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BREAD IN FOLK CULTURE: KARAHÖYÜK BREAD (DENİZLİ)*

Halk Kültüründe Ekmek: Karahöyük Ekmeği (Denizli)

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Abstract

Traditional products are very important for the protection and sustainability of cultural heritage. The natural, cultural, and historical richness of the Anatolian geography has provided a wide variety of traditional products. It is important that traditional products, which remain only locally and are produced by small family businesses, become value-added products and contribute to the country's economy. Karahöyük Bread, which is one of the traditional products and whose only master remains, has been examined in this study. Karahöyük Bread, which has a history of approximately 600 years and is sold in the Karahöyük Bazaar established on the Silk Road, is important in this respect. Document analysis, which is one of the qualitative research methods, and the semi-structured observation technique, which is one of the qualitative data collection tools, were applied in this research. The research area was plotted with ArcGIS 10.3. Karahöyük Bread, a traditional type of bread, is well-known in Denizli and its surroundings. Karahöyük Bread, which is a traditional product, has been emphasized through this study to highlight the geographical indication of this bread, to promote the region, and to increase the touristic destination value of the district.

Keywords: Folklore, Denizli, Karahoyuk Bread, Cultural Heritage

Öz

Kültürel mirasın korunması ve sürdürülebilirliğinin sağlanabilmesi için geleneksel ürünler oldukça fazla önem taşımaktadır. Anadolu coğrafyasının sahip olduğu doğal, kültürel, tarihi zenginlik geleneksel çeşitlinin fazla olmasını sağlamıştır. Çeşitleri fazla olsa da sadece yerelde kalan küçük aile işletmeleri tarafından üretilen geleneksel ürünlerin katma değerli ürün haline gelerek ülke ekonomisine katkı sağlaması önemlidir. Çalışmada geleneksel ürünler arasında yer alan, unutulmaya yüz tutmuş olan ve imal eden tek ustanın kaldığı Karahöyük Ekmeği incelenmiştir. Tarihi yaklaşık olarak 600 yıla dayanan ve İpek Yolu üzerinde kurulan Karahöyük Pazarında satılan Karahöyük Ekmeği bu yönü ile önem taşımaktadır. Araştırmada nitel araştırma yöntemlerinden olan doküman analizi ve saha araştırması yapılarak nitel veri toplama araçlarından olan yarı yapılandırılmış gözlem tekniği uygulanmıştır. Araştırma alanı ArcGIS (10.3) ile çizilmiştir. Çalışma sonunda geleneksel bir ürün olan Karahöyük Ekmeğine coğrafi işaret alınarak öne çıkarılması, yörenin tanıtılması, ilçenin turistik destinasyon değerinin artırılması önemine vurgu yapılmıştır.

Anahtar Kelimeler: Halk Bilimi, Denizli, Karahöyük Ekmeği, Kültürel Miras

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INTRODUCTION

Folklore is the branch of science that is based on the material or moral values of the people of a country or a region, and it examines these values according to its own method and technique classification. (Örnek, 1977:16). Folklore deals with the customs, traditions, and behavior patterns of societies. With this feature, folklore has a vital value that determines the life veins of the people and establishes a link between the past and the future. Although it is a multidisciplinary field, the methods and techniques of folklore have brought other disciplines together at this point. The richness of the instruments that make up folklore stems from the lands in which it spread. The Turks, who migrated from the east to the west, blended the cultural values they brought from Central Asia with the civilizations that had lived in the Anatolian lands before and created a great cultural richness. Therefore, Anatolian lands have had a very colorful cultural mosaic in every sense (Özav & Tüğen, 2020: 648).

Nutrition has an important place in the cultural mosaic. Nutrition in Anatolian geography varies from region to region. Nutrition is shaped by the opportunities provided by geography and is an activity that includes important cultural rituals. Eating, which was synonymous with just feeding one's stomach in the beginning, has turned into a cultural act with the progress of civilization, combined with the phenomenon of how to eat and what to eat. Ceremonial meals, celebration meals, and religious rituals have developed with people and have varied from culture to culture.

Our daily bread fascinates us with the traditions, rituals, anecdotes, legends, and maxims that tell the story of bread from Mesopotamia to Egypt, the Far East, ancient Greece, ancient Rome, and the New World. Bread is one of the most basic foods in culinary culture (Martin, 2021). Bread is cultural in its structure (Rubbel, 2011:8) Mankind, who settled down during the Neolithic Period, learned how to process grains and bake the bread they made with or without leaven, laying the foundation of one of the most ancient foods in the history of humanity. It is known that the first civilizations to use bread in history were Babylon and Egypt. (Gürbüz, 2019:10) The carbonized wheat grains in the pottery found in the excavations in Anatolia, especially in Çatalhöyük, and the ovens in the houses here show that bread was made in this period (Çetin, 2018). It is known that Turks make bread in Central Asia. The Turks, who came to Anatolia from the Central Asian steppes, carried the different breads they blended with different civilizations to the present day. Bread, which varies from region to region, is the oldest known food, the raw material of which is mostly wheat, but in some regions, corn and chickpeas have replaced wheat.

Acpayam, which constitutes the area of the study, is the largest district of Denizli. Historically, the first settlements in the district have continued from the Ancient Period to the present day. Its historical past is quite old. The aim of the study is to raise awareness by revealing the general characteristics and historical importance of Karahöyük bread, which is on the verge of extinction. Only one study has been found in the academic field related to Karahöyük Bread. This situation increases the importance of the study. Therefore, it is thought that the study will contribute to the literature. Karahöyük bread, whose history goes back approximately 600 years, is produced by a single master today. It is also important for our cultural heritage and Turkish culinary culture to introduce this bread variety, which has been known to be consumed since the Seljuk Period, in the historical Karahöyük Market located on the Silk Road route. The death of elders who knew the past characteristics of Karahöyük bread and the very few studies based on bread constitute the limitations of the study.

BREAD AND HISTORY OF BREAD IN FOLKLORE

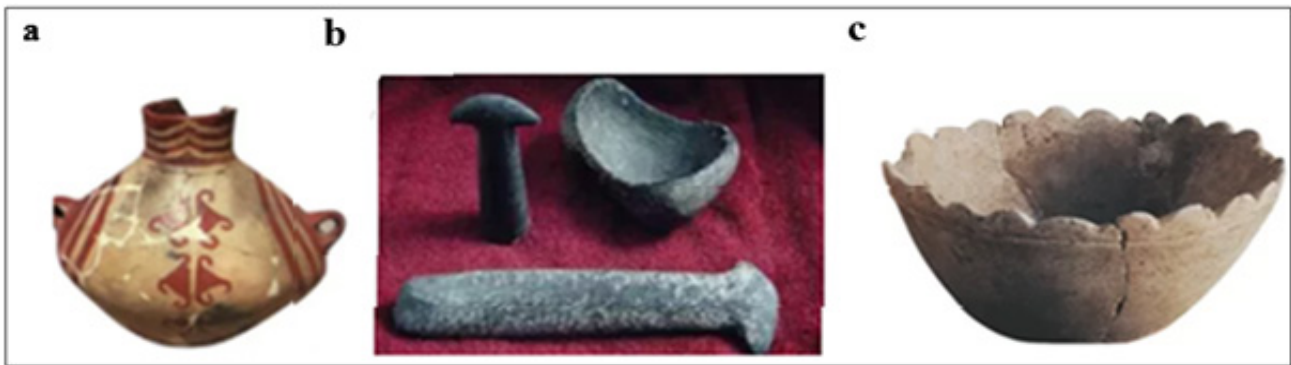
All of the cultural products in a region are included in the folklore pot. Folklore, which covers all the values arising from the coexistence of societies over time, is not static. On the contrary, folklore is a dynamic field. While the geographical conditions remain constant, the folk culture, which is constantly updated with developing and changing relations, acts in accordance with the spirit of the time (Artun, 1998). Although folklore, which is a multidisciplinary field, includes the perspectives of many disciplines, the task of this science is to evaluate local values with its own methods and techniques

and raise them to the national level. It is very difficult to draw boundaries in the social sciences, whose subject is humans. In a world that is constantly changing and developing, human beings are also at the helm of this development with the help of technology. The habits acquired by the people, whose needs are endless, are also included in the cultural values after a period. For this reason, it is difficult to draw the boundaries of folklore and avoid border disputes with other disciplines. (Örnek, 1977:17) . Folklore covers a wide range of fields such as tradition, belief, rites of passage, literature, music, and theater. This is due to the fact that people live together with all the needs they need in daily life in this wide range. The first classification of folklore was made by Sedat Veysi Örnek in 1976 and published in 1977 in the work named Turkish Folklore. Örnek, gathered the framework of the discipline of folklore under 25 headings. When the studies on folklore are examined, It is seen that no new classification has been made. Instead of making a new classification, studies focusing on the content are carried out nowadays. Within the classification of folklore, it covers all cultural values of nutrition and diet under the headings of nutrition, cuisine, and pantry.

Food Types

- Food of animal origin
- Herbal food
- Obtaining Food – Preparation – Preservation
- Kitchen Layout-Tools
- Cellar-Warehouse-Repository
- Food types
- Table Layout.

The place of the bread we discussed in this context is not only related to nutrition and food types, but also has an important place in the cultural structure. Bread is a food that is blessed in the daily life of Turkish society, and efforts are made to earn it. Bread is the reward of a work done with effort (one's bread and butter, Money doesn't grow on trees, all is grist that comes to the mill, etc.) Bread as a religious reference is used in daily life (Cross my heart and hope to die, I swear to God, etc.). Bread is also a word used for helping and solidarity in society. (Sharing the bread, the one who eats his bread alone lifts the burden by himself). It is a concept used for profit and benefit (play into one's hands, eat the bread of idleness, etc.)(Alyakut & Küçükkömürler, 2018; Koca & Yazıcı, 2014). Bread is the oldest known food in human history. According to the rumor, the first people saw that the wheat left to soak in water after the discovery of fire formed a porous structure. Later, when they cooked this porous formation on a hot stone, they realized that it turned into a delicious product, and thus the journey of bread with people began (Şanlıer&Köksal, 2021:10). There are findings that show the first bread was made in Babylon and Egypt. In Egypt, wheat grains were crushed with stones. These stones are still in the British Museum (Ashton, 1904:20). Especially in Ancient Egypt, bread took place in daily life from birth to death. It is known that a piece of bread was placed in the graves so that they would not be deprived of bread in their lives after death. However, during the construction of the pyramid, the workers were given bread in return for their labor. Bread, which is also an indicator of people's economic power, has been the unit for measuring the financial situation of a person by the number of salmon he has. However, it is known that the main food in the diet of the Sumerians was barley. It is not entirely clear whether bread was first made in Egypt or Mesopotamia (Atar, 2017: 2). It is seen that bread is mentioned in many places in Hittite inscriptions. There is the Hittite prayer "you will eat bread and drink water", which plays a key role in the resolution of Hittite texts. The homeland of wheat is known as Anatolia, Western Iran, and the Caucasus (Photograph 1). Especially the carbonized bread wheat grains (*Triticum aestivum*) in the pottery found in the Çatalhöyük ruins in Anatolia, the ovens built both inside and outside the houses, and the mortars used to crush the wheat show us that the people of this region were among the first to taste the bread (Çetin, 2018: 22).



Photograph 1. Artifacts from Çatalhöyük (a) Neolithic Pottery (b) Mortar Used for Beating Grain (c) Clay

Source: Bilgi al, 2023

It is known that the Turkish tribes, who came from Central Asia and settled in Anatolia, brought the bread they made in Central Asia to Anatolia. According to Ögel, Uyghurs expressed the bread as “äkmäk” (Ögel, 2000). The varieties of bread continued to increase in the Seljuks, Principalities and Ottoman Periods. In particular, the Seljuks obtained bread not only from one grain group, but by mixing more than one grain. In addition to wheat, lentils, barley and rice were also mixed into the bread. During the Seljuk period, bread was consumed as bread itself, not as an additive. It is also possible to understand the bread culture of the Seljuks from the literary texts written at that time. Bread is frequently mentioned in Mevlana’s *Mesnevi* and *Divan-ı Kebir*. Considering the geographical conditions, cities such as Konya, Kırşehir, Kayseri, Nevşehir, Yozgat, Sivas, Ankara and Eskişehir of Seljuks, were settlement areas where wheat production was intense. Therefore, the wheat produced in abundance in these regions was also exported and used as a trump card between the states (Özgüdenli & Uzunağaç, 2014). Bread types were mentioned in the work of Kaşgarlı Mahmut, which was written in the 11th century and called *Divan-Lugat-Türk*. According to Kaşgarlı Mahmut, at that time, Turks pronounced the concept of bread with 24 words. At the same time, it is mentioned that bread is called by different names according to its cooking technique, place, and shape. Kaşgarlı Mahmut also shared the recipes of breads made from different grain products in his work in the 11th century. This situation gives us an idea about the tastes of our ancestors who lived in Anatolia at that time. (Korkut, 2021). Bread had an important place in Turkish cuisine in the Ottoman period. In *Evliya elebi’s* travelogue, bakers working in Istanbul were mentioned. *Evliya Celebi* explained that white bread, white Ramadan pita, and yufka bread were consumed in Istanbul. At the same time, the bread preferences of the people living in the places they visited in 18th-century Ottoman geography were also included in the travelogue. It was stated that the people living in Sofia became overweight by eating bazlama and bagel, and Tatars did not eat wheat bread for fear that they would stick to their hearts and die; instead, they consumed more barley and millet bread. It was stated in the travelogue that a sweet bread called “heldine” was eaten in the Balkans and that corn bread called “kalimbok” was consumed in Greece. (Yerasimos, 2019). *Evliya Celebi* also explained that simit was made from wheat and chickpea flour in Rumelia and that a pastry-like food was very popular in Albania. Since the Ottoman geography was extremely wide, the raw materials, cooking techniques, and cultural characteristics of the breads produced were also different from each other.

Bread preserves its place among the most important foods of Turkish cuisine nowadays. Bread made from other grains, especially wheat flour, or by combining several grains, is widely consumed. Although there are variations in the grains used according to the regions, the type of bread made from wheat is very popular in Turkey. Bread is evaluated according to the flour used, the method of cooking, and the way it is made (Table 1). The most well-known types of bread in Turkey are salmon, corn, tandoori, flatbread, and yufka bread.

Table 1. Types of Bread Making

According to the type of flour used in its preparation	According to the cooking method	According to its ingredients
Barley	Oven	leavened bread
Wheat	Cinder	Unleavened bread
Millet	Round iron plate	
	Ash	

Reference: (Demiray et.al., 2015)

METHOD

Document analysis, one of the qualitative methods, was used in the research. The location map of Acıpayam district, which is the research area, was drawn using ArcGIS (10.3) from Geographic Information Systems (GIS) software. At the same time, field research was carried out. In addition to this research method, a semi-structured observation technique was applied as a qualitative data collection method. In this observation technique, the researcher can flexibly ask the questions he has prepared before, with sub-questions depending on the flow of the interview. The person may be asked to open up and elaborate on their response. (Yalçiner, 2006) The research was carried out in the Karahöyük neighborhood of Acıpayam district of Denizli province. The following steps were followed in the research.

- Determination of research topic
- Data collection
- Analysis of the collected material
- Scientific discussion of the results obtained

Theses, articles, magazines, and newspapers related to the subject were examined. An interview was made with Mahir Sag, who is the only master who produces Karahöyük bread. The interview was conducted using a semi-structured interview form. This form consisted of two parts. In the first part, there was the demographic information of the participant (place of birth, date of birth, education level, etc.). In the second part, there were 10 questions for the purpose of the research. A field expert and a language expert were consulted regarding this form. After receiving expert opinions. There were ten questions in total in the final version of the form. These questions were as follows:

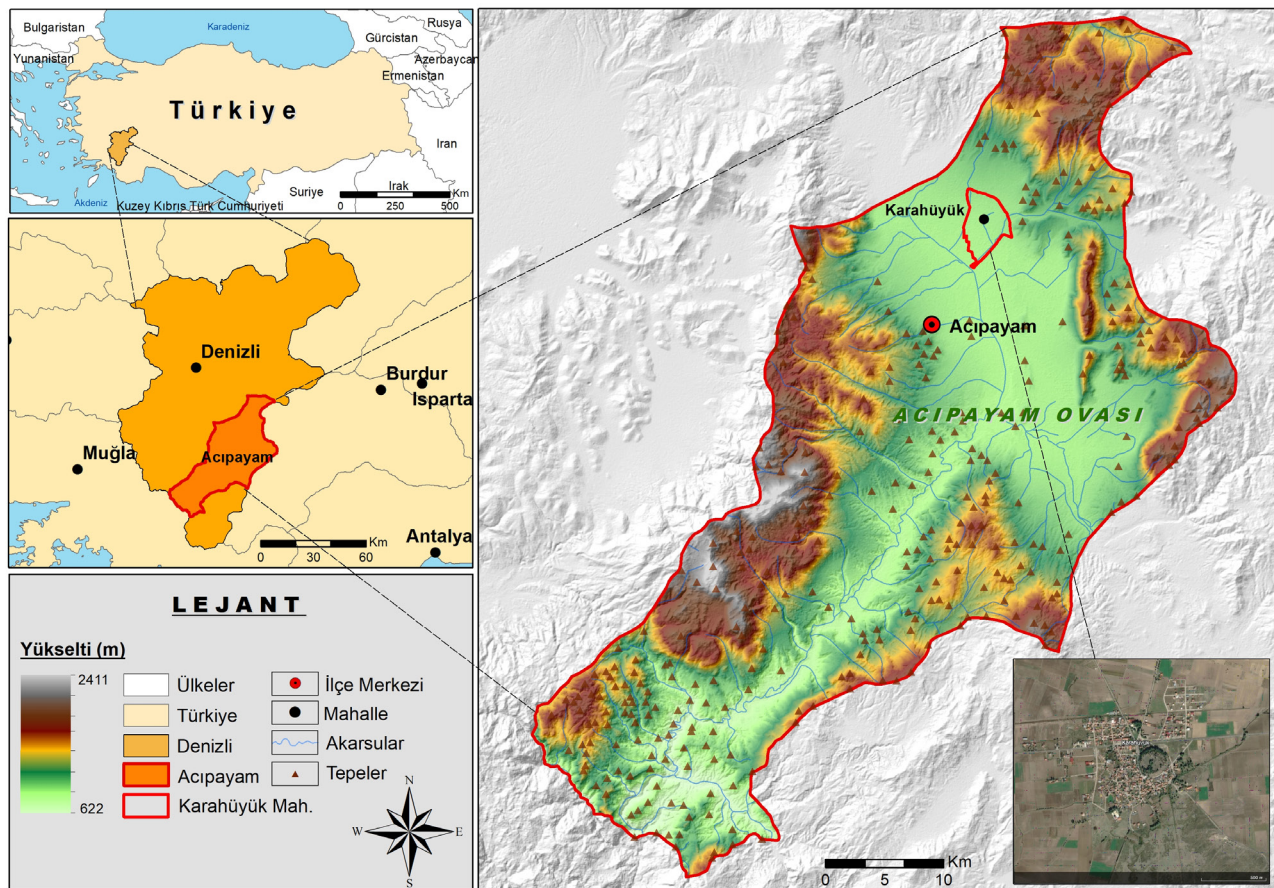
1. How did you start making Karahöyük Bread?
2. From whom did you learn how to make this bread?
3. When you started your career, how many bakeries were there in the region that made this bread?
4. What is the difference between Karahöyük Bread and other breads?
5. How is Karahöyük Bread made?
6. Does anyone else in this region make this bread today?
7. How do you sell the bread you produce?
8. Are there demands for this bread from different provinces?
9. Do the local people know the specialty of this bread?
10. Are you training an apprentice?

The interviews lasted an average of 30–35 minutes. The meeting was held on November 28, 2022. During the interviews, audio recordings were made with the participant's permission. Qualitative data (document analysis and interview data) and data based on field observations obtained in the research were analyzed descriptively

RESULTS

Location and Characteristics of the Research

Karahöyük Bread is made in the Karahöyük neighborhood of Acipayam district of Denizli province. Acipayam district constitutes the largest district of Denizli in terms of surface area. It is surrounded by Serinhisar and Honaz in the north, Cameli in the south, and Tavas in the west (Figure 1). The district, which is 885 meters above sea level and has a surface area of 1628 km², has the largest surface area in Denizli.



Map 1. Research Site Location Map

When we look at the land geomorphologically, Acipayam Plain, Honaz Mountain, Eşeler Mountain, and Gölge Mountains constitute important surface features (Map 1). Acipayam Plain has a calcareous soil type in terms of soil structure. Limestone, dolomite, rock salt, and gypsum are high in this soil. Terra rossa soils are also located on the karst plain. The livelihoods of the people living in Acipayam district are mostly based on agriculture and animal husbandry. Grapes, tobacco, wheat, and barley are among the most widely grown products in the district. In addition to these, melon, watermelon, apple, quince, almond,

and walnut are among the other agricultural products produced. (Cirit, 2019). Karahöyük Neighborhood, located in Acipayam district, takes its name from the mound located in the southwest of the district (Photograph 2). While the tombs of the local people have been found on the mound for the last 10 years, there has been no burial in this region for 10 years.



Photograph 2. View from the Mound in Karahöyük District

Historical Karahöyük Market

Denizli is a city located on the historical Silk Road route. Trade life was very lively here with the Akhan and Cardakhan caravanserais built during the Seljuk Period. The caravan routes of the Seljuks were formed in three directions: east-west, north-south, and northwest-southeast. The route through which Denizli province passed was the Antalya-Alanya-Istanbul line, which was established in the north-south direction between these roads. This line was located in Burdur, Denizli, Dinar-Afyon, and Kütahya, Istanbul. (Bedirhan, 2016:18).

Karahöyük bread was sold in the Karahöyük Market, which was established in the Karahöyük neighborhood of Acipayam district. It is known that Karahöyük Market, located on the historical Silk Road route, was actively used by the local people until the 1970s. (Photograph 3). The villagers in the Seljuks were selling their products in open markets or in inns and shops in big cities. Especially the bazaars were the busy areas where the people in the region and the surrounding provinces met their needs. When the concept of market was mentioned by the Turks, two types of marketplaces were understood. The first was their annual market. Sales continued for days in these markets, which were established only once a year, and the market was held in the form of a fair. It is known that this market tradition comes from Turkistan. Especially in Turkestan, this type of bazaar was established around the caravans known as the walking market, which came here at certain seasons of the year. The second type, weekly bazaars, were organized around large villages and towns on different days at different gates of big cities. We can give the Karahöyük Market, which is established in the east of Karahöyük Neighborhood, as an example of the markets set up on weekdays around large villages and towns. It is known that this market was established on Wednesdays. (Güçlü, 2019: 81).



Photograph 3. Karahöyük Market Karahöyük Market in 1970

Source: Egeyonhaber, 2022

According to Atalay, the hinterland of the market has been very wide since it was first established. It is known that there were people coming to the market from Burdur, Antalya, Afyonkarahisar, Aydn, and Mula. In the marketplace, just like in Kaleiçi Bazaar, a group of artisans in the same profession were selling together (drafters, cutlery, saddle sellers, etc.) (Atalay, 2007). Today, the bazaar, which is no longer used, has become a place consisting only of the ruins that the local people keep alive in their memories as far as they heard from their elders (Photograph 4).



Photograph 4. A View of the Historical Karahöyük Market Today

History of Karahöyük Bread and Preparation of this Bread

According to the research carried out in the study area, it is stated by the local people that the history of Karahöyük Bread dates back to 600 years. Considering that bread sold in Karahöyük Bazaar was founded on the Historical Silk Road, it turns out that the history of bread can go back even further. According to a rumor, Suleiman the Magnificent got his soldiers' bread needs from here during the Rhodes campaign. Bread, known as "zigir bread" by the local people, is made by fermenting with natural chickpea yeast. Karahöyük Bread is made from 4 types of flour. It is in the form of a flat circle, 1-2 cm thick, approximately 170-180 gr. Karahöyük bread belongs to the flatbread group (Photograph 5).



Photograph 5. Appearance of Karahöyük Bread

The most important feature of bread is that it is made with chickpea flour as well as wheat flour, and chickpea yeast is also used. It is chickpeas that give bread its aroma, which makes it different from other breads. It is also known that this bread, which is also known as kebab bread among the people of the district, is sold in Karahöyük Bazaar with roasting and tas kebab. This bread, which the shepherds ate while grazing animals, was preferred by the people.



Photograph 5. (a) The Bakery in which Karahöyük Bread is Made (b) The View from the Inside of the Bakery (c) Bread Master Mahir Sağ

This type of bread, which is traditionally known by the people of the district, has unfortunately sunk into oblivion. There is only one bakery and one master who produces the bread. Today, there is no family other than Mahir Sağ and his family, who produce and sell this bread alone (Photograph 5). Many issues were mentioned. In the interview with Sağ, from bread production to bread sales:

“I started my career in 2002. I learned bread-making from my grandmother. When I started my career in 2002, there were 12–14 bakeries producing Karahöyük bread in this region. However, due to the decrease in demand, these bakeries were gradually closed, and we are now the only bakery producing this bread. We take out the bread every day. In winter, we start the bread-making process at 5.30 a.m. Bread is ready around 8:30. In the summer, bread comes out at 6:45. The bread comes out hot in the morning. It has an excellent taste when eaten with butter for breakfast. Chickpea yeast gives it a different flavor. We produce chickpea yeast by breaking chickpeas. We multiply the yeast we make at home in the oven. We use not only chickpea

yeast but also chickpea flour, whole wheat flour, and white flour, which we call pure flour. Since the bread is natural, it does not wait too long. We only bake bread in our bakery. Sometimes we cook lamb and make kebabs. This bread was already known as kebab bread. We put this kebab on bread and ate it. When you put the meat between the bread, we say “It’s like bulgur”, That’s how it tastes extraordinary bread. Its taste and smell are different from other breads.”

Stating that the demand for bread is also more active in the summer months, Sag continued his words as follows: “We sell the bread we produce more to people who travel on this road in the summer or to people who are aware of this bread. Apart from that, it is consumed a little in our neighborhood. There is also demand from Denizli. But now I am trying to solve this problem as we have a shipping problem. They came from national channels such as TRT Haber and HaberTürk to promote the bread. It was also reported in a newspaper published by Turks in England. There were those who came from local channels.” Stating that there is no master who makes this bread other than himself, Sag said, “My son has no intention of doing this profession. I do not know what the fate of this bread will be after me.”

The Place of Karahöyük Bread Among Traditional Bread Types

According to the Turkish Language Association, the concept of “traditional” means “based on tradition, related to tradition, and rooted”. In order for the resulting products to be traditional, they must be blended with the qualities brought by hundreds of years in terms of social, cultural, and environmental aspects. Bread, which is almost as old as human history, is an ancient food blended with the yeast of the geographical area in which it was made and the culture in which it was produced. According to the Industrial Property Law, which was accepted with Law Number 6769 dated December 22, 2016 and published in the Official Gazette on January 10, 2017, for a product to be traditional, it must have names that indicate that it has been used for at least thirty years. At the same time, this product must originate from traditional processing and production methods and be produced from traditional raw materials and materials. (Official Newspaper, 2015).

Karahöyük Bread has a history of approximately 600 years. Karahöyük Bread, which is made with chickpea yeast produced and reproduced naturally in the home environment, has taken its rightful place among traditional bread types. It is important for the protection of cultural values to obtain a geographical indication so that Karahöyük Bread, which is a local bread of Denizli, is not only local, but also recognized throughout the country. Geographical indication is defined as the signs indicating the product identified with the region, area, region in terms of a certain quality and characteristics, according to the 2nd article of the decree law on the protection of geographical indications, numbered 555 (Official Newspaper, 2015). The basic criteria required for a product to receive geographical indication are as follows:

- Product
- a specific geography
- Sign
- The characteristic features of the product
- The relationship between the characteristic feature of the product and its geographical origin(Bulut, 2013, p. 10).

In order for a sign to exist, there must first be a product. This product covers not only food products, but also a wide range of handicrafts, agricultural products, and industrial products. This product must be manufactured in a region or country. In other words, it is among the conditions that the product has a geographical border where it is manufactured. Geographical indications are expressions used to distinguish one product from another. There is no obligation to include the geographical name on these signs. The geographical indication of the product to be purchased must be different from its counterparts and must have a character. Finally, there must be a connection between the characteristic feature of the product and the geography in which it was born.

According to all these features, the history of Karahöyük Bread dates back to approximately 600 years. It is one of the ancient breads made with chickpea yeast, that is also sold in Karahöyük Market, established on the historical Silk Road. In the past, it was produced around Karahöyük Village in Acıpayam district. Natural chickpea yeast is the determining factor among the ingredients used in the production of bread. It is produced with yeast prepared and reproduced in a home environment. Known by the people living in both Denizli and Acıpayam districts, but not widely known among the new generation today, this bread is among our cultural values that are about to disappear.

According to the geographical indication codex, 14 geographical products have been registered in Denizli. The increase in products registered with geographical indications will play an important role in promoting the province and making its place stronger in the country's economy. These products, which will also affect the preferences of tourists, will take place in tourism destinations. This situation will play an important role in the cultural recognition of the region and the economic development of the province. For this reason, it is important to transform Karahöyük Bread into a tourism product. Recognition and promotion of the historical Karahöyük Bazaar, where this bread is sold, is a second chance for the region to revive the remains that are now idle.

CONCLUSION AND RECOMMENDATIONS

Bread, one of the oldest foods known to humanity, is considered sacred in Turkish society. Different types of bread have emerged depending on different religions, climates, cultures, dietary habits, and daily habits. The variety of bread increases according to its content and cooking techniques. Many traditional bread types are produced in Anatolia, which has a very rich cultural history in the production and consumption of bread. However, bread, which was mostly produced at home in rural areas until 1950 in Turkey, started to be produced more for commercial purposes in cities due to the migration to the cities. Traditional bread types have tended to be forgotten due to changes in consumption habits. Today, with the emergence of healthy lifestyle trends in nutrition, the demand for more natural and traditional foods has increased. With the re-emergence of local products, the recipes of the past began to be produced and appreciated again.

The 600-year-old Karahöyük (Zığır) Bread, produced in the Karahöyük District of Acıpayam District, was discussed in this study. The fact that the place where it is produced is as historical as the bread itself increases the specialty of Karahöyük Bread. It is very important for our cultural heritage that this ancient bread, which is sold in the Historical Karahöyük Bazaar established on the historical Silk Road route and only one master remains today, is passed on to future generations. The following suggestions are presented for the publicity and of which continuity of bread.

The publicity of bread in other places should be undertaken by the Provincial Directorate of Culture and Tourism, Pamukkale University, and other government institutions.

- Increasing studies on bread in academic terms will be beneficial in terms of national and international publicity for bread.
- Turning Karahöyük Bread into a tourism product and selling it with its own name on the menus in Denizli restaurants
- Receiving a geographical indication of the product
- To organize a festival by reviving the historical Karahöyük Market and to sell and advertise the bread produced in this market as in the past.
- Increasing the number of masters producing Karahöyük Bread

All these measures to be taken will prevent the destruction of our cultural heritage, and we will have the opportunity to transfer the historical Karahöyük Bread to future generations.

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