

# MUSEOEUROPE

DEBATA O KUHINJI / KITCHEN DEBATE

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The collected volume of the symposium 19.–21. 10. 2017

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**DEBATA O KUHINJI / KITCHEN DEBATE**

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# OTTOMAN-SERBIAN CUISINE AND WEST-EUROPEAN INFLUENCES – AN AMBIENCE OF CONTACTS AND DISCORD – FIRST HALF OF THE NINETEENTH CENTURY\*

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## ABSTRACT

Using the perspective of serving food and drink to foreigners and guests, the paper describes expressions of hospitality and methods of serving food and drink, with a partial description of menus for formal and special occasions. The paper shows that notes made by foreign travellers do not offer an insight into the everyday diet in Serbia, but do elucidate the cultural pattern of serving the best that the host had to offer to strangers, as well as the influence of Ottoman cuisine on Serbian food and drink preparation and consumption. Since Western European influences on Serbian cuisine were slow to spread and not nearly as pervasive, they mostly remained limited to Belgrade and some affluent families in the interior of the country.

## KEY WORDS

Principality of Serbia, travelogues, food, drinks, Ottoman-Serbian cuisine, European influences

The first half of the 19th century in the Balkans was marked by a series of national rebellions and uprisings triggered by the decline of the Ottoman Empire, bad Turkish government and violent measures against the local population. Western European ideas on freedom began reaching the Balkans and inspiring liberation movements. Aware that the dissolution of the Ottoman Empire was not far off, the diplomatic departments of the European Great Powers sought to collect as much information as possible about the situation and developments in the Balkans in an effort to protect their colonial interests. Those who could collect such information included travel writers whose visits to the Balkans were motivated by various reasons and interests. Long journeys, contacts with different people and mentalities and the experience of seeing new regions allowed them to collect a lot of information and to introduce the European part of the Ottoman Empire to the European public. The newly liberated Principality of Serbia had a prominent place in this travel literature. Recounting the history, position and character of the Serbian people and offering many images and various information about Serbia and its population, these travel writers inevitably included detailed or, more often, fragmentary descriptions of the local food and drink. The diversity of their experiences only adds to the interest of their works.<sup>1</sup>

Setting out on their journey through Turkey, many travellers brought various kinds of cutlery with them and some basic groceries. In rural Serbia, meals were eaten with homemade wooden spoons and from small bowls which were replaced after every meal.<sup>2</sup> However, travelling through the Principality of Serbia was made easier by the fact that foreigners enjoyed the favour of Serbian authorities and were given a letter signed by the Prince himself or another high-ranking official, which allowed them to find good accommodation and nourishment in the interior of the country. Serbian authorities were very concerned with the picture of Serbia that was being sent out to the world – to politicians and the general readership alike. Another favourable circumstance for visitors from abroad was the Serbian hospitality and generosity described in their travel accounts, which meant that food and especially drink was never difficult to come by.

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\*Translation: Miljana Protić

<sup>1</sup> МАГАРАШЕВИЋ, Ђ. 1983, p. 267. More detailed: РИСТИЋ, Љ. 2001a, pp. 629–650; РИСТИЋ, Љ. 2001b, pp. 301–313; РИСТИЋ, Љ. 2003, pp. 221–236; РИСТИЋ, Љ. 2012, pp. 27–40.

<sup>2</sup> BLANQUI, M. 1843, pp. 106–107; ПИРХ, О. 1983, p. 113; See also: КОЦИЋ, М. 2010, pp. 330–339.

Hospitality was a trait shared by both the Serbs and the Turks. The only difference was that no women could be seen in a Turkish home, while it was the women who usually served guests in a Serbian household. Travel writers often mention Princess Ljubica, the wife of Prince Miloš Obrenović, who both prepared the dishes as well as served her guests. According to Siegfried Kapper, even the poorest Turks did their best to honour their guest. Even if they had nothing else to offer, they would provide at least “a pipe of tobacco, a glass of wine, milk or coffee, some fruit or anything else”. The Serbs, on the other hand, tried to show their prosperity in their new state.<sup>3</sup> In 1808 Bantyš-Kamenskij praised the locals who greeted his party along their journey from Poreč (Parenzo) to Belgrade, offering “wine, cherries, onion, beef and eggs.”<sup>4</sup> After staying in Belgrade at the Hotel *Zdanje* owned by Prince Mihailo Obrenović, Siegfried Kapper could also attest to the “sanctity of hospitality.”<sup>5</sup> Enthusiastically recounting his hospitable treatment by the mayor of Požarevac, Andrew Payton described it as “the art of hospitality.”<sup>6</sup>



Image 1: Felix Kanitz, Welcoming guests to Buljane, Serbia, lithography (Reproduced from: KANITZ, F. 1909)

According to S. Kapper, it was the “Easterners who invented the *kafana* [coffeehouse, tavern].” However, as they preferred to sit “in silence and motionless”, they did not realise its social and economic potential and did nothing to “complete and perfect [the concept].” Kapper remarks that the Serbs improved the concept of the *kafana* when they founded the *Reading Room* (*Čitalište*) which offered a selection of local and foreign newspapers to its visitors.<sup>7</sup> However, this was a unique establishment that contributed to education but did little to quickly change the available menus.

<sup>3</sup> ПИРХ, О. 1983, р. 115; КАПЕР, С. 2005, рр. 96–97, 168; КАНИЦ, Ф. I, 1985, р. 176.

<sup>4</sup> БАНТИШ-КАМЕНСКИ, Д. 1951, р. 13.

<sup>5</sup> КАПЕР, С. 2005, р. 53.

<sup>6</sup> ПЕЈТОН, Е. 1996, р. 177. See also: РИХТЕР, В. 1984, рр. 42–43.

<sup>7</sup> КАПЕР, С. 2005, рр. 146–147.

Of course, meals could take place at various places. Travellers usually dined in city taverns or roadside inns. The latter establishments could sometimes resemble hotels or, more likely, dilapidated buildings or stables. And yet a good meal could even be had at an inn. At an inn in Grocka which included a post office and stables, Pirch was served coffee, a chibouk (tobacco pipe), *rakia* (fruit brandy), good red wine, meat and freshly baked bread, as was the case in Golubac.<sup>8</sup> After being caught in a rainstorm, at the humble inn *Kod Hajdučke česme* Edmund Spencer was given an unusual potion made of ground garlic, oat flour and crushed red pepper to prevent him from catching a cold.<sup>9</sup> In winter, Serbian inns were usually very stuffy and full of smoke because most inns had no other ventilation except the door. The innkeeper would stand in the middle of the room stirring a pot of *pasulj* (a local bean stew), while slabs of beef hung from the ceiling beams.<sup>10</sup>

Meals and drinks could also be served under the open sky. A traveller could, of course, find refreshment on the streets of Belgrade. Street vendors offered cherries, rose water, cherry brandy, milk, ice cream, soured milk, sherbet, lemonade, chilled water and other refreshing drinks. Shops sold candy, dried fruit, sugared almonds, olives, lemons, oranges, etc.<sup>11</sup> Another attraction which seemed very exotic in the eyes of Belgrade's visitors was a candy vendor who dipped a small stick into a pot divided into sections containing thick syrups, finely ground sugar and various spices. The vendor would then place the stick in the buyer's mouth and would be given a coin in return.<sup>12</sup>

Travelling in the company of Prince Miloš Obrenović, Wilhelm Richter noted that not even the Prince's presence could ensure a diverse diet. On the road from Kragujevac to Belgrade, peasants invariably offered wine or fruit in each village. However, the food on offer was modest, and during their three-day-journey, the Prince's party often had sauerkraut with "unwashed semi-smoked bacon or mutton". The preparation of various ingredients to feed about a hundred people lacked any organisation or basic hygiene.<sup>13</sup>

In quarantine in Raška, an innkeeper made a delicious pilaf as well as roasted and boiled poultry for Payton's party. At Kopaonik, hungry travellers were served roasted lamb, but were given nothing but sweetened brandy for breakfast on the following morning.<sup>14</sup> In the town of Brus, lunch was served under a great oak tree by a river: there were cheese and onion as a starter, followed by soup, mutton kidneys, and a deliciously roasted rooster, and finally grapes and *kaymak*, a creamy dairy product, for dessert. The local captain attributed the quality of the food to fertile pastures, cattle, and an abundance of corn, fruit and drinking water.<sup>15</sup>

Furthermore, Serbia's dense forests offered ample opportunities for hunting rabbits, eagles, hawks, falcons or even bears, whose meat could be used to make delicious dishes by locals or travellers.<sup>16</sup>

On their first encounter with the locals, travellers were usually given a formal welcome which also included refreshments.

If travellers happened to stay the night at a Serbian house, a young woman from the household would be waiting in the morning to provide fresh water and towels. In affluent and humble homes alike, travellers were then served fresh drinking water, stewed fruit described by visitors as "sweet jelly or fruit preserve" or jam. This was a favourite dessert in Serbia and was also served at baptisms, weddings and funerals, as well as in monasteries. This type of conserve could be made from various types of fruit such as strawberries or even roses (rose petal jam) and was offered as a special kind of welcome and refreshment.<sup>17</sup> In some parts of Western Serbia, however, it was customary to present the visitor with melon as a welcome gesture.<sup>18</sup> On their departure, along with the host's best wishes, travellers were again given the same type

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<sup>8</sup> ПИРХ, О. 1983, pp. 61–62, 98.

<sup>9</sup> СПЕНСЕР, Е. 1993, p. 148.

<sup>10</sup> АНТИЋ, Ч. 2004, pp. 45–46.

<sup>11</sup> КАПЕР, С. 2005, pp. 87–89.

<sup>12</sup> ПИРХ, О. 1983, pp. 54–55.

<sup>13</sup> РИХТЕР, В. 1951, p. 87.

<sup>14</sup> ПЕЈТОН, Е. 1996, pp. 140, 148,

<sup>15</sup> ПЕЈТОН, Е. 1996, pp. 150–151.

<sup>16</sup> СПЕНСЕР, Е. 1993, pp. 140–141.

<sup>17</sup> ПИРХ, О. 1983, pp. 149–150; МОМЧИЛОВИЋ, Б. 1990, pp. 17, 68; ПЕЈТОН, Е. 1996, pp. 83, 96; КАПЕР, С. 2005, p. 101.

<sup>18</sup> ПЕЈТОН, Е. 1996, p. 102.

of conserve and rakia. In cold weather conditions, they were served mulled *rakia* and honey instead.<sup>19</sup>

Breakfast was inevitably preceded by coffee and a tobacco chibouk,<sup>20</sup> which were served at any dignitary's or pasha's home, as well as in every roadside inn or city guesthouse. Visiting a pasha in Belgrade, the Briton Kinglake was offered coffee and a chibouk, while the Frenchman Adolphe Blanqui was also served sherbet in the home of another pasha. Andrew Payton thought it a sign of luxury that "there was always sherbet and nargile [a Turkish type of hookah]" in an Eastern-style bathroom.<sup>21</sup> The Serbian dignitary Toma Vučić Perišić offered a pipe from his mouth to Edmund Spencer as a special form of welcome.<sup>22</sup> In Turkish *kafanas* guests were served coffee without even being asked what they wanted. It was believed that the act of coming to a *kafana* in itself meant that the patron wanted a cup (phildjan) of the "strongest brew". At taverns where older Turks could sit for hours, usually in silence, leaving only for prayer at the mosque, chibouks were served as soon as the guest entered.<sup>23</sup> Even during the Ramadan, Turks offered coffee and chibouks to their guests but did not partake themselves.<sup>24</sup>

At Fazli Pasha's residence in Kalemegdan, Siegfried Kapper had five Turkish attendants bringing and lighting his chibouk, "the obligatory part of every reception." Furthermore, Kapper was even offered a chibouk at the mosque in the Belgrade district of Dorćol.<sup>25</sup> Visiting Khurshid Pasha at the Belgrade Fortress, the renowned scholar and travel writer Felix Kanitz was offered "opulently decorated *nargile*" filled with the famous Syrian tobacco mix (*latakia*), while mocha coffee was served in filigree cups.<sup>26</sup> It was believed that smoking cigarettes could not offer the same level of pleasure as smoking chibouks.<sup>27</sup>

A chibouk was always offered to a guest, and the guest could never decline it, regardless of whether he was a smoker or not. If not, it was sufficient to take a single drag as a sign of acknowledgement of the host's welcome and to lay the chibouk aside or keep it in one's hand without actually smoking.<sup>28</sup>

In Serbia, meals took place rather early. The day began at sunrise and ended at sundown; hence breakfast was served very early, lunch followed at noon and dinner around sunset.<sup>29</sup> Siegfried Kapper was invited to lunch at the home of a certain Mr Z. in Belgrade. Kapper believed that this was an excellent opportunity to try the "cuisine of a nation that always tried not to fall behind in this regard." At a Serbian household, lunch could take hours because it was always accompanied by lively conversation, as well as due to moderation in eating and because there was "always business to discuss at the table that was more pressing than food and drinks."<sup>30</sup> According to Pirch, at the Prince's residence in Požarevac lunch was served at 11 a.m. The table was set in the "Frankish fashion". This meant that the guests sat at a table set with cutlery. However, these tables could only be seen in urban areas and some monasteries.<sup>31</sup> Payton informs us that he dined at a "European-style table" from Belgrade to Ljubovija. Beyond this area, dining took place at an "Eastern-style" low table – a *sofra*. "The food was delightful. The cooked lamb dish would not have been out of place on any table in the world."<sup>32</sup>

Otto Dubislav von Pirch left a detailed description of the process of preparing lunch in a rural household. The lady of the house baked two kinds of bread: a thin cornbread served hot and a white wheat one that was left to cool before it was served. If there were many guests, neighbours would help prepare the food and would bring some groceries, usually dairy or poultry. The master of the house prepared chickens,

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<sup>19</sup> ПЕЈТОН, Е. 1996, р. 89; ПИРХ, О. 1983, р. 114.

<sup>20</sup> ПИРХ, О. 1983, рр. 149–150.

<sup>21</sup> МОМЧИЛОВИЋ, Б. 1990, рр. 63–64; ПЕЈТОН, Е. 1996, р. 43; АНТИЋ, Ч. 2004, р. 46; BLANQUI, М. 1843, р. 74.

<sup>22</sup> МОМЧИЛОВИЋ, Б. 1990, р. 68.

<sup>23</sup> КАПЕР, С. 2005, рр. 148–150.

<sup>24</sup> ПЕЈТОН, Е. 1996, р. 117.

<sup>25</sup> КАПЕР, С. 2005, рр. 82, 162, 185.

<sup>26</sup> КАНИЦ, Ф. I, 1985, р. 36.

<sup>27</sup> МОМЧИЛОВИЋ, Б. 1990, р. 68.

<sup>28</sup> КАПЕР, С. 2005, р. 97. For more details on the beginnings of coffee and tobacco consumption in the Balkans, see: BOUÉ, A. II, 1840, рр. 254–255; КОЦИЋ, М. 2010, рр. 340–359.

<sup>29</sup> МАГАРАШЕВИЋ, Ђ. 1983, р. 259.

<sup>30</sup> КАПЕР, С. 2005, р. 146, 164; ПИРХ, О. 1983, р. 114. For a somewhat different impression, see: РИХТЕР, В. 1984, р. 43.

<sup>31</sup> ПИРХ, О. 1983, рр. 78, 113; РИХТЕР, В. 1984, р. 46.

<sup>32</sup> ПЕЈТОН, Е. 1996, р. 112.

lamb or a whole pig for skewering and roasting on a rotisserie. If the guests were held in particularly high esteem, other prominent members of the village would come to greet them and hear the news.

Lunch usually began with a glass of *rakia* followed by a starter comprising cheese, bread and onion. The soup was served next and followed by stew, sauerkraut with pork as “a firm favourite that could not fail to make an appearance” and finally roasted chicken or turkey and even roasted pork or lamb on special occasions. All dishes were seasoned with red pepper, which led the guests to drink more wine with their meals. The wine they served was excellent as there was no shortage of good wine in Serbia; at the end of the meal, the guests were sometimes offered *bermet*, a local dessert wine.<sup>33</sup>

In affluent households in Serbia and particularly in Belgrade, dishes were similar to those served on the other side of the border, i.e. in Austria. Cheese with onion and garlic was usually served as a starter with *rakia* and was followed by soup, beef, cabbage or other leafy greens with meat, roast (usually lamb) and finally cake.<sup>34</sup> Another example of dining at a Belgrade household was recorded by Siegfried Kapper. A number of guests were invited to share in the host’s joy of having such a prominent guest from abroad. The women and girls hurriedly prepared vegetables, fish and chicken, while several lambs roasted on a rotisserie. Kapper was thrilled and noted that the scenes he witnessed resembled Homeric episodes.<sup>35</sup>

Very few travellers had the opportunity to attend receptions hosted by Serbian rulers. Once or twice a year, Prince Aleksandar Karađorđević (r. 1842–1858) hosted official lunches for the Turkish Pasha, ministers and consuls. An official reception was organised only on the day of his *slava* (Serbian religious feast commemorating the patron saint of the household) and served German-style dishes. Before dessert, the Prince toasted the Ottoman sultan with champagne, and his guests duly responded, toasting the health of other rulers. Payton underlined the fact that all dishes he had tried in Belgrade mirrored German cuisine.<sup>36</sup>

As was the case with lunch, the quantity and quality of dinner depended on the host’s social standing and the occasion. At an inn in Obrenovac Payton was served lamb soup seasoned with so much lemon that he could not eat it. This was followed by boiled lamb and lamb stew.<sup>37</sup> Visiting a household in Šabac, he was served the same sour soup, but the rest of the courses followed in an unusual order: boiled fowl with turnips and sugar, almond pudding, raisins and crepes, and finally roast rooster, with white and then red wine.<sup>38</sup> Roast lamb was certainly the hallmark of an opulent feast and also a sign of respect towards the guest or sometimes of a special occasion. Payton was served mutton



Image 2: Felix Kanitz, Stalać, Slava at the home of a kmet (village chief-tain), lithography (Reproduced from: KANITZ, F. 1909)

<sup>33</sup> ПИРХ, О. 1983, pp. 115–116.

<sup>34</sup> МАГАРАШЕВИЋ, Ђ. 1983, p. 260.

<sup>35</sup> КАПЕР, С. 2005, p. 165.

<sup>36</sup> ПЕЈТОН, Е. 1996, pp. 50, 77.

<sup>37</sup> ПЕЈТОН, Е. 1996, p. 64.

<sup>38</sup> ПЕЈТОН, Е. 1996, pp. 77–78.

at a monastery *slava*; in Krupanj, he was served cut-up lamb that had been arranged into a cone-shaped structure; dining under the open sky, he was offered lamb roasted on dried vine leaves in a hole in the ground, which gave the meat a distinctive smell. Each of these feasts included good wine and often singing and dancing.<sup>39</sup>

Most travellers have noted that the Serbs were a very pious nation, particularly in rural areas. Dinner began with the lighting of a candle and frankincense, as well as a prayer to the Lord and the patron saint of the household.<sup>40</sup> A short prayer was said at the beginning of every meal; all attendees would then make the sign of the cross; finally, they would toast each other with glasses of *rakia*. The toast usually included a supplication to God to protect the prince, serfs, the people and the host's family. The guest would be addressed in a welcome speech, with the host expressing his gratitude for the guest's kind visit.<sup>41</sup>

Every religious fast was observed. A London reporter informed future travellers that in Serbia fasting was observed five weeks before Christmas and seven weeks before Easter. This meant that the menu was limited to fish and vegetables. In Grocka, the same reporter was unable to find anything but *pasulj* (bean stew) and spicy fish stew during Lent.<sup>42</sup> Monasteries such as the Annunciation Monastery in the Ovčar Gorge served lovely trout dishes even on regular days in the religious calendar.<sup>43</sup> However, our reporter had an opportunity to experience the hospitality of rural Serbia when he was greeted by peasants running out of their homes to



Image 3: Felix Kanitz, Belgrade, Slava celebration, 1867, lithography (Reproduced from: KANITZ, F. 1904)

offer food and drink such as fish, wine and *rakia*. The occasion in question was a three-day-long *slava* feast – an occasion when hosting a stranger was considered a particular honour.<sup>44</sup> The food was generally good at monastery *slavas*. At the Čokešina Monastery, Magarašević was served cheese and onion with *rakia*, followed by sour lamb soup, cabbage and roasted lamb, as well as good wine.<sup>45</sup>

In 1850, Vuk Stefanović Karadžić, his daughter Mina and their guest Louise Hay Carr arrived in Šabac during the Apostle's Fast. They had lunch at a roadside inn: "We had the worst lunch ever; the fast was observed, and no meat could be found."<sup>46</sup> Not far from Šabac, on a Friday in 1827, Đorđe Magarašević was content to have only bread and wine, while his coachman had to make do with boiled beans and dried fish.<sup>47</sup>

<sup>39</sup> ПЕЈТОН, Е. 1996, pp. 92, 97, 103, 171.

<sup>40</sup> ПИРХ, О. 1983, pp. 139–140.

<sup>41</sup> ПИРХ, О. 1983, pp. 115–116; РИХТЕР, В. 1984, p. 43.

<sup>42</sup> АНТИЋ, Ч. 2004, p. 46.

<sup>43</sup> КАНИЦ, Ф. II, 1985, p. 527.

<sup>44</sup> АНТИЋ, Ч. 2004, pp. 53–54.

<sup>45</sup> МАГАРАШЕВИЋ, Ђ. 1983, p. 302.

<sup>46</sup> МИЈАТОВИЋ, Ч. 1895, p. 759.

<sup>47</sup> МАГАРАШЕВИЋ, Ђ. 1983, pp. 268–269.

The Serbs both ate and drank in moderation. The same was said of the Turks, whose restraint in eating sometimes elicited surprise. However, it was at dessert that the Turks' hedonism really came to the fore.<sup>48</sup>

Foreigners also noticed the Serbs' partiality to wine and brandy, but there were very few drunken people to be seen at family or church events.<sup>49</sup> The Serbian merchant and voivode Mladen Milovanović was known for toasting his guests with wine "demonstrating his drinking prowess."<sup>50</sup>

Good food was always accompanied by good wine. There were fine vineyards in the Negotin area, where Kapper drank "the wonder of Negotin",<sup>51</sup> as well as in the Čokešina Monastery in the area of Loznica, whose wine was praised by Magarašević,<sup>52</sup> and in the vicinity of Čačak, as reported by Pirch.<sup>53</sup> In Smederevo, a town known for its grapes and wine where an ancient grapevine had survived, Pirch tasted a white wine whose "potency and mild flavour" he found comparable to that of Hungarian wine.<sup>54</sup> The vineyards of Smederevo were also praised by Payton, who admired the size, beauty and flavour of the local grapes and noted that he had never tasted "such delicious fruit of this kind."<sup>55</sup> At the Ravanica Monastery, Payton drank "excellent wine" with the local monks, which made him "a more avid drinker of water than usual". In Šabac, he drank eleven-year-old wine with the mayor's deputy.<sup>56</sup> Good wine and merriment were always accompanied by toasts, which Kapper interpreted as the Serbs' desire to show how deeply they cared for the guest's health and wellbeing.<sup>57</sup>

However, the beverage that Serbia was most famous for and that Serbian hosts took most pride in was *rakia*. As plum orchards could be seen all over Serbia, the abundance of quality *rakia* was unsurprising. Plum was the most widespread fruit, and practically every village had a plum orchard.<sup>58</sup> Lunch and dinner always began with a *rakia* toast. It was believed that this beverage promotes recuperation and health.<sup>59</sup> *Rakia* was served in all households alike – from peasants to shepherds to Princess Ljubica Obrenović at the Prince's residence.<sup>60</sup>

The first signs of Western influence were brought by students educated at Western European universities and Serbs from Hungary who came to the Principality of Serbia in search of work. These first signs were reflected in the use of foreign (sometimes mispronounced) words, clothes, furniture and food. Andrew Payton was the most meticulous at recording Serbian food and beverages. He certainly enjoyed local dishes such as sour soup, boiled fowl, pudding and crepes in Šabac, roasted lamb in Krupanj, pilaf in Raška, and boiled lamb in Palež, which he thought would not have been out of place at any table in the world. However, the German cuisine at the Prince's residence in Belgrade left him indifferent.<sup>61</sup>

The first sign of European influence on the Serbian cuisine was the so-called "Frankish" style of eating. This meant that meals were served at a table surrounded by chairs.<sup>62</sup> This German influence was noted by Otto Dubislav von Pirch, who noted that he had encountered "fine German cuisine" in Belgrade.<sup>63</sup> Payton also noticed that he was served from a dish made of Bohemian glass.<sup>64</sup> At the British consulate in Belgrade, William Denton ate German, English and French dishes, but on his travels through Serbia, he enjoyed sour soups, *sarma* rolls,

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<sup>48</sup> ПИРХ, О. 1983, pp. 54–55. For more details on desserts see: БОУЉ, А. II, 1840, pp. 245–248; КОЦИЋ, М. 2010, pp. 317–322.

<sup>49</sup> ПИРХ, О. 1983, p. 54.

<sup>50</sup> БАНТИШ-КАМЕНСКИ, Д. 1951, p. 16.

<sup>51</sup> КАПЕР, С. 2005, p. 177.

<sup>52</sup> МАГАРАШЕВИЋ, Ђ. 1983, p. 302.

<sup>53</sup> ПИРХ, О. 1983, pp. 160–161.

<sup>54</sup> ПИРХ, О. 1983, p. 63.

<sup>55</sup> ПЕЈТОН, Е. 1996, p. 183.

<sup>56</sup> ПЕЈТОН, Е. 1996, pp. 88, 169.

<sup>57</sup> КАПЕР, С. 2005, p. 172. For more details on wine consumption in the Balkans, see: БОУЉ, А. II, 1840, pp. 251–252.

<sup>58</sup> ПЕЈТОН, Е. 1996, p. 230. For more details on plum cultivation, see: МИЉКОВИЋ КАТИЋ, Б. 2012, pp. 209–228.

<sup>59</sup> КАПЕР, С. 2005, p. 168; МАГАРАШЕВИЋ, Ђ. 1983, p. 269.

<sup>60</sup> КАНИЦ, Ф. I, 1985, p. 176. For more details on *rakia* consumption in the Balkans, see: БОУЉ, А. II, 1840, pp. 250–251; КОЦИЋ, М. 2010, pp. 322–330.

<sup>61</sup> ПЕЈТОН, Е. 1996, p. 171.

<sup>62</sup> ПИРХ, О. 1983, p. 166; МАГАРАШЕВИЋ, Ђ. 1983, p. 258; РИХТЕР, В. 1984, p. 42.

<sup>63</sup> ПИРХ, О. 1951, p. 61.

<sup>64</sup> ПЕЈТОН, Е. 1996, p. 80.

roasted lamb and mutton, smoked meat and Negotin wine.<sup>65</sup> Payton left a detailed description of a dinner he had at a household in Šabac, noting that the dishes he was served in Belgrade were not “Serbian, but were all modelled after German cuisine.”<sup>66</sup> In spite of his appreciation for local food, Payton was nonetheless glad to be offered “roast beef, plum pudding, sherry, ale, Stilton cheese and other English delicacies” at the British consulate in Aleksinac.<sup>67</sup> At the residence of Prince Miloš Obrenović, his wife Princess Ljubica served *rakia*, wine and *pelinkovac* (a local bitter liqueur based on wormwood), as well as champagne, Tokay and “other fine wine”.

It should be noted that the travellers’ comments about German influence on Serbian cuisine actually refer to the influence of Austrian cuisine. Due to the immense influence of the Ottoman civilisation on Serbian cuisine, which understandably included the culinary habits of the average inhabitant of Serbia<sup>68</sup> as well as the economic status of the majority of Serbs in the Principality, (Western) European culinary influences were slow to spread and not nearly as pervasive. Travellers’ notes suggest that these influences were minimal except in Belgrade and some more developed urban areas.

As there are no descriptions of cakes, it is difficult to note Eastern influences that would be vastly different to local dishes (except different drinking habits). Almost none of the travel writers differentiated between them. Furthermore, Eastern influences on Serbian cuisine included both authentic Ottoman impacts and Persian traces in the Ottoman menu.<sup>69</sup> Travel writers discussed here found it more interesting and easier (as well as more entertaining for their readers) to compare the dishes they had tried in Serbia to dishes known in most of Europe, particularly because many of these authors were not familiar with the Eastern cuisine.

Obviously, the nourishment offered to foreign travellers does not offer an insight into the diet of the average inhabitant of Serbia. Fasts were long and frequent, and the meat was rarely on the menu, usually being limited to feasts and special occasions. However, guests were served the best, finest and most plentiful the host could offer, particularly in affluent houses. Hence, the notes that describe the cuisine in the Principality of Serbia simply mean that its inhabitants made and served their best dishes to their guests. The situation was very different in remote villages and inns. It was not uncommon for travellers to be unpleasantly surprised by unusual dishes and the negligent attitude of the cook.

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<sup>65</sup> ДЕНТОН, В. 2013, pp. 183–184.

<sup>66</sup> ПЕЈТОН, Е. 1996, p. 77.

<sup>67</sup> ПЕЈТОН, Е. 1996, p. 163. In Serbia, it was probably soft white cheese that was served, although hard yellow cheeses were also produced (ЗИРОЈЕВИЋ, О. 2013, p. 168).

<sup>68</sup> КОЦИЋ, М. 2010, pp. 310–315.

<sup>69</sup> For more details on the diet in the Balkans and its Ottoman roots, see: BOUÉ, A. II, 1840, pp. 234–258.

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