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SOCIAL AND MATERIAL CULTURE ELEMENTS IN OTTOMAN PILGRIMAGE MENZILNAMES (ITINERARIES)

*Fatma BÜYÜKKARCI YILMAZ**

ABSTRACT

In the Ottoman Empire, menzil (destination, haltingplace) as a term is “an expression used to identify a place, a building or a lodging where the armies on the move, caravans, couriers and state officials spend the night, change horses or rest after they cover a certain distance.

Till the end of the 17th century, Ottoman bureaucrats did not use any specific terms that could be exploited to distinguish and classify the destinations with regard to their functions. Destinations reserved for different reasons were perceived as one and the same due to name resemblance and thus their functions were somewhat get mixed. Yet destinations show different characteristics as military, pilgrimage, lodging, and destination complexes in respect to their abodes, organizations, running and functions. For instance, pilgrimage destinations are complexes and lodgings in which pilgrimage corteges stop by, shop at, rest in and visit shrines. Pilgrims under state patronage accompany the corteges in charge of delivering *Surre* corteges. In military itineraries, destinations are used for dispatch and subsistence of the army.

In menzilnames (itineraries) that fictionalized with respect to destinations and distances between destinations, the author gives rather short information while narrating one destination passing to another. For instance, while narrating the sacred places and mosques that should be visited during a religious journey, authors give various informations about those places albeit very limited, such as: constitutions like *madrasah*, mosques if there are; the people living there, vineyards and gardens, banquets.

In this study, the traces of social and material culture elements of cities (menzils) in the pilgrimage itineraries will be surveyed.



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STRUCTURED ABSTRACT

In the Ottoman Empire, menzil (destination, haltingplace) as a term is “an expression used to identify a place, a building or a lodging where the armies on the move, caravans, couriers and state officials spend the night, change horses or rest after they cover a certain distance.

Till the end of the 17th century, Ottoman bureaucrats did not use any specific terms that could be exploited to distinguish and classify the destinations with regard to their functions. Destinations reserved for different reasons were perceived as one and the same due to name resemblance and thus their functions were somewhat get mixed. Yet destinations show different characteristics as military, pilgrimage, lodging, and destination complexes in respect to their abodes, organizations, running and functions.

In military itineraries, destinations are used for dispatch and subsistence of the army. An example of military destinations is *Beyân-ı Menâzil-i Sefer-i İrakeyn-i Sultân Süleymân Hân*, aka *Mecmû-ı Menâzil* (written in 944/1537) that is written by Matrakçı Nasûh for the sultan. This work is written in the same year that Suleyman the Magnificent embarked on Iran an expedition (940-942/1533-1536).

The destinations complexes are the units those are built by the statesmen as monumental structures. The main aim for building them is to generate social institutions for the sake of public service, particularly for passengers, pilgrims and merchants. These complexes have trading, social, educational and religious functions, too. The messengers' destinations are the points in which they change their horses and the distances between the two destinations were 11 hours (3-45 hours). The problem to supply the horses led to the birth of menzilhanes (poststation).

Pilgrimage destinations are complexes and lodgings in which pilgrimage corteges stop by, shop at, rest in and visit shrines. Pilgrims under state patronage accompany the corteges in charge of delivering *Surre* corteges. There were two main routes for the pilgrims who departed from Istanbul and Anatolia: Istanbul-Damascus-Mecca and Istanbul-Cairo-Mecca. The latter was by sea while the former was over-land (and this one was called “the right wing”). The route on the texts of pilgrim menzilnames that we studied is the land route through Damascus. This way started from Üsküdar to Hejaz via Kartal, Gebze, Hersek, Nicaea, Söğüt, Eskişehir, Akşehir, Konya, Adana, Antioch, Aleppo, Hama and Damascus. The duration of the voyage could have been till 8-9 months.

In menzilnames (itineraries) that fictionalized with respect to destinations and distances between destinations, the author gives rather short information while narrating one destination passing to another. For instance, while narrating the sacred places and mosques that should be visited during a religious journey, authors give various informations about those places albeit very limited, such as: constitutions like *madrasah*, mosques if there are; the people living there, vineyards and gardens, banquets. It is vitally important for a caravan to meet the need to catering and water. The accessibility to water of the areas was carefully regarded when building a destination and some wells –which were called *bürke*- was built.

In this study, I will pick up on the social and tangible cultural components from pilgrim menzılnames (by means of sampling). These works are written between 16th-19th centuries: i.e. *Menasik-i mesâlik* by Abdurrahman Hibri, *Levâzımât-ı Hac*, *Menazilü't-tarik ila Beytil'lahi'l-Atik* by Kadri, menzılname by Sulhi.

Some information of menzils: There is almost nothing in *Hersek*, the first destination after departing from *Üsküdar*, and so the pilgrims don't accommodate here; they directly continue to *Yeniköy* or *Derbend*. In these provinces they can find much of milk and yoghurt, which are sold by the women of the local. *İsmil* is a village whose people welcome the pilgrims 2 hours before arriving and they host the pilgrims at their homes. After the water level rises, the Lake of *Konya* brims over and as a result the Plain of *İsmil* is flooded, like a sea. The Fodulbaba Mountains are in front of *İsmil* and have lots of sheep; none of them are hunted by the local people, they call these sheep the "Fodulbaba flock". However just for the Feast of Sacrifice they sacrifice just three of them. It is believed that if a man hunts more than three sheep he will get into troubles. There are no trees in that mountain; there is just a small pool in which the sheep drink water. The *Plateau of Ramazanoğlu* has plenty of water and the people of *Adana* spend the summer here. In the cave of *Dülek Channel* there are the mines of gold, silver and copper. In the mountains of *Cebel-el-Nur* (close to *Misis*) there are hyacinths and a flower named *Yebrehu's-Sanem*. There is a ruined castle with snakes named *Şahmaran* (Basilisk) between *Misis* and *Kurdkulağı*. The people of the local bring their milk, bread and other kinds of food her in order to sell to the pilgrims. In *Antioch* there is an enormous castle on seven mountains, some parts of it is damaged. It has seven gates and *Orontes River* passes through three of them. There are lots of gardens, vineyards, figs and other fruits. *Tarhana Hanı* is where they cook and serve tarhana soup to the pilgrims (tarhana is a kind of soup made of dried yoghurt).

Pilgrim menzılnames are narratives those reflect the culture via the visual panorama and the information they include. Such works, which can be approached as a kind of itinerary, are examined geographically, topographically, from the perspective of urbanization and/or architecture. They are also a kind of a portrait of the city and we can see that the prominent tangible components of the cities are mostly "water, food and wood". Nearly all authors write about the water, fruits, milk, yoghurt, meat and gardens close to the destinations. Regarding the situations of those times, we can assume that the vital need of caravans were catering, drinking and accommodation. Hence the locations of the destinations should have been close to these sources. We can map the wetland areas by following these destinations. And if we suppose that these texts are written as a guidebook for the pilgrims, they are important for the pilgrims to take precautions where they accommodate. We can maintain that menzılnames are guidebooks for the pilgrims.

Keywords: menzil (haltingplace, destination), menzılname (itinerary), pilgrimage, transportation, city, social and material culture

OSMANLI HAC MENZİLNAMELERİNDE SOSYAL VE MADDİ KÜLTÜRE AİT UNSURLAR

ÖZET

Osmanlı Devleti'nde menzil kavramı terim olarak “hareket halindeki orduların, kervanların, ulakların ve devlet görevlilerinin belirli bir mesafe kat ettikten sonra geceyi geçirmek, at değiştirmek veya dinlenmek için konakladıkları yer, bina veya han yerine kullanılan bir tabirdir”.

17. yüzyıl sonlarına kadar Osmanlı bürokratları, menzilleri işlevleri bakımından ayırt ve tasnif etmeye yarayacak terim ve terminoloji kullanmamışlardır. Farklı amaçlar için ayrılmış menziller, isim benzerliği nedeniyle tek bir menzil gibi algılanmış, işlevleri birbirine karışmıştır. Oysa menziller, mekânları, organizasyonları, işleyiş ve işlevleri bakımından askerî menziller, hac menzilleri, konaklama menzilleri ve menzil külliyesi olarak farklılık gösterirler. Örneğin hac menzilleri, Hac kabilelerinin, yolculukları esnasında, uğradıkları, alış-veriş yaptıkları, konakladıkları ve evliya türbelerini ziyaret ettikleri yerleşimler veya konaklama alanlarıdır. *Surre* alaylarını yerine ulaştırmakla görevli olan kafiye devletinin himayesinde hacılar da eşlik eder.

Menziller ve menziller arasındaki mesafelere göre kurgulanan menzilnamelerde yazar, bir yerden diğerine geçtiği menzilleri anlatırken genellikle oldukça kısa bilgi verir. Örneğin dini bir amaçla yapılan yolculukta ziyaret edilecek kutsal yerler, camiler verilirken kısıtlı da olsa yer yer o mekânlara ait çeşitli bilgiler verilir: varsa tekke, medrese, cami, han gibi yapılar; burada yaşayan halk, bağ ve bahçeleri gibi.

Bu çalışmada hac menzilnamelerinde şehirlerden yansımalar, sosyal hayat ve maddi kültüre ait öğeler izlenmeye çalışılacaktır.

Anahtar Kelimeler: menzil, menzilname, hac, ulaşım, şehir, sosyal ve kültürel unsurlar

The term “menzil” (destination, haltingplace) is “an expression used to identify a place, a building or a lodging where the armies on the move, caravans, couriers and state officials spend the night, change horses or rest after they cover a certain distance” (Çetin, 2009, p. 8; Pakalın, 1946, II, p. 479). Till the end of the 17th century, Ottoman bureaucrats did not use any specific terms that could be exploited to distinguish and classify the destinations with regard to their functions. Destinations reserved for different reasons were perceived as one and the same due to name resemblance and thus their functions were somewhat get mixed (Çetin, 2009, pp. 8-9). Yet destinations show different characteristics as destination complexes, lodging, military, and pilgrimage destinations in respect to their abodes, organizations, running and functions (Çetin, 2009, pp. 9-14).

The destinations complexes are the units those are built by the statesmen as monumental structures. The main aim for building them is to generate social institutions for the sake of public service, particularly for passengers, pilgrims and merchants. These complexes have trading, social, educational and religious functions, too. The destination complexes have trading (arastas -Ottoman Bazaar-, inns, shops), social (printing houses, almshouses, baths, toilets, messuage), educational (madrasah, infants' school, library) and religious (mosque, shrine, tombs) functions, too. Moreover,

these destination complexes affect the economic and cultural developments of the areas in where they are (Çetin, 2009, pp. 14-15).

The messengers' destinations are the points in which they change their horses and the distances between the two destinations were 11 hours (3-45 hours) (Çetin, 2009, pp. 15-17). The problem to supply the horses led to the birth of menzîlhanes (poststation). Till the grand viziership of Lütî Pasha (1539-41) the horses were supplied to the messengers occasionally from the people on the destination (appropriate to the rules). During the rural governorship, Lütî Pasha saw that supplying the horses to the messengers in this way created a chaos. Thus he did some regulations such as giving the habitants some exemptions in return of horse rising for the messengers. By this means they banned the messengers from confiscate the horses any time they want. This regulation lasted till 1691 without great changes. That year the *Destination Regulation* was declared and so transportation and communication started to be more systematic (Çetin, 2009, p. III). We can state those regulations were the reflections of the state authority and bureaucracy on the destinations.

The military destinations are useful for catering and conscription of the army and the distance between two is 3-5 hours. Such works, which can be approached as a kind of itinerary, are examined geographically, topographically, from the perspective of urbanization and/or architecture. In this study, I will bring some examples of tangible marks about the city-life of people from these *urban-narration texts*. Furthermore, I will dwell upon the Ottoman tangible culture through the menzîlnames (Çetin, 2009, pp. 9-10).

An example of military destinations is *Beyân-ı Menâzil-i Sefer-i Irakeyn-i Sultân Süleymân Hân*, aka *Mecmû-ı Menâzil* (written in 944/1537) that is written by Matrakçı Nasûh for the sultan. This work is written in the same year that Suleyman the Magnificent embarked on Iran an expedition (940-942/1533-1536).¹

Matrakçı Nasuh personally participated to Suleyman's expedition and he drew the destinations between Istanbul-Tabriz and (passed from Tabriz to Bagdad) Bagdad-Istanbul and it also shows the names of all destinations with their pictures. His work includes 107 miniatures and 25 images. These images are understated and realistic and they have documentary value since they show the cities' features. The mosques, sanctuaries, shrines, palaces, castles, bridges in these cities are drawn alongside the rocks, herbs, animals and rivers (Yurdaydın, 1976, p. 10). Nasuh calls the destinations those the army stays as "a camp" or "a mansion". Matrakçı Nasuh divided the destinations between Istanbul and Anatolia into 5: Northern Caravan Route, Ankara Route, Central Main Route, Bursa-Izmir Route, Bursa-Çanakkale Route (Yurdaydın, 1976, p. 56).

A curious point is that Nasuh gives information about the prices of wheat, barley, and flour of the destinations (Yurdaydın, 1976, p. 57). For instance in Maltepe, Istanbul the 1 bushel (36.5 kg) of barley was 10 coin whereas in Gebze was 5; in Hereke 6; in İznik (Nicaea) 5; in Kazıklı 4; in Dikilitaş 10; in Yenişehir 15; in Akbıyık 7 and in Kurtalan 8. In eastern areas, like Dodurga, Erzincan 1 bushel of barley was 50 till 80 coins (even in Sufyan it was 150 coins).

The pilgrimage destinations are the accommodation places where the pilgrims stay, go shopping and visit the tombs of saints.

Sultan Selim the Stern won a victory in Marj-Dabiq (1516) and Ridaniya (1517) and Mamelukes ended. Then Mecca and Medina became the territories of Ottoman, the sultans of Ottoman became the "caliphs" and so to provide the security of the pilgrims became their responsibility. Because of this, the governors of Ottoman worked hard to develop the security on the

¹ The very first work that includes the visual portrait of the city in Ottoman is *Kitâb-i Bahriye* written by Piri Reis in 1520-21. Yurdaydın compares this narration with Kiepert's (a German geographer, cartographer, died 1899, Atlas) famous maps.

route to pilgrimage and supply water in vital points. Every year before the *Surre* regiments² departed from Istanbul, a royal decree was sent to the rural governors on the route. They were commanded to make the arrangements and to support the regiments and the pilgrims to arrive to Mecca safely. And the same precautions were for returning to Istanbul was taken.

The *Surre* regiments and the pilgrims required some special points for meeting the need to accommodation, relaxation, catering etc. The destinations among Istanbul-Konya-Antioch-Damascus were regularly visited and the ones after Damascus were totally depended to security and catering precautions. The destinations of pilgrimage were built according to the meeting the basic needs effectively. They were also the optimum distance for peregrinate on foot. Relatively the distance between two pilgrim destinations was more than the military ones. Between Üsküdar and Antioch there were 50 military destinations and 24 significant menzilhanes whereas there were about 30 destinations for pilgrims and regiments (Çetin, 2009, pp. 10-11). However, the numbers of the destinations on the pilgrim menzilnames those we studied are variable.

There were two main routes for the pilgrims who departed from Istanbul and Anatolia: Istanbul-Damascus-Mecca and Istanbul-Cairo-Mecca. The latter was by sea while the former was over-land (and this one was called “the right wing”).

The route on the texts of pilgrim menzilnames that we studied is the land route through Damascus. This way started from Üsküdar to Hejaz via Kartal, Gebze, Hersek, Nicaea, Söğüt, Eskişehir, Akşehir, Konya, Adana, Antioch, Aleppo, Hama and Damascus. The duration of the voyage could have been till 8-9 months.

The menzilnames are written according to the destinations and the distances between them. The author expresses the destinations and usually gives a little information. For example, when expressing a destination during a religious voyage, the author names the mosques and sanctuaries and also tells a little of the tangible culture of the area such as the society, gardens, vineyards and cloths.

And now let's look at the content of the pilgrim menzilnames; *Menasik-i Mesalik* (1632) of Abdurrahman Hibri mostly include the mosques, inns, baths, sanctuaries and bridges of the destinations and there is not so much information about the tangible culture (İlgürel, 1975, pp. 111-178). The menzilname on the article by Esat Coşan “the Pilgrim Voyage between Istanbul and Mecca on XVII Century” is such a kind of one (Coşan, 2011, pp. 49-58).

It is vitally important for a caravan to meet the need to catering and water. The accessibility to water of the areas was carefully regarded when building a destination and some wells -which were called *bürke*- was built. Water is the only element that a menzilname, which probably belongs to 17th century, emphasized. In this work Sulhi explains all destinations briefly and mostly is interested in whether there is water in those destinations or not. He also examines the quality of water in case there is.

Sulhi's work that is comprised of 68 couplets and as a *mesnevi* and tells 36 destinations from Damascus till *Kabah* (Donuk, 2017, pp. 85-118)³. Its title says “Der beyân-ı aded-i menâzil-i Hicâz”

² “Surre” is a term that defines the goods and donations sent to Haremeyn (Mecca and Medina) during the pilgrimage time. The groups that carry these donations are called the “Surre Regiment”. The pilgrims accompany the Surre regiments under the mandate of the state. The Kocaeli governor welcomes the Surre regiment and the pilgrims in Hersek destination and transmits them to Akşehir in return of a bill. The Akşehir governor transmits them to Konya; the Konya governor transmits them to Adana; the Adana governor transmits them to Hama; the Hama governor transmits them to Damascus; the Damascus governor delivers them to the Emirate of Mecca. (Pakalın, 1946, III, pp. 280-283).

³ Before Damascus there are Tarhana Inn, Dile and muzeyrib. The pilgrims stay in Muzeyrib for 10 days and then depart. The 1st destination is Edra'a, the 2nd is Mefrik (no water), the 3rd is Ayn-i Zerk (has water), the 4th is Bulka', the 5th is Kale-

(the Statement of the Numbers of the Destinations of Hejaz) and these couplets below clearly say if there is water:

Ganza'dır ol menzilin yedincisi (saat 9)

Suyu yokdur ey cân pâresi

(Ganza is the 7th of the destinations and there has no water there)

Sekizinci menzilidir Ma'ân (saat 10)

Suyu vardır tatlıdur ey nev-cüvân

(The 8th destination is Ma'an; there is water and it is delicious)

Tokuzuncu Akabe başı ola (saat 15)

Suyu yokdur bir katı mühlik ova

(The 9th is Akabe; a damaged lowland without water)

Menzilin onu Tubeyliyye anın (saat 11)

Suyu otu yok durur böyle bilin

(The 10th of the destinations is Tubeyliyye; know that here doesn't have water and grass)

Menzilin on biri Zâtü'l-hac durur (saat 12)

Suyu vardır bâg hem bostân durur

(The 11th of the destinations is Zatel-Hac; it has water and also gardens and vineyards)

On üçüncü Âsî hurma Kal'ası

Suyu vardır gâh bulunur meyvesi

(The 13th is Asi Date Castle; there is water and sometimes fruits)

i Katran (has water), the 6th is Ayn-el Hasa (no fresh water), the 7th is Ganza (no water), the 8th is Ma'an (has fresh water), the 9th is Akabebaşı (no water), the 10th is Tubeyliyye (no water and grass), the 11th is Zat-el Hac (has a prophet fountain and gardens), the 12th is Ka'-el Basit (no water), the 14th is Orontes (has water and date), the 15th is Kal'a-i Hayber (has water and grass), the 16th is Birke-i Muazzama (sometimes has water), the 17th is Ukayre (no water and grass), the 18th is Ula (has water and fruit), the 19th is Mattaran (no water and grass), the 20th is Sub-el Nefem (no water and grass), the 21st is Hediye Fountain (the water is tasteless), the 22nd is Fahlateyn (no water), the 23rd is Vadi-el Kura (no water), the 24th is Medina, the 25th is Zu-el Halife (pilgrims perform ablution and wear ihram), the 26th is Kubur-i Şüheda (no water), the 27th is Cedide Wells (lots of water and fruit), the 28th is Bedr-i Cüneyn (has water and fruit), the 29th is Bedr-i Meymun (no water and grass), the 30th is Rabia Fountain (has water but bad quality), the 31st is Güzelce (has good water), the 32nd is Fatima Alley (has grass and water) and the 33rd is Kaabah (has good water).

Birke-i muazzama on altısı (saat 17)

Gâh yokdur suyu gâh vardır besî

(Birke the great is the 16th; sometimes it has water sometimes doesn't)

In this part, I will pick up on the social and tangible cultural components from pilgrim menzilnames (by means of sampling). These works are written between 16th-19th centuries: *Menasik-i mesâlik* by Abdurrahman Hibrî (İlgürel, 1975), *Levâzımât-ı Hac* (Coşan, 2013), *Menazilü't-tarik ila Beytil'lahi'l-Atik* by Kadri (Coşkun, 2001), menzilname by Sulhi (Donuk, 2017), menzilnames in (Armağan, 2000), menzilnames in (Sak, İ. and Cemal Ç. 2005), menzilname by Cûdî (Koyuncu, 2017).

Here is some information of menzils:

There is almost nothing in *Hersek*, the first destination after departing from *Üsküdar*, and so the pilgrims don't accommodate here; they directly continue to *Yeniköy* or *Derbend*. In these provinces they can find much of milk and yoghurt, which are sold by the women of the local.

The Lake of *Nicaea* has lots of fish. The "line" fish is as long as a half of a span and is sold after drying.

In *Lefke* and *Vezirhanı* silk is produced.

Söğüt (the province where Orhan Gazi the second sultan of Ottoman is buried) is famous with the quince, pickled grape and Keftir sausage. *Bilecik* is pretty close to here and the people of *Bilecik* come here in order to sell velvet pillow and wood.

Eskişehir has bread which is called "district loaf". The sweet melon of this city is nice.

Husrev Pasha is an old area and the local people make carpets.

In *Bolvadin* too, they make carpets and the sweet melons are so delicious.

İshaklı is a province with great gardens, rivers and fruits. There is a fountain here, it's called Yağlıpınar.

The cream of *Akşehir* is famous and this province is pretty economic. *Baştekye* is excursion spot of here and very beautiful.

In Lake of *Ilgın* people go fishing.

In *Ladik* there is lots of milk and yoghurt and the butter here is very nice.

The halva of *Konya* is famous and it has a lot of fruits. The "tanner flowers" are famous here, which is used for painting the skin. Moreover an apricot named "Fahr-el-din" is famous (in my researches I couldn't find such a kind of apricot).

İsmil is a village whose people welcome the pilgrims 2 hours before arriving and they host the pilgrims at their homes. After the water level rises, the Lake of *Konya* brims over and as a result the Plain of *İsmil* is flooded, like a sea. The Fodulbaba Mountains are in front of *İsmil* and have lots of sheep; none of them are hunted by the local people, they call these sheep the "Fodulbaba flock". However just for the Feast of Sacrifice they sacrifice just three of them. It is believed that if a man hunts more than three sheep he will get into troubles. There are no trees in that mountain; there is just a small pool in which the sheep drink water.

The people of *Karapınar* make socks.

In *Ereğli* there are lots of gardens and vineyards; and so they have lots of fruits and about nine kinds of pears. The people of here are polite. The water of here comes from the springs of Erdost Mt. (here a myth about this spring is told, too)

Çiftehan is famous with white comb honey. It has lots of fruits and woods and also in the mountain there is a thermal. *Şekerpinarı* has got water. The people of the local sell wafer bread and butter to the pilgrims.

The *Plateau of Ramazanoğlu* has plenty of water and the people of *Adana* spend the summer here. In the cave of *Dülek Channel* there are the mines of gold, silver and copper.

In the mountains of *Cebel-el-Nur* (close to *Misis*) there are hyacinths and a flower named *Yebrehu's-Sanem* (the root of human). There is a ruined castle with snakes named *Şahmaran* (Basilisk) between *Misis* and *Kurdkulağı*. The people of the local bring their milk, bread and other kinds of food here in order to sell to the pilgrims. After here *Çukurova* - the region of *Turcoman*-comes. The horses here are variable and people make carpets. It is believed that *Lokman Hekim* (the saint who was a leech) travelled in these mountains and found some herbs for medicine.

Payas is a magnificent town by the sea. It has plenty of fruits, citruses, pomegranates and grapes.

In *Antioch* there is an enormous castle on seven mountains, some parts of it is damaged. It has seven gates and *Orontes River* passes through three of them. There are lots of gardens, vineyards, figs and other fruits.

In *Zanbakiyye* *Orontes River* passes; there are lots of gardens and vineyards. The people, who are mostly *Kurdish*, sell food and fruit to the pilgrims.

Hama is a province of *Damascus*. It has lots of gardens, vineyards and fruits. The people here sew cloth for *ihram* (the sacred dressing for the pilgrimage) out of silk. The pilgrims usually buy their *ihram* here.

Homs has a castle in which there is a *Koran* written by *Omar the Caliph*. When it is drought people take the *Koran* out of the castle and after they read it rains so much that flood happens. In the lake that is in the western of the city people go fishing. The gardens and vineyards are very fruitful.

Damascus is a great city with fresh air and water and gardens. There are lots of hyacinths, tulips, apricots, apples, pears, cherries, bananas, figs, quinces, lemons, citruses, melons, mulberries, pistachio, almond, olive and other kinds of fruits.

Tarhana Hami is where they cook and serve *tarhana* soup to the pilgrims (*tarhana* is a kind of soup made of dried yoghurt).

I would like to emphasize again that except from this information in these texts the mosques, sanctuaries, tombs, fountains and inns of the destinations.

Pilgrim menzîlnames are narratives those reflect the culture via the visual panorama and the information they include. Such works, which can be approached as a kind of itinerary, are examined geographically, topographically, from the perspective of urbanization and/or architecture. They are also a kind of a portrait of the city and we can see that the prominent tangible components of the cities are mostly “water, food and wood”. Nearly all authors write about the water, fruits, milk, yoghurt, meat and gardens close to the destinations. Regarding the situations of those times, we can assume that the vital need of caravans were catering, drinking and accommodation. Hence the locations of the destinations should have been close to these sources. We can map the wetland areas by following these destinations. And if we suppose that these texts are written as a guidebook for the pilgrims, they are important for the pilgrims to take precautions where they accommodate. We can maintain that menzîlnames are guidebooks for the pilgrims.

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