



Turkish Studies

Volume 13/3, Winter 2018, p. 49-64

DOI Number: <http://dx.doi.org/10.7827/TurkishStudies.12900>

ISSN: 1308-2140, ANKARA-TURKEY

Research Article / Araştırma Makalesi

Article Info/Makale Bilgisi

✍ Received/Geliş: Ocak 2018

✓ Accepted/Kabul: Mart 2018

✍ Referees/Hakemler: Yrd. Doç. Dr. Ayhan KARAKAŞ -
Yrd. Doç. Dr. Yeliz PEKERŞEN

This article was checked by iThenticate.

INVESTIGATION OF SIMILARITIES AND DIFFERENCES OF TURKISH AND SPANISH CUISINE CULTURES

*Suat AKYÜREK**

ABSTRACT

Eating-drinking is a biological need as well as consist of material elements satisfying the needs of societies and individuals. Eating-drinking habit which is an indispensable element of the culture, assumes many functions from the past until now such as being a status symbol in society, means of communication, means of spare time and entertainment and making different cultures closer. The cuisine culture are the accumulations which contain the food/beverages that a nation consumes, preparation of such food/beverages and the tools and materials used in protection of them. A formation of a cuisine culture is possible by ages of accumulation and interaction. Turkish and Spanish cuisines are one of the richest cuisines of the world in terms of their long standing historical past, rich content and cultural features they possess. In this context, it is important to review similar and different aspects of these two rich cuisine cultures. In this regard, it is aimed to reveal similarities and differences between Turkish cuisine culture and Spanish cuisine culture. In addition to this, in the food and beverage field which is one of the leading sectors of today, cuisine culture of the region that tourists visit should be known in order to give better service to tourists. Accordingly, secondary sources were used during data collection process in this study which is designed as literature review. Besides, Turkish and Spanish cuisine cultures were observed, similar and different aspects were tried to be identified. According to the results of the research, it is seen that there are many similarities between Turkish and Spanish cuisine.

STRUCTURED ABSTRACT

In order to learn the cuisine and food culture of a society, we need to review history, eating-drinking habits, food preparation and cooking techniques, religious restrictions and agricultural activities of that



society. The cuisine culture is the identity of a society. In this context, the cuisine culture is important to follow and understand social traces and social changes as well as identifying social differences and similarities. Such habits that make societies different from each other form cultural gastronomy heritage of the said society (Ergüven, 2015; Saatci, 2016). Gastronomy considers the food as major axis and is evaluated as an interdisciplinary activity that interests social sciences, natural sciences and fine arts and reviews a large number of cultural components (Özgen, 2016: 1). Cuisine culture is quite important in terms of better understanding the cultural components between societies. In addition to this, in the food and beverage field which is one of the leading sectors of today, cuisine culture of the region that tourists visit should be known in order to give better service to tourists. Accordingly, the purpose of this study is to determine similar and different aspects of cuisine cultures of Turkish and Spanish societies. Thus, it is considered that knowing the cuisine culture of Spain which is an important destination in terms of tourism and how that cuisine culture is presented to tourists will contribute to applicators in the sector for our country.

In data collection and analysis of a research, previous experiences of the researcher is important (Bourdieu, 2003: 288; Maxey, 1999; 203). The starting point of this study consists of internship experience of the researcher on cuisine field in Spain in the year 2012 (June-July-August) and also his observations on eating-drinking field for 8 days (September) in the year 2017 as well as his cuisine experience in Turkey for 10 seasons (summer months). The study was designed as a literature survey by collecting data from secondary sources. Besides, Turkish and Spanish cuisine cultures were observed, similar and different aspects were tried to be identified. In participant observation, a researcher tries to be included in and be a part of the culture or sub-culture related to the subject. Thus, it would be possible to get deep information about the researched subject (Yıldırım and Şimşek, 2016: 175). In this context, reviewing the observations and secondary sources on Turkish and Spanish cuisine cultures and then comparing both cuisine cultures constitutes the purpose of this study. That the national and international studies comparing Turkish and Spanish cuisine cultures have not been discussed enough in the literature makes this study important. Besides, this study is also thought to be important when the role of eating-drinking is taken into consideration in human life and in tourism sector.

Similarities between Turkish and Spanish cuisine are given below in general terms (Marin, 2004; Öney Tan, 2010).

- In both cuisine cultures, olive oil is used intensively.
- *Meze* in Turkish cuisine is very similar to *tapas* in Spanish cuisine and they are commonly consumed with spirits in both cultures.
- *Manchego (mancha)* cheese in Spanish cuisine is quite similar to *kashar* cheese of Turkish cuisine.
- *Paella* of Spanish cuisine has similar characteristics with the preparation style of seasoned rice in Turkish cuisine.
- The preparation of famous Spanish dessert *Churro* and the famous Turkish desserts *tulumba* (syrup-soaked pastry) or *halka* (ring) are quite similar in terms of ingredients used.

- The white beans which is quite common in Turkish cuisine and in best shape when cooked in casserole, is similarly prepared in Asturias region of Spain also in casserole.
- In Turkish cuisine, the “nougat” which is sold commonly on streets are consumed in Valencia and Andalusia regions as “*turrón*”.
- Many different foodstuff such as tomato, potato, corn, paprica, vanilla, cacao, chocolate have entered into both Turkish and Spanish cuisine after the discovery of America.
- Both Turkish cuisine and Spanish cuisine were affected from Arab cuisine culture. Particularly the Andalusian region cuisine was quite affected from Moroccan cuisine (Umayyads) both in terms of food type and cooking techniques.
- Street food and beverages are widespread in Turkey and Spain. Some examples of street foods and beverages in Turkish cuisine are *simit*, *lokma*, meatball sandwich, *kokoreç*, pilaf types, stuffed mussels and *şerbet* while *paella types*, *tapas types*, *churros*, *turrón* can be given as examples of Spanish street foods.
- Bread is consumed in both cuisine cultures.
- In both cuisine cultures, it is mostly the woman's duty to cook food at home.
- The dessert "*sütlaç (rice pudding)*" which is common in Turkish cuisine, is prepared similarly in the Spanish cuisine with the name *arroz kon leche* (milky rice)
- The salty pastry called empenadas in Spanish cuisine with cheese, meat or vegetable base inside is called *börek* in Turkish cuisine.
- Turkish and Spanish cuisines have quite rich diversities in term of pastries.
- The round shaped *boyoz* or *boyikos* is derived from the word *bollos* in Spanish meaning ball, and passed to Turkish cuisine from Spanish Jews.
- A much loved type of *börek*, which is prepared by putting various ingredients inside phyllo and then rolled, wrapped and twisted in rose shape is named as *bulemas* in Sephardic cuisine.
- In Sephardic cuisine, the *fritadas* which is prepared by mixing vegetables and cheese and sometimes adding bread crumbs, by roasting or oven baking is quite similar to *mücver* (hash browns) in the Turkish cuisine.
- Hunting animals and offals are commonly consumed in both cuisine cultures.

When considered in general, it is observed that our country has quite a rich potential in gastronomic aspect but that such rich values fail to be used sufficiently and marketed to tourists. It is seen that particularly at food-beverage enterprises at touristic destinations, presentation of foods reflecting Turkish cuisine culture are inadequate in menus. When our country that has a rich potential in terms of gastronomy tourism is compared to Spain, it is observed that she has a lot of similar gastronomic products but is unable to market her such values as touristic product. In this regard, our gastronomic elements

should be turned into touristic products, promoted effectively and marketed to tourists.

Keywords: Cuisine, Cuisine Culture, Turkish Cuisine, Spanish Cuisine.

TÜRK VE İSPANYOL MUTFAK KÜLTÜRÜ ARASINDAKİ BENZERLİKLER VE FARKLILIKLARIN İNCELENMESİ

ÖZET

Yeme-içme, biyolojik bir ihtiyaç olmanın yanı sıra, toplumların ve bireylerin farklı ihtiyaçlarını karşılayan maddi öğelerdir. Kültürün vazgeçilmez bir ögesi olan yeme-içme, geçmişten günümüze kadar toplumda statü simgesi, iletişim aracı, boş zaman ve eğlence aracı olmuş, farklı kültürleri yakınlaştıran bir faaliyet işlevi üstlenmiştir. Mutfak kültürü, bir ulusun tüketmiş olduğu yiyecek/içecekleri, bu yiyecek/içeceklerin hazırlanmasını, pişirilmesini ve korunmasında kullanılan araç ve gereçleri kapsayan birikimleridir. Bir mutfak kültürünün oluşması asırlar süren bir birikim ve etkileşim ile mümkün olmaktadır. Türk ve İspanyol mutfağı köklü tarihsel geçmişi, zengin içeriği ve sahip olduğu kültürel özellikleri açısından dünyanın en zengin mutfakları arasında yer almaktadır. Bu bağlamda bu iki zengin mutfak kültürünün benzer ve farklı yönlerinin incelenmesi, Türk ve İspanyol toplumlarının geçmişten günümüze kültürel ilişkilerini ortaya koyması bakımından önem arz etmektedir. Bununla birlikte günümüzde önemli sektörlerin başında gelen yiyecek ve içecek alanında, turistlere daha iyi hizmet verebilmek için turistlerin geldikleri yörenin mutfak kültürünün bilinmesi önemlidir. Bu kapsamda, Türk mutfak kültürü ve İspanyol mutfak kültürü arasındaki benzerliklerin ve farklılıklarının ortaya konulması amaçlanmaktadır. Literatür taraması şeklinde tasarlanan bu çalışmada veri toplama sürecinde ikincil kaynaklardan yararlanılmıştır. Bununla birlikte Türk ve İspanyol mutfak kültürü gözlemlenerek, benzer ve farklı yönler tespit edilmeye çalışılmıştır. Araştırma sonuçlarına göre, Türk ve İspanyol mutfağı arasında birçok benzer yönlerin olduğu tespit edilmiştir.

Anahtar Kelimeler: Mutfak, Mutfak Kültürü, Türk Mutfağı, İspanyol Mutfağı.

Introduction

In order to maintain its existence, the manhood should meet its basic needs such as feeding, housing, security and dressing. Among these needs, feeding has a vital role in particular. Therefore, food and food culture have gained a place in human daily life (Doğdubay and Giritlioğlu, 2011: 433). Culture is expressed as the whole material and moral values that a society has and the lifestyle of that society. Besides, food and cuisine culture are body of rules which have been formed in a long historical process that has become traditional by repeating. Beyond being a basic need, the food has reached a philosophical and sociological extent and been used to determine social status, power relations and group identity in societies (Çetin, 2008: 35). According to Trepanier'e (2008: 67), food is an element that makes us understand our past life from social interactions to religious beliefs. According to Ünsal (2008), food is within our lives as an element which states a political power,

indication of position or status, legitimacy, loyalty, sincerity and formality, belonging or exclusion in all societies from past to present.

Although it is very difficult when the human discovered fire and learned to have control on it, it is also impossible to estimate when the first cooking was identified (Özşeker, 2016: 8). However, the Anthropology Professor Richard Wrangham who points out that controlling the fire is a crucial part of human evolution, states that cooking has increased the value of foods and helped us to better use our body and time at the same time as well as changed our social life (Wrangham, 2009: 2). As Armesto said "the culture started by cooking the raw food" lays emphasis on the relationship between food and culture (Cited by Saatçı, 2016: 1).

In order to learn the cuisine and food culture of a society, we need to review history, eating-drinking habits, food preparation and cooking techniques, religious restrictions and agricultural activities of that society. The cuisine culture is the identity of a society. In this context, the cuisine culture is important to follow and understand social traces and social changes as well as identifying social differences and similarities. Such habits that make societies different from each other form cultural gastronomy heritage of the said society (Ergüven, 2015; Saatçı, 2016). Gastronomy considers the food as major axis and is evaluated as an interdisciplinary activity that interests social sciences, natural sciences and fine arts and reviews a large number of cultural components (Özgen, 2016: 1). Cuisine culture is quite important in terms of better understanding the cultural components between societies. In addition to this, in the food and beverage field which is one of the leading sectors of today, cuisine culture of the region that tourists visit should be known in order to give better service to tourists. Accordingly, the purpose of this study is to determine similar and different aspects of cuisine cultures of Turkish and Spanish societies. Thus, it is considered that knowing the cuisine culture of Spain which is an important destination in terms of tourism and how that cuisine culture is presented to tourists will contribute to applicators in the sector for our country.

Cuisine Culture

The culture is the whole formed by material and moral values that a society has and its existence, processes, activities and developments on the fields i.e. history, philosophy, art, technical, sports, economy, industry, education, law, health, gastronomy etc. (Tunç and Saç, 1998: 31). Different social associations and rituals formed during production, carrying, storing and consumption of food reveal the relationship between culture and nutrition (Beşirli, 2010: 159). In this context, cuisine culture is expressed as the eating habits or eating orders of a nation (Doğdubay and Giritlioğlu, 2011: 434). Along with being an important cultural element and experience, the food also constitutes one of the basic topics of culture reviews. While preparation, cooking, presentation and consumption of the food constitute the material extent of the food culture in our daily life; all habits, expectations, traditions, customs, styles, tastes, likes, preferences, practices, words, expressions, symbols, images and associations in relation with food including taste constitute the non-material extent of the food culture (Kılıç et al., 2013: 9).

Even the food is considered as a physical need to nourish ourselves in general and correspondingly as the eating action, it is seen to include more when reviewed from a broad perspective (Sağır, 2012). The quote of the famous French cooking master Jean Anthelme Brillat-Savarin (1755-1826) saying "Tell me what you're eating and I'll tell you who you are" shows that the food is a very broad and basic identification instrument (Stanley and Stanley, 2015: xiii). According to Beşirli (2010: 161), the food is a cultural element which has individual and common aspects, is shaped and attributed meanings by different elements. In formation of this element, technology and financial prosperity are not solely enough. A long history is required to have a cuisine culture formation. Cuisine and culture have been affected from each other for generations as an inseparable whole. Social events experienced in the past i.e. migrations, wars, battles have made the nations

familiar to each other and also closely affected their cuisine cultures (Doğdubay and Giritlioğlu, 2011: 436).

In cuisine culture, elements such as which foods are consumed essentially, geographical location, climate, production and transportation of the place that the society lives in are considered. Moreover, economic and technological developments, societies interacted with, migrations, rapid urbanization, and mass media are also effective instruments in cuisine culture (Baysal, 2001: 27; Arslan, 1997: cited from 29 by Doğdubay and Giritlioğlu, 2011: 434). On the other hand, when the formation process of cuisine cultures from the past to present are reviewed, some recipes and food/beverages were found after trial-and-error and some cooking and storing techniques were found as a result of needs (Özgen, 2016: 5).

Turkish Cuisine Culture

The Turks have put a much emphasis on eating from since they exist until today, and eating-drinking played different roles in every part of their lives. Eating has not been only an instrument for satisfying the hunger for Turks, but also an instrument or a symbol that determines the order, discipline and status of the community (Beşirli, 2010: 163). Hence, Turkish administrators' adoption of not to leave their people hungry and naked show the importance of eating-drinking (Talas, 2005: 275).

The historical development of Turkish cuisine culture dates back to 200 B.C., which was then shaped in Asia and Anatolia regions and reached its rich and modern aspect in our day (Kızıldemir et al., 2014: 193). The Turkish cuisine culture which has increased in diversity and richness after the migrations started to Anatolia as of the 10th century, interacted with many cuisine cultures during the Ottoman period particularly with Arab, Persian and Byzantine cuisine cultures and been quite effective in formation of today's Turkish cuisine culture. With the increasing migrations towards Anatolia, diversity of Turkish cuisine has increased and in response to domination of rice in the Far East and of wheat and meat in the Western Europe, a unique cuisine culture was created between these two geographies (Bilgin and Samancı, 2008: 9).

When we take a look at the places where the Turks have lived for ages, we can see that they have lived in the regions where big civilizations or empires were established. They interacted with Chinese at first and then with Indian, Middle East and Anatolian civilizations. That 75% of the world food diversity is contained in this geography (Başaran, 2008: 47) gives important clue about the richness of the Turkish cuisine culture. When the development process of Turkish cuisine culture is searched in general, it can be reviewed in three main periods which are the cuisine culture of nomad Turkish communities in the Middle Asia, cuisine culture of states established after migrations towards Anatolia and the cuisine culture of today (Bilgin and Samancı, 2008).

When we review at first the process of Turkish cuisine culture in the Middle Asia until the 12th century, we see that usually animal products are consumed (horse, goat, sheep, wild goose, deer, rabbit etc.). Besides, it is understood from various sources that wheat, barley, millet as well as types of various vegetables, fruits and dried fruits were consumed. *Ayran* and *kumis* are the most common beverages that have kept their values since then until today (Alpargu, 2008: 24-25). A section of tents of Middle Asia Turks were used as kitchen. Moreover, in the book *Dîvânü Lugati't-Türk* of

Mahmud al-Kashgari, many kitchen wares are mentioned such as glass, cook knife, meat hook, ewer, tray, garlic press, bucket, sheet metal, skewer, cruse, pot, spoon, ladle, kneading table and lysterbag (Genç, 2008: 4). In *Kutadgu Bilig* (11th century), it is mentioned that Turks follow the table setting, care for hygiene and a hierarchical order was created by the table (Alpargu, 2008: 23).

With the migration process starting from the Middle Asia, the cuisine of Seljuks and Beyliks era in Turkey is a follow-up of traditional Turkish cuisine. With the advantages that the rich

Anatolian geography has brought, the predominant animal products in the Middle Asia Turkish cuisine were added with agricultural product diversity of Anatolia which made it quite enriched and improved. In addition to this; desserts, juices, pickles and types of spirits have had an important place in the kitchens during that period. Stockbreeding had a quite important place in the kitchen of Turks who came to Anatolia at the end of the 11th century, and some of the states and tribes they established were named with the animal names they bred i.e. Ak-Koyunlu (*white sheep*), Kara-Koyunlu (*black sheep*), Kara-Keçili (*black goat*), Sarı-Keçili (*yellow goat*) (Şahin, 2008). In Turkish Cuisine culture, Seljuks and Anatolian Beyliks created a unique cuisine culture with their food types, cooking and storing techniques. In Seljuks, there are two meals which are brunch and dinner. Besides, horse meat which were commonly used in the Middle Asia was not preferred after arrival in Anatolia and used only as mount (Güler, 2010: 25).

With establishment of the Ottoman Empire, the Anatolian Turkish cuisine entered into a rapid development process in the 14th and 15th centuries, it developed through specialization in palaces and mansions in the 16th and 17th centuries and became one of the important cuisines of the world (Sürücüoğlu and Özçelik, 2008: 1302). Thus, Turkish cuisine culture improved even more during the Ottoman Empire and had its most magnificent era. The reason why Ottoman cuisine made such a progress can be listed as the old cuisine culture of the Middle Asia, influence from Arab and Persian cuisine culture, Greek cuisine influence and product diversity of Anatolia (Bilgin, 2008: 71). During that era, foreign statesmen visiting the Ottomans extremely affected from Turkish foods and sent their cooks to Turkish cooks to be trained (Şanlıer et al., 2012:154).

In the Ottoman era, two cuisine culture appeared which were the palace cuisine and people's cuisine. Palace cuisine was more elaborate than the people's cuisine and cared more for healthy nutrition (Durlu Özkaya and Cömert, 2017: 30-31). In the Ottoman era also, there were two meals which are breakfast and dinner (Trepanier, 2008: 64). In the Ottoman palace, who will eat on which table and the rules to be followed are determined by laws. In the Ottoman palace cuisine; meat and rice were the main foods and cereals, milk and dairy products, vegetables, fruits and other products were consumed in a balanced manner. Compote, juice, boza and coffee were the beverages consumed in the palace (Bilgin, 2008).

When the 19th century has arrived, several changes are noticed in materials and techniques used in the Ottoman cuisine as well as in table manners and order. The biggest reasons of such changes are using American origin foodstuff (tomato, pepper, potato, beans, pimento, vanilla etc.) in kitchens, increasing commercial and economic relations with Europe and that some European cultural patterns have come to gain acceptance in the Ottomans as of the Tanzimat period (Samancı, 2008: 199).

In Anatolia, civilizations such as Hittites, Mesopotamia, Rome and Byzantium had existed. Apart from those, Jews coming from Spain in the 15th century and Caucasians coming in the 19th century lived in Anatolia and contributed to development of the Turkish cuisine. As of the 11th century, Turks have come to Anatolia from the Middle Asia and established a rooted cuisine culture which still exists today. Cuisine culture of today's Turkish Republic is among the best cuisines of the world with its deep rooted history and rich diversity. Thanks to its diverse culture and wide geography, Turkey contains within itself different cuisine cultures by regions. In Aegean and West Mediterranean Regions, eating habits are peculiar to Mediterranean with predominantly on fruits, vegetables and herbs, and fish consumption is also common at coastal regions. Marmara is the region where meat, cereals and dairy products are commonly consumed particularly in regions containing İstanbul and Bursa. In Southeastern Anatolia and Eastern Mediterranean Regions, foods with meat are common i.e. kebab, lahmacun, steak tartar a la turca. In Eastern Anatolia Region, usually animal products (meat, milk, butter) and wild plants are included and less spice is used in their foods compared to Southeastern Region. In Central Anatolia Region, grain and edible herbs have an

important place. Moreover, dried fruit consumption is quite common. In Black Sea region; corn, black cabbage, anchovy, dried beans are commonly consumed (Sauner, 2008; Şengül et al., 2015).

General characteristics of Turkish cuisine are given as follows in general terms (Sauner, 2008; Doğdubay and Giritlioğlu, 2011: 446-447; Durlu Özkaya and Cömert, 2017: 37-38).

- Bread has an important place in Turkish cuisine and is consumed each meal.
- Pastries (*börek, pide, lahmacun, gözleme, simit, poğaç*) have an important place in Turkish cuisine and are consumed too often.
- In Turkish cuisine, soup is the main food of the menu.
- Yoghurt has an important place in Turkish cuisine and is consumed as beverage (*ayran*) in soups, cold and hot dishes.
- Various kebaps and juicy meat and vegetable dishes using onion, tomato and paste which are called *yahni (stew)*.
- Vegetable dishes with olive oil which are usually consumed cold are quite common.
- Onion is one of the main ingredients which is used in most dishes and as raw in salads.
- In Turkish cuisine, spices (black pepper, thyme, cumin, red pepper etc.) have an important place.
- *Bulgur* and rice are used as the common main ingredients of many dishes (in vegetable and meat dishes, fillings and stuffed vegetables, soups, starters etc.) in Turkish cuisine
- Both animal oils (butter, suet) and vegetable oils (olive oil, sunflower oil, canola oil etc.) are commonly used in Turkish cuisine
- No separate sauce is prepared for dishes in Turkish cuisine. Instead, its own sauce is prepared in pot with the food or the sauce prepared by roasted mint, red pepper or tomato pastry is added.
- As the cooking procedure; boiling (in water), dry heat (grill, kebab on firebrand etc.) and roasting techniques are used in general.
- In Turkish cuisine, the taste is more important than the appearance of food.
- In Turkish cuisine, no pork meat is consumed by the effect of Islam. However, Islamic slaughtering conditions are followed and the blood of the meat should be completely discharged.
- Number of meals in Turkish cuisine are two in winter and three in summer in rural life whereas there are always three meals in cities.
- The meals are eaten by sitting on the floor (in Turkish style) or at tables (in European style).
- The cuisine is mostly the area of women for Turks.
- The food has an important place in Turkish cuisine to establish a social connection. Offering food to guests and neighbors is common and particularly during religious feasts, the food is an important sharing instrument.

Spanish Cuisine Culture

The Spanish cuisine of today has a rich food culture established as a result of geographical location of the country, its rich history and wars experienced for ages, discoveries and migrations. The Spanish cuisine culture can be divided into three regions in general. These are Northern Spain which faces to Atlantic Ocean and Cantabria Sea, inner dry part of Spain and Mediterranean coasts and islands (Roden, 2012). Since the Iberia Peninsula is surrounded almost completely by the water, this makes the country rich in terms of sea products and allows to be categorized as a country having Mediterranean diet. Moreover, mountainous areas, green pastures and fertile farmlands provided formation of a rich cuisine culture (Bryant and Dundes, 2008: 328).

As of around 1100 B.C., Spain has hosted Phoenicians, Celts, Greeks, Carthaginians, Romans, Germans, Alans, Suebians, Vandals, Visigoths and Muslims coming from Africa (Andalusian civilization) (URL 1). This situation has established a rich cuisine in Iberian Peninsula just like in Anatolia. Those established civilizations carried a lot of techniques and ingredients to the Spanish cuisine. Phoenicians brought olive and stockbreeding; Arabs brought almond, sugar cane, citrus, eggplant, rice, chick pea and lentil; Carthaginians brought wine making and Romans brought olive oil production to the Peninsula and contributed to development of Spanish cuisine culture (Civitello, 2011: 25-38; Albala, 2011: 347-351; Özen, 2016: 217).

Spanish cuisine is separated into eight regions which are Basque, Andalusia, Galicia, Canary, Castile, Catalonia, Majorca and Valencia; and each region has established its own unique rich cuisine culture (Hatipoğlu, 2016: 134; Kivılcımlı, 2004: 3). When Spanish cuisine culture is reviewed by regions, it is observed that effects of North African cuisine is seen in Andalusian region while of French cuisine in Northern Spain and Castile region, Celtic cuisine in Galicia, and Roman cuisine in the Basque region (Rios, 2003: 233, cited by Özen, 2016: 217).

Basque cousin culture is predominantly of sea products and vegetables, and grilling technique is too common. The Saint Sebastian city in the region has the most Michelin stars in the world. Basque people often use milk, butter and cream to cook their foods. The most important characteristic of Basque cuisine is using fresh products to make food (Medina, 2005). Moreover, the Basque region is quite rich in terms of healing herbs as well (Alarcon et al., 2015). The Andalusian cuisine is quite affected by North African cuisine culture and consists of carbohydrate intensive dishes in general. Besides, its coasts by the Mediterranean allowed a rich cuisine formation in terms of sea products. The main ingredients of Mediterranean type of foods which are egg, tomato, garlic, olive and pepper are used much often (Marin, 2004). The Andalusian Region is also characterized by the style of eating organizations which are called taverns. These taverns are typically in old houses and were decorated in Andalusian style. Thus they integrate architectural and historical heritage of the city with cuisine traditions. Taverns are mostly located in historical center of the city and tourists can benefit from historical heritage of the city by cuisine traditions (Guzmán and Cañizares, 2012: 66). Besides, “*bellota*” type ham which is fed by acorn and produced from pork and “*serrano*” type ham produced from black warthog are quite famous in the region (Albala, 2011: 352). In Galicia cuisine, mostly farm and sea products are consumed. Octopus salad, *empanada*, *caldo gallego*, coffee liqueur are the known food and beverages peculiar to the region (URL 2). Since the Canary Islands is an important harbour port of Spain, it reflects the Spanish, African and Latin American cuisine culture. In the Island cuisine; fish, corn and banana are commonly consumed. Banana liqueur and honey liqueur are the spirits peculiar to the island (Millan, 2001). Castile cuisine culture is usually based on agriculture and stockbreeding. As the winters are cold, eating-drinking culture has developed accordingly. *Morcilla de burgos* (a kind of sausage), *pisto manchego* (vegetable dish of Arab origin), garlic soup, manchego cheese, *botillo* (a meat product marinated with natural spices) and grilled pork are their famous foods (Moreno, 2017). Catalonia is a gastronomic region with abundant food diversity and has the oldest cuisine culture of Spain with vegetables, grain, pulse, sea products and pork commonly used (Paul and McKenzie, 2013). In the Catalan cuisine; casserole, stew, grill and oven roasting are common. Hunting meat, olive oil and wild mushroom have an important place in the Catalan cuisine (Medina, 2005; Barba et al., 2007). In Majorca cuisine, sea food and vegetable are common. It has a vegetarian cuisine appearance particularly for vegetable dishes prepared in pan (URL 3). In Valencia cuisine; meat, vegetable and sea products are the main dishes. In Valencia cuisine, the foods and drinks such as *paella*, *horchata*, *all-i-pebre*, *turrón* etc. are quite famous (Medina, 2005).

General characteristics of Spanish cuisine are given as follows in general terms (Laajimi vd., 1997; Millan, 2001; Kivılcımlı, 2004: 3; Medina, 2005; Roden, 2012; Guzmán et al., 2014; Hatipoğlu, 2016: 134; Özen, 2016: 217; Moreno, 2017).

- The Spanish meal consists of frequent intervals which are three main meals and refreshments. Usually, a light breakfast is eaten in the early morning and then a normal breakfast at 11.00 am. *Tapas* and *canape* are eaten at 13.00, lunch between 14.00-15.00 and dinner at late night.

- Usually; *hervir* (cooking in a liquid which is a bit below boiling point), baking and steaming techniques are used.

- Olive oil is used intensively.

- *Paella, tapas, tortilla, gaspacho, churro, flan, empanada* etc. are the main foods of the Spanish cuisine.

- *Sangria, cava wine, chufa* etc. are the widespread beverages.

- Coffee and alcoholic drink consumption are common.

- In Spanish cuisine, sea products are consumed in coastal regions while wheat is consumed in central regions.

- Andalusia is a region famous for its roasted foods.

- In Spain, it is common to have a chat long time at dining table after the food is finished. This is even conceptualized as “*sobremesa*”.

- The Spanish cuisine is generally based on consumption of Mediterranean products i.e. grain, legumes, olive oil, potato, seasonal fruits and vegetables.

- Rice production the country is quite common in the country particularly in Valencia region, and rice is the parent material of many foods and beverages (Crist, 1957).

Method of the Research

In data collection and analysis of a research, previous experiences of the researcher is important (Bourdieu, 2003: 288; Maxey, 1999: 203). The starting point of this study consists of internship experience of the researcher on cuisine field in Spain in the year 2012 (June-July-August) and also his observations on eating-drinking field for 8 days (September) in the year 2017 as well as his cuisine experience in Turkey for 10 seasons (summer months). The study was designed as a literature survey by collecting data from secondary sources. Besides, Turkish and Spanish cuisine cultures were observed, similar and different aspects were tried to be identified. In participant observation, a researcher tries to be included in and be a part of the culture or sub-culture related to the subject. Thus, it would be possible to get deep information about the researched subject (Yıldırım and Şimşek, 2016: 175). In this context, reviewing the observations and secondary sources on Turkish and Spanish cuisine cultures and then comparing both cuisine cultures constitutes the purpose of this study. That the national and international studies comparing Turkish and Spanish cuisine cultures have not been discussed enough in the literature makes this study important. Besides, this study is also thought to be important when the role of eating-drinking is taken into consideration in human life and in tourism sector.

Similar and Different Aspects of Turkish and Spanish Cuisines

When world cuisines are reviewed in general, it is seen that they were all influenced from each other regardless of time, place and distance. When the main sources of this interaction are considered, the first one is the richness of nature at a certain location and the second one is the humankind that travels, tries, explores, fights, shares, learns and teaches (Albala, 2011: 347-351; Özgen, 2016: 25).

In the year 1492, Sultan Bayezid the 2nd invited Spanish Jews who became homeless, to settle within the Ottoman Empire territories by an enactment (Rodrigue and Subaşı 2011: 132).

Consequently, direct interaction was experienced between the Spanish and Ottoman cuisines which lead to formation of a common food culture lasting until today. Similarities between Turkish and Spanish cuisine are given below in general terms (Marin, 2004; Öney Tan, 2010).

- In both cuisine cultures, olive oil is used intensively.
- *Meze* in Turkish cuisine is very similar to *tapas* in Spanish cuisine and they are commonly consumed with spirits in both cultures.
- *Manchego (mancha)* cheese in Spanish cuisine is quite similar to *kashar* cheese of Turkish cuisine.
- *Paella* of Spanish cuisine has similar characteristics with the preparation style of seasoned rice in Turkish cuisine.
- The preparation of famous Spanish dessert *Churro* and the famous Turkish desserts *tulumba* (syrup-soaked pastry) or *halka* (ring) are quite similar in terms of ingredients used.
- The white beans which is quite common in Turkish cuisine and in best shape when cooked in casserole, is similarly prepared in Asturias region of Spain also in casserole.
- In Turkish cuisine, the “nougat” which is sold commonly on streets are consumed in Valencia and Andalusia regions as “*turron*”.
- Many different foodstuff such as tomato, potato, corn, paprika, vanilla, cacao, chocolate have entered into both Turkish and Spanish cuisine after the discovery of America.
- Both Turkish cuisine and Spanish cuisine were affected from Arab cuisine culture. Particularly the Andalusian region cuisine was quite affected from Moroccan cuisine (Umayyads) both in terms of food type and cooking techniques.
- Street food and beverages are widespread in Turkey and Spain. Some examples of street foods and beverages in Turkish cuisine are *simit*, *lokma*, meatball sandwich, *kokoreç*, pilaf types, stuffed mussels and *şerbet* while *paella types*, *tapas types*, *churros*, *turron* can be given as examples of Spanish street foods.
- Bread is consumed in both cuisine cultures.
- In both cuisine cultures, it is mostly the woman's duty to cook food at home.
- The dessert "*sütlaç (rice pudding)*" which is common in Turkish cuisine, is prepared similarly in the Spanish cuisine with the name *arroz kon leche* (milky rice).
- The salty pastry called empenadas in Spanish cuisine with cheese, meat or vegetable base inside is called *börek* in Turkish cuisine.
- Turkish and Spanish cuisines have quite rich diversities in term of pastries.
- The round shaped *boyoz* or *boyikos* is derived from the word *bolos* in Spanish meaning ball, and passed to Turkish cuisine from Spanish Jews.
- A much loved type of *börek*, which is prepared by putting various ingredients inside phyllo and then rolled, wrapped and twisted in rose shape is named as *bulemas* in Sephardic cuisine.
- In Sephardic cuisine, the *fritadas* which is prepared by mixing vegetables and cheese and sometimes adding bread crumbs, by roasting or oven baking is quite similar to *mücver* (hash browns) in the Turkish cuisine.
- Hunting animals and offals are commonly consumed in both cuisine cultures.

When different aspects of Turkish and Spanish cuisines are considered, the most important case is they are from different religions. Religious rules regulate social and moral life as well as eating habits. Holy books include restrictions about foods and beverages. Accordingly, religious beliefs are quite important in formation of a cuisine culture (Yerasimos, 2008: 219-220). In this context, being from different religions was effective in formation of differences between Turkish and Spanish cuisine cultures. The pork meat, which is strictly banned in the Islam religion, is not

consumed in Turkish cuisine (Batu and Regenstein, 2014). However pork meat is commonly consumed in Spanish cuisine. Moreover, some shelled foods consumed in Spanish cuisine culture (snail, cañaillas etc.) are not consumed in Turkish cuisine. While there are many meals eaten in small amounts in the Spanish cuisine culture, two or three meals are present in Turkish cuisine culture. Breakfasts are light and plain in Spanish cuisine culture while wide-ranging and quite nutritious in Turkish cuisine culture.

Conclusion

The food is a concrete object, however; the incidents and relation networks developing around it form the relevant cuisine culture. The cuisine culture is shaped according to the geography (climate, flora and fauna, agriculture fields, seas, lakes etc.) living in and to societies having interaction with, and these causes similarities and differences (Kılıç et al., 2013: 9-10). Turkish and Spanish cuisines have rich cultures due to their geographies and as there are many societies they interact with, and there are many similarities and differences between them. When Turkish and Spanish cuisine cultures are compared, it is observed that their similarities are quite much. Particularly that the locations where Turks and Spaniards live in have similar climates closely affected the cuisine culture between these two societies.

The food is among one of the most important need and most important cultural richnesses of societies from the past to present, and the most important indicators reflecting the cultural identities of societies. The place of cuisine culture cannot be denied in understanding and learning the relations between societies from the past to present. Moreover, it has quite an important place for tourists to learn the culture of the region they visit and in their seeking for difference. In this regard, it is an important issue for us to present our cuisine culture as a touristic product and compare it with other cuisine cultures.

The eating-drinking phenomenon, which is indispensable in human life, is an important element of preference for people to choose the destinations they will travel (Gökdeniz, 2015: 58). The closeness of both countries' cuisine cultures affects tourism movements. It is observed that there are more tourism movements occurring between countries particularly having close cuisine cultures to each other. Although Turkey has a rich cuisine culture, she is behind the countries such as USA, France, Italy and Spain in terms of gastronomy tourism (TÜRSAB, 2014). Therefore, cuisine culture and gastronomic values of our country should be presented more effectively to tourists by modeling the plans and policies of countries which are pioneer in gastronomy tourism.

When similarities between Turkish and Spanish cuisines are considered, tapas and meze which are commonly consumed in Spanish and Turkish cuisines respectively are quite similar. *Tapas* are appetizers which have very large range of food and consist of little portions. Having quite an important position as part of gastronomy tourism, Spain is able to market tapas culture effectively to each part of the region and attract the attention of tourists by special presentations. However, it is not the same for meze which has an important place in food-beverage culture of our country. In this context, presentation of mezes in restaurants located in touristic destinations should be increased and even be sold like in Spanish cuisine as small portions to taste. Besides, restaurants in meze houses concept may be opened for tourists in touristic regions such as Bodrum, Marmaris, Alanya.

On the other hand, the *paella* which is consumed in every part of Spain and commonly presented to tourists on the streets with different ingredients, have similar characteristics to seasoned rice which is peculiar to our country. However, presentation of seasoned rice is quite low. The seasoned rice, which is made only at Turkish nights in big hotels, is a food which has passed into oblivion even in preparation. In this context, seasoned rice should be made to be included in restaurants' menu in the region and its presentation should be promoted to tourists as a street food.

Another similarity is between the famous Spanish dessert *Churro* and famous *tulumba* or *halka* desserts of the Turkish cuisine. When we review again the using effectiveness of these desserts as gastronomic product for both countries, we observe that Spain is much more ahead. Contrary to *Churro* dessert which the Spaniards are able to market very well to tourists, our *tulumba* and *halka* desserts remained at national level and their presentation was observed insufficient at touristic destinations. In this regard, presentation and promotion of *tulumba* and *halka* desserts should be made to tourists just like in *Churro* dessert which is launched as a must eat dessert in Spain.

In Turkey, the “nougat” which is widely sold particularly on streets and coach stations, are consumed as “turron” similarly in Valencia and Andalusia region. Particularly, there is a big interest in *turrons* which is sold as souvenir at tourist- intense points. However, presentation and sales of *nougats* to tourists in our country are not at desired level. Consequently, our gastronomic values such as nougat, *pestil* (dried fruit roll-up), *köme* (churchkhela), *cezerye* should be sold at touristic points.

When considered in general, it is observed that our country has quite a rich potential in gastronomic aspect but that such rich values fail to be used sufficiently and marketed to tourists. It is seen that particularly at food-beverage enterprises at touristic destinations, presentation of foods reflecting Turkish cuisine culture are inadequate in menus. When our country that has a rich potential in terms of gastronomy tourism is compared to Spain, it is observed that she has a lot of similar gastronomic products but is unable to market her such values as touristic product. In this regard, our gastronomic elements should be turned into touristic products, promoted effectively and marketed to tourists.

In this study, cuisines of Turkish and Spanish societies are compared. In the following studies, it is possible to compare cuisine cultures of different societies with similar and different aspects. By considering the number of tourists visiting our country, our cuisine culture may be particularly compared to cuisine cultures of countries which send the most tourist (Germany, England, Russia, Iran etc.). Therefore, more satisfying eating-drinking service may be provided to tourists visiting our country and make them visit here again.

The most important restraint of this study is insufficiency of sources related to Spanish cuisine culture. Moreover, failing to review Spanish body of literature adequately has limited to obtain deep knowledge about the Spanish cuisine. In the next studies, reviewing the Spanish body of literature and obtaining deeper knowledge may contribute relevant literature.

REFERENCES

- Alarcon, R., Pardo-de-Santayana, M., Priestley, C., Morales, R. ve Heinrich, M. (2015). Medicinal and Local Food Plants in the South of Alava (Basque Contry, Spain). *Journal of Ethnopharmacology*, 176, 207–224.
- Albala, K. (2011). *Europa: Spain*. İçinde: K. Albala (Editör), *Food Cultures of The World Encyclopedia*. Kaliforniya: Greenwood, 347-357.
- Alpargu, M. (2008). *12. Yüzyıla Kadar İç Asya'da Türk Mutfak Kültürü*. İçinde: A. Bilgin ve Ö. Samancı (Editörler), *Türk Mutfağı*. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 15-25.
- Arslan, P. (1997). *Geleneksel Yemek Kültürünün Değişimi – Hızlı Yemek Sistemine (Fast-Food) Geçiş*, *Türk Mutfak Kültürü Üzerine Araştırmalar*. Ankara: Takav Matbaası.
- Bağırان Özşeker, D. (2016). *Gastronomi Kavramı: Tanımı ve Gelişimi*. İçinde: H. Kurgun ve D. Bağırان Özşeker (Editörler), *Gastronomi ve Turizm*. Ankara: Detay Yayıncılık, 3-24.

- Barba, L. R., Majem, L. S., Salvador, G., Castell, C., Cabezas, C., Salleras, L. ve Plasencia, A. (2007). Trends in Dietary Habits and Food Consumption in Catalonia, Spain (1992–2003). *Public Health Nutrition*: 10(11A), 1340–1353.
- Başaran, V. (2008). Neden Türk Mutfağı, *Food in Life Turizm Gastronomisi ve Yaşam Dergisi*, 1(3), İstanbul.
- Batu, A. ve Regenstein, J. M. (2014). Helal Gıda Belgelendirmedeki Zorluklar ve Dünya Müslüman Topluluklarına Etkileri. *Turkish Studies - International Periodical For The Languages, Literature and History of Turkish or Turkic*, 9(11), 111-130.
- Baysal, A. (2001). *Türk ve Çin Mutfağının Karşılaştırılması*. İçinde: Türk Mutfak Kültürü Üzerine Araştırmalar 2000. Ankara: Türk Halk Kültürü Araştırma ve Tanıtma Vakfı Yayınları, 27-33.
- Beşirli, H. (2010). Yemek, Kültür ve Kimlik. *Milli Folklor*, 22(87), 159-169.
- Bilgin, A. (2008). *Klasik Dönem Osmanlı Saray Mutfağı*. İçinde: A. Bilgin ve Ö. Samancı (Editörler), Türk Mutfağı. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 71-92.
- Bilgin, A. ve Samancı, Ö. (2008). *Giriş ve Teşekkür*. İçinde: A. Bilgin ve Ö. Samancı (Editörler) Türk Mutfağı. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 9-14.
- Bourdieu, P. (2003). Participant Objectivation. *Journal of the Royal Anthropological Institute*, 9(2), 281–294.
- Bryant, R. ve Dundes, L. (2008). Fast Food Perceptions: A Pilot Study of Collage Students in Spain and the United States. *Appetite*, 51(2), 327-330.
- Civitello, L. (2011). *Cuisine and Culture: A History of Food and People*. New Jersey: John Wiley & Sons.
- Crist, R. E. (1957). Rice Culture in Spain. *American Association for the Advancement of Science*, 84(2), 66-74.
- Çetin, A. (2008). *Karahanlı – Selçuklu – Memlük Çizgisinde Türk Mutfağı*. İçinde: A. Bilgin ve Ö. Samancı (Editörler), Türk Mutfağı. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 27-38.
- Doğdubay, M. ve Giritlioğlu, İ. (2011). *Mutfak Turizmi*. İçinde: N. Hacıoğlu ve C. Avcıkurt (Editörler). Turistik Ürün Çeşitlendirmesi. Ankara: Detay Yayıncılık, 433-456.
- Durlu Özkaya, F. ve Cömert, M. (2017). *Türk Mutfağına Yolculuk*. Ankara: Detay Yayıncılık.
- Ergüven, M. H. (2015). Bir Özel İlgi Turizm Çeşidi Olarak Gastronomi ve Şarap Turizmi: Trakya Bağ Rotası, *Turkish Studies - International Periodical for the Languages, Literature and History of Turkish or Turkic*, 10(10), 449-464.
- Genç, R., (2008). *XI. Yüzyılda Türk Mutfağı*. İçinde: S. Koz (Editör), Yemek Kitabı; Tarih-Halkbilimi-Edebiyat, İstanbul: Kitabevi Yayınları, Cilt: I, s. 4.
- Gökdeniz, A. (2015). *Yaşayan Mutfak Ayvalık Proje Kitabı*. Ankara: Detay Yayıncılık.
- Guzmán, T. L. ve Cañizares, S. S. (2012). Gastronomy, Tourism and Destination Differentiation: A Case Study in Spain. *Review of Economics & Finance*, Academic Research Centre of Canada, 63-72.
- Guzmán, T. L., Di-Clemente, E. ve Mogollon, J. H. M. (2014). Culinary Tourists in the Spanish Region of Extremadura, Spain. *Wine Economics and Policy*, 3, 10–18.

- Güler, S. (2010). Türk Mutfak Kültürü ve Yeme İçme Alışkanlıkları, *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi*, 26, 24-30.
- Hatipoğlu, A. (2016). *Güney Avrupa Mutfağı*. İçinde: M. Sarıışık (Editör), Uluslararası Gastronomi. Temel Özellikler – Örnek Menüler ve Reçeteler. Ankara: Detay Yayıncılık, 133-186.
- Kılıç, İ. H., Polat, I., Başaranlar, B. ve Çakar, Ş. (2013). *Malatya Mutfak ve Yemek Kültürü*. İstanbul: Promat Basın Yayım San. ve Tic. A.Ş.
- Kıvılcımlı, K. (2004). *Dünya Mutfaklarından Lezzetler İspanyol Mutfağı*. İstanbul: Dönce/Engin Matbaacılık.
- Kızıldemir, Ö., Öztürk, E. ve Sarıışık, M. (2014). Türk Mutfak Kültürünün Tarihsel Gelişiminde Yaşanan Değişimler. *AİBÜ Sosyal Bilimler Enstitüsü Dergisi*, 14(3), 191-210.
- Laajimi, A., Gracia, A. ve Albisu, L. M. (1997) The Demand for Food in Spain. *Journal of International Food & Agribusiness Marketing*, 9(2), 1-17.
- Marin, M. (2004). From al-Andalus to Spain: Arab Traces in Spanish Cooking. *Food & History*, 2(2), 35-52.
- Maxey, I. (1999). Beyond Boundaries? Activism, Academia, Reflexivity and Research. *Area*, 31(3), 199–208.
- Medina, F. X. (2005). *Food Culture in Spain*. London: Greenwood Press.
- Millan, A. (2001). *Tapeo: An Identity Model of Public Drink and Food Consumption in Spain*. İçinde: Igor and Valerie de Garine (Ed.). *Drinking: Anthropological Approaches*. New York-Oxford: Berghahn Books, 158-168.
- Moreno, M. P. (2017). *Madrid: A Culinary History*. Lanham: Rowman & Littlefield.
- Öney Tan, A. (2010). Empanadas With Turkish Delight Or Borekitas de Lokum? The Sweet-Sour Journey of Sephardic Cuisine and Ladino Language. *Food and Language: Proceedings of the Oxford Symposium on Food and Cookery*, 340-349.
- Özen, A. E. (2016). *Güney Avrupa Mutfağı*. İçinde: H. Kurgun ve D. Bağiran Özşeker (Editörler), Gastronomi ve Turizm. Ankara: Detay Yayıncılık, 205-231.
- Özgen, I. (2016). *Uluslararası Gastronomiye Genel Bakış*. İçinde: M. Sarıışık (Editör). Uluslararası Gastronomi Temel özellikler, Örnek Menüler ve Reçeteler. Ankara: Detay Yayıncılık, 1- 29.
- Paül, V. ve McKenzie, F. H. (2013). Peri-urban Farmland Conservation and Development of Alternative Food Networks: Insights from a Case-study Area in Metropolitan Barcelona (Catalonia, Spain). *Land Use Policy*, 30, 94-105.
- Rios, A. (2003). *Iberian Peninsula: Spain*. İçinde: S.H. Katz ve W.W. Weaver (Editörler), *Encyclopedia of Food and Culture*. New York: Scribner, 233-237.
- Roden, C. (2012). *The Food of Spain A Celebration*. London: Michael Joseph.
- Rodrigue, A. ve Subaşı, D. F. (2011) *Osmanlı İmparatorluğu'nda Sefardiler*. İçinde: İ. Erdal ve Y. Özger (Editörler). *Türk Sosyal ve Siyasal Hayatında Yahudiler*. İstanbul: IQ Kültür Sanat Yayıncılık, 129-160.
- Saatcı, G. (2016). *Kültürel Miras Olarak Gastronomi*. İçinde: H. Yılmaz (Editör), *Bir İletişim Biçimi Olarak Gastronomi*. Ankara: Detay Yayıncılık, 1-18.

- Sağır, A. (2012). Bir Yemek Sosyolojisi Denemesi Örneği Olarak Tokat Mutfağı. *Turkish Studies - International Periodical For The Languages, Literature and History of Turkish or Turkic*, 7(4), 2675-2695.
- Samancı, Ö. (2008). *İmparatorluğun Son Döneminde İstanbul ve Osmanlı Saray Mutfak Kültürü*. İçinde: A. Bilgin ve Ö. Samancı (Editörler), Türk Mutfağı. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 199-218.
- Sauner, M. H. (2008). “Kalbe Giden Yol Mideden Geçer” Günümüz Türkiyesi’nin Beslenme Alışkanlıkları. İçinde: A. Bilgin ve Ö. Samancı (Editörler), Türk Mutfağı. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 261-282.
- Stanley, J. ve Stanley, L. (2015). *Food Tourism. A Practical Marketing Guide*, London: CABI.
- Sürücüoğlu, M. S. ve Özçelik, A. Ö. (2008). Türk Mutfak ve Beslenme Kültürünün Tarihsel Gelişimi. 38. *İcanas Kongresi*. (10-15 Eylül 2007/Ankara). Bildiriler Maddi Kültür III. Cilt. Atatürk Kültür, Dil ve Tarih Yüksek Kurumu Yayınları: 4/3. s.1289-1310, Korza Yayıncılık Basım San. ve Tic. Ltd. Şti. Ankara.
- Şahin, H. (2008). *Türkiye Selçuklu ve Beylikler Dönemi Mutfağı*. İçinde: A. Bilgin ve Ö. Samancı (Editörler), Türk Mutfağı. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 39-56.
- Şanlıer, N., Cömert, M. ve Durlu Özkaya, F. (2012). Gençlerin Türk Mutfağına Bakış Açısı. *Millî Folklor*, 24(94), 152-161.
- Şengül, S., Çakır, A. ve Çakır, G. (2015). *Yöresel Mutfaklar*. Ankara: Ertem Basım Yayım Dağıtım.
- Talas, M. (2005). Tarihi Süreçte Türk Beslenme Kültürü ve Mehmet Eröz’e Göre Türk Yemekleri, *Selçuk Üniversitesi Türkiyat Araştırmaları Dergisi*, 18, 273-283.
- Trepanier, N. (2008). *14. Yüzyıl Anadolu’sunda Yemek Kültürü*. İçinde: A. Bilgin ve Ö. Samancı (Editörler), Türk Mutfağı. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 57-68.
- Tunç, A. ve Saç, F. (1998). *Genel Turizm*. Ankara: Detay Yayınevi.
- TÜRSAB (2014). Gastronomi Turizmi Raporu. https://www.tursab.org.tr/dosya/12302/tursab-gastronomi-turizmi-raporu_12302_3531549.pdf (Erişim Tarihi: 25.01.2018).
- URL 1: <https://gezimanya.com/avrupa/ismpanyanin-kisa-tarihi> (Erişim Tarihi: 14.08.2017).
- URL 2: <http://www.spain.info/en/que-quieres/gastronomia/cocina-regional/galicia/galicia.html> (Erişim Tarihi: 17.08.2017).
- URL 3: <http://www.majorcanvillas.com/majorcainfo-food.asp> (Erişim Tarihi: 17.08.2017).
- Ünsal, A. (2008). *Siyasi Güç, Statü, Meşruiyet, İtaat ve Otorite Mücadelesinin Göstergesi Olarak Yemeğin Sembolizmi*. İçinde: A. Bilgin ve Ö. Samancı (Editörler), Türk Mutfağı. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 179-196.
- Wrangham, R.W. (2009). *Catching Fire: How Cooking Made Us Human*. London, England: Profile Books Ltd.
- Yerasimos, M. (2008). *Osmanlı Döneminde Rum Mutfakları*. İçinde: A. Bilgin ve Ö. Samancı (Editörler), Türk Mutfağı. Ankara: T.C. Kültür ve Turizm Bakanlığı Yayınları, 219-230.
- Yıldırım, A. ve Şimşek H. (2016). *Sosyal Bilimlerde Nitel Araştırma Yöntemleri*. Ankara: Seçkin Yayıncılık.