

Foods spreading from Turkish cuisine to the world

Servet Kazım Güney

ABSTRACT

Keywords:

Turkish cuisine,
Gastronomy,
Yogurt,
Yufka,
Baklava,
Mantı,
Döner.

Article History:

Submitted: 30.09.2022

Revised:03.01.2023

Revised:21.02.2023

Revised:06.03.2023

Accepted: 12.04.2023

Published Online: 28.04.2023

Turkish cuisine is not based on a race. It is one of the world's richest cuisine in terms of cooking techniques, material diversity and basic titles, which feed on the brotherhood of cultures in a geography stretching from the Yellow Sea to the Americas. The main purpose of this study is to emphasize the importance of the Turkish cuisine and culture on the emergence and spread of the products mentioned here to the world. This study asks the question "What are the foods that spread from Turkish cuisine to the world?". For this purpose, scientific articles, theses, symposium proceedings, travelogues, books, and magazines were examined. After a wide literature review yogurt, yufka, baklava, döner, mantı, pastırma, tel kadayıf, coffee, lohuk, Turkish delight, sherbet, sütlaç and güllaç, which are known and mentioned most in international literature and cuisines were chosen for a deeper research. The study has been limited to these products and with the documents published in English and Turkish. This research plans to provide information about the history of these products, some of which are disputed about their origin, such as yoghurt, baklava, döner, mantı and pastırma.

1. Introduction

There are few countries that do not want their culture as much as Türkiye. The rich cultural diversity of Anatolia has emerged as the accumulation of centuries. It is seen that serious efforts were made to dissolve, divide this society and ignore some of its components, for which great sacrifices were made to keep it together a century ago. In the end, it became clear that the ardent followers of the Turkish-Islamic union and ottoman heritage were completely indifferent to cultural issues when it came to it. They did not mind leaving the products of a civilization they appeared to possess to destruction, evaporation and looting (Boratav, 2007, p.9).

Turkish cuisine is not well known even by those who try to introduce it. Turkish cuisine is not based on a race or a tight region bordered by race. Turkish culinary culture, which is very rich in terms of ingredients and variety of dishes, consists of a large geographical area from the Yellow Sea to the Americas, the time passed by the Sumerians to date. This cuisine is based on simple, healthy, easy-to-make and sustainable meals. Turks themselves have produced new foodstuffs and they also have taken things from every geography they have passed, adopted, developed and spread them (Güney, 2021a; Ögel, 1978, pp. 19-24).

The nutritional habits of a country is shaped according to her cultural, geographical, ecological, economic structure and historical process. That is why a national cuisine should be interpreted in terms of the foods and beverages

that feed the people, their preparation, cooking and preservation; the tools, equipment and techniques required for these processes, the manners of eating and all the practices and beliefs developed around the kitchen. The richness of variety in Turkish cuisine is parallel with its rich history. Turkish cuisine, which consists of dishes prepared with cereals, various vegetables, meat, naturally grown herbs, olive oil, butter, yogurt, milk, molasses and dried and fresh fruits; can be grouped under at least 18 headings. Turkish cuisine is also one of the richest cuisines in terms of vegetarian dishes (Baysal et al., 2000; Güney, 2021a).

Every cuisine has its own special ingredients and dishes that identifying its culture. Yogurt, yufka, baklava, döner, mantı, coffee, Turkish delight, lohuk, sherbet, pastırma and sütlaç are some of the important ingredients and dishes that identifies Turkish culinary culture.

Review articles includes the analysis of written materials containing information about the case or cases that are aimed to be investigated. Resources such as documentaries, academic journals, books, pictures, travelogues, state archives are valuable resources that enable learning about the unknown about the past (Yıldırım & Şimşek, 2016, pp.189-194; Merriam, 2018, pp. 131-155). In the literature review, no research has been found that examines all of the topics covered in this study together and in terms of what this study deals with. The main purpose of this study is to emphasize the importance

Research paper

Servet Kazım Güney: Lecturer, Başkent University, Ankara, Türkiye, Email: servetkguney@gmail.com, Orcid Id: 0000-0002-1948-4223 



This work is licensed under a Creative Commons Attribution (CC-BY) 4.0 License

of the Turkish cuisine and culture on the emergence and spread of the products mentioned here to the world. Therefore, it is considered that this study will make significant contributions to the literature. This article asks the question "What are the foods that spread from Turkish cuisine to the world?". For this purpose, scientific articles, thesis, symposium papers, travelogues, books and journals were examined. After a wide literature review yogurt, yufka, baklava, döner, mantı, pastırma, tel kadayıf, coffee, lohuk, Turkish delight, sherbet, sütlaç and güllaç, which are known most in international literature and cuisines, were chosen for a deeper research.

2. Methodology

Purpose, Scope and Importance of the Study

The main purpose of this study is to emphasize the importance of the Turkish cuisine and culture on the emergence and spread of the products mentioned here to the world. This study asks the question "What are the foods that spread from Turkish cuisine to the world?". For this purpose, scientific articles, thesis, symposium papers, travelogues, books and journals were examined. After a wide literature review yogurt, yufka, baklava, döner, mantı, pastırma, tel kadayıf, coffee, lohuk, Turkish delight, sherbet, sütlaç and güllaç, which are known and mentioned most in international literature and cuisines were chosen for a deeper research. The study has been limited to these products and with the documents published in English and Turkish. This research plans to provide information about the history of these products, some of which are disputed about their origin, such as yoghurt, baklava, döner, mantı and pastırma.

In the literature review, no research has been found that examines all of the topics covered in this study together and in terms of what this study deals with. Therefore, it is considered that this study will make significant contributions to the literature.

Yogurt

Yogurt is a coagulated dairy product formed by lactic acid fermentation and (Kızılaslan & Solak, 2016). The word yogurt (sometimes spelled as yoghurt or yoghourt) is mentioned in almost all the world dictionaries in exactly the same or very similar ways. The Oguz, Seljuks and Ottomans carry yogurt with their own culture to the countries they ruled. Eren (2008) and Durukoğlu (2017) states that yogurt is etymologically a Turkish word. According to Eren (2008, pp. 199-201), the word "suorat" in Yakutia, an ancient Turkish language, is a word that remains from proto-Turkic. The leading -y voice has become an -s in Yakutia. Similarly, Turkish yular has become sular (waters) in Yakutia. It is natural for yoğurt to transform into suorat. Yogurt is a Turkish derivative with its root, as a concept, as a word, with its appendix (ending with-t), and the form in Yakutia proves that yogurt has a

history of more than two thousand years. Some examples of the usage of yoğurt in dictionaries are given in Table 1.

Table 1. The word yogurt in etymology dictionaries

Language	Dictionary	Word
Yakutia	Turkish-Sahaca (Yakutia) Dictionary	suorat
Spanish	Diccionario de la Lengua Española	yoğur
French	Centre National de Ressources Textuelles et Lexicales	yaourt
English	Oxford Etymological Dictionary	yoghurt, yoghourt
German	Digitales Wörterbuch der Deutschen Sprache	joghurt
Russian	Dictionary of Turkisms	yogurt
Hebrew	Etymological Dictionary of The Hebrew Language for Readers of English	yoghurt, yoghourt, yogurt

Source: Clauson, 1972; Klein, 1987, pp. 140-152; Şirin, 2019, pp. 12-13; Vámbéry, 1878; Vasiliev, 1995, p. 305; Real Academia Española, 2022)

Yogurt, as Hippocrates mentioned, is one of the foodstuffs of the Scythians who lived further west in ancient times and as the peoples of Turkistan. Regardless of their race, the tribes living in these regions shared a common culture. These regions form one of the foundations of today's Turkish cuisine (Ögel, 1978, pp. 19-24). According to Dalby (1996), the product, known in classical times as pyriate, which Galen of Pergamon also identified with oxygala (sour milk), which he knew in his time, and which is eaten plain or with honey, is definitely a kind of yogurt (p. 66). However, it brings the mind the question that even Apicius's recipes, such as blancmange, have known to live in European cuisine for centuries, how come a yogurt-like product has no traces in Europe and has not affected the kitchen? The spread of products such as yogurt and cream in this geography through Turks suggests that this interpretation of the above-mentioned food is incomplete or wrong.

The written sources related to the kurut (dried yogurt), which has been known since Turkistan and which is still obtained by drying the yogurt after filtering and turning into a ball, go further back in AD.540, the period when the Turkish influence on the Tang Dynasty was intense. A book called Chi Min Yao Shu, mentions a product obtained by drying lean or drained yogurt balls by leaving under the sunlight. It is noted that this product is an excellent food that can be stored for years, used in dishes and soups, and transported on journeys (Işın, 2020, pp. 94-95).

One of the first examples of the word yogurt passes in Maitrisimit, which is 11th century Buddhist drama texts written in Turkish, as: "At one time, a pregnant cattle herder girl was going into town to sell yogurt, halfway through, she was in labor..." It is very important in terms of the presence of even pregnant women in the commercial life in Turkish culture and of course proving the contribution of yoghurt to the old Turkish economy. In one of the drama scenes depicting the hellish (tamulug) in the 9th century copy of the same work: "... some people hit each other on the head with hot iron sticks and stick them in their brains and eat (their brains) like yogurt." (Şirin, 2019, pp. 4-13).

In Kutadgu Bilig (1069), one of the first texts written after the Turks accepted Islam, yogurt is also mentioned among the basic foods such as kumiss, milk, fat and cheese. The words *iró* (ayran), *tûró* (unsalted white cheese), *şayt* (çiğit-cheese) in Hungarian are the oldest words to pass into Hungarian from Turkish in terms of phonetic properties (Rásonyi, 2002, pp. 350-377). In *Dîvânu Lugâti't-Turk*, the word yogurt is mentioned many times in the form of yoghurt (Çetin, 2005, pp. 185-200; Güldemir, 2014, pp. 351-352; Koşay, 1982, p. 50).

It is understood that Turks kept the Central Asian food culture alive. Foodstuffs such as milk, yogurt, cheese, kaymak (clotted cream), butter and kurut were an important part of the nutrition system in Turkish society during the Seljuk period (Çiçek, 2002, pp. 339-351). According to Fragner (2000), the use of dairy products in Iranian cuisine indicates that these are clearly Central Asian influence. Fresh yogurt, white cheese, ball-shaped kurut and ground kurut (kaşk) are examples of a range of long-lasting and high nutritional value products (p. 56).

As European travelers who traveled to Turkistan in the 13th century explained, Turks and Scythians obtained butter from yogurt, not milk. In Oguz Turks, which migrated to Anatolia over time, the yeast left at the bottom of the container for the production of yogurt was called kor. Fermented yogurt was stored in animal skin, wood or earthen containers. Yogurt was put in the skin of the animal, called tuluk, and butter was obtained by shaking it with a wooden tool. In Kutadgu Bilig, yogurt was liquefied by adding water to this shaking tool (yayıg), to obtain ayran as we know today. Although fresh is acceptable, yogurt would be dried for drought and difficult times. This product, which is still consumed in various regions of Anatolia and called kurut, is widely used in today's Turkistan countries by giving various shapes. This tradition continued in the Seljuk State. In Turks, nonfat yogurt was called yavan (bland), yavgan, that is, there were the terms ful-fat and nonfat yogurt. Yogurt was called yugrat during the Khwarazmshahs, yugrat, chugrat and yagurt among Turks in Kipchak and Egyptian Mamluks. Drained yogurt is a thick variety of yogurt. In ancient Turks, we also come across this kind of yogurt under the name of süzmeli means drained. Marco Polo, the famous traveler of the late 13th century, wrote in his travel book *Il Milione* that the peoples of Turkistan boiled the milk they milked and warmed it, and then fermented it with the yogurt left in the container. (Ögel, 1978, pp. 19-24; Sandıkçıoğlu, 2018, pp. 149-150).

Dernschwam says that during his trip to Istanbul in the 1550s, Turks filled fresh zucchini and eggplant with finely chopped meat, added garlic, spices and salt, cooked it in plain water, then poured yogurt on it. He explains that yogurt, which he describes as salted sour milk, is the favorite food of Turks and is made by souring and salting the cooked milk. It makes this product look like a milk compote. They sometimes add water to yogurt and drink it

(ayran); but he adds that if someone from other nationalities drinks it, he will get sick (Dernschwam, 1992, p. 171). From his descriptions here, it can be deduced that he did not know both yoghurt and dolma. Besides yogurt has a very important place in today's Turkish cuisine, it is used in a wide range from soups to desserts.

Yufka

Yufka is a thin, fragile, flat bread made in the nomadic Turkish communities in Turkistan, Seljuks, Ottoman Empire and modern Türkiye, which is also used in Turkish in the sense of tenderhearted, kind and fragile (Buell, Anderson and Perry, 2010, pp. 583-584). In Orkhon Inscriptions, it is mentioned as yuyka: yufka, thin = juqa: thin, yufka, undersized. (Kaljanova, 2013, p. 237). Canbulat also states that (2017) *The Shijing Recipes in Qimin Yaoshu*, written by Jia Sixie in 544 AD., the flat bread used to wrap the dürüm (wrap) in the Barbarian (Hu) Meat Dürüm recipe 86.5, is 45-50 cm in diameter, similar to what yufka is today, and is not mentioned anywhere else in the *Qimin Yaoshu* recipes. He states that he believes this recipe was taken from Mongolian-Turkish tribes or that it had Turkish influence.

Among the Oguz, yufka (yuga, yuvga), pronounced yuka, was the most famous type of bread. In Hakanlı dialect, yufka was called a püşkel. The very thin yufka was called yalaçı yuka, and the type folded and curled like katmer was called katma yuka or yarma yuka. Yufka cooked on the Turkish sheet pan was filled with meat, eggs, etc. and eaten as dürüm like burritos. The Seljuks used to roll eggs, onions, honey, yoghurt and many other products into yufka, which was called dürüm or dürmeç. Rolled yufka was also called tıkım. (Çetin, 2005, pp. 197-200; Güler, 2010, p. 27; Köymen, 1982, pp. 38-39; Şahin, 2018, p. 28).

Baklava

Baklava dough phyllo is a relatively new Turkish invention, although it is based on older examples (Buell, et al. 2010, p. 66). The name of the baklava was first mentioned in the form of baklava in the 15th century. It is mentioned in the poems (simâtiye) of Kaygusuz Abdal in the 19th century. Kaygusuz Abdal tells about baklava prepared with almonds and lentils. Karaman Baklava is the first of three baklava recipes found in a Persian cookbook written during the Shah 1st Ismail period. This baklava is prepared by pouring heated honey syrup between twenty phyllo layers fried in clarified butter. When served, almonds, peanuts, musk sugar and rose water are sprinkled on top. The second recipe is prepared by sprinkling lentils, white sugar and ground almonds among phyllo layers fried in clarified butter, then cooked over the fire and poured over it with boiling syrup and rosewater. The third recipe is prepared by pouring honey syrup and rosewater on top of the phyllo layers called tutmaç, after they are fried clarified butter. Baklava was prepared with different fillings such as fresh cheese, cream, melon, walnuts,

almonds, hazelnut, lentils, black eyed peas and rice (Gündüzöz, 2017; Işın, 2020, p. 240).

Five different baklava recipes were written in 19th century cook book Melceü't Tabbahin. Ordinary baklava prepared with nuts, peanuts or almonds. Baklava with cream prepared with sahan kaymağı (fresh milk cream) and musanna cream baklava prepared with pureed black eyed peas. Melon baklava prepared with melon and rice baklava prepared by cutting a kind of pudding prepared using rice flour in the form of baklava slices show that the tradition has survived for centuries (Mehmet Kâmil, 2016).

The 13th century Arabic cookbook Kitabü'l-vusla ile'l-habîb fi vasfû'l-tayyibât ve't-tîb, contains a recipe for today's sarıgıburma baklava. This recipe, which is mentioned in the book as Garn Yarug (karnıyarık – split belly) and is called tutmaç; It shows the effect of folding and layering doughs, which are part of Turkish culture and mentioned by Mahmud of Kashgar in Dîvânü Lugâti't-Türk, in Arabic cuisine. This recipe also indicates that there was information about baklava from previous dates from Kaygusuz Abdal (Perry, 1993). In a speech at the Passifica Institute in 2011, Charles Perry stated that there was no evidence of a layered dough-making culture in the Mediterranean before the Turks (Eksi10, 2011, December 13). Hungarian paper-thin strudel dough is a Turkish legacy, as is dolma and tomatoes. The earliest recipes for this product is contained in the German cookbook Ein New Kochbuch, published by Max Rumpolt in 1581 (Işın, 2020, p. 290; Roden, 1996).

The first record of the baklava made in the palace of Fatih Sultan Mehmet is mentioned in the Matbah-ı Amire books of 1473 (Ünver, 1952). However, no information was given about the ingredients of the baklava other than phyllo dough. From the records of the 16th century, it is understood that baklava prepared in Ramadan for the palace is prepared with walnuts, honey and clarified butter (Işın, 2008, p. 235).

In addition, old recipes of baklava are found in Sultan Bayezid's public soup-kitchen records in Amasia. 480 grams of clarified butter, 640 grams of honey were spread into each layer of Rikak baklava consisting of nine layers of phyllo (Kolay, Bozkurt, Turan & Arabacı, 2016, p. 69) and phyllo were fried with clarified butter. Rikak baklava, which was given to janissaries, was sweetened with sugar and honey, and almonds were used as filling (Bilgin, 2008, pp. 78-119).

Reşad Ekrem Koçu tells about baklava in the Istanbul Encyclopedia. Until the First World War, Baklava was prepared during the holidays even in the lowest-income family home in Istanbul, and since there were no ready-made phyllo, their phyllo were rolled by the housewife or the daughter of the house. There were also peddlers and shops; however, it would be a shame to bring the ready-made baklava to the guest. Forty phyllo sheets as thin as rose petals were laid out on the baklava trays, and rendered

tallow oil is the most preferred fat used in baklava. The fillings of baklava in Istanbul mansions has always been walnut; baklava with pistachio and cream are new and later inventions for Istanbul. He mentions that baklava is made in three forms in Istanbul. In the first, he notes that the phyllos lined up flat on the tray are cut diagonally in a way called samsa, and this is the way we know it most today. In the second, it is the shape called rose baklava, which is similar to the dilberdudağı we know today; however, he says that the shops do not prefer this because it gives a lot of waste. The third is tırtl (caterpillar) baklava and prepared like sarıgıburma. Cooking baklava, preparing the syrup and giving it on top are individual areas of expertise (Koçu, 1960, pp. 1938-1940). Tallow oil and tail fat found in the 16th century Acem Baklava recipe indicate that this application is very old (Işın, 2020, p. 277).

According to what is described in Evliya Çelebi Travelogue (Dağlı, Kahraman, & Dankoff, 2007); For a good baklava, at least one hundred phyllo dough should be placed in the baklava tray. Although baklava is layered and in the size of an oxcart wheel, as is customary, it should be soft enough to collapse under the weight of the coin when guests drop a golden lira from a height of half a meter. Anchovy baklava is also mentioned in Evliya Çelebi Travelogue (Yerasimos, 2019).

Döner

Döner (sometimes called döner kebab) is a dish, which has geographical indication in Türkiye. It is traditionally prepared from lamb meat and cooked by turning over an oak fire (Türk Patent ve Marka Kurumu, 2017). The first visual record about döner is an Ottoman miniature from 1616-1620. It is also mentioned in the Evliya Çelebi Travelogue in 1666 (Işın, 2018). Today döner is widely consumed in Europe and the Middle East, although it is prepared far from the original.

Bertrand de la Brocquiere, a Frenchman who traveled to Jerusalem for the pilgrimage, decides to return to France via Anatolia. Brocquiere, in his travelogue, vividly records the food he ate with people he met on the road in 1433. Turkmen nomads in the Taurus Mountains serves yufka and yoghurt dürüm. He describes the walnut and molasses sausage (köme) in Afyonkarahisar, and the mutton kebab served by a group of Turkish travelers on the way to Bursa. It can be thought that this mutton kebab (cağ kebab) could be the origin of döner since they cut and eat slices as the meat on the outside is browned and before they are fully cooked (Schefer, 2000, p. 31).

Evliya Çelebi describes in detail the horizontal döner kebab cooked by Tatars in Crimea:

Even in those nice nights, they sacrifice a fat sheep weighing almost fifty kilograms, cut its meat like paper, put the meat of that sheep on a thick iron kebab skewer and arrange it in such



First Doner staging miniature art
Source: Konak & Dilber, 2021



The first Turkish döner photograph taken by James Robertson in 1855
Source: Döner Üreticiler Derneği, 2011

Figure 1. First döner images in history

a way that one speck of it spills out of one place...After that, they break the wheel of a cart and prepare a slowly burning hot fire under the kebab and cook a kind of kebab, which is tender and delicious (Evliya Çelebi, VII, y. 128b).

It is said that a nomadic Tatar cooks kebabs to show hospitality to a Nogay, breaking the wheel of his cart at the expense of leaving the woman he loves in the middle of the steppe. Since then, this practice has become a symbol of hospitality in Crimean culinary culture, and the tradition of cooking with a car wheel has emerged. The formation of such a tradition indicates that this type of kebab has a rather ancient history (Işın, 2020, p. 363). The first person to mention that the döner was cooked upright was the French Théophile Gautier (Gautier, 1853), who came to Istanbul in 1852.

An example of dumplings excavated during excavations of Astana Cemeteries in East Turkistan region. The dough, prepared from sand and wheat, is filled with meat and the *Allium Tuberosum* plant, native to China's Shanxi region (Chen et al., 2012, p. 3



Figure 3. Dough rolling female figure, unearthed in Astana cemetery excavation

Source: Chen et al., 2012, p. 8

A female figure excavated in the excavations of Astana Cemeteries in east Turkistan region, soft with a rolling pin and cooked on sheet metal (Chen et al., 2012, p. 8)

The first records of dumplings in Chinese sources is based on a 3rd century legend about Zhuge Liang, who is a statesman. A version of this legend first appeared centuries later, during the Song Dynasty (960-1279 AD). There is also another version of this legend from the Ming Dynasty, which was in administration from 1368 to 1644 AD. (Dunlop, 2013, pp. 128-137).

There is a lot of Turkish influence in Chinese cuisine during the Han Dynasty Period and Tang Dynasty Period. Examples include boiled doughs such as noodles and mantı. It is recorded that 24 kinds of boiled pastry dishes were prepared for the emperor from the date of 700 BC. In addition, the use of cream, yogurt, clarified butter and wheat increased due to the Turkish origin of the ruling class during the Tang period, and the managers started to dress like Turks (Schafer, 1963; Huang, 2000, p. 478; Işın, 2020, p. 166-168).

According to Dunlop (2013), the word mantou has been used for centuries to describe a wide variety of pastries. This word may be foreign-sourced, although its origins are

Manti

Manti also has geographical indication in Türkiye. It is traditionally prepared by stuffing a thin layer of dough pieces with ground meat and spices. It is boiled or fried and served with yoghurt and melted butter (Türk Patent ve Marka Kurumu, 2009). The first fossil records of a dish like mantı was found in the Turfan Karahoca (Gaochang) Uighurs region in Turkistan. It was found in Astana Cemeteries, which were found to have been used as public cemeteries between the 3rd and 9th centuries.



Figure 2. Dumplings found in Astana cemeteries excavation
Source: Chen et al., 2012, p. 8

unclear, and it can be said that it developed as a result of interaction with communities in northern China and Central Asia (p. 137).

Among the dishes of Turkish society living in the 11th century, which we can call national food, Tutmaç has a very important place (Çiçek, 2002, pp. 339-351). Although the most general contributions to Middle Eastern food, except in areas directly occupied by Turks, usually belong to the Ottoman period, the 15th century cookbook *Kitap al-Tabakhah* contains at least two all-Turkish dishes; these are the Tutmaç (Yinshan Zhengyao's Tutum ash) and salma. These two recipes are available in Yinshan Zhengyao. Two important features related to Hu Sihui, author of Yinshan Zhengyao, stand out. First, the classic Chinese is excellent. To identify so strongly with Chinese culture, he must have grown up in or near China, or at least in a highly Chinese environment. Secondly, the fact that Turkish and to some extent Mongolian culture was natural to him may explain more than simply exposure to the palace environment of the period. Many Turkish words and phrases in Yinshan Zhengyao are strictly text-related, correctly used and display dialectic consistency. Hu Sihui's Turkish is in East Turkistan and the forms such as Tutum ash, um ash, sajjimur are very close to Modern Uighur. A Turkish language as a first or second language should probably have spoken Uighur and grown up in a culture that is Chinese, Turkish and even Mongolian, where cultural elements interact side by side and freely (Buell et al., 2010, p. 66, pp. 289-290).

There are several fundamental differences between manta, mantı, mantou and baozi. Manta and mantı are steamed or boiled plain (without yeast) doughs with a filling. However, since the Khan period, mantou has been prepared as an unfilled and steamed yeast dough. Baozi, on the other hand, is prepared by steaming the yeasted dough after filling it (Buell et al., 2010; Lin-Liu, 2013; Dunlop, 2013; Gallani, 2015; Işın, 2020, pp. 101-107).

Mantou, which is an unfilled dough passed through the sources to date has been known since the Han Period and is still consumed in the northern regions of China, has nothing in common but to share the same name as previous examples of it. Mantou is a Central Asian dish, probably derived from the word mamata used by Mahmud of Kashgar, called manta in Uighur and mantı in Kyrgyz (Buell et al., 2010, pp. 110-111).

In her book *On The Noodle Road from Beijing to Rome*, Jen Lin-Liu (2013) tells the story of dumplings along the Silk Road and explores its changes. When describing Uighur mantı, she says that the name mantı reminds her of the manta he learned to prepare in Kashgar. However, although it sounds like a mantou with steamed yeasted Chinese bread dough; as a reflection of the importance of meat in Uighur, manta contains much more knife-chopped fatty mutton, chopped white onions, ground cumin, black pepper and plenty of salt, unlike Chinese dumplings (Lin-Liu, 2013). The Chinese, on the other hand, put ginger,

leeks and garlic in their doughs as filling (Buell et al., 2010; Gallani, 2015, pp. 15-25).

Perhaps mantı have become widespread along the Silk Road, since combining meat or similar filling with dough was suitable for nomadic cultures and, more generally, for people with very simple cooking facilities. One pot was enough, and the fillings could be changed according to the ingredients available. In addition, Mongolian conquerors who crossed the Silk Road from start to finish can also contribute greatly to the spread of this food. Because similar dumplings are found in the eastern borders of the empire as mandu in Korea, and in Japan as manju, a steamed bread (Dunlop, 2013; Gallani, 2015).

Claudia Roden explains the strong connection between Italian and Central Asian dumplings: Pasta came to Poland as a result of the Italian presence within the palace people, as well as through Central Asia. Perhaps that is why cheese kreplach (a kind of sweet dumpling) owes the sour cream spilled on it to Turkish-Mongolian dumplings with yogurt poured on it rather than Italian dumplings or cappelletti (Roden, 1996).

Coffee

Coffee is made from the roasted beans of the Ethiopian *coffea arabica* bush. Because it kept them awake, sufis in Yemen started drinking coffee and called it "kahva", which means wine in Arabic. Therefore, the word coffee in Mevlana's works has been misinterpreted as coffee, not wine (Işın, 2020, p. 281; Gökyay, 1984). Coffee was drunk in Aden in the 1470s. It arrived in Mecca in 1511 and its consumption was banned in the same year. Its existence was now known in Cairo in 1510 and in Istanbul in 1517. It reached Venice in 1615, Paris in 1643 and London in 1651 (Koca, 2020).

The coffee became known in France soon after the visit of the Ottoman ambassador Süleyman Ağa to King Louis XIV of France in 1669. During his stay in France, Süleyman Ağa collected information and gave many parties, including dress balls reflecting the Ottoman style and serving coffee as drinks. After a while, drinking Turkish coffee and dressing like Turks became a trend in Paris (Taylor, 2007, pp. 23-25). Similarly, two Ottoman citizens introduced the concept of coffee as a drink and coffee shop in England. The coffee shops opened by The Greek Pasqua in London and The Jewish Jakop in Oxford introduced the British to "a kind of Turkish magic and the devil's drink that defiles Christianity" (Baktır, 2008, p. 141).

500 sacks of coffee in the battlefield abandoned after the Siege of Vienna by Ottoman army expedite the spread of the coffee in Europe. Viennese merchant George Franz Kolschitzky requested and bought these coffees in return for his services. Kolschitzky opened a coffee shop in Vienna and, along with his friend from the Capuchin branch of the Franciscan sect, created today's Wiener

Melange (Cappuccino, Kapunziner) to endear the Viennese who find the taste of coffee bitter (Gürsoy, 2019, pp. 39-40; Koca, 2020, p. 58).

It is also said that it arrived to Istanbul in 1554; however, this date coincides with the opening of the first coffee shop. Kâtip Çelebi writes that coffee came to Istanbul on ships in 1543 and that the people of Istanbul met with coffee, and that the number of tradesmen selling coffee in Istanbul was five hundred and the number of shops was about three hundred. In his book, *The Venetian botanist Prospero Alpino mentions coffee and its frequent consumption in the Ottoman Empire*. In 1615, shops that prepare and sold coffee in Venice began to open (Erdoğan, 2002, pp. 640-643; Naskali, 2011, pp. 51-100; Ünver, 1962, pp. 39-84).

Thanks to the brand new brewing method found by Turks, coffee has been cooked in copper vessels and coffee pots and named Turkish coffee. The public was introduced to coffee thanks to the coffee shops that first opened in Tahtakale in 1554 and coffee spread rapidly throughout the city (Koca, 2020, p. 75). Coffee was quickly accepted in Istanbul and many coffee shops were opened. The word breakfast (kahvaltı: before the breakfast) also appeared in the 17th century with the onset of the habit of drinking coffee after the first meal of the day. The Turks first roasted the coffee beans on the coffee board, then cooled them in the coffee cooler carved from the tree and thinned them by pounding them in a large mortar. Roasted and pounded coffee in Istanbul was sold in state-owned breweries called tahmishane (Işın, 2020, p. 282). Coffee is also a social drink, but coffee shops have also been places where public life and sometimes events affecting a country and sometimes all of the world's politics have taken shape. Examples include coffee shops before and after 1908, where young Turks discussed both the country's politics and problems during the 1789 French Revolution (Gürsoy, 2019, pp. 42-48; Naskali, 2011, 51-100; Tural, 2014).

As for the flavor of coffee, Brillat Savarin talks about his experience preparing coffee in his book *Physiology of Flavor or Thoughts on The Great Kitchen*; Turks who are our masters in this subject describe their own experiment after saying that instead of grinding the coffee beans in the mill, they thin them by beating them in the air with a wooden mall. After carefully roasting half a kilo of good quality Moka Coffee and dividing it into two equal servings; he writes that he grinded half of them in the mill and thinned the other half by beating them with malleneers in accordance with the Turkish method. He then states that he took an equal amount of ground coffee in both ways, brewed it with an equal amount of water, and made both himself and a expert jury taste the coffees he obtained. As a result, he explains that they unanimously decided that the finely ground coffee in the Turkish way was clearly superior to the other (Brillat-Savarin, 2018, pp. 97-98).

Turkish Delight (Lokum)

Turkish delight is derived from the pelte (a kind of gel) known in Anatolia since the 15th century. It is called rahat'ül hulkûm (throat comfort) because it relaxes the throat, the name of the Turkish delight is first mentioned in a work by the divan poet Hevâyî. The earliest recipe of the Turkish delight is mentioned in a manuscript from the early 19th century. Varieties made with musk, rosewater, cream, pistachios, almonds, pine nuts and mastic are mentioned. In the early periods, honey and molasses were used as sweeteners in Turkish delight production, while flour was also known to be used as a consistency enhancer. Wheat starch has been used in Turkish delight production since 1811. The Turkish delight was taken to Europe by foreign visitors in the 1830s and spread. Europeans who are not accustomed to using cornstarch in the kitchen have not been able to produce Turkish delight (Batu & Kırmacı, 2009, pp. 1-7; Batu & Batu, 2016, pp. 42-52; Güldemir, 2018, p. 69; Işın, 2012, p. 3; Işın, 2020, pp. 308-309). The basis of the jellybean product exported from the United States to the whole world today is Turkish delight (Jelly Belly, 2021).

In 1903, the French artist Pretextat-Lecomte said that the materials for which Turkish delight was made actually very simple; however, it states that all difficulties are hidden in the construction technique and mastering (Sandıkçıoğlu, 2018, p. 151). In the *Chronicles of Narnia* series written between 1936 and 1950 by the Irish writer C. S. Lewis, who is familiar with Turkish culture, he used Turkish words and characters from Turkish mythology, one of which was Turkish delight (Ceylan, 2013, pp. 1-8).

Lohuk and Sherbet

Hard candy (lohusa sugar, sherbet sugar) and lohuk (çevirme, spoon dessert) take the first place among the confectionery that reached Europe from Türkiye during the Ottoman period. Lohuk was a soft confection prepared by pharmacists and sweetened with honey, sugar, juice, various spices or cinnamon to make the drugs more conveniently available. This product, which was started to be made by confectioners in the following periods, was introduced to France and named fondant. Lohuk was first introduced to Europe in the mid-19th century by Fredrich Unger, the confectioner of King Otto I of Greece, who came to Istanbul in 1835 to research the confectionery of the east. In his 1837 book on eastern confectionery, Unger says: "My readers will find that once they understand some methods, they can easily make all kinds of sherbet." Shortly after that, lohuk became widespread in France and England (Işın, 2012, p. 3, p. 91; Sandıkçıoğlu, 2018, p. 152).

Sherbet is a drink that has been consumed since the Seljuk period. It is prepared as both medicine and refreshing drinks with a variety of fruits and spices. In 1891, a Syrup Manufacturing treatise was prepared by Dr. Celal Pasha

(Koç, 2018). Sherbet is called scherbett in German, sorbetto in Italian, sorbet in French, sorbet-sherbet in English. In Europe, the habit of drinking sherbet first began in Venice. Francesco di Medici, Duke of Florence, asked a Venetian acquaintance for recipes for sherbet and other fine drinks made by Turks in 1577. The fashion for sherbet drinking has spread throughout England and France. English scientist Francis Bacon mentioned Ottoman sherbet in his Natural Science book published in 1627. After the 16th century, sherbets belonging to Ottoman cuisine spread throughout Europe starting from Italy, and the export of hard sherbet sugar produced to prepare easy syrup continued in the 18th century. Ice cream made in Italy in the 17th century by freezing sherbet is called sorbetto. These ice creams are still called sorbets in international cuisine today (Işın, 2020, p. 291; Özdoğan & Işık, 2007, pp. 1059-1077; Sarıoğlu & Cevizkaya, 2016).

Lady Mary Montagu, wife of the British ambassador, describes sherbet served in Chinese porcelain with solid gold lids and bottom plates (Işın, 2020, p. 291). French traveler Jean-Baptiste Tavernier writes in his travel book about his observations of Istanbul in the 1630s. He mentions that Turks drink sherbet both to cool off and besides meals (Yerasimos, 2006). From the mid-17th century, ready-made sherbet mixtures with lemon, rose and violet began to be exported to England. In addition to these sherbets, which are prepared in the form of hard confectionery and diluted before consuming, cherry syrups prepared in the 18th century under the name visney are also exported to both England and France (Işın, 2020, p. 291; Sandıkçıoğlu, 2018, p. 141).

Pastırma

Pastırma, which is prepared by drying the pieces of meat obtained from bovine carcasses, after being subjected to curing, washing, pressing and drying processes (Türk Patent ve Marka Kurumu, 2002). Pastırma means pressed dried meat and is found in Dânişmendnâme in 1360 AD. (Nişanyan Sözlük, 2022). Salting and drying of meat is seen throughout the history and in different cultures. Pastırma has been part of Turkish food culture since the Huns in Turkistan. In Kasgar's Mahmud's Divânu Lügâti't-Türk, dried meat is referred to as kak et (dried meat), yazuk et (pastırma) and yazak et (pastırma). Pastırma was taken to Rumelia and the Balkans through the Turks, then to Central Europe, and spread all over the world, passing on Balkan languages and Western cuisine as pastrami (Çetin, 2005, p. 200; Sandıkçıoğlu, 2018, p. 5, 154). The Turks were making pastırma during the Seljuk period, and they called it yazak et. Meat was dried in autumn, prepared with a mixture of many spices, especially black pepper, and eaten in the spring. Thus, in the spring, good quality meat was eaten even when the meat of animals was not fatty (Köymen, 1982, p.43-44). Among the pastrami mentioned by Evliya Çelebi, the one that is closest to the pastrami we know today is the Engürü (Ankara) Pastırması seasoned

with fenugreek seeds (Özkan, 2013, pp. 44-45; Yerasimos, 2019).

Sütlaç

Sütlaç, one of the most well-known milk desserts, is prepared today with rice, sugar and milk (Güney, 2021b). It is first mentioned in the sources under the name of Uwa in Divânu Lügâti't-Türk written by Mahmud of Kashgar in the 11th century. It is made as follows: Rice is put in cold water after cooking. Then the water is drained and sprinkled with sugar on it. It is then cooled by putting ice on it and eaten as cold. In Kaygusuz Abdal's poems, it is mentioned as rice with milk, and in some sources it is called milky soup (sütlü aş). This word sütlü aş fused and took the form of sütlaç in accordance with the rules of Turkish. In 1529, it was presented at an event in Italy under the name Riso Turchesco (Turkish rice) at the wedding of Ercole II d'Este, Duke of Ferrara in 1529 (Gündüzöz, 2017; Işın, 2020). Rice Pudding, is a recipe born from the original sütlaç recipe. Sütlaç is called rice pudding in Europe and America.

Tel Kadayıf and Gullaç

Gullaç and tel kadayıf are not known products before the 15th century and there were no recipes until that time. Until that period, the kadayıf mentioned in Arabic cuisine is the flat kadayıf used in Turkish cuisine today (Işın, 2020, p. 223). The tel kadayıf is first mentioned in Muhammed bin Mahmud Shirvani's 15th Century Ottoman Cuisine book. In this book, Shirvani gives two different recipes of kadayıf and one of which is a tel kadayıf (Şirvanî, 2005, p. 123). In Mehmet Kâmil's work named Melce'üt Tabbâhîn in 1844, four different dessert recipes prepared from tel kadayıf are given: the ordinary tel kadayıf, the palace tel kadayıf, the white kadayıf and the creamy kadayıf. The preparation of desserts is basically the same as today. Fresh kadayıf is placed on a tray generously spreaded with clarified butter, fried on both sides on a stove and served with sherbet (Mehmet Kâmil, 2016, pp. 79-81).

Although the prescription of gullaç is mentioned in Kaygusuz Abdal's poems called simatiye (Gündüzöz, 2017, p. 23), the first recipe we know is also included in Shirvani's book. According to Shirvani's recipe, the runny dough prepared by mixing wheat starch, egg white and water is cooked on Turkish sheet pan in the form of thin wafers. Cooked gullaç wafers are dipped in syrup, folded in half and served with sugar, musked rose water syrup and ground almonds (Şirvanî, 2005, p. 125). During his visit to Istanbul in the 1550s, Dernschwam saw the making of gullaç and stated as follows: Fine wheat flour (must be starch) is mixed with egg whites, this dough is poured into a hot pan and the mixture opens like a plate in the pan. These wafers are cooked in the desired number. Sugar, almonds or walnuts layered into them. These pastries are folded on top of each other and put on the table after sprinkled with musk and rose water (Dernschwam, 1992,

p. 171). G ulla dough is prepared in a similar way today. Some companies prepare the dough mixture with flour and starch.

3. Conclusion

Turkish cuisine is one of the most important cuisines of the world that is misunderstood, misrepresented and not promoted. Considering the sources of Turkish cuisine, it is clear that it covers a very wide geography from the Yellow Sea to the Americas, a long historical history from the Sumerians to the present day. It is based on the brotherhood of cultures, not on the basis of a race. In all these stages, the Turks both found and developed new dishes themselves, and also adopted, diversified and spread to different geographies what they had taken from other cultures with which they interacted.

In the literature review, no research has been found that examines all of the topics covered in this study together and in terms of what this study deals with. This study differs from others in this aspect. In the light of the information obtained in this study, yogurt, baklava, d oner, mantı, coffee, yufka, Turkish delight, lohuk, pastırma, g ulla, tel kadayıf, s tla are products that come out of Turkish cuisine. Although coffee is completely external, it is thought to have contributed by Turkish cuisine greatly to the fact that coffee has become what it is today.

One of the most important barriers in the promotion of Turkish Cuisine is not being a state policy. The governments should assist and promote Turkish cuisine as follows: The researches related to the field should be supported, academicians and researchers should do more research and publications on the origins of Turkish Cuisine, and the results of these research should be announced through publications at both national and international levels. Institutions and organizations should organize activities promoting Turkish Cuisine at international festivals and fairs. In order to prevent this damage caused by misinformation on Turkish cuisine, qualified publications in the written and visual media should be encouraged. 10 products that will promote Turkish Cuisine worldwide should be selected and an action plan should be created for their promotion. Turkish cuisine restaurants should be opened abroad and these initiatives should be supported by the state. Budget should be allocated and agreements should be made with universities for the opening of Turkish Culinary Culture courses in universities abroad (G ney, 2021a).

It is suggested for the future studies to carry out new researches based on new archeological findings, state archives and manuscripts.

As to conclude, it cannot be considered as extreme nationalism to explain and protect any product by documenting that it belongs to Turkish cuisine or spreads through Turkish cuisine to the world. Many countries market the products they bring from the places they go to as their own, with discourses that are not based on any

scientific basis or source. In such an environment, it is at least a valuable task, if not a necessity, to uphold the values that make up Turkish cuisine.

References

- Baktır, H. (2008). T rk olmaktan bir kuruluşluk  niversiteye: kahve ve kahvehanenin İngiltere'ye girişı, kabul edilme ve yaygınlaşma  yküsü. *Erciyes  niversitesi Sosyal Bilimler Enstitüsü Dergisi*, 1 (24), 141-158.
- Batu, A., & Batu, H. S. (2016). T rk Tatlı K lt r nde T rk Lokumunun Yeri. *Journal of Tourism and Gastronomy Studies*. 4/1, 42-52
- Batu, A., & Kırımacı, B. (2009). Production of Turkish delight (lokum). *Food Research International*. 42, 1-7. <https://doi.org/10.1016/j.foodres.2008.08.007>
- Baysal, A., Merdol, T. K., Ciğeri, N., & Sacır, H. (2000). T rk Mutfağından  rnekler (3. Baskı). Ankara: K lt r Bakanlıđı Yayınları
- Bilgin, A. (2008). Sekin mek nda sekin damaklar: Osmanlı sarayında beslenme alışkanlıkları (15. - 17. y zyıl). Sabri Koz (Ed). *Yemek kitabı I tarih-halkbilimi-edebiyat* in (pp. 78-119) Kitabevi: İstanbul.
- Boratav, P. N. (2007). *Nasreddin Hoca* (5. Baskı). İstanbul: Kırmızı Yayınları.
- Brillat-Savarin, J. A. (2018). *Lezzetin Fizyolojisi ya da Y ce Mutfađ  zerine D ş nceler*. H. Bucak (Translation). İstanbul: Ođlak Yayınları,
- Buell, P. D., Anderson, E. N., & Perry, C. (2010). A Soup for the Qan: Chinese Dietary Medicine of the Mongol Era as Seen in Hu Sihui's Yinshan Zhengyao-Introduction, Translation. *Commentary, and Chinese Text*. Leiden: Brill.
- Canbulat, İ. (2017). Tabğaçlar Han-T rk sentezinde sosyal yařam ve yemek k lt r . *Karab k  niversitesi Sosyal Bilimler Enstitüsü Dergisi*. 7 (1), 238-264.
- etin, E. (2005). Divan  L gati't-T rk'teki yiyecek iecek adları ve bu adların T rkiye T rkesindeki g r n mleri. *ukurova  niversitesi Sosyal Bilimler Enstitüsü Dergisi*. 14 (2), pp. 185-200
- Ceylan, D. (2013). Narnia g nl kleri "Aslan, cadı ve dolap" sinema filminin mitik arketipleri ve anlatsal  z mleme y ntemiyle incelenmesi. *The Turkish Online Journal of Design, Art and Communication*. 3, 1-8. <https://doi.org/10.7456/10303100/001>.
- Chen, T., Wu, Y., Zhang, Y., Wang, B., Hu, Y., Wang, C., & Jiang, H. (2012). Archaeobotanical study of ancient food and cereal remains at the Astana Cemeteries, Xinjiang, China. *PLoS ONE* 7(9): e45137. <https://doi.org/10.1371/journal.pone.0045137>
- iek, K. (2002). İlk M sl man T rk Devletlerinde Toplum ve Ekonomi, H. C. G zel, K. iek, S. Koca (Ed.), *T rkler Ansiklopedisi Cilt.5*, in (pp. 339-351). Ankara: Yeni T rkiye Yayınları
- Clauson, G. (1972). *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*, Oxford: Clarendon Press.

- Dağlı, Y., Kahraman, S. A., & Dankoff, R. (2007). Evliya Çelebi Seyahatnamesi Topkapı Sarayı Kütüphanesi Bağdat 305 Numaralı Yazmanın Transkripsiyonu-Dizini, 10. Kitap, Yapı Kredi Yayınları, İstanbul. Dalby, A. (1996). *Siren Feasts: A History of Food and Gastronomy in Greece*. London: Routledge.
- Dankoff, R., Kahraman, S. A., & Dağlı, Y., (2007). Evliya Çelebi seyahatnamesi. VII, y. 128b. İstanbul: Yapı Kredi Kültür Sanat Yayınları.
- Dernschwam, H. (1992). *İstanbul ve Anadolu'ya seyahat günlüğü*. Y. Önen (Translation). Ankara: Kültür Bakanlığı Yayınları
- Döner Üreticiler Derneği. (2011). Bilinen ilk döner fotoğrafı. <https://www.dubider.org.tr/bilinen-ilk-doner-fotograf/>
- Dunlop, F. (2013). *Barbarian heads and Turkish dumplings: The Chinese word mantou*. Mark McWilliams (Ed.). Oxford Symposium on Food & Cookery, Wrapped & stuffed foods in (pp. 128-144). Proceedings of the Oxford Symposium on Food and Cookery 2012.
- Durukoğlu, G. (2017). “Yoğurt” sözcüğünün kökenine dair bir deneme. *Uluslararası Türk Lehçe Araştırmaları Dergisi (TÜRKLAD)*. 1 (2), pp. 100-103
- Eksi10. (2011, December 13). Eksi10- 23. Bölüm - Charles Perry'den Baklavanın Tarihi [Video]. YouTube. <https://www.youtube.com/watch?v=2-SdM-cYols&t=103s>
- Erdoğan, M. A. (2002). *Osmanlı Kıbrıs'ında kahve ve kahvehaneler*. H. C. Güzel, K. Çiçek, S. Koca, (Eds.). *Türkler Ansiklopedisi, Cilt 10* in (pp. 640-643). Ankara: Yeni Türkiye Yayınları
- Eren, H. (2008). Yoğurt. *Yemek Kitabı I Tarih-Halkbilimi-Edebiyat*. S. Koz (Ed.) in (198-205), Kitabevi: İstanbul.
- Fragner, B. G. (2000). Kafkaslardan dünyanın damına: bir mutfak serüveni. S. Zubaida, R. Tapper (Eds.) in *Ortadoğu mutfak kültürleri*. İstanbul: Tarih Vakfı Yurt Yayınları
- Gallani, B. (2015). *Dumplings a global history*. Reaktion Books, London; UK
- Gautier, T. (1853). *Constantinople, par Théophile Gautier*. Paris: Michel Lévy Frères.
- Gökay, O. Ş. (1984). Gelibolulu Mustafa Âli. *Hâlâtü'l-Kahire Mine'l-Âdâti'z-Zâhire*. Kültür ve Turizm Bakanlığı Yayınları. Ankara: Başbakanlık Basımevi
- Güldemir, O. (2014). *Orta Asya'dan cumhuriyet dönemine Türk mutfağındaki yemeklerin değişimi: yazılı kaynaklar üzerinden bir değerlendirme*. Kuşadası, Aydın, VII. Lisansüstü Turizm Öğrencileri Araştırma Kongresi. Retrieved from http://anatoliajournal.com/kongre_arsivi/lisansustu/lisans_sustukitaplar/2014.pdf, accessed November 17 2021
- Güldemir, O. (2018). Osmanlı Dönemi Türk Mutfak Kültürü. A. D. Arıkan (Ed.) *Türk mutfak kültürü* in pp.140-162. Eskişehir: TC. Anadolu Üniversitesi Yayını.
- Güler, S. (2010). Türk mutfak kültürü ve yeme içme alışkanlıkları. *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi*. 26, 24-30.
- Gündüzöz, G. (2017). Kaygusuz Abdal'ın simâtiyelerinde yemek figürü. *Kırıkkale İslami İlimler Fakültesi Dergisi*. 2 (4), 2017, 9-26 <https://dergipark.org.tr/tr/download/article-file/382676>
- Güney, S. K. (2021a). *Üniversite sektör işbirliği çerçevesinde gastronomi ve mutfak sanatları lisans programlarının Türk mutfağına yönelik derslerinin sektör ihtiyaçları bağlamında değerlendirilmesi*. Yüksek Lisans Tezi, Başkent Üniversitesi, Sosyal Bilimler Enstitüsü, Ankara.
- Güney, S. K. (2021b). Türk mutfağını anlamak. Ankara: Nobel Yayıncılık
- Gürsoy, D. (2019). *Sohbetin bahanesi kahve (4. Baskı)*. İstanbul: Oğlak Yayıncılık.
- Huang, H. T. (2000). Fermentation and food science. J. Needham (Ed.) in *Science and civilisation in China: Volume 6, Part V*. Cambridge, United Kingdom: Cambridge University Press.
- Işın, M. (2012). *Sherbet and spice: The complete story of Turkish sweets and desserts*. London: I B Tauris
- Işın, P. M. (2008). *Gülbeşeker: Türk tatlıları tarihi*. İstanbul: Yapı Kredi Yayınları
- Işın, P. M. (2018). Döner kebabın geçmişi. Osmanlı'da mimari, sanat ve yemek kültürü. M. Bedizel, Z. Aydın ve R. Aydın (Eds.). İstanbul: Mahya Yayıncılık
- Işın, P. M. (2020). *Avcılıktan gurmeliğe yemeğin kültürel gelişimi (3. Baskı)*. İstanbul: Yapı Kredi Yayınları,
- Jelly Belly. (2021). Origin of the Jelly Bean or, Why Are They Called Beans? https://content.jellybelly.com/cache/ly/Jelly-Belly/Downloads/Origin_of_JellyBean_022013.pdf
- Kaljanova, E. (2013). Eski Türk yazıtları ve Kazakçadaki ortak kelimeler. *Türk Dili Araştırmaları Yıllığı*. Belleten (pp. 224-244). <https://dergipark.org.tr/tr/download/article-file/378533>
- Kızılaslan, N., & Solak, İ. (2016). Yoğurt ve insan sağlığı üzerine etkileri. *Gaziosmanpaşa Bilimsel Araştırma Dergisi*. 12 (2016), pp. 52-59
- Klein, E. (1987). *A comprehensive etymological dictionary of the Hebrew language for readers of english*. New York: Macmillan. Molnár, Ádám-Zieme, Peter (1989). “Ein weiterer uigurischer Erntesegen”, *Altorientalische Forschungen*, Vol. 16, Iss. 1, 140-152.
- Koç, A. (2018). Doktor Celâl Paşa'nın 'şurup imâlâtı' risâlesi. *The Journal of Academic Social Science*. 6 (76), 93-106.
- Koca, N. (Ed.). (2020). *Barista akademi*. İstanbul: İndie
- Koçu, R. E. (1960). *İstanbul ansiklopedisi*. (4. Cilt). İstanbul: Nurgök ve Hüsnütabitat Matbaaları
- Kolay, A., Bozkurt, N., Turan, Ş., & Arabacı, H. M. (Eds.). (2016). *Tatlıların sultanı baklava*. İstanbul: Aktif Matbaa.
- Konak, R., & Dilber, M. (2021). New York public library-Spencer coll. Turk MS.1'de saklanan tercüme-i şehname adlı eserin Osmanlı kitap sanatları açısından incelenmesi. *Uşak Üniversitesi Sosyal Bilimler Dergisi*. 14 (1), 184-207.

- Koşay, H. Z. (1982). Eski Türkler'in ana yurdu ve yemek adları. *Türk Mutfağı Sempozyumu Bildirileri Ekim-1 Kasım 1981* in (pp.47-56). Ankara: Ankara Üniversitesi Basımevi.
- Köymen, M. A. (1982). Selçuklular zamanında beslenme sistemi. *Türk Mutfağı Sempozyum Bildirileri 31 Ekim-1 Kasım 1981* in (pp. 35-45) Ankara: Ankara Üniversitesi Basımevi.
- Lin-Liu, J. (2013). *On the noodle road from Beijing to Rome, with love and pasta*. New York: Riverhad Books.
- Mehmet Kâmil. (2016). *Melceü'ı Tabbâhîn (1844)*. D. Elkâtîp (Ed.). İstanbul: Çiya Yayınları
- Merriam, S. B. (2018). *Nitel araştırma desen ve uygulama için bir rehber [Qualitative research a guide to design and implementation]* (3. Baskı). (Editör, S. Turan, Çev.). Ankara: Nobel Yayınevi
- Naskali, E. (2011).Türklerde Türk kahvesi. Emine Gürsoy Naskali (Ed.). *İçinde Türk Kahvesi Kitabı*. İstanbul: Kitabevi
- Nişanyan Sözlük. (2022). Pastırma. In *Nişanyan Sözlük*. Retrieved December 2, 2021. <https://www.nisanyansozluk.com/?k=past%C4%B1rma>
- Ögel, B. (1978). *Türk Kültür Tarihine Giriş*. Cilt IV. Ankara: Kültür Bakanlığı Yayınları
- Özdoğan, Y., & Işık, N. (2007). Geleneksel Türk mutfağında şerbet. Ankara. *38. İcanas Uluslararası Asya ve Kuzey Afrika Çalışmaları Kongresi*. İn (pp.1059-1077) Ankara: Türkiye.
- Özkan, N. (2013). Pastırma sözü üzerine. *Dil Araştırmaları*. (13), 45-55 Retrieved from <https://dergipark.org.tr/tr/download/article-file/54821>
- Perry, C. (1993). Early Turkish influence on Arab and İranian cuisine. Ankara. *Dördüncü Milletlerarası Yemek Kongresi 3-6 Eylül 1992* in (pp.241-245) F. Halıcı (Ed.). Ankara: Kültür ve Turizm Bakanlığı Yayını.
- Rásonyi, L. (2002). Tarihte Türklük . H. C. Güzel, K. Çiçek, S. Koca (Eds.) in (pp. 350-377) *Türkler Ansiklopedisi, Cilt.1*. Ankara: Yeni Türkiye Yayınları.
- Real Academia Española. (2022). yogur. In *Real Academia Española Dictionary*. Retrieved November 25, 2021, from <https://dle.rae.es/yogur?m=form>
- Roden, C. (1996). *The book of Jewish food: An odyssey from Samarkand to New York*. New York: Knopf.
- Şahin, H. (2018). Orta Asya, Selçuklu ve beylikler dönemi Türk mutfak kültürü. . A. D. Arıkan (Ed.) in (pp. 22-49)*Türk mutfak kültürü*. Eskişehir: TC. Anadolu Üniversitesi Yayını.
- Sandıkçıoğlu, T. (2018). Türk mutfak kültürü ile diğer mutfakların etkileşimi. A. D. Arıkan (Ed.) in (pp.140-162)*Türk mutfak kültürü*. Eskişehir: TC. Anadolu Üniversitesi Yayını.
- Sarıoğlu, M., & Cevizkaya, G. (2016). Türk mutfak kültürü: şerbetler. *Ordu Üniversitesi Sosyal Bilimler Enstitüsü Sosyal Bilimler Araştırmaları Dergisi*, 6 (14) , 237-250. Retrieved from
- <https://dergipark.org.tr/tr/pub/odusobiad/issue/27560/289970>
- Schafer, E. H. (1963). *The golden peaches of Samarkand: a study of Tang exotics*. Berkeley and Los Angeles: University of California Press.
- Schefer, C. (Ed.). (2000). *Bertrandon De La Broauiere'in denizşırı seyahati*. M. S. Eren (Translation). İstanbul: Eren Yayıncılık.
- Şirin, H. (2019). Türkçe'de yoğurt. *Türk Dili Dil ve Edebiyat Dergisi*, Cilt: CXVII Sayı: 811, pp. 4-15
- Şirvanî, M. M. (2005). *15. yüzyıl Osmanlı mutfağı*. M. Argunşah and M. Çakır (Eds.). İstanbul: Gökkuşbe Yayınları.
- Taylor, C. (2007). *Starbucked; a double tall tale of caffeine, commerce, and culture*. New York: Little, Brown and Company
- Türk Patent ve Marka Kurumu. (2002). Kayseri pastırması mahreç işareti. Türk Patent Kurumu. Accessed February 20, 2023 <https://ci.turkpatent.gov.tr/Files/GeographicalSigns/b344d02f-ab5e-4a1f-a720-ac490273d9f1.pdf>
- Türk Patent ve Marka Kurumu. (2009). Kayseri mantısı mahreç işareti. Türk Patent Kurumu. Accessed December 29, 2022 <https://ci.turkpatent.gov.tr/Files/GeographicalSigns/b2982161-08a3-4106-b698-00a6d5adf737.pdf>
- Türk Patent ve Marka Kurumu. (2017). Ankara döneri mahreç işareti. Türk Patent Kurumu. Accessed December 29, 2022 <https://ci.turkpatent.gov.tr/Files/GeographicalSigns/54df0027-306f-4799-9ebf-4f6d661e922e.pdf>
- Total, O. (2014). Kırk yıllık hatırın iletişim mekânı olarak kahvehaneler. *Anadolu Üniversitesi Sosyal Bilimler Dergisi*. 14 (3), 151-166. <https://doi.org/10.18037/ausbd.66638>
- Ünver, S. (1952). *Fatih devri yemekleri*. İstanbul: Kemal Matbaası.
- Ünver, S. (1962). Türkiye'de kahve ve kahvehaneler. *Türk Etnografya Dergisi*, (5), 7-55. Maarif Basımevi
- Vámbéry, A. (1878). *Etymologisches wörterbuch der turko-tatarischen sprachen*. Leipzig: F. A. Brockhaus.
- Vasiliev (Cargistay), Y. (1995). *Türkçe-Sahaca (Yakutça) Sözlük*. Ankara: Türk Dil Kurumu Yayınları: 621
- Yerasimos, M. (2019). *Evliya Çelebi seyahatnamesi'nde yemek kültürü*. İstanbul: Yapı Kredi Yayınları
- Yerasimos, S. (2006). *Tavernier Seyahatnamesi*. İstanbul: Kitap Yayınevi.
- Yıldırım, A., & Şimşek, H. (2016). *Sosyal bilimlerde nitel araştırma yöntemleri* (11. Baskı). Ankara: Seçkin

INFO PAGE

Foods spreading from Turkish cuisine to the world

Abstract

Turkish cuisine is not based on a race. It is one of the world's richest cuisine in terms of cooking techniques, material diversity and basic titles, which feed on the brotherhood of cultures in a geography stretching from the Yellow Sea to the Americas. The main purpose of this study is to emphasize the importance of the Turkish cuisine and culture on the emergence and spread of the products mentioned here to the world. This study asks the question "What are the foods that spread from Turkish cuisine to the world?". For this purpose, scientific articles, theses, symposium proceedings, travelogues, books, and magazines were examined. After a wide literature review yogurt, yufka, baklava, döner, mantı, pastırma, tel kadayıf, coffee, lohuk, Turkish delight, sherbet, sütlaç and güllaç, which are known and mentioned most in international literature and cuisines were chosen for a deeper research. The study has been limited to these products and with the documents published in English and Turkish. This research plans to provide information about the history of these products, some of which are disputed about their origin, such as yoghurt, baklava, döner, mantı and pastırma.

Keywords: Turkish cuisine, Gastronomy, Yogurt, Yufka, Baklava, Mantı, Döner

Authors

Full Name	Author contribution roles	Contribution rate
Servet Kazım Güney	Conceptualism, Methodology, Software, Investigation, Data Curation, Writing - Original Draft, Writing - Review & Editing	100%

Author statement: Author(s) declare(s) that All procedures performed in studies involving human participants were in accordance with the ethical standards of the institutional and/or national research committee and with the 1964 Helsinki declaration and its later amendments or comparable ethical standards. **Declaration of Conflicting Interests:** The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article

This paper does not required ethics committee report

Justification: The methodology of this study does not require an ethics committee report.