

The Effect of Turkish Culture on Bosnian Culture Exemplified by Food Culture

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Abstract: This paper discusses the effect of Turkish Culture, which enhanced its existence in Bosnia-Herzegovina during the historical period, on Bosnian Culture by providing examples from the food culture. The purpose of this paper is to discover Turkish food that continues to exist in Bosnia-Herzegovina till today. Paper, being a folkloristic study, made use of dictionary resources apart from the written resources. Paper was examined with the functional method which is one of the methods of Folklore. At the end of study, it is seen that dishes, soups and desserts kind belonging to the Turkish culinary culture continues to function even today.

Key words: Turkish cuisine, Bosnian cuisine, folklore, effect

Introduction

The presence of Turkish culture in the Balkans extends to the ancient period. Before the Ottoman conquest of the Balkans, Turks settled here and left significant traces in this region. It is known that Turkic tribes like Bulgarians, Pechenegs, Oghuz and Kumans lived in the Balkans Bulgari (Hamzaoğlu, 2004:105-106). Before the Ottoman conquest of the Balkans, the Turkic tribe, which left significant traces in the Balkans and Bosnia-Herzegovina, is Avars. Avars' social and cultural effect on the societies living in the Balkans before the Ottoman period can be clearly seen in the later centuries too***** (Malcolm, 2002:6; Hamzaoğlu, 2000: 391-397). After Ottoman's conquest of the Balkans, a new era has started with regard to the relationship between the communities living in the Balkans and Turks and Turkish culture. Balkans fall under the Ottoman rule helped the Turkish culture to get into direct contact with the settled communities. Situated at a significant junction point, Bosnia-Herzegovina's considerable part was conquered by Sultan Mehmet the conquer in 1463 (Âşık Paşazâde, 2007: 210-212). Along with this conquest, the cultural interaction between Turkish culture, Bosnian residents' and Bosnian culture came to a more effective point. After the conquest, the Islamization of Bosnia-Herzegovina occurring in masses enabled Turkish culture to enhance its effect in this region (Imamovic, 1998: 138-181). Embracing Islam through Turks, Bosnians, with their new religion, entered into a basin of a new culture and civilization. With the Ottoman conquest of Bosnia-Herzegovina and Islamization, several elements of Turkish culture had moved to Bosnia-Herzegovina. Staying under Ottoman rule that lasted almost four and half centuries, the deep traces of Turkish culture and Islamic civilization, in Bosnia-Herzegovina, settled here in many areas ranging from architecture to art; culture to literature; religious tradition to food culture. Until Austro-Hungarian Empire's conquest of Bosnia-Herzegovina in 1878 (Friedman, 1996: 57-58), this cultural interaction continued directly.

Turkish Cuisine

Having an important place among the world cuisines, "Turkish Cuisine" took its current state after passing through three significant periods. One of these; the period which carries the traces of Central Asian Turkish culture, where pre-Islamic Turkish culture and sosyal life and cavalry nomadic are seen. In this period, meaty foods were common, especially horse and sheep meat were eaten roasted. Again in this period, beside

The title "Ban" given to Croatian and Bosnian Presidents passed on to these communities from Avar Turkish. Again, the word "Obri" in Serbian Language was used for Avars. Even today the toponyms, such as "Obravac" which means a place where Obris live, is seen in the Balkans (Malcolm, 2002: 6).

food of nomadic life like yoghurt, milk and cheese, the viniculture and grape molasses are among the dishes seen in residential life (Kafesoğlu, 2009: 318-319).

The second period in Turkish cuisine is a period which started with Karahans and ended with Seljuk Empire. Turks, after introduction to Islam, entered into communication with Arab and Persian cultures. Entering into communication with these cultures, Turks adapted various dishes from the mentioned cultures. Besides, many dishes belonging to Turkish culture are called with the words borrowed from Arabic and Persian. For example, included in Turkish folklore; for the meals “the meat, with no water, roasted inside a pan directly in fire” they used the name “*Kebab*” which was borrowed from Arabic (T.S, 2005: 1124). Again, for a meal that is cooked, with no water, in tandoor, the word “*Biryani*” which entered in to Turkish from Persian was used (T. S, 2005: 284). Dishes and dish names, taken from Arab and Persian cultures, were reshaped in Turkish social life and established a deep-rooted rich cuisin. The Arabic-origin word “*Kebab*” revealed twenty-three confirmed dish varieties in Turkish cuisine like; *döner kebabı*, *şiş kebabı*, *yoğurtlu kebab*, *Adana kebabı*, *bostan kebabı*, *buğru kebabı*, *çağ kebabı*, *çoban kebabı*, *çömlek kebabı*, *çöp kebabı*, *fırın kebabı*, *kağıt kebabı*, *oltu kebabı*, *orman kebabı*, *patlıcan kebabı*, *saç kebabı*, *talaş kebabı*, *tandır kebabı*, *taş kebabı*, *testi kebabı*, *Tokat kebabı*, *Urfa kebabı*, *yufka kebabı* (T.S, 2005: 1124).

The third period is the Ottoman era Turkish cuisine. During this period, Turkish cuisine, which became the imperial cuisine, have received several dishes from all communities within its structure but; also left a significant effect on the food folklore of these communities. Empire's vast geography and the vast opportunities enriched the Turkish cuisine and food supplies arriving from different regions turned the Turkish culinary culture, during the period and for later, into a major kitchen. Enriched with different sub-cultures in this period, Turkish cuisine helped the formation of a deep-rooted kitchen like “Palace Kitchen”. In the Ottoman court a unit called “*Matbah-ı Âmirî*” was created, and this unit; a large building where meals, sweets, grout and drugs like “*Has mutfak*, *Ağalar mutfağı*, *Divan mutfağı*” were prepared (Haydaroglu, 2003).

Turkish cuisine comprised of the three major phases from steppe period, the Seljuk and Ottoman periods till today (Artun, 2008: 401); it acquired the main characteristics of these periods in its structure and Turkish food culture, considering the basic features, has meat, onions and paste in terms of materials; cooking in charcoal and copper pots in terms of cooking (Artun, 2008: 399-402; <http://www.kultur.gov.tr/TR/Genel/BelgeGoster.aspx>).

Turkish Cuisine in Bosnia-Herzegovina

One of the most important indications of the effect of Turkish culture in Bosnia-Herzegovina is the appearance of the words belonging to Turkish culinary and Turkish nutrition cultures. With Ottoman Empire's conquest of Bosnia-Herzegovina, since XV. century various food kind had been moved to Bosnia-Herzegovina (Hadžiosmanović, 2005: 162).

Some of the meals belonging to Turkish cuisine directly entered into Bosnian culture and were called by the same names. In some other Turkish meals, with the historical and geographical effect, changes occurred either in their names or dish's material. For example, “*Sarma*”, one of type of dish in Turkish cuisine, settled in the same way in Bosnian folk culture and arrived until today. However, the word ‘bey’ which passed from Turkish to Bosnian, gained a new identity as in *Begova Çorba* (Gentleman's soup).

The names of some of the food kind, carried from Turkish cuisine to Bosnian cuisine, either partly changed or were completely unaltered. Beside this, various dishes, which are seen almost in every cultures and in Turkish culture, are also available in Bosnia-Herzegovina.

Soups

Begova çorba (Tur., Bey çorbası; Ing. entleman's soup), is a type of soup consisting heavily of chicken meat and ladyfinger, made for special guests or significant organizations in transition periods. The word *beg>bey* in Turkish emerged in Bosnia-Herzegovina as a result of the structure of Bosnian community during Ottoman period (Hadžiosmanović, 2007:41).

Şehrija çorba (Tur., Şehriye çorbası; Ing., Noodle soup), is “a kind of soup made from oil, salt, water and noodles”, received its name with the adaption of the word “*Şe'riyye*” in Arabic into Turkish and emerged as a result (T.S, 2005: 1857). The noodle soup is one kind of soup, which is seen in the traditional Bosnian cuisine, is had in daily life (Hadžiosmanović, 2007: 57; Škaljić, 1965: 584).

Şkembe-çorba (Tur., İşkembe çorbası; Ing., Tripe soup), is a kind of soup made from tripe. It continues its functionality in Turkish cuisine today, but; it also continues its functionality in Bosnian cuisine (Škaljić, 1965: 591).

Tarhana, tarana (Škaljić, 1965: 601); mixed cereal soup, prepared with mixed cereals, is one of the important soups in Turkish cuisine, entered into Bosnian folk culture in the same way. It is a soup kind which is seen in every phase of daily life specially in village and town communities (Hadžiosmanović, 2007: 52-57).

Tutmaç is a kind of “soup with yoghurt made from the squarely-cut dough pieces” (T.S, 2005: 2012). *Tutmaç*, with its style of preparation and its Turkish name, passed into Bosnian culture (Hadžiosmanović, 2007: 46).

Dishes

Sarma (Tur., *Sarma*; Ing., stuffed vine leaves), is a kind of dish “made from cabbage, chard and grape leaves wrapped with the filling prepared” (T.S, 2005: 1706). *Sarma*, with its name and style of preparation, is seen, unaltered, in Bosnian cuisine (Hadžiosmanović, 2007: 61-65; Škaljić, 1965: 551). In addition to its consumption in daily life in Bosnia-Herzegovina, it is one of the socially significant dishes prepared in special occasions. *Sarma*, specially in *iftar* (fast-breaking) tables in Bosnia-Herzegovina, is among indispensable dishes. There is a kind of dish called *jalan Sarma* or *jalandži dolma* found in the Herzegovina region. This *sarma* type is prepared by putting rice inside the vine leaf. It is called *jalan*(bare) *sarma* because it does not contain any meat inside (R1, R2, R4, R6, R10, R15).

İmam-bajildi (Tur., *İmambayıldı*), is a sort of dish made from “the eggplant fried in whole, split in the middle and stuffed inside with the filling consisting of onions, garlic and tomatoes” (T. S, 2005: 960). This dish, belonging to Turkish cuisine, can be seen in traditional Bosnian cuisine (Hadžiosmanović, 2007: 69; Škaljić, 1965: 345). Consumed at every phase of daily life, this dish type, specially seen; Zenica, Travnik and Herzegovina regions (R1, R4, R9, R14, R15, R16, R17).

Kadun-butući (Tur., *Kadınbudu köfte*), is a kind of “meatball made from either one sort of rice or pounded wheat by frying them in oil after dredging them in eggs” (T.S, 2005: 1027). This dish, belonging to Turkish cuisine, can be seen in traditional Bosnian cuisine with the same name. Reshaped according to Bosnian taste, this dish is, specially, seen in tradition life in Bosnia-Herzegovina (Hadžiosmanović, 2007: 82; Škaljić, 1965: 379).

Sogandolma, sagandolma (Tur., *Soğan dolma*; Ing., Stuffed onions), It is a kind of stuffed vegetable dish made by emptying onion's inside and filling it with rice and minced meat (Hadžiosmanović, 2007: 69; Škaljić, 1965: 569). Although this dish is not very common in Turkish cuisine, its name comprises of two Turkish words' combination and it became national dish of Bosnia. It is a kind of dish which is consumed, specially, at the introduction of national meals, at the tables of Ramadan and weddings.

Ćevapčić (Tur., *Kebab*), is a kind of meatball resembling to meatball from Inegol among Turkish dishes. It is widely consumed in Bosnia-Herzegovina. Within Turkish popular culinary culture, in terms of functionality, presentation and generality, *ćevapčić* meets the function of “*Döner*” in Bosnia-Herzegovina. In Bosnia-Herzegovina's publicity, touristic and folkloristic organizations, it is a dish which comes in the foreground.

Šišćevap, Šišćevap (Tur., *Şiş kebab*; Ing., shish kebab), is a sort of kebab made by arranging in kebab in skewers (T.S, 2005: 1871). It is seen in Bosnian traditional cuisine, particularly in restaurants that serve Bosnian traditional dishes. It is consumed in daily life as well as in special occasions (Hadžiosmanović, 2007: 90; Škaljić, 1965: 590). This dish is eaten widely in Sarajevo and it is called *Sarajevski maç* (Sarajbosna Kılıcı-Sword of Sarajevo) when prepared with vegetables.

Bungur, Bulgur Pilav (Tur., *Bulgur pilavi*; Cooked pounded wheat), is a sort of rice made from the pounded wheat. Various sorts are prepared in Bosnia-Herzegovina by adding different materials to pounded wheat. For this sort of rice, the word “*Bulgur*”, which was taken from Turkish, is used and the word “*Bungur*” is made use of (Hadžiosmanović, 2007: 163; Škaljić, 1965: 154).

Keške, çeške, kekšek (Tur., *Keşkek*; Ing., Pounded meat and meat), is a kind of dish made from “boiling well-pounded wheat with meat for a long time” (T. S, 2005: 1148). It passed from Turkish traditional cuisine to Bosnian traditional cuisine but the functionality of this dish decreased. Today, it became a sort of dish prepared rarely in Central Bosnia mostly (Hadžiosmanović, 2007: 151; Škaljić, 1965: 407).

Pirjan (Tur., *Biryani*; Ing., Pit roasted lamb), is a sort of meat dish cooked in tandoor and is seen in Bosnian cuisine (Hadžiosmanović, 2007: 127; Škaljić, 1965: 518). Nowadays, meat dishes, prepared in electric and stone ovens, too, are called *pirjan*.

Dolma (Tur., *Dolma*; Ing., Vegetable stuffing), is a kind of dish prepared by putting rice, minced meat or other materials into either bell pepper or tomatoes. *Dolma* is also a general name for the dishes like leaf-filling, leaf-wrapping and bell pepper-stuffing (T.S, 2005: 557). *Dolma* dish is a widely eaten dish in Bosnia-Herzegovina (Hadžiosmanović, 2007: 61-65; Škaljić, 1965: 223). The most widespread region of *Dolma* is

Travnik and its surroundings (Hadžiosmanović, 2005: 162). Common in daily life as well as in transition periods, dolma is one of the main dishes of ceremonies.

Dulbastija, ćulbastija (Grilled cutlet), is dish made from the boneless meat cooked on embers and grills (T.S, 2005: 1280). Although this is the same dish in Bosnia-Herzegovina, it is also prepared with bony or boneless meat (Škaljić, 1965: 254).

Ćufte (Tur, Köfte; Ing., Meatball), is a kind of dish “generally made from minced meat, and sometimes chicken, fish and potatoes. *k türüdür* (T.S, 2005: 1227) It is pretty common in Bosnian culture (R1, R2, R3, R4, R5, R8, R9, R10, R11, R12, R13, R14, R15, R7).

Sweets

Baklava (Tur., Baklava; Ing., Sweet pastry), is a sort of sweet, which is made by various dry fruits wrapped in dough sheets and by pouring grout over it (T. S, 2005: 155). Baklava, is a sweet kind which is functional in traditional life in Bosnia-Herzegovina. It is offered to people coming for a visit during Ramazan festival. In Bosnian weddings, “The girl, who is about to get married, would enter with her veil into a room full women, sit in front of a femal teacher to recite verses from the Qur’an. Then grout was offered to the women in the room. The Marriage ceremony would come to an end after coffee and baklava were offered” (Hadžiosmanović, 2005: 164-166) It is a kind of sweet specially consumed in weddings, religious festival and was offered to special guests (Hadžiosmanović, 2007: 262; Škaljić, 1965: 116).

Kadaif (Tur., Kadayıf; Ing., Shredded pastry), is a kind of sweet “made from flour and consumed as sweet” (T. S, 2005: 1026). The most consumed kind in Turkish cuisine are, shredded pastry and bread pastry. The word “Kadaif” in Bosnia-Herzegovina is used for shredded pastry. Apart from this shredded pastry kind, bread pastry, too, is also kind of sweet found in Bosnian cuisine (Hadžiosmanović, 2007: 273; Škaljić, 1965: 378). In terms of importance, shredded pastry, although not as significant as baklava, is one of the crucial sweets of the transition period and special occasions. (R1, R2, R3, R4, R5, R8, R9, R10, R11, R12, R13, R14, R15, R17).

Halva, alva, halvuša, alvuša (Tur., Helva; Ing.; Halwa), is a sort of sweet made from oil, sugar, flour, and sometimes, from semolina (T.S, 2005: 875). Halwa is a sort of sweet widely seen in Bosnian traditional cuisine (Hadžiosmanović, 2007: 290; Škaljić, 1965: 306). Halwa is definitely prepared during Prophet’s Birth Ceremony and it is made sure that the smell surrounds the entire house. (R2, R4, R8, R12, R15, R16, R17).

Gulač (Tur., Gullaç; Ing., Stuffed rice wafers), is a kind of sweet made from starchy thin dough sheets. Although quite known in Bosnia-Herzegovina; it is a type of sweet which is rarely made (Hadžiosmanović, 2007: 294).

Dulbešečer (Tur., Gulbeşeker; Ing., Rose Jam), is a type of sweet prepared with rose and sugar (T.S, 2005: 805). Although quite known in Bosnia-Herzegovina; it is a sort of sweet whose functionality decreased at a great deal (Hadžiosmanović, 2007: 301; Škaljić, 1965: 255).

Tulumbe, Tulumba (Tur., Tulumba; Ing., Fried pastry with Syrup), is a dessert made by “giving shape to dough” (T.S, 2005: 2007). Fried pastry with Syrup, is widely consumed dessert kind in Bosnian cuisine. It is eaten in Religious Festivals and weddings as well as in daily life (Hadžiosmanović, 2007: 301; Škaljić, 1965: 255).

Hurmadžik, hurmašica, hurmadžici (Tur., Hurmacık; Ing., Date Sweet); is a type of dough sweet made by “shaping dough like a date” (T.S, 2005: 904). Beside traditional community life, it is a kind of sweet consumed in the cities too (Hadžiosmanović, 2007: 278).

Ašure, hašure (Tur., Aşure; Ing., Noah’s Pudding), is a type of sweet made by “boiling ingredients like wheat, chickpea etc., and dry fruits along with sugar” (T. S, 2005: 139). It is a type of sweet prepared on the 10th day of the month of Moharrem to commemorate the martyrdom of Excellency Hossain (Prophet’s grandson) and with the same function and ingredients it is also made in Bosnia-Herzegovina (Hadžiosmanović, 2007: 301; Škaljić, 1965: 255).

Conclusion

Starting to become active in the Balkans before the Ottoman and with the Ottoman’s conquest of Bosnia-Herzegovina, Turkish culture left a significant effect on Bosnian culture. Remaining under the Ottoman rule nearly 450 years and with the effect of Islamization, Bosnia-Herzegovina has become a major carrier of Turkish culture. Many soup, dish and dessert kind of Turkish cuisine passed on to Bosnian cuisine. Some of the kinds of dish in Turkish cuisine have entered into Bosnian cuisine with their own names and densities and others with different names. Nowadays, various dish types, belonging to Turkish cuisine, were adapted by Bosnian cuisine and these dishes constituted a significant part of Bosnian cuisine. In our study, a major part of the

Turkish dishes found in Bosnia-Herzegovina are seen to perform functions in the transition periods of Bosnian folkloristic culture like important occasions and events, increasing holiness, showing the significance of things done.

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Oral Resources

Resource No,	Name and Surname,	Date of Birth,	Place of Birth,	Education,	Profession
(R1),	Sanela ARDOVIĆ,	29.03. 1969,	Butmir- Sarajevo,	High School,	Typist
(R2),	Aziza KADRİĆ,	6. 5. 1935	Sjenica-Sancak,	illiterate,	Housewife
(R3),	Berina TİRO	08.07.1963,	Sarajevo,	High School,	Typist
(R4), Teacher	Ruvejda BİLİÇ,	31.01.1943,	Ljubuški,	University,	Retired
(R5),	Zümreta PEPIĆ,	1. 1. 1959,	Sjenica- Sancak,	High School,	Housewife
(R6),	Samiya KARİÇ,	17.03.1937,	Sarajevo,	...	Housewife

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(R7),	Mehrima PALJEVAC,	10.05.1962,	Sarajevo,	High School,	Housewife
(R8),	Taiba BUDNJO,	26.12.1964,	Olovo,	University,	Businessman
(R9),	Amra BIRZINA,	27.09.1985,	Stolac,	University,	Journalist
(R10), Dentist	Hatica HASIĆ,	25.12.1935,	Sarajevo,	College,	Retired
(R11),	Mehida UVEYZOVIĆ,	20.07.1978,	Bratunac/Srebrenica,	High School,	Housewife
(R12), Member	Hanifa OBRALIĆ,	21.05.1954,	Mrkonjić Grad,	University,	Faculty
(R13)	Nera BARUČIJA,	29.11. 1951,	Kotorsko,	High School,	Housewife
(R14),	Šerifa SMRIKO,	16.02. 1952,	Zenica,	High School,	Housewife
(R15),	Špago DINKA,	18. 12. 1951,	Mostar,	High School,	Broker
(R16),	Mehmed MUJKIĆ,	1928,	Žepa,	Madrasah,	Imam
(R17),	Nasiha ALIĆ-KLIPIĆ,	09.09.1960,	Kozarac,	High School,	Housewife