

The Importance of Syriac Culinary Culture and Syriac Wine in The Field of Gastronomy in Terms of Mardin Tourism

Çiğdem KIZILGEÇİ* 

¹Mardin Artuklu University, Vocational Higher School of Mardin, Department of Hotel, Restaurant and Catering, Mardin

*Corresponding author: cigdemkizilgeci@artuklu.edu.tr

Received: 04.07.2023

Accepted: 12.08.2023

Abstract

The objective of this study is to assess the significance of Syriac cuisine and wine in the context of Mardin tourism, specifically in relation to local gastronomy and geographical indications. The fundamental constituents of the tourism product encompass transportation, lodging, and food and beverage services. Throughout history, the culture surrounding food and beverage consumption has undergone significant evolution and enrichment. Mardin, as an urban center, is situated within a locale that possesses a notable abundance of historical, natural, and cultural heritage. The present study focuses on Syriac wine, which holds a significant place in the distinctive eating and drinking culture of Mardin. The existence of distinct Syriac cuisine and Syriac wine in Mardin, which has been officially recognized as a geographical indication, is believed to have the potential to elevate the region's status as a significant gastronomic and wine tourism destination. Therefore, it is anticipated that this will make a contribution to the tourism industry in the Mardin region. Simultaneously, this study holds significance as a motivational research endeavor for the recognition of geographical indication for Syriac cuisine and Syriac wine found in Mardin.

Keywords: Syriac, Syriac culinary culture, gastronomy, Mardin, tourism

1. Introduction

The renowned gastronomy specialist, Brillat-Savarin of France; The sentence "Tell me what you eat and I will tell you who you are" emphasizes the fact that food is a symbol of cultural indicators (Bloch-Dano, 2020). The structure of culture is not inherently instinctive or genetically determined. The phrase refers to the complete collection of both material and immaterial cultural legacies passed down through society. The absence of a society results in the absence of a culture. According to Wells (1994), the practice of culture is inseparable from the individuals who comprise the society in which it is observed. As can be understood from this definition, the material cultural indicators of gastronomy; spatiality in eating and drinking, materials used in eating and drinking and table setting. Intangible cultural indicators refer to cultural values and systems that encompass a wide range of practices, including belief discourses related to food, religious symbols associated with food in mythology, ceremonies, rituals, taste, and table manners. The overt regulations present in culinary or nutritional customs serve as manifestations of underlying structures. Levi-Strauss draws a comparison between the dietary practices of various societies and the system of signs in language, highlighting their universal nature (Brock, 2017). The consumption of food plays a crucial role in the preservation and transmission of a society's culture and identity across successive generations. Because the phenomenon of food has become a concept that determines the differences of social cultures from past to present. Throughout the course of history, various activities including warfare, migration, and trade have played a significant role in shaping culinary cultures. The interactions in question have led to a heightened level of food diversity, surpassing mere sustenance and being assessed in terms of gustatory appeal and enjoyment. The various intercultural

interactions facilitated the emergence of novel preferences in due course. Notwithstanding, geographic characteristics exert a significant influence on the formulation and exhibition of culinary preparations and are instrumental in shaping the cultural identity of ethnic cuisine (Aydın, 2015). Ethnic (Syriac) cuisine culture, which is the main theme of the study, has been transferred from generation to generation as a cultural heritage from the past to the present, and these foods are the treasure of the culture they represent rather than just feeding themselves (Kim et al., 2017). Ethnic culinary culture refers to the consumption patterns and food preparation methods of a particular geographic area or cultural group. This includes the use of region-specific ingredients, as well as distinct chopping techniques. The term "ethnic culinary culture" refers to the cuisine and beverages that are prepared based on the dietary practices and customs of a particular geographic area or culture. This includes the use of region-specific ingredients, cutting and cooking techniques, presentation styles, and preservation methods. The objective of this study is to assess the significance of Syriac cuisine and wine in the context of Mardin tourism, specifically in relation to local gastronomy and geographical indications.

2. Syriac Culinary Culture

Nations that possess a multicultural framework, such as Turkey, exhibit a notable abundance of culinary customs and a wide range of food varieties. The rationale behind this is that it is subject to a significant amount of cultural exposure and transformation. The Assyrians, who have historically inhabited and presently reside in the region as one of several distinct ethnic groups, constitute a significant component of this cultural diversity. Due to their distinctive cultures in the regions where they reside, ethnic groups have consistently piqued interest. Additionally, their coexistence with diverse populations has resulted in mutual influence and impact.

Currently, the kitchen presents itself as a site where such interactions and transformations are made evident. To clarify, cuisine serves as a cultural asset utilized by various ethnic groups to establish and express their distinct identities. According to Levi Strauss, food is regarded as a language and serves as a means to establish the relationship between nature and culture, a phenomenon that is ubiquitous across societies (Öğüt Eker, 2018). Khare (1980) posits that the categorization of meanings and distinctions assigned to food by societies is a manifestation of food culture in collective memory. This assertion suggests that food culture is a significant aspect of social identity and is reflected in the way societies classify and interpret food. Food has permeated every facet of human existence, including significant life events such as birth, marriage, and death, and is intricately intertwined with these fundamental elements. The consumption of food is significantly influenced by cultural experiences, which are observed by various communities across the globe (Tezcan, 2000). The act of consuming food and its associated practices hold significant symbolic connotations beyond their physiological advantages. Cuisine and culinary practices serve as a reflection of the socio-cultural heritage of a given society, playing a significant role in reinforcing the collective identity of its members (Temel, 2016). According to Tapper and Zubaida (2000), the act of "eating and cooking" has been recognized as a crucial aspect of culture worldwide, thanks to the contributions of sociologists and anthropologists over the past thirty years. These scholars have established that cooking and eating are considered respectable and honorable cultural practices, comparable to activities such as listening to symphonic music, visiting art exhibitions, or reading classical literature, and therefore warrant scholarly attention. Religion constitutes a significant cultural component for societies. As it affects every

experience of the individual, it also greatly affects the food culture (Karaca and Karacaoğlu, 2016). In addition to religious beliefs, the physical and cultural characteristics of a geographical region are recognized as influential factors in shaping food culture (Hayta et al., 2009). The phenomenon of migration has significant implications for societies, as it facilitates the diffusion of cultural practices, including the transmission of unique culinary traditions to new regions. The aforementioned circumstance engenders a state of perpetual flux in nutritional practices. Additionally, it serves to illustrate the malleable, dynamic, and unpredictable nature of the interplay between the individual, culture, and food. Hence, it is advisable to adopt a comparative approach rather than focusing on a specific society or culture while studying the subject matter. According to Goody (2013), societies engage in continuous political, social, and economic interactions. The statement was made that food serves as a representation of a society's culture and contributes significantly to the formation of its cultural identity. According to Belge (2001), if a person is exposed to and acquires their native language from an early age, they are also capable of utilizing socially constructed codes, such as flavor, in a similar manner when it comes to food. Numerous anthropologists contend that the concept of "taste" is culturally constructed, molded, and regulated within a given cultural framework. The significance of national cuisines is once again highlighted through the cultural expression that is facilitated by food in this context. Scholarly research has indicated that the notions of culinary culture and food are inextricably linked to culture and identity, and encompass a multitude of both tangible and intangible cultural components. An examination of various components within the realm of food culture is deemed crucial. These components include the designated area for food preparation within a household, the tools and equipment utilized

in the kitchen, the conditions under which food is prepared and stored, as well as the manner in which dishes are presented (Sagir, 2012). Prior to delving into the topic of Syriac cuisine, it was deemed imperative to provide a comprehensive overview of the element of food culture in order to facilitate a better understanding of the subject matter. In areas characterized by ethnic diversity, it is challenging to demarcate strict boundaries between groups based on culinary practices, unlike in the domains of music and attire. The Southeastern Anatolia Region in Turkey is a geographically and culturally diverse area where individuals of varying linguistic, religious, and ethnic backgrounds coexist (Bilge, 2001). It is renowned for its cultural richness. The interaction of ethnic communities within a shared collective space has had a significant impact on the culinary culture of the region, resulting in a diverse array of dishes that reflect the influence of various cultural groups throughout the stages of life. The culinary practices of the Syriac community reflect the characteristic elements of the Southeastern Anatolia Region. Various ethnic groups, including Turks, Kurds, Arabs, Yezidis, and Armenians, are present within the region. The cohabitation of diverse ethnic groups, including Armenians, has led to a significant reduction in cultural disparities, resulting in a synthesis of cultural elements beyond the realm of food. The Assyrians, an ancient people of Mesopotamia, have a history that can be traced back to 6000 years ago. The culinary customs and traditions that have undergone enrichment through this process continue to exert their influence. However, as a hidden culture that is not known much by the people living in the same lands, it expects not to be forgotten. The fact that the Southeastern Anatolia Region was the intersection point between the kingdoms of the period in ancient times, being on the spice route and incorporating many cultures in terms of languages and religions are among the elements that shape and enrich the Syriac cuisine. The culinary culture of

Syriac cuisine is characterized by the preparation of household dishes and those prepared by monks and nuns in monasteries, which serve as centers of worship and belief. This distinct feature holds a significant place in the Syriac culinary tradition. Furthermore, Syriac cuisine boasts a variety of authentic dishes that are traditionally prepared for significant events such as births, weddings, and funerals, as well as during religious observances such as periods of abstinence, fasting, and holidays. Additionally, the cuisine features a range of distinctive flavors that are served at communal meals held in the church following Sunday rites. The Syriac Ancient Community attaches great importance to neighborhood and kinship relations, cooperation and social solidarity. Visitors to a household are highly valued and are therefore typically accommodated in the most aesthetically pleasing area of the room. The most valuable animal of the house is slaughtered and served for the guest. The text states that there exists a customary practice whereby visitors are ensured to be provided with sustenance and are not deprived of the morning meal. Following the main course, it is customary to serve a selection of tea, coffee, a fruit platter, and assorted nuts. Visitors are consistently received with high regard and affection. The impact of certain customary practices in the daily lives of Assyrians has experienced a decline in comparison to previous eras. One aspect is the etiquette of dining, commonly referred to as "table manners". The familial bond of reverence is also demonstrated through the dining experience and associated etiquette. As an illustration, the patriarch assumes the initial seat at the dining table, consistently occupying a fixed location. Subsequently, the juveniles participate and consistently occupy identical seating positions. The meal has been scheduled to include women at a later time. According to convention, women are not typically seated at the dinner table during formal gatherings that involve invited guests or immediate family

members. The guests are presented with the most esteemed food and beverage offerings of the household at these tables. The primary objective is to ensure that the diners are satiated and do not experience hunger pangs upon leaving the dining table. The consumption of snacks by the woman is restricted until the conclusion of the mealtime. The individual in question is faced with the option of consuming previously prepared sustenance or engaging in the task of preparing a fresh meal utilizing the remaining ingredients. As part of the customary dining protocol, a prayer ritual is observed whereby, subsequent to all individuals taking their seats at the table, the youngest offspring in the household recites a grace before and after the meal (Adıgüzel, 2020).

3. Mardin assyrian cuisine and foods on tourism

Syriac cuisine incorporates meat and dairy products as essential components in their dishes, featuring at least one of these ingredients in nearly every preparation. Ayran and butter are made by using goatskin called “Hezbo” (Iris, 2011). This exemplifies the significance of animal husbandry as a crucial means of livelihood for the community. During periods of food scarcity, cereals such as barley, oats, and lentils are frequently consumed by individuals. The most frequently encountered culinary preparations are meatballs and stuffing. There is a notable variation in the preparation of meatballs within the Assyrian community. The author mentions several types of meatballs in their text, including bellog, which are meatballs made with lentils, ikbebet, which are stuffed meatballs that are boiled, irok, which are stuffed meatballs that are fried, and acin, which are raw meatballs (Iris, 2011). Diversity and high consumption frequency are significant factors of importance. Furthermore, the culinary repertoire of this cuisine encompasses distinctive dishes such as kibbe, a preparation of stuffed tripe, and Kapıgaye, which consists of stuffed ribs. These dishes have been incorporated into

the culinary traditions of various societies. Both white and red meat are commonly utilized in culinary practices. Despite its absence in ancient times, seafood has been incorporated into Assyrian cuisine in recent times. Nevertheless, given that this constituent is not typically present in conventional cuisine, these commodities are commonly employed in culinary applications through the utilization of conventional cooking techniques. Vegetables and legumes are commonly found in various meal preparations. According to Iris (2011), there is a notable prevalence of fruit utilization in meat-based cuisine, with a reported emphasis on seasonal selection. An instance of this is that Alluciye, a stew made with sour green plums, is typically not prepared during the winter season, or alternatively, dried plums may be utilized in its preparation. According to reports, wild herbs are notably incorporated into their dietary intake. It was stated how much importance Syriacs gave to spices in their traditional cuisine. To such an extent that it is employed not solely in entrées, but also in desserts, pastries, and beverages. The following spices, namely Allspice, Mahaleb, Basil, Cinnamon, Anise, Fennel, Coriander, Sumac, and Cardamom, are considered to be the most noteworthy. The utilization of a dozen varieties of spices in the production of Easter buns serves as a prime indicator of their superior quality. In addition to sustenance, the establishment offers a diverse selection of beverages. The production of sherbets using spices and compotes made from a variety of fruits is one aspect of Syriac culinary culture. Additionally, noteworthy Syriac beverages include Syriac coffee, Syriac tea, Mirra (a type of bitter coffee), Syriac wine, and Syriac liquor, particularly those made with sour cherry (Iris, 2011). Assyrians also pay great attention to seasonal preparations. Whilst such customs are no longer prevalent among urban dwellers, they are still upheld by rural communities. The practice of producing tomato paste through the process of sun-drying tomatoes and peppers has

become a customary summer tradition in nearly every household. The prepared tomato paste is canned and stored in cold storage and is prepared for the winter. According to Iris (2011), grape and mulberry molasses, roasted sausage, grape sausage, walnut sausage, and bulgur and cracked wheat are significant food items that are commonly prepared for consumption during the winter season. Preparations for the summer or winter months are made in advance. During the vintage season, grapes are harvested and subsequently dried. The resulting products, such as grape molasses, walnut sausage, cuts, and fruit pulp, are commonly consumed as desserts during the winter season. The maintenance of certain storage practices from ancient times is explicated. It is known that they are more careful not to spoil the food, especially during the summer period. According to Iris (2011), milk and dairy products such as cheese and butter are reportedly wrapped in goatskin and transported to mountainous regions via donkeys or horses once they have undergone multiplication. These products are then concealed in caves or secluded areas that are covered with snow. Moreover, it is a common practice for individuals to possess mud warehouses within their residential premises. These storage facilities are capable of preserving grains and legumes, including wheat, barley, corn, cracked grains, and sesame seeds, from spoilage. According to Iris (2011), mud warehouses possess a characteristic of thermal insulation that remains consistent throughout the year, regardless of seasonal changes. Taking into account the aforementioned attributes of the conventional Syriac gastronomy, it can be posited that this ethnic group, with a lineage spanning 6 millennia, has either resided or continues to inhabit the geographical region that once served as the birthplace of Mesopotamian societies for numerous centuries. It can be posited that the distinctive culinary cultures observed in these regions are a fusion of the

gastronomic traditions of preceding civilizations that inhabited the same geographical areas.

3.1. Syriac wine on tourism

Gastronomic tourism is a form of tourism that places greater emphasis on the consumption of food and beverages. This type of tourism also encompasses the investigation of the products that are to be encountered (Steinmetz, 2010). According to Shenoy (2005), gastronomic tourism can be defined as a form of tourism where visitors engage in activities such as dining at local restaurants, purchasing locally produced goods, and experiencing region-specific cuisine. According to Brisson's (2012) definitions of gastronomic tourism, it can be posited that the primary motivation for tourists to embark on such journeys is the consumption of food and beverages. Among the various beverages, wine emerges as a prominent product, garnering significant attention. Within this particular context, wine is observed to manifest as a constituent of tourism and a form of tourism pursuit, rather than solely as a consumable beverage. The conversion of raw grape fruit into wine generates a distinct area of consumer interest within this particular industry. The phenomenon of wine tourism, which was previously overlooked in numerous countries, is progressively emerging as a subject of scholarly inquiry from diverse perspectives. The escalation in global travel and wine consumption has been posited as the underlying cause of this phenomenon (Charters et al., 2002). Moreover, elements such as engaging with the natural environment, exploring natural commodities, and so forth, are additional factors that contribute to the inclination towards wine tourism. Simultaneously, the cultural aspect of winemaking garners public interest, as noted by Getz et al. Brown (2006). Furthermore, areas that are abundant in wineries and cater to wine tourism are situated in close proximity to the source of the raw materials. Wine tourism exerts a significant influence on agricultural and rural regions, particularly

in areas such as vineyards and orchards where wine is produced. Additionally, it has implications for regional development. The nomenclature of grapes and wine produced for winemaking is influenced by the regional variations in fruit production and the unique taste characteristics of grapes based on their type and origin. The attractiveness of wine tourism is contingent upon several factors, including the aesthetic appeal of vineyards, their accessibility for transportation purposes, and their proximity to areas conducive to sea, sand, and sun tourism, which is facilitated by the warm climate in which they are typically cultivated. The confluence of these factors has the potential to yield significant benefits for the broader tourism industry, as evidenced by the findings of Getz et al. (2006) regarding the potential contributions of wine tourism. The Assyrian culture, which is deeply committed to their beliefs, accords significant value to wine. The production of wine holds significant cultural value in the ancient civilizations of Mesopotamia and Anatolia, as evidenced by historical records on Assyrian Wine (2017). Assyrians, as in many branches of art; It is also considered successful in agriculture and viticulture. The Syriac community has demonstrated a notable advancement in the realm of winemaking, owing to their emphasis on viticulture and possession of expansive vineyards in the Midyat and Adıyaman regions. The production of wine by Assyrians in domestic settings has been a practice of longstanding historical significance. According to Küçük's (2008) findings, Assyrians have been advancing in the field of winemaking and have established wine factories for professional production. The production of Assyrian wine involves the utilization of "mezrone" and "kerkuş" grape varieties cultivated in vineyards located in the Mardin Midyat region. The production of red wine involves the utilization of the "öküzgözü" and "boğazkere" grape varieties, while white wine is produced using other grape cultivars. The plant commonly referred to

as "Mahlep" and bearing resemblance to the blackberry is utilized in the process of wine production to impart fragrance. The Assyrian community residing in the Turabdin region persist in utilizing conventional techniques to produce wine within their domestic milieu. Sulfur dioxide is employed as a disinfectant agent for the purpose of sanitizing the harvested grapes. The production of authentic Syriac wine does not involve the use of any additives. Due to the high sugar content present in the mezrone and kerkuş grapes cultivated in the area, additional sugar is not utilized. Numerous vineyards can be found in Syriac regions. The grapes harvested from these vineyards undergo a process of crushing and draining within sacks, without any exposure to water. Subsequently, the fermentation process, known as *cibre*, is utilized for the purpose of sun-soaking. *Cibre* fermentation is among the features that distinguish Syriac wine from fabricated production. No supplementary yeast is employed. Distinguishing Syriac wine from other varieties is the utilization of oak barrels during the soaking process. The edifice, constructed utilizing Mardin stone, has been geographically delineated as a church, among other structures. The preservation of Assyrian wines takes place in these locations. This stone exhibits a unique characteristic of maintaining a cool temperature during summer months and a warm temperature during winter months. The wine variety in question, which is presently manufactured using conventional techniques, is derived from the distinctive grapes of the locality. It is seen that local and foreign guests visiting the region are interested in Syriac wine and taste it. Syriac wine is believed to hold a significant regional position within this particular context.

4. Discussion and Conclusions

Historical records indicate that factors such as climate, geography, and nutrition have played significant roles in shaping societies. As a result of various factors, numerous societies were compelled

to depart from their original territories and relocate to alternative geographical locations. Due to these and similar reasons, different cultures have encountered and communicated with each other (Beşirli, 2010). This has made the interaction of different cultures inevitable. Turkey is a country characterized by a diverse mosaic structure, where various religious and ethnic groups coexist. This nation boasts a wealth of cultural heritage and traditions. Assyrians are one of the cornerstones of this mosaic structure. Apart from being one of the most ancient peoples of Mesopotamia, although they are very few in number in Turkey, their unique culture, customs and traditions clearly reveal their importance in this structure. The Assyrian cultural richness, akin to other ethnic groups, constitutes an essential component of our local culture and cultural diversity (Bourse et al., 2017). What socializes a person is that the culture into which he was born has shaped him since his birth. Socialization is a process whereby an individual's values and rules are shaped or taught by their family from the moment of birth. It is also referred to as enculturation. Culture plays a significant role in fostering social connections and facilitating the exchange of ideas among individuals. The notion of a shared cultural identity fosters a sense of unity and cohesion among individuals. The concept of identity comprises two fundamental constituents. The first of these is identification and recognition, and the second is belonging (Aydin et al., 2003). Cultural identity is particularly striking in this “belonging” part. Cultural identity is situated within both the individual and social domains of an individual. The enduring survival of certain societies over the course of centuries can be attributed to the strength of their cultural identities. Currently, it is appropriate to assert that cultural identity encompasses customary practices and traditions, historical events, spiritual beliefs, and social values. Minorities, ethnic groups, and diverse social classes possess distinct cultural

identities within the framework of a national cultural identity. Bilgin et al. (2018) posit that there exist interrelationships between the cultural identities of the constituent communities within a society and the national cultures. The presence and interaction of multiple cultures contribute to the enhancement of the overall cultural identity of the nation. Specifically, this research explores the significance of culinary practices, including food preparation and consumption, in shaping and reinforcing their cultural identity. This study evaluates the cuisine of Mardin and the Syriac wine using the concepts of regional food and geographical indication as the guiding principles. This discussion will focus on the early beginnings of the concept of gastronomy, as well as the development of culinary practices and drinking rituals over the course of human history. In addition, the influence of the many different tendencies that have surfaced throughout the course of time in the field of gastronomy is considered to be significant. One might make the case that the country is home to a culturally diversified food and beverage landscape in terms of its traditional cuisine. The process of moving to Anatolia is accompanied by the integration of many cultural practices, which, in turn, contributes to the creation of culinary and beverage activities that are considered traditional in the region. The concept of geographical indicator has become more important as a means of preserving the unique characteristics of regional products and reducing the possibility that these products will become obsolete. Wine tourism has gained prominence, particularly in countries with a strong tradition of winemaking, such as France and Italy. Within the scope of wine tourism, various regions across the globe have emerged as popular destinations for wine enthusiasts. Notably, France boasts Champagne, Burgundy, and Bordeaux, while Italy is home to Tuscany. In the United States, Napa and Sonoma Valleys are renowned for

their wine tourism offerings, while South Africa's Paarl, Stellenbosch, and Franschoek regions have also gained recognition. Additionally, Hawk's Bay in New Zealand is another prominent location that attracts wine tourism enthusiasts. The wine tourism areas have experienced swift development. Their geographic location and close proximity to sites of historical and cultural significance, as well as picturesque landscapes, have garnered significant interest (Beames, 2003). Given the significant role of tourism in the global economy, wine tourism holds considerable significance due to its potential for generating a multiplier effect and contributing to various economic sectors and activities. In order to foster the growth of wine tourism, it is imperative to ensure that the products originating from the region are effectively marketed and distributed across a broad geographical expanse. Furthermore, the exchange of wine is often accompanied by the exchange of brands and regional identities, which constitute a crucial aspect of wine marketing (Hall et al., 2001). As with the broader tourism sector, the winemaking industry leverages the geographical, socio-economic values, and resources of the region in which it operates. Hence, it can be posited that the origins of wine production and tourism are interconnected. According to Alonso et al. (2007), wine tourism is a comprehensive concept that encompasses viticulture, winemaking, travel, and accommodation. Strategically realizing wine production and developing tourism regions that offer wine-based experiences or transforming existing tourism regions into areas that provide wine experiences are crucial considerations, as highlighted by Getz et al. (1999). The significance of the wine tourism encounter in a wide-ranging context is highlighted. According to Walls (2013), individuals exhibit certain behaviors during their tourism experiences, such as repurchasing touristic products, revisiting them, and recommending or not recommending them to others. Regarding the totality of Mardin,

it would be acceptable to mention the prosperous culinary and beverage traditions that are prevalent there. It is possible to view TPI's registration of six items, including stuffed ribs, kibe, sembusek, ikbebet, imebes, and Mardin stone, as a manifestation of the acknowledgment of geographical indication in the region of Mardin. These products are: kibe, sembusek, ikbebet, imebes, and ikbebet. It is currently felt that the production of wine, which is a deeply rooted and significant cultural activity in Mardin, is deserving of attention and recognition equivalent to that which is accorded other registered foods. This belief stems from the fact that wine has been produced in Mardin for centuries. Raki (2009) and Turkish raki (1996) are two examples of products that have been granted the geographical indicator status. Additionally, it has been noticed that registration of geographical indications is often obtained for grape varieties that are unique to particular locations. This is the case in the United States. The Kalecik Karası Grape (2005) and Elazığ Öküzgözü Grape (2007) have been granted geographical indicator registration, particularly with regards to its application in the manufacture of wine. In addition, the application for Yenikoy Wine to receive status as a product with a geographical designation is now being processed. Therefore, it is safe to say that there are no roadblocks in the way of the application of geographical indication enrollment for the grapes known as "mezrone" and "kerkuş," which are grown in the region and used in the production of wine, or for Syriac wine in its unadulterated form. This is the conclusion that can be drawn from the available evidence. To begin the process of submitting an application for a geographical indication, it is required to use an electronic medium to fill out the Geographical Indication Registration Application Form in its entirety. This form may be found on the website of the institution that is authorized to process such applications (TPI). This document offers extensive information

pertaining to the product, such as its classification within a certain product group, a description of the product, technical specifications, and paperwork elaborating the product's physical, chemical, microbiological, and sensory characteristics. In some cases, pertinent information regarding the product's raw ingredients is also included in the description of the product. The competent authority is responsible for carrying out the process of conducting the evaluation of the registration application for a geographical indicator or traditional product name. According to a study that was conducted by TPI in 2017, consumers have a tendency to have a preference for products that are advertised with the name of a certain place. This is because consumers have faith in the reputation of the region in question. As a result, it is in everyone's best interest to protect the welfare of the indigenous people by preserving place names that have gained a distinct character and cultural value as geographical indicators or traditional product names. This will help ensure that the indigenous population will continue to exist. According to the findings of the study, Syriac wine, which has received a lot of attention from people all over the world in the field of wine tourism, may be protected if certain application requirements were met. Therefore, it will be possible to ensure that the location gains increased relevance and garners attention in reference to tourism that is based on food and drink. One of the most notable tourist attractions in Mardin is the Assyrian wine, which has a strong connection to the area and its extensive natural, historical, and cultural history. The use of geographical indications has the potential to secure the long-term viability of Syriac wine, which would be an excellent complement to the varied cuisine found in Mardin and would benefit from the introduction of geographical indications. It is claimed that Mardin has a large potential as a destination for cuisine and wine tourism. This is due to the city's extensive historical, natural, and

cultural legacy, as well as the strength it draws from the registered products it produces. In addition, it is recommended to carry out an investigation into the underlying circumstances contributing to the absence of any submission for the registration of Syriac wine, notwithstanding the registration of six other goods under geographical indication. This is because the absence of any submission for the registration of Syriac wine is a contributing factor. In addition, another potential weakness of the study is that it did not conduct sufficient consultation with a sufficient number of specialists in the relevant fields. Additional study on the subject calls for the gathering of information from a wider variety of sources and the participation of a greater number of knowledgeable individuals.

References

- Adıgüzel, O., 2020. Etnik kökenlerin mutfak kültürlerindeki değişimlerin belirlenmesi: Balıkesir örneği (Unpublished Master Thesis). Balıkesir Üniversitesi, Balıkesir.
- Alonso, A., Cohen, A., Fraser, R., 2007. Consumption Patterns Among New Zealand Winery Visitors—An Exploratory Study. *Wine Industry Journal*, 22(2): 86-89.
- Aydın, E., 2015. Gastronomi turizminin şehir markalaşmasına etkisi: Afyonkarahisar ili örneği (Unpublished Master Thesis). Afyon Kocatepe Üniversitesi, Afyon.
- Beames, G., 2003. The Rock, The Reef And The Grape: The Challenges Of Developing Wine Tourism In Regional Australia. *Journal of Vacation Marketing*, 205-212.
- Belge, M., 2001. Tarih Boyunca Yemek Kültürü. İstanbul: İletişim Yayınları.
- Beşirli, H., 2010. Yemek, kültür ve kimlik. *Millî Folklor*, Y. 22. S. 87, ss. 159-169
- Bilge, Y., 2001. Geçmişten Günümüze Süryaniler. İstanbul: ZVİ- Geyik Yayınları.

- Bilgin, A., Oksal, A., 2018. Kültürel kimlik ve eğitim. *Academy Journal of Educational Science*, 2(1): 82-90.
- Bloch- Dano, E., 2020. Sebzelelerin Efsanevi Tarihi. İstanbul: İletişim Yayınları.
- Bourse, M., Yücel, H., 2017. Kültürel çalışmalarını anlamak. (H. Yücel, Çev.). İstanbul: İletişim.
- Brock, S.P., 2017. An introduction to Syriac studies. Birmingham: Gorgias Press.
- Charters, S., Ali-Knight, J., 2002. Who is The Wine Tourist? *Tourism Management*, 23(3): 311-319.
- Getz, D., Brown, G., 2006. Benchmarking Wine Tourism Development: The Case Of The Okanagan Valley, British Columbia, Canada. *International Journal of Wine Marketing*, 18(2): 78-97.
- Getz, D., Ross, D., Jack, C., Anderson, D., 1999. Critical Success Factors for Wine Tourism. *International Journal of Wine Marketing*, 11(3): 20-42.
- Goody, J., 2013. Yemek, Mutfak, Sınıf. (Çev. Müge Günay Günran). İstanbul: Pinhan Yayınları.
- Hall, C. M., Mitchell, R., 2001. Wine Tourism in The Mediterranean: A Tool For Restructuring and Development. *Thunderbird International Business Review*, 42(4): 445-465.
- Hayta, M., Sitti, S., Yetim, H., 2009. Kayseri Mantısı: Hazırlanışı ve Kalite Nitelikleri. *II. Geleneksel Gıdalar Sempozyumu*, 208- 211.
- İris, M., 2011. Süryani Mutfak Kültürü ve Yemekleri (2. Baskı). İstanbul: Ekol Yayıncılık.
- Karaca, O. B., Karacaoğlu, S., 2016. Kültür, Din ve Yemek Etkileşimi Çerçevesinde Arap Mutfağının Kavramsal Olarak İncelenmesi: Adana İli Örneği. *Hitit Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 9(2): 561- 584.
- Khare, R. S., 1980. Food as Nutrition and Cultures: Notes Towards an Anthropological Methodology. *Social Science Information*, 19(3): 519-542.
- Kim, J. H., Youn, H., Rao, Y., 2017. Customer responses to food-related attributes in ethnic restaurants. *International Journal of Hospitality Management*, 61: 129- 139.
- Öğüt Eker, G., 2018. Farklı Görme Biçimiyle Modern Dünya Ritüeli Olarak Yemek Kültürü: Sınanma/ Erginlenme ve İntikam Alma Gizli İşlevleri. *Milli Folklor Dergisi*, (120): 170- 183.
- Sağır, A., 2012. Bir Yemek Sosyolojisi Denemesi Örneği Olarak Tokat Mutfağı. *Turkish Studies: International Periodical For the Languages, Literature and History of Turkish or Turkic Dergisi*, 7(4): 2675-2695.
- Steinmetz, R., 2010. Food, Tourism and Destination Differentiation: The Case of Rotorua. New Zeland: (Unpublished Master Thesis), Auckland University of Technology.
- Tapper, R. Zubaida, S., 2000. Ortadoğu Mutfak Kültürleri. (Çev. Ülkün Tansel). İstanbul: Tarih Vakfı Yurt Yayınları. 309 sayfa.
- Temel, Z., 2016. Mardin İli Midyat Yöresindeki Süryani Ev Şarapçılığı Üzerine Sosyo- Ekonomik Bir Değerlendirme (Unpublished Master Thesis). Çukurova Üniversitesi, Adana
- Tezcan, M., 2000. Türk Yemek Antropolojisi Yazıları. Ankara: T.C. Kültür Bakanlığı Yayınları.
- Walls, A. R., 2013. A Cross-Sectional Examination of Hotel Consumer Experience and Relative Effects on Consumer Values. *International Journal of Hospitality Management*, 32(1): 172-192.
- Wells, C., 1994. Sosyal Antropoloji Açısından İnsan ve Dünyası, Çev. Bozkurt Güvenç, İstanbul: Remzi Kitabevi.
- Yılmaz, G., 2015. Türkiye'de Yaşayan Süryanilerin Sosyo-Kültürel Durumlarının Medya Üzerinden Analizi. *10. Karaburun Bilim Kongresi*. İzmir 2-6 Eylül 2015.
- Yılmaz, H., DüNDAR, A., 2019. Gastronomi Tarihi. Eskişehir: Anadolu Üniversitesi.
- Yılmaz, İ., 2009. Kültürel Zenginlik Bakımından Mardin. *Din Bilimleri Ak*

To Cite: Kızılgöçü, Ç., 2023. The Importance of Syriac Culinary Culture and Syriac Wine in The Field of Gastronomy in Terms of Mardin Tourism. *MAS Uygulamalı Bilimler Dergisi*, 8(Special Issue): 979–990.

DOI: <http://dx.doi.org/10.5281/zenodo.10004347>.
