

Title : Harari Sausage And Harari Sweet
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WAKALIM (Sausage)

Wakalim [1] is a Harari word applied to a special spiced meat stuffed in a skin and dried. It corresponds more or less to the European sausage, with the exception that the Europeans use pork, whereas the Harari use only beef. The Argobac [2] also have their own *wakalim*; but I shall confine myself to dealing with the Harari *wakalim*.

As already mentioned, it is prepared from beef. This should be free from bones, so the fleshy part which is termed *sisti basar*[3], literally meaning the three meats, is always used. The *sisti basar* comprises of three parts, namely *kurankur*[4] (flesh in between the kidneys), *badu*[5] (rump) and *fankat*[6] (shank). These three parts are used when pure lean meat is favoured. But if a mixture of lean and fat is wanted, *kulay-kubul*[7](rib) is substituted for *fankat*.

Let us now turn to the process of preparation. First the meat and a few heads of onion are cut into small pieces, and put into a vessel, where they are mixed with several spices - cardamom, coriander, cinnamon, cloves, chamomile, black pepper, cumin-seeds, and *hurdingi**[8].

These spices, ground into powder and with the addition of a measured quantity of salt and red-pepper, are mixed with the meat so that every piece of meat is well covered with the powder.

Next the tube or skin from intestine, called *maraci*[9], is prepared. Usually the small intestine of an ox makes the tube. This undergoes a series of washings and cleanings.

First the tube is turned inside out and washed with ash in order to remove the dirt and the slippery mucous from its wall. After this it is put into a vessel of pure water and cleaned. Here the first washing ends. The second washing is made with soap and water, and again it is put into a vessel with fresh water. The third and the last washing is with lemon and salty water. By this time

* *Hurdingi* - literally it means yellow wood. As a spice it serves by giving a yellowish colour to soup etc.

the tube has become white membrane; it is turned right side out and tied at one end, blown up with the mouth and the other end tied to make a kind of bladder.

This inflation causes the tube to coil automatically. It is twisted around a cane and exposed to the sun to dry for about one hour.

After the skin is completely dry it is cut into small pieces of about 9 inches long, which is the length of an average *wakalim*. Then the spiced meat is forced into the tube with the finger; when the skin is quite full it is bent into a U-shape, and the two ends are twisted together to form a closing. Sometimes while the meat is being inserted, the tube breaks due to old age or to too much drying. To avoid this the tubes are usually damped beforehand by inserting them into the meat.

When all the meat has been used up and the *wakalim* are ready, they are taken to the kitchen and strung on a rope stretched a little way above the hearth so that they receive only the heat and not the direct flame, otherwise the tube will crack. When sufficiently warm the tubes are pricked here and there. After some time moisture oozes from them and falls drop by drop.

This process of drying the *wakalim* does not end in one day. It has to be repeated for three or four days. Usually they are brought to the kitchen when the fire is set for the preparation of lunch or dinner, and taken back after that, or else the kitchen is locked. These precautions are necessary as the young people love *wakalim*, and would never miss the opportunity to steal one or two, especially during a marriage feast.

Now the *wakalim* which has passed the stage of drying is ready to be eaten. It is eaten either cooked or uncooked. If it is for an official meal it is dipped into a dish of soup and cooked for a few minutes. But if not an official meal it may be roasted or taken raw. The young people prefer it uncooked.

It is believed that the *wakalim* can keep for a long time, at least for several months, provided proper care is taken of it. Firstly to avoid dampness it is advisable to hang it on a rope. Secondly it should be carried to the kitchen and smoked once every one or two weeks. This action prevents it from spoiling. Consequently it will keep for a long time. It is for this reason that *wakalim* is considered as the best provision for pilgrims who go to the *hagg*[10].

Lastly, it should be made clear that *wakalim* is not an every-day food, but is prepared or served on notable occasions, such as the marriage feast, Ramadan[11] fast, Arafa[12] feast and for the pilgrims. It is essential at a marriage feast when it is prepared in large quantity. At every meal to which the bride is invited some *wakalim* as a customary rule should be offered. Also it is impossible to think of a meal that is sent, as is the custom, to the newly-married pair, without a few *wakalim* added as a compliment.

- 1 ወቃሊም፣
- 2 አርጉባቸ፣
- 3 ቪእጎት፣ በሰር፣
- 4 ቁረንቁር፣
- 5 በዱ፣
- 6 ፈንቃጥ፣
- 7 ኩላይ፣ ቁቡል፣
- 8 ሐርዲንጫ፣
- 9 መረጫ፣
- 10 ሐጅ፣
- 11 ረመዳን፣
- 12 አረፋ፣

MUTABBAK

Mutabbak[1] is a small round sweet made of sesame seed and honey. It is usually prepared for a marriage feast, when it is provided by the bride's parents and for *kalam-masbar**.[2] But now some people, mostly Arabs, have begun to sell it as a sweet under the name of *mugalgal*. [3]

The process of its preparation as practiced by the Harari is as follows.

First the sesame-seed (*sallit*[4]) is washed with water and broken into halves in a mortar. Then it is taken out and exposed to dry in the sun. It is rubbed between the hands to separate its husk from the seed. When the husk has been removed the seed is roasted in a pan, and again cleaned of any remaining husk. What remains now is the pure sesame.

A mixture of honey with beeswax (*gaga*[5]) in the proportion of 2:1, and water is put into copper dish on a fire. The whole is stirred with a wooden stick until it is boiling, when it is taken off the fire and transferred into a large wooden bowl, in which the sesame has been put. Here it is again stirred with two sticks until well mixed, when it is worked into large balls.

These large balls are passed to the women who have already washed their hands in preparation for this next process which is squeezing the large balls down to their proper size of about one inch in diameter. When finished the sweets are placed in rows on a large plate called *lemat***[6]. They are still rather soft but after a time they harden. The quality of the *mutabbak* is determined by the hardness. The less the honey the harder the sweet and therefore the poorer the quality.

Some people use a mixture of honey and sugar, which results in a hard sweet such as when only a little honey is used.

* Kalam-masbar - a social occasion celebrated on the competition of the study of the Koran, either by a boy or a girl, and for the commemoration of which a large feast is held. But nowadays this custom is becoming less frequent.

** Lemat - a large flat plate made of coloured raffia.

1 ሙጠባቅ :

2 ቀለም : መስበር :

3 ሙጀልጀል :

4 ሰሊጥ :

5 ገጋ :

6 ሌማት :