



## Reflection of Turkish-Persian Linguistic Interaction on Turkish Cuisine

\* Nazanin NIKEGHBAL <sup>a</sup> , Hilmi Rafet YÜNCÜ <sup>a</sup> 

<sup>a</sup> Anadolu University, Faculty of Tourism, Department of Gastronomy and Culinary Arts, Eskişehir/Turkey

### Article History

Received: 15.06.2022

Accepted: 23.08.2022

### Keywords

Turkish cuisine

Turkish language

Persian language

Linguistic interaction

### Abstract

All societies in the world have their own culinary culture and diet. These diets are shaped according to the cultural, geographical, ecological structure and historical process. During this shaping period, different cultures influence each other. For instance, the cultural proximity of Turks and Iranians reflected in today's Turkish cuisine. Although over the centuries the official language of these countries has been totally different, countless cultural commonalities have inevitably led them to linguistic exchanges. The relations of these two neighboring countries started with their conversion to Islam. During this period, the Turks flocked to the west from Central Asia and encountered the Iranians. This confrontation deeply affected both cultures. On the other hand, Turkish language adopted and localized many Persian words, causing the words used today to form. Accordingly, the study reported in this paper tends to investigate the present status of Turkish–Persian Linguistic Interaction in modern Turkish cuisine by considering the historical contact of two nations. Following this, Persian words in the cookery books and recipes have been collected by content analysis method and categorized with mentioning their origins. Based on data obtained in this study, total 148 words which are common between Turkish and Persian languages have been found. 36 food titles, 14 desserts, 24 fruits and vegetables, 34 food materials, 8 beverages, 17 kitchenware and 15 other words used for explaining recipes have been found in this study. According to these findings, etymological and historical factors that influenced the transfer of these words into the Turkish language have been thoroughly assessed. According to the findings due to the high number of words with Persian lexical roots, it can be said that the influence of the Persian language on Turkish in culinary field throughout history is noticeable.

### Article Type

Research Article

\* Corresponding Author

E-mail: nazanin\_nikeghbal@anadolu.edu.tr (N. Nikeghbal)

DOI: 10.21325/jotags.2022.1073

## INTRODUCTION

In language interactions, the influence of the dominant language by the non-dominant language usually occurs only in the vocabulary dimension, and the limits of this dimension are quite narrow. The dominant language copies from the non-dominant language the words related to the elements and concepts not found in its own culture (names of various objects, food, and beverages, etc.), discourses associated with slang or certain jargons, terms or names related to a field that is not its area of expertise. Language interactions affect languages in contact on many dimensions, from phonology to syntax. The direction of this influence varies according to the cultural, economic, and political dominance of the language speakers. These interactions can be unidirectional or bidirectional (Sarı, 2013, p.4).

Considering the Turkish-Persian interaction process, Turks- Iranian relations date back to a very old history. They are two nations that have fought a lot throughout history and have experienced a lot of interaction and understanding at the same time. As in ancient times, the Turks played an important role in the internal affairs of Iran in the time of Kubad (488-541 A.D.). The influence of Persian can be associated with the fact that the Turks were neighbors to Iran, accepted Islam after them, especially entered Iran and established a government (Tülücü, 1997). Persian and Turkish languages are among those languages which have had a pervasive contact with each other through a substantial period of time. Despite their different typological properties and family relations, the contact between these two languages and its consequences has been extensive and more significantly unidirectional; that is to say the presence and influence of one language on the other one is more extensive. As Sankoff also puts “most language contact situations lead to unidirectional, rather than bidirectional linguistic results” (Labov, 2007; Pourhossein, 2012).

Two neighbors such as Turks and Persians, who have lived together and next to each other for centuries, have had close interaction with each other in ethnic, cultural, and social terms. The culture, tradition and customs, terms, proverbs, idioms, stories, words and even the faces of these two nations have been influenced by each other (Maleki, 2013). Therefore, a better understanding of the interaction of these two languages is linked to the history of their lands, which will be discussed in the next section.

### Historical Contact between Turkish and Persian Languages

In the historical process of the Turkish language, it interacted with many languages in the same or different groups, took some elements from other languages in this interaction and gave some elements to these languages in the same way. Throughout history, Turkish has been under the influence of foreign words from east and west. Three periods stand out in the history of Turkish language:

1. In the Uyghur period, with the transition to settled city life, the words reflecting the worldview of Buddhism and Manichaeism came to the fore and reflected in literature.
2. The Turks accepted Islam and came under the influence of Arabic and Persian through Ottoman Turkish. Many words and grammatical rules have entered Turkish from these languages.
3. As a result of the westward orientation, which started with the Tanzimat movement in 1839 and continued until today, many words of Indo-European origin entered the Turkish language (Yıldız, 1999, p.322).

Although connections between Turkish and Persian languages can be observed in the pre-Islamic period, the spark of their interaction appears after the spread of Islam. Of course, the influence of Arabic on both languages in this period cannot be ignored. Arabization of both languages through the script and the extensive use of Arabic vocabularies (Newby, 2002, p.104) is the most obvious result of this influence. With the emergence of Seljuk dynasty which was found by Seljuk who was probably the first of his group to convert to Islam (Cahen, 1968; Campo, 2009), Arabic language was selected as the language of religion, schooling and foreign correspondence, and Persian language as the official administration language and language of literature (Köprülü,1992; Korkmaz,1995; Pourhossein, 2012). Therefore, Arabic and Persian were the dominant languages in the 11th up to 13th centuries considering the vast expanse of the Seljuk dynasty included Iran, Iraq, Anatolia, Syria, parts of Central Asia and modern Afghanistan. This continued until the extinction of the Roman Seljuks by the Anatolian principalities known as Beyliks. These Beyliks translated rules and commands from Persian to Turkish and made Turkish the formal literary language. This was the time when a huge number of Arabic and Persian words entered the Turkish language because of this linguistic restoration. This language, which was written in the Arabic alphabet, was called the Ottoman language. Gradually, this language became closer to the maturity of the official and literary language. Thus, around the first half of the 14th and 15th centuries AD a lingual transition can be seen, as written works are relatively composed of more Turkish words and terms (Ercilason, 2004, p.340-348. Indeed, the recognition of Turkish language in the Ottoman Empire was an important event. Following that, many poets and writers turned to writing and composing in Turkish as well as translating works from Persian. Examples of works written in this way are “Süheyl ü Nev-bahâr” mathnawi which is written by Hodja Mesûd, “Hurşîdnâme” which is a mathnawi romance written by Şeyhoğlu Mustafa and “Gharib-nameh” of Aşık Paşa (Mengi, 2005, p.77; Vahed et al, 2015, p.137-155). The use of Persian language in Ottoman civilization remained strong until 19th century (Pourhossein, 2012).

In the 19th century, a wave of nationalism affected first the various ethnic groups living within the Ottoman territory and afterwards the Turkish intellectuals. Influenced by the European Renaissance, the Ottomans themselves wanted to implement reform programs, but they were rather unsuccessful. Language reform in Turkey is mostly associated with Atatürk and the beginning of the Turkish republic in 1923 (Yağmur, 2001, p.407-426). In 20th century and beyond it is noticeable that the more Turkish language reform make progress, the presence of Persian and Arabic in Turkish language diminishes. In other words, a kind of de-Persianization and de-Arabization is started and managed by Atatürk which caused Latin alphabet to replace Arabic script. Following his reformist measures Atatürk also “encouraged the replacement of Arabic and Persian words in the language with “pure” Turkish words, even if they had to be invented” (Campo, 2009, p.69; Pourhossein, 2012).

It can certainly not be said that the contact between Persian and Turkish languages begins with Islam and ends with reform movements. While the presence of Persian-Turkish linguistic exchanges in the post-reforms period and modern Turkish is also significant. This can be seen in various fields such as food and cuisine which is thoroughly discussed in the next part.

### **The Effect of Turkish–Persian Linguistic Interaction on Turkish Cuisine**

The language element is very important in increasing the culinary awareness. Sustainability of the culinary awareness of ancient Turkish culture can only be achieved with the efficient use of Turkish terms and techniques for the field. Because language is the most important element that plays a role in ensuring the continuity of culture (Kurt,

2004, p.12; Güldemir & Özdemir, 2022, p.186). Although Turkish takes place in the ‘Ural-Altai’ language group and Persian is in the ‘Indo-European’ group, these two languages have a lot in common with each other. As discussed, geographical and cultural proximity, and historical events are the most important factors influencing this impact, which in this study focused more on historical factors. One of the important causes which make these influences is the migration of Turks from the east to the Anatolian region and their passage through Iran. Anatolian Seljuks captured Baghdad in 1050, and then the regions to the east and east of Iran. Once other nomads came, they found Iranian wine and vineyards, orchards, and horticulture, learned how to make cheese with yeast, found plenty of jams, syrups, and sherbets which used to be drunk with the ice of the Elburz Mountain mass in Iran. They also found vegetables and fruits from India such as pickled eggplant, spinach, or lemon in Iran. This transition left its mark on the Turkish language. Thus, many food names inevitably passed from Persian to Turkish, such as cheese, vegetables, soup, rice, sherbet, meatballs, Borek, pickles, jam, appetizers, etc. (Bouden, 2006). In this regard it is necessary to mention that Borek in ancient Iran was known as “Boghra” food, which has been forgotten today.

Currently there are 1374 words derived from Persian in Turkish which is spoken in Turkey according to “Turkish Dictionary” published by Institution of Turkish Language. Some of these Persian words are used prevalent while some of them have reduced usage and some Persian words are hardly remembered (Durusunoğlu, 2009). On the contrary the number of Turkish loanwords in the Persian language is not clear, because they are largely combined with Azeri. Since a significant portion of this lingual similarity is in the field of cuisine, focus of this study is to examine the common words between the two languages in modern Turkish cuisine.

## **Method**

In this paper, common words of Turkish and Persian languages in modern Turkish cuisine are extracted using content analysis method from resources like Turkish Food Encyclopedia (Anadol, 2000), Encyclopedia of Turkish Cuisine from Past to Present (Erdoğan & Ünal, 2012), Our National Food Culture From Past To Present (Koz, 2013), Sofra Turkish and World Food Encyclopedia (Arıklı, 1975) which have been selected in this paper because these are considered as the best reference books that can be quoted in the cuisine field that contain reliable food titles and recipes. These words have been collected according to the categories of ‘food titles’, ‘fruits and vegetables’, ‘food materials’, ‘desserts’, ‘beverages’, ‘kitchenware’, and ‘common words or adjectives used in the recipes’. These categories are listed in the tables below as findings with their linguistic origins. Alongside the etymological and historical factors that influenced the transfer of some of these words to Turkish is partly assessed.

## **Findings and Discussions**

As a result of the content analysis method, extracted common words are listed in separate tables below according to the categories of ‘food titles’, ‘fruits and vegetables’, ‘food materials’, ‘desserts’, ‘beverages’, ‘kitchenware’, and ‘common words or adjectives used in the recipes’:

**Table 1.** Food Titles

Turkish Word	Similar Word in Persian	Origin
<b>Aş (pottage or soup)</b>	آش <i>Āš</i>	Old Turkish
<b>Bahçe [salatası] (Garden Salad)</b>	باغچه <i>Bâğçe</i>	Persian
<b>Biftek (Beefsteak)</b>	بیفتک <i>Biftek</i>	French
<b>[Et] Boğçası (Meat bundle)</b>	بوغچه <i>Boğçe</i> (Not a dish name in Persian)	Old Turkish
<b>Büryan (Bryan Kabab, a pit roasted lamb)</b>	بریآن <i>Beryān</i>	Persian
<b>Çiğer (Liver)</b>	جگر/جیگر <i>Jegar, Jigar</i>	Persian
<b>Çilâv (Boiled rice)</b>	چلو <i>Chelo</i>	Persian
<b>Çoban (Salatası)</b>	چوپان <i>Çupân</i>	Persian
<b>Çorba (Soup)</b>	شوربا <i>Şurbâ</i>	Persian
<b>Dolma (Stuffed vegetables or leaves)</b>	دلمه <i>Dolme</i>	Turkish
<b>Falafel (Falafel)</b>	فلافل <i>Falafel</i>	Arabic
<b>Hamburger</b>	همبرگر <i>Hamberger</i>	English
<b>Hıyar (Salatası) (Cucumber Salad)</b>	خیار <i>Xiyâr</i>	Persian
<b>Hünkâr (beğendi)</b>	خداوندگار <i>Xodâvandegâr</i>	Persian
<b>İşkembe (Tripe)</b>	Eşkanbe/Şekanbe یشکنبه/شکنبه <i>Eşkanbe/Şekanbe</i>	Persian
<b>Jambon (Gammon, ham)</b>	ژامبون <i>Žâmbon</i>	French
<b>Kebap (Kabab, roasted meat)</b>	کیاب <i>Kabâb</i>	Arabic
<b>Kefal [Balık] (Grey Mullet fish)</b>	کفال <i>Kafâl</i>	Greek
<b>Kelle Paça (Sheep's head and trotters)</b>	کله پاچه <i>Kallepâçe</i>	Persian
<b>Köfte (Meatball)</b>	کوفته <i>köfte</i>	Persian
<b>Lazanya (Lasagna)</b>	لازانیا <i>Lazanya</i>	Uncertain
<b>Makarna (Macaroni)</b>	ماکارونی <i>Macaroni</i>	Uncertain
<b>Mercan [Balık] (Coral Fish)</b>	مرجان <i>Marjân</i>	Arabic
<b>Meze (Appetizer)</b>	مزه <i>Maze</i>	Persian
<b>Omlet (Omelette)</b>	املت <i>Omlet</i>	French
<b>Paça (Trotter meat)</b>	پاچه <i>Pâçe</i>	Persian
<b>Perde [Pilavı] (Pilaf with chicken and nuts enveloped in thin dough topped with almonds)</b>	پرده <i>Parde</i> (Not a dish name in Persian)	Persian
<b>Pilav (Dish of rice)</b>	پلو <i>Pelâv</i>	Sanskrit/Persian
<b>Pizza</b>	پیتزا <i>Pitza</i>	Italian
<b>Püre (Puree)</b>	پوره <i>Pure</i>	French
<b>Salata (Salad)</b>	سالاد <i>Sâlâd</i>	Venetian
<b>Sandviç (Sandwich)</b>	ساندویچ <i>Sândevich</i>	English
<b>Sosis (Sausage)</b>	سوسیس <i>Sosis</i>	French
<b>Tarhana [Çorbası] (Soup with dried yoghurt)</b>	ترخینه <i>Tarxîna</i> / ترخوانه <i>Tarx'âne</i>	Persian
<b>Tas Kebabı (Tas Kabab, meat stew)</b>	تاس کیاب <i>Tas Kabâb</i>	Arabic
<b>Ton [Balığı] (Tuna fish)</b>	تن <i>Ton</i>	Greek

The following information will be provided regarding some of the above terms:

The word "Büryan" (Bryan Kabab, a pit roasted lamb) is derived from the Persian *biryān* بریان word "meat fried in a pan without water, kebab"(www.etimolojiturkce.com, A.D. 05.04.2022). In Turkey "Buryan" food is cooked in the wellholes with a width of 80-100 cm and a depth of 3 meters. These wellholes consist of special tandoors. Fire is lit in these wellholes. When the flames of the fire are extinguished and the fire is at rest, the skeleton of the slaughtered and cleaned animal is hung on the tandoor. A pot of water is placed under the meat skeleton and the tandoori is covered. The meat is cooked by the effect of the fire at the bottom. After two to three hours of cooking, the meat is taken out of the wellhole and offered for sale. The most famous season is the summer, when this dish is made from the meat of the goat, and if there is no goat, it is made from the meat of male sheep. With these aspects, the dish has a unique taste to itself and to the regions where it is made (Akbaba, 2005). On the other hand, one of the most famous

dishes of the city of Isfahan in Iran is "Isfahan Biryani". In this dish, meat is mixed with lung and kidney. This dish, which is prepared with plenty of saffron and spices, is cooked in a tandoor or in the oven and served with the well-known Iranian bread, *sengek*.

The term "Çorba" (soup) comes from the Persian word "Shorba", which consists of "shor" meaning "salty meal" and "bâ" meaning "watery meal". One of the common Turkish soups is "Tarhana" which is derived from the Persian word "tarḫāna" ترخینه or "tarḫāne" ترخوانه "soup made from dried yogurt". This word is a compound of Persian tar تر "wet, wet" and Persian ḫān خوان "to eat" (www.etimolojiturkce.com, A.D. 05.05.2022).

However, the origin of the dolma known as Iran, "dolmeh" word is taken from the Turkish word "dolma" (Gürsoy, 2014). The reason for this is unknown, but it may be based on the Turkish tribes who have lived in Iran and spoke Turkish with their own accent. Because this dish was made in Iran while was not known in Central Asia.

"Falafel" meaning "vegetable patties" commonly eaten in Lebanon, Egypt, and Syria, but made in the form of broad beans or chickpea patties, is known in all Arab and middle east countries such as Turkey and Iran and is said to be an invention of the Coptic Egyptian Christians (Tez, 2021).

"Kelle Paça" which means "heads and feet" derived from the Persian word "Kelle" which means Sheep's head and "pāçe" or "pāyçe" which is animal foot, trouser leg. In Turkish cuisine "Kelle Paça" dish is made like this: Sheep's head is ironed on fire with iron skewers. The trotter is thoroughly cleaned and washed with lye. It is cooked in a deep pot and the meat is separated from the bone. It is added back to the boiling water. Tomato paste is crushed in a little boiling water, added with salt, and cooked for 15-20 minutes. Crushed garlic and lemon juice is mixed and poured over the meat (Doğdu, 1935; Halıcı, 1991; Akgün, 2005; Güldemir et al, 2018. P, 59). Iranian cuisine style for this dish can be summarized into putting the sheep parts in a pot, adding water, and let it cook slowly and thoroughly. The main trick in preparing in this dish is in cleaning the head and legs neatly, and instead of letting them boil on the stove, cooker should be patient and put it on a gentle heat until it is ready to serve. Using spices, which is mainly turmeric and black pepper, is another critical point in the Iranian Kale Pacheh (www.epersianfood.com, A.D. 21.08.2022).

Although the origin of the word "lasagna" is known as Italian, evidence for the putative Arab origins of lasagna is largely limited to an etymological assertion, namely, that 'lasagna' comes from the name of an almond paste confection known in Arabic as "lawzīnağ". Beyond that, the claim rests for the most part on the merits of the broader theory that pasta is of Arab origin (Buccini, 2013).

The origin of "Makarna" (Macaroni) may not be related to Etruscans, Greeks, Romans or Chinese, but to Arabs. The earliest evidence of a true "Macaroni" is linked to the cultures of Medieval Sicily, Italy, and Arabia (Tez, 2021).

It is said that the Turkish word "meze" comes from the Persian word "maza" meaning "good taste" or the Italian "mezzano" (snack) (Tez, 2021).

At the end of the 16th century, Iran systematized the method of cooking rice twice to remove some of the starch in it. "Pilav" (polo) is cooked in alternating layers with stew in Iran (Bouden, 2006). In fact, rice cooking in Iran is divided into "chilav" (chelo) and "pilav" (polo). If during the brewing phase flavorings is added it becomes "Pilav" (polo); But the one that is served with other dishes after being boiled and brewed is called "chilav" (chelo).

**Table 2.** Desserts

Turkish Word	Similar Word in Persian	Origin
<b>Aşure (Ashure, sweet pudding)</b>	Aşūrā عاشورا (Not a dessert name in Persian)	Arabic
<b>Baklava (Baklava, sweet pastry)</b>	Bâqlavâ باقلوا	Old Turkish
<b>Güllaç (Rose pudding)</b>	Kûlâc کلاج	Persian
<b>Helva (Halva, traditional sweet)</b>	Halvâ حلوا	Arabic
<b>Hoşaf (Dried fruit compote)</b>	Xoshâb خوشاب	Persian
<b>Künefe (Kunafah)</b>	Kânafeh کنافه	Arabic
<b>Lokma (Yeast fritters in thick syrup)</b>	Loqme لقمه (Not a dessert name in Persian)	Arabic
<b>Lokum (Turkish delight, loukoum)</b>	Rahátolholghûm راحة الحلقوم	Arabic
<b>Jöle (Jelly)</b>	Želê ژله	French
<b>Paluze (dessert made from flour and starch, both solid and liquid or cold eaten jelly, Develliöglu, &amp; Güneyçal, 1993)</b>	Fâlûde فالوده	Persian
<b>Perverde: (1. Food obtained from the finishing of the essence of various fruits and vegetables/ 2. A kind of dessert made from grape must Develliöglu, &amp; Güneyçal, 1993)</b>	Perverde پرورده	Persian
<b>Şekerpâre (Baked soft pastry dipped in thick syrup)</b>	Şakarbüre شکرپوره	Persian
<b>Zerde (Name of a sweet)</b>	Zarde زرده	Persian
<b>Zülbiye (Kind of sweet pancake)</b>	Zulbiyâ زولبیا	Persian

Information on some of the terms above will be presented below:

“Ashura” which is derived from the Arabic word “ashūrā” عاشورا "tenth day", is a sacred dessert that has different meanings for different sects known in the Islamic world. It is known that the “Ashura” dessert, which is accepted as a religious food, was created by combining the last food left in the ark of Noah. At least 12 kinds of materials are used in the making of Ashura. This shows how rich the content of the dessert is (Kaptan, 2013).

“Baklava” is a dessert prepared by putting flavorings such as crushed peanuts, hazelnuts, walnuts and almonds between very thinly rolled doughs (Halıcı, 2013, p. 35; Güldemir, 2022, p. 95). Baklava is a sweet that is a multi-layered syrupy dessert known in countries stretching from Central Asia to the Balkans, from Greece to Turkey and Iran and also from Turkey to Egypt in a wide geography. There is information that baklava has a widespread presence in Arab culture and even in some sources it passed from Arabs to Turks and Iranians. Baklava, which has historical, geographical and cultural depth, contains not only a plain dessert but also rituals. In other words, it is possible to establish cultural, ideological, social, economic and health relationships through baklava (Al-Ismaïl et al. 2020, Bardenstein 2010, Dundar 2016, Goodwin 2014; Güldemir, 2022, p. 95).

The name “Güllaç” dessert is derived from the Persian “gulâc” گلاج "a dessert made with rose water". The Persian word is derived from the Persian word “gul” گل, with the suffix +âc " (www.etimolojiturkce.com, A.D. 29.04.2022).

The term “Hoşaf” (Dried fruit compote) is derived from the Persian word خوشاب χ<sup>w</sup>oşâb "sweet water, sherbet", which is the combine of “Hoş” (pleasant, sweet) + “ab” (water). It is a well-known dessert in Turkey, also eaten in some regions in Iran too.

“Lokma” word is derived from the Arabic root لقمة means "sip, food swallowed at once" which is widespread in both Turkish and Persian languages. At the same time, it is the name of a dessert in Turkey. Lokma is a Turkish dessert produced by frying the dough prepared using flour, yeast, salt, sugar, citric acid, in oil after fermentation, flavored with a thick syrup and served. There are two main types of Lokma dessert: round and spherical with a hole

in the middle. The spherical one is called “saray lokması” and the round-shaped one is called “İzmir lokması” (Tümer, 2017).

“Lokum” (Turkish Delight) which is derived from the phrase “rahatulhukum” (throat reliever) in Arabic goes back to the Sassanids, who ruled the Persian Empire between 226 and 652 AD and were among the important civilizations in history. The most popular dessert during the Sassanids was “abhisa”. This flavor, which can be considered the “ancestor” of Turkish delight, was called “rahat'l-hulkum” in Persian. The literal meaning of the candy, which can be described as “throat relief”, was shortened over time to first “lati lokum”, then “rahat lokum”, and finally “lokum” (Gürsoy, 2014). This product has been known in Anatolia and Ottoman lands since the 15th century.

“Şekerpare” is derived from the Persian word “shekarbūre شکرپوره” a dessert made with “dough” and “sugar”. The Persian word is a compound of the Persian words “Shekar” شکر and “būre” پوره.

“Zerde”, one of the widely consumed desserts of the Ottoman Turks, is a saffron-added sugary rice jelly which has got its name from the Persian word “zard” means yellow or gold that refers to yellow color given by saffron.

“Zülbiye” (Kind of sweet pancake) is derived from the Persian word “zalūbā” (“zalū” زلو leech + “bā” با ash → leech, soup) made from dough rolled in the form of narrow long fingers (www.etimolojiturkce.com, A.D. 29.04.2022).

**Table 3.** Fruits and Vegetables

Turkish Word	Similar Word in Persian	Origin
Ananas (Pineapple)	Ananas آناناس	French
Bamya (Okra)	Bāmiye بامیه	Arabic
Havuç (Carrot)	Havic هویج	Persian
Hıyar (Cucumber)	Xiyâr خیار	Persian
Hurma (Date)	çurmā خرما	Persian
Ispanak (Spinach)	Esfebac اسفناج	Persian
Kayısı (Apricot)	Qeyisi قیسی	Arabic
Kiraz (Cherry)	Gilas گیلاس	Greek
Kişniş (Coriander)	kişnīz گشنیز	Persian
Limon (Lemon)	Limu لیمو	Greek
Nane (Mint)	Na'nā نعناع	Arabic
Nar (Pomegranate)	Anār انار	Persian
Patlıcan (Eggplant)	Bademjan بادمجان	Arabic
Portakal (Orange)	Porteqal پرتقال	Italian
Rezene (Fennel)	Raziane رازیانه	Persian
Safran (Saffron)	Za'farān زعفران	Arabic
Sebze (Vegetable)	Sabzī سبزی	Persian
Şalgam (Turnip)	Şalgam شلغم	Persian
Şeftali (Peach)	SaftAlu شفتالو	Persian
Tere (Garden cress)	Tare تره	Persian
Tohum (Seed)	Tuym تخم	Persian
Turp (Radish)	Turb ترب	Persian
Zencefil (Ginger)	Zancabīl زنجبیل	Arabic, Aramaic/Syriac
Zeytin (Olive)	Zeytun زيتون	Arabic, Aramaic/Syriac



Some of the above terms will be examined below:

Most of the scientists researching the origin of the apricot point to China and Central Asia as the homeland of the apricot. Apricot and its wild species are native plants of a wide geographical area extending from Central Asia to Northern China (Gulcan, 2016; Aslan, 2016). Apricot spread from these homeland regions to Anatolia via Iran and the Caucasus, and to Italy and other European countries during the Romans. “Kaysī” قیسی (Apricot), which comes from the Arabic root *ḵys*, is derived from the word "good and large type of zerdali (yellow plum)". This word is derived from the Arabic word *ḵays* قیس "comparison, measure" and combined with the Persian suffix *ای* *ī*. The peach is also of East Asian origin and came to the Near East later. The peach, whose original homeland is China, has been grown 3000 years ago and is a symbol of immortality in Chinese culture. The Greeks were buying peaches from Persia around 300 BC. Its name in Turkish comes from the Persian "şeft-alû" ("şeft": plump, full + "alu": plum) meaning "chubby plum" (Tez, 2021).

In India, the orange was called the Sanskrit word "nagranga" or "naranga" ("citrus fruit" in Turkish). It is understood that this term is combined with the words "nâga" meaning copper in Sanskrit and "ranga" meaning color, meaning "copper color". Bitter orange was first introduced to Iran at the beginning of the 10th century, and its name was translated into Arabic and became "naranc". "Nar" in Arabic means fire. The Iranians used the name "nârang" ("nâr-rang": "color of fire") for this fruit, due to the Iranian word "rang", which is the Iranian equivalent of the Sanskrit word "ranga" ("color") (Tez, 2021).

“Kiraz” (Cherry) took its name from the ancient Gerassus (Kerassus, present-day Giresun) of the Black Sea province, where it was once grown only, and passed on to all neighboring languages such as Persian (Tez, 2021). Therefore, the name cherry (Tr. kiraz; Pr. Gilas) has probably passed from the Black Sea region to Iran and other eastern countries.

**Table 4.** Food Materials

Turkish Word	Similar Word in Persian	Origin
<b>Badem (Almond)</b>	Bādām بادام	Persian
<b>Bisküvi (Biscuit)</b>	Bisquit بیسکوئیت	French
<b>Bulgur</b>	Balqur بلغور	Persian
<b>Çeşni (Flavor, seasoning)</b>	Čāšnī چاشنی	Persian
<b>Erişte (Noodle)</b>	Reşte رشته	Persian
<b>Fındık (hazelnut)</b>	Fandoq فندق	Arabic
<b>Fıstık (Pistachio)</b>	Peste پسته	Persian
<b>Gülâb/ Gülsuyu (Rosewater)</b>	Golâb گلاب	Persian
<b>Hamur (Dough)</b>	Xamir خمیر	Arabic
<b>Hardal (Mustard)</b>	ḡardal خردل	Arabic
<b>Haşhaş (Poppy grains)</b>	ḡaşḡaş (susam) خشخاش	Arabic
<b>Hayvani [yağ] (Animal oil)</b>	Heyvani حیوانی	Arabic
<b>Ketçap (Ketchup)</b>	Kachap کچاپ	English
<b>Kıyma (Mince)</b>	Qeyme قیمة	Arabic, Aramaic/Syriac
<b>Krema (Cream)</b>	Krem کرم	Italian, French
<b>Lavaş (Lavash bread)</b>	Lavâş لواش	Persian
<b>Leblebi [unu] (Chickpea flour)</b>	Leblebi لب لبی	Arabic, Aramaic/Syriac, Hebrew
<b>Margarin (Margarine)</b>	Margarin مارگارین	French
<b>Maya (Sourdough)</b>	Māye مایه	Persian

**Table 4.** Food Materials (cont.)

Mayonez (Mayonnaise)	Mayonez مایونز	French
Murabbâ (Seasoned Fruit Juice)	Morebbâ مربا	Arabic
Nişasta (Starch)	Nişāste نشاسته	Persian
Nohut (Chickpeas)	Nuḡūd نخود	Persian
Patlıcan (Aubergine)	Bâdemjân بادمجان	Arabic/ Sanskrit
Peynir (Cheese)	Panīr پنیر	Persian
Pirinç (Rice)	Berenc برنج	Persian
Reçel (Jam)	Rîçâr ریچار (jam made from molasses)	Persian
Sirke (Vinegar)	Serke سرکه	Old Turkish
Sos (Sause)	Sos سس	French
Soya	Soya سویا	Chinese
Sumak (Sumac)	Somāq سماق	Arabic, Aramaic/Syriac
Şeker (Sugar)	Sekar شکر	Persian, Sanskrit
Tarçın (Cinnamon)	Darçın دارچین	Persian
Turşu (Pickle)	Torşî ترشی	Persian

More details about some of these words are as follows:

In ancient Greece, "paksimodi" (rusks) was twice-baked soldier's bread. Bread eaten by reheating with wine in Rome in the 3rd century BC was called "panis bis coctum" or "biscocotus", meaning "twice baked" / "double roasted". This is where the French word "biscuit" (twice-baked, biscuit) comes from (Zeki, 2021). The hazelnut plant was brought to Sicily and Spain by the Arabs and got its name from Arabic.

The origin of “fındık” (hazelnut) is based on Greek, and it has passed into Turkish from the Arabic word "bunduk; funduk" (Bulut, 2018). The word pistachio is derived from the Arabic word “fustuḡ (فستق) (Pistachio)". The Arabic word is derived from the Middle Persian (Pahlavi or Parthian) word pistak, which means the same thing.

While the word “kıyma” (minced meat) means the meat that has been minced in Turkish, it is the name of a kind of dish in Persian.

The word “patlıcan” (eggplant), which comes from the Sanskrit/Hindi words "vatin-gana", Persian "badin-gan", and Arabic "badıngan", came to Anatolia long before the Turks. The word “Peynir” (Cheese) is derived from the Persian word "Panir" meaning "made from milk"(Zeki, 2021).

“Sirke” (Vinegar) evolved from the old Turkish which comes from Middle Persian sk (sik, "vinegar"); akin to Persian سکهج (sakej, "raisin").

Many spices in history passed from east to west through the Silk Road. Like the Silk Road, a “Spice Route” is also mentioned. The main goods transported on these routes are cinnamon, cardamom, ginger, and turmeric. The word “tarçın” (Cinnamon) comes from "Dâr-ı Çin" meaning "Chinese Tree" in Persian or "Dâr-ı Cin" meaning "Gin Tree" (Zeki, 2021).

**Table 5.** Beverages

Turkish Word	Similar Word in Persian	Origin
Çay (Tea)	Çāy چای	Chinese
Hatmi [çiçeği] (Mallow blossom decoction)	Xátmi ختمی	Arabic
Kahve (Coffee)	Qahve قهوه	Arabic
Limonata (Lemonade)	Limunad لیموناد	Italian
Salep (Sa'lep decoction)	Şa'lab ثعلب	Arabic
Soda	Soda سودا	Italian
Şarap (Wine)	Şarāb شراب	Arabic
Şerbet (Sweetened fruit juice)	Şarbat شربت	Arabic
Tava (Pan)	Tābe تابه	Persian

The tea that its history relies on thousands of years ago spreaded throughout to the whole world from China and had gone through all other languages from different dialects of Chinese (Yayla, 2015). Coffee was originally made not from coffee beans ("bun") or the skin of this fruit, but from "kefte", that is, coffee leaves. Turks call it "Kahve" and Iranians call "Qáhve" (Zeki, 2021).

The origin of wine is intimately linked to the development of ancient civilizations. Some studies show Armenia as the country with records of the oldest wine facility dated from between 6000 and 8000 BC and as a country with great diversity of grape cultivars (Dallakyan et al., 2015). Many of the actually used grape cultivars come from the wild eastern *Vitis vinifera sylvestris*. Relevant evidences show that this cultivar was domesticated in Transcaucasia (today's Georgia, Armenia, and Azerbaijan) and Eastern Anatolia, in the Neolithic era (about 8000 years ago), where the first wine was produced. On the other hand, the first proof of winemaking comes from North Iran, about 1000 years after. The spread of the viticulture and wine for the Western Europe occurred thousands years after (Estreicher, 2017; Marthino, 2019). Apart from these the lingual origin of the word "şarap" (wine) derived from the Arabic root *srb*, *şarāb* شراب means "any kind of drink, especially an intoxicating drink".

**Table 6.** Kitchenware

Turkish Word	Similar Word in Persian	Origin
Çaydanlık (Teapot)	Chaydan چای دان (Dry tea container)	Persian
Fırın (Oven)	Fer فر	Latin/ Greek/ Arabic
Fincan (Cup)	Fincān فنجان Pingān پنگان	Arabic
Havan (Mortar)	Havan هاون	Persian
Kadeh (Wine or liqueur glass)	Qadah قدح	Arabic
Kāse (Bowl)	Kāse کاسه	Persian/ Sumerian
Kaşık (Spoon)	Qashoq قاشق	Old Turkish
Kutu (Box)	Kûtî قوطی	Greek
Mangal (Barbecue)	Manqal منقل	Arabic
Merdane (Rolling pin)	Vardane وردنه	Persian
Ocak (Stove)	Ojaq اجاق	Old Turkish
Rende (Grater)	Rande رنده	Persian
Sini (Salver)	Sinī سینی	Persian
Sofra (Low round dining table)	Sofre سفره	Arabic
Şişe (Bottle)	Şişe شیشه	Persian
Tabak (Plate)	Tabagh طبق	Arabic
Tandır (Tandoor)	Tannūr تنور	Uncertain

The word "fincan" (cup) is not included in the TDK dictionary (2011) and in *Kâmûs-î Tûrkî* (2010) as a word of foreign origin. According to Ayverdi (2010), Tietze (2009) and Nişanyan (2009), the word "cup/فنجان" is Arabic which has been translated into Turkish, and it has passed from the word "pingān–bingān/پنگان" in Arabic or Persian.

The word "kâse" (bowl) is derived from the Persian *kās* or *kāse* کاس/کاسه "dish, bowl, large and flat cup". The Persian word derives from the Aramaic/Syriac equivalent "kāsā"/כסא. Also, the word "kaşık" (spoon) comes from Persian *kaş* "scoop" > *kaşık* "little scoop". At the same time, the word borrowed from Persian is ascribed to Turkish origin.

In ancient Iranian times, meals were served for a group of people on a large tray which was called "sini". Also in the Seljuk kitchen, a blanket was spread on the floor in order to avoid spilling the crumbs on the floor. A high base was placed on it and lastly a "sini" (tray) was put on it (Kızıldemir et al, 2014). Usually, the food served on these trays was eaten by hand.

The understanding of term "sofra" (table) in Turkish is different from Persian. In Turkish it is known as a low round dining table or generally the dining table, while in Persian it is kind of a spread or tablecloth which is usually made of plastic.

"Tabağ" word is derived from Arabic word "طبق" which refers to a pot lid, a tray, or a plate for eating. But the interesting point is that in Persian, the word plate is called as "boshqab", which is a combination of "boş" (empty) + "kap" (container) Turkish words. While Iranian use Turkish word, Turks prefer to use its Arabic equivalent.

By origin, the tandoor has been used by many civilizations. The tandoor was first used as cooking and heating functions in the type of settlement and dwelling that started with the Neolithic Revolution (Mellaar, 2003; Özgür, 2019). Considering the archaeological data in the East and Southeast, it is seen that the tandoori and hearths have continued uninterruptedly from the Middle Ages to the present. The available archaeological data are not sufficient for any chronological distribution or place of origin on the distribution of tandoori in the region (Özgür, 2019).

**Table 7.** Other Common Words Used in the Recipes

Turkish Word	Similar Word in Persian	Origin
Adet (Piece)	adad عدد	Arabic
Ateş (Fire)	ātaş آتش	Persian
Bayat [ekmek] (Stale bread)	Bayāt بیات	Arabic
Buhar (Steam)	Buḡār بخار	Arabic
Dem/ Demleme/ Demlemek (Brew)	Dem دم	Persian
Harç (Filling)	Xarj خرج	Arabic
Hazır (Ready)	ḡādir حاضر	Arabic
Kâfi [Miktar] (Enough)	Kāfi کافی	Arabic
Kıvam (Consistency)	kiwām قوام	Arabic
Lokma (Bite)	Logme لقمه	Arabic
Miktar (Amount)	Meqdār مقدار	Arabic
Servis (Service)	Servis سرویس	English
Tane (Piece)	Dāne دانه	Arabic
Tarif (Recipe)	Taʿrīf تعریف	Arabic
Taze (Fresh)	Tāze تازه	Persian

## Conclusion and Recommendations

As there are many commonalities between modern Turkish and Persian languages today, its reflection in the culinary field is visible either. Based on data obtained in this study, a total of 148 common words were found between the languages of Turkish and Persian cuisines. 36 food title, 14 desserts, 24 fruits and vegetables, 34 food materials, 8 beverages, 17 kitchenware and 15 other words used for explaining recipes have been found in this study according to the current resources in culinary like cookbooks, encyclopedias, recipes, dictionaries, etc. By looking at the linguistic origins of these words we see 63 Persian, 48 Arabic, 7 Turkish and other languages like Latin, Greek, Sanskrit, English, French, Italian, etc.

There are also words that are similar but have different meanings in these two cuisines. For example, “kayısı” in known as the name of apricot fruit in Turkish, however in Persian the dried form of this fruit is called as “Qeysi”. Or “Sofra” which is a low round dining table in Turkish, while known as a spread or tablecloth which is usually made of plastic for eating on the ground or table in Persian.

Regarding these common word statistics mentioned in this research, it can be said that the influence of the Persian language on Turkish in culinary field throughout history is noticeable. Reasons such as the geographical proximity and neighborhood of these countries, the passage of Turks through Iran during the migration, Persian emperors with their magnificent palaces and equipped kitchens, the importance of the Silk Road in the transportation of food, etc. are important factors in this issue which have been discussed as much as possible in this study. By way of explanation Persian language and culinary has been dominant in its region for centuries. Of course, this domination has not always been on a fixed line and has faced ups and downs.

On the other hand, since the agricultural and food raw materials available in the region have been largely the same, naturally the foods and tastes of two nations have been very similar to each other. The existence of common religion, culture, and moral principles in the two nations also play an important role in the emergence of this similarity. That's why these two cuisines have always been in interaction.

As can be seen, in recent years the influence of Turkish culture and cuisine on Iranians has greatly increased. Therefore, the name of foods and their cooking recipes are entering the Persian language, which can be discussed in a separate study in the future. It is also recommended to study the effect of Arabic language and cuisine on Turks and Iranians, as well as citing historical sources indicating these interactions in future studies with the aim of assessing the current state of cuisine in the region.

## Declaration

All authors contribute equally to the article process. The authors have no conflict of interest to declare.

## REFERENCES

- Akbaba, O. (2005), *Büryan Kebabı*. Öcal Oğuz, Nuray Aykanat, Ayşenur Karagöz (Ed.), Kentler ve İmgesel Yemekler İçinde, Gazi Üniversitesi Türk Halkbilimi Araştırma ve Uygulama Merkezi Yayınları. Ankara.
- Akgün, M. (2005). *Diyarbakır Silvan İlçesi Gelenek Göreneklere ve Yöresel Yemekleri*. (Yayımlanmamış alan çalışması). Konya: Selçuk Üniversitesi, Aile Ekonomisi ve Beslenme Eğitimi Bilim Dalı.

- Al-Ismail KM, Mehyar GF, Abu Irhayem MM, Holley R (2020) Effect of the processing and storage conditions on lipid deterioration and organoleptic properties of baklava. *Journal of Food Processing Preservation*, 44(1).
- Anadol. C. (2000). *Tarihten Günümüze Kadar Türk Yemekleri Ansiklopedisi: Türkiye'de İlk Defa Anadolu Yemekleri ve Saray Yemekleri*; unutulmuş Türk yemekleri -Türk mutfağı. Türkmen Kitapevi.
- Arıklı. E (1975). *Sofra Türk ve Dünya Yemekleri Ansiklopedisi*. Gelişim Publication.
- Arlı, M. (1982). *Türk Mutfağına Genel Bir Bakış*. Türk Mutfağı Sempozyumu Bildiriler Kitabı. Ankara: Ankara Üniversitesi Basımevi. ss, 19-33.
- Aslan, M. A. (2016). *Setting Off Drying Rate Curves of Four Different Types of Apricots Growing In Malatya*. Inonu University Master's Thesis.
- Ayverdi, İ. (2010). *Misalli Büyük Türkçe Sözlük*, İstanbul, Kubbealtı Yayınları.
- Bardenstein C (2010) Beyond univocal baklava: deconstructing food-as-ethnicity and the ideology of homeland in Diana Abu Jaber's the language of baklava. *Journal of Arabic Literature*,41(1/2), 160–179.
- Bouden, C. (2006). *Mutfak Savaşı Damak Zevkinin Jeopolitiği*. Çeviri: Yaşar Avunç, İstanbul: Ayrıntı Yayınları.
- Buccini, A. F. (2013). Lasagna: A Layered History. In *Wrapped & Stuffed Foods: Proceedings of the Oxford Symposium on Food and Cookery 2012*. Oxford Symposium.
- Bulut, S. (2018). Giresun ili ve yöresi ağzlarında fındık. *Mavi Atlas*, 6(1), 205-232.
- Cahen, C. (1968). *Pre-ottoman history*. New York: Taplinger publishing company.
- Campo, J. E. (2009). *Encyclopedia of Islam*. New York: Facts on File.
- Dallakyan, M., Zyprian, E., Maul, E., Yesayan, A., & Hovhannisyan, N. (2015). Genetic characterization of grape varieties in Armenia. *VITIS-Journal of Grapevine Research*, 54, 23-26.
- Devellioğlu, F., & Güneyçal, A. S. (Eds.). (1993). *Osmanlıca-Türkçe Ansiklopedik Lûgat: Eski ve Yeni Harflerle*; haz. Ferit Devellioğlu; yay. haz. Aydın Sami Güneyçal. Aydın kitapevi.
- Doğdu, Ayşegül. Doğum Tarihi: 1935, ---, Ev Hanımı, Gülümüşsalı Köyü/Silifke/Mersin.
- Dundar ED (2016) *Immigrant food and trans-memory of home in Diana Abu-Jaber's the language of baklava and Elif Shafak's honor*. In M Ennaji (ed.), *New Horizons of Muslim Diaspora in North America and Europe*. New York: Palgrave Macmillan.
- Dursunoğlu, H. (2009). Türkiye Türkçesindeki Farsça Sözcükler ve Kullanım Şekilleri. *Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 13(1), 131-142.
- Ercilasun, A. B. (2009). *Başlangıçtan Yirminci Yüzyıla Türk Dili Tarihi* (7. bs.). Ankara: Akçağ Yayınları.
- Erdoğan. E. Ünal. E. (2012). *Geçmişten Günümüze Türk Mutfağı Ansiklopedisi - 1250 Tarif*. Doğan Burda Dergi.
- Estreicher, S.K., (2017). *The Beginning of Wine and Viticulture*, in: Mtchedlidze, T. (Ed.), *Physica Status Solidi C: Current Topics in Solid State Physics, Vol 14.*, Presented at the 17th International Conference on Gettering and Defect Engineering in Semiconductor Technology (GADEST), Telavi, REP OF GEORGIA, p. UNSP 1700008.

www.epersianfood.com, (Access Dates: 21.08.2022).

Etymology Dictionary of Turkish Word Origin, www.etimolojiturkce.com, (Access Dates: 05.04.2022; 29.04.2022; 05.05.2022).

Goodwin J (2014) *The Baklava Club*. New York: Sarah Crichton books.

Gülcan, R. and al. (2016). Properties of Turkish apricot land races. *Acta Horticulturae*, 701(1), 191-8.

Gürsoy, D. (2014). *Deniz Gürsoy'un Gastronomi Tarihi*. İstanbul: Oğlak Yayıncılık.

Güldemir, O. Baklava Recipes from the Greek King Otto I to the Present. *Athens Journal of Mediterranean Studies*, 93.

Güldemir, O., Hakli, G., & Nermin, I. Ş. I. K. (2018). Türk mutfağı'nda kahvaltıda tüketilen çorbalar ve illere göre dağılımı. *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, (39), 56-66.

Güldemir, O., & Özdemir, S. S. (2022). *Günümüz Mutfak Kültüründe Türkçe Terim ve Teknikler*. Folklor/Edebiyat, 28(109), 183-202.

Halıcı, N. (1991). *Güneydoğu Anadolu Bölgesi Yemekleri*. Konya: Arı Ofset Matbaacılık.

Halıcı, N. (2013). *Açıklamalı Yemek ve Mutfak Terimleri Sözlüğü*. İstanbul: Oğlak Yayınları.

Kaptan, R. (2013). *Çocuklar İçin Uygulamalı Alevilik Dersleri*. Yıldız Yayınları, İstanbul. s. 13.

Kızıldemir, Ö., Öztürk, E., & Sarıışık, M. (2014). Türk mutfak kültürünün tarihsel gelişiminde yaşanan değişimler. *Abant İzzet Baysal Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 14(3), 191 – 210.

Korkmaz, Z. (1995). *Türk Dili Üzerine Araştırmalar*. Ankara: Turk dili kurumu yayınları.

Koz, S. (2013). *Geçmişten Günümüze Milli Yemek Kültürümüz*. Türk Dünyası Kültür Başkenti Ajansı. Eskişehir.

Köprülü, M. F. (1992). *The Seljuks of Anatolia: Their History and Culture According to Local Muslims Sources*. Salt lake city: University of Utah.

Kurt, N. F. (2004). *Dil Kültür İlişkisi Ve Cumhuriyet Yenileşmeciliği Bağlamında Dil Kültür İlişkisi*. Yayımlanmamış Yüksek Lisans Tezi, İstanbul Üniversitesi.

Labov, W. (2007). *Transmission and Diffusion*. To appear in *Language*, 83.

Maleki, E. (2013). Türk Kültür ve Dilinin Fars Kültür ve Diliyle Etkileşimi. *Türkiye Sosyal Araştırmalar Dergisi*, 173(173), 129-150.

Martinho, V. J. P. D. (2019). *Historical Records of Wine: Highlighting The Old Wine World*.

Mellaar, J. (2003). *Çatalhöyük: Anadolu'da Bir Neolitik Kent*, Yapı Kredi Yayınları, İstanbul, s. 38-39.

Mengi, M. (2005). *Eski Türk Edebiyatı Tarihi*. (11. Baskı). Ankara: Akçağ.

Newby, G.D. (2002). *A Concise Encyclopedia of Islam*. Oxford: one world publications.

Nişanyan, S. (2009). *Sözlerin Soyağacı*, İstanbul, Everest Yayınları.

- Özgür, B. (2019). *Eskiçağda Doğu Anadolu Medeniyetlerinde Tandır, Ocak Kültürleri ve Gelişimleri* (Master's thesis, Erzincan Binali Yıldırım Üniversitesi Sosyal Bilimler Enstitüsü).
- Özlük, D. (2019). *Türkiye Türkçesinde Farsça Kökenli Kelimeler*. (Yayımlanmamış Yüksek Lisans Tezi). İstanbul Üniversitesi/Sosyal Bilimler Enstitüsü, İstanbul.
- Pourhossein, S. (2012). Present status of persian language in modern Turkish: The case of personal names. *International Journal of Linguistics*, 4(4), 157.
- Sarı, İ. (2013). Dil etkileşimi bağlamında ses-anlam eşlemesi ve Türkçedeki örnekleri. *Türk Kültürü*, 1, 1-27.
- Şemseddin Sami (2010), *Kâmûs-ı Türkî* (Haz. Paşa Yavuzarslan), Türk Dil Kurumu Yayınları, Ankara.
- Tez, Z. (2012). *Lezzetin Tarihi: Geçmişten Bugüne Yiyecek, İçecek ve Keyif Vericiler*. Hayy Kitap.
- TDK dictionary (2011). *Ataturk Culture, Language and History Higher Institution*, Ankara.
- Tietze, A. (1999). *Anadolu Türkçesinde Yunanca, İslavca, Arapça ve Farsça Ödünçlemeler Sözlüğü*, derleyen: Mehmet Ölmez, İstanbul, Simurg.
- Tülücü, S. (1997). Arapça ve Farsçanın Türkçeye tesiri. *Atatürk Üniversitesi İlahiyat Fakültesi Dergisi*, (13).
- Tümer, G. (2017). *Lokma ve Tulumba Tatlısı Üretiminde Kavurğa Unu Kullanım İmkânının Araştırılması ve Bazı Karakteristik Özelliklerin Belirlenmesi* (Master's thesis, Pamukkale Üniversitesi Fen Bilimleri Enstitüsü).
- Vahed, A. Akrami, M. Samandari, M. (2015). The influence of Persian language and literature on Othman Divani literature. *Persian Language and Literature* (Former Journal of the Faculty of Literature, University of Tabriz), 68(231), 137-155.
- Yağmur, K. (2001). Languages in Turkey. The other languages of Europe. Demographic, Sociolinguistic and Educational Perspectivesç. *Multilingual Matters*, Clevedon etc, 407-426.
- Yayla, Y. Bir Sözlük Maddesi olarak Çay. *Türk Dilleri Araştırmaları Dergisi*, 2.
- Yıldız, O. (1999). Dilimizdeki Arapça ve Farsça kökenli kelimelerde görülen fonetik değişimler. *SDÜ Fen-Edebiyat Fakültesi Sosyal Bilimler Dergisi*, 4, 321-338.