

論文の英文要旨

論文題目	Food and Culinary Traditions in the Arab Islamic World : Cookery Book of the Mamlûk Period, <i>Waşf al-Aţ`ima al-Mu` tâda (Description of Common Foods)</i> .
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My intention in this dissertation is to explicate the general characteristics of "Arab cookery books", and to edit the anonymous cookery book *Waşf al-Aţ`ima al-Mu` tâda*, compiled during the Mamlûk period (1250-1518A.D.) and to examine the features of *Waşf* as a historical source.

Several noteworthy manuals on cooking were compiled in Arabic during the Middle Ages in the Eastern and Western regions of the Islamic world. 38 kind of "Arab cookery book", which could be provided by catalogues and biographical dictionaries, show that considerable literature written on the subject, while important part of which is unfortunately lost. There are 8 kind "Arab cookery book" extant today. Since the 1980's the manuscripts of "Arab cookery books" have been found in archives and libraries in the Middle East and in Europe, and some of them have been edited and translated into English, Spanish and others. Recently, "the Arab cookery books" have been looked over as an important historical sources for food recipes and food

habits in the Arab Islamic world. However, the general characteristics of these "Arab cookery books" have never been investigated in many academic researches on these books.

This dissertation consists of three parts: introduction, the first part and the second part.

Introduction examines the contents of "Arab cookery books". As a result, it is clear that "Arab cookery books" cover a wide range of subjects, not only the food preparation (for example, the preparations of breads, condiments, preserves, sweetmeats, drinks and so on), but also the proper kitchen practices, the nature of various kinds of food stuffs, the table manners, and the medical way to obtain nourishment. The authors of the cookery books before the 11th century were those who had close friendship with caliphs in the Abbasid courts, such as physicians, musicians, bureaucrats and scholars; the authors after the 13th century, on the other hand, belonged to the urban society with high class education, such as *'ulamâs*, jurists, scholars and poets. The cookery books were composed aiming on the following three aspects: to define healthy food, to introduce dishes with good taste, to leave Islamic food traditional cooking behind.

The comparison of contents reveals that 8 extent cookery books could be divided into the following four "extended families": (1) books that drew from al-Warrâq(d.ca. 10th c.)'s work's group, (2) books that are strongly parallel with al-Baghdâdî(d. 637/1239)'s work, (3) books of which a number of recipes of preparation closely parallels those of Ibn 'Adîm (d. 660/1262)'s work, (4) books which were compiled in Maghrib-Andalus in the 13th century. Despite the similarities among

these cookery books, each of them serves as a totally independent source.

the first part deals with a medieval Arabic manuscript of *Waṣf al-Aṭ'ima al-Mu'tâda* with the explication of its content and the second part is the edition of the manuscript of *Waṣf al-Aṭ'ima al-Mu'tâda* with the index of Arabic dishes. The unique manuscript of *Wasf* currently is found anonymous, and it is kept in the library of the Topkapı Sarayı İstanbul (MS. Ahmet III 2004). This manuscript is dated Tuesday, 13 Jumâdâ al-Âkhira, 775A.H. (1373 A.D.), which consists of 149 folios written in clear naskhî.

Wasf al-Aṭ'ima al-Mu'tâda, written during the 14th century in Egypt contains recipes of 398 dishes, like meat dishes, fish dishes, condiments, relishes, egg dishes, sweetsmeat and drinks. It is composed of 12 chapters: chapter 1 contains the general remarks on the skills required of a cook and the basic techniques of good kitchen management, chapters from 2 to 9 are the culinary sections with recipes of sour dishes (*ḥâwâmiḍ*), plain dishes (*sâwâdhij*), fried dishes, *harīsa* (flour gruel) dishes, *muṭajjana* (fried and soured dish) dishes, fish dishes, souses, and pies. Chapters 10 and 11 deal with recipes of sweetmeats, and chapter 12 with drinks.

From comparison of each of the recipes with those of other "Arab cookery book", it is appeared that many of them closely connected to the 'extended family' of eastern cookery books written around the 13th and 14th centuries, especially *Wasf* has close relationship between al-Baghdadi's book, in both structure and content, is also strongly parallels with *Kanz al-Fawâ'id wa Tanwî' al-Mawâ'id*, compiled in the

14th century.

Despite these points of similarity, *Wasf* nevertheless remains a totally independent work which is reflected in its various unique recipe, for example "Iraqi condiment (*murri*)", "Maghribian *murri* with mint", "Turkmen's condiment (*sibâgh*)", "Oatmeal porridge (*Kishk*) in village", and "Counterfeit dishes (*al-Muzawwara*) for Christians and sick persons", and so on.

As one notable feature of *Wasf*, It could be indicated that various ingredients are noted with the place name of production or exporting: for example "Egyptian vinegar (*khall Mişrî*)", "Syrian coriander (*kuzbara Shâmî*)", "Kirmani kumin (*kummûn Kirmânî*)", "Sihrî musk (*misk Sihrî*)", "Creten honey (*asal Aqrîṭish*)", and so on.

Comments on all dishes imply that recipes of *Wasf*, which are generally of great complexity, using a wide range of ingredients, spices, herbs and aromatics, offer not only detailed view of eating habits and preferences in medieval Islamic societies, but also an important clue to find at some of the more important features of Islamic societies.