters" by George William Frederick Howard, "Travel from Istanbul to Çanakkale in 1814" by Edward Raczynski, Bertrandon de la Broquière's "Overseas Travel of Bertrandon de la Broquière", Salomon Schweigger's "Journey to the City of Sultans", Stephan Gerlach's "Turkey Diary", Philippe du Fresne-Canaye's "Fresne-Canaye Travel Book", Pierre Belon's "Pierre Belon Travel Book" was examined and a literature review was made about the travelers and the periods they traveled.

Conceptual Framework

Turkish societies have taken the surrounding food as a basis while creating their diet, so geographical conditions have greatly affected the nutrition of Turks (Demirel and Ayyıldız, 2017). Turkish society, as an Asian society, has various materials. They combined the spice-containing and raw meat flavors of Mesopotamian peoples with the Asian flavors they brought with them. Apart from this, they have created a different food culture by adding various plants from Anatolia to the animal products on the Eastern and Black Sea coasts. In other words, they created a new and diverse culture by blending different cultures. Turkish food culture has been in contact with other societies, has influenced them and has been influenced by them. Turkish Cuisine, which is considered as one of the three largest cuisines, includes many different flavors. Turkish food differs from other cultures in terms of its type, taste and some features. Generally; Meats, herbs and mostly dough were frequently consumed by the Turks. The majority of these foods have been consumed since the past (Arlı and Gümüş, 2007).

It is known that societies have different eating and drinking habits. Turkish societies have always paid attention to nutrition and this has always had an important place in their daily lives. For this reason, Turkish administrators attach great importance to the fact that the society does not remain hungry and naked (Kızıldemir and Ark., 2014).

In Turkish communities living in the past, generally sheep, then goat were consumed as meat, and the milk of mares and other meat produced for meat was also consumed. Meat products are preserved by methods such as roasting, seasoning and salting; yoghurt, milk, kefir, kumiss, cheese were the most consumed dairy products. Butter was frequently made from yogurt and the remaining part was boiled with salt to produce products such as cottage cheese, cheese and curd. Wheat and barley are seen as the main vegetable products and products such as bread, gozleme and katmer are obtained from wheat flour. Foods such as tutmac, which are formed as a result of cutting the dough into small pieces and cooking it with products such as meat and lentils, still exist. Products such as boza, obtained by fermenting wheat and barley, are still produced. Compounds are made by sweetening dried fruits with molasses, and foods such as eggplant, carrot, onion, spinach, and radish are frequently included in Turkish cuisine (Ertaş and Gezmen Karadağ, 2013).

One of the most important reasons for the acceptance of Turkish cuisine, which is considered one of the best cuisines of the world, is that they have been able to maintain a settled life and a nomadic life together.

Wealth has been obtained by using agricultural products obtained through practical nomadic life and settled life. Thanks to processes such as drying and fermentation, delicious and durable foods have been obtained (Demirgöl, 2018).

Although Turkish cuisine, which has passed through different periods from the past to the present, has passed through the cuisine periods of Central Asia, Seljuks and Principalities, Ottoman, and the Republic, it would not be right to limit Turkish cuisine to these periods due to the Turkish society, which is in constant interaction with different communities (Düzgün and Durlu Özkaya, 2015). Considering the Ottoman Empire's vast territory, including modern Turkey, most of Southeast Europe, including the present-day Balkan region, Greece, parts of Ukraine, the Middle East, North Africa up to Algeria, and much of the Arabian Peninsula It is not easy to draw a comprehensive portrait of the food culture in the entire Ottoman lands (Samancı, 2020). The Ottoman Empire was one of the largest and longest-lasting empires in history (Isın, 2018).

In the emergence of Turkish cuisine, the Central Asian period, the Seljuk States and the Ottoman Empire times have a large share. Apart from this, the share of civilizations that lived in Anatolia in the past period in the Turkish Cuisine taking this shape and development in our time is quite high (Kızıldemir et al., 2014).

In the Central Asian Period, the Turks consumed milk and wheat products such as yogurt and flour, and meat obtained from animals such as sheep and horses, and drank kumiss and wine as a drink. In addition to wine, vinegar and molasses were also made from grapes. Livestock was a major economic resource in this period as well, and although primarily sheep and horse meat were eaten, animals such as cattle and deer were also consumed. However, over time, the consumption of horses and venison stopped. In addition to meat, offal of animals were also consumed (Solmaz and Dülger Altınır, 2018).

During their migration, the Turks carried their traditions from Central Asia to the regions they went to. Turks, who came to Anatolia with their old food cultures, have encountered and been influenced by new cultures, while preserving their old habits. Turks established dominance in Anatolia and became a determinant of Anatolian Food Culture. The Turkish people, who interacted with many ethnic and religious groups during the Ottoman and Seljuk periods, were affected by them in terms of cuisine (Demirgöl, 2018).

After the Turks came to Anatolia, different kinds of fruits and vegetables in Anatolia enriched the kitchen, and the dishes cooked with different kitchen equipment diversified. After the conversion to Islam, the meat and blood of animals that died without being slaughtered due to religious belief, pork products and animals slaughtered for other than Allah began to be eaten, and alcoholic products were avoided. In some sects, animal meats such as reptiles, foxes and frogs are not included in the meals as well as pork (Karaca and Karacaoğlu, 2016).

Turkish communities who migrated to Anatolia started to develop the Seljuk cuisine and this cuisine attracted attention with its unpretentious and simple structure. In the Seljuk period, the kitchen and the hearth were considered sacred. Some dishes from this period (pastırma, trotter, yufka, etc.) are still in our lives with the same names (Solmaz and Dülger Altın, 2018).

Seljuk culinary culture is seen as unique with its cooking, preservation and food varieties. Clarified butter, tail fat, meat and flour are seen as the basis of Seljuk food culture. Meals were produced by mixing these products with other foods or with each other (Önçel, 2015). The Seljuks were fed two meals a day (morning and evening), and the variety was plentiful at the dinner, which was eaten before dark. The meat was the main food source in the Seljuk tradition, where vegetables were not consumed frequently, and lamb, goat, goat, horse and chicken were the most frequently consumed animals (Önçel, 2015).

Elements of Ottoman cuisine are traditional Turkish cuisine and palace cuisine. The kitchen is an environment where the cultural richness of the state can be seen. From this point of view, it is extremely important to know the culinary customs of Turkish communities living in various regions to examine Turkish cuisine (Keskin, 2009).

The kitchen was highly valued in the Ottoman palaces, and because of the table that the sultan saw as a means of socialization, the kitchen was open to innovations and became a place where delicious and various dishes were produced. Palace and public cuisine show differences. For example, in the palace, rice was used instead of bulgur, white-leavened bread and molasses were used instead of brown bread, and sugar was used instead of honey (Solmaz and Dülger Altın, 2018).

XIX. In the 19th century, some changes were experienced as a result of increasing rapprochement with the West. These changes in Ottoman cuisine, which was influenced by western cuisine, also showed their effect

in the republican period. With the change in taste, tomatoes and tomato products have found a place in the kitchen. Nutrition, which was previously two meals, increased to three meals during the republic period (Solmaz and Dülger Altiner, 2018).

Soup is very valuable in Turkish and Anatolian traditions. Throughout their lives, Turks cannot give up soup. Soup, which is consumed as an appetizer in Western culture, is consumed as a meal in Turkish culture. Soup is shown as a meal that rules and represents the table. It can be stated that juicy porridge produced from grain and popular among Central Asian nomads in the Middle Ages has evolved into soups that are loved and consumed in Turkey today (Arlı and Gümüş, 2007).

It is known that caviar was consumed in the Ottoman Palace Cuisine in the 16th and 17th centuries. Caviar was generally consumed for breakfast in the palace cuisine. In the records of 1912, it is seen that there were 200 caviar sellers in the fish market (Özden and Ark., 2018).

Caviar was a food consumed not only by the upper class but also by the public during the Ottoman period, and it was included in the tables, including the iftar table (Haydaroğlu, 2003).

Drinks such as ayran, sherbet, compote and syrup are indispensable in Turkish cuisine, and before fruit juice became widespread, sherbets had an important place in Turkish cuisine. Sherbets were seen as a sociological phenomenon rather than a beverage and were consumed not only with meals but also at different times such as diseases and transition periods (Sarioğlu and Cevizkaya, 2016).

In addition to fruit sherbets, sherbets consisting only of sugar and water are also made. Fruit sorbets are produced in two ways. One method is to add sugar to fruit juice, the other method is to add sugar to fruit juice and boil it to obtain a thick syrup. The sherbets obtained by the second method are opened by adding cold water when they are to be drunk and consumed that way, but these sherbets are longer lasting (Sarioğlu and Cevizkaya, 2016).

The book of Celveti dervish Seyyid Hasan Efendi, which is about the 17th-century food culture, is also valuable because of the names of the dishes. *Sûrnâme-i Hümayûns* is a valuable resource because of the visibility of food culture. Importantly, it is seen during the parade of artisans during the 1582 and 1720 festivities, where artisans and equipment related to food are exhibited (Keskin, 2009).

In 1844, Mehmed Kâmil prepared his work *Melceü't-Tabbâhîn* (Cooks' Shelter) for the benefit of people, and the food and beverages are divided into 12 sections in total. (Kâmil, 2016).

In the book named *Cook School*, written by Ahmed Şevket in 1920, the author stated that the book was written based on the experiences of the best chefs, and recommended that it should be found in every home. The book consists of four chapters and includes recipes based on Ayşe Fahriye's *Housewife* and Mahmud Nedim bin Tosun's *Chef Head* (Şevket, 2021).

The most valuable resource about the 17th century period of Ottoman Culinary culture is *Evliya Çelebi's Travel Book*. In the "Seyahatname" (*Evliya Çelebi's Travel Book*), *Evliya Çelebi* endeavored to record the culinary culture of the places he visited. *Evliya Çelebi's Travel Book* contains hundreds of subjects and provides information on these subjects. It is a unique work with a multi-layered structure that allows reading and research. *Evliya Çelebi* was born in Istanbul in 1611. *Evliya Çelebi's Travel Book* is the most comprehensive and longest known travel book in the world. *Evliya Çelebi's Travel Book* contains information on the nutritional habits, food production, consumption and trade in the Ottoman world and neighboring geographies. It conveys the geographical, political, social and emotional structure of the Ottoman world and neighboring settlements, on the other hand, it provides detailed information on daily life (Yerasimos 2019).

Apart from *Evliya Çelebi*, travelers such as *Tournefort*, *Ralamb*, *Thevenot*, and *Tavernier* who were in the Ottoman Empire for various reasons during this period also included information about food culture in their works (Keskin, 2009). Although the *Seyahatname* includes the borders of the Ottoman state at that time, it is sometimes like Vienna and Ukraine. About non-Ottoman territories. It also includes narratives. In the context of the geographical extent of the places visited, it comes after *Ibn Batuta*. *Travel book of Evliya Çelebi* between the years 1630-1681. It includes his observations, hearings and experiences during his 51-year travels. It is also a work of autobiography. *Evliya Çelebi* does not give recipes and rarely mentions cooking methods or healthy eating. You can find the names and varieties of food only for banquets or modest saves on occasion of treats and generally does not provide information about supplies. (Yerasimos 2019).

In the sections where the eating and drinking habits of the Turks are described, it is noticed that the Ottoman-Turkish tables of foreign travelers were observed successfully. All foreign travelers in the Ottoman Empire mentioned table culture in their works. It is thought that this happens

because eating and drinking is a basic needs and means of pleasure (Kılıç, 2017).

Jean Henri Abdolonyme Ubucini

French Jean Henri Abdolonyme Ubicini first came to the Ottoman Empire in 1846. He also traveled in 1848 and 1855 and lived in Istanbul for a few years. He conveyed his impressions of Turkish lands through travel books (Dilbaz, 2020).

The years that the traveler was in Turkish lands are during the reign of Sultan Abdülmecid I (1839-1861) (Altuntaş, 2013).

Talking about a house he went to, Ubucini wrote that a room was used for all purposes in the house, and a tray was placed on a stool at mealtimes. He said that at a dinner with the guests, a table with a diameter of 50-55 cm came to the fore, and only porcelain cups with lids and knives were served. He stated that when products such as rice pilaf came, wooden spoons were brought with them, and everything was eaten by hand except liquids (Ubucini, 1977).

Ubucini stated that the meal took less than half an hour and that 20 kinds of food came to the table and mentioned that it included products such as vegetables, quail, chicken, and caviar. He said that Turks eat fast and little food. He stated that when the food arrived, the guests ate a small amount with their left hand and prevented the oil from spilling on the floor with their right hands. He said that rice pilaf came last to the table and that it was the national food (Ubucini, 1977).

Ubucini reported that the Turks drank water using the same glass. Although he was a conservative person, the host offered him wine; he said that politeness towards guests is as important as religious rules (Ubucini, 1977). Ubucini stated that people first clean their teeth and then wash their beards with the water that comes in copper vessels after the meal. He explained that after washing, sticks and coffee were served (Ubucini, 1977). If Ubucini is about weddings; he stated that the weddings lasted for 4 days and that the festival consisted of a banquet. He explained that things such as coffee, sweets, sticks and sherbet were consumed between meals (Ubucini, 1977).

Ubucini also mentioned a meal in the harem of the serasker in a chapter in his book. He mentioned that before the meal, the servants tied handkerchiefs to the necks of the guests, and after the meal, they helped with cleaning by bringing soap and water. He said that they consume food as in other meals,

and that it is usually eaten by hand. He stated that everyone drank the soup by dipping their spoons together (Ubucini, 1977).

Ubucini stated that Turks consume rice pilaf, vegetables and seasonal fruits. Fruits such as grapes, melons, watermelons and figs are popular during this period. Stating that the best figs and melons come from Izmir, Ubucini mentioned that Kadıköy is famous for its figs and grapes. He wrote that during this period, roasted chickpeas, pumpkin seeds and lettuce were eaten as snacks. Apart from these, he stated that the most popular dish was kebab and that diced lamb was cooked on wooden or copper skewers and he liked it very much (Ubucini, 1977).

Stating that the only drink of the real Ottomans was water, Ubucini mentioned that everyone at the table drank water in turn. Afterwards, he explained that sherbet, which was filled in bowls, was served after the meal and that it was the only permissible drink. Noting that there were sherbets made using aromas such as honey, rose, orange, linden, violet, and lemon, Ubucini said that what they drank that day was musk and had a sharp odor (Ubucini, 1977).

Ubucini at the dinner in the serasker harem; he explained that the first presentation was made with caviar, marshmallows and cheese, then milk soup was served, and then meat, chicken, rice pilaf and vegetables were served. Afterward; Rose and orange blossom creams, fruits and candies were brought, and the narrator's favorite thing was rice pudding with rose water added (Ubucini, 1977).

Joseph de Tournefort

Tournefort started his journey on Turkish soil in 1700 (Tournefort, 2013). Tournefort is a botanist and shared his observations in his travel book (Batği, 2017). It is seen that he is Mustafa (Sevinç, 2017). Tournefort claimed that people in the Turkish State do nothing but drink coffee, water, tobacco and eat rice pilaf (Tournefort, 2013). Talking about the Feast of Sacrifice, Tournefort stated that people put paint on the heads of lambs and gave them as gifts. Mentioning the offering of boiled and translated lamb at the exit of the mosque upon the order of the Pasha, Tournefort stated that there was also chicken and rice pilaf. Tournefort, who said that he enjoyed watching the Turks fight in order to buy these meats, said that everyone in the houses had fun and ate sumptuous meals (Tournefort, 2013).

It is stated in the work that the kitchens are domed structures without a chimney, and that the smoke comes out of the holes in the dome. The first of the kitchens in the palace is for the sultan, the second kitchen for

the first woman, the third kitchen for the other sultans, the fourth kitchen for the doorkeeper, the fifth kitchen for the viziers, the sixth kitchen for the boys, the seventh for the officers in the palace, the eighth for the women in the palace, and the ninth kitchen for those who attend the court on trial days. Stating that game meat was never eaten in the palace kitchen, the traveler stated that forty thousand cattle annually, as well as two hundred sheep, about a hundred kids or lambs, ten calves, two hundred pairs of chickens, one hundred pairs of pigeons, and fifty kings were received by the palace officials (Tounefort, 2013). According to Tounefort, a meal was given when ambassadors were accepted into the palace (Tounefort, 2013). Tounefort explained that Galata was like a Christian city during his stay, that the taverns were free there, and the Turks drank wine there. The traveler also explained that good meals were prepared in the inns for the Franks, and that the fish market was very good (Tounefort, 2013).

Talking about the ambassador's visit to a court, Tounefort explained that when he entered the second courtyard, four thousand janissaries stopped to take the rice bowls. Explaining that after the examination of the petitions at the council meeting, basins were given to everyone, the traveler stated that the ambassador vizier ate together, the ship captains ate together with the viziers, and the kazaskers ate alone. Stating that there were more than thirty types of food in the meal where 5 tables were set, the traveler stated that the meals were brought one after the other and the people who brought the meals left immediately after leaving the meal. He reported that the basins were brought back after the meal (Tounefort, 2013).

Tounefort, who said that the Turks prefer to live uniformly, stated that the basis of the cuisine is based on rice and that the Turks will not go bankrupt due to the cost of the kitchen, and that they are satisfied with little. Stating that there are three kinds of rice dishes, the traveler stated that the first one is rice and that it is better than the chicken or sheep's tail cooked together. Secondly, Tounefort talked about porridge and thirdly he talked about soup. He likened this soup to the food that ancient people made for the sick. In addition, the traveler stated that rice porridge was eaten with a spoon in his hometown, and that the Turks ate the rice with their hands. He stated that Turks use their palms as plates and bring small morsels to their mouths with their thumbs (Tounefort, 2013).

Saying that the Turks only like soup, Tounefort said that they cut the meat into small pieces and boil it with game meats, and that when they want fried meat, the meat that is cut into smaller pieces is cooked on skewers in the form of a meat and an onion. Tounefort told that he ate beautiful rabbit

in Istanbul. Talking about a dish made with chopped oil and rice wrapped in vineyard or cabbage leaves, Tournefort stated that this dish was cooked in pots. The traveler, who does not like the bread made, explained that the pastries and yufka are good (Tournefort, 2013).

Mentioning that cloth is laid out at mealtime, Tournefort explained that those who like cleaning put it on a low-height wooden table. He mentions that a wooden tray filled with meat and rice pilaf dishes was placed on top of the cover. Explaining that the meal started with a prayer, the traveler mentioned the existence of a napkin that could be used by everyone at the table surrounding the table. Stating that he ate rice pilaf with long-handled spoons, the traveler stated that the pilaf was appetizing. Stating that they ate fruits and meat, Tournefort explained that they drank cold water at the end of the meal, and that they drank hot coffee when they got up from the meal when they were oversaturated. Explaining that tobacco is smoked after coffee, the traveler claims that tobacco is beneficial for health. Stating that Turks do not spit while smoking tobacco, they do this for cleaning and swallowing their saliva, Tournefort stated that they should spit on a handkerchief or the upholstery by lifting the end of the carpet (Tournefort, 2013). Stating that the meat in Erzurum butchers is very good, Tournefort said that when these meats are cooked in wood, good meals can be made. In addition, he stated that if there was no soot smell, the cream would be very good (Tournefort, 2013). Stating that the spring waters coming from the hills to Erzurum are very good, Tournefort said that he thinks this is a great advantage because the raki and wine are very bad (Tournefort, 2013).

Petyr Mateev

Mateev, a Bulgarian born in Kazan in 1850, received some of his education at the English Protestant College in Malta and some at Robert College. He worked in post offices in Istanbul, and in his book, he talked about two important trips. One of them is the Anatolian trip he made with an English noblewoman whose name he did not give, and the other is Dr. It is an archaeological trip with George Smith. He started his first journey in 1875 (Mateev, 2020).

When Dr. Mattev started his journey, the Ottoman sultan Sultan Abdülaziz (Kaya, 2019), followed by V. Murad (Çömlekçi, 2019), and finally II. Abdülhamid (Çetinsaya, 2016). In his journey with Smith, he said that he shot rabbits he saw on an islet while traveling by ferry, and when he offered these rabbits to the Turkish customs manager they were traveling on the same ferry, he stated that this was haram in his belief and he refused

because the rabbit was not turned upside down after it was killed and its blood was not shed. Stating that he hunted rabbits again at a place where the ferry stopped, Mateev said that this time he killed one of the rabbits he had hit, turned it upside down and shed blood, offered this rabbit to the customs manager, and the customs manager accepted the treat (Mateev, 2020). During his journey with Smith, who went into quarantine for 10 days on his way from Baghdad to Mosul, stated that the town manager here drank his brandy-like water even though he was Turkish (Mateev, 2020). Dr. Mateev also mentioned Alevi in Diyarbakir part of his journey with Smith, in his book, stating that he saw the people collecting manna (kudret helvası). Mateev stated that these people were different from others despite being Muslim, and explained that they performed a secret wine-drinking ritual (Mateev, 2020).

Jean-Baptiste Tavernier

Tavernier was born in Paris in 1605, traveled many times to India, Persia and the East and traded in jewellery. The conversations in his father's shop gave him this travel request (Baykara Taşkaya, 2011).

When Tavernier first came to Istanbul in 1633 (Tavernier, 2017), the Ottoman Sultan IV. Murad (Ünlücan, 2006). Tavernier, during the reign of Sultan Ibrahim (Gökpınar, 2020) and IV. He continued his travels during the reign of Mehmed (Bülbul, 1991). Tavernier states that travel conditions in Asia are much different than in Europe and explains that these travels are in difficult conditions (Tavernier, 2017). The caravanserais on the way from Istanbul to Iran consist of empty rooms and cooking is the job of the rest. You can buy foods such as fruits, lamb, butter and chicken from the officials there or the surrounding villages (Tavernier, 1980).

Tavernier stated that he saw the palace of Sultan Murad in Iznik, one of his first stops on the way from Istanbul to Iran, and stated that there are plenty of game animals, unique fruits and fine wines are made here (Tavernier, 2017). Tavernier explained in his work that the Circassians living in Düzce caught a fish called nose fish, that it was more delicious than trout, and that the people loved this fish (Tavernier, 2017). Tavernier, who also stopped by Amasya while continuing his journey, reported that the best fruits and wines of Anatolia are produced here. Explaining that he also likes the wine of Tokat, the traveler stated that life is cheap here, all kinds of fruits are plentiful, and this is the only place in Anatolia that produces plenty of saffron (Tavernier, 2017).

Tavernier saw that Tatars, about whose horses they had died during the journey, had skinned them and hung their meat in their saddles, saw that the meat was softened by Tatars before it was cooked, and another Tatar stated that he put the meat in dirty laundry and ate it after beating it (Tavernier, 2017). Tavernier stated that wine is not produced in Erzurum, where it is forbidden to drink wine, and that Mingrelian wine is consumed there, and that the people buy wine from Tokat and that there is no better wine until Iran (Tavernier, 2017).

Originally a merchant, Tavernier explained in his writings that the Turks ate their meals cleanly, that there was no need to put a napkin on the table, and that a small handkerchief would suffice if needed. He explained that Turks eat with their right hand and at the end of the meal, hands are washed by bringing hot water and soap. Tavernier mentioned that people are dried by pulling a handkerchief from between their belts, and that the kitchens are also clean and mentioned that Turks have the best water, taps, tableware and meat (Tavernier, 2017). Tavernier mentioned that in Edirne Palace, patients were given noodles or broth containing Italian-style noodles. He mentioned that in the great palace, chicken and broth were given to the patients (Tavernier, 2017).

Ibn Battuta

Ibn Battuta started his first journey in 1325. However, when he came to Turkish lands (1332-1333), the Ottoman sultan was Orhan Gazi (Algül, 1999). Ibn Battuta was loved by the ulama and the public because he resembled dervishes in his dressing style and behavior, and he met the rulers of the Mongols, Maldivians and Turks. It is thought that the two most important travelers who lived in the Middle Ages were Marco Polo and Ibn Battuta, but Ibn Battuta is considered more important because he went to very valuable cultural centers on three continents and visited a larger region. Apart from this, Ibn Battuta was involved in daily life in the countries he was in, got married and had reliable people dictate his experiences. Ibn Battuta paid attention to details and spared plenty of space for people in his writings. He gave details about the traditions, dressing styles and beliefs of different societies. Ibn Battuta, who traveled almost all over the Old World except Europe, is valuable in terms of the history of the Mongols and Turks. Detailed information about the state of the time in Anatolia is available in *Er-Rihle*. The work presents detailed content about daily life, traditions, beliefs and customs. For this reason, the work contains information about recipes, special day clothes, mysticism, politics and people of the day (Kapar, 2019).

In his travelogue, Ibn Battuta stated that Turks usually ate the food sitting on the ground, regardless of the general public or the gentleman. It has been stated that in formal dinners with important guests, they are seated in an order appropriate to the situation. After the guests were seated, the food was delivered and served on small plates. According to what is described in the work, meals, sweets and fruits were presented to Ibn Battuta on silver plates, and gifts such as mounts, clothes, and candles were given (et-Tanci, 2019).

Ibn Battuta; traveled with the Crimean Turks and stated that they ate a meal called “dugi” instead of solid food. He stated that they cooked it by adding meat, if available, to boiling water, and ate it by adding yogurt to it. In addition, he mentioned borani, which is a noodle dish that is eaten by pouring yogurt on it. Saying that the Crimean people are not good with sweets, Ibn Battuta mentioned that they drank boza and kumiss. Ibn Battuta, who found the brown bear sour, explained that he could not drink it (et-Tanci, 2019). Ibn Battuta, who was also hosted in Azov City, stated that sheep and horse meat were served there, and that they drank kumiss and boza. He also stated that horses are very popular here (et-Tanci, 2019).

George William Frederick Howard

George William Frederick Howard started a 12-month Eastern Journey on March 31, 1853 (Howard, 1978), during this period the Ottoman sultan was Sultan Abdülmecid (Altuntaş, 2013).

Howard stated that British ladies who visited a harem said that during the meal, a belly dancer was played in front of them and they drank coffee from diamond-engraved cups (Howard, 1978). Howard stated that he heard from his friend the doctor that he would find forks and spoons like Europeans when he went to the house of Turkish pashas before his visit to Turkish lands, and he encountered events confirming this (Howard, 1978). Howard stated that at a dinner he attended, fish came one after another and a dish made of chicken breast was served. He also stated that there is no wine in the meal and that Muslims follow this rule. He stated that Turks were very polite and very hospitable from the highest to the lowest positions (Howard, 1978). Howard stated that at a dinner he attended, a brass or copper tray was placed on a tray, and plates full of food were placed on top of it. He stated that they drank soup with wooden spoons and started other meals using their right hands. Contrary to popular belief, he said that eating with hands is not a bad thing. He added that he found the food very tasty. Dishes such as spicy dishes, desserts, vegetables were presented one after the other and he stated that it was very diverse for the British (Howard, 1978).

Howard told about a dish he ate from Turkish cuisine and said that the meal ended with yogurt and rice pilaf. He said that the taste of yogurt is similar to Devonshire sour cream (Howard, 1978).

Edward Raczynski

Raczynski stated that people fast during Ramadan, and after the evening prayer, people run to restaurants and coffee houses to eat. On the other hand, he mentioned that people go to the mosque after eating their meals (Raczynski, 1980). Raczynski stated that the reason why Turks do not lose their health even if they get old is that they eat and drink less and know how to endure pain (Raczynski, 1980).

Some people were secretly using opium in the barracks. People who did this were stigmatized by other people. People in Europe thought that the Turks were doing this openly, but that was not the case (Raczynski, 1980). Raczynski described what he saw at a meal prepared in Turkish style as follows; Instead of tablecloths, the table had a leather cover, ivory spoons and no forks.

The Turks had knives in their waists. Rice soup was served first, followed by mutton, and then stuffed zucchini with yogurt. Afterward pan-cooked lemon eggs and kebabs were brought. The author, who liked them very much, stated that he wanted them to be included in their menu. The traveler, who also learned how to make the kebab, stated that the cubed meat was placed in a bottle with onions and then cooked. It was stated that figs, grapes and pomegranates were placed on the table after the meal (Raczynski, 1980). Raczynski mentioned that he was offered coffee during a visit (Raczynski, 1980). Raczynski talked about the way Turks make coffee and stated that the coffee was first roasted and then thinned by pounding. He explained that the coffee, which was then put on fire in the coffee pot with sugar and cold water, was taken off the stove and served when it started to foam (Raczynski, 1980).

Bertrandon de la Broquière

Known as the owner of the Broquière region, Bertrandon de la Broquière was crowned Duke of Burgundy III in 1421 in the form of “écuyer tranchant” (a noble serving at the ruler’s table). It took its place in history when it was found in the palace of Philippe le Bon. Bertrandon, Philippe le Bon’un güveninde bulunduğu bir insan olarak 1432’de saklı bir yol ile İslam devletleri ve Osmanlı’ya bir yapmakla görevlendirilmiştir (Kapar, 2019).

Seyyahın bulunduğu dönemde Osmanlı padişahı Sultan II. Murad'dır (Öztürk, 2015). Broquière, who came to Jaffa on a ship from Venice and started his journey, firstly to Jerusalem, from there to other holy sites, and then to Syria and then to Anatolia for diplomatic visits. Ramazanoğulları, Karamanoğulları and later Osmanoğulları are found in the principalities. After coming to Istanbul under Byzantine control, he stayed here for a while. Afterward, he returns to his hometown by visiting Plovdiv, Belgrade, Buda and Vienna (Eyice, 1975).

In addition to collecting memories, he also wrote in the book Broquière that he wrote to guide a Christian army if they want to go to Jerusalem (Broquière, 2000). Broquière, who set out to go to Turkish lands with the lie that he had a brother in Bursa, traveled with caravans and sometimes by joining people on the same road. Broquière, who first set out with a caravan leader whose name he stated was Hojarbarach, started out by wearing similar clothes to the local people so that he would not be understood as a Christian (Broquière, 2000).

Explaining that he later became a traveling companion with a Circassian, Broquière explained that he learned to drink water instead of wine and sit cross-legged from this person. Stating that the tablecloth can be shaped into a bag with the help of the rope on the edges, Broquière thinks that this is a good way to avoid wastage of food. It has drawn the attention of the traveler that all Turks do not stay without thanking God after the meal, even if they eat little or much (Broquière, 2000). Stating that they met two Turkmen while continuing their journey with the Circassians, Broquière stated that these people wanted to kill him, but the Circassians said that it would be a sin because they ate bread and salt together (Broquière, 2000).

While staying in a Frank's guesthouse, he stated that some Turks wanted wine from him, but when Broquière learned that this was forbidden and he would be arrested if he was caught, Broquière conveyed this to the Turks, but the Turks took him to a Greek hotel selling wine. He explained that they sat there together with the Turks in a circle, that everyone drank wine from the earthen bowl in the middle with the bowls in their hands, but after he started to feel bad, the Turks stated that they were uncomfortable because he did not drink like them.

Thereupon, a Turk drank instead, pleasing everyone. The traveler, who stated that Circassians, who was unaware of this incident, bought and cooked goose for them, said that they needed verjuice to eat goose, that the Circassians took green leek leaves and they ate the food together (Broquière, 2000). Stating that they encountered the tents of the Turkmen during their

journey, Broquière stated that there was everything in the house except the fire in these tents, and that the Turkmens spread table cloth and offered them cheese, bread, grapes and yogurt.

The traveler who saw yoghurt for the first time stated that the flat bread was shaped into a cone and presented to them by the Turkmen to eat yoghurt (Broquière, 2000). The traveler, who also talked about the making of the bread they use while eating yogurt, stated that dough is obtained by mixing flour and water on a round dough board, and then the dough, which is made into small pieces, is thinly rolled out with a rolling pin and baked on a sheet, but the images look like they were cooked in the sun (Broquière, 2000).

Stating that the Turks invite him to dinner if they see a poor person while they are eating, Broquière stated that they do not have this custom. Stating that the bread eaten in the country is strange for those who are not used to it, Broquière stated that the bread is soft and half-baked compared to the bread they are used to. Stating that the Turks dried the meat and ate it raw, Broquière also stated that if they realized that an animal was going to die, they cut it and cooked the meat a little bit and ate it. He also stated in his traveler's book that meat is prepared in open areas in cities and is not clean (Broquière, 2000). Broquière explained that his Circassians friend drank too much wine, then vomited repeatedly the next day, and drank as much water as he could to wash his stomach, thus washing his stomach (Broquière, 2000).

Stating that he ate cooked sheep's feet in Karassar and that it was his favorite dish, Broquière also stated that they bought cheese and bread from here. Apart from this, Broquière, who talked about food made by stringing walnuts on strings and dipping them in boiling molasses and hardening when dried, thought that it was a good food to suppress hunger (Broquière, 2000). Stating that they stopped by a town near Bursa, Broquière stated that he ate buffalo cream and liked it very much, and also mentioned that they ate half-cooked meat on skewers (Broquière, 2000). Stating that there are hospitals and soup kitchens in Bursa, Broquière stated that food such as meat and bread is given to poor people in these places, and even wine can be given. Stating that he ate caviar with olive oil in Bursa, Broquière stated that if he did not have different foods with him, it was worthless for the Greeks (Broquière, 2000).

When the Turkish ruler was traveling, everything was carried with them so that they would not have food shortages. Because food was scarce in rural cities (Broquière, 2000). Broquière, who heard that the governor of

that period drank a lot and had a person imprisoned who said that those who drank were against the prophet, also stated that the lord of the lord liked people who drink well (Broquière, 2000). Talking about a meal on the sultan's divan with a seigneur from the Kingdom of Bosnia, the traveler stated that before the seigneur came, a hundred tin trays were placed on top of mutton and pulp.

Broquière, stated that when the sultan sat down, food was brought to him, he explained that a silk handkerchief was laid in front of the sultan and a napkin was left, and the sultan took it in front of him. The sultan's table, which was placed in front of a red copper tray, had to be prepared on top of it, this tray was used instead of a tablecloth. Stating that the meat was brought in front of the Sultan in two golden pans and then the plates of the other guests were brought, the traveler stated that some people ate and some did not, and that the meal took a very short time. The traveler also told us that very few people knew what the sultan ate and drank, but this was never mentioned (Broquière, 2000).

The traveler stated that he saw a buffet-like structure at one end of the dining room and that some people drank there but could not see what was happening, and stated that a chapter was held until the meal started (Broquière, 2000). The traveler, who wrote about the wedding of the daughter of Rumeli Beylerbeyi, stated that the sultan sent 70 trays of jams and compotes as gifts, and 18 fried sheep in tin trays (Broquière, 2000).

Salomon Schweigger

Schweigger served in the Austrian embassy as a Protestant preacher between 1578 and 1580, and during Schweigger's stay in the country, the Ottoman Sultan III. Murad (Göyünç, 1963).

Schweigger, who went on a trip to Turkey with the embassy delegation, first encountered the guards who welcomed the delegation and were responsible for its security. Schweigger, who started to get acquainted with the food culture of the Turkish people here, stated that the guards who invited him to dinner offered him a quarter of chicken steamed with bread and onions. Stating that the bread is similar to a bread made with dough scraped from the edges of the dough vat in their region, Schweigger reported that these bread are called "bogatsche" in Bulgaria (Schweigger, 2004).

The traveler, who lived with the ambassador, stated that food was sent to them from the palace kitchen, but he met other needs from the ambassador's pocket (Schweigger, 2004). Schweigger, who wrote about the sultan's visit with the ambassador, tells that after the ambassadors presented

their declarations, the sultan went to the divan room and wanted to eat. He stated that the pashas and ambassadors were sitting in the divan room, and although the sultan saw them, the others could not see him. Stating that the sultan's meals were brought in porcelain vessels, although the previous sultans ate from gold vessels, the traveler said that if poison was found in this material, they were said to crack. Stating that porcelain is white and almost transparent like marble and resembles alabaster, Schweigger stated that it is a very valuable material (Schweigger, 2004).

Schweigger reported that there were usually rice pilaf dishes on the sultan's table, that these dishes could be yellow, red, white or brown in color, sometimes they were cooked in the form of soup, sometimes served with mutton in the oven, and even dessert was made. Roasted chicken and pigeon, steamed or salted mutton are also among the dishes. Schweigger stated in his work that fruits such as melons, watermelons, pumpkins, pomegranates, citrus fruits, cherries, grapes and pears were also on the table, sherbet made from pomegranates or similar fruits was consumed by the sultan, and wine was not consumed. In his work, Schweigger stated that Sultan Selim I had a dream of drinking and only drank good wine (Schweigger, 2004).

The traveler stated in his work that nobles such as ambassadors and Schweigger and officials were hosted outside the sultan's office, in the inner courtyard, with sheep, pigeons, chicken and 5 cups of rice, served with sherbet as a drink, and the meal was eaten on the ground. Schweigger stated that during the meal, an attendant was distributing sherbet with silver cups and a brass faucet in his hand, and that these events continued from nine in the morning until noon. After they ate, we see in the work that although Schweigger found the number of varieties insufficient, the soldiers in charge of the remaining portion of the meal, which would be considered rich according to the conditions of the region, gathered and took them away, and the traveler found it barbaric (Schweigger, 2004).

Talking about the soup kitchens, which are seen as the most important building after the schools, the traveler explained that these places were not for the shelter of the poor and needy people, but for the feeding them, and stated that rice pilaf with meat, boza and bread was given to the people here. Stating that people of all religions and nationalities can benefit from these meals, the traveler stated that passengers can benefit from these opportunities for 3 days, and if it is seen that they benefit from it for more than 3 days, these people are removed from there on suspicion of abuse. The traveler stated in his work that this practice is more valuable than works such as sculptures and pyramids, because it is useful. Reputable and high-ranking people are also known to help the imarets (Schweigger, 2004).

Stating that Sultan Murad had no dreams of drinking like his father, the traveler stated that Turks enjoyed eating fruits such as pomegranates, figs, oranges, mulberries, melons, cherries, pears, and apples rather than drinking wine, and said that these fruits were not just for the palace, but were sold (Schweigger, 2004).

Talking about the sultan's dining arrangement, Schweigger states that a one-foot-high table was placed in front of the sultan, who was cross-legged on a cushion on the floor, and mats were laid on the floor of the room and carpets were laid on it. Stating that a hard, thick and lined leather is spread on the table, and when the rope is pulled around this leather, it becomes like a bag. Mentioning that 8-10 kinds of food were brought, the traveler mentioned that fried and boiled sheep, chicken and pigeon, and many rice dishes were brought. Stating that Turks do not eat fish, the traveler stated that the reason for this was a religion for fish and not being used to beef, but he also stated that people who came to visit the ambassador ate both of them fondly (Schweigger, 2004). Stating that the duty of the Kilerođlanlar and the head of the cellar was responsible for the confectionery and sweets to be brought to the sultan's table, Schweigger stated that 50 people worked in the kitchen, including the head chef, assistants, assistants, kitchen clerks, kitchen managers and meal organizers. Stating that the cooks do not learn French and western dishes, Schweigger stated that these cooks only cook the dishes they are accustomed to and that the person who can cook 4 types of rice is a chef worthy of the sultan (Schweigger, 2004). Talking about the month of Ramadan, the traveler stated that this month is not at the same time every year, that in this month the Turks do not eat or drink anything during the day, but they eat and drink all night, and that this period is a period of abundance. For this reason, the public eagerly awaits the month of Ramadan (Schweigger, 2004).

It was stated that the poor were begging at night, at mealtimes, and food was given to cats and dogs as alms other than these people. Turks give these animals meat and fried livers on skewers (Schweigger, 2004). Talking about weddings, Schweigger stated that men and women chatted in different rooms, and a feast was prepared after the bride-to-be. In this feast at the wedding house, dark, juicy or oven-cooked rice dishes were white, yellow or dark in color, with mutton inside, and fried pigeons, fruits and sweets. Sugar water or sherbet made from fruits was also on the table (Schweigger, 2004).

Stephen Gerlach

Stephan Gerlach came to Turkish territory in 1573 and remained in Turkish territory until he was replaced by Schweigger (1578) (Gerlach, 2007). Between these years, the Ottoman sultans II. Selim (Karaođlan, 2019) and III. Murad (Yılmaz, 2018). It is stated in the work that a meal was organized in 1573 and there were 41 kinds of food on this table (Gerlach, 2007).

As mentioned in the Turkish Journal book, there were no restaurants in Turkish territory in 1573. It is stated in the work that there is sometimes no food or drink in caravanserais (Gerlach, 2007). It was stated that there were about 50 kinds of food at the dinner they were invited to in a house where they were hosted. The delegation was disturbed by the presence of two dancing boys after the meal (Gerlach, 2007).

The traveler explained that the Turks made the fish come to the surface by throwing bait into the water and caught these fish with their hands (Gerlach, 2007). Stating that they were invited to the banquet after the meeting with the sultan, the traveler wrote that they were hosted here in honor of the Roman-Germanic Emperor and various meals were served (Gerlach, 2007). Talking about fasting about the month of Ramadan, the traveler said that people do not eat or drink anything until the evening, and that they can eat and drink during the night. He mentioned that people beg at night (Gerlach, 2007). The traveler wrote about the feast that poles were erected in squares and streets, and they were decorated with branches such as olives and laurels. The traveler, who explained that a tent was covered on these poles and fruits, buns and pretzels were hung under it, explained that a swing was set up and the person swinging on this swing tried to catch these hanging foods (Gerlach, 2007).

The traveler, who explained that the Tatar King sewed a horse's head and offered horse milk at the feast, explained that people who died in a lightning strike were special in the Tatar tradition, and that it was believed that the god loved this person very much. He explained that magnificent funerals were organized for these people, and in this case, a great feast was organized and they were eaten and drunk (Gerlach, 2007). It is stated in the book that around 400 sheep were slaughtered for the funeral of Sultan Selim and their meat was distributed to the poor (Gerlach, 2007). The traveler came to the ambassador of the Roman-Germanic Empire of the officials in the palace; he wrote that he offered products such as bread, muffins, cookies and they wanted a New Year's bonus (Gerlach, 2007). The traveler, who stated that approximately 150 people worked in the sultan's table services and that

these people brought the food to the front of the sultan's room, stated that the meals usually did not exceed 8-9 dishes, and that he sometimes found 14-15 dishes at the banquets (Gerlach, 2007). The traveler, describing the meal at a party, said that dinner tables were set on the floor, on the carpets, and that there were six bowls of food on this table. Explaining that the meals include rice pilaf, meat such as sheep, chicken, quail, baked apples, zucchini, and white bread, the author stated that spoons are customary in Turkey and are on the table (Gerlach, 2007).

Telling that a few people were walking around the table, the traveler wrote that these people were distributing sherbet. After the meal was over, it was stated that these people took utensils from the table. According to the traveler's writings, the janissaries take the meals given to the high officials in the palace halfway, and other servants take this task halfway (Gerlach, 2007). The traveler explained that Turks gave each other gifts such as sweets, vases and sheep during the feast, and that drinking wine on the eve was forbidden for Turks (Gerlach, 2007).

Stating that Turks drink wine frequently, the traveler stated that people in high positions and those who want to rise to high positions do not drink wine (Gerlach, 2007). The traveler, who participated in the visit given by Mehmet Pasha, mentioned that there were 18 kinds of food for 80 people (Gerlach, 2007). Talking about the nutrition of Sultan Sultan Selim, the traveler explained that he ate and drank using porcelain cups that prevent poisoning, and that he drank sherbet not only in the sultan's apartment, but sometimes even in a beautiful green area that he liked. The sultan, who took the sherbet from a silver jug carried by a boy into his glass, consumed it, while the sultan's wife ate separately from the other women (Gerlach, 2007). Stating that dinner invitations became more frequent in Ramadan, the traveler stated that an iftar feast was held every night in the house of the vizier. The traveler, who stated that those in the lower offices were guests at the houses of the higher ones, stated that these dinners were attended by people such as beylerbeyi and janissary aghas (Gerlach, 2007).

Philippe du Fresne-Canaye

Born in 1551, Canaye comes from a Catholic family. He later converted to the Protestant sect, and while waiting for the right time when his father asked him to continue his education at Valencia University during the "24 August tragedy", which included the murder of Protestants in France at that time, he decided on this journey as a result of meeting the Istanbul ambassador (Hauser, 2017).

During the travel of Canaye, the Ottoman Sultan II. Selim (Karaođlan, 2019). Canaye, who set out on a ship bound for Ragusa on 14 October 1572, was able to reach Ragusa on 2 November. The traveler, who left Ragusa on January 14, explained that they saw Istanbul at the end of February and went to Pera and started to stay there (Fresne-Canaye, 2017). Canaye, who found pears called “bergamot” by the Turks in the town of Tschainitza during their journey to Istanbul, liked these pears very much and stated that the French name “Bergamut Pear” may have passed from the Turkish language to their own language (Fresne-Canaye, 2017).

Talking about a caravanserai they saw after crossing the Mustafa Pasha Bridge during their journey to Istanbul, Canaye stated that the people staying there were given meat, bulgur pilaf and bread for three days, regardless of their religion or nationality (Fresne-Canaye, 2017). Mentioning that they went to kiss the sultan’s hand with the embassy officials, Canaye stated that the ambassador was taken to the divan room where the pashas were, and the other people were taken to the arched section in the courtyard. Stating that nice tables were prepared there, the traveler stated that everyone was sitting cross-legged. Stating that a white cloth was laid on the table, Canaye mentioned that fragrant and sweet sherbet was served in porcelain cups. He explained that there are rice pilaf, vegetables, millet, various pastries, chicken and white bread as food (Fresne-Canaye, 2017).

Stating that fried and boiled meats and confectionery are sold in Istanbul, Canaye stated that the confectionery sold is similar to the ones consumed on Christmas Eve. In addition, the traveler stated that sellers who stole weight were given a sentence of walking around with a letter on their heads and rattles on their necks, and that these people were accompanied by executioners and shouted about their crimes (Fresne-Canaye, 2017). The traveler, who stated that everyone was served three meals a day, regardless of their religion, next to the courtyard of the Süleymaniye Mosque, thought that this place was a caravanserai. He also stated that very good whey is produced in the Eyüp region (Fresne-Canaye, 2017). Talking about the Little Bayram (Ramadan Feast) celebration, Canaye stated that the feast was celebrated for three days uninterruptedly, and that Christians were forbidden to sell alcohol to Turks because the Turks had a habit of getting drunk.

He stated that the pashas had tables set up for those who came to visit the feast and that the pashas waited at the table until there was no one left to eat. In addition, it was stated that swings were set up in the streets and people drank sherbet after shaking. During the month of Ramadan, it is explained that the people who do not eat or drink during the day eat and drink all

night, and according to the traveler's opinion, this is an abuse of goodwill (Fresne-Canaye, 2017). Although the traveler could not attend the wedding of Piyale Pasha's daughter with the smell of the attacks of wild animals, he conveyed what he heard from the people who attended. He stated that melons, peaches and different fruits were sent from Chios because of the lack of season in the region. In addition, Sultan Selim was far from the habit of not drinking wine in his book Canaye (Fresne-Canaye, 2017). Canaye, who went on a sea voyage after leaving Istanbul, stated that although Maytos is a Turkish village, it is famous for its unique wines. Canaye, who came to Ilion, stated that only oat bread is made in Turkish villages because wheat is not grown here (Fresne-Canaye, 2017).

Pierre Belon

Belon, who made his journey between 1546 and 1549, stated that he aimed to see plants, animals and minerals in place (Belon, 2020). During Belon's journey, the Ottoman Sultan was Suleiman the Magnificent (Öztuna, 2019). Belon, who saw that the structures called Hostellerie, which were located in the regions where he lived, was not found in the Turkish territory, while he was traveling in Turkish territory, stated that instead of caravanserais. He explained that he could stay in the caravanserai in Kavala during the day and eat free food. Belon said that everyone can eat regardless of their religion, and stated that tarhana, kurut and lentil soups are the most common soups. Also, Turks never avoid staying in such places or eating free food, because that is the custom (Belon, 2020). He stated that on the island of Lesbos, people cook by mixing yogurt and flour, then dry it in the sun and send it to Turkey to make soup. He also stated that they made tarhana using flour. He stated that people do not enjoy drinking soup without tarhana or kurut and its use is as common as possible. Belon stated that the fondness for rice is very high and that lentils are also taken in large quantities, and stated that lentils are stored to be distributed when requested (Belon, 2020).

Belon stated that Turkish food customs are quite different from their own, and that the meat is taken out of the pot after cooking and they add anything they want to thicken the mixture. Belon, who stated that round leather tablecloths with a cord on the edge were used, explained that the table was not used, the food was eaten on the floor, and stated that everyone carried their own spoons, but only great gentlemen carried knives. Thanks to the spoon, the hands were not oiled, the Turks were not accustomed to the use of napkins (Belon, 2020).

Speaking of a bridge over the Nestos River, Belon thought that at one end of this bridge, there were shepherds who cooked and sold the whole sheep except the head and offal, and that a person who did not see such a meat being cooked as a whole would not believe it. However, he stated that the Turks fried all the oxen by passing an iron bottle in the circumcision wedding, and added that the ox was put into it and the chicken was put into the sheep and it was fried in this way. At weddings, these meats are eaten with a great feast. Belon stated that they bought the meat that these shepherds sold, and stated that the meat was more delicious when it was cut and cooked (Belon, 2020).

Belon said that people traveling in caravans carry yogurt and garlic with them, adding that garlic is pounded in a mortar and mixed with yogurt. It is believed that it refreshes in summer and warms in winter (Belon, 2020). Belon stated that there are plenty of fish in the Sea of Marmara and that people in Turkey and Greece prefer fish to meat. He added that the sultan preferred fish to meat and that there was very little game meat in the market in Istanbul. He also stated that horse mackerel, bonito, ribeye, lampuga, melanuria, sea bream, sea bream, butt, menes, cheetah, bream, mullet, sinarit, written han, red mullet, bride fish and other fish were also brought out of the sea. In addition, he also included fish-catching methods in his work (Belon, 2020). Belon stated that the most common fish in the fish market is fish, and that swordfish is also plentiful and that the dolphin is not eaten. He stated that garum made by fermenting fish intestines is still common in Istanbul, caviar produced from sturgeon is also loved by all nations, and red caviar is produced from carp only for Jews who do not eat fish without scales (Belon, 2020).

Talking about the wild pomegranate with delicious seeds inside, Belon stated that it is the size of two fists and people call it the couscous nut (Belon, 2020). Talking about the winter melon he saw, Belon stated that its difference from other melons is that it can be stored all winter without spoiling. He also stated that there is another fruit called watermelon and it is common in Turkey and Greece (Belon, 2020).

Belon, who stated that the people of Mytilene were Turks, but the people engaged in agriculture were Greek, stated that the wine of this place was very preferred, and also stated that besides kurut and tarhana, they also earned income from cheese and wheat (Belon, 2020). According to Belon, chewing gum is sold to the sultan from Chios (Belon, 2020). Belon stated that Turkish nomads used the skins of animals instead of wood or earthen pots, filled them with butter and cheese, and that the tripe was also filled

with butter. He thought that if they had suitable containers, they would not have used this method. Belon also stated that the cheeses in the tulum are filled with animal hair because they do not filter the milk (Belon, 2020).

Stating that Turks sell bread by weight, they do not cook it well, the traveler stated that salted meat is popular, that the meat is hung to dry after salting, and then sprinkled with cumin. Belon, who thinks that those who write that the meat crumbles after drying and that it will be used in wartime are wrong, stated that the meat is first sliced, then salted and dried. It has also been stated that this meat is respected at all times and is eaten raw with onions on trips (Belon, 2020). Belon, who stated that the Turks prepared many kinds of food during the war or when they went to the countryside, explained that the walnuts that were attached to each other were covered with sherbet and molasses as if they were candles. He stated that this process was done many times in such a way that thin layers were formed. The same process can be done with figs, hazelnuts, almonds and other hard fruits and is suitable for passengers (Belon, 2020).

Belon, who stated that he saw juniper trees with fruits the size of hazelnuts and the size of olives on the way to the northwest from Adana, stated that the people ate them (Belon, 2020). Talking about the sumac trees on the Konya Ereğlisi side, the traveler stated that they collect their fruits and that they are sold in big sacks in the market. Stating that garlic crushed with salt is added to suma and sprinkled on various dishes, the traveler reported that it gives sourness and good smell (Belon, 2020). Belon, who stated that yogurt is sold in Konya, stated that although it is common in summer, they can find yogurt in winter as well.

Belon stated that fresh bread that can be eaten with molasses are sold in Akşehir, and that their method of baking is different from theirs, and that they are baked in earthen pots that are half buried in the ground. It states that at the bottom of these vessels there is a hole connected to a round earthen pipe, and that the tandoor is heated by burning the wood and coal placed under it. Belon tells us that the fermented dough is divided into flat loaves by the baker, put it on wicker trays, glued to the tandoor and baked in this way. He stated that people prefer this bread with molasses and describe it as a good meal (Belon, 2020).

Belon stated that only breast milk is given to babies until they reach their age, and then every meal including onions is given, but these meals are first chewed by the mothers and then given (Belon, 2020). Belon stated that the Turks do not look for many flavors, they live with onions and garlic and drink less wine, and therefore they live longer (Belon, 2020).

He stated that Turks produced plenty of opium in Akşehir, Afyonkarahisar, Cappadocia, Cilicia and their neighboring regions and everyone used opium. While growing the poppies, opium, which was produced by the method of extracting the milk by cutting and drying it, was producing the opium in an amount suitable for the number of people who could collect it. It was believed that opium made the soldiers more fearless, and during the war, everyone was using opium (Belon, 2020). Belon states that the Turks do not have their slaves wash the utensils they eat, and states that a bowl and a bowl are sufficient for each meal, glass cups are not used, and leather or wooden utensils are used for drinking (Belon, 2020). He stated that Turkish soldiers carried the copper bowl and pot they used to eat with, they only drank water, and most of them ate onions and garlic (Belon, 2020).

The traveler, who tells that the job of some Turks is to make sherbet, states that sherbets are made of materials such as plums and pears, figs, apricots and grapes, honey, and that some snow or ice is put in them when sold, and that the fruits used in making sherbet are not thrown away later and are sold to people. It is also known that fruits are brought to the regions where sherbet is made to make sherbet from different regions. It is stated that the snow is also stored in underground cellars or some huts, and the snow, which is stacked like a wall, is kept for two years without melting. The sultan, on the other hand, did not like the hidden snow, so he had special snow brought from the Uludağ or Horminum region (Belon, 2020). He stated that the Turks carried garlic that was beaten with salt, dried and then pounded again in a bag when they went out to the countryside, it was reported by the traveler that this increased the flavor of the food and relieved the stomach after drinking water (Belon, 2020).

Belon, who stated that the Turks kept pickled vegetables and that they were cheap, explained that beetroot could also be stored in this way. Stating that pickles such as turnips, cabbage, and thyme are made, the traveler said that the people who sell them are called turnip makers, that it is cheap to eat pickles, and that these people also sell verjuice. It has also been stated that verjuice is a beverage that goes well with bread when mixed with vinegar and mustard seeds (Belon, 2020). Belon, observing that there are only shops that cook and sell sheep's heads and trotters, stated that oil, vinegar, garlic, sumac root and bark, and salt mixed with salt are added to these and served hot. He explained that Turks are not ashamed to eat in public and prefer dairy products even if they can afford other things. He stated that there is a neighborhood where only cottage cheese, cream and yogurt are made above the harbor on the Thrace side, and that the curd that the Greeks call misitra is also very popular (Belon, 2020).

Belon stated that the Turks use a lot of sesame oil, explained that the production of sesame oil is very troublesome, and that this oil is only made in winter. After the sesame seeds are first soaked in salt water, then beaten on a cloth, and then placed in salt water again, their shells are separated, then the seeds entering the oven are crushed and the oil is removed. It has been stated that this oil is cheap and delicious (Belon, 2020). Belon mentions in his work that Turks eat on carpets or tables, sitting on the floor or leaning on pillows on their elbows (Belon, 2020).

During the journey, the Turks eat on horseback, they do not care what they eat, they are content with dried fruit, onions or bread. Turks eat onions, whether they are the eldest gentleman or an ordinary person. There is no meal where they don't eat onions. This helps them maintain their health. They can take care of a large number of slaves as they do not spend much money on themselves. Eating dry onion and garlic and eating dry bread will be a cure for them. Belon thought that if they had been fed like them, no one would have contracted goiter. (Belon, 2020).

Belon, who states that the Turks are more skilled at cooking rice than they are, thinks that it is not surprising that they eat a lot of rice for this reason. Unlike them, the Turks did not stir the rice while it was cooking, if they did, the food would spoil (Belon, 2020). Belon, who stated that the Turks are very talented in meat, stated that the butchers check whether there are stones in their gallbladder while removing the organs of the oxen, and that this stone is highly respected for health. Belon, who stated that blood was shed while skinning sheep and goats, also reported that this blood was not used (Belon, 2020).

Belon stated that people who suffer from insomnia use pipewort, nepenthes is used for entertainment, and that the yams are also found in the markets. Talking about a plant called Lapsana, also known as rabbit grass, Belon stated that when this flower starts to bloom, it is called kömeç, it tastes like horseradish when eaten raw, but its taste becomes bitter when cooked. Stating that parsley and horsetail stems are also sold, the traveler explained that turnip stems are also available in the market (Belon, 2020).

Conclusion

People who visited the regions where the Turkish people lived, albeit for different purposes, left behind works that we call travel books, and they often mentioned the food culture in these works.

It is seen that the information given in the travel books is not always the same, sometimes the same points are mentioned, but in some cases,

they are completely contradictory, and this is even stated in the travel books from time to time. An example of this can be Belon's statement that he had seen different statements about dried meat in previous articles, but that he thought they were wrong. As a result of the examination of the travel books, which are the results of the travels that took place in different periods, the food culture in different periods could be seen, and the similarities and differences between the periods could be mentioned.

In their works, travelers gave information on many subjects such as foodstuffs used in meals, equipment used in cooking and serving, cooking methods, table setting, rules to be followed at the table, and post-meal cleaning.

Travelers generally stated that rice occupies an important place in the kitchen, Ubucini, Tournefort, Tavernier, Howard, Gerlach, Schweigger, Canaye and Belon explicitly mentioned rice, while Raczyński did not mention rice soup. Schweigger even stated that a person who can cook four kinds of rice was enough to cook for the sultan. It was stated by travelers that rice was cooked in different ways, and Ubucini and Schweigger also mentioned rice pudding.

Bread has also been a product that travelers have given an important place in their works. While white bread was included in the works of Gerlach and Canaye, Tournefort and Broquière mentioned the bread made in the yufka.

Sherbets are frequently included in the information given about the meals. He talked about Ubucini, Schweigger, Gerlach, Canaye and Belon sherbets and also gave information about Ubucini, Schweigger and Belon sherbet varieties. Gerlach, on the other hand, stated that the sultan drank sherbet wherever he wanted, besides the meals. Five shows that sherbet is not just a beverage that is drunk with a meal. Broquière mentioned compote. Although the number of travelers who attach importance to the sherbet recipe is limited, the number of those who emphasize sherbet is quite high. In fact, there is hardly a traveler who entered the Ottoman lands and did not talk about sherbet (Bilgin, 2020).

Wine has taken a large place in travelogues and many different things have been said about it. Ubucini, Tournefort, Mateev, Tavernier, Howard, Broquière, Schweigger, Gerlach, Canaye and Belon mentioned wine but sometimes used contradictory terms. He stated that the host, who did not drink Ubucini himself, still offered it to Ubucini. Howard, on the other hand, stated that the Turks do not drink wine and they pay attention to it.

Gerlach, on the other hand, stated that wine is drunk frequently, except for those who want to reach a high level. Schweigger stated that Turks preferred to eat fruit instead of drinking wine, and that Sultan Selim drank a lot of wine. Supporting this, Canaye stated that Sultan Selim drank a lot of wine. Tournefort stated that the Turks went to Galata to drink wine, and Tavernier stated that it was forbidden to drink wine in Erzurum, but the people secretly bought wine from different cities.

Broquière told that the Circassian he was traveling with drank wine, he also included a memoir in his book that he drank wine with the Turks in a Greek hotel, and he also stated that wine could be served in soup kitchens. Mateev also mentioned that Alevis have wine-drinking rituals.

Besides, Belon stated that Turks are healthy because they do not drink wine often. Tournefort stated that the wines were of very poor quality, but travelers such as Canaye and Tavernier stated that quality wines were produced in some Turkish settlements. In addition, Gerlach and Canaye also stated that wine is prohibited for the festive period at the end of Ramadan.

There is also information about soups in the travel books. Tournefort, Raczynski and Schweigger mentioned rice soup, Belon mentioned tarhana, kurut and lentil soup. Ubucini, on the other hand, described a soup as a milk soup. Tournefort stated that Turks only like soup and this soup is made with game meat. Ubucini explained that soups were drunk from a bowl in the middle with wooden spoons, and Howard explained that soups were drunk with wooden spoons.

Travelers drew attention to the excessive consumption of onion and garlic. Tournefort and Raczynski mentioned meat skewers that are fried in the form of meat onions, Schweigger mentioned steamed chicken with onions. However, Belon has mentioned garlic and onion too many times. From the fact that the soldiers eat garlic and onions, that people have the financial means to take care of many slaves because they manage with garlic and onions, from yogurt with garlic, dried garlic crushed with salt, garlic in the mixture poured on the head and trotters, eating onions at every meal, and the use of garlic and onions for health. He said he was good.

Meat has an important place in travelogues. It is seen that meat, which is indispensable for the tables, is prepared in different ways. As Belon mentioned, sometimes the animals were cooked whole, or as Tournefort and Raczynski said, they were cooked on skewers with onions. It is seen that it is cooked with rice as well as boiled and fried, added to soups, and included in the wedding vaccine. Travelers stated that game meat was mostly eaten, and Schweigger even stated that beef was forbidden religiously.

Tournefort stated that rabbit and venison can be found. Tournefort also stated that game meat is used in soup. Belon, on the other hand, reported that game meat is very scarce. Tavernier also explained that Tatars ate horse meat, while Broquière stated that if an animal is understood to die, it is slaughtered and eaten with a little cooking. Ibn Battuta also mentioned that the Crimean Turks ate horse meat. Except for chicken, sheep, Tournefort and Schweigger mentioned that pigeon meat was consumed, and Ubucini also mentioned that quail meat was consumed.

Although Schweigger states that the Turks do not consume fish for religious reasons, Tournefort, Tavernier, Howard, Gerlach and Belon provide information about the consumption of fish. Apart from this, Ubucini, Broquière and Belon indicate that Turks also consume caviar.

Although Ibn Battuta said that Turks never ate sweets, other travelers gave an important place to sweets. Howard, Schweigger, Gerlach, and Ubucini mention sweets, and Canaye talks about confectionery. Except for Ibn Battuta and Schweigger, travelers did not mention boza. Belon was the only traveler to mention pickles. While de Broquière and Belon mentioned the product known as walnut sausage, only Belon mentioned chewing gum. In the travel books, only stuffed zucchini is mentioned by Raczynski, while Tournefort gives information about cabbage and stuffed leaves. While Ibn Battuta, Howard, Raczynski, Broquière and Belon were included in yogurt, other travelers did not mention yogurt. Apart from the food items, the tables are at the beginning of the mentioned ones. Tables are unusual, especially for European travelers. Tournefort, Raczynski, Broquière, Belon, Schweigger, Canaye and Gerlach mentioned table linen, while Broquière also mentioned sin used for cover.

We also get information about caravanserais and soup kitchens from travelers. Tavernier stated that there are empty rooms in the caravanserais and that it is necessary to buy the food, Gerlach explained that sometimes there is no food, and Canaye stated that free food can be eaten and accommodated for 3 days in the caravanserais. Broquière and Schweigger also stated that people in need were given free meals for 3 days in the soup kitchens. Gerlach stated that there is no restaurant in the country, and Raczynski mentioned that people go to restaurants during Ramadan.

When the information about the month of Ramadan is examined, it is seen that Raczynski, Schweigger, Gerlach and Canaye wrote about this subject. According to the information, during the day of Ramadan, people did not eat or drink due to fasting, but they would eat and drink until sahur at night. According to Gerlach, pashas would have iftar every day during

Ramadan. Gerlach and Schweigger, who also talk about the holiday, show that special swings are set up during the holiday. When we want to learn about weddings, we see the writings of Ubucini, Broquière, Schweigger, Canaye and Belon. Ubucini stated that weddings consisted of banquets, and other travelers gave limited information about wedding meals.

This study, besides compiling the information given by foreign travelers about Turkish food culture, it is aimed to compare the information given and to create a source where people can reach information about the subject more easily. Due to the scarcity of written sources, the information given by foreign travelers is important to reach information about Turkish cuisine. This information will benefit Turkish cuisine, and it is necessary to reveal these sources and make them accessible through such studies.

This study was written using Emrah Özaltın's master's thesis.

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