

GASTRO-TOURISM

TRADITIONAL AMASYA

GASTRONOMY RECIPES

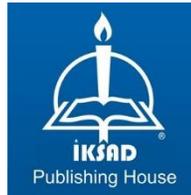
KENAN PALA
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**GASTRO-TOURISM:
TRADITIONAL AMASYA
GASTRONOMY RECIPES**

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PREFACE

Considering the contribution of tourism activities to economic developments, it is seen that many touristic attractions have an crucial role in the promotion of tourism destinations. Local food and cuisine elements, which are also a tourist attraction, have a big contribution in the marketing of a tourism destination. Today, cities have started to come to the fore with gastronomic tourism as well as their historical and natural beauties. When you visit a city, what flavors you will taste is as important as what you will see there. Gastronomy tourism is a tourism activity that creates travel motivation to have a new food and beverage experience. A cultural identity and heritage of a region can be reflected by Gastronomy tourism that offer regional cuisine, and thus becomes a significant vehicle for local destination competitiveness. Everything from the material of the food to the preparation, presentation to the place where the food is eaten is seen as a part of gastronomy tourism.

The importance of local cuisines has gained value day by day with the change in eating and drinking preferences in the globalizing world life. The rich culinary culture of Turkish cuisine, which varies according to the regions, is important for the tourism industry. Especially gastro-tourists, who carry out tourism activities under the name of gastronomy tourism and have been mentioned frequently in recent years, have increased their tendency to local cuisine products, which they express as healthier and tastier. Changing eating and drinking perceptions have prepared the environment for various destinations to come to the fore, to recognize regional cuisines and to gain rich experiences.

In this regard, Amasya served as the capital of many nations for a long time, and during the Ottoman period, it almost acted as a school for the sultan candidates. Amasya has shown the traces of its long historical past and the diversity that this historical past has created in its culture in its dishes. It is also possible to find inspirations from the palace cuisine in Amasya, which is famous for its princes. Amasya has a rich culinary culture along with a deep-rooted cultural level. Each region has its own unique dishes. Although there is information about some dishes in other regions, it is obvious that it varies in each region.

The preparation of recipes in cooking, which is an art as old and vital as human history, started with the discovery of writing; it is an ongoing process. From this point of view, recipes have a special place in the development of culinary art. When we look at the development processes of world cuisines, it has been a very important factor for the chefs who are engaged in food preparation activities to write down and record the new flavors they produce in the kitchens. Countries that cannot turn the dishes in their national cuisines into recipes have difficulties in conveying their culinary culture to the next generations. The richness of a country's cuisine in the culinary field is understood from the recipe archives recorded with the recipes. Food recipes are also used as a tool to measure the level of wealth in the cuisine of countries. Therefore, the recipes created within the scope of the current book will play a crucial role in transferring the flavors unique to Amasya Cuisine with all their richness to future generations.

Kenan Pala, 2021
Mustafa Daşkın, 2021

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INTRODUCTION

In recent years, discovering the culinary culture of destinations is one of the main purposes of travel, among the reasons for many tourists' travels. Many destinations use their cuisine as a tourist attraction and operate as a niche market in this field. Food and cooking methods in touristic destinations, in short, culinary culture, can develop destinations internationally as an invisible heritage that contains the cultural characteristics and characteristics of the region. For this reason, culinary tourism represents the tourism market regionally and provides competitive advantage to the regions (Horng and Tsai, 2012). In terms of gastronomic tourism potential, Turkey has extremely rich values. Although Turkey has richer values than many countries in gastronomy tourism, it still has not developed at the desired level. It is thought that one of the most important reasons for this is the fact that the trio of sea, sun and sand is emphasized in the promotional and marketing studies. In other words, it can be said that this type of tourism is overshadowed by holiday tourism. While the activities carried out within the scope of gastronomic tourism contribute to the cultural exchange between the people of the world by providing unique experiences to the tourists, they also make significant contributions to the development of cities and to become a brand city (Bilenen, Yağmur, and Yazarkan, 2012).

Local and regional gastronomy, which is one of the most important elements of gastronomic tourism, has a good potential to contribute to long-term competitiveness from the perspective of the development of

tourism and holiday destination marketing. In this context, Amasya province is a candidate to be one of the important tourism destinations of Anatolian cuisine with its cultural heritage values. The history of Amasya dates back to 5500 BC, according to archaeological study records. It is seen that its name is 'Hakmiş' in documents written in the Hittite Period, and in the light of available sources, the name Amasya is first seen on city coins minted in the Hellenistic period. The city, which is surrounded by high rocks on all four sides, has the appearance of a castle. Since many princes (shahzadah) were raised in Amasya, it is also called the 'City of Shahzadah'. Also it is a mystical Anatolian city where scientists and artists such as Lokman Hekim, Akşemseddin, Mihri Hatun and Sabuncuoğlu Şerefeddin were trained.

Amasya has a rich plant cover and therefore a rich fruit culture with its ecological structure as well as its historical life and a deep-rooted cultural level. When Amasya is mentioned, the first thing that comes to mind is the lime apple. The characteristic of the symbol of Amasya, the lime apple, is that it is red on one side and yellow on the other, thin-skinned and fragrant, hard and durable. When cut in half, a star shape is seen. The pleasure of walking around the fragrant apple orchards and picking fresh apples from the branch and eating them during the harvest season is completely different. When Evliya Çelebi talks about Amasya, he mentions forty kinds of pears, eleven kinds of cherries, seven kinds of grapes and seven kinds of quince. Quince marmalade made from quinces in Amasya is so beautiful that it is rumored that it was sent as a gift to the sultan at that time (Amasya

Provincial Directorate of Culture and Tourism, 2021; Turkey Culture Portal, 2021).

The cuisine of Amasya, which has hosted many civilizations throughout its historical life and served as a school for the shahzadahs during the Ottoman period, was also influenced by these cultures. Every meal in Amasya is shaped with a taste and presentation worthy of sultans. Keşkek, which is one of the main dishes in many Anatolian cities, has become different in Amasya's culinary culture and has gained such a taste and appearance that it makes one say Amasya keşkek aside from all other keşkeks. Among the people of Amasya, okra was accepted as the sultan of the dishes. Sultan Çelebi Mehmet named his soldiers, who trained in Amasya Yedikır, as "Cabbage and Okra growers" during his years as a shahzadah. In fact, cabbage and okra figures are engraved on the historical range stones in Istanbul.

When we look at today, with its geographical location, it is possible to find the most delicious dishes of both Black Sea and Central Anatolia cuisine in the city, which is at the crossing point of Central Anatolia and the Black Sea. In Amasya cuisine, there are many delicious options from soups to vegetable dishes, from pastries to meat dishes, but it is also very common to use vegetables that have been dried in summer in winter meals. 'Çatal çorbası', 'helle çorbası', 'bakla dolması', 'Amasya çöreği', 'etli bamya', 'Amasya-style keşkek' and 'bat' are some of the examples that can be given to the local delicacies of Amasya (Amasya Provincial Directorate of Culture and Tourism, 2021).

In this regard, the aim of this book is to create the Traditional Amasya Gastronomy Recipes in this region and deal with gastronomy tourism, one of the alternative tourism potentials of the Amasya region. This book plays an important role in terms of verifying the Gastronomy Identity of Amasya. At the same time it provides contribution for the related literature and learning opportunity for culinary arts practitioners.

CHAPTER 1

AMASYA AND TOURISM

1.1. History of Amasya

Amasya was established on the skirts of the Yeşilirmak valley, Harşena Mountain. Amasya has trained scientists, artists and poets throughout its history of over seven thousand years, where Ottoman shahzadah were educated. Also, the world's most beautiful limes, cherries, peaches and okra are produced, and there are many historical and natural beauties to visit. It is an interesting city. The city, where the Amasya Circular, constitutes the first important step of the War of Independence, where the foundations of the National Struggle was laid, was read on June 22, 1919. Amasya is one of our important cities with its historical and natural beauties, which served as the capital of the kingdom.

1.2. Geographical Location and Transportation of Amasya

Amasya is the central district of Amasya province in the Black Sea Region. As of 2019, Amasya (central district) has a population of 150,828. It is located in the Central Black Sea Region. It is one of the oldest settlements in Anatolia. It has been the center of various civilizations starting from the Hittites. The oldest known name of the city, as it is said, is Amasya, which has remained unchanged until today. The name Amesseia - Amacia - Amaccia is read in old records and finds. It is possible to see the name of Amasya on the silver and

bronze coins (coins) used in trade during the Persian, Pontos and Roman Empire periods.

The names Amaccia or Amacia are found on some coins. Before and after the conquest of Amasya, the Turks built Amasseia or Amaccia, Amacia as it is said in Turkish. Strabon, known to have been born in Amasya, presumably in 60 BC and 19 AD, known as the inventor of the science of geography, refers to Amasya as Amasseia in his famous geography book. Amasya is located in the Central Black Sea Region of the Black Sea Region and is located between approximately 34° 57' - 36° 31' east longitudes and 41° 04' - 40° 16' north latitudes (see Image 1). The main geomorphological units of Amasya are mountains, valleys and plains. While the average elevation of the city center above sea level is 392 m, when the city in general is taken into account, it is seen that the average elevation is around 1150 m. While the lowest area of the province is the place where the water collection area of Hasan Uğurlu Dam starts in the Umutlu Village of Taşova with its 160-degree altitude, the highest area within the borders of the province is Akdağ Hill (2061 m). Accordingly, the relative elevation difference within the province is 1901 m. (Amasya Provincial Directorate of Culture and Tourism, 2021).



Image 1: A View from Amasya.

Amasya, with a total surface area of 5701 square km, is adjacent to Tokat in the east, Çorum in the west and Samsun in the north. The total border length with these provinces is approximately 492 square km. Amasya is 336 km from Ankara, 671 km from Istanbul, 92 km from Çorum, 131 km from Samsun, 114 km from Tokat and 196 km from Yozgat. The distances to the districts of the province are; Göynücek is 46 km, Gümüşhacıköy 68 km, Hamamözü 90 km, Merzifon 46 km, Suluova 27 km and Taşova 48 km. A transitional climate prevails in the province between the Black Sea climate and the continental climate. It is not as dry as the continental climate in summers, and not as rainy as the Black Sea climate in Turkey. In addition, the softening effect of Yeşilırmak and the valley is undeniable. Even if there is snow at high altitudes due to the

characteristic of the valley in winter, the snow is ineffective in the city center (Amasya Municipality, 2020).

1.3. Socio-Economic Structure of Amasya

Behind Amasya's long-standing past of eight thousand five hundred years, as well as being the administrative, scientific and cultural center of the civilizations it hosts; The existence of rich mineral reserves and natural resources, the advantages of topography in defense, agricultural wealth and its strategic location on road routes were effective. Amasya has attracted attention as one of the important agricultural production centers where fruits, vegetables and grains grown on its fertile soils since ancient times are exported to other regions of Anatolia and foreign markets. Life in Provinces Index research of TÜİK in 2015, which is represented by 41 indicators covering 11 dimensions of life such as ‘‘housing, working life, income and wealth, health, education, environment, security, civic participation, access to infrastructure services, social life and life satisfaction’’. According to the results, Amasya ranked 27th. Since the main area of economic activity in Amasya is the agricultural sector, trade is also carried out in relation to the purchase and sale of agricultural products. In addition to grains, especially sugar beet, vegetables and fruits constitute agricultural products that are subject to trade. Villages within the province have intense commercial relations with their districts, and Samsun-Ankara and Istanbul are the provinces with which Amasya has the most commercial relations. These provinces constitute an important market for the agricultural potential

of Amasya. In the province of Amasya, which connects neighboring provinces such as Tokat-Çorum-Kayseri-Malatya with the Black Sea, trade continues with these neighboring provinces and districts; This includes the Havza, Ladik, Kavak, Vezirköprü districts of Samsun and the Merkez, Osmaniye, Mecitözü districts of Çorum, which produce sugar beets especially for the Suluova Sugar Factory (Amasya Municipality, 2020).

The majority of those engaged in trade in the province are engaged in retail trade. Businesses in the province are mostly based on food and soil products, and animal trade constitutes a significant proportion. Products such as all kinds of durable consumer goods, cement, iron, clothing, citrus fruits are purchased from outside the province. Onions, chickpeas, lentils, beans; Among industrial and mining products, sugar, milk and dairy products, sunflower oil, animal feed, flour, lime, brick and tile and lignite coal are marketed. The main export products abroad; flour, yeast, kitchenware, textile products, forest products, electrical appliances, devices and materials. Festivals and feasts held in the center and districts of the province are generally held in the form of festivals; Local handicrafts, agricultural products, folk dances and artistic activities of that region or town are exhibited and various commercial activities take place (Amasya Branch Office, 2020; Amasya Governorship, 2020).

1.4. Tourism in Amasya

Amasya is an important tourism city with its historical background and natural beauties dating back to 5500 BC. Historical monuments such as King Rock Tombs, Aynalı Cave, Ferhat Waterway, Darüşşifa (Bimarhane), Amasya Houses, lakes such as Borabay and Yedikuğular Bird Paradise, and thermal springs such as Gözlek, Terziköy and Arkutbey contribute to Amasya Tourism (Aylar and Çoban, 2004: 367) . Amasya offers its visitors different options in terms of accommodation. In addition to the hotels with high service quality in the city center or just a few kilometers from the center, some of the historical mansions and houses lined up on the edge of Yeşilırmak serve as boutique hotels or hostels. The distribution of tourists coming to Amasya by years is given in the tables below (Amasya Municipality, 2020);

Table 1: Number of Visitors to Museums and Ruins in Amasya (Amasya Municipality).

Year	Domestic	International	Total
2013	446.051	21.608	467.659
2014	472.947	14.869	487.816
2015	457.431	21.100	478.531
2016	466.052	19.394	485.446
2017	607.478	8.429	615.907
2018	574.933	5.567	580.500
2019	712.664	6.895	719.559

Table 2: Accommodation Statistics for Amasya Province (Amasya Municipality).

Year	Domestic	International	Total	Change (%)
2013	168.991	7.926	176.917	%-3.00
2014	188.900	10.430	199.330	%12.66
2015	210.556	9.475	220.031	%10.17
2016	231.004	8.740	239.744	%8.96
2017	301.209	10.592	311.801	%29.87
2018	320.989	11.329	332.318	% 6.58
2019	319.305	13.245	332.550	

1.5. Alternative Tourism Types and Sources in Amasya

Amasya is an ancient settlement that has hosted many civilizations with its deep-rooted history. With the preservation of these historical values and the unearthing of new ones, it attracts more tourists in the field of cultural tourism. However, the fact that it has the potential for nature tourism with its unique natural assets is among the reasons why tourists prefer Amasya. Therefore, the alternative tourism potential of Amasya is quite wide and diverse. In this context, alternative tourism types that can be developed within the scope of existing resources in Amasya are mentioned below.

1.5.1. Culture Tourism

Cultural tourism is the most effective tool for the protection and sustainability of socio-cultural values and natural environmental characteristics. According to Uygur and Baykan (2007), culture, natural history and cultural assets, works of art, socio-economic facts are a tourism concept that is offered to travelers in the form of a touristic product. Cultural tourism is the type of tourism product that best conveys how the local people live and their customs to the tourist and provides many benefits to the place where it is applied (Saarinen, Moswete, and Monare., 2014). Kozak and Bahçe (2012) stated that the foundations of cultural tourism are generally composed of many elements such as monuments, museums, cultural exhibitions, world cultural heritage, archaeological sites, religious buildings and celebrations, music, cinema, theatre, handicrafts, traditional cuisine, and natural parks. In this context, Amasya is very interesting in terms of cultural tourism with the remains of the settlement history dating back to ancient times. Some important cultural values in the province of Amasya are given below and are not limited to them;

Amasya Museum: It is possible to see the works of many civilizations from the Late Neolithic Early Chalcolithic Age to the Bronze Age, Hittite, Urartu, Phrygian, Scythian-Cimmerian, Persian, Pontus, Roman, Byzantine, Seljuk and Ottoman periods together. The most interesting place of the museum is the section where mummies belonging to the people who served as ministers and emirs in Amasya during the Anatolian domination of the Ilkhanate and their relatives.

In addition, the Apple Mosaic from the Roman Period, which is in the collection of the Amasya Museum, is one of the rare examples in its group of works. The apple tree on this mosaic shows us that the apple was an important fruit 1700 years ago in Amasya, which is identified with the famous muscat apple (see Image 2) (Turkey Culture and Tourism Ministry, 2020).



Image 2: A view from Museum (Amasya Provincial Directorate of Culture and Tourism Archive).

Amasya Castle: It is inevitable to mention the name of a mountain to make it easier to visualize the steepness of the castle, which was built on Harşena Mountain in the north of the city; The Çakır Mountain, rising from the city center of Çorum, stands right on the Amasya Castle. The highest point of this mountain is Yeldeğirmeni Hill with 1,375 m. The castle is also known by the name of Harşena Mountain

on which it was built. According to Arab historians, it was built by "Turkish ruler Karsan Han", and according to western historians "by Mithridates, king of Pontus" (see Image 3).

It was repaired and used by Danishmend Ahmet Gazi in 1075, by Mesud I in 1146, by Alaeddin Keykubad I in 1222, by Gümüşlüzade Tacettin Mahmud Çelebi in 1319, and Şadgeldi Pasha in 1369. The castle was rebuilt by the II.Murad in 1449 during the Ottoman Period and repaired by Prince Ahmet's Emir Mustafa Bey in 1511 and by Hoca Ahmedpaşazade Ali Bey in 1669 (Turkey Culture and Tourism Ministry, 2020).



Image 3: A view from Amasya Castle (Amasya Provincial Directorate of Culture and Tourism Archive).

King Rock Tombs: Harşena Mountain and Pontus King Rock Tombs are natural and cultural areas that were included in the UNESCO "World Heritage Tentative List" in 2015. With Amasya becoming the capital of the Pontus Kingdom, monumental rock tombs were built on the southern slope of the mountain. There are rock tombs belonging to five kings from Founding King Mithridates Ktistes I to Pharnakes I in the Girls' Palace area of Harşena Castle. The tombs belonging to the first five Pontus kings and arranged in monumental dimensions were separated from the main rock by galleries and carved in a U shape. Rock tombs; They are the most monumental tombs of Anatolia and are among the distinguished examples of the rock tomb tradition in the world (see Image 4) (Turkey Culture and Tourism Ministry, 2020).



Image 4: Aview from King Rock Tombs (Amasya Provincial Directorate of Culture and Tourism Archive).

Ferhat Water Canal: This canal, which belongs to the Late Hellenistic-Early Roman period, was built in order to meet the water needs of the ancient city of Amasya, by carving the rocks, opening tunnels, building walls from place to place and according to the scale system suitable for the slope of the land. These canals, also called "Ferhat Water Canal", are 6 km long. Since it is located at the foot of Ferhat Mountain, reference is made to the famous folk tale Ferhat and Şirin. According to the legend, Ferhat was a famous muralist who lived during the Persian period. While decorating the mansion that Sultan Mehmene Banu had built for her sister Şirin, Ferhat see Şirin and fall in love with each other. Ferhat informs the Sultan and asks for Şirin. Sultan does not want to give up his sister. In order to keep Ferhat busy, he stipulates that he pierces the Elma Mountain and brings water to the city. Ferhat starts to drill the mountains with the power of love. Mehmene Banu sends her old nanny to Ferhat, who is about to pierce the mountain and complete the channel through which the water will flow, and conveys the news that Şirin has died. Upon this sad news, Ferhat throws the cinder in his hand into the air, the falling ash hit Ferhat's head, and Ferhat dies there. Şirin, who receives the sad news of Ferhat, comes to the rock where the event took place with fear and excitement. When he sees that Ferhat is dead, he can't stand this pain and falls down the rocks and dies there. They bury both lovers side by side on the rocks where they died. They say that every spring two roses grow on two graves. Just when they were about to meet each other, a black bush appeared in the middle of the graves,

preventing the two roses from meeting (see Image 5) (Turkey Culture and Tourism Ministry, 2020).



Image 5: A view from the Ferhat Water Canal (Amasya Provincial Directorate of Culture and Tourism Archive).

Sultan Bayezid Mosque: It was built by Shahzadah Ahmet among 1485-1486, by order of the Ottoman Sultan II. Bayezid. When the complex was first built; the building, known as the imaret consists of five separate units: mut'ime-hane (dining hall), matbah (kitchen), cellar, oven and barn. The mosque, madrasah and soup kitchen have survived to the present day (see Image 6). There is also a muvakkithane (temporary home) and a fountain built in the 19th century. The tomb belonging to Shahzadah Osman, the son of Shahzadah Ahmet, who died at a young age, was added to the structure later. There is also a muvakkithane and a fountain built in the 19th century. The mosque is one of the most beautiful examples of side space or zaviye architecture. The building consists of two square

spaces separated by a large arch in the middle and three domes on each of the east-west sides. The inside of the dome and the top of the window arches are decorated with rich hand-drawn works. Window sashes are among the best examples of the 15th century wooden künde-kârî technique. The narthex in the north is covered with domes supported by five pointed arches resting on six round marble columns. The window tops in the narthex are decorated with blue and white tile panels. Of the two minarets with a single balcony rising at both ends of this place, the body of the one on the left is vertically grooved, and the body of the one on the right is decorated with zigzag stone. The plane trees on both sides of the fountain planted during the construction of the mosque have given their shade to the mosque garden for over 500 years (Turkey Culture and Tourism Ministry, 2020).



Image 6: A view from the Mosque (Amasya Provincial Directorate of Culture and Tourism Archive).

Other resources that Amasya has for cultural tourism are as follows:

- ✓ Shahzadahs Museum,
- ✓ Hazeranlar Mansion (Ethnography museum),
- ✓ Yalıboyu Houses,
- ✓ Cağlayan Bridge,
- ✓ Amasya Bazaar,
- ✓ Merzifon Bazaar,
- ✓ Gümüşhacıköy Bazaar,
- ✓ Haliliye Madrasah,
- ✓ Çelebi Mehmed Madrasah and Clock Tower.

1.5.2. Thermal Tourism

The Ministry of Culture and Tourism defines thermal tourism as “...there are various types of methods such as thermomineral water bath, drinking, inhalation, mud bath, as well as cure (treatment) applications made by combining supportive treatments such as climate cure, physical therapy, rehabilitation, exercise, psychotherapy and diet, as well as the use of thermal waters as the type of tourism that occurs with the use of entertainment and recreation” (Turkey Culture and Tourism Ministry, 2018). Turkey has a significant potential worldwide in terms of geothermal sources and ranks first in Europe. It is among the top five countries in the world (China, America, Sweden, Turkey and Germany) according to the size of the direct capacity of usage (Akkuş and Alan, 2016).

Hamamözü, Gözlek and Terziköy thermal springs, which are the most important thermal tourism centers in Amasya, have been healing people for thousands of years throughout history (Amasya Provincial Directorate of Culture and Tourism, 2020):

Terziköy Thermal: Its thermal water is 39.5 degrees and it is 36 km away from the city center of Amasya. It is known that the hot spring water, which has been used since the Roman Period, is good for rheumatism, stomach, intestinal, urinary tract and nutritional disorders. There are accommodation facilities around the spa.

Gözlek Thermal: Its thermal water is 38.5 degrees and it is 13 km away from the city center of Amasya. It is known to be beneficial in psoriasis, gynecological diseases, skin diseases, joint rheumatism, general stress disorders and post-operative treatments. There are accommodation facilities around the spa.

Hamamözü Thermal: Its thermal water is 42.5 degrees and it is 90 km from Amasya city center and 43 km from Çorum city center. It is known to be beneficial for nervous system diseases, cardiovascular and blood pressure disorders, and problems such as sciatica. There are accommodation facilities around the spa.

1.5.3. Ecotourism

According to The International Ecotourism Society (TIES), ecotourism is a responsible journey to natural regions that protects the natural environment from negative effects, supports the people of the region to maintain their lives in wealth and comfort (Erdoğan, 2003:

109). Ecotourism, as a nature-based tourism type, is also seen as a tool for sustainable rural development. Ecotourism is generally carried out in small groups and carried out with small and medium-sized businesses in the locality. It is an important tourism type that can create a resource for the protection of ecosystems and the socio-economic development of the population living in and around the regions where the ecosystems are located. It cultivates socio-cultural awareness by increasing the use of traditional architecture and local resources by increasing the number of small family businesses. In short, considering the poor people living in mountainous, forested and rural settlements and villages, ecotourism plays a role that can minimize the socio-economic imbalance between the settlements in the country (Dülger, 2013).

In this context, Amasya seems to have a very rich potential in terms of some ecotourism activities due to its geographical and ecological structure. Some types of ecotourism are listed below and are not limited to this.

1.5.3.1. Plateau Tourism

The word "Yayla" is derived from the word "Yaylag" in old Turkish. It means the plains on the mountain hills. The word "Yayla" is a word used in high plains and grasslands, since they are mostly found in high altitudes (Bilgiç, 2007). They are places where local people go especially to graze their animals. Plateaus come out as a high potential attraction for tourism because of their natural nature and showing the culture of the local people (Gönenç, 1995).

Plateaus are areas that are mostly located on the upper parts of high mountains; allow people to stay permanently or temporarily, animal and agricultural works are carried out, can be stayed for a certain period of time due to the cold climate in summer, and are not preferred much due to the cold climate in winter (Albayrak, 2013).

The plateaus in Amasya have a very rich texture in terms of natural vegetation, as they are in the transitional part of the Black Sea climate to the Central Anatolian climate. They contain plant species that can grow in both climates. Nomadic life continues in these plateaus. It is useful to mention the ones that have transportation facilities and can be evaluated in terms of tourism (Amasya Provincial Directorate of Culture and Tourism, 2020):

Kabaoğuz Plateaus: It is located on the west side of Tavşan Mountain within the borders of Gümüşhacıköy district. The average altitude from the sea is around 1,400 m and Kabaoğuz festivals are held once a year.

Tavşandağı Plateaus: These plateaus are located on the plains of Tavşan Mountain within the borders of Merzifon district. The average altitude from the sea is 1,500 m. Circassian festivals are held in these plateaus every year.

Akdağ Plateaus: It is located on the hills of Akdağ, which is within the borders of Suluova district. Their average height from the sea is 1,850 m and plateau festivals are held.

Sarıççek Plateaus: It is located on the plains on the eastern sides of Kara Ömer Mountain within the borders of Taşova district. Its Average Height is around 1,650 m.

Destek Plateaus: These plateaus, on the other hand, are located on the high plains in the north of the Destek Stream on the Canik Mountains within the borders of Taşova district. Its average height is around 1,200 m.

Boğalı Highlands: The Boğalı Highlands, which have an average height of around 1,850 m, are also located on Sakarat Mountain within the borders of Taşova district.

Çatalçam Plateaus: It is located on the high plains of the Eğerli Mountain within the borders of Amasya. Its average height is 1,400 m.

İnegöl Plateaus: It is located on the İnegöl Mountain within the borders of Gümüşhacıköy district. Every year, festivals are held by the local people on the plateaus with an average height of 1,600 m.

1.5.3.2. Trekking and Bird Watching Tourism

Hiking tourism is travel that is sensitive to natural areas, conserving the environment and respecting the culture of the local people, and aims to use local architecture and resources, often in small family-run facilities. If it is done in accordance with its purpose, it is an opportunity that can create resources for the protection of the environment and the socio-economic development of the people living in the region. Considering the poverty of the people living in the villages or pastures in the mountainous and forested areas with the

potential for hiking tourism, it will be seen that trekking tourism is a factor that can reduce the imbalance between the people (Altıparmak, 2002). Along with this bird watching tourism can be an important alternative tourism type in Amasya region.

Yedikuğular Bird Sanctuary: Some of the birds that can be seen in the Yedikuğular Bird Sanctuary, where more than 100 bird species live, as many birds have become a shelter in the Dam Lake, are small grebe, sea bream, cormorant, gray heron, big heron, small heron, clumsy, gray goose, slug, slug , gray duck, teal, mallard, pintail, apple-head patka, large comb-tooth, grouse, snipe, great black-headed gull, black-headed gull and crane. It is also one of the 2 breeding areas of white pelicans in Turkey. Tourists visit here and hear the sounds of these different kinds of birds (see Image 7).



Image 7: A view from Yedikuğular Bird Sanctuary (Amasya Provincial Directorate of Culture and Tourism Archive).

Boraboy Lake and Nature Park: This lake, which is a natural wonder, is actually a landslide set lake formed as a result of a small stream clogged with debris coming from the surrounding area. The color of the lake, surrounded by beech, yellow pine, cedar and chestnut trees, is emerald green. There are bungalow type houses, cafeteria, camping and picnic areas and nature walkways for accommodation in the forest area (see Image 8).



Image 8: A view from Boraboy Lake and Nature Park (Amasya Provincial Directorate of Culture and Tourism Archive).

1.5.3.3. Agro-Tourism

Agro-tourism is a specific area of rural tourism. It can be produced by farmers or farm owners in fields such as agricultural or garden, and as well as animals and plants can be produced by using traditional methods (George and Rilla, 2005). Agricultural tourism has some

distinctive features and functions. First, it includes agricultural and farm activities; second, tourists have participated in on-farm or off-farm activities such as milking, harvesting, preparing and selling food; third is the perception of authentic activity in tourists during the experience of farm and agriculture (Ongun, Sop, Yeşiltaş, and Eşiktepe, 2017);

It is thought that Amasya has the characteristics of agriculture and farm tourism with its many agricultural lands and some state and private farms. The population density of places such as Karakese and Aktaş villages, Gökdere valley and Kozluca valley in Amasya is very low and agriculture is done with traditional methods. Agriculture and farm agrotourism can be done in these regions (see Image 9).



Image 9: A View from Amasya Apple Farms (Amasya Provincial Directorate of Culture and Tourism Archive).

CHAPTER 2

GASTRONOMY

2.1. Food and Beverage Sector in Turkey

Today's societies consume the products and services produced by the food and beverage services industry, which has reached a large size, at an increasing rate. This consumption is a result of the eating habits of contemporary consumers. Eating out refers to the consumption of food and beverages produced and served by a business outside the home by paying a fee. Thus, eating out becomes the starting point of the demand for the products and services produced by the food and beverage services industry. Therefore, it is necessary to see the phenomenon of eating out as the reason for the existence of today's food and beverage services industry (Özdemir, 2010).

In Turkey, a serious investment is observed in the food-beverage-entertainment sector with the effect of the success in tourism. Recently, due to the increasing habits of consumers to eat out, restaurant (restaurants, hotel restaurants, fast-food restaurants, take-out restaurants) number has exceeded over 600 thousand as it was 150 thousand 10 years ago. Another factor that plays an important role in this change in the ready-made food sector is the developments in the tourism sector. Ready food industry consists of four main parts: hotel, restaurant, fast-food restaurants and table d'hote (corporate food services). Another name of this sector is the Out-of-Home Food Sector. The number of people who benefit from ready-to-eat food

retailing (eating outside the home) in Turkey is approximately 8 million. In EU countries with populations close to Turkey (such as Germany, France, England), this figure is around 65-70 million. These statistics depict that the ready meals sector in Turkey will expand at around 20-25% every year (Turkey Travel Agencies Association-TURSAB, 2015). The food of a region is sometimes the shortest way to get to know and learn about another culture. The richer the food culture in a destination, the higher the likelihood of visitors coming back.

2.2. Gastronomy Concept

The origin of the word gastronomy, which has passed from French to Turkish, is formed by the combination of the Greek words *gastros* (stomach) and *nomos* (rule or law) and is explained as rules or norms related to eating and drinking. Gastronomy is a word used to describe the way the food of a country or region is served, the food tools, and the techniques of preparing the dishes (Kivela and Crotts, 2006). In addition, although gastronomy is a guide about what to eat and drink with which pairings, when and what to drink, according to today's gastronomy understanding, it is explained as "the art of eating well" (Aşkın, 2015).

The Turkish Language Association (2019) has divided the word gastronomy into two definitions as "the curiosity of eating well" and "healthful, well-arranged, pleasant and delicious cuisine, food order and system". Gastronomy, which emphasizes the transformation of

human necessity into sociological needs for pleasure (Tüfekçi, Kalkan, and Tüfekçi, 2016); it is defined as all of the activities that help individuals discover new foods and beverages while at the same time discovering new cultures. Gökdeniz, Erdem, Dinç, and Çelik, (2015) stated that although gastronomy is the art of food and beverage, it is a concept that emerges from the relationship of every element related to this art with culture. Hegarty and O'Mahony (2001) defines it as a concept that includes the basic food materials used in the preparation of the meal, the preservation, preparation and cooking methods of the food, the types of food and beverages and the amounts to be used in each meal, the favorite and unpopular tastes, the customs related to the presentation of food and beverages, the kitchen materials used, cultural differences and various rituals. According to Şengül and Türkay (2016: 89), it is an artistic activity by those who examine the food and drinks in the culinary culture, their table arrangements, tastes, preparations, visuals and the relationship between them, research delicious food and pleasant drinks and participate in this activity.

Gastronomy is studied in different dimensions. Hatipoğlu (2010) examines gastronomy in two dimensions as production and consumption dimensions.

Production Size:

- Knowledge about the action of eating quality food and activities related to this action,

- The science and art of preparing delicious meals, cooking and preparing a good table,
- Rules and practices about preparing and serving a dish,
- It is the combination of some dishes in accordance with both historical knowledge, culture and habits and taste.

Consumption Size:

- Qualified food and beverage liking,
- A fondness for ostentatious foods,
- Being willing to eat quality food.

2.3. Gastronomy Tourism

Both in the world and in Turkey, there are many destinations that come to the fore regarding gastronomic tourism. Horng and Tsai (2012) states that “Gastronomy represents a new tourism market for many countries and regions and provides a unique competitive advantage for touristic destinations and entrepreneurs in these destinations”.

While the basis of gastronomic tourism is food and beverage culture, it also includes trips to farms and wineries, including testing of food and beverages. According to Akbaba and Kendirci (2016), Gastronomy tourism offers an opportunity for visitors to learn regional dishes, culture, and history and may play an important role on travel behaviors.

According to du Rand and Heath (2006), the gastronomic origin comes from culture, agriculture, and tourism. In order to market and position gastronomic tourism, these three elements play important role such as the history and authenticity provided by culture, the products provided by agriculture and the infrastructure and services provided by tourism. Gastronomic tourism shaped within the context of these three elements. Food is a society's way of expressing itself and its lifestyle. Culture is an important part of gastronomic tourism that cannot be ignored.

In the study of Hall, Sharples, Mitchell, Macionis, Cambourne (2003), gastronomic tourism:

- It is consumed by tourists and is a part of local culture,
- It is a tool in the promotion of regional tourism,
- It is a key point of the target market in competitiveness,
- It is a part of economic development in regional development.
- It is accepted as a form of product and service by tourists with certain consumption patterns and preferences.

According to Yüncü (2010), gastronomic tourism in general is an important element of the domestic culture experienced by visitors, contributes for the overall tourism development in a region, and generates a competitive advantage for regional marketing.

2.4. Importance of Gastronomy Tourism

The benefits of tourism to destinations have different meanings in different types of tourism. The benefits of gastronomy and thus gastronomic tourism in terms of destinations can be summarized as follows (Kivela and Crofts, 2005; United Nations World Tourism Organization-UNWTO, 2019):

- Gastronomy contributes to the segmentation of the potential tourists visiting the destination and their positioning in accordance with the targets.
- Gastronomic tourism acts as an important resource for destinations that do not have attraction resources such as sea, sand, sun, nature, ancient structures, etc.
- Since gastronomic tourism is a type of tourism that can be applied in every period of the year, it has the quality of eliminating time pressure on destinations.
- Revitalization of the stagnating tourism activities of the destination can be achieved through gastronomic tourism.
- Through gastronomy, destinations can meet the expectations of tourists who want to acquire new products and experiences and add value to their touristic experiences.
- Sustainability in rural areas since the rural areas have an important place in gastronomic tourism.

Recently many destinations in the world try to improve the gastronomy tourism values and activities in terms of increasing their

pie from the world tourism receipts. Specifically, in developed countries, the gastronomic tourism as a very dynamic sector is expanding, attracts high level of income and tourists (Williams, Williams, and Omar, 2014) and supports studies on development.

Yeoman (2008) stated that determining the gastronomic experiences of individuals who participate or have the potential to participate in gastronomic tourism and presenting products in this direction will provide great advantages for both destinations and businesses. Gastronomy constitutes an important aspect of a destination experience due to the tourist's increasing trends for authenticity and the need to obtain a high-quality experience So much so that the gastronomic experience as a tourism product can contribute to the competitiveness of destinations, if properly developed and executed (du Rand and Heath, 2006).

UNWTO defines gastronomic tourism as “the whole of recreational experiential activities related to food and beverages for entertainment purposes in gastronomic destinations”. These activities are gastronomy-themed festivals, trips to markets and food production areas, food fairs, cooking shows, and experiencing local and quality foods. The benefit of local people from gastronomy tourism brings with it economic development and branding. At this point, in order to become a brand, the tourism products where gastronomic activities are carried out should be listed as factories, restaurants, touristic areas, historical places in the region and other important local activities. Guidebooks should be prepared and delivered to visitors by

information offices, and visitors should be informed about these activities (UNWTO, 2019).

In the studies conducted on the member and candidate countries of the European Union; it has been stated that gastronomy tourism makes a serious contribution to the countries' economy in issues such as the number of enterprises, employment and added value. When the accommodation sector and the gastronomy sector are compared in terms of employment, the added value of the gastronomy sector to the national economy is 70%, while the added value of the accommodation sector is only 30%. These data reveal the importance of gastronomic tourism. When evaluated in terms of employment, the contribution of the food and beverage sector to employment is 75%, while the accommodation sector is only around 20% (European Commission, 2014).

The benefits of food tourism, according to the World Food Travel Association 2014 data, are as follows (Oğuz, 2016):

- The increase in the number of visitors,
- The increase after sales,
- The increase in the rate of coverage in the press,
- Sales opportunities that can provide new competitive advantage or that cannot be reversed,
- Increases in the government's income tax,
- Increasing public awareness in opinions about tourism,

- Increasing interest in the food and beverage resources of the region, and the prestige seen in societies depending on this situation.

In terms of local agricultural producers, food and beverage tourism provides support for their livelihoods and causes quality food and beverage to be offered. Regional cuisines that provide food and beverage activities in terms of tourism are highly attractive (Cohen and Avieli, 2004).

As a sector, gastronomic activities in the field of tourism have become very important. As a result of these activities, the countries that stand out with their cultural and historical heritage as well as their food cultures have also emphasized the importance of gastronomic tourism. For example, 3% of Spain's income from tourism

2.5. Amasya and Turkish Cuisine

Turkish cuisine, which is among the richest cuisines of the world, can enable many destinations in Turkey to be branded. Turkish cuisine is one of the top three cuisines in the world with Chinese and French cuisines. It has created a rich food culture by adding the grains of Mesopotamia, vegetables and fruits of the Mediterranean environment, and the spice of South Asia to the diet based on meat and fermented dairy products from Central Asia. The Mediterranean diet is based on cereals (especially wheat), olive oil, vegetables and fruits, aquatic products, milk derivatives, spices and wine.

Amasya served as the capital of many nations for a long time, and during the Ottoman period, it almost acted as a school for the sultan candidates. Amasya has shown the traces of its long historical past and the diversity that this historical past has created in its culture in its dishes. Again, due to its geographical location, it has brought together the most delicious and original dishes of both the Black Sea Cuisine and the Central Anatolian Cuisine. It is also possible to find inspirations from the palace cuisine in Amasya, which is famous for its princes. Amasya has a rich culinary culture along with a deep-rooted cultural level. Each region has its own unique dishes. Although there is information about some dishes in other regions, it is obvious that it varies in each region. One of them is keşkek, which is an indispensable taste of ceremonial meals such as weddings, circumcision and funerals in many regions of Anatolia (Amasya Provincial Directorate of Culture and Tourism, 2021; Turkey Culture Portal, 2021). In the third part of the book, Amasya Turkish Cuisine is given place.

In this context, Birdir and Akgöl (2015) examined the visit purposes of the tourists visiting our country in the study; It has been seen that among the reasons why the participants prefer Turkey, tasting Turkish cuisine is in the third place. They concluded that 32% of the tourists wanted to taste Turkish cuisine, and 93.2% stated that they would give information about Turkish cuisine when they returned to their country. Ünver and Şahin (2017) stated that gastronomy has an important place in the tourism marketing of Turkey and Istanbul, and that gastronomy

plays an active role especially in creating the brand value of Istanbul. Again, according to the same study, Ottoman Palace cuisine, Turkish cuisine and fish varieties are the prominent elements. It is also thought that gastronomic tourism can be integrated with other types of tourism and have an impact on regional development.

CHAPTER 3

AMASYA TRADITIONAL RECIPES

3.1. Overview of Amasya Cuisine

If we look at the ongoing eating and drinking rituals of Amasya, which have been passed down from generation to generation; The tradition of preparing 'bakla dolması (stuffed beans)', 'keşkek', 'yuka dessert', 'poppy buns' for those who come to visit the feast and giving pocket money to children by putting Turkish delight in a handkerchief still continues in Amasya. According to what is told, Amasians love to host guests at their tables, even if they do not have a guest to host at their table that day, they would invite someone in need to their home and share their meals with him. If there is a boarding guest from outside, it is called a heavy guest, and 6 dishes of food including toyga çorbası (toyga soup), whole meat, pirinç pilavı (rice pilaf), sinusu böreği (sinew pastry), bamya (okra) and tatlı (dessert) were served at the table prepared for this guest. One of the most beautiful customs is the 'diş hediği (tooth cut)'. When small children teethe, wheat is boiled with sugar and distributed to neighbors. One of the oldest traditions in Amasya is the 'Zekeriya Sofrası'. "Zekeriya Sofrası" is a special table consisting of raw food. There is no invitation to this table, anyone can join. This table is made to make a wish come true, and he makes this table again in his own home, where his wish is fulfilled. The table consists of zamzam, dates, black cumin, yoghurt, cheese, pita bread and olives. Apart from this, there should be forty-one kinds of food on the table, together with the dry food placed on the table. Six rak'ahs of

prayer are performed, two for Allah (The God), two for the Prophet Zechariah, and two for the wish made, and after the prayer, candles are placed on the table (Amasya Provincial Directorate of Culture and Tourism).

For Amasya, every special day is considered as a special eating feast. Although Amasya has had its share of modernization like every city in terms of eating and drinking rituals, it is one of the rare cities that try to keep its food traditions alive. In order to keep the eating and drinking traditions alive in Amasya, together with the examples given above, some of the special day meal customs written below are still continued today (Amasya Provincial Directorate of Culture and Tourism).

- 1- **Doğum:** First of all, soup is given to the mother who gives birth, and care is taken to ensure that this type of soup is nutritious and milk-increasing. Milk, rice pudding, sweets, compotes and compotes are also among the foods and beverages brought to the postpartum visit. After the birth, drinks such as compote, compote and sherbet are made so that the mother has plenty of milk.
- 2- **Diş Hediği:** An old Turkish tradition, teething is a ceremony performed when the baby's first tooth comes out. In this ceremony, which is still practiced in many parts of Amasya, the child is seated on a cover laid on the ground. Wheat is sprinkled over the child's head. At the same time, it is prepared with boiled wheat and on it, granulated sugar, pomegranate, walnut,

fruit pieces, etc. A kind of dessert sprinkled with frosting is also offered to the participants of the ceremony. A small thing such as a bead or a ring is also put into this mixture. Whoever gets the hidden thing off their plate, that person gets a gift for the child. In order for the child to grow up in abundance, healthy and lead a fruitful life, various objects –combs, books, pens, mirrors, balls, etc.- are placed in front of him after the wheat spilled from his head. It is believed that whichever of these the child gets his hands first, he will have that profession. Close relatives and family friends also attend this ceremony, which is usually held among the family. The ceremony ends with songs and mani.

- 3- ***Düğün Yemeği:*** It is the meal served to the guests by the men's house at the wedding. Especially in village weddings, cauldrons of keskek, pilaf, meat and halva are boiled in the wedding house. Tables are set on the roofs and courtyards of the houses. Since spoon supply and service was difficult in the past, the guests used to attend the weddings by sticking a wooden spoon around their waist.
- 4- ***Gelin Hamamı Yemeği:*** It is a dinner ceremony in which the brides are introduced to their relatives in a place and it is proved that they do not have a physical disability. Stuffed beans, butter, buns, etc., prepared by the girl's house beforehand. After taking food, you go to the hammam. After various entertainments, the bride is bathed. A cloth called under-table is laid on the navel stone, and after a large tray is placed on it, the food is arranged on plates. Meals are eaten together.

- 5- **Güvey Önü:** It is a meal prepared for the bride and groom to be eaten on the wedding night. It consists of 3 main dishes (whole meat, rice, caterpillar baklava) in a tray. Although the gender changes, the way of presentation is the same. It is delivered to the bride at the door of the bridal chamber before the groom enters the wedding ceremony.
- 6- **Cenaze Yemeği:** Meals are not cooked in the funeral home after the deceased. It is brought by relatives and close neighbors. On certain days (seventh, fortieth and fifty-second, etc.) after the death, collective prayers and food are given. It is believed that the pain of the deceased in the grave will be relieved by the food given and the prayers.
- 7- **Ölü Helvası:** It is believed that the smell that comes out during roasting goes to the soul of the dead, according to old Turkish traditions. Fragrance nourishes the soul of the dead, and the halva itself nourishes the rest. The prepared halva is cooked and served to the guests, with the hope that the dead will taste good and that the torment of the grave will be relieved with the belief of Islam.
- 8- **Sünnet Yemeği:** It is the meal organized by the family of the circumcised child at circumcision weddings and eaten with the participation of the guests. Those who come at circumcision weddings are often offered a keşkek.
- 9- **Hacı Karşılama Yemeği:** It is a meal organized for people returning from pilgrimage and eaten with the participation of relatives who come to visit the pilgrims. It consists of especially

toyga soup, eggplant pehli or whole meat, rice, dates and zamzam.

- 10- *Bayram Yemeği*:** It is the meal eaten in the mornings of Eid, after the Eid prayer, with the participation of all members of the family. The dish called "keşkek", which is usually placed in pots inside the wood embers in the neighborhood ovens on the eve of the eve, is an indispensable part of the feast tables. Today; while sugar and sweets and then coffee are offered to those who come during the Eid al-Fitr, roasted meat prepared from the meat of the sacrifice is served during the Eid al-Adha.
- 11- *Asker Uğurlama Yemeği*:** It is organized by the families who sent their children to the army before the farewell ceremony is held with the participation of their spouses and friends. Sending off to the military is still very common in the region, and a menu consisting of soup, whole meat, rice, keskek and dessert is presented to those who come during this ceremony.
- 12- *Adak Yemekleri (Adak Kurbanı)*:** It is a very common tradition to pray and make a vow for a wish that is desired to be fulfilled. If the wish is fulfilled, the sacrifice is sacrificed wherever it is promised to be fulfilled by the devotee. This is often the place where the wish is made. (Evliya, tomb, etc.) Relatives and close neighbors are invited. Prayers and sacrifices are made for the acceptance of the desired request by Allah. Meat is cooked here, bulgur pilaf and salad are made. On the other hand, it is cooked 'oily'. It is served to the guests with samovar tea.

13- Yağmur Duası: Praying for rain is performed especially in the spring season, which is dry. Money is collected from the people and sacrifices are made. Prayers are made with the participation of the people at the place where the rain prayer is made. The sacrifice is cut and cooked. It is eaten en masse by the participants.

3.2. Creating Meal Recipes

The content of the concept of "recipe" in traditional cooking art is not sufficient today. "Recipe" used in culinary and gastronomy (food science) terminology refers to a broader meaning. To define it in a broader framework, it is written that information is given about the name of a dish, the food group it is in, the nutrients and amounts in it, its preparation, tips, cooking techniques used, portion size, portion size, side dish, service, cost and nutritional value. texts are called "recipes" in international hotel kitchens. In a simpler sense, we can define the recipe; "It is a set of rules describing how a dish should be prepared, cooked and presented."

The preparation of recipes in cooking, which is an art as old and vital as human history, started with the discovery of writing; it is an ongoing process. From this point of view, recipes have a special place in the development of culinary art. When we look at the development processes of world cuisines, it has been a very important factor for the chefs who are engaged in food preparation activities to write down and record the new flavors they produce in the kitchens. Countries that cannot turn the dishes in their national cuisines into recipes have

difficulties in conveying their culinary culture to the next generations. The richness of a country's cuisine in the culinary field is understood from the recipe archives recorded with the recipes. Food recipes are also used as a tool to measure the level of wealth in the cuisine of countries. Therefore, the recipes created within the scope of the current book will play an important role in transferring the flavors unique to Amasya Cuisine with all their richness to future generations.

In the light of the above statements in the gastronomy literature; In the preparation of food recipes, which is one of the most important pillars of the book written, the stages of creating food recipes in international gastronomy resources have been taken into account. In the food recipes prepared within the scope of the book, an academic language is used in order to reveal the scientific side; A simple, clear and understandable narrative was preferred, taking into account the final target audience who will benefit from the recipes.

First of all, a wide-ranging resource search was carried out on the Amasya Cuisine, both written and printed sources and all data on the internet. However, by contacting all the villages connected to the center of Amasya, it was tried to reach the flavors that were on the verge of oblivion or that did not come to light even though they were specific to the provincial cuisine. The food recipes created in the light of the information obtained as a result of the aforementioned field research were also added to the study.

In the recipes written, the preparation and cooking time and the number of servings are given as a standard at the beginning of each recipe. Measuring units (water glass, tea glass, tablespoon, teaspoon, etc.) that the final beneficiaries can easily apply are used in the materials given in the recipe. In the preparation of the meal, as mentioned above, the preparation of the meals was written in an academic, clear and understandable manner, step by step, in a way that would not allow any misunderstanding. In the prepared food recipes, information about the cooking methods specific to the region, the products specific to the region with their explanations, the kitchen terms, the special tools used and the presentation of the food are also included.

3.3. Soups

Bıdıklı çorba, çatal çorbası, helle çorbası, ibikli çorba, sakala çarpan, total börülce ve toyga are among the Traditional Amasya Cuisine soups.

3.3.1. Bıdıklı Çorba

(For 6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

1 cup of cracked wheat (beaten)

1 cup of fresh green beans

2 cups of yogurt

2 liters of water

1 teaspoon of salt

1 teaspoon of butter

1 teaspoon of dried mint

Preparation:

The cracked wheat and fresh beans, which are soaked the night before, are taken to the stove with the addition of water and boiled, stirring occasionally, in a controlled manner until cooked. After the ingredients are cooked, the yoghurt, which is warmed and whipped with the addition of some hot water, is slowly added to the pot. After adding the salt, it is boiled for 5 more minutes and removed from the stove. It is made ready for presentation by pouring dry mint, which has been fried in butter, on it.



Image 10: Bıdıklı Çorba (Amasya Municipality).

3.3.2. Çatal Çorba

(6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

1 cup of cracked wheat (beaten)

Half a cup of green lentils

2 tablespoons of oil

1 small onion

1 tomato

2 tablespoons of ground beef

2 liters of water

1 teaspoon of salt

1 teaspoon of butter

1 teaspoon paprika

1 teaspoon of dried mint

Preparation:

Green lentils and cracked wheat, soaked the night before, are taken to the stove with the addition of water and boiled until soft. In a pan, oil is put and onions, tomatoes and minced meat are fried. Roasted onions, tomatoes and minced meat are added to boiled green lentils and split wheat. At this stage, hot water is added according to the desired consistency. After adding water and adding salt, it is boiled for 5 more minutes and removed from the stove. Dried mint and chili peppers fried in butter are poured on it and it is ready for presentation.



Image 11: Çatal Çorba (Amasya Municipality).

3.3.3. Helle Çorbası

(6 Persons) (Preparation and Cooking Time: 30 minutes)

Materials:

- 1/2 cup of rice
- 2 spoonful butter
- 3 tablespoons of flour
- 2 liters of water
- 1 teaspoon of salt
- 1 teaspoon of black pepper

Preparation:

Half a glass of rice is boiled with plenty of water until it becomes soft and drained. In the pot where the soup will be made, butter and flour are fried and water is added. At this stage, whisking is done

thoroughly and a smooth consistency is tried to be obtained. Add boiled rice and mix it continuously until it boils. When the soup starts to boil, it is taken from the stove and made ready for presentation by adding salt and pepper.



Image 12: Helle Çorbası (Amasya Municipality).

3.3.4. İbikli Çorba

(For 6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

- 1 cup green lentils
- 2 cups of yogurt
- 2 liters of water
- 1 teaspoon of salt
- 1 teaspoon of butter
- 1 teaspoon paprika

1 teaspoon of dried mint

For the dough;

1 cup of flour

1 egg

1 teaspoon of salt

1 teaspoon of water

Preparation:

Green lentils, which are soaked the night before, are taken to the stove with the addition of water and boiled until soft. While the green lentils are boiled, a simple solid dough is prepared with flour, salt, egg and water. After the prepared dough has rested for 20 minutes, it is spread out by sprinkling flour and not being too thin with the help of a rolling pin. Small pieces of dough are obtained by folding the dough in half and cutting it into half-inch strips in both width and length. The dough pieces obtained are added to the green lentils being boiled. After the dough is cooked, the yoghurt, which is warmed and whipped with the addition of some hot water, is slowly added to the pot. After adding the salt, it is boiled for 5 more minutes and removed from the stove. Dried mint and chili peppers fried in butter are poured on it and it is ready to be served.



Image 13: İbikli Çorba (Amasya Municipality).

3.3.5. Sakala Çarpan

(For 6 Persons) (Preparation and Cooking Time: 45 minutes)

Materials:

Half cup of noodles

Half cup of boiled green lentils

2 tablespoons of oil

1 small onion

1 tablespoon of flour

2 liters of hot water

1 teaspoon of salt

1 teaspoon of butter

1 teaspoon paprika

1 teaspoon of dried mint

Preparation:

The onion is chopped as small as possible and fried in oil in a pan, when it starts to turn pink, flour is added and the roasting process is continued on low heat until the smell of flour comes out. Then, hot water is slowly added to the pot and whisked until a smooth consistency is obtained. The green lentils, which are boiled and drained for a short time until they are slightly fresh, are added to the pot. With the addition of salt and noodles, the soup is boiled over low heat for another 20 minutes and removed from the stove. Dried mint and chili peppers fried in butter are poured on it and it is ready to be served.



Image 14: Sakala Çarpan (Amasya Municipality).

3.3.6. Topal Börülce

(6 Persons) (Preparation and Cooking Time: 45 minutes)

Materials:

Half a glass of cracked wheat (beaten)

1 cup of dried kidney beans

2 tablespoons of oil

1 small onion

2 tablespoons of kakırdak (Kakırdak: The product obtained by mashing the remaining pulp after frying the finely chopped tail fat with the addition of salt.)

2 liters of water

1 teaspoon of salt

1 teaspoon of butter

1 teaspoon of dried mint

Preparation:

Split wheat and black-eyed peas soaked the night before are taken to the stove with the addition of water and boiled, stirring occasionally, in a controlled manner until cooked. In a separate pan, fry the finely chopped onion and kakardak with oil and add them to the pot. After adding the salt, it is boiled for 5 more minutes and removed from the stove. Dry mint, which has been fried in butter, is poured on it and it is made ready for presentation.



Image 15: Topal Börölce (Amasya Municipality).

3.3.7. Toyga

(6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

1 cup of cracked wheat (beaten)

1 cup of yogurt

1 tablespoon of flour

1 egg yolk

1 cup boiled chickpeas

2 liters of water

1 teaspoon of salt

1 teaspoon of butter

1 teaspoon dried mint

Preparation:

Half of wheat, soaked the night before, is taken to the stove with the addition of water and boiled in a controlled manner, stirring from time to time, until the cracks are cooked. When the splits become soft, add boiled chickpeas and continue to boil over low heat for 10 more minutes. Hot water can be added at this stage if necessary. Then, yoghurt, flour and egg yolk are taken into a mixing bowl and a glass of water is poured over it and whisked. By adding a ladle of liquid from the boiling pot to this prepared mixture, the mixture is heated and slowly added to the boiling pot. After the mixture is added, it is stirred for 5 more minutes on low heat and the soup is thickened, salt is added and the stove is turned off. After the soup is cooked, butter is melted in a small pan and mixed with dry mint. The prepared oil is added to the soup and made ready for presentation.



Image 16: Toyga (Amasya Municipality).

3.4. Meat Dishes

Amasya keşkeği, bakla dolması, etli çiçek bamya, patlıcan pehli, çiçek bamyalı kuzu nırbaç, amasya kirdesi ve şehzade çeşidiyyesi ve dibek köftesi are among the Traditional Amasya Cuisine meat dishes.

3.4.1. Amasya Keşkeği

(10 Persons) (Preparation and Cooking Time: 5 Hours)

Materials:

1 kg of coarse wheat

500 grams of mutton

100 grams of lard

1 cup chickpeas

1 tablespoon diluted fenugreek

1 teaspoon salt

Preparation:

Wheat, meat, fenugreek, chickpeas, tail fat and salt are put into the keşkek pot, water is added to cover 3 fingers and the mouth of the pot is closed and put in the oven. It is baked in a medium temperature oven for about 5 hours. The excess oil accumulated on the cooked keşkek is taken into a pan and a sauce is made by adding tomato paste and hot water. The prepared sauce is poured on the keşkek, which is taken from the pot to the plates, and it is ready for presentation. The

most distinctive features that distinguish Amasya keşkek from other keşkeks are; It is cooked in a wood fire oven in a pot, using tail fat called kakırdak in it, and cooking the materials without beating.



Image 17: Amasya Keşkeği (Amesias Cuisine).

3.4.2. Bakla Dolması

(6 Persons) (Preparation and Cooking Time: 90 minutes)

Materials:

- 1.5 cups of wheat (split)
- 1 cup of dried broad beans
- 1 large onion
- Half kg of pickled vine leaves
- 1 tablespoon of tomato paste
- 500 grams of lamb with bone
- 1 bunch of dill
- 1 bunch of parsley

2 tablespoons of oil

2 glasses of water

1 teaspoon of salt

Preparation:

The pickled leaves are kept in water for a while until the inner mortar is prepared in order to remove the salt. The broad bean and cracked wheat are soaked in separate containers one day beforehand. The next day, it is drained and boiled for 15 minutes in separate containers. Parsley, dill and onions are cleaned and finely chopped. Boiled broad beans and wheat are filtered and mixed in a suitable bowl with the addition of parsley, onion, dill, tomato paste and salt. The prepared mixture is placed inside the vine leaves and wrapped in the palm in a hexagon-like manner. Meat with bones is placed in the pot and the wraps are arranged on it. With the addition of 2 glasses of water, a porcelain plate is covered over the wraps and cooked on medium heat for 45 minutes. On a wide serving plate, the pot is turned upside down and the wraps are on the bottom and the meat is on the top.



Image 18: Bakla Dolması (Amesias Cuisine).

3.4.3. Etli Çiçek Bamya

(4 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

1 cup dried flower okra

250 grams of lamb

2 spoonful butter

1 liter of hot water

1 small onion

1 tablespoon of tomato paste

juice of 1 lemon

1 teaspoon of salt

Preparation: Dried okra is placed between its threads and a cloth, and the spines are cleaned by gently rubbing. Take the okra in the pot to be cooked and add enough water to cover it by two fingers. Boil for 10 minutes and remove from the stove. A glass of cold water is added to it and left for 5 minutes and filtered. Take the butter in a saucepan and melt it. Add finely chopped onion and tomato paste and fry for a few minutes. Add the meat and cook, stirring occasionally, until the water is released and absorbed. Then hot water and lemon juice are thrown away. Add the okra to the pot and adjust the salt. Cook for 30 minutes on low heat and remove from the stove.



Image 19: Etlı Çiçek Bamyası (Amesias Cuisine).

3.4.4. Patlıcan Pehli

(6 Persons) (Preparation and Cooking Time: 75 minutes)

Materials:

5 large eggplants

500 grams mutton ribs

3 tomatoes

1 teacup of oil

1 teaspoon of salt

1 teaspoon of black pepper

Preparation:

Sheep rib meat, which is cut into large pieces, is boiled for 20 minutes. The eggplants are peeled in a multi-dimensional shape and divided into three longitudinally and the obtained pieces are divided into four transversely. It is kept in salty water for 20 minutes to remove the bitter water. Eggplants are fried lightly in hot oil in a pan and laid out on the tray. Add the peeled and sliced tomatoes on top. Boiled mutton ribs are placed on the tray with the boiling water on the eggplant and tomatoes. Add salt and pepper. The meat is cooked in the oven until it is browned.



Image 20: Patlıcan Pehli (Amasya Municipality).

3.4.5. Çiçek Bamyalı Kuzu Nırbaç

(6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

1 kg boneless lamb
1 teaspoon dried flower okra
2 carrots
2 spoonful butter
1 teaspoon of pomegranate molasses
1 teaspoon of salt
coriander with the tip of 1 teaspoon
cinnamon with the tip of 1 teaspoon
1 teaspoon of ginger

Preparation:

Dried okra is placed between its threads and a cloth, and the spines are cleaned by gently rubbing. Take the okra in a suitable pot and add enough water to cover it by two fingers. Boil for 10 minutes and remove from the stove. A glass of cold water is added to it and left for 5 minutes and filtered. The lamb meat is cut into cubes and placed in a pot, and fried on high heat until it changes color by turning it all over. Add butter and fry for 5 more minutes. Boiled and drained dried okra, diced carrots and pomegranate syrup are added. Carrots are cooked until soft. It is prepared for presentation by adding salt and spices.



Image 21: Patlıcan Pehli (Amasya Municipality).

3.4.6. Amasya Kirdesi

(6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

- 1 kg of beef
- 1 large onion
- 1 large tomato
- 2 green peppers
- 2 cloves of garlic
- 1 tablespoon of tomato paste
- 3 tablespoons of oil
- Half a teaspoon of black pepper
- 1 teaspoon of salt
- 5 dried yufka (ışkefe)
- 1 cup of strained yogurt

1 teaspoon of butter

1 teaspoon paprika

Preparation:

Diced meat is sautéed in three tablespoons of vegetable oil until it changes color. Add finely chopped onions and continue cooking on medium heat. Small chopped green pepper is added with tomato paste and frying is continued. Add the peeled and diced tomatoes and crushed garlic. After adding salt and pepper, a glass of hot water is added and the meat is cooked until it is tender. The phyllo dough (işkefe) (available as a ready-made) that has been dried on the sheet before is lightly moistened and annealed. Each moistened phyllo is fried on both sides in a pan. A piece of fried phyllo is placed at the bottom of the tray on which the presentation will be made, and a piece of cooked meat is placed on top of it. The same process is repeated three more times, layer by layer. The remaining phyllo is placed on top and strained yoghurt and chili peppers fried in butter are poured on it. It is served by slicing into triangles. Amasya kirdes can be served whole in the middle or sliced and served in portions, or portioned kirdes can be prepared by frying dried phyllo in small pieces.



Image 22: Amasya Kirdesi (Amasya Municipality).

3.4.7. Şehzade Çeşidiyyesi

(For 6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials;

1 kg beef tenderloin

1 teaspoon of raw almonds

1 teaspoon of dried plums

A cascade of 5 seasonal fruits (plum, almond, peach, etc.)

Half of 1 apple

2 spoonful butter

1 teaspoon of salt

Preparation:

For preparation before starting to cook the food; The meat is cut into julienne (thin and long) and raw almonds are boiled for 10 minutes and peeled. It is sautéed in a suitable pan without adding oil until the

color of the meat changes. When the color changes, two tablespoons of butter are added and sautéing is continued. Add raw almonds and prunes. After removing the core and adding thinly sliced waterfalls, it is continued to cook on medium heat by shaking the pan from time to time. If necessary, some hot water can be added at this stage. When the previously thrown ingredients begin to soften, finely sliced apples are added in the shape of a half moon. When the apples are cooked, salt is added and removed from the stove. While making the Şehzade variety, wooden spoons etc. should be used to mix the ingredients so that they do not lose their freshness and are not crushed and mixed with each other. it is not used, it will be enough to shake the ceiling from time to time to mix it.



Image 23: Şehzade Çeşidiyesi (Amasya Municipality).

3.4.8.Dibek Köftesi

(For 6 Persons) (Preparation and Cooking Time: 120 Minutes)

Materials:

500 grams veal (unlimited)
1 cup fine bulgur (wedding)
1 tablespoon of flour
2 tablespoons of oil
1 tablespoon of tomato paste
1 medium onion
2 cloves of garlic
2 teaspoons of salt
1 teaspoon of dried mint
2 liters of hot water

Preparation:

Dibek: Dibek, also known as a millstone, is a hollow stone used in villages to turn grain into flour.

Meat and fine bulgur are like paste on mortar stone and are beaten with a mallet until they are mixed together. Small meatballs the size of marbles are made from the mixture of meat and fine bulgur that has become a paste. Sprinkle flour and take it into a suitable container so that it does not stick. After frying the onion and tomato paste with oil in the pot, hot water is added. The prepared meatballs are added to the

pot. Finely chopped garlic, salt and dried mint are added to the boil for 20 minutes and removed from the stove.



Image 24: DibeK Köftesi (Amasya Municipality)

3.5. Vegetable Dishes

Kabak kabuđu kavurması, kurutulmuş fasulye kavurması, pastırmalı madımak, pastırmalı kuşekmeđi, patlıcan kuruşu, pırpırım ve sođan mıhlaması are among the Traditional Amasya Cuisine vegetable dishes.

3.5.1. Kabak Kabuđu Kavurması

(6 Persons) (Preparation and Cooking Time: 45 minutes)

Materials:

- 1 kg of green zucchini
- 200 grams ground beef
- 2 spoonful butter

- 1 medium onion
- 1 teaspoon of rice
- 1 teaspoon of salt
- 1 teaspoon of black pepper
- 1 teaspoon of red pepper
- 1 cup of hot water

Preparation:

Green zucchini is washed several times, dried and peeled deeply. The obtained shells are cut into julienne (matchsticks). In a saucepan, fry the minced meat with finely chopped onion in butter. Add the peels of the green zucchini cut into matchsticks. The crusts are roasted by shaking the pot from time to time. Add diced tomatoes. The middle is opened and rice is added and covered. Add 1 glass of hot water, add salt, black pepper and red pepper and let it cook on low heat with the lid closed. After cooking, it is prepared to be served hot.



Image 25: Kabak Kabuğu Kavurması (Amasya Municipality).

3.5.2. Kurutulmuş Fasulye Kavurması

(6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

- 1 kg of green beans
- 200 grams of mutton
- 2 spoonful butter
- 1 medium onion
- 1 tablespoon tomato paste
- 1 teaspoon of salt
- 2 cups of hot water

Preparation:

The beans are thinly sliced and dried in the shade (also available dried). Dried beans are boiled in water. After it is boiled well, the water is filtered. Meanwhile, mutton is boiled in a separate place. In a pot, boiled beans are roasted with diced onion, tomato paste and boiled mutton butter. Add 2 glasses of hot water and salt and cook on low heat. After cooking, it is prepared to be served hot.



Image 26: Kurutulmuş Fasulye Kavurması (Amasya Municipality).

3.5.3. Pastırmalı Madımak

(For 6 Persons) (Preparation and Cooking Time: 45 minutes)

Materials:

1 kg of madımak (a type of green-plant)

1 cup fine bulgur (cracked wheat)

3 tablespoons of butter

1 large onion

200 grams bacon

1 tablespoon tomato paste

4 glasses of water

1 teaspoon of salt

Preparation:

The madımak are sorted and finely chopped. It is filtered by washing several times in plenty of water. Butter is put in the pan and chopped onion is added and fried. Add tomato paste and finely chopped bacon. Chopped madımak and fine bulgur are added to this mixture and roasted, and then water is added. After cooking, it is prepared to be served hot.



Image 27: Pastırmalı Madımak (Amasya Municipality).

3.5.4. Pastırmalı Kuşekmeği

(6 Persons) (Preparation and Cooking Time: 45 minutes)

Materials:

- 1 kg ryegrass (green beetroot)
- 1 cup of bulgur wheat
- 2 spoonful butter
- 1 large onion
- 200 grams bacon
- 1 tablespoon tomato paste
- 2 glasses of water
- 1 teaspoon of salt

Preparation:

The curd (green beetroot) is sorted and finely chopped. It is filtered by washing several times in plenty of water. Butter is put in the pan and chopped onion is added and fried. Add tomato paste and finely chopped bacon. Chopped oatmeal (green beetroot) and bulgur wheat for rice are added to this mixture and roasted, and then water is added. It is left to cook on low heat. After cooking, it is prepared to be served hot.



Image 28: Pastırmalı Kuşekmeği (Amasya Municipality).

3.5.5. Patlıcan Kuruşu

(6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

- 1 kg eggplant
- 200 grams ground beef
- 2 spoonful butter
- 1 medium onion
- 1 cup of cracked wheat (beaten)

1 tablespoon tomato paste

1 teaspoon of salt

2 cups of hot water

1 cup of strained yogurt

2 cloves of garlic

Preparation:

The multi-peeled eggplants are thinly sliced, hung on a string and dried in the sun (can also be supplied ready-dried). Dried eggplants are boiled in water. After it is boiled well, the water is filtered. Boiled dry eggplants in a pot are roasted with diced onions and ground meat with butter. After roasting, cracked wheat (beaten), tomato paste and salt are added. Add 2 cups of hot water and cook on low heat. After cooking, it is prepared for presentation by pouring garlic yogurt on it.



Image 29: Patlıcan Kuruşu (Amasya Municipality).

3.5.6. Pirpirim

(6 Persons) (Preparation and Cooking Time: 45 minutes)

Materials:

- 1 kg of pirpirim (purslane)
- 1 tea glass of fine bulgur (wedding)
- 2 spoonful butter
- 1 large onion
- 200 grams ground beef
- 1 tablespoon tomato paste
- 2 glasses of water
- 1 teaspoon of salt

Preparation:

Pirpirim (purslane) is extracted and finely chopped. It is filtered by washing several times in plenty of water. Butter is put in the pan and chopped onion is added and fried. Add garlic and minced meat. Chopped pirpirim (purslane) and fine bulgur are added to this mixture and roasted, and then water is added. It is left to cook on low heat. After cooking, it is prepared to be served hot.



Image 30: Pirpirim (Amasya Municipality).

3.5.7. Soğan Mihlaması

(For 6 Persons) (Preparation and Cooking Time: 45 minutes)

Materials:

8 large onions

200 grams of roasting (cooked in a traditional oil can)

6 eggs

4 green peppers

4 tomatoes

1 teacup of oil

1 teaspoon of black pepper

1 teaspoon of red pepper

1 teaspoon of salt

Preparation:

Diced onions are fried in 1 tea glass of oil until they turn pink. Roasting is added. Add the peppers and tomatoes, cut into small pieces. Add black pepper, red pepper and salt and continue cooking. When cooked, the top is smoothed and the eggs are broken without being distributed. Eggs are cooked to the desired consistency and prepared for presentation.



Image 31: Soğan Mıhlaması (Amasya Municipality).

3.6. Cold Dishes

Amasya boranisi ve bat are among the Traditional Amasya Cuisine cold dishes.

3.6.1. Amasya Boranisi

(4 Persons) (Preparation and Cooking Time: 30 minutes)

Materials:

- 1 cup of strained yogurt
- 1 teaspoon of water
- 2 cloves of garlic
- 1 tablespoon of dried mint
- 8 eggs
- 1 teaspoon of salt
- 1 teaspoon vinegar

Preparation:

A mortar is prepared by whisking strained yoghurt in a bowl with a tea glass of water, finely chopped garlic and dried mint. In a suitable pot, 1 liter of water is boiled with the addition of salt and vinegar. Eggs are broken into boiling water one by one and cooked to the desired consistency and taken to the serving plate with a colander. After all the eggs are cooked, they are poured over the yogurt mixture and prepared for presentation.



Image 32: Amasya Boranisi (Amasya Municipality).

3.6.2. Bat

(4 Persons) (Preparation and Cooking Time: 45 minutes)

Materials:

- 1 tea glass of fine bulgur (wedding)
- 2 cups green lentils
- 1 teaspoon of walnuts
- 1 bunch of dill
- 3 tablespoons of tomato paste
- 1 bunch of parsley
- 1 spring onion
- 2 teaspoons of salt
- 2 cups green lentils

Pickled vine leaves for presentation

Preparation:

Add enough water to cover 2 glasses of green lentils by 3 fingers. Cook for another 10 minutes after boiling begins. After the cooking process is completed, it is left to cool. By opening the lid of the pot, 3 tablespoons of tomato paste is added and it is identified with lentils. Fine bulgur, walnut kernels and 3 glasses of cold water are added to the mixture. If the bat solidifies, cold water can be added again. Dill, parsley and green onions are cleaned and finely chopped. It is mixed into the chopped greens. It is consumed by preparing for presentation with pickled vine leaves as much as desired.



Image 33: Bat (Amasya Municipality).

3.7. Pastry

Amasya çöređi, Amasya gömbesi, Amasya sac yağlısı, eriřteli pilav, iřkefe böređi, kaypak, sini su böređi ve yanuç are among the Traditional Amasya Cuisine pastry.

3.7.1. Amasya Çöređi

(For 8 Persons) (Preparation and Cooking Time: 90 minutes)

Materials:

For chickpea yeast;

- 1 tablespoon of chickpeas
- 1 cup of warm water
- 1 teaspoon of granulated sugar

For the dough;

- 1 kg of flour
- 1 cup of walnuts
- 4 tablespoons of melted butter
- 1 teaspoon salt

For the above;

- 2 egg yolks
- 1 teaspoon of granulated sugar
- 1 tablespoon of oil

Preparation:

The most important feature that distinguishes Amasya donuts from its counterparts is that it is made with chickpea yeast. For this, the process of obtaining chickpea yeast is started 3 days before. For chickpea yeast; The chickpeas are crushed in a mortar and placed in a suitable glass bottle with the addition of warm water and granulated sugar, and left for 3 days in a warm place until the foams overflow from the mouth of the glass bottle. When chickpea yeast is kept for 3 days and reaches the desired properties, donuts are started to be made. After the flour is sifted, the middle of it is opened and the chickpea juice, which has become yeast, is filtered from the chickpeas. A soft dough is prepared by adding melted butter, walnut kernels and salt. Round meringues are formed from the dough in equal pieces the size of an egg. Placed on a greased baking tray. Keep it warm and covered for half an hour. The rested donut dough is drawn in the form of small lines in the width and length. Add granulated sugar and oil to the egg yolk, whisk and set aside. The buns are placed in a preheated oven at 190 degrees without applying anything on them and baked for about 15 minutes until they swell. Then, it is taken out of the oven and the egg yolk mixture is quickly brushed onto the buns. Return to the oven and bake for about 20 more minutes until they are golden brown.



Image 34: Amasya Çöreği (Amasya Municipality).

3.7.2. Amasya Gömbesi

(8 Persons) (Preparation and Cooking Time: 90 minutes)

Materials:

- 1 kg of flour
- 1 small packet of fresh yeast
- 1 teaspoon of salt
- 1 teaspoon of granulated sugar
- 1 cup of walnuts
- 1 teaspoon crushed poppy
- 1 egg yolk

Preparation:

After sifting the flour, a soft dough is prepared by adding salt, fresh yeast, granulated sugar and appropriate amount of warm water. The prepared dough is rested for 45 minutes. The dough is divided into two. Spread one on the greased tray. A mortar prepared from walnut

kernels and crushed poppy is placed in the middle. The other dough is spread on the mortar. It is closed in the form of a bundle in the dough tray. It is left to ferment for 10 minutes in the tray. After the dough rises, egg yolk is brushed on it. Bake in a preheated 190 degree oven until golden brown. After cooking, it is sliced and prepared for presentation.



Image 35: Amasya Gömbesi (Amasya Municipality).

3.7.3. Amasya Sac Yağlısı

(8 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

1 kg of flour

1 water glass measure of oil

1 cup crushed walnuts

1 cup crushed poppy

1 teaspoon salt

1 tablespoon of butter

Preparation:

After sifting the flour, a soft dough is prepared by adding salt and appropriate amount of water. Cover and rest for 30 minutes. The rested dough is divided into 6 equal parts in the form of round meringues. The meringues are opened thinly and lubricated with oil. Crushed walnuts and poppy are mixed with oil and spread on the thinly rolled dough without leaving any gaps. The dough is rolled and rolled. It is rolled and pressed into a meringue like a bagel. It is opened with a rolling pin to a thickness of half cm and cooked by rotating it on the sheet metal. It is taken from the oiled sheet, which is well fried on both sides, and it is greased with butter and made ready for presentation.



Image 36: Amasya Sac Yağlısı (Amasya Municipality).

3.7.4. Erişmeli Pilav

(8 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

2 cups flour

1 teaspoon of salt

1 glass of water

3 tablespoons of butter

2 cups of rice

1 liter of boiling water

Preparation:

A soft dough is prepared by mixing flour, water and salt. Make meringues the size of a lemon. Prepared meringues are rolled out without being too thin. The rolled dough is cut into two finger-width strips. The strips are cut thinly to the thickness of the knife edge. It is fried in the oven until golden brown. On the other hand, rice soaked in warm water for half an hour is washed with a strainer and filtered. In a suitable saucepan, melt the butter and add 1 liter of boiling water. Rice is cooked by adding rice and noodles that have been salted and washed. It is prepared to be served hot.



Image 37: Eriřteli Pilav (Amasya Municipality).

3.7.5. İřkefe Bۆreęi

(For 8 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

1 glass of water Milk

1 teaspoon of salt

1 egg

Flour as much

1 cup of melted butter

1 egg yolk

1 tablespoon of oil

Preparation:

A soft dough is prepared with eggs, salt, milk and as much flour as possible. It is divided into walnut-sized balls. It is enlarged as much as it can be opened. It is dried on the sheet so that it does not become too brown. When used, it is slightly wetted and annealed. Place one on top of the other on the tray, lightly oiled with melted butter. The desired interior is laid out. The remaining işkefe (dried phyllo dough) (with minced meat, cottage cheese, potatoes, cheese, and spinach) is laid on top, and an egg yolk mixed with oil is applied on top and fried. After frying, it is cut and prepared for presentation.



Image 38: İŝkefe Boređi (Amasya Municipality).

3.7.6. Kaypak

(8 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

1 kg of flour

1 egg

1 teaspoon of salt

1 cup of strained yogurt

Small amount of parsley

2 spoonful butter

Preparation:

After sifting the flour, a soft dough is prepared by adding salt, egg and appropriate amount of water. Prepared dough is divided into four equal parts in the form of meringue. The dough is rolled out without being too thin. The rolled dough is divided into four-five cm squares transversely and longitudinally. A mortar with yoghurt and parsley is placed in the middle. It is closed in a triangle shape. Lightly sprinkled with flour and left to dry. Boil 2 liters of water in a suitable pot. Doughs are thrown into the boiling water. When it is boiled, it is taken out of the pot with a colander. It is prepared for presentation by pouring the heated butter on it.



Image 39: Kaypak (Amasya Municipality).

3.7.7. Sini Su Böreği

(For 8 People) (Preparation and Cooking Time: 90 minutes)

Materials:

6 large eggs

1 teaspoon of salt

1 teaspoon of water

Flour as much

200 grams of butter

500 grams full fat feta cheese

Half a bunch of parsley

Preparation:

A soft dough is prepared with eggs, salt, water and as much flour as possible. The prepared dough is rested for 30 minutes by covering it with a damp cloth. After resting, it is divided into 8 equal parts in the form of meringue. The glands open to the size of a sini. After the dough is slightly dry, it is boiled in boiling salted water. It is then immediately thrown into cold water. The water of the dough is filtered. Doughs are started to be placed on a large greased tray by greasing the intervals. After the fourth dough, the inner mortar prepared with finely chopped parsley and cheese is placed. Then the same process is continued until the remaining dough is finished. The tray is turned on the stove and the bottom is cooked. One sinew is turned upside down and the other side is fried in the same way. After

the pastries on the tray are fried, they are cut into small square pieces and prepared for presentation.



Image 40: Sini Su Böreği (Amasya Municipality).

3.7.8. Yanuç

(8 Persons) (Preparation and Cooking Time: 90 minutes)

Materials:

1 kg of flour

1 teaspoon dry yeast

1 teaspoon of salt

500 grams of curd cheese

Half a bunch of parsley

2 spoonful butter

Preparation:

After sifting the flour, a soft dough is prepared by adding salt, dry yeast and appropriate amount of water. The prepared dough is rested for 30 minutes by covering it with a damp cloth. On the one hand, the parsley is finely chopped and mixed with curd cheese. After the dough has rested, it is divided into 6 equal parts in the form of meringue. These meringues are opened in the form of phyllo with a rolling pin. Fill half of the prepared phyllo dough. The other half is covered in a half-moon shape. It is cooked by turning it upside down on the hair over wood fire. After cooking, the ones that are taken to the tray are greased with butter and made ready for presentation.



Image 41: Yanuç (Amasya Municipality).

3.8. Desserts

Amasya elma tatlısı, hasuda, paluze, teltel, tirtıl baklava, unutm beni ve yoka tatlısı are among the Traditional Amasya Cuisine desserts.

3.8.1. Amasya Elma Tatlısı

(6 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

1 kg of limes

3 cups granulated sugar

10 cloves

3 sticks of cinnamon

Natural red root dye with the tip of 1 teaspoon

1 cup crushed walnuts

Preparation:

Apples are peeled and carved, and boiled with cinnamon, cloves, some apple peel, natural red root dye and sugar for 20 minutes. Walnuts are stuffed into the boiled apples and baked in a preheated 190 degree oven for 20 minutes. After the baked apples cool down, they are decorated as desired and made ready for presentation.



Image 42: Amasya Elma Tatlısı (Amasya Municipality).

3.8.2. Hasuda

(4 Persons) (Preparation and Cooking Time: 30 minutes)

Materials:

1 cup of wheat starch

1 cup of molasses

1 glass of water

2 spoonful butter

Preparation:

In a suitable container, starch, water and molasses are turned into a slurry. Butter is heated in a copper pan. Add slurry to it and mix it with a wooden spoon. The process is continued until there are grains. It is covered and rested for a while. It is made ready to be served lukewarm.



Image 43: Hasuda (Amasya Municipality).

3.8.3. Paluze

(4 Persons) (Preparation and Cooking Time: 30 minutes)

Materials:

- 1 cup of wheat starch
- 1 liter of water
- 1 cup of granulated sugar
- 1 tablespoon of butter
- 1 teaspoon of walnuts

Preparation:

1 glass of water is separated from 1 liter of water and the remainder is boiled in a suitable pot. Wheat starch is mixed with 1 glass of water and added to the boiling water. After the starchy mixture is added, it is cooked by stirring constantly. After it is cooked, it is poured into a tray and the heated butter is poured over it. It is made ready for presentation by sprinkling walnut kernels.



Image 44: Paluze (Amasya Municipality).

3.8.4. Teltel

(6 Persons) (Preparation and Cooking Time: 5 hours)

Materials:

1 kg of granulated sugar

1 glass of water

1 teaspoon of lemon salt

3 kg of flour roasted in butter

Preparation:

In a large saucepan, bring the sugar, water and lemon salt to a boil, stirring constantly. When the material turns a light brown color, it is tested by throwing a spoon of the mixture in the pot into cold water in a bowl. If the mixture touches the bottom of the bowl and makes a clicking noise, it has reached the consistency. It is removed from the stove. In a cold place, the entire mixture is poured into a greased tray and left to freeze. During this time, the flour is roasted in butter and left to cool. The mixture in the tray is taken and bleached by hand. Ring with a diameter of 20-25 cm is made from the bleached mixture. Again, in a cold environment, roasted flour is put into a suitable bowl, the ring formed is placed in the middle and covered with flour, and 3-4 people stretch this ring by pulling it against the rim of the bowl. The rings double as they get longer. After about 22 rounds of the same process, the strings are completely thinned, they are cut, rested for a while and served.

Note: If the flour decreases, the mixture will stick and it will break down. Since strings under 19 turns are very large strings, it takes skill and patience to reach this inedible number. Teltel is a special type of dessert that is made during the winter months and eaten in a crowded group of guests. Although it is similar to Pişmaniye, it has very different characteristics.



Image 45: Teltel (Amasya Municipality).

3.8.5. Tırtıl Baklava

(For 8 Persons) (Preparation and Cooking Time: 90 minutes)

Materials:

For dough;

1 egg

1 teaspoon of yogurt

1 teacup of oil

Flour as much

To open;

1 cup of wheat starch

For the above;

4 tablespoons of butter

For inside;

1 cup of walnuts

For sherbet;

4 cups sugar

3.5 cups of water

Half a teaspoon of lemon juice

Preparation:

First of all, water, sugar and lemon juice are boiled and the syrup is prepared and left to cool. A soft core dough is prepared by mixing the necessary ingredients for the dough and adding as much flour as it takes. The prepared dough is divided into small pieces in the form of walnut-sized balls. The meringues are rested for 30 minutes. The dough is enlarged as much as it can be opened with starch. The other is left to dry until one of the dough is opened. Walnuts are sprinkled on the dried dough and a roll is made on the rolling pin and the dough is shrunk from the two ends of the rolling pin towards the middle. The rolling pin is removed. It is arranged on the tray without losing its shape. If desired, it can be dried by waiting for a day. It is cut at equal intervals when cooked. After it is shaped, it is poured over the melted

and foamed butter. Bake in a preheated 190 degree oven until golden brown. It takes a while for the dessert to be taken out of the oven to warm up. After it is warmed, the syrup is poured on it as cold, and it is prepared for presentation.



Image 46: Tirtil Baklava (Amasya Municipality).

3.8.6. Unutma Beni

(6 Persons) (Preparation and Cooking Time: 30 minutes)

Materials:

- 1 cup of molasses
- 2 tablespoons of sugar
- 1 glass of water
- 6 slices of village bread
- 1 teaspoon of walnuts

Preparation:

Molasses is cooked with sugar until it turns into syrup. Sliced bread is thrown into it. Both sides are cooked. Bread is taken from sherbet with a colander. Walnuts are poured on it and it is ready for presentation.



Image 47: Unutma Beni (Amasya Municipality).

3.8.7. Yoka Tathısı

(8 Persons) (Preparation and Cooking Time: 60 minutes)

Materials:

For dough;

1 egg

1 teaspoon of milk

1 teacup of oil

Flour as much

For the above;

4 tablespoons of butter

For inside;

1 cup of walnuts

For sherbet;

4 cups sugar

3.5 cups of water

Half a teaspoon of lemon juice

Preparation:

A soft core dough is prepared by mixing the necessary ingredients for the dough and adding as much flour as it takes. The prepared dough is divided into small pieces in the form of walnut-sized balls. The meringues are rested for 30 minutes. The phyllos are enlarged as much as they can be opened. It is dried by embossing on the sheet without browning. When making dessert, firstly water, sugar and lemon juice are boiled and the syrup is prepared and cooled. Dried phyllo dough is moistened with water when making dessert. The desired shape is given by placing walnuts between it or it is laid flat on the tray. If it is laid flat on the tray, walnuts are placed in the middle. It is cut and shaped when moist. After it is shaped, it is poured over the melted and foamed butter. Bake in a preheated 190 degree oven until golden brown. It is prepared to serve by pouring the cold syrup on the dessert taken out of the oven.



Image 48: Yoka Tatlısı (Amasya Municipality).

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