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SAYI / ISSUE 4 · EKİM / OCTOBER 2022



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Double-blind peer-reviewed open-access academic journal published semiannually (April and October) in the fields of Ottoman Studies

SAYI | *ISSUE* 4 • EKİM | *OCTOBER* 2022

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Telefon | *Phone* • 00 90 264 295 60 15

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TASARIM | *DESIGN* Hasan Hüseyin CAN

BASKI | *PRINTED BY*

MetinCopyPlus • Artı Dijital & Baskı Merkezi
Türkocağı Cad. 3/A Cağaloğlu/Fatih/İstanbul

BASIM TARİHİ | *PRINT DATE* • EKİM | *OCTOBER* 2022

ISSN 2757-9395 • E-ISSN 2757-9476

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An Adaptation Model for Historical Dishes: Ottoman Case Study*

TARİHÎ YEMEKLERİ UYARLAMA MODELİ: OSMANLI ÖRNEĞİ

OSMAN GÜLDEMİR**

ABSTRACT

This study aims to develop an adaptation model for historical dishes based on examples from the classical (1501-1844) and late (1844-1923) Ottoman periods. The study includes an anecdotal case study model and kitchen practices. In the selection and evaluation process, 1,156 kinds of dishes were listed for the classical period and 883 types for the late period. These dishes were grouped and evaluated, revealing similarities and differences between the two periods. A total of 63 recipes were standardized, the nutritional values for one serving were analyzed, and the rates of daily nutritional requirements were evaluated. One of them is given as an example. Through this process, a model for adapting historical dishes to the present was created that could be used in future studies.

Keywords: Food Adaptation Model, Foodways, Historical Dishes, Ottoman Cuisine, Recipe.

ÖZ

Bu çalışmanın amacı, hem klasik (1501-1844) hem de geç (1844-1923) Osmanlı dönemlerinden örneklere dayalı olarak tarihi yemekler için bir uyarlama modeli geliştirmektir. Çalışma, bir anekdot vaka çalışması modeli ve mutfak uygulamalarını içermektedir. Seçme ve değerlendirme sürecinde klasik dönem için 1.156 çeşit, geç dönem için 883 çeşit yiyecek ve içecek listelenmiştir. Bu yiyecek ve içecekler gruplandırılarak değerlendirilmiş, iki dönem arasındaki benzerlikler ve farklılıklar ortaya konmuştur. Osmanlı örneği olarak toplam 63 tarif standardize edilmiş, bir porsiyon besin değerleri analiz edilmiş ve günlük gereksinimi karşılama oranları hesaplanmıştır. Bunlardan bir tanesi örnek olarak verilmiştir. Bu süreçle, ileride yapılacak çalışmalarda kullanılabilecek "tarihi yemeklerin günümüze uyarlanması için bir model" oluşturulmuştur.

Anahtar Kelimeler: Yemek Uyarlama Modeli, Mutfak Kültürü, Tarihi Yemekler, Osmanlı Mutfağı, Yemek Tarifi.

MAKALE BİLGİSİ | *ARTICLE INFORMATION*

Makale Türü: Araştırma Makalesi | ***Article Type:*** *Research Article*
Geliş Tarihi: 22 Haziran 2022 | ***Date Received:*** *22 June 2022*
Kabul Tarihi: 19 Eylül 2022 | ***Date Accepted:*** *19 September 2022*

ATIF | *CITATION*

Güldemir, Osman. "An Adaptation Model for Historical Dishes: Ottoman Case Study", *Kadim* 4 (October 2022), 77-97.
doi.org/10.54462/kadim.1134540

* This article is based on Osman Güldemir's PhD thesis titled, "Classical and Late Ottoman Cuisine and its Adaptation to the Present Day". This research was funded by a special grant from Anadolu University (Grant number: 2005E024). The author would like to thank Arif Bilgin, Aydın Demir, Muazzez Garipağaoğlu Denizhan, Necati Yılmaz, Nermin Işık, Nevin Halıcı, Özge Samancı, Priscilla Mary Işın, Sedat Bingöl, Sezgin Vuran, and of course to all reviewers and editors for their support, criticism and comments.

** Assist. Prof. Dr., Anadolu University, Vocational School, Department of Cookery, osmanguldemir@gmail.com, ORCID: 0000-0002-7476-5482.

INTRODUCTION

Culinary cultures have an important role in building civilizations since cuisine is relevant in every area of human life, from social life and economics to beliefs and life philosophies, from human relations to agricultural and pastoral activities. In most cultures, special foods and culinary rituals exist at every stage of human life, from birth to a baby getting its first tooth and walking, and then as an adult engagement, recruitment for the military, marriage, and finally as a part of funeral customs. In addition, religions such as Islam, Judaism, Christianity, and Hinduism follow strict dietary rules. Therefore, it is possible to draw detailed conclusions about a society from its cuisine and define the social group's identity. Meals have social meaning, emotional associations, and symbolic significance.[1] And they have evolved in different geographical regions and societies throughout history, from the start of human existence to the present day. In this process, dishes have been used to perpetuate the traditions and customs of societies to today's citizens. The information used in most cultures is transmitted by oral means, across generations. Cookbooks and historical sources containing food information have been used for the last millennium. However, it is difficult to apply recipes for dishes recorded centuries ago in historical sources.[2] The difficulties involved vary from society to society but can be summed up as follows:

- The language used today may be different from that in the past.
- The meanings of words may have changed drastically.
- The alphabet used today may be different from that in the past.
- Historical recipes may contain inconsistencies.
- Recipes may not include all the ingredients used.
- No clear indication of the tools used may be given in the recipes.
- Measurements in recipes may be given in different units from those used today.
- The recipes may contain vague instructions such as "a pinch," "low fire," and "enough."
- There may be differences between the techniques used in the past and today.
- Materials used in the past may not be available today or may have different qualities.
- The practitioner who cooks the recipe may lack knowledge of the period, materials, and techniques.

For these reasons, it may not be possible to experience a historical recipe in its original form when adapted by today's food researchers. Of course, important studies focus on historical dishes and food history.[3] However, these studies are not directly or indirectly effective in

1 Deborah Lupton, "Food, Memory and Meaning: The Symbolic and Social Nature of Food Events", *The Sociological Review* 42/4 (1994), 664–685; Claudia Roden, *Arabesque: A Taste of Morocco, Turkey, and Lebanon* (New York: Alfred A. Knopf Publishing House, 2007).

2 Megan Elias, "Summoning the Food Ghosts: Food History as Public History", *Public Historian* 34/2 (2012), 13–29.

3 e.g. Nevin Halıcı, "Ottoman Cuisine", *The Ottoman-Turkish Civilization*, ed. Kemal Çiçek (Ankara: Yeni Türkiye Yayınları, 2000), 93–103; Ileana F Szymanski, "The Significance of Food in Plato's Republic, Book I", *Food, Culture and Society* 17/3

bringing the dishes of the past into the present.

There are recipes from soups to desserts in the books titled *Osmanlı Mutfağı* [Ottoman Cuisine],[4] *Gelenekselden Evrensele Osmanlı Mutfağı* [Ottoman Cuisine from Traditional to Universal], and *Ömür Akkor ile Osmanlı'dan Günümüze Türk Mutfağı* [Turkish Cuisine from the Ottomans to the Present with Ömür Akkor]. However, considered popular, these books do not state where the recipe is taken from and generally do not specify the sources of information. In addition, statements such as "... for the first time with this book.",[5] "Before Yavuz Sultan Selim conquered Egypt, the number of registered spices in our kitchen was eight. Until the next century, the number of spices used exceeded two hundred.",[6] "Our first dessert book... Tatlıcıbaşı",[7] "When Yıldız Palace was looted in 1909, French chefs were sent to Paris and Turkish chefs were sent to Mengen, and the palace was closed down..."[8] do not have any reliable references. Previous studies have content that will enable correct guidance along with this study. At the same time, this study reveals the application's importance and warns businesses to remove a kind of weakness.

This study aims to create a model for recreating historical dishes as close to their original form as possible. To ensure this aim, it proposes key methods. The study focuses on the cuisine of the Ottoman Empire between 1299-1923. However, the model developed by the study can be adapted to dishes of different periods, regions, and societies.

1. Historical and Cultural Context of Ottoman Cuisine

The Turks have rich cuisine with a long historical background.[9] They combined their traditional Central Asian diet with other cuisines they encountered in their empire, expanding to Anatolia, the Balkans, the Middle East, and northern Africa. Their culinary culture was shaped by certain rules and beliefs, becoming an important part of daily life.[10] Central Asian

(2014), 473–491; Charles Feldman, "Roman Taste", *Food, Culture & Society* 8/1 (2005), 7–30; Feridun M. Emecen, "Şehzadenin Mutfağı: III. Mehmed'in Şehzadelik Döneminde Manisa Sarayına Ait Bir Mutfak Masraf Defteri", *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, ed. Suraiya Faroqhi – Christoph K. Neumann (İstanbul: Kitap Yayınevi, 2006), 111–148; Fatmagül Demirel, *Dolmabahçe ve Yıldız Saraylarında Son Ziyaretler Son Ziyafetler* (İstanbul: Doğan Kitap, 2007); Arif Bilgin, "Osmanlı İstanbul'unda Yeme-İçme Kültürü", *Kültürler Başkenti İstanbul* (İstanbul: Türk Kültürüne Hizmet Vakfı ve İstanbul 2010 Avrupa Kültür Başkenti Ajansı Yayını, 2010), 462–471; Süheyl Ünver, *Fatih Devri Yemekleri* (İstanbul: İstanbul Üniversitesi Tıp Tarihi Enstitüsü Yayını, 1952); Elitsa Stoilova, "The Bulgarianization of Yoghurt: Connecting Home, Taste, and Authenticity", *Food and Foodways* 23/1–2 (2015), 14–35; Rachel Laudan, "Homegrown Cuisines or Naturalized Cuisines? The History of Food in Hawaii and Hawaii's Place in Food History", *Food, Culture and Society* 19/3 (2016), 437–459; Özge Samancı, "İmparatorluğun Son Döneminde Osmanlı Saray Menüleri", *Yemek ve Kültür* 45 (2016), 60–70; Carrie Helms Tippen, "History and Memory: Arguing for Authenticity in the Stories of Brunswick Stew", *Food and Foodways* 24/1–2 (2016), 48–66; Kim Beerden, "Moderation, Refined Luxury, or Extravagance? Fattened Animals and Ancient Roman Norms and Values", *Food, Culture and Society* 21/4 (2018), 505–520.

4 Ömer Hacıoğlu, *Osmanlı Mutfağı* (İstanbul: Kar Yayınları, 2005).

5 Yunus Emre Akkor, *Gelenekselden Evrensele Osmanlı Mutfağı* (İstanbul: Alfa Basım Yayım, 2014), 15.

6 Akkor, *Gelenekselden Evrensele Osmanlı Mutfağı*, 41.

7 Akkor, Ömür, *Ömür Akkor ile Osmanlı'dan Günümüze Türk Mutfağı* (İstanbul: Olimpos Yayınları, 2017), 14.

8 Akkor, Ömür *Akkor ile Osmanlı'dan Günümüze* Türk *Mutfağı*, 18.

9 Günay Kut, "Mutfağın Günlük Yaşamımızdaki Yeri Dünü-Bugünü", *Hünkâr Beğendi 700 Yıllık Mutfak Kültürü*, ed. Nihal Kadıoğlu Çevik (Ankara: Kültür ve Turizm Bakanlığı Yayınları, 2000), 25–47.

10 Günay Kut, "Kanuni'nin Oğulları Sultan Bayezit ve Sultan Cihangir'in Sünnet Düğünlerindeki Kına Gecesi Ziyafeti", *Catering Gourmet* (İstanbul: Rönesans Yayınları, 1987), 18–21; Ziyat Akkoyunlu, "Türk Mutfağından Kaybolan Kerkük Yemekleri", *Motif Akademi Halkbilimi Journal* 5/9 (2012), 326–343.

Turkish cuisine before 1071 and Turkish cuisine from the Anatolian Seljuk and Principality periods (1071–1299) cumulatively developed into Ottoman cuisine.

The early diet of the Turks in Central Asia consisted primarily of meat, milk and other dairy products, and millet. This pattern changed gradually during the Gokturk (552-744 AD) and Uyghur periods (744-840) and relatively quickly during the Seljuk and Principality periods, to include more vegetables, fruits, grains, and spices. In the fifteenth century, the Ottomans had a balanced diet composed of grains, meat, dairy products, vegetables, fruits, and spices. Arabic and Persian names are a common characteristic of classical period (1501-1844) dishes. The names of many other dishes were created by translating the Arabic names into Turkish. For example, Şirvanî gives both Arabic and Turkish names for 57 dishes in his cookery book.[11] This illustrates how the Turks adapted what they borrowed from Arab and Persian cultures during their migration westwards and integrated it into their own food culture.

A significant characteristic of classical period Ottoman cuisine is that the ingredients of many dishes differed from those of modern versions. Classical period dishes included a combination of contrasting flavors, such as honey and vinegar, each of which was tasted independently without blending in the mouth. Some dishes contained fruit, and all contained butter and spices.[12] During the reign of Mehmed II (r.1421-52), soup types included parsley, cucumber, gourd (*Lagenaria*), sour grape, and plum. By the sixteenth century, chestnut, carrot, leek, barberry, lemon balm, lemon, pomegranate syrup, sumac, mint, egg, noodle, almond, and turnip soups were also being made.[13] Mutton and lamb were the most widely consumed meats, followed by veal, goat, chicken, rooster, duck, geese, pigeon, and grouse. Pilaf was a significant feature of Ottoman cuisine, with three basic types made of rice, bulgur, or noodles.[14]

In the late period, Ottoman cuisine was almost as diverse as Turkish cuisine today. Widely used ingredients included tomatoes, potatoes, eggplants, *Capsicum* peppers, chocolate, and olive oil, with an increase in meatless vegetable dishes and European innovations such as creamy desserts. Some traditional customs were also altered as new European habits were adopted. New cooking techniques and table manners entered the lives of the elite and gradually spread to the populace at large. There was a decrease in the types of spices and fruits used in dishes, and Turkish consumers also became acquainted with canned food.[15]

In the Ottoman period, providing healthy and regular food was very important.[16] The life of the sultan and those around him set an example for the whole empire in architecture, music, and in other spheres of life. Likewise, the cuisine of the palace influenced the cuisine of the elite and thereby, indirectly, as of the ordinary people. In this regard, the semi-public meals of the Divan-ı Humayun (Imperial Council) can be seen as showing how the palace

11 Şirvanî, *15. Yüzyıl Osmanlı Mutfağı*.

12 Bilgin, "Osmanlı İstanbul'unda Yeme-İçme Kültürü".

13 Priscilla Mary Işın, *Osmanlı Mutfak Sözlüğü* (İstanbul: Kitap Yayınevi, 2010), 205.

14 Bilgin, "Osmanlı İstanbul'unda Yeme-İçme Kültürü".

15 Özge Samancı - Sharon Croxford, *19. Yüzyıl İstanbul Mutfağı* (İstanbul: Medyatik Yayınları, 2006); Bilgin, "Osmanlı İstanbul'unda Yeme-İçme Kültürü"; Yavuz Köse, *Dersaadet'te Tüketim (1855–1923)* (İstanbul: Tarih Vakfı Yurt Yayınları, 2016).

16 Reindl-Kiel, "Cennet Taamları".

influenced the cuisine of the outside world. The dishes served on these occasions were of great importance in developing Ottoman cuisine.[17]

Historical sources show that people in Ottoman society sought health through nutrition and tried to adapt their eating and drinking habits according to the four humors of traditional medicine. This approach meant that, in a sense, cuisine functioned as a pharmacy. The *halwahane* (confectionery kitchen) of the palace not only made confectionery but medicinal preparations such as electuaries. Importance was attached to keeping kitchens and kitchen tools clean. Principles regarding kitchen hygiene included keeping food clean,[18] not using a knife that had been in contact with meat for vegetables and other foods, consuming foods at their freshest, and after slaughtering an animal, thoroughly draining its blood and cooking the meat well.[19] As well as the healing benefits of food, it was known that health problems could be caused by malnutrition and that serious diseases such as stroke, abscess, tumor, heart failure, heart attack, pneumonia, tuberculosis, kidney failure, and diabetes are directly or indirectly related to nutrition. Although the causes of death could not be determined in some cases, it is known that some Ottoman sultans died due to such diseases.[20]

2. Materials and Methods

Gastronomic studies respond to the need for research to evaluate the performance of societies concerning food and beverages and to develop a different perspective on issues dealt with in other disciplines.[21] As a field combining both the sciences and humanities, gastronomic studies are related to culture and other topics; from historical traditions and customs to language and fashion, from food preparation techniques to presentation, from trade and transportation to production and storage, from meals to behavior patterns, from chemistry to digestion, and from psychological effects to preferences.[22] This study applies qualitative research (an anecdotal case study model) and kitchen practices to focus on the cultural history of gastronomy, food preparation techniques, and ingredients in adapting classical and late Ottoman dishes to the present. The development of the "model for adapting historical dishes to the present" in this study is summarized in Figure 1. The process, which is tried to be explained in sixteen steps, starts with the source review. Then, the dishes to focus on are decided. For this, basic lists of dishes in the sources are created. The number of dishes in these lists is reduced in line with criteria such as repetition and similarity. A final list of experts' opinions is being prepared. The most recent recipe of them is written. The recipes are simplified into a contemporary language. They are applied repeatedly in the kitchen, corrected for errors, standardized, and photographed. In order to be used in different disciplines, nutrient content and percentages of meeting daily needs are calculated. The information is brought together and presented in a single form.

17 Reindl-Kiel, "Cennet Taamları"; Samancı, "19. Yüzyılda Osmanlı Saray Mutfağı".

18 David Waines, "Matbakh", *The Encyclopedia of Islam* (Leiden: E. J. Brill Publishing, 1991), 809.

19 Samancı - Croxford, *19. Yüzyıl İstanbul Mutfağı*.

20 Münir Atalar, "Osmanlı Padişahları", *Ankara Üniversitesi İlahiyat Fakültesi Dergisi* 24/1 (1981), 426.

21 Rosario Scarpato, "Gastronomy as a Tourist Product: The Perspective of Gastronomy Studies", *Tourism and Gastronomy*, ed. Anne-Mette Hjalager – Greg Richards (London: Routledge Taylor & Francis Group, 2002), 51–71.

22 Barbara Santich, *Looking for Flavour* (Mile End: Wakefield Press, 2013).

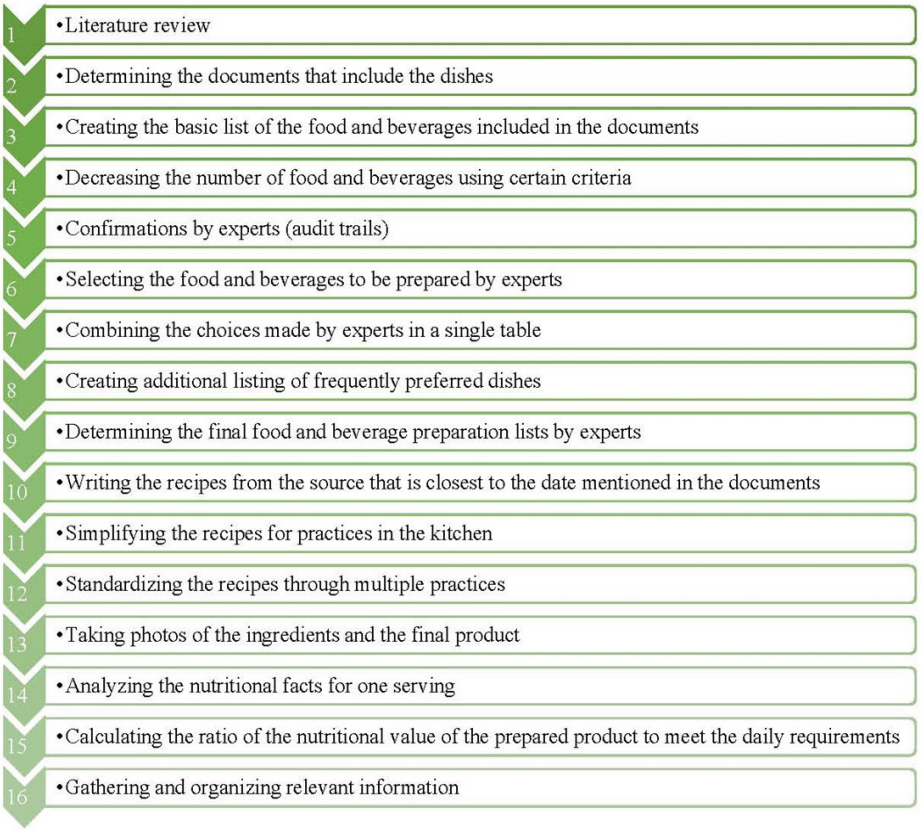

Figure 1: The Model for Adapting Historical Dishes to the Present.

2.1. Data Collection

2.1.1. The Gathering and Creation of Recipes

The first step in this study was to describe Ottoman dishes comprehensively. Materials, including primary sources such as books, travelogues, and menus, and secondary sources relating to food in the Ottoman Empire were obtained from libraries and private collections, based on the suggestions of experts. In addition, the keywords "Ottoman cuisine," "Ottoman food," and "eating and drinking in the Ottoman Empire" were used to search for additional Turkish and English sources in the EBSCO research databases and Google Scholar. A general bibliography has been created.[23]

23 Süheyl Ünver, *Fâtih Aşhânesi Tevzi'nâmesi* (İstanbul: İstanbul Fethi Derneği Yayınları, 1953); Ömer Lütfi Barkan, "İstanbul Saraylarına Ait Muhasebe Defterleri", *Belgeler Türk Tarih Belgeleri Dergisi* 9/13 (1979), 1–380; Nil Sarı, "Osmanlı Sarayında Yemeklerin Mevsimlere Göre Düzenlenmesi ve Devrin Tababetiyle İlişkisi", *Türk Mutfağı Sempozyumu Bildirileri*, ed. Nail Tan (Ankara: Kültür ve Turizm Bakanlığı Yayınları, 1982), 245–257; Ali Esat Göksel, *Catering Gourmet* (İstanbul: Rönesans Yayınları, 1987); Semih Tezcan, *Bir Ziyafet Defteri* (İstanbul: Simurg Yayıncılık, n.d); Muhammed bin Mahmûd Şirvanî, *15. Yüzyıl Osmanlı Mutfağı*. Ed. Mustafa Argunşah – Müjgan Çakır (İstanbul: Gökkubbe Yayınları, 2005); Özge Samancı, "19. Yüzyılda Osmanlı Saray Mutfağı", *Yemek ve Kültür* 4 (2006), 36–40; Hedda Reindl-Kiel, "Cennet Taamları 17. Yüzyıl Ortalarında Osmanlı Sarayında Resmi Ziyafetler", *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve*

2.1.2. Analysis of the Data on Recipes

An essential list of dishes -known from the documents- consumed in the classical and late periods was prepared. The list included 1,989 dish names: 1,156 for the classical period and 883 for the late period. This large number was later reduced by inclusion and exclusion criteria to facilitate expert selection and systematize the collected data. Dishes with the same or similar names, the same or similar ingredients, and the same or similar cooking methods were excluded from the list in four different stages. In the first stage, those with the same or similar names were eliminated. In the second stage, those with the same or similar ingredients were eliminated, and in the third stage, those with the same or similar cooking methods, in each case, left a single example. The list was then divided into categories for the results section. By reviewing each category, for example, if the name of the dish was mentioned in the 1400s and the first recipe was found in the 1800s, these were eliminated first, as the period in between was too long, and it was not possible to decide whether it was the same dish or not. The fourth stage also is the elimination of dishes with the same and similar names, ingredients, and cooking methods. This left 164 dishes for the classical period and 170 for the late period, making 334 in total. These were then divided into three categories: starters, main courses, and desserts. In the following stage, the recipes of 63 dishes, determined by the selection of the experts involved in the data analysis, were determined from the closest source in terms of date. These recipes are simplified to be applicable in the kitchen. After the researcher made simplifications at each stage, the data were shaped by reviewing the original data and simplified data with the support of an expert. For example:

- Some dishes were cooked in pressure cookers instead of sealing cooking pans with cloths or dough.
- Almonds were ground in a food processor instead of pounding in a mortar.
- Where recipes intended for large households or soup kitchens specified large quantities of ingredients, these were reduced proportionally to serve fewer people, sizing each portion by modern nutritional criteria.

However, the adaptation process does not aim to alter the original proportions of ingredients[24] or to omit any ingredients except those that are now unobtainable. At each stage of the process carried out by the researcher, from drawing up the first long list to the simplification and adaptation of selected recipes, an audit trail was applied to the data by reviewing the original and simplified data with the support of specialists.

Barınak, ed. Suraiya Faroqhi – Christoph K Neumann (İstanbul: Kitap Yayınevi, 2006), 55–110; Demirel, *Dolmabahçe ve Yıldız Saraylarında Son Ziyaretler*; Özge Samancı, "Fransız Uslubunda Osmanlı Ziyafetleri: 1914–1918 Yılları Arasında Düzenlenen On Dört Ziyafet Mönüsünün Gastronomik Dili Üzerine İnceleme", *Yemek ve Kültür* 8 (2007), 48–62; Nuran Yıldırım, "14. ve 15. Yüzyıl Türkçe Tıp Yazmalarında Hastalıklara Tavsiye Edilen Çorbalar, Aşlar ve Tatlılar", *Türk Mutfağı*, ed. Arif Bilgin – Özge Samancı (Ankara: Kültür ve Turizm Bakanlığı Yayınları, 2008), 153–163; Marianna Yerasimos, *Evliya Çelebi Seyahatnamesi'nde Yemek Kültürü* (İstanbul: Kitap Yayınevi, 2011); Sumru Toydemir, *Osmanlı ve Avrupa Sofralarından Menüler* (İstanbul: Türkiye İş Bankası Kültür Yayınları, 2015); Dürrizade Nurullah Mehmet Efendi, *Ağdiye Risalesi*, ed. Mine Esiner Özen (İstanbul: İşaret Yayınları, 2015); Samancı, "İmparatorluğun Son Döneminde Osmanlı Saray Menüleri".

24 If there is no quantity in the recipes, applications were made based on the quantities in similar recipes. However, if this is not possible, it was delisted in the previous qualifying stages.

2.1.3. Researcher and Experts Involved in the Data Analysis

The researcher is a cook who has worked in various catering and accommodation businesses since studying cookery at a vocational high school. After graduating from high school, he completed a university degree in Home Economics and Nutrition together with a minor program in Arabic Language and Literature. He attended Ottoman Turkish and Qualitative Research Methods courses as part of his doctoral studies, which led to the researcher gaining experience in cultural and historical research. For the last twelve years, he has been a lecturer and instructor for mainly vocational courses in higher educational institutions' cookery and gastronomy departments.

The experts who have carried out data analysis for the project include (1) a faculty member well versed in the classical period of Ottoman-Turkish cuisine; (2) an author of works on late period Ottoman cuisine; (3) a writer on food culture and Ottoman-Turkish cuisine; (4) a restaurant owner who offers menus based on Ottoman-Turkish cuisine; and (5) a well-known chef who cooks Ottoman dishes in high-class establishments around the world.

2.1.4. Data Collection and Analysis in the Adaptation Process

Standard recipes were created for sixty-three Ottoman dishes, using measurements based on the simplified versions of original recipes. It was sometimes necessary to try out the same recipe more than once, either because the kitchen tools used were unclear or the ingredients specified in the recipe were out of proportion. Each recipe was tried out in a modern professional kitchen three times. Photographs were taken to create a visual record of every recipe adapted.

Since it was impossible to estimate the size of portions consumed by a person in the Ottoman period, portions in the recipes were determined according to today's standards. For example, a nutritional value analysis was conducted for 260 grams of cooked sheep's foot soup made from about 800 grams of raw ingredients. BeBiS 8 (Nutrition Information System)[25] and the national and international databases in its system were used for the analysis of the determined quantities. The final nutritional value of the recommended daily energy and nutrient reference values for males and females aged 19–50 in Turkey[26] was calculated according to the estimated daily requirements for males and females.

3. Results

3.1. Dishes Listed in the Sources

This study listed 1,156 types of dishes for the classical period, and this number was later reduced to 689 by applying inclusion and exclusion criteria to the collected data. These were

25 Beslenme Bilgi Sistemi (BeBiS) 8 Tam Versiyon (Yazılım, Stuttgart: Universität Hohenheim, 2010).

26 *Türkiye Beslenme Rehberi (TÜBER),* ed. Gülden Pekcan vd. (Ankara: Sağlık Bakanlığı Yayınları, 2016).

divided into categories:[27] soup (*çorba*), pilaf, *harissa*,[28] *lapa*,[29] grains and legumes, stuffed vegetables (*dolma* ve *sarma*),[30] savoury pastries (*börek*),[31] *çörek*,[32] bread (*ekmek*), vegetable stews (*bastı*,[33] *borani*,[34] *kalye*),[35] meatballs (*köfte*), *kebab*,[36] stews (*yahni*),[37] *söğüş*,[38] *kavurma*,[39] dishes made with wild birds, poultry, seafood or offal, milk and dairy products, eggs, vegetables, pickles, jams, *perverde*,[40] *cüzab*,[41] and *murabba*,[42] *habise*,[43] halwa, *kadayıf*,[44] baklava and *güllaç*,[45] puddings, *paluze*,[46] cookies, pastes, sweets, beverages, and other dishes.

For the late period, the study lists 883 kinds of dishes, and it reduces the number to 602 by applying the same criteria as used for the classical period. These were categorized as follows: soup (*çorba*), pilaf, pasta, *keşkek*, *lokma*,[47] savoury pastries (*börek*), breads, pastries, *kebab*, cutlets, stews, roasts and meatballs, fried foods, wild birds, and poultry, dishes with lamb, mutton or beef, seafood, offal, eggs, stuffed vegetables, *bastı,* dishes with olive oil, pickles, salads, *paluze* and puddings, halwas, baklavas, *kadayıf*, cookies and biscuits, pastries, ice creams, stewed fruit and compotes, beverages, and other dishes.

27 Dishes were categorized according to the main ingredients used in the recipes such as dishes made with poultry, seafood, and also according to main dishes categories in Ottoman cuisine such as *pilav, börek, kebap*. Beverages are listed also.

28 Herise: The other name of *keşkek*, which is mostly made of wheat. Grain that is cooked for a long time becomes softer and integrates with added materials such as meat (Devellioğlu, *Osmanlıca-Türkçe*, 412).

29 Lapa: It is called the form of starchy grains boiled with water and brought to a consistency between rice and soup (Akalın et al., *Türkçe Sözlük*, 1298, 1299).

30 Dolma which is prepared by stuffing a vegetable or fruit, is also made by wrapping it in leaves. It is noteworthy that the ones made by wrapping the leaf are not called wrapping (*sarma*).

31 Börek: A pastry prepared and baked in various ways by putting ingredients such as cheese, minced meat, and spinach between the rolled dough or phyllo (Halıcı, *Açıklamalı Yemek*, 51).

32 Çörek: A salty pastry of various sizes, which can be leavened, usually made with oil, eggs, and flour (Halıcı, *Açıklamalı Yemek*, 75).

33 Bastı: Vegetable or fruit dish with or without meat, cooked with clarified butter or butter. It is also called *Kalye*. Meat can be minced meat as well as cubed. It can also be made with tail fat (Halıcı, *Açıklamalı Yemek*, 42).

34 Borani: Borani is a dish prepared with garlic or plain yoghurt after the vegetables are boiled or cooked as a stew (Halıcı, *Açıklamalı Yemek*, 50). Devellioğlu defines it as spinach and similar vegetable dish with rice and yoghurt (*Osmanlıca-Türkçe*, 128).

35 Kalye: A dish mentioned in 13th century Seljuknames and other sourses (Halıcı, *Açıklamalı Yemek*, 143).

36 Kebap: Cooking foods suitable for making *kebab*s, especially meat, over a direct fire, in an oven, in a tandoor or in a pot, without water or with little water (Halıcı, *Açıklamalı Yemek*, 158).

37 Yahni: Cooking meat plain or with the addition of legumes, vegetables and fruits with or without bones cut into pieces from sheep (Halıcı, *Açıklamalı Yemek*, 344).

38 Söğüş: Consumption of meat by cooling it after cooking with flavourful vegetables and spices (Halıcı, *Açıklamalı Yemek*, 288).

39 Kavurma is prepared by sautéed boned, cubed or minced meat with its own fat and/or tail fat (Halıcı, *Açıklamalı Yemek*, 288).

40 Perverde is a kind of marmalade made from the juices of fruits, with a consistency that can become mold (Halıcı, *Açıklamalı Yemek*, 249).

41 Cüzab: Cüzab is a kind of dessert prepared for a long time with fruit, sugar, honey and various fatty nuts (Şirvanî, *15. Yüzyıl Osmanlı*, 106).

42 Murabba is a kind of marmalade which is thicker than jam. It is made by boiling the fruits until they become dark after extracting the pulp (Bilgin, "Saray Mutfağı", 43).

43 Devellioğlu describes "*habise*" as a bad temper; and "habîsa" as flour halwa (*Osmanlıca-Türkçe*, 349). From the recipes read, it is understood that the *habise* was prepared with the halwa making technique (Şirvanî, *15. Yüzyıl Osmanlı*, 106, 107).

44 Kadayıf is a dough prepared with the basic ingredients of flour, salt, egg and water, in wire, flat and bread shapes, and desserts are made from this material (Halıcı, *Açıklamalı Yemek*, 139).

45 Güllaç is a dessert prepared from dry dough made very thin from starchy dough (Halıcı, *Açıklamalı Yemek*, 110).

46 Paluze is a kind of jelly obtained by cooling starch, sugar, water and flavorings after cooking (Halıcı, *Açıklamalı Yemek*, 235).

47 Lokma is a piece of food that is put into the mouth at one time. A kind of dessert usually prepared by frying yeast dough (Halıcı, *Açıklamalı Yemek*, 197).

3.2. Similarities and Differences Between the Dishes

In many standardized recipes within this study's scope, butter or clarified butter was one of the main ingredients. Clarified butter is obtained by melting the butter and removing its residue, namely the casein, and is considered an essential fat. Since the burning point of casein is low, dishes made with clarified butter are more appetizing in appearance, have superior taste, and are healthier.

Tarhana soup, *mantı*, eggs with onions, *kebab*s with yogurt, potato stew, *memuniye*, and *keşkülü'l-fukara* are examples of dishes using milk and other dairy products. Even though olive oil was used in the Ottoman Empire for a long time, especially by the Greeks, it was not widespread in mainstream Ottoman cuisine until the late period. A rare example of a classical period dish using olive oil is *anchovy pilaki*, recorded in Evliya Çelebi's travelogue.[48]

It is clear from the sources and the recipes adapted in this study that the consumption of lamb or mutton was higher than any other meat in Ottoman cuisine. The presence of *kebab*s in both periods is visible in both the food groups listed in the sources and the dishes adapted during this study. The consumption of offal continued from the classical period into the late period, with ingredients such as tripe, sheep's trotters, and liver having similar rates of use for both periods. Many vegetables such as onion, garlic, cabbage, carrot, gourd, purslane, mallow, okra, *müluhiyye*, turnip, chard, eggplant, leek, basil, arugula (rocket), cress, radish, spinach, parsley, barberries, bitter lettuce, and vine leaves were common in the seventeenth century. In the eighteenth century, green peppers, tomatoes, maize, and haricot beans were included in the cuisine, and potatoes were added in the nineteenth century. Thus, dishes made with these vegetables only existed in the late period. Savoury pastries (*börek*) and stews made with potatoes, which were new food, are examples of the practices in this study. Okra was not used until the seventeenth century and is found particularly in dishes of the late period. Tomato, which appeared at the end of the following century, started to be used in cookery from the nineteenth century. Therefore, none of the classical period recipes adapted in this study include tomatoes. Green peppers, haricot beans, and sweet oranges, which became available in the eighteenth century, are only found in late period Ottoman cuisine. The artichoke is known to have existed in Anatolia for centuries, including the pre-Turkish period. Still, it is only mentioned as an ingredient of a pickle called *turşu-i hassa* in the classical period in the sources discussed in the method section. However, in the late period, it started to be used as an ingredient in many dishes in various categories. Rice and *bulgur* are ingredients used in both periods. One of the frequently consumed dishes of both classical and late Ottoman cuisine is pilaf. However, one should note that rice was not included in the cuisine of the poor. *Zerde,* which includes rice as an ingredient, is a dessert that had a place in both periods. Lentils, black-eyed peas, chickpeas, and broad beans are legumes used in both periods. Broad beans were frequently consumed as a component of many dishes. The recipe for artichokes with pulses, which can be found in the practical part of this study, is a good example. Honey was commonly consumed in Ottoman society as an ingredient in various dishes. The *mutancana, reşîdiyye*, *sabuni halwa*, *ashura*, and *rice boza* that were standardized in this study all contain honey. In the classical period, numerous dishes contained ingredients such as honey, sugar, vinegar, almonds (and similar nuts), fruits, and meat. The recipe for *reşîdiyye* that was standardized for this study is a good example, consisting of halwa and chicken served on the same

48 Evliya Çelebi, *Günümüz Türkçesiyle Evliyâ Çelebi Seyahatnâmesi,* ed. Yücel Dağlı – Seyit Ali Kahraman (İstanbul: Yapı Kredi Yayınları, 2008).

plate. Conversely, this practice is not seen in the late period, possibly because of new techniques and ingredients. Like honey, sugar is also used in dishes outside the desserts category, especially in classical period recipes. Chicken soup, *memunniye*, *zırbaç*, eggs with onions, artichokes with olive oil, and broad beans are dishes within the scope of this research that include sugar as an ingredient. Chocolate was not used in the classical period of Ottoman cuisine. Although not cultivated in the Ottoman Empire, it was a new ingredient introduced into late Ottoman cuisine. The vanilla cake with chocolate adapted in this study is a good example of this. Pasta, cookies, pastries, biscuits, cream cakes, sauces, pastes, mayonnaise, and ice creams are all foods belonging mainly to the late period of Ottoman cuisine. These products are also related to the developing food industry and food importation.[49]

3.3. An Example of How the Adaptation Model was Applied to a Recipe

After the first nine steps of the model (Figure 1) were completed, the writing of the recipe began. First of all, an original recipe was taken from a reliable source.[50] This example is for a dessert named *Güllaç Kızartma,* which dates from the nineteenth century. This recipe is also included in *Melceü't-Tabbâhîn*,[51] the first printed Turkish cookbook. However, there is no *hareke* in the recipe found in *Melceü't-Tabbâhîn*. The recipe based on this study is written in *nesih* with *hareke*.[52] This Ottoman Turkish recipe is shown in Figure 2. Recipes with *hareke* are easier to read and transcribe and are less likely to make mistakes. The example recipe was chosen with this logic.

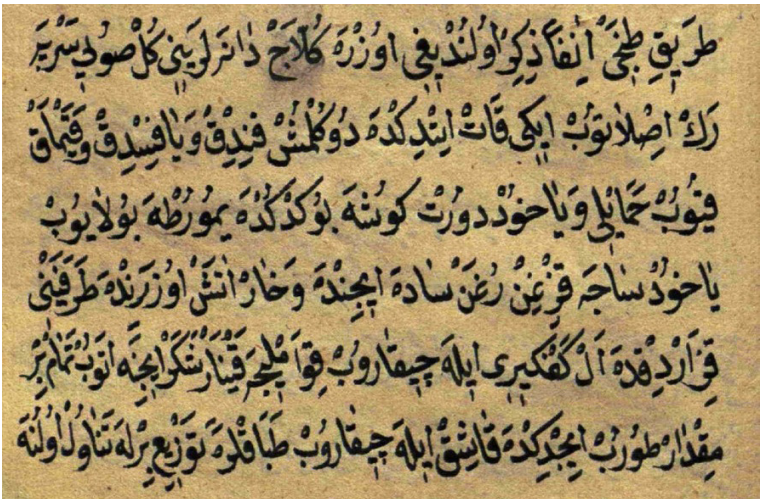

Figure 2: Ottoman Turkish *Güllaç Kızartma* Recipe in a nineteenth century cookbook.

49 Arif Bilgin, "From Artichoke to Corn: New Fruits and vegetables in the Istanbul Market (Seventeenth to Nineteenth Centuries)", *Living the Good Life Consumption in the Qing and Ottoman Empires of the Eighteenth Century*, ed. Elif Akçetin – Suraiya Faroqhi (Boston: Brill Publishing, 2018), 259-283; Christoph K. Neumann, "18. Yüzyıl Osmanlı Saray Mutfağında Baharat", *Soframız Nur Hanemiz Mamur Osmanlı Maddi Kültüründe Yemek ve Barınak*, ed. Suraiya Faroqhi – Christoph K. Neumann (İstanbul: Kitap Yayınevi, 2006), 149- 184; Özge Samancı – Sharon Croxford, *19. Yüzyıl İstanbul Mutfağı*; Marianna Yerasimos, *500 Yıllık Osmanlı Mutfağı* (İstanbul: Boyut Yayıncılık, 2010); Marianna Yerasimos, *Evliya* Çelebi *Seyahatnamesi'nde Yemek Kültürü*; Stefanos Yerasimos, *Sultan Sofraları 15. ve 16. Yüzyılda Osmanlı Saray Mutfağı* (İstanbul: Yapı Kredi Yayınları, 2002).

50 Osman Güldemir, *Bir Osmanlı Yemek Yazması Kitabüt Tabbahin* (İstanbul: Oğlak Yayınları, 2015).

51 Mehmet Kâmil, *Melceü't-Tabbâhîn (Aşçıların Sığınağı)*, ed. Cüneyt Kut (İstanbul: Duran Ofset, 1997).

52 Hareke is a sign that allows the consonants to be read with a vowel in texts written in the Arabic alphabet (Akalın et al., *Türkçe Sözlük*, 847). *Nesih* is a form of writing.

The Ottoman Turkish recipe was transcribed into the Latin alphabet used for modern Turkish:

> "Tarik-i tabhı: Ânifen zikr olundığı üzre güllaç danelerini gül suyu serperek ıslatub iki kat etdikde döğülmüş fındık veya fıstık ve kaymak koyup hamayilî veyahud dört köşe bükdükde yumurta bulayub yahud saca kızgın rugan-ı sade içinde ve har ateş üzerinde tarafeyni kızardıkda el kefgiri ile çıkarub kıvamlıca kaynar şeker içine atub tamam bir mikdar durub içdikde kaşuk ile çıkarub tabaklara tevzi' birle tenavül oluna."

It is understood that the original recipe used *güllaç*, rose water, hazelnuts or pistachios, *kaymak*,[53] eggs, butter, sugar, and water. In this recipe, dipping the folded *güllaç* in scrambled eggs and frying them in hot butter attracts attention as a cooking technique. However, this recipe does not specify the quantities, does not explain the technique in detail, and does not have qualitative cooking explanations, making it difficult to apply. This is generally true for all Ottoman recipes. To cope with the difficulty mentioned above, it was necessary to make repeated applications, benefit from the experience, and sometimes get expert opinions. No new additional ingredients are used in this recipe. Since basic ingredients such as salt are sometimes not specified in the originals of some Ottoman recipes, it was found appropriate to include them in the adaptation studies. However, no additions were made except for essential materials. The original recipe has stages of frying, putting the ingredients in pre-prepared boiling sugar, and putting them on a plate. The adapted recipe followed the same process, and no technical changes were made. But in some Ottoman recipes, there are techniques such as "the lid is closed, the lining is wrapped and glued with dough." In such cases, a technical adaptation has been made with the "pressure cooker," which is common in today's kitchens. In addition, explanations are written where necessary to make the recipe more understandable. The way it is served is preferred in the adapted version as it is written in the original recipe. In other words, in the past, *güllaç kızartma* was spooned out of boiling sugar and served on plates. In the adapted recipe, it was taken out of the syrup and placed on a plate. This recipe was practiced in the kitchen many times to create the adapted recipe shown in Table 1, and the final photo of the prepared dessert was taken (Figure 3).

Table 1: *Güllaç Kızartma* Dessert Recipe with Practical and Unit-Measured Quantities, Necessary Explanations, and Simple Process Steps.

INGREDIENTS	QUANTITY		(ABOUT 8 SERVINGS)
	Practical measure	**Unit measure**	**Explanation**
For syrup			
Sugar	2 water glass	360 g	Powder
Water	2 water glass	400 ml	
Clove	1 piece	0,05 g	Whole
Lemon	½ piece	40 g	

53 Kaymak: Fatty extract obtained from raw or whole milk (Halıcı, *Açıklamalı Yemek*, 156).

For dessert			
Güllaç	8 leaf	240 g	
Rose water	2 water glass	400 g	At room temperature
Pistachios	¾ water glass	75 g	Ground
Kaymak	15 tablespoons	150 g	
Egg	2 pieces	100 g	Scrambled
Butter	12 tablespoons	120 g	
Preparation			
A thick syrup is prepared by boiling sugar, water, and cloves. Add lemon juice and boil for another five minutes on low heat. *Güllaç* leaf is wetted by sprinkling with rose water and is folded in half in the middle. *Kaymak* is placed on one side, and pistachios are spread on it. It is folded into four corners and dipped in scrambled eggs. It is fried on both sides in hot butter. It is taken out with a colander, left in boiling syrup immediately, and turned and placed on the plate when the other side is sufficiently syrup.			

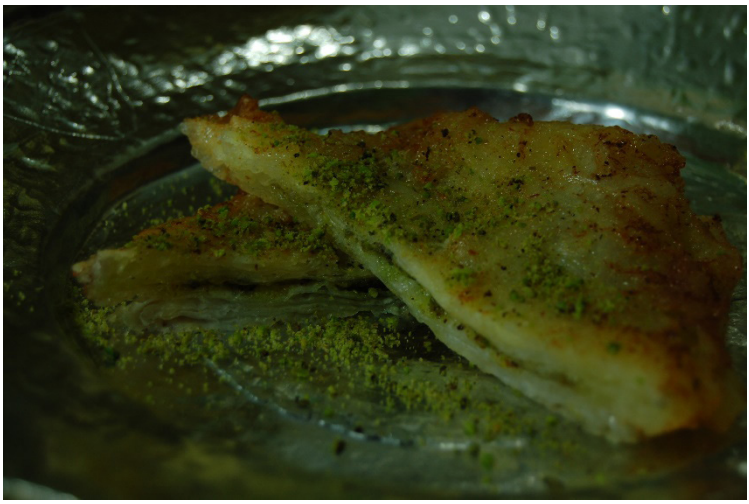

Figure 3: Photograph of the *Güllaç Kızartma* Dessert from the nineteenth century cookbook, prepared in our time.

Nutritional value analysis was then carried out using the national and international databases in BeBiS 8,[54] enabling a portion of the appropriate size for today's diners to be measured and assisting in planning a menu for a balanced healthy meal (Table 2).

54 BeBiS is a computer software that makes nutritional value and diet analysis using scientifically accepted food composition databases (*Beslenme Bilgi Sistemi*).

Table 2: Nutritional Value of One Serving of *Güllaç Kızartma* Dessert.

NUTRITIONAL VALUE (APPROX. 1 SERVING)			
Energy (kcal)	581,0	Niacin (mg)	0,2
Protein (g)	4,1	Vit. B12 (µg)	0,3
Fat (g)	24,3	Vit. C (mg)	3,5
Carbohydrate (g)	77,9	Sodium (mg)	22,2
Fiber (g)	1,4	Potassium (mg)	184,2
Vit. A (µg)	203,2	Calcium (mg)	45,9
Vit. D (µg)	0,7	Magnesium (mg)	26,4
Vit. E (mg)	1,2	Phosphorus (mg)	105,6
Vit. K (µg)	32,1	Iron (mg)	1,5
Vit. B1 (mg)	0,1	Zinc (mg)	0,7
Vit. B2 (mg)	0,1	Cholesterol (mg)	100,6

Using the nutritional values obtained, the rates of daily requirements for males and females aged 19-50 were calculated (Table 3).

Table 3: Percentages of Meeting the Daily Requirement of *Güllaç Kızartma* Dessert for Women and Men.

ENERGY AND NUTRIENTS	PERCENTAGES OF MEETING DAILY NEEDS	
	FEMALE %	MALE %
Energy (kcal)	33	27
Carbohydrate (g)	34	27
Fiber (g)	6	6
Protein (g)	6	5
Fat (g)	46	37
Vit. A (mcg)	31	27
Vit. C (mg)	4	3
Vit. E (mg)	11	9
Vit. B1 (mg)	9	8
Vit. B2 (mg)	9	8
Vit B12 (mcg)	8	8
Iron (mg)	9	14
Zinc (mg)	7	5
Calcium (mg)	5	5
Phosphorus (mg)	19	19

3.4. Usability in Food and Beverage Businesses

Food and beverage companies' human resource turnover rate is quite high worldwide. Moreover, a large proportion of these enterprises are not very long-lived. Businesses established under the influence of fashions in food and nutrition rapidly decline, and because of their inability to meet the expectations of the masses, they either close or adopt another concept. In Turkey, factors such as the increased time people spend following food-related broadcasts on television, in newspapers, and in social media all focus widely on Ottoman culture, as well as the increase in the number of Ottoman-themed TV series and films in recent years. As a result, businesses in the food and beverage sector claim to offer Ottoman cuisine more frequently nowadays. While some of these aim for historical accuracy, the rest offer supposedly "Ottoman" dishes made with the wrong ingredients and techniques under the wrong names. Many publications on this subject give inaccurate information, and many businesses serve dishes with historical names and present them in traditional tableware but lack authenticity. Some possess neither the knowledge nor the practical experience to prepare dishes that accurately represent Ottoman culinary culture. Along with this study, past studies may provide guidance.

The recipes selected for this study using the model for adapting historical dishes to the present provide clear instructions, such as portion amounts, practical and unit measures of ingredients, descriptions, and explanations about preliminary preparation, the sequence in which ingredients are used, processing steps, and final preparation. In addition, the photos of ingredients and final products are useful aids in preparing the standard recipes. Employees in today's food and beverage businesses can use these adapted recipes in menu preparation, cost calculation, product supply, and human resource planning. The sample menus, categorization of dishes, standard recipes with nutritional values, and images can all be of great convenience to businesses when designing menus and preparing dishes. Moreover, standard recipes enable businesses to procure the necessary raw ingredients for a menu in a timely fashion, keeping optimum quantities in stock by paying attention to the minimum and maximum quantities required by their business volumes. Finally, they also enable businesses to decide which specialized chefs they require for their selected menu. They can also indirectly help identify and train non-kitchen human resources to market, sell, and present products to guests and receive feedback as desired.

CONCLUSION

This study aims to develop an adaptation model for historical dishes, using examples from classical and late period Ottoman cuisine. The focus is the classical period (1501-1844), which is the most important in the history of Turkish cuisine, and the late Ottoman period (1844-1923), when significant changes occurred. Classical period culinary culture did not break ties with tradition, and we can easily follow the course of its development. Although the conquest of new lands, geographical expansions, discoveries, and changes in trade routes all led to changes in culinary culture during this period, these were only gradual. However, changes in the late period were much faster. Changes in agricultural tools and techniques brought about

by the Industrial Revolution resulted in changes in nutrition. In the nineteenth century, imported products also had a strong impact. Other changes were observed in the commercial establishments that produced and served dishes to consumers, as traditional inns and caravansaries became hotels and restaurants. With the arrival of the Orient Express, groups of rich consumers started to travel regularly from Europe to the Ottoman Empire. Businesses such as the Tokatlıyan and Pera Palas hotels and other modern accommodation facilities started to change social life. As foreign tourists started to visit the Empire regularly, it became essential to serve various imported dishes. As such habits spread, the food and beverage behavior of the Ottoman elite gradually altered. Consequently, classical cuisine started to change in the nineteenth century.[55] Both periods are important in Turkish culinary history.

The origin of a tradition can be vague or deeply rooted. According to Hobsbawm,[56] traditions are adapted to new situations, embrace old situations, or make their past with semi-forced repetition. His "invention of tradition" can also be considered in the emergence of culinary traditions. He cites the example of the preference for the Gothic style in new buildings in England, which served the purpose of transmitting past traditions. In addition, there are important patterns that connect society with the invention of tradition, such as nationalism. With the results of this study, the invention of culinary tradition can be achieved in amateur practices, professional food and beverage businesses, and tourism. Individuals can experience classical and late Ottoman cuisine and then adapt it to their lifestyles, resulting in permanent transfer in the short or long term. Food researchers can also use the study to investigate the roots and evolution of foods and beverages.

Kebab, fries, grills, pan dishes, roasts, *yahni*, casseroles, fried dishes, poached foods, stews, meatballs, stuffed dishes, and fruit dishes are evaluated in terms of health; they are found to be appropriately nutritious when providing a combination of minced meat, bulgur, vegetables, and dried legumes, and when cooked in the oven, fried, or boiled. However, while frying increases the energy value, repeatedly heating the oil used for frying is harmful because it results in the formation of carcinogenic substances. In addition, some losses in the values of vitamins B2, B12, and folic acid are also observed. If fatty meat is used in stews without adding extra oil to the food and without frying onions, it is considered a very healthy food in nutritional terms.[57] When soups, wheat, pastries, meat, and fish dishes, vegetables, dishes with olive oil, pickles, jams, beverages, and desserts are evaluated, they are generally found to provide a high energy intake if consumed both frequently and in large amounts. Unlike today, high energy consumption was a requirement of active life in the past, when most of the daily chores were carried out by manual labor. Starting in the late period, new communication, transportation, and industrial technologies became increasingly widespread. As life became

55 Bilgin, *Osmanlı Saray Mutfağı* (1453-1650); Çağdaş Turan et al., "Beyoğlu'nun Yitirilen Değeri Üzerine Kurum Tarihi Çalışması: Tokatlıyan Oteli", *The Journal of Academic Social Science* 4/34 (2016), 400-418; Çelik Gülersoy, "Pera Plas", *Skylife* 17/183 (1998), 9-18; Ümit Baki Erdem - Murat Hanilçe, "Mıgırdıç Tokatlıyan, Tokatlıyan Otelleri, Gazinosu ve Lokantası", *MANAS Sosyal Araştırmalar Dergisi* 8/1 (2019), 1367-1390; Nevin Halıcı, *Türk Mutfağı* (İstanbul: Oğlak Yayınları, 2009); Toydemir, *Osmanlı ve Avrupa Sofralarından Menüler*; Tuncer Baykara, *Türk Tarihine Bakışlar* (Ankara: Atatürk Kültür Merkezi Yayınları, 2001); Elif Çelebi Yakartepe - Can Binan, "İstanbul'un Modernleşme Dönemi Otelleri (1840-1914)", *Megaron* 6/2 (2011), 79-94.

56 Eric Hobsbawm, "Giriş: Gelenekleri İcat Etmek", *Geleneğin İcadı*, ed. Eric Hobsbawm - Terence Ranger (İstanbul: Mesele Kitapçısı, 2013), 1–19.

57 Suzan Şeren Karakuş vd., "Türk Mutfağında Kullanılan Et ve Etli Yemek Çeşitlerinin Yapımı ve Sağlık Açısından Değerlendirilmesi", *Journal of Tourism and Gastronomy Studies* 3/3 (2015), 62–68.

easier, individuals tended to become more inactive. It can be assumed that the individuals in society started to gain weight and their body mass indices increased if they consumed more food than usual.

Having compiled the material for analysis, the study developed a model for adapting historical dishes to the present (Figure 1). Based on this model and the examples in the study, adaptations of other dishes can be carried out using information drawn from historical sources. The twentieth-century Turkish Republic period adaptations may also be carried out using the principles followed in this study when adapting classical and late Ottoman recipes. A project of even wider scope, adapting dishes from the cuisines of (1) the early Turkic Central Asian period; (2) the Seljuk and Principality periods; (3) the classical Ottoman period; (4) the late Ottoman period; and (5) the Turkish Republic period is also possible. Consequently, standard Turkish recipes covering a thousand years can be made available to provide authentic Turkish cuisine in the tourism sector and other food and beverage businesses. In addition, it would be the basis for new food studies on historical dishes.

Araştırma & Yayın Etiği: Bu makale, en az iki kör hakem tarafından incelenmiş ve *iThenticate* taramasıyla intihal ve benzerlik raporu oluşturulmuştur. Makale, araştırma ve yayın etiğine uygundur.
Etik Beyanı & Çıkar Çatışması: Bu makalenin yazarı çıkar çatışması bildiriminde bulunmamış, makalenin hazırlanma sürecinde bilimsel ve etik kaidelere uyulduğunu ve yararlanılan tüm çalışmalara atıf yapıldığını beyan etmiştir. Libre açık erişimli bu makale, CC BY-NC 4.0 lisansına sahiptir.

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Ethical Declaration & Conflict of Interest: The author of this article declares no conflict of interest, and the article follows scientific and ethical principles and cites all the sources appropriately.
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An Adaptation Model for Historical Dishes: Ottoman Case Study [TARIHÎ YEMEKLERI UYARLAMA MODELI: OSMANLı ÖRNEĞI]

(2022) *Kadim*, (4), pp. 77-97.

DOI: 10.54462/kadim.1134540

Anadolu University, Vocational School, Department of Cookery, Turkey

Abstract
This study aims to develop an adaptation model for historical dishes based on examples from the classical (1501-1844) and late (1844-1923) Ottoman periods. The study includes an anecdotal case study model and kitchen practices. In the selection and evaluation process, 1,156 kinds of dishes were listed for the classical period and 883 types for the late period. These dishes were grouped and evaluated, revealing similarities and differences between the two periods. A total of 63 recipes were standardized, the nutritional values for one serving were analyzed, and the rates of daily nutritional requirements were evaluated. One of them is given as an example. Through this process, a model for adapting historical dishes to the present was created that could be used in future studies. © 2022 Chulalongkorn University. All rights reserved.

Author Keywords
Food Adaptation Model; Foodways; Historical Dishes; Ottoman Cuisine; Recipe

Funding details
Anadolu ÜniversitesiAnadolu2005E024

This article is based on Osman Güldemir's PhD thesis titled, "Classical and Late Ottoman Cuisine and its Adaptation to the Present Day". This research was funded by a special grant from Anadolu University (Grant number: 2005E024). The author would like to thank Arif Bilgin, Aydın Demir, Muazzez Garipağaoğlu Denizhan, Necati Yılmaz, Nermin Işık, Nevin Halıcı, Özge Samancı, Priscilla Mary Işın, Sedat Bingöl, Sezgin Vuran, and of course to all reviewers and editors for their support, criticism and comments.

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Correspondence Address
Guldemir O.; Anadolu University, Turkey; email: osmanguldemir@gmail.com

Publisher: Chulalongkorn University

ISSN: 27579395
Language of Original Document: English
Abbreviated Source Title: Kadim.
2-s2.0-85146340494
Document Type: Article
Publication Stage: Final
Source: Scopus

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DOI: 10.54462/kadim.1134540

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