

A gastronomic product specific to the Caucasus region culinary: Khinkali (ხინკალი) & Hinkal

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ABSTRACT

Keywords:

Caucasus region culinary,
Khinkali,
Hinkal,
Gastronomy.

In this research paper, the characteristics of khinkali and hinkal, which are a type of food specific to the Caucasus region, were examined within the context of Turkish and Georgian culinary cultures. The qualitative research method was adopted in the research and the purposive sampling technique was preferred. Face-to-face interviews were held in Artvin and Tbilisi with a total of ten participants, five of whom fulfilled the condition of preparing in Turkish and Georgian cuisines. At the end of the interviews, the data obtained from the participants were interpreted by conducting content analysis. This type of called "hinkal" in Turkish cuisine and "khinkali" in Georgian cuisine. The common features of product consist of "being a traditional product, learning the preparation at an early age, preparing the dough in similar ways, being widely consumed in cold winter months, having 5-6 pieces per portion on average, taking care to prepare it during holidays, serving it to guests, preparing it with family members, and laborious and time-consuming nature of preparation". The most obvious differences between khinkali and hinkal are that they are folded in a half-moon shape in Turkish cuisine, roasted beef is used as a filling and consumed with pickles, whereas in Georgian cuisine they are folded as a bundle, ground beef is used as the stuffing, and it is consumed with either alcoholic or non-alcoholic beverages by sprinkling black pepper on it. In the study, it was concluded that both product types should be considered as gastronomic products. Besides, it was thought that determining common and different aspects by conducting similar studies on Turkish and Georgian cuisines, which have interacted with each other throughout history, would contribute to the relevant literature.

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1. Introduction

The products obtained from grains are among the most basic nourishments. Flour, one of these grain products, is obtained as a result of grinding grains such as wheat, corn, barley, oats, rye, rice, and millet with various techniques. Although wheat flour comes to mind first when it is mentioned, it takes the name of the grain of origin. Due to their nutritional importance, wheat and wheat flour are considered to be strategically important products for various countries in the world (Konyalı & Gaytancıoğlu, 2007). Upon examining the data obtained over the period 2021-2022, countries such as India, Russia, the EU, China, and the USA account for 54.8% of the world's wheat cultivation fields. These countries have also a large share (65.1%) in the world's wheat production. Türkiye alone accounts for approximately 3.2% of the world's wheat cultivation fields. This rate covers 44% of the total cultivated grain fields in Türkiye (Anonymous, 2023a). Türkiye ranks first in flour export and second in macaroni


export worldwide. Since Georgia fulfills 15-20% portion of its flour need by producing wheat, it imports the rest (Anonymous, 2023b; Anonymous, 2023c).


Farinaceous products are obtained as a result of adding various food components to grain products and they have an important place in the world cuisines. *Ravioli and manti*, which is one of the farinaceous products, is a type of food prepared by putting the stuffing inside the dough pieces and boiling them in water. Although *ravioli and manti* has traditionally differences in various countries or regions of the world, it basically has similar features in terms of preparation, cooking, and presentation methods (Sitti, 2011; Uzunlu & Niranjan, 2014; Güldemir, 2014; Gallani, 2015; Güzeloğlu, 2017; Güler et al., 2020). *Ravioli* is a product specific to Italian cuisine. However, *manti* is a popular product in Turkish, Georgian, Central Asian, Caucasian, and Russian-Ukrainian cuisines. Turkish cuisine, which represents a wide geography from Central Asia to Anatolia, is among the most respected cuisines of

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Research Paper

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the world. Georgian cuisine, due to its strategic location between the South and North Caucasus, influenced nearby cuisines such as European, Central Asian, and Middle Eastern, and also have been affected by these cuisines. This situation was attributed to the variety and taste of the foods in Georgian cuisine (Timonen, 2017; Giorgi & Nino, 2019; Shioshvili, 2022).

There is a rich variety of *ravioli and manti* in both Turkish and Georgian culinary cultures, which have existed since the past. Among these, “*hinkal*” in Turkish culinary culture and “*khinkali*” in Georgian culinary culture have similar and different characteristics with many stages such as the way of preparation, production stages, consumption style, presentation style, and preservation. Upon evaluation in terms of both cuisines, “*hinkal* or *khinkali*” are gastronomic products that have been traditionally prepared in Turkish and Georgian cuisines and acquire characteristic features. As a matter of fact, the differences and similarities in traditional foods such as *ravioli and manti* exhibit the characteristics of national cuisines. Moreover, gastronomic products with characteristic features are the leading products that reflect the national cuisines. Therefore, the main problem of the research is the comparison of *hinkal* and *khinkali* products, which are thought to be an important gastronomic product of the Caucasus region. In line with the main purpose of the research, it is aimed to reveal all aspects of the preparation and consumption of these gastronomic products. The research has a qualitative research feature and the opinions of individuals who meet the requirement of having knowledge about the making of *hinkal* or *khinkali* and its features in the local culinary culture are included. Participants were required to have lived in the cities of Artvin and Tbilisi for at least three generations. It is thought that various products such as *ravioli and manti*, which is among the traditional foods and characteristic products of both Turkish and Georgian cuisines, should be considered a tourism, marketing, and promotion instrument as well as providing economic benefits. From this point of view, the main aim of the study is investigated the characteristics of *khinkali* and *hinkal* within the context of Caucasus region culinary cultures.

2. Conceptual Framework

In this section, the issues of traditional food, farinaceous products and *ravioli and manti*, and Caucasus cuisine are discussed in line with the purpose of the study.

Traditional Food, Farinaceous Products, Ravioli and Manti

In recent years, the demand for and interest in traditional foods has been constantly increasing (Gökmen et al., 2015). Traditional foods have a crucial impact on reflecting the cultural heritage of society and the emergence of nourishment styles. Regarding traditional foods, there are various perspectives on production methods, gastronomic heritage, culinary culture, cultural interaction,

geographical location, and nutritional habits (Sogari et al., 2023). Traditional foods are reflections of the culture, history, and lifestyle of society in general, and assume important roles in interacting with societies belonging to different cultures (Mevhibe & Erdoğan, 2010; Trichopoulou, Soukara & Vasilopoulou, 2007). Therefore, traditional foods should be revealed based on their basic contents and ongoing knowledge from past practices (Cayot, 2007).

Farinaceous products are pastry products prepared by adding various food ingredients. Farinaceous products, which form an essential part of a balanced diet, are widely prepared and consumed in different ways in various countries (Smith et al., 2004; Güler et al., 2020). Products in the farinaceous products group are “*salty products (macaroni, bread, pastries, buns, and bagels, etc.), sweet products (cakes, crepes, pancakes, biscuits, and cookies, etc.) and filled products (fresh cakes, sandwiches, cream cakes, pizzas, tarts, pies, manti, etc.)*” (Smith et al., 2004; Uchoa et al., 2009). Some farinaceous products of both Turkish and Georgian cuisines, which are the subject of the research, are listed in Table 1.

Table 1. Some of the farinaceous products that are widely produced and consumed in both Turkish and Georgian cuisines

Turkish Cuisine		Georgian Cuisine	
Manti	Pişi	Hinkali	Tonis Puri
Börek	Baklava	Haçapuri	Adjarian
Pide	Tart	Ponçiki	Nazuki
Bread Varieties	Çörek	Şotis Puri	Paska
Kek (Sweet and Salty)	Bazlama	Chvishtari	Alublis Gvezeli
Pogaça	Yufka	Lobiani	Marwyvis Torti
Simit	Lavaş	Mchadi	Kishmishiani
Kurabiye (Sweet and Salty)	Hingel (not Hinkal)	Hacaburi	Phenovani

Source: created by the authors.

As seen in Table 1, Turkish and Georgian cuisines are rich in farinaceous products and have important product potential. It can be asserted that *manti*, which is one of these products, is among the most preferred farinaceous products. *Manti*, as a product that is usually prepared and consumed at home, has been on the menus of enterprises offering food and beverage services and has been demanded in recent years (Güler, 2010). So much so that *manti* has become a worldwide known and consumed product today. The dough for *manti* may be in various forms and prepared with different ingredients such as meat, potatoes, cheese, etc. It can be consumed as plain or served with yogurt, spices, or sauce. Therefore, there are similar and different examples of *manti* in terms of different naming, ingredients, cooking methods, presentation techniques, and consumption preferences (Uzunlu & Niranjani, 2014). Some of the traditional foods prepared and consumed in the world similar to *manti* are presented

in Table 2 by the name of the food and the country of origin.

Table 2. Ravioli or manti and similar foods in the world

Mant'i (მანტი) (Georgia)	Ba-Wan (Taiwan)	Baozi (China)
Kaskoni (Uzbekistan)	Mandu (Korea)	Momo (Nepal)
Dushbara/Düşbere (Azerbaijan)	Ravioli, Tortellini (Italy)	Nikuman, Gyoza (Japan)
Buuz (Mongolia)	Noqui (Spain)	Kreplach (Israel)
Mantu (Afghanistan)	Palt (Sweden)	Dumpling (USA)
Klepe (Bosnia and Herzegovina)	Pelmeni (Russia)	Empanada (South America)
Vareniki (Ukraine)	Pierogi (Poland)	Manti (Türkiye)

Source: created by the authors.

Wheat dough (75%) and the stuffing with ground meat, onions, and spices (25%) consist of the basic ingredients of *manti* (Uzunlu & Methven, 2020). The main ingredients of the dough are wheat flour, water, salt, and egg (Güler et al., 2020). In the preparation of *manti*, the dough formed by adding basic ingredients such as flour, egg, salt, and water in certain proportions and kneading to provide a homogeneous mixture, is divided into rectangular-shaped pieces of determined size after resting the dough for a while, and folding the dough after a certain amount of stuffing is added to each separated piece. It is a type of farinaceous product prepared by a method based on the principle (Anonymous, 2023). The technique of cooking in boiling water for approximately 15 minutes is usually applied for the *manti* dough prepared following the filling. Cooked *manti* may be served as plain or with various spices, tomato sauce with butter, pepper sauce, garlic, or plain yogurt (Sitti, Hayta & Yetim, 2009; Güneydaş Biçer, 2011; Uzunlu & Niranjan, 2014). In this context, the flow chart of the basic production of *manti* is illustrated in Figure 1.

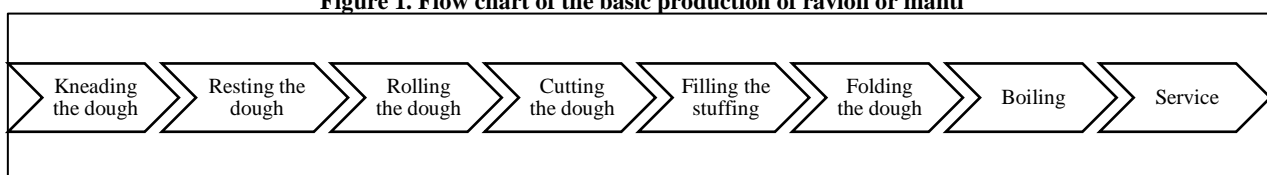
Ravioli and Manti in Caucasus Cuisines

Türkiye is geographically located at the most convergent points of the Asian, European, and African continents and is a geopolitically important country. The country has been home to various civilizations throughout history and has favorable conditions in terms of climate, landscape, agriculture, animal husbandry, fishing, trade, etc. Therefore, Turkish cuisine has a wide and rich product potential in terms of diversity and quality. Besides, a rich culinary culture, which has a radical history stemming from its historical background, acquires a unique production infrastructure (Kantaroğlu & Demirbaş, 2018). *Manti*, which is one of the traditional products of Turkish

cuisine and known as stuffed macaroni, consists of two main parts, dough and meat-based stuffing (Gökmen et al., 2015). The dictionary meaning of the word “*manti*”, being among the traditional foods, is expressed as “*dough pieces that are rolled into small bundles by putting ground meat in*” and “*food prepared with these dough pieces*” (TDK, 2023). Nişanyan (2009). The origin of the word “*manti*” dates back to the Mongols. It is thought that *manti* first began to be consumed in the Armenian Kingdom of Cilicia along with the cultural interaction between Armenians and Mongols in the 13th century, and then they introduced the food to Anatolia (Anonymous, 2023d). There is no clear information regarding the origin of *manti* in the literature, and it is based on Turkish culinary culture due to Türkiye’s geographical location on the Silk Road. As it is well-known, since Georgia is one of the countries located on the Silk Road, it can be claimed that this situation also affects Georgian cuisine.

Manti, a food attributed to the Central Asian Turks, is included in the culinary cultures of a wide geography extending to Mongolia, Kyrgyzstan, Tajikistan, Afghanistan, Uzbekistan, Turkmenistan, Kazakhstan, Azerbaijan, Armenia, Georgia, Russia, and Crimea, with different names, but with similar characteristics. It is seen that *manti* is identified with the Kayseri Region in Türkiye (Talas, 2005). Nevertheless, besides Kayseri province, there are also different types of *manti*, which are called by different names in local cuisines and prepared with various techniques, in provinces such as Adana, Artvin, Erzurum, İzmir, Kırşehir, Niğde, Samsun, Sinop, Sivas, and Tokat. For instance, Erzurum *Manti*, or Erzurum *Hingeli* was registered by the Turkish Patent and Trademark Office on 08.11.2021 and granted a geographical indication (Anonymous, 2023e). There are also similar types of *manti* known by various names such as *Tatar böreği*, *kulak aşu*, *kulak*, *piruhi*, and *menteşel* (Öney Tan, 2013). *Manti*, which has different names such as *hangel*, *khinkali*, *xingal*, and *hingel/hengel* in Türkiye and in the world, is a type of food prepared with dough filled with meat, potatoes, or cheese (Kemaloğlu, 2012). In the Artvin region, *manti* is called “*hinkal*”, and in Georgian cuisine, it is called “*khinkali*”, which is a similar name. Nergiz and Karaca (2021) defined the word “*hinkal*” as “*the dough eaten in a single bite*”. *Hinkal* (*khinkali*, *xinkal*), an indispensable food of Ahiskan and Caucasian geography, is generally known as *manti* in geographies of Turkish origin. However, *hinkal* made in Artvin region is a *different dish* from *hingel manti* made in Anatolia.

Figure 1. Flow chart of the basic production of ravioli or manti



Source: created by the authors.

Georgia is located in the Caucasus on the eastern coast of the Black Sea. The country has borders with Russia, Azerbaijan, Türkiye, and Armenia. Due to its geographical location, Georgia is a country through which important trade and caravan routes have passed throughout history and has been the meeting place of different cultures across east and west. Therefore, Georgian cuisine has been affected by different cultures such as the Achaemenid, Greek, Roman, Byzantine, Sassanid, Arab, Seljuk, Mongolian, Ottoman, and Russian empires over the years (Söderlind, 2011). The fact that Georgia has a suitable structure for agriculture and animal husbandry has also affected culinary characteristics such as food and beverage products and cooking techniques (Meladze, 2015). Boiled or fried type foods loom large in Georgian cuisine (Altman, 2011). Besides the foods prepared with meat and meat products in Georgian cuisine, a large portion of the traditional foods is vegetable foods. At the same time, milk and dairy products and grain products have important places in Georgian cuisine (Beburidze, 2018). Khachapuri, Khinkali, Satsiv, Eggplant with walnuts, Pkhali, Gozinak, and Churchkhela are some of the traditional Georgian foods. In Georgian cuisine, dining tables have special places for expressing emotions and establishing sincere relationships. Drinking wine and proposing toast are among the indispensable rituals of dining tables. As one of the most important foods of Georgia, hinkali is not only limited to the South Caucasus but also extends to the North Caucasus (Petrosian & Underwood, 2006). Khinkali is known as the Georgian version of manti prepared by boiling in Central Asia and the East (Goldstein, 2013). Khinkali is presumed to be the legacy of the Mongols, who ruled the country throughout the 13th and 14th centuries left to Georgia. Pronounced as Khankial or Khan-kal, khinkali means “Khan’s head” according to the word etymology, and is similar in shape to a curved Mongolian headdress (Petrosian & Underwood, 2006; Timonen, 2017). “Manti” in Turkish cuisine is called “mant’i or khinkali” in Georgian cuisine and they have similarities in general (Ünlü, 2013). Khinkali, which has an important place in Georgian culinary culture, is pronounced as “h’ink’ali” in Georgian and written as “ხინკალი”. It is accepted that khinkali originated in the mountainous regions of Hevi, Psavi, Mtiuleti, and Hevsureti in the east of Georgia. At the same time, it is claimed that khinkali was brought to Georgia by the Mongols, similar to the origin of *manti* in Türkiye.

3. Methodology

The aim of this research study is examine the characteristics of hinkal and khinkali, which are two types of food specific to the Caucasus region, within the context of both Turkish and Georgian cuisines. In the research, the opinions of individuals who fulfill the condition of having knowledge regarding the production of hinkal or khinkali and their features in the local culinary culture are included. In the interview form used to collect data in the research, the questions regarding hinkal or khinkali are as follows:

- Q1:** How long have you been preparing hinkal or khinkali?
- Q2:** Whom did you learn how to prepare hinkal or khinkali?
- Q3:** Which ingredients do you use upon preparing hinkal or khinkali?
- Q4:** What are the products you prepare along with hinkal or khinkali?
- Q5:** What are the products you consume with hinkal or khinkali?
- Q6:** What do you pay attention to upon serving hinkal or khinkali?
- Q7:** Is there any special occasion or meal that you prepare with hinkal or khinkali?

Besides the aforementioned interview questions, the interviews include other information that the participants wish to present about hinkal or khinkali. Therefore, the qualitative research method approach is adopted to obtain in-depth and exploratory responses to the interview questions asked to the participants (Storey, 2007). The purposive sampling technique is preferred in the research (Büyüköztürk et al., 2009). The sample group of the study consisted of a total of ten people who had information about khinkali and hinkal.

Within the scope of the study, the data obtained from the participants on the Turkish culinary culture are encoded as T1, T2, T3, T4, and T5; whereas and the data obtained from the participants on the Georgian culinary culture are encoded as G1, G2, G3, G4, and G5. In content analysis, as a result of examining the same content, interviews are conducted systematically and objectively to obtain equivalent results (Keskin & Çilingir, 2010). In this respect, the responses given by the participants to the questions in the interview form are noted in detail by performing a content analysis in the research study. With the permission of the participants, the interviews were recorded with a voice recorder. And, photographs were taken of the stages in the making of the khinkali and hinkal.

Ethics committee permission was obtained at the meeting held on November 30, 2022, by the Scientific Research and Publication Ethics Committee of Artvin Çoruh University in order to conduct interviews with the participants. Interviews with the participants were held over the period 12.01.2022 – 31.01.2023 and lasted half an hour on average. With the permission of the participants, their answers, product photographs and voice recording constituted the data of the research.

In this context, the data of the research study were obtained by conducting face-to-face interviews with a total of ten participants, five of whom fulfill the condition of preparing manti in both Turkish and Georgian cuisines. Due to the duplication of data, interviews were limited to five people for both products. The interview form was created in both Turkish and Georgian and was conducted in two different

Table 3. Demographic characteristics of research participants (n=10)

Participants	Türkiye-Artvin					Georgia-Tbilisi				
	T1	T2	T3	T4	T5	G1	G2	G3	G4	G5
Gender	Woman	Woman	Man	Man	Man	Woman	Woman	Man	Woman	Woman
Age	60	65	62	65	55	47	80	67	28	52
Occupation	Artisan	Housewife	Retired Worker	Retired Teacher	Retired Worker	Journalist	Pedagogue	Cooker	Psychologist	Dentist
How many years have you been doing it?	40+	40+	40+	40+	30+	30+	60+	40+	10+	30+

Source: created by the authors.

languages. The fact that the authors know both Turkish and Georgian increases the reliability and validity of the research data.

Interviews with the participants were held in Artvin and Tbilisi. Participants were required to have lived in the cities of Artvin and Tbilisi for at least three generations. During the preparation of *hinkal* or *khinkali*, the information given by the participants and the production phases of *manti* were recorded. In the meantime, the researchers took photographs of the important phases of preparing the dough, the stuffing, the way of folding the dough, the cooking method, and its presentation on the serving plate. Therefore, thanks to the data obtained within the scope of the research study, *hinkal* or *khinkali* in Caucasus region cuisine are tried to be examined in all aspects.

4. Findings

This section contains demographic information on the research participants, opinions of the research participants on *hinkal* and *khinkali* of the study and recipe for both products.

The demographic Features of the Participants

The demographic features of the participants, who fulfill the condition of having knowledge about the characteristics of *hinkal* or *khinkali* in both Turkish and Georgian culinary cultures, such as gender, age, occupation, and the time frame during which they have been preparing *manti* are presented in Table 3.

Upon examining Table 3, 60% of the participants in Turkish culinary culture are male and 40% are female. The occupational groups of the individuals are distributed as retired workers (2), retired teachers, housewives, and artisans. Upon considering the ages of the participants, all of them are 55 years old and over, and they have been preparing "*hinkal*" for 30 years or longer.

Upon examining Table 2, 80% of the participants pertinent to Georgian culinary culture are women, whereas 20% are men. Participants belong to various occupational groups, including journalists, pedagogues, cooks, psychologists, and dentists. The ages of the participants range between 28 and 80. Depending on this situation, the time during which the participants prepare "*khinkali*" also varies by their age. However, it can be stated that each participant in Table 3 prepares "*hinkal* and *khinkali*" from the age of 15-20 and learns it at a young age.

Opinions of the Research Participants on Hinkal and Khinkali

Regarding *hinkal* or *khinkali*, responses were sought to questions such as how long the research participants have been preparing *manti*, from whom they learned how to prepare it, which ingredients they used, which stuffing materials they used, with which products it was prepared, with which products it was consumed, what was taken into account in serving it, whether there were special occasions or meals on which it was prepared and consumed, etc. Moreover, other information that the participants wish to add about *hinkal* and *khinkali* is also included. In this context, the responses given to the questions asked to the participants about Turkish cuisine (Table 4-*hinkal*) and Georgian cuisine (Table 5-*khinkali*) are presented separately with the help of the tables below.

Upon examining Table 4, it is seen that all of the participants learned how to prepare *hinkal* from their elders. Therefore, *hinkal* is a traditional product that has been learned from the past and continues to exist. In the preparation of *hinkal*, the basic ingredients of the dough are flour, water, salt, and eggs. Finely minced roast beef obtained from veal is used as the stuffing of the dough. In this regard, it can be stated that a dough similar to macaroni dough is obtained in the production of traditional *hinkal* and they use roasted meat as a stuffing material. There are also *manti* versions in the region as well as in close vicinity (Erzurum, Kars, Ardahan, Artvin, Sivas, etc.), which are also prepared as *hengel* or *hingel*, with cheese, potatoes, and minced meat as the stuffing, similar to *hinkal*.

The consumption of *hinkal* includes pickled cucumbers or a mixed pickle. As it is known, pickles are a fermented product group that is prepared and consumed during winter in Turkish culinary culture. As all of the participants stated, the fact that *hinkal* is frequently consumed during winter season also supports this situation. It is seen that *hinkal* is consumed in each meal of the day, especially at lunch and dinner, rather than on special occasions. There is information that it is also prepared during holidays in the region (T5).

Traditionally, in its presentation, it is placed in the middle of the table on large trays and served on plates. Other information obtained from the participants is that the preparation of *hinkal* requires time and effort, it is folded

Table 4. Opinions of the research participants on *hinkal* (Türkiye-Artvin) (n=5)

Questions/Participants	Türkiye-Artvin				
	T1 Mother	T2 Grandfather	T3 Father	T4 Mother	T5 Mother
* Whom did you learn how to prepare it?	Mother	Grandfather	Father	Mother	Mother
* Which ingredients do you use while preparing it? *Which stuffing materials do you use while preparing it?	Flour, salt, egg, and water, finely chopped roast beef (veal) as stuffing	Flour, salt, egg, water and roast beef	Flour, salt, egg, and water for the dough. Roasted salty and fatty meat for the stuffing	Flour, water, roast beef, and salt	Flour, salt, water, and roast beef
*What are the products you prepare it with? *What are the products you consume it with?	Consumed with pickles	Consumed with pickles	Pickled cucumber	Pickles and ayran	Pickles
* What do you pay attention to in your service?	It is laid out in the middle of the dining table and placed on serving plates.	It is taken from the pot and placed in the middle of the dining table. Served according to the number of individuals.	It is placed on the tray and then taken to the serving plates.	It is taken on a large tray and plates are served accordingly.	Everyone at the table takes it to their plates.
* Do you have a special occasion and meal at which you preparing it?	In the winter season, at each meal	In the winter season, at each meal	In winter months, at each meal	When the guests arrive, on holidays and in winter Lunch and dinner	Winter months Lunch and dinner
*Any other information?	It is preped in winter and consumed until spring because there is no refrigerator.	Macaroni is made with the from dough leftovers. Men also prepare it.	It is prepared collectively since it takes time and effort.	It used to be prepared in a larger size, now it is prepared in a little bit smaller size.	It is time-consuming. Preparation in the village is done during the winter months since there is less work to do during winter.

Source: created by the authors.

Visual 1. Production phases of *hinkal* specific to Turkish cuisine



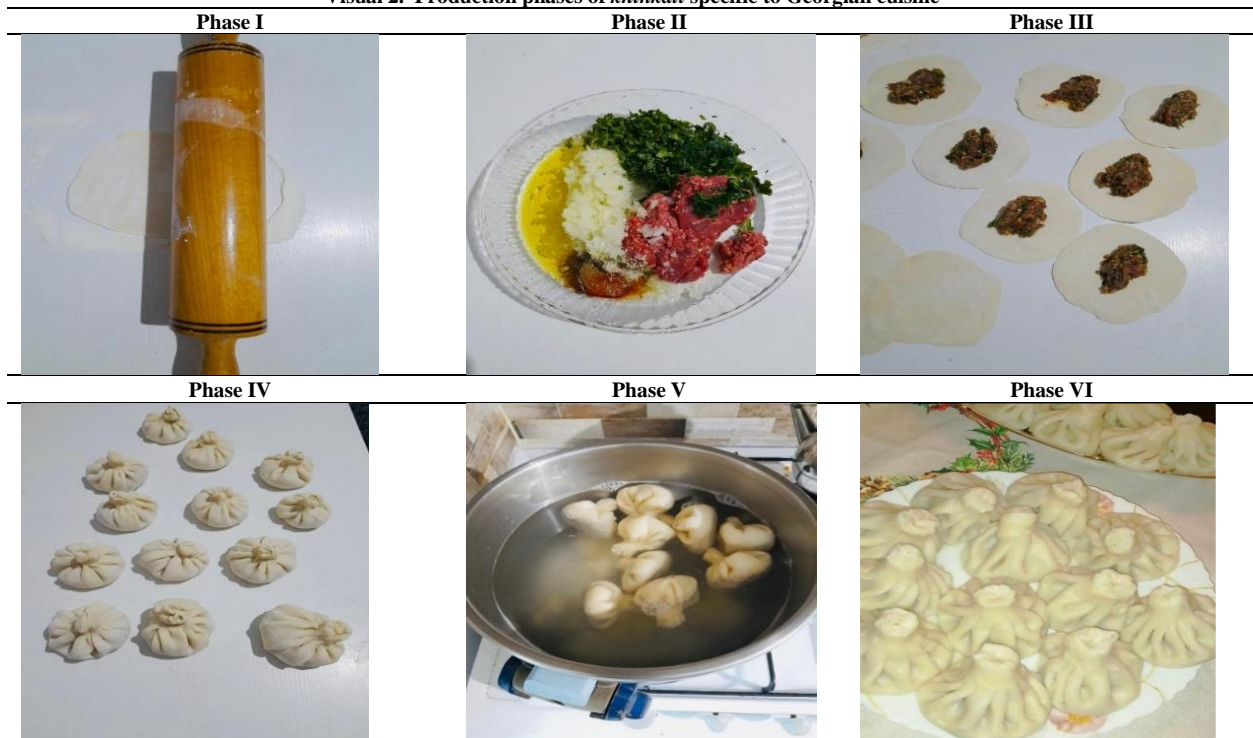
Source: created by the authors.

Table 5. Opinions of the research participants about khinkali (Georgia- Tbilisi) (n=5)

Questions/Participants	Georgia-Tbilisi				
	G1	G2	G3	G4	G5
* Whom did you learn how to prepare it?	Mother	Grandmother	Ancestors	Mother	Local people
* Which ingredients do you use while preparing it?	Water, salt, flour, meat (minced meat/beef-pork/lamb), onion, paprika flakes, black pepper, dried coriander, cumin, and thyme	Water, salt, flour, mixed ground beef, onion, pepper, and dried spices	Pork/beef, cumin, onion, coriander, salt, paprika, flour, water	Flour, water, eggs, salt, ground beef, onion, pepper, dried spices, and black pepper.	Flour, water, salt, lamb, onion, forest salt, pepper, dill, and black pepper.
*Which stuffing materials do you use while preparing it?	It is better to consume fried <i>khinkali</i> with hot tea in the morning, and with beer in the evening. <i>Khinkali</i> is served with beer or vodka.	<i>Khinkali</i> is a standalone food served as plain. It goes well with beer or vodka.	Beer and vodka are served as beverages.	Served with alcoholic beverages. Mineral water or lemonade for minors.	It is consumed with freshly brewed beer.
*What are the products you prepare it with?					
*What are the products you consume it with?					
*What do you pay attention to in your service?	Black pepper is sprinkled on top. Garlic juice can also be added to it.	It is taken on plates and served with sprinkled black pepper on top.	It is served hot at the table. Paprika would be added upon request.	Black pepper	They are laid out on plates and served with sprinkled black pepper.
* Do you have a special occasion and meal at which you preparing it?	There is no special occasion. It is more enjoyable to prepare in cold weather. It can be consumed at any time of the day.	There is no special occasion. It is long and difficult to prepare. I would prepare it whenever I have spare time and my family wants it. It can be enjoyed at any time of the day.	There is no special occasion for preparation and it is consumed with pleasure at any time of the day.	I do not have a special occasion and I am pleased to consume it at any time of the day.	There is no special occasion. It is prepared in every family during the holidays. It is consumed at any time of the day.
*Other information, if any?	People of the Khevsur region prepare it in the names of their deceased relatives. Classic <i>khinkali</i> does not require spices.	It is a traditional Georgian food that every housewife prepares in her own way.	It used to be prepared in a larger size, now it is prepared in a little bit smaller size.	It is in the form of a bundle. It depends on the hand size of the person who prepares it.	Traditionally it should be prepared in a curved pattern.

Source: created by the authors.

Visual 2. Production phases of khinkali specific to Georgian cuisine



Source: created by the authors.



preparing *hinkal* dough, the stuffing, the way of folding the dough, the cooking method, and its presentation on the serving plate are depicted in Visual 1.

In Table 5, there are participant opinions on *khinkali* related to Georgian culinary culture. Upon examining Table 5, all of the participants learned how to prepare *khinkali* from their ancestors, the same as in the opinions of the participants on *hinkal* related to Turkish culinary culture. Therefore, *khinkali* appears as a traditional product that has been learned from the past and continues to exist in Georgian culinary culture. The basic ingredients required for the dough of *khinkali* are flour, water, salt, and eggs; whereas finely minced pork, beef, or lamb can be preferred as the stuffing material of the dough. In this regard, its preparation in Georgian cuisine differs in terms of stuffing ingredients compared to Turkish cuisine. Besides, dried onions and various spices such as black pepper and chili pepper are also used as stuffing ingredients. Therefore, various spices and products are included in the stuffing ingredients of *khinkali* to add flavor and aroma.

Khinkali is a standalone food that is usually consumed as plain. Nonetheless, it is definitely preferred with a beverage and is usually consumed with alcoholic beverages such as beer or vodka. It can also be consumed with soft drinks such as lemonade, mineral water, or tea, depending on the preferred meal or age group.

As in Turkish cuisine, *khinkali* can be consumed at any time of the day rather than on a special occasion in Georgian cuisine. It can also be claimed that in some regions, it is prepared for every family during the holidays (G5). In the presentation of *khinkali*, it is common to consume it with sprinkled black pepper after it is placed on plates. Optionally, it can be consumed with chili pepper or, in some regions, garlic juice. Moreover, it can be specified as a traditional product that is difficult to prepare and used to be prepared in larger sizes same as in Turkish cuisine, as well as other features in Georgian cuisine, which involve folding in the form of a bundle (G5), variable size according to the size of the hand of the individual who prepares it (G4), and dedication to the soul of a deceased person (G1). In this regard, the important phases of preparing *khinkali* dough, the stuffing, the way of folding

Table 6. Preparation of *hinkal* in Turkish cuisine and *khinkali* in Georgian cuisine

<i>Hinkal</i> / 4-6 pieces per portion (20-24 pieces)		<i>Khinkali</i> / 4-6 pieces per portion (20-24 pieces)	
			
Ingredients for the stuffing	Amount	Ingredients for the dough	Amount
Flour	1000g	Flour	1000g
Egg	1	Egg	1
Water	Sufficiently	Water	Sufficiently
Salt	5 g	Salt	5 g
Ingredients for the stuffing	Amount	Ingredients for the stuffing	Amount
Finely minced veal	500g	Minced veal	300g
Salt	10g	Onion	1 medium-size
Vegetable oil	10g	Parsley	½ bundle
		Vegetable oil	10g
		Salt	5g
		Red pepper flakes	5g
		Water	150ml
		Pepper and other spices	Optional
Preparation			
<p>A medium-hard dough is obtained by mixing the necessary ingredients in a deep bowl. The dough is covered and rested for half an hour. Meanwhile, the finely minced veal required for the stuffing is taken to the oiled pan and roasted. The rested dough is rolled out to the thickness of a finger and round molds are obtained with the help of a water glass. The prepared roasting is placed in these molds. It is folded in a crescent shape so that the stuffing is contained inside the dough. During the cooking phase, it is taken into the boiling water in the pot and boiled until it reaches the surface (10-15 minutes). It is taken on a serving plate and served hot with pickles.</p>		<p>A medium-hard dough is obtained by mixing the necessary ingredients in a deep bowl. The dough is covered and rested for half an hour. Meanwhile, oil, ground beef, onion, parsley, water, and spices are taken into the pan and the stuffing is obtained. The rested dough is rolled out to the thickness of a finger and round molds are obtained with the help of a water glass. The prepared roasting is placed in these molds. It is folded in the form of a bundle so that the stuffing is contained inside the dough. During the cooking phase, it is taken into the boiling water in the pot and boiled until it reaches the surface (10-15 minutes). It is placed on a serving plate and served hot with sprinkled black pepper on top.</p>	

Source: created by the authors.

the dough, the cooking method, and its presentation on the serving plate are depicted in Visual 2.

Recipes of Hinkal and Khinkali

In compliance with the information obtained from the participants, recipes related to the dough, stuffing ingredients, cooking, and presentation of *hinkal* specific to Turkish cuisine and *khinkali* specific to Georgian cuisine are presented in Table 6.

5. Conclusion

Manti, which has different names such as hangel, khinkali, xingal, and hingel/hengel in Türkiye and in the world, is a type of food prepared with dough filled with meat, potatoes, or cheese (Kemaloğlu, 2012). In the Artvin region, manti is called “hinkal”, and in Georgian cuisine, it is called “khinkali”, which is a similar name. Nergiz and Karaca (2021) defined the word “hinkal” as “the dough eaten in a single bite”. Hinkal (khinkali, xinkal), an indispensable food of Ahiskan and Caucasian geography, is generally known as manti in geographies of Turkish origin. However, hinkal made in Artvin region is a different dish from hingel manti made in Anatolia. Khinkali is known as the Georgian version of manti prepared by boiling in Central Asia and the East (Goldstein, 2013). Khinkali, which has an important place in Georgian culinary culture, is pronounced as “h’ink’ali” in Georgian and written as “ხინკალი”.

The differences and similarities in traditional foods exhibit the characteristics of national cuisines. Hinkal and khinkali (ხინკალი) are gastronomic products that have been traditionally prepared in Turkish and Georgian cuisines and acquire characteristic features. The main problem of the research is the comparison of hinkal and khinkali products, which are thought to be an important gastronomic product of the Caucasus region. In the study, participants were required to have lived in the cities of Artvin and Tbilisi for at least three generations.

In this study, the characteristics of *hinkal* and *khinkali*, which are two types of food specific to the Caucasus region, were examined within the context of Turkish and Georgian cuisines. It is called *hinkal* in Turkish culinary culture and *khinkali* in Georgian culinary culture. It is prepared by folding in the form of a half-moon in Turkish cuisine and as a bundle in Georgian cuisine. While both types of products used to be prepared in a larger form, today they are prepared in smaller shapes compared to the past. The fact that the participants learn the recipe and start preparing it from the age of 15-20 supports that *hinkal* and *khinkali* are a traditional product in both Turkish and Georgian culinary cultures. The basic ingredients of dough are flour, water, salt, and eggs. Roasting stuffing is used in Turkish culinary culture, whereas stuffing obtained with minced meat, onions, parsley, and spices is used in Georgian culinary culture. Therefore, the most distinctive difference between these types of *manti* is the stuffing of

the dough. *Hinkal* and *khinkali* are consumed as plain at each meal. It is usually consumed more frequently in the winter season, in other words, when the weather is cold. In its service, it is placed in the middle of the dining table and put directly on the plates. It is stated that the average number of *manti* is 5-6 pieces per portion. In Turkish cuisine, it is consumed with pickles, in Georgian cuisine, it is served with sprinkled black pepper and consumed with an alcoholic or non-alcoholic beverage. Other results reached within the scope of the research study are that it is made in both Turkish and Georgian culinary cultures during holidays, served to guests, prepared collectively, and its preparation is laborious and time-consuming. In the research study, it is thought that both types of products should be included in the menus of food and beverage businesses as a gastronomic product, the registration processes should be conducted and its traditional sustainability should be ensured. This research study is carried out on *hinkal* or *khinkali*, which are similar products of culinary cultures located in convergent geographies. It is thought that determining common and different aspects by conducting similar studies in both Turkish and Georgian cuisines, which have interacted with each other throughout history, would contribute to the relevant literature.

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INFO PAGE

A gastronomic product specific to the Caucasus region culinary: Khinkali (ხინკალი) & Hinkal**Abstract**

In this research paper, the characteristics of khinkali and hinkal, which are a type of food specific to the Caucasus region, were examined within the context of Turkish and Georgian culinary cultures. The qualitative research method was adopted in the research and the purposive sampling technique was preferred. Face-to-face interviews were held in Artvin and Tbilisi with a total of ten participants, five of whom fulfilled the condition of preparing in Turkish and Georgian cuisines. At the end of the interviews, the data obtained from the participants were interpreted by conducting content analysis. This type of called "hinkal" in Turkish cuisine and "khinkali" in Georgian cuisine. The common features of product consist of "being a traditional product, learning the preparation at an early age, preparing the dough in similar ways, being widely consumed in cold winter months, having 5-6 pieces per portion on average, taking care to prepare it during holidays, serving it to guests, preparing it with family members, and laborious and time-consuming nature of preparation". The most obvious differences between khinkali and hinkal are that they are folded in a half-moon shape in Turkish cuisine, roasted beef is used as a filling and consumed with pickles, whereas in Georgian cuisine they are folded as a bundle, ground beef is used as the stuffing, and it is consumed with either alcoholic or non-alcoholic beverages by sprinkling black pepper on it. In the study, it was concluded that both product types should be considered as gastronomic products. Besides, it was thought that determining common and different aspects by conducting similar studies on Turkish and Georgian cuisines, which have interacted with each other throughout history, would contribute to the relevant literature.

Keywords: Caucasus region culinary, Khinkali, Hinkal, Gastronomy.

Authors

Full Name	Author contribution roles	Contribution rate
Yener Oğan:	Conceptualism, Methodology, Validation, Formal Analysis, Investigation, Resources, Data Curation, Writing - Original Draft, Writing - Review & Editing, Visualization, Supervision	40%
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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

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