




An Examination of “Kaymaklı Çöreği” within The Scope of Geographically Indicated Products

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Abstract

Kaymaklı çöreği, which is traditionally made and registered as a geographically indicated product, is on the verge of being forgotten by the new generation and is not very well known. In addition, in a region visited by many locals and foreigners, the local people cannot earn enough income from this product. This study aims to increase the awareness of Kaymaklı çöreği, a type of bread made with traditional methods and registered as a geographically indicated product, to ensure that the local people contribute to product marketing and to pass it on to future generations. The first part of the study includes a literature review on Kaymaklı çöreği. The second part of the study includes interviews with local people regarding Kaymaklı çöreği. Housewives living in Kaymaklı district and actively involved in bread making were selected as the interview sample group. It is seen that Kaymaklı çöreği has a regional originality.

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INTRODUCTION

Making and baking bread not only meets the nutritional needs but also ensures the transfer of the regional culture and traditions from generation to generation. Geography, climate and culture are among the most important elements in shaping food culture. Because the Anatolian Region has a dry climate and low rainfall, wheat production is high, which has brought bread made with wheat flour to the forefront. Wheat and potato production is carried out in accordance with the climate conditions in Kaymaklı district of Nevşehir province. Local people make Kaymaklı çöreği (bread) which is made of a mixture of wheat flour and boiled potatoes in line with the product produced in this region. For this reason, it is important to investigate the effects of geography, production and consumption habits passed down from generation to generation and to understand the local culture (Soğandereli, 2020; Şengül & Türkay, 2020).

Kaymaklı çöreği is intangible cultural values that are loved and consumed a lot by the local people and have a long staling period. Kaymaklı çöreği became a registered gastronomic product by receiving the geographical indication with the registration number 992. According to a study conducted by the Turkish Patent and Trademark Office on 10.02.2022; Çörek, which is a food that can be consumed at every meal, gives a feeling of fullness for a long time and is easily transportable, has come to the fore with these aspects (Alptekin, 2018).

For the Anatolian people, bread is a cultural value and it is important to protect this cultural heritage and pass it on to future generations. The Turkish Patent and Trademark Office (TPMK) examines geographical indication applications made to it as source indication or origin indication in accordance with the laws and regulations and explains the results in detail. Thus, recording cultural values ensures the protection of that product. Again, it contributes to the development of the region by providing commercial benefit together with branding. This study shows the importance of investigating the importance of Kaymaklı çöreği, not only as a flavor but also as a social and cultural symbol. In addition, Kaymaklı çöreği has an important place in terms of keeping the traditional culinary culture alive and passing it on to future generations. Kaymaklı çöreği is an important part of the cuisine of Kaymaklı Town. The extensive inclusion of this bread in the literature can introduce the gastronomic culture of the region to a wider audience. It is envisaged that original and local products such as Kaymaklı çöreği will be introduced and that they will take their place in national and international gastronomy. At the same time, it is aimed to provide information about the preparation of Kaymaklı çöreği, its historical importance and culture (www.trthaber.com, 2022).

Conceptual Framework

Kaymaklı Town

Kaymaklı town is located within the borders of Nevşehir province in the Central Anatolia Region. Kaymaklı town, which is 20 km away from Nevşehir and dates back to 3000 BC. is a town famous for its underground city visited by thousands of local and foreign visitors (Kültür Portalı, 2021). It is seen in Ottoman sources that the name of Kaymaklı town is Enegüp in Greek. It is still unknown who first built the underground city in Kaymaklı town, which is located in the Cappadocia Region. In the archaeological studies, no traces belonging to the Neolithic and Old Bronze Age (8000 BC.-3000 BC.) were found. There are Middle and Early Bronze Age remains in the rock reliefs found in this region. As seen in many places in the Cappadocia region, it is seen that this region remained under Hittite rule for a

long time thanks to the inscriptions belonging to the Hittites in Kaymaklı Town. In addition, it came under the rule of the Hellenistic Empire with the Assyrians, Lydians, Persians, Cimmerians and Alexander the Great. With the establishment of the Kingdom of Cappadocia in 1000 BC, wars continued with many nations in line with the geography it was located. The most information obtained in this region belongs to the period under the control of the Byzantines in the 5th-10th centuries AD (Özten, 2021). In the Kaymaklı Town, where Greek and Turkish citizens shared a common life and culture, there was a period of exchange with the establishment of the Republic. The local people have always had a connection with the underground. 4 floors of the 7-storey underground city are open to visitors. The information obtained shows that the economic situation of the city residents is good. While some of the locals say ‘The people underground have reached the highest knowledge’, some say ‘The City of Angels’ and the legend that the angels who lived happily built it to protect them from evil has been told from generation to generation (Kültür ve Müzeler Genel Müdürlüğü, 2024). The underground city, which was built for protection purposes, includes cellars, a church, a warehouse, a wine cellar, a barn and a bread baking area. It was opened to local and foreign visitors in 1964 (Kapadokya Alan Başkanlığı, 2024).

Bread

Bread, which has been an indispensable source of nutrition for people in almost every period of history, has also been one of the most important elements of tables (Özberk, et. al., 2016). Bread, which is mostly consumed with meals and soups, is also offered in the form of sandwiches. It is seen that bread, which is an important source of nutrition in the world. Bread provides approximately 50% of the total daily caloric intake. Again, as a result of the research conducted in Western European countries where bread is consumed less, it was determined that 30% of the protein taken into the body, 50% of carbohydrates and B group vitamins are provided by bread (Karaoğlu, 2007).

The most well-known story of bread’s emergence on the historical stage is that when the first people left wheat cracked wet with water, pores formed and this formation gained a delicious taste when baked on hot stones. In Evliya Çelebi’s *Seyahatname* (book of travel), in the section titled “Breadmakers’ Tradesmen”, it is stated that Hz. Adam was the patron saint of bread makers. When Hz. Adam was taken out of heaven and sent to Earth, Gabriel (pbuh) brought wheat to Earth and Hz. Adam’s first meal was wheat soup. Afterwards, Gabriel (pbuh) continued by teaching Hz. Adam how to turn wheat into flour and how to make dough with it and bake it and turns it into bread (Gürbüz Atık, 2019). Anatolia, the cradle of civilizations, not only connected Europe and Asia with the geography it was located in, but also hosted many different cultures. Again, Anatolia had a culinary culture with a wide variety of products due to its geographical location (Koçan, 2022). Bread production and consumption has been going on in Anatolia since ancient times. The first agricultural production of wheat, which is thought to be Mesopotamia, was determined to be Karacadağ near Göbeklitepe between Şanlıurfa and Diyarbakır. Moreover, the research conducted by German archaeologist Klaus Schmidt in Göbeklitepe shows that wheat farming dates back to 12 thousand years ago (Karagöz, 2021). It is seen that there was a transition from hunter and gatherer life to settled life and production in the Neolithic period. The wheat remains and the tools and equipment used to grind these products found in the archaeological studies carried out in Çatalhöyük in Konya are thought to have been used for bread production (Keskin, Dağ & Dönmez, 2006). In addition, archaeological studies show that the Babylonians were milling and baking in 4000 BC, and it is known that the Egyptians made bread softer with leavening in 2600 BC and used bread instead of money in most transactions, including the construction of the pyramids (Gürbüz Atık, 2019).

The bread culture that the Turkish tribes brought with their migration from Central Asia to Anatolia in the 11th century has been reshaped by intertwining with the bread habits of the settled Anatolian people. As in the world, bread, which has many different varieties in Turkey, has been included in the Intangible Cultural Heritage List by UNESCO (United Nations Educational, Scientific and Cultural Organization). Bread has a very important place in Anatolian culture and, in addition to representing abundance, it also has a spiritual value. As in the Anatolian culture, bread making is taught to family members using traditional unwritten methods. Bread production is rapidly changing with the innovations and technology brought by modern life. Therefore, it is important to preserve this cultural wealth and pass it on to future generations in the form of a written source (Keskin, Dönmez & Dağ, 2020; Unesco.org.tr).

Nutritional Value and Content of Bread

Basically, in bread production, water, salt and yeast are added to grain or legume flours in accordance with the measurements to obtain dough. The prepared dough is baked in an oven or tandoor depending on the type of bread desired. Nutritional values also vary depending on the products used in the dough. Many different types of bread are sold in markets, bakeries and grocery stores. The most consumed ones are those made with white wheat flour, water, salt and yeast, known as loaf bread and pide. Approximately 60% of daily energy needs are met by wheat and its derivatives (Durlu, Çoşansu & Ayhan, 2015). In accordance with the flour circular issued by the Turkish Flour Industrialists Federation (Türkiye Un Sanayicileri Federasyonu [TUSAF], 2022) some analyzes were made by the Scientific and Technological Research Council of Turkey. As a result of these analyzes, it was seen that bread is important in terms of fiber, vitamins and minerals. In this case, when 200 grams of bread is consumed daily, it meets 35% of the energy required for an average person, 25% of the protein, 66% of the vitamin B1 and 55% of the fiber need. In addition, nutrients such as vitamins A, E, B1, B2, B6, magnesium, potassium, sodium, Copper, Zinc, Iron, Phosphate and Niacin can be obtained with bread consumption (TUSAF, 2022). Again, according to TUSAF, (2022); In a study conducted by the “Nurses’ Health Study” in America with 88,000 people, it was concluded that consuming traditional bread reduces the risk of diabetes by 27%. American Cancer Institute “NIH-AARP Diet and Health Study” on 291,988 men and 197,623 women between the ages of 50-70, it was found that consuming traditional bread reduces the risk of colon and gut cancer. By the “Harvard Male Health Professionals” on 86,000 men, it was observed that consuming traditional bread reduces the mortality rate by 20% regardless of age. By the “Baltimore Longitudinal Study of Aging” according to diet reports, it was observed that traditional bread reduces LDL, known as “bad cholesterol” among the public, and total cholesterol.

Kaymaklı Çöreği

There are different types of bread in Anatolian culture. One of these is the soft and long-lasting pastry called çörek. The Turkish Language Association (Türk Dil Kurumu [TDK], 2024) defines çörek as “a crispy pastry sometimes oily, sometimes sugary and made with eggs”. The common name çörek may have different names in different cultures. It is also called ashy çörek due to its contact with ash during the cooking process, küncülü çörek with sesame, kara çörek with its simple preparation, and kömbe because it is buried in ash (Alptekin, 2018). The çörek, which was referred to as “evangelistries” in the past, is cooked in clay pots and tandoors. The çörek is cooked in a two-compartment oven that is specific to the region and its own in the neighborhoods. It is made by coming together on certain days of the week with the collective method. Çörek is intertwined with the life culture of the people living in Anatolia. Çörek has also been the subject of poems. For example, baking a çörek in hot ashes is

likening it to a lover chest and wounds (Gürbüz Atik, 2019). Kaymaklı çöreği was applied to the Turkish Patent and Trademark Office on 16.02.2021 by the Kaymaklı Municipality with the file number C2021/000244 to be a geographically indicated product within the product group of bakery and pastry products, pastries, and desserts. This application was found appropriate and registered with the registration number 992 on 10.01.2022 by receiving a Geographical Indication (Türk Patent ve Marka Kurumu [TPMK], 2024). Kaymaklı çöreği has a Geographical Indication Registration Certificate and is made with potatoes, which are agricultural products grown in the region. The Turkish Patent and Trademark Office, in its 34th article of the Industrial Property Law numbered 6796; It is a sign indicating that a product that has taken its quality, fame and features from the region, region or country where it is located is identified with that place. Geographical indications are registered as origin name and source indication. Origin name; if a product consists of all the features belonging to that geography, it is called “origin name”. In order for a product to be of origin, its production, processing and other processes must be carried out in that geography. Source Indication; A product’s distinctive feature must be identified with that geography. In order for a product to receive a source indication, at least one of the production, processing or other processes of that product must be present (Coğrafi İşaretler Portalı, 2018).

Ingredients and Preparation of Kaymaklı Çöreği

Kaymaklı çöreği, which dates back to ancient times, is one of the indispensable flavors of the local cuisine. boiled potatoes, wheat flour, fresh yeast, and salt are used in the preparation process of Kaymaklı çöreği. After the fermentation process, yogurt is spread to create a soft top layer before being taken into the oven and baked. Kaymaklı çöreği has its own baking oven. The oven consists of 2 sections: the straw-burning section at the bottom and the bread-baking section at the top. Kaymaklı çöreği is baked on a 40 cm perforated baking stone in the bread-baking section. The baking process is carried out by burning straw and a thin stick called brushwood. Any residue that may occur from fire and ash is cleaned by wiping it with a wet cloth wrapped around the end of a pole. The average weight of the prepared Kaymaklı çöreği is between 350 g to 400 g (Coğrafi İşaret [Cİ], 2024). The ingredients for the production of 22 pieces of Kaymaklı çöreği received from the Turkish Patent and Trademark Office (TPMK, 2024) are as follows; 10 kg wheat flour, 2 kg boiled potatoes, 200 g fresh yeast, 200 ml yoghurt, 100 g salt and 5 liters of water are used.

In the preparation process of Kaymaklı çöreği; first, potatoes grown in the geographical region are boiled with their skins. These boiled potatoes are peeled and crushed and passed through a strainer with large holes, called a colander in the region, in order to take a thinner form, and left to cool. Again, flour made from wheat grown in this region is sifted and cleaned of foreign substances and made ready for mixing. The main products obtained are divided into 2 parts in a dough making trough. The appropriate dough is obtained by mixing and kneading flour, salt on one side of the dough trough and potato puree and fresh yeast on the other side with water until it reaches the desired consistency. This prepared dough is covered with a suitable damp cloth and left for the fermentation process for approximately 1 hour (TPMK, 2024).

The first stage is fermentation, the dough is cut from the dough trough with a knife or spatula and made into balls by cutting them into pieces weighing approximately one loaf (350-400 g). The balls, which are laid under a cloth or placed on a board, are covered with a cloth and pass to the second fermentation process, which is shorter than the first fermentation process. On the other hand, in order for the crust on it to be softer, 200 ml of yogurt and the same

amount of water are whisked and made ready. The balls, which are rested for approximately 15-20 minutes, are prevented from crusting by making a hole in the middle with a finger. In order to give the Kaymaklı çöreği a round shape, it is shaken right and left in the palm of your hand to ensure that it takes the appropriate shape. The Kaymaklı çöreği, which is prepared to be baked in a preheated oven at 180°C, is finally spread with the previously prepared yogurt. Black cumin can be sprinkled on top if desired. The cooking time of the Kaymaklı çöreği, which is placed in the oven with wooden paddles, is approximately 15-20 minutes. The cooked Kaymaklı çöreği is left to cool on a cloth. Kaymaklı çöreği can be stored for 15-20 days at 0-15°C under appropriate conditions, and for 30 days in the refrigerator (Gastrocappadocia.com, 2021). Inspections of the Kaymaklı çöreği can be carried out regularly once a year, under the coordination of the Kaymaklı Municipality, by the Nevşehir Provincial Directorate of Agriculture and Forestry and by an expert on this subject from the Kaymaklı Municipality and a 2-person inspection authority, if needed or in case of a complaint (Cİ, 2024).

Research Method

Purpose and Importance of the Research

This research was carried out to examine the traditionally produced Kaymaklı çöreği, which is registered with a geographical indication. The study emphasizes the importance of transferring the Kaymaklı çöreği, which is an intangible cultural heritage and has a geographical indication, to future generations as a gastronomic product and maintaining it as a sustainable local product by the local people. The qualitative research method was preferred to achieve the purpose of the study. The interview technique was applied to collect data. Interview is a data collection technique frequently used in the field of social sciences. In the interview technique, information about the main research topic is obtained as a result of the conversations with the people included in the research (Dömbekci & Erişen, 2022). In this study, a qualitative research technique was similarly conducted by interviewing individuals from different neighborhoods of the Kaymaklı town.

Kaymaklı çöreği is identified with Kaymaklı Town, unlike other breads. For this reason, Kaymaklı Town was chosen for the research universe. Due to the difficulty of reaching the entire universe, a sample group consisting of different neighborhoods was found suitable for this study. The ethics committee permission required to collect the data used in this research was obtained from the Nevşehir Hacı Bektaş Veli University Ethics Committee with the decision/issue number 2024.12.301 dated 31.12.2024. The voluntary participation of local people living in Kaymaklı Town in this study facilitated the continuation of the study. A survey interview was conducted with 19 participants who made Kaymaklı çöreği. The interview consisted of sections such as demographic information, experience, learning channel of making bread, and preferences.

The study was conducted in two parts. The first part is the scanning of information content and literature review created in line with the studies conducted on Kaymaklı çöreği, which has a long and historical production process. In the second part, interviews were conducted with local households that make and consume this product in order to understand the difference and the reason for preference between bread produced from wheat flour and Kaymaklı çöreği made by adding boiled potatoes to wheat flour.

In the study, the data obtained were analyzed with a statistical analysis package program. Face-to-face interviews were conducted in the study. The demographic and information questions obtained as a result of these interviews

were analyzed for frequency (f) and percentage (%) values.

Findings

In this section of the research, the findings of the study are included. The results of the study on the reason for the preference of Kaymaklı çöreği, which is produced by the local people in Kaymaklı Town and maintains its freshness for a long time, are given.

Findings of Interviews Conducted with Local People of Kaymaklı Town

A question and answer interview technique was applied to 19 people living in Kaymaklı Town, which produces kaymaklı çöreği. The data obtained from the interview was given in tables with frequency (f) and percentage (%) values calculated using a statistical analysis package program. Since it was not ethical to use the names of the participants, the letter K was coded. Accordingly; the participants were shown as K1, K19 from 1 to 19.

Table 1 shows the ages and Kaymaklı çöreği production experience of the female participants interviewed. According to this data, K2 is seen as the oldest and most experienced participant. K7 is the youngest participant in terms of age criteria and experience. K10, although older in terms of age, stated that the reason why she is in the category of less experienced is because she came from abroad with immigration and learned about Kaymaklı çöreği from local people.

Table 1. Participant Kaymaklı Çöreği Production Experience Findings

Participant	Participant Age	Making Kaymaklı Çöreği Experience / Year	Participant	Participant Age	Making Kaymaklı Çöreği Experience / Year
K1	62 yrs. old	10 years and more	K11	48 yrs. old	10 years and more
K2	38 yrs. old	10 years and more	K12	82 yrs. old	10 years and more
K3	60 yrs. old	10 years and more	K13	49 yrs. old	10 years and more
K4	52 yrs. old	10 years and more	K14	52 yrs. old	10 years and more
K5	57 yrs. old	10 years and more	K15	29 yrs. old	0 to 3 years
K6	33 yrs. old	0 to 3 years	K16	33 yrs. old	0 to 3 years
K7	24 yrs. old	0 to 3 years	K17	71 yrs. old	10 years and more
K8	53 yrs. old	10 years and more	K18	26 yrs. old	0 to 3 years
K9	71 yrs. old	10 years and more	K19	53 yrs. old	10 years and more
K10	75 yrs. old	0 to 3 years			

In Table 2, 100% of the participants are housewives and their income levels are irregular. They are subject to the spouse who is accepted as the head of the family. While the household population rate is between 4 and 6 people with an average of 47%, the lowest group is composed of 2 families with 11%. When asked whether the children in the family prefer Kaymaklı çöreği or normal bread bought from the grocery store as a type of bread, Kaymaklı çöreği is included with 84%. This rate shows us that the rate of preference of Kaymaklı çöreği is high. When the reason for the children's preference for bread is asked, Taste comes to the fore with 79%, while Habit is determined with 21%. When the grandchildren's preference for bread is asked, 58% say Kaymaklı çöreği and 2% say normal bread. When the grandchildren's preference for bread is asked, it is seen that 21% say Taste and 47% say Habit.

Table 2. Kaymaklı Town Local People Interview Findings

Terms	Groups	f	%	Terms	Groups	f	%
Monthly Income	Under 3000 TL	0	0	Which bread do your children prefer?	Kaymaklı Çöreği	16	84
	Irregular	19	100		Regular Bread	3	16
Household Population	0-3 person	7	37	Reasons for children choice of bread?	Habit	4	21
	4-6 person	9	47		Taste	15	79
	7-9 person	1	5	Which bread does your grandchildren prefer?	Kaymaklı Çöreği	11	58
	10 person or more	2	11		Regular Bread	2	10
					Other (None)	6	32
Who did you learn how to make Kaymaklı Çöreği from?	Mother	13	68	Reason for Grandchildren's choice of bread?	Habit	4	21
	Mother-in-Law	6	32		Taste	9	47
	Grandmother	0	0	No Grandchildren/Not Specified		6	32
	Neighbor	0	0				
Which bread is more delicious?	Kaymaklı Çöreği	19	100				
	Regular Bread	0	0				

Conclusion and Recommendations

People traveling from one place to another, nomadic groups being constantly on the move are also seen in the food and beverage cultures of the people living this life. For this reason, foods that can stay fresh for a long time are preferred. Nomads who have changed their lifestyles and settled down have brought this culture with them and passed it on to the generation to generation. In the research conducted, it is seen that Kaymaklı çöreği is taught in the traditional way within the family. In Kaymaklı Town, it stands out more than regular bread bought from the grocery store as a popular type of bread in terms of taste, but the interest in Kaymaklı çöreği is gradually decreasing as a new generation. This research, based on interviews conducted in the town where Kaymaklı çöreği is produced, helps determine how this Kaymaklı çöreği is evaluated in Kaymaklı town today. The data collected within the scope of the research has revealed some important results about the use of Kaymaklı çöreği. It is seen that Kaymaklı çöreği stands out according to habit preference in terms of taste. The Kaymaklı çöreği is passed down from the family elders to the new generations.

In order to promote Kaymaklı çöreği in the national arena, it is stated that promotional activities should be carried out in cooperation with the development agency located in the region and this will increase the contribution of Kaymaklı çöreği to the region. Moreover, education activities need to be carried out to bring Kaymaklı çöreği to the forefront. Local people need to be supported by creating traditional production areas.

Due to the underground city of Kaymaklı Town, the number of local and foreign visitors per year is high. For this reason, it is important to collaborate with the local government and local people to increase the awareness of Kaymaklı çöreği and to promote them more effectively to guests visiting the underground city. Collaboration should be made with the gastronomy departments of universities in Nevşehir province to ensure that Kaymaklı çöreği is included in product promotions and various organizations. Fusion cuisine should be created by combining them with different spices, fruits and vegetables with Kaymaklı çöreği.

Festivals can be organized during the potato harvest periods in Kaymaklı Town and Kaymaklı çöreği can be

highlighted in these festivals. An educational program should be organized on local gastronomy products where Kaymaklı çöreği is highlighted. Kaymaklı çöreği made at home should be produced regularly and this product should be easily accessible in commercial sales areas. Kaymaklı çöreği should be branded and its gastronomy dimension should be highlighted, thus increasing its added value. Written and visual resources should be created regarding Kaymaklı çöreği thus increasing its awareness.

In addition, economic contribution can be made by obtaining a different gastronomy product range with Kaymaklı çöreği and delivering it to different consumer markets.

Declaration

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