



Eating and Drinking Customs of Nogai Turks on Special Days

Nogay Türklerinin Özel Günlerdeki Yeme İçme Alışkanlıkları

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Abstract

The days when certain rituals are performed that make sense of important transition periods in the life of society are called as special occasions. On special days, relations are strengthened with getting together, and the feeling of unity and solidarity is increased. In this regard, special attention is paid to meals and presentations on special occasions. Although the Nogai Turks have experienced migrations throughout history, they are a Turkish community that maintains their own traditions, customs and languages. Dishes and forms of presentation of dishes made on special occasions in the Nogai Turks have existed from the past to the present day. In this study, the eating and drinking habits of Nogai Turks in the villages of Seyitahmetli, Ağılbaşı (Dairy Farm), Köstengil and Kırkkuyu in the Kulu district of Konya province will be focused on special days and nights. The study, in which a qualitative research method was adopted, was conducted with 21 Nogai Folk Songs living in these villages. In the study, a semi-structured interview form was used and the sample was selected using the snowball sampling method. In the light of the findings obtained, the Nogai Turks attach importance to special days, holy days and practice various eating and drinking customs and rituals on these days. Dishes made on special occasions in Nogai Turks The meanings behind the preparation of these dishes are an example of keeping material and spiritual culture together, but also show the traces of culture in the dec. The study is very important for the preservation, promotion and transfer of the food heritage and ritual tradition of the region to future generations.

Keywords: Food Culture, Nogai Turks, Special Occasion Dishes, Konya

Özet

Toplum hayatında önemli geçiş dönemlerini anlamlandıran bazı ritüellerin yapıldığı günlere özel günler denir. Özel günlerde bir araya gelmekle ilişkiler güçlenir, birlik ve dayanışma duygusu artar. Bu bağlamda, özel günlerde yemeklere ve sunumlara özel önem verilmektedir. Nogay Türkleri tarih boyunca göçler yaşamış olsalar da kendi gelenek, göreneklerini ve dillerini koruyan bir Türk topluluğudur. Nogay Türklerinde özel günlerde yapılan yemeklerin yemekleri ve sunum şekilleri geçmişten günümüze kadar varlığını sürdürmüştür. Bu çalışmada Konya ili Kulu ilçesine bağlı Seyitahmetli, Ağılbaşı (Süt Çiftliği), Köstengil ve Kırkkuyu köylerinde Nogay Türklerinin yeme içme alışkanlıkları özel gün ve gecelere odaklanacaktır. Nitel bir araştırma yönteminin benimsendiği çalışma, bu köylerde yaşayan 21 Nogay Türkü ile gerçekleştirilmiştir. Çalışmada yarı yapılandırılmış görüşme formu kullanılmış ve kartopu örnekleme yöntemi kullanılarak örnek seçilmiştir. Elde edilen bulgular ışığında Nogay Türkleri özel

günlere, kutsal günlere önem vermekte ve bu günlerde çeşitli yeme içme adetleri ve ritüelleri uygulamaktadırlar. Nogay Türklerinde özel günlerde yapılan yemekler bu yemeklerin hazırlanmasının ardındaki anlamlar maddi ve manevi kültürü bir arada tutmanın bir örneği olmakla birlikte aralık ayında kültürün izlerini de göstermektedir. Çalışma, bölgenin gıda mirasının ve ritüel geleneğinin korunması, tanıtılması ve gelecek nesillere aktarılması açısından çok önemlidir.

Anahtar Sözcükler: *Yemek Kültürü, Nogay Türkleri, Özel Gün Yemekleri, Konya*

1. INTRODUCTION

Eating is the most important phenomenon that human beings need in order to survive. Food habits differ from society to society. Such habits are a cultural part of that society. The lifestyle of the society reflects the nutrition culture of that society. Changing the way of life is an important factor in the change of eating habits and culture (Güler, 2010: 24).

The national cuisine, which is the most important part of the culture of each nation, depends on the geography in which the country is located, the climate and factors such as history, religion and traditions that have been going on for many years. According to the geography, ethnicity, climate and history in different regions of their countries, the unique food culture of the regions is taking shape. For this reason, food culture is multidimensional and manifests itself in different regions (Myachikova and Shamtsyan, 2022; Beer et al., 2002; Chang et al., 2010; Tellstrom et al. 2006; Deng et al., 2022).

Migrations that took place in the historical process gain importance in terms of enriching the culinary culture in a geography. When evaluated in the historical process, it is seen that the migrations that started with the land gain or loss after the wars played an important role in shaping the Turkish culinary culture (Atik and Atik, 2020: 261-262).

The Nogai Turks are also one of the communities forced to emigrate in the historical process. Some of the Nogais forced to emigrate from the regions where they lived came to Anatolia, where they were resettled in various provinces. Nowadays, the Nogai Turks, most of whom live in the villages around the Salt Lake, are a community that continues their traditional way of life, customs and customs.

There are eating and drinking rituals and dishes specific to these days that have been going on in the traditional way for many years on special days, holy months and holy days in the Nogai Turks. When the studies conducted on the Nogai Turks are examined, it is seen that the focus is on the fields of literature and history. In this study, it is aimed to reveal the eating and drinking customs of the Nogai Turks on special days, holy months and days and the eating and drinking rituals they practice on these days. The research will contribute to the sustainability of the traditions of eating and drinking practiced by the Nogai Turks on special days, holy months and days by revealing them.

2. CONCEPTUAL FRAMEWORK

2.1. Food Culture

Although it is agreed that the word culture comes from the root meaning of agriculture in origin, linguists state that the word "culture" comes from the word edere-cultura, which has a Latin meaning of soil culture (Mejuyev, 1987: 22). It contains material and spiritual elements within cultures. Although the material and spiritual elements of culture differ from society to society, the technology, buildings, living spaces, tools, clothing, kitchen utensils necessary for the continuation of life constitute the material culture. Spiritual culture is the part that satisfies the psychological and psycho-social needs of societies; It consists of norms, pedestals, information, traditions, customs and beliefs that regulate social life (Macit, 2010: 12). As such, societies have different food cultures that contain material and spiritual elements.

Communities of people from different geographies (ethnic communities) carry the cultures of the regions or nations from which they come to the place where they are located. In addition, they adopt the culture of the society in which they live their lives (Köse et al, 2001).

Food is a concept that expresses the way of life of a society (Bucak and Ateş; 2014). Food is a symbol of culture, an indicator of society and a reflection of the natural environment (Lin et al., 2011: 38). Eating is to assimilate the qualities of the eaten thing and become a whole with it. In other words, the person who eats the food becomes a part of the culture he has. Food and cooking, which arise as a result of culture, place the eater in the cultural and social universe. Eating habits are the basis of common identity and difference (Bessière, 1998: 24).

Food is one of the elements of material culture. According to anthropologist Bronislaw Malinowski, food has several functions. Food has social functions beyond the functions of satisfying energy needs, feeding and maintaining life. Just as elements in culture respond to people's needs, food meets certain requirements. The social functions of food are that food is a status symbol, friendship, friendship and communication, sharing as gifts, festivals, entertainment at banquets, food at ceremonies (Caycı, 2019). Food, one of the most important elements of the traditional material culture of each nation, the food culture that has been going on from the past to the present, serves as an identity in the identification of societies, reflects the way of life, as well as showing people's tastes (Teuteberg, 2008; Bondar and Golikova, 2022).

Elements of food culture include some individual and social functions. Status, friendship, communication, sharing, gifting, marriage, engagement, holidays, festivals and food and drinks are the elements that constitute social functions (Tez, 2015).

2.2. Nogai Turks

There are different opinions on whether the word Nogai comes from Mongolian origin and the meanings of the word. In addition, Nogais are known by different names according to the geography where they live (Akbaba, 2013).

According to Nogay (1997:9); in Turkish history, the word Nogai was first encountered in the Altinordu state. Some historians also believe that the name Nogai comes from the Emir Nogai and Mongolian (Alpargu, 2007).

It is known that the word Nogay is a word of Mongolian origin, it means "dog" (Tasci, 2018). It is believed that the word 'Nogai' has a meaning shift when used as a tribal name, the meaning of the word should be a wolf, and the fact that the winged, female wolf symbol is included in the flags of the Nogais is not a coincidence (Akbaba, 2015: 314).

Nogai Turks are a Turkish group that continues their language, religion, culture, customs and customs from the past to the present day (Akbaba, 2015). Nowadays, the Nogais are considered a Caucasian people, as they mostly live in the North Caucasus and Dagestan, but they are not a "Caucasian people" in an ethnic and cultural sense. Their homeland is the east of the Idil River. They were settled in the Caucasus in 200 years (Tavkul, 2003). The Nogais are a Turkish community, some of whom live in various regions such as Romania, Crimea, Constanta, Kazakhstan and Turkey. Fewer people live in these regions than in the Caucasus (Tasci, 2018).

The Nogai Turks settled in the villages of Ağılbaşı (Mandır) and Boğazören (Köstengil) in the Kulu District of Konya in the early 1860s. It turned out that the village of Kırkkuyu was founded by Nogais in the first half of the 1860s (Kırımlı, 2011). It is rumored that the village of Seyit Ahmetli, which is called Seydametli, was founded in 1884-1887 by brothers named Seyit and Ahmet who came to the place where the village is located today and liked its land and water very much and wanted to settle in this village (Savk, 2013: 329).

2.3. Food Culture of Nogai Turks

Nogais are known as a community that lives their lives as nomads. Although they have moved to settled life today, they bear the traces of their nomadic culture. There is no comprehensive information in the literature regarding the cuisine of Nogai. Therefore, in this study, it is aimed to determine the Nogai culinary culture.

The information obtained from the relevant field article shows that the Nogais did not bother much with agriculture before moving to a settled life. But it has been reported that they sow a small amount of millet and eat millet split rice. The main products of their nutrition have been meat and milk. The main foods are meat and poultry, mare's milk, yogurt, kurut, cheese, as well as dairy products. Bread, on the other hand, has been a food product that has not been consumed much in Nogai culture. They were mainly engaged in animal husbandry (Atay, 1998).

The Nogais consumed horse, camel, sheep, cattle, poultry and game animal meat similar to the Turkish communities in the Idil Region of Central Asia. According to the climatic conditions, vegetables and garden products are available in the Nogai kitchen, which are also used in cooking. They consumed mutton in the summer season and horse meat in the winter season. Although there is not much water consumption in Nogais, kımız has been seen as an important drink. As a dairy product, kımız has been considered to be a strengthening and health-beneficial drink. In the winter season, if milk and henna are not found, they are fed with boza. Nogay tea has also taken an important place in beverages. The dishes were mostly cooked in boilers, eaten in large houses (Alpargu, 2007).

3. METHODOLOGY

Using qualitative research method, this study was conducted face to face with 21 people living in the villages of Seyitahmetli, Ağılbaşı, Kırkkuyu, Köstengil in the Kulu district of Konya province. A semi-structured interview form was used in the study. Due to the fact that semi-structured interviews have both a standard structure and flexibility, they eliminate the limitation in tests and questionnaires based on writing and filling out, allowing you to obtain more detailed information. For this reason, it is a method that researchers often use. Semi-structured interviews are not as rigid as structured interviews, not as flexible as deconstructed interviews; it is located between the two (Karasar, 1995). The interviews were recorded with a voice recorder. The interviews lasted an average of 30 to 50 minutes. The people who participated in these interviews were P1, P2, etc. in the text. It is shown in the figure with abbreviations. Within the scope of the research, people were reached by snowball sampling method. In this method, contact is first made with one of the units belonging to the universe. With the help of the contact provided unit, the second unit is reached, then the third unit. In this way, the sample size expands, similar to the growth of the snowball (Yazicioglu and Erdogan, 2004).

4. FINDINGS

Table 1. Demographic Characteristics of the Participants

Code	Date of Birth	Place of Birth	Level of Education	Marital Status
P1	1974	Seyitahmetli	Elementary school	Single
P2	1958	Seyitahmetli	Elementary school	Married
P3	1954	Köstengil	Associate	Married
P4	1961	Kırkkuyu	Elementary school	Married
P5	1977	Şereflikoçhisar	Elementary school	Married
P6	1963	Kırkkuyu	Elementary school	Married
P7	1959	Köstengil	Elementary school	Married
P8	1962	Kırkkuyu	Elementary school	Married
P9	1946	Şereflikoçhisar	Literate	Married
P10	1953	Şereflikoçhisar	Elementary school	Married
P11	1965	Ağılbaşı	Secondary school	Married
P12	1976	Ağılbaşı	Elementary school	Married
P13	1965	Ağılbaşı	Elementary school	Married
P14	1953	Ağılbaşı	Elementary school	Married
P15	1952	Ağılbaşı	Elementary school	Married
P16	1968	Akin	Elementary school	Married
P17	1966	Köstengil	Elementary school	Married
P18	1953	Köstengil	Elementary school	Married
P19	1970	Doğankaya	Elementary school	Married
P20	1954	Seyitahmetli	Elementary school	Married
P21	1963	Seyitahmetli	Elementary school	Married

4.1. Traditions of Eating and Drinking on Special Occasions

4.1.1. Traditions of Childbirth

In the Nogais, after the bride gives birth, elderly relatives like the older bride, mother, uncle's wife and aunt are called. "Ayak çayı" is made with mamelek for the guests and bride who have given birth. The midwife of the bride cuts rooster or chicken. With its water, she makes a "bılamık soup", also called puerperal food, and she puts chicken meat into it plentifully. The midwife surely removes the neck of the chicken she cuts without breaking it. It is served in the soup without breaking the neck. The woman giving birth drinks the soup and eats the neck. They hang the bone of the neck behind the door and dry it so that the child's neck can stand upright (P2, P3, P5).

"Torta is made by mixing yoghurt, flour, egg, water and cooking. It is fed to puerperant woman by melting and adding the plenty of butter on it. The dessert called "Aside" is cooked by mixing molasses and flour for the postpartum woman to increase her milk and gets better. Also, compote is given to the woman giving birth." (P5)

"First, butter is melted in the postpartum period of the woman. While melting, they add the flour little by little and gradually to make it identical. They let absorb the butter. At least half a kilo of butter is added. They add molasses to keep it warm. They let absorb it. They make the food we call "Talkan". They let absorb honey sherbet, royal jelly and cream butter with Nogai tea."(P3)

4.1.2. The Tradition of Naming

Traditions of naming are peculiar to each society. These names reflect the life, thoughts, social structure in society (Uca, 2004). Naming the child is usually performed with a ceremony that includes religious characteristics. This tradition is still continued in most societies. Naming a child is considered a special sacred ceremony. The tradition of naming is of great importance in Turkish culture (Kalafat 2006: 149).

The proverb *"If a good man dies, his name remains, if the bad man dies, his clothing remains."* which is widely known among the Nogais, shows how important the name is in terms of people (Cited by Kapayev 1995, Akbaba and Benli, 2011: 92).

"Since the Nogays depends on their ancestor, future and they have a matriarchal, patriarchal family structure, if the kid is a girl, it is given the name of the grandmother to her; if it is a boy, it is usually given the name of the grandfather to him". (P3)

"Sheep, lamb, etc. are slaughtered. Imam, the mosque community in the village, neighbor, kith and kin are invited. Those who come bring gifts. The foods are served. Khoja recites the adhan to the right ear of the child, recites iqama to the left ear. He says its name three times in its ear. Prays." (P11).

"At the naming ceremony our own meals are made. If we make it at home, we make mantı. If it takes place in the Mosque, soup and meal are made. (P4).

In the past, those who were not financially well off were offering "bavursak", "mamelek" and "ayak çay" to guests.

4.1.3. The Tradition of Cutting an Umbilical Cord

After birth, the umbilical cord is cut and buried. His prayer was done. Food was eaten. But this tradition does not continue today (P1-P21).

4.1.4. Traditions of Tooth Wheat

As in Turkish culture, the tradition of dental gifts is practiced in the Nogai Turks. When the child removes the first tooth, relatives, neighbors are called. Arriving guests bring gifts to the child. After the wheat is boiled, chickpeas and lentils are also boiled, they are mixed into boiled wheat. Guests are offered prepared dental bulgur, as well as cakes, pies, cookies.

*" While teething, child begins to "tay tay" walking uttered to encourage young child to stand before growing teeth. When she starts walking, they tie a rope to the child's foot and call neighbor and relatives. So that the child walks "tay tay". Prays. Even on the fortieth day after the birth of the child, women gather to celebrate forty days to have passed after a baby has been born. Great importance is given to the boy child while **celebrating** forty days to have passed after a baby has been born. They bring gifts to the boy. They pray. After its forty, the child begins to crawl. When she starts walking after crawling, they tie her ankle strap and sacrifice an animal to God again. So that her way is cleared, her path is cleared, she can walk. (P3)*

"Just because the kid fell off the walker, they made kalakay and rolled it on the back of the his/her leg so that he/she wouldn't fall again and walk properly." (P13)

4.1.5. Traditions of Circumcision Feast

According to historical sources, the practice of circumcision dates back to ancient Egypt and prophet Abraham. This practice has become a "must-have" in Judaism. The Islamic religion accepted this custom, which has existed since time immemorial, by loosening the strict rules of this custom and making it flexible (Büyükünal, 2015: 104). Berber, (2009) states that since the concept of

circumcision entered Turkish society with Islam, circumcision feasts began to be held in Turkish states after the acceptance of Islam.

Circumcision in Nogais is just like a wedding ceremony. In the past, circumcision feast were generally held on Thursday, Friday, and Saturday. Women would gather and make yufka. For the circumcised child, his grandfather and father would feed bullock called the Sogumluk (animal to be slaughtered) and slaughter him in circumcision. To distribute invitations, the Nogai villages were toured on horseback (P2, P3, P4, P12, P17, P18).

"I am Ahmet's grandson... (The father's name is not mentioned much, because people are known as such, the grandson is called by the name of the grandfather, that is, by a nickname)" (P3).

People from the surrounding villages would also come to the circumcision feast. Mawlıds were sung. In some families, Nogai traditional musical instruments such as qopuz were played and danced. While the child was being circumcised, his mother or grandmother would roll a 603olling pin. They used to break the rolling pin when **the circumcision was done**. This tradition was done so that the child would recover quickly. In the past, bavursak, lokum (pastries like pişi) were made and "Ayak tea" was drunk.

"The elders would definitely drink that Ayak tea. In circumcision feast, that cauldron was boiling up on the stove. "Ayak tea" is poured with ladle. It was drunk with a gurgling sound." (P3)

"The boys bed after they are circumcised, everyone give him gold, money, etc."

"The child's uncle would definitely buy a watch. In my circumcision, my uncle brought me a foal as a gift. Another uncle brought a female heifer to my brother so that they can increase, reproduce." (P3).

However circumcision henna did not exist before, it is applied today. The flag is raised on the day of circumcision. If the circumcision meal is made at home, meal with dough is definitely made. If it is served in places like mosques, soup, rice and legumes are served to the guests (P1-P21).

4.1.6. Traditions of Send Off to Military

The villagers would invite the enlisted person and his friends to dinner, one in the morning, one in the afternoon, and one in the evening. Since the villagers considered the enlisted person to be sacred, there was no one left in the village who did not invite the young enlisted men to dinner. The young who was going to go into the army would go around the whole village and say goodbye. Enlisted youngs and their friends used to organize entertainment among themselves. The villagers would give shirts, socks, towels and underwear to those who would go to the army. Young girls from their relatives would handle handkerchiefs and tie this handkerchief to the arm of the enlisted person. The mother of the young man who went to the army kept things such as bread, sugar, lokum by biting and kept them in the wedding chest until he returned from the army so that his son would not be a martyr in the army and return unharmed. All the people of the village gathered at the exit of the village to send off the soldier. The Hodja used to pray here. Everyone would put the pocket money to soldier's pocket. They used to hold a mirror to the way so that the soldier's path would be bright (P1, P2, P3, P11, P13, P17, P18, P20, P21).

"How many soldiers there were, socks were brought to all of them. Biscuits were filled and a sock was placed on the plate. My mother used to take a towel." (P13).

"Previously, they used to prepare provisions for a journey for those who enlisted in the military. They used to put Kalakay (a type of bread) as provisions for a journey to the soldiers, they used to fry chicken and put it on." (P11).

4.1.7. Traditions of Asking for the Girl's Hand, Betrothal, Wedding

In the past, families decided who their children would marry with. Young people were not asked for their opinions. Young people would consent to those whom their families found suitable for marriage. Mothers would find a girl who was suitable for their life style. Young people often married without seeing each other (P2, P4, P6, P12).

Nogays do not have consanguineous marriages. Men, who were the senior member of the family, would ask for girl's hand in marriage. An elderly person who was deemed suitable by the family would be the head co-in-laws. After the girl was asked, the hodja would pray. Nogay tea would drunk while asking the girl's hand in marriage (P2, P3, P4, P5, P6, P7, P8, P15, P16, P19).

Only men would go to betrothal. Delight, biscuits were eaten. The old man who came to ask for the girl's hand, would put some money under the cushion. This was called "**cushion of capital**". The old man from the bride's relatives would take that money and give it to the bride's relatives. The boy's side would buy the girl a dress and a ring. Later, the boy's side would go to the bride's house to get cavluk. The girl's side would give handkerchiefs and towels called "cavluk". Delight, biscuits were eaten. After the betrothal, the meals would started to be served (P10,P11,P12, P13).

At the engagement, as at the wedding, food was given to the whole village. The boy's side would bear the expense. At the engagement, young boys and girls sang "şınlar". During the engagement period, the hidirellez lamb was sent to the girl in hidirellez. They used to tie a ribbon called "**poşu**" to the lamb, she. A dress was given to the girl as a gift. In the girl's house, the girls organized entertainment. They used to cut the lamb at the girl's house and eat it (P1, P6, P13, P14).

Before the wedding, villagers and relatives were invited by a method called "okuntu". Before the wedding, a henna night was held and the girls had fun. Henna was applied to the bride-to-be. Nuts were served to the guests (P3,P4,P11).

"In the past, the person who used to have a wedding, I'm having a wedding. You had a wedding in the past, it's my turn. You will look after the men from the surrounding Nogay villages, friend. He used to say that you are responsible for the guest. In order for the guests not to come back, one left gentleman was given to the groom, that is, the right gentleman like the current best man. They took care of the young people. Young people would stay for 3 days. So are the girls. The men would come with their horses and chariots. You will look after the horses, so that the animal does not starve. They were taken care of. The day after the wedding started, the person in charge would write down how many guests there were in how many houses. For example, they would arrive at Ahmet's house. Peace be with you, peace be upon you. Good morning. Are you complaining about your landlord? Did your host take good care of you? Do you need anything? Let's say someone from there said he did not to give any food to us, didn't cover us with a quilt, then lay down on the floor and hit her/his foot. In this way, punishment was given."(P3).

*"Previously, women gather. They used to roll dough thin. They used to roll dough thin at the girl's house. They used to do it at the boy's house. When yufka was made at the girl's house, "**yağlama**" and gözleme were made for the groom. And they used to make sweet version of it. They would pour sugar on it and take it to the groom. The groom, on the other hand, would put money on the tray and send it to the ladies who made the "**yağlama**" and gözleme."*(P4).

*"In the past, we used to cut the wedding sacrifice, which we call the "**sokum (etlik)**", on Wednesdays at our weddings. For the mosque community coming from the mosque, the liver of that sacrifice was roasted and served with our Nogay tea."*(P11).

Weddings would start with hoisting the flag on Thursday. At the beginning of the wedding, the hodja would come to the boy's house with the congregation in the mosque. He used to raise the

flag by praying. This prayer was called the "flag prayer". Thus, the wedding would have begun. In the past, bavursak was made for those who came to the flag prayer (P3, P4, P5, P12, P13, P14, P15).

Musical instruments called qopuz were played at weddings in the past. Entertainments and wrestling used to be organized. Heads, horse races, grabbing handkerchief with horse games were played. Entertainment organized with musical instruments such as qopuz at weddings has give its place to drums and zurna today(P1, P2, P4, P8, P10, P12, P13).

"When the bride was going to descend, old women would sit next to the bride, they are sacred as marcan guday. They hold up mirrors. They enter with a mirror."(P3)

At weddings, sheep or cows were slaughtered. Roast was made from the slaughtered meat. If the wedding is in the winter season, besides soup, rice, roasted beans, legumes such as beans; in the summer season, soup, rice, roasted meat, vegetable dish and dessert were served to the guests (P1-P21).

4.1.8. Death Traditions

In the past, when someone died, Bavursak was served to those who came after burial.

"They were putting Bavursak into the hands of those who were crying after the dead.. The Bavursak had stopped crying. There was a belief in this way."(P12).

'After the funeral, everyone would have Bavursak in their hands. Everyone from the three-year-old to the seventy-year-old man would line up for the Bavursak."(P3)

When someone in the village died, everyone in the village would bring food to the funeral house. There was no cooking for a week in the funeral house.

"When my father died, we never cooked or ate at home, someone brought food every day for a week"(P7).

The funeral house would give a mass meal on the 7th day. Especially, dough was prepared and relatives and friends were invited to the house for dinner. This was called "ağuvaz" (P5).

4.1.9. Traditions of Hıdırellez

Hıdırellez is a seasonal festival. The idea of the end of the cold and the arrival of spring, the revival of nature is dominant on the basis of the belief of Hıdırellez. Seasonal holidays are very important especially in societies that live together with nature, gatherers, hunters and whose main source of livelihood is agriculture and animal husbandry. Hıdırellez is known as the meeting day of the prophets Hızır and İlyas, who have reached immortality, by a water or under a rose tree. The belief that "Khidr will help people in trouble on the land and Ilyas on the sea" is the common cultural value of all communities celebrating this holiday.

Preparations were started before Hıdırellez. Everyone boiled and dyed their eggs. The girls wore colorful clothes. Everyone would make and bring something to eat from home. Pastries such as gözleme, çiğ börek and lokum were mostly prepared as food. They would all gather together in a field. They had fun accompanied by qopuz (harmonica) and had a picnic. There were races such as egg breaking races and sack races. Girls and boys would get together and have chance to know each other. They would make wish and pray. Bread called "Kalakay" was rolled (P1-P21).

In Hıdırellez, the boy's side would tie the kufiyah to the lamb and prepare it, and then take the lamb to the bride's side with the dyed eggs and gifts he bought for the girl. The lamb that came to the girl's house was slaughtered and eaten. The girls were having fun among themselves (P1,P2,P3,P4,P5,P13,P14,P17,P18,P19,P21).

4.1.10. Traditions of Nawruz

Nevruz Festival has an important place in the Turkish World. It is a festival celebrated with great enthusiasm and participation in all Turkish States in the second half of March every year (Kendir et al., 2019).

"In the past, fire was burning, they were jumping over it, everyone brought food from their house." (P2).

4.1.11. Tradition of Sabantoy

Sabantoy is the common heritage of the Nogai Turks and many Turkish tribes. It is one of the most important intangible cultural assets of the Nogai Turks. With the initiative of the Ministry of Culture and Tourism and the contribution of the Nogai Turks, efforts were made to include Sabantoy on the UNESCO Intangible Cultural Heritage list. With the efforts of Nogay Associations, Sabantoy Feasts have been held for ten years and the Nogay Turks are socialized in this way (Benli, 2020).

To the Sabantoy feast; In addition to the Nogais in the country, people from the Turkic Republics abroad also participate. Local governments (such as mayor, district governor) in the district where the feast is held also participate in the feast. Traditional Nogai dishes are served to the guests who come to the feast. A great entertainment is organized in the company of traditional musical instruments such as qopuz and traditional artists of Nogai culture. Young people dance among themselves. In this feast, the traditional culture of the Nogai Turks is exhibited (P3,P11,P14,P15,P16).

"All Nogaiss across Turkey gather in Sabantoy. Those who do not see each other get together. Sabantoy is a kind of social meeting with respect for the elder and love for the little one so that he does not forget the customs, traditions, clothing. At the feast, speeches of the day, proverbs of the day, and legends of the day are told. Tents are set up. Meals are prepared in our custom. The women gather the day before. Flour is taken in sacks. Meat is taken. Oil is taken. Women make deep fried water thin dough with raw minced meat filling, bavursak, taba börek, kalakay. They stack on trays. They pass those who come. They also make Ayak tea and offer it to those who come."(P3).

4.2. Eating and Drinking Traditions in Holy Months and Days

4.2.1. Ramadan Traditions

Preparation for Ramadan starts days before. Foods such as noodles and phyllo dough are prepared to be consumed during the month of Ramadan. In sahur, usually with Nogay Tea, pastries such as kalakay, yufka and çığ börek, taba börek, sac börek, gözleme; foods such as noodles and compote are consumed (P1-P21).

Iftar invitations are made during the month of Ramadan. Neighbors in the village invite each other to iftar. Dough-based food assortments of the Nogai cuisine such as soup, pilaf, roasted and kazan börek, kaşık börek, çığ börek and Saraylı dessert are served at iftars (P1-P21).

"We have a village mansion. In Ramadan, we usually break fast there communally. We call the iftar meal "Ağız Açtırma". For example, one day I give, the next day the next neighbor gives. We spend almost 15-20 days of Ramadan in the mansion. In the mansion, all the villagers eat, drink and gather together."(P17)

'After iftar, prayers were made. Then they would 606oks606 the tarawih prayer. The ancients used to sit until sahur. Tea and conversations in the rooms... They used to read war books in Ottoman Turkish."(P11).

Desserts such as baklava, **Saraylı** and pastries are prepared for Ramadan Feast. "In the past, we used to make bavursak in the Eve. It was served to those who came."(P11).

"On Eve, my mother used to apply henna on our hands. "Sleep before the dogs infest so you can get henna on your hands," she used to say. My late father used to bring guests on the morning of the feast."(P13).

*"Our daughters and mothers used to 607xcha the water early in the morning during Ramadan. They used to say "filling the zamzam"." They used to go at imsak in the dark. They would fill water from the fountain and come. Men would 607xcha the mosque for salat al eidain. After coming from the mosque, every wealthy family would invite low-income families to breakfast. **Thus, it would be made up to the poor.** Then everyone would 607xchange bairam greetings, on the 1st day of the bairam the children would take a walk, on the 2nd day the young people would take a walk, on the 3rd day the old people would take a walk. There would be no house left in the village." (P11).*

"In Ramadan, the eldest of the tribe would cook. Brides and girls helped. Nogay tea, roasted meat and torta were made for breakfast. When the breakfast had finished, hands were kissed and elders were visited respectively."(P3).

'After the Salat al eid, my father used to bring the poor home to dinner on his way from the mosque. We would prepare meals with 2-3 table and serve them"(P12)

During the bairam, boys would come out and sing chansonette, saying, "Şeramadan şalka malka don't make them wait too long, lady sister". They browse around the houses. Flour was given to the children who came. That boy used to sell flour at the grocery store. Only boys did. It would be beautiful weather. The streets would be full of chansonette."(P16)

4.2.2. Traditions of Sacrifice

In the eid al-adha, after the sacrificed, roasting is done and eaten. In addition to the roasting, Nogay tea, yufka and Saraylı (yellow burma) dessert are served to the guests. On the evening of the first day of Eid-al-Adha, **kazan börek**, which is considered a special dish for Nogais, is certainly made (P1, P2, P3, P4, P6, P11, P18, P19, P20).

"Roasting was cooked and kept in Şöy's cauldrons. It was served to everyone. There was no storage in the freezer as it is now."(P11).

"In the past, after sacrificed, my mother used to divide the sacrifice into 3 parts. She would distribute a piece of it. She would roasted a piece of it. She would reserve a part of it for us."(P6)

4.2.3. Muharram ul Haram and Tradition of Ashoura

It is assumed that Ashoura, which is known as " Aşûra, Aşara" in the Arabic, may have come from the words "Aşr, Aşîr" meaning ten in Arabic or the word "İşr" meaning to move the camels (Görgülü, 2018).

On the Day of Ashoura (10 Muharram), after making at least ten kinds of ingredients, the ashourais distributed to the neighbors and those in need. Ashura has been seen as the sunnah of Prophet Noah and has become a tradition celebrated in different ways as a holy day in the historical process (Açıkgöz, 2019). In the Nogays, in Muharram ul haram, Ashoura is cooked and distributed to the neighbors.

4.2.4. Traditions of Kandil

The Turks, who accepted Islam, established good neighborly relations with other communities and religions after they came to Anatolia. They distributed "pisi", halvah, to the neighbors in oil lamps (Alyakut, 2020 :381-382).

In Kandil, mamelek (flour halvah) and bavursak, lokum (fried pastry) were made and distributed to neighbors (P1-P21).

"I make bagels and pastries for my children because of kandil in kandil. I'm trying to keep our tradition alive so that the children can know the kandil." (P5).

4.2.5. Traditions of Islamic Memorial Service

After the Turks accepted Islam, their mourning traditions continued by changing. The tradition of Mevlit is the best example that can be given to this situation. Although it seems like a contradiction that "mevlit", which means "birth", is applied after the funeral, the custom of the Turks' meal given in yuğ (lament) ceremonies has turned into an Islamic form. The meaning of the word "Mevlud", which is used among the people, is a newborn, small child. However, in the Islamic tradition, the term Mawlid refers to the birthday of the Prophet Muhammad. This expression was later used for the ceremonies held on the occasion of the Prophet's birthday. "Mevlit" is actually Süleyman Çelebi's Hz. It is a long masnavi that he wrote to praise Muhammad. Initially, this poem While the 12th day of Rebiülevvel, the birthday of Muhammad, was read to celebrate the Mevlit oil lamps, it was so popular among the people that it was a custom to read it on every blessed day (Fidan and Özcan, 2019 :74).

While naming the newborn child in the Nogai Turks, the mawlid is read after the deceased in circumcisions. Mevlit reciting is usually done at home with a meal. When it is made in places such as mosques, candy and chocolate are served (P1, P3,P8, P9, P12, P13, P14, P15,P17, P21).

"In the past, guests were invited to the mawlids, brought from the mosque and fed. In the mawlid recitals, mostly men would gather, and women would not gather much. After the mawlid was read, they would usually slaughter a sheep or lamb and cook it with rice if it was a house with an oven. Those who were not in good financial condition would cook bavursak. They used to serve it with Nogai tea." (P13, P21)

"Bavursak was made so that the dead would smell of oil from the back of the deceased, in Mawlid."(P1)

4.3. Request and Wish Tables

4.3.1. Deodate

The person taking a vow, sacrifice and distributes it to her\his neighbors, but she\he does not eat this meat herself\himself.

'The vow is as follows; For example, the man had 3 daughters in a row. The last girl is named Döndü. Then, if there is a boy, he sacrifice for him. He gathers all his kith and kin.'(P3)

4.3.2. Rain Prayer

Rain prayer is the prayer for the rain to fall in times of drought. In the rain prayer; Villagers gather at the threshing floor. There is also participation from neighboring villages. The religious scholar assumed as the most sacred in the region is called. Children under the age of 7, assuming that they are sinless, are lined up behind him, followed by children between the ages of 9 and 12. The hands are held facing the ground and pray together (P1-P21).

Everyone in the village gives sheep, beef, oil, bulgur, etc. according to their budget. Meat and rice are made at the threshing floor. It is eaten there. Those who cannot come are also sent to their homes. Cookies etc. gifts are given.

"If it's dry, rain prayer; if it rains a lot, appreciation; Even if it doesn't rain, a request prayer is said."(P3)

"In the rain prayer, animals and children came out and it would rain there that day."(P13)

"In the past, the youngest child of the family was bewashed during the rain prayer."(P12).

4.3.3. Travel Table

Provisions is prepared for the person who sets out or goes to the military to eat on the way. This is also called a 'azzık (**wrapped food for travels**)'. As a route; foods such as fried chicken, kalakay, taba börek are cooked (P1,P2,P3,P4,P6,P7,P11, P14,P15).

"In the past, the mother used to make her son, who was about to set out, bite into bread, sugar and lokum. He used to hide them in his dowry chest, so that he would return and eat the other of his fortune when he came. It was a blessing for that son, so that he would not suffer any harm, not die, not be a martyr in the army, or return when he went abroad to work. For example, the mother feeds half of the lokum (in the form of 4 squares fried in oil) to her child, and keeps the half until her son arrives."(P3)

5. CONCLUSION

Traditions, customs and customs are transmitted from generation to generation through practices. One of the most important elements that ensures the transfer of this culture and also shapes the behavior of societies is the creation of a society-specific food culture, and food-based rituals become important in the influence of behavior patterns in everyday life. The Nogai Turks have also been subjected to migration in various ways in the historical process, and as a result of this nomadic lifestyle, food cultures have been formed.

When the studies on ethnic cuisines are examined;

Smanalieva et al. (2022), in his compilation study, gave information about the nutritional values, recipes and production technologies of these ethnic products, as well as discussing the Kyrgyz ethnic grain and milk-based products from a historical and cultural perspective.

Keramaris et al. (2022), in their study in which they examined four different books and journals, determined the most common foods, ingredients and dishes in Pontic Greek Cuisine.

Davlatova et al. (2021), in their study, examined the ceremonial dishes of the Surkhandarya oasis, one of the southern regions of Uzbekistan, the eating traditions of these dishes, the customs related to food, based on field ethnographic data.

Gabdrakhmanova, Sattarova and Nurmukhametova (2016) used a descriptive method in order to collect and systematize the materials in their work on explaining the factors that affect the Tatar culinary culture and examining its basic features. As a result of the study, it is seen that Tatar cuisine is influenced by the culture of the peoples of oriental countries, Europe, Russia, which can be evidenced by the emergence of new words in the relevant thematic group. However, traditional dishes that have existed for centuries still retain their authenticity.

Vakhidova (2021) talked about the transformation of Uzbekistan dishes and examined the dishes prepared in ceremonies that form the basis of the national values of the people of Uzbekistan.

Muhammad, Mohd Zahari, Shariff and Abdullah (2016) examined Malaysian cuisine to preserve the authenticity of culinary culture among diaspora nations. In the study, the direction of

acculturation and change in the immigrant cuisine among the Malaysian diasporic community living in England was discussed in order to prepare the home traditional foods of the authenticity of the foods.

This study, which aims to determine the food culture of the Nogai Turks, was carried out in the villages of Seyitahmetli, Ağılbaşı (Mandıra), Köstengil and Kırkkuyu in the Kulu district of Konya province. In the research conducted by face-to-face interview method, 21 people who knew Nogai traditions, food culture and rituals were reached. The following results were obtained in the research:

- Various eating and drinking rituals are practiced at births. The bride giving birth is fed foods such as torta and aside. Nogay tea and mamelek are served to the guests.
- Great importance is attached to naming ceremonies, and various eating and drinking rituals are practiced today. When the child is born, families with good financial situation slaughter sheep and lambs and offer them to the villagers. Families whose financial situation is not good offer bavursak (fried dough), mamelek (halva), Nogay tea (ayak çay).
- While the tradition of cutting the umbilical cord is widely practiced, this tradition has no longer existed.
- The tradition of “**diş hediği**” continues from the past to the present. When the child's first tooth comes out, neighbors, relatives are called, tooth bulgur etc. food is served.
- Nogay tea, which is considered to be medicinal, is consumed at every meal, on special occasions and on holy days, and is an indispensable part of the table.
- Various entertainments are organized at the circumcision wedding and these entertainments last for 3 days. In circumcision weddings, the bullock is slaughtered and distributed to the guests.
- Conscription is considered sacred by Nogai Turks. For this reason, it is very important to see soldiers off. The young man who will join the army is invited to dinner by the village people.
- Previously, only men attended the betrothal ceremony, but nowadays it is seen that both men and women participate in this ceremony. During the betrothal ceremony, Turkish delight and biscuits are eaten. At the engagement, the boy's side offers food to all the village people.
- Preparations for weddings start days before, and food is given to all villagers at the wedding. At weddings, sheep or cows are slaughtered and roasted. In the winter season of the wedding, in addition to soup, rice, roasted beans, legumes such as beans; In the summer season, soup, rice, roasted vegetables, vegetables and desserts are served.
- When someone dies in the village, the people of the village bring food to the funeral house for a week. The family of the deceased gives a collective meal on the 7th day.
- Iftar invitations are held during the month of Ramadan. During Ramadan and Eid-al-Adha, all family members come together and collective invitation meals are eaten.

In order to evaluate the Nogai food culture from the point of view of gastronomic tourism, the following recommendations are presented;

- According to the data announced by the Konya Provincial Directorate of Culture, 3 million 666 thousand 108 tourists visited Konya in 2019. The distance of the researched villages to the city center of Konya is 166 km from Seyitahmetli, 169 km from Kırkkuyu, 160 km from Ağılbaşı (Mandıra), and 157 km from Köstengil. These villages, where Nogai Turks live, are around Salt Lake, which is the second largest lake in Turkey. Salt Lake, located in Konya, Aksaray and Ankara provinces, is an important region in terms of tourism potential. It is thought that with the combination of this destination source with gastronomic tourism, the

destination attractiveness of the region can be increased and rural tourism can be contributed.

- Sustainability is important in terms of preserving and transferring food culture and food to future generations. In this context, it is possible to ensure the promotion and sustainability of Nogai dishes through events such as festivals, celebrations and cooking competitions.
- By organizing congresses, seminars and interviews with local governments, universities, non-governmental organizations, representatives of Nogay associations in the country and abroad, projects can be developed to promote Nogay food culture and dishes, to bring them into gastronomic tourism and to market them.
- Restaurants with Nogai dishes can be opened in other cities where Nogay Turks live today, especially in Konya, thus contributing to gastronomic tourism.
- It can be ensured that the region is brought into rural tourism and women in the region can be employed by opening restaurants where Nogay women cook their traditional dishes in the villages of Seyitahmetli, Kırkkuyu, Mandıra (Ağılbaşı), Köstengil (Boğazören) where the Nogay Turks live in the Kulu district of Konya province.
- By promoting Nogay tea, which is the special drink of the Nogais, to more people through events such as festivals, it can be ensured that it is included in the beverage menus of cafes in Turkey.
- Markets specific to Nogay Turks can be set up in the district and in the city center under the name of the local market.

With the revealing of the eating and drinking rituals of the Nogai Turks on special days, the cultural elements will be carried from generation to generation by means of rituals, ceremonies and traditions. By shedding light on other studies, this study on the Nogais can provide an in-depth examination of the food culture of other Turkish tribes. This study, which is carried out to transfer the Nogai food culture to future generations and not to lose this cuisine, leads further studies.

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