Gastronomy and Culture

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Hungary

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Preface

In recent years the interest in gastronomy and culinary tourism has considerably increased both among consumers, and in the academic field. The consumption of food and drink is an important part of our everyday life. In addition, eating habits reflect people's lifestyles and social status. Some specific forms have become unique attractions of tourist destinations around the world and play a crucial role in the travel decision-making process. Culinary tourism, which involves travelling to places in order to gain gastronomic experiences is rapidly growing, partly due to the significant media attention.

Food, drink and culture are inextricably linked, and cuisine can clearly be considered a manifestation of culture. Cultural differences are well reflected in the choice of food, the food preparation procedures and the rituals of eating and drinking. In their quest for authenticity tourists appreciate the local culinary traditions and consider them as a genuine cultural experience.

The aim of this book is to provide an insight into the intricate relationship of gastronomy and culture by presenting case studies from various countries and regions. It is beyond the scope of a single book to give a comprehensive review of this relationship, however we strived to emphasize some of the major issues and highlight the practical implications for tourism development. The book's starting point is to illustrate the impact of culture on gastronomy by international examples from the Mediterranean region. The subsequent chapters examine specific aspects of the historical heritage and their role in the evolution of national and regional cuisines. There are three chapters devoted to the investigation of wine and beer, with special emphasis on their potential in tourism product development. The book concludes with a review on a contemporary phenomenon: the appearance and spread of fast food restaurants, which together with its counter-reaction, – the Slow Food movement – will probably influence the development of gastronomy in the future.

The range of contributors to this book partly reflects the global and local partnerships that the *Department of Tourism and Hospitality Management* of the *University of Debrecen* established in the last few years. We have drawn experience from Italy, Spain, Turkey and Romania, as well as from Hungary – from the historical Tokaj wine region in northeast Hungary to Szekszárd in the southern part of the country and Veszprém near the Lake Balaton. We would like to thank all the colleagues, whose expertise, knowledge and enthusiasm made the completion of this book possible.

Owing to the nature of the compiled case studies, this book is intended for the use as a textbook for undergraduate and graduate tourism and hospitality courses. From a course perspective, it provides the student with the opportunity to gain a deeper understanding of the culturally bound nature of gastronomy

and the case studies will hopefully serve as a stimulus for lively debates in the classrooms on how to develop innovative tourism products related to gastronomy and how to promote them in the intercultural context of tourism. Tourism and hospitality practitioners form the other main readership of this book, who interact and communicate with tourists, and have the responsibility to provide memorable gastronomic experiences of the highest quality.

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Debrecen, 2015

The Evolving Role of Bread in the Tuscan Gastronomic Culture

Vanessa Malandrin – Adanella Rossi – Leonid Dvortsin – Francesca Galli

The culinary culture of Tuscany and one of its staples: bread

As part of an important, long-standing national gastronomic tradition, Tuscan cuisine is popular far beyond its geographic borders. The admiration towards Tuscan cuisine can be explained by the fact that it represents a "farmer's cuisine" with simple dishes, made with excellent ingredients, creating a harmony of never lavish and always fresh materials. The ideology behind this gastronomic coherence is based on the 'less is more' principle, as it has been documented by Italian cookbook author Ada Boni in her famous book: *The talisman of happiness* (1929), where all recipes have less than ten ingredients; yet, the produced dishes are hearty and delicious, in spite of their simplicity. Some of the main ingredients of Tuscan cuisine are: meat (from livestock or game), olive oil, beans, mushrooms, herbs, wine, and bread. In this study, we would like to focus on the Tuscan traditions of bread production and its strong local connotation.

As the Lonely Planet guidebook on Italy puts it forward:

"*You never really know Italians until you`ve broken a crusty loaf of pagnotta (bread) with them – and once you have arrived in Italy, you`ll have several opportunities daily to do just that*".

Bread is a major staple food that plays an important role in many cultures all over the world. Furthermore, it often carries significant religious and social values. For Tuscans, bread represents a historical connection with their past; in particular with the time of the High Middle Ages (period between the 11th and the 13th centuries), as we will explain later. At the same time, bread is a staple food of everyday life, an important part of the cultural and social fabric associated with Tuscan territory, agriculture, gastronomy, and culinary traditions.

This meaning of bread is linked to a broader view of farming, processing, food preparing and finally eating, according to which these processes are not only complex, but also collective. We can refer to this phenomenon as a recipe of *social spaghetti* (Bessant and Tidd, 2007), where the preparation of food takes place by means of interactions woven together among different people on a frequent basis. In this gastronomic context, the innovative content of eating is about connecting and creating new combinations from the products available within the local territory. This definition of gastronomic innovation is reflected perfectly in one of the most popular Tuscan soups, known as *ribollita* (literally meaning 'cooked again'). *Ribollita* is a delicious soup made from white beans, seasonal vegetables, olive oil and stale bread. The origins of

this recipe go back to the medieval times, but today this typical Tuscan delight assumes a new value, representing a dish of sustainable ingredients, based on a strong sense of seasonality and diversity, allowing to lessen the amount of food wasted. In the following pages we will go more into details on the importance of *ribollita*'s main ingredient: bread, showing how much value this simple food can still embody.

Tuscan bread and its cultural heritage

Similar to many other Italian regions, bread in Tuscany has evolved from a basic consumption item to a much complex meaning that represents the multilayer connections existing in local history and culture. The specific culinary tradition of each Tuscan province is reflected in its own bread recipe, shown in the following image that introduces some of the traditional breads *(Figure 1)*.

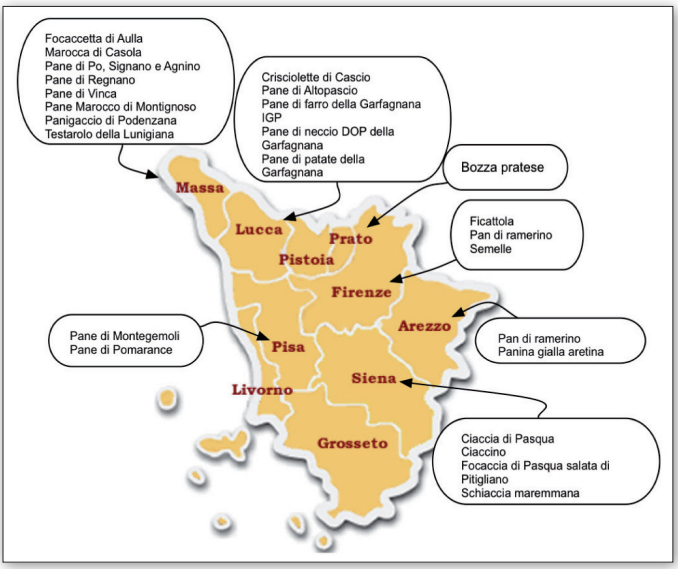

Figure 1: **Atlas of traditional food products of Tuscany**

Source: ARSIA

Many Tuscan recipes still use stale bread as a main ingredient (besides *ribollita,* also *pappa al pomodoro*, *acquacotta*, *panzanella*, *fettunta*, *torta di pane*, etc.), their original idea all being linked to the principle of avoiding any food waste. Even before the modern awareness of sustainable consumption, the disposal of bread leftovers was considered a grave sin. Grain has always been a basic staple food for people of all walks of life in Tuscany; its importance is

clearly shown by the fact that even municipal statutes - handed down from the eleventh until the seventeenth century -contain interesting information about the production, milling and distribution of flour and bread. Baking also played such a significant role that many strict and specific rules were laid down, with repercussions on social organizations and people's daily life. Millers and bakers always played an important role in the structure of local societies, and also domestic baking assumed an important social relevance, frequently carried out collectively.

Over time, the production of bread took up and maintained ritual and almost mystical characteristics; bread has always been linked to a certain image of sacredness and to devotional practices. The lintel stone of the oven was usually engraved with a cross; housewives made the sign of the cross before starting with the dough and the loaves were cross-marked before baking as well. No one ever had the idea to put bread upside down on the table, because it was considered a sign of bad luck. Every crumb of bread was always carefully collected and it was said that those who spoiled a crumb of bread would have been sent to search for it in the Purgatory (AA.VV., 2013). The connection between bread and religion has always been very close: since the fifteenth century, the public distribution of blessed bread took place in many religious Tuscan ceremonies for Easter. The rite of breaking the bread is the re-enactment of Jesus blessing and distributing the bread during the Last Supper.

Tuscan bread still has the same features as it had in medieval times: a dark crust containing a light and compact crumb, porous and friable, with bland taste since it is salt free. This last feature characterizes the bread in almost all parts of the region, except from Northern Tuscany. This peculiar phenomenon is explained by two reasons. The first one dates back to 1100, when the maritime republic of Pisa blocked the ships that carried the salt to supply Florence, thus making salt very scarce and expensive; for this reason, the Florentines decided to make bread without salt. According to the second explanation, salt was in any case an expensive ingredient in Florence, because it was subject to a special tax. Over time, Tuscan bread has maintained the characteristic of being baked without salt, to the point that this is now one of its distinctive features. Nevertheless, it is still very tasty, partly due to the traditional use of sourdough (a dough containing a Lactobacillus culture in symbiotic combination with yeasts) as a fermenting agent, which gives the final product a particular aroma and flavor.

Bread in contemporary gastronomic culture and practices

Despite the steady position of bread in the Tuscan gastronomic tradition, over the time its supply chain has seen a lively evolution, giving rise to different trends.

As in case of many other food products, the production-distribution-consumption chain of bread was affected by the development of the agro-food system, which in particular saw the growth of role of food industry and of the big retail chains. Hand in hand with the general evolution of consumption models, consumers' habits in purchasing and consuming bread also went through relevant changes. During the 1990's and 2000's, an increasing shift took place: instead of buying bread in bakeries, consumers leaned towards purchasing it in supermarkets, where it was produced using different methods than the traditional artisanal processes. Following this general trend of changing purchasing behaviours, the food industry started to provide a wider range of bread-like products and bread 'substitutes'. These new production patterns have also been supported by the evolution of the juridical framework. The Italian law defines 'bread' as a product obtained by partial or total cooking of pasta raised and prepared with wheat flour, water and yeast, with or without salt (Law 580/67). The following components might be added to these basic ingredients: malted grain flour, malt extract, alpha and beta amylase and other enzymes naturally present in the flours, sourdough made exclusively from water, wheat flour, yeast and salt. Pre-gelatinized wheat flour, gluten, food starch and sugars are also allowed (DPR 502/98). Moreover, Italian law also permits the use of several additives (DM 27/02/1996 n. 209) that are mainly acidifiers, emulsifiers, preservatives and flour oxidation agents, to improve the technological characteristics of dough and bread.

As a result of this process, bread has lost its basic characteristic of being a simple food, made just from flour, water, yeast and sometimes salt. Moreover, its high symbolic value itself seems to have vanished. With the changes of their consumption habits, the very attitude of Italian people towards bread (once considered an almost sacred food) changed dramatically: in Rome only, 20 tons of fresh bread end up in the trash each day; this figure falls within the national average, since every day almost 30 percent of bread produced for the large retail chains is disposed.

On the other hand, most recently, the interest towards traditional and quality products has increased significantly, involving bread as well. This trend is a result of the frequent food crises that have affected the national food system, the worst of which regarded a world famous Italian product, wine (a methanol contamination in the 1980s provoked 23 deaths). This and other similar – though not so serious – events have deeply influenced public opinion and public authorities, revealing that the modernization and liberalization of trade had made the national food system extremely vulnerable (Brunori et al., 2013). Food safety has become a central issue in the public debate and, more generally, the quality of food has regained its priority status in consumers' choices.

An increasing sensitivity to the other implications of the production methods and the organisations of the supply chain (environmental, social) has also increased attention towards bread, leading to further changes in the production-consumption system.

In the following sections, we describe the main pathways that have contributed and are contributing to this recent evolution.

The rediscovery of tradition through Slow Food movement

Slow Food movement, born in Italy in 1986, played a significant role in the turn of the Italian agro-food system towards quality food during the 1990s and 2000s. While from the 1960s through the 1980s standardization, delocalization and quality erosion changed the national food system dramatically, in the following decades quality has again become the key to the Italian food identity, as a strategic asset for competition on foreign markets, and - more recently – as the key to a national approach towards food security. The vision of a national food culture based on regional diversities, tradition and artisanal production methods has progressively replaced a generic 'made in Italy' image. European PDO and PGI regulations, issued in 1992, have provided more room for manoeuvre for local administrations and local actors, and wider opportunities for new policies and operational networks. Increasingly, quality as expression of local specificity – embodied in traditional recipes, local biodiversity and artisanal manufacture methods – has become a policy priority. In the new context, regional and national identities contributed to link consumers and producers together, as well as concerns for security and for competitiveness (Brunori et al., 2013).

Slow Food has given an influential push towards this pathway of change in food culture by spreading the culture of food, developing sensory education, protecting biodiversity and small-scale production, promoting *quality* in its organoleptic, environmental and social components. The name itself, *Slow Food*, was chosen to state the opposition of the association to the '*fast food*' culture. The growth of this movement proves its great success: nowadays it counts 100.000 members in 150 countries worldwide. To protect typical local products, Slow Food has set up the 'Presidia': local committees aimed at preserving traditional productions strongly linked to the territory. Among others, two Presidia were created in Tuscany solely to protect special bread products: '*Marocca di Casola*' and '*Pane di patate*'. The former is a traditional bread type of the northern part of Tuscany (*Casola* is the name of the municipality), made with chestnut flour and a smaller percentage of wheat flour (which was not easily available in the area in the past). This homemade bread was produced by every family, but after World War II, this tradition started to disappear; at the end of the 1990s, a few people rediscovered the

recipe and started to revive the production, which however remained almost 'invisible' up to its valorization by Slow Food. The latter, '*Pane di patate*' (potato bread) is a traditional product of Garfagnana, a mountainous area located in the North of Tuscany. It is made with 15% of mashed boiled potatoes, and the crust is dusted with corn flour; potatoes make the bread more tasty, soft and storable. The establishment of the Presidium has given new value to this traditional product, too (*Figure 2*).

Figure 2: **Potato bread, a typical product of Garfagnana, in northern Tuscany**
Source: The Authors

'Slow Food Italy' has recently published a booklet entitled "Thunderbolts and meatballs - Good practice for a climate-friendly diet" (Slow Food, 2012). The chapter *Quality is convenient* deals with industrial food, emphasizing that the price of industrially produced food does not correlate with the quality of raw materials, but depends on the production-packaging-distribution processes involved. The example given in the booklet is just the case of bread: a comparison of industrial bread and traditional bread shows the differences between the two processes, highlighting the different ingredients and the related different costs in terms of use of energy and packaging. Slow Food's conclusion is that it is possible to spend less while eating healthy, cost-effective and environmental-friendly food; but to do so, consumers need to devote more time and attention to their food purchases.

The Tuscan Bread Protected Designation of Origin

In recent years, a re-localization process has spread across Italy in the bread supply chains, bridging the gap between producers, processors and consumers, created by industrial (or at least larger) supply chains. Manifestations of this trend are the proliferation of spontaneous initiatives promoting local baking,

in some cases valorizing traditional breads, as well as the establishment of Protected Designations of Origin (PDO) and Protected Geographical Indications (PGI) for bread. Six different Italian bread types are registered in the PDO/PGI catalogue, indicating the variety of traditional recipes and the link between wheat production, milling, bread baking and territorial specificities. Some crucial aspects differentiate a PDO bread supply chains from conventional ones: wheat varieties, provenance of grains and production methods; place and technology of baking (and quality of the ingredients used, in particular the type of yeast); quality attributes of bread, which also determine the way the product is marketed (*Figure 3*).

Figure 3: **Pane Toscano**
Source: The Authors

An initiative towards this direction has been carried out also in Tuscany. The project of the recognition of the "Pane Toscano PDO" started in 2002 by a bakers' association, farmers associations, operators of the milling industry and other local stakeholders (trade, handcraft), whilst the financial support was provided by the regional administration. The aim was to promote and protect Tuscan Bread, codifying the original recipe and its related product specifications, including the specific varieties of wheat traditionally grown within the region. The Universities of Pisa and Florence were involved to support the project scientifically. After more than 10 years, in 2013 the Ministry of Agriculture started the PDO recognition process, which is currently in the final phase.

For the production of Tuscan bread, ancient grain varieties are used which have been almost completely forgotten. Wheat production for industrial baking purposes has in fact focused (besides higher yields per hectare) on specific physical characteristics of grains, in order to obtain flours suitable for industrial baking (focusing on durability, portability of flour and mechanical strength of proteins necessary for fast and mechanical processing of the dough). The 'strength' of flour is linked to a higher amount of gluten, which is typical of grains found on foreign markets (EU, U.S., Russia, Canada). Wheat for Tuscan bread must be cultivated and sown within Tuscany; milling and baking must also take place within the regional borders. A proper mixture of grains with red and white caryopsis is required. These grains have a lower strength than imported grains; therefore, their gluten level is lower. Processing methods are aimed at preserving the wheat germ, totally missing in commercial flours. This facilitates the sourdough leavening process to obtain unique nutritional, organoleptic and durability qualities. Moreover, the sourdough leavening and the presence of lactic acid bacteria are able to 'digest' the gluten, decreasing its toxicity, compared to the usual yeast-based industrial fermentation. The sales of the bread takes place mostly at regional and national levels, but the long-term objective is to market the product internationally, protected by the PDO sign.

An 'integrated supply chain project' (*Progetto Integrato di Filiera*) – funded by the Tuscan Regional Administration (through the Tuscan Rural Development Plan 2006-2012) – has been promoted to enhance regional wheat production secured by a traceability system for the production of Tuscan Bread (in accordance with the PDO specifications). The aim of the project (currently in progress) is to establish a formal relationship among all actors of the supply chain and to encourage farmers to grow soft wheat, especially typical and native varieties. The final objective of the project is to supply a product of high nutritional and organoleptic quality.

The different actors in this production chain are linked by a formal economic agreement (including a premium price for farmers, on top of a minimum guaranteed price), but most importantly, by the common objective to ensure the quality of the finished product, a prerequisite for the commercial success of the initiative (and thus, economic return). The project involves 50 farms, a milling company, the Agricultural Consortium of Siena (which provides six collection centers and storage facilities) and 15 bakeries located throughout the region. Distribution companies are not yet part of the agreement. The project also includes research and development activities in collaboration with the Universities of Florence and Pisa, aimed at consolidating and improving the bread-making technologies and agronomic techniques.

In terms of quantity, the goal is to place about 5.000 tons of PDO bread on the market annually. This objective will be achieved by promoting Tuscan bread

by emphasizing its specific qualitative aspects. This requires the identification of the best marketing channels, both GDO and alternative, in order to place the product in its various sizes and packaging, at the most profitable price for all partners that contribute to the supply chain.

The rising awareness among consumers and the new practices of provisioning
The rise of short food supply chains, and their effects in terms of new attitudes and practices represented another important factor in the process of re-connection of production and consumption practices with local contexts around goals of food quality. Amongst them, Farmers' Markets and Solidarity Purchase Groups (SPGs) were particularly important in Italy, and especially in Tuscany. SPGs are groups of consumers who purchase collectively through a direct relationship with producers, according to shared ethical principles. They have been considered as relational contexts where significant processes of innovation around food practices, co-created by producers and consumers, develop (Brunori et al., 2011; 2012). SPGs have an important role in favoring social learning processes about issues of sustainability of food practices, such as their implications on health, environment, social justice and equity. Through these interactions the consumers' attitude has started to become less passive and more critical, resulting for instance in a greater attention to the ingredients of food products, with a special focus on unhealthy components; in a growing desire to know more about the production processes; or even in a growing interest in the practices of self-sustenance.

One of the products most affected by this change is bread. At its basis there has been a demand for whole grain or organic bread that had not been available in supermarkets; furthermore, an increasing sense of distrust has evolved upon discovering that even the production of bread had undergone the process of industrialization. Also in this case, one of the main aims underlying the change of consumers' attitude is the desire to regain control over food ingredients and food safety. As an effect, many people joining to the SPGs have started to be interested in the techniques of traditional bakery and wanted to experience self-production directly, often experimenting with different types of flours. Due to the commercial success of the electric 'bread makers', the trend of home baking has reached supermarkets, too. As a result, instead of the previous three kinds of baking flour (known as '0', '00' and whole-grains), now you can find many different kinds, for instance cereal mixes, kamut flour, wheat flour added with different ground seeds (sunflower, linseeds, etc.) and gluten free flours.

On the other hand, farmers in connection with SPGs started to receive more orders, both for bread and flour. Similarly, the farmers' markets started to become usual places to buy bread. Both of these two forms of provision have brought a change in the purchasing habits, leading to a weekly purchase and,

as a consequence, also to the development of a different attitude towards the consumption of bread (no wastes) and the re-evaluation of skills to preserve it (*Figure 4*).

Figure 4: **Sale of bread at farmers' markets**
Source: The Authors

The desire to learn more about the traditional bread and how it is made has led to the demand for training activities. The sourdough has become the symbol of the re-acquisition of knowledge and skills. Its production or at least its maintenance has become an important subject of learning, both for consumers and producers. In reality, sourdough has been the only means for the production of leavened bread for millennia. Nevertheless, except some specialized professionals, only the elderly still retained the know-how, so in many cases it was necessary to re-learn how to use it. The value of sourdough is acknowledged by all: exchanging and giving it as a present has become a sort of ritual among people who share the same passion.

The increasing interest in traditional bread and the experience of the short chains has also stimulated the demand and search for new forms of provisioning in the case of catering, especially for school canteens. Many public administrators are now trying to establish relationships with local producers, despite the difficulties posed by public procurement regulations.

New trends in the Tuscan bread supply chain

The increasing consumers' awareness of health issues and food quality has been emblematic in the case of bread, revealing a new interest in the relation between its nutritional and healthy characteristics and the production methods. This was possible also thanks to the sharing of knowledge from different actors such as farmers, bakers, researchers, technicians, nutritionists and others (Rossi et al., 2014). Consumers started to be more and more interested in understanding many aspects of the bread supply chain: the farming system and the difference between conventional, organic, biodynamic and low-input agriculture; bread wheat varieties and their properties (older *vs* modern ones); milling techniques and flour types; sourdough *vs* yeast as fermenting agent; gluten sensitivity and celiac disease.

The traditional Italian diet is based on a wide array of products made from wheat like pasta, pizza, bread and other traditional baked specialties. Epidemiological studies have shown that a high amount of gluten in the diet produces a sensitization to this protein and that eating products with high gluten level from early childhood can provoke an increased incidence of allergies and intolerances such as gluten sensitivity or even celiac disease[1]. As we said, modern wheat varieties have been bred in order to increase their gluten content, because it will improve the technological characteristics of raw materials (flour and semolina), allowing to obtain a dough which can be baked into bread quickly, and a pasta which is more resistant to cooking. Moreover, according to the Italian law, gluten can even be added in the form of dried gluten, in order to give a higher resistance to the dough and ensure a faster rising process. Unfortunately, the improved technological qualities of flour and semolina are not positively correlated with their nutritional properties (AA.VV., 2013)

In recent years in Italy and in Tuscany some old wheat varieties - the so-called 'ancient wheats'[2] - have been the subject of an increasing interest by farmers and consumers (we have already dealt with this trend in the case of the Tuscan Bread PDO). Gluten is also present in their flour (Ghiselli et al., 2010), but its quality is different, because it contains less toxic components (Van den Broeck et al., 2010). Recent research has shown that old wheat cultivars may offer unique nutraceutical values for their peculiar contents in bioactive phytochemicals, suggesting their uses into a wide range of regular and specialty products naturally enriched with health-promoting compounds

1 In Italy, the rate of people with celiac disease is estimated to be around 1%, but this figure is increasing significantly.

2 The bread wheat varieties known as 'ancient wheat' are basically landraces and varieties developed by a group of Italian breeders at the beginning of 1900.

(Dinelli et al., 2009). Moreover, thanks to the higher adaptability to marginal agricultural lands, their capacity to compete with weeds, their high level of pest resistance and their ability to adapt to difficult climate conditions, these wheat varieties are particularly interesting and promising for organic and biodynamic farming systems.

The quality of these flours for milling and baking has to be considered in relation to the context of reference. The global market, which relies on industrial production, requires cereals with relatively hard gluten and high protein content. These ancient cereals perform well when used for artisanal milling and baking, in regional and local markets. These production processes are more flexible, allowing, for instance to adjust the baking process to the quantity and quality of the proteins, or to mixtures of different types of flour (Wolfe et al., 2008).

In order to add value to their wheat production, some Tuscan farmers started to valorise it through artisanal baking of traditional breads and other bakery products, and sell their products through the direct sale system. This kind of bread is usually made with stone-ground flour, baked in wood fired oven and sourdough is used as rising agent. Luckily, in Tuscany stone grinding mills are still in use for the traditional milling of chestnuts and local landraces of corn; furthermore, they are also available for bread wheat. However, there are some farmers who decided to buy their own stone grinding mills, thanks to the availability of medium and small size electrical ones. Due to the success of this activity, a farmer even decided to apply for subsidies from the regional Rural Development Plan and has set up a professional mill and other facilities to produce bread and other bakery products (Rossi et al., 2014).

The success of these initiatives is shown by their spreading and also scaling up, leading to an increasing interest from different private and public actors. In addition to the above mentioned experience of the Tuscan Bread PDO, there are other initiatives promoted locally. For example, the supermarket chain COOP (Florence area) started to produce two specialty breads: *Alberese* and *Verna* bread, both produced with stone-ground flour (partially whole grain) of old Tuscan wheat varieties and sourdough. The former is named after the farm and the place where the wheat is cultivated, Alberese, which is part of a natural park in Southern Tuscany. The latter is named Verna, an old wheat variety produced within the project "Quantica" aimed at recovering the ancient wheat varieties; the project was promoted by the Tuscan Region and involves the Universities of Pisa and Florence, together with some farms of the Tuscan agro-food supply chain (Unicoop Firenze, 2014).

Conclusions

This story of Tuscan bread still continues. However, some elements are already clear.

Bread has always been a traditional component of the Italian food culture and, despite all the ongoing societal changes it is still playing an important role. The dynamism of the bread supply chain in Tuscany shows its ability to evolve, according to the new emerging needs of farmers and consumers. Among these, the sustainability of production processes and the healthiness of the final product appear more and more important. Similar to other food products, the evolution of lifestyles, knowledge and production systems is leading to a diversity of solutions for production and provisioning in the case of bread, too.

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A Recovered Tradition: Pig Slaughter in Gotarrendura, Spain

Sonsoles Sánchez – Reyes Peñamaría – Gabriela Torregrosa Benavent

Spain's pork sector has undergone profound transformation and growth over the past two decades. According to reports recently published by the Spanish Ministry for Agriculture and the European Union, 41.439.000 pigs were slaughtered in Spain in 2013, making up 17% of the total number of slaughters in Europe.

As of today, the region of Castile and León has 10.734 pig farms. This is 12.6% of the total number of pig farms in Spain. The pig population reaches 25 million, which makes Spain the second largest pig producer in the European Union (3.439.000 tonnes of pork, 15.7% of the total pork production of the EU) behind Germany, and the fourth in the world. The increase in the domestic demand for pork can be put down to the growth in income in Spain after the EU accession of the country. Spaniards are the world's largest consumers of cured ham, and cured products account for half of the consumption of processed pork (Lence, 2007).

Gotarrendura is a picturesque Spanish municipality located in the province of Ávila (county of La Moraña), 23 km from the capital, occupying an area of 10 km^2 in the autonomous community of Castile and León, seemingly far from the industrialized background presented above. Although only 159 inhabitants are registered in the census, the town is remarkably active and pioneering, concentrating so heavily on sustainable development and renewable energy that it has become a benchmark at a provincial and regional level: the settlement uses photovoltaic energy and also has a thermo-solar plant. In 2011, the town received the prestigious International Award for Liveable Communities granted by the United Nations Environment Programme; in 2013, they were awarded with the Best Practice Certificate by the European Institute of Public Administration, along with numerous national honours. The council's priority is to solve all the challenges such a small rural setting has to face: aging population, youth migration and deficits of infrastructure. Some historians (together with the local inhabitants) claim that Gotarrendura is likely to be the actual birthplace of the famous mystic writer St. Theresa of Ávila: the saint's family owned a dovecote there – which still stands and is open for visitors – and they used to spend several months of the year in the village, probably including the time when St Theresa was born. In 2015, Spain will commemorate the fifth centenary of St. Theresa's birth (1515), an event which will surely open up tourist opportunities for the town.

Ten years ago, Gotarrendura commenced the revival of an old time tradition and popular festivity: the pig slaughter. A successful cultural programme was designed and implemented in connection with the event that has grown into

a local tourist attraction. Pig slaughter is an ancestral rural tradition deep-rooted in many European countries, regulated by the European Parliament and the Council of the EU (EC 852/2004, 853/2004, 854/2004 and 1099/2009), as well as by Spanish law (Ley 32/2007, RD 37/2014). In Spain, the event usually takes place in late autumn or early winter, since cold weather is necessary for preserving the meat obtained, while at the same time the temperatures should not be unbearably low for a process carried out mostly in the open air. Besides, dry weather is essential, as rain and fog may spoil the meat. The traditional date in Spain used to be around 11th November, St. Martin's Day. According to the tradition related to the saint's story, there is a sort of "Indian summer" around his holiday, which should provide mild temperatures suitable for the pig slaughter. That is the reason why there is a well-known Spanish proverb, *A cada cerdo le llega su San Martín* (his Martinmas will come as it does to every hog). However, as there are two national Spanish festivities close to each other since 1978 – the Spanish Constitution (6th December) and the Immaculate Conception of Virgin Mary (8th December) –, there is a bank holiday in early December. As many Spaniards take a short holiday at that time of year, more and more places have timed the pig slaughter accordingly, to allow people to return to their hometowns and take part in the tradition of a festive meeting with family and friends that has turned into a folklore-rich family gathering (Vargas et al., 2013: 292) including different generations. The pig slaughter provides households with pork for the whole year and most importantly for the Christmas season. Whereas the production of meat in large quantities for the upcoming season was essential for the rural population in the past times, present day consumers can choose from a wide range of well-preserved meats (Richardson, 2007: 142), and the tradition of pig slaughter has become a cultural ritual that links gastronomy and community spirit, included in tourist guides.

In Gotarrendura, the whole pig slaughter process is explained to visitors who come to spend the day in the town: typically, the 8th of December, although the gathering lasts three full days, beginning on the 6th of December. Four pigs (weighing around 200 kg each) are slaughtered during the three days. In the first year of the event (2005) only one pig was slaughtered; two in the second year, in line with the increased demand; three in the third, and four from the fourth event onwards. The event is promoted and advertised weeks in advance. In accordance with the regulation of modern legislation, the initial slaughter is performed by a professional butcher. The pig is killed with a skilfully operated knife stuck in its neck to bleed it to death and its blood is collected in a bucket. The blood – continuously stirred to avoid clotting – is then mixed with chopped onions, fat and spices, and stuffed into a casing made out of the pig's cleaned and conditioned intestines to make black pudding. Pig hair is

singed in the outskirts of the village, in burning hay stacks (Freeman, 2009: 30). After singeing, the next step is scraping; while this is done, visitors can indulge in pomace brandy and pastries for breakfast to keep them warm in the cold weather.

Afterwards, the pig is taken inside, where it is eviscerated and its body cut into halves, washed and hung to cool down for easier cutting. A sample of the pig's meat is submitted for analysis to the local vet lab to comply with sanitary regulations.

The event includes a demonstration of butchering, elaboration of *chicharrones* (pork scratchings), processing of insides and *chorizo* sausage workshops, culminated in a tasting of the typical *Baldo* broth. Everything is authentic and traditional; visitors are even welcome in the houses of any of the 30 local families that participate in the pig slaughter, to witness the cutting up of specific parts of the pig and the preservation process. Almost nothing of the pig goes to waste. Everything but the squeal is consumed or processed – from the snout to the tail.

Social activities like schoolchildren workshops are conducted by the Youth Association "Crazy for Gotarrendura" and the Town Council itself, including traditional games. There are painting exhibitions, storytelling in the main square, or an exhibition about the Camino de Santiago (The Way of St. James), a European Cultural Itinerary where pilgrims can find a hostel in Gotarrendura.

There is a tasting of homemade delicatessen in the old style of St. Theresa's family: black pudding, mince, rasher, pork scratchings and grilled meat, accompanied by country bread. A 5€ ticket entitles the visitor to all tastings.

The event is complemented by a music exhibition of bombard and drum, with a marching band parading through the streets that are closed to motorised traffic during the festival.

Stands of typical and traditional handmade Castilian products (beer, meat products, clothes, cheese, toys, wooden furniture, almonds, embroidery, cakes, etc.) form a street market placed under a canopy. Both Gotarrendura inhabitants and people from neighbouring places such as Zamora or Salamanca bring their own products. The Town Council also provides visitors with a guided tour of the Eugenio Lopez Berrón Museum "Art and Ethnography in La Moraña", Saint Theresa's Dovecote and Jesus's Forge – all three places are accessible with a joint ticket on this occasion.

Ten years ago, the launching of the initiative required an initial investment from the municipality to cover the expenses of necessary material: troughs, large barrels, pots and cauldrons, professional knives, etc. The costs have been clearly returned by the income generated, not to mention the benefits of increased visibility of the village as a destination for rural tourism. The locals cooperate as volunteers to help with the different stages of the pig slaughter.

Fernando Martín Fernández, the Mayor, works along with his family as everybody else does. There is ample media coverage, even at international level. The visitor retention rate is high and many people are looking forward to the celebration as an annual highlight. In 2013, the event had as many as 500 visitors, mostly from all over Castile and León, and even from such distant places as Germany, France or China, to mention but a few. It is over three times the town's population, and the figure is bound to increase.

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APPENDIX
Photos: Pigslaughter in Gotarrendura, Spain
Courtesy of Gotarrendura Town Council

The Culinary Geography of Multiculturalism in the Gyimes Region

Lóránt Dávid – Bulcsú Remenyik

Introduction

The purpose of this study is to explore the culinary geography of multiculturalism in the *Gyimes* region. The notion of culinary geography is described schematically in the illustration below *(Figure 1)*. The model of a heart-shaped image has its own specific message. The profile of a region and its human living space is determined by a composite of historical, geographical, ethnic, socio-psychological, religious, cultural, economic and other individual factors. Put together they generate rational and emotional judgments and feelings which create a peculiar pattern. Gastronomy [*gasztronómia*] and beverage culture [*italkultúra*] are of primary importance among the above mentioned factors. In this paper, they are specifically referred to as value-creating facets of various tradition-based characteristics. On the other hand, the field of culinary [*kulinária*] represents the summary of relevant practices exploited by consumers/users. Culinary geography discusses the totality of these aspects in the context of their relations to a region as a historical/ geographical entity.

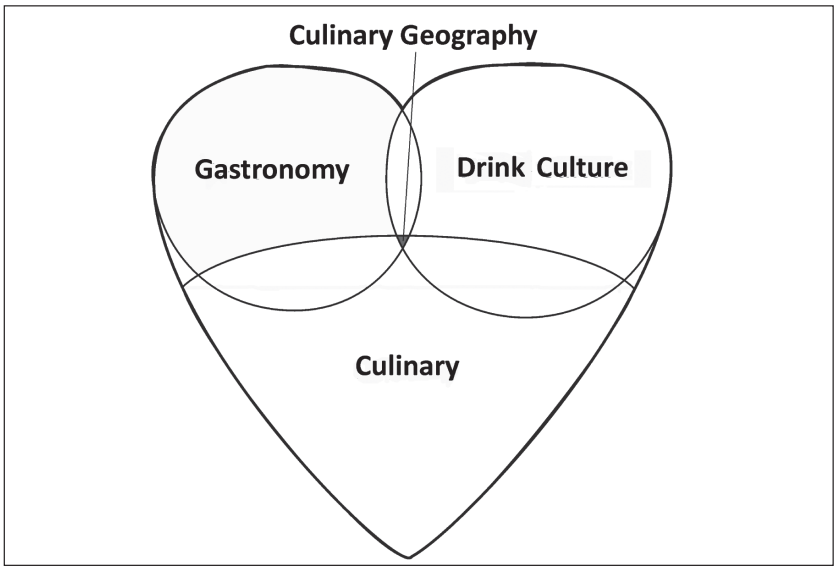

Figure 1: **The heart-shaped model of culinary geography**
Source: Design by Dávid, L

Gyimes is one of the many unique micro-regions of the Carpathian Basin. It has managed to preserve most of its traditions of subsistence farming which also provides a fertile soil to a rich human culture. This is mainly due to the fact that the Gyimes region is a geographically isolated area, located on the easternmost border of Hungarian-speaking territories. Thanks to the abundance of its natural beauty and cultural assets, the region would be a worthy candidate for the list of World Heritage Sites *(Figure 2)*. As Balázs Orbán wrote, "You would indeed, commit a sin against yourself should you fail to visit this magnificent alpine landscape (Orbán, 2002)."

Figure 2: **The Gyimes Valley**
Source: The Author (Dávid, L)

The region's economy is dominated by agriculture. The land in the valleys is parceled out for crop farming, while the mountains provide excellent circumstances for grazing stock. Local gastronomy has adapted to the local environment and was also impacted by the culinary practices of Romanian ethnic groups inhabiting the highlands. Thanks to their pastoralist lifestyle, the *Csángó* people [*the Hungarian-speaking ethnic community living in the region*] have firmly incorporated corn flour into their cuisine. One of the most

important staples, it is widely used for everyday meals and holiday feasts. As a result of pastoralist practices, it has always been easier to carry up sacks of corn flour to the shelters in the fields than to walk down to the village to bake bread every week (Orbán, 2002). *Puliszka* [*a thick mass of corn flour boiled in water, similar to polenta*] is usually served with easily accessible dairy products (e.g.: curded ewe's cheese).

The Csángó people who inhabit the scattered settlements of the Gyimes Valley proudly cherish their Hungarian legacy. They speak a beautifully archaic dialect of the Hungarian language, and their Roman Catholic religion is also a significant uniting force within their small communities. Their cuisine incorporates a diverse range of spices and herbs (savory, dill, cumin seeds, coriander, pine nuts and aromatic mushrooms), which are now considered alien to modern Hungarian kitchens, even though they used to be prevalent in old cookbooks. Various soups are seasoned with tarragon, while hot drinks are brewed from medicinal herbs. Based on the above, gastro-tourism should be a promising area of the region's economy. It would likely be equally attractive to both Hungarian and Romanian visitors, given the fact that the region's borderland nature ensured that the gastronomical traditions of the two cultures developed interdependently.

With Romania's accession to the EU and the disappearance of traditional national frontiers, a significant part of the population consider tourism as a viable source of livelihood in the future. However, owing to its climatic conditions, the tourist season is relatively short in the Gyimes region. The submontane basins tend to be wet and chilly almost all year round and the weather feels even harsher with the strong winds blowing down the ridges. Thus, the tourist season is restricted to the warmest summer months.

Signs of improvement in the tourism industry have started to materialize only in the past decade, mainly as a result of new resources for rural development due to Romania's accession to the EU. The sharp decline in the number of jobs may be reversed by exploiting the region's natural, cultural and gastronomic values.

The dietary habits of local people are traditionally characterized by a high calorie intake, a must for people doing hard manual labor in the fields and forests. To offset its impact, they eat plenty of uncooked leafy greens and other vegetables (onions, peppers, eggplants). This feature shows the influence of Romanian cuisine. Excessive alcohol consumption - mostly in the form of hard spirits (mainly *pálinka*) - is a serious problem in the region (Zsigmond, 2009). One of the most widespread varieties is a moonshine (not considered genuine pálinka by connoisseurs) flavored with cumin seeds. The population is also burdened by numerous other socio-economic problems including poor infrastructure (roads, sewage and gas pipeline systems), the migration

of the young ("a landscape for old fogeys"), unemployment and lack of local entrepreneurs. The unstoppable encroachment of the Romanian language and Orthodox faith is also considered as a threat to local traditions and culture, endangering those very aspects (an archaic, close-knit community with its traditional culture and heritage) that give this region its unique identity and attractiveness.

Accessibility & Location

The etymology of the name "Gyimes" refers to a place inhabited by a lot of stags [*gímszarvas*] (Zsigmond, 2009). Observed from present-day Hungary, the region seems to be located on the periphery. If one tried to plot it on a mental map, it would be marked further than the towns situated along the Adriatic coast (Michalkó, 2010). The roads are of poor quality and the only remnant of the once busy railroad traffic is the "*Székely* Express."

Highway 12/A, which links Csíkszereda to Moldva, follows a winding path up to an elevation of more than 1,000 meters right after Csíkszépvíz. It climbs over the ridge between the Pogány Alps and Mount Szellő. From there, it meanders on towards the Szermászó Pass and descends to the valley of the Tatros River. The area is a busy transit crossroad from Transylvania (Hargita and Bákó Counties) to Moldva and eventually to Russia and the Balkans. During the era of the Habsburg Monarchy, the Gyimes Basin represented a spot of strategic importance because it linked Austro-Hungary with the Black Sea ports. Viewed from a pan-European geopolitical angle, it was a vital part of the Graz-Dunaújváros-Debrecen-Nagyvárad-Kolozsvár-Csíkszereda-Galați axis. The Tatros Valley and its smaller side branches are dotted with typical mountain settlements. The steep hillsides, lush grazing fields and dark pine forests make the landscape very much resemble the Swiss Alps.

Tourist Attractions

Probably the most important attractions of the region are the diverse manifestations of the rich culture and lifestyle cherished and nurtured for centuries by Csángó people. The multicultural nature of the area (Székely, Magyar, Csángó, Romanian) has greatly contributed to the development of uniquely exquisite traditions of archaic folk literature and dance culture (Dávid, 2008). The Csángó people of Gyimes believe that their ancestors chose this vast woodland as a safe haven for fugitives fleeing military service. This myth seems to be underpinned by the etymology of their name: the word "Csángó" refers to a person who has left the original community of his kin ["*elcsángált*"] (Posch, 2010). Inhabitants of the Gyimes Valley point to their past fugitive status to explain the similarity between their traditional attire and that of other Csángó communities in several enclaves in Moldva. Their

deserting Székely forbears were said to have worn these clothes to escape from the military police (Tankó, 2008).

Csángó architecture is similar to that of the Székely-inhabited Csík region. Most buildings have steep roofs to prevent the possible damage caused by heavy winter snow. It was not until the late 17th century that Gyimes had started to take the shape of a permanently inhabited human settlement. Houses were built on "creek banks" [*pataka*] and the rudimentary streets were named after the families living there (Zsigmond, 2008).

One of the most prominent tourist attractions is the "Thousand-Year-Old Border" featuring Fort Rákóczi and the Kontumáci Chapel. Thousands of visitors have traveled this far in the past decades to check out the easternmost border of old Hungary and its scenic natural environment (Ilyés, 2007). In the vicinity of the Kontumáci Chapel, another place of historical interest is the former Quarantine Station, built right on the dividing line between Europe and the Balkans. This was the place where merchants from the East were stopped and held up for days to be thoroughly checked for signs of human or animal-borne diseases. The area is dotted with Word War II-related landmarks such as the famous Árpád Defense Line, which provides an excellent example of the opportunities of future tourism development.

Fort Rákóczi was commissioned by Prince Gábor Bethlen around 1626 so that his troops could control the frontier checkpoints located along the nearby valley and collect customs on the busy merchant traffic (Tankó, 2008). Originally, it was called Fort Ghemes, which may have derived from the word meaning stag [*gím*], an animal abundant in the area at the time. The name of the fort was changed when Prince Ferenc Rákóczi II had the original structure fortified in the early 18th century. Following the Massacre of Madéfalva, the building was further reinforced and extended by a few small rooms by the Austrian military. The building was erected on a spur of Mount Kőorr which descends steeply into the Tatros Valley. The difference of elevation between the road and the fort was relatively large (about 30m), therefore an access ramp was constructed and later covered with a wooden roof. The fort had functioned as a military installation until the mid-19th century, when more modern border-guard and customs facilities were installed in the neighborhood. The border-guard barracks at Gyimesfelsőlok are particularly significant because they were designed by the famous architect Károly Kós. In 1894, the Hungarian and Romanian governments started a collaboration on developing a new railway line which was supposed to cross the border in the Gyimes Valley. The building of the stretch between Csíkszereda and Gyimesbükk was only possible by digging two major cuttings. One of them (a 15m gully) is located under the fort hill. This necessitated the removal of the old ramp, which was subsequently replaced by a flight of stairs (consisting of 95 steps) (Balog, 2010).

The construction of the new railway was completed on 18th October 1897 on the Hungarian and 5th April 1899 on the Romanian side. The latter is the date when cross-border traffic started (Dávid et al 2013).

Authorities failed to make efforts to archeologically explore or restore the fort's remains in the 20th century, so the structure today is in very bad condition. However, the border-guard post under the original building has been renovated and serves a railway museum today. Contemporary photos and other artifacts are on display to present the major railway-construction effort whose monumental impact still dominates the valley's landscape. Among the ancillary railway facilities, the customs office at Gyimesbükk and the viaduct at Gyimesfelsőlok are of high significance.

The old church of Gyimesbükk – a settlement attached to Bacau County in 1952 – stands in the vicinity of Fort Rákóczi. The church was built in 1782 and its parish register opened three years later. The largest Roman Catholic place of worship in the village, the "Big Church of Gyimes" was erected between 1974 and 1976 on a plot near the railway station. The medicinal properties of the mineral-rich waters gushing from the springs in the Tarhavas, Cigánypataka and Bálványospataka areas have long been known. However, they are yet to be exploited for the purposes of health tourism. Local communal events include Christmas nativity plays, boisterous New Year's masquerades and egg-decorating sessions [*kaláka*] at Easter.

Following the valley upon leaving Gyimesbükk, the middle settlement is Gyimesközéplok, conjoined with its twin village, Gyimesfelsőlok. Its spa of Setétpataka is a prominent attraction of health tourism. The settlement also hosts the annual summer folk-dance camp, which plays a vital role in keeping the region's traditional dance culture alive. Local folk ensembles proudly preserve this aspect of their cultural heritage and visit the event each year. Furthermore, the camp is also visited by hundreds of Hungarian dancers and musicians from Hungary and other countries (Tankó, 2008). The clean and well-maintained spa facility features 11 hot tubs. The potent medicinal property of the water comes from its low-level radioactivity, highly recommended for rheumatic disorders. The area is also rich in curative, potable mineral waters. Probably the best-known one is the fizzy variety found at Setétpataka, also sold in stores since 1994 as "Mountain Magic". Further springs with waters laden with sulfur and hydrocarbons can be found along the Tatros Valley, but although not poisonous, they are not recommended for human consumption because of their unpleasant taste.

The area which is known today as Gyimesfelsőlok was established at the beginning of the 1700's. One of the most important sights in this third settlement of the valley is the Holy Spirit Chapel, a popular local pilgrimage site. The area called Görbepataka is rich in majestic rock formations; the most

imposing among them is the "Bagolyvár" *(Owl Castle)* which is illuminated by dozens of watchfires on the eves of major holidays. Another noteworthy sight is St. Erzsébet of the House of Árpád Catholic Secondary School. Visitors are most welcome on the campus by Father Lajos Berszán and his young charges (Balog, 2010). The establishment of the school filled a gaping void in the region's education system, as the majority of the Csángó people had previously been reputed to be illiterate and unwilling to attend school (Ilyés, 2007).
The annual religio-cultural event traditionally held on St. Magdolna's day would certainly worth a revival. This parish feast used to be on par with the much larger-scale Csíksomlyó event and attracted pilgrims from settlements all around the Csíki Basin.

Catering & Accommodation Facilities
As far as accommodation is concerned, the region is not very well developed. Due to the lack of proper hotels, visitors have to make do with pensions or rented apartments. Built camping sites are not available either, and bivouacking is not advisable because of the large population of bears roaming the land. The Tatros Pension & Restaurant is well ahead of the pack of competing places. Its architecture nicely blends into its environment, exploiting the rich resources of local organic building materials. The backyard features a playground, picnic furniture and a campfire site. Horse-drawn carts and four-wheel drives are also available for rent.

Holding the accreditation of the Romanian Ministry of Tourism, the Kinga Guest House at Gyimesfelsőlok is also well-known for serving fine local food. Tucked away in the Csíki Mountains on the highway linking Csíkszereda and Gyimesbükk at the settlement called Hidegség, the Csángó Pension *(Figure 3)* features a "summer yard" with a seating capacity of 60, where guests are entertained with live traditional music. The cozy restaurant keeps hearty local meals on its menu. Exclusive shows of Csángó music, dance and visits to the mountain pastures are also available for tourist groups on request.

Figure 3: **The Csángó Pension**
Source: The Author (Dávid, L)

The Boglárka Guest House is situated on a scenic spot of Hidegségpataka near Gyimesközéplok. Solitary travelers, smaller or larger parties and families will all find space, comfort and ambient conditions in its two-, three- and four-bedded rooms. The local color is emphasized by two bedrooms furnished with original items and the similarly bedecked dining room. The restaurant specializes in locally sourced organic cuisine. Visitors can join guided tours to explore the abundant flora of medicinal herbs and other plants indigenous to the region. Carriage rides and horseback tours are also available. Student groups are welcome to the handicraft and other special-interest sessions of the "forest schools."

Authentic replicas of old settlements, several recently built compounds have been adapted for the purposes of rural tourism in the region. Although not yet visited by large numbers of tourist, they already represent a small "village" in its own right. The Szász family, for instance, purchased several peasant houses in the nearby settlements, which were doomed to be demolished. They dismantled eleven buildings and reconstructed them faithfully imitating the traditional construction methods and furnished them with still functional old pieces. The compounds are complete with hay barns, although they have been

converted to serve the more obviously leisure-related purposes of a bath house and a party and dance floor.

Characteristic Features of the Gyimes Cuisine

Eating does not serve gourmet purposes for the Csángó people. They consume simple but good food because it is an inevitable precondition of their survival. Their cuisine has been influenced by the habits and practices of many ethnic groups arriving in this land from east or west. Obviously, the various Hungarian and Romanian impacts have left the most pronounced marks, but the touch of other cuisines (Roman, Byzantine, Armenian, Turkish and Austrian) is also noticeable. As Zoltán Ilyés puts it, the Csángó people subsist on simple food. The basic staple is puliszka, which is normally served twice a day, for breakfast and supper. Except for the hay-making season or fancy feasting on red-letter days, farm laborers do not usually have lunch, only a bowl of thin soup [*radina*]. Cabbage and potato [*pityóka*] are the only widely used vegetables. Meat is relatively rarely consumed, mainly during the winter months. The moderate lifestyle, fresh alpine air, good water and sparing consumption of alcohol help locals enjoy relatively long lives, so much so, that some of the hundred-something year old people are still capable of hard physical work. Chronic illness and premature death are not prevalent in the region (Ilyés, 2007).

The wide range of soups reveals strong Romanian influence. They are mainly of the *csorba* type, cooked on a base of boiled or stewed meat and vegetables without thickening. The most popular varieties of csorba soups are: tripe, fisherman, peasant, and probably the most delicious of all, Transylvanian csorba. Their unmistakable flavor comes from liberal sprinklings of lovage. Besides smoked meat and bacon, the recipe of Transylvanian csorba features a veritable medley of vegetables and herbs (cabbage, kohlrabi leaves, green dill, lovage, onions, garlic and wild garlic), another clear evidence of Romanian influence. The soup's fat content may come from animal (pork) or vegetable origin, the former being more typical of Hungarian, the latter of Romanian cuisine. The tangy or mildly sour flavor usually doesn't come from vinegar, but from *cibere*, which is fermented from bran following Romanian practices. The many different types of bean [*fuszulyka*] soups enjoy huge popularity (e.g. served with lettuce leaves or seasoned with tarragon).

The various techniques of roasting reflect the impact of international fusions. Joints or chops prepared in wood-fueled ovens or on grill are definitely the most common. Roast or grilled meat often gets an extra exotic aroma from being cooked over hot embers topped with green juniper branches. Many versions of meat soup are mixed with fruits. For the base of gooseberry soup with marinated pork, fresh pork chops are quick-fried, salted and marinated

for a week. They are then braised and quick-fried again. The chops are layered in a large pot, soaked in hot vegetable oil and left to cool and rest. Another popular fruit used in such dishes is cranberries. It is suitable to be cooked to yield soup (soup of red cranberries with smoked pork knuckles – *Figure 4*), or thick sauce (served with smoked meat).

Figure 4: **Soup of red cranberries with smoked pork knuckles**
Source: The Author (Dávid, L)

The many culinary delights of the region include Csángó stew and Csángó roast. If it comes to red meat, lamb and mutton are the most popular. To mention some of the most popular dishes: rib of lamb seasoned with wild savory; oven-roasted lamb; and stuffed lamb (Kövi, 2005). Practically all parts of the slaughtered lamb or sheep are processed for human consumption *(Figure 5)*.

Figure 5: **Stuffed lamb**
Source: The Author (Dávid, L)

Miccs [*Romanian, mititei*] – a mixture of minced lamb, beef and pork, seasoned with salt, black pepper, garlic, and savory – is also of Romanian origin. Small sausage-shaped dollops (without being stuffed into skin) are grilled and served with home-baked bread and mustard (Kövi, 2005).

Fish consumption is normally restricted to trout, caught on the spot in the crystal clear waters of mountain streams and processed freshly. Corn flour is an important ingredient of fish dishes, too. Pieces of the white flesh are dipped into it before getting deep-fried. Your taste buds will revel in an extravaganza of flavors, if you try fried trout with *muzsdéj* [*Romanian, mujdei*], which is a creamy paste mixed from garlic, salt, black pepper, oil, and lemon juice.

The range of traditional Christmas and Eastern pastries like poppy-seed and walnut *kalács* is often supplemented with Transylvanian *kürtőskalács* [*pastry horn*]. Strings of its dough are spun onto wooden cylinders and baked over charcoal. The different varieties of unsweetened scones [*pogácsa*] and other types of baked items (pastries) are usually preferable to pasta dishes. In his seminal work titled *Erdélyi lakoma* [*verbatim, Transylvanian feast*], Pál Kövi notes that *vargabéles* is a typical example of traditional Transylvanian dessert whose recipe has been a jealously guarded secret. Mention must be made of

dairy products as an organic part of the Csángó diet. Particularly important are the various types of soft cheese (e.g. *orda*, ewe's cheese, or the variety which is left to mature in a *kászu* – a sack fashioned from larch bark) (Gergely, 2007). Researchers are invariably amused by the patterns carved on the region's uniquely decorated Easter eggs. Dénes Kovács's investigation revealed an intricate network of meanings manifested in the exotic names of motifs usually denoting common living forms, objects or parts thereof: *békasegge*, *rózsa*, *kégyó*, *nagy kankaju*, *patkó*, *kicsicserelapi*, *cifrakantár*, *kakastaréj*, *tyúklába*, *báránylába*, *fecskefarka*, *kupás*, *füstös*, *csillag*, *tanerruja*, *ördögtérgye*, *hóvirág-havadi*, *kecskeköröm*, *fehérkabala*, *tekerőlevél*, *kukuk nyelve* (Zsigmond, 2009). The modern urban methods of food-providing and catering services are alien to this region. The main reason for this is that cooking and childcare have traditionally been the two top-priority tasks of Székely/Csángó mothers and housewives.

Conclusions

The culinary geography of multiculturalism is a composite of all those influences (Roman, Byzantine, Armenian, Turkish, Austrian, Hungarian, and Romanian) that have shaped the region's gastronomy through centuries, as well as the traditions and practices developed by the resident ethnic community (the Csángó of Gyimes). Gyimes region unmistakably shows those multicultural features that are so typical of borderland regions. As a result of the region's isolated and peripheral location, its cuisine has preserved numerous archaic characteristics which have completely disappeared from mainstream Hungarian and Romanian cookbooks. It is only through hands-on experience that food can make sense of the local color, the atmosphere, the special choreography of cooking sessions, and their one-off, never-to-be-repeated nature. One thing is absolutely certain, though: The Gyimes Valley is definitely a mouth-watering target area for any avid gastro-tourist.

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The Impacts of Balkan Cuisine on the Gastronomy of Thrace Region of Turkey

Kaplan Uğurlu

Relationship of Tourism, Culture and Gastronomy

Tourism

Tourism has become synonymous with some behaviour patterns of individuals who mainly wish to see the surroundings around, visit their friends and relatives, go to certain places for vacation and enjoy themselves. These individuals go on holidays and participate in various sporting activities, sunbathe, chat, sing, participate in tours, try local foods and beverages, read or just spend time while taking advantage of the interior and exterior places of their chosen destination. Besides taking part in leisure activities, some of these people travel for business purposes or any other kind of professional activity. Some tourists prefer study trips led by an expert guide, while others travel with the purpose of conducting scientific research and studies.

From the early ages, people have been known to travel for various reasons. Initially, the main reason for travelling was to find enough food; later on, people travelled for religious, health, business and leisure purposes. A person who travels for these reasons has been defined as a tourist. World Tourism Organization defines tourists as people "travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes" (WTO, 1995).

Culture

There are lots of definitions of culture by scientists and although they don't agree on one specific definition, they generally agree on the main characteristics of culture:

- Culture is made up of learned behaviours.
- Acquiring culture is a continuous process.
- Culture is learned through the process of enculturation.
- The different types of culture all involve the use of language and symbols – things that stand for something else.
- Rituals are socially essential collective activities within a culture.
- Heroes are the real or imaginary people who serve as behaviour models within a culture.
- Culture is a shared system of norms and values which are the patterns that affect the behaviour and needs of people within that culture.
- Culture is a regulatory factor of human life and identity.
- There are some identity groups that can be regarded as cultures but they exist within another culture, i.e.: subculture, ethnicity and co-culture.

- Culture has its own specialities and shares them with society. It means that culture has its own major social, historical, hereditary, dynamic and functional features.

Regarding the above mentioned factors, "culture" refers to a community or a population and their thought, experiences, and patterns of behaviour and its concepts, values, and assumptions about life which guide behaviours and how those evolve within the process of interaction with other cultures. Harris (1975) defines culture as the total of all aspects of the socially acquired life-style of a group of people. It consists of the patterned, repetitive ways of thinking, feeling, and acting that are characteristic of the members of a particular society or segment of society.

Culture is something that is shared and/or learned by a group of people, and tourism is embraced by the majority of local communities, because tourism makes it possible for the local inhabitants to meet new people, practice their culture and enjoy facilities which have been brought by tourists (Ghaderi and Henderson, 2012).

Gastronomy

The term "gastronomy" originates from France, from the beginning of the 19th century. The definition which was created by scholars, doctors and chefs refers to the study of food and its impacts on the human body. According to 18th century French epicure Jean-Anthelme Brillat-Savarin, author of *La Physiolodie du goûl* (The Physiology of Taste), gastronomy is "the knowledge and understanding of all that relates to man as he eats. Its purpose is to ensure the conservation of men, using the best food possible." (Brillat-Savarin, 2009).

In fact, the foundations of gastronomy as a definition reflecting on eating and cooking are in these words. Brillat-Savarin, however, links his science with the enjoyment of good food and drinks as well, reinforcing the association of gastronomy with excellence. He makes the following points clear:

a. The aim of gastronomy is 'to obtain the preservation of man by means of the best possible nourishment';
b. Its objective is 'giving guidance, according to certain principles, to all who seek, provide, or prepare substances which may be turned into food';
c. According to him, a wide range of economic stakeholders are also in close connection with the term: 'Gastronomy, in fact, is the motive force behind farmers, winegrowers, fishermen, and huntsmen, not to mention the great family of cooks, under whatever title they may disguise their employment as preparers of food' (Brillat-Savarin, 1994).

Gastronomy science pertains to the second of the above definitions: in particular to comprehensive gastronomy implying 'reflective eating', which could expand to reflective cooking and food preparation as well, further strengthening the association with excellence and/or fancy food and drink. *Therefore, gastronomy science is related to the production of food, and the means by foods are produced*; *the political economy*; *the treatment of foods*, *their storage*, *transport and processing*; *their preparation and cooking*; *meals and manner*; *the chemistry of food*; *digestion and the physiological effects of food*; *food choices, customs and traditions, etc.* (Santich, 1996).

Gastronomy is the study of food and culture, with a particular focus on gourmet cuisine. One who is well versed in gastronomy is called a gastronome, while a gastronomist is one who combines theory with practice in the study of gastronomy.

Gastronomy Tourism

Gastronomy tourism refers to trips made to destinations where the local food and beverages are the main motivating factors for travel. It is also known as "food tourism", "tasting tourism" or "culinary tourism". According to World Food Travel Association, food tourism is defined as "the pursuit of unique and memorable eating and drinking experiences". This means that there is a particular audience of people who are willing to travel the world in order to sample and experience authentic international cuisines.

Culinary tourism or food tourism reveals the experience about the food of the destination country, region or area, and is considered a vital component of the tourism experience. Dining out is common among tourists and "food is believed to rank alongside climate, accommodation, and scenery" in importance for tourists (McKercher, et al., 2008). Tourists are usually curious about the dining and food culture of their destination, and a high percentage of them travel to experience these cultures. Although tourists generally consider food while deciding where to take a holiday, it is usually not the main decisive factor. The growth in the popularity of ethnic cuisines like Thai, Indian, North African, Mexican and Chinese throughout the industrialised countries has significantly contributed to an increased demand for tourism where tourists sample local food and develop a taste for them. On the other hand, local food holds a great potential to enhance sustainability in tourism, contributes to the authenticity of the destination and strengthens the local economy. Gastronomy tourism is related to culture and other tourism activities such as cultural tours, trekking, cycling, picnic, etc. Tourists are aware of the benefits of organic foods, health, environmental and economic issues, and therefore they are willing to spend time and money to reach locally produced foods. This has led to new tourism attractions at

destinations such as food and beverage festivals and increased interest in local markets. Some examples of markets as main attractions are: Spain, France, Italy, Japan, Thailand and India. As a result, gastronomy tourism is a perfect example of what people can do to try different types of meals, combining food with travel.

Cuisine of the Balkan Countries

Balkan Peninsula: The Balkan Peninsula often referred to as 'the Balkans' is a geographic region of Southeast Europe. The region is named after the Balkan Mountains that stretch from the east of Bulgaria to the very east of Serbia. The Balkan Peninsula is a region of south-eastern Europe surrounded by water from three sides: the Adriatic Sea to the west, the Mediterranean Sea (including the Ionian and Aegean seas) and the Marmara Sea to the south and the Black Sea to the east. Its northern boundary is often given as the Danube, Sava and Kupa Rivers. The Balkan Peninsula has a total area of about 490.000 km^2. Countries located entirely within the Balkan Peninsula are: Albania, Bosnia and Herzegovina, Bulgaria, Kosovo, Macedonia and Montenegro. Countries that lie only partially within the Balkans are: Croatia, Greece, Italy, Romania, Slovenia, Serbia and Turkey (*Figure 1*).

Figure 1: **The Balkan Peninsula**
Source: I1

The population of the Balkans consist of several nationalities: Montenegrins, Serbians, Slovenes, Romanians, Greeks, Albanians, Turks and other ethnic groups which represent minorities in certain countries like the Romani and

Ashkali. The largest religion on the Balkans is Orthodox Christianity, followed by Catholicism and Islam.

Cuisine Culture: Cuisine is a specific set of cooking traditions and practices, often associated with a specific culture or region. Each cuisine involves the preparation of food in a particular style, foods and drinks of specific types in order to produce individually consumed items or distinct meals. Cuisines are frequently named after their region or place of origin. Cuisines are primarily influenced by the ingredients that are available locally or through trade. Religious food regulations can also have a strong impact on culinary practices. If a given type of cuisine is practiced all around the world, it might be called an international cuisine.

The different types of cuisines vary from country to country; even within the same country, they also can vary from region to region. The ingredients of meals, its preparation, serving, sharing and consuming styles actually tell the essence of our identity and where we are from. A cuisine marks social differences and strengthens the local characteristics of the inhabitants of regions. It also helps to see the similarities of regions regarding regional cuisine. As Jean Anthelme Brillat-Savarin wrote in 1825; "Tell me what you eat, and I'll tell you who you are"; cuisine comprises an intrinsic part of people's cultural profile.

Bulgarian Cuisine

Bulgaria's Slavic features show similarities with Mediterranean cuisine, with dishes from the old-Ottoman and Byzantine Empires. Even after Bulgaria gaining its independence, the elements of the country's cuisine kept their historic features. Today's Bulgarian cuisine is a harmonious mix of Mediterranean, Ottoman, Byzantine and European dishes, together creating a unique culinary tradition.

The strong bonds between families and friends, hospitality and traditions all affect culinary culture. People gather around the dinner table at various holidays, festivals and special days to share a meal, have a drink and celebrate.

Bulgarian cuisine is closely related to agriculture and recipes are greatly influenced by the historical background, religion and the change of seasons. The types of food vary within the country, depending on the region of origin. For instance, in winter, pork, nadenitzi (sausages), fillet and other meat products are consumed, while during spring and summer, lighter meals are prepared from spring lamb, chicken and green vegetables. In the past, vegetarian meals were served for Christmas Eve and this custom still remains, e.g.: beans, capsicums stuffed with rice, yeast breads, stewed dried fruits, pumpkin banitza (fillo pastry), apple banitza (fillo pastry). As winters

are extremely cold in Bulgaria, people used to preserve a lot of food to last throughout the year. These outstandingly healthy preserved vegetables and legumes are a noteworthy feature of Bulgarian cuisine. In the different regions of Bulgaria, there are significant differences in food culture; these types of cuisines are named after their regions of origin, such as Thrace Bulgarian cuisine, Rodopi cuisine and Pirin cuisine.

Dating back to historic times and centuries old traditions, Bulgarian cuisine is colourful and various. Some recipes have been passed down unchanged from generation to generation for centuries. In Bulgaria, food is still cooked from fresh, naturally grown products and ingredients. One typical feature of Bulgarian cuisine is that most of the materials are subjected to heat treatment simultaneously. Recipes usually involve garlic, black pepper, thyme, mint, savoury, bay leaf and red pepper in large quantities and dishes are often made up of vegetables and spices. Some meals are typically prepared specially for Bulgarian holidays like Tariff Christmas, Easter, St.George and St.Nicholos day.

Different types of simmered legumes: beans, lentils, peas, etc. are typical of the Bulgarian national cuisine, as well as of the healthy Balkan diet (also called Bulgarian diet, respectively). There are two basic categories of main dishes: grilled meats and braised dishes. Braised dishes are cooked for a long time in casseroles (earthenware pots). Meat dishes, vegetable dishes and dairy products are consumed in large quantities. In Bulgaria, traditional dishes consist of soup accompanied by seasonal vegetables with sauce, grilled or fried meat and pies baked in the oven. Pork kebab is very tasty. Another meat meal called Plovdiv (Kufteta) is very similar to Turkish meatballs (Köfte). Many dishes prepared of fresh or condensed milk, onion and garlic are also popular meals of the Bulgarian cuisine. Aromatic herbs like parsley, mint and dill are used frequently. A wide variety of delicious soups – among which the most popular are Pleshka (chicken soup), Manastirska/Bob Chorba (dry bean soup) and Tripe – are also fundamental elements of Bulgarian cuisine, usually served in decorated clay bowls.

Bulgaria is also famous for its of honey and cheese production. Kaşkaval, a typical kind of cheese is exported to many countries while Sirene, a type Thracian feta cheese is used for salads and breakfast meals.

Bulgarian desserts include eastern types of sweets such as baklava and European desserts like cream caramel and pancakes. Some typical desserts of the country are kish (oily, fried egg pastry), ponichk (fried jelly donuts covered with icing sugar) and crunchy (sesame, a kind of round buns).

Greek Cuisine

Greek cuisine is a typical Mediterranean cuisine which carries similarities with the Balkans, Anatolia and the Middle East. Greek cuisine has a long tradition

and its flavours change according to the season and geography. Greek cuisine has evolved through the centuries by absorbing numerous influences of other countries. Ancient Roman, Byzantine, Ottoman and European cuisines have all interacted with Greek gastronomy.

Many Greek dishes are also part of the traditional Ottoman cuisine and their names reveal Arabic, Persian or Turkish roots: moussaka, tzatziki, yuvarlakia, keftethes, boureki, etc. Many of these dishes' names probably originate from the Ottoman times, or even from earlier, when Greece was in contact with the Persians and the Arabs. Some dishes may be of pre-Ottoman origin, taking up their Turkish names later; for example, Ash and Dalby speculate that dolmathes (stuffed grape leaves) come from the early Byzantine period (Dalby, 1996). Byzantine cuisine was similar to classical cuisine but also took up new ingredients that were not available before like caviar, nutmeg, lemons and basil.

In Greece, where the sea is always close and sunshine is abundant, the typical food basket contains generous amounts of fresh seafood, grains and vegetables as well as olives, olive oils and herbs infused with the ripe, full flavours of the earth and sun. In the traditional Greek diet, meat is used sparingly. The result is a "clear" cuisine, full of flavour and low in saturated fat and cholesterol.

Greek Cuisine varies between regions. For example, Macedonian and Peloponnese cuisines have a lot of similarities but significant differences at the same time. Both cuisines use plenty of fish, but the way they are prepared varies depending on the location. Olives and olive oils are as important as the sea to Greece's identity. There are dozens of varieties: some named after their place of origin, others by type. Vegetables and herbs also play an important role in Greek cuisine. Due to the mild climate, most vegetables are grown outdoors and are very tasty and full of aroma. Oregano (Rigani) and mint are used a lot for lamb dishes, fish and for the classic Greek salad. Cinnamon, allspice and cloves are the fundamental spices used for the typical Greek tomato sauce. These sweet, exotic spices and herbs are used for a wide range of dishes, including meat, stews, sauces, baklava (Turkish: Baklava) and cakes alike. Honey is mostly used for Greece's famous, syrup-drenched sweets. It is also excellent when mixed with thick, strained yogurt and walnuts, and is sometimes used for sweetening tomato-based stews.

A great variety of cheese types are used in Greek cuisine, including Feta, Kasseri, Kefalotyri, Graviera, Anthotyros, Manouri, Metsovone and Mizithra. Feta cheese is usually the key ingredient in Greek salads. Greek yogurt (Turkish: Yoğurt) is thick and creamy, made from either cow's or sheep's milk. It is available in two forms: strained and unstrained yogurts, and is most commonly used as an accompaniment to spicy and stuffed dishes, as a base for tzatziki (a cucumber dip) or mixed with honey. Nuts (almonds and walnuts) are also

important ingredients of Greek cuisine. They are mostly used for honey desserts but are also an important ingredient of savoury dips such as melitzanosalata (eggplant dip), taramosalata (caviar dip often made with almonds), and skordalia, a pungent garlic sauce made with almonds, walnuts or bread.

Bread is the staple food of every Greek; no table is complete without a fresh and hearty country loaf, often prepared with sourdough. As for grains, rice and pasta are frequently used, but the most traditional are bulgur wheat for salads and pilaffs (Turkish: Pilav). Trahana (Turkish: Tarhana), a tart-flavored couscous-like pasta product added to thicken wholesome soups and stews, or cooked alone with a little olive oil.

Mezes (Turkish: Meze) is a collective name for a variety of small dishes, typically served with wines or anise-flavoured liqueurs like ouzo or homemade tsipouro. Orektika is the formal name for appetizers that is often used in reference with first courses of other than Greek cuisine. Dips are usually served with bread loaf, pita bread or in some regions, with dried bread (paximadhi) softened in water.

The Cuisine of Bosnia and Herzegovina

Throughout the centuries, Byzantine, the Ottoman Empire and Western Europe have all affected the evolution of Bosnian culture. Due to its geographic location and history, Bosnian cuisine has similarities with the cuisines of Turkey, Greece and other Mediterranean countries, but also shares the characteristics of European (especially Central European) cuisines. In all major cities, a wide selection of restaurants offer Italian, Mediterranean, international and traditional dishes.

As mentioned above, Bosnian cuisine is very similar to Turkish cuisine. Delicious stuffed pies, meals rich in butter are good examples of their common roots: broth, pies, desserts, cakes offer the full flavours of Anatolia. Some of the eating habits of Bosnia and Herzegovina also resemble of Turkish consumption styles. For example, the habit that Bosnian people use lot vinegar to spice up their meals originates from the Ottoman cuisine. The famous rituals of Turkish hospitality and cuisine are also to be found in Bosnia and Herzegovina. For example, when a new baby is born, sorbet (a sweet drink-Turkish: Şerbet) is traditionally served and food and beverages are offered to guests and neighbours at weddings and after funerals (I2).

Another tradition inherited from Ottoman times is represented by regular informal picnics, called teferiç by local people. These gatherings are very similar to Turkish outings: a large dining table is set with a wide variety of different foods, and the whole family and their friends come together to enjoy some time together. Women usually spend the day before in the kitchen, preparing the food that is served for the guests at the event.

The plentiful and delicious traditional Bosnian meals are often prepared with meat. The meat is usually of extraordinary quality, often organic and well prepared. Typical meat dishes primarily include beef and lamb. Some local specialties are bosanski lonac, ćevapi, begova čorba (Turkish: Çorba), burek (Turkish: Börek), dolma (Turkish: Dolma), sarma (Turkish: Sarma), ajvar, grah and a whole range of Eastern sweets. Bosnian cuisine uses many spices but usually only in moderate quantities. Typical ingredients include tomatoes, potatoes, onions, garlic, bell peppers, cucumbers, carrots, cabbage, mushrooms, spinach, courgette, dried and fresh beans, plums, milk, paprika and cream called pavlaka and kajmak (Turkish: Kaymak). Most dishes are light, as they are cooked in lots of water; the sauces are fully natural, consisting of little more than the natural juices of the vegetables in the dish (I3).

The best local wines come from the Herzegovina region where the climate is suitable for growing grapes, while plum or apple rakija is produced in Bosnia. Black coffee is a key feature of meals in Bosnia and Herzegovina, as well as the very ritual of drinking and enjoying coffee with friends and acquaintances. In homes across the country, Bosnian or Turkish coffee is cooked and served. Bosnian black coffee can be found in most of the cafes of cities and it is often served with rahat lokum (Turkish: Lokum=Turkish Delight), another oriental delicacy, or with a small cube of sugar. Alcoholic beverages, beer, wine and different homemade spirits are quite popular in Bosnia and Herzegovina. There is a wide range of local beers -Sarajevo beer, Pilsner Tuzla, Preminger Bihać, Nektar Banja Luka etc. Imported beers are also available in stores, restaurants and cafes. Traditional red and white dry wines from Herzegovina are of excellent quality; the most famous are Cellar Čitluk and HEPOK wines. The small wineries along the Wine Route of Herzegovina are gastronomic gems where visitors can enjoy local wines, ham and figs.

Macedonian Cuisine

Macedonian cuisine is part of the Macedonian culture which is synonymous with the famous hospitality of the Balkans. It is characterized by a combination of features from the Balkan, Mediterranean, Turkish and Middle Eastern influences, and is also affected by Italian, German and Eastern European (especially Hungarian) cuisines, resulting in an extremely exciting gastronomy.

The relatively warm climate of Macedonia provides excellent growth conditions for a wide variety of vegetables, herbs and fruits. Macedonian cuisine is also noted for the diversity and quality of its dairy products, wines, and local alcoholic beverages like rakija (Turkish: Rakı). Among the different types of meat, beef, mutton and chicken are the most common. Pork is rarely used (not just by the Muslim minority, but by the Christian majority as well). The diversity of Macedonian cuisine will surely satisfy even the most demanding tasters.

The most typical of dishes of Macedonian cuisine are: Tavče-gravče (bean prepared in a clay pot), taratur (yogurt with cucumbers – Turkish: Cacık), pindzur (cream salad with peppers and eggplant), peppers stuffed with minced meat, Musaka (Turkish: Musakka) from potatoes, Musaka from eggplant and tomato, Peas, Barbecue (with additional cheese, mushrooms, cream, bacon etc.), Sarma (with brine cabbage, fresh cabbage, vine leaves, sorrel – Turkish: Sarma), and meze (fresh vegetables with cheese – Turkish: Meze). Tavče-gravče and mastika are considered as the national dish and drink of Macedonia. Palačinki (Crêpe), Med and Kompot are popular Macedonian desserts. Some of Macedonia's sweet traditional desserts are similar to Turkish ones such as Kadaif, Tulumba, Lokum and Baklava. The relationship between the two cuisines can also be seen in the main dishes and appetizers such as Kebapi (Turkish: Kebap), Burek (Turkish: Börek), Musaka (Turkish: Musakka), Pop-ara (Turkish: Papara), Pastrmajlija (Turkish: Etli ekmek), Kachamak (Turkish: Kaçamak), Sarma (Turkish: Sarma), Chorba (Turkish: Çorba). Turli tava (vegetable and meat stew – Turkish: Türlü).

Macedonia has a very long tradition of wine making. Macedonian wines are unique for their flavour and complexity. The intense aromas are the result of the climate and modern winemaking technology. The most typical grape varieties are the indigenous Vranec and other local and international varieties. Wine production and grape growing in Macedonia date back to even before Roman times and the tradition continued further during the Ottoman period. The most popular alcoholic beverage of Turkey is Rakı; its Macedonian version is called Rakija, usually consumed warm by a small glass. The spirit is believed to be beneficial for the health when consumed in the morning with a little sugar added. Macedonia has a well-developed coffee culture, and Turkish coffee is by far the most popular type of coffee in the country. Other traditional beverages are beer, boza (a drink made from millet – Turkish: Boza), salep (drink made from sahlep root in hot milk and cinnamon-Turkish: Salep) and kefir (fermented milk drink – Turkish: Kefir).

Albanian Cuisine

Albania is one of the most ancient countries in Europe, lying on the border between East and West. As a result, traces of two cultures and culinary arts are combined in the gastronomy of the country: Oriental and occidental. The cuisine of Albania, as in the case of most Mediterranean and Balkan nations, is strongly influenced by its long history. At different times, the territory of today's Albania has been claimed or occupied by Greece, Italy and the Ottoman Turks, and each group has left its mark on Albanian cuisine. The favourable climate allows the cultivation of almost all kinds of agricultural products and plays a very important role in the quality of dishes. A rich variety of vegetables and

fruits is available, which are consumed raw or conserved, by themselves, as part of dishes and with meat, too.

Albanian cuisine has been strongly influenced by Turkish food: Among the most common dishes are shishqebap (whose main ingredient is grilled meat), romsteak (pasticcio of minced meat) and qofte (meat balls). The impact of Islamic religion is also reflected in Albania cuisine. Some types of food are called "Halal food". The word Halal means 'permitted' or 'lawful', thus Halal foods are the ones that are allowed under Islamic dietary guidelines. According to these guidelines gathered from the Qu'ran, Muslim followers cannot consume the following ingredients: pork or pork by-products; animals that were dead prior to slaughtering; animals not slaughtered properly or not slaughtered in the name of Allah; blood and blood by-products and alcohol.

Albanians are exceptionally generous and hospitable. Meals for guests or for ceremonial occasions such as weddings usually involve a wide variety of meals. Some regional dishes have survived throughout history and in south-eastern Albania, people still eat qumështor – a custard dish made of flour, eggs and milk – before the beginning of Lent. In central Albania, on 14th March – during the annual spring festival (Dita e Verës) – the women of Elbasan and the surrounding regions bake a sweet cake known as ballakum Elbasani. Members of the Islamic Bektashi sect mark the end of the ten-day fasting period of Matem with a special Ashura (pudding) made of cracked wheat, sugar, dried fruit, crushed nuts and cinnamon.

In Albania, the main meal of the day is lunch: it is usually accompanied by a salad of fresh vegetables such as tomatoes, cucumbers, green peppers and olives with olive oil, vinegar and salt. Lunch also includes a main dish of vegetables and meat. Seafood specialties are also typical of the coastal cities. In high altitude locations, smoked meat and pickling is very common. Among the most popular dishes are roasts, biftek (beef loin – Turkish: Biftek), qebaps (kabobs – Turkish: Kebab), and qoftë (meatballs – Turkish: Köfte). Fergësë Tirana, a hot dish of meat, peppers, eggs, and tomatoes is a specialty of Tirana. In southern Albania, kukurec (sheep intestines broiled on a spit – Turkish: Kokoreç) is a common entree. Carp and koran (trout) are the most popular fish dishes throughout the country. Oshaf, a pudding made from figs and sheep's milk is a common dessert.

The most particular elements of the Albanian cuisine are spices, herbs, lemon, tomato, vinegar or yogurt. The spicy taste of traditional dishes – from mild to strong – comes from garlic or spicy pepper. The most preferred seasonings are local plants like parsley, mint, laurel leaves, basil, celery, marjoram, rosemary, etc. The different types of seasonings are rarely mixed: each dish is seasoned with what harmonizes best with the natural aroma of the main ingredient. The quantity of spices varies according to regions and

individual preferences; that is why the exact quantity of seasoning ingredients is hardly ever specified in recipes: they only mention the kind that should be used. As for leguminous plants, the most popular and traditional one is bean, usually cooked in earthenware. They are either used in dishes on their own, with other vegetables or with meat. In some regions, beans are also used in pies. Peas and green beans also make delicious dishes.

A number of dishes are prepared within the same manner but using different ingredients. The main categories of dishes that can be found all over the Balkans are as follows: stew (fërgesë), casseroles (tava), pickles, stuffed grape leaves (japrak – Turkish: Yaprak), beefsteak, chopsteak, meatballs (qofte) etc. Mixed dishes with or without meat (turli – Turkish: Türlü), mousaka (Turkish: Musakka) and meatballs (qofte) are adopted from the oriental cuisine. The main feature of all Albanian cuisine is that the ingredients retain their natural features, colour and aroma. Especially delicious elements are olives prepared in different ways and used for the production of natural olive oil and for cooking. Milk and its by-products and eggs are also used on a daily basis. Yogurt is an irreplaceable albuminous food with high biological value, great aroma and taste. It is consumed on its own or as a side dish for many plates, pasta/pastry and desserts. Another by-product of milk is buttermilk, a popular drink in every season, but especially during the hot days of summer. The different types of cheese are classified according to the type of milk they are produced from. The most famous, the white cheese from sheep milk, mostly produced in the southern regions of the country, is a key ingredient of Albanian cuisine. Desserts are rich in variety too. They are made of milk, cream, fruit juices and often accompanied with syrup (baklava- Turkish: Baklava-, sugar cookie (sheqerpare – Turkish: Şekerpare), kadayif (Turkish: Kadayıf), wheat pudding (hashure – Turkish: Aşure), rice puding (sytliash – Turkish: Sütlaç), kanarikuj (a type of cream puff covered in honey), kasolle me gjize (made with ricotta), kulaç (a delicious doughnut), petulla (delicate fritters), and nucia in the form of a doll with an egg for the face. Others are hallva (Turkish: Helva) and hasude. Shell fruits such as walnut, almond, nut, chestnut are also used a lot in desserts.

A very popular drink of Albania is boza, produced mainly in the northern part of the country (Kukës). Albania has a long tradition of production of alcoholic drink production. Besides wine (of which the white wines are the best), other typical alcoholic drinks are raki (brandy), konjak (cognac) and uzo (liqueur made from aniseed). Coffee is consumed widely and is usually known as kafe turke (Turkish coffee) or kafe ekspres (espresso).

Kosovar Cuisine

Kosovar cuisine is similar to Albanian cuisine, and also has been significantly influenced by Turkish gastronomy. Common dishes include burek, pies, flija,

kebab, suxhuk, sausages, stuffed peppers, lamb, beans, sarma, burjan, pite and rice. However, the cuisine varies slightly between different regions. Homemade food is still preferred by Kosovar people – although the new western influence pushes the new generation to eat out, Kosovars usually prefer to eat at home.

Bread and dairy products are important staples of Kosovar cuisine. The Somun (Turkish: Somun or Ekmek) is one of the most popular traditional breads, especially during the Ramadan season. It is usually consumed for breakfast and, in some cities somun baked with eggs and Suxhuk on top is a common dish. Another popular type of bread – called leqenik – is often filled with spinach or cheese, but also eaten without any filling. Dairy products play an important role in the Kosovan diet: Sharri cheese, cottage cheese, cow milk, goat milk, goat cheese, yogurt (Turkish: Yoğurt), ayran (Turkish: Ayran), different spreads and kaymak (Turkish: Kaymak) are widely used and eaten daily. Meat (beef, chicken and lamb), beans, rice and peppers are major components of the Kosovan diet, too. The dairy products are all locally produced and sold at local Farmers Markets.

Kosovar main dishes are: Kebap (Turkish: Kebap), Stuffed peppers (with meat, rice and vegetables), Suxhuk (Traditional Kosovar sausage), Sarma (a dish of grape, cabbage or chard leaves rolled around a filling usually based on minced meat, or a sweet dish of filo dough wrapped around a filling of various kinds of chopped nuts (Turkish: Sarma), Tavë Gore (a traditional dish with lamb meat), Tavë Kosi (Baked lamb meat with yogurt), Tavë Prizreni (a traditional casserole of Ottoman legacy, cooked with lamb, eggplants, green peppers, onions, tomatoes and served hot) and "Burian" with eggs (a traditional vegetable food with rice, spinach and eggs). The most popular fish dishes are made of fried freshwater fish, like zander and carp. Tavë krapi (carp cooked in a pot) is considered a speciality, mostly cooked in cities around the Dukagjini valley, notably Gjakova because of its relation with Shkodra. The garnish is composed of garlic, bay leaf, tomato and parsley. The head of the carp is usually offered to the main guest of the meal.

Vegetables are used seasonally. Cucumbers, tomatoes and cabbage are often pickled. Spices as salt, black pepper and red pepper are generally used and the key ingredient in most pastries is shorbet, used as a topping. Shorbet (Turkish: Şerbet) consists of sugar boiled in water. Other ingredients used in most meat dishes are peppers, tomatoes, garlic, onion, red pepper, black pepper and salt. Most of the salads are made quickly and simply. The ingredients of typical salads include tomatoes, onion, garlic, pepper, cucumber, potato, cabbage, lettuce, carrots and beans. Potato Salad, Tarator (Turkish: Cacık), tomato and cucumber salad, dried nettle salad, bean salad and "Shope" salad are the most popular salads. Kosovar cuisine has a variety of pies such as Kullpite, Burek (Turkish: Börek), Bakllasarm, pumpkin pie, spinach pie, Laknur and Flija.

Traditional Kosovar desserts are often made with sherbet, which is cooked sugar with either lemon or vanilla flavor. Baklava (Turkish: Baklava) is one of the most widely used pastries in Kosovo. Another one is Kajmaçin, composed of baked eggs, mixed with sugar and oil. Sheqerpare (Turkish: Şekerpare) is a pastry similar to Baklava, topped with Sherbet. Other pastries such as Kaqamak (Turkish: Kaçamak), Tespishte, Rovani (Turkish: Revani), Tullumba (Turkish: Tulumba) and Pallaqinka are also very popular desserts and are usually consumed for breakfast in Kosovo. They are usually topped with Nutella, cheese, or honey. Shampite or Lokuma (Turkish: Lokum) is served as a treat for children, and usually as the first treat to guests on the days of Bayram (Islamic religious holiday). Kadaif, Sultjash (Turkish: Sütlaç), Havell and Hashyre are other delicious desserts of Kosovo.

In Kosovo, many popular drinks originate from Turkish cuisine such as Turkish coffee, Boza (Turkish: Boza), Airon (Turkish: Ayran) and Rakija (Turkish: Rakı). Other Kosovan traditional drinks are Kompot, beer and Mountain Tea.

Romanian Cuisine

Romanian cuisine has been affected by various nations (Turks, Germans, Hungarians, Russians, etc.) that had a close relationship with the country throughout history, but it also maintains its own character. Romanian gastronomy shares many foods with the Balkan area (mostly dominated by the legacy of Turkish culture), Central Europe (typically, German-Austrian dishes that were introduced through Hungary or by the Saxons in Transylvania) and Eastern Europe. Some other culinary traditions are original, or can be traced back to the Roman or other ancient civilizations.

Romanian gastronomy has been greatly influenced by Ottoman cuisine. Since Romania was under the rule of the Ottoman Empire for 276 years, Turkish cuisine changed the typical Romanian table with appetizers made of eggplant, peppers or other vegetables; various meat dishes like spicy chiftele (deep-fried meat balls) and the famous mici (short sausages without casings, usually barbecued). The various ciorbe (sour soups), and vegetables-and-meat stews such as iahnie de fasole (beans), ardei umpluti (stuffed peppers), and sarmale (stuffed cabbage) are also of Turkish (and Arab) influence. The popular rich Romanian tomato salad is a slightly different version of the similar Lebanese dish. A unique procession of sweet pastries combining honey and nuts, such as baklava, sarailie (serai-gli), halva and rahat (Turkish delight) are used in cakes nowadays.

Traditional Romanian cuisine includes both simple daily dishes and special holiday meals. The Romanian nation has been Christian ever since its formation, thus their cuisine includes many dishes that reflect the calendar of

Christian holidays. Romanian dishes are mostly made from vegetables, cereals, vegetable oils, milk, dairy and meat products. Romanian cuisine is well known for its sweets, pies and jams. Quite different types of dishes are sometimes included under one generic term: for example, the category ciorbă includes a wide range of soups with a characteristic sour taste. These can be made from meat or vegetables, tripe (ciorbă de burtă) and calf foot, or even from fish; their common characteristic is that all of them are soured with lemon juice, sauerkraut juice, vinegar or traditionally borş.

Romanian food is rarely spicy (saramură, cârnaţi bifi and cârnaţi de Pleşcoi are a few exceptions) and the most dominant herbs are dill, clovage and flat-leaf parsley. Another typical Romanian seasoning is summer savory (cimbru), used in sarmale (forcemeat rolls wrapped in a pickled vine leaf or cabbage leaf). One of the most common meals is mămăliga, a type of polenta, served on its own or as a side dish. Pork is the most commonly used meat in Romanian cuisine, but beef is also consumed along with lamb and fish.

The main meal of the day is lunch. It usually starts with a soup, traditionally accompanied by a glass of plum brandy (ţuică) and a toast. Romanian cuisine has some quite unique dishes like mămăligă, plăcintă and mititel (usually pluralised as mici or mititei). Mici ("wee ones"), these spicy skinless beef-and-pork sausages, are a very popular local speciality. Romanian cuisine includes a wide variety of salads, too. One of the most popular ones is the famous salata de vinete: chargrilled eggplant salad with an alluring smoky flavour. Romanian tomatoes are said to be the best around, while cucumbers, lettuce, cabbage and onion are staples, too.

Some traditional appetizers are: aubergines au gratin with tomatoes (Vinete gratinate cu roşii), head cheese and caltabosi (meatloaf – Tobă şi caltaboşi), lamb meatloaf for Easter (Drob de miel), mushroom cake (Chec de ciuperci) and mushroom spread/dip (Zacuscă). Some traditional soups are: aentil soup (Supă de linte şi pui) and Romanian meatballs soup (Ciorbă de perişoare). Some traditional main dishes are: Romanian mitch (Mititei), Romanian cabbage rolls (Sarmale) and chicken and mushroom ciulama (Ciulama de pui cu ciuperci). Some traditional desserts are: Romanian traditional sweet bread (Cozonac), plum dumplings (Găluşte cu prune), green walnut preserves (Dulceaţă de nuci verzi) and caramelized sugar cream (Cremă de zahăr ars)

As for alcoholic beverages, wines are among the most popular drinks, mostly due to the wine production tradition of more than three thousand years. Romania is one of the world's largest and internationally acknowledged wine producers; wide selections of domestic varieties (Fetească, Grasă, Tamăioasă and Busuiocă) are produced in high quality, as well as international wines (Italian Riesling, Merlot, Sauvignon Blanc, Cabernet Sauvignon, Chardonnay, and Muscat Ottonel). Beer is also highly regarded; the most typical type is blonde

pilsener beer, made after German style. There are several famous Romanian breweries with a long tradition. As for spirits with higher alcohol content, the category tuică (plum brandy) is a generic name for a strong alcoholic spirit in Romania, while in other countries; each flavour has a different name.

Culinary Culture in Thrace Region of Turkey

Turkish and Ottoman Cuisine

Turkey is a cross-road between different cultures and regions, with borders to Central Asia, the Middle East and the Balkan region. Over the centuries, traditional Turkish cuisine has had many different influences. Turks originally came from Central Asia and migrated towards Asia Minor where they were influenced by the Persian culture. Once settled in Asia Minor, the Turks were influenced by other cultures that had been there before. Hittites and Byzantines left their traces in Turkish cuisine, influencing not only their food habits but also their kitchen utensils. New foods of Mediterranean origin, such as legumes and vegetables (cabbage, cauliflower or parsley) were introduced to the Turkish cuisine. Later, the Ottoman Empire – which lasted for more than 600 years – also influenced Turkish cuisine considerably. The most rapid progress in Turkish cuisine took place during the reign of Fatih Sultan Mehmet (Mehment II the Conqueror) (Baysal, 1993).

"Ottoman cuisine" is the cuisine of the Ottoman Empire and its successors from Anatolia, the Balkans, the Caucasus and much of the Middle East and North Africa. It is a matter of mere speculation whether the origins of this imperial culinary legacy are to be traced back to Greek antiquity, the Byzantine heritage, the Turkish and Arab nations, or Phoenician and Jewish traditions; nowadays any of these claims could be supported in various countries in the Balkans and the Near East (Fragner, 1994).

Islamic religion has also considerably influenced Turkish cuisine. Pork is forbidden by the Koran, and so is alcohol, alongside with other foods such as reptiles, frogs and foxes. When the Turks converted to Islam religion, Arabic gastronomy influenced their cuisine; in particular, the south and South-east of Anatolia were influenced by Arabic cuisine (Baysal, 1993).

Turkish cuisine has some common specialities that can be found throughout the country; however, there are also significant culinary differences within the regions. In the eastern region with its highlands, livestock farming is prevalent. Here butter, yoghurt, cheese, honey, meat and cereals are the most important local foods. The heartland of the Turkish region is a dry steppe with endless stretches of wheat fields, and the cuisine of this region includes dishes such as Kebab, Börek, meat and vegetable dishes and Helva desserts. The temperate climate in the western parts of Turkey allows the cultivation of a variety of fruits and vegetables, and also olives; olive oil is thus a staple ingredient and

used in both hot and cold dishes. The cuisine of northern Turkey is very much influenced by its adjacency to the Black Sea; Hamsi (a small fish similar to the anchovy) can be found in many traditional dishes of this region. The hot and desert-like south-eastern part of Turkey offers the greatest variety of kebabs and sweet pastries; the dishes here are spicier. The traditional foods of the south-western regions in Turkey – including Marmara, the Mediterranean and the Aegean – show the basic characteristics of the Mediterranean cuisine; they are rich in fruits, vegetables, fish and lamb (Sancar, 2005).

Many traditional Turkish dishes like Pilaf use currants, cinnamon, pine nuts, chilli peppers, mint, parsley, dill or cumin as flavourings of meats and seafood. Tarhana, rice, lentil and offal soups are very popular. A wide variety of vegetables is grown across Turkey including eggplants, artichokes, beans, beetroot, chard, chickpea, cucumbers, mushrooms, onions, peppers, spinach and tomatoes. A popular way to consume these vegetables is Dolmas (stuffed vegetables) served with yogurt. Turkish coffee, Turkish tea, Ayran, Sahlep, Şalgam (turnip juice) and Turkish Rakı are internationally acknowledged traditional Turkish drinks. Today, Turkish kitchen is considered as the third richest kitchen of the world, together with French and Chinese cuisines (I4).

Figure 2: **A Chef cutting Turkish Doner kebab and A Woman baking Turkish bread**
Source: The Author

Traditional Turkish desserts also play an important role in the country's culinary culture. "Eat sweetly and speak sweetly" – this old Turkish saying shows that sweets and desserts have always been important and distinctive elements of Turkish cuisine. There is even a traditional festival (Seker bayrami – Islamic Religious holiday), during which all kinds of sweets are being offered to people. Turkish Delight – one of the most ancient sweets in the world,

dating back 230 years – is a major delicacy around the world and a popular souvenir as well. Turkish delight, or as the Turks call it, "lokum", is a sweet dessert made from starch and sugar, sometimes flavoured with rosewater and/or lemon. The jelly-like, sticky consistence is prepared in small cubes, and is dusted with icing sugar or copra, sometimes with small nut pieces, pistachio, hazelnut or walnuts. Lokum was introduced to the West in the 19th century: an Englishman became very fond of the flavour and purchased the dessert by the cases, to have them shipped to England and sell them under the name of Turkish delight. This was the very beginning of the popularity that lokum has won over the years throughout the world (I5). Baklava, kadayıf, şekerpare, muhallebi, helva, etc. have also been imported to Balkans, Europe and some other countries throughout the ages.

Thrace Cuisine

Thrace is a historical and geographic area in southeast Europe (Balkan Region). It covers the area bounded by the Balkan Mountains on the north, Rhodope Mountains and the Aegean Sea on the south, and by the Black Sea and the Sea of Marmara on the east. The area of Thrace includes regions which are known today as south-eastern Bulgaria, north-eastern Greece, and the European part of Turkey. The Thracians were an ancient nation of Indo-European people inhabiting Central, Eastern and South-eastern Europe. The Rhodope Mountains separate Greece from Bulgarian Thrace, and the Maritsa River (called the Évros in Greece and Meriç in Turkey) separates Greece from Turkish Thrace (*Figure 3*). The main cities of Thrace Region of Turkey are Istanbul (formerly Constantinople), Edirne (formerly Adrianople), Tekirdağ (formerly Rodosto), Kırklareli (formerly Saranta Eklesies/Forty Churches/Kırk Kilise), and Gelibolu (Gallipoli), while Istanbul is generally considered as a separate entity. The Thrace Region of Turkey is also known as Rumeli (formerly Peninsule romaine).

Figure 3: **Thrace Region**
Source: I6

From the early ages, the favourable geographic location of Thrace has always been important. The region's borders with Greece and Bulgaria have made Turkey a gateway to the West. From the times of the Ottoman Empire until today, Thrace region is so important for Turkey that it has gained a great cultural importance, too. It is especially true in case of the "Ottoman palace cuisine" which now represents a significant asset of cultural heritage, just as the unique dishes of the region of Rumeli. As for the structure of Thrace cuisine, usually pastries and meat are the preferable dishes, mainly due to the rural farmers in the region. Soups, desserts, meat dishes, pastries, jams, juices and drinks, pickles and gastronomic products constitute Thrace cuisine. The cuisine of Thrace region in Turkey shares many similarities with Anatolian cooking, but at the same time it has been influenced by the cuisine of the former Ottoman Empire, Islam religion and the Balkans. A good example of that is many food-related words of the Greek cuisine have become part of the common Turkish language, e.g: *portokalada* (orange soda), *tiropites* (cheese börek), *taper* (Tupperware – plastic food storage containers), *Vitam* (margarine, a local brand name), *hartopetseta* **(paper towel) and more. Likewise, many Turkish dishes have entered Greek cuisine with the same names, and are made in Greece with the same preparation methods:** *mousakas* (musakka), *halvas* (helva), *keftedes* (köfte), etc.

As part of the cuisine of Thrace region in Turkey, some dishes from the cities of Thrace are given below:

From Edirne city:

- Acıbadem Kurabiyesi (macaroon)
- Badem Ezmesi (marzipan)
- Ciğer Sarması (wrapped lamb liver)
- Deva-i Misk (dessert made by spices like amber, musk, cinnamon, cloves and ginger)
- Gerdaniye (a type of sweets made with meat consumed by Aegean and Bulgarian Turks during Ramadan Bayrami)
- Kandilli Mantı (Kandilli Dumplings- made with rice, duck or chicken on the tray in the oven)
- Mamzana (char-grilled eggplant, and cooked with green peppers, tomatoes, garlic and vinegar and served with side salad)
- Patlıcan Reçeli (aubergine jam)
- Langure (beverage made from molasses, originated from Thessalia Gümülcine)
- Tava Ciğeri (Fried Liver)

From Tekirdağ city:

- Köfte (Meatball)
- Kaçamak (special Rumeli and Pomak dishes made from corn flour, curd cheese, molasses and roasting)
- Pireşe/Zennik (both dishes are made from corn flour, leek used for Pireşe and spinach for Zennik)
- Bulama (dessert made with walnut, grape juice and butter)
- **Şıra Mekiği (dessert fermented grape juice)**
- **Şıra Tarhanası (a special tarhana soup)**
- Kalle (a special dish made from quince, prunes and dried plums)
- Gülbarak Böreği/ Burgulu Börek (filled pastries)
- **Üzüm pekmezi (grape molasses)**
- Hayrabolu Peynir Tatlısı (semolina dessert with fresh cheese)
- Tekirdağ Rakısı (a Turkish traditional alcohol drink, special famous local type of Raki)

From Kırklareli city:

- Köfte (special meatball of Kirklareli)
- Cheese (various traditional cheese types)
- Hardaliye (beverage made from mustard and grape juice)
- Höşmerim (dessert made of unsalted cheese and cream)
- Manca (a special dish made with roasted aubergines, red peppers and garlic with parsley topping)
- Mısır Unlu Lahana Sarması (corn floured stuffed cabbage)

- Sini Mantısı (sini pasty)
- Anız Fasulyesi (beans with sauce)
- Labada Boranisi (garden orache with yoghurt and garlic)
- Ciğerli Tavuk Suyu Çorbası (chicken soup with lung)
- Kuzu Kapama (stew of lamb)

The Importance of Culinary Culture in Balkan Identity

People of a specific region share the same culture including behavioural patterns, beliefs, history, cuisine, etc. In case of a common culinary culture, it means that people consume similar foods in similar consuming styles. Sharing a common culinary culture, Balkan people share similar foods and have similar consuming styles; however, each nationality has their own features, too. Traits and cuisine are the most identifiable features that reflect a person's nationality. You can easily recognize a Turk in Germany because of their facial characteristics, body movements; however, it is difficult to decide whether they are Turkish, Greek or Bulgarian, because most Balkan people share similar facial characteristics. Cuisine is another common feature of the people of the Balkans; for instance, dining in a Turkish restaurant means dining "at home" for most people from the Balkan region – they can be sure that they will get the food they are used to, even if sometimes under a different name.

The relationships between nations formed and interpenetrated their cultures throughout ages. Taken into consideration the historical relationship between the nations and countries of the Balkans, it is clear that Ottoman-Turkish cuisine affected Balkan cuisine just as well as the culture of the region. Today, Turkey has many similarities with Balkan countries, especially in their cuisines: the names of some dishes are nearly the same and many types of food have been accepted as traditional meals of various countries. For instance: Greek: moussakka, Bulgarian: musaka and Turkish: musakka.

Balkan cuisine has a lot of dishes that originate from Ottoman, Asian or Middle East cultures. Main dishes, salads, desserts and beverages of these cultures got into the Mediterranean area and found their ways to the culture of Balkan cuisine. For example, the use of yogurt in meat-based meals or meat marinated in yogurt were among the most famous meals in the ancient Persian cuisine; today, minced meat wrapped in cabbage (sarmale or sarmi) with yogurt is one of the favourite Christmas meals in the Balkans.

Strictly speaking, the expression of "national cuisine" is a self-contradiction itself: different ways of cooking always cross the borders and cannot be limited by language or, on the other hand, neither can be extended to an entire country. There are only "regional cuisines" - and a region either can be a part of a certain country or, on the contrary, might include territories of more than one country. This seems to be the case with Balkan cuisine. The persistence of

similar cooking preferences is visible all over the Balkan Peninsula, despite the existence of very different political regimes and levels of development and with little contact between the people of different countries of the region (Brădățan, 2003).

Cuisines are in close connection with the available resources and are also affected by different political and social factors. They concern both the public and private spheres and have to do with state policies as well as with popular culture. Moreover, cuisines often combine different sources, from written texts to word of mouth. Balkan people's culinary habits relate to the characteristics of the homogenous region with its cultural and historical base. The characteristics of Turkish national identity have their impact on Balkan cuisine and vice versa: Balkan cuisine has also left its marks on Turkish gastronomy, especially on the cuisine of Thrace region, which is located on the area of the Balkans and Europe. That is why Balkan cuisine is generally referred to as "Balkan cuisine", despite of the fact that each nationality in the region has its own culinary traditions such as Turkish, Bulgarian or Greek cuisine.

Conclusion

Cuisine is among the most important cultural identifiers of each nation. Specific foods and eating habits play an important role in the traditions of different cultures. The use of particular ingredients and preparation methods of meals have been passed down from one generation to the next, and are nowadays referred to as "traditional foods". Traditional foods have played a key role in the traditions of different cultures and regions for thousands of years. They include foods that have been consumed locally and regionally for a long period. Preparation methods of traditional foods are also parts of the folklore of each country and region.

Traditional cuisine is one of the elements incorporated in the new concept of gastronomy tourism, driven by the growing demand for authenticity, environmental protection and high-quality experience. Tourists increasingly demand to try foods that emphasise the heritage and culture of their destination, contributing to the preservation of traditional agriculture and cultural heritage.

The Balkan Peninsula is a culturally diverse region, thus its cuisine offers a great variety, too. The culinary traditions of the countries that make up the peninsula are as similar as they are different from each other. The variety of its cuisines is mostly reflected by the fact that the more one goes east the more dominant are the oriental flavours. In this sense, the Balkans are something like the border between the West and the East, both culturally and culinary. The culinary culture of the Balkan Peninsula displays the influence of the Ottoman Empire as well as Western Europe. Even though the Ottoman influence was

very strong in the past centuries, the ethnic characteristics and traditions of the different countries have been preserved. The dishes of the region therefore contain many similar elements, but also differ from each other significantly. Other important factors affecting Balkan cuisines are historic, geographical, climatic, social, and religious elements.

Traditional products (cultural and historical heritage assets, etc.) are important elements of Balkan culture and identity. Their culinary culture reflects the lifestyle, taste, belief and other cultural elements of each country or community. The main ingredients, eating habits and cooking methods differ from each other. On the other hand, migration, war, and religion often lead to inter-community interactions over time, also impacting culinary cultures. Thrace region of the Balkans – including Turkey, Bulgaria, Greece and other Balkan countries – is a good example of "how to be international while preserving the traditions".

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I6: https://www.google.com.tr/search?q=Thrace+Region&rlz=1C1BLWB_enTR558TR558&espv=2&biw=1164&bih=623&tbm=isch&imgil=VVKxRZUqeCQIGM%253A%253BpnuSwaike63msM%253Bhttps%25253A%25252F%25252Fen.wikipedia.org%25252Fwiki%25252FThrace&source=iu&pf=m&fir=VVKxRZUqeCQIGM%253A%252CpnuSwaike63msM%252C_&usg=__rXmI0yJJI3Pl8Uxx4_cJNWoHUfM%3D&ved=0CDgQyjc&ei=_OyTVaq8F8K7sQH28JfQBg#imgrc=VVKxRZUqeCQIGM%3A&usg=__rXmI0yJJI-3Pl8Uxx4_cJNWoHUfM%3D

The Impacts of Turkish Cuisine on the Hungarian Gastronomy

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Introduction

Gastronomy is an inherent part of a nation's cultural heritage. Foods and food preparation techniques reflect a nation's history, dating back long centuries. During the thousand-year-old history of the Hungarian nation in the Carpathian basin, the invading nations – whether Turkish, German or the Slavs – all had left their mark on the cultural and culinary development of Hungary. The 150 years of Ottoman occupation in Hungary (1541-1686) had tremendous impacts on the architecture, language, culture, as well as on the gastronomy of the country. The Turkish played an important role in introducing new ingredients to the Hungarian cuisine and contributed to forming our eating habits. Several dishes considered "typical Hungarian" today come from the Ottoman cuisine, while their origin was lost in the mists of time.

After the times of battles and wars that are seemingly over in the Carpathian basin, new forces are shaping Hungarian gastronomy in the age of globalization. These days, people have generally become more mobile, and as a result, various and previously unknown foods appear in other places of the world and gain immense popularity. Immigrants often open restaurants where dishes of their homeland are served, although the authentic recipes are frequently adjusted to meet the taste of the local population. In Hungary, numerous Turkish restaurants serve the curious guests who are interested in the culinary treasures of present-day Turkey. Their impact on Hungarian cuisine may not be as profound as that of the Ottoman invasion in the Middle Ages, but their presence still influences the taste of Hungarian customers.

In this chapter, after a short review of the history of the Turkish occupation in Hungary, the past and present of the Turkish cuisine are discussed, as well as its impacts on the Hungarian cuisine; furthermore, the main characteristics of Turkish restaurants in Hungary today are also described.

Brief history of the Ottoman occupation

The Ottoman conquest reached the border of Hungary in the 15th century. Though the Hungarians managed to stop the Ottoman army at Nándorfehérvár (Belgrade) in 1456, the city eventually fell to the Turks during the battle of 1521. Five years later, the Ottoman forces destroyed the Hungarian army in the "Mohács disaster" in 1526, after which nothing could stop them to march towards the capital of the country. Following the fall of Buda, the Hungarian Kingdom was divided into three parts: the Principality of Transylvania, the area of Royal Hungary and Ottoman Hungary. The Turks occupied more

than 40% of the country's territory, and increased this ratio further due to their continuous territorial expansion (Horváth – Hámori, 2008). The wars caused significant devastation, as the conquerors turned the whole country into a battlefield. Numerous settlements were totally destroyed or abandoned, resulting in a demographic and economic disaster. Besides the serious social and economic consequences, the loss of political independence of the country was also cataclysmic. The Habsburg-Hungarian-Ottoman wars are often described as a struggle between two civilizations: the West and the East, and the Turks were seen as the apocalyptic enemy (Khan, 2013).

The Ottoman conquerors not only destroyed the medieval architecture of Hungary, but also altered several existing buildings: they turned Christian churches into mosques by removing the statues of saints and whitewashing the murals and decorations. Furthermore, they also erected new buildings; the most significant among them are the mosques for Islamic believers in Pécs, Eger and Érd, whose importance was displayed by the number of the minarets built next to them. Religious buildings included tomb chapels in Pécs and Budapest that were erected over the tombs of leaders and the sultan. Among the secular buildings in Hungary, baths were the most significant ones that served important ritual and medical purposes and also played an important role as social venues (I1).

The scenery of the settlements changed rapidly from the beginning of the Turkish occupation, but after recapturing Buda in 1868, the image of the cities quickly formed back. During the urban planning in the 19th century, many buildings from the Ottoman era disappeared, but there are several Ottoman architectural monuments that remained intact in the territory of today's Hungary like Gül Baba's Thurbe in Budapest, the Minaret of Eger, Arnaut Pasha's bath in Eger, the Turkish Tower in Dunaföldvár, the minaret of Hamza bey's mosque in Érd, the bath of Güzeldzse Rüsztem pasha in Székesfehérvár, Ali Pasha's mosque in Szigetvár, Malkuch bey's mosque in Siklós, a wall segment from a mosque in the wall of the catholic church at Ágoston square in Pécs, Gázi Pászim pasha's mosque in Pécs, Idrisz Baba's chapel tomb in Pécs, Jakováli Hasszan's mosque in Pécs, remains of Memi pasha's bath in Pécs, the Koran school and Turkish House in Szigetvár and the Turkish well in Babócsa (I1).

Due to the activities of Turkish tradesmen and craftsmen, new types of crafts appeared and spread on the occupied territory, meeting the needs of the Islamic people. These trades included handicrafts, for instance pottery and ceramics for everyday life and faience potteries from Iznik or Kutahya, metalwork, braziery, weaving rugs and kilims, textile industry and embroidery (I2).

The Turkish culture also played a dominant role in the evolution of the Hungarian gastronomy, the results of which may be seen even today. The Turkish influence on gastronomy manifests itself in several Hungarian words

and phrases (Fazekas, 2007). For instance, the following names of foods have Turkish origin: alma – elma (apple), kajszi – kayisi (apricot), paszuly – fasulye (bean), padlizsán – padlican (eggplant), spenót – spinat (spinach), kávé – kahve (coffee), búza – bozat (wheat), szezámmag – susam (sesame), kömény – kimyon (cumin), ánizs – anason (anise), tárkony – tarhum (tarragon), kupa – kupa (cup), kupak – kapak (cap), bicska – bicak (pocket knife), balta – balta (ax), tepsi – tepszi (pan), joghurt – yogurt (yoghurt), pogácsa – bogaca (scones), tarhonya – tarhana (granulated dried pastry made of flour and eggs), pite – pitah (cake) (Berecz, 2006).

Features of the Turkish cuisine

Turkish cuisine was influenced by Arabic, Greek and Middle-Eastern effects contributing to a very diverse and varied multicultural gastronomy. Contemporary Turkish cuisine is based on three pillars: the natural environment, the historical culinary traditions (especially the imperial kitchen) and social traditions. Turkey is famous for the wealth and diversity of its cuisine arising from the rich flora and fauna, as well as the favorable climatic conditions. Furthermore, the 600-year-old reign of the Ottoman dynasty left its traces on the evolution of the cuisine. By the 17th century, hundreds of cooks were employed in the Sultan's Palace, specialized in various types of meals, such as soups, kebabs, bread, desserts, beverages, etc. They prepared food for thousands of people every day; furthermore, food was a traditional gift that was often sent out as a royal present. The Sultan's chefs were continuously refining and improving the dishes that spread on the whole territory of the Ottoman empire from the Balkans to the Western borders and even to Hungary. Ottoman households followed the example set by the Sultan, as they laid a major emphasis on the quality of their kitchen, prepared feasts for each other and offered food to the public, too. The Spice Road, a hallmark in culinary history was fully controlled by the Sultan at that time (Sancar, 2005).

Culinary practices also reflect the rituals of everyday life. Eating by the table was not popular among the Turkish; they did not use any chairs. They sat on cushions around a round big pot (the sofra), in which the dishes were served (Dobrovits, 2005). They ate by hands and according to Turkish traditions, women and men sat separately. They generally ate from green ceramic pots (Morel-Mercuri, 2009). Eating had a significant social and community-forming role, just like today: usually 10 to 12 people came together to eat at the same time.

The Turkish like fine dishes and eating leisurely; they devote sufficient time for each course (Tusor and Sahin Tóth, 2001). Due to the climate conditions, the rhythm of Turkish life is different from the Hungarian. They take a rest at noon, which is almost obligatory because of the heat. When the heat softens,

they return to their work (Tusor and Sahin Tóth, 2001). Saying a prayer before and after each meal is an inevitable custom (Dobrovits, 2005).

There are three main "sit-down meals" of the day. It is a Turkish tradition to have breakfast very early in the morning, right after they get up. Turks often prefer a rich breakfast consisting of cheese, butter, jam, honey, olives, eggs and tomatoes, usually served with tea (I3). The main meal – lunch – is similar to that in Hungary; they usually start with a soup. The second course contains dishes with vegetables, and they finish with desserts. Bread and water are always on the table. Dinner is usually consumed late in the evening when the whole family gathers at the table (Sancar, 2005).

Eliminating pork is one of the determinant elements of Turkish eating habits, which comes from the Islamic religious regulations (Tusor and Sahin Tóth, 2001). The most popular meats are chicken, lamb and goat, prepared in various ways. Fish and seafood dishes are also very common in some regions of the country, as Turkey is surrounded by four seas.

Dishes are seasoned by paprika, pepper, onion, garlic and yoghurt (Tusor and Sahin Tóth, 2001). The role of vegetables and fruits is dominant in the gastronomy; peppers, tomato, maize, lentils, beans, eggplant, pumpkins, spinach, cucumber and cabbage are typical ingredients of Turkish cuisine. Fig, melon, strawberry, grape, pear and raisin are popular fruits used for cooking. As for grains, rice is the most commonly used staple not only used as garnish, as a typical ingredient of several dishes (Tusor and Sahin Tóth, 2001).

The most important base element of many of Turkish foods is the dough made of wheat flour. Besides the ordinary white bread (ekmek), flat bread (pide), sesame seed rings (simit) and thin sheets of pastry (börek) are also made from dough. Bread is consumed every day in large quantities. Another staple food is the "pilaf", which has two basic versions: cracked-wheat pilaf and rice pilaf. It is usually eaten with meat or vegetable dishes. Vegetables are also consumed in great quantities. It is usual to cook vegetables in olive oil, and serve them as the third dish in a five-course meal after the main dish and before the dessert and the fruit. "Dolma" is the generic term for any vegetable (e.g. zucchini, eggplant, grape leaves, etc.) stuffed with meat or rice.

Typical Turkish dishes include musaka, which is prepared from lamb, potato, paprika, tomato and soured with yoghurt. Kebab refers to a great variety of meat-based dishes in Turkish cuisine. Its origin dates back to the time when the nomadic Turks roasted meat over the campfires. Kebab in Turkey encompasses not only grilled or skewered meats, but also stews and casseroles. "Sis kebab" is made from cubes of fish, lamb or chicken meat on thin metal or reed skewers, grilled. "Döner kebab" is made from layers of ground and sliced lamb meat on a large upright skewer and grilled by slow rotation, similarly to the Greek gyros. Kebab is a popular choice in Turkish fast food restaurants all over

the world today. As far as desserts are concerned, "lokum" or "Turkish delight" and "baklava" are the most well-known sweets, however they are usually not consumed after the main meal but rather on their own with a cup of coffee (Sancar, 2005).

Burek is a crunchy dessert stuffed with either sweet or salty filling and made in a wide range of varieties. The Turkish eat lighter dishes, the soups are sourer, and they like spicy and stewed dishes (Szathmáry, 2011). Drinking coffee has a great tradition in Turkey; it is a real ceremony. The Turkish coffee is thick but not strong, with the finely milled coffee grounds always remaining at bottom of the cup. Tea is the major source of caffeine, and it is served in small, clear glasses. Drinking tea in tea-gardens or in tea-houses are popular activities for all (Sancar, 2005).

Turkish traits in Hungarian gastronomy

Ingredients

Meats

In the areas under the Ottoman occupation the features of the Turkish cuisine were adopted. They made dishes from chicken, lamb, beef, goat meat, and, moreover fish dishes appeared as well, mainly made from carp. The Turkish preferred lamb of all these being considered as the best dish (Dernschwam, 1984). Beef consumption is rather low, as the conditions for cattle-breeding in Turkey are not favourable. The Turkish brought the turkey to Hungary. In several countries it is served as a festal food, for example at Christmas (Bódiné, 2007). Though it became popular even under the occupation, it spread slowly in a wider sphere (Tóth, 2006).

Vegetables and fruits

Consumption of vegetables and fruits started to flourish in this era. While meat consumption decreased, consumption of vegetables and fruits increased. Several new elements expanded the supply, which had been unknown before. The Turkish brought poppy seed, broccoli and eggplant to Hungary. With Turkish assistance American food plants such as paprika, tomato and potato appeared. Hungary started to produce sour cherry, cherry and fig by the impacts of the Turkish. Spreading vineyards to the great plain area was caused by the Turks (Szathmáry, 2011). Further popular ingredients for cooking were lentils, beans, cabbage, onion, garlic, cucumber, plum, melon, pomegranate, strawberries and mulberry. A lot of vegetables and fruits were used for salads and side dishes. Using raisin, apple and pear was significant, thus the sweet taste was dominant. Stuffed vegetables appeared in this era, such as stuffed pumpkin, paprika, carrot or eggplant. Dolma is the name used for stuffed vegetables. These vegetables are filled

with meat, seasoned with special spices, garlic and salt and cooked in water (Dernschwam, 1984).

Cereals
The most widely used cereals are rice, wheat, barley, maize, millet, oat, rye and sorghum. Under the Turkish occupation the cereal consumption multiplied. The mush was considered as a classical dish, which was made from barley or millet (Tóth, 2006). It was one of the determinate foods being as the food of the poor. The so-called wheat soup is made from Turkish cereals. It is actually a meat soup with wheat grits (Dobrovits, 2005).

Rice
During the occupation rice consumption increased. It had several preparing methods, such as the rice soup (Dobrovits, 2005). It is called as 'pirincs csorbaszi', and seasoned with vinegar, lemon and pepper after cooking the rice (Dernschwam, 1984). Another form is the rice with almond which is seasoned with saffron. A special form of rice dishes is the rice covered with butter. The first form of the special Turkish food called pilaf was made also from long-grain rice.

Maize
Turkish merchants brought the maize to Hungary. In many places it is called as Turkish wheat. It became the symbolic food of the poor as it was the main food during the famine. Pies and breads were made from maize (Szatmáry, 2011).

Bread
Turkish are the biggest consumers of breads in the world, meaning the fact that they eat many breads of wide variety. Bread dough was a regular ingredient during cooking; it was cooked in soups (Dobrovits, 2005). The Turkish eat warm, fresh breads from which flat breads are typical of two-finger thickness. The classic bread is made without leaven. Other typical breads include scones, granulated dried pastry made of flour and eggs (egg barley in other words), wafer (Dernschwam, 1984).

Food preparation processes
These typical food cooking processes include making stuffed vegetables, stew dishes and roasting meats (Tóth, 2006). The Hungarians had not eaten soups before the Turkish occupation; it spread by the help of the Turkish. Using milk, sour cream, vinegar and honey was frequent. Wine was frequently used when cooking, and the dishes were condensed with crumbs (I4). Using dairy products was very unusual. Turkish made their dishes sour with yoghurt. Fat was not so popular in that time, using butter and oil and sheep tallow was domi-

nant (Dernschwam, 1984). It is typical to Turkish to roll their meat dishes into vine or cabbage leaves. Stuffed cabbage, which is considered to be a typical Hungarian dish today most probably originated from this era.

Typical dishes

Typical dishes which became popular with the help of the Turkish occupation include stuffed cabbage and stuffed paprika, "töltike" and shashlik.

Stuffed cabbage

Stuffed cabbage reflects the effect of the Turkish cuisine. Every dish which has "dolma" or "dolmalar" (stuffed) in its name may be considered as the ancestor of the stuffed cabbage and other stuffed dishes with vegetables (Berecz, 2006). The origin of the presently known stuffed cabbage may be led to the meat with cabbage being the most typical dish among people belonging to all layers of the society. The meat used in the cabbage ranged from chicken through pork to lamb. In the Middle Ages only the rich could afford to mix rice with the meat (Berecz, 2006). Another ancestor of the stuffed cabbage is the "szarma", which is sliced sheep meat mixed with rice stuffed into vine leaves and cooked in boiling water. Originally it was made from sweet cabbage, the sour cabbage gradually replacing the sweet one (Dernschwam, 1984). This dish is still present among the Turkish and the Hungarian dishes as well.

Stuffed paprika

The stuffed paprika learned from the Turkish is different from the tomato-flavoured version that we know. Originally it was made in meat soup and later due to Austrian effect stuffed paprika in tomato soup became popular. On the basis of the originally Turkish recipe, the paprika was stuffed with the mix of minced sheep and beef, spices, sugar, mint and rice (Berecz, 2006). Later sheep was replaced with pork. According to Turkish traditions stuffed paprika was eaten cold.

Töltike - Sarma

The sarma actually equals with the Hungarian „töltike" consisting of vine leaves stuffed with meat and rice. Stuffing is made from beef, pork or chicken with rice, onion and spices. Stuffing may contain raisin, grape or gooseberry, which reflects a strong impact from the Middle Ages, when raisin, cinnamon and mint were inevitable. If stuffing was ready, it was simply cooked in meat soup and was soured with yoghurt or sour cream (Berecz, 2006).

Shashlik

The English translation of the Hungarian name of Shashlik ("rablóhús") is robbers' meat. According to the legends originally robbers living in the for-

est discovered this dish when they put sheep meat with vegetables, onion and paprika onto a stick and baked them at campfire. It belongs to kebab dishes (Berecz, 2006).

Drinks

Due to the increased grape production, wine consumption was dominant in this era. Originally, the Turkish probably made stum or "must" with vinegar and honey from grapes (Dobrovits, 2005). During the Turkish occupation the Hungarians got to know sweet fruit syrups, as well as hot drinks such as tea, coffee or cacao-chocolate.

- Coffee

Coffee is called as the black soup (I5), though it was a very pleasant drink after the lunch. The negative meaning comes from the fact that during drinking coffee the Turkish claimed their expectations with respect to taxes or wars, and this feeling was connected to this drink: "Now comes the black soup!" which maintained as a proverb for unpleasant situations (Berecz, 2006). The habit of drinking coffee was spread thanked to the Turkish, which played a relevant role in appearing coffee houses in Hungary as an important cultural phenomenon (I6). The first coffee house was opened in Venice in 1624, and then they were opened in England, France and other countries of Europe. Coffee houses were the centers of the intellectual and community lives at the turn of the century. This time more than 200 coffee houses operated in Budapest. Several coffee houses operate in catering even today and new coffee houses continuously appear in cities providing wide varieties of coffees (I6) (*Figure* 1).

Figure 1: **Turkish coffee**
Source: The courtesy of the Eger Pasha's Tent

Coffee was known in Buda even in the years of 1570-ies. First, the government wanted to limit coffee drinking mainly in case of solders, but in the 17th century it became a drink which was generally drunken by the population (Fekete-Nagy, 1986). For Turkish coffee only perfectly refined, freshly roasted coffee beans may be used. A special tool is necessary for making coffee, which is called "cezve". It contains one or two cups of water and the coffee is cooked together with the sugar. To every cup of cold water one spoon of ground coffee and the required quantity of sugar is taken. The coffee may be drunken without sugar (sade), barely sweet (az şekerli), moderately sweet (orta şekerli) and very sweet (cok şekerli). In places the coffee is seasoned with cardamom. The coffee is not stirred in the cup not to bother the coffee grounds at the bottom. During heating the stirring has to occur from the outside inwards in order to gather the foam in the middle which is taken out and put to the cup. The cup is called as finja, and is made of copper and beautifully decorated (Perényi, 2005).

Spices

Compared to the Hungarian tastes the Turkish cuisine is characterized by strong and dominant tastes and exaggerated seasoning (I6). Typical spices include salt, pepper, saffron, ginger, basil and sage, which were taken to Hungary by Turkish merchants from the Mediterranean region (Szatmáry, 2011). Using onion and garlic and utilizing lemon and vinegar for souring became popular. Other popular spices include parsley, cumin, anise, horseradish, pine nuts, rosemary, tarragon, cinnamon and paprika (Bart, 2012).

- Paprika

Though this plant originates from South-America, the Turkish has a dominant role in getting to know it during the occupation (Bódiné, 2007). The paprika production started at the time of Mehmed pasha in Buda (Berecz, 2006).

Desserts

Several new desserts appeared during the Ottoman reign. The Hungarians got to know the gingerbread or Turkish honey in this period. A lot of fruits and nuts were used when making desserts. Walnut, almond, pistachio were the most frequently used, while dried fruits and other desserts are also eaten with almonds or walnuts as a dessert. Figs, grapes, apricots are the most popular dried fruits (I1). In general it was true that consuming and making sweet dishes increased (Szatmáry, 2011). Typical ingredients and sweeteners include sugar, raisin, honey, rose water, cinnamon and anise. Rose syrup is made from rose petals, lemon, water and sugar, but roses may be used for rose water and rose jam as well (Berecz, 2006).

Bowls, tools

The Turkish bowls and tools were made from copper. Typical cooking bowl of people living outside was the cauldron. Pans were made from copper, gold or silver. The finja for drinking coffee was made from china (Szentpéteri, 1999). Grains, flour, rice were stored in sack, which is harar in Turkish. A greater amount of grains were put into boxes made of planks, which called as hombar in Turkish. The szepet was a box or basket for string clothes, foodstuffs and money (Szentpéteri, 1999).

Turkish cuisine in Hungary today

Turkish restaurants are quite common in Hungary today, especially in the capital. Their appearance does not originate from the common historical past but rather stems from the current trends of migration. Turkish immigrants started to settle in Hungary in the 1990s after the change of the political regime. Their vast majority lives in Budapest or close to the capital and belongs to the younger generation (15-39 years). Although compared to other immigrant groups (e.g. Ukrainians or Arabs) they are less qualified, still 1/3 of the Turkish immigrant population hold a university degree. Their position on the labour market, as demonstrated by the employment rate, is more favorable than that of the average Hungarians; more than 2/3 of them declared to have a job. Many of them are entrepreneurs, working in the retail or the catering sectors; consequently they often need to communicate with the native Hungarian people. Approximately 30% of the Turkish immigrants admit to speak Hungarian at a good conversational level, but the language barrier experienced by the majority may hinder their successful integration to Hungarian society. They claim that their informal social network consists of members of their own ethnic group but their attitude to Hungarians is usually quite positive, which may result from the shared historical heritage (Kisfalusy, 2012).

It must also be noted that these days Hungarians are also able to see the one-time enemy and its descendants, the Turks without much prejudice. The public knowledge of the ancient common past in Central-Asia, as well as the political and economic cooperation of the last century contributed to the Hungarians' friendly attitude towards the Turkish (Khan, 2013).

In this last section we provide an overview of the Turkish restaurants in Hungary today, highlighting their most significant and unique characteristic features of their gastronomic offer which differentiates them from other ethnic restaurants. Some of these catering businesses are owned by Turkish entrepreneurs, others only employ Turkish people in different positions. The selected restaurants are in Budapest, Eger, Pécs and Szeged, although Turkish restaurants are present in other towns as well. Some of the restaurants can be considered simple fast-food restaurants specializing in Turkish dishes, but there are

thematic restaurants that do not only serve traditional dishes but also convey Turkish culture and deliberately strive to create an authentic atmosphere by their enterieur design and cultural programmes.

Budapest

There are several Turkish restaurants serving a wide variety of traditional dishes in Budapest. The most well-known are the Al-Amir Restaurant, Sofra Turkish Restaurant, Karagöz Turkish Restaurant, 3 Brothers Turkish Restaurant, Ali Baba and the 40 Gyros, Szeráj Turkish Restaurant, Turkish Pasa Food Bar, Istanbul Turkish Restaurant, Turkish Pasha Restaurant, Alhambra Restaurant, Star Kebab Turkish Restaurant, Gül Baba, Abdikler, Antalya Kebab, Kudret Turkish Diner, Café Kara, Ayasofya Turkish Restaurant to mention just a few.

Three Brothers Turkish Restaurant

It was the first restaurant which introduced the idea of Turkish diner in Hungary; the facility became a strong franchise later (Bart, 2012). As the founders of the restaurant declared, the business idea originated from the fact that in the 1990s, there were not many restaurants in Budapest where one could eat after 7 p.m. Therefore, they decided to start a restaurant which is open till 4 a.m. as it is common in Turkey. The restaurant started in 1997 under the name of Three Brothers Restaurant, and typically young people began to visit it after enjoying the nightlife of Budapest. This restaurant was followed by eight others and the Hungarians soon became fond of Turkish restaurants. The Turkish dishes served here are not expensive, similar to Hungarian dishes, and consist of only fresh ingredients (I7).

There are wide varieties of foodstuffs such as musaka, chicken with cauliflower, veal with vegetables, chicken with spinach, eggplant salad with yoghurt, chicken liver. There are typical features of an authentic Turkish diner: kebab is cut by a long flat knife, the owner is usually in the diner, there is Turkish tea served, and Turkish music and Turkish atmosphere are the specialties of the place. Furthermore, there are some crucial ingredients which have to be imported from Turkey (Bart, 2012).

A Turkish diner in Budapest, however, is different from one in Istanbul. The recipes of Turkish cuisine had to be adjusted to fit the Hungarian taste. Kebab in Budapest is special and different from the original. The real Turkish kebab is served dry, and there are only meat, pita and salad on the plate. The menu served in Budapest is fit to the Hungarian taste: though the gyros (döner) and the Turkish pizza (lahmacum) are the same as in Turkey, the taste of the baklava is different, and the main dishes are not seasoned in the authentic way and hardly look like the original dish. When the Turkish restaurants began to operate, the baklava became popular among the Hungarians (I7). Another

difference between the two cuisines is the timing of eating. The Turkish only serve soups till noon, while the Hungarians like eating soups even during the evening. As for choice of meat, Hungarians prefer pork or chicken over lamb (Bart, 2012).

Starkebab Turkish Restaurant
The restaurant started in 2006 by separating from the Three brothers and now it operates as a restaurant chain. It is one of the biggest Turkish restaurants in Hungary (I8). The most popular dish is döner kebab, made of chicken or beef. Other main dishes include Turkish pizzas, bread, fruit soup, lentil soup with pita, falafel, stuffed grape leaves, eggplant with yoghurt, burma prepared with either walnut or pistachio, baked rice pudding (sütlac) out of the 30 dishes.

Café Kara
Café Kara is an oriental coffee house reflecting the atmosphere of the Turkish coffee houses. On the basis of a Turkish proverb, the coffee should be black as hell, strong as death, and sweet as love (I9). They serve traditional drinks and Turkish specialties, such as salep which is a hot, milky drink with cinnamon, black and fruit tea. Another Turkish sweet is ayran, a sweet or salty yoghurt drink, which may accompany almost all dishes (I3). Dishes served include salads, warm sandwiches, cakes, haydani, eggplant cream, walnut baklava, cucumber salad with yoghurt and mint. Turkish atmosphere is reflected by the opportunity of using water pipes and sometimes belly dancers perform on stage as well (I9).

Eger
In Hungary, the town of Eger is associated with the fight and victory against the Ottoman army, although in 1596 this area also became a part of the Ottoman Empire. The castle in Eger was attacked 13 times by the Turkish. The city had a strategic significance as the castle protected the mining towns and it was the last connection between the Hungarian Kingdom and Transylvania. The city was freed from the occupation after 91 years but the Turkish bath and the Minaret still exist today (Horváth-Hámori, 2008). The Turkish restaurants in Eger could rather be considered as thematic restaurants and well-designed tourist attractions instead of ethnic businesses. For example, the Eger Pasha's Tent is owned by a Hungarian entrepreneur, who wishes to introduce Turkish culture through the gastronomy and cultural programmes.

The Turkish Pasha's Kitchen
The Turkish Pasha's Kitchen was the first restaurant reflecting real Turkish traditions in the city. They serve original tastes with traditional dishes such

as kebabs, falafel, dürüm döner, Mevlana chicken salad, Mevlana tuna salad, sandwich döner and köfte being one of the principal dishes besides the kebab. It contains seasoned meatballs and is similar to Hungarian meatloaf. Its main ingredients include minced meat, parsley, egg and spices such as cumin, oregano, mint powder, red or black pepper powder with onion or garlic (I3). The sultan's favorite is a marinated chicken breast with fruit pilau. They serve sweets such as baklava, cezerye and lokum. Lokum, also known as Turkish delight or "rahat hulkum" is very easy to make from rice flour, sugar, water and is similar to gum sugar which is then covered with grained almond, hazelnut, walnut, pistachio and castor sugar (Berecz, 2006). It is usually eaten after meals for making the digestion easier.

The Eger Pasha's Tent

The restaurant and café are deliberately designed to evoke the atmosphere of Turkey. Turkish culture is presented as exotic and exciting, and the cuisine turns into an experience. The ambiance, the décor, the serving styles, the food and the programmes (e.g. belly dancing, musical performances, weapon and folk custome shows and exhibitions, waterpipe ceremonies, etc.) all contribute to the amusement, which is designed to be as genuine as possible (*Figure 2*).

Figure 2: **Eger Pasha's Tent**
Source: The courtesy of the Eger Pasha's Tent

Pécs

Pécs also had a direct connection with the Turkish after the battle of Mohács

in 1526, when the hordes of the sultan oppressed and burned the city. The real Turkish occupation, however, started in 1543 and lasted for 143 years.
Pécs does not have many Turkish restaurants of authentic Turkish origin. There are only two diners showing Turkish signs such as Kebab House Pécs and JAM Döner&Pizza. The Kebab House serves kebabs, dürüm and baklava. The specialty of the house is kebabs without meat for vegetarians, where meat is replaced with feta cheese. JAM Döner&Pizza provides a more special service than the Kebab House. They serve dürüm and döner and a wide range of various dishes with chicken, cheese, corn, feta cheese. They bake pizza as well, and the kebab pizza reflects unique Turkish traditions.

Szeged
Szeged is the fourth biggest city of Hungary. Compared to Eger and Pécs, there are more restaurants reflecting Turkish cuisine in Szeged, for example Nazar Kebab fast food restaurant, Istanbul Kebab, Star Kebab restaurant, Gülüm Kebab Turkish fast food restaurant and Duna Döner Kebab.

Nazar Kebab fast food restaurant
"According to the literature, the Turkish döner, the Greek gyros and the Arabian shawarma refer to the same dish. The meat is fixed onto a vertical skewer and taken in front of a heat source and continuously rotated. The roast part of the meat is cut off and served in pita with vegetables and sauces (Gémes, 2012). The restaurant uses Hungarian ingredients purchased from the kebab factory in Makó. It is the most up-to-date factory in Eastern Europe, employing mostly Hungarians and processing lamb, turkey and veal and transport meat to every Turkish restaurant in Europe. They serve 50 kinds of dishes with meat, 5 vegetarian foods and 10 desserts.

Gülüm Kebab Turkish Fast Food Restaurants
This restaurant is located in the heart of the city and awaits consumers with new food supply. Their service is very variable, they serve roast lamb, beef steak, drumsticks with hot spices, musaka, chicken ragout, baklava, rice pudding, chicken breast with vegetables, chicken wing kebab, adena kebab or falafel sandwich. They also offer Turkish black tea and seasoned apple tea.

Summary
Several foodstuffs, spices and sweets were brought to Hungary by the Turks, the origin of which has been already forgotten. The most significant fruits and vegetables include tomato, paprika, potato, maize, eggplant, lentils, cherry, sour cherry, fig, apricot, rice and bean. The use of rosemary, tarragon, saffron, pepper, ginger, basil and sage became popular during the Turkish era in Hun-

gary. Cooking soups, preparing stuffed vegetables or drinking coffee became culinary habits at that time. Several dishes that are considered typical Hungarian today like as stuffed cabbage, stuffed paprika and shashlik date back to the period of the Ottoman Empire.

In present-day Hungary, there are numerous Turkish restaurants serving simple, everyday dishes for the general public, as well as there are places which offer a unique consumption experience. The historical heritage is expressed in many ways, thus through the eating habits. Restaurants based on the Turkish theme may become a part of tourist products for a specialized market. Finally, Turkish cuisine is a significant aspect of information, which could be used to promote Turkey as a holiday destination for the Hungarian tourists.

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The Debrecen Double Sausage Brand

Erika Könyves

Introduction

Legal background of preservation of values

The legal background of preservation of Hungarian national values is regulated by "Act XXX of 2012 on Hungarian national values and hungaricums", accepted by the Parliament of Hungary on 2nd April 2012 as follows:
Pursuant to Article P) of the Fundamental Law of Hungary, and guided by the unity of the Hungarian nation, the Parliament establishes the following:

a) the Hungarian national values (hereinafter: national values) and, specifically, the hungaricums are unique values that should be preserved;
b) in order to reinforce the sense of unity, oneness and national awareness we must collect and document our nation's values, the documentation underlying the preservation of values must be safeguarded according to the rules of rigorous registry and searchability, and such values must be cultivated, protected and fostered;
c) c)our heritage, the millennium-old values of Hungarian culture, the intellectual and material works of the Hungarian people, the manmade and natural values shall be compiled in a comprehensive repository of values;
d) d)the safeguarding of our national values contributes to the formation and strengthening of our national self-awareness;
e) e)the portrayal and presentation of our national values on a wide Hungarian and foreign scale, as well as the achievement of recognition of our linguistic, intellectual, cultural, and economic performance and natural and manmade values, along with the reinforcement of our country image, are all of key importance.

The Parliament declares that it considers the national values a part of the universal values which represent the dynamically growing repository of the past, present, and future of the Hungarian people and the bedrock of value-based national cooperation. The repository of national values are enriched by the values of the people living together in Hungary, the ethnicities forming the Hungarian nation, as well as the individuals and communities living beyond the borders and throughout the world and considering themselves Hungarians." (I01)

According to the Act, the identification, systemisation and protection of national values are carried out in a complex, bottom-up system called the Hungarian National Heritage Pyramid. The exploration, identification and collection of national assets start at settlement level, because it is the local people

who know the local assets the best. Local historians, museologists, teachers, experts and local patriots set up a local repository of values. County and regional repositories of values are set up by municipalities, following the model of local ones. The Hungarian Repository of Values is compiled by the Committee for Hungaricums after summarizing the assets of local and sectorial repositories and the Repository of values of Hungarians abroad.

The act defines the meaning of Hungaricum as a blanket term indicating a value worthy of distinction and highlighting within a unified system of qualification, classification, and registry and which represents the high performance of the Hungarian people thanks to its typically Hungarian attribute, uniqueness, specialty and quality.

The Committee for Hungaricums decided to include the Debrecen double sausage in the Hungarian Repository of Values on 24th April 2015. With this decision, the number of assets in the Hungarian Repository of Values reached 124, while the List of Hungaricums consists of 48 national assets.

The long-term objective is to have the Debrecen double sausage included in the List of Hungaricums.

The Debrecen double sausage

The production of the Debrecen double sausage is based on centuries old traditions. The sausage is made of beef, pork and pork bacon, seasoned with a secret mixture of spices, stuffed into intestines and smoked. As the original traditional Debrecen sausage was a typical homemade item, there have always been smaller differences in the exact ratio of the different meat types and also in seasoning, depending on where the sausage was made.

The unique seasoning of the sausage depends on several factors. For example, high quality paprika became a mandatory ingredient in the second half of the 19th century.

The Debrecen double sausage has a diameter of 30-32 mm, a length of 120-140 mm and is attached in pairs. The casing is clean, free of injuries, gaps and mould and adheres to the stuffing properly. The colour of the outside of the sausage is vivid red and the bacon-and meat pieces are visible through the casing.

The consistency of the sausage is dense and flexible; the sausage is a solid, sliceable and juicy specialty. The cut surface shows a balanced, marbled surface coloured vivid red by paprika, containing 6-8 mm meat chunks and also 6-8 mm chunks of white or orange (coloured by paprika) bacon embedded in meat. The sausage is delicately smoked with spicy aroma and harmonious taste notes (I02).

Figure 1: **The Debrecen double sausage**
Source: DETE, 2015

How to make Debrecen double sausage
Ingredients: A mixture of fair trade pork and beef meat (thighs, shoulder, loins, thin skirt, with an average ratio of 70% pork and 30% beef). Debrecen double sausage is seasoned with high quality sweet ground paprika, table salt, sodium or potassium nitrite, smashed garlic, freshly ground caraway seeds and freshly ground pepper.

Method: Slice the cooled mix of meat and bacon into two fingers thick stripes and season with the above mentioned spices. Put the seasoned meat into the cutter and chop it into 6-8 mm chunks. The mixture is then thoroughly stirred in the meat mixing machine; the thorough mixing ensures the juicy result. The sausage is then stuffed into small-bowel pork intestines, attached in pairs and placed on a smoking stick to be smoked in a smoking box until the requested core temperature is reached. Finally, the sausage is cooled in cold running water and kept refrigerated until consumption. The Debrecen double sausage has an appealing appearance with a balanced mix of meat and bacon chunks; it is easily sliceable and has a marbled, dense consistency (I02).

Debrecen double sausage varieties

Based on traditions and know-how of centuries, the butchers of Debrecen has developed several varieties of the double sausage, generally seasoned with similar spices but made with different types and ratio of meat.

It is important to note that due to the vicinity of Hortobágy and because of the developed animal husbandry in the Hajdúság region, a large stock of beef was available in the area. Thus, some beef has always been used for the production of Debrecen double sausage. The following ratio of meat always refers to the percentage of meat and pork in the sausage, without indicating the exact amount of other ingredients and spices.

The following four varieties of Debrecen double sausage are considered authentic versions today:

1.) Traditional: Debrecen double sausage made of 100% beef.
2.) Kosher: Debrecen double sausage made of beef alone or beef and lamb, slaughtered in accordance with Kosher regulations.
3.) Standard: Debrecen double sausage made of 30% beef and 70% pork or mangalica meat.
4.) Premium: Debrecen double sausage made of 100% pork or mangalica meat.

History and cultural background of the Debrecen double sausage

The Debrecen double sausage was invented through a centuries' long process by the families of the butcher guilds of the city and by citizenesses who sold the product at markets and fairs throughout the country. The Debrecen double sausage is an authentic community invention, developed and reborn in many varieties, deeply embedded in the economic and cultural traditions of the city.

Although the sausage was presumably invented as early as the 17th century, historic documents state that German and other German-speaking western and north-western merchants got familiar with it from the beginning of the 18th century until the middle/late 1800s at the great fairs of Debrecen. The sausage – originally made mostly of beef and with only a small proportion of pork, based on valued secret family recipes – was a practical main dish during the weeks long fairs.

The dried and then freshly cooked or fried sausage was accompanied with either bread, rolls or sometimes with the famous Debrecen pretzels, and was always sold with freshly grated horseradish from the Bihar border of Debrecen. To fullfil the demands of herdsmen, a slightly cold-smoked version of the sausage was also available.

Besides being a staple dish of the fairs, the sausage was also a favourite food of herdsmen who spent weeks on the fields located at the border of Debrecen;

the fat of the fried sausage was considered a delicacy and was sold as a separate food item at markets and fairs.

The proper making of the Debrecen double sausage was a usual subject of dispute between the beef slaughter guild and the much younger pork slaughter company. There are some references to a Kosher variety of the sausage – probably made of beef and sheep meat – produced and sold for Jewish visitors of the fair at the Jewish restaurant, "Zsidó Traktirház"; however, this allusion is yet to be proven by further research. In the 19th century, the sausage was made and sold by organised groups of citizenesses; many of whom carried on with sausage making and sales as stallholders after their husbands' death. Due to its practicality, German merchants had spread the fame of the sausage and the basic principles of its production method in their homeland, offering an alternative to their Frankfurter, Wiener and Bayerischer versions. Hence, the staple meal of Debrecen fairs became a widely known and popular food in German areas under the name of "debreziner/debreciner".

The role of pig rearing and pork production has significantly increased by the end of the 19th century in the whole country and in Debrecen, too. In the years before World War I, beef and sheep husbandry had lost their dominance and pork became the primary meat on the markets. After 1948-49, due to the staggered winding up of privileges, sausage production has become an activity mostly done by Debrecen butchers, and the number of smaller slaughterhouses with 20-30 employees has increased.

Later, the predecessor of Debrecen Meat Inc. (established in 1894) became the main headquarter of Debrecen double sausage production. The aforementioned processes resulted in the transformation of the composition of the Debrecen double sausage: between the two world wars, the second generation of the sausage was dominant in the market, made almost exclusively of pork. However, both traditional (beef or mixed beef-pork) and pork sausages were awarded at national food fairs in the country that was suffering from the great economic crisis. In the 1930s, documents mention Debrecen double sausage as a product that had won numerous golden medals at national fairs and competitions. By that time, the sausage was not only produced at domestic scales: the predecessor of Debrecen Meat Inc. also offered a cheaper, industrial version that was suitable for mass consumption, made of mechanically chopped. As a result, the staple food of 19th century's markets and shepherds has become a popular item on the tables of urban citizens and an important ingredient of mixed meat dishes and restaurant casseroles.

Because of its history, there are several varieties of Debrecen double sausage today; however, both experts and Debrecen citizens agree that when it comes to ingredient or quality, only the ones that are produced in Debrecen can be considered authentic.

As of today, the Debrecen double sausage is an essential part of our national gastronomy culture, featured in all important cookbooks – though without revealing the delicate secrets of the original recipes (I02).

Gastrotourism events

Gastrotourism typically exists as gastro-festivals and thematic gastronomy events like wine routes in Hungary. Going to a restaurant to taste meals made from local seasonal ingredients or prepared after traditional recipes with local wines and pálinka is not a common phenomenon (Fehér et al., 2010).

In the past years, hundreds of gastronomy festivals took place in all regions of Hungary. These events attract hundreds, thousands, or in some cases, tens of thousands of visitors (like the Baja and Szeged fisherman's soup festivals or the Csaba Sausage Festival).

The professional content and the quality of these events have significant differences, but the main objective in all cases is the preservation and re-enactment of gastronomy traditions.

The main types of such events are:

- Festivals of local products
- Festivals or contests of traditional meals
- Chef- and gastronomy competitions
- "Mixed" events

Of course, none of the events belong solely to one of the above mentioned groups; the decision is always subjective. Our choice was based on the main message and vision of the event (I03).

In European countries, local products and catering facilities that specialise in local meals have an important role not only in introducing local gastronomy but in shaping the image of regions, too.

According to the newest survey of the National Restaurant Association (NRA) of the USA, local meat and locally produced food are still in the TOP 10 of current gastronomy trends.

However, the revival of traditional country and ethnic cuisines and the 21th century adaptation of the urban culinary culture of the 1920-30s based on high quality materials – which could serve as a base of a modern authentic Hungarian cuisine – is still to be established in Hungary. The success and reputation of Hungarian cuisine should be based on an open-minded attitude towards nature and natural materials and should focus on a deep knowledge of gastronomy and culture instead of technology and the superficial imitation of international trends. Yet, there are positive signs of a future gastronomy development where the next phase might be based on the concept of "culture" (I04).

Gastronomy events in Debrecen

Gastronomy is an integral part of the "cívis" culture of Debrecen. Numerous

catering facilities of various profiles await visitors, offering a wide range of traditional and state-of-the art meals and drinks. In Debrecen, gastronomy culture includes a wide range of specialties like stuffed delicacies, poultry or mangalica dishes.

Gastronomy events enjoy great popularity both among local people and visitors. The events take place at excellent venues that serve as tourist attractions themselves like the main square of Debrecen with the emblematic Great Reformed Church ("Nagytemplom") or the newly renovated Great Forest ("Nagyerdő"). The prominent building of the University of Debrecen with its beautiful park is also used for various events.

Dalidó is the opening event of the carnival season which introduces traditional Hungarian trades and also includes gastronomy attractions. The event takes place on the first Saturday after Epiphany and celebrates the traditions of different guilds with various programmes. Artisans like blacksmiths and gingerbread-makers present the traditions of their trades. Visitors of the event can enjoy puppet shows and other performances and taste traditional sausages, donuts and mulled wine to indulge their senses.

The first **Mangalica Festival** in Debrecen was organised in 2010, as a first event of its kind outside Budapest. Ever since then, the annual event takes place at the beginning of April. The first Mangalica Festival was held in Budapest in 2008, and since then, Debrecen, Szeged, Szombathely and Székesfehérvár have also joined the series of events. The objective of the initiative is to establish a fair trade movement, where customers can buy mangalica products directly from the producers, without the involvement of retail chains. As only products approved by the Hungarian National Association of Mangalica Breeders can be sold at the event, the quality of the food is guaranteed.

The usual programmes at the festival include pork barbecues, beer and pálinka tasting; mangalica sausage and bacon are also on offer. From 2011, the event handles the supporting of national small-scale producer with priority: their products (e.g.: honey, pálinka, homemade beers, cheese, etc.) are sold at central locations at the festival. Furthermore, livestock is also sold within the frameworks of the programme and visitors – especially children - can get acquainted with mangalica pigs. Guest can visit the tents and stalls of Hungarian artisans with traditional items of craftsmanship on display and the event is also accompanied by music performances.

The most renowned and oldest gastronomy event of the city is the **Debrecen Turkey Days** that was organised the 13th time in 2015. The motto of the largest gastronomy programme of the region is the popular folk song:" Let's go to Debrecen to buy turkey" („Debrecenbe kéne menni, pulykakakast kéne venni..."). The two days festival takes place in early June each year, as one of the programmes opening the summer season. The event attract thousands of do-

mestic and international visitors who can enjoy a wide variety of programmes like amateur and professional cooking competitions or the famous Waiters' Run, where waiters have to balance trays full of jars of beers while running. Meal tasting, classical and popular music concerts, children's programmes, puppet shows and artisans' market are also part of the festival's programme.

The **Festival of Hungarian Products** is a relatively new programme – the first one was organised in 2013 at Kossuth square in the heart of Debrecen. The event focuses on local and national producers and visitors can not only buy Hungarian products but also taste them on site. The main objective of the festival is to bring the taste of traditional Hungarian country gastronomy and Hungarian handicraft products closer to urban people within the frameworks of a cultural entertainment programme. Visitors can taste authentic home-made dishes, get to know handicraft products and try themselves by tasting the strongest paprika and pálinkas. The festival also offers programmes for children like family quizzes or interactive archery practice.

The **Debrecen Wine Carnival** was organised the 15th time in 2014. The most prominent annual wine festival of the region takes place in August on the square in front of the building of the University of Debrecen. Representatives of the most significant wine regions (e.g.: Tokaj, Eger, Etyek-Buda, Badacsony, Balaton, Balatonfüred-Csopak, Villány, etc.) all await the visitors. The main attraction is of course wine, but pálinka, fruit wine and sparkling wine tasting are also part of the event. As for meals, the main dishes of traditional Hungarian cuisine like goulash, sausages and different types of cheese can be paired with he drinks. The programme includes a market of handicraft products, concerts and other supplementary events. The four-day festival attracted 17 thousand visitors in 2014.

The **Debrecen Czech Beer Festival & Beer Garden** takes place as a supplementary programme of the internationally famous Debrecen Flower Carnival. The programme focuses on Czech beers and offers a wide range of Hungarian artisan beers in the idyllic environment of the Great Forest of the city. Besides beers, visitors have the opportunity to taste Becherovka, different grilled meals and traditional Czech dishes. The event also features traditional live Czech music programmes, a handicraft market and a playground for children.

The first **Weekend of Stuffed Meals and Hungarian Wines** was held in 2009 in Debrecen. The annual event takes place on the first weekend of September, focusing on a wide variety of stuffed meals (stuffed grape leaves, stuffed pigeon, stuffed quail, stuffed fish, stuffed donut, stuffed cabbage, etc.) paired with matching Hungarian wines. The festival also features music programmes, belly dance performances, fashion shows and stand-up comedy acts.

The **St Martin's Day Goose Feast** is held on the main square of Debrecen each November since 2009. At the time of the festival, the main square

is turned into one huge open kitchen of various goose meals (e.g.: goose sausage, goose gizzard stew, cabbage stuffed with goose meat, savoury goose soup, black pudding with goose liver, etc.) and wines of the Eger wine region. The programme is implemented with the collaboration of the cities of Eger and Debrecen: Debrecen is "responsible" for the food while matching wines - about sixty different products from five wineries - come from Eger. Besides excellent food and wines, visitors can get to know the cultural life of Eger and Debrecen. The event attracts more and more visitors each year – around 5.000 portion of goose meals are consumed annually.

The **Christmas Fish Days** took place for the 9th time in 2014 in Debrecen. The event is held around Christmas time, usually on the last Sunday before Christmas ("Golden Sunday") and always starts with a sacred blessing of the fish. The programme is organised with the cooperation of the Hortobágy Fish Management Inc., who provides the fish for the event. The most popular dishes are fried carp and fisherman's soup, but beyond these, visitors can also buy raw and live fish – a traditional Christmas staple of Hungarian cuisine – and taste other different fish dishes. Besides food tasting, the event also features a variety of supplementary programmes, usually connected to the approaching Christmas holidays (e.g.: nativity plays).

Debrecen double sausage events

The "**Debreczen Flavour" Pálinka and Double Sausage Festival** is part of the colourful programme offer of the city since 2009. Visitors of the event can get acquainted with the best Hungarian *pálinka*s and the most popular restaurants of Debrecen. In 2014, representatives of 17 distilleries offered hundreds of varieties of pálinka and 13 restaurants compiled special menus for the festival. The exhibition and market of traditional handicrafts and trades is also a feature of the programme to help the visitors to re-live the atmosphere of 19th century fairs while tasting the original Debrecen double sausage. According to the traditions of the festival, an independent jury votes for "the best double sausage" of the festival.

Chefs invited to the festival have the opportunity to create their own recipes of double sausage. One of the most popular varieties is made with cherry pálinka from Tuzsér. "We took a twist on the original recipe of the Debrecen double sausage. The pálinka is reduced, we cooked out the alcohol content, and mixed the non-alcoholic fluid into the sausage meat" – said chef Sándor Varga at the 3rd annual "Debreczen Flavour" Pálinka and Double Sausage Festival.

The programme is accompanied by a number of supplementary programmes and music events.

In September 2014, a double sausage stuffing contest took place at the Great Forest in Debrecen, within the frameworks of the **Stylish Country Restau-**

rants event. The programme, organised by IKON restaurant in Debrecen, focused on country restaurants in Hungary. Restaurants invited to the high gastronomy event prepared meals from local ingredients: no component could be added that came from a distance further than 30 km. According to Károly Balogh, owner of IKON restaurant, the point of the event is that visitors can "indulge themselves in the real taste of the countryside". One of the main programmes during the event was the double sausage stuffing showdown of chefs.

The Debrecen double sausage brand

Tourism destinations are in a competitive situation. To be successful, the whole range of available marketing tools needs to be exploited. One of these tools is branding, aiming to develop a unique yet unified image of the destination and communicate it towards its target groups in order to help them to better identify and attach to the destination. The identification and collection of the unique features of a destination and building a brand based on them will help to increase visitors' loyalty towards the place and enhance their willingness to re-visit it on a regular basis.

Debrecen and Hortobágy – as a joint tourism destination – have drawn up their objectives and tools for building a successful image in their brand strategy. According to the document entitled "Tourism development and branding (Brand design)" published in 2011, the objective is "to develop a brand based on the attractive features of Debrecen-Hortobágy that will communicate attractive, easily identifiable destinations towards tourist. The 'Debrecen-Hortobágy' umbrella brand will focus on a complex tourism attraction that includes several sub-brands based on the attractions of the two settlements like ecotourism, health tourism, heritage- and sport tourism, conference and profession-related tourism, etc. "

Within the process of brand development, the Debrecen double sausage is a key attraction in the fields of "gastronomy" and "culture", effectively contributing to the development of a "strong brand".

The Debrecen double sausage was the main product chosen to represent the city of Debrecen at the Austrian tourism market. On 7th May 2015, Hungarian Tourism Ltd organised a tourism and gastronomy event in Vienna. The main objective was to introduce Debrecen as a tourism destination for prospective visitors travelling by the newly opened line of the Austrian railroad company ÖBB. The new line that was opened in 2014 connects Austria and Debrecen directly.

The mayor of Debrecen was also present at the event. According to him, "The main objective of Debrecen is to be not only known but renowned in Vienna. We would like to encourage everybody to come and try the famous Debreziner in its birthplace, along with all the attractions the city can offer".

Due to the fact that the Debrecen double sausage is already widely known in Austria under the name of Debreziner Wurst ("Debrecen sausage"), the gastronomy-related part of the event further strengthened the fame of the city in visitors. As a result of the exhibition, negotiations started about introducing the Debrecen double sausage at the most popular catering facilities of Vienna (DETE, 2015).

Tourism destination management activities are carried out by the Association for the Tourism in Debrecen and Hortobágy (Debrecen és Hortobágy Turizmusáért Egyesület – DETE, 2011). The organisation is also responsible for the marketing activity of the destination, including brand management and development.

Attaching the Debrecen double sausage to the Debrecen brand is a consciously planned process, developed with the aim to strengthen Debrecen's competitiveness.

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The Role of Hungarian Wine Culture in Gastronomy

Zoltán Szakál

The centuries long history of Hungarian gastronomy has a very rich content. The diversity of foods and spices is in line with the wide range of wines from the 22 Hungarian wine regions. In Hungarian wine and gastronomy culture, "fröccs" or spritzer – based on a Hungaricum: soda water – plays a special role. Our study will analyse the Hungarian wine market in order to see the big picture. Special regards will be given to the Tokaj wine region, the flagship of Hungarian wine regions not only because of to its rich geological, terroir, vine and wine characteristics, but also because of its outstanding gastronomy.

The history of Hungarian wine culture with special regards to gastronomy

In Hungary, grape is one of the oldest cultivated crops. Both grape cultivation and wine production have been under continuous development throughout history. In the beginning, wine was not used for cultured consumption, but more for its intoxicating effect. For centuries, soldiers enhanced their courage with it. At many times in the historic past, wells and drinking water were poisoned, so it was only wine that could have been consumed safely.

The history of Hungarian wine culture has several important milestones: the conquest of the land which today is known as Hungary; the first written documents from the 11th century; and the 15th century, from which we can talk about definite wine regions. Words deriving from other cultures and the professional experience of nations that had got in contact with the country formed the Hungarian grape cultivation and wine production. The outstanding and prosperous agricultural development process in the 18th century had also led to a boom in wine production. In the following times, this improvement was held back by legal regulations and wars but the bases remained still. During the great phylloxera epidemic in Europe, the disease reached Hungary in 1875, destroying half of the vineyards within two decades. World War I and II did not only cause damages in production, market and labour force, but due to the Treaty of Trianon, the country had lost 67.3% its total area, including huge territories of vineyards as well. The 40 years of the communist regime was characterized by overproduction and large-scale industrial winemaking. Despite of the significant decrease in quality, vine and wine production still played a central role in the country's economy. After the change of regime, the whole sector of vitiviniculture was re-organised into a market-based wine society. As a result, today's Hungarian wine market is formed by domestic and international companies who follow the international trends. Nowadays, wine is very popular amongst young people; they respect it and their knowledge

is continuously expanding. This is the time of quality and cultured wine consumption, and this trend will continue (based on Laposa-Dékány, 1999).

When talking about Hungarian wine culture, it should be emphasized that wine plays an important role in literature, poetry, music and other arts, too. Its traditions and bases could be found in modern arts as well. Both grape and wine are integral parts of society, and the wine sector is usually treated as a priority issue by the actual governments, too. Communion wine plays a similarly important role in religion, especially in the Roman Catholic Church. At certain places like Pannonhalma, the own vinery of the Archabbey produces wine to fulfill their own demands. These types of wineries are outstanding assets in terms of their approach, quality and technology as well.

The role of Hungarian wine in the country's gastronomy has seen a lot of changes throughout history. "Fröccs" or spritzer – a mix of wine and soda water – is of special importance. In 2013, it was added to the List of Hungaricums. Depending on the proportion of wine and water, there are several different types of spritzers, all with different names. The dry, semi-dry, semi-sweet, naturally sweet wines and champagnes produced in the 22 wine regions of Hungary suit the typical Hungarian dishes well. Hungarian cuisine uses hotter spices and is characterized by heavy foods. With these dishes, full-bodied, sometimes barrique red wines could be served. With lighter dishes, such as ones made from chicken, fragrant wines (e.g. Irsai Olivér) could be served. Today's fashionable simple, healthier dishes go better with wines made with reductive technology. The basis of wine culture is to precisely know our wines and dishes and the way of their preparation as well. If someone has this knowledge, they will be able to pair food and wine, which leads to a gastronomic experience. Above all, it is also important to mention that wine has a good impact on digestion and have positive medical effects as well.

Grape and wine production in the world, Europe and Hungary

Based on historical data, the cultivation of grape has a history of 6.000 years. Both grape and wine have always played an important role in human consumption (Prohászka, 1960). Grape is cultivated and wine is produced all over the world, where climate and/or technology allows it. The wine producing regions of the world are mostly located in the temperate climate zone, where the environmental factors fit best to grape cultivation. Less than 200 mm annual precipitation is not enough for grape production, though some environmental factors could be substituted or supplemented with developed agro-technical methods. Despite the lack of optimal environmental factors, grape is produced in very huge areas of the world. The end product of grape cultivation could be utilised in different ways. Table grapes can be served in clusters as dessert, or in the form of raisins. Wine grapes are mainly used for wine making, because

their direct consumption has less enjoyment value. There are varieties that could be utilized both ways (Dominé, 2004). The vineyards alone do not show the total picture of wine production. It is not always evident that by harvesting a certain area, how much must, and from that, how much wine could be made.

According to Mosoni (2001) and Lóth (2002), the winemakers of the world could be divided into 3 major groups: the first one is the so called "old world" wine producing countries, mostly located in Europe. The characteristics of these countries are the following: consumption is high, regulations are strict, the market is well organised and there is a high demand for import. The second group consists of the "new world" wine producing countries that started grape cultivation and winemaking only a few decades ago, due to the expansion of the world. These are Argentina, Australia, Chile, South-Africa, New-Zealand, the USA and China. They could be typified as countries where the consumption is not very high (yet), the regulations are not so strict, the internal market is not too organised, the ecological conditions are good and the rate of export is high. The third group consists of "consumers": the wine importing countries. Their own production is low but there is a high demand for quality wines. Germany and Great-Britain belongs to this group.

Based on the characteristics of each group and taking into account the current situation of the international wine market, globalisation seems to be inevitable in this sector. Wines that better fulfil the consumers' requirements could be sold in the market. Furthermore, consumers of certain countries can be influenced by marketing tools, so it is not enough to make good quality wines at good price.

The level of international wine consumption has stagnated for years. Only those countries whose wine sector has shifted towards quality wine making were able to improve their rank on the list of wine producing countries.

A total of 281 million hl wine was produced all over the world in 2013. With this amount, the volume of the international wine production reached the level of 2006 and got closer to the record amount of 2004 – says the latest report of the International Organization of Wines. On the other hand, according to the data of the international professional organization, on parallel with the increasing production, the world market competition also strengthened. The wine consumption of the world has not exceeded the annual 240-250 million hl for a long time (Vince, 2014).

According to the report, France lost its first place at the wine's world market in 2013: the highest amount of wine that year was consumed in the United States (OIV, (MTI), 2014). While the Americans bought 0.5% more (around 29.1 million hl) wine, the consumption of wine fell by 7% to 28.1 million hl in France. Due to the difference in the population of the two countries, the per capita consumption is still six times higher in France, where an average 1.5

bottles (8.92 dl) of wine is consumed weekly per capita. In these countries, the rate of wine consumption is traditionally high, but the consumer behaviour is changing (Jean-Marie Aurand, OIV, 2014). The annual wine consumption per capita in France decreased by 20% to 46.4 l between 2002 and 2011, while in the United States, the consumption increased with 17% to 9.1 l during the same period (OIV, 2014).

Roles of the Hungarian wines in gastronomy

The wide variety of Hungarian wines and its diverse gastronomy provides great possibilities of combination. Drinking culture, gastronomic traditions, the level of wine culture, market supply and the micro-environment all have an impact on consumers' choice of wines.

The basic rule of "white wine with white meat, red wine with red meat" is true, but in international gastronomy, this principle is not always valid. It is because winemakers are able to produce wines that can be served with different meals not on the basis of their colour but mostly on the basis of their taste and aroma. For example, Sauvignon Blanc should be served with asparagus. A breaded chicken breast matches with Pinot Blanc and forest mushrooms go well with a barrique Chardonnay.

It is worth to start a well-planned meal with an aperitif: Irsai Olivér, Muscat Ottonel or Cserszegi Fűszeres. The best choice is a glass of dry champagne or sparkling wine. These drinks enhance the production of gastric juices and the prepare the stomach for the reception of food. Drinking pálinka and liqueurs as aperitif is a habit based on false principles because they are digestive drinks (based on Delux, 2014).

Soups do not really go well with wines, but there are exceptions as well. Vegetable cream soups for example could be served after almost all of the previously mentioned wines as aperitifs. Goulash soup, fish soup or bean soup with knuckle are different. With these soups, light red wines with low tannin level should be served. Portugieser from Villány, Kékfrankos or Kadarka from Szekszárd, Kadarka from the Kunság or a light red wine from the Mátra could also be a good choice (based on Delux, 2014).

For fish seasoned only with some extra virgin olive oil, salt, pepper and maybe some lemon juice, a dry white wine is the only choice. All white wines from the Balaton region match various fish meals. Smoked fish goes well with barrique Chardonnay, Furmint or Szürkebarát matured in new oak, or maybe with a Rizling.

When choosing wine, it is important to differentiate between poultries according to the colour of their meat. In the case of chicken or turkey, a fragrant dry wine without any trace of new oak aroma should be served such as Tramini, Sárgamuskotály, Muscat Ottonel, Sauvignon Blanc or Zöldveltelini.

It is especially true when these meats are prepared with fruits or some orient spices like curry or ginger.

In the case of pork, beef or game, the seasoning determines the choice. Kékfrankos from Szekszárd or Mátra or Bikavér could be the appropriate choice.

When choosing a dessert wine, you should take care of the following: the wine always should be sweeter than the dessert. With a white citrus cake not dominated by sugar, any fragrant semi-dry or late-harvest wine of Tokaj could be chosen. The Hungaricum goose liver also goes well with dessert wines. Thanks to the huge variety of differently seasoned cheese types, anyone could find the best Hungarian wine to serve them with (based on Delux, 2014).

Introduction of the Tokaj wine region – with special regards to its wine specialities

„Incipit in Sátor, definit in Sátor" (begins at Sátor, ends at Sátor) – so goes the old Latin proverb about Tokaj-Hegyalja, a region that begins at Sátor-hill at Abaújszántó and ends at Sátor-hill at Sátoraljaújhely, stretching out on a total length of 87 km. Its soil is of volcanic origin and its climate is absolutely suitable for grape cultivation and botrytization (Pap, 1985). Its total area is 5,408 ha with an annual wine production of 250.000 hl (I1). Many wine estates of the region follow the traditional vine growing and wine production techniques besides modern cultivation methods. The cellars are characterised by a permanent temperature of 10-12 °C with a rate of 85-90% relative humidity and noble mould on the walls. All of these provide an excellent environment for the years' long maturation of wines in traditional gönci and szerednyei oak barrels (Knoll, 2000).

The positive health effect of moderate consumption of good wine is widely acknowledged. The medical effect of Tokaj wines is well known and also mentioned in medicinal books. The typical cubicle bottle can also be found in pharmaceutical museums with the writing: "Vinum Tokajense Passum". Pharmaceutical chemists have found 11 minerals in the Tokaj wine that have beneficial effects on the operation of the human body. These wines have the highest vitamin content and contain glucose that has not transformed into alcohol. The heart medicine and the penicillin discovered in the wine confirm the experience of centuries, and even the beauty industry has found an excellent raw material in Tokaj wines.

Only white wine varieties (Furmint, Hárslevelű, Sárgamuskotály, Oremus) are allowed to be planted in this wine region. In 1892, the phylloxera epidemic destroyed the vineyards in the area totally, and the re-plantation afterwards resulted in a reduced number of varieties (Balassa, 1991). According to the Wine Act in force today, the Tokaji aszú wine is made by a specific production method: the must of grapes already infected noble rot produced by the Botrytis

cinerea fungus (or other wines from the same vintage from the Tokaj wine region) is poured over the separately harvested and macerated aszú dough, and the wine has to be maturated for at least 3 years – out of which for at least 2 years in an oak barrel (Kelemen, 1999).

Foreign companies created a new trend fashion with a technology that results in an end product that preserves the aroma and taste of the fresh fruit better: these are the so called reductive wines. The reductive technology is widely used in Tokaj since the past decades. Although wines maturated in oak barrels - produced with the so called oxidative technology - will always contain stronger organoleptic features and may compete with reductive ones, the younger generation prefer the fresher new style which is richer in lighter aromas.

The value of Tokaj wine lies in the harmony resulting from its special quality, limited amount and centuries of tradition. Due to its historical past and related traditions, it is listed as a Hungaricum. Before World War II, the well operating vineyards were organised upon the medium and latifundia system. After the nationalization of the vineyards, the Tokaji wine almost vanished from the sensitive western markets, while the eastern markets required – and received – a much cheaper version than the traditional and original Tokaji wine; of course that had led to a dramatic decrease in quality (MTA, 1999).

Tokaj wine specialties:

Szamorodni

It is a high quality wine produced from the juice of clusters that contain a high proportion of botrytised (infected by noble rot) berries. The Slavic name of Szamorodni (meaning "as it grew" or "made by itself") origins from old-time Polish wine merchants. It is a Tokaj dessert wine speciality that contains at least 21.0% (MM) of residual sugar, resulting in high alcohol content. Szamorodni is matured at least for 2 years (out of which at least for 1 year in an oak barrel) before marketing,

Tokaji aszú

When harvesting the grape, the botrytised berries are collected separately and made into a kind of paste called aszú dough. The number of hods of aszú dough added to one gönci barrel of wine determines the number of "puttony" of the aszú wine. After 12-48 hours of soaking, the juice is separated from the marc and left to mature. In the past, aszú wine was matured in oak barrels for the number of "puttony" + 2 years. 3 to 6 "puttonyos" Tokaji aszú wines are special products made by pouring the must of grapes already infected noble rot produced by the Botrytis cinerea fungus (or other wines from the same vintage from the Tokaj wine region) over the separately harvested and macerated aszú

dough. The wine has to be maturated for at least 3 years – out of which for at least 2 years in an oak barrel – before marketing.

Tokaji aszú-extract
This category was established after the introduction of ranking based on nutritional parameters. Essentially, Tokaji aszú-extract is a higher quality wine than a 6 "puttonyos" aszú wine.

It is a type of aszú wine made by pouring must of grapes already infected noble rot produced by the Botrytis cinerea fungus (or other wines from the same vintage from the Tokaj wine region) over the separately harvested and macerated aszú dough which contains at least 180 g residue sugar per litre. The wine is then left to mature at least for 5 years – out of which at least 3 years in an oak barrel – before marketing.

Tokaji extract (nectar)
Berries infected with noble rot are separated and collected in the "aszúkád" (aszú-vat). The vat is made out of wood staves and looks quite similar to a barrel, but with four legs reaching below the bottom of the cask. The wine specialty is made without crushing the berries, only from the juice leaking from the vat. As a result, it contains at least 450 g residue sugar and 50 g sugar-free extract per litre, and has the aszú-like special aroma and taste.

Tokaji máslás
It is a Tokaj dessert wine speciality made by pouring must or wine from the same vintage on the marc of szamorodni or aszú, resulting in a special aroma and taste. Máslás has to be matured for at least 2 years – out of which at least 1 year in an oak barrel – before marketing.

Tokaji fordítás
It is a Tokaj dessert wine speciality made by pouring must or wine from the same vintage on the crushed aszú dough, resulting in a typical aroma and taste. The wine has to be matured for at least 2 years – out of which at least 1 year in an oak barrel – before marketing (I2).

Dessert wines and their gastronomic role
Professional literature usually uses the phrase "sweet noble" wine in reference to sweet dessert wines, ice wines and aszú-type wines. The cultivation of the grape, special climatic factors, particular traditional wine making technology and approach, the achieved reputation, the value and the brand together make these most expensive wines of the world so special.

The residual sugar content of the wines may derive from:

- the natural sugar content of the wine which remains after maturation will result in naturally sweet wines: late-harvest, selected or picked wines with international names like Late Harvest, Vendange Tardive, botrytized (aszú-type wines), e.g. aszú wine of Tokaj, wines from Sauternes;
- added alcohol, resulting in "strengthened sweet wines" (fortified wines), e.g.: Porto, Banyus, Mediterranean Muscat wines;
- added sugar, fortified must or concentrated must, resulting in sweetened wines.

In the case of the naturally sweet wines, overripening, noble rot and shrivelling of the berries will result in the high sugar content, part of which is reserved during maturation, providing the sweet taste of the wine (Piskóti, 2002). Some dessert wines have higher alcohol content because of vinified spirits that are added to them during maturation in order to "fortify" the product. These products are usually maturated in oak for a long time. There are several types of outstanding dessert wines with protected names and designation of origin: Madeira, Porto, Sherry, or for exmple the aszú-type ones of Sauternes and Tokaj.

Aszú is a special premium quality Hungarian dessert wine, produced from botrytized berries. A fungus called Botrytis cinerea which botrytizes the berries (aszú) is responsible for the unique taste that makes this naturally sweet wine a specialty. The wine is usually of amber colour, produced from the shrivelled (dehydrated with concentrated sugar, acids and aroma) berries of furmint and hárslevelű grape varieties with a special method (I3).

The most remarkable European producers and wineries are: *Alois Kracher (Austria, Burgenland, Illmitz), Egon Müller (Germany, Mosel-Saar-Ruwer, Scharzhof), István Szepsy (Hungary, Tokaj-Hegyalja, Mád), Chateau d'Yquem (France, Bordeaux, Sauternes)*. In each of these wineries, the outstanding quality and professional production is complemented by conscious marketing, enabling them to stand out at international level (Knoll, 2000).

Dessert wines play a special role in gastronomy. Their name indicates that they are usually served with desserts; however, some of them are also consumed as aperitifs. The naturally sweet dessert wines are mostly paired with special desserts at special occasions. The most expensive wines of the world should be served with culinary specialties. They are best paired with goose liver, desserts or cheese, especially with blue cheese.

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I3 http://wikipedia.org/wiki/Bor (2007)

I2 http://www.kee.hu/aboutus/boraszat.php (2007)

APPENDIX

The Tokaj wine region Source: The Author

Tradition and Wine Tourism in the Historic Szekszárd Wine Region

Andrea Máté

Introduction

Hungary has two thousand years of grape and wine culture. The Carpathian Basin provides natural sites with various local micro-climates that – together with the cultural and economic influences the region has received throughout its history – make Hungarian wine culture unique and colourful. Hungarian wine regions share a common history; yet each region has developed its unique features over time. The wine regions of Hungary had their own economic opportunities and all of them had to face challenges in the market during the last twenty years; however, they exploited their regional resources and they have adapted to the expectations very differently. As of today, some of the regions (Villány, Szekszárd, Eger, Tokaj) can be considered successful both at national and international levels, their viability proven by the expansion of vineyards, the growing number of viticulture enterprises, wine competition results and innovations in wine tourism. In the meantime, the majority of Hungarian wine regions are still lagging behind, reflected in shrinking areas under vine, decrease in the quality of wine and underdeveloped marketing and sales positions (Máté and Szabó, 2011).

In 2009, Hungary had 22 wine regions with a total area of 83,500 hectares under vine (Figure 1). Wine districts sharing similar natural resources, traditions or geographic disposition have voluntarily formed partnerships of wine regions. 3 large wine regions (Pannon, Balaton and Danube) produce wine with a "Protected Designation of Origin" (PDO), in accordance with the regulations of the European Union; while another region (Northern-Hungary) produces wine with a Geographic Designation of Origin. The formation of other regions is foreseen on a similar basis, but their exact geographic parameters and their names still remain to be decided (Figure 1) (Máté, 2011, 2007a, b).

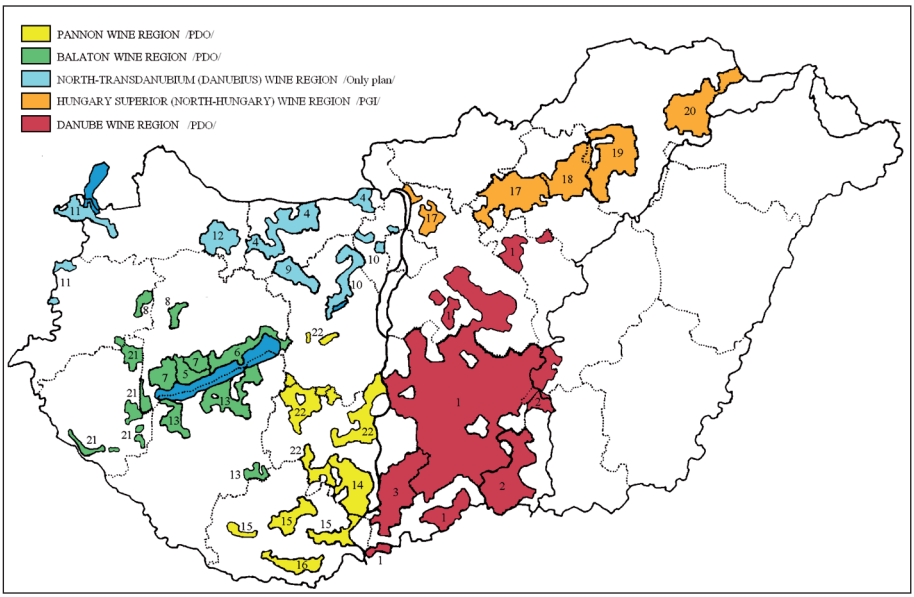

Figure 1: **Hungarian wine regions and sub-regions in 2009**

Source: 127/2009. (IX. 29.) Ministry of Agriculture and Rural Development, Appendix 1. – ed. by Máté, A.

1. Kunság; 2. Csongrád, 3. Hajós-Baja, 4. Neszmély, 5. Badacsony, 6. Balatonfüred-Csopak, 7. Balaton-felvidék, 8. Nagy-Somló, 9. Mór, 10. Etyek-Buda, 11. Sopron, 12. Pannonhalma, 13. Balatonboglár, 14. Szekszárd, 15. Pécs, 16. Villány, 17. Mátra, 18. Eger, 19. Bükk, 20. Tokaj, 21. Zala, 22. Tolna

The Habitat Resources of the Szekszárd Wine Region – the Constitution of Terroir

The phrase *'terroir' c*overs the major natural aspects of the habitat (soil texture, the location of the area, climate, etc.), the indigenous and traditional grape varieties of the area and the preferred cultivation and vinification methods. Thus, terroir is the interface of various aspects: the summary and interaction of soil, climate, wine, viticulture, history and winemaking (Máté, 2007a).

The geological/geographic aspects of the habitat not only affect the flavours and aromas of the wine but also have a strong impact on the selection of grape varieties and even on the quality of the vintage. Features of the soil and bedrock strongly affect the characteristics of wine (flavour, aroma, unique elements of taste, extracts and acidity), its maturing and development, while climate impacts the wine's sugar content (and thus, its alcohol content, colour, tannins and acidity) (Máté, 2000b, 2007a).

The *territorial range* of the Szekszárd wine region has significantly changed during the past 150 years *(Figure 2)*. The number of settlements within the wine

region has been fluctuating, according to different legal regulations. In 1893, the wine district covered the whole area of Tolna County, while today only 15 settlements belong to the wine region: Alsónána, Alsónyék, Báta, Bátaszék, Decs, Harc, Kéty, Kakasd, Medina, Őcsény, Sióagárd, Szálka, Szekszárd, Várdomb and Zomba. According to the habitat cadastre, the class I and II vineyards within the borders of the settlements belong to the wine district (FÖMI). The area of the wine region has shrunk significantly because many of the vineyards had been grubbed up for various reasons, e.g.: replanting with arable crops, road and real estate construction, infrastructure development, etc. Urbanization has also contributed to the decrease of viticulture: the city of Szekszárd has extended over the southern slopes, where the conditions were the most favourable for vineyards. After the fall of the Hungarian communist regime, the new structure of proprietorship has divided the region into many small estates and since then, the rate of abandoned or uncultivated areas is increasing constantly. Luckily, this negative trend seems to have come to a halt recently: thanks to the available EU funding opportunities, the territory of the wine district has started to expand again and as of today, the total area under vine has reached 2,640 hectares (Máté, 2007a).

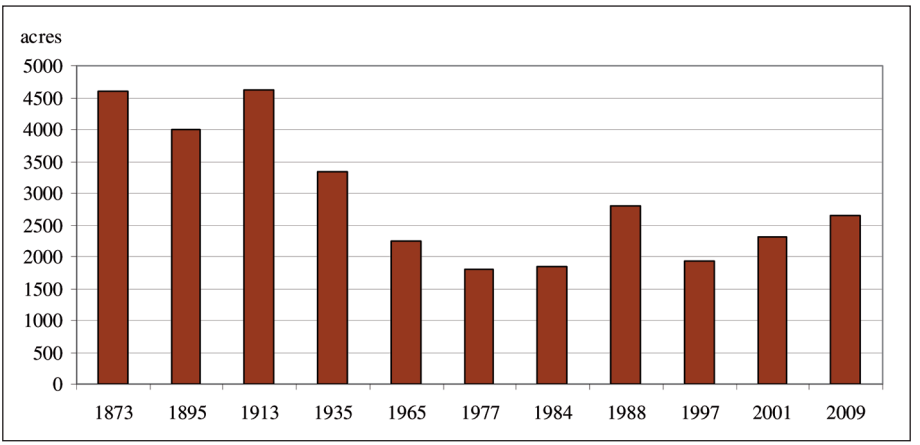

Figure 2: **Territorial changes of the Szekszárd Wine Region**
Source: Máté, 2007a

The whole area of the Szekszárd Wine Region is located in Tolna County on the *Szekszárd Hills (Figure 3).* The pediment consists of clay sandstone sediments that come to the surface in smaller spots. The Pannon layers are covered with a thick Pleistocene layer of scattered sand loess. The thickness of the red clay layer between these two layers reaches a couple of metres at some places. In the Szekszárd area, these layers of sandstone, clay and loess

are covered with another 15-20 m thick layer of loess. On the *loess* (acting as a soil generating bedrock), sandy loamy soil with loose rocks, brown forest soil and chernozem were formed. The vineyards of the Szekszárd wine region are mainly located on the hillsides with south-eastern exposure. The main advantage of these south-eastern slopes is that the morning dew dries quickly on the plantations and therefore these vineyards are less disposed to diseases (Máté, 2000b, 2007a).

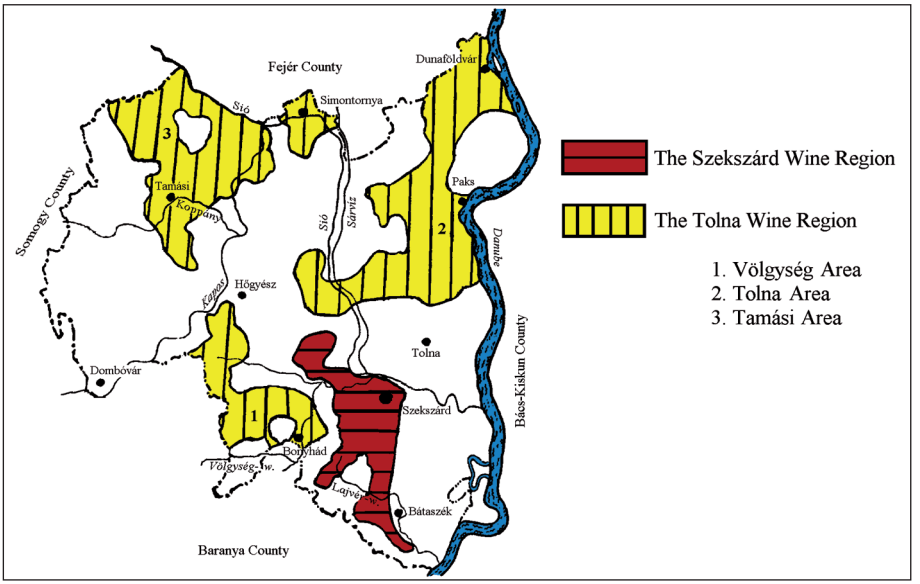

Figure 3: **The location of the Szekszárd Wine Region**
Source: Máté, 2007a

The climate of the area is *humid continental;* however, precipitation and temperature extremes can evolve any year, making the amount of harvest nearly impossible to predict. The climate is also under a *sub-Mediterranean* impact meaning that snow may start to melt early in the spring while in the autumn, "Indian summer" has a favourable effect on the ripening of grapes. The average annual temperature of the wine region is between 10.3-10.5 °C. The average annual amount of precipitation is around 680 mm. After the first precipitation maximum at the beginning of summer, a growing Mediterranean cyclone activity causes a second maximum that usually takes place in autumn (Máté, 2000b, 2007a).

The Roots of Wine Culture – Past and Present

According to archaeological findings, viticulture can be originated back to the *Roman times* in the region. The Roman sarcophagus *(Figure 4)* and the

amphora found in Szekszárd – both of them are decorated with the vine-tendril motive and scientists found traces of wine inside them – are displayed in the National Museum in Budapest, while their replicas are exhibited in the Wosinszky Mór Museum in Szekszárd (Töttős, 1987). The sarcophagus is the symbol of the wine district and it is also featured in the logo of the wine region.

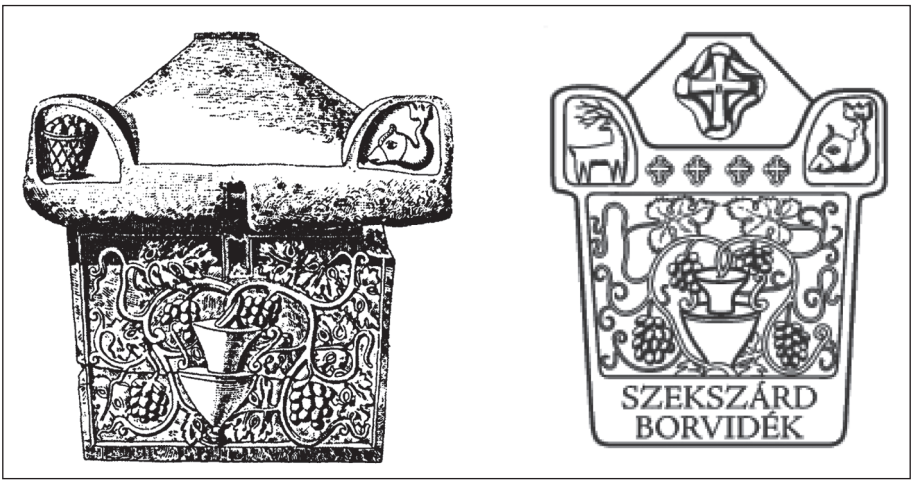

Figure 4: **The Roman sarcophagus discovered in Szekszárd and the logo of the Szekszárd Wine Region**
Source: Töttős, 1987, I1

Thanks to the activity of the Benedictine Abbey in Szekszárd, a thriving wine culture characterised the area from the early Middle Ages until the Ottoman invasion. *Church estates* had a central role in the development of viticulture during the Middle Ages since they had significant professional competence, and their vineyards were important sources of income as well (Máté, 2007a). Despite of the military and demographic losses during the Ottoman invasion, the area carried on with grape and wine production, because it provided a significant tax income for the invaders (Töttős, 1987). The *Serbians* (arriving together with the invaders or fleeing from them) established *the Southern-Slavic (Balkan) red wine culture:* they planted the first Kadarka grapevines and due to this, Kadarka wine and the production of red wine spread over in the whole territory of the Ottoman Empire (Andrásfalvy, 1957).

The events of the war of independence in the late 17th century caused significant losses in the settlements of the wine region: their inhabitants either fled or died. The replacement of the population with new inhabitants became a dominant activity after the war (Holub, 1974). *The settling of Krauts*

(Swabians) in the 18th century had a significant impact on the region: they cultivated the plantations with professional care and introduced new varieties (Riesling, Kékfrankos) and methodologies (the use of fertilization and poles). The determining presence of the Germans is justified by the loanwords of German origin (e.g. hébér), German tools (Rhine can, Rhine bottle) and also reflected in the names of slopes even used at present (Csoma, 1995; I4). Several settlements received a coat of arms in the 18th century featuring the emblems of their economic activities. The cluster of grapes, vine-stock, "heveng" and vine-tendril featured in the current *coat of arms of the settlements of the wine region* justify that viticulture and wine culture have old traditions and an important economic significance in the area *(Figure 5).*

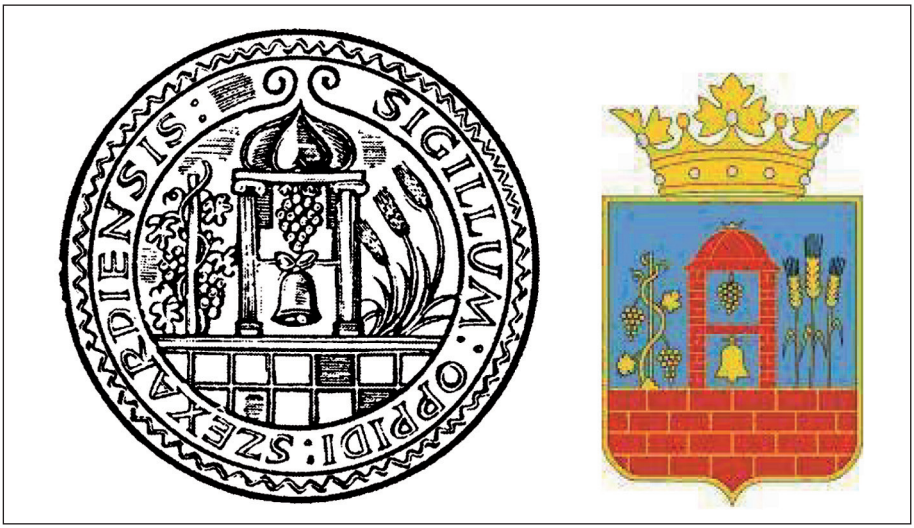

Figure 5: **The coat of arms of Szekszárd at the end of the 18th century and present**
Source: Töttős, 1987, I2

A decisive event in the 19th century was the appearance of the *Grape phylloxera* (Daktulosphaira vitifoliae). The epidemic caused enormous damages over the wine district in the 1880s. During the reconstruction of the vineyards, the vine-stocks were replanted and the wine district essentially survived the damages caused by phylloxera. Unlike in other parts of the country, the area could preserve the original size of its wine region *(Figure 2).* In Tolna County, vine rehabilitation was also supported by the phylloxera-resistant sandy soil. The plantations were relocated at lower elevation but still remained mostly on the slopes. Out of the directly producing American varieties (Ripaira-Portalis, Jacquez, Herbemont, York-Madeira, Othello, Isabella), Othello became the

most popular one in the region: it was mainly used to colour wines made of Kadarka, due to its strong colouring agents (Máté, 2002, 2007a). The final solution was to graft European strains to phylloxera-resistant American vine-stocks. As a result, the sort combination became more homogeneous, reducing the former 60 varieties to 20, with Kadarka remaining the dominant red wine grape variety in the region.

In the 20th century, overproduction and difficulties in the sales of wine because of the economic crisis, loss of markets and World War II had a disastrous effect on the wine sector and lead to a drastic decrease in the total area of vineyards in the region.

The deportation of the German population *after World War II* meant an irrecoverable loss for the region because the majority of the settled Hungarians from Upper Hungary ("Felvidék") and Szeklers from Transylvania had nothing to do with viticulture. The condition of vineyards deteriorated and many plantations were abandoned totally. The collectivisation of viticulture and wine-production under political pressure broke the development of the former family-based viticulture. As an impact of the nationalisation of wine marketing and hospitality, the private enterprises have gone broke (Máté, 2000a, 2007a). The new, large scale socialist firms (state farms, agricultural co-operatives) only started to treat the problems of the sector in the 1960s, but finally, as a result of the second vine reconstruction, the deterioration of the sector has been successfully brought up. The production has been mechanized and intensive farming methodologies were introduced. In order to improve yield and better exploit the robust machinery, terraces were created. According to the demands of mass production, the historic range of grape varieties was rearranged and Welschriesling, Kékfrankos and Zweigelt came into prominence because they were more suitable for mass production. Kadarka – being unsuitable for this – has been overshadowed by the emerging popularity of the newly introduced varieties. During the socialist regime, quantity always came before quality. Uniformed, featureless and artificially sweetened wines were produced without any special feature or characteristics, and Hungarian wines were constantly losing their uniqueness and international fame (Máté, 2000a, 2007a).

By the 1990s, the assortment structure and the quality of the wines were not sufficient to fulfil the demands of the new market. The mass producing plantations were aging, the areas of vineyards were decreasing and the consistence of the machinery was failing. After the change of the regime, in parallel with privatisation and state compensation processes, the majority of the vineyards became private property again; the large production areas were adumbrated and more and more family farms were established. With the financial support of Hungarian and EU funding schemes, the vineyards were

replanted and the area of the wine district started to expand again; up-to-date viticulture has been implemented and various wine tourism services have been set up successfully (Máté, 2000a, 2007a).

Grape and Wine Production in the Wine Region – from Kadarka to Bikavér

The basis for a good wine is high quality grape; however, successful wine production requires the right varieties that match the local natural resources and conditions. Taking into consideration the distribution of the different grape varieties in the Szekszárd wine region, the regional and landscape specific ones are still in majority (55%) over global types (45%), and blue grape varieties have an 80% ratio among the total production in the wine region (Rohály et al., 2004; I3).

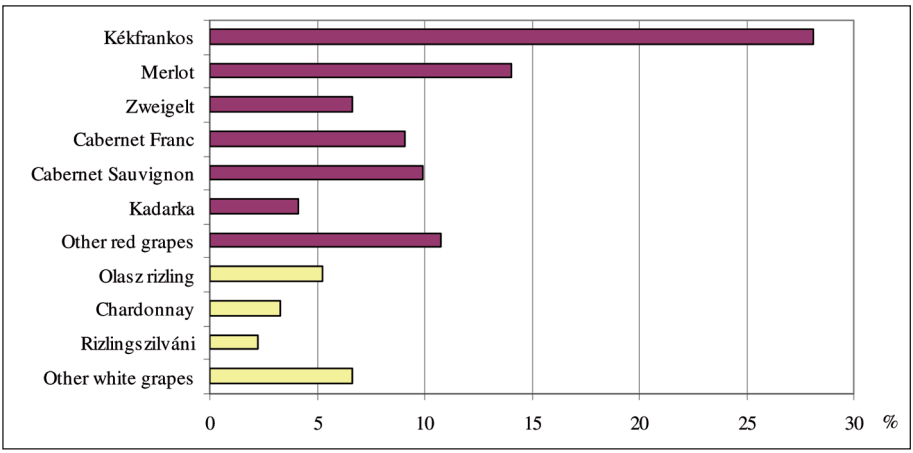

Figure 6: **The territorial share of major grape varieties in the Szekszárd Wine Region in 2009**

Source: Data provided by the Szekszárd Wine Producing Association – ed. by Máté, A.

According to the legislation of the European Union, the product specification regulates the grape varieties licensed in the wine region *(Table 1)*.

Table 1: **Licensed grape varieties according to the product specification in the Szekszárd Wine region**

Type of wine	Licensed grape varieties
White wine	Chardonnay, Cserszegi fűszeres, Ezerfürtű, Hárslevelű, Irsai Olivér, Királyleányka, Leányka, Olasz rizling, Ottonel muskotály, Pinot blanc, Rajnai rizling, Rizlingszilváni (Müller Thurgau), Sárga muskotály, Sauvignon, Szürkebarát, Tramini, Viognier, Zefír, Zenit, Zöld szagos , Zöld szilváni, Zöld veltelíni, Kadarka, Pinot noir
Rosé	Blauburger, Cabernet franc, Cabernet sauvignon, Kadarka, Kékoportó (Portugieser), Kékfrankos, Menoire, Merlot, Pinot noir, Syrah, Zweigelt
Red wine, Siller (Rose wine)	Blauburger, Cabernet franc, Cabernet sauvignon, Kadarka, Kékoportó, Kékfrankos, Menoire, Merlot, Pinot noir, Syrah, Zweigelt, Bíborkadarka, Alibernet, Turán, Tannat, Sagrantino
„Bikavér" ['Bull's Blood']	Blauburger, Cabernet franc, Cabernet sauvignon, Kadarka, Kékoportó, Kékfrankos, Menoire, Merlot, Pinot noir, Syrah, Zweigelt, Bíborkadarka, Alibernet, Turán, Tannat, Sagrantino

Source: I4 ed. by Máté

After the change of the regime (at the end of the 20th century), the representatives of the sector were open to the great scale plantation of the globally known varieties which suited the needs of the international market and modern technologies. Global varieties started to dominate, out of which especially Merlot, Cabernet Sauvignon and Chardonnay became the most popular in the 1990s, due to their reliable yield rate and easy manageability. In the 2000s, the planting of Cabernet Franc has increased significantly because it had been recognised that the opportunities of this variety are much better in the wine region (Máté, 2007a). The planting of Pinot Noir and Syrah started as an expansion of the selection; both of the newly planted varieties have proven to be a great success since then. Experiments with new varieties like Viognier or Tannat are still in process in the region.

After the rather excessive plantation of global varieties, viticulturists have realised the importance of planting and preserving *regional and landscape-specific types,* since these types are the most suitable to create a unique range of regional specialities and provide the local characteristics and identity of the Hungaricum wines specific to this area. Kadarka – which used to be a dominant variety and made the region famous – lost its central role; however, Kadarka is still a compulsory element of supply in every winery in Szekszárd and it is an indispensable ingredient of the Szekszárd "Bikavér". Some manufacturers make their wine using Kadarka yielded on 60-80 years old vines (e.g. Vida Winery). Out of the white types, Olaszrizling (Welschriesling) still remains the most popular variety in the Szekszárd Wine Region (Máté, 2007a). With regards to the old landscape-specific types, "Zöld szagos" (Green Scent) has

been successfully preserved (Fritz Winery). As a result of domestic viticulture research, new varieties like "Cserszegi fűszeres," "Irsai Olivér" or "Ezerfürtű" also have been successfully introduced to the market (Dúzsi Winery).

The Szekszárd Kadarka

Today, Kadarka is still the emblematic wine of the wine region. In Szekszárd, the traditional technology of red wine making is the so called "káci" (wooden tub) mudded technology which evolved due to the spread of the Kadarka grape and the *red wine culture of the Balkans.* The harvested grape was collected in a huge stepping tub and was smashed by trampling. The juice was then poured into the *kácis* (wooden tubs) and the forming (and elevating) marc was pressed back down into the fermenting grape juice on a daily basis. In the last phase of the fermentation process, the elevated layer of marc was covered with grape leaves and then plastered over with loess mud and the wine was maturing under the cold loess layer, hermetically closed from the air. This way, the malic acid content of the wine dissolved, and the wine became stable and kept afloat during long transportations. Today, only a few old winemakers know about this tradition which has mainly been replaced by steel containers and reductive technology (Módos Ernő ex verb.).

Kadarka can be used in many ways. The ripened fruit is excellent to eat; white wine, rosé and red wine can also be made out of its must; and most importantly, it gives a unique character to any cuvée. *White Kadarka* was developed by following the needs of the market: to fulfil the increasing demand for white wines, winemakers developed a special method: they did not leave the must to be fermented on the grape-skin, resulting in a white wine from the red grape. This tradition has been rejuvenated recently by a number of cellars in Szekszárd (Fritz Winery, Mészáros Winery) (Máté, 2007a).

Rosé and Siller (Rose wine)

The making of rosé and siller (semi-red) wines has long historical traditions in the wine region since the Krauts and Serbs settled in the Middle Ages: they made siller (rose wine) wines independent from the weather conditions. This is justified by the names of the wines named after them, also referring to the difference in the preparation process (Máté, 2007a).

- Today's *rosé* is identical to the former "Kraut Siller", where the must was left on the grape-skin only for a short time (a couple of hours), so the colour of the wine became slightly orange or onion coloured. (ex verb. Polgár Zoltán– Polgár Winery, Villány). Due to the increasing market demand, every winery makes rosé in the wine region today (Dúzsi Winery).
- Current *siller* wines resemble to the "Serbian Siller", which was usually made of Kadarka by leaving the must on the grape skin for at least a day,

resulting in a semi-red wine (ex verb. Polgár Zoltán – Polgár Winery, Villány). Several wineries in the wine district (Heimann Winery) releases this product under the name of "Fuxli" (fuchsli = little fox), a reference to the combination of the Serbian and Kraut wine cultures.

Szekszárd "Bikavér" ['Bull's Blood']

"Bikavér" is a Hungaricum, a wine type of protected designation of origin and the other emblematic wine of the Szekszárd region, produced under strict regulations (Máté, 2003, 2007a).

The making of "Bikavér" originates from the diverse natural characteristics of the slopes of the Szekszérd Wine Region. By blending together the different wines yielded on different slopes – sometimes with significant differences in characteristics and quality due to the location and microclimate of the slopes -, winemakers were able to create an optimal quality wine. Until the end of the 19th century, Kadarka and its different variants were almost exclusively the base material for red wines. During the communist era and the introduction of mass production, Kadarka, which was unsuitable for mass production had been replaced by Kékfrankos (Blue Frankish) as a basis for Bikavér. The maturing method has also changed: in the 1970s, Bikavér was maturated in oak, but between 1970 and 1990, the barrels were replaced by metal containers, in accordance with the demands of industrial mass production (Máté, 2003, 2007a).

Today, according to the product specification, Bikavér can be made by the blending of at least three varieties, where the joint proportion of Kadarka and Kékfrankos should reach least 40%, and the joint proportion of Blauburger, Menoire, Syrah, Zweigelt, Bíborkadarka, Alibernet, Turán, Tannat and Sagrantino cannot exceed 10%. The blended wine has to be matured in oak at least for a year. It can be sold exclusively in glass bottles with a label of a bull's shape and head. The name "Bikavér" has to be indicated on the label only in Hungarian language (I4). In accordance with the frameworks of this regulation, every wine cellar in the region has a secret "Bikavér" formula of its own.

Wine Tourism in the Szekszárd Wine region – from Wine to Tourism

An increasing number of wine cellars have opened towards wine tourism recently in order to raise their income and secure the stability of their enterprises. Within the frameworks of wine tourism, consumers appear on site at the cellars, giving rise to direct sales while on the other hand, the winemaker can experience the reactions of the consumers directly. Visitors will get in personal contact with hosts, enabling the possibility that regular consumers will return on a frequent basis because of the unique experience

they receive from winemakers. Wine tourism preserves and secures the values of local culture, cultural landscape and natural resources (Máté and Szabó, 2011; Máté, 2011, 2007a, b).
The Szekszárd Wine Region offers a wide range of attractions.

Wine Region, Vineyards
The sunny southern slopes, diverse grape varieties, the spectacular vineyards of the Görögszó slope, the look-out towers of the Bartina and Parászta slopes all attract visitors. The excursion places (Szálka, Sötétvölgy, the Lösz-szurdik study trail) also widen the tourism supply of the area (Máté and Szabó, 2011; Máté, 2007a).

The Viticulturist as a Person
The fame and recognition of the viticulturist is reflected in the popularity of their winery and wines. In order to get the acknowledgement of the profession and consumers, persistent labour, continuous, stable quality and correspondences are needed. Numerous producers of the wine region have received professional awards *(Table 2) (*Máté and Szabó, 2011; Máté, 2007a).

Table 2: **Professional award-winners in the Szekszárd Wine Region**

Year	Winemaker, winery	Professional prize
1993	Vesztergombi, Ferenc	"Winemaker of the Year"
2004	Takler, Ferenc	"Winemaker of the Year"
2011	Vida, Péter	"Winemaker of the Year"
2011	Bodri, Orsolya	"Young Hungarian Winemaker of the Year"
2011	Heimann, Zoltán	"International Wine Expert of the Year"
2012	Mészáros Winery	"Winery of the Year"

Source: Press releases edited by Máté, 2015

Wine-Cellars, Wineries
The fame of the wine-cellar, its products, the catering availability and accessibility all have an impact on the number of visitors. The size of the manufactories is very diverse, from small wine cellars to mass producing complexes. However, most of the wine-cellars of Szekszárd belong to family enterprises (Máté and Szabó, 2011; Máté, 2007a).

- *Small "handicraft" wineries:*
  They farm only on a couple of hectares and in most cases, they apply less sophisticated technologies or get technological support from other family

winery enterprises due to their lack of capital. They produce at a small scale and their products are mostly sold as table wines in catering facilities or in local wine shops. They are able to offer wine-tasting for their visitors on the spot.
Grünfelder and Czéh Winery, Dániel Winery, Illyés Kúria, Neiner Family Winery, Ribling Winery, Tóth Family Winery

- *Commodity producing family wineries:*
They typically obtained their 5-20 hectares vineyards after the change of the regime either via state restitution or by acquisition. Some wine-cellars carried on with centuries' old family traditions (Heimann Family Winery), while others are freshmen in winemaking (Sebestyén Winery). Winemaking is the full time job of the owners and with the broadening of the duties, the whole family got involved with the enterprise. They use up-to-date technology, are open for novelties and endeavour to produce a stable, reliable quality. In most cases, their product range is diverse but they produce only a limited amount of each item. Wine tourism is only a supplementary activity for these wineries and they usually offer tasting and dining on the spot, and also sell their wines directly to visitors. They do not offer accommodation facilities at all, or only with a small capacity. Most of the family wineries sell their products via gastronomy establishments, wine shops and wine tourism, but their wines also appear on the shelves of retail and wholesale network chains.
Tringa Winery, Sebestyén Winery, Fekete Winery, Prantner Winery, Márkvárt Winery, Dúzsi Winery, Tüske Winery, Vida Family Winery, Sárosdi Winery, Heimann Family Winery, Fritz Wine House, Eszterbauer Winery.

- *Medium-sized estates:*
Due to the extension of their vineyards (30-100 hectares) and increased winemaking capacity, some family enterprises have overgrown their own frames and now have to employ external staff in order to manage the business successfully. These medium size wine businesses are of optimal size for successful submission of various proposals for financial support. Due to their strong tendering activity, the scope of their activity is usually complex. Besides wine production, hospitality and lodging became their dominant services. Their sales channels are multiple: they sell their products via gastronomy facilities, wine shops, wholesales networks and within the frameworks of wine tourism.
Bodri Winery, Mészáros Wine House and Winery, Szent Gaál Winery, Takler Winery, Vesztergombi Wine House, Lajvér Avantgarde.

- *Winemaking complexes:*
  Today's winemaking complexes were typically established by the privatisation of previous state farms, often by foreign investors. In most cases, the new owners initiated modernising developments: they have established plantations with a combination of grape varieties that suit the demand of the markets. Because of the size of vineyards (more than 100 hectares), they use large agricultural machinery both in cultivation and harvesting. Their wine-cellars are equipped with state-of-the-art technology which is able to process large amounts of grape. According to their capacity, they can produce good quality wine in large amounts and thus, they can easily satisfy the quantity requirements of the retail chains. In case of industrial wine producers, wine tourism (wine-tasting, local wine selling) is only a supplementary activity.
  Tűzkő Vineyard, Twickel Vineyard.

Wine Houses, Press Houses

The technology used in the wine-cellars, the facilities of wine-processing complexes and the curiosities of catering places also raises the attention of visitors. Besides the traditional press houses, cellars and cellar villages of the Szekszárd Wine Region, new wine houses built in traditional style and modern exhibition cellars are also waiting for visitors (Máté and Szabó, 2011; Máté, 2007a).

- Cellar villages: Sióagárd-Leányfalu farm slope
- Small streets with traditional cellars and press houses: Szekszárd – Kadarka Street, Istifán gödre (pit)
- New wine houses built in traditionally style: Takler Winery, Sárosdi Winery, Vida Family Winery, Heimann Family Winery
- Exhibition cellars: Fritz Wine House, Vesztergombi Wine House, Lajvér Avantgarde (Appendix 1).

Wine Products and Brands

The quality of wines and the attractive feature of the brands of the wine-cellars are continuously increasing. Customers realise the importance of brands as a tool for easier choice. The communication of different awards and prizes won by a specific product serves as an effective marketing tool for certain target groups. Some of the top wines are made only in the most excellent years and therefore they are not available in each vintage (Máté and Szabó, 2011; Máté, 2007a) *(Table 3).*

Table 3: **Some outstanding wine brands from the Szekszárd Wine Region**

Winery	Brand	Winery	Brand
Bodri	Optimus	Szeleshát	K2, HáromFiú, (Three-Boys), Oroszlán (Lion)
Dúzsi	Óvörös (Old Red), Görögszó	Szent Gaál	Passionata, Obsession
Fritz	Primus	Takler	Trió, Bartina, Primarius, Regnum
Heimann	Barbár (Barbarian)	Tringa	Diablo, Phaeton
Mészáros	Ohmerops, St. Grál (Holy Grail)	Vesztergombi	Turul
Sebestyén	Grádus	Vida	La Vida

Source: edited by Máté

The Szekszárd Wine Route

The Szekszárd Wine Route belongs to the traditional wine routes of Hungary. The Szekszárd wine region segment is also a coherent unit that introduces the uniqueness of this area. The wine route was established in 1999 and currently has 64 members. The centre settlement of the trail is Szekszárd, providing most of the services related to the wine route. For the majority of the visitors, wine routes are a guarantee for quality; well-functioning wine routes offer a wide range of services, programme packages, easy (physical and virtual) accessibility and up to par catering capacity. Besides the wineries of the wine region, local restaurants, accommodations, craftsmen and exhibition places also belong to the wine route (I5). The orientation of the visitors is assisted by a wine route sign system (Máté and Szabó, 2011; Máté, 2011, 2007a, b) *(Appendix 2)*.

Towns and Villages of the Wine Region

The towns of Szekszárd and Bátaszék represent valuable attractions due to their built heritage, cultural and entertainment opportunities and historical atmosphere, while the villages (Alsónána, Alsónyék, Báta, Decs, Harc, Kéty, Kakasd, Medina, Őcsény, Sióagárd, Szálka, Várdomb, Zomba) are attracting with their peaceful, clean environment, rural hospitality, traditions, folklore and natural resources. The castles, churches and old civic and peasant houses make the façade of the settlements diverse and interesting (Máté and Szabó, 2011; Máté, 2007a).

Museums, Exhibitions, Country Houses, Handicraft

Besides the exhibitions demonstrating traditional viticulture and wine making technologies, the local history, folklore and art values of the wine region can also be added to the programmes of wine tourists. The visitor-friendly environment and interactive exhibitions contribute to the popularity of museums. Numerous craftsmen work in the wine region whose products are

used for the decoration and furnishing of the cellars and also sold as souvenirs (Máté and Szabó, 2011; Máté, 2007a) (Table 4).

Table 4: **Significant museums, exhibitions, country houses and craftsman professions in the Szekszárd Wine Region**

Settlement	Museums, exhibitions, country houses and handicrafts
Szekszárd	• Wosinszky Mór County Museum, Babits Memorial House, Bogár Haunt, Petrics Family Gingerbread and Candle Museum and Cake Shop, Wine Museum, Franz Liszt Memorial Room, County Hall, Wine Fountain, Lookout • Potter, Leatherworker
Bátaszék	• Temple Cserenc Hunting lodge • Lace, beading, embroidering, weaving, doll making, pottery
Báta	• Egg Museum, Black Stork Museum, Weaving Workshop, Fishermen's Museum, Village Museum, Pottery, Pump House, Church of the Holy Blood • Szövőműhely, Halászmúzeum, Tájház, Fazekasműhely, Szivattyúház, Szent Vér templom
Decs	• Tájház, Babamúzeum, Sárközi parasztházak • Village Museum, Doll Museum, Sarkozi farmhouses
Őcsény	• Lace, Sárköz embroidering, beading • Sports airport
Sióagárd	• Village museum, Embroidering Museum
Zomba	• Szent Gaál Castle, Rozsnyai-pharmacy, Krauts/Swabian farmhouses

Source: edited by Máté

Gastronomic Traditions

The close co-operation between winemaking and gastronomy is very important in wine tourism, both for cellars and restaurants. Besides local wines, the regional bonding can be further strengthened with region-specific ingredients (fish, game) and with the gastronomy of local ethnicities (Hungarian, Székely/Szekler, Krauts/Swabian, Serbian cuisine). The wine district offers countless local agrarian products (cheese, paprika, asparagus, ham, salami, pálinka, honey, jam) which are available at the local market-places, wine shops and at some wineries as well (Máté and Szabó, 2011; Máté, 2007a) *(Table 5)*.

Table 5: **Wine and Gastronomy**

Wine	Food
Tramini	Bütök with sour
Ezerfürtű	Grape strudel
White kadarka	Cottage cheese strudel, Cottage cheese cake, Cottage cheese dumplings
Zöld Szagos	Roast poultry, Roasted vegetables, Grilled fish
Chardonnay	Fried pike in sour creamy sauce, Steam dumplings with sour cabbage
Rose	Stuffed vine leaves, Pork chop with cabbage, Garlic chicken, Kebabs with onion salad, chicken paprikash
Siller	Fish soup with noodles á la Szekszárd, Ratatouille
Kadarka	Pork rib á la Szekszárd, Fish soup with noodles á la Szekszárd, Catfish-stew and pasta with ham, Smoked knuckles, homemade ham and sausage, Pork Stew
Kékfrankos	Nuggets á la Garay, Harvest cock-stew with noodles, Cellar Stew
Bikavér	Deer leg in red wine á la Gemenc, Grilled venison fillet, Cellar Stew
Cabernet Sauvignon	Cellar Stew, Garlic spare ribs on roast
Cabernet Franc	Tenderloin á la Garay

Source: Takács, 1999. ed. by Máté

Events and Festivals

The tourism supply of the wine region is further widened by a variety of events and festivals. The events are really diversified: we can find folklore, ethnic, harvest, gastronomy, music and arts festivals or conference programmes and fairs. In some cases, wine is the central point of these events, while at other times the main event is complemented by wine-related features.. The advantage of these events and festivals is that viticulturists and winemakers can get in direct touch with their consumers and can raise their popularity and income (Máté and Szabó, 2011; Máté, 2007a).

- Szekszárd: Szekszárd Harvest Days, Szent László's Day Wine and Stew Cooking Festival, Whitsun Open Cellars; Wine District Half Marathon, Iván Valley Kadarka Tour, St. Martin's Day Wine Festival, International Kékfrankos Festival, Open University of Wine Culture
- Alsónyék, Báta, Decs, Őcsény, Sárpilis: Sárközi Wedding
- Báta: Painted Easter Egg Festival, Bream Festival
- Sióagárd: National Sió Fish Cooking Competition

Summary
The Szekszárd Wine Region had successfully overcome the difficulties of the past centuries and decades, and was able to adapt to the challenges of the new markets. The region has been able to recover and rejuvenate over and over again. Despite of modernisation, the wine region could preserve its traditions, too. All this is due to the centuries-long persistence and commitment of the local families and their respect towards the traditions of the settlers.

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Appendix 1. The Szekszárd Wine Region
Source: Varga, G. and Máté, A.

Szekszárd – Istifán gödre (pit)

Szekszárd – Kadarka Street

Szekszárd – Bogár Haunt

Szekszárd – Cellars of
the Béri Balogh Ádám Street

Szekszárd – Benedek Valley

Zomba – Szent Gaál Castle

Appendix 2. The Information System of the Szekszárd Wine Route
Source: Varga, G. and Máté, A.

Signs indicating the wine route services, Szekszárd

Sign indicating the Szekszárd Wine Route, Szekszárd (at Motel Sió)

Sign presenting a wine route settlement at the frontiers of Szekszárd

Information board presenting the Szekszárd Wine Route

Tourist information board of the County Rank Town of Szekszárd

Crafting Beers and Crafting Experiences: a Liquid Case Study

Ágnes Raffay – Katalin Lőrincz – Alan Clarke

Introduction

Gastronomy or at least an interest in local cooking has been recognised as a core for tourism development for a very long time (Hall et al., 2003). We are aware of and have seen a lot about wine and tourism over a long period (Hall et al., 2002). But we feel that given current trends, there is a missing ingredient in these surveys. We have checked the indexes for both of the above books and could find no reference to beer. However, now we are assured that "Put simply, the operator who demonstrates the same efforts currently put into wine merchandising to the craft beer market can achieve sustained loyalty and competitive advantage" (Murray and O'Neill, 2012: 899-900). We would like to present a case study which explores this market as it is currently being constructed in Hungary and specifically in Veszprém. Our attention will focus on the craft beer festival organised by the Historia, a 4* Hotel and a very stylish restaurant set in the heart of the historic city. It should also be noted that Historia also runs a micro- brewery.

Picture 1: **Specialities of the Historia Malomkert Sörház**
Source: I1

Everyone knows that beer is important for tourism and we all know the beer festival in Munich; however, we also have to consider that now the beer market is much more than the Oktoberfest. We can begin to see that the arguments which have legitimated wine and wine tourism over the years are being applied within the world of beers. As Thomas (2006) argues, the character of beer is remarkably consistent in many countries. Generally, a lager style beer

is of light colour and low flavour served with high carbonation and at cold temperatures. It is debatable whether this is a result of international marketing or a physiological flavour preference but in the majority of countries, the range of beer types is indeed very limited (Jackson, 1997).

In more traditional beer drinking countries, particularly the UK, Belgium, Germany and France, beer is considerably more varied in character. Over 50 different beer styles have been described internationally with 16 specifically from the UK, 13 from Germany and four from Belgium and France (Brewers Association, 2005). Other authorities itemise a wider range from Belgium and it is likely that regional variations can further extend this range (Jackson, 1997).

Craft beers – a working market

The recent growth has been associated with craft beers and the proliferation of small, independent brewers often inspired by the experience in the United States of America.

The number of small specialty brewers in the US has increased dramatically since 1980; closely linked to President Jimmy Carter's legislation in 1976, allowing home brewing nationwide. This legislation allowed enthusiasts not only to brew for their personal consumption but facilitated the entry of small breweries and brew pubs into the beer market to compete against the large scale brewers who held sway over the market. The interest in and perceived higher quality of the artisan made craft brews had initially gained a foothold in the commercial and F&B markets, and in recent years, it has been the only brewing segment to enjoy increases in consumption.

Ironically, and seemingly counter intuitively, the growth in the number of small brewers has increased as consolidation among the large commercial brewers has continued (Carroll and Anand, 2000; Elzinga, 2005; Tremblay et al., 2005). This growth has overcome the vast economies of scale in place for the macro brewers for whom the highest expense in the cost of beer has become advertising (Nelson, 2005). In 1997 for the first time, the number of US breweries exceeded that of Germany, the nation that still enjoys the strongest brewing traditions and supported the highest per capita consumption of beer worldwide (Carroll and Swaminathan, 1992). The market has changed dramatically since home brewing was legalized. Nearly every regional brewery, microbrewery, and brew pub traces its antecedents to home brewing (Carroll and Anand, 2000). The explosion of unleashed creativity due to legalization and the social and supportive interaction of home brewing enthusiasts is well documented (Ogle, 2006). Currently, craft beer is a $6.5 billion dollar annual market capturing 5.4 percent of the commercial dollar volume market share (Brewers Association, n.d.) with 1,525 breweries producing 8.5 million barrels of beer annually. These numbers highlight

the incredible renewal of the brewing industry and the growing hunger of consumers for differentiation.

The increase in the numbers of operations, the continually growing percentage of market share and sales give strong support to the notion that micro- brewers are driving the market. It also means that we must recognise that craft beer enthusiasts more broadly should indeed be considered as an important and attractive niche consumer market.

Craft beers have been steadily gaining market share from the large national and international breweries. Most of the attention has been focused on micro-breweries and brew pubs that offer only their in-house brewed beers. Ales can easily fall victim to the same market trap of limited variety of products – a flaw that have troubled the large brewers recently. Budweiser's advertisements reminding the public that the company's roots were originally that of a micro-brewery provides strong anecdotal evidence that even the largest producers are feeling the effects of the growth in market share by the craft beer industry (Murray and O'Neill, 2012).

Our account of craft beers cannot be undertaken in terms of the market alone. We recognise markets and the significance of the economic framework; however, the real value of craft beers lies elsewhere. We have moved beyond the "Production economy" and now operate within the "Experience economy".

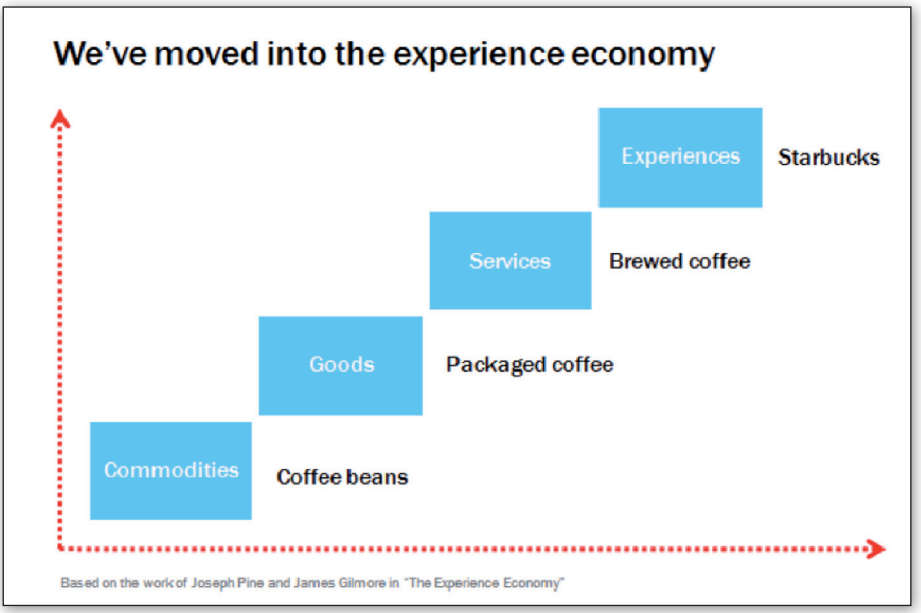

Figure 1: **The Experience Economy**
Source: Adapted from Pine and Gilmore (1999)

In tourism, we have become accustomed to debates that look at staging and accountability. What is of interest in this collection is how the idea of staging has been broken down into front staging and back staging even within the gastronomy aspects of the events. The traditional artistic notion of front staging is repositioned through the analysis of the operations and processes which allow the front to be seen and to survive against the ever increasing experience of competition. The roles and processes of the back staging are fundamental for the sense and possibility of the experience. It is an addition to the critical processes which applies well in tourism and delivers insights that will serve not only to deepen tourism but also events management literature if it is pursued. It is clear that the work has shared a common thread and the explorations of experience creation are informed by a relatively shared theoretical perspective. We are reminded by Pine and Gilmore (1999:6) and the terms are used consistently throughout the book that the emphasis should be placed on the "the importance of the customer in experience and experience creation as they point out that 'Experiences occur whenever a company intentionally uses services as the stage and goods as props to engage the individual' (1999:11). By this they mean that an experience occurs whenever companies intentionally construct it to engage customers. The engagement of the customer in the experience also means that customers rarely have the same experience, even though it is the same experience they are experiencing.'

Picture 2: **The Festival grounds showing the logic of organisation and the division of labour**

Source: I2

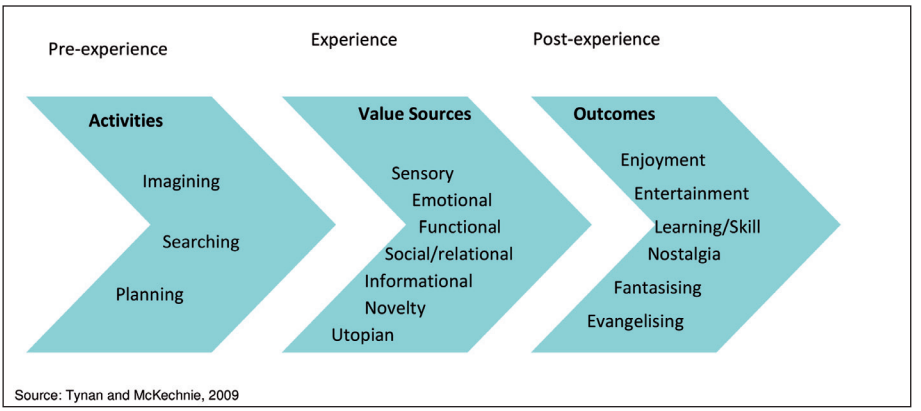

Figure 2: **The Value Experience**
Source: Tynan and McKechnie, 2009

As Sundbo and Darmer (2008) correctly observe, this is because the individual experience is created through the interplay of the companies and the customers and therefore will be constructed differently by different customers; and although Pine and Gilmore (1999) offer a starting point, we should not be constrained by the economic enterprise of their work. The more we apply these concepts the more we have to move beyond the market preconstructions of the customer and reach for the constructions of the consumer (Clarke, 2011). The creation of any and all experiences calls into play the relationship between the constructors of the experience and the consumers of those, both directly and indirectly. Consuming a tourism experience is a process that involves three stages: pre-experience activities, engagement in the experience through value sources and post-experience outcomes (Tynan and McKechnie, 2009).

Picture 3: **The location of the Beer Festival by the foot of Veszprém Castle**
Source: I1

The experience belongs to a process and is a part of those processes at the same time. We are asked to give thought to the pre-consumption phase, where having imagined a positive beer festival, we are searching and planning our consumption both of the beer and of the atmosphere. Attendance at the festival is not only about tasting the beers but also been seen to be attending and tasting the beers. We know most about the value sources because this is where more traditional research has been focussed. We think we know about these elements of the experience but do we really understand how they work? And most importantly, how they work together? Finally, we neglect the outcomes at our peril. The experience does not stop when the final whistle blows or even when the fat lady sings – it lives on in the telling and retelling of the experience. It is not a coincidence that the phrase used is evangelising. We have been told by traditional marketing that W-O-M is the most powerful tool we can use if we can harness it, but now we must recognise the power of E-W-O-M. We have gone from word of mouth to the electronic word of mouth or as some would have us believe the electronic word of mouse!

The beer tasting experience

It is possible for a beer tasting to engage all five of our senses: hearing, smell, sight, touch, taste.

Traditionally, the experience model talks about the five senses and the ways in which experiences must strive to engage these five senses to draw in, engage and satisfy the customers. Our thinking has moved beyond this and we have tried to encapsulate what we think of as a sixth sense which is an integral part of the experience economy. We include imagination in our analyses (Clarke, 2015).

It is not straightforward to locate the beer tasting experience in this model. Satisfying some of the sensory elements is apparently obvious but others are more difficult to achieve. Here is one version of running through the process from beginning to end.

First we have the view of the brewery or the location where the beer tasting is taking place. This can be inspiring – think of the vats in the brewery and the often old bricks in the cellar where the brewery is located. You can even enjoy the array of bottles in the shop or behind the counter.

Then we encounter the beer, but not directly – it is first presented to us in the bottle with the label and, of course, a cap. If we are fortunate, we can see the condensation forming on the glass of the bottle. There can be a great performance in removing the cap, with sight, sound and smell featuring. We can hear the cap popping and the beer glugging from the bottle to the glass. We can see the beer in the glass. Then, we can sniff the aroma and eventually we can taste the beer.

Table 1: **The five senses 'translated' into beer**

SENSE	VALUE	SIXTH SENSE	VALUE ADDED
SIGHT	The bottle, the label and the beer in the bottle. The 'froth' on the top when it is poured and slowly fills the glass.	**I** **M**	Reading the labels and the images. The semiotics of the characters and the landscapes. A beer filled natural world and environment.
HEARING	Cap coming off, the beer bubbling and being poured into the glass. Glasses chinked in greeting - cheers	**A** **G**	Sounds of nostalgia – just as it was in our grandfather's time (though but not the clinking, as this was discouraged in Hungary for 150 years after the revolution of 1848-49.)
TASTE	The blend of the ingredients – the different types in the different blends – even the different waters used.	**I** **N**	Authentic and organic local foods, recipes, flavours and ingredients
SMELL	The aroma rises as the cap comes off and again as it rises from the glass when the beer is poured.	**A** **T**	Authentic strong aromas – a part of the real deal
TOUCH	Smooth on the tongue and the throat – served so cold it is almost therapeutic! Condensation on the glass and, depending on the shape of the glass, the feel of the hold.	**I** **O** **N**	Real beer glasses feel right. Beer at the right temperature feels good.

Source: own editing

We can trace through the experience and see the ways in which the original value has been added by the introduction of the appeal to use our imagination. We see the column of added value filled with expressions that are not necessarily easy to measure in economic, financial or monetary terms. The sixth sense poses questions such as if it was just as it was, and answers including it must be good. It is where the sense of authenticity arises, as we really have no knowledge of what, for example, Roman beers tasted like; yet, these craft beers create something that is both 'real' and also 'authentic' as we picture these qualities in our imagination. These qualities are valuable within

the experience process and create the before, during and after moments which are so important in building a successful experience economy.

Wine is seen as a much more legitimate drink than beer, with a whole science to support the value of your investment when you sip the wine rather than drinking your beer. (But given our sensory mapping, please observe that the beer glass is showing signs of condensation!)

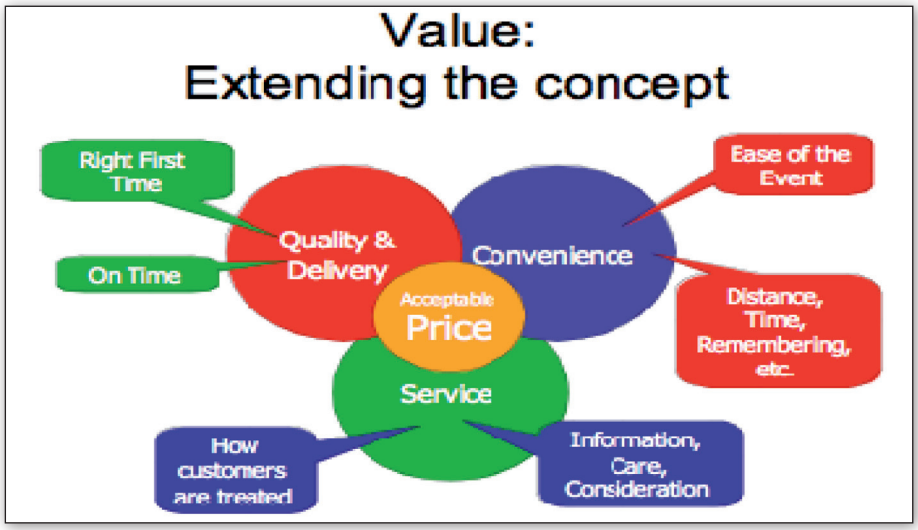

Figure 3: **Extending the value concept**

Source: I3

In *Figure 3* we can see that the value concept has to be developed in order to include experience factors such as convenience which have then been further divided into distance, time, etc. We believe that this extension still does not go far enough to capture the nature of experience as the factors seem to be identified, because it is possible to give these factors economic proxy values. Actually these proxy values do not capture everything that convenience is about. It is more to do with being able to make it work for you and how you feel before, during and after your experience. Quality and delivery is not determined by price but rather by how you feel about the quality that you receive. What we have is a model which has not escaped the economistic reductionism of price at its centre, but at least is beginning to be open to factors around this centre. We can recognise a value in this in many ways, as price does have significance but it is not the only factor that we need to value in recognising the parameters of the beer experience. This is brought home directly if you consider that craft beers are sold at 'premium' prices at the expense of other cheaper beers.

Craft beers are asking for beer to be taken seriously. A new form of cultural capital is being developed and put into the value equation. Beer drinkers can

no longer be dismissed as uncultured layabouts – the new craft beers do have significant value. Our challenge as organisers of events and analysts of festivals is to make sure that our definition of value has been extended to include these emergent values.

It is important that we register the emotional and intangible values which are demonstrated in this model. It is no longer enough to know the price of everything and the value of nothing – if indeed it ever was –; the financial value remains as does the functional value, but now these may contain symbolic elements such as taste rather than price and may call into account the cultural value of the beers as much as their economic values.

As event and festival organisers or craft brewers, we have to ensure to maximise the customer delivered value, which takes into account the customer's investments and their anticipated surpluses. The challenge is to facilitate the experience in such a way that direct costs are minimised, which is only repeating what traditional economics has always said but we need to move beyond this and see the costs as expressions of the intangible as well, especially as the model extends to consider psychic cost. The costs and the values can be addressed through the emotional and symbolic or via the functional when we meet the experience seekers.

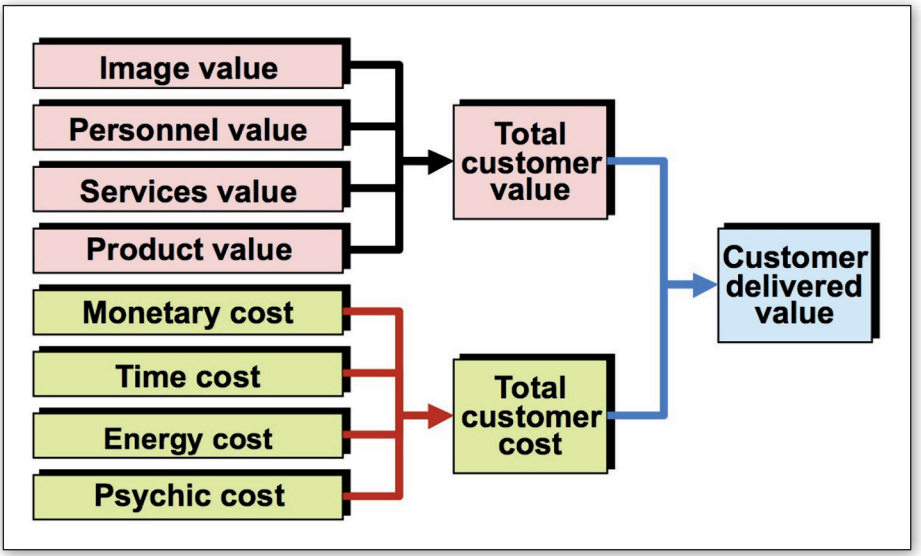

Figure 4: **Dimensions of value**
Source: I4

Beer as basis for tourism attraction in Hungary

We will now trace the ways in which beer is used within the tourism industry in Hungary**.** We will draw attention to the roles that beer fulfils in a range of traditional touristic offers.

Beer Museum

Although there is a long tradition of showing the production processes of beer in several countries, there is only one beer museum in Hungary: that of the Dreher Brewery which allows visitors an insight into how the popular drink is brewed. It opened in 1979 under the name of Kőbánya Beer Museum, and mainly displayed the equipment used in beer production and the beer industry from the early years of guilds to the modern day brewing processes.

Beer wellness

Beer is not only recommended for internal consumption; several beneficial effects of external beer usage are recognised, too. Beer is rich in trace elements, minerals and Vitamin B. The yeast content of beer has a positive impact by making one's hair shiny without making the skin feel and look greasy and/or oily. Hops are a basic ingredient for sedatives as well, while malt is popular due to its high vitamin content. In beer treatments like facials and hair treatment, usually an extract of beer is used. We can also find beer baths and beer massage in the wellness offer of several hotels and spas in Hungary. As an example, the Danubius Health Spa Resort offers these as part of their gastro-wellness repertoire. The Thermal Hotel of Visegrád has a 90 minute Beer Therapy which includes a 20 minute beer bath and a glass of beer. The Magnolia Day Spa also has a Beer Package on offer for those who are interested in bathing in and being massaged with beer. The Ramada Aquaworld in Budapest also lists a beer wax massage amongst their wellness services.

Beer tasting sessions

While wine tasting is a popular activity in the touristic offer of Hungary, beer tasting sessions are much rarer to find, although their popularity is on the rise. Craft breweries in Budapest and some restaurants offer circa two-hour beer tasting sessions where on average 10 different types of craft beer (brown, stout, ale and lager hybrids, etc.) can be tasted. Nibbles are also offered and sometimes an expert, or the owner of the brewery give a presentation on the history of the beers and the brewery and the technologies behind the production of the great drink.

Beer as a theme in hotels

As mentioned before, some wellness hotels offer beer-based treatments to their customers but in some cases, beer can be the central point of themed events as well. Bavarian beers seem to be the most popular choice for themed evenings and weekends: there are examples of such events not only from Budapest but also from other places ranging from the North East to the South West of Hungary. The Betekints Hotel in Veszprém also organises Bavarian beer events and has Bavarian beer on offer all year round. It must be noted that there is a strong bond between the town and Bavaria, as Veszprém is twinned with Passau, the birthplace of Gizella, the first Hungarian Queen who was crowned in Veszprém.

Craft breweries in Hungary

Being the capital city, Budapest has the largest range of craft beer offer in Hungary. There are several beer pubs and bars to choose from, some of which have even reached international recognition. The Élesztő ("Yeast") pub has been voted amongst the Top 10 beer pubs by the Guardian. The Horizont Craft Brewery has won two prizes at the Dublin Craft Beer Cup. Outside Budapest, most major cities can boast with some craft beer in breweries or pubs, some of which have also gained international fame. The Zip Technologies Ltd from Miskolc has won first prize at an American 'Beer Oscar' competition and has brought home two prizes from the Dublin International Craft Beer Cup.
Interestingly, the Archabbey of Pannonhalma, famous for their wine production, has also established a Beer Manufacture to offer a more complex service to their visitors.

Beer festivals

Although none of them compare to the Oktoberfest in prestige or size, there are various beer festivals organised throughout Hungary. These events traditionally involve music and other cultural events besides the consumption of significant amounts of beer (and food). Craft beers have started to penetrate the market of beer festivals as well, so in recent years not only the quantity of beer, but their quality and unique flavours have become the focus of such festivals.

One of the largest of these festivals is the Budavár Beer Festival, where around 200 types of different beer can be tasted in the beautiful surroundings of the world heritage site Buda Castle. Various international (e.g. Czech, German, Slovakian, Belgian) breweries are present at the event with their specially flavoured products. Furthermore, not only liquid beer is on offer at the festival: visitors can try various gastronomic delicacies which are produced with beer, such as beer ice cream, beer cupcakes and beer doughnuts.
The small craft brewery of Veszprém, the Historia Malomkert has also been organising a beer festival since 2013, with around 25 different kinds of beer on

offer from the participating Hungarian, German and Czech craft breweries. The event also involves cultural programmes, dance performances, concerts, children's entertainment with traditional games and beer quizzes.

Picture 4: **Children's entertainment at the Beer Festival**

Source: I1

The festival also aims to source the events locally, with several of the nationally known performers actually coming from Veszprém or the area.

Picture 5: **Catering inside the brewery**

Source: I1

The décor inside suggests a higher class clientele than the advertising for the Festival!

Picture 6: **The 2015 Veszprém Craft Beer Festival Poster**
Source: I5

This is the 2015 poster advertising the Festival. It is definitely eye catching, but it must be asked what values are the organisers promoting with this image? We find the image to be in contradiction with the values of the festival outlined in the website's written material; there is nothing local or "craft looking" about the image at all. What the costume is supposed to represent in terms of authentic traditional or local Hungarian is not clear – it looks much more like the uniform associated with the hostesses at the Oktoberfest rather than anything in connection with the city of Veszprém. It is also worth noting that the glass she is holding would probably not be the most popular at the Festival either – it is certainly large and echoes the large jars found in Munich. But again, is this an image that portrays the values of craft beers? The stereotype glasses are too big for the craft beer bottle to fill. The meaning is lost and therefore potential value in the experience is cast in to doubt.
On the other hand, we can also demonstrate that there are worse glasses as the following photograph shows.

Picture 7: **Uniquely shaped beer glass**
Source: I4

Beer drinkers have been known to express concern if they cannot be served in their traditional favourite glasses – some prefer straight sides, some want handles, some curved sides – but we cannot imagine who would want this breast-shaped glass! This example of bad taste was posted on the Festival's Facebook page – no one is taking credit or responsibility for it.

Picture 8: **The advertisement of a participating brewery at the Veszprém Beer Festival**
Source: I5

However, there is a largely comic book stereotyping of gender roles in and around these festivals – the graphic artists behind the micro-brewers and the festival organisers rely on a very limited repertoire of images. What used to be said about the Wild West: men are men and women are women (or as the

sexist version has it: "women are grateful") might be extended to the beers as well! There is no doubt that some will argue that such images are not harmful; yet, the positioning of women in a new cultural form, in the craft beer movement, could have been much better drawn. We do not need to repeat sexist stereotypes in order to draw attention to our festivals or our crafts in the 21st century.

Conclusions

Beers and especially craft beers are not only changing the market for beer sales, but they are challenging the ways in which beer is seen in society. It is no longer possible to dismiss beer drinkers as unthinking customers who simply want to drink themselves into oblivion. We are seeing the emergence of a new form of cultural capital which supports the experience of beer drinking similar to how wine has been endorsed in the past.

The location of new beers and beer festivals within the Experience Economy underpins this shift in our understanding. Beer is now being treated with greater degrees of respect and as a result, our conversation about beer has changed, too.

We must recognise the significance of the creation of experiences and the ways that experience allow for the expression and valuing of a range of emergent meanings. The process of the Craft Beer Festival begins in advance of the event, is felt at the time and then continues long after the event. All three stages generate value for the experience seeking consumer and as analysts we must find ways of acknowledging and respecting these moments. It is no longer a simple relationship between the price paid for the beer and the enjoyment gathered from that drinking. We have to value the atmosphere, the staging of the tasting and the opportunities to share this experience before, during and after the event. The experience economy calls upon us to open our senses and use our imaginations in order to see what is there and to value the experiences which we are undergoing. Value in experiences is more complex than it was when we only considered the economic transactions of the business or product economics.

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Fast Food, Good Food? Or Junk Food, Short Life?

Judit Grotte

Introduction

The history of catering trade goes back to the ancient times, when people sat around the fire place, man hunted and women nurtured.

The Egyptians created the table for two and the first menu after the ruler Meneus.

The Greeks took care about the strict seating around the table, based on the hierarchy.

The Romans invited the women to the table to eat and talk with the men together for hours. Since then many things has changed in the macro environment.

Demography, the economy, the geographical environment, legislation, technology, cultural values, and a changing competitive environment are essential interdependent variables directly affecting, if not regulating, the successful behavior of international business interests (Ellis and Williams, 1995; Czinkota and Ronhaiken, 1994).

The cultural environment is a slow-paced and special environment. It consits of values, representations, perceptions, standards or legitimate behaviours that are important characteristics of a given society (D'Iribarne et al., 1999).

Yet, major cultural changes have occurred within institutions, in human relationships, social rituals, and family entertainment activities, causing these systems to develop and change more incrementally. 'Fastfoods' restaurants have also influenced eating habits and become the reference norm, sometimes ruining the regional and highly cultural gastronomy but also modifying, if not enriching, the local cuisine into a more cosmopolitan culture (Patsikas, 2002).

The dual forces of globalization and modernization are causing fast worldwide changes in food supplies, food consumption behaviour and population health. One of the major modifications over the last 50 years has been the development and marketing of Western-style fast foods (Seubsman et al., 2009).

Dunn (2008) Modern lifestyles and environments have been linked with overweight, and both have been shown to be associated with expansions in fast food consumption.

The macro-environment does not leave any business unaffected and it is precisely this environment that creates conditions, stipulations, rules and investment opportunities (Patsikas, 2002).

Whether we like it or not our life is always changing. Women and men are busier than ever, so fast food restaurants provide an easy and fast solution to overscheduled people. There are many well-known and famous fast-food

restaurants in the world, like McDonalds, Burger King, Wendy's, Taco Bell, KFC, etc. Although the solution is fast, the nutritional value is very little.

What are Fast Food, Junk Food and Fast Food Restaurant?

Before we define what fast food is, let's see in which catering unit the fast food restaurants belong to. The types of catering units are: catering units serving hot dishes, confectioneries, drink bars, catering units at workplaces, other catering units, production and auxiliary units. The first group is catering units serving hot dishes like the traditional restaurants and special restaurants (e.g.: ethnic dishes, dishes defined by the given region or raw material), inns, country taverns, brassieres, take away units, snack bars, barbecue stalls and Fast Food Restaurants belong here. The Fast food restaurants usually serve only a few variations of sandwiches and side dishes. These are foods that can be prepared, served and eaten quickly. Most of the beverages at these types of restaurants are non- alcoholic. So, the next question is: how do we define what fast food is. There are many definitions for fast food. Harrison and Marke (2005) define fast food as pre-packed meals or ready to eat convenience food. According to Reidpath et al. (2002), fast food is a type of food which is purchased from a major franchise chain.

The Merriem-Webster Dictionary gives another definition for Fast food: specializing in food that can be prepared and served quickly

Merriam-Webster Dictionary also has a separate definition of Junk Food: 1. food that is high in calories but low in nutritional content, 2. something that is appealing or enjoyable but of little or no real value.

Another dictionary, DictionaryReference has another description for fast food: food, as hamburgers, pizza or fried chicken that is prepared in quantity by a standardized method and can be dispensed quickly at inexpensive restaurant for eating there or elsewhere.

The American Heritage Dictionary defines fast food as "Inexpensive food, such as hamburgers and fried chicken, prepared and served quickly."

According to Hellesvig-Gaskell (2013): Fast foods are characterized as quick, easily accessible and cheap alternatives to home-cooked meals, according to the National Institutes of Health (NIH). They also tend to be high in saturated fat, sugar, salt and calories. According to the NIH, many fast food chains have responded to growing public awareness about nutrition by offering some food that is lower in fat and calories than their usual rate.

There are many definitions for fast and junk food, and fast food restaurants as well. Focusing on the above mentioned definitions we can summarize that fast food is easy to prepare, fast to serve and eat, not expensive and not healthy. In the following part of the case study we examine the advantages and disadvantages of fast food.

Pros and Cons

As everything in life, fast food also has advantages and disadvantages. There are people who like it, others who don't, but the number of fast food restaurants shows that there is a demand for such type of meals (*Table 1*).

Table 1: **Advantages and Disadvantages of Fast Food**

ADVANTAGES	DISADVANTAGES
FAST FOOD IS CONVIENIENT	FAST FOOD CHAINS SERVE TWICE THE RECOMMENDED SERVING FOR THE INDIVIDUAL
FAST FOOD CHAINS OFFER ON THE GO MEALS	FAST FOOD MENU ITEMS ARE HIGH IN FAT
FAST FOOD CHAINS ARE VERY ACCESSIBLE	FAST FOOD MENU ITEMS CONTAIN FOOD ADDITIVES AND PRESERVATIVES
FAST FOOD CHAINS OFFER COMFORT FOOD	FAST FOOD MENU ITEMS ARE HIGH IN SUGAR
FAST FOOD CHAINS ARE BUDGET FRIENDLY	FAST FOOD MENU ITEMS ARE HIGH IN SODIUM

Source: http://www.sampateek.com/en/restaurants/fast-food-advantages-and-disadvantages

Finding a fast food restaurant is very easy in every city. They are everywhere, close to your home, close to your office, and they are always open. Many times people do not even have time to sit down and eat. Therefore, they are eating while doing their work, driving or watching TV or a movie.

These restaurants offer tasty meals, so the customers do not have to waste their time to prepare food.

According to Diaz (2015), the most obvious advantage of fast food is that it saves time. We do not have to buy the ingredients, peel or cook them, not even talking about the washing up after it. Focusing on value rate ratio, fast food chains are budget-friendly.

For the young, it is also a good place after school to hang out with friends.

On the other hand, fast food chains serve more than the required quantity for one person. Apart from this, most fast food items are cooked in fat which makes these foods calorie intensive.

The menus also contain white sugar, high amount of sodium, food additives and preservatives. If someone eats this type of food frequently, it leads to special health problems (e.g.: certain types of cancer, diabetes, high blood pressure, cardiovascular and kidney diseases).

When consumers choose a fast food menu to eat, they should be aware of its advantages and disadvantages.

Lately, some fast food chains offer healthy food (vegetable salads, grilled chicken breast, fruit salads) or healthy substitutes like low-calories dressings.

It is a smart idea to go for bread products that are made from whole grain flour and instead of carbonated drinks, mineral water or fresh fruit juices would be a healthy option. People who eat healthy food have lower blood pressure, lower lever of bad cholesterol, and tend to have a more active life.

Healthy eating and active sport can lower the risk of cancer, diabetes, stokes, etc. But who are these restaurants and what kind of products do they exactly offer for the customers. How much do they earn with their service?

Which are the top fast food restaurants? Industry Reports - Statistics on US Industry Revenue

The first fast food restaurant was opened in the US. Burgers (McDonalds, Burger King, Wendy's, etc.), sandwiches (Subway, Panera Bread, Arby's, etc.) and snacks (Starbucks, Dunkin Donuts, Baskin Robbins, etc.) belong to the fast food category.

In general, the biggest segment leader was McDonald's at the top of the burger category. The company took the No. 1 spot overall and the No. 1 spot in the burger category with more than $32 billion in system wide sales in fiscal 2010. Among the sandwich chains Subway, and among the snacks Starbucks was the number one (Oches, 2011).

In 2013, McDonald's was also the biggest fast food company in terms of revenue, followed by sandwich chain Subway and Yum! Brands, parent of Taco Bell, KFC and Pizza Hut (http://www.statista.com/topics/863/fast-food/).

The fast food industry's revenue peaked in 2006 before taking a dip in 2009 as a result of the global economic crisis. Despite this setback, the industry is forecast to generate increasing revenue year-on-year until at least 2018.

As a result of its increasing popularity, the U.S. fast food industry remains the largest in the world, with over 320.000 units forecast to be operating in 2014.

The fast food industry includes worldwide famous brands such as McDonald's, KFC, Pizza Hut and Burger King, all of which were founded in the United States.

Other American brands, such as Chipotle Mexican Grill and Taco Bell are also starting to build an international reputation.

McDonald's is by far the most valuable fast food brand in the world, with a value that exceeded 90 billion U.S. dollars in 2013. McDonald's has been operating since 1955. In 2013, the company had over 35.000 restaurants worldwide, 14.278 of which were in the United States.

Almost a quarter of U.S. customers eat at fast-food restaurants at least once a month and more than ten per cent visit them at least once a week. According to the World Health Organization, it is the unregulated frequency of such visits

that is causing obesity and its related health problems in the United States. Many of the popular fast-food brands in the U.S. specialize in high-calorie foods, such as burgers, pizza and fried chicken (statista.com 2014).

According to the numbers, it seems that among fast food restaurants, McDonalds is the most successful one. But is the taste of the burger also better?

4. Who has the best burgers and fries?

Based on the survey of statista.com (2014), despite generating the most money, McDonald's has received lower-than-average customer satisfaction ratings in recent years. In 2014, the company was ranked last out of 21 popular U.S. burger chains for the taste of its burgers.

Taste is the most important factor when it comes to restaurant experiences according to 94 per cent of U.S. consumers.

Health, on the other hand, might be less of a consideration as the nutritional quality of the meals offered by many popular fast food chains leaves much to be desired.

That said, nearly 83 per cent of U.S. consumers dine at quick-service restaurants at least once a week. "It's been the source of endless debate, but now, according to a YouGov poll, it's finally possible to reveal the answer. Over a third of people in the United States say McDonald's have the best fries but the same cannot be said for the Big Mac which trails the competition in the popularity stakes. Just 7 per cent of people think McDonald's have the best beef burger - Burger King and Five Guys are in the lead with 15 per cent each. 10 per cent of people gave the green light to Burger King's fries, some distance behind McDonald's impressive 34 per cent." (McCarthy, 2014) (*Figure 1*).

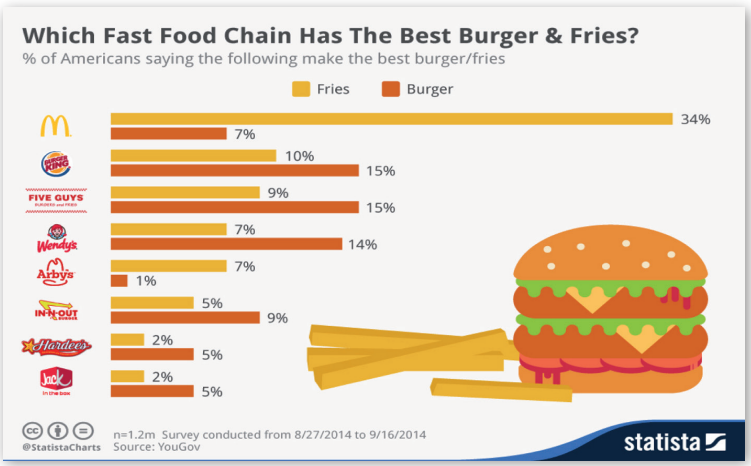

Figure 1: **Which Fast Food Chain Has the Best Burger and Fries**
Source: YOUGov, StatistaCharts 2014

Based on the survey, Americans like the fries at McDonalds, but prefer the burgers at Burger King, Five Guys or Wendy's.
According to a Gallup poll, fast food is still a staple of the American diet. In comparison with previous years, Americans are slightly reducing their fast food intake but most of them are failing to eliminate it entirely.
A mere 4 per cent of people admitted avoiding fast food completely. 28 per cent of Americans dine at fast food restaurants at least once per week, while 16 per cent visit McDonald's, Burger King, Pizza Hut and equivalent restaurants several times per week. 33 per cent of people admitted paying a visit at least once or twice a month (*Figure 2*).

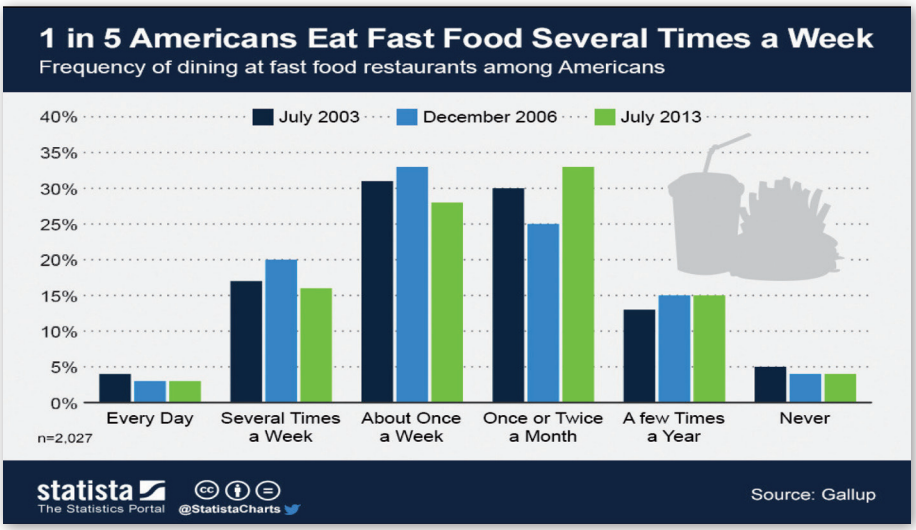

Figure 2: **1 in 5 Americans Eat Fast Food Several Times a Week**
Source: Gallup, StatistaCharts 2013

Less Americans eat fast food weekly today than in 2006, though generally, the numbers are not a great improvement when compared to the statistics of a decade ago. The majority of Americans still care about the low price, taste and convenience of fast food. This chart shows the frequency of dining at fast food restaurants among Americans (McCarthy, 2013).

Despite of the reducing number of burger eaters among the adult US citizens, the kids are still in danger.

An important segment of the industry - Kids
Unfortunately the fast food sector targets mainly kids, so their future seems very unhealthy.

Based on the data of Robert Wood Johnson Foundation New Haven, Connecticut (2013), in 2012 the fast food industry spent $4.6 billion to advertise mostly unhealthy products, and children and teens remained key audiences for that advertising, according to a new report by the Yale Rudd Center for Food Policy and Obesity.

The report highlights a few positive developments, such as healthier sides and beverages in most restaurants' kids' meals, but also shows that restaurants still have a long way to go to promote only healthier fast-food options to kids.

The report, "Fast Food FACTS 2013", is a follow-up to a report released in 2010. Using the same methods, researchers examined 18 of the top fast-food restaurants in the United States and documented changes in the nutritional quality of menu items along with changes in marketing to children and teens on TV, the Internet, social media, and mobile devices. Key findings include:

- Children ages 6 to 11 saw 10% fewer TV ads for fast food, but children and teens continued to see three to five fast food ads on TV every day;
- Healthier kids' meals were advertised by a few restaurants, but they represent only one-quarter of the fast-food ads viewed by children;
- Less than 1% of kids' meals combinations at restaurants meet nutrition standards recommended by experts, and just 3% meet the industry's own Children's Food and Beverage Advertising Initiative and Kids LiveWell nutrition standards;
- Spanish-language advertising to Hispanic pre-schoolers, a population at high risk for obesity, increased by 16%;
- Fast food marketing via social media and mobile devices – media that are popular with teens – grew exponentially.

"Most fast food restaurants stepped up advertising to children and teens," said Jennifer Harris, the Rudd Center's director of marketing initiatives and lead author of the report. "Most advertising promotes unhealthy regular menu items and often takes unfair advantage of young people's vulnerability to marketing, making it even tougher for parents to raise healthy children."

The authors recommend that restaurants apply nutrition standards to all kids' meals and automatically provide healthy sides and beverages. They also should stop marketing their least healthy items to children and teens in ways that take advantage of their vulnerabilities, added the researchers.

So, how can the fast food restaurants motivate adults and kids to ask for a burger? What type of special marketing strategies do they apply to reach their goals? The following section will introduce some of them.

Fast Food Marketing Strategies

The fast food industry is highly competitive and ruled by large companies. Smaller businesses must be smart in developing marketing strategies that drive customers' traffic. This requires staying in constant touch with consumers.

One of the best solutions for smaller fast food companies to stay in touch with their consumers is through marketing research. A small fast food company must know what key customers want and will purchase before developing their marketing and advertising strategies (Suttle, 2015).

Collectibles

Fast food outlets can drive traffic through collectibles, particularly those that kids enjoy. Choose a movie or popular animated film. Search for companies who sell dolls, glasses or other mementos that are related to the movie. Offer four or six characters or glasses. Provide one free item for the purchase of a kids' meal.

This fast food marketing strategy will motivate people to come back to the restaurant until they have acquired all the collectibles. Find a popular theme for your collectibles that other fast food companies are not marketing (Suttle, 2015).

Market Segmentation

Small fast food outlets often apply market segmentation as a marketing tool. Market segmentation is the procedure of identifying key buying groups that patronize your restaurant.

This information is mainly obtained through market research surveys, exploring demographic information such as age, income and household size. For example, the majority of your customers may be 18 to 24 years old and earn less than $40.000 per year. You could then discover clusters of this demographic group within a 5-mile radius of your restaurant. Collect the addresses of these residents and mail coupons to them. You can also segment your market by various activities, attitudes and consumer usage, according to NetMBA.com (Suttle, 2015).

According to Grazin and Olsen (1997), recent societal changes towards higher interest in health and nutrition express consumers' health- and nutrition-related attitudes and this behavior pattern may be crucial for segmenting the market for fast-food restaurants (FFR's). Findings indicate that buyers who do not patronize FFR's have the strongest involvement with health-related issues, while frequent patrons have the weakest involvement. Thus, marketers could apply a combination of general health- and nutrition-related attitudes and behaviours to complete demographic information when plotting their marketing strategy.

Based on the opinion of Michman and Mazze (1998), marketers in the fast food industry usually apply market-segmentation and product differentiation strategies. McDonald's, for example originally targeted lunch and late snack consumers. Following careful research and analysis, the decision was made to target other market segments, such as buyers who desired a quick breakfast on the way to work. A new product line (breakfast meals) was added to the menu including the Egg McMuffin, and new promotional campaigns were developed to announce the new product range.

Loyalty Programs

Frequency card programs are a well-known type of loyalty program for fast food restaurants. Create a display and sign-up forms to advertise your frequency card program. Invite people to fill out an application.

Reward consumers according to the frequency in which they visit your restaurant. For example, you could give people a free drink after their first four visits, then free fries after their next four visits. Ultimately, a customer could gain a free meal after 12 visits. Keep repeating this cycle for six, eight or 10 weeks, or whichever time frame you select (Suttle, 2015).

Societal Marketing

Societal marketing refers to volunteering or gathering money or goods for charity. Societal or social marketing is designed more for getting ideas across than making sales, according to Lars Perner, assistant professor of clinical marketing at the University of Southern California. Consequently, buyers who relate to your ideas or values because of your charitable work may, in turn, support your fast food restaurant (Suttle, 2015).

If a fast food company intends to sell more, it can use different marketing strategies from collectibles through marketing segmentation to societal marketing. However, companies should always be aware of the effects and critics on fast food.

Effects and Critics

Critics of the fast food industry point to various features that may make fast food less healthy than other types of restaurant food (Spurlock, 2004; Schlosser, 2002).

These involve low monetary and time costs, big portions, and high calorie density of signature menu items. Indeed, energy densities for individual food items are often so high that it would be difficult for anyone consuming them without surpassing their average recommended dietary intakes (Prentice and Jebb, 2003).

Fast food costs relatively little and tastes good, but the negative effects on physical health last much longer than these actual benefits. With the high-

calorie menus come more fat, cholesterol, salt and sugar – and therefore hardly any vitamins, minerals and other nutrients – than in healthier foods. The USDA Dietary Guidelines for Americans reports that these eating habits create nutritional deficiencies along with weight gain.

The health problems that come from overweight and obesity alone can severely limit lifestyles and shorten life spans. Fast foods contain high amounts of cholesterol and salt, two nutrients that contribute to cardiovascular health problems.

The U.S. Centers for Disease Control and Prevention reports a direct link between sodium intake and negative effects on blood pressure and note that Americans consume most of their sodium in processed and restaurant foods (Clarke, 2013).

Many drive-through foods and drinks have high sugar content, including chocolate shakes, 62 grams of sugar, and colas, 44 grams, in 16-oz. servings as per the USDA.

Fast food coleslaw, French toast sticks and even cheeseburgers hold significant amounts of sugar. Regularly eating too much sugar can have standard negative effects on your blood sugar levels. Diabetes requires daily medication to treat blood sugar imbalances. Serious complications include glaucoma, hearing loss, kidney disease, high blood pressure, nerve damage and stroke. To decrease your risk for diabetes, the American Heart Association (AHA) suggests ordering beverages such as water, reduced-fat milk or diet soft drinks.

Are there any good solutions for the future? We cannot change our daily time-schedule, so we need a good solution to eat our daily meals.

New opportunity: Quality Food in the Fast Food Restaurants - Tailor-made burgers?

It is no secret: Americans love fast food. The Golden Arches have spread across the world, and emerging markets are one of the fastest growing areas in the sector. But the fast food industry is not without its challenges, especially in the United States. From growing food costs, economic crisis and changing perceptions about health, many fast food franchises have been feeling some heat.

But rather than flee from this challenge, the fast food industry has been adopting new ideas and started recommending new products. Modern society is on the go, and there is plenty of demand for a quick bite at all times of the day. Fast food franchising opportunities remain in the "traditional" spaces like burgers and pizza, but are also sprouting up in healthy and unique ways as well (Sena, 2014).

Over the last decade, there has been increased focus on the quality of food served in fast food restaurants. Typically highly processed and industrial in

preparation, much of the food is high in fat and has been presented to increase body mass index (BMI) and cause weight gain. Well-known books such as Fast Food Nation and docudramas like Super Size Me have gained public awareness of the negative health consequences of fast food. Fast food restaurants have responded by offering healthier choices and have had some measure of success, but the shadow of bad press still hangs over the industry (Sena, 2014).

McDonald's announced that it will stop marketing a portion of its unhealthy fare to young kids – including soda – and will begin recommending healthier side alternatives like salads and sliced fruit to its adult menu too (Sifferlin, 2013a).

According to The New York Times (2013), McDonald's says it is refocusing some of its marketing to turn people on to its more nutritious items. The company says it will promote water, low-fat milk and juice on their kids' menus and any in-store promotions for its Happy Meals. McDonald's says it will take a few years to implement the changes in half of its restaurants, and about six to seven years for the remainder of the chains. But, it was not enough, because crisis occurred at McDonald's in 2015.

Crisis at McDonald's in 2015

BROOK, Ill. (AP) – McDonald's says that a key sales measurement dipped in May, with weakness in the U.S. and some overseas markets. The world's biggest hamburger chain said that sales at locations open at least 13 months edged down 0.3 per cent last month. That was better than the 1.1 per cent decline that analysts polled by Thomson Reuters expected. In the U.S., the figure declined 2.2 per cent - just about even with the 2.1 per cent dip Thomson Reuter's analysts predicted. The measurement dropped 3.2 per cent for the Asia-Pacific region, Middle East and Africa - better than the 5 per cent drop analysts forecast. Europe was a bright spot, rising 2.3 per cent. This was much better than the 0.3 per cent increase analysts called for.

The Oak Brook, Illinois-based company is looking to turn around its business as sales remain sluggish. Its plans include a restructuring of the company intended to strip away layers of bureaucracy, and selling more company-owned restaurants to franchisees around the world.

According to the Guardian (2015 May): Steve Easterbrook, the new British chief executive of McDonald's will reveal his strategy to turn around the 60-year-old company which is rapidly losing customers. The Golden Arches are looking increasingly tarnished. After decades of expansion that saw McDonald's march into China, Russia and expand around the world, the burger brand is no longer flavour of the month. A million people have turned their back on McDonald's in 2014, and profits went with them. Last year McDonald's' annual net income dropped 15% to $4.7bn – making 2014 one of the worst years in the company's

history. “We need to act now, and we need to make an impact. I’m not looking for incremental steps,” Easterbrook said as he announced the sixth straight quarter of sagging sales, depressed profits and another miserable outlook. “As you go through turnarounds … they are a little bumpy by nature. And that does require some bold and decisive decision-making.”

What happened?

Financial analysts and restaurant consultants suppose that McDonald’s main problem is that it has largely ignored the changing tastes and ideals of its core American consumers – and thus backed itself into the stickiest of corners. Easterbrook will find it difficult, they argue, to catch up with the new wave of hipper, rival fast-food chains such as Shake Shack, Panera Bread and Chipotle, while at the same time staying cheap and fast enough to satisfy its remaining loyal consumers.

Johnson said McDonald’s’ biggest challenge is winning over the most fought-over demographic: millennials (people who became teenagers around the year 2000). “These are the people having kids right now. They have a whole different value equation, it’s not just about price and quality. “It’s about morality and ethics and wanting a healthy lifestyle,” she said. “They’re not dieting, they’re making lifestyle changes and are saying ‘I don’t want fast food on my agenda.’ But when they do decide to have an indulgence day or a cheat day they are upgrading to a better-quality experience.”

Tailor made hamburger?

McDonald’s has tested a new idea called Create Your Taste that would allow consumers to create individualised burgers costing up to $8 with fries and a drink – compared to $5 for a standard value meal.

A pared-back version called TasteCrafted, that will take less time to make and cost McDonald’s thousands of franchisees less than the roughly $100.000 they would have had to spend to install special Create Your Taste work stations.

Is it the right solution?

According to Sifferlin (2013b), getting people to eat healthier food at fast food joints is a major challenge for the industry. Burger King’s market research, for example, showed that people who walk into a restaurant intending to order grilled chicken change their minds at the register and consistently order fried. “We know that attitudes are changing and our consumers are becoming more mindful of the foods that they eat. But changing attitudes is much different than changing behavior. We have seen time and time again that consumers don’t want to sacrifice the foods that they love,” says Hirschhorn.

"We set out to introduce a great tasting French fry with all the French fry attributes that people expect – crispy on the outside and fluffy on the inside."

Summary
Our life is always changing. Women and men are busier than ever, so fast food restaurants provide an easy and fast solution to overscheduled people. There are many well-known and famous fast-food restaurants in the world like McDonalds, Burger King, Wendy's.
Fast food restaurants serve just a few variations of sandwiches and garnishes. These are foods that can be prepared, served and eaten quickly. Although the solution is fast, the nutritional value is very little.
There are people who like it, others who don't, but the number of the fast food restaurants shows that there is an existing demand for such type of meals.
Over the last decade, there has been increased focus on the quality of food served in fast food restaurants (Sena, 2014).

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