

SERVICE AND DESIGN COMPONENTS OF  
TURKISH RAKI AS A TABLE DRINK

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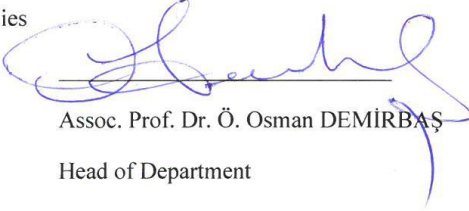
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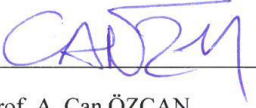
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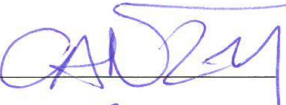

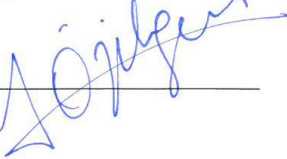
  
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## ABSTRACT

### SERVICE AND DESIGN COMPONENTS OF TURKISH RAKI ASA TABLE DRINK

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This thesis is focused on the service and design components of Turkish Rakı as a table drink. This study gives information about the definition of Rakı, historical development and the components of design and service. There are lots of recognized rituals and table etiquettes about the Rakı table. This study aims that how to drink Rakı and what are the companions of this alcoholic beverages. Using the five senses with drinking it and how it should be. There are many questions in this study and the chapter by chapter I am going to explain the rituals, design elements of a table, the process of the set up a proper Rakı table.

**Keywords:** Rakı, design, service, consumption, etiquette, table drink, visual identity, design process, design elements, modernization, trends...

## ÖZET

### SOFRA İÇKİSİ OLARAK TÜRK RAKISI'NIN SERVİS VE TASARIM BİLEŞENLERİ

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95 Sayfa

Bu çalışma, Türk Rakısı'nın sofraya içkisi olarak servis ve tasarım bileşenlerinden bahseder. Bu araştırma Rakı'nın tarihi, tanımı, servis ve tasarım bileşenleri hakkında önemli bilgiler içerir. Rakı masası'nın bilinen çok fazla adabı ve ritüelleri vardır o yüzden bu tez Rakı'nın nasıl içileceği, eşlikçileri, sofraya adabı'nı sorgular. Beş duyu organımızı kullanarak nasıl içildiği, görsel duyu ve dokusal olarak nasıl bir deneyim sunduğunu ve Rakının ritüalistik sıralamasını konu alır.

Bölüm bölüm Rakı ile ilgili bütün soruların cevaplanacağı bu çalışmada özellikle, Rakının nasıl düzgün bir masa adabı olduğu ve bu masa düzeninin nasıl hazırlandığı anlatılmaktadır.

**Anahtar kelimeler:**Rakı, tasarım, servis, gelenek, masa içkisi, tasarım işleyişi, tasarım bileşenleri, modernleşme, trend...

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# 1 CHAPTER: INTRODUCTION

Rakı is a traditional Turkish beverage and it has an ordinary spirit. For Turkish people, Rakı has its own rituals<sup>1</sup>. Rakı is an invaluable cultural heritage of Turkey. This work examined the Rakı concepts in design and service components and applied methods and examples presented in the Rakı industry, in which, the very designedly products of the firms and their side components play an important role. The behaviour at the Rakı table has traditional rituals. How to drink Rakı and how to serve Rakı are the most questionable Rakı drinkers' rituals, through industrial design around Turkey.

The profound Rakı culture—with a history of 500 years—in Turkey has its own books, poems, quotes, and songs about it. Rakı has a specific table called "Çilingir Sofrası" which is table with Rakı and lots of 'hors d'oeuvres'. There are lots of alcoholic beverages however they have not comprehensive like Rakı. Rakı has special features, it connects the people with each other around a Rakı table. In my thesis, I will extensively cover all these issues around Rakı. Serving and presentation in a Rakı table is as important as the table ware and food pairing.

According to Traditional Spirits Producers Association (Geleneksel Alkollü İçki Üreticileri Derneği: GİSDER), Rakı became an internationally recognized spirit as one of the geographical and cultural values in Turkey. The Monopoly (TEKEL) operated by the state was privatized as a single entry containing all fixes assets, brands, intellectual rights, and the distribution of the network. (Sectoral Issues, 2019)

## 1.1 Aims of the Study

**1.2 The main goal of this research is to explain how a strong beverage with an alcohol degree of 45% became. Surely, there are lots of recognized rituals and etiquettes about that table drink. This study aims to present the historical development of Rakı and gives**

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<sup>1</sup>I have written Rakı with capital letters throughout this thesis to make it seen easily since it is the main subject of this work.

information about its consumption. In this context, it illustrates how Rakı is served and what the designing components Rakı are.

### 1.3 Research Questions

To gain a brief understanding of the Rakı and design components for Rakı table, the researches questions to be addressed in this study are formulated as follows:

- How did Rakı evolve as a traditional beverage diachronically?
- What are the service and design components of Rakı?
- In what ways Rakı is a table drink and what is the ritual of a proper Rakı table?
- What are the design elements of Rakı table?
- What is the correct food pairing for Rakı which is a 45% alcoholic beverage?
- What are the importance of design characteristics and features of Rakı and how are they interrelated with food?

### 1.4 Structure of the Thesis

This thesis is comprised of 6 chapters. Chapter 1 presents a brief information of the study, and the goals along with the research questions and the structure of the thesis. Chapter 2 presents a brief introduction to literature review. Chapter 3 begins with a short of definition of Rakı, continues with the production and production phases of Rakı and its historical development. The same chapter looks into Rakı Industry and consumption of Rakı in Turkey. It culminates with presentation of the Rakı Culture which is crucial part for this thesis. Chapter 4 aims to the understand Rakı as a table drink for which it examines table settings, service and design components, sensory properties, and food matches. Chapter 5 reveals the results of a qualitative research which is to cover research questions. Chapter 6 is the conclusion discusses the findings in relation to research questions set in the beginning and presents the corollary with a specific focus on the findings emerged from the field study conducted by questionnaires.

## 2 CHAPTER: LITERATURE REVIEW

This thesis focuses on service and design components of Turkish Rakı as a table drink. In this research, While, there is a lot of research about the history of Turkish culture on Rakı, including helpful articles and books about the topic there is limited research that explores the evolution of the drink as a design element with its detailed components. Therefore, this thesis aims to fill this gap.

One of the key sources is a book written by Marianna Yerasimos. Its title is “500 Yıllık Osmanlı Mutfağı” (“500 Years of Ottoman Cuisine”) which looks into the origins of Turkish Gastronomy<sup>2</sup>. In this book, Yerasimos explains how the products, courses, and cooking techniques have occurred (Yerasimos, 2002). The book also shows how the culture was shaped by the history and by the people, hosting different societies and communities in land. This historical evolution affected all the culture including the Ottoman cuisine. The serving and plating can be explored through the book as the meals and mezes have a big place in the Ottoman Empire (Yerasimos, 2002).

Güler (2010), in her article “Türk Mutfak Kültürü ve Yeme İçme Alışkanlıkları” (“Turkish Kitchen Culture, Eating and Drinking Habits”) observes the Turkish culture totally from past to present (Güler, 2010). This article, also steers at the effects of different cultures, social and economic factors that affected the Turkish cuisine. Therefore it discusses the differentiation of the cuisine with respect to regions and habits of eating.

A leading sociologist of Turkey, Şerif Mardin wrote on modernization of Turks aiming to explore the cultural differentiation of this country (Mardin, 2004). The work, entitled, “Türk Modernleşmesi” (“Modernization of Turks”) answers the following questions; how the Turkish culture and general habits were influenced by the other cultures and how the Turkish culture was shaped diachronically. The book argues that all cultures can change in time due to the amalgamation of societies. Also, this work explains that modernization can be

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<sup>2</sup> I wrote the titles of books or articles in their original language first and wrote the English translation later within the brackets in this thesis.

seen in every part of the everyday life including culture and cuisine. Therefore, the book concludes that the reflection of modernization affects every part of life.

The book *“Rakı: The Spirit of Turkey”* (Zat E. , 2012) is the first book in English on Rakı according to its writer, Erdil Zat. In his book, Zat writes on different aspects of Rakı in relation with Turkish cultures and its reflections. The reason for the formation of this book is the lack of knowledge about Rakı in English literature. It gives lots of information about Rakı and the drinking etiquettes, serving components, drinking rituals and accompanists of Rakı tables. The book incorporates many recipes of Turkish traditional mezes and make an emphasises on regional differences and varieties of mezes. The book consists of five chapters in which the primary aspect of the Rakı culture is its impact on Turkey’s social and cultural life. The second chapter—that is on the origins of Rakı—focuses on the body of knowledge on the drink via historical records. The “meyhane” —that is the third chapter—outlines the characteristic features of the tavern tradition, as well as historic laws that governed the Rakı consumption and how they affected the everyday life. Subsequently, the “Çilingir Sofrası” delves into the world of mezes, the backbone of a one of a kind cooking that has taken shape around Rakı. Consequently, the final chapter, Rakı as a spirit, analyses the nuances of different Rakı generations and discusses the characteristics of Rakı that separated it from its peers, including Rakı’s commercial history.

As is seen in the body of research on Turkish cuisine and Rakı —the most prominent ones discussed above—there are large amount of literature. Amongst the literature that we looked at above, both “Turkish Cuisine and Culture, Eating and Drinking Habits” and “500 Years of Ottoman Cuisine” are very helpful to study the past and origin of Turkish Cuisine. Additionally, they both include wide information about history, products, and serving components of Turkish culinary art. “Modernization of Turks and the book Rakı: the spirit of Turkey” is a good written source for it covers service and design components and explores its reflection to the Rakı table. In this literature research, I observe that Rakı rituals and design issues are generally linked and associated with



plates and glasses and their forms and designs. It is because of the modernity and modernization which makes an impact on the service methods and table ware designs which have become an important subject for industrial design.

Unfortunately, there are not many written works on Rakı in terms of design. One of the rare ones belongs to Can Ozcan. In his article "*Hangisi Balık ile İyi Gider ya da Türkiye İki Sektöründe Şarap ve Rakı Özelinde Bir Tasarım Deęerlendirmesi*" ("*Which Will Be Better with Fish or Estimation of Design of Turkish Drink Sector Particularly in Wine and Rakı*") compares wine and Rakı regarding their identities and makes analysis of their bottles and labels. Product and graphic design are major elements of Ozcan's design observations. This article also touches up on other design properties and some generic design principals. (Ozcan, 2005, s. 626)

### 3 CHAPTER: RAKI CULTURE

The purpose of this chapter is to introduce the general characteristics of Rakı, its production and consumption. It is obvious that service and design components of Rakı cannot be explored without knowing and developing an understanding of what Rakı and Rakı culture are. Therefore, this chapter tries to provide an insight which will put the discussions on design elements of Rakı Culture into a context.

Another reason for explaining the entire process of Rakı production and consumption, and its social implications is that there are limited number of English books published on the subject. Since Rakı is a Turkish phenomenon concerning the people of this country only, publishers are not interested in publishing books on Rakı in other languages considering that market will not be big enough to make profit. Therefore, contributing to English Rakı literature is another aspect of this thesis for which information is given as much as possible<sup>3</sup>.

#### 3.1 Definition of Rakı

Rakı is produced from the grape spirit or raisin and it is redistilled with aniseed. This alcoholic beverage is known as lions-milk because of its milky white appearance. This colour occurs when water or ice is added. Generally, water temperature is suggested to be around 8-10 degrees (Cartier & Akbulut, 2012). Rakı is a high alcohol content beverage, with a ratio that changes from 40% to 50%. Rakı is served in tall, cylindrical glasses with cold water. It is important to note that, all alcoholic beverages that are aromatized with anise cannot be called Rakı. To be named Rakı, it should be produced in Turkey and redistilled of high ratio of raisin and grape spirit with aniseed as registered by Turkish Patent Institute.

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<sup>3</sup> Knowing that it is important to keep the main arguments as simple as possible within the main text, necessary but not essential information are given in the appendices of this thesis.



Figure 1: A classic glass of Raki source: (raki glass)

### 3.2 Production of Raki

The word of alcohol is generally used for defining ethanol or ethyl alcohol items in chemistry. Alcohol molecules are made in many living cells as a product of breaking down sugar molecules for their chemical energy.

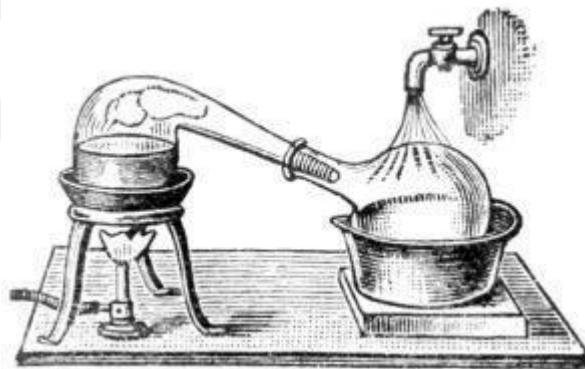


Figure 2: Distiller (distilasyon, 2019)

Ethanol also called ethyl alcohol, pure alcohol, beverage alcohol, or drinking alcohol, is a volatile, flammable, colourless liquid with the structure formula  $\text{CH}_3\text{CH}_2\text{OH}$ , often abbreviated as  $\text{C}_2\text{H}_5\text{OH}$  or  $\text{C}_2\text{H}_6\text{O}$ . Best known as the sort of liquor found in alcoholic refreshments, it is additionally utilized in thermometers, as a dissolvable, and as a fuel. In common utilization, ethanol is frequently alluded to essentially as liquor or spirit. In common usage, it is often referred to simply as alcohol or spirits.

### 3.2.1 Fermentation

Grape, raisin or mixture of grape and raisin is crushed and mashed. For the absorption of glucose in mashed raisin the mixture is transferred to mixers. After this process, mixture of sweetened water (15% - 18% sugar content) and pomace is transferred to the special tanks and yeast is added for the fermentation. Fermentation is done by special bacteria that is named "levure". Fermentation occurs with transformation of sugar to alcohol. Obtained mashed is sterilized with steam. Turkish Rakı is produced by using high concentrated alcohol (93,5% - 94% vol) from grape spirit (suma). Suma is distilled from fermented raisins with special retorts by using special methods. The distilled alcohol is diluted to 45% vol, mixed with aniseed and distilled a second time. The fractionated alcohol is used for Rakı. Some countries also try to produce similar alcoholic beverages as Rakı. These are not Rakı, because Turkish Rakı has some special characteristics which are mentioned below:

- Rakı should be produced in Turkey
- In Rakı production raisin-based alcohol or other agricultural based alcohol should be distilled two times by using special retorts with aniseed.
- Rakı should contain at least 10g sugar and 0.8 – 2.2g anethol per litre
- Raisin alcohol should take place at least 40% in total Rakı alcohol
- Rakı should be distilled up to 94,5% alcohol for preventing aromatic compound losses.



Figure 3: Fermentation process ([rakiyalim.blogspot.com](http://rakiyalim.blogspot.com))

### 3.2.2 Distillation

Rakı is a distilled beverage that is aromatised with anise. Rakı is produced from the spirit of raisin and grape. The first part of production is getting the pomace from raisin. Suma is a clear, colourless spirit which has a special smell and taste. Suma has minimum 85% alcohol ratio.



Figure 4: Fresh grapes and raisin (yaş üzüm, 2019)

Suma is distilled in the distillery. Distillation process is done in distillery which heated with steam. The total alcohol ratio is decreased with the quality water to 45%. Aniseed should be washed approximately 6 hours before the use. Oil ratio of anise can be changed according to variety, freshness and weather thereby, anise ratio should be defined according to oil ratio of anise. Generally, 1 litre of Rakı should contain 1350 – 1500 mg anise oil. After this process distillery should be covered and the steam should be given to serpentines. Distillation process is changed according to weight of the distillery for instance 5 tones take 40-45 hours.





Figure 5: Distillation process ([rakiyalim.blogspot.com](http://rakiyalim.blogspot.com))

While the distillation process unfolds the first, second and third products are separated; second product generates the Rakı. As a result, the product (spirit) is more clearer and it contains less fermentation products. Second product is transferred to the resting barrel during which Rakı becomes colourless. Alcohol ratio decreases to 45% - 50% with clear water according to Rakı kind. With this water 4 to 6-gram sugar added to 1 litre. After this process mixture is prepared, it takes 2 to 4 hours for the proper mixing of spirit and water. Rakı is not an aged beverage, however, it needs a little time to age. It takes minimum 20 days to 3 – 4 months.



Figure 6: Distillation process Source: ([rakiyalim.blogspot.com](http://rakiyalim.blogspot.com))

### 3.3 Historical Development of Rakı

In the Near and Middle East countries, this drink is known by different names such as "Arak", "Araki", or "Araka" that obviously come from the same origin. The term "arak" means "sweat" in Arabic. Some people believe that "arak" meaning a drop of sweat that resembles the Rakı distillation process, and therefore the name Arak is given to it (Gürsoy, 2007). In Ottoman times, the Rakı addicts (say ‘rakıcı’ in Turkish) used to be called "araknuş", a combination of two words, Arak-Nûş (Zat, 2018, s. 58)

The history of Rakı goes back to 16.th Century, a story of 300 years or more. The first Rakı production—that is known as "wine Rakı"—occurred in the 16<sup>th</sup> century. This product was produced from the residue of grapes left over from wine making. Turkish Rakı origin comes from the 17<sup>th</sup> century's product which is made from aniseed. The art of distillation— making use of sugar in the pomace of wine processing— started in the Arab world and spread to the neighbouring countries. Rakı got its Turkish characteristics from adding aniseed to the alcohol.



Figure 7: Toasted rakı glasses (rakı kadehi, 2019)

Evliya Çelebi, the Turkish traveller and writer, mentions Rakı in his book ‘Seyahâtnâme’ (The Travelogue) in 1630. (Çelebi, 2018) According to Evliya Çelebi, there are different types of Rakı such as, banana Rakı, pomegranate Rakı, cinnamon Rakı, straw Rakı, clove Rakı, and linden Rakı.

He also wrote about the Rakı merchants as Arak retailers. In his book, Evliya Çelebi talks about many restaurants known as "meyhanes" in Istanbul and they sell several types of Rakı in these restaurants (Zat, 2018, s. 54,56,59). According to Evliya Çelebi, "meyhane" is a venue where Rakı and also other spirits can be consumed, therefore "meyhane" as place is seen as a significant part of the Rakı ritual. Erdil Zat explains in his book that the word "meyhane" is known as a place to drink Rakı. Moreover, it is a derivation of the word mey (wine) and hane (home) from the Persian language. Currently, in modern Turkey, the usage of the word broadened, thereby "meyhane" turned to a place where all kinds of alcoholic beverages can be consumed (Zat E. , 2013).

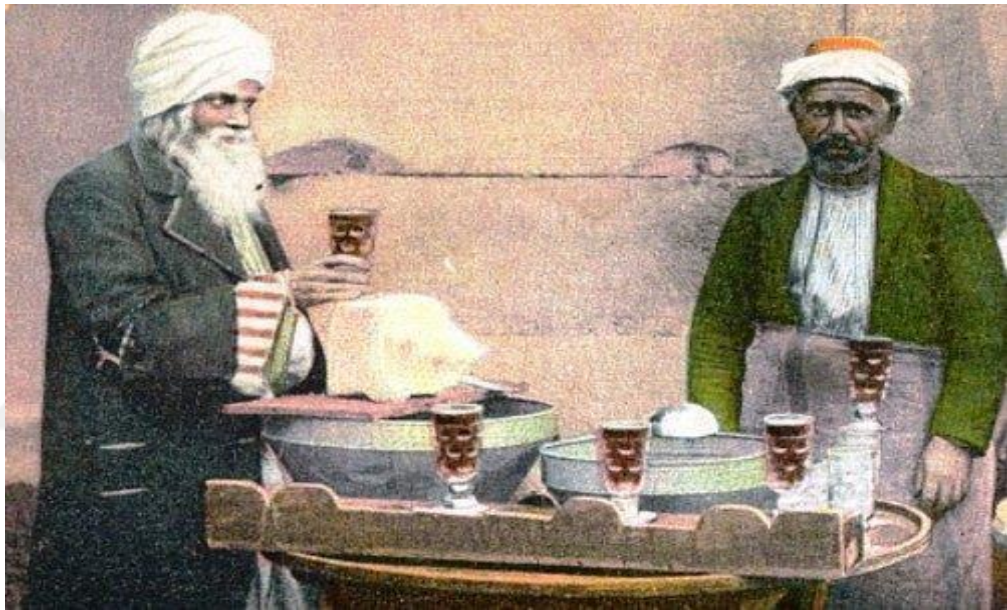


Figure 8: Drinking in the late Ottoman period (Onedio, 2019)

### 3.4 Rakı Industry in Turkey

Rakı industry developed and increased good quality and production. It is rather different and separated from winemaking. As the Rakı industry developed, production of aniseed in agriculture has grown as well. In 1880's Sultan Abdülhamit period, Sarıcazade Ragıp Paşa established the first Rakı factory in Tekirdağ called "Umurca Rakı Factory" (Atilla, 2003, s. 39).



Figure 9: The first official institution (inhisarlar idaresi, 2019)



Umurca Rakı was followed by “Erdek” and Bozcaada “Deniz Kızı” in those years (Ozcan, 2005, s. 626) . After the Umurca Rakı factory established, Rakı taxes were introduced and taxes increased the income of "Düyun-u Umumiye" (Ottoman Public Debt Administration). In the beginning, Rakı production was made by private institutions. The most important institution was "İstanbul İçki Factory" (Istanbul Alcoholic Beverage Factory) which is established by Hasan Hulki Bey in 1923. According to Özcan, in 1920's there were more than 30 kinds of Rakı available in Izmir which include Alem, Hususi Fevkalade Rakı, Elif, A Hanım, Keyif, Bahçe, Üzüm Kızı, Memur, Bornova Hayat, Ziya, Yıldız and so on (Ozcan, 2005, s. 626). Actually, in 1938, there were more Rakı producers than today. In those years, 48 Rakı producers were operating with nearly 70 brands such as:

Elif Rakı	Erdek Rakısı
Efe Rakı	Edremit Rakısı
Dimitroepulo Rakı	Balıkesir Rakısı
A Rakı (Ağa)	Bilecik Rakısı
Bülbülce Rakı	Umurca Rakı
Çavuş Rakı	Filurya Rakı
Keyf Rakı	Kulüp Rakı
Yaluva Rakısı	Üzüm Kız Rakı
Deniz Kızı Rakı	Bahçe Rakı
Memur Rakısı	Baküs Rakı
Ankara Rakısı	Fertek Rakı
Olgun Rakı	Alem Rakı
Padişah Rakı	

### **Tekel (İnhisarlar İdaresi)**

Hususi Fevkalade Rakı	Aliyülala Gazi Ayıntap Rakı
Ala İstanbul Rakısı	Ala Nazilli Rakısı
Ala Boğaziçi Rakısı	Aydın Rakısı
Boğma Rakı	İyi Rakı
Sakız Rakı	Yeni Rakı
Hususi Ala Rakı	



Figure 10: From past to present Yeni Rakı

In 1926, the first official institution “İnhisarlar İdaresi” (Monopoly Administration) was established and this institution produced 'Ala' and 'Aliyulala' (very good and excellent). İnhisarlar İdaresi was renamed as "Tekel" (Monopoly) in 1944 and Rakı production and sales were put entirely under government’s control.



Figure 11: Tekel, a new name for ‘İnhisarlar İdaresi’

After the collapse of the Ottoman Empire and the founding of the Republic of Turkey in 1923, the right of producing alcoholic beverages were given to Tekel, which established a Rakı production facility in İzmir in 1944. The monopoly continued until 2002 when the law concerning the monopoly of state was abolished (Ozcan, 2005, s. 626). With the privatization of Tekel in 2004, many brands of Rakı have sprung up, including Yeni Rakı, Ege Rakı, and Tekirdağ Rakısı, Beylerbeyi, İzmir Rakısı and so on.

However, Efe Rakı should be credited as the first private brand in Rakı production established after 2002.

At first, as mentioned before, Rakı used to be produced from wine pomace fermentation. After 1871, Rakı producers began to use raisin pomaces in Rakı production due to phylloxera. Phylloxera is

“.. a microscopic louse or aphid, that lives on and eats roots of grapes. It can infest a vineyard from the soles of vineyard worker’s boots or naturally spreading from vineyard-to-vineyard by proximity (Phylloxera, 2019).

Phylloxera had been a major disease in the 19<sup>th</sup> century and over 70% of the vines in France were dead<sup>4</sup>. Understandably, the Rakı industry switched to raisin as opposed to fresh grape as a source. As a corollary, with the First World War grape production decreased and producers started to use raisin. Today, there are

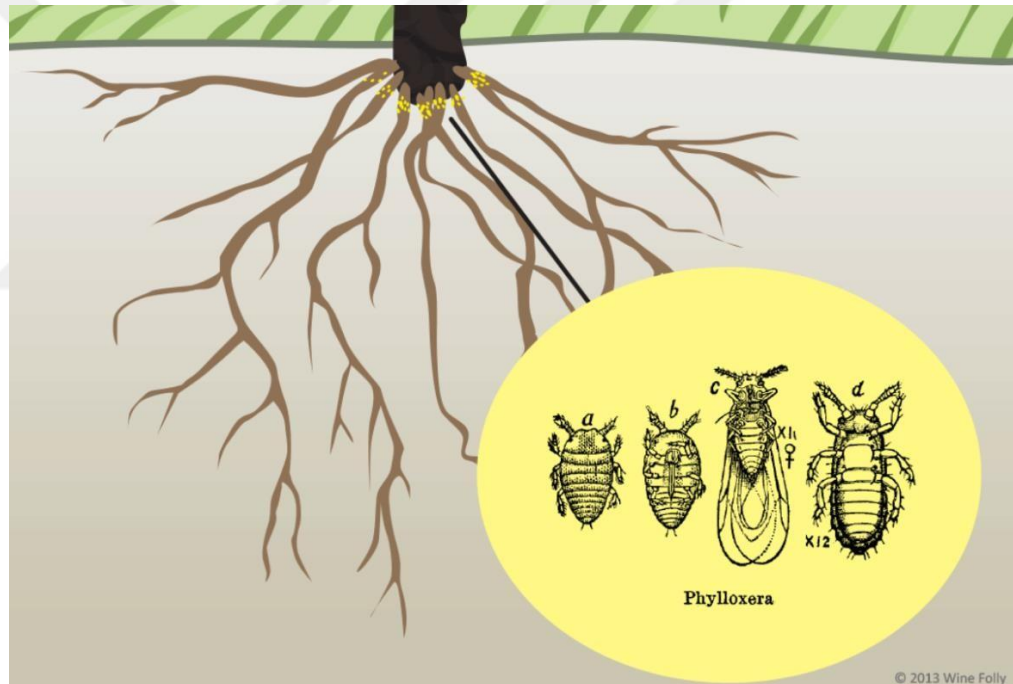


Figure 12: Phylloxera (Phylloxera, 2019)

two methods of Turkish Rakı production. One method uses raisins and the other grapes. For instance, Yeni Rakı is produced from raisins and Tekirdağ Rakı uses fresh grapes. This strategy of using raisin or grapes varies from one company to another.

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<sup>4</sup>It was a great disaster. The cure has not been found until today. To show the level of tragedy it is worth looking into the award offered by the French Minister of Agriculture and Commerce: One Million Dollar (Phylloxera, 2019)

### 3.5 Geographical Sign Registration of Rakı

Getting a geographic sign for a specific product is a successful way of protecting and marketing it. A geographical sign is an indication of a product being specific “to a country, district, area, region with its definition qualities and other features” (Protecting Rakı, 2019). Therefore, it is significant to register as many as local products to gain an international protection. It is a well-known fact that Turkish white cheese was registered as feta cheese by Greeks and being marketed all around the world. Not to fall into the same trap Rakı needs to be registered formally.

Regarding the registration of Rakı as a national alcoholic drink, the following statement was found in one of the websites dated 31 January 2007:

The European Council Spirits Expressions Committee has named rakı ‘Turkish Rakı’ similar to other spirits such as Scotch Whiskey and Irish Cream Liquor (History of Rakı, 2019).

The story of geographical indication for Rakı is different in the “Encyclopaedia of Rakı”. It does not mention any EU involvement but writes that the law concerning the geographical indication was accepted in 1995 and TEKEL applied for the registration of Rakı in 1996 (Zat, 2018, s. 143). It is also mentioned that later Traditional Spirits Producers Association, TSPA (Geleneksel Alkollü İçki Üreticileri Derneği: GİSDER) applied for the renewal and received the registration certificate (see appendix I).

Actually, the application for geographic sign registration of product Rakı was made Turkish Patent Institute. In other words, to my research Rakı was not formally registered internationally. The application date of TSPA is 15.04.2009, a decade ago.

This registration protects Rakı to a certain extent. For instance, Rakı not produced in Turkey and labelled as Rakı cannot be sold in Turkey due to geographical registration. As is known, Rakı is being produced in many countries for Turkish consumers. Germany is one of them. Often, these products are not produced to the recipe of Rakı and are distilled from other raw materials. The next important and critical step is that the definition for a geographic sign of Rakı to become popular around the world. TSPA has been performing studies for this process.



Figure 13: Historic labels of Rakı brands (Liveplus, 2019).

### 3.6 Rakı Consumption in Turkey

While Rakı is among the geographical and cultural values of Turkey it has also a significant value in the economy and it is exported worldwide. Turkey's Rakı consumption has fallen 50% between 2000 and 2013, mainly due to rising prices and diversification in alcohol taste, according to professionals (Rakı consumption drops, exports jump, 2019). Rakı, showed a considerable fall in local market consumption, decreasing from 80 million litres to 46 million between 1999 and 2011. The fundamental reason behind the decrease in household Rakı utilization is acknowledged as rising costs in a short period of time. While the price was 2.34 Turkish liras in 1998, it jumped 51.5 liras in 2013, a 25 times increase. Turkey's Rakı market value is 2.2 billion liras, with 80 million bottles of Rakı at 46.2 million litres consumed 2011. However, while domestic Rakı consumption shrank, exports increased 50% in the last decade, shooting from 2.6 million litres in 2000 to nearly 6 million litres last year.



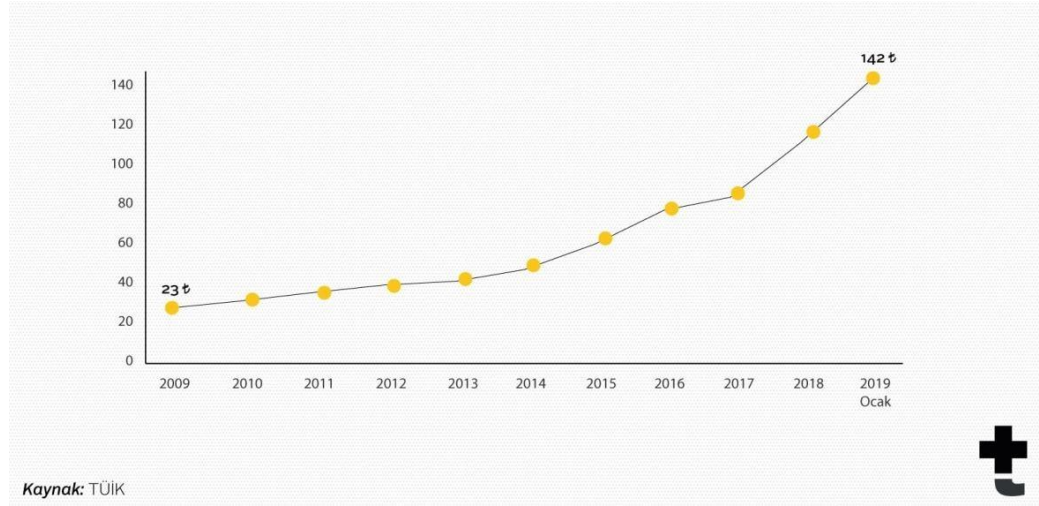


Table 1: Increase of Rakı prices

Actually, what shrank is not the consumption of Rakı but its domestic sale. It is a fact that some regular Rakı consumers (akşamcı) produce their own Rakı at home secretly and, of course, illegally.<sup>5</sup> There is no any scientific research about the volume and quantity of this domestic Rakı production and probably there will never be. Kadri Gürsel explains the situation eloquently:

Yet the same pressures have spawned a huge increase in homemade raki. Many who are reluctant to pay 119 liras for a bottle have come to produce their own raki by mixing crop-based ethyl alcohol with aniseed oil, leaving the mixture to rest for a while and then adding water before consumption. According to experts, however, this is not real raki because it is not distilled (Gürsel, 2019).

In the alcoholic beverages; Rakı is the second rank with the 25 million dolar of export value. Rakı is mainly exported to EU countries where Turkish people most live in. The main markets for Rakı are Turkish Republic of Northern Cyprus, France, Switzerland, and Germany.

The domestic market is worth 3.2 billion USD and export market is 25.3 million USD by the year 2013. By the same year industry has created approximately a total of 2.03 billion TL special consumption duty and value added tax.

<sup>5</sup>Those who regularly drink Rakı each evening is called 'Akşamcı' in Turkish. According to our investigation there is no English word having the same meaning. English word 'Eveninger' refers to a newspaper published in India in evenings (Sharma, 2019). These people are not necessarily alcoholic because, normally they drink for pleasure in a controlled manner and don't get drunk. Of course, there are exceptions.

Turkish Rakı by definition and according to the geographical registration can only be distilled from grapes and with aniseed of Turkey. The geography of Turkey has a significant effect on grapes and aniseeds used in distillation which provide a unique character to Rakı. Therefore, Rakı production supports local agriculture of vine and aniseed and contributes to the economy from a different point of view.

However, abolishment of state monopoly in 2002 has encouraged private importation and production through accession efforts on EU. Imported brands started aggressive marketing campaigns following the liberalization in Turkey. After the first privately produced brand of Rakı was founded in 2004, the competition had begun and assertive advertisement campaigns were launched. Cartier and Akbulut explain the case clearly:

In the Turkish raki market, the competition among the brands willing to get a bigger share runs on supermarket shelves on the one hand, and restaurants on the other. In such a situation some of the brands decide to go through an agreement with the restaurants in providing promotional table top objects such as glasses, ice cubes, napkin holders, salt and paper shakers. In these taverns and restaurants raki and water glass purchase are almost gone to rack. In exchange of these agreements, the companies expect their brands to be highlighted by even removing the other raki brands from the menu (Cartier & Akbulut, 2012, s. 133)

In end the government banned all advertising on spirits by a new regulation introduced. One of the key issues of this new regulation is Special Consumption Tax: SCT (Özel Tüketim Vergisi: ÖTV) In addition to SCT, another point is the change in alcohol taxation system. Spirits are no longer taxed ad-valorem but according to per litre of pure alcohol they contain. Therefore, “...*the Special Consumption Tax difference between Rakı and other imported alcoholic beverages has been diminishing against Rakı since 2012*” (Protecting Raki, 2019). In other words, a bottle of Rakı is becoming as expensive as an imported bottle of whisky.

The taxes applied on Rakı need further studies. Nevertheless, these taxes have to be presented in here to show difficulties that Rakı Companies are facing. That is why Special Consumption Tax (STC) is an important one. Because

The level of Special Consumption Tax (SCT) results in the detriment of consumption of raki in comparison with the other drinks.

The following table shows the applied SCT and the consumption of raki on the same timeline. By being accepted the rate of the SCT of raki as 100 units, the decreasing of relative SCT and the decline at the consumption of raki occurring in the other two categories are exactly parallel.

The consumption of raki is at great risk based on the variations of SCT (Protecting Raki, 2019)

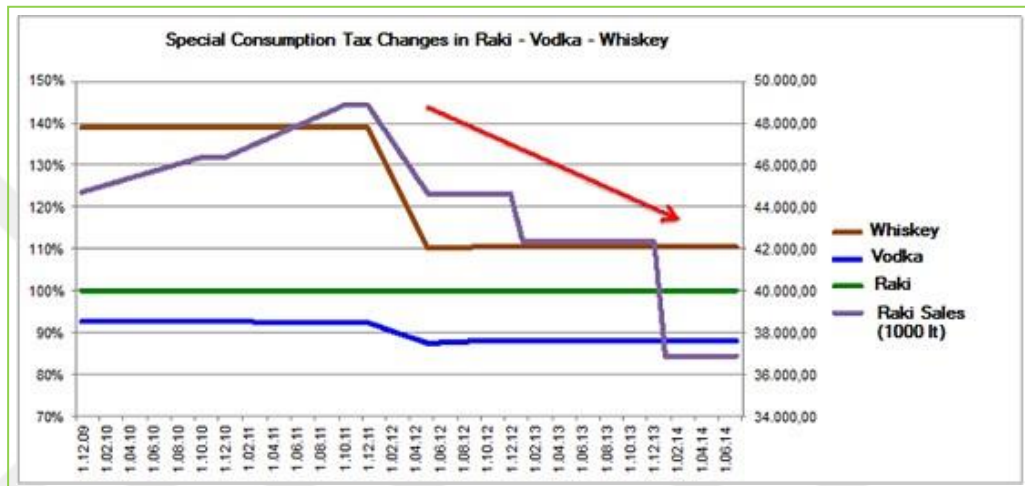


Table 2: Special consumption of tax changes

Traditional Spirits Producers Association, (GISDER) argues that “SCT of Raki should never be equalized with in the other spirits” because, the alcohol level of Raki is higher than many other imported spirits and, inevitably, Raki will be taxed more, as a result its market price will be higher. If it goes like this, Raki will not be able to compete with say, whisky which can be distilled to 37,5% alcohol by volume while Raki is produced with 45% alcohol by volume.

The following chart is demonstrating well how the price gap between whisky, Vodka and Raki was is being widen in the last decade.



Applied SCT (TL/Liter)			
Date	Whiskey 40% by volume	Vodka 37,5% by volume	Raki 45% by volume
31.12.2009	24,75	16,5	17,82
28.10.2010	32,18	21,45	23,17
13.10.2011	39,68	26,38	28,57
12.05.2012	32,67	25,99	29,7
22.09.2012	38,3	30,49	34,65
04.01.2013	39,33	31,31	35,58
04.07.2013	40,29	32,08	36,46
01.01.2014	44,32	35,28	40,1
01.07.2014	46,59	37,09	42,15
01.01.2015	46,58	41,43	48,47
01.07.2015	49,14	43,70	51,14
01.01.2016	56,51	50,26	58,8

Table 3: SCT per litre

As we know bulk of the alcohol used for Rakı production comes from grapes or raisin which are not inexpensive. Other sprits, including those imported are made of relatively cheaper agricultural products such as such as wheat, potato, barley, sugar cane etc. Therefore, Rakı has a disadvantage of cost from the very beginning of production process (Protecting Rakı, 2019). A well-known writer and TV commentator Kadri Gürsel explain the rise of prices very clearly:

In the 10½ years since then, raki has seen special consumption tax (OTV) hikes amounting to 593,3%, including 262% in the past five years. The most recent hike in July was 15.5%. Meanwhile, the consumer price index, which determines the inflation rate, has increased 145% in the past 10½ years, meaning that the OTV hikes on raki have exceeded inflation by 448 percentage points. Obviously, the huge gap owes to politically and ideological motivations (Gürsel, 2019).

Therefore, the situation is not simple. There are economic reasons to raise the tax in alcoholic beverages as well as political ones. In 2017, for instance the government collected 128 Billion TL with SCT and 10 Billion of it, which is 7.2 percent coming from alcoholic beverages (Gürsel, 2019). The following chart shows the fall in domestic Rakı sales.

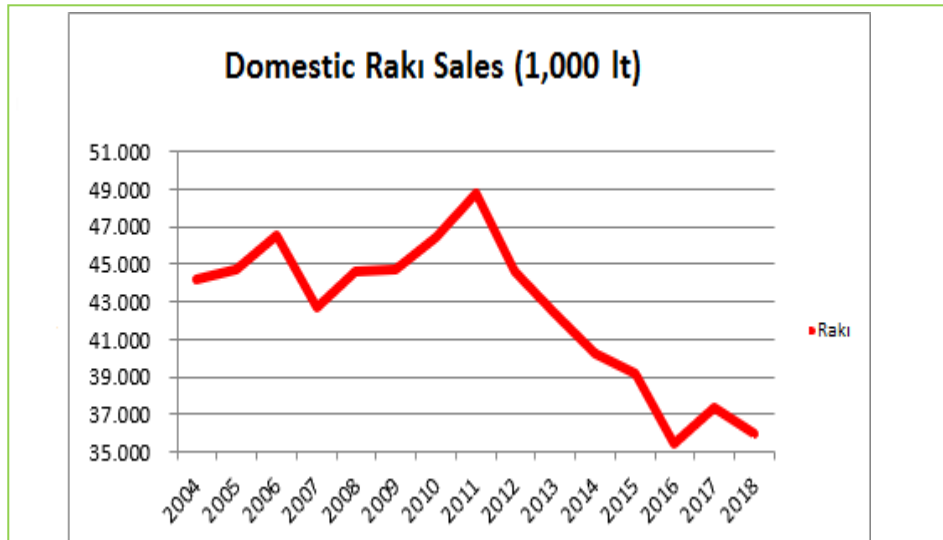


Table 4: Drop of domestic Rakı sales

### 3.7 Rakı and Turkish Culture

From past to present proprieties of Rakı did not lose its importance. The Turkish people save their traditions and they also create a culture and proprieties for Rakı. Turkish Rakı is considered to be the official national drink. There are lots of poems, slang words, and rules created by Rakı drinkers.

Rakı drinking culture is significantly different from other drinks for Turkish people. For true Rakı drinkers, there is something ritualistic about the Rakı table. Turkish Rakı etiquettes begin with Çilingir Sofrası.

One of the meanings of “Çilingir” is locksmith who is the master of making locks and keys, and open almost all kinds of locks. Therefore, the meaning of “Çilingir Sofrası” is a drink table where personal problems are resolved, metaphorically, all locks are unlocked. In that sense, Çilingir Sofrası refers to the strong effect of Rakı that can open any mouth like a locksmith can open any door. As such, Rakı is like a locksmith and it can open Rakı drinkers’ hearts. Çilingir Sofrası is not only for the entertainment it is also for an intimate / wholehearted social time with friends.

The customs that surround Rakı drinking have grown quickly and followed the strong traditions it had. Nevertheless, new trends and designs are emerging and perhaps adding new values to Rakı drinking culture.



Figure 14: Example of a "Çilingir Sofrası" (pinterest, 2019)

Drinking Rakı is for all ages and social classes. Some celebration of Rakı might be 6-8 people while others, that perhaps mark a marriage, might call 25 or more. It is important to carefully choose the company to drink Rakı with because, it's expected that everyone will participate in the conversation. Rakı can also be enjoyed in smaller groups to have more intimate discussion. Turkish elders suggest that the nature of the gathering will influence the effect that the Rakı has on the drinkers.

At a Rakı table, Rakı should be the only drink served. During toasts, the bottom of the glasses is clinked together, touching the tops of the glass is a sign of arrogance. After the toast, the glass can be knocked lightly on the table in remembrance of those whom you wish were there. Rakı has also time for drinking and drinking etiquette in Turkish culture.

The most popular time for drinking Rakı is called "vakt-i kerahet". "Vakit" means time. "Kerahet" refers to dawn, midday and dusk. In this particular use, "vakt-i kerahet" refers to the time of dusk, e.i., evening when the sun sets. "This is the ideal time to drink Rakı" says regular Rakı drinkers.

Whereas "sabuh" is another kind of drinking time and it is common in bohemian neighbourhoods and it stands for a morning drink. Generally speaking, sunset and after sunset are good times for sitting at a Rakı table. The unchangeable rule for the Rakı is conversation and mezes.

Rakı is the social drink for consumers. Consume Rakı over enjoyable conversation with good friends during the course of a long evening. Fish is considered to be the best meal to eat with Rakı. According to Acurol, the introduction of Rakı and fish into Turkish culture begins with the conquest of Istanbul in 1453. He argues that majority of Rakı mezes are composed of seafood and states clearly that “*Rakı cannot be drunk without “çiroz” and “lakerda”*”<sup>6</sup> (Acurol & Acurol, 2009, s. 3). However if your appetite is not that big, a plate of mezes on the table to share with everyone is a good choice.



Figure 15: An Ottoman dinner table (Osmanlı mutfak kültürü ve sofrada, 2019)

If there is a group of friends sitting down, it is impolite to order your own glass, instead a bottle for the whole table should be ordered.

The cultural dimension of Rakı makes a difference. Contrary to other distilled drinks that are either appetizers or drunk after meals with coffee, Rakı is always consumed during meals. Furthermore, while drinking Rakı, the drink does not accompany the meal— as it is the case in other occasions—, on the contrary, the meal is eaten as if it is accompanying the Rakı. For that reason, Rakı drinking process embodies a social value equivalent to its gastronomical value. Although in the Mediterranean, Rakı is the drink of long-lasting banquets, pleasing chats and deep conversations.

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<sup>6</sup>“Çiroz” is salted sun dried mackerel in English. “Lakerda” is a pickled bonito fish in brine or olive oil served with dill.

There are so many details of the Rakı etiquette—that one has to learn to be a good drinker— that includes the unwritten rules of starting hour of sipping, how to toast, how to fill the glasses, and the conversation topics to be avoided at the Rakı table.

One of the key rituals that is essential for all drinkers is how to fill the glass with more Rakı. In wine culture, you add more wine to glass when needed. However, when you change the wine from white to red or from one brand to another you change the glass. In Japanese sake culture, your glass must be full always, and when you sip, your friend pours more sake and makes it full immediately. In Rakı culture it is totally different. No Rakı is added until the glass is entirely empty. The reason is simple: each person has his or her own preference of Rakı and water proportion. Therefore, each time the glass is filled with Rakı in accordance with person's choice of amount of Rakı, water with or without ice. In that sense Rakı is unique in the world.

Formerly, Rakı was not a drink for meals, there were no hot meals on Rakı table except mezzes because of taverns did not operate as restaurants. Rakı was solely accompanied with mezes and talk. At that time, men first ate at home with their family and then they went to taverns to drink Rakı and chat. If one preferred to drink Rakı at home, it was the wives' duty to set up a proper Rakı table complete with several mezes. Today, as part of the modern life style we have both men and women show an interest in this culture, and drink Rakı mostly in the Western coast of Anatolia.

The point of drinking Rakı is not getting drunk. The point rather is to get to a state of mild inebriation so that the conversation around the table will flow more smoothly and freely (Serdarlı, 2011, s. 14). Everything can be and should be discussed around a Rakı table; politics, religion, philosophy, literature, sports and etc. Some people argue that the Rakı table resembles a Japanese tea ceremony. Because, when both of them are compared, the conversation, behaviours, honour, kindness, hierarchy, and mutual respect appear as common features.

In Turkish culture when you drink Rakı, it is also popular to think of yourself, to talk about loneliness and sadness.

There are lots of poems on Rakı drinking culture, and the one below is written by the famous poet Edip Cansever:

Bu Gemi Ne Zamandır Burada

Bu gemi ne zamandır burada

Çoktan boşaltmış yükünü

Gece de ölmüş, rıhtım da bomboş

Mavi bir suyun düşünüyü uyutur bir tayfa

Arkada, güvertede

Ah, neresinden baksam sessizlik gene.

Yürürüm usuldan, girerim bir meyhaneye

İçerde üç beş kişi

Yalnızlık üç beş kişi

Bir kadeh rakı söylerim kendime

Bir kadeh rakı daha söylerim kendime

-Söyle be! ne zamandır burda bu gemi

-Denizin değil hüznün üstünde.

Belki yarın gidecek

Bir anı gelecek bir başka anının yerine.

İnsan bazan ağlamaz mı bakıp bakıp kendine.

(Cansever, 2019, s. 142).





Figure 16: Toasting Raki glasses (raki dos and donts, 2019)

If a Raki table is gathered to help heal a broken heart, it is a much more intimate scene to for close friends. On such nights the Raki gathering becomes a kind of group therapy session in which a friend shares his or her troubles, you offer your own wisdom in return and everyone takes the occasional breaks from the intensity for a wider discussion on the meaning of life. Such discussions explain why the Raki table is often called 'çilingir' as explained above.

Raki in other word, has a mysterious power to open up even the most reserved person. Whether celebration or commiseration spurred the Raki gathering, the conversation follows a typical trajectory. It starts with the delicate subjects of work and existence. After achilled highball glass or two, the conversation moves on the matters of the heart.

When the Ottoman Empire controlled Anatolia, Raki had been consumed only in “meyhane”<sup>7</sup> or in the home. Meyhane was a kind of place that you could find only mezzes and Raki. The aforementioned culture has survived up today. In modern days Turkey many different local meyhanes can be found, however, the Raki culture prevailed not only in ‘meyhanes’ but also in restaurants, bars and cafes. Now it is consumed by women and men, also the young generation and old generation together.

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<sup>7</sup>From now on meyhane will be written without inverted in this thesis

A popular motto states that *"If you want to know a person, either travel with them or go and drink Raki with them"*.



Figure 17: A typical Raki table (pazarlamasyon, 2019)



## 4 CHAPTER: RAKI AS A TABLE DRINK

Rakı has also substantial serving and drinking culture in Turkey as it is the traditional alcoholic drink of Turkey. Rakı is served in tall cylindrical narrow glass. In old times, Rakı served with small glasses which is called 'yüksük kadeh' (4 – 5 cl) because, people consumed Rakı straight without diluting it. However, the diversification of the consumer profile—including tourists and young drinkers— changed that ritual to tall lemonade glasses which is called "*leylek boynu*". In the course time, this "*leylek boynu*" (stork neck) turned to be a classic Rakı glass which is simple, cylindrical, plain glass as shown in pictures.



Figure 18: Rakı as a table drink (pazarlamasyon, 2019)

In a different narrative, Rakı is called "aslan sütü" (lion's milk). The origin of this expression is not certain. According to a columnist in Sabah Newspaper it is nothing but a symbol (Aslan sütü nereden geldi? 2019). It claims that, in old taverns of Galata, Istanbul, Rakı used to be kept in large terracota jars that has a lion shape logo or sign on it. That is why people call it "aslan sütü".

Another sustained hearsay is that when the water is mixed with Rakı, it becomes white and looks like a glass of milk. Those who drink this "milk", get tipsy and drunk, begin to feel stronger and powerful like a lion that is why it is called "lion's milk".

Nowadays, Rakı consumption can be described as follow: Normally, the classic Rakı glasses (leylek boynu) are filled with half Rakı and half water, completed with ice. Water turns the Rakı to milky white colour. Ice cannot be added to plain Rakı because it causes crystallization and this can kill the Rakı's aroma. Rakı is served with a glass of water. This kind of ritual and serving with another drink is the most appropriate for Rakı consumption.

Consumers can replace water with mineral water or beetroot juice (*şalgam suyu*). On a Rakı table, the Rakı glass should be in the right top of serving plate and water glass also should be on the right side of Rakı glass. The temperature of Rakı should be around 8 – 10 degrees celsius.



Figure 19: Rakı table setting with mezes (harbi yiyorum, 2019)

*Haydi Abbas, vakit tamam,  
Akşam diyordun, işte oldu akşam  
Kur bakalım çilingir soframızı,  
Dinsin artık bu kalp ağrısı.*

Cahit Sıtkı Tarancı (Tarancı, 2019, s. 26,27).

#### 4.1 Comparison with similar drinks

There are many alcoholic drinks similar to Rakı such as the French Pastis drink, Italian Sambuca or Greek Ouzo. In order to understand Rakı as a table drink, it is necessary that we look into similar drinks to make comparisons and to put Rakı culture into the right context.

#### 4.1.1 French Pastis

Pastis is an anise-flavored liqueur and aperitif from France. The most well-known brands are Casanis, Pernod, Pastis 51, Bardouin and Ricard. They all contain aniseed and wild herbs. Therefore, they change to yellowish white colour when water is added to them. Berger and Cyristal is the one that is the most similar to Rakı because when adding water in it, it turns milky-white like Turkish Rakı. Pastis is normally diluted with water before drinking. The classic way to drink pastis is to add five to seven parts of very fresh water to one part of pastis in lengthened or balloon glass. Generally, five volumes of water for one volume of pastis is preferred. (The Wine Stop)



Figure 20: french pastis (French pastis coast and country france, 2019)

The amount of water depends on a consumer's own taste; the more water you add the more refreshing it will be. Pastis is not a table drink like Rakı, it does not require mezes or other side dishes and



Figure 21: a glass of pastis with water (travel gluttons, 2019)

### 4.1.2 Italian Sambuca

Sambuca is an Italian anise-flavoured, usually colourless liqueur. The Sambuca is popular as a digestive. It contains more sugar than Rakı. The most well-known brands for Sambuca are, Ramazotti, Romana, Molinari and Vaccari. It is consumed after the dinner as a digestive. It is traditionally served at the end of a meal aid in the digestive process. Just like pastis, sambuca is not a table drink.



Figure 20: Italian sambuca (123RF, 2019)

Sambuca served with tall shot glass. Sambuca glasses feature a thick, heavyweight base for flowless flaming sambuca shot which won't burn your fingers while flaming.



Figure 21: Types of sambuca glasses

### 4.1.3 Greek Ouzo

The Greek alcoholic beverage Ouzo is a dry anise-flavored aperitif that is widely consumed in Greece. Ouzo is an aperitif drink like Pastis.



Figure 22: Greek Ouzo (greek gastronomy guide, 2019)



It contains less alcohol and aniseed than Rakı. It is preferred with just one glass without any side drinks. The amount of anise is less and you can put more ice on it. There is no crystallization because of the aniseed. In comparison, Rakı has a higher amount of alcohol. Ouzo is served with a shorter glass than a Rakı glass.



Figure 23: Glasses of ouzo (The Spruce eats, 2019)

## 4.2 Table Setting

The development of Turkish cuisine, the geography they have lived throughout the history and the materials that this geography offers have contributed greatly to the formation of a large culinary culture. Today the formation of Turkish cuisine is based on Ottoman cuisine. The Sultans, who ate refined, modest, and outspoken at the tables, were rich and diversified. The Ottoman Palace cuisine has been influenced by them as well as influencing the kitchens of the Western countries. Technological development also affected the Turkish cuisine. Today's Turkish cuisine has been developed and enriched with the contribution on different civilizations that lived in Turkey. In the past, eating habits were very different. People eat on the floor and only men can sit at the table. These formations have changed completely and now there are modern food tables in Turkey. Food, dinner table, as in every country was shaped centuries ago in Turkey. The modernization of Turkish cuisine and the eating and drinking customs has been brought about by the development of tableware and dinner tables. This pattern is also reflected in plates. With the new layout, the large portions served on table were replaced by single serving meals.

Turkish cuisine influenced by the other cultures.



Figure 24: A Raki table setup

Set up a dinner table and what should be at a Raki table ?

- Tablecloth
- Tableware
- Raki
- Raki and water glasses
- Ehl-i keyf (if available and if requested)
- Ice, Ice bucket and ice tongs
- Napkin and Toothpick
- Napkin holders
- Salt and Pepper shakers
- Oil and vinegar
- Mezes
- Hot Mezes
- Main courses (fish or meat)
- Fruit
- Quality Music
- At least one friend to accompany
- A good conversation

### 4.3 Service Components of Rakı



Figure 25: Types of Rakı glasses

The normal and standard service components of a Rakı table was listed above. The main one however is the Rakı glass itself. There are glasses designed for a diverse set of alcoholic drinks such as wine, whiskey, cognac, etc. The glasses have changed over time like many elements of Rakı culture. Especially the volume and shapes have changed day by day. For instance, as mentioned before, the glasses used as lemonade cups in the past are preferred as Rakı glasses today. Rakı can be the only drink that needs two glasses while drinking, one for Rakı and the other one is for water. The long glass with 18 centilitres and cylindrical shape is called Rakı glass, that is also used as the water glass for Rakı in many occasions. Goblet is a long-standing glass that is used to drink an alcoholic beverage.



Figure 26: Old types of Rakı glasses (buyuk keyif, 2019)

At the end of the 19<sup>th</sup> century, electricity began to be used in the Ottoman Empire. There was no ice until 20<sup>th</sup> century, for that reason snow was used for cooling. In that period, the Rakı was drunk with chalice (a kind of goblet) as straight and it was followed by a sip of water. They were not adding water to on it. Rakı served with small glasses which is called "yüksük kadeh" (4-5 cl) because, because people consumed this beverage straight. Today the consumer

preferences have heavily changed, therefore the Rakı is drunk with the glass said as "glass of lemonade" by adding water. Small glasses are rarely preferred. Foreigners and beginners played an important role in this change.

Nowadays, this glass is filled with half Rakı and water completes the rest with ice. Water turns the Rakı to milky white colour. Ice cannot be added to the plain Rakı because it causes crystallization and it can kill the Rakı's aroma. A beverage—like water or beet juice-- is usually served with one glass of water. In old times, narrow, tall glasses were placed in 'karlık'. Nowadays it is called 'ehl-ikeyf'.



Figure 27: An ehl-i keyf ( el yapımı bakır, 2019)

This application prevents the use of ice in Rakı. In Rakı culture 4-5 cl of Rakı is called single 'tek' and 8-10 cl Rakı is called double 'duble'. In the near past, there was only one glass manufacturer, Paşabahçe and that brand just only produced lemonade glass which was cylindrical and tall. Since every tavern uses these glasses, consumers got used to drinking their Rakıs in that glasses. It is important to mention that Rakı glasses are called as goblet (kadeh) which is



used to drink any alcoholic beverages in it. Recently classical meyhanes began to experiment with new dining styles. Because of westernization and mass production, people who benefit from Rakı starting to change the Rakı table and rituals. Taverns started to use porcelain plates, table wares and designated Rakı glasses. They added the ehl-i keyif or karafaki, that is a small pitcher, to that ritual. These kinds of products impressed cultural synthesis, thereby they make a cultural transition. Now there are too many designated productions for promoting Rakı and the rituals. With the influence of westernization, service techniques have increased and become modernized.

Presentation of the meals and drinks, arrival of the table, seating arrangement, food culture was also important at the Ottoman period. Food was eaten at the table close to floor called 'sini', where People gathered around. There were no tablecloths, plates, forks or knives because ottoman people were eating their food with their hands. The eating habits of the Ottomans first changed with Tanzimat Period. Western style palace, sitting on chair and eating at the table started during the Sultan Mahmut II period. 'A la Franga' meal service plan, first adopted in Capital Istanbul and the other big cities. On the other hand, The Ottomans went to the way of improving their relations with the European countries and changing their lifestyles in order to win their sympathies and to become more European. These changes are also reflected in the eating and drinking habits. The Ottoman dynasty from the Topkapı Palace was moved to the Dolmabahçe Palace furnished with Baroque, Rococo, Neoclassical, and classical Ottoman lines and they started to use cutlery. Currently, the tempo of the city life, people's habits of eating outside and gave an event, a ceremony, a pleasure and aesthetics and an aesthetic appearance. The habit of eating and drinking separate plate and glass has increased day by day.

As a result, Turkish cuisine has gained a wide and comprehensive history. Turkish cuisine today, is formed together with the Ottoman cuisine and is becoming more and more popular. Turkish chefs are constantly working on Turkish cuisine in order to reclaim the place where the Turkish cuisine should be in the world.

## 4.4 Design Components of Rakı

Technology is developing fast and people are trying to keep up with the new age while trying to create and understand the new generation formations. Gastronomy and culinary arts are increasing in Turkey. Everyone is eating and drinking and now people want to eat more sophisticated dishes that are better quality, more fit for visual design. Ethnic, religious, and national dishes come out of their standard appearance and become more modernized. Nowadays, as much as the taste of the meal, the service layout, the design of the restaurants, and the table layout have become very precious.

### 4.4.1 Rakı glass designs

Today, Rakı has entered almost all houses and restaurants in Turkey. In fact, Rakı is gaining an international recognition, and therefore its design components are becoming more and more important while their number are increasing. With the rising competition in the Rakı sector, a lot of products in the field of beverage have been designed, among which, Rakı glasses are sold to a greater degree. There are lots of design trends concerning Rakı glasses some which will be explored below.

Previously, Yeni Rakı began to design and distribute Rakı glasses in order to win the competition in the sector. After distribution of glasses bearing Yeni Rakı logo, many restaurants began to use them voluntarily and excessively. As a result, other companies also appropriated this idea and designers have begun designing new Rakı glasses. Especially, Paşabahçe, one of the biggest glass producers in Turkey, became a pioneer in Rakı glass design. Some Rakı glass designs of Paşabahçe are shown below:



Figure 28: Lugat 365, set of two glasses

## Written Glasses



Figure 29: Paşabahçe Rakı glass designs

After Paşabahçe, special designs for Rakı glasses were developed and used widely in different areas such as t-shirts or birthday cakes as seen below.



Figure 30: Rakı printed t-shirt



Figure 31: Rakı printed cake

In Paşabahçe there are lots of collection of Rakı glasses and meze plates and some special designer works. Let's demonstrate some of them:

Selçuk Demirel's design of Rakı glasses are full meaningful ideas and sense of humour. To my understanding, Man is represented by a straight ruler as a symbol while woman is represented by a curved ruler which does not exist in real life. It appears as joke in here. This can also be interpreted in a way that the straight ruler is to represent those who did not drink yet, the other represents the drunk person.



Figure 32: Selçuk Demirel's design (forev, 2019)

Faruk Malhan's design of Rakı and water glasses are an interpretation of unity and share. Because when they come together they show an aesthetic unity.



Figure 33: Faruk Malhan's design (pinterest, 2019)

Karim Rashid's design of Rakı glassis indeed composed of two glasses. One of them is wine, the other is Rakı. It looks interesting but not functional, because one of the glasses will not be used, therefore it will be expensive as well.



Figure 34: Karim Rashid's design (milka tadında, 2019)

#### 4.4.2 New Tavern designs

Along with the change in product designs there have also been major changes in the food and beverage sector. The old taverns were replaced by the new generation of taverns. Not only the taverns but also the drinking and eating habits began to change dramatically. This trend, which is new in the tavern concept has started to grow. The difference of the new taverns from the traditional taverns is their modern decoration, innovative food designs, and the ambiance. While the classical taverns are decorated with white tablecloths, white porcelain plates old nostalgic paintings on the walls and powerful light, in the modern taverns, dim light, American type bars, and mirrors and colourful lights reflected on the walls are heavily used.



Figure 35: A new generation of meyhanes (en iyi meyhaneler, 2019)

#### 4.4.3 Food and presentation design

As the concept of tavern changed, food designs changed as well. The traditional appetizers, mezes, and service offerings started to transform the tradition with this trend. Rakı is served in refined dishes cooked in elegant restaurants. With the development of Turkish gastronomy, modern Rakı tables are designed. The Turkish cuisine that keeps up with the new era is also making changes not only in the visual presentation of the dishes but also in the flavours of the dishes.



Figure 36: An innovative Raki table (mimolette, 2019)

People have begun to witness untraditional plate presentations for Raki tables. In the food and beverage sector, presentation of the plate is very important in order to reach a higher level from the competitors. The food must be in harmony with the environment and be presentable. The plates, glasses, cutlery, tablecloths, that come to the table are other items which are completing aesthetics of the ambiance. Today, new generation kitchen chefs use different dish design to make elegant compositions and make presentation in a minimalist style. The plate to be cooked must be in perfect harmony with the product presented in terms of size, shape and dept. Plate presentation is affected positively or negatively by people's desire. There is a very significant effect of the dish presentation on the pleasure obtained from the food. It is the main dish that will bring out the prepared food and give the pleasure of presentation visuality. Sometimes classical presentations take the place of innovative presentations. Let us see some examples:





Figure 37: Fine dine plate presentation (mimolette, 2019)

Some example of new trend of mezes and plate presentations



Figure 38: Raki and squid match (mimolette, 2019)

As the fine dining trend has entered into Turkish cuisine, Raki tables were also affected by that culture. Raki and food pairing are on the agenda. It is needed that they should be revisited and the Raki drinking manners should be westernized like wine culture. All the accessories and materials related to Raki have been keeping up with the modernization. The consumption of Raki without



Figure 39: New trend of a Rakı table (vogue, 2019)

food began to be popular, so much so that Rakı is now being served at bars and night clubs. To this end, the forms of Rakı bottles are also redesigned<sup>8</sup>. Like whisky, gin and vodka, Rakı has gained a place in that new point of sale. Many Rakı bottles are now seen as modern and western. Rakı should not be limited with and adhered to its traditional eating habits. Rakı should be open its own place in the alafanga restaurants.

The Rakı table, whether it's in the kitchen, set beautifully in the dining room, or in the backyard of summer house, is where we come to share life. Rakı table acts as the platform, and the forum for exploring the most progressive, creative, curious, unexpected and culturally rich place to be in.

The main focus on the research is Rakı related food and table layout. This is a new trend within Turkey's upper class: They have it, therefore, one can assume that it will prevail and will be widespread within a short time span. The word of design and food are converging, therefore contemporary designers are

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<sup>8</sup>Rakı bottle designs are not included in this research since they are not directly part of Rakı drink table accessories. They are developed rather for marketing and packing purposes and are mostly based on graphic designs.



turning their attention to all aspects of the food culture, including the ingredients and their preparation, the culinary process, designs of kitchens, dining tables, table layouts and their accessories, serving and enjoyment of food. Generally, these changes affected serving and plating methods.

#### 4.4.4 Design and meze plates

In the past, every period had only one type and one colour plate that was designed according to living standards. People generally prioritized the meals over plates. On the contrary, today, there is a diverse set of shape and colour options for plates and glasses including pentagon or triangle, red or green.



Figure 40: Set up a dinner table (the fork, 2019)

Recently, plating gained a big importance in meal preparation. Modern day chefs use their plates as a toile. As a result, technological developments related to globalization create a new value for the cuisine culture which reflects the societal transformations.

In this respect it is observed that there is a great niche in meze plate design. In a normal table set there are varieties of plates for different purposes, plates for salad, plates for mezés, plates for fish, plates for desserts and so on. Of course, these are general, all-purpose sets not specifically designed for Rakı tables and meze plates. There are a few exceptions.

One of them is Can Güvenir's designs for Rakı set. He introduces a ceremonial way of drinking Rakı with new designs of Rakı and water glasses, ehl-i keyf and specially designed meze plates.



Figure 41: Can Güvenir's design (behance, 2019)



Figure 42: Can Güvenir's Rakı set design (behance, 2019)



Figure 43: Can Güvenir's Rakı table design (behance, 2019)

This is probably what contemporary and ‘modern’ Rakı drinkers want. Nevertheless, the question about design and meze plate relationship is still not answered. Should each meze have its own specific plate purposefully designed for it? For example, Bedri Rahmi Eyüpoğlu’s artwork design is clearly stating that this is a plate allocated for fish only. Eyüpoğlu achieves this thanks to the image of a fish but not because of the shape of a plate (see figure44)



Figure 44: Bedri Rahmi Eyüpoğlu's artwork design (forev, 2019)

If you change the image and make it an image of a water melon, it becomes a plate for water melon only. An opposite, and perhaps better example was produced by Paşabahçe: marine crystal-clear glass fish shaped dish plate as you see in the figure 45. This is plate does not need any explanation, image or words. It has been clearly designed for a fish.



Figure 45: Paşabahçe marine crystal-clear glass fish shaped dish plate (marine crystal, 2019)



Figure 46: An image of a fish called Brill (evrim agaci, 2019)

But what fish? If the image is so realistic, one has the right of asking this question: what kind of fish is this? It looks like a Brill (dil balığı) when compared with a real one in figure 46. If you place say a seabass on this plate, people will begin to say that this is not the right plate for the right fish. Is it possible to design different plates for each different fish? The same question can be reformulated for meze plates? Is it possible to design different plates for each different meze? Probably the answer is no! However, it is perfectly possible to group mezes and design plates for each group, likewise fish plates, for example, flat fish, small fish, long fish, round fish etc. Here, the point is that the design should be a symbolic fish rather than a realistic one, so that, the plate can be used for many different fish, not one kind only.

Again, the same argument can be used for mezes. If mezes are classified such as mezes with yoghurt, with tomato, with vegetables etc a set of meze plates can be designed accordingly. It seems that Rakı drinkers will be able to see many innovative and creative solution in the years to come.

#### 4.5 Food Pairings

Food pairing is a substantial issue, becoming more and more popular in almost every areas of gastronomic world. In this respect, what suits Rakı is a good question to be responded. Thousands of recipes had been created, prepared and cooked for Rakı only. Rakı mezes in our culture is very special and fundamental. Meze, either served hot or cold, is a selection of small dishes



served as appetizers in part of Middle East, Turkey, Balkans, Greece and North Africa. A meze is a Middle East meal concept wherein, multiple small dishes and dips are served as a whole meal or as the beginning of the meal.

There are endless varieties of mezes to try. Some are vegetarian while others may include beef, lamb or fish. There are, naturally, too many essential meze recipes all around the Middle East especially in Turkey. Some European countries have similar appetizers like mezes (Gürsoy, 2007, s. 65).

The rituals of drinking Rakı are actualized around the Rakı table. Rakı is consumed with mezes and locals say the best meze for Rakı is a good conversation. Rakı is about sharing food, ideas, and emotions. Rakı is never served alone or without any kind of mezes, that is the most important of the rule of a Rakı table.



Figure 47: Example of mezes (anadolu mezeleri, 2019)

#### 4.5.1 Spanish Tapas

A tapa is an appetizer or snack in Spanish cuisine and translates to small portion of any kind of Spanish culture. Tapas may be cold or hot. Such as, chopitos, nachos, tacos and etc. At a glance they look like mezes but they are not as sophisticated food as mezes. It is because many mezes are prepared as a meal, and sometimes they are served as a main dish such as “arnavut ciğeri” (Albanian style cooked diced liver).



Figure 48: Spanish Tapas (get your guide, 2019)

#### 4.5.2 Italian Antipasto

Antipasto is the traditional first course of a formal Italian meal. Typical ingredients of a traditional antipasto include cured meats, pepperoncini, olives, mushrooms, anchovies, artichoke heart and various cheeses and etc. Antipasto is a course of appetizers consisting of an assortment of foods.

When Italian antipasti is considered within the context of Rakı table, there will not be many common pieces except, perhaps, olives, cheeses and artichoke hearts. Nevertheless, these are not the equivalent of Turkish olives, cheese or artichokes which have different recipes and are cooked differently. On the other hand, olives are consumed at breakfasts in Turkey, not as a starter. Nonetheless, recently, some restaurants serve olive oil, olives and small pieces of bread or pittas part of their free offer, as soon as customers arrive and sit around the table.



Figure 49: Italian Antipasto (pinterest, 2019)

### 4.5.3 French Hors D'oeuvre,

Hors d'oeuvre is a small bit of appetizing food, as spicy meat, fish and etc. Hors d'oeuvre is any of various savoury food usually served as appetizers. I think,

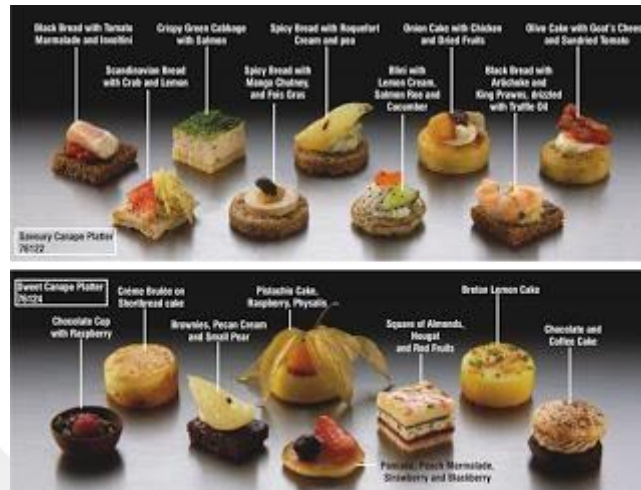


Figure 50: French Hors D'oeuvre (Le mag femmes, 2019)

Turkish mezes do not look like French hors D'oeuvres which are rather complicated and have their own food aesthetic and function. They are mostly part of parties and receptions where drinks are served and food are consumed on foot, mostly with wine.



Figure 51: Tea glass used for drinking Raki

#### 4.6 Mezes Served in Turkey

All mezes should be brought in small quantities, in small platters. The idea is to feast the palate with a wide range of tastes without disturbing the stomach. In time, the warm dishes begin, first to accompany, and then to replace, the cold ones. Rakı, as a strong beverage with high alcohol, must be drunk slowly. A perfect match for Rakı is a slice of melon and some white cheese. Sometimes melon is replaced by watermelon or any kind of fruit. White cheese can also be replaced but the ritual and the right pairing should not be forgotten. In Turkish Rakı table, the first round of meze is always cold sections, followed by the second round of hot mezes and main courses. The selection of meze that's offered before the meal depends on what you choose as main course. Completely different types of mezes are traditionally served with either fish or meat.



## **5 CHAPTER: A CRITICAL ANALYSIS OF SERVICE AND DESIGN COMPONENTS OF TURKISH RAKI BASED ON A SURVEY**

### **5.1 An approach to the survey**

The questionnaire was prepared to get rapid response therefore many questions were omitted not to discourage potential respondents. Personal questions were kept particularly short. It was circulated mostly via internet and, naturally who filled the forms were beyond the control of the researcher. 463 People filled the questionnaire properly but 220 people left it half-filled that, of course, they were discarded and not taken into account in the analysis. However, why they did not complete the form is a mystery despite the fact that the survey questions were purposefully kept short and down to earth.

Actually, in a substantial survey, it is normal to ask questions about people's income group, their nationality, their place of birth, where they live, what their religion are, whether they drink Rakı or not a so on.

In addition, a questionnaire like this, need to be distributed in different regions of Turkey to get more realistic figures and to be able to make comparisons for different districts. No doubt, if features and profiles of participants resembles to the demographic structure of the country, the results of the questionnaire give rather reliable outcome. However, such a comprehensive questionnaire requires time and great effort which is beyond the scope of this master thesis.

As a corollary, the researcher is aware of these limits and is carefully aloof herself from generalizations and always writes the phrase "according to participants" when interpreting the results

### **5.2 The content of the survey**

In order to find out answers for many research questions raised a survey questionnaire was designed via 'Survey.com' and circulated through internet. The questionnaire begins with a group of questions about users such as gender, age and education. Second group of questions concentrates on Rakı drinking habits such as with what they drink Rakı, how often they do drink, how much they drink, whether they drink with or without water. The third group of

questions were designed to understand people's design preferences and use of designed objects including "ehl-i keyf" and glass preferences.

The main purposes of this part are to find out preferences of Rakı consumers:

- a) plain or decorated glasses;
- b) tea glasses, classic heavy or classic light glasses<sup>9</sup>.
- c) which one do they prefer within a given list of designer glasses.
- d) Which second glass do they prefer for an accompanying drink.

Five designer glasses were selected for the purpose of testing. The criteria of selection of these five glasses are based on their popularity and design diversity<sup>10</sup>. The target is not to figure out which designer is better than the other, but to try to understand the people's tendency in terms of various design works. The selected designer glasses are as in shown in the image.



Figure 52: Designer glasses selected for the questionnaire

Appendix V contains a copy of the full questionnaire. There are a total number of 463 respondents as of August 18th 2019. The results are presented below and tables are interpreted one by one.

### 5.3 The results of the survey

The results will be revealed and explained in accordance and in the same order with the questions asked.

#### 5.3.1 Gender issue

Nothing is significant in terms of gender as seen in the table. Luckily, the

<sup>9</sup>The classic Rakı Glass refers to simple, cylindrical plain glass as shown in the Picture which is called "Leylek boynu" (Stork neck) in Turkish

<sup>10</sup>I have learned from the paper of Cartier & Akbulut that there is a method of selection called "Snowball Sampling" (Cartier & Akbulut, 2012, s. 138). According to them, this method is based on the judgement of the researcher which can be used under certain circumstances when the right information is difficult to reach.

gender balance is perfect, almost %50 percent for man and woman. This equal distribution of man and woman enable commentators to make a more reliable analysis.

### Gender issue

	Number of people	Percentage
<b>Woman</b>	<b>233</b>	<b>50,32 %</b>
Man	229	49,46 %
I don't want to declare	1	0,21 %

Table 5: Gender issue

### 5.3.2 Age Range

Due to blind internet surveying method, it was not possible to select same number of people representing each age group. The majority of respondents, 37 % percent belongs to 30-40 age group. The second big group, 29 % percent represents the youngest age range: 18-30 years old. In other words The participants between the ages of 30 and 40 compose the largest group, followed by the age group of 18-30. 40-50 Age group is also well represented with about 20 % percent. Considering that these are likely the age groups consuming Rakı most, the overall distribution is rather well balanced. Another point is that 85,52% of the respondents are under 50 years of age. The participants between the ages of 30 and 40 compose the largest group, followed by the age group of 18-30.

### Age Range

Age Range	Number of people	Percentage
18-30	134	28,94%
<b>30-40</b>	<b>171</b>	<b>36,93%</b>
40-50	91	19,65%
50-60	46	9,93%
60-70	19	4,10%
70- +	2	0,43%

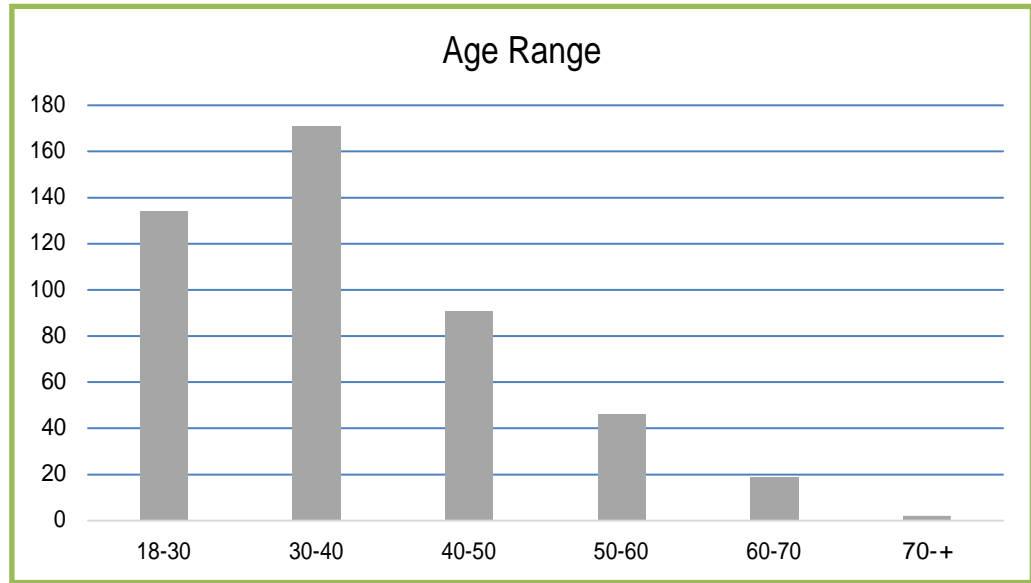


Table 6: Age range

### 5.3.3 Education Level

Approximately 78, % of the participants have at least an undergraduate degree or higher, which indicates that those who filled these questionnaires belong to a community with high education profile. However, one must underline that this is not the profile of all Rakı consumers, but the profile of those who accessed this questionnaire via internet. Therefore, it will not be wrong to suggest that the results of findings is to represent the design preference of educated people, younger than 50 years old.

#### Education Level

	Number of people	Percentage
Elementary	3	0,64 %
Secondary School	10	2,15 %
High School	56	12,09 %
Associate	33	7,12 %
<b>Undergraduate</b>	<b>238</b>	<b>51,4 %</b>
Masters	87	18,79 %
PhD	36	7,77 %

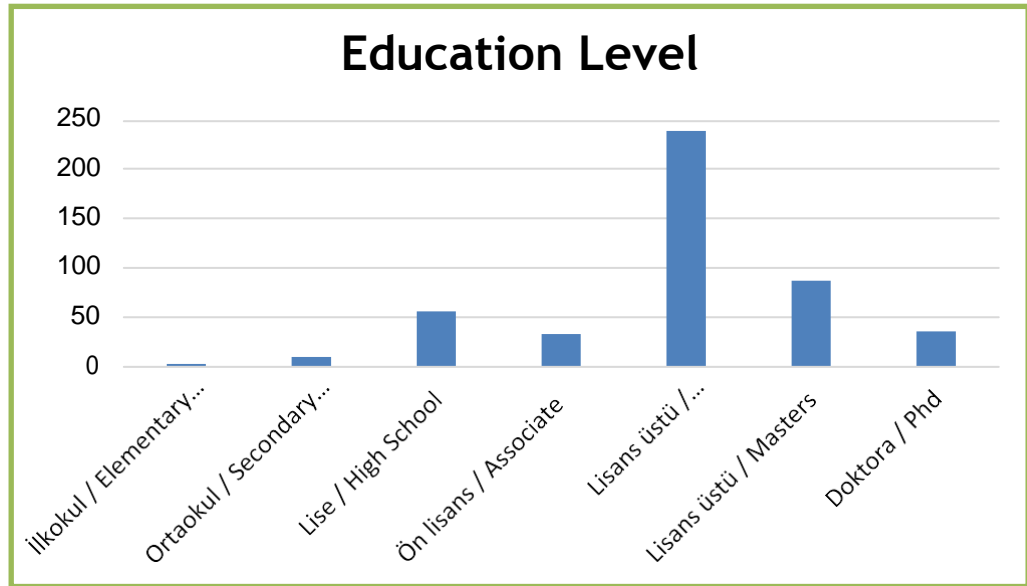


Table 7: Education level

### 5.3.4 Drinking Rakı with a beverage

It appears that a significant percentage of Rakı drinkers which is about 78%, dilute it with water as it is the traditional way of consuming it. 11 % Drinks it with beetroot juice however, with a much lower percentage. On the other hand, 7.5 percent of participants prefer to drink Rakı as it is. Nothing is surprising in these results. Although it was expected that straight Rakı drinkers are slightly higher than those drinking Rakı with beetroot juice, the results of the questionnaire have shown it otherwise.

#### What do you drink with Rakı?

	Number of people	Percentage
Plain	35	7,55%
<b>Water</b>	<b>362</b>	<b>78,18%</b>
Beetroot Juice	50	10,79%
Mineral Water	10	2,15%
Other	6	1,29%

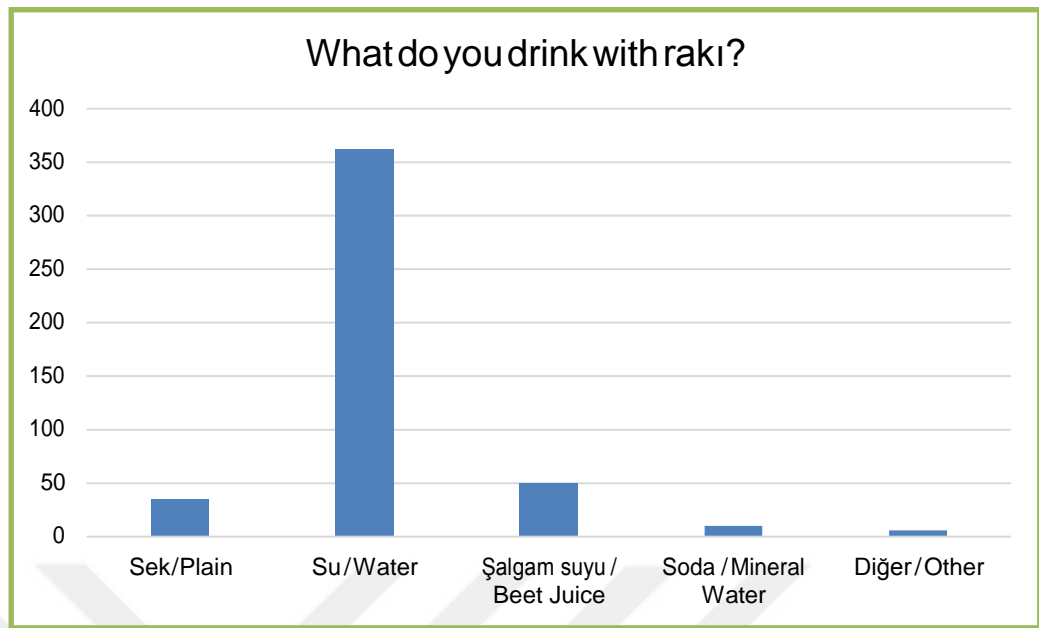


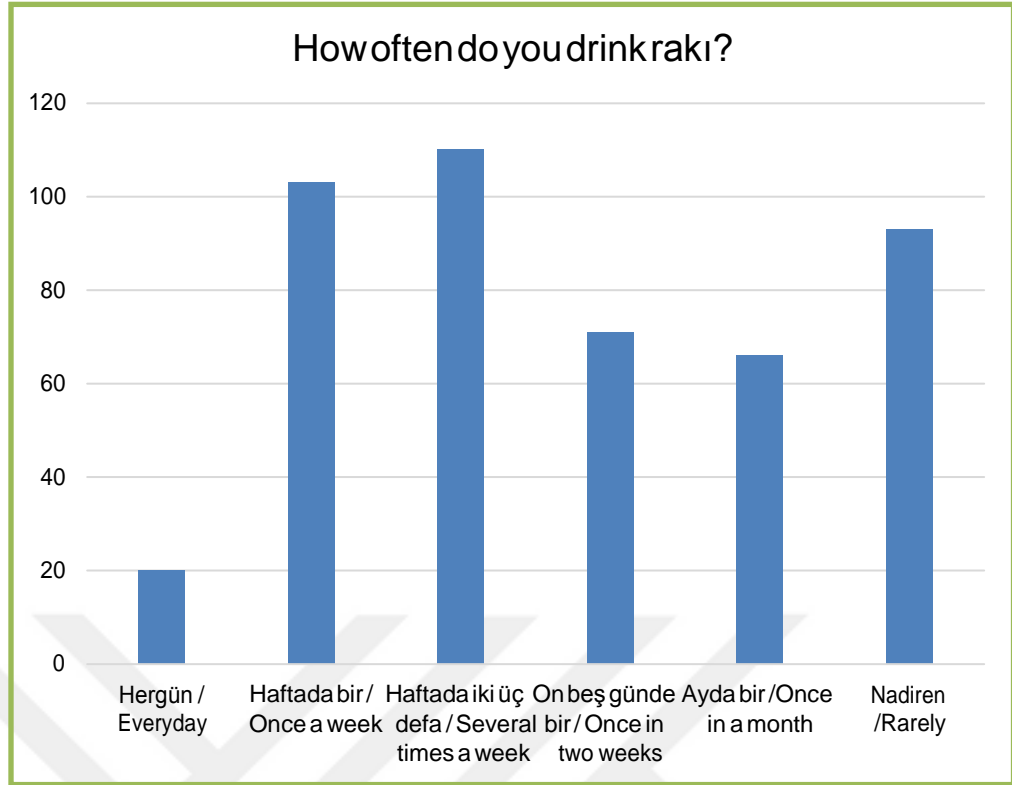
Table 8: Drinks accompanying Rakı?

### 5.3.5 Frequency

50,30% of participants drink rakı at least once a week. This high frequency demonstrates the importance of Rakı as a table drink. Everyday drinkers are about 4 percent which is low. Remembering that majority of participants in this survey are educated this result is not surprising. It is interesting that 20% of survey participants drink Rakı rarely. Of course, this does not mean that they do not use other alcoholic beverage, for instance wine could be their favourite drink, but we cannot be certain because this questionnaire was not designed for wine drinkers.

### How often do you drink Rakı?

	Number of people	Percentage
Every day	20	4,31 %
Once a week	103	22,24 %
<b>Twice a week</b>	<b>110</b>	<b>23,75 %</b>
Every fifteen days	71	15,33 %
Once in a month	66	14,25 %
Rarely	93	20,08 %



**Table 9: Frequency of drinking Rakı**

### 5.3.6 Amount

57% of participants consume more than two doubles at a time. Evaluated together with frequency of Rakı consumption, these numbers show that it would be very insufficient to consider Rakı as the only dominating table drink in Turkey. However, what is interesting that even those who do not drink Rakı often, drink more than two doubles when they drink.

### How much Rakı do you consume at a time?

	Number of people	Percentage
Single	36	7,77 %
Double	51	11,01 %
Two doubles	110	23,75 %
<b>More than two doubles</b>	<b>266</b>	<b>57,45 %</b>



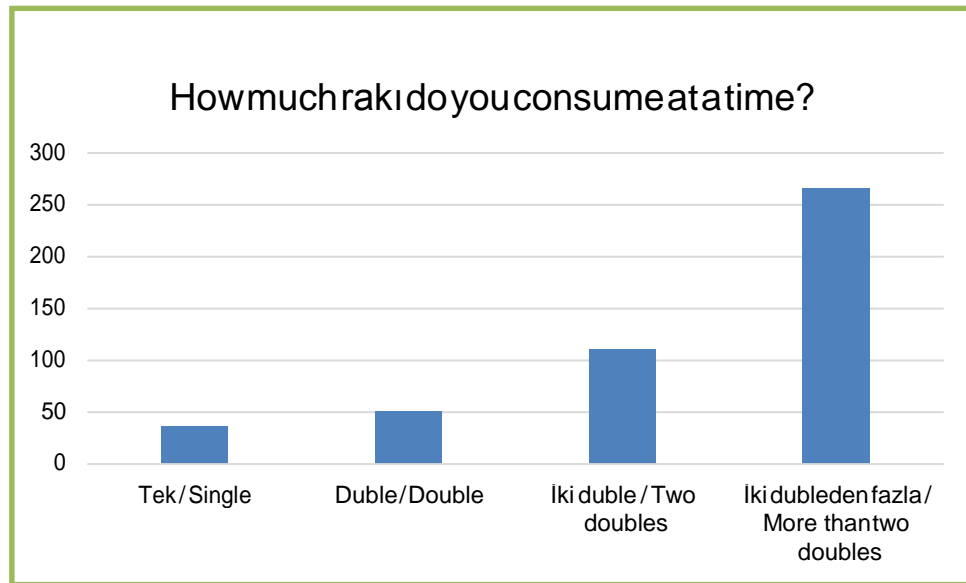


Table 10: Amount of Rakı consumed at a time

### 5.3.7 Use of ice

An important number of users (85,31%) drink Rakı with ice. The adoption and prevailing of ice as a Rakı companion should be further investigated. It is known that in its early days of consumption Rakı used to be taken with cold water only. Obviously, ice was rare and not available everywhere at that time. One of the famous Rakı drinking personalities, Aydın Boysan clearly states that it wrong to put ice into Rakı straight. He suggests that it should be mixed with cold water. If required, ice can be added later (Boysan, 2019)

### Do you use ice when drinking Rakı?

	Number of People	Percentage
Yes	395	85,31 %
No	68	14,68 %

Table 11: Usage of Rakı

### 5.3.8 Ehl-i keyf

It appears that 52% of participants prefer to use “ehl-i keyf”. 15 Percent of those using ehl-i keyf” don’t dilute their Rakı with water while the rest, 85 % drinks it with water. Therefore, drinking Rakı with water is the dominant way of consumption independent of ehl-i keyf”

### Do you prefer to use "ehl-i keyf" (karlık) ?

	Number of People	Percentage
Yes	242	52,26 %
No	221	47,73 %

Table 12: Ehl-i keyf

### When you use "Ehl-i keyf" (karlık) do you drink Rakı with or without water?

	Number of People	Percentage
With water	201	43,42 %
Without water	41	8,85 %
I don't use Ehl-i keyf	221	47,73%

Table 13: Usage of Ehl-ikeyf

### 5.3.9 Pattern & Texture

An important piece of information for designers is that most of the participants prefer to drink Rakı with glasses without patter, texture or logo. As we know, in recent years many Rakı companies went through a branding process and got their bottles, glasses and logos redesigned. Each famous brand has its own glass design. In addition, as mentioned above, Paşabahçe have employed distinguished artists, cartoonists and designers who decorated classic Rakı glasses with images, caricatures, and statements, many time with good sense of humours. 36 Percent of participants are happy with it while the rest, say, about 2/3 of people prefer plain, simple, classic Rakı glasses.

### Do you prefer Rakı glass with or without pattern/texture (with or without logo)?

	Number of People	Percentage
With pattern / texture	165	35,63 %
Without pattern / texture	298	64,36 %

Table 14: Pattern and texture

### 5.3.10 Thin or thick?

Another important characteristic of classic Rakı glass is the thickness of its bottom which should be considered by designers. While both the bottomed and bottomless glasses are traditional designs an important number of participants (80,34%) opted for the thinbottom glass. The third glass option presented to

participants is traditional tulip shaped (ince belli) tea glass. According to our observations, this glass is being used in low income groups or in rural areas where it is hard find many options.



Figure 53: Thick bottom and thin bottom glasses

However, in recent years it gained popularity in many circles. Ertuğrul Özkök announced the result of ideal Rakı glass selection in an article published by the newspaper Hürriyet where he indicated the elongated version of the tea glass as the second on 10 December 2014 (Ozkok, 2019)



Figure 54: Elongated tea glass selected as the second for drinking Rakı

#### Which glass do you prefer to use to drink Rakı?

	Number of People	Percentage
Tea glass	10	2,15 %
Classic Rakı glass/ thin-bottom	372	80,34 %
Classic Rakı glass/ thick-bottom	81	17,49 %

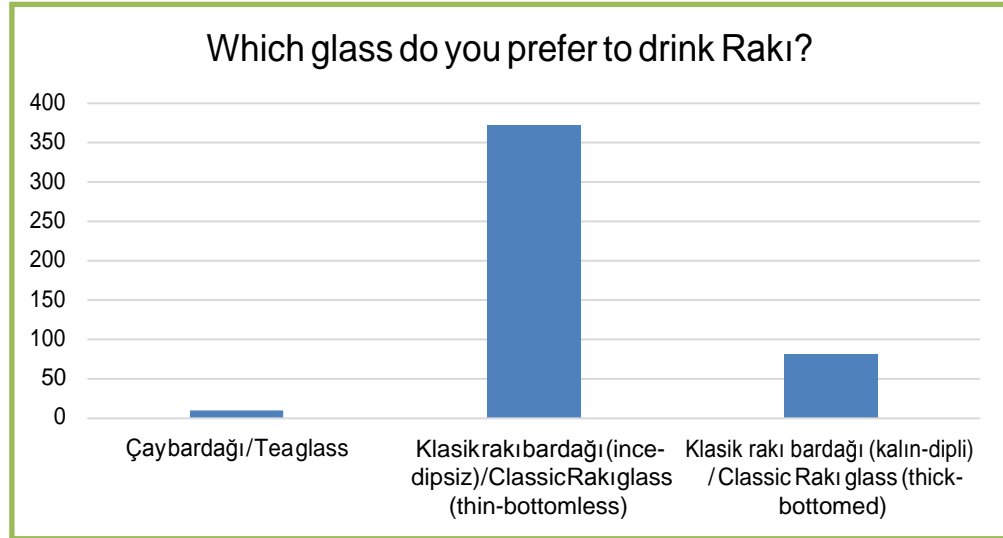


Table 15: Glasses preferred

### 5.3.11 Favourite designer Rakı glasses

According to the result of this questionnaire item, the glass designs of Faruk Malhan and Gamze Güven received very close results which are about 31% and 27% respectively. The third one, a design by Neyzen follows Güven's work closely with 25%. These results should be discussed further in the light of the design qualities by glass experts one by one. However, it is worth mentioning that Malhan's Rakı and water glass designs are making a statement for they are present on the table as a set. Güven's design, although it works well functionally, remains 'lonely' on the table since it is not accompanied with a water glass specially designed to form a set.

Neyzen's design is asymmetrical and gives an impression of a slightly curled, tipsy image of a drunk person as an irony according to my interpretation. But one suspects, the asymmetric form may force users to drink Rakı from certain angles and not from all sides which may not be practical for many customers.

#### Which design glass do you prefer?

	Number of People	Percentage
<b>Faruk Malhan</b>	<b>142</b>	<b>30,66 %</b>
Can Güvenir	70	15,11 %
Gamze Güven	126	27,21 %
Karim Rashid	11	2,37 %
Nil Deniz Neyzen	114	24,62 %

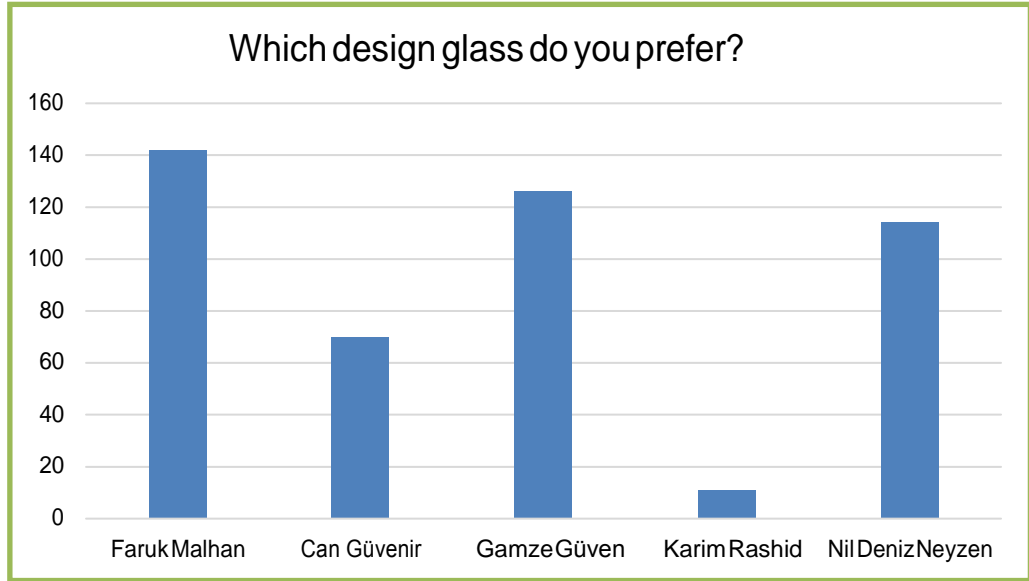


Table 16: Designer glasses preferred

The strong preference of the traditional Rakı glass (82,28%) as an accompanying water glass selected by participants illustrates the importance of the symbolic meaning of drinking. As is seen in above, section 5.10, 80% participants have preferred traditional thin bottom glass; therefore it is not a surprise than again, 82% prefer the same Rakı glass as an accompanying water glass.

#### Which glass would you prefer for Rakı's companion drink?

	Number of People	Percentage
Rakı Glass	381	82,28 %
Bottomed water glass	28	6,04 %
Water Glass	54	11,66 %

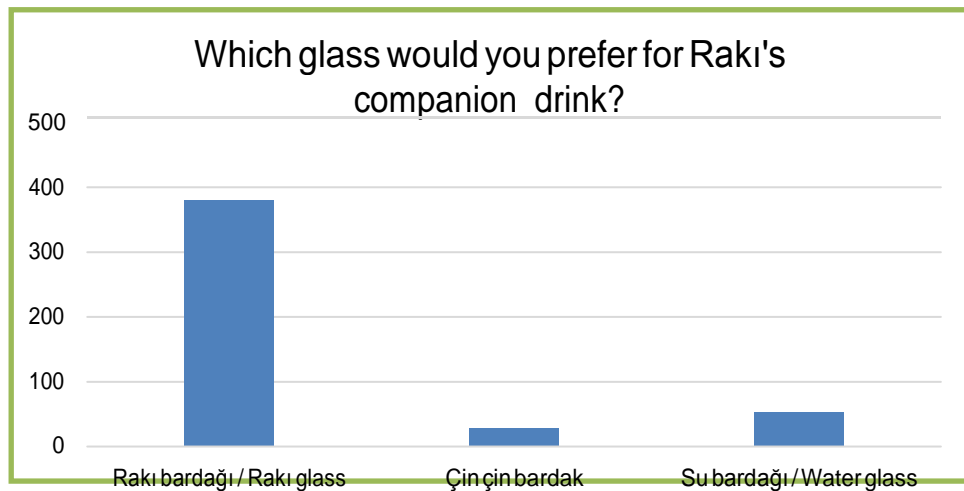


Table 17: Accompanying water glasses

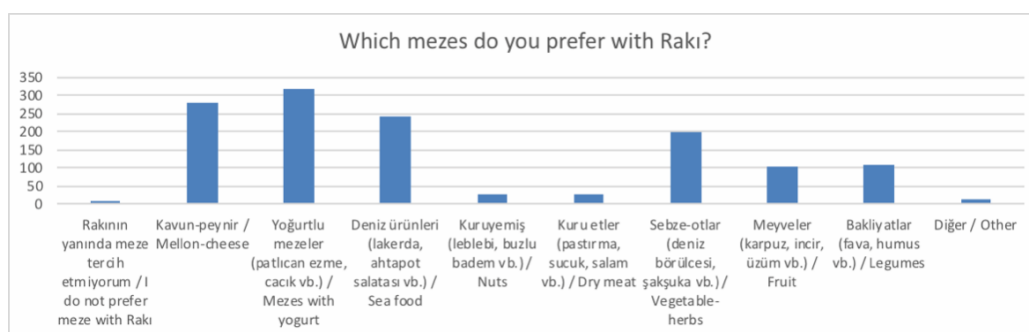
### 5.3.12 Favourite mezes

Dairy products such as yogurt (23,98%) and cheese (20,88%) are among the best Rakı companions. Sea food (18,09%) is preferred over dried meat (2,18%) unlike many Mediterranean countries where ham, prosciutto, salami and other kinds of dried meats are main starters. This is interesting because many Turkish people love meat and meat products. It seems that this meatconsumed food is more popular as main course as opposed to starts when Rakı table is concerned.

#### Which meze's do you prefer to eat with Rakı?

	Number of People	Percentage
I do not prefer meze with Rakı	8	0,6 %
Melon and Cheese	277	20,88 %
<b>Mezes with Yoghurt</b>	<b>318</b>	<b>23,98 %</b>
Seafoods	240	18,09 %
Nuts	28	2,11 %
Dry Meats	29	2,18 %
Vegetables- Herbs	199	15 %
Fruits	104	7,84 %
Legumes	110	8,29 %
Other	13	0,98 %

Table 18: : Favourite Mezes



### 5.3.13 Indispensable of a Rakı Table

In the last question of questionnaire, participants were asked what the indispensable of a Rakı table are. This was an open-ended question. Participants indicated variety of things according to their personal taste. It appears that 32,61% of participants prefer to drink Rakı in a good friendly environment with intense conversation. According to the result of this questionnaire item, the second choice is close friends and relatives with 14,47

percentage. This result is supporting the idea that drinking Raki is a social activity.

### What is the indispensable of regular Raki table?

	Number of People	Percentage
Melon and Cheese	14	3,02 %
Meze	54	11,87 %
Tea	7	1,51 %
<b>Conversation-Chat</b>	<b>151</b>	<b>32,61%</b>
Friends	67	14,47 %
Music	44	9,50 %
Raki	14	3,02 %
Cheese	63	13,60 %
Fish	13	2,80 %
Ice	15	3,23 %
Other	17	3,67 %

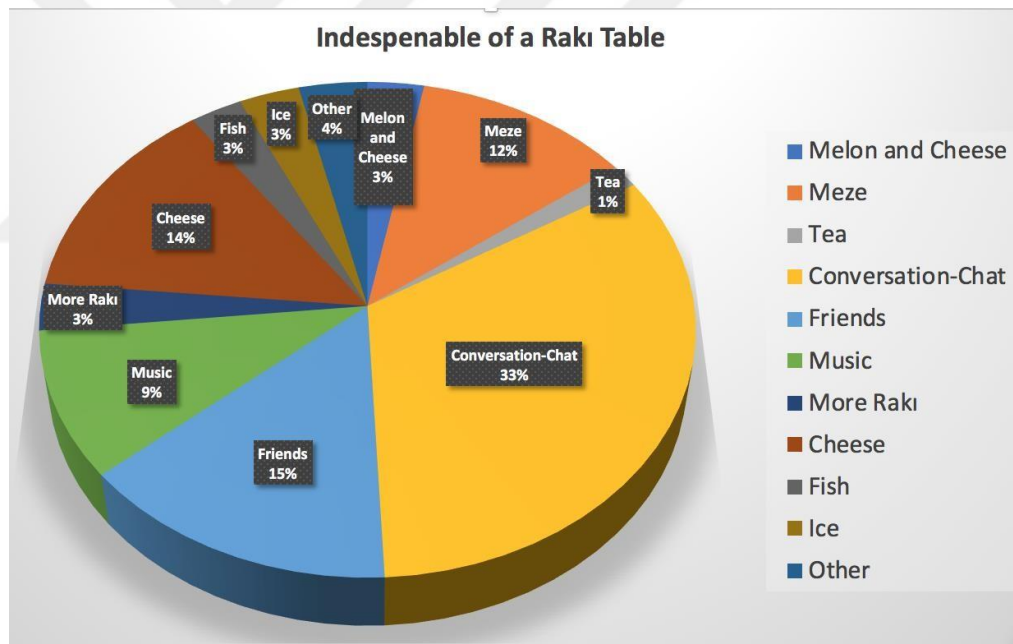


Table 19: Indispensable of a Raki Table



## 6 CHAPTER: CONCLUSION

In this chapter, the conclusion of the study will be presented through the research questions raised in the beginning of the thesis. Let us recall: the main aim of this research is to investigate service and design components of Turkish Rakı as a table drink and to identify design elements.

### **How did Rakı evolve as a traditional beverage diachronically?**

To answer this question, the literature was reviewed and the findings on the earlier history and development of Rakı were presented in chapter 3 in details. There are a few points to be underlined:

1. Rakı is now being produced from both grapes and raisin, although originally it used to be produced from grapes only
2. There were more Rakı brands in 1930's Turkey than today
3. Rakı gradually became a national drink with its own terms and right
4. Political and economic pressure increased on Rakı and because of the rising SCTax its sale price is competing with whisky

### **What are the service and design components of Rakı?**

There is a diverse set of services and design components of a Rakı table. As mentioned in chapter 4, service and design components are glasses, bottles, ehl-i keyf, cutlery, new trends and ideas, and designed Rakı tables layouts and rituals. The essential element is the Rakı glass together with its accompanying tumbler. People are very sensitive about their shape and form. Ehl-I keyf is a special service element designed for Rakı glasses only which is known and preferred by almost half of Rakı drinkers.

### **In what ways Rakı is a table drink and what is the ritual of a proper Rakı table?**

Chapter 4 was allocated to the characteristics of Rakı as a table drink where you can find detailed explanations of these rituals and why it is called a table drink. In short, Rakı is consumed with its traditional or specially designed glasses, together with an accompanying drink and its tumbler as service

components in a drink table where mezes are essential parts. It is rituals are well developed, it includes how to add water and ice into Rakı, to eat olive oil based meze first, who raises the glass first, not to become drunk, good conversation, friendly atmosphere and so on. One of the key rituals of Rakı which is different any other drink tradition is that you cannot pour more Rakı into a glass unless it is entirely empty.

### **What are the design elements of Rakı table?**

The design elements of Rakı table is gaining more importance. Rakı bottles, labels, glasses, plates, table layouts are all design elements which should be working together in a coherent way. With the rising awareness of design and competition between Rakı producers, more and more new products are being introduced to the market. Rakı bottle and glass designs became a fundamental topic for producers and their designers. This subject is a strong point of interest also for sales departments and brand managers.

### **What is the correct food pairing for Rakı which is a 45% alcoholic beverage?**

As with all table drinks, Rakı is matched with food having a diverse set of recipes. Today, most of these recipes are being updated. In the 4<sup>th</sup> chapter, some of the well-known mezes are introduced. Having said that, as many people claim, best meze for Rakı is considered to be melon and white cheese, “çiroz” (salted sun-dried mackerel) and “lakerda” (bonito fish pickled in brine) while the best main dish food pairing is fish!

### **What is the importance of design characteristics and features of Rakı and how are they interrelated with food?**

Design has an important place in food and beverage sector. The designers and kitchen chefs in this sector are to shape the field. Especially, the chefs are interested in the modernization of Rakı. In the chapter 4, there are many samples of food presentations, innovative Rakı table designs and designers work.

In conclusion, Rakı is always special drink for the Turkish culture. Rakı drinkers share their ideas, happiness, sadness and all of their emotions with

their friends in Rakı table. Rakı is a good friend for celebration meetings. Drinking Rakı and Rakı table culture has been referred as a special experience. As illustrated in my thesis, Rakı has lots of special features, literature, stories and anecdotes, from past to present.

This thesis also aims to carry out this special tradition to the future generations by emphasising and protecting the certain social values created by Rakı culture. To this end, both quantitative and qualitative methods were used. Because numerical and observative data construct the core and most original part of this research. Therefore, the results are based on qualitative data and quantitative research analysis.

The Rakı is a 'social drink', it is not a drink that is drunk alone. It is a spirit that it is slowly drunk with appetizer. It is ceremonial act in one sense and it is the company of foods. Thus, the term "table of Rakı" (Rakı masası) has been formed in our country. The table of Rakı is an action that demands at least two people, that resembles a democratic forum where the chats are mutual, personal and national, international even cosmic problems are discussed, and ideas are exchanged. It is a setting where a person thinks loudly. It should not be forgotten that the Rakı society demands respect. The person attending to this society has to respect other people and s/he must have respectful characteristic.

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## APPENDICES

### Appendix I: Registration of Rakı for Geographical Indication



T.C.  
TÜRK PATENT ENSTİTÜSÜ

# COĞRAFİ İŞARET TESCİL BELGESİ

Tescil No	: 136
Başvuru Tarihi	: 15.04.2009
Başvuru No	: C2009/007
Yayın Tarihi	: 08.12.2009
Türü	: Menşe Adı
Başvuru Sahibi	: Geleneksel Alkollü İçki Üreticileri Derneği (GISDER)
Başvuru Sahibinin Adresi	: Abide-i Hürriyet Cad. No:211 Bolkan Center B Blok Şişli / İSTANBUL
Ürünün Adı	: Distile alkollü içki
Coğrafi İşaret	: Rakı
Kullanım Biçimi	: Markalama
Coğrafi Sınırları	: Türkiye

Diğer bilgiler ektedir.

Teknik özellikleri ve denetim biçimi ekte verilen coğrafi işaret, 08.12.2009 tarihli ve 27426 sayılı Resmi Gazetede ilan edilmiş olup, 555 sayılı Coğrafi İşaretlerin Korunması Hakkındaki Kanun Hükmünde Karamamenin 12 nci maddesi gereğince 15.04.2009 tarihinden geçerli olmak üzere tescil edilmiştir.



Prof. Dr. Habip ASAN  
Enstitü Başkanı

### Appendix II: Rakı and Music

The main sound of Rakı comes from the clinking glasses says ‘akşamcılar’. No more sound is necessary for many people. However, music is part of ‘meyhane rituals’. Therefore, if there will be a music, it should be ‘fasıl’ music, rembetico,

or fado. However, any music cannot be loudly. Because this kind of music disturbs the conversation in Rakı tables. Turkish traditional music generally accompanies long dinners with Rakı. The songs are generally related with love and emotions. Some of them are cheerful, some of them make you feel happy. There are a few classic songs for Rakı tables. These unforgettable songs are as follow

- Benzemez kimse sana / Müzeyyen Senar
- Agora meyhanesi / Zeki Müren
- Intizar / Muazzez Ersoy
- Artık sevmeyeceğim / Neşe Karaböcek
- At kadehi elinden / Muazzez Abacı
- Unuttun beni zalim / Emel Sayın
- Seni ben ellerin olsun diye mi sevdim / Bülent Ersoy
- Doldur be meyhaneci / Adnan Şenses

On the other hand, there are another kind of people, musicians and poets who sings their songs. There are those who make their own music while drinking like Neyzen Tevfik. Neyzen Tevfik is the most famous poet and composer in this sense. An enthusiast for taverns, where he was often to be found in drunken state and refusing all regular work, Neyzen Tevfik led a bohemian life based around music, poetry and Rakı.



Figure 55: Neyzen Tevfik and his friends arounda Rakı table

*Rakı şarap içiyorsam sana ne  
Yoksa sana zararım içerim  
İkimizde gelsek kıldan köprüye  
Ben dürüstsem sarhoşkende geçerim.*

**Neyzen Tevfik<sup>11</sup>**

<sup>11</sup>A newspaper article claims that this poem was not written by Neyzen Tevfik but Mutlu Çelik who was working for security forces and published this poem in 1994 in his book "Yalnızlık Pusuda Gezer". See: ("Be Hey Dürzü" Şiirinin Neyzen Tevfik'e Ait Olduğu İddiası Doğru Değildir, 2019)



### Appendix III: Rakı and Famous Personalities

Mustafa Kemal Atatürk had a great appreciation for the Rakı and consumed most quantities of it. Atatürk used to prefer Dimitrakopulo Rakı and not to eat mezewhile he was drinking (Yalçın, 2019). He only used to eat yellow roasted chickpeas. Atatürk used to use Rakı table as a bridge for transferring and sharing his ideas. However, he never drunkduringthe revolution period. He was very fond of Rakı and his late night Rakı table sessions were his favourite place to debate issues with his closest friends and advisors.



Figure 56: M. Kemal Atatürk and his closest friends around a Rakı table (Atatürk, 2019)

*'The best accompaniment to Rakı is good conversation'. / M.Kemal Atatürk*

Therefore, it is obvious that Rakı has its own strong ritual and is not consumed usually alone. Turkish people traditionally like to come together, create an opportunity to unite for drinking Rakı. Atatürk is not an exception, on the contrary he is an ideal figure for he uses Rakı table for his political agenda as well.

There are many other famous Rakı drinkers amongst which one can count Can Yücel, Sait Faik, Cahit Sıtkı Tarancı, Aydın Boysan, Tanju Okan, Münir Nurettin, Doğan Nadi and so on.

## Appendix IV: Rakı and Mezes

This appendix has been prepared for those who need more information about Rakı and Meze relationship.

### Beyaz Peynir (White / Feta Cheese):

Cheese has long been an important part of Turkish culinary tradition. White cheese is also known mainly as feta in the west considered the number one meze of Rakı. It has a certain place on the Rakı table. The criteria of a meyhanesi is known by the quality of the white cheese. There are too many variants of mezes include cheese. The first meze of the Rakı table is white cheese but it should not be sharp and too salty. White cheese contains animal fat and it helps inhibit the absorption of alcohol on an empty stomach.



Figure 57: white cheese and Rakı (deposit photos, 2019)

### Melon:

A melon is any of various plants of the family Cucurbitaceae with sweet edible, fleshy fruit. Burning throat after sipping the Rakı, will turn to perfect feeling if sweet cold melon is eaten immediately. The sweetness of melon balances the salty flavor left by the white cheese.



Figure 58: Rakı and melon (kavun peynir, 2019)

### **Cacık (Cucumber Raita):**

Cacık has always a place in a Rakı table. Cacık is a simple and quick meze to prepare. Cacık is a cool, fresh chutney that takes seconds to take. It contains yoghurt, cucumber, garlic, and fresh or dry mint. It goes very well with Rakı. It forms a protective set in stomach.



Figure 59: Cacık

### **Leblebi (White Chickpeas):**

Leblebi is the most modest meze of Rakı. It is a very common snack for any alcoholic beverages. It is made by soaking chickpeas in water and then roasted in an oven. There are so many variations of chickpeas such as; double roasted yellow chickpeas, roasted white chickpeas, roasted and salted chickpeas, spicy chickpeas and etc. M. Kemal Atatürk used to drink Rakı with roasted yellow chickpeas which was his favourite and indispensable (Yaşın, 2019).



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Figure 60: White Chickpeas

### **Lakerda (Cured Bonito):**

Dry salted lakerda is made by curing layers of sliced bonito in salt for 24 hours, then cleaning them and storing them in jars covered with olive oil. Lakerda is a pickled bonito dish eaten as a meze in the Balkans and Middle East. It is generally made from the large size of bonito called torik. Cut off bonito's head, fin and tail soak with cold water, cut into the large pieces. Salt the pieces with sea salt and left in a cool place to cure. It will be ready approximately 2 weeks. Serve with red onions and lemon slices.



Figure 61: Cured Bonito (refika'nın mutfağı, 2019)

### **Fava (Mashed Broad Bean):**

Fava beans, also known as broad beans, are well known in Turkish cuisine. It has very high protein and fibre in it. In Turkey this meze is very popular. Soak the beans in cold water. The beans are boiled with potato, onion, carrot and garlic. Until it gets soft strained with salt and pepper. Rest it in the fridge for a while. Serve the fava with red onion and fresh dill.



Figure 62: Mashed broad bean



### **Patlıcan Ezme (Roasted Eggplant with Yoghurt):**

Roast the eggplants then remove the skin, scoop the eggplant and mix with yoghurt and grated garlic.



Figure 63: Roasted Eggplant with Yoghurt (toris kitchen, 2019)

### **Muhammara (Red Pepper Paste with Walnuts)**

Crumble the bread crumbs into a bowl: add red pepper paste, tomato paste, walnut, olive oil, cumin, salt and pepper mix until combined. Serve with extra virgin olive oil.



Figure 64: Red pepper paste with walnut (the mediterranean dish, 2019)

### **Tarama (Fish Roe):**

Tarama is an emulsion, made just like mayonnaise but without any eggs. The thickening comes from the bread, and blender makes fast work of it. Combine the fish eggs and bread crumbs, mix with olive oil and vegetable oil. Turn on the blender and add lemon juice and season it.



Figure 65: Fish roe (tarama tarifi, 2019)

### **Humus (Hummus):**

Hummus is a Levantine dip or spread made from cooked, mashed chickpeas, blended with tahini, olive oil, lemon juice, salt and pepper. Drain the chickpeas into a sieve set over a bowl. Put the chickpeas, tahini, garlic, and yoghurt into a food processor and make it smooth. Add some lemon juice and serve.



Figure 66: Hummus (cooking classy, 2019)



### **Yaprak Sarma (Stuffed Vine Leaves):**

Soak the leaves in warm water then, drain them and set aside. For stuffing, sautéed the rice with fresh herbs and lemon juice, season it well. Roll the vine leaves with rice and cook for a while. Serve with lemon slices.



Figure 67: Stuffed vine leaves (yemek.com, 2019)

### **Baklalı Enginar (Artichoke with Broad Beans):**

Artichoke meze is mostly prepared in the Aegean region and mostly to the western part of Turkey. It is the one of the most preferred meze with olive oil before starting a good Rakı table.

Cut the artichokes and shell the beans. Sauté the spring onions with olive oil and then add the artichokes and beans. Add lemon juice and salt, cook until it gets tender, sprinkle on dill.



Figure 68: Artichoke with broad beans (enginar tarifi, 2019)

### **Haydari (Yoghurt and Mint Dip):**

Combine the yoghurt, chopped fresh mint, and grated garlic. Mix them well and serve with extra virgin olive oil.



Figure 69: Yoghurt and Mint Dip

### **Deniz Börülcesi (Sea Beans):**

Boil and cook the sea beans for a minute. Transfer them to the cold water, let them cool for a while. Drain and pat dry. Serve with lemon juice, grated garlic and olive oil.



Figure 70: Sea Beans (mutfak sırları, 2019)

### **Midye Dolma (Stuffed Mussels):**

Midye dolma, stuffed mussels with aromatic rice, herbs, and spices is a delicious meze for Rakı drinkers.



Figure 71: Stuffed Mussels (gffood service, 2019)

### **Kalamar Tava (Fried Calamari):**

Pour enough oil into a large saucepan. Mix the flour, salt, pepper and add sliced calamari into the bowl. Add the squid into the mixture and fried until it gets golden brown. Serve with lemon slices.



Figure 72: Fried Calamari (give recipe, 2019)



### **Ahtapot Salatası (Octopus Salad):**

Boil the octopus and cut into pieces, then add chopped fresh herbs, lemon juice and extra virgin olive oil. Serve.



Figure 73: Octopus Salad (jusls kitchen, 2019)

### **Karides Güveç (Shrimp Saganaki):**

Cut the prawns and add the butter, tomato sauce, garlic and fresh herbs in it. Saute them until it cooks. Serve with toasted breads.



Figure 74: Shrimp Saganaki (greek goes sketo, 2019)

### **Fırın Helva (Baked Tahini Halva):**

Mash the helva with a fork and then add the lemon juice and milk. Blend until it gets smooth, then bake in an oven until it gets golden brown. Serve with cinnamon and honey.



Figure 75: Baked Tahini Halva (nefis yemek, 2019)

## Appendix V: The Questionnaire as Circulated

### rakı servis tercihleri

(\* İşareti ile başlayan sorular zorunludur.)

#### Cinsiyetiniz

(Sadece bir seçeneği işaretleyiniz.)

- Kadın   
Erkek   
Belirtmek istemiyorum

#### Yaş aralığınız

(Sadece bir seçeneği işaretleyiniz.)

- 18-30   
30-40   
40-50   
50-60   
60-70   
70- +

#### Eğitim düzeyiniz

(Sadece bir seçeneği işaretleyiniz.)

- İlkokul   
Ortaokul   
Lise   
Ön lisans   
Lisans   
Lisans üstü   
Doktora

#### Rakıyı ne ile içersiniz?

Sadece tek seçenek

(Sadece bir seçeneği işaretleyiniz.)

- Sek   
Su   
Şalgam suyu   
Soda   
Diğer

#### Rakıyı ne sıklıkla içersiniz?

Size yakın (ortalama) bir seçeneği işaretleyiniz

(Sadece bir seçeneği işaretleyiniz.)

- Hergün   
Haftada bir   
Haftada iki üç defa   
On beş günde bir   
Ayda bir   
Nadiren

**Bir seferde ortalama ne kadar rakı tüketirsiniz?**

(Sadece bir seçeneği işaretleyiniz.)

- Tek
- Duble
- İki duble
- İki dubleden fazla

**Rakı içerken buz kullanır mısınız?**

Sadece tek seçenek

(Sadece bir seçeneği işaretleyiniz.)

- Evet
- Hayır

**Eğer var ise "ehl-i keyf" (karlık) kullanmayı tercih eder misiniz?**

Sadece tek seçenek

(Sadece bir seçeneği işaretleyiniz.)

- Evet
- Hayır

**"Ehl-i keyf" (karlık) kullanırken sek mi su ile mi içersiniz?**

(Sadece bir seçeneği işaretleyiniz.)

- Su
- Sek
- Ehl-i keyf kullanmıyorum

**Rakı bardağını desenli (yazılı-logolu) mi desensiz (yazısız-logosuz) mu tercih edersiniz?**

(Sadece bir seçeneği işaretleyiniz.)

- Desenli
- Desensiz

**Rakıyı hangi bardak ile içmeyi tercih edersiniz?**

Sadece tek seçenek

(Sadece bir seçeneği işaretleyiniz.)

- Çay bardağı
- Klasik rakı bardağı (ince-dipsiz)
- Klasik rakı bardağı (kalın-dipli)

**Hangi tasarım bardağı tercih edersiniz?**

(Sadece bir seçeneği işaretleyiniz.)

- Faruk Malhan
- Can Güvenir
- Gamze Güven
- Karim Rashid
- Nil Deniz Neyzen

**Rakının yanındaki içecek (su, şalgam, soda vs.) için hangi bardağı tercih edersiniz?**

(Sadece bir seçeneği işaretleyiniz.)

- Rakı bardağı
- Çin çin bardak
- Su bardağı



**Rakının yanında tercih ettiğiniz meze grupları nelerdir?**

Birden fazla seçenek işaretleyebilirsiniz

(Bir ya da birden çok seçim yapabilirsiniz.)

- |                                               |                          |
|-----------------------------------------------|--------------------------|
| Rakının yanında meze tercih etmiyorum         | <input type="checkbox"/> |
| Kavun-peynir                                  | <input type="checkbox"/> |
| Yoğurtlu mezeler (patlıcan ezme, cacık vb.)   | <input type="checkbox"/> |
| Deniz ürünleri (lakere, ahtapot salatası vb.) | <input type="checkbox"/> |
| Kuruyemiş (leblebi, buzlu badem vb.)          | <input type="checkbox"/> |
| Kuru etler (pastırma, sucuk, salam vb.)       | <input type="checkbox"/> |
| Sebze-otlar (deniz börülçesi, şakşuka vb.)    | <input type="checkbox"/> |
| Meyveler (karpuz, incir, üzüm vb.)            | <input type="checkbox"/> |
| Bakliyatlar (fava, humus vb.)                 | <input type="checkbox"/> |
| Diğer                                         | <input type="checkbox"/> |

**Sizce rakı masasının olmazsa olmazı nedir?**

---

**Appendix VI: The Questionnaire Translated into English**

**Rakı Service Preferences**

(Marked questions are mandatory)

**Gender**

(Please choose only one answer)

- |                         |                          |
|-------------------------|--------------------------|
| Woman                   | <input type="checkbox"/> |
| Man                     | <input type="checkbox"/> |
| I don't want to declare | <input type="checkbox"/> |

**Age Range**

(Please choose only one answer)

- 18-30
- 30-40
- 40-50
- 50-60
- 60-70
- 70-+

**Education Level**

(Please choose only one answer)

- Elementary
- Secondary School
- High School
- Associate
- Graduate
- Masters
- PhD

**What do you drink with Raki?**

(Please choose only one answer)

- Plain
- Water
- Beetroot Juice
- Mineral Water
- Other

**How often do you drink Raki?**

(Please choose only one answer)

- Every day
- Once a week
- Twice a week
- Every fifteen days
- Once in a month
- Rarely

**How much Raki do you consume at a time?**

(Please choose only one answer)

- Single

- Double
- Two doubles
- More than two doubles

**Do you use ice when drinking Rakı?**

(Please choose only one answer)

- Yes
- No

**Do you prefer to use "ehli-keyf" - (karlık)?**

(Please choose only one answer)

- Yes
- No

**When you use "Ehli-keyf" (karlık) do you drink water with/or without water?**

(Please choose only one answer)

- With water
- Without water
- I do not use Ehl-i Keyf

**Do you prefer Rakı glass with or without pattern/texture (with or without logo)?**

(Please choose only one answer)

- With pattern-texture
- Without pattern- texture

**Which glass do you prefer to use?**

(Please choose only one answer)

- Tea glass
- Classic rakı glass / thick-bottomed
- Classic rakı glass / thin-bottomless

**Which design glass do you prefer?**

(Please choose only one answer)

- Faruk Malhan
- Can Güvenir
- Gamze Güvenir
- Karim Rashid

Nil Deniz Neyzen

**Which glass would prefer for Rakı's companion drink?**

(Please choose only one answer)

- Rakı glass   
Bottomed water glass   
Water glass

**Which meze do you prefer to eat with Rakı?**

(You can make one or many selection)

- I do not prefer meze with rakı   
Melon-Cheese   
Mezes with yoghurt   
Seafood   
Nuts   
Dry Meats   
Vegetables-Herbs   
Fruits   
Legumes   
Other

**What is the indispensable of regular Rakı table?**

---