

ASaribeyler Mobilization Scone

A traditional sourdough, sesame bread variety

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Author's Background

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Summary

Saribeyler Mobilization Scone; a variety of sesame bread produced by using natural ingredients collaboratively in Saribeyler Village, Savaştepe, Balıkesir. Making processes of this bread require a distinctive handcraft. As it is a must-have for special days, it has become a part of people's diet in this region.

Supplying all the ingredients and necessary equipment in the area has contributed local community economically as well as its social function. As it can be kept for a long time without getting stale and sustainable methods are used in its production process, it can be effective in the struggle of future generations against starvation. In today's world, where natural resources are being exhausted rapidly, it has become a necessity to preserve and cherish this traditional product, a candidate to be the cultural heritage of humanity.

Background

Considered as one of the world's greatest cuisines, Turkish cuisine has a regional rich culinary culture as well. This potential makes a difference for the region in the way to become a centre of tourist attraction and one of these places is Saribeyler which is in the borders of Savaştepe, Balıkesir, just between the Southern Marmara Region and the Northern Aegean Region. Saribeyler, which became a municipality in 1958, has seven had seven villages covering 224,000 square meters (Şimşir, 2013). However, Saribeyler became a village when Balıkesir became a metropolitan city. Saribeyler Mobilization Scone, reflecting the nutritional culture of the region, is a natural and traditional nutrient element consumed especially at breakfast. For many years, with its importance in the Western Anatolia's economy, the ash of oak trees has a common use (Ananias, 2011). In the process of removing sesame's crust, this natural oak ash is used. Besides, a kind of traditional sourdough sesame bread is produced using whole wheat flour and a special process is applied an every stage. Breadboards used to carry scones to the bread ovens in Saribeyler village are produced in Minnetler village, which is popular with woodworking (malkoç, 1991). Famous textiles weaved using yellow-black cotton special to Saribeyler and sheep wool were also sold to the mountain villages (Cengiz, 1983). This not only led to the expansion of trade in the region but it was also effective on the enrichment of cultural and social life of the community.

Saribeyler Mobilization Scone is also called Saribey Scone or Sesame Scone. Saribeyler Mobilization Scone's production with the help of neighbouring women and serving it as a celebration food during the religious feasts has become a tradition. Scones baked a few days before the feasts are distributed to neighbours and this has become a scone tradition (Cengiz, 1994). Moreover, although it is not very common nowadays, before the wedding ceremony bridegroom's family used to send scones up to 100 loaves depending on family's income to the bride's family in special baskets to use them as an invitation for the relatives along with tahini pasta halva also sent by the bridegroom's family, and this shows the social role of this production the region.

However, its oldest function is its usage as an indispensable food for a journey for the soldiers during the long war times because of its not getting stale for a long time and its nutritional value and because of this people began to call it as Mobilization (Cengiz, 1983).

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One of the Saribeyler Mobilization Scone's old function was that it was the most basic food product of people during hunger and famine years. As it can be kept for a long time without getting stale and sustainable methods are used in its production process, it can be effective in the struggle or future generations against starvation and it is a candidate to be cultural heritage of humanity and it is a traditional product of people's diet. Initiatives have been begun to take this product in the list of world heritage in the field of social practices, rituals and feasts and eating cultures, which is specified in the Article 2.2 of the contract of the Intangible Cultural Heritage Agreement (aragem.kulturturizm.gov.tr).

Main Chapter

Traditional Production Processes of Saribeyler Mobilization Scone (30 loaves)

Stage 1: Preparing Scone's Sesame

Photo 1. Removing sesame's crust with oak ash Photo 2. Washing the sesame



2,5 kg sieved oak ash is put into a basin which is not deep. 2,5 kg boiling water and 2 kg raw sesame are added. It is mixed about 20 minutes until sesame becomes white (photo 1). In this process, it is essential to pay attention not to crush the sesame. Then, it is poured into a metal sieve. Sesame is washed with cold water till it becomes white (photo 2). Later, it is kept in sieve until all the water is soaked. Sesame is put on a cotton cloth in a humid and cool place to dry.

Stage 2: Preparing Scone Dough 350 grams sourdough is added to 1 kg flour. It is kneaded with sufficient amount of water. Then, it is left in a warm place with a cloth on it. The dough is rested for about two hours to rise. 8 kg whole wheat flour is put into the bread basin. The risen dough is added to this flour. A tablespoon of salt is added after being dissolved in water. This mixture is kneaded adding warm water periodically until it becomes dough (photo 3).

Photo 3. Kneading the scone dough



A thin layer of flour is strewn over the dough. The dough is covered with thick clothes and left to rest in a warm place for about two hours.

Stage 3: Shaping the Dough 450 or 500 grams is taken from the risen dough. Rolled out dough's two sides are covered with sesame prepared before (photo 4).



Photo 4. Covering Scone with Sesame



Photo 5. Shaping the Scone).

Sesame covered dough is shaped by hand in the air, 15-20 diameter round scones are made (photo 5). If the process is not done as required, the scone becomes thick and inconsistent.

Then, these pieces are placed on a flat place separately, covered with a cloth and left for one hour at room temperament (photo 6).

Photo 6. Resting the Scone



Stage 4: Baking the Scone

After leaving the scones on a flat place, the wood is burned inside the bread oven to heat it. Baking heat is obvious when the stones become white in the oven. Then embers are collected in the entrance of the oven with a piece of wetted cloth bonded on a branch of wood.

Photo 7. Placing the scone in the oven



Scones are taken on a breadboard, and then placed in the oven with the help of a wooden bread shovel (photo 7).

Photo 8. Baked scones in the oven



After closing the mouth of the oven, scones risen are taken out of the oven with the help of a wooden bread shovel (photo 8). They are placed on a flat place and covered with a cotten cloth not to get hard for 5-6 hours to rest (photo 9).

Photo 9. Scones ready to serve



Stage 5: Serving and Keeping the Scones

On feast days, is scones are made, they are made for children in special shapes to please them (called chak-chak)

It is suitable to consume at every meal especially heated initially when served at breakfast. When it is not heated, it can be served like crackers as a snack.

If they are to be kept for a long time, they are kept in a humid place, hanged on a stick through the holes made during the shaping stage or kept in a sack (photo 10). Saribeyler Mobilization scone, when heated, remains its freshness as it was on its first baked day.



Photo 10. Hanged Scones

Core Messages and Conclusions

Saribeyler Mobilization Scone; as it can be kept for a long time without getting stale and sustainable methods are used in its production process, it can be effective in the struggle of future generations against starvation and it is a candidate to be cultural heritage of humanity and it is a traditional product of people's diet. It has a great importance in bringing up healthy generations as it has no chemical additives and produced in natural methods. As to economic environmental sustainability, organic farming will be supported using locally produced sesame and wheat. Baking this scone in common ovens can reinforce social relationships and friendships in the society.

It has taken its place in regional study resources (Taşlı, ;Kahraman, 2013) and brochures (Narin,2009). Saribeyler 'Local Delicacies from the Northern Aegean' a study not published yet has led to new studies on this subject. Saribeyler Tourism Association's brochure and Saribeyler 'Local Delicacies from the Northern Aegean ' have helped the promotional activities about this.

The most important role in preserving and maintaining the Saribeyler Mobilization Scone is at local people's hands. Especially during religious feasts and wedding ceremonies, serving this scone and giving it as a present should be maintained. The conclusion of the nomination application as an Intangible World Cultural Heritage to the Culture and Tourism Ministry aims to pass on this heritage to future generations.

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