

Creative Cuisine in The Mountains: Yörük Food Culture

Gürkan Akdag^{1*}, and Aykut Göktuğ Soylu²

¹Mersin University, Gastronomy and Culinary Arts Department, 33343 Mersin, Turkey

²Mersin University, Gastronomy and Culinary Arts Department, 33343 Mersin, Turkey

Abstract. Rooted in the nomadic lifestyle of the Yörük people, the Yörük food culture reflects a unique combination of simplicity, practicality and rich flavours. The Yörüks, a Turkish ethnic group traditionally living in the mountainous regions of Southern and Western Anatolia in Turkey, have a distinctive culinary heritage shaped by their nomadic nature and pastoral economy. In this context, the aim of this study is to introduce the culinary culture of the Yörüks and provide information on the eating and drinking habits of the Yörüks. In this way, it will be possible to preserve, support and promote the centuries-old traditional food heritage of the Yörük culture in the field of tourism. In accordance with the aim of the study, visits were made to regions where the Yörüks live compactly within the province of Mersin, field observations and semi-structured interviews were conducted with 25 Yörük representatives. In this way, information was collected on the foods frequently consumed by the Yörüks. In addition, information about the food culture of the Yörük people was provided. According to the results, it can be said that the food practices of the Yörük people are formed around livestock, especially goats and sheep, from which they obtain basic ingredients such as milk, butter, yogurt, and cheese. These dairy products are usually processed into shelf-stable products such as dry yogurt and tulum cheese, which are suitable for a nomadic lifestyle and form the basis of their diet. Meat, especially lamb and goat, is another main component of Yörük cuisine. Meat is prepared in simple yet delicious ways, usually grilled or boiled. Cooking dried meat and eating natural herbs collected from the highlands are common. In the Yörük food culture, grains such as bulgur and wheat are used to prepare staple dishes such as flatbreads and tortillas. These dishes are usually cooked over an open fire and are seen as a reflection of the active and productive lifestyle of the Yörük people. Seasonal gathering of wild herbs, fruits and nuts also plays an important role in the Yörük diet. In conclusion, the Yörük food culture remains a testament to the resourcefulness and adaptability of a people who have managed to survive in harsh climates for centuries.

Keywords: Yörüks, climate conditions, gastronomy, Mersin

* Corresponding author: gurkanakdag@mersin.edu.tr

1. Introduction

Yörüks are a nomadic community of historically Turkish origin, whose roots date back to the medieval period when they played an important role in the establishment of the Ottoman Empire. Their nomadic lifestyle, which involves seasonal movements between highland and lowland pastures, is a defining feature of their identity, culture and way of life (Ozdemir and Akbaba, 2019). Yörüks mainly live in the Taurus and Aegean mountains in southern and western Turkey. The name “Yörük” derives from the Turkish word “yürek” meaning “to walk” or “to move”, which emphasises their tradition of pastoralism and movement (Artun, 1996; Yücel, 2015). Yörük also means the people of tents who move and migrate. It is also accepted as the general name of the nomadic people who do not stop in a certain region but constantly change places. Yörüks lead a nomadic life between spring and winter by organising themselves, especially with the structure of clan and oba. Accordingly, they are also defined as Turkmen groups belonging to the oğuz tribes living on the move (Ak 2013). While Yörüks prefer houses made of wood, mudbrick or straw in winter, they prefer to stay in tents in summer when the need to take animals to cooler and grassy places arises. In Asia, Anatolian Turkmens and the majority of Yörüks continue to live in the same culture. The Yörüks living in the Taurus Mountains have maintained the example of this lifestyle until today. Yörüks, who live in tents made of goat hair at high altitudes in summer, descend to the Mediterranean coast in winter and live in brick, stone and adobe houses. Yörüks try to keep their cultural values alive as the last representative of the nomadic lifestyle (Bilge 2021). Their mobile lifestyle is not only about surviving on the land, but also about developing on the land with practices such as transhumance, where they move their animals between pastures according to the seasons and maximise the use of the resources of their environment (Şen, Cebirbay, and Aktaş, 2015).

Yörüks live their lives by utilising the main natural resources of the geographical environment in which they live, namely animal breeding and agricultural opportunities. Yörük culture differs from other cultures as it adopts a nomadic lifestyle (Durmuş 2016). The nomadic lifestyle of the Yörüks has deeply influenced the Yörük culinary culture, which has evolved to be both practical and adaptable, characterised by the use of local, readily available ingredients and a focus on conservation techniques to sustain the community in times of scarcity (Tekin, 2017). The difficult terrain and isolated conditions mean that Yörüks have to rely on portable, long-lasting and easy-to-prepare food in a variety of settings, including temporary camps. Due to their large herds, Yörüks have also met the animal food needs such as meat, butter, yoghurt, cheese, cheese and milk of many regions they interacted with for many years (Okumuş, 2013: 382). Today, Yörük dishes, which are still alive among nomadic Yörüks, together with the culture developing around them, significantly affect modern cuisine today and take their place among the indispensable flavours of today's national and international cuisine (Yakıcı, 2020). As a result, their cuisine is shaped around dairy products, meats and wild plants, which are transformed into simple but nutritious dishes through methods such as drying, fermentation and salting (Köksal, 2020).

Despite the challenges of modernity, Yörük culinary culture continues to occupy an important place in Turkey's cultural landscape. However, as Yörük communities become increasingly sedentary, there is an increasing risk that these culinary traditions, so intertwined with their nomadic identity, will be lost (Durmaz and Kaya, 2021). This study aims to investigate Yörük culinary culture in detail by documenting traditional foods, beverages, preparation methods, and the social and cultural meanings associated with them. Through a combination of field observation and interviews, the research aims to provide a comprehensive understanding of Yörük food culture and highlight the importance of preserving these practices in the face of globalisation and cultural homogenisation.

2. Methodology

The research was conducted with a qualitative ethnographic approach, using both participant observation and semi-structured interviews to gather detailed information about Yörük culinary practices. Fieldwork was conducted over a period of three months in various Yörük settlements in the Taurus and Aegean mountain ranges. These regions were chosen for their historical importance as key regions where Yörük pastoralism continues to be practised, albeit in a limited form (DiCicco-Bloom and Crabtree, 2006). Researchers spent extended periods of time with Yörük families, participating in daily cooking activities and observing how food is prepared, consumed and integrated into wider social and cultural practices.

Semi-structured interviews were conducted with 25 Yörük individuals, including elders, women and younger generations, between 16 June and 20 July 2024. The interviews focused on traditional food preparation techniques, ingredients used and the cultural significance of various dishes and beverages. This interview method provided flexibility, allowing the researcher to ask follow-up questions and explore topics in more depth based on participants' responses (Flick, 2018). Interviewees were encouraged to share their personal stories and experiences with food, which provided valuable insights into how culinary practices have been passed down through generations and evolved over time.

Participant observation is an important component of the research as it allows for the documentation of sensory aspects of Yörük cuisine such as flavour, texture and the physical processes involved in food preparation (Atkinson and Hammersley, 2007). The researchers assisted in the preparation of various dishes such as roasting, yufka and tulum cheese and gained first-hand experience of the techniques used by Yörük cooks. This approach is important for understanding the embodied knowledge embedded in Yörük culinary practices and capturing the nuances of how food is prepared and consumed in different social contexts.

3. Findings

The research findings reveal that Yörük cuisine is not only a reflection of their pastoralist heritage, but also a dynamic tradition that continues to adapt to changing social and environmental conditions. While key elements of Yörük culinary culture such as dairy products, meat and wild herbs remain at the centre of their diets, there is also evidence of innovation and adaptation as Yörük communities move to more settled lifestyles.

3. 1. Food and Drink of Yörüks

Yörüks, who migrated from Central Asia to Anatolia, interacted with many ethnic groups in the regions where they settled and migrated due to their nomadic lifestyle. As a result of this interaction, a very rich culinary culture has emerged (Güler 2010). It is known that the Anatolian cuisine culture, which is one of the leading cuisines in the world, is based on agricultural products as well as animal foods, which come from the nomadic lifestyle and are the main elements of Yörük cuisine. Therefore, it is a fact that the influence of Yörük cuisine on the richness of Anatolian culinary culture is inevitable (Uhri 2000; Arman 2011).

3. 1. 1. Dairy Products

Dairy products are the cornerstone of Yörük cuisine and reflect the central role of animal husbandry, especially goats and sheep, in their pastoral economy (Ozdemir and Akbaba, 2019). Milk is processed in various ways such as yoghurt, butter, cheese and keş (dried yoghurt). Yoghurt is perhaps the most common dairy product. Yoghurt is consumed fresh,

strained or mixed with water and salt to produce ayran, a refreshing drink that forms the basis of the Yörük diet, especially in hot summer months (Tekin, 2017; Ersavaş and Özkanlı, 2018).

One of the most prominent dairy products is tulum cheese, a cheese made from sheep or goat milk and kept in goat or sheep skin for several months. The cheese acquires a sharp, pungent flavour during the aging process and its dense texture makes tulum cheese ideal for long-term storage. It is usually crumbled on flatbread or used in soups, adding both flavour and protein to dishes (Yücel, 2015). In the words of a Yörük with whom a semi-structured interview was conducted; *“Tulum cheese is like a treasure for us. It lasts for months and gets better as it ages. We always keep some in our homes”* (Field Interview, 2024).

Kes is another important dairy product, a hard, crumbly substance obtained by straining yoghurt and drying it in the sun, which can be stored for a long time. Kes is typically grated over soups or mixed with olive oil to create a savoury sauce. Its tangy, fermented flavour is highly prized and valued not only for its taste but also for its nutritional benefits, providing a concentrated source of protein and probiotics (Ozdemir and Akbaba, 2019).

3. 1. 2. Meat and Meat Preservation

Meat, especially lamb and kid meat, is another important component of Yörük cuisine. One of the most prominent meat preservation techniques is the preparation of roasting, a dish made by frying the meat in its own fat and storing it in jars for long-term use. This preservation method is very important for Yörüks during nomadic periods. Because it allows them to store meat for months without refrigeration. Roasting is typically eaten with pancakes or added to stews to provide a rich source of protein and fat (Tekin, 2017).

Spicy, air-dried sausage made from beef or lamb is another indispensable part of Yörük cuisine. The sausage, which is heavily spiced with garlic, cumin and red pepper, is dried in the open air and can be eaten raw or cooked. It is usually fried with eggs and consumed for breakfast. The intense flavour and long shelf life of sausage make it a practical food for both nomadic and settled Yörük families (Köksal, 2020).

3. 1. 3. Collected Herbs and Plants

Collected herbs and wild plants play an important role in Yörük cuisine and reflect the community's deep knowledge of their natural environment. Yörük cooks often use wild herbs such as thyme, zahter and sirmo to season their dishes. These herbs are valued not only for their flavour but also for their medicinal properties. As one Yörük elder explained, *“We have herbs for everything; headache, stomach ache, colds. We don't go to the pharmacy, we go to the mountains”* (Field Interview, 2024). Wild herbs are also brewed into teas such as meadow tea, which is believed to have calming effects and is usually consumed in the evening (Ozdemir and Akbaba, 2019). Herbs are often combined with dairy products and meat to create dishes that are both flavourful and nutritious. For example, sirmo is used to flavour tulum cheese and wild thyme is often added to grilled lamb to give it its distinctive flavour. These herbs are not only a culinary resource, but also a cultural resource, as the knowledge of where and when to collect them is passed down through generations (Yücel, 2015).

3. 1. 4. Bread

Bread has a central place in Yörük cuisine both as a staple food and as a symbol of hospitality. Yufka, a thin, unleavened flatbread, is one of the most commonly prepared types of bread. It is typically made in large quantities and dried for storage. The dried pieces are softened

before consumption. Yufka is eaten with a variety of accompaniments, from butter and cheese to meat and vegetables, making it a versatile base for meals (Durmaz and Kaya, 2021). Another important type of bread, bazlama, is a thicker, spongy bread that is usually prepared fresh and eaten with butter, honey or cheese. Bazlama is usually made in large quantities for special occasions such as weddings or religious celebrations. Therefore, the preparation of flatbread requires a joint activity. Yörük women come together to knead the flatbread dough and bake the bread. The integrative aspect of bread making strengthens social ties and reinforces the sense of community in Yörük settlements (Tekin, 2017).

3. 2. Yörük Dishes

3. 2. 1. Küllük Böreği (Küllük Pastry)

While living a nomadic life in their tents, Yörüks also lit fires to provide protection against cold weather conditions and to meet daily needs such as lighting, cooking and brewing tea. According to the information obtained from the people included in the research, they continued to use the embers of this fire as a cooking tool. Küllük böreği takes its name from the fact that it is cooked in ashes.



Fig. 1. Küllük böreği (Küllük pastry).

3. 2. 2. Yumurtalı Bulunmuşluk Otu (Bulunmuşluk weed with egg)

Bulunmuşluk otu, which grows naturally at high altitudes in the mountainous regions of Arslanköy village, starts to sprout in January and is collected between March and May. It is roasted with onion and used as a filling for pastry, wrapped in lavash and consumed as a wrap, and its flowers are consumed raw by local people. Sahlep is also made from the bulb of the plant. It is one of the foods consumed in times of scarcity.



Fig. 2. Yumurtalı Bulunmuşluk Otu (Bulunmuşluk weed with egg).

3. 2. 3. *Külük Köftesi* (*Külük meatball*)

Külük köftesi are a type of meatball made with different ingredients added to the dough based on bulgur and semolina and frequently consumed in Arslanköy village and its region. Külük köftesi, which are divided into two main groups as meat and meatless, can be made with minced meat, chicken or turkey meat according to the financial situation of the people. Hunting is widely practised in Arslanköy village, so game animals are also frequently used by the local people in the production of külük köftesi.



Fig. 3. Külük köftesi (Külük meatball).

3. 2. 4. *Sırayır Yemeği* (*Sırayır dish*)

A field worker or shepherd leaves home in the morning and adds yogurt and a handful of bulgur to the chingil (bakrace) he takes with him. He wraps filo bread and onions in his bag. By midday, the bulgur has softened in the yogurt. Seeing this, the shepherd fills the jug with

cold water and dilutes the yoghurt. The shepherd consumes the bulgur with yoghurt with phyllo bread and the onion he cut.



Fig. 4. Sıraşır Yemeği (Sıraşır dish).

3. 2. 5. *Kuzu Göbeği Mantarlı İçli Köfte (Kıbbeh with morel)*

Since the mountainous areas where the Yörüks stayed did not have much connection with the cities, they fed themselves with the products they found in the mountains or grew themselves for a long time. Yörüks prepare stuffing from the lamb belly mushrooms they find in the mountains, stuff them into meatballs made with bulgur and semolina and fry them.



Fig. 5. Kuzu Göbeği Mantarlı İçli Köfte (Kıbbeh with morel).

3. 2. 6. *Höbele Tatlısı (Höbele desert)*

When the Yörüks who could not go down to the city centre too much wanted dessert, they consumed the höbele dessert they found themselves. They consumed the höbele dessert they made using the flour they ground themselves and the mulberry molasses they made from the mulberries they grew in their own gardens. Today, they still continue to consume höbele dessert with their own molasses.



Fig. 6. Höbele Tatlısı (Höbele desert).

3. 2. 7. Kangal Otu Yemeği (Kangal weed dish)

Kangal otu is a plant that grows seasonally between January and March. In this period, it is said to be consumed frequently in these months because it is one of the first plants to grow. These consumption types are fresh, cooked and consumed by making mortars such as pie filling. It is consumed by squeezing citrus and lemon on it after it is freshly extracted. It is used sautéed with onion as a filling for fritters. According to the information obtained from Yörüks, kangal otu, which grows naturally in the season, is the grass of the period of poverty and they derive dishes from it.



Fig. 7. Kangal otu yemeği (Kangal weed dish).

3. 2. 8. *Kıkırdak Ekmeği (Kıkırdak bread)*

The bread which is prepared during winter time is also served on special occasions and to guests with its contents. It is prepared using melted internal fat and fat pieces left from internal fat. Also, the name given to the fat pieces is known as gristle. This name is the main ingredient of the bread as well as its name. It is known to be a seasonal bread using raw onions and butter in the bread. Especially during the winter months, it is consumed by cooking on a wood fire during cold days.



Fig. 8. Kıkırdak ekmeği (Kıkırdak bread).

3. 2. 9. *Şireli Kabak Tatlısı (Pumpkin desert with syrup)*

According to the information obtained from the Yörüks, it is a dish that is passed down from grandmother to mother. It is thought that this dish has been made approximately 300-400 years ago. It is a dish consumed after meals, especially on special occasions, weddings, funerals and collective meals. Pumpkin and chickpeas are sautéed together and then molasses is poured over it and consumed.



Fig. 9. Şireli kabak tatlısı (Pumpkin desert with syrup)

3. 3. Cultural Importance of Yörük Cuisine

Yörük cuisine is deeply embedded in the social and cultural fabric of Yörük life. Meals are seen not only as a means of nourishment, but also as a way of strengthening social ties, expressing hospitality and preserving cultural identity. Traditionally, Yörük meals are social events where family members and guests gather around a common table or sometimes on a simple cloth laid on the ground and eat together. The act of sharing food is seen as a way of

establishing relationships and showing generosity, which is an important value in Yörük society (Ozdemir and Akbaba, 2019).

In Yörük society, hospitality is considered a sacred duty and food plays a central role in expressing this value. Regardless of the economic status of the household, food is always offered to the guests and it is frequently seen that the best and most abundant food is reserved for the visitors. One interviewee emphasised the following: "In our culture, if someone comes to your door, even if you have very little, you give them whatever you have. This is a way of showing respect and care for others" (Field Interview, 2024). This tradition is shared with extended family, neighbours and even strangers by preparing a large amount of food especially during religious and social celebrations such as weddings, funerals and holidays (Durmaz and Kaya, 2021).

The social aspect of Yörük meals is also reflected in the division of labour within the household. While women are usually responsible for food preparation, men are more interested in herding and slaughtering animals. However, food preparation, especially for larger events, often requires co-operation between women in the community. Tasks such as kneading dough, mixing yoghurt and cooking meat are shared among neighbours and relatives. This co-operation not only ensures the efficient preparation of food, but also strengthens social ties and helps preserve culinary knowledge across generations (Tekin, 2017).

The seasonal rhythms of nomadic life are also reflected in culinary practices. The summer months, when Yörüks traditionally move to higher pastures (known as plateaus), are a time of abundance when fresh dairy products, herbs and vegetables are more abundant. Foods such as yoghurt, cheese and fresh herbs are consumed on a daily basis during this period, while meat is less common and stored for special occasions or for preservation. In contrast, the winter months, spent in lower pastures or in permanent homes, require the consumption of canned foods such as roasting, dried herbs and kesh (Köksal, 2020). This cyclical approach to food consumption requires a deep connection with the natural environment and seasonal changes.

One of the most culturally significant dishes of Yörük cuisine is lamb çevirme, a slow roasted whole lamb, typically prepared for large gatherings such as weddings or religious festivals. The preparation of the roasted lamb is an event in itself; men usually take on the task of roasting the lamb over an open fire, while women prepare the accompanying dishes. The preparation of this dish, which symbolises abundance and generosity, is often accompanied by songs, dances and storytelling, making it not only a culinary experience but also a social and cultural one (Yücel, 2015). Similarly, tandır kebab, a dish in which meat is cooked in an earthen oven called tandır, has an important cultural value. Tandır is a traditional cooking method used in many rural Turkish communities; however, among Yörüks, it carries an additional symbolic weight as a reflection of their connection to the land and their nomadic past. The process of preparing and cooking meat in the tandoor is a communal activity where family members or neighbours come together to light the fire and share the meal. The smoky, tender meat from the tandoor is considered a delicacy and its preparation is reserved for special occasions (Tekin, 2017).

Despite the deep-rooted traditions of Yörük cuisine, modernity has brought along challenges that threaten its continuity. As younger generations move to urban areas and adopt more sedentary lifestyles, they are less likely to engage with traditional food practices. A young Yörük: "*I remember my grandmother making yufka and kesh every summer, but now we buy it from the market. It is faster, but the taste is not the same*" (Field Interview, 2024), emphasising the extent of the change. This change reflects a broader trend of cultural homogenisation, where traditional food practices are increasingly being replaced by industrially produced alternatives that lack the same nutritional and cultural value (Ozdemir and Akbaba, 2019).

4. Conclusions

Yörük cuisine is a unique culinary tradition that is both a reflection of the Yörük people's pastoral heritage and an evolving practice that continues to adapt to changing social and environmental conditions. The strengths of Yörük cuisine lie in its simplicity, sustainability, and deep connection to the natural environment. The use of local, unprocessed ingredients and traditional food preservation techniques means that Yörük food is not only nutrient-rich but also environmentally sustainable. These practices, which emphasize seasonal consumption and resource conservation, are in line with contemporary concerns about the environmental impacts of industrialized food systems (Köksal, 2020). The cultural significance of Yörük cuisine further enhances its value. Yörük food is not only about nutrition; it is a tool for social interaction, a way of expressing hospitality, and a way of preserving cultural identity.

The communal nature of Yörük food strengthens social ties and enhances the intergenerational transmission of culinary knowledge. By coming together to prepare and eat food together, Yörüks maintain not only their bodies but also their sense of community and cultural continuity (Tekin, 2017). In this context, Yörük culinary culture is at risk of erosion due to modernization and the increasing sedentarization of Yörük communities. As younger generations move to urban areas and adopt new lifestyles, they are less likely to learn traditional cooking techniques or participate in collective cooking activities. Furthermore, the increasing commercialization of traditional foods, such as the sale of tulum and keşa cheese in urban markets, increases the risk of cultural commodification. When traditional foods are reduced to simple commodities, their deeper cultural meanings and the knowledge systems underlying their production may be lost (Özdemir and Akbaba, 2019).

A number of measures need to be taken to preserve Yörük culinary culture. First, efforts should be made to document traditional recipes, cooking methods, and food-related traditions through ethnographic research and the creation of digital archives. These records can serve as both an educational resource for younger generations and a means of preserving culinary knowledge for future research (Flick, 2018). Second, educational programs should be developed to teach young Yörük people the knowledge and skills needed to prepare traditional dishes. These programs could be embedded in local schools or community centers and include intergenerational cooking classes where elders pass on their knowledge to younger generations (DiCicco-Bloom and Crabtree, 2006). Yörük cuisine should be promoted more widely to raise awareness of its health benefits, sustainability, and cultural significance. This could be achieved through initiatives such as food festivals, cooking demonstrations, and the inclusion of Yörük food in regional and national tourism campaigns. Highlighting the unique aspects of Yörük cuisine, such as the use of wild herbs, preserved dairy products, and traditional cooking techniques, can help to draw attention to this culinary tradition and foster a sense of pride among Yörük communities (Yücel, 2015).

Local governments and cultural organizations should work to protect the natural resources on which Yörük cuisine is based, such as pastures, wild herbs, and clean water sources. Sustainable agricultural practices should be encouraged, and efforts should be made to ensure the preservation of traditional knowledge about wild plant collection and livestock management. These initiatives will not only support the continuation of Yörük food practices, but can also contribute to broader efforts to promote food sovereignty and sustainability in rural Turkey (Tekin, 2017). In conclusion, Yörük culinary culture represents a rich and vital aspect of Turkey's cultural heritage. By supporting the preservation and transmission of Yörük food traditions, we can help preserve this unique cuisine for future generations and contribute to a more sustainable and culturally informed approach to food in the modern world. Preserving Yörük culinary knowledge can contribute to the preservation of a

distinctive way of life, as well as the sustainability of a more diverse and resilient food system that values tradition, community, and sustainability.

Bibliography

1. A. Arman, Türk mutfak kültürü tanıtım sorunu: Mengen mutfağı örneği, Yüksek Lisans Tezi, Düzce Üniversitesi, Sosyal Bilimler Enstitüsü, (2011).
2. A. Şen, M. A. Cebirbay and N. Aktaş, Yörüklerin mutfak kültürü ve beslenme alışkanlıklarına ilişkin nitel bir araştırma: Karaman örneği. III. Uluslararası Halk Kültürü Sempozyumu, Ankara, 08-10 Ekim (2015).
3. A. Uhri, Batı Anadolu Erken Tunç Çağ'ında mutfak kültürü açısından ocak ve Fırınlara, Yüksek Lisans Tezi, Ege Üniversitesi, İzmir, (2000).
4. A. Yakıcı, Geleneksel Yörük mutfağı ve yemek kültürünün modern mutfağa etkisi, (Palet Yayınları, Konya, 2020).
5. A. Yücel, Food and community: An ethnographic study of Yörük cuisine, *Ethnology and Anthropology Journal*, 12, (2015).
6. B. DiCicco-Bloom and B. F. Crabtree, The qualitative research interview, *Medical Education*. 40, (2006).
7. E. Artun, Çukurova Yörüklerinin gelenek ve görenekleri, I. Akdeniz Yöresi Türk Toplulukları Sosyo-Kültürel Yapısı (Yörükler) Sempozyumu Bildirileri, Ankara, Eylül-12-14 (1996).
8. H. Ersavaş and O. Özkanlı, 20. yüzyılda Orta Toroslardaki Yörüklerin mutfak kültürü. *Aydın Gastronomy*. 2, (2018).
9. İ. Durmuş, Türk kültürüne giriş, (Akçağ Yayınları, Ankara, 2016).
10. M. Ak, 19.yy'ın ilk yarısında Gülnar Yörükleri, *OTAM*, 34, (2016).
11. M. Tekin, The role of food in Yörük identity and hospitality, *Journal of Cultural Studies*. 9, (2017).
12. N. Ozdemir and G. Akbaba, Culinary culture of Turkish Yörüks: Tradition, transformation, and continuity, *Journal of Ethnic Foods*. 6, (2019).
13. P. Atkinson, M. and Hammersley, *Ethnography: Principles in practice* (3rd ed.), (Routledge 2007).
14. S. Durmaz and H. Kaya, The transformation of traditional culinary practices in Yörük communities. *Cultural Heritage and Conservation Journal*. 6, (2021).
15. S. Güler, Türk mutfak kültürü ve yeme içme alışkanlıkları, *Dumlupınar Üniversitesi Sosyal Bilimler Dergisi*. 26, (2010)
16. O. Okumuş, Anadolu coğrafyasında ticari hareketlilik: Osmanlı Devleti'nde Türkmen ve Yörüklerin iktisadi hayatları, *Sosyal ve Beşeri Bilimler Dergisi*. 5, (2013).
17. U. F. Bilge, From nomadic life to rural dwelling: The Caglarca Village, DAKAM ARCADESIGN'18 V. International Architectural Design Conference, Antalya, Ekim 10-12 (2021).
18. U. Flick, *An introduction to qualitative research* (6th ed.), (SAGE Publications, 2018).
19. Z. Köksal, Yörük cuisine and its reflection on modern Turkish gastronomy. *Journal of Culinary Arts and Sciences*. 8, (2020).