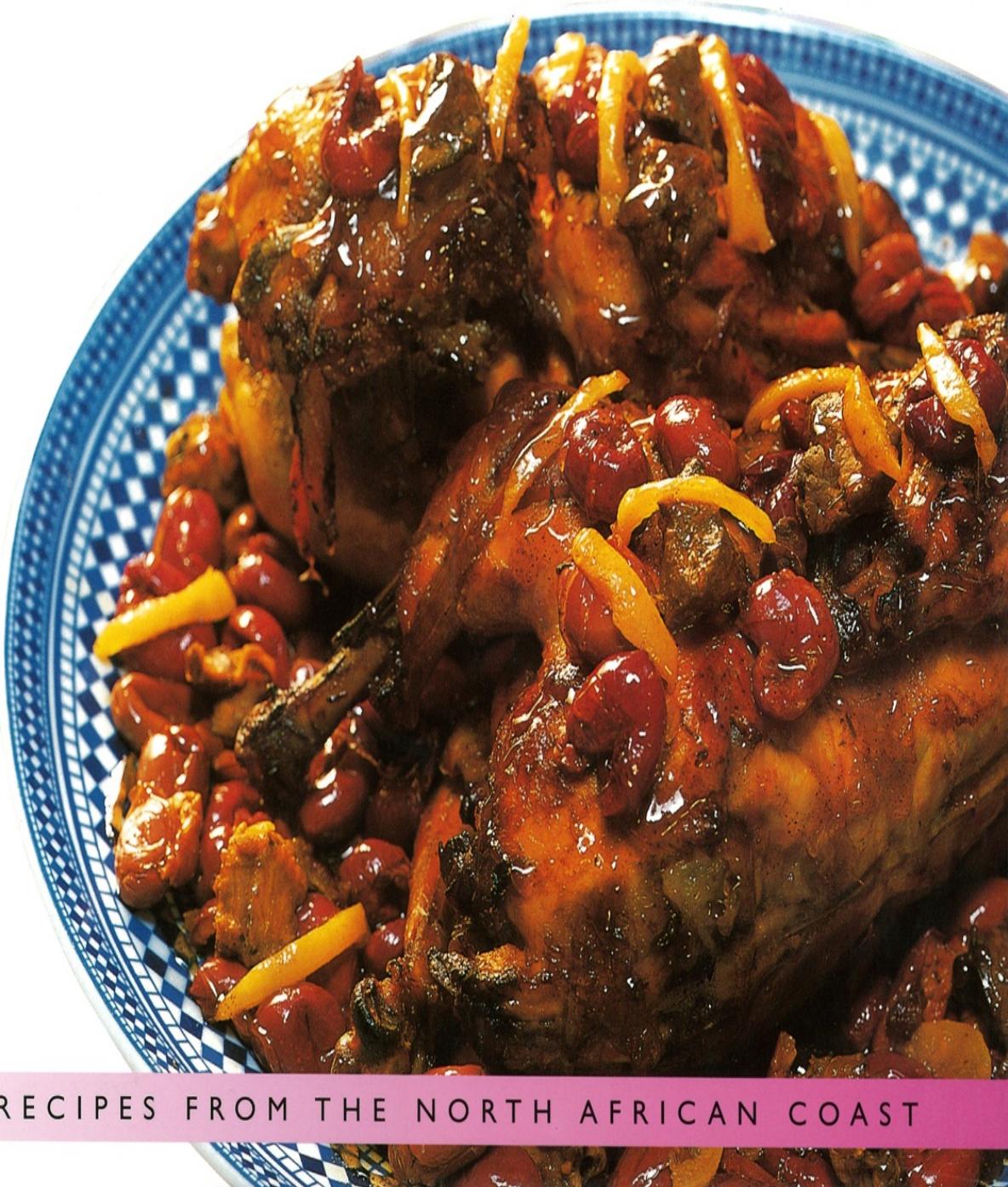


THE FOOD OF

MOROCCO

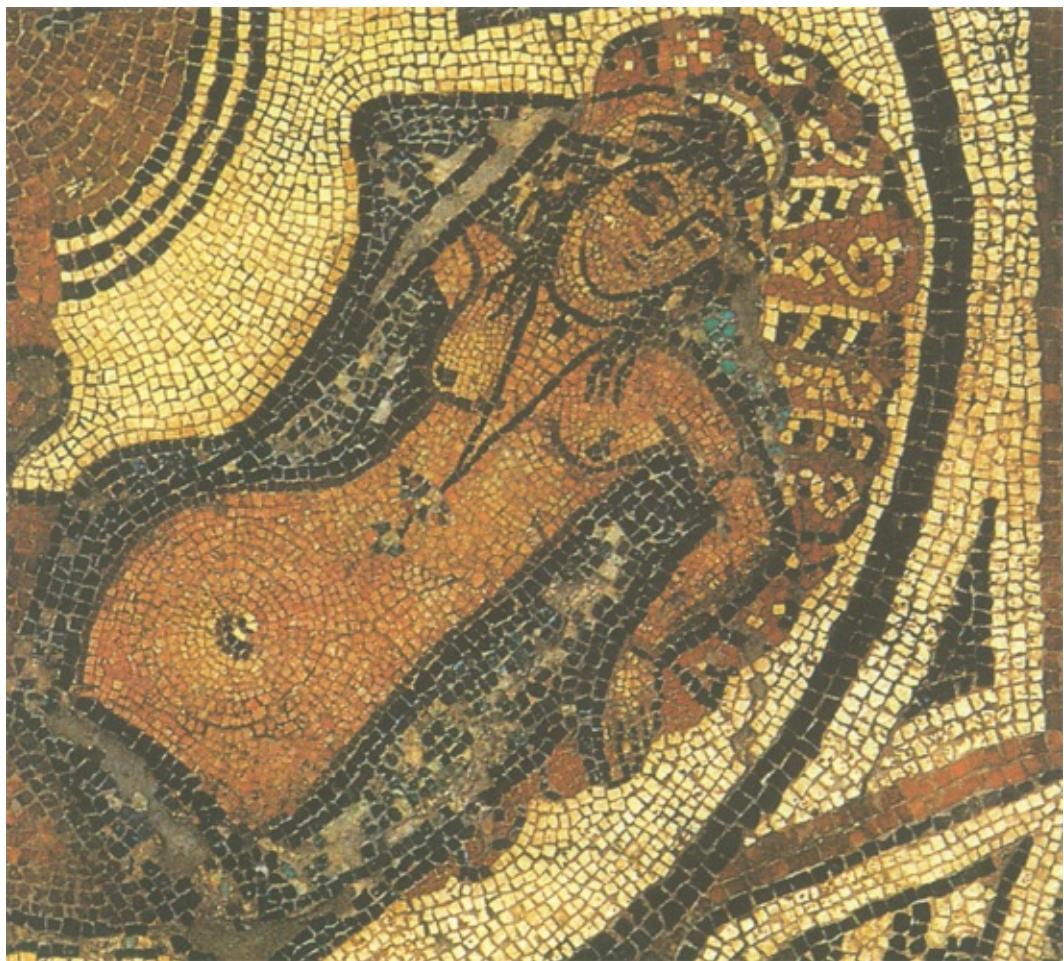


AUTHENTIC RECIPES FROM THE NORTH AFRICAN COAST

US\$18.95

Moroccan cuisine is a heady mix of spices, aromatic tagines, and warm, buttery couscous. This unique volume of over 50 authentic recipes reveals the treasures of regional Moroccan cooking. Discover all-time favorites like couscous, caraway soup, *b'stilla* (pigeon pie), slow-cooked lamb stews, and *mechoui* (spit-roasted lamb), as well as spicy salads, flat breads, sublime desserts, and, of course, mint tea—the national drink.

Stunning location photography and a fascinating introduction to the culture of this fabled kingdom make *The Food of Morocco* the perfect companion for your adventure into Moroccan cuisine.



THE FOOD OF MOROCCO

Authentic Recipes from the North African Coast

Recipes and text by Fatema Hal

Photography by Jean-François Hamon and Bruno Barbey

Styling by Daniele Schnapp *Contents*



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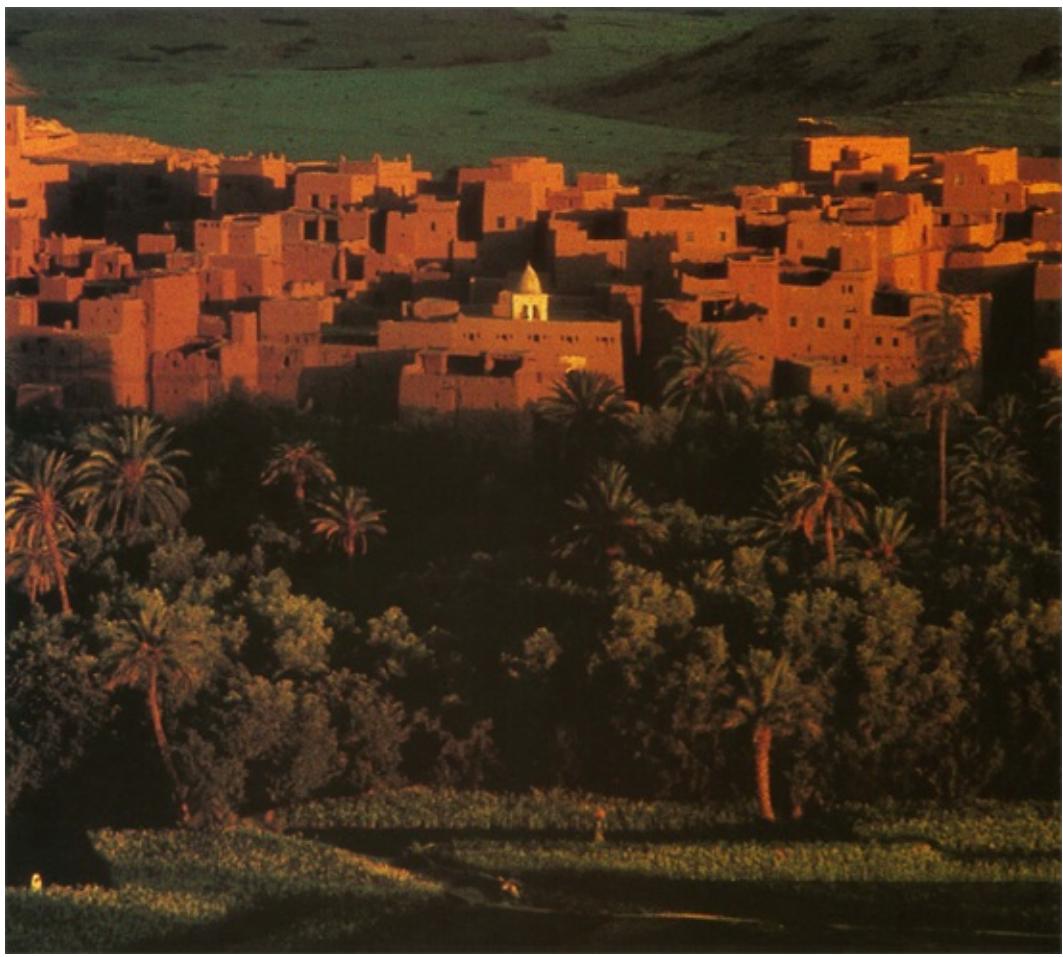
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The valley of Tinerhir, east of the High Atlas Mountains.

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An impressive spread of tasty Moroccan snacks and appetizers.

Part One: Food in Morocco

Moroccan cuisine has been nurtured by centuries of Mediterranean influence

The history of Morocco has always been closely intertwined with the history of the Mediterranean. As a veritable crossroads of civilizations—an asylum for the Andalousian Jews and Arabs who were chased out of the kingdom of Grenada at the end of the 15th century; later a French Protectorate until its independence in 1956—Morocco offers an exceptional example of generosity and harmony. This multifaceted country reflects diverse regional, ethnic, and social influences, all of which left their mark on its past. It is this variety that gives Moroccan cuisine its unparalleled reputation. Moroccan cuisine is considered to be one the finest in the world and some of its most celebrated dishes have justly taken their place among the culinary classics of the world.



Porters from Telouet carrying couscous and bread to a diffa (banquet).

The “Isle of the Sunset,” Djerirat-al-Maghrib as the first Arab geographers named the land that would become Morocco, offers the traveler very diverse landscapes. First, there is the Atlantic Ocean lapping the shores in the west; then there are the Atlas and Rif Mountains that enclose a vast amphitheater reaching from the southwest to the northwest of Morocco; further south, the immense deserts that are still inhabited by nomadic peoples; and finally the central regions that spill out to the ocean where alternating plateaus, plains, and valleys have

favored the development of culture and the rise of great cities.

The first inhabitants of Morocco were the Berbers who were invaded by the Omeyyad Arab dynasty of conquering warriors. Their empire reached from the Indus to the shores of northwest Africa. They built Muslim Spain and created a great civilization that reigned over the southern half of the peninsula and over Andalousia in particular.

In the eleventh and twelfth centuries, the Almoravid dynasty of Berbers, followed by the Almohad Berber dynasty, succeeded the Omeyyads as rulers of the Muslim territories in North Africa and Spain, and were responsible for the unification of Morocco.



The symbol of Marrakech and of Morocco as a whole, Jemaâ el Fna Square bustles every evening with food stalls selling skewered meat, soups, snails, and much more. Jugglers, fire-eaters, snake charmers, storytellers, and monkey trainers add to the nightly spectacle.

Sub-Saharan Africa also left its mark on Morocco, trading its gold and other riches: the caravans that converged on the North included large numbers of women from Mali or the Sudan who would become the peerless *dadas*, the cooks who hold the secrets to the Moroccan kitchen.

It is this social and geographical diversity, and the peaceful cohabitation of different ethnic groups, that has enabled such a fine cuisine to evolve.

From north to south, Morocco offers travelers a wealth of contrasting

landscapes. From the harsh winters of the Rif Mountains to the blazing caress of the Sahara, each region has developed its own ways with food, even if there are many elements that are shared from one province to the next. *Mechoui* (barbecued lamb) or *kessra* (bread) may be found in every region of the kingdom but the recipes have been adapted to suit the conditions in which they are made.

Take couscous—the national dish—for example. In the countryside, the ruggedness of everyday life imposes a sense of humility in the preparation of the dish: dried fava (broad) beans replace garbanzo beans (chickpeas) while dried meat (*gueddid*) replaces the tenderer, subtler, and more expensive fresh lamb.

The coastal regions have developed their own original couscous called *kaksou baddaz*, in which dried sweet corn replaces the traditional semolina. In addition, fish from the Mediterranean or Atlantic enriches the dish.

Austere desert life also contributes its own touch. In the regions where man must often content himself with a few dates and a little milk, couscous is accompanied by small fresh dates (*kuran*) that are baked until almost candied. There are even varieties of couscous made from barley or rice, again reflecting the heritage of the *dadas*.

In the furthermost regions, meat is rare and dishes are invariably flavored with spices. Here, visual appearance is paramount. All the senses are called upon to appreciate these attractive dishes with their heady aromas. Cooks are as skilled in marrying tastes as they are in assembling colors.

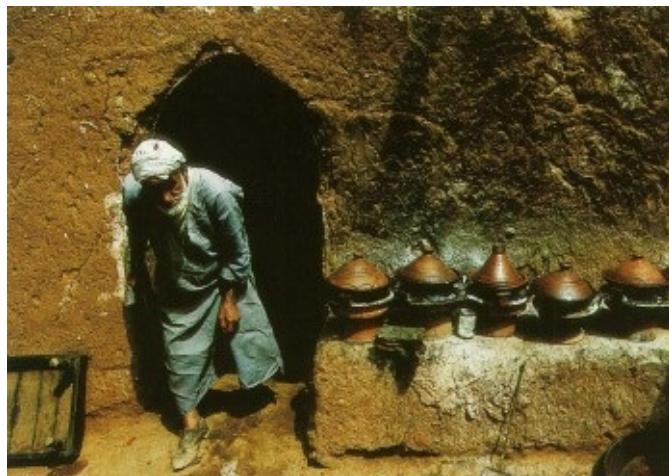
The result is a cuisine that is festive and sensual. Some claim it even possesses medicinal qualities. Arab doctors have always made use of certain foods to cure their patients, without losing sight of the question of taste. One of them, Al-Rasi, hit upon the idea of coating medicinal decoctions in sugar to make the remedy more pleasant.

Religion has also played its part in shaping the eating habits of the Moroccan people. Religious directives addressed the issue of food early on and certain restrictions came into force. Pork is forbidden, as is any animal that has not been sacrificed in a religious rite—Jews refer to this sanctified meat as “kosher,” Muslims call it “*halal*.” Despite their solemnity, religious celebrations are also at the root of a number of original recipes that are served at specific times of the year. For example, it is with *harira* that the fast imposed by the month of Ramadan is broken every evening. This soup, both delicious and nourishing, soothes the hunger of the day and brings members of the family together. On

these evenings, and much to the delight of the children present, pastries such as *grioch*, *shebbakiya*, *selou*, and *sfenji* are also served.

It is in the great imperial cities that the Moroccan *art de vivre* reaches its zenith. Note the words of a civil servant from the finance ministry in 1885: "Thus at last, Great Chamberlain, will the preparations to welcome the Sultan be concluded. No fewer than thirty-three dishes will follow: salads, couscous, *pastilla*, *tagine* of poultry, meat, fish [...]. Scoundrels from backwater provinces will be left speechless before such abundance and magnificence and they will admire with near religious devotion the white bread served for the occasion."

Large meals, or *diffa*, follow an immutable ritual: salads are served one after the other and then make way for the famous *pastilla* (pie) of pigeon. This is followed by *mechoui* (barbecued lamb), various *tagine* (stewed dishes), the couscous, and, finally, mouth-watering pastries.



This shop in the Aït Ourir souk (market) east of Marrakech offers tagines cooked over kanounes, a kind of day cauldron.

A flask of scented water is always passed among guests so they may wash their hands and rinse their palates. Finally, guests enjoy a glass of mint tea, the gratifying conclusion to any great *diffa* worthy of the name.

Opening the doors to Morocco, we enter a world of tastes and colors that reveal great richness and incomparable skills. In doing so, we perpetuate an authentic tradition, a refined and unequaled celebration of the senses.



The dining room of a traditional restaurant looking onto a patio planted with orange trees.

The Riches of a Generous Past

Morocco's sumptuous history of cooking has placed the country on the world's culinary stage

History has rarely provided a better example of people living in such effortless communion than medieval Andalousia. Back then, Christians, Jews, and Muslims shared the same lands and the same way of life. Each group developed its own faith, and art rose to the heights of grace. O blessed Andalousia, for a time the Mediterranean blew a wind of peace onto your shores. But at the end of the fifteenth century, this peace was irrevocably shattered when the Catholic kings from the north broke the truce and forced the Jews and Muslims to choose between conversion or exile.

Banished from Spain, some took refuge in North Africa, perpetuating their long tradition of peaceful cohabitation. Their food, music, and dress were very similar. Admitedly, in the kasbah of Algiers or in the alleyways of Marrakech, the Jews had separate quarters reserved for them, but everyone lived together on good terms. With their shared history, it is difficult today to unravel the bonds that unite Jews and Muslims. As a reflection of this history, Moroccan cuisine is a veritable lesson in sharing, curiosity, generosity, and harmony.

The regional cuisine of the Berbers was already in existence when the Muslim Arabs arrived. Later, the *dadas* (female slaves) from Bilad Al-Sudan and the Jews who were banished from Spain each, in turn, enriched the culinary art of Morocco. Despite them living in close quarters and accumulating culinary skills, many dishes retained their uniqueness.

I remember that my mother adored eating *rkak* (*matzo*, unleavened bread) that our Jewish neighbor made. Whenever our neighbor could, she would give some to my mother, who would offer her own homemade bread in return. As they enjoyed each other's breads, they traded their baking secrets. But since neither was ever completely successful in making the other's recipe, they continued to exchange their breads as they had before. Our table was rich and

varied with Jewish cuisine distinguishing itself through its pastries and the subtlety of its breads.

Unlike in other regions where Ottoman occupation resulted in the disappearance of local culinary traditions, Moroccan cooking was gently imbued with the influences of foreign cuisines. The exiles who arrived from Grenada were warmly welcomed and, in the same vein, African slaves from the south were generally well treated.

No border is impenetrable. At the northeastern tip of Morocco, the town of Oujda faces that of Tlemcen, in Algeria. For centuries, travelers crossed the border in both directions carrying with them their foods and culinary skills—their invisible heritage—thus rendering the exact origins of many dishes impossible to determine.

Despite the difficulties in tracing the culinary history of Morocco, there is one unwavering fact: only the cooking of the ancient communities has found a place and made a lasting impression among the peoples it encountered. In the nineteenth century, Europeans imported new utensils and products but their influence is only very recent because, as it must be remembered, their interaction with the locals was limited to purely administrative affairs.



A Berber shepherd leads his flock through the Ait Bouguemez Valley in the High Atlas Mountains, where most of the country's sheep and goat livestock come from.

In an Algerian novel, a *fellaḥ* (or farmhand) recalls how he had never seen sugar as white as that brought by American soldiers during World War II. At the time, such a product was only available on the black market. It was only in the 1970s that French cuisine took hold here, with *hors d'œuvres*, sweets, and

remarkable pastries. The bakeries that made round bread saw production drop in favor of carefully calibrated baguettes. Even the *sfenjis*—fritters sold on the streets which children delighted in—have been supplanted.

As in many countries where cooking benefits from the privilege of tradition, good restaurants are rare in Morocco. If a traveler is not invited to the table in a private home, he will leave with an indifferent impression of Moroccan cuisine. Large hotels prefer to serve indefinable international cuisine to please the masses, rather than offer traditional fare that might upset the undiscriminating tourist. And that is how the gourmet could miss the roads that lead to the delicate flavors of a pigeon *pastilla* or a patiently simmered *tagine* of apricots and pine nuts. Unless, that is, he meets a Moroccan family who will take it upon themselves to defend the culinary honor of their country.

For Moroccan cuisine is in fact family cooking. It demands the communion of family members for the traditional dinner at home or, less frequently, for a wedding, a birth, or a baptism. Each family adds its own personal touch, some jealously guarded secret only handed down from mother to daughter. The art requires both skill and memory. Most older Moroccan women are not familiar with the written word. Morocco belongs to a civilization where giving one's word is worth more than a piece of paper, where speaking is a surer signature than can be made with the ink of a pen.

So we run the risk of seeing dishes that formerly enjoyed widespread admiration disappear. Tastes change, as do methods of cooking and conservation. Time works faster than a thoroughbred from the royal stables; the *dadas* are disappearing, and with them, their vast culinary knowledge.

The dominant roles played by Europe and the United States in today's world arena greatly influences the way of life in the other continents. If traditional Moroccan fare is not often found in restaurants in Morocco, it is because when Moroccans go out today, they are seeking food that is new and different.

Today, rice is part of the diet in many Moroccan households, and ketchup and Coca-Cola also have their place on the kitchen table. In some places, *pastilla* is even garnished with Chinese noodles!

It is pointless to remain closed to all foreign influences—an impossible feat anyway in the face of the unstoppable progression of globalization—but changes should be made with respect for the balance of a dish to prevent it becoming an ungainly amalgam of incompatible parts.



Out of respect for bread, it must not be touched by a knife, which would be considered an act of violence. Bread should be broken. Food that has been given by God and blessed in His name before the meal should not be degraded by such an instrument.

Apart from a few notable exceptions, it is comparatively difficult to find a large number of good Moroccan restaurants within the country. Paradoxically, the situation is quite different abroad. In the United States, France, Britain, and throughout the world, there are many excellent eateries that, for the most part, respect the Moroccan culinary traditions. Moroccan cuisine is, without doubt, a good export.

However, it would be a mistake to claim that one must travel outside Morocco to enjoy traditional Moroccan food. The Moroccans are noted for their hospitality, so do accept all invitations to visit Moroccan homes, join the inhabitants at their kitchen tables, and share in their simple, subtle, and very tasty recipes.



The great tradition of street food is perpetuated by the women of Morocco.

Women and Dadas

Moroccan cuisine is essentially a feminine art

In Morocco, cuisine is first and foremost women's business. In Moroccan culture, men are strongly advised to stay away from ovens, or risk losing their virility.

Morocco is a country of oral tradition, even though progress and education are gradually reaching across the immense territory. Here, knowledge, culinary or otherwise, is dispensed by word of mouth, from mother to daughter. So, should you be invited into a Moroccan home and the mistress of the house allows you free reign after the indispensable mint tea ceremony, you will not see any books on the subject of food and you will certainly not find any recipe books.

We have seen that Morocco is rich in its varied populations. The Berbers were the first inhabitants. Several ethnological studies have shown that Berber women worked the land, harvested, picked, and did the cooking themselves. Clearly our culinary roots go back to cultures from pre-Islamic times (North Africa was the larder of the Roman Empire) and can be traced to local *savoir faire*. Since that time, Morocco has had close commercial ties with countries in the south of the continent; sub-Saharan Africa provided gold, salt, and slaves. Trade reached its height under the green banner of Islam and became a flourishing commerce that affected the whole society including the cuisine.

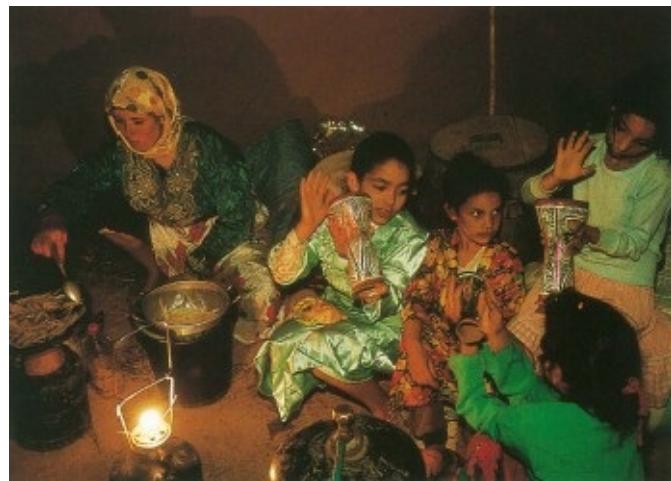


Desert-dwelling nomad women prepare couscous, the national dish of Morocco.

Brutal import of servant populations was quickly replaced by peaceful solutions, and it was usually through trade that abundant supplies of slaves were sent to the market of Dar al-Islam, the house of Islam. In Morocco, male and female slaves came primarily from Sudan. Many had been bought by Touareg traders for a few pieces of gold and some scraps of fabric; others had simply been rounded up on the banks of the Niger. They instructed the captives in the rudiments of Arabic and the principles of Islam (which increased their market value) before leading them to Moroccan markets where they were sold.

We do not know much about the living conditions of the first sub-Saharan African slaves. Observers conclude that, at least after the nineteenth century, they did not suffer at the hands of their employers. The masters even tended to be more humane with sub-Saharan African slaves because though originally pagan, they quickly chose to convert to Islam.

Female slaves, known as *dadas*, quickly became indispensable, and were even given the charge of young children, for whom their *dadas* remain an indelible memory. Bound to slavery during the lifetime of their masters, some of the *dadas* stayed on in the house of the heirs when the latter died, to continue doing what they did as slaves, though henceforth as free women.



Mouloud, one of the most important Muslim holidays, celebrates the birth of the prophet Mohammed. It is marked by processions, dancing, and feasts.

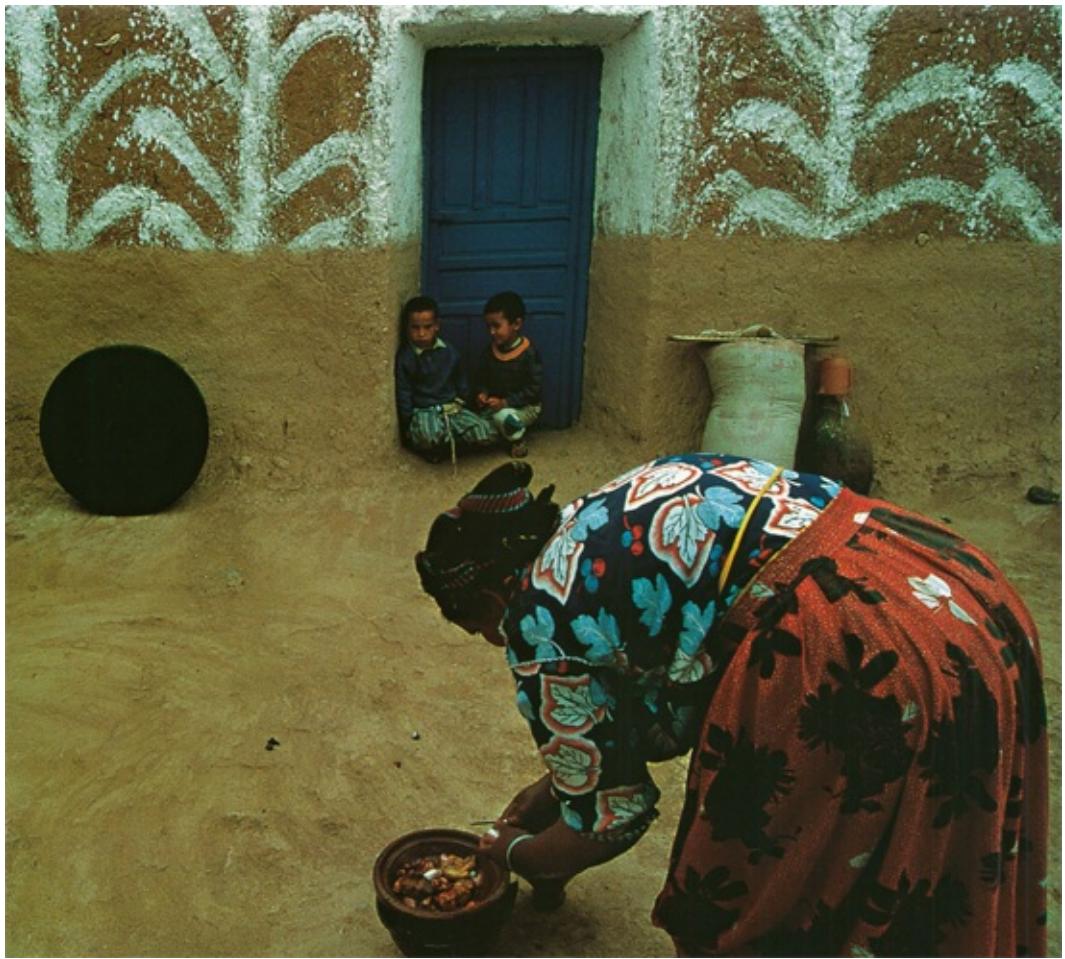
Almost all female slaves were destined to perform domestic tasks. However, through the attention of a merchant or a rich master, a few, thought to be good

learners, received a thorough education in music or even literature, before being sent to the harems of many an Orientalist's fancy.

Qualified cooks were sold for very large sums. Restrictive and strict regulations were set so that the cooks' instruction conformed to the wishes of the palace. Over the course of several years, the cooks were fed, housed, and trained until they perfected their knowledge and skill. The training period was crowned by a sort of diploma, a certificate with the slave's name and her culinary aptitudes. It comes as no surprise that these slaves commanded such high prices.

Other than the original contributions from Berber culture, Moroccan cuisine is largely made up of the heritage of the *dadas* whose numbers are now dwindling. The height of irony is that these women whose only wealth was their status as a slave have become the masters of an inestimable, delectable treasure. When a *dada* is no more, a whole chapter of our culinary heritage is lost. To borrow the words of African writer Hampaté Bâ: "When one of them passes away, it is a library burning." It has become urgent to record all the recipes and kitchen hints of these women in order to preserve their memories, which have been jealously guarded in household kitchens.

Heiresses to an ancient knowledge, these women have acquired real power in the home. It has been one of the only means at their disposal to demonstrate their competence and the hours they have spent tending their ovens may soon be lost forever, as will a part of our culinary memory.



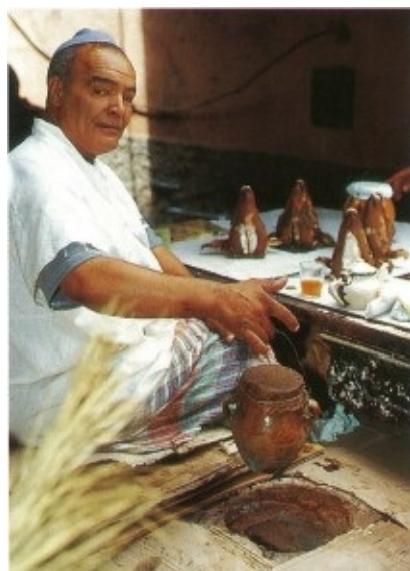
Until recently, women were kept away from the classroom so they derived their power from cooking.

Grand Imperial Cuisine

*The art and splendor
of Moroccan cooking is in the fabled cities
of Rabat, Fes, Meknes, and Marrakech.*

Since the seventeenth century, no fewer than four imperial cities have laid claim to being the capital of the sherifan empire of Morocco. Rabat, Fes, Meknes, and Marrakech are all names that ring out as splendors of the past. Each was the capital in its time and they have never ceased being rivals. All have laid claim to their own styles of architecture, music and, of course, cooking.

Marrakech was founded in the eleventh century by Berber horsemen from southern Morocco, under the leadership of Youssef Ibn Tachfine who established the Almoravid dynasty, before being conquered by the Almohad sultan Abd al-Mumin in AD 1147. The city first owed its fame to the fact that it was on the trade route from Timbuktu to the north, used by caravans laden with spices and gold coins. Today, the cuisine of Marrakech is notably rich and is a reminder of those luxurious times of old. It is a somewhat ostentatious fare that is presented to foreigners who flow through the gates of city.



Tanjia marrakchia is a dish made by men for men. This meat dish takes the name of the tanjia, or

earthenware amphora, in which it is cooked. Sealed with paper and string, the amphora is baked for as long as four hours.

The *souks* (markets) are unforgettable. They are bursting with spices and you can still purchase real *ras el hanout*, the fabulous alchemy of twenty-seven spices that is almost impossible to find today. It is also the city of *tanjia marrakchia*, a dish initially served only to unmarried men, which has gradually become the symbol of the local cuisine. There is also chicken with nigella seeds, couscous with sumach, and *mezgueldi*, a *tagine* of lamb with caramelized onions. Add to the delights of the palate vestiges from the past. Visit the Koutoubia mosque, the beacon of Almohad art, the famed square Jemaà el Fna, the koranic school Medersa Ben Youssef, the gardens of Menara, and the old medina.

Fes, founded by Moulay Idriss, was the refuge for Muslims and Jews who were forced out of Andalousia beginning in the ninth century. The last refugees arrived in the labyrinthine city in AD 1492, as the final tears fell on the cheeks of the last sultan of Grenada, Boabdil, who was defeated by the Catholic kings. Fes el Jedid, a living *mélange* of cultures, was declared capital of the empire in AD 1250. In the dazzling homes that conceal their beauty behind the high walls of the old city of Fes, refined dishes are presented with style and grace. The cuisine of Fes resembles that of Tlemcen, a shared heritage from Andalousia of which both cities are proud. Fes has its lamb and squash *tagine* with honey; its vermicelli couscous with pigeons; its various recipes for carrots, savory, sweet or with cumin; its pigeon *pastilla*; and its partridge couscous. A must-see is the Karaouiyine mosque, the most prestigious Arab Muslim university of the medieval world, built to the glory of Allah in the ninth century, where precious manuscripts from the libraries of Grenada, Seville, and Cordoba found refuge after Spain fell to the Reconquista. Don't miss the Danan synagogue, built in the seventeenth century in the *mellah*, the Jewish quarter, or the marvelous *souk* (market).



Riads are elegant homes discreetly nestled in the heart of medinas, which house a central patio decorated with a fountain.



A fountain in an old residence in Fes.

Meknes, the former capital of Moulay Ismael, the Alawite sovereign, is the least well-known of the four imperial cities as a tourist destination. Modest in size, Meknes has retained the languor that is customary in provincial cities. In a city with a large Jewish population, tolerance reigns. And the cuisine is a conscious reflection of this openness. If it is true that the Jewish community has its own recipes, like chicken pâté, potato *pastilla* or stuffed mutton intestine, Muslims were also proud of their own cuisine that was similar to that of nearby Fes. But inhabitants of Meknes are supposedly stingy with their wealth and it is no accident that one of their specialties is called “the hen has flown.” Guests are promised a dish of chicken and garbanzo beans but what a surprise to see plates served only with beans! When the host is asked where the meat is, he invariably replies that the hen has flown off.

Rabat, the modern capital, has attracted many guests to its table. If the bazaars are not as showy as those of Fes or Marrakech, it is because the city

prefers calm and modernity. Here reigns the cuisine of the *makhzen*, the official cuisine that has ties to every region of Morocco and the neighboring countries. Home cooking, rich and varied, is in every way astonishing. Some recipes are carefully guarded secrets like the famous *bal farkh* couscous made with sea bass.

A coastal city, Rabat shares the secrets of the sea with the other coastal towns of Assafi and Essaouira, but Rabat has no equal when it comes to cooking shad, a fish similar to the sardine. Assafi and Essaouira are famous for serving *baddaz*, couscous made from sweet com, garnished with conger eel heads, and fried moray eal with honey.

In Rabat, you will also find *kaak*, a delicious cake, or *zemata*, a dish made with seeds (in Oujda, the town on the Algerian border, it is made with young wheat and covered with figs.) Although the city of Tetouan is not strictly speaking an imperial city, its history renders it indispensable. In its vast memory reside the splendors of Muslim Andalousia, its riches, and its subtle perfumes. A direct heir to the culinary traditions of Grenada, Teotouan is also one of the only Moroccan cities to have been subjected to the influence of the Ottomans as the presence of *bakhlava* and *ktaifs* attests, giving a special accent to border and coastal towns. We should also mention the *pastilla* of chicken with preserved lemons.

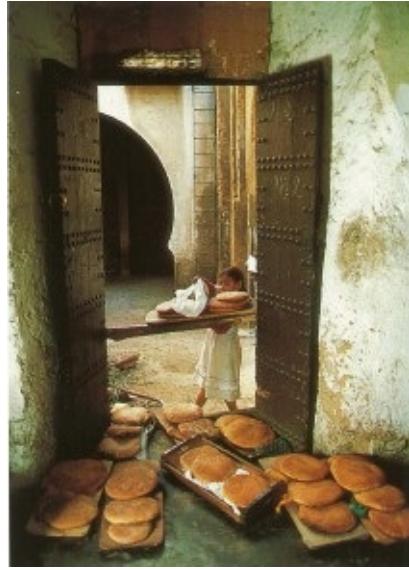


At a royal wedding, a procession accompanied by musicians bears the gifts for the future spouse.

Food and Religion *Abstinence and culinary feasts in honor of Islam*

A n active member of the Islamic community, or *umma*, Morocco proudly proclaims its religious heritage. The king, in addition to his role as chief executive, is also the spiritual guide for his subjects. The Alowite dynasty, from which both the King of Morocco and the King of Jordan are descended, is one of the branches that traces its roots directly back to the prophet Mohammed. Religion is very present in the hearts of all Moroccans.

In the words of a nineteenth century French traveler, Eugène Fromentin, as taken from his journal published in AD 1857 as *A Summer in the Sahara*, to understand that food and the divine form a whole in Morocco, "you must see that in Arab beliefs eating and giving something to eat are solemn acts and that a *diffa* (feast) is a great lesson in *savoir vivre*, generosity, and sharing attentions. Take note that it is not due to any social obligations... but in virtue of a divine inspiration, and, to use their words, it is as a messenger from God that the traveler is welcomed by his host. Their politeness therefore is explained not by conventions but rather is based on religious principle. They practice it with the same respect they have for all things that are holy and do so as an act of devotion. Therefore it is not at all a laughing matter to see robust men, in warrior's attire with their amulets round their necks, stoically performing the small household duties that in Europe fall to women; seeing their large hands, hardened by the handling of horses and the practice of arms, serving at the table, slicing meat before serving it to you, showing the best cut in the back of a mutton, holding the carafe or, between each course, offering serviettes made of hand-woven wool. These attentions, which in our world appear puerile, perhaps even ridiculous, here become touching because of the contrast that exists between the man and the humble tasks he performs with strength and dignity.

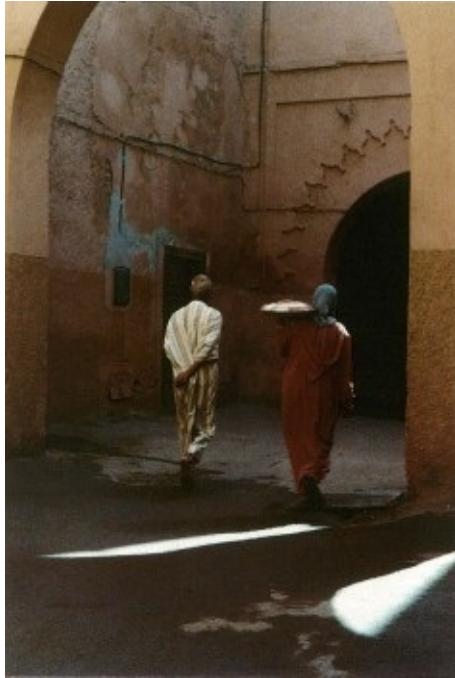


In large cities, every neighborhood has one or more public bread ovens where you can leave your bread, and even your cakes or mechoui (barbecued lamb), to be cooked.

Celebrations such as family visits, weddings, and circumcisions are all occasions for the lady of the house to show off her culinary talents. Likewise, for religious holidays such as the Prophet's birthday, Laylat al Qadr, Laylat al Seghir, Ashoura, and the month of Ramadan, daily fares give way to festive and culinary celebrations.

Among the Five Pillars of Islam, Ramadan holds a special place. The Prophet wanted this to test the faith of the converts, and fasting lasts 30 days. It is a way of bringing families together to share the food that will deliver the soul at sunset.

Unlike Christian fasting which is considered penitence, atonement for sins, and a battle against natural instincts, fasting during Ramadan is for a Muslim a way to serve God, to pay homage to Him. Thus Ramadan has become a period of joy, and pride for the believer who is given the opportunity to manifest his belonging to Islam. It is a period of celebration that is given concrete expression around the table in the form of delicious foods.



In the medina, when the baker lights his ovens, loaves are brought on large platters or boards. To distinguish one loaf of bread from another, specially designed stamps or fingerprints are made in the dough.

From the time Muslims get up, they must avoid any transgression; not the merest drop of coffee must taint their empty cup. And because nothing is as present as what is absent, mothers outdo themselves during the sacred month to produce all their culinary dreams both savory, and especially sweet. Everything is timed and planned. People are purified and pray, they pardon, they enter the kitchen more often than usual in an effort to trick their hunger. It is a wonderful month, where days extend into the languorous night. Muslims live at night and sleep in the morning. Women create, invent, or reproduce old recipes. Men, unable to go to the café, fill the streets, the mosques, and the markets, which become more colorful than usual. At night, there is a ballet of dishes and sweets, but the queen of the month is *harira*. Dates too are served. Is it not said that the Prophet himself broke his fast with dates and milk? Round tables, tablecloths, earthenware and porcelain bowls, glasses of milk, dates, *shebakiya*... he who has not visited a Moroccan house at this time has seen nothing, smelled nothing. Never are so many scents, colors, and desires brought together as they are for Ramadan.

After breaking the fast each evening, contented believers throng the alleyways. Nothing is better than a full stomach. Then comes *iisha*, the dinner

hour and time for the last prayer, and for a second time we go back to the table: meat and poultry, asparagus with eggs, fruits, salads, and of course sweets of all kinds: *grioush*, *zalabiya*, *halwat tourk*, Turkish *halva*, gazelle horns from Fes, and *makrout* from Tlemcen.

Then comes the twenty-seventh day. The day of days that announces the Night of Destiny (or Night of Power) during which anything can happen. It is said that the Prophet Mohammed received his first revelation in the last ten days of the month of Ramadan, and the *ulamas* (religious leaders) decided to end the event on the twenty-seventh day of the month. Since that time, a lamb has been sacrificed by the richest families, a chicken by the less well-to-do, and couscous is prepared for the mosque where it will be distributed to the least fortunate. In the last few years, it would seem that due to a resurgence of faith, prayers last until dawn. Then comes Laylet al Seghir. All the children wear new clothes. Everywhere houses are filled with cakes made during the last week of Ramadan. Neighbors and cousins meet to blanch and skin almonds or to steam dates. Dozens and dozens of eggs are broken, sesame seeds toasted, anise seeds ground. Everybody participates to give the festivities a special air.



Street food is a Moroccan tradition. There are the classic dishes and there are the masters who prepare them. Here is a mechoui (barbecued lamb) "specialist" from Marrakech.

Each family rivals the next with inventions. One will ask a cousin from Algeria or another from a different region of Morocco for a recipe unknown in these parts. On the morning of Laylet al Seghir, all the aromas regain their rightful place after a month of absence: the boiling coffee flows once again in the glasses and white cups.

Among the other principles of the Koran, there are restrictions that everyone must obey. Pork meat is deemed to be illicit, as is any animal that has not been bled. An animal is not slaughtered, it is sacrificed. Blood renders flesh impure. If an animal has not been bled in accordance with religious law, then it is carrion (*djifa*) and banned.

This rule also applies to game. All wild animals that are not specifically banned by the Holy Book may be eaten. When one wants to kill animals whose flesh can be eaten, one must turn to face the East and cut its throat while saying “Allahu Akbar!” (God is great). Where animals that live in water are concerned, the doctrines differ, depending on the various rites. Some allow the eating of all such animals, but others have exceptions—frogs, in particular, are the subject of much debate. On the other hand, cricket flesh is legal, as long as it is captured alive and killed by a Muslim. It is said that the Prophet’s wives considered it to be a delicacy. The most sacred food in Morocco is bread. Given by God, it is the food most surrounded by tradition. If a Muslim Moroccan finds a piece of bread on the ground, tradition dictates that he pick it up, kiss it, and place it somewhere where it will not be soiled.

Moroccan Hospitality

*An invitation into the home
is always celebrated with a serving of tea*

Whether very poor or incredibly rich, Moroccans all share a truly exceptional sense of hospitality. It is not unusual to see that a friend of the family is often better looked after than the family's own son. The guest, treated with respect and honored with an engaging smile, must never under any circumstances refuse what he is offered or he risks bringing shame on his hosts. Hospitality is so sacred that members of the family will bend over backwards to accommodate a visiting friend.



Regardless of the setting, even in this carpet bazaar, tea is likely to accompany any discussion in Morocco.

It must be said that in Morocco, as in most Arab and Muslim countries, the whole family comes together for meals, men in one room, women in another, though this practice is quickly losing ground in the urban centers of Casablanca and Rabat. At mealtimes, each diner takes his or her place around a low table

upon which the couscous or the *tagine* is served from a common dish, and nimbly uses thumb, index, and middle fingers of the right hand to serve himself a piece of meat or a little semolina.

The symbolism associated with bread is very strong. If someone tries to share a piece of bread that has been given him with another guest at the table, it may be thought that he is looking for a fight with the person who originally served the bread to him.

Traditional clay *tagine* pots are slowly disappearing from the Moroccan table in response to changing tastes. Today it is not surprising to see a Chinese serving dish on an embroidered Berber tablecloth.

The tea ceremony remains a special moment when entertaining guests. Even though it is a relatively recent practice—it was probably introduced in the eighteenth or nineteenth centuries—tea is particularly valued and has quickly become one of the most powerful symbols of the Moroccan kingdom.

“The whole universe is found in a teapot,” writes Abdallah Zrika. “Or more accurately, the *sinia* (circular platter) represents the earth, the teapot the heavens, and the glasses rain; the heavens by way of the rain is joined to the earth.”



Great feasts, diffa, always end with a firework display of pastries, served with mint tea.

At first reserved only for the very wealthy because of its exorbitant cost, the consumption of tea quickly became widespread. In the palaces of Marrakech, on

the slopes of the Atlas Mountains or in the blazing heat of a nomad's tent, the infusion remains the drink favored by all Moroccans. Tea invariably concludes a meal and figures in discussions at any sidewalk café. It is served at breakfast, during the morning break, after lunch, as an aperitif, and after dinner. It is present at every hour of a Moroccan's day.

Preparing and serving the drink is a true art. A layer of tea is placed in glimmering teapots, followed by fresh mint leaves, broken lumps of sugar, and boiling water. Sometimes absinthe leaves are added to give the tea a slightly bitter edge. The host takes the teapot and pours the precious drink into a small glass from as high as he can. The contents are then poured back into the teapot and the pouring repeated until the mint, tea, and sugar are perfectly combined. Only then does the satisfied host hand each guest a steaming glass of tea.



In the souk, different activities are located in different quarters: the baboush (Moroccan slippers) souk, the henna, souk, the souk of the luthiers, the copperware souk, and the vegetable market.

All Roads Lead to the Souk

*A festival of
colors and
a triumph of the senses*

Every Moroccan city harbors a medina, the old quarter where the past still echoes clearly and the flow of passers-by is never-ending. Here are found the craftsmen, the traders, and the gossip that will be the subject of lively discussions in the *hammam*, or traditional steam baths.

A treasure trove worthy of Ali Baba, and guarded by massive gates, the *souk* is a succession of narrow, often covered, alleyways, with back-to-back shops that are barely bigger than a linen cupboard. Tinsmiths, grocers, butchers, pastry chefs, tailors, spice merchants, and cake vendors meet daily and co-exist in indescribable mayhem.

If Moroccan cuisine enjoys such prestige, it is because it has, over the centuries, learned to refine its judgment and satisfy the demands of the palate, the eyes, and the nose as few cuisines have. If, as we have already mentioned, Arab doctors used spices very early on in their remedies, they also knew how to give their patients a sense of taste for finer things. Spices play an important role in their remedies, and are used in preparing the most astonishing recipes. In a society in which restrictions abound, there exists a whole range of local remedies that have a powerful following—from love potions to cures for sterility, spices hold the answer to all our everyday woes. Grandmothers' recipes live long in Morocco. In the home, women often deploy their imagination, ingenuity, and skill to stay in good health. Swallowing two spoonfuls of cumin to counter stomach flu requires a little bravery. But does it matter, if these little tricks heal the body and ease the mind?

Morocco is the birth place of the rare and surprising *ras el hanout*, “head of the shop” in Arabic, the heady mixture of twenty-seven spices, the secret of which is jealously guarded in the memories of a handful of shopkeepers in the dark alleys of the *souks* in Fes and Marrakech.

In the *souk*, the merchant, perched atop his colorful displays, calls to the passer-by. Drunken on the spell of words and smells, transfixed by the shimmering colors, the shopper purchases caraway seeds, cloves, nigella seeds, cinnamon, mace, and cumin in little folded bags. Once home, the man hands his wife the precious sachets with which she will prepare the dishes for the next meal.

The odors, flavors, and scents play an important role in Morocco. They are synonymous with gates that lead to the sublime. In every home, hidden in small containers or old battered tins, are the spices that give Moroccan cuisine a touch of color and exude their delicate perfume.



Part Two: Cooking in Morocco

A variety of traditional and modern cooking utensils are found in Moroccan kitchens today

One of the most important kitchen utensils is the *tagine*. The term *tagine* describes both the food—a long-cooked stew, usually of lamb or chicken—and the earthenware cooking recipient in which it is cooked. A *tagine* has a round, shallow base and a tall, pointed cover and *tagine* dishes are prepared by long simmering over an open fire or a bed of charcoal.

A *tanjia* describes both the food and the earthenware amphora that is used to cook the specialty of Marrakech, *tanjia marrakshia*. The amphora containing the meat and spices is simply sealed with paper and string and baked for several hours.



Couscous, the staple food of Morocco, resembles tiny balls of dough which are steamed and served like rice, often mixed with a *tagine* stew. The balls of dough are made not by kneading but by sprinkling salted water into a *gasaa*—a large dish once made of clay or wood but today mostly available in stainless steel or aluminum—containing flour (from wheat, barley, or maize) while the fingers of the right hand are slowly raked through the flour causing the dough to form

tiny balls which are then dried. (A *gasaa* is also used to knead dough for bread.) Couscous is steamed in a *quadra wa alkaskas*, or couscoussier, which has two parts: the lower part for cooking the vegetables and the meat or fish, and the top—which has a perforated bottom—for steaming the couscous.



Ghorbal



Couscoussier



Tagines

Indispensable for serving mint tea is the *l'barrade*, a tin, silver plate, or stainless steel teapot. Other traditional kitchen utensils that are still seen today include the *ghorbal*, or sieve made from pierced leather, and the *chtato*, or silk-lined sieve. Cooking pots and pans include the *maqla*, or copper skillet, the *quarda* and *tanjir*, different kinds of large copper stewing pots, and the *tanjra* which was originally a clay pot although today, the stainless steel version is more widely used.

Cooking Methods

Mastering a few traditional cooking methods is both simple and rewarding

THREE STEPS TO COOKING COUSCOUS

Couscous is the name given to both the cooked dish and the semolina. A staple food of much of North Africa, couscous is now very popular in Europe and North America. Many brands of couscous are marked “instant” and offer instructions for cooking in the microwave or oven. If you don’t wish to follow these instructions, you are encouraged to try the traditional Moroccan way of preparing couscous which is easily mastered. All you need to watch for is the steam escaping from the couscoussier. Cooking couscous occurs in three stages:

- About 45 minutes before you want to eat, wet 1 lb (500 g) couscous with a little water in a *gasaa*, or large dish. Every grain must be moistened so that it can expand when cooked. Place the couscous in the basket of the couscoussier. Cover the rim of the lower half of the couscoussier with foil to form a seal so that the steam will not escape from the sides. Place the basket part of the couscoussier over the simmering sauce in which the meat and vegetables are cooking. Cover and steam for 30 minutes, ensuring that the steam is going through the couscous.

- Pour the couscous, now a compact mass, into the *gasaa*, or large dish. Using a fork or a slotted spoon, break up the “cake” that has formed, adding a little cold water to help break up the lumps. Add salt to taste. Return the couscous to the steam basket over the stock, cover and wait for the steam to rise through the grains.

- The couscous is almost ready. Pour it back into the *gasaa*, or large dish, one last time. Take a generous piece of butter and mix it into the couscous to separate each grain. Return the semolina to the steamer and remove from heat as soon as the steam penetrates the couscous. Serve hot in a shallow dish. Arrange couscous in a dome and place vegetables and meat around the couscous. Serve the broth separately.



MAKING SMEN

Being a Berber tradition, *smen*, or salted butter, is unique to the area. The butter is first clarified—it is melted and the solids are removed—then sometimes simmered with herbs, strained, and salt added. *Smen* is often buried and aged until it is very pungent. This recipe is easier to prepare and is more acceptable to non-Maghribi palates.

1 teaspoon large-grain semolina 2 cups (400 g) butter 2 teaspoons salt In a heavy saucepan, cook the semolina and the butter over very low heat for 5 minutes, stirring regularly. Filter through a fine sieve and add salt. Mix thoroughly. Pour into an earthenware bowl and leave to cool. *Smen* will keep for up to one year.

MAKING WAARKA **9 cups (1 kg) all-purpose (plain) flour Pinch salt 1 tablespoon olive oil 4 cups (1 liter) lukewarm water** Mix the flour, salt, and oil, then gradually add the water, kneading to obtain a soft, elastic dough. Place the dough in a bowl, sprinkle with a little water, cover and leave to rest for about 1 hour.

Boil water in a pot covered with a smooth, flat copper pan or a non-stick baking sheet. When the metal is hot, reduce heat. In the past, the metal was rubbed with an onion dipped in egg yolk to prevent the dough from sticking.

Take a handful of dough. With a regular movement of the wrist, quickly touch the lump of dough to the griddle. When the dough touches the metal, it will leave a thin round film on the metal. Repeat quickly several times, leaving no gaps between each touch, in order to form a large, almost transparent sheet. Remove very carefully and keep prepared sheets under a damp cloth until ready to use.

This requires a bit of dexterity so, if you don't have either the time, buy ready-made filo pastry instead.

FOLDING BRIWATTES

Cut the sheets of *waarka* into strips, place a spoonful of filling at one end, fold the corner over at a right angle, then continue folding at right angles. Tuck in the last edge as you would an envelope (see [photos](#) below).



Moroccan Ingredients

*Morocco,
land of spices and herbs*



Cinnamon



Cloves



Cumin



Dried rose buds



Ginger



Ras el hanout



White pepper

ABSINTHE: This silver-colored plant can be added to mint or can replace it during the winter. It reinforces the taste of mint and brings out the taste of tea with a slight bitter aftertaste. Omit if not available.

ANISEED (*naaffaa de tafilalte*): The translation of the Arabic name of this spice is “that which does good.” It flavors our pastries but also certain dishes like Chicken with Anise.

CARAWAY SEEDS (*kerouya de meknes*): Similar to cumin in appearance, but very different in taste. This spice is most often used in preparing certain salads, and especially in *harira*, the famed Moroccan soup.

CHILI (*felfla harra*): Although used in everyday cooking, chilies are practically banned from festive tables.

CILANTRO (*kosbore*): Cilanto, or fresh coriander leaf, is often used with flat leaf parsley to season fish and poultry.

CINNAMON (*farfa*): Widely used in Moroccan cuisine. Used in sticks or ground, this seductive spice can be smooth or violent—it is up to you to add the right amount!

CLOVES (*oud ennouar*): The Arabic translation is “wood of flower.” Moroccan cooks use it in savory dishes, soups, and pastries.

CUBEB (*el kebab*): This is my favorite spice. Also known as tailed pepper or Java pepper, cubeb is native to Indonesia and was introduced to Arabic cooking as early as the tenth century. Cubeb resembles black peppercorns with a little stalk or “tail” protruding from one end. Its taste is subtle, between nutmeg and cloves. Cubeb is used in savory dishes and in pastries like *markouts*, little diamonds of semolina with honey and dates.

CUMIN: Ground cumin should be used sparingly because it can enliven the taste of fish, for example, or it can kill all its flavor. It is often used with carrots, fava beans (board beans), and *kefta* (ground meat). Cumin can also be used whole (*camoune hab*).

FENUGREEK (*l'halba*): These small yellow grains have a very intense flavour. Use sparingly to preserve the balance of a dish, not to make it unbearably bitter.

GINGER (*sekine jbire*): It is often used in dry powder form in Morocco. Ginger is also considered to be an aphrodisiac. Wisdom dictates using it carefully, or running the danger of making a dish bitter.

HARISSA: A hot, red paste of chili and other herbs and spices popular in Morocco and North Africa. It is often made at home by blending red chilies with such ingredients as caraway, coriander, salt, and oil to form a paste but it is also readily available in cans from most North African and Arab groceries.

KHLI: A kind of preserved meat which is sold in jars and is available from Moroccan and other Arab groceries.

LAFT EL MAHFOUR: A very strong flavored turnip, with a slight bitter aftertaste, used in making *tagines* and couscous.

MARJORAM (*merdedouche*): Walking through the streets of a Moroccan town, who could fail to notice the immense pans filled with snail soup? It is primarily seasoned with marjoram.

MALLOW (*bakoula khoubiz*): Mallow is our spinach. It grows everywhere. Steamed and seasoned with paprika and cumin, it is present on all Moroccan tables.

MASTIC or GUM ARABIC: Subtly flavored, it is used in pigeon *pastilla*.

MINT (*na'na*): It is unthinkable to end a meal without mint tea. This herb has one of the most striking flavors in Morocco.

NIGELLA SEEDS: These little black seeds (also called black onion seeds), which are so full of flavor, are grown in Morocco. They are often found on bread, but also in certain *tagines*, like the *Tagine of Chicken in Nigella Seeds*.

NUTMEG (*el gouza*): A “strong” spice, it is only rarely used. Whole nutmegs keep almost indefinitely.

PARSLEY (*maadnous*): Flat leaf parsley is used in almost all Moroccan dishes. It is indispensable for the *shermoula* (a mixture of herb and spice).

PEPPER (*l'bazare*): Both black and white pepper is used in the Moroccan kitchen with freshly ground black pepper slightly more in evidence.

RAS EL HANOUT: A finely balanced composition of twenty-seven spices, the secret of which is closely guarded within the walls of a few select *souk* (markets). *Ras el hanout* blends, cardamom, mace, galangal, grains of paradise, the fruit, and the nut of nutmeg, allspice, Spanish fly, cinnamon and Chinese cinnamon, long pepper, white and black pepper, cloves, tumeric, ginger and white ginger, lavender, iris, rose buds, nigella, belladonna berries, ash tree nuts, *gouza el asnab*, *Ml al abachi* (the fruit of a perennial shrub), and chasteberry.

SAFFRON (*zaafrane*): Originally from Ouarzazate or Spain, the queen of spices is picked with near religious fervor before dawn, which explains its price. Be

careful not to buy “counterfeits” for the price of real saffron, sometimes made with silk from corn husks and a little oil! Saffron is used in bourgeois cuisine in the city and in festive dishes.

SAGE (*salmia*): Fresh or dried, sage is used to strengthen tea in winter, and is kneaded into Berber bread dough.

SESAME (*jaljlane*): Sesame is used chopped, ground, or whole and it is a very much sought-after seasoning in Morocco.

TURMERIC (*el kourkoub*): Thank goodness for turmeric! It spares us the use of artificial coloring because it adds its color to simmered dishes naturally. It can replace saffron though sadly it has neither its subtlety nor its strength.



Country Bread (on top), City Bread with Sesame Seeds (in middle), and City Bread (on bottom).

Part Three: The Recipes

Recipes for soup, salads, and breads precede those for main dishes, which begin on page 46

BREADS

Matoula *Country Bread*

In the countryside, *matoula* is still cooked in a *ferrah*, an earthenware *tagine* used exclusively for making bread. In the city, an Oujda dish, a cast iron platter, is more common. Oujda dishes can be found in stores run by North Africans.

5 cups (1 kg) fine wheat semolina

1 teaspoon salt

3½ tablespoons (25 g) yeast or 5 tablespoons sourdough starter 2 cups (500 ml) warm water

1 cup (200 g) medium wheat semolina

Pour the fine semolina into a large shallow dish. Make a well in the center and add the salt and yeast dissolved in a little of the warm water.

Gradually add the remaining warm water while kneading the dough vigorously. The dough should be softer than regular bread dough. If it is too stiff, add a little more warm water.

Shape the dough into three balls. Sprinkle them with the coarser semolina. Flatten each into a round pancake and place on a clean tea towel, cover completely with another tea towel and allow the dough to rise for 1 hour in a warm place.

Heat the dish or *tagine*. When it's hot, remove the bread from the cloth and cook over low heat, 12 to 15 minutes per side. It must cook slowly, otherwise the crust will burn and the dough inside will remain uncooked. An equally delicious variation is to brush the risen dough with beaten egg yolk and sprinkle with sesame seeds before cooking.

Measurements

Measurements in this book are given in volume as far as possible: 1 measuring **cup** contains 250 ml (roughly 8 oz); 1 **teaspoon** contains 5 ml, while 1 **tablespoon** contains 15 ml or the equivalent of 3 teaspoons.

Servings

Unless otherwise stated, all recipes are for 4 to 6 people, as part of a multi-dish meal.

Ingredients

When a recipe lists a hard-to-find or unusual ingredient, see pages 32 and 33 for possible substitutes. If a substitute is not listed, look for the ingredient in a North African or Arabic food market.

Khobz Ed Dar ***City Bread***

Everyday bread is round, but bread for celebrations can rival cakes in beauty: *khobzait ennair*, for example, is a golden, slightly sweet, *brioche*-like bread, made crunchy with almonds and seeds, and decorated with hard-boiled eggs, a symbol of life and the rebirth of the new year in the Muslim calendar. On that day, each child prepares his or her own little breads to share with friends.

8 cups (1 kg) all-purpose (plain) flour or 5 cups (1 kg) fine wheat semolina (for a lighter bread) 1
teaspoon salt

1½ tablespoons (10 g) or 2 tablespoons sourdough starter 2 cups (500 ml) warm water
2 handfuls flour for dusting

Sift the flour or semolina into a large shallow dish, form a well in the center and add salt and yeast dissolved in a little water.

Mix and then add liquid while kneading vigorously. The dough should be

soft and elastic. If it's not soft enough, add a little more warm water.

Divide the dough into four equal parts. Roll each into a ball and sprinkle with a little flour. Flatten each ball into a disk, place on a clean, floured cloth and allow to rise in a warm place for 1 hour in a warm place, 1½ hours in a cooler place. Ensure that the dough has risen enough by pressing it with your finger. If the dough returns to its original shape as soon as you remove your finger, it is ready. If you leave a fingerprint, let it rise another 15 minutes. Heat the oven to 400°F (200°C, gas mark 6).

Slide the loaves into the oven and bake until golden, approximately 25 minutes. For a slightly different presentation, brush with egg yolk and sprinkle with sesame seeds just before baking.

Rolls Scented with Nigella Seeds

2 cups (250 g) all-purpose (plain) flour
1¼ cups (250 g) fine semolina
1 teaspoon nigella (black onion) seeds
3 tablespoons (20 g) yeast
1 cup (250 ml) warm water
1 teaspoon salt
1 tablespoon sugar
½ cup (100 g) butter (or smen, see page 31) 2 eggs, beaten
1 egg yolk, lightly broken up
2 tablespoons all-purpose (plain) flour

In a *gasaa*, or large mixing bowl, mix the flour and the semolina, then add the nigella seeds and mix well.

In a small bowl, dilute the yeast with 2 or 3 tablespoons of warm water. Pour the yeast in a well in the middle of the flour mixture. Add the salt and sugar and mix. Add the melted butter or smen and stir again. Add the two beaten eggs, and mix in. Finally, sprinkle with a little water before beginning to knead. Knead the dough for about 10 minutes, regularly spraying with more water. Divide the dough into six equal pieces. Sprinkle them with 2 tablespoons of flour, place on a cloth, cover loosely and allow the dough to rise for about 1½ hours in a warm place. Next, flatten a ball of dough. Brush on egg yolk. Repeat the process for the other five balls. Prick each loaf a few times with a fork. Heat the oven to 400°F (200°C, gas mark 6) and bake for 10 minutes. Serve immediately.

Briwattes Ba Jben

Cheese Triangles

In the past, well-off families made *briwat* with *sweet jben*. Here is a delicious variation: sweeten *the jben* with sugar to taste, and, in a food processor, blend it with $\frac{1}{4}$ cup (50 g) melted butter or 1 tablespoon *crème fraîche*—or heavy (double) cream—and 1 teaspoon orange flower water. Follow the recipe but omit the eggs.

6½ oz (200 g) *jben* or fresh goat's cheese $\frac{1}{4}$ cup (50 g) butter

Pinch of salt and ground black pepper

Few thyme leaves

3 eggs, beaten

10 sheets *waarka* or filo pastry Oil for deep-frying

Put the *jben* (or goat's cheese), the butter, salt, pepper, thyme, and beaten eggs in a saucepan. Cook over very low heat, whisking constantly, until mixture thickens.

Cut each sheet of *waarka* (or filo) into four long strips, place a spoonful of filling at one short end, fold the corner down to form a triangle, then continue folding at right angles until the end of the strip is reached. To seal the triangle, tuck the end into the last fold like an envelope (see page 33).

In a large pan, heat the oil over medium heat. Deep-fry the cheese triangles, turning regularly, until golden, about 3 to 4 minutes. Drain on paper towels and serve hot.

Briwattes b'Arroz

Rice Triangles

2 cups (500 ml) water

2 cups (500 ml) low-fat (semi-skimmed) milk

Pinch of salt

1 tablespoon superfine (caster) sugar

$\frac{3}{4}$ cup (150 g) short-grain (pudding) rice, washed $\frac{1}{2}$ cup (100 g) butter

1 tablespoon orange flower water

2 teaspoons cinnamon

6 sheets *waarka* or filo pastry Oil for deep-frying

¾ cup (100 g) almonds, fried in oil 6-8 minutes then roughly chopped Bring the water and milk to a boil in a saucepan. Add the rice, salt, sugar, and cook, uncovered, 10 minutes. Add the butter and continue to cook for 10 minutes. Remove from heat when rice is done and leave to cool. Add the orange flower water and half the cinnamon.

Cut each sheet of *waarka* (or filo) into 4 strips, place 1 teaspoon of cooked, cooled rice at one end, fold down the corner to form a triangle and continue folding at right angles, then tuck the end into the last fold to seal (see page 33). Continue until all the *waarka* has been used.

Fry the rice triangles in hot oil until they are completely golden, about 5 minutes, then remove with a slotted spoon and drain on paper towels. Arrange the triangles on a plate and sprinkle with remaining cinnamon.

Bride's Fingers

2 tablespoons oil

3 cloves garlic, peeled and crushed with a little water to form a paste 1 bunch fresh cilantro (coriander) leaves, chopped ½ teaspoon salt

Pinch cumin powder

Juice of ½ lemon

1 tomato, peeled, seeded, and finely diced

8 oz (250 g) shrimp (prawns), peeled

1 green chili (optional)

12 sheets *waarka* or filo pastry 1 egg yolk

Oil for deep-frying

Heat 2 tablespoons oil in a pan over high heat and sauté the garlic, cilantro, salt, cumin, and lemon juice. Stir with a wooden spoon for 3 minutes over high heat. Lower the heat, add the tomato and cook for 7 minutes. Add the shrimp and chili (if using) and cook for another 3 to 4 minutes, then remove from heat and cool.

Cut the sheets of *waarka* (or filo) in half. In the middle of each sheet, place 1 tablespoon filling, fold in both sides, then roll to form neat cigar shapes. Seal and brush with egg yolk.

Heat oil in a pan and, when hot, deep-fry the pastries until brown, about 5 minutes. Serve hot.

Crispy Moroccan Crêpes

**2 cups (250 g) all-purpose (plain) flour
½ teaspoon salt
1 cup (250 ml) water
5 tablespoons olive oil
1 tablespoon *khli'*, chopped 1 clove garlic**

Sift the flour into a mixing bowl with a pinch of the salt. Add water, 2 tablespoons of the oil, and knead until dough becomes elastic. Let the dough rest for 20 minutes.

In the meantime, heat the remaining oil in a saucepan and sauté the *khli'*, crushed garlic, and remaining salt. Simmer 15 minutes.

Divide the dough into approximately ten pieces, each the size of a table tennis ball. Flatten each one on an oiled surface to form a disk. Place 1 teaspoon of filling on each disk. Fold in the sides to form a square. Brush the top with oil and set aside. Heat a pan and brown the squares, 3 minutes each side.



SALADS

Shlada Balfelafla Meshouia *Roasted Bell Pepper Salad*

2 green bell peppers (capsicum)
2 red bell peppers (capsicum)
1 tomato, peeled, seeded, and cubed
1 clove garlic
Pinch salt and pepper
Pinch cumin powder
4 tablespoons olive oil

Grill or broil the bell peppers in the oven, approximately 30 minutes, turning regularly, until the skin is completely blistered. Place in a sealed plastic bag or wrap in aluminum foil and allow to cool. When cool enough to handle, peel,

remove seeds, and rinse in warm water then pat dry.

Slice peppers into thin strips and arrange on a plate. Add the tomato cubes and sprinkle with chopped garlic. Season with salt, pepper, and a pinch of cumin.

Drizzle with olive oil, then toss and serve warm or cold.



Shlada ba Danjale
Eggplant Salad

**2 lb (1 kg) small eggplants (aubergines), stems discarded, sliced lengthways into 4 to 6 pieces 1
small bunch flat-leaf parsley, stems discarded, leaves finely chopped Large pinch salt**

2 tablespoons vinegar

3 tablespoons olive oil

1 teaspoon paprika

1 pinch of cumin powder

3 cloves garlic, peeled and crushed

Blanch eggplants for 10 minutes in salted water.

In a mixing bowl, combine parsley, salt, vinegar, oil, spices, and garlic to form the dressing.

When the eggplant is cooked, drain it, then dip each piece in the sauce and arrange on a serving platter. Serve hot or cold.

Shlada ba Khizou wa Limoune
Carrot Salad with Orange Juice

This recipe is as simple as it is surprising.

3 medium carrots

Juice of 1 juicy orange

1 teaspoon sugar

½ teaspoon cinnamon powder

1 teaspoon orange flower water

3½ oz (100 g) shelled walnuts

In a mixing bowl, combine the grated carrot, orange juice, sugar, cinnamon, and orange flower water. Mix well. Garnish with the walnuts and serve well chilled.



Zaalouk
Eggplant Puree

2 lb (1 kg) eggplants (aubergines)

5 tablespoons olive oil

2 cloves garlic, peeled and crushed

**1 bunch flat-leaf parsley, leaves finely chopped 1 bunch fresh cilantro (coriander) leaves, finely
chopped 8 oz (250 g) tomatoes, peeled, seeded, and cubed ½ teaspoon cumin powder**

½ teaspoon paprika

½ teaspoon ground black pepper

1 teaspoon salt

1 lemon, one half juiced, the other cut in wedges 12 black olives

Preheat oven to 500°F (250°C, gas 10). Slice the skin of the eggplants lengthwise to prevent them from bursting while cooking. Place them on a baking sheet and bake for 40 minutes, turning occasionally. Allow to cool, then remove the stems and skin. Cut the flesh into cubes and crush with a fork.

Heat the oil in pan and sauté the eggplant, garlic, chopped herbs, tomatoes, spices, salt, and lemon juice. Cook for a further 30 minutes.

Serve hot or cold garnished with the lemon wedges and black olives.



Shlada bal Gharaa **Zucchini Salad**

2 lb (1 kg) zucchini (courgettes), stems removed, cut in half then each half quatered lengthways 3
tablespoons olive oil

4 cloves garlic, peeled and crushed

1 bunch flat-leaf parsley, chopped

1 teaspoon salt

1 teaspoon cumin powder

1 teaspoon paprika

Juice of ½ lemon

Blanch zucchini in salted water for 5 to 8 minutes. Drain and reserve.

In a pan, heat the olive oil and sauté the garlic, parsley, salt, cumin, and paprika. Stir with a wooden spoon for 3 to 5 minutes. Add the zucchini and stir gently for a further 5 to 7 minutes. Add the lemon juice. This salad may be served hot or cold.

Shlada Bal Foule
Fresh Fava Bean Salad

2 lb (1 kg) fava (broad) beans in the pod, shelled to yield 1 lb (500 g) beans **2 quarts (2 liters) water**

2 tablespoons olive oil

1 teaspoon cumin powder

3 cloves garlic, peeled and crushed

1 teaspoon salt

Chili flakes, to taste

Wash the beans and remove the germ but don't peel them. Blanch for 5 to 8 minutes in salted water. Drain and place in a salad bowl.

Add the olive oil, cumin, garlic, salt, and chili and mix thoroughly. Serve hot. You can vary this recipe by mashing the beans with a fork. Also, top with an additional spoonful of olive oil. Delicious!



Shlada B'Khizou Wal Camoune
Carrot and Cumin Salad

4 oz (250 g) carrots, peeled, halved and then quartered lengthwise **2 tablespoons olive oil**

2 cloves garlic, peeled and crushed

½ bunch flat-leaf parsley, chopped

½ teaspoon ground black pepper

½ teaspoon cumin powder

Juice of $\frac{1}{2}$ lemon

Blanch carrot in salted water for 8 to 10 minutes. Drain. Heat oil in a pan and sauté the carrots, garlic, parsley, pepper, and cumin. Just before serving, hot or cold, add the lemon juice. The salad will keep for up to 3 days in the refrigerator.

Limes M'Rakade
Salted Preserved Lemons

2 lb (1 kg) lemons

1 lb (500 g) salt

Clean the lemons thoroughly with a brush under running water. Slice each lemon into quarters without going all the way through the base. Salt them generously, rubbing the salt into the cuts.

Transfer the lemons to a large, sterilized jar, place a weight on top and leave them to marinate 3 days. The lemons should be soaking in their own juices. If there is not enough juice, add a little boiling water to cover the fruit. Seal the jar and set aside for 1 month (away from any source of light or heat). Lemons preserved in this way keep for months.



Matesha M'aasla
Tomato Jam

Rose petals can be found in any Arab grocery.

¼ cup (50 g) butter

2 lb (1 kg) very ripe tomatoes, peeled, seeded and diced 1 teaspoon salt

1 teaspoon cinnamon

Pinch of nutmeg

1¾ oz (50 g) powdered rose petals

3½ oz (100 g) honey

2 teaspoons confectioners' (icing) sugar

½ cup (50 g) sesame seeds

Melt the butter in a pot, then add the tomatoes, salt, spices, and rose petals. Mix over high heat, then reduce heat and simmer for 40 minutes, stirring from time to time. Add the honey and sugar. Mix well and continue cooking for a further 15 minutes. This jam is delicious on bread (page 35) or plain couscous.



MOUROUZIYA *Lamb Confit with Raisins and Almonds*

In the past, this *confit* would be kept for months in earthenware jars.

½ teaspoon salt 1 pinch saffron threads 2 teaspoons *ras el hanout* (see page 33) 4 cups (1 liter) water 6 lamb shanks, or 6 pieces taken from a shoulder of lamb 2 tablespoons peanut oil 2 onions, peeled and thinly sliced 1 tablespoon *smen* (see page 31) or 5 tablespoons salted butter 1 cup (150 g) almonds, blanched and skinned 2 cups (300 g) sultanas or currants ½ cup (100 g) honey 6 Dadez rose buds, to garnish ⅓ cup (50 g) sesame seeds, toasted, to garnish

In a bowl, combine the salt, saffron, *ras el hanout* and 1 cup (250 ml) of the water and mix well. Rub the meat with half of this spice mixture. Reserve the remaining spice mixture for later.

Place the meat in a cast iron pot together with the oil, the remaining 3 cups (750 ml) water, the onions, *smen* (or butter), and almonds. Cook, covered, over low heat for 2 hours. Check the liquid from time to time and add a little water if necessary.

Meanwhile, soak the raisins in warm water. After two hours, drain and add to the meat, along with the reserved spice mixture. Cook a further 20 minutes, then add the honey and continue to cook, uncovered, until the raisins and the almonds start to caramelize.

Serve hot with bread and garnish the dish with rose buds and toasted sesame seeds.



TAGINE BEL GHALMI WAL SFARGEL

Lamb Tagine with Quince

3 lb (1½ kg) shoulder of lamb, cut into 8-12 pieces ½ cup (100 g) butter

1 stick cinnamon

4 teaspoons ground ginger

3 teaspoons powdered saffron or 10 strands 1 onion, peeled and thinly sliced ½ teaspoon salt

2 lb (1 kg) ripe quinces, halved, cores and seeds removed 3 tablespoons honey

1 teaspoon ground cinnamon

1 cup (250 ml) water

1 lb (500 g) okra (ladies' fingers), stems removed In a *tagine* or large pot, combine the meat, butter, cinnamon, ginger, saffron, onion, and salt. Add water to cover the meat, and cook over low heat for 1 hour. When the meat is done, take it out of the pot and reserve it in a covered bowl. Discard the cinnamon stick but retain the pot of liquid.

Place the quinces in the pot of liquid together with the honey, ground cinnamon, and water. Stir gently, bring to a boil and simmer, covered, until the quinces are tender, about 15 minutes.

Return the meat to the pot, along with any juices it releases, then add the okra. Cook for a further 10 minutes. Do not overcook the okra or it will become slimy.

Arrange in a serving dish and serve with bread.



MAQUA BA JEBLANE WA KORNI

Lamb, Pea, and Artichoke Stew

2 lb (1 kg) lamb (preferably from the neck) 2 onions, peeled and sliced thinly 2 cloves garlic, peeled and crushed 2 tablespoons olive oil

1 teaspoon salt

500 ml (2 cups) water

½ teaspoon paprika

¼ teaspoon ground ginger

¼ teaspoon ground pepper

1 lb (500 g) artichokes (see helpful hint) 1 lemon, one half juiced the other half cut in quarters 3 cups (500 g) fresh shelled peas In a large pan, place the meat, onions, garlic, oil, and salt. Saute for 3 to 4 minutes to color the meat evenly. Pour the water over the meat and add the spices. Bring to a boil, then reduce heat and simmer, covered, for 1 hour.

Meanwhile, prepare the artichokes by breaking off the stem and removing the toughest outer leaves. Trim off the top two-thirds, and remove the fuzzy choke, then drop into a mixing bowl filled with water, the juice of half a lemon and the other half cut into quarters. This will prevent the artichokes from discoloring.

After the meat has cooked for 1 hour, add the peas. Five minutes later, add the artichokes. Simmer for a further 15 minutes. If you like your vegetables well done, do not hesitate to leave the pot simmering for another 10 minutes.

To serve, first arrange the meat in a dish, then the artichokes and peas, and finally add the sauce and enjoy it with good Moroccan bread (see page 35).

Helpful hint: Try to look for the small poivrade variety of artichoke. If you use the large globe variety, remove the outer leaves, clean, and quarter them.



TAGINE MAKFOUL

Lamb Tagine with Onions

3 tablespoons olive oil

1 tomato, peeled and sliced 2½ lb (1¼ kg) lamb, neck or shoulder 1 teaspoon salt

3 sticks cinnamon

½ teaspoon saffron threads

½ teaspoon white pepper

2 lb (1 kg) yellow onions (preferably small), peeled and sliced into think rings 2 cups (500 ml) water

½ teaspoon ground cinnamon

In a *tagine* or pot (see helpful hint), place the olive oil, tomato, meat, salt, and spices—except the ground cinnamon, which will be used as garnish. Place the onions on top of the meat and add the water. Cover and cook over low heat for 1 hour (1½ hours if you are using a cast iron pot).

Taste and correct the seasoning. Serve directly from the *tagine* if you are using one or arrange the meat on a serving platter. Cover it with the sauce, then garnish with the onions. Sprinkle the whole dish with cinnamon.

Helpful hint: The use of an earthenware *tagine* is recommended for this recipe. If you do not have one, a cast iron pot may be used.

You may substitute red onions that are found throughout the Mediterranean for the small yellow onions if necessary.



KASKSOU TFAYA

Lamb Couscous with Onions

2 lb (1 kg) lamb, neck or shoulder 2 lb (1 kg) onions, peeled and finely chopped $\frac{1}{2}$ teaspoon ground ginger

3 sticks cinnamon

4 cloves

$\frac{1}{2}$ teaspoon ground pepper

1 teaspoon salt

1 bunch fresh cilantro (coriander) leaves

1 bunch flat-leaf parsley

6 cups ($1\frac{1}{2}$ liters) water

2 lb (1 kg) fine-grain couscous

1 cup (200 g) currants or sultanas

2 tablespoons orange flower water

1 tablespoon *smen* or 5 teaspoons salted butter 1 tablespoon sugar

1 teaspoon ground cinnamon

2 pinches ground saffron

6 $\frac{1}{2}$ oz (200 g) almonds, peeled, browned in oil and chopped 3 hard-boiled eggs, halved, to garnish

In the bottom of a couscoussier, place the meat, onions, ginger, cinnamon sticks, cloves, pepper, salt, cilantro, parsley, and the water.

Bring to a boil and simmer for 30 minutes. Taste and correct seasoning as necessary.

In the meantime, prepare the couscous (see page 30 for instructions.) Soak the currants for about 10 minutes in cold water with 1 tablespoon of the orange flower water.

Remove onions, herbs, and a ladle of stock from the coucoussier. Pour them into a heavy pan with the *smen* (or butter), the sugar, remaining orange flower water and the ground cinnamon and stir until the onions start to caramelize. Add the currants. Simmer for 10 minutes until all the water has evaporated. Discard the herbs.

Form a ring of couscous on a serving platter and place the meat in the middle. Place the currants and the onions on the couscous. Moisten with a little stock. Sprinkle with chopped almonds.

Serve the remaining stock in a tureen and place it in the middle of the table, for guests to serve themselves. You may garnish the dish with hard-boiled egg halves.



TAGINE BAL GHALMI WA ALFOUL

Lamb Tagine with Fava Beans 2½ lb (1¼ kg) shoulder of lamb, cut into bite-sized pieces

1 teaspoon salt

½ teaspoon pepper

3 tablespoons olive oil

3 cloves garlic, peeled and crushed with a little water to form a paste 2 cups (500 ml) water

½ teaspoon cumin

½ teaspoon paprika

3 lb (1½ kg) fresh fava (broad) beans, or 2 lb (1 kg) frozen beans, shelled Season the meat with salt and pepper. Heat oil in a large pot and brown the meat for 5 minutes. Add the garlic, water, and spices. Bring to a boil, then lower heat and simmer for 35 minutes. Add the beans and cook for a further 15 minutes if you like them firm. In Morocco, the beans should be thoroughly cooked, at least 20 minutes or more. Remove from heat.

Arrange the meat on a platter. Add the sauce and, to finish, the beans.



MARQUA BAL KASTEL DIAL TLEMCEN

Tlemcen Chestnut Stew

This recipe originates from Tlemcen, a pretty Algerian town some 50 miles (80 km) from the Moroccan border. If you are using dried chestnuts, you must wash and soak them in cold water the day before you intend to cook. Alternatively, use vacuum-packed or canned chestnuts which do not need to be presoaked and are faster to cook.

3 tablespoons olive oil

2 ½ lb (1¼ kg) lamb shoulder, cut into bitesized pieces 2 onions, peeled and thinly sliced ½ teaspoon salt

¼ teaspoon saffron threads

¼ teaspoon ground nutmeg

1 stick cinnamon, broken in two 1 cup (250 ml) water

13 oz (400 g) dried chestnuts, or 1 lb (500 g) vacuum-packed or canned chestnuts 1 tablespoon sugar

1 tablespoon orange flower water

In a large pot, heat the oil, then add the meat and brown for a minute or two. Add the onions, salt, spices, and water, then stir, and bring to a boil.

If using presoaked, dried chestnuts, add to the pan, reduce heat and simmer 45 minutes. If using vacuum-packed or canned chestnuts, allow the meat to cook for 30 minutes before adding the chestnuts. Check from time to time and add an extra ½ cup (125 ml) water if the sauce has evaporated. Check for doneness: the chestnuts should be soft and the meat tender.

Next add the sugar and the orange flower water. Reduce the sauce over low heat until it thickens.

Arrange the meat in a serving dish, cover with the chestnuts, and pour over the sauce.



DAL'AA M'AMRA B'KASKSOU WATMAR

Shoulder of Lamb with Couscous and Date Stuffing

1 teaspoon salt

1 shoulder of lamb, about 3 lb (1½ kg), boned and butterflied ready for stuffing $\frac{1}{4}$ teaspoon saffron threads

$\frac{1}{2}$ teaspoon pepper

1 tablespoon butter

1 tablespoon *smen*, or 5 tablespoons salted butter **Stuffing**

$\frac{1}{2}$ cup (100 g) raisins

1 tablespoon orange flower water

8 oz (250 g) cooked couscous

$\frac{1}{2}$ cup (100 g) butter, melted

$\frac{1}{2}$ cup (100 g) sugar

1 teaspoon ground cinnamon

$\frac{3}{4}$ cup (100 g) almonds, peeled and chopped 1 cup (150 g) dates, pits (stones) removed, diced

Garnish

6-8 almonds, peeled and toasted

6-8 dates, pits (stones) removed Rub the salt into the meat and steam in the top of a couscoussier for 1 hour, checking regularly that the water has not boiled off.

To prepare the stuffing, soak the raisins in water with $\frac{1}{2}$ tablespoon of the

orange flower water for 15 minutes. Then combine the couscous (see page 32), melted butter, soaked raisins, sugar, cinnamon, chopped almonds, dates, and the remaining orange flower water. Set aside.

In a bowl, mix the saffron, pepper, butter, and *smen*. Remove the meat from the steamer and coat it with the prepared saffron-butter mix. Stuff the lamb with the stuffing and, using a needle and strong cooking thread, sew the opening shut. Roast for 30 minutes in an oven preheated to 250°F (180°C, gas 4).

While the meat is roasting, prepare the garnish by stuffing each date with a toasted almond.

Place the roast on a serving platter, then cut the thread to allow the stuffing to spill out. Garnish the meat with the stuffed dates.

Helpful hint: Use a colored thread to sew the meat so it is easier to locate when carving.



TAGINE BEL GHALMI WAL BARKOUK WA GELJLANE

Lamb Tagine with Prunes and Sesame Seeds

3 lb (1½ kg) shoulder or neck of lamb, cut into 6-8 pieces

5 tablespoons olive oil

1 stick cinnamon

3 teaspoons ground saffron or 10 saffron threads ½ teaspoon ground black pepper

2 onions, peeled and thinly sliced

1 teaspoon salt

1½ oz (350 g) prunes

½ cup (100 g) sugar

1 teaspoon ground cinnamon

½ cup (100 g) butter

½ cup (125 ml) water

Garnish

1¼ cups (150 g) almonds, peeled and toasted (see page 40) Handful toasted sesame seeds

Place meat in a large pot with oil, cinnamon stick, saffron, pepper, and onions. Add salt, cover with water, bring to a boil, and simmer 1 hour.

When the meat is done, remove it from the pot and keep covered. Discard the cinnamon stick.

Add the prunes, sugar, ground cinnamon, and butter to the pot. Stir in the ½ cup water, mix and simmer, covered, until the sauce thickens to a syrupy

consistency.

Return the meat to the pot along with any juice it has released and simmer for a further 15 minutes.

Serve the meat in a large dish with the sauce and prunes, and garnish with toasted sesame seeds and a sprinkling of almonds.



MECHOUUI

Spit-roasted Lamb

There are numerous ways to prepare a *mechoui*. Townsfolk in Morocco generally take the meat to the local baker to be cooked in his bread oven but traditionally it is roasted on a spit in the open air. A large hole is dug in the ground 1½ yards (1½ m) long, 2 feet (60 cm) wide, and 1½ feet (50 cm) deep. A wooden fire is lit in the hole and the cooks wait for embers to form. The whole lamb is threaded onto a spit and balanced on forked poles that have been placed on either side of the pit. The lamb is then cooked for about 6 hours during which time it is basted from time to time with melted, salted butter.

For those unsure about digging up their garden, *mechoui* can be rotisserie grilled above a large barbecue grill or roasted in a conventional oven.

1 young milk-fed lamb, 15-20 lb (8-10 kg) for rotisserie grilling above a barbecue grill, or 1 leg or shoulder of lamb for roasting 1½ cups (300 g) butter, melted and mixed with 1 tablespoon salt

Condiments

2 tablespoons salt

2 tablespoons ground pepper

2 tablespoons cumin powder

If using a large barbecue grill, light the charcoal (arrange the coals in two piles at each end so they are below the shoulder and thighs) and run the turnspit through the lamb, starting from the rear. Insert the two-pronged skewers at each end to hold the lamb in place and use wire to fasten the lamb to the turnspit if necessary. Rub the lamb with the salted butter, then attach the turnspit to the rotisserie. Baste it with the remaining salted butter every 30 minutes. After about 2 hours rake some of the coals to the center of the pit for cooking the belly of the lamb. After about 3 to 3½ hours check for doneness. The meat is done when the

outside is dark brown and crispy, the meat is beginning to split, and the internal temperature is about 170°F (80°C). Remove the lamb from above the fire and rest for 15 minutes before taking out the turnspit.

If using a conventional oven, cook the basted leg or shoulder at 500°F (250°C, gas 10) for 30 mins then reduce heat to 300°F (150°C, gas 2) and continue to cook, basting occasionally, until the lamb is done (about 25 mins per $\frac{1}{2}$ lb/1 kg.) Fill three small bowls with salt, pepper, and cumin. Place the lamb on a large serving platter, and serve it accompanied with the condiments. A *mechoui* can be served with eggplant, zucchini, and bell pepper salads (see pages 40 to 42). Serves 12.



TAGINE KEFTA BAL BEID

Meatball Tagine with Eggs

5 cups (800 g) ground veal (or any cut of beef for mincing) 1 large onion, peeled and finely
chopped 1 bunch fresh cilantro (coriander) leaves, chopped

1 teaspoon salt

½ teaspoon ground pepper
1 teaspoon paprika

5 tablespoons olive or peanut oil

2 large tomatoes, peeled, seeded, and roughly chopped

6 eggs

In a mixing bowl, combine the veal, onion, chopped cilantro, salt, pepper, and paprika. Rinse your hands in cold water, then shape the balls by rolling the mixture between the palms of your hands. Moisten your hands between rolling each meatball.

Heat the oil in a tagine or other earthenware dish and sauté the meatballs over medium-high heat for 15 minutes. Halfway through cooking the meatballs, add the tomato and mix well.

Break the eggs over the meatballs as you would for fried eggs. Cover the tagine and cook for a further 3 minutes. Serve hot. Delicious!

Helpful hint: To peel tomatoes, score the base crosswise, then transfer to a pan (off the heat). Pour boiling water over the tomatoes and leave for 1 minute. Drain and, when cool, slip off the skins.



MARQUA BAL LA'GEL WA CHIFLORE

Veal Stew with Cauliflower

Water to boil cauliflower

2 teaspoons salt

1 head firm cauliflower, broken into florets

3 tablespoons olive oil

2½ lb (1¼ kg) stewing veal

1 onion, peeled and thinly sliced

2 teaspoons pepper

½ teaspoon saffron threads

2 bay leaves

2 cups (500 ml) water

6 eggs

2 cloves garlic, peeled and crushed 3 tablespoons all-purpose (plain) flour Oil for deep-frying

Bring a pot of water with 1 teaspoon of the salt added to a boil. Add the cauliflower, cook for 15 minutes (or less, to taste), then drain.

In a large pot, place 3 tablespoons olive oil, the veal, onion, remaining salt, 1 teaspoon of pepper, saffron, bay leaves, and 2 cups (500 ml) water. Bring to a boil over high heat, taste, correct seasoning, and cover. Reduce heat and simmer for

45 minutes.

Meanwhile, break the eggs into a mixing bowl and beat. Add the remaining pepper, mix, add the garlic, mix again, and set aside. Put the flour on a plate and set aside.

Heat the oil in a frying pan. Take a cauliflower floret, dip first in egg, then in flour, then fry in oil, ensuring that each piece is evenly browned, about 5 to 7 minutes. Drain on paper towels. Cook all the cauliflower in this way, adding more flour if necessary. Remove the veal from the heat. Transfer it to a serving dish and arrange the cauliflower on top.



MARQUA BAL BARANIA

Foreigners' Chicken and Eggplant Stew I was born in a border town where “immigration” was a common word. Recipes also emigrate, settle, and move on, sometimes departing unchanged, sometimes altered, on their way to more distant horizons. This is one such recipe that was just passing through.

1 onion, peeled and thinly sliced 1 free-range chicken, cut into 6 pieces 1 cup (250 ml) water

1 garlic bulb, left whole

3 tablespoons olive oil

1 teaspoon salt

1 teaspoon ground black pepper 1 teaspoon ground cinnamon 1 teaspoon paprika

1 bunch flat leaf parsley, chopped 1 bunch fresh cilantro (coriander) leaves, chopped Oil for deep-frying

2 lb (1 kg) eggplant (aubergines), sliced $\frac{3}{4}$ in (2 cm) thick, wiped clean **Garnish**

1 preserved lemon, chopped (see page 43) In a large pot, put the onion, chicken, water, whole head of garlic, oil, salt, spices, and herbs. Bring to a boil, then lower heat, and simmer, covered, for 45 minutes.

Heat the oil for deep-frying in a pan and deep-fry the eggplant slices, then remove with a slotted spoon and drain on paper towels. Slice the eggplant into thin strips.

Arrange the chicken on a platter, make a little nest of eggplant on each piece of chicken, then garnish with chopped preserved lemon.



TAGINE BAL GHAMI WA KARMOUSSE

Chicken Tagine with Figs

Chicken

2 tablespoons olive oil

1 free-range chicken, cut into 8 pieces 2 onions, peeled and sliced

2 cloves garlic, peeled and crushed $\frac{1}{2}$ teaspoon ground ginger

$\frac{1}{2}$ teaspoon salt

Several saffron threads

1 bunch fresh cilantro (coriander) leaves, chopped 1 cup (250 ml) water

5 tablespoons butter

1 tablespoon honey

5 tablespoons butter or smen (see page 31) *Figs*

1 teaspoon ground cinnamon

$\frac{1}{2}$ teaspoon ground ginger

$\frac{1}{2}$ teaspoon nutmeg

$\frac{1}{2}$ teaspoon ground pepper

$\frac{1}{2}$ teaspoon salt

1 tablespoon water

2 lb (1 kg) fresh figs

Garnish

6½ oz (200 g) shelled and halved walnuts To prepare the figs, in a mixing bowl, combine the spices, salt, and water. Add the figs, toss gently, and marinate for 1 hour.

Meanwhile, in a cast iron pot, place the oil, chicken, onions, garlic, ginger, salt, saffron, and cilantro. Add the water, bring to a boil, then reduce heat and simmer for 45 minutes, stirring from time to time.

Prepare two skillets. Melt 5 tablespoons butter in one. Drain the figs, place in the pan with the honey and cook gently for 7 minutes.

In the other pan, melt the remaining 5 tablespoons butter or *smen*. Drain chicken and brown each piece.

When all the chicken has been browned, arrange the pieces on a platter and pour the warm cooking juices over the chicken. Garnish with the figs and sprinkle with walnut halves.



TAGINE D'AJE BA ZITOUNE WA L'HAMED

Chicken Tagine with Olives and Preserved Lemons 1 free-range chicken

4 tablespoons olive or peanut oil

$\frac{1}{2}$ teaspoon salt

Pinch of ground pepper

Pinch of ground ginger

Pinch of saffron threads

1 stick cinnamon or $\frac{1}{2}$ teaspoon ground cinnamon 1 onion, peeled and thinly sliced 1 tomato, peeled, seeded and chopped 1 bunch flat-leaf parsley, chopped 1 bunch fresh cilantro (coriander) leaves, chopped 4 cloves garlic, whole

2 cups (500 ml) water

6 $\frac{1}{2}$ oz (200 g) olives, preferably purple 1 preserved lemon (see page 43) In a heavy pot, brown the chicken in oil with the salt, spices, and onion, for 7 minutes, stirring the meat to color evenly. Add the tomato, herbs, and whole garlic cloves. Add the water, bring to a boil, lower heat, and simmer for 45 minutes.

When the meat is cooked, take a ladle of stock from the pot and heat it in a small saucepan with the olives and lemons. Reduce stock for at least five minutes.

When serving, arrange the chicken in a *tagine*, cover with sauce, olives, and lemons. Serve bread as an accompaniment (see page 35).



TAGINE BA DJAJE WA MACHMACHE WA LOUZ

*Chicken Tagine with Dried Apricots and Pine Nuts
Chicken*

1 free-range chicken, cut into 6 pieces 4 tablespoons peanut oil

1 teaspoon salt

$\frac{1}{2}$ teaspoon ground pepper

$\frac{1}{4}$ teaspoon ground ginger

Pinch of saffron threads

1 stick cinnamon

2 small onions, peeled and thinly sliced 1 cup (250 ml) water $3\frac{1}{2}$ oz (100 g) pine nuts, toasted in a dry pan (do not bum) *Apricots*

1 lb (500 g) dried apricots, rinsed 1 cup (250 ml) water

$\frac{1}{2}$ cup (100 g) sugar

1 teaspoon cinnamon

$\frac{1}{2}$ cup (100 g) butter

To prepare the apricots, place them in a saucepan with water, sugar, cinnamon, and butter. Bring to a boil. Cook over low heat, uncovered, until the liquid has reduced to a syrupy consistency.

In a large pot, brown the pieces of chicken in hot oil. Season with salt, pepper, ginger, saffron, and cinnamon stick. Add the onions and water. Simmer

for 30 minutes, covered over low heat. When the chicken is done, arrange the pieces of meat with the sauce on a serving platter. Garnish with apricots and pine nuts.



L'HMAME MAARAR B'KASKSOU

Couscous-stuffed Pigeon

⅓ cup (100 g) dark raisins

2 cups (500 ml) water

1 tablespoon orange flower water

1¼ cups (250 g) fine-grain couscous **5 tablespoons *smen* or salted butter** **¾ cup (100 g) almonds, blanched and peeled, sautéed in oil until golden, chopped** **Pinch of nutmeg**
½ teaspoon saffron

1 tablespoon honey

6 pigeons, cleaned and prepared by the butcher **2 onions, peeled and cut in thick slices** **3 tablespoons olive oil**

1 teaspoon salt

½ teaspoon white pepper

½ teaspoon ground ginger

3 cloves

2 cinnamon sticks

2 cups (500 g) water

Soak the dark raisins in 2 cups (500 ml) of water and 1 tablespoon of orange flower water for 1 hour. Drain well.

Prepare the couscous according to the instructions on page 30. Place it in a large mixing bowl. Add the *smen* or butter, chopped almonds, drained raisins,

nutmeg, saffron, and honey. Mix well. Stuff the pigeons with half of the mixture and sew them shut using a large needle and thread.

Place the onions in a large pot with 3 tablespoons olive oil. Place the pigeons on top. Season with salt and pepper and the remaining spices and add 2 cups (500 ml) water. Cover and continue cooking over high heat for a few minutes. Taste and correct seasoning. Lower the heat and cook for 1 hour. Check the sauce and add an additional $\frac{1}{2}$ cup (125 ml) water, if needed. Meanwhile, heat the reserved couscous.

Arrange the pigeon on a dish, remove the string and serve with the additional couscous.



B'STILLA BAL HOUTE

Moroccan Seafood Pie

1 quart (1 liter) mussels, washed 3 tablespoons olive oil

3 cloves garlic, peeled and crushed 2 plump tomatoes, peeled and diced 1 onion, peeled and cut into thick slices 1 lemon, cut in half, one half juiced and the other half diced (with peel on) 1 teaspoon salt

½ teaspoon ground pepper

½ teaspoon ground paprika

½ teaspoon ground cumin

10 oz (300 g) mushrooms, wiped clean and sliced 2 carrots, grated

6½ oz (200 g) squid, cut in strips 6½ oz (200 g) European pollack (pollock) or other cod-like fish, cut in large chunks 11½ oz (350 g) medium shrimps (prawns), washed 1 cup (200 g) butter

20 sheets *waarka* or filo pastry 2 bunches fresh cilantro (coriander) leaves, chopped 2 bunches flat-leaf parsley, chopped 1 egg yolk

6 black olives

Lemon shoes to garnish

Place the mussels in a large pot, cover, and cook for 7 to 9 minutes over high heat. The mussels should open. Remove the meat and discard the shells, as well as any unopened mussels. Set aside in a mixing bowl.

In the same pot, heat the oil and add the garlic, tomatoes, onion, lemon juice, diced lemon, salt, pepper, paprika, cumin, mushrooms, and grated carrots. Cook over medium-high heat, covered, 5 to 8 minutes.

Add the squid and continue to cook for 10 minutes; add the fish and shrimps and cook a further 10 minutes. Turn off the heat and remove the shrimps. Set aside about 18 shrimps for garnish, two-thirds of them peeled, the rest left unpeeled. Peel the remaining shrimps and return to the pot.

Brush the butter on one side of each sheet of *waarka* (or filo). Butter a 15-in (35-cm) baking pan. In the middle of the pan, place 4 sheets of pastry,

overlapping. Arrange another 8 sheets in a ring extending out over the edge of the pan. Fill the pan half-full with the seafood mixture, drained of its sauce. Fold the overhanging leaves towards the middle, and cover with a second layer of filling. Cover with the remaining sheets and form a seam with the pastry over the edges. Seal with egg yolk. Bake for 20 minutes at 400°F (200°C, gas 6). Unmold onto a serving dish and garnish with shrimps (unpeeled and peeled), olives, and lemon slices.



TAGINE BAL HOUT

Fish Tagine

In Morocco, we enjoy eating shad and pandora fish. Allis shad is often difficult to find and caution should be exercised when eating it because of its many bones. To make this tagine, you can use European pollack (pollock) instead of the pandora fish.

3 tablespoons olive oil

3 lb (1½ kg) European pollack (pollock), pandora, or any cod-like fish, cut into 6½-oz (200-g) pieces
3 plump tomatoes, peeled and cut in rings **1 green bell pepper (capsicum), cut in rings**
3 cloves garlic, peeled and crushed **1 preserved lemon, cut in wedges (see page 43; you can also substitute ½ of a fresh lemon, but the taste will be different)** **6½ oz (200 g) olives**
½ teaspoon ground pepper
½ teaspoon ground cumin
2 cups (500 ml) water

1 bunch flat-leaf parsley, chopped **1 bunch fresh cilantro (coriander) leaves, chopped** In an earthenware *tagine* or large, cast-iron pan, heat the oil and add the pieces of fish, tomato, green bell pepper, garlic, preserved lemon cut into wedges (or half fresh lemon), olives, pepper, cumin, and water. Simmer for 35 minutes if using a pot, 45 minutes if using a *tagine*.

Serve in the *tagine* or arrange the fish in a dish, garnished with the tomato, pepper, olives, lemon, parsley, and cilantro.



SARDINE MAAMRINE

Stuffed Sardines

Allow three sardines per person and try to find the smaller, less oily, Mediterranean sardines.

2 lb (1 kg) sardines, boned and cut in half lengthways by the fishmonger

2 tablespoons olive oil

$\frac{1}{2}$ lemon, thinly sliced

$\frac{1}{2}$ teaspoon salt

$\frac{1}{2}$ teaspoon ground turmeric

$\frac{1}{2}$ teaspoon ground cumin

$\frac{1}{4}$ teaspoon ground white pepper 2 plump tomatoes, peeled, seeded, and chopped 2 cloves garlic, peeled and crushed

4 tablespoons water

3 $\frac{1}{2}$ cup (100 g) olives

Stuffing

1 bunch fresh cilantro (coriander) leaves, chopped 1 bunch flat-leaf parsley, chopped 2 cloves garlic, peeled and crushed Juice of $\frac{1}{2}$ lemon

1 tablespoon rice

$\frac{1}{2}$ teaspoon salt

$\frac{1}{2}$ teaspoon ground turmeric

$\frac{1}{2}$ teaspoon ground cumin

$\frac{1}{4}$ teaspoon ground white pepper

2 tablespoons olive oil

To prepare the stuffing, combine the cilantro, parsley, garlic, lemon juice, rice, salt, turmeric, cumin, pepper, and oil. Mix well and set aside.

Place half a sardine on a plate, cover with a tablespoon of stuffing, then cover with the second fillet. Stuff all the sardines the same way.

On a baking tray, spread the oil, lemon slices, salt, the spices, tomatoes, and garlic. You may also add any leftover stuffing. Arrange the sardines neatly over this mixture and add 4 tablespoons of water. Bake at 400 to 425°F (200 to 220°C, gas 6 to 7), for 20 minutes.

Serve on a platter with the baked lemons and olives.



KASKOU BEL HOUT

Fish Couscous

3 tablespoons oil

2 onions, peeled and sliced

2 cloves garlic, peeled and crushed 2 small whole eggplants (aubergines) 3 carrots, peeled and cut in half 3 turnips, peeled and cut in half 1 lb (500 g) squash (marrow), peeled and cut in half 2 tomatoes, peeled and diced

$\frac{1}{2}$ lemon

1 teaspoon cumin

1 bunch fresh cilantro (coriander) leaves 4 cups (1 liter) lightly salted water 3 good-sized sea bream, scaled, gutted, and rinsed clean 6 pieces European pollack (pollock) or sea bass Pinch salt

5 cups (1 kg) fine-grain couscous $\frac{1}{2}$ teaspoon ground saffron

In a pot, place the oil, onions, garlic, and vegetables. Add lemon, cumin, cilantro, and 4 cups (1 liter) salted water. Cover and cook over medium heat for 25 minutes. Drop the fish into the stock, cook for 10 minutes, then remove. Bring the stock back to a boil, add the salt, and discard the cilantro.

While the vegetables are cooking, make the couscous as instructed on page 30, adding the saffron to color and flavor the grains.

Serve the couscous in a dish with the fish in the middle, surrounded by the vegetables. Ladle a little stock over the dish and serve extra stock on the side.



BTATA B'FLIOU

Wild Thyme Potatoes

This simple dish is surprisingly tasty and can be prepared very quickly.

1 bunch wild thyme

3 tablespoons olive oil

1 onion, peeled and thinly sliced 1 teaspoon salt

Pinch of white pepper

1 cup (250 ml) water

3 lb (1½ kg) new potatoes (alternatively use roseval or any other firm, waxy variety) 2 plump tomatoes, peeled and sliced Quickly rinse the thyme, reserve a few whole sprigs for the garnish, and remove the flowers and leaves from the other sprigs.

In a large pot, preferably cast iron, heat the oil and sauté the onion for 5 to 7 minutes until golden. Add salt, pepper, and water and bring to a boil. Add the potatoes and tomatoes, cover, reduce heat, and cook for 10 minutes. Add the thyme leaves and flowers, cover again, and cook for a further 15 minutes. Taste and correct seasoning, if necessary.

Transfer to a serving dish. The potatoes should be cooked through, but firm. Add the sauce and garnish with the reserved thyme.



KASKOU LAKDAR

“Green” Couscous

1 lb (500 g) zucchini (courgettes), blossoms attached if possible **1 onion, peeled and quartered**

1 teaspoon salt

½ teaspoon white pepper

½ teaspoon ground ginger

¼ teaspoon saffron threads

Harissa or other chili paste (see page 32) **1 bunch fresh cilantro (coriander) leaves** **6 cups (1½ liters) water**

3 tablespoons olive oil

11½ oz (350 g) fresh fava (broad) beans (or 3½ oz/200 g frozen), shelled **8 oz (250 g) fresh peas (or 5 oz/150 g frozen), shelled** **5 cups (1 kg) medium-grain couscous** Wash the zucchini, reserve six for the garnish, and cut the others in quarters.

In a large pot, place the onion, salt, spices, cilantro, and water. Bring to a boil, taste and correct the seasoning. Add the oil, beans, peas, and zucchini. Cook for 20 minutes over low heat.

Meanwhile, cook the couscous according to the instructions on page 30. Serve in large, shallow dish, preferably in earthenware. Make a dome of couscous. Flatten the top of the dome and place the vegetables in the middle. Pour the stock over the vegetables.

Helpful hint: Connoisseurs should use fine couscous. If you enjoy spicy food, omit the harissa and serve with fresh green or red chilies. Harissa is a mixture of chilies and spices that can overpower the subtle flavors of this vegetable couscous.



BISSARA DAL FOUL LYABESS

Fava Bean Purée

Bissara is a pauper's dish that has become the food of kings. It is succulent and can be served as a first course or as a soup with the evening meal.

2 tablespoons olive oil

1 lb (500 g) dried fava (broad) beans 6 cloves garlic, peeled and crushed 1 teaspoon ground cumin
1 teaspoon ground paprika

2 teaspoons salt

2 quarts (2 liters) water

Garnish

1 teaspoon ground cumin
1 teaspoon ground paprika

1 tablespoon olive oil

In a large pot, heat the oil and cook the beans, uncovered, over medium heat with the garlic, cumin, paprika, salt, and water. Stir from time to time.

When the beans are very well cooked, about 1 hour, put through a food mill, then reheat for a few minutes. Pour into a shallow dish.

Enjoy your *bissara* hot or cold, with a sprinkling of cumin, paprika, and a drizzle of olive oil.



HARBEL

Wheat Pudding

8 oz (250 g) whole-grain wheat, soaked in 2 cups (500 ml) water with 1½ teaspoons salt for 1 hour
2 cups (500 ml) water ½ teaspoon salt

4 cups (1 liter) milk 1 tablespoon superfine (caster) sugar 1 tablespoon orange flower water

Garnish

4 tablespoons honey Drain the wheat, then bring to a boil in 2 cups (500 ml) water with ½ teaspoon salt, and simmer for 35 minutes. Drain again.

Bring the milk to a boil and add the wheat, sugar, and orange flower water. Simmer for an additional 10 minutes. Serve hot like a soup with honey on top.



MHANCHА

The Snake

Almond paste

1 lb (500 g) almonds, blanched and peeled $\frac{2}{3}$ cup (150 g) superfine (caster) sugar 1 teaspoon ground cinnamon

2 tablespoons orange flower water

$\frac{3}{4}$ cup (150 g) butter, softened ***Pastry***

20 sheets *waarka* or filo pastry

1 egg white

$\frac{1}{2}$ cup (100 g) butter

3½ oz (200 g) honey

Prepare the almond paste by putting the almonds and the sugar through a food mill (or a food processor). Add the cinnamon, orange flower water, and soft butter. Mix until the paste holds its shape in a ball. Then roll the paste into long snake-like rolls. Set aside.

On your work surface, place the sheets of *waarka* in a long row, slightly overlapping. Seal the seams between the sheets with slightly beaten egg white.

Preheat oven to 400°F (200°C, gas 6).

Line up the snakes of almond paste along the length of the pastry, then roll the paste in the pastry. Carefully coil the snake into a spiral.

Transfer the snake to a buttered, round baking dish. To make the pastry crisp, evenly distribute little pieces of butter over the surface of the pastry. Bake 10 minutes until golden.

Remove from oven and cover with slightly warmed honey. Cool before serving.



SEFFA

Cinnamon Rice Pudding

2¾ cups (600 g) short-grain (pudding) rice

1 tablespoon oil

2 cups (500 ml) milk

¾ cup (150 g) butter

1 teaspoon ground cinnamon

2 teaspoons confectioners' (icing) sugar 3½ oz (100 g) almonds, blanched and peeled Oil for deep-frying

In a mixing boil, coat the rice evenly with the oil. Steam in the upper half of a couscoussier for 10 minutes above boiling water.

Rinse the rice in cold water and return to the mixing bowl. Sprinkle with a little milk, and steam for another 10 minutes. Repeat the process 7 times.

The seventh time you steam the rice, fold in the butter, separating the grains of rice.

On a serving dish, make a dome with the rice. Starting from the top, draw lines of sugar and cinnamon on the rice. Garnish with almonds and serve hot.



KNAFFA

Layered Custard Stacks & Layered Milk Stacks LAYERED CUSTARD STACKS

4 cups (1 liter) milk

1½ cups (200 g) superfine (caster) sugar 2 eggs, beaten

3 tablespoons orange flower (or rose) water 12 sheets *waarka* or filo pastry 5 tablespoons butter

10 dates

18 shelled walnut halves

To make the custard, bring the milk just to boiling point in a saucepan, add the sugar and mix well. Remove from heat and add the eggs one at a time, whisking thoroughly. Return to heat, stirring constantly. Bring to a boil, remove from heat and add the orange or rose water, then leave to cool.

Paste two sheets of *waarka* together with a little butter. This will make the layers more stable when assembling. In a frying pan over low heat, toast until golden in a little more butter. Cook all the pastry in pairs in the same manner.

When ready to serve, alternate layers of pastry with the custard. Decorate with dates and walnuts.

LAYERED MILK STACKS

1 lb (500 g) almonds, with their skins

2 tablespoons peanut oil

⅓ cup (150 g) superfine (caster) sugar 12 sheets *waarka* or filo pastry

5 tablespoons butter

2 cups (500 ml) milk

½ tablespoon orange flower water Nowadays, you will find that this recipe often replaces the one for layered custard stacks, as it is easier to prepare.

Blanch and peel the almonds, then fry in the oil, drain on paper towels, and chop. Add the sugar to the almonds and mix. Set aside.

Prepare the *waarka* as in the recipe for layered custard stacks.

On a serving platter, place the first pair of *waarka* sheets and sprinkle with almond/sugar mixture. Continue stacking, alternating layers, and finish with a layer of pastry. Just before serving, pour warm milk flavored with orange flower water over the dish.



ASSIR LOUZ

Traditional Almond Milk & Enriched Almond Milk

TRADITIONAL ALMOND MILK

4¾ cups (600 g) almonds

4 cups (1 liter) water

1 cup (250 g) superfine (caster) sugar 1 teaspoon orange flower water (optional) Fill a large saucepan with water. Bring to a boil. Add the almonds and cook 5 minutes. Drain the almonds, rub them in your hand to remove skins, then wipe dry. Pound into a smooth paste.

In a food processor, place the almonds, water, and sugar, and mix thoroughly. Add orange flower water and serve very cold.

ENRICHED ALMOND MILK

4¾ cups (600 g) almonds

4 cups (1 liter) low-fat (semi-skim) milk 1¼ cups (300 g) superfine (caster) sugar 1 teaspoon orange flower water (optional) Prepare as for the previous recipe but instead of water, use milk. It is richer, but it is very good!



ATAI BA NANA

Green Mint Tea

4 cups (1 liter) water 1 teaspoon Gunpowder tea, or other Chinese green tea 4-6 lumps of sugar

1 bunch fresh mint

Start by boiling the water. Put the tea in a small teapot. Add 1 or 2 glasses of boiling water, then discard the water, making sure to leave the tea leaves in the pot. Wash and pat dry the mint and add to the teapot. Of course, the more mint you use, the more fragrant the tea will be. Fill the teapot with boiling water, not simmering water as you would for black tea.

Add the sugar. Close the lid and pour out a glass of tea. Pour the contents of the glass back into the teapot and repeat 3 or 4 times until the ingredients are completely mixed. Serve.



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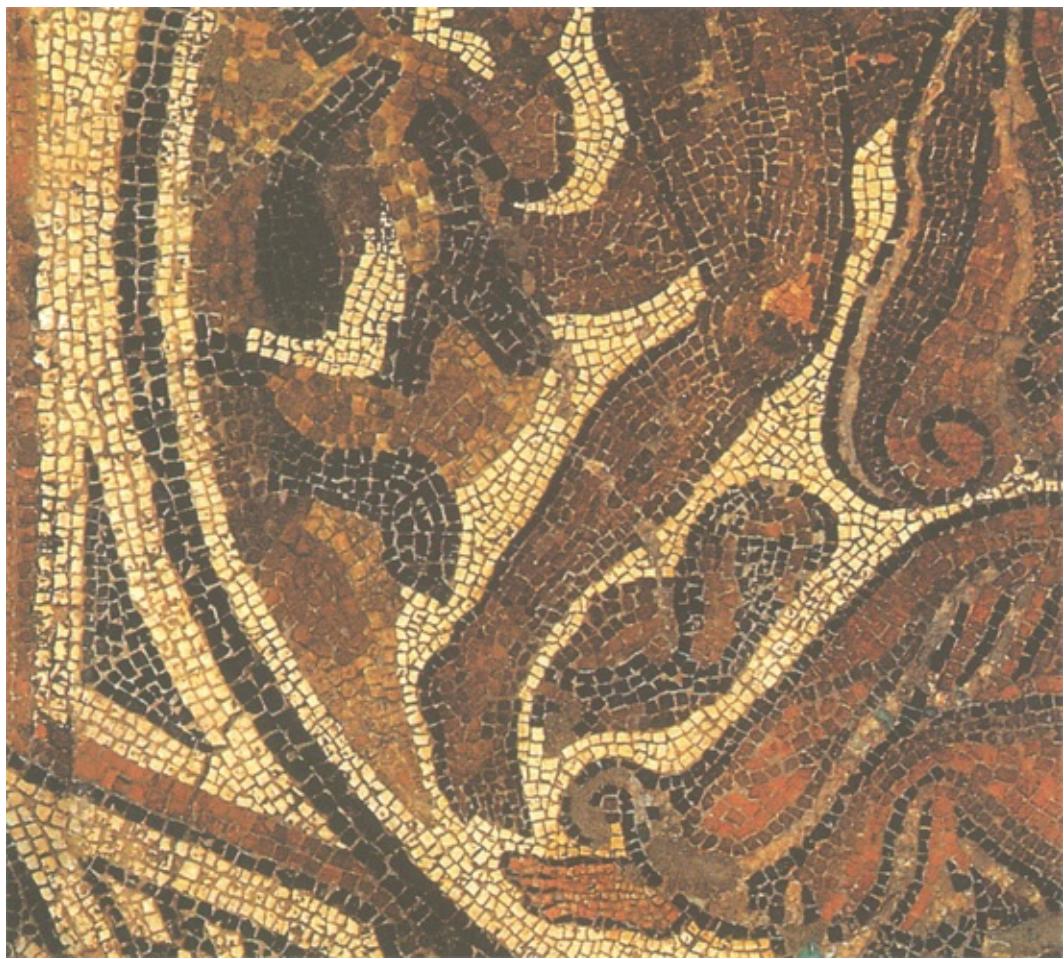
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