



EVALUATION OF OLIVE TREE, OLIVE AND OLIVE OIL IN THE SCOPE OF CULTURAL HERITAGE

Zeytin Ağacı, Zeytin ve Zeytinyağının Kültürel Miras Kapsamında Değerlendirilmesi

Alper ATEŞ

Prof. Dr., Selçuk Üniversitesi, Turizm Fakültesi
alpera@selcuk.edu.tr

 <https://orcid.org/0000-0002-4347-7306>

Halil SUNAR


Öğr. Gör., Giresun Üniversitesi, Tirebolu Mehmet Bayrak Meslek Yüksekokulu
halil.sunar@windowslive.com

 <https://orcid.org/0000-0002-5131-4056>

Cite As/Atıf: Ateş, A., & Sunar, H. (2025). Evaluation of olive tree, olive and olive oil in the scope of cultural heritage. *Ağrı İbrahim Çeçen Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 11(1), 125-151. <https://doi.org/10.31463/aicusbed.153850224>

ISSN: 2149-3006

e-ISSN: 2149-4053

Makale Türü-Article Type:	Araştırma Makalesi – Research Article
Geliş Tarihi-Received Date :	25.08.2024
Kabul Tarihi-Accepted Date :	12.11.2024
Sorumlu Yazar- Corresponding Author:	Alper ATEŞ
Sayfa Aralığı-Page Range:	125-151
Doi Numarası-Doi Number:	 https://doi.org/10.31463/aicusbed.1538523



<http://dergipark.gov.tr/aicusbed>

This article was checked by

 iThenticate



AĞRI İBRAHİM ÇEÇEN ÜNİVERSİTESİ
SOSYAL BİLİMLER ENSTİTÜSÜ DERGİSİ
Journal of Ağrı İbrahim Çeçen University Social Sciences Institute
AİCUSBED 11/1, 2025, 125-151.



EVALUATION OF OLIVE TREE, OLIVE AND OLIVE OIL IN THE SCOPE OF CULTURAL HERITAGE

Zeytin Ağacı, Zeytin ve Zeytinyağının Kültürel Miras Kapsamında Değerlendirilmesi

Alper ATEŞ
Halil SUNAR

Abstract

The most important features that form the shared values of societies and distinguish them from other societies are their cultures. The increased communication between societies brought about by globalization causes cultural values to shift or vanish. These developments have given importance to studies on cultural heritage, which is vital in transferring cultural elements to future generations. The olive tree symbolizes victory, purity, power, fertility, life, freedom, and peace in many societies worldwide. For this reason, the olive tree, olives, and olive oil have been recognized as essential parts of cultural heritage. This study discusses the olive tree, the olive, and olive oil, one of the most ancient values of humanity, in the context of cultural heritage. The historical journey of the olive, its uses in daily life, its place in religion and belief systems, its importance for health, its use in culinary culture, and its reflection in art history are evaluated. While making this evaluation, the tangible and intangible elements of olives in culture are also discussed. According to the study results, olive products, starting from the olive tree, emerging as olives, and ending as olive oil, have been essential for all civilizations from the beginning of history to the present day. Considering the importance of olives and olive products, which have a deep-rooted historical and cultural past, it is imperative to implement measures that recognize olive-based values as a cultural heritage element.

Key Words: Culture, cultural heritage, intangible cultural heritage, olive tree, olive, olive oil.

Öz

Toplumların ortak değerlerini oluşturan ve diğer toplumlardan ayıran en önemli özellikleri kültürleridir. Küreselleşme ile birlikte toplumlar arasındaki iletişimin artması, toplumların birbirlerinden etkilenmelerine, kültürel değerlerin değişime uğramasına veya yok olmasına neden olmaktadır. Bu gelişmeler kültürel unsurların gelecek nesillere aktarılması açısından hayati olan kültürel miras ile ilgili çalışmalara önem kazandırmıştır. Zeytin ağacı, tarih boyunca dünya genelinde birçok toplumda zafer, saflık, güç, bereket, yaşam, özgürlük ve barışın sembolü haline gelmiştir. Bu nedenle zeytin ağacı, zeytin ve zeytinyağı kültürel mirasın önemli parçaları olarak kabul edilmiştir. Çalışmada insanlığın en eski değerlerinden olan zeytin ağacı, zeytin ve zeytinyağı kültürel miras kapsamında ele alınmış, zeytinin tarihsel yolculuğu, günlük yaşamdaki kullanım alanları, din ve inanç sistemleri içerisindeki yeri, sağlık

için önemi, mutfak kültüründeki kullanımı ve sanat tarihindeki yansımaları değerlendirilmiştir. Bu değerlendirme yapılırken zeytinin kültür içerisindeki somut unsurlarının yanı sıra somut olmayan unsurları da ele alınmıştır. Çalışma sonuçlarına göre zeytin ağacından başlayan, zeytin olarak ortaya çıkan ve zeytinyağı olarak son bulan zeytin ürünlerinin tarihin başlangıcından günümüze kadar tüm uygarlıklar için önemli olduğu görülmüştür. Köklü bir tarihi geçmişe sahip olan zeytin ve zeytin ürünlerinin kültür içerisindeki önemi göz önünde bulundurulduğunda kültürel miras unsuru olarak zeytin kaynaklı değerlere yönelik siyaset üzeri önlemler alınması gerektiği sonucuna varılmıştır.

Anahtar Sözcükler: Kültür, kültürel miras, somut olmayan kültürel miras, zeytin ağacı, zeytin, zeytinyağı.

Introduction

Although culture, which began with the beginning of human beings' adventure in the world, is associated with human existence, it is much more than that. It encompasses the shared beliefs, practices, and values that shape communities and influence interpersonal relationships. Mejuyev (1987, p. 22) suggests that the Latin word "*edere-cultura*," meaning the work of growing crops and promoting plant growth, is the origin of the word "culture." Today, culture refers to a nation's unique ways of life and values that make it different from others (Kolaç, 2009, p. 20). Although there are many definitions for the concept of culture, combining it with the idea of cultural heritage, which expresses universal values in a cultural context, will promote a more comprehensive viewpoint. From a more holistic perspective, cultural heritage consists of tangible and intangible artifacts made by people over the years and is a window into past social and economic conditions, cultural practices, and ecological relationships (Özgeriş and Karahan, 2022, p. 161). Cultural heritage assessment encompasses various aspects, including artifacts, traditions, and essential practices in a particular society or community (Gravagnuolo et al., 2017, p. 186).

Nutrition, the basic human need, constitutes one of the most essential elements in forming culture. Food culture is a broad concept that includes elements such as a society's eating habits, food preferences, cooking methods, and food's social and cultural context (Fieldhouse, 1995). History, geographical location, climatic conditions, agricultural habits, belief systems, and many other factors influence a society's culture. Local culture is defined by the methods, traditions, habits, tools, practices, activities, and other elements that people have developed for food production and consumption, considering the environmental conditions in which they live to sustain their lives throughout history. Each society's agricultural and geographical

differences directly influence their cultures, shaping their diversity over centuries based on the subjective values of each period, including migration, war, and border neighborliness (Cihangir et al., 2017, p. 1374-1375).

Studies on cultural heritage are critical in preserving and transferring the tangible and intangible cultural elements that have become traditional from the past to the present to future generations (Blake, 2000, p. 63). Cultural heritage, particularly unwritten history, is an essential tool for re-evaluating accepted myths, dominant values, and judgments, as well as transforming the social meaning of history. Unwritten oral history, which constitutes an integral part of cultural heritage, gives people their history in their own words while at the same time guiding them to build the future. It also gives people a sense of belonging to a time or place (Thompson, 1999, p. 18). The world's population's relentless growth, massive development, and consumerism directly and significantly impact the environment, natural resources, and societies. In this rapidly changing environment, people experience external pressures on their culture and traditions, including the threat of losing their culinary heritage or identity (Alonso and Krajsic, 2013, p. 159). Cultural heritage elements connect individuals to their roots and nurture their sense of identity and pride. Cultural heritage and its social elements strengthen an individual's sense of belonging, enabling them to connect more closely to their national roots. It also fosters the formation of a strong identity and supports the upbringing of individuals who are proud of their current identities. In this way, societies will preserve their oral history, ensure the transmission of their unique narratives and values from generation to generation, and contribute to a more inclusive and diverse cultural richness.

Cultural heritage and its elements reinforce a sense of belonging in society and derive strength from intergenerational transmission. In this respect, cultural heritage can be likened to an olive tree. Cultural heritage elements, like olive trees, necessitate effort, labor, and long-lasting characteristics to survive. The olive tree is among the oldest known cultivated trees in the world (Kapellakis et al., 2008, p. 1). The olive tree, olives, and olive oil have enormous cultural and historical value in various societies. This trio has been integral to Mediterranean community cultures for centuries (Alonso and Krajsic, 2013, p. 159). They have played an essential role in shaping these regions' lifestyles, economies, and culinary traditions. The olive tree is revered for its beauty, longevity, and durability (Uylaşer and Yıldız, 2014, p. 1093). It has symbolized peace, wisdom, and prosperity in various cultures throughout history. Olive and olive oil production has been a

traditional practice passed down through generations, embodying the expertise and knowledge of local communities. Moreover, religious and mythological narratives have intertwined the olive tree and its products, further enhancing their cultural significance (Boardman et al., 1976, p. 188). Considering olives, olive trees, and olive oil as cultural heritage means understanding their historical, social, economic, and symbolic value to the communities that have cultivated and cherished them for centuries (Breton et al., 2012, p. 4). Olive trees, olives, and olive oil have all contributed to these areas' economic and social well-being and play a significant role in forming their cultural identities.

The enduring legacy of olives extends far beyond their agricultural significance, weaving a rich tapestry of cultural connections among diverse populations. As symbols of unity, olives have played a pivotal role in rituals and traditions that bind communities together, transcending geographical and social boundaries. The olive tree, olives, and olive oil have cultural and historical significance in many civilizations worldwide. From ancient times to today, these three elements have played essential roles in religious rituals, culinary traditions, commercial activities, and medical practices. For this reason, in the study, the olive tree and its products are discussed in terms of their historical, cultural, religious, medical, nutritional, and artistic dimensions, which are considered to have the most contact with humanity. These dimensions highlight the olive tree's significance in various societies and underscore its role in shaping traditions and practices throughout history. By exploring these aspects, we can better appreciate the olive tree's enduring legacy and its impact on human civilization.

This study aims to explore the deep-rooted cultural heritage associated with olives, olive trees, and olive oil and shed light on their symbolic, economic, and social significance. In the context of cultural heritage, olive trees, olives, and olive oil in different cultures and historical contexts will be examined, and their lasting effects on humanity will be tried to be understood. This analysis will encompass various aspects, highlighting how olives have shaped traditions, cuisines, and economies. By investigating these elements, the study seeks to provide a comprehensive understanding of the vital role olives have played throughout history and their continued relevance in modern society. This multifaceted approach highlights olives' cultural significance and underscores their influence on health practices and artistic expression. As the study progresses, it also aims to connect these historical insights with contemporary trends, illustrating how olives are integral to global agricultural

and dietary practices. This multifaceted approach will highlight how these elements have shaped local customs and practices as well as global interactions and exchanges. By exploring the intertwining of the olive tree's significance across different eras and communities, the research provides to shed light on its enduring legacy and relevance in contemporary society. This exploration will reveal the olive tree's profound impact on cultural identities and economic systems throughout history. Ultimately, it underscores the importance of olives in fostering connections among diverse populations and their shared agricultural heritage. This shared heritage highlights the olive tree's role in agriculture and its symbolic value as a unifying element in various traditions and rituals. As such, understanding the olive's journey through time can provide valuable insights into how communities adapt and thrive through shared resources and environmental stewardship.

The Historical Journey of Olive Tree

The olive tree has a rich and fascinating history dating back thousands of years. Throughout history, the olive tree has been referenced in Greek literature, and many civilizations have used it for diverse purposes. The enduring presence of the olive tree in literature and society underscores its importance in shaping cultural narratives (Vossen, 2007, p. 1093). Despite the olive's Mediterranean characteristics, there has yet to be a clear consensus on the age of the wild olive tree, its homeland, or the location of its first domestication and transformation into a cultivated plant. Since old olive trees can look like spindles, some sources accept that olives originated from or transformed into spindles (Lumaret et al., 1997; Besnard et al., 2013; Barazani et al., 2023). The famous botanist Pelletier wrote, "The homeland of the wild olive tree is Anatolia," where numerous wild olive trees form dense groves. Dufresne (1883) noted, "The olive originated in Asia Minor and spread from Syria through Anatolia to Greece" (Breton et al., 2012, p. 4). Archaeological studies show that the first centers of olive cultivation were in Syria, Turkey, Israel, Lebanon, Cyprus, and Crete (Pérez-Rodrigo and Aranceta, 2016, p. 158). Many archaeologists believe that the wealth of the Minoan Kingdom of Crete (3500-1000 BC) was due to the successful olive oil trade (Goor, 1966, p. 233). Around 600 BC, people brought olive trees from Greece or North Africa to Italy and other Mediterranean countries, spreading olive tree cultivation from Crete to the rest of Greece. The Greeks, Romans, and Arabs probably brought the olive tree to Spain. The Roman Empire spread olive cultivation to all the lands under its rule. Southern Europe widely cultivated

the olive tree, hence the name '*Olea europaea*' (Kostelenos and Kiritsakis, 2017, p. 1). Evidence suggests that Anatolia, particularly the Cilician plain, today's Adana province, and its surroundings, practiced olive cultivation (Bottema and Sarpaki, 2003, p. 733). Genetic science research has accepted that our society domesticated the olive from its primordial ancestor, '*oleaster*,' a wild and small shrub resembling the wild olive known as '*madice*' (Kalkan, 2019, p. 6).

Historically, the olive spread to the Aegean and Mediterranean with the expeditions of Alexander the Great and then to other regions through the Roman, Phrygian, and Phoenician civilizations that ruled in the Aegean and Mediterranean regions. Records of the olive tree mainly refer to Greece, Egypt, and Turkey (Clodoveo et al., 2014, p. 1065). The main reason for this is that in these lands, there are many archaeological finds related to olives, such as millstones, decantation ponds, storage vessels, frescoes, and ancient inscriptions (Vossen, 2007, p. 1093). According to another approach, the olive tree originated approximately 5,000 years ago, and it spread from the region corresponding to ancient Persia and Mesopotamia to Syria and Palestine and from there to the whole world (Goor, 1966, p. 233). As they traded with maritime centers, the Phoenicians significantly contributed to the spread of olives to Europe (Boynudelik and Boynudelik, 2011, p. 15). Every day, new research on olives produces new findings. Another common source of information and data on the olive tree is the excavations on Santorini Island in the Aegean Sea (Bottema and Sarpaki, 2003, p. 733). These excavations unearthed olive leaf fossils approximately 39,000 years old. Archaeological studies in the Sahara Region of North Africa discovered traces of olive trees dating back to 12000 BC (Besnard et al., 2013, p. 1). In another study on the history of olives, scientists in Muğla-Yatağan took fossil samples from the region and conducted pollen studies. Because of the examination of these samples, olive pollen fossil remains, which are assumed to be between 11.5 million and 14.3 million years old, were found, and it was documented that the oldest olive-related find in the world is in Muğla-Yatağan (Bouchal et al., 2016, p. 14). Syria, Palestine, and Crete contain the earliest evidence of olives' domestication, cultivation, and trade. As far as is known, olive cultivation developed independently in these three places (Grigg, 2001, p. 166).

The Greeks called the olive '*elaya*' or olive tree '*elaiodentro*' (Balatsouras, 1997a, 1997b), the olive oil '*elaiolado*' (Balatsouras, 1986, 1997a, 1997b), and the olive oil mill '*elaiourgia*' (Balatsouras, 1999). The Latin word '*olea*' is derived from '*elaia*'. Over time, *olea* migrated to Romance

languages, eventually becoming the English word 'olive.' The linguistic spread of two main words describing olives from antiquity to the present day, '*elea*' in Greek and '*zeit*' in Semitic, supports this theory (Lanza, 2011, p. 15). Places where olives traversed Phoenician trade routes frequently employed the Semitic word '*zeit*' (Goor, 1966, p. 224). Another source translates the Hebrew word '*zeyt*' into Arabic as '*ez-zeyt*', which then becomes '*zeytin*' in Turkish (Küçükkömürler and Ekmen, 2008, p. 811). In addition to this, people also refer to it as '*sait, taiti*'. The Egyptians first adopted the Semitic word '*zeit*' from Syria, followed by the Arabs, and it gradually expanded to a broader area (Lanza, 2011, p. 15). Similarly, the olive oil produced in Hatay is nowadays referred to as '*zeyt*' in colloquial usage, and the olive oil traditionally pressed with water is called '*su zeyti*' (Şengül, 2015a). Despite numerous studies on olives, the precise date and civilization responsible for the first olive harvest remain unknown. Previously, olive cultivation was considered an essential and traditional agro-industrial activity. The most crucial olive producers in the world are mainly Spain, Italy, Greece, Portugal, Tunisia, Syria, Turkey, Morocco, and Algeria (Malayoğlu and Aktaş, 2011, p. 49).

Evaluation of Olive Tree, Olive and Olive Oil in the Scope of Cultural Heritage

This section will evaluate the olive tree, olives, and olive oil within the scope of cultural heritage from cultural, religious, health, gastronomic, and artistic perspectives.

Culturally, olives have had an important place in many societies throughout history. Olives and olive oil are essential in human life as a food source and in economic and sociocultural terms. Ancient Western Anatolian civilizations mainly referred to olive oil as 'liquid gold' (Küçükkömürler and Ekmen, 2008, p. 810). Olives and olive oil are also prominent elements in traditional festivals and events. Harvest festivals celebrating the olive harvest are typical in regions where olive cultivation is prominent. These festivities showcase local traditions, music, and dance, creating a sense of community and cultural identity around the olive tree and its precious fruit (Wiesman, 2009; Ventura, 2014; Lopes et al., 2024). The fact that olives, olive trees, and olive oil are considered sacred objects and affect daily life in many ways has also influenced oral culture (Küçükkömürler and Ekmen, 2008, p. 817).

The Bible describes the Semitic people cultivating olive trees on Mount Ararat. Not far from Mount Ararat, Prince Hammurabi of the Babylonian Empire imposed strict rules on the olive oil trade, indicating the

significance of olive as an economic commodity (Lanza, 2011, p. 16). There are tales, fables, legends, and folkloric stories about olives in many different cultures (Lanza, 2012, p. 7). In the Iliad Epic, Homer sits under an olive tree, to which the tree reportedly says, "I belong to everyone, to no one." I was here before you came and will be here after you leave." (Avunduk, 2023). According to this saying, the olive tree has a long life span, and because of this, the olive tree is also called the 'immortal tree' among the people (Şengül, 2015a, p. 83). The artifacts found in archaeological studies in Mesopotamia depict kings offering olives to their guests in 2000 BC. Since olives were seen as a symbol of peace, wisdom, and victory, the winners of the Olympic Games, in which a running race was organized among young girls in honor of Hera (Paus 5.16, p. 2-3), were given a wreath made from the branches of a wild olive tree called '*cotinus*' (Fiorino and Nizzi-Griffi, 1992, p. 10).

Around 2000 BC, sources indicate that the value of olive oil was five times that of wine and two and a half times that of seed oils (Vossen, 2007, p. 1093). The high value of the olive tree during this period led the Roman agronomist Collumela to call it the 'Queen of Trees' (Frankel et al., 1994, p. 208). The olive has become an essential daily symbol, used as a decorative motif in vases, gold jewelry, mosaics, and many other areas. Resources for using olive oil are minimal (Vossen, 2007). The Romans used olive oil in their baths as fuel for lighting purposes but not for culinary purposes because they considered it a medium-quality commodity (Fiorino and Nizzi-Griffi, 1992, p. 9). Records from Ramses II's reign in Egypt reveal that the Sun God Ra received oil donations from a 2700-hectare olive grove to illuminate his sanctuaries (Lanza, 2011, p. 16). Soap, obtained by boiling olive oil and wood ash, developed as a product, and its trade increased due to its widespread use (Uçar, 2014, p. 22-23). The Greeks ceremonially applied olive oil to the athlete's body. Perfumery products have used white olive oil for centuries (Balasubramanian, 2015, p. 235). In ancient times, the dirty body was rubbed with olive oil, and then the cleaning was completed by scraping the oil from the body with a tool called a '*strigilis*' (Kaplan and Karaöz-Arihan, 2012, p. 8). The Roman Empire's expansion and prosperity in the post-ancient period were instrumental in establishing olive plantations and oil processing facilities throughout the Mediterranean basin. Bread, wine, and olive oil formed the basis of Mediterranean nutrition during the Byzantine period, described as an extension of Greek and Roman civilizations (Sökmen, 2009, p. 31).

Olive Tree, Olive and Olive Oil in Religion and Faith

The olive tree is considered among the oldest known cultivated trees in the world (Liphschitz et al., 1991), and in sacred texts, it is considered as old as human history. Various ancient religious traditions have diversified the cultural characteristics of Mediterranean olive oil. Olive trees and oil have significant cultural and religious connotations (Kitagawa et al., 2020, p. 2). Greek mythology and the Old Testament well document the olive tree's social and religious role. Because Noah sent the dove to check if the flood was over and returned to the ship with an olive branch in its mouth, people also see the olive tree as a symbol of hope, abundance, and peace (Nahya, 2011, p. 89). The legend of Noah's flood is a symbol of the world coming into existence from the first waters in many civilizations, such as Eastern countries, Europe, America, India, and China, and the olive branch is a symbol of the newborn world (Kitagawa, 2019, pp. 22-23).

In Greek and Roman mythology, Athena, one of the most famous goddesses of the Greek Pantheon, is the goddess who brought olive cultivation to the Athenians and is known as the goddess of the olive crop. According to legend, Athena and Poseidon offered a valuable gift to humanity in order to rule Attica (Athens). Poseidon created a salt water spring by striking a hill with his trident, while Athena created an olive tree in the presence of Cecrops, the king of Attica. Athena won this race with Zeus as the referee and named the city after herself (Kitagawa, 2019, p. 19). The olive tree is, therefore, at the center of the rituals during the Panathenaia festival (Håland, 2012, p. 256).

According to the epics of Pindar and Apollonius, which are estimated to be older than the Athena myth, Aristaeus, the son of Apollo and the nymph Cyrene, is described as a rural god who taught people the arts of hunting, medicinal plants, dairy products, beekeeping, olive cultivation, and pressing. This cultural hero was born and raised in Cyrene, Libya, and traveled to many places, learning how to grow wild olives to give better fruit and teaching them to spread (Kitagawa, 2019, p. 20). The depiction of the Roman gods Mars and Pax holding an olive branch symbolizes peace and order (Kitagawa et al., 2020, p. 2). Mars is also the god of war in Roman mythology. The depiction of an olive branch on a coin signifies the power to control the enemy in peace (Kitagawa, 2019, p. 20).

According to Abrahamic texts, olive trees and oil are special in Chanukah rituals. Olives and olive oil were considered sacred in local cultures, local myths, rituals, and folk tales (Wirgin, 1962, p. 140). In North Africa, the olive is an agricultural product and a source of life, meaning, and

reverence for people. Purification rituals use olive branches or olive oil, and people revere old olive trees as saints (Kitagawa, 2017, p. 267). According to another legend describing humanity's first encounter with the olive tree, when the Prophet Adam felt he would die, he sent his son Seth to heaven to ask for god's mercy. As a result, the angel guarding paradise gave Seth three seeds to put in his mouth before burying Adam. The angel guarding paradise gave Seth three seeds to place in his mouth before burying Adam after his death. Seth followed the instructions, sprouting cypress, cedar, and olive trees from Adam's grave (Boynudelik and Boynudelik, 2011, p. 108).

The Torah and the Bible mention the olive numerous times. The Torah describes how to prepare the oil for baptism, and Prophet David likens the olive to a righteous and upright person. According to the Old Testament, olive oil symbolizes prosperity and abundance. Christians regarded the olive as a sign of good fortune and peace, offering olive branches when the apostles brought news of peace. It is believed that the olive trees in the garden on the Mount of Olives, where the ascension of the Prophet Jesus took place, are from that time (Efe et al., 2013, p. 20).

The Holy Quran and valuable religious sayings repeatedly refer to the olive as a sacred fruit in Islam. The Holy Quran mentions olives in six suras and seven verses (Kitagawa, 2019, p. 24). In the Holy Quran, Surah Nur mentions olive oil, which, according to scientific findings, has a special relationship with the eye (Soltani et al., 2022, p. 4158). In Tunisia, people perform a ritual where they throw olive oil into the fire to ward off the evil eye (Kitagawa, 2019, p. 26). Today, the labels of olive and olive oil products produced in Mediterranean countries such as Greece, Italy, Israel, Palestine, and Tunisia include the words 'holy', 'sacred,' and 'Barka,' which means 'God's grace' in Arabic. The designs include symbols of Athena, the patron goddess of olive production; David's figure under an olive tree; and images of saints. In addition, these products use images with a high affinity for olives shared in a particular region or culture (Kitagawa et al., 2020, p. 2). Today, people still engage in olive-related rituals. For example, Lenger (2022, p. 210), in his study on Hıdırellez money, reported a ritual in which the money allocated for the previous year's Hıdırellez was sewn into a red cloth with 100 olive leaves (all of which had been besmeled one by one the evening before) and notes of wishes written on them. People left them in the river early in the morning, saying, "I am returning last year's money with my wishes and waiting for a new one." This ritual suggests that olive leaves symbolize fertility.

Olive Tree, Olive and Olive Oil in Health and Treatment

According to food research, there is a direct relationship between people's dietary preferences and health problems. The most frequently questioned food component or substance in research on these relationships is fat type (Çakmakçı and Tahmas-Kahyaoğlu, 2012). Today, according to the World Health Organization, approximately 20,000 plant species are used for medicinal purposes. The collection methods of plants used for therapeutic purposes differ according to the purpose of use, such as collection methods, collection periods, usage methods, and storage methods (Ateş and Sunar, 2022, p. 332). The olive tree has a long history in terms of medicinal and nutritional value. Ancient Greek literature, for example, reveals the use of olive oil for body health (Farhangi et al., 2014, p. 90) and expresses it as a fragrant ointment, especially for the body (Lanza, 2011, p. 18). Pausanias reports that in ancient times, Phaidryntai, a descendant of Pheidias, used olive oil to care for his body and that ceremonies were organized for this care (Paus 5,10, p. 10).

People have used extracts from olives, olive oil, and olive tree leaves for centuries to promote and maintain health. For instance, Şahin and Bilgin (2017, p. 1272) cite the olive tree's leaves as a famous folk remedy for treating various diseases, including fever reduction, blood sugar lowering, and high blood pressure. In folk medicine, olive leaf tea treats diabetes or cardiovascular disorders (Acar-Tek and Ağagündüz, 2020, p. 10). In addition, olive leaf has been associated with antioxidant, anti-inflammatory, anti-obesity, or chemo preventive effects (Hassen et al., 2015, p. 926). Since olive leaves contain more phenolic compounds, they are used in many fields, from pharmacy to cosmetics and the food industry (Acar-Tek and Ağagündüz, 2020, p. 11). Regarding nutritional value, 100 grams of olives provide approximately 115 calories. It increases 'good cholesterol' in the blood and helps prevent coronary artery disease and strokes. Together with vitamin E and carotenoids, it plays a vital role in the fight against cancer, inflammation, coronary artery disease, degenerative nervous diseases, diabetes, etc. (Farhangi et al., 2014, p. 91).

People use olive leaf to treat heart diseases and olive oil to treat conditions such as diarrhea, colds, kidney diseases, ear and back pain, scabies, calcification, rheumatism, and ringworm in humans (Kurum, 2008, p. 108). Olive pits also constitute one of the essential elements of folk medicine (Şekeroğlu and Gezici, 2020, p. 173). The use of olives for therapeutic purposes differs between countries. For instance, France uses an olive leaf to

treat the digestive system, kidney, and urinary tract, Germany widely uses it to prevent cardiovascular diseases, and Slovenia uses it to prevent high blood pressure (Dara, 2010).

Olives, olive oil, olive leaves, and olive pits have many uses in folk medicine. Examples of these health practices include the treatment of a hurt place, prevention of burn scarring, applying olive oil to the inflamed area, crushing olive pits and applying them to wounds, mixing cumin and olive oil for abdominal pain, using olive oil with rosemary oil for dandruff in hair (Kaplan and Karaöz-Arihan, 2012, pp. 10-11), dripping olive oil into hot water for stomach ailments (Fogg, 1941), smoking olive oil and inhaling the smoke into the nose for headaches, cough treatment, some skin diseases, and against poisoning (Küçükkömürlü and Ekmen, 2008, p. 817).

Olive Tree, Olive and Olive Oil in Culinary Culture

Culinary culture, an essential indicator of regional and ethnic identity, includes folklore, religion, family ties, social structures, environmental factors, and cultural heritage celebrations and ceremonies. For this reason, research on culinary culture also sheds light on history and culture (Lokman et al., 2022, p. 382). Olive oil holds a significant role in the cuisine of Anatolia, the Hittites, and other Anatolian civilizations (Tezcan, 2000, p. 24). Crushing the olive pits that fell while picking olives barefoot led to the discovery of olive oil, as the separated oil moisturized and softened the hard-skinned soles (Sarakomenos, 1930; Schink, 2002). People also used wooden shoes to crush olives (Gülal, 2015, p. 5). Around 5000 BC, people harvested olives and pressed them in stone mortars. People obtained olive oil by transferring the crushed olives from an inclined stone vessel into a small container, adding hot water, collecting the oil on the surface due to its lighter weight than water, and storing it in the container (Melena, 1983). People established small-scale olive oil production facilities in their homes, run by family members, to meet their personal oil needs. Olive oil forms the basis of the Aegean and Mediterranean food cultures (Şengül, 2015b, p. 76). The 'Ancient Olive Oil Processor' unearthed during excavations in Klazomenai, which is located on the northern coast of the Urla-Çeşme peninsula and mentioned among the 'Twelve Ionian Cities' by Herodotus, is an indication that olive oil is an important part of the regional culinary culture and has been used for a long time (Şengül, 2015a, p. 76). Cato, one of the ancient writers, provided important information on olive cultivation in his work 'On Agriculture,' as well as a recipe for green, black, or mixed olive appetizers consumed in antiquity (Dalby and Grainger, 2001).

Olive oil's cultural significance stems from its integral role in the culinary traditions of various cultures. Olive oil has been a staple of Mediterranean cuisine and has entered international culinary practices, shaping recipes and cooking techniques worldwide. Its unique flavor profile and versatility in cooking have made it an indispensable component of beloved dishes and culinary heritage (Clodoveo et al., 2014, p. 1066; Pérez-Rodrigo and Aranceta, 2016, p. 161-162).

Olive oil is the main component of the traditional Mediterranean diet, which nutritionists today consider healthy and one of the healthiest diets due to its strong association with a reduced incidence of cardiovascular diseases and some cancers (Alsaffar and Kalyoncu, 2015, p. 10). Those living in coastal areas mainly cook all dishes, including meat dishes, vegetables, pilafs, and dolmas, with olive oil, making it an indispensable part of their culinary culture. Furthermore, the longevity of the people in the region also depends on this cultural habit (Şengül, 2015b, p. 76). Polyphenols like oleuropein, omega-3, and omega-6, which the body cannot produce, are among the minor factors determining olive oil's quality. All olive varieties contain these polyphenols, albeit in varying proportions. The main reason for this is the olive orchard characteristics that affect the quality of olive oil, the techniques used in production, and processes such as storage and packaging during and after olive oil processing (Durlu-Özkaya et al., 2018, p. 269-270).

Byzantine cuisine has passed down some olive and olive oil flavors that play an important role in Turkish culinary culture (Cihangir et al., 2017, p. 1377). 'Olive oil dishes' made with Turkey's nationally recognized olive varieties with different sensory characteristics can be used to create different flavor stops in different destinations within a route (Durlu-Özkaya et al., 2018, p. 270) and are of great importance in terms of gastronomy tourism.

Olives and olive oil hold significant cultural value due to their indispensable role in various cultures' culinary traditions. Olive oil has been a staple of Mediterranean cuisine and has entered international culinary practices, shaping recipes and cooking techniques worldwide. Olive oil's unique flavor profile and cooking versatility are essential to beloved dishes and culinary heritage.

Olive Tree, Olive and Olive Oil in Art History

From ancient times to the present day, works of art frequently feature the olive tree and its fruit, the olive. In addition to being a symbol of 'peace' and 'hope' (Wilkinson, 2011, p. 95), olives are known as symbols of

resurrection and 'immortality' in many different cultures during the historical process and are therefore considered sacred (Küçükkömürler and Ekmen, 2008, p. 810). Apart from these meanings, olives symbolize power and fertility; in religious terms, they symbolize 'being free from sins' (Ersoy, 2007, p. 24). In ancient Greece, the olive tree was the most fantastic prize for the winning athletes in the Olympic Games. The modern Olympic Games held in Greece in 2004 revived and honored this tradition by crowning the winners with an olive wreath from the thousand-year-old Vouves olive tree in Crete, which is considered the oldest olive tree in the world (Bombarely et al., 2021, p. 2). The word olive was first encountered in written sources around 3000 BC and visually in the wall paintings of the Knossos Palace in Crete in the same period (Ağırbaş, 2020, p. 2). The fact that the statue of Athena made of olive trees was exhibited in temples in the ancient period (Hurwit, 1999, pp. 93-94) shows that it was also used in sculpture.

During the Renaissance, many Italian painters included olive branches and trees, symbolizing peace, fertility, and divine goodness, in their works (Gilbert, 1952). In the 19th century, the painter Van Gogh first gave the olive, one of the symbols of the Tree of Life, an essential place in his works with the theme of aesthetic beauty. Olive trees have a special meaning for Van Gogh. During his stay in a mental hospital, Van Gogh used olive trees and olive branches as motifs in his works. Van Gogh, who said, "Look at that light on the olive trees; it shines like a diamond. Pink, blue... and the sky dancing across it is enough to drive you crazy." made more than twenty paintings with the theme of olive trees, inspired by the olive tree (Eryılmaz, 2020, p. 9).

The introduction of olives to Turkish culture occurred when Turks migrated from their homeland to Anatolia in the 11th century (Eskiyörük, 2016, p. 238). In Turkish culture, the olive symbolizes wisdom and eternity, and its seed structure identifies it with fertility and life (Erdal et al., 2020, p. 166). This connection reflects the deep-rooted significance of the olive in Turkish traditions, where it is often associated with prosperity and the continuity of life. The widespread use of olives in folk songs, Turkish poems, sayings, proverbs, and riddles also shows their place and importance in human life (Küçükkömürler and Ekmen, 2008, pp. 817-818). Because of its longevity, the olive tree symbolizes eternity and immortality, and the fact that olives sprout again from their roots symbolizes rebirth. Today, olive oil producers in Greece, Italy, Israel, Palestine, and Tunisia widely use religious and cultural imagery in olive product marketing to convey the Mediterranean region's rich cultural and religious background.

Discussion and Conclusion

The role of a society's folkloric values is as old as humanity itself. These values play a critical role in forming modern societies' identities in terms of fiction and function. UNESCO adopted the "Convention on the Safeguarding of Intangible Cultural Heritage" at its 2003 conference. In the convention, UNESCO acknowledged the existence and value of both intangible cultural heritage and tangible heritage. People who "face the danger of extinction" include "practices that are still alive and practiced within the natural and social context." To protect these things, we should use a whole-person approach to spread and keep them alive (Gündüz-Alptürker et al., 2021, p. 17). This situation is crucial for protecting, preserving, and transferring culture to future generations. Considering olives, olive trees, and olive oil within the scope of cultural heritage and recognizing their impact on artistic expression and literary creation further solidifies their status as enduring symbols of culture and civilization. The olive tree and olive branch have been symbols of victory, purity, power, fertility, life, freedom, and peace for thousands of years. In culture, symbolic expressions such as olives evolve into 'cultural symbols' with a vast expressive power, strengthening the connection between the past and the present. As long as people continue to exist and influence human communities with their meanings and values, they will continue to produce symbols, which constitute an essential part of the unwritten culture (Erim and Kart, 2023, p. 3058).

Culture is a set of tangible and intangible values that must be passed down through generations to create a sense of belonging in people and ensure social continuity, which can change over time (Özgeriş and Karahan, 2022, p. 161). This study analyzed the olive tree, olives, and olive oil within the context of cultural heritage, examining their historical development, everyday use, their role in religion and belief, and their role in folk medicine, both in terms of health and art history. This review discussed the tangible and intangible elements of olive culture. From ancient times to the present, olives and olive products have maintained their importance and significantly impacted culture when evaluated holistically about raw material production (olives, leaves, and wood) and other social, geographical, and environmental issues.

Despite the consensus among many literature sources (Hatay, Kahramanmaraş, and Mardin) that Turkey is the homeland of olives, activities in the cultural context and tourism fall short in terms of raising awareness. Studying various values that hold significant importance in our culture, such as olives, would be beneficial in raising awareness. For example, evaluating

olive oil (water olive) and olive products produced with traditional methods in Hatay within the context of tangible and intangible cultural heritage and researching the role and significance of olives in folk medicine are recommended. This exploration could lead to a deeper appreciation of how olives shape local identity and practices. Furthermore, promoting workshops and cultural festivals centered around olive cultivation and oil production could engage residents and tourists, fostering a greater understanding of this vital aspect of our heritage.

The expansion of olive production brings together a range of cultural, industrial, gastronomic, historical, social, and agricultural activities. People view olive oil, its production, and consumption as critical drivers of regional socio-economic growth. Cultural management in olive regions plays a central role in preserving traditions and knowledge related to olive cultivation, olive oil production, and the cultural significance of olives. Educational programs, workshops, and initiatives encouraging local communities and younger generations to learn about and participate in olive-related activities are vital for transmitting this rich cultural heritage. Collaborative efforts among stakeholders, including farmers, civil society organizations, and public institutions, can lead to the development of sustainable policies and practices that support the continued cultivation of olive trees and the preservation of traditional olive oil production techniques. These collaborative efforts that lead to a better understanding of the cultural, historical, and ecological significance of olives and olive oil will contribute to the sustainable preservation of this priceless heritage.

Preserving and disseminating culinary traditions linked to olives and olive oil is vital to sustaining cultural heritage and promoting intercultural understanding. By acknowledging the cultural significance of olive oil in culinary practices and actively contributing to preserving diverse culinary traditions, we can enhance this ancient and multifaceted gastronomic wealth. When promoting cultural awareness in our country, we must incorporate culturally reflective materials such as pictures, symbols, logos, and brands into marketing olive and olive-related products, just as other Mediterranean countries do. We should also assess it in the context of gastronomy tourism, focusing on identifying recipes for products made with olives and olive oil and addressing any gaps in the existing literature. We recommend preparing and evaluating an inventory of olive and olive products within the context of gastronomy tourism, incorporating them into advertisements and promotions, as local flavors also mirror local culture. Future research can conduct

multidisciplinary studies that comprehensively apply olive, olive oil, and related products in cultural contexts.

Ethical Aspect of Research

In this study, no data were collected from people using any questionnaire, interview, focus group, observation, experiment, or other interview techniques. No human or animal experiments were conducted, and the law protecting personal data was not violated. For these reasons, we declare that our study does not require permission from the ethics committee.

Conflict of Interest Statement

We declare that no material or immaterial conflicts of interest in this study might influence the results or interpretations.

Contribution Rate Statement

The authors equally prepared all of the study's sections.

References

- Acar-Tek, N., & Ağagündüz, D. (2020). Olive leaf (*olea europaea* l. folium): potential effects on glycemia and lipidemia. *Annals of Nutrition and Metabolism*, 76(1), 10-15. <https://doi.org/10.1159/000505508>
- Ağırbaş, S. (2020). “Barış sembolü: zeytin ve sanat tarihindeki izleri”. *Uluslararası Göbeklitepe Sosyal ve Beşeri Bilimler Kongresi Kongre Tam Metin Kitabı*, Şanlıurfa, Türkiye, 1-18.
- Alonso, A. D., & Krajsic, V. (2013). Food heritage down under: olive growers as Mediterranean food ambassadors. *Journal of Heritage Tourism*, 8(2-3), 158-171. <https://doi.org/10.1080/1743873x.2013.767807>
- Alsaffar, A., & Kalyoncu, B. (2015). Beslenme, besin öğeleri ve besin grupları. *Piştirme Yöntemleri* (Ed. Demirkoparan, E.) içinde (s. 3-16). İstanbul: Beta Yayınevi.
- Ateş, A., & Sunar, H. (2022). Zeytin. *Mutfakta geleneksel ürün uygulamaları* (Ed. Seçim, Y.) içinde (s. 332-344). Konya: Literatürk Academia.
- Atılğan, E. (2021). *Emine Göğüş Mutfak Müzesi*. Ankara: İksad Yayınevi.

- Avunduk, C. D. (2021). A'dan Z'ye gerçek sızma zeytinyağı. *Bilgeağaç Dergisi*, 4(7), 75-77. <https://bilgeagacdergisi.com/arsiv/>
<https://bilgeagacdergisi.com/adan-zye-gercek-sizma-zeytinyagi/>
- Aydinoğlu, Ü., & Şenol A. K. (2008). Olive oil production in Rough Cilicia: Production installations - settlement pattern - dating. *Antik Çağda Anadolu'da Zeytinyağı ve Şarap Üretimi Sempozyum Bildirileri (6-8 Kasım 2008)*, (Eds. Aydınoğlu, Ü., & Şenol A. K.) içinde (s. 1-18). İstanbul: Ege Yayınları.
- Balatsouras, G. (1986). *Elaiolado, Sporelaia, Lipi. (Olive oil, seed oil and fats)*. Karaberopoulos, Athens, Greece, (in Greek).
- Balatsouras, G. (1997a). *To Elaiodentro. (Olive tree)*, Vol I. Athens, Greece (in Greek).
- Balatsouras, G. (1997b). *To Elaiolado. (Olive oil)*, Vol II, Athens, Greece (in Greek).
- Balatsouras, G. (1999). *I Elaiourgia. (The olive mill)*, Vol IV. Athens, Greece (in Greek).
- Balasubramanian, N. (2015). Scented oils and perfumes. In *Chemical Technology in Antiquity* (p. 219-244). ACS Publication. <https://doi.org/10.1021/bk-2015-1211.ch008>
- Barazani, O., Dag, A., & Dunseth, Z. (2023). The history of olive cultivation in the southern Levant. *Frontiers Plant Science*, 14:1131557, 1-10. <https://doi.org/10.3389/fpls.2023.1131557>
- Basmacıoğlu-Malayoğlu, H., & Aktaş, B. (2011). Zeytinyağı işleme yan ürünlerinden zeytin yaprağı ile zeytin karasuyunun antimikrobiyal ve antioksidan etkileri. *Hayvansal Üretim*, 52(1).49-58.
- Besnard, G., Khadari, B., Navascués, M., Fernández-Mazuecos, M., El Bakkali, A., Arrigo, N., Baali-Cherif D., Brunini-Bronzini, de Caraffa, V., Santoni, S., Vargas, P., & Savolainen, V. (2013). The complex history of the olive tree: from Late Quaternary diversification of Mediterranean lineages to primary domestication in the northern Levant. *Royal Society*, 280(1756), 1-7. <http://doi.org/10.1098/rspb.2012.2833>

- Blake, J. (2000). On defining the cultural heritage. *International and Comparative Law Quarterly*, 49(01), 61-85. <http://doi.org/10.1017/s002058930006396x>
- Boardman, J., Kenyon, K. M., Moynahan, E. J., & Evans, J. D. (1976). The olive in the Mediterranean: Its culture and use [and discussion]. *Philosophical Transactions of the Royal Society B: Biological Sciences*, 275(936), 187-196. <http://doi.org/10.1098/rstb.1976.0080>
- Bombarely, A., Doulis, A. G., Lambrou, K. K., Zioutis, C., Margaritis, E., & Koubouris, G. (2021). Elucidation of the Origin of the Monumental Olive Tree of Vouves in Crete, Greece. *Plants*, 10, 2374, 1-18. <https://doi.org/10.3390/plants10112374>
- Bottema, S., & Sarpaki, A. (2003). Environmental change in Crete: a 9000-year record of Holocene vegetation history and the effect of the Santorini eruption. *The Holocene*, 13(5), 733-749. <https://doi.org/10.1191/0959683603hl659rp>
- Bouchal, J. M., Zetter, R., Grímsson, F., & Denk, T. (2016). The middle Miocene palynoflora and palaeoenvironments of Eskişehir (Yatağan basin, south-western Anatolia): A combined LM and SEM investigation. *Botanical Journal of the Linnean Society*, 182(1), 14-79. <https://doi.org/10.1111/boj.12446>
- Boynudelik, Z. İ., Boynudelik, M. (2011). *Zeytinin renkleri sanat tarihinde zeytin imgesi*. İstanbul: Umur Yayınları.
- Breton, C., Warnock, P., & Bervillé, A. (2012). Origin and history of the olive. *Olive germplasm-olive germplasm - the olive cultivation, table olive and olive oil industry in Italy* (Ed. Muzzalupo, I.). <https://doi.org/10.5772/51933>
- Cihangir, İ. S., Gökçe, F., & Sunar, H. (2017). Gelenekselden evrensele kültürel bir olgu yemek: “Osbar da Mimbar Dolması”. *Social Sciences Studies Journal*, 3(7), 1373-1384. <https://doi.org/10.26449/sssj.150>
- Çakmakçı, S., & Kahyaoğlu, D. T. (2012). Yağ asitlerinin sağlık ve beslenme üzerine etkileri. *Türk Bilimsel Derlemeler Dergisi*, 5(2), 133-137.
- Clodoveo, M. L., Camposeo, S., De Gennaro, B., Pascuzzi, S., & Roselli, L. (2014). In the ancient world, virgin olive oil was called “liquid gold” by Homer and “the great healer” by Hippocrates. Why has this mythic

- image been forgotten? *Food Research International*, 62, 1062-1068.
<https://doi.org/10.1016/j.foodres.2014.05.034>
- Dalby, A., & Grainger, S. (2001). *Antik çağda yemek kültürü* (Çev. Betül Avunç). İstanbul: Homer Kitapevi.
- Dara, R. (2010). *Sofralara geldi bahar baharatlar- kokulu otlar yerel ve evrensel tatlar*. İstanbul: Yapı Kredi Yayınları.
- Dufresne, É. (1883). L'origine des plantes cultivées. *Le Globe. Revue genevoise de géographie*, tome, 22, 1-31.
<https://doi.org/10.3406/globe.1883.5701>
- Durlu-Özkaya, F., Özkaya, M. T., Tunalıoğlu, R., Bayar, R., & Tunalıoğlu, E. (2018). Anadolu'da zeytin ve zeytinyağı yemekler rotası. *Journal of Tourism & Gastronomy Studies*, 6(3), 263-274.
<https://doi.org/10.21325/jotags.2018.253>
- Efe, R., Soykan, A., Cürebal, İ., & Sönmez, S. (2013). *Dünya'da, Türkiye'de, Edremit Körfezi çevresinde zeytin ve zeytinyağı*. Balıkesir: Edremit Belediyesi Kültür Yayınları.
- Erdal, G., Soylu Baştuğ, D., & Erdal, K. (2020). Anadolu ve Türk kültüründe zeytin. *Social Sciences Research Journal*, 9(3), 164-169.
- Erim, G., & Kartı, C. (2023). Sanatta kültürel simgeler: Zeytin ağacı. *Millî Eğitim*, 52(240), 3033-3062.
<https://doi.org/10.37669/milliegitim.1181314>
- Ersoy, N. (2007). *Semboller ve yorumları*. İstanbul: Dönence Basım ve Yayın Hizmetleri.
- Eryılmaz, A. (2020). *Geçmişten günümüze zeytin ve zeytinyağı Dünya-Akdeniz-Türkiye*. İstanbul: Mart Matbaası.
- Eskiyörük, D. (2016). Antik çağda zeytin ve zeytinyağı: Kilikya bölgesi örneği. *Journal of Tourism and Gastronomy Studies*, 4(Special 1), 228-243. <https://doi.org/10.21325/jotags.2016.33>
- Farhangi, H., Ajilian, M. Saeidi, M., & Khodaei, G. H. (2014). Medicinal fruits in Holy Quran. *International Journal of Pediatrics*, 2(3-2), 89-102. <https://doi.org/10.22038/ijp.2014.3461>
- Fieldhouse, P. (1995). *Food and nutrition: Customs and culture*. Berlin: Springer.

- Fiorino, P., & Nizzi Griffi, F. (1992). The spread of olive farming. *Olivae*, (44), 9-13.
- Fogg, W. (1941). The wares of Moroccan folk-doctor. *Folklore*, 52(4), 273-303. <https://doi.org/10.1080/0015587X.1941.9718280>
- Gilbert, C. (1952). On subject and not-subject in Italian renaissance pictures. *The Art Bulletin*, 34(3), 202-216.
- Goor, A. (1966). The place of the olive in the holy land and its history through the ages. *Economic Botany*, 20(3), 223-243. <https://doi.org/10.1007/bf02904273>
- Gravagnuolo, A., Girard, L. F., Ost, C., & Ruba, S. (2017). Evaluation criteria for a circular adaptive reuse of cultural heritage. *BDC - Bollettino del Centro Calza Bini - Università degli Studi di Napoli Federico II*, 17(2), 185-216. <https://doi.org/10.6092/2284-4732/6040>
- Grigg, D. (2001). Olive oil, the Mediterranean and the World. *GeoJournal*, 53(2), 163-172. <https://doi.org/10.1023/a:1015702327546>
- Gülal, T. (2015). *Zeytinyağı üretim tekniklerinin tarihsel gelişimi ve birbirleriyle karşılaştırılması*, Yayınlanmamış yüksek lisans tezi, Bursa Uludağ Üniversitesi.
- Gündüz Alptürker, İ., Gök, T., & Alptürker, H. (2021). Somut olmayan kültürel miras farkındalığının bilinirlik ve deneyimleme açısından değerlendirilmesi. *Milli Folklor*, 33(132), 16-31.
- Håland, E. J. (2012). The ritual year of Athena: The agricultural cycle of the olive, girls' rites of passage, and official ideology. *Journal of Religious History*, 36(2), 256-284. <https://doi.org/10.1111/j.1467-9809.2011.01169.x>
- Hassen, I., Casabianca, H., & Hosni, K. (2015). Biological activities of the natural antioxidant oleuropein: Exceeding the expectation - A mini-review. *Journal of Functional Foods*, 18, 926-940. <https://doi.org/10.1016/j.jff.2014.09.001>
- Hurwit, J. M. (1999). *The Athenian acropolis: History, mythology and archaeology from the neolithic era to the present*. Cambridge: Cambridge University Press.

- Kalkan, A. (2019). Didim ve çevresinin tarihine geleneksel mutfak kültürü açısından bakış: zeytin/zeytinyağından elde edilen yiyecekler ve unutulmakta olan bir tat: Kaşopita. Adnan Menderes Üniversitesi MYO, 1-13.
- Kapellakis, I. E., Tsagarakis, K. P., & Crowther, J. C. (2007). Olive oil history, production and by-product management. *Reviews in Environmental Science and Bio/Technology*, 7(1), 1-26. <http://doi.org/10.1007/s11157-007-9120-9>
- Kaplan, M., & Karaöz Arıhan, S. (2012). Antikçağdan günümüze bir şifa kaynağı: Zeytin ve zeytinyağının halk tıbbında kullanımı. *Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi*, 52(2), 1-15.
- Kitagawa, T. (2017). Pilgrimage to old olive trees and saint veneration in North Africa. *International Journal of Arts and Humanities*, 5(8), 264-293.
- Kitagawa, T. (2019). *The study of the religious meaning of food towards value creation: A case of olive in North Africa*. Unpublished doctoral thesis, The University of Tsukuba.
- Kitagawa T, Kashiwagi K, & Isoda H. (2020). Effect of religious and cultural information of olive oil on consumer behavior: Evidence from Japan. *Sustainability*, 12(3), 1-17. <https://doi.org/10.3390/su12030810>
- Kolaç, E. (2009). Somut olmayan kültürel mirası koruma, bilinç ve duyarlılık oluşturmada Türkçe eğitiminin önemi. *Milli Folklor*, (21)82, 19-31.
- Kostelenos, G., & Kiritsakis, A. (2017). Olive tree history and evolution. In *Olives and olive oil as functional foods* (Eds. Shahidi, F., Kiritsakis, A.) (p. 1-12). John Wiley & Sons, <http://doi.org/10.1002/9781119135340.ch1>
- Kurum, U. (2008). *Düziçi 'nde halk hekimliği*. Yayınlanmamış yüksek lisans tezi, Niğde Üniversitesi.
- Küçükkömürler, S., & Ekmen, Z. (2008). Barışın simgesi zeytin ve Anadolu kültürü. *ICANAS-38 Bildiri Kitabı* içinde (s. 809-820). Ankara.
- Lanza, F. (2012). *Olive: a global history*. London: Reaktion Books.

- Lenger, D. (2022). Modern Türkiye’de uğur getirdiğine inanılan hıdırellez parası. *Milli Folklor*, 17(136), 205-214. <http://doi.org/10.58242/millifolklor.1121372>
- Liphschitz, N., Gophna, R., Hartman, M., & Biger, G. (1991). The beginning of olive (*Olea Europaea*) cultivation in the old world: A reassessment. *Journal of Archaeological Science*, 18(4), 441-453. [https://doi.org/10.1016/0305-4403\(91\)90037-P](https://doi.org/10.1016/0305-4403(91)90037-P)
- Lokman, U., Yarmacı, N., & Gdl, H. (2023). Turizmde ekicilik unsuru olarak gastronomi mzeleri: Adatepe Zeytinyaęı Mzesi rneęi. *Journal of Tourism & Gastronomy Studies*, 10(1), 380-399. <https://doi.org/10.21325/jotags.2022.995>
- Lopes, R., E., Peres, S., Soares, J., Duarte, E., & Martins, P. (2024). The influence of olive heritage and olive tourism on the development of rural territories. *Journal of Tourism and Heritage Research*, 7(1), 269-279.
- Lumaret, R., Ouazzani, N., Michaud, H., & Villemur, P. (1997). Cultivated olive and oleaster: two very closely connected partners of the same species (*Olea Europaea*). Evidence from enzyme polymorphism. *Boccone*, 7, 39-42.
- Mejuyev, V. (1987). *Kltr ve tarih*. (ev. Yokova, S., H.). Bařak Yayınları.
- Melena, J. L. (1983). Olive oil and other sorts of oil in the Mycenaean tablets, *Minos*, 18, 89-123.
- Nahya, Z. N. (2011). Zeytin: Tm aęaların ilki, ilahların ve insanların onuru. *Metro Gastro Dergisi*, 63, 88-90.
- zatalbař, O., ukur, F., & ukur, T. (2019). Milas'ta zeytin turizmi potansiyelinin kırsal kalkınma amalı deęerlendirilmesi. *Akademik Sosyal Arařtırmalar Dergisi*, 7(98), 21-37.
- zgeriř, M., & Karahan, F. (2022). Kltrel miras baęlamında tarımsal teraslar ve zellikleri: Uzundere (Erzurum) rneęinde bir deęerlendirme. *Milli Folklor*, 17(133), 160-175.
- Paus. : Pausanias (1926), *Periegesis Tes Hellados*. (Pausanias. *Description of Greece, Volume II: Books 3-5 (Laconia, Messenia, Elis1)*). ev. W.H.S. Jones. Loeb Classical Library 188. Cambridge, MA: Harvard University Press.

- Pérez-Rodrigo, C., & Aranceta, J. (2016). Olive oil: Its role in the diet. *Encyclopedia of Food and Health*, 158-166. <https://doi.org/10.1016/b978-0-12-384947-2.00502-x>
- Sarakomenos, D. S. (1930). *I Elliniki Elaia. (The Greek olive)*, Vol II. Pyrsos Publication.
- Schink, B. (2002). Anaerobic digestion: Concepts, limits and perspectives. *Water Science and Technology*, 45(10), 1-8. <http://doi.org/10.2166/wst.2002.0274>
- Soltani, M., Karami-Mohajeri, S., Allahdadi, R., & Parizi, M. S. (2022). Olive improves eyesight: A study of the Qur'anic evidence and literature. *International Journal of Early Childhood*, 14(3), 4158-4163. <http://doi.org/10.9756/INT-JECSE/V14I3.531>
- Sökmen, A. (2009). *Mutfak hizmetler yönetimi*. Detay Yayıncılık.
- Şahin, S., & Bilgin, M. (2018). Olive tree (*Olea europaea* L.) leaf as a waste by-product of table olive and olive oil industry: A review. *Journal of the Science of Food and Agriculture*, 98(4), 1271-1279. <http://doi.org/10.1002/jsfa.8619>
- Şekeroğlu, N., & Gezici, S. (2020). Koronavirüs pandemisi ve Türkiye'nin bazı şifalı bitkileri. *Anatolian Clinic the Journal of Medical Sciences*, 25(Special Issue on COVID 19), 163-182. <https://doi.org/10.21673/anadoluklin.724210>
- Şengül, S. (2015a). Akdeniz bölgesi mutfak kültürü ve yöresel yemekleri. *Yöresel mutfaklar* (Eds. Şengül, S., Çakır, A., & Çakır, G.) içinde (s. 95-114). İstanbul: Beta Basım Yayım Dağıtım.
- Şengül, S. (2015b). Ege bölgesi mutfak kültürü ve yöresel yemekleri. *Yöresel mutfaklar* (Eds. Şengül, S., Çakır, A., & Çakır, G.) içinde (s.72-93). İstanbul: Beta Basım Yayım Dağıtım.
- Tezcan, M. (2000). *Türk yemek antropolojisi yazıları*. Ankara: T.C. Kültür Bakanlığı Yayınları No: 2515.
- Thompson, P. (1999). *Geçmişin sesi* (Çev. Şehnaz Layıkel). İstanbul: Tarih Vakfı Yurt Yayınları.

- Uçar, H. (2014). Ayvalık tarihinde zeytinyağı üretim, depolama ve satış binalarının yeri ve önemi. *Trakya University of Journal Engineering Sciences*, 15(2), 19-28.
- Usal, A., & Kuşluvan, Z. (2002). *Davranış bilimleri, sosyal psikoloji*. İstanbul: Barış Yayınları.
- Uylaşer, V., & Yildiz, G. (2014). The historical development and nutritional importance of olive and olive oil constituted an important part of the Mediterranean diet. *Critical Reviews in Food Science and Nutrition*, 54(8), 1092-1101. <http://doi.org/10.1080/10408398.2011.626874>
- Vossen, P. (2007). Olive oil: History, production, and characteristics of the world's classic oils. *HortScience horts*, 42(5), 1093-1100. <https://doi.org/10.21273/HORTSCI.42.5.1093>
- Wilkinson, K. (2011). *Semboller ve işaretler* (Çev. Seda Toksoy). İstanbul: Alfa Yayınları.
- Wirgin, W. (1962). The menorah as symbol of Judaism. *Israel Exploration Journal*, 12(2), 140-142.

Zeytin Ağacı, Zeytin ve Zeytinyağının Kültürel Miras Kapsamında Değerlendirilmesi

Genişletilmiş Özet

Kültür, insanlara aidiyet duygusu vermek ve toplumsal sürekliliğin sağlanabilmesi için nesiller boyunca aktarılması gereken maddi ve manevi değerlerin toplamıdır. Toplumların ortak değerlerini oluşturan ve onları diğer toplumlardan ayıran en önemli özellikleri kültürleridir. Küreselleşme ile birlikte toplumlar arasındaki iletişimin artması, toplumların birbirlerinden etkilenmelerine, kültürel değerlerin değişime uğramasına veya yok olmasına neden olmaktadır. Bu gelişmeler kültürel unsurların gelecek nesillere aktarılması açısından hayati olan kültürel miras ile ilgili çalışmalara önem kazandırmıştır. Zeytin ağacı, tarih boyunca dünya genelinde birçok toplumda zafer, saflık, güç, bereket, yaşam, özgürlük ve barışın sembolü haline gelmiştir. Geleneksel zeytinliklerden elde edilen faydaların, zeytin, yaprak ve odun gibi hammadde üretiminin yanı sıra diğer sosyal, coğrafi, ekonomik ve çevresel hususlarla ilgili olarak da bütünsel bir çerçevede değerlendirildiğinde zeytin ve zeytin ürünleri antik çağlardan günümüze her zaman önemini korumuş ve bu duruma bağlı olarak kültüre de önemli etkileri olmuştur. Bu nedenlerle zeytin ağacı, zeytin ve zeytinyağı kültürel mirasın önemli parçaları olarak kabul edilmiştir.

İnsanlık tarihi boyunca geçen bin yıllar içerisinde zeytin üretiminin yaygınlaşması bir dizi kültürel, endüstriyel, gastronomik, tarihi, sosyal ve tarımsal faaliyeti ortaya çıkarmıştır. Bir çok medeniyet, zeytinyağını, üretimini ve tüketimini bölgesel sosyo-ekonomik büyümenin kritik itici gücü olarak görmüştür. Zeytin

bölgelerindeki kültürel yönetim, zeytin yetiştiriciliği, zeytinyağı üretimi ve zeytinin kültürel önemi ile ilgili geleneklerin ve bilgilerin korunmasında merkezi bir rol oynamıştır. Bu kapsamda yerel toplulukları ve genç nesilleri zeytinle ilgili faaliyetleri öğrenmeye ve bu faaliyetlere katılmaya teşvik eden eğitim programları, atölye çalışmaları ve girişimler, bu zengin kültürel mirasın aktarılması için hayati önem taşımaktadır. Çiftçiler, sivil toplum kuruluşları ve kamu kurumları da dahil olmak üzere paydaşlar arasındaki işbirliği çabaları, zeytin ağaçlarının yetiştirilmeye devam edilmesini ve geleneksel zeytinyağı üretim tekniklerinin korunmasını destekleyen sürdürülebilir politika ve uygulamaların geliştirilmesini sağlamaktadır. Zeytin ve zeytinyağının kültürel, tarihi ve ekolojik öneminin daha iyi anlaşılmasına yol açan bu işbirlikçi çabalar, bu paha biçilmez mirasın sürdürülebilir bir şekilde korunmasına katkıda bulunacaktır.

Zeytin ve zeytinyağı ile bağlantılı mutfak geleneklerinin korunması ve yaygınlaştırılması, kültürel mirasın sürdürülmesi ve kültürlerarası anlayışın teşvik edilmesi açısından hayati önem taşımaktadır. Zeytinyağının mutfak uygulamalarındaki kültürel önemini kabul ederek ve çeşitli mutfak geleneklerinin korunmasına aktif olarak katkıda bulunarak, bu eski ve çok yönlü gastronomik zenginlik geliştirebilir. Bu zenginlik, zeytin ve zeytinle ilgili ürünlerin pazarlanmasına resim, sembol, logo ve marka gibi kültürel olarak yansıtıcı materyalleri dahil edilerek daha arttırılabilir. Bu doğrultuda yapılabilecekler gastronomi turizmi bağlamında da değerlendirilebilir, zeytin ve zeytinyağı ile yapılan ürünlerin tariflerini belirlemeye ve mevcut literatürdeki boşlukları gidermeye odaklanılabilir. Gastronomi turizmi bağlamında zeytin ve zeytin ürünleri envanterinin hazırlanmasını ve değerlendirilmesini, yerel lezzetlerin yerel kültürü de yansıtması nedeniyle reklam ve tanıtımlara dahil edilmesi önerilmektedir.

Zeytin ve zeytinyağı, bir yiyecek olmasının yanı sıra yüzyıllardır tıbbi amaçlarla da kullanılmaktadır. Antik Yunan'da vücut sağlığı için kullanılmış, Romalılar banyolarında ve ilaç yapımında değerlendirmiştir. Günümüzde ise zeytin yaprağı çayı diyabet, tansiyon ve kalp hastalıklarında kullanılmaktadır. Zeytinyağı, kandaki iyi kolesterolü artırarak kalp hastalıklarını önlemeye yardımcı olur. Ayrıca antioksidan ve anti-inflamatuar özellikleriyle kanser, diyabet ve cilt hastalıklarına karşı koruyucu etkiye sahiptir. Zeytin ürünlerinin bu özellikleri ile sağlık turizmi kapsamında ve sağlıklı yaşam programlarında alternatif tedavi yöntemi olarak kullanılması söz konusudur.

Çalışmada insanlığın en eski değerlerinden olan zeytin ağacı, zeytin ve zeytinyağı kültürel miras kapsamında ele alınmış, zeytinin tarihsel yolculuğu, günlük yaşamdaki kullanım alanları, din ve inanç sistemleri içerisindeki yeri, sağlık için önemi, mutfak kültüründeki kullanımı ve sanat tarihindeki yansımaları değerlendirilmiştir. Bu değerlendirme yapılırken zeytinin kültür içerisindeki somut unsurlarının yanı sıra somut olmayan unsurları da ele alınmıştır. Çalışma sonuçlarına göre zeytin ağacından başlayan, zeytin olarak ortaya çıkan ve zeytinyağı olarak son bulan zeytin ürünlerinin tarihin başlangıcından günümüze kadar tüm uygarlıklar için önemli olduğu görülmüştür. Köklü bir tarihi geçmişe sahip olan zeytin ve zeytin ürünlerinin kültür içerisindeki önemi göz önünde bulundurulduğunda kültürel miras unsuru olarak zeytin kaynaklı değerlere yönelik siyaset üzeri önlemler alınması gerektiği sonucuna varılmıştır. Türkiye'nin zeytinin anavatanı olduğu konusunda birçok kaynakta görüş birliği olmasına rağmen, kültürel bağlamda ve turizm alanında yapılan çalışmalar farkındalık yaratma konusunda yetersiz kalmaktadır. Zeytin gibi

kültürümüzde önemli yer tutan çeşitli değerlerin araştırılması farkındalık yaratmada faydalı olacaktır. Bu araştırma, zeytinin yerel kimliği ve uygulamaları nasıl şekillendirdiğinin daha iyi anlaşılmasını sağlayabilir. Ayrıca, zeytin yetiştiriciliği ve yağ üretimine odaklanan atölye çalışmaları ve kültürel festivallerin teşvik edilmesi, bölge sakinlerinin ve turistlerin ilgisini çekerek mirasımızın bu hayati yönünün daha iyi anlaşılmasını sağlayabilir. Gelecekteki çalışmalarda zeytin, zeytinyağı ve ilgili ürünleri kültürel bağlamlarda kapsamlı bir şekilde uygulayan multidisipliner araştırmalar yürütebilir.