

## 論文の英文要旨

論文題目	Food and Culinary Traditions in the Arab Islamic World : Cookery Book of the Mamulûk Period, <i>Wasf al-A'tîma al-Mu'tâda (Description of Common Foods)</i> .
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Many compilations of recipes were written in the Arab Islamic world after the 9th century, which are named "Arab cookery books". 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. 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. However, the general characteristics of these "Arab cookery books" have never been investigated.

The purpose of this paper is to clarify the general characteristics of "Arab cookery books", and to edit the anonymous cookery book, *Wasf al-A'tîma al-Mu'tâda*, compiled the Mamulûk period (1250-1518 A.D.), and to explicate the features of *Wasf* as a historical source, and to study food and food habits in Arab Islamic world based on the content of *Wasf*.

A list of all the "Arab cookery books" provided by catalogues and biographical dictionaries are specified in the introduction. The manuscript of some of these recipes still do not exist. 7 different kinds from the existing

"Arab cookery books" composed between the 10th and the 15th century, have been analyzed. It is clear that it covers 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 *'ulamās*, jurists, scholars and poets. The cookery books were composed aiming on the following three aspects: ① to define healthy food, ② to introduce dishes with good taste, ③ to leave Islamic food traditional cooking behind.

From the studies of 8 existing cookery books, these cookery books can be divided into the following four "extended families": ① books that drew from al-Warrāq(d.ca. 10th c.)'s work's group, ② books that are strongly parallel with al-Baghdādī(d. 637/1239)'s work ③ books of which a number of recipes of preparation closely parallels those of Ibn 'Adīm(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. As a result, "Arab cookery books" can be considered to provide a valuable source of data for social history researchers interested in the medieval lifestyle, as formerly these information could only be obtained from material sources, such as housing, housewares and so on.

In the first part, we introduce a medieval Arabic manuscript of *Wasf al-Ā'imā al-Mu'tāda* is introduced with the explication of its content. The unique manuscript of *Wasf* currently is found anonymous, and it is kept in the library of the Topkapı Saray İstanbul. This manuscript is dated Tuesday, 13 Jumādā al-Ākhira,

775A.H.(1373 A.D.), which consists of 149 folios written in clear naskhī. Regarding its content, the skills required for cooking and the basic techniques of good kitchen management is described in chapter 1. Chapters from 2 to 9 are the culinary sections with recipes of sour dishes(*hāwāmīd*), plain dishes(*sāwādhiy*), fried dishes, *harīsa*(flour gruel) dishes, *mutajjana*(fried and soured dish) dishes, fish dishes, sousses, and pies. Chapters 10 and 11 deal with sweetmeats, and chapter 12 with drinks. These categories of preparations are similar to those of al-Baghdādī's cookery book.

In order to clarify the relations between *Wasf* and 7 other cookery books, the studies of comparison between all 397 recipes of dishes, sweetmeats and drinks written in *Wasf* and the corresponding recipes 7 other cookery books have been made. It appears that *Wasf* belongs to the same work's group as al-Baghdādī, however, on the other hand, it also strongly parallels with Anonymous cookery book, *Kanz al-Fawā'id wa Tanwī' al-Mawā'id*, compiled in the 14th century. Some information from al-Warrāq's work compiled in the 10th century and Ibn 'Adīm's work compiled in the 13th century are also quoted in *Wasf*.

In the end, comments on various dishes of *Wasf*, which totals up to 397 recipes of dishes of meats, fishes, vegetables, beans, egg, sweetmeats and drinks, and the origin of these names have been illustrated. Comments on those dishes imply that recipes of *Wasf* are generally of great complexity, using a wide range of ingredients, spices, herbs and aromatics, and that food preparations of *Wasf* reflect the radical changes in social economics of Mamlūk period.

The second part consists of the edition of the manuscript of *Wasf al-Aṭ'ima al-Mu'tāda* and the index of Arabic dishes.