



## Leprecohens, and Other Interesting Jews

An Introduction to Unique Jewish Communities Around the World (with Recipes!).

January 17, 2021

### "I Just Adore Your Accent...!" (or: "Which of Us, Exactly, is 'Exotic'?") -

Which is a Jewish surname?

- a) Goldberg.
- b) Abravanel.
- c) Teixeira.
- d) Shi.
- e) all of them.

Which is a Jewish food?

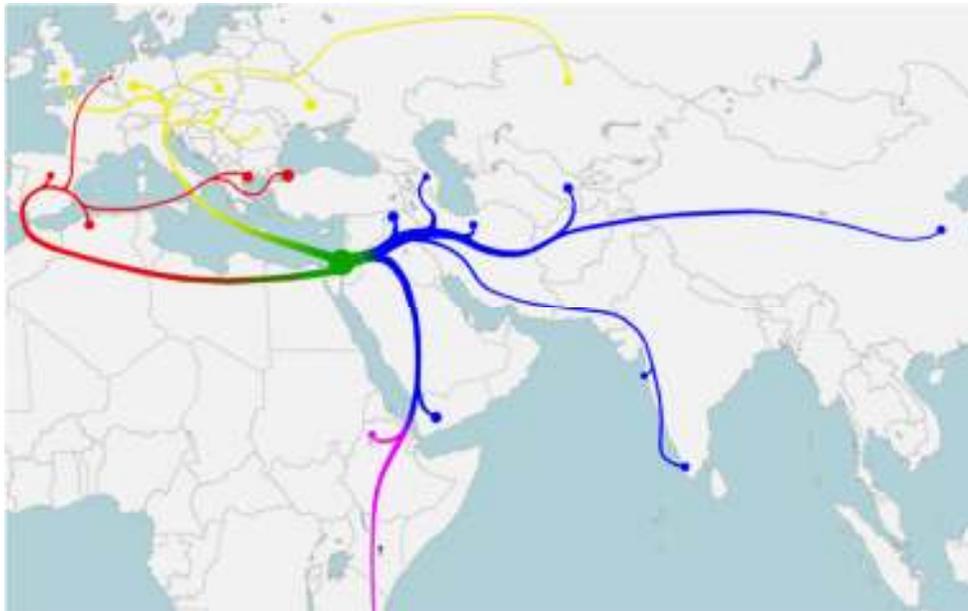
- a) *zingoola*.
- b) *huevos haminados*.
- c) *carciofi* [alla giudia].
- d) beiguels.
- e) all of them

### Deuteronomy 28:64

וְהִפִּיצְךָ יְהוָה בְּכָל-הָעַמִּים  
מִקְצֵה הָאָרֶץ וְעַד-קְצֵה הָאָרֶץ

The Eternal One shall scatter you amongst  
the nations, from one end of the earth to  
the other.

### תפוצות ישראל The Dispersal of the Israelites



### Zechariah 8:23

יַחְזִיקוּ עִשָּׂרָה אַנְשִׁים מִכָּל לְשׁוֹנוֹת  
הַגּוֹיִם וְהִחְזִיקוּ בְּכַנְף אִישׁ יְהוּדִי  
לֵאמֹר נִלְכָּה עִמָּכֶם כִּי שָׁמַעְנוּ אֱלֹהִים  
עִמָּכֶם

Then half-a-score of people, from all the  
numerous languages and nations, will grasp  
hold of the corner of a Jew's cloak, saying:  
"Let us walk with you— for we have heard  
that God is with you!"

- more over

**Starting Close to Home - Jews of Ireland -**

1079 - the Annals of Inisfallen record that “**five foreign Jews**” were received by the King of Munster, and then dismissed.

1232 - a royal charter from Henry III gives the Minister of the Irish Exchequer “*custodiam universitas Iudaeorum regis in Hibernia.*”

1241 - a land grant filed in Dublin stipulates “*vetiti vel in Iudaismo ponere.*”

1500s - Jewish refugees from the Iberian expulsion settle in and around Cork, assuming **a visible role in civic affairs**. William Annyas (Guillermo Ānhes) was Mayor of Youghal, 1555, while Francis Annyas (Francisco Ānhes) served three terms as Mayor of the town a decade later.



Youghal

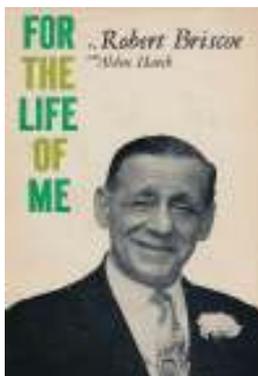
1700s - missionary activity by the Church, and **refusal of the government to give Jews citizenship** granted to other foreign nationals, erodes Jewish communal institutions.

1822 - arrival of refugees fleeing insurrection in Poland, political conflict in Germany, and the end of the Regency in England **bolsters the Irish Jewish community**. By the end of the 19<sup>th</sup> century there are 4,000 Jews in Ireland, with small communities established in Limerick and Waterford in the South, and in Londonderry and Belfast in the North.

1904 - Fr. John Creagh incites a boycott of and attacks against local Jews in Limerick. Residents of the city stand guard to protect their Jewish neighbors’ businesses and homes; national leaders of every political faction condemn the “Limerick pogrom”; and Church authorities rebuke Fr. Creagh, informing him that “**religious persecution has no place in Ireland.**”

1937 - the Irish Constitution **recognizes Judaism** as a minority religious tradition, and protects Jews from discrimination.

1943 - Irish Parliament member Robert “Bobby” Briscoe (later Lord Mayor of Dublin, 1956-7 and 1961-2) thwarts Irish trade with Germany while working to grant **asylum in Ireland to Jewish refugees from the Nazis**, all while functioning as self-appointed “Chair of Subversive Activity against England” in support of the *Irgun*.



the cover of Briscoe's 1958 autobiography

The Lord Mayor of Dublin visiting another notable Irish leader - in the Oval Office, 1962



- more over

A) “Jewish Population in Ireland Rises by 30%,” *HaAretz* — October 17, 2017 - According to the 2016 Irish census, there are 2,557 Jews in Ireland, a 28.9 percent increase from 2011, when the last census was taken. The figures came as a surprise to many, since **the Jewish population of Ireland was thought to be in terminal decline** after reaching a high of nearly 4,000 in 1946. The 2016 figure was the highest recorded since the 1971 census.

*The Irish Times* attributed the increase to **the influx of young Jewish professionals working with high-tech U.S. multinational firms**, which have set up offices in the Emerald Isle. The newspaper also noted that the vast majority of the new arrivals “follow the trend of young people in the other larger faith groupings, and are believed to be primarily secular and non-practising.”

Maurice Cohen, the chairman of the Jewish Representative Council of Ireland, told the *Irish Independent*, “When you take into consideration those who are not practicing regularly and those who are in mixed-religious marriages, I’m sure **the actual number of Jews in the country is higher** than that reflected in the census. Then there are a few who, for one reason or another, will not put down ‘Jewish’ for personal reasons.”



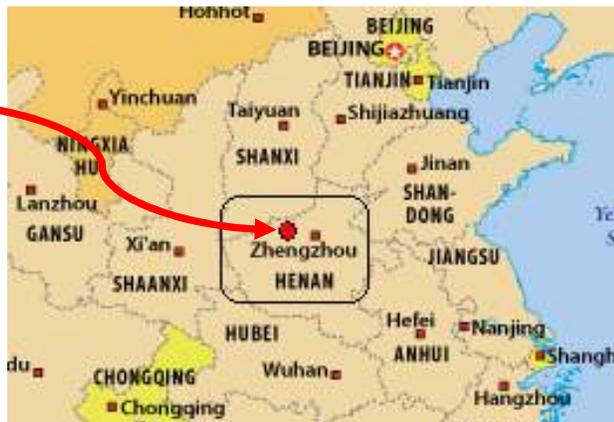
Jewish Representative Council of Ireland P.O. Box 12628 Rathgar, Dublin 6	www.jewishireland.org (011-353) 1-546-1096
Irish Jewish Museum 3 Walworth Rd Portobello, Dublin 8	https://jewishmuseum.ie/ (011-353) 1-453-1797
Great Synagogue/Dublin Hebrew Congregation 32A Rathfarnham Rd Rathfarnham, Dublin 6W	www.dublinhebrew.org (011-353) 1-492-3751
Dublin Jewish Progressive Congregation Leicester Avenue Rathgar, Dublin 6	djpc@liberaljudaism.org (011-353) 1-285-2249
Belfast Hebrew Congregation 49 Somerton Road Belfast, North Ireland, U.K.	www.belfastjewishcommunity.org.uk (011-44) 28-9077-5013

*Unlike the U.S., where OU and other inspection services certify the kashrut of a wide array of grocery products, most packaged food in the British Isles do not feature a heksher. Read the ingredients list to draw your own conclusions, or consult [www.isitkosher.uk](http://www.isitkosher.uk).*

**Going the Distance - Jews of Kaifeng-**

开封

Prosperous Silk Road trading city on the Yellow River in the Province of Henan, formerly the capital of China during the Song Dynasty (960-1279). Many historians conjecture that at the beginning of the 11<sup>th</sup> century Kaifeng was **the largest and most populous city on earth.**



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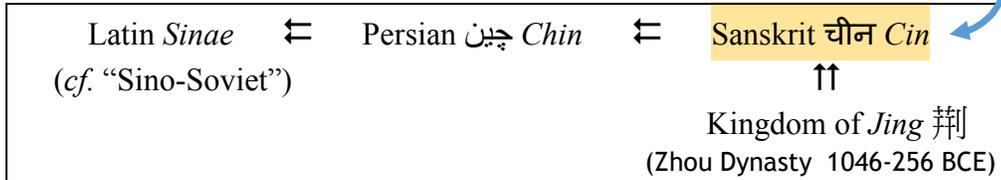
B) Tom Standage, *An Edible History of Humanity*

From **the second century BC overland routes connected China** with the Eastern Mediterranean, linking the Roman world in the west and Han China in the east.

These routes were dubbed The Silk Road in the 19<sup>th</sup> century, even though they carried far more than silk, and there was in fact **a network of east-west routes, not a single road.**

C) Peter Frankopan, *The Silk Roads: A New History of the World*

The bridge between east and west is the very crossroads of civilization. Far from being on the fringe of global affairs, these countries lie at its very centre— **as they have done since the beginning of history.** It was in this bridge between east and west that great metropolises were established nearly 5,000 years ago, where the cities of Harappa and Monenjo-Dara in the Indus Valley were wonders of the ancient world.



D) Isaiah 49:11-12 (c. 750 BCE) -

וְשִׁמְתִי כָל-הָרִי לְדָרֶךְ וּמִסְלֹתַי יָרְמוּן הִנֵּה-אֶלֶּה מֵרְחוֹק יָבֹאוּ

I will make the hills into level plains, and will raise up My roads, so that these [My children of Israel] may return from afar.

וְהִנֵּה-אֶלֶּה מֵצָפוֹן וּמִמִּזְמוֹת וְאֶלֶּה מֵאַרְצֵי סִינִים

Behold those, from the north and the west, **and those from the land of the Chinese.**

1000? - the Northern Song Emperor Zheng Zong (997-1022) **formally integrates his Jewish subjects into Chinese society** by erecting a tablet with “The Twelve Blessed Words”:

- 归我中夏 Be a part of our country
- 遵守祖风 Practice your traditions
- 留遗汴梁 Reside in Kaifeng.

1163 - Kaifeng Jews **build a synagogue**, “The Temple of Purity and Truth,” which remained in constant use until it collapsed of neglect and was demolished in 1863.

1368 - Hong Wu, first of the Ming Emperors, drives out the Mongol conquerors, restoring Han rule of China and **closing the nation’s borders to foreigners.**

1373 - Hong Wu promotes national harmony by issuing an edict **allowing China’s ethnic minorities to intermarry.**



**The Kaifeng Synagogue**  
model at the Goldman Museum of the Jewish Diaspora, Tel Aviv University

1421 - Emperor Yong Li formalizes esteem for his Jewish subjects by **standardizing eight official “Jewish” surnames:**

- |               |             |                 |           |
|---------------|-------------|-----------------|-----------|
| 1) <i>Ai</i>  | [חיים]      | 5) <i>Li</i>    | [לוי]     |
| 2) <i>Gao</i> | [גבֿריאל]   | 6) <i>Xi</i>    | [יִצְחָק] |
| 3) <i>Gan</i> | [גָּן]      | 7) <i>Zhang</i> | [יַעֲקֹב] |
| 4) <i>Jin</i> | [יִשְׂרוּן] | 8) <i>Zhao</i>  | [שָׁלוֹם] |

Self-identification:	一賜乐业 <i>Yi-si-leye</i>	(יִשְׂרָאֵל)
Label from outside:	挑筋教 <i>Tiao Jing Jiao</i> , “sinew-pulling sect”	[ref. Genesis 32:33]
		犹太 <i>Yoo-tai</i> (יהודים) “Jew-people” – 1833)

1608 - Jesuit missionary Matteo Ricci sends a letter to the rabbi of the Kaifeng synagogue, informing him that the long-awaited messiah had already arrived. The rabbi writes back, correcting this misapprehension— but added that Fr. Ricci could come succeed him as communal rabbi, if he was willing to give up pork.



E) International Student Ambassadors for Chinese Jews

After nearly a hundred generations, due to numerous instances of social, political, and natural upheavals, **their population has declined significantly**, leaving a head count of barely 1,000.

During later stages of the Qing Dynasty, when the west was going through its industrial revolution, doubts rose amongst scholars over the authenticity of Kaifeng Jews’ claimed Jewish heritage. Indeed, since only a fraction of the Jews in Kaifeng still adhered to Judaic principles such as observing the Sabbath, a hint of doubt is at the very

least warranted. Moreover, disputes regarding their lineage is understandable because **generations of intermarriage with the indigenous Han has left the Kaifeng Jewish population, physically indistinguishable from their neighbors.**

When President Deng Xiaoping opened China’s doors to the west in the 1980s, many Jews from different parts of the world began to pour into China to visit this very special community in Kaifeng. **The Kaifeng Jews at this point knew very little about their purported Jewish heritage, but were eager to reconnect** with the roots of their forefathers. As such, following DNA tests in the 1980s which came back positive, the visitors brought to the Jews of Kaifeng books on Jewish history, culture, language, and religion; they showed the Jews of Kaifeng what it “actually” meant to be Jewish, and the conventional practices of Judaism. The affirmative DNA tests also helped gain the Jews of Kaifeng the recognition of Jewish institutions around the world.



Group of five Kaifeng Jewish women who made ‘*aliyah* to Israel in 2016, at the Western Wall in Jerusalem

In a country of 1.4 billion people, it is astonishing to see this community of less than 1,000 people, living in a smog-covered city far away in central China, **continuing to**— at least to some degree— **embrace their Jewish identity**. It may be considered unfathomable that **their Jewish culture and Jewish identity** (amid heavy assimilation, especially in the Ming Dynasty) **survived almost 2,000 years of China’s turbulent history**. This story deserves to be told and retold. Esther Guo Yan, curator of the Kaifeng Jewish History Remembrance Centre, puts it perfectly: “just like Russian Jews and American Jews, Chinese Jews have their own history, and it’s important to remember it.”



If You’re Going to Visit...



Kaifeng is today a rust-belt city, having been displaced as the regional capital by Mao Ze Dong in 1954. Since the few young people in the Jewish community have left for the new capital of Zhengzhou, or to work in Shanghai or Beijing, the local Jews you will meet are older people, who appreciate validation of and outreach from their foreign coreligionists.

Kaifeng Municipal Museum

12 Baogonghu Middle Road      Kaifeng      (0378)-393-2178  
开封市包公湖中路12号

exhibit about local Jewish history is on the top floor - viewed on request

Kaifeng Jewish History Memorial Centre

Teaching Torah Lane 教托拉巷

private museum in the residence of Esther Guo Yan

**To The Bottom of Asia -  
the Bene Israel of Bombay/Mumbai -**

इस्राएलचे पुत्र

700 BCE - 500 CE? - shipwreck in Konkan strands “**seven couples from a country to the north**.” Their descendants settled into small village communities along coastal region in the Raigad (formerly “Kolaba”) District of Maharashtra State, supporting themselves as farmers, produce brokers, carpenters... and sesame-oil pressers whom the locals call *Shanwar Telis*, “Sabbath-keeping oil-men.”



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1745 - Cochin merchant David Rahabi begins **outreach to and Jewish re-education of the Bene Israel**, encouraging migration to Bombay. They undertook construction work and shipyard labor, and enlisted as sepoy's with the British East India Company.

1796 - outgrowing the guidance of visiting rabbis and cantors from Cochin, the **Bene Israel establish their first synagogue**, Sha'ar haRachamim, in Bombay.

1838 - the estimated 8,000 Bene Israel of Mumbai are **the largest Jewish population in India**, more than the Malabari Jews of Cochin and the Baghdadi Jews in Kolkata.

F) Shirley Isenberg, *India's Bene Israel: A Comprehensive Inquiry and Sourcebook* – Because the Bene Israel families were initially scattered among many villages, community life was extremely limited, so group **prayer and Jewish rituals took place in the home**. **Their observance was based on biblical Judaism**: they celebrated Jewish holidays related to the Bible; the Sabbath was strictly observed; all male children were circumcised eight days after birth; and the first Hebrew verse of the *Sh'ma* was recited on all occasions for prayer. Initially they had no scrolls, prayer books, or synagogues, nor were they familiar with rabbinic Judaism or the details of it. They were guided by three Bene Israel religious leaders called *kazis*, who traveled from village to village in order to officiate at all rites of passage. Ever since the early 19<sup>th</sup> century, Christian missionaries and Jews have offered diverse suggestions to explain the community's origins. **Reverend John Wilson of the Church of Scotland**, who arrived in India in 1829, was one of the founders of Bombay University (1857), where he introduced Hebrew as a requirement for matriculation. It was Wilson who wrote the first serious account of the Bene Israel and their customs, and who **wrote and published** in Bombay *The Rudiments of Hebrew Grammar in Marathi*, “intended for the benefit of the **Native Israelites**.” **तोदा शालोम todah shalom**

1948 - following the independence of India, most of the Cochin Jews and **2,300 Bene Israel immigrate to the newly established State of Israel**. Between 1952 and 1954, The Jewish Agency deported 337 Bene Israel back to Mumbai.

1964 - Chief Rabbi Yitzhaq Nissim certifies **the Bene Israel are “Jewish in every respect.”**

2016 - the Jewish HapMap Project at Tel Aviv University confirms that **the Bene Israel are “a clearly separated and unique population in India,”** and have genetic markers suggesting they are descended from a distinct population of Jews arriving on the subcontinent up to 2000 years ago.



If You're Going to Visit...



Sha'ar haRachamim Synagogue

the “new building” (1860) of the Bene Israel Congregation originally established in 1796

Samuel Street, Khand Bazaar Vadgadi, Mumbai

(011-91) 846-932-3773

- more over

Tifereth Israel Synagogue  
92 KK Road, Vaishali Nagar      Jacob Circle, Mumbai

Magen Hassidim Synagogue  
Morland Rd      Agripada, Mumbai      (011-91) 222-309-2496

**In the “Horn” of Africa: the Beta Israel of Ethiopia -**

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325 - Emperor Axum adopts Christianity. **The Jews of Ethiopia** refuse to be baptized, and **withdraw to form an independent kingdom** in the mountainous territory north of Lake Tana, with Gonder as its capital.

860 - the Jews repel an expansionist invasion by the Axum Dynasty, and a century later the Jewish Queen Judith captures the Axum capital, **bringing the entire country under Jewish dominion**.

1270 - the establishment of a Christian “Solomonic Dynasty” challenges and eventually **erodes Jewish rule of Ethiopia**. This begins a series of invasions and counter-invasions through the ensuing centuries.

1420 - Emperor Yeshaq invades, conquers, and annexes the Jewish kingdom. He strips Jews of their land, allowing inheritance only to those willing to be baptized, and **declaring the rest to be *Falasha*** (“landless person”).

1488 - Mishnah commentator OvadYah of Bertinoro writes of meeting two Ethiopian Jews while visiting Egypt, and mentions: “**one could not tell whether they keep the teaching of the Karaites, or of the Rabbis**, and they say they are related to the tribe of Dan.”

1627 - Susenyos I carries out **a holy war to conquer the Jewish kingdom**, forcing the baptism of the conquered Jews and selling them as slaves.

1859 - Missionary activity by The London Society for Promoting Christianity Among the Jews prompts the *Alliance Israélite Universelle* to respond by establishing Jewish schools in the rural north of Ethiopia.

1904 - **Jacques Faitlovich** travels in Ethiopia, refuting the work of missionaries; educating Beta Israel; transporting local leaders to European Jewish communities; and mobilizing global support to build Jewish schools in Gonder province.

- more over

- 1936 - Mussolini persecuted the Beta Israel, while planning to deport all Italian Jews to Gonder Province.
- 1948 - Hailie Selassie, “The Lion of Judah,” declines Jews’ petition for the right to emigrate to the newly established State of Israel.
- 1973 - OvadYah Yoseif rules that the Beta Israel are descendants of the Biblical Tribe of Dan, and are entitled to make ‘aliyah under Israel’s 1953 Law of Return.
- 1980s -with Marxist civil war raging in Ethiopia and Eritrea, the Israeli military carries out three covert mass airlifts to rescue Jewish populations at risk:
- 1984 – Moses (7,000 Beta Israel refugees who had walked to Sudan).  
“ “ – Joshua (500 additional Beta Israel from Sudan).
- 1991 – Solomon (14,000 Beta Israel airlifted from compounds in Addis Ababa).

If You’re Going to Visit...



There’s no point. While there are an estimated hundred Beta Israel still living in Ethiopia, it’s a lot easier to meet them in Israel, where they have all gone home and fully integrated into society.

The measure of that integration: Ethiopian-born Yityish “Titi” Aynaw— a track star, filmmaker, fashion model, and Army lieutenant— was the first Black Jew to compete in the “Miss Israel” beauty contest, winning that title in 2013 and going on to represent the Jewish State at the Miss Universe contest.



### Wannabes, Maybes, and Crypto-Jews -

Ethiopia *Falash Mura* (Gheez, “cut off from their faith”)

1860 – apostate Jew Henry Stern launches evangelical mission to the Beta Israel in Ethiopia. Of an estimated 8,200 once-Jewish Christians in Ethiopia, one thousand were permitted to make ‘aliyah to Israel in 2018.

Uganda *Aba Yudaya* (Luganda, “People of Judah”)

1919 - Semei Lulaklenzi Kakungulu, British-appointed President of the province of Busoga, repudiates missionary activities by meditating on “The Old Testament” and adopting “all the commandments of Moses.”

South Africa *Lemba* (“Kruger’s Jews” - after Transvaal President Paul Kruger)

50,000 Lemba people in South Africa and Zimbabwe claim Jewish identity by virtue of being descended from seven men who came from “Sena in the north by boat” 2500 years ago and married local women. Dispersed among other more numerous and powerful tribes, they are valued locally for their exceptional skill in metalwork, trade, and administration.

- more over

Mark Thomas *et. al.* “Y Chromosomes Traveling South: The Cohen Modal Haplotype and the Origins of the Lemba, the ‘Black Jews of South Africa’”

*American Journal of Human Genetics*,  
February 2000

We analyzed 399 Y chromosomes for markers in six populations (Lemba, Bantu, Yemeni-Hadramaut, Yemeni-Sena, Sephardic Jews, and Ashkenazic Jews). The high resolution afforded by the markers shows that **Lemba Y chromosomes are clearly divided into Semitic and Bantu clades.**

Interestingly, **one of the Lemba clans carries, at a very high frequency, a particular Y-chromosome type termed the “Cohen modal haplotype,”** which is known to be characteristic of the paternally inherited Jewish priesthood and is thought, more generally, to be **a potential signature haplotype of Judaic origin.**

Nicholas Wade, “DNA Backs a Tribe's Tradition Of Early Descent From the Jews”

*New York Times*,  
May 09, 1999

A team of geneticists has found that many Lemba men carry in their male chromosome a set of DNA sequences that is distinctive of the *cohanim*, the Jewish priests believed to be the descendants of Aaron. Nine percent of Lemba men carried the *cohen* genetic signature, and of those who said they belonged to the Buba clan, 53 percent had those distinctive sequences. **These proportions are similar to those found among the major Jewish populations.**

Because the cohen genetic signature is rare or absent in all non-Jewish populations tested so far, **the findings strongly support the Lemba tradition of Jewish ancestry.**

#### New Mexico, Colorado, and West Texas

Francis Hernández, “The Secret Jews of the Southwest” – *American Jewish Archives*, 1992 – Most of the judaizers came after the [1598 expedition of conquistador and subsequent colonial governor Juan de Oñate y Salazar], seeking refuge in New Mexico in the seventeenth century. In spite of the rigorous conditions, **there were distinct advantages for the secret Jews. Primarily, there were very few priests around.** As late as 1827, there were only seventeen clergymen in the entire territory. No one was around to inquire about strange-sounding prayers, comment on over-frequent bathing in a land where there was usually a water shortage, or observe a suspicious repugnance for pork in communities where any kind of meat was rare.

Wyatt Orme, “‘Crypto-Jews’ in the Southwest Find Faith in a Shrouded Legacy” – *NPR*, February 19, 2014 - There were the grandfathers who refused to eat pork and wore hats at Saturday church services, the grandmothers who lit candles on Friday nights. There were sheep and cattle ranchers who slit the throats of their animals, drained the blood, removed the sciatic nerve and salted the meat. **These kinds of stories aren't uncommon in the American Southwest.**

At a bedside altar facing the room's East wall, Sonya Loya's maternal grandmother, a staunch Catholic, would pray three times daily with a shawl over her head. Living in Alpine, Texas, a small town isolated in the high desert, she taught her family to routinely check their hens' eggs for spots of blood. Her last request before she died was that she be buried with her feet facing the East. **“There's something about it, deep within our souls,”** Loya says.

### ***Cál Ceannann* [Colcannon]**

Did you ever eat Colcannon, made from lovely pickled cream,  
With the greens and scallions mingled like a picture in a dream?  
Did you ever make a hole on top, to hold the melting flake  
Of the creamy flavoured butter that your mother used to make? - Irish folk song

*This traditional Irish dish was long served, among the poor and in rural settings and villages, as a filling and nourishing main dish unto itself. It provides a meatless entrée to kosher-keeping Irish Jews, and also functions as a holiday treat on Shavuot, Feast of the Giving of the Torah fifty days after Passover, when a milchik meal is customary.*

4 Russet potatoes (2 to 2½ pounds)	½ cup of minced green onions (stalks and greens),
2 Tbsp salt	1 cup whole milk or heavy whipping cream
5 to 6 Tbsp sweet (unsalted) butter	
3 lightly packed cups of chopped kale, cabbage, chard, or other leafy green	

Peel the potatoes, quarter them, and put in a medium pot with cold water to cover-plus-an-inch. Add the salt, and bring to a low rolling boil. Simmer the tubers until fork tender, 15 to 20 minutes, then drain in a colander and set aside.

Pour out the water, and in the same deep pot melt the butter over medium-high heat. Sauté the chopped leafy greens for two or three minutes, until they have wilted and given off most of their liquid content, then add the green onions and cook 1 minute more.

Reduce the heat to medium and pour in the milk or cream. Mix with the greens and their juices, then add the potatoes and mash them in the pot, mixing thoroughly with the greens.

Add salt to taste, and serve hot, with a large pat of butter on top.



### **八宝饭 [Ba Bao Fan] Eight-Treasure Rice**

*Because eight is a propitious number in Chinese tradition, and because the Chinese word for “eight” sounds very similar to the Chinese word for “prosperity,” this colorful dessert is traditionally served at the lunar New Year in mid-Winter... and, among Chinese Jews, on Rosh haShanah in the Fall, as well. (After all, there’s more to “a sweet New Year” than just apples and honey!).*

*Use any kind of preserved fruits, nuts, and seeds that you like, and that look well together (including maraschino cherries, which are not traditional, but which modern Chinese and many Chinese-Americans like because their vivid red color is a cultural augury speaking of good fortune). The finish glaze is traditionally made with lard, but the Kaifeng Jews replace it with the cornstarch-thickened recipe given here.*

2 cups round glutinous rice (from Chinese grocery)	8 kinds of dried fruits, nuts, and seeds (apricots, mango, pineapple, black or golden raisins, glazed cherries, pumpkin seeds, lotus seeds, etc.).
1 Tbsp sunflower or peanut oil	
¼ tsp salt	

- more over

¼ pound red bean paste (from Chinese grocery)	1 Tbsp honey
½ cup water	2 Tbsp potato starch
1 Tbsp sugar	2 drops of rosewater

Soak glutinous rice for at least an hour in cold water, then cook it in a rice cooker or steamer. When it is done, mix in the oil and salt while the rice is still hot.

Select a medium-size shallow/flat bowl large enough to sit atop your steamer or double-boiler, and brush it lightly with peanut or sunflower oil. Array your selected fruits, nuts, and seeds in the bottom in a nice concentric design (per the picture on the previous page).

Spoon half the cooked rice into the bowl (being careful not to disturb your pattern of fruits and nuts and seeds in the bottom), and gently press it down into a layer that is flat on top.

Place the red bean paste in the middle of the bowl, on top of the rice, and spread it into an even layer extending almost (but not all the way) out to the edge. Then put the rest of the rice on top, distributing it evenly out to the edge of the bowl, and press it flat.

Put the bowl atop your double-boiler, with the lid on, and steam for half an hour.

In a small saucepan, dissolve the sugar and honey in the water and bring to a simmer. Stir in the potato starch to thicken it. Remove from heat, and blend in the rosewater (or other fragrant floral essence).

Invert the bowl onto a serving plate and gently unmold your rice pudding. Brush the floral-scented syrup on top, and slice wedges to serve.



### **Maharashtra Chicken Curry**

*Since most Indian cuisine is vegetarian, it is easy enough for an observant Jew to eat there with a clear conscience... and what little meat is served, tends mostly to be chicken (which somehow feels so Jewish!). The Maharashtra region of India, where the Bene Israel live—including the big city of Mumbai/Bombay—is noted for incorporating shredded coconut, coconut powder, and coconut milk or cream into its richly flavored dishes.*

2 large onions, cut into quarters	¼ tsp ground nutmeg
3 Tbsp grated coconut	1 chicken, cut in eighths, skin removed
1 Tbsp garlic paste	3 Tbsp vegetable, canola, or sunflower oil
1 Tbsp ginger paste	1 cup coconut milk
2 Tsp coriander powder	2 green chilies, slit lengthwise and seeded
1 tsp cumin powder	2 large potatoes, peeled and cut into 2-inch cubes
½ tsp turmeric powder	salt to taste
½ tsp black pepper	2 large tomatoes, chopped fine
½ tsp ground cardamom	
¼ tsp ground cloves	

Put the onion, coconut, and all the spices in a blender or food processor, and purée into a thick paste, adding a little water if needed to compound it all together.

Heat the oil in a deep pan over medium heat, then stir-fry the onion-and-spice blend until the oil begins to separate from the seasonings.

- more over

Add the chicken pieces to the sauce in the pan, and cook until the translucent pink meat is white and opaque, about four minutes on each side.

Add the coconut milk, potatoes, salt, and chilies (if you are using them), and stir together well. Cook for fifteen minutes while the flavors blend, until the potatoes are done.

Add the tomatoes and cook for two or three minutes, then serve immediately over rice.



### ***Doro Wat [Chicken Stew] and Injera [flatbread]***

*Ethiopian food is basically hands-on cuisine, eaten without plates or utensils. Traditionally a meal will consist of several varied dishes (usually a braised stew of chicken, lamb, or beef; a braised stew of lentils or other beans; and a braised stew of vegetables) presented together on a single shared platter, from which diners eat by scooping up bites on torn-off pieces of injera sourdough flatbread.*

*Note the wide array of pungently flavoured—and in some cases HOT!—spices used in this slow-cooked tropical recipe, and be ready to adjust the quantities accordingly to reflect your own taste (or tolerance). Some incorporate butter into their doro wat for richness—a no-no for the rest of the Jewish world, but the Jewish community was already established in Ethiopia long before the rabbis of the Talmud segregated meat from dairy products.*

3 pounds of boneless chicken breasts and/or thighs, cut into 1-inch cubes	½ tsp black pepper
2 large onions, chopped	½ tsp ground ginger
4 garlic cloves, peeled and minced	¼ tsp ground cloves
1 cup red wine	¼ tsp ground nutmeg
2 cups water	2 to 3 tsp hot smoked paprika
2 tsp salt	2 to 3 tsp crushed red pepper
1 tsp ground cardamom	2 tsp fenugreek seeds
½ tsp coriander powder	1 Tbsp dried thyme
1 tsp cumin powder	3 Tbsp tomato paste
½ tsp turmeric powder	1 Tbsp granulated sugar
	juice of one lime

Put all ingredients except for the lime juice in a slow-cooker and cook, covered, for 5 hours. Use two forks to “pull” the chicken pieces and shred them, and stir in the lime juice.

*This injera recipe is a streamlined approach to the African method of producing flatbread, which traditionally uses a sourdough starter made three days ahead of time.*

3 cups of all-purpose flour	1 tsp salt
1 cup of buckwheat flour, or of kasha (buckwheat groats) milled in the food processor into a fine powder	1 quart club soda
2 tbsps baking soda	1 cup white vinegar or rice vinegar
	peanut oil

In a large bowl, mix together the two flours, baking soda, and salt.

Whisk in the club soda until the batter is smooth, then add the vinegar and whisk more to blend well.

- more over

Heat a large skillet over medium heat. Lightly oil the skillet by wiping it with a paper towel dipped in the peanut oil.

Use a ladle to pour a six-inch circle of batter into the skillet, then carefully swirl the pan around to distribute the batter into a thin circle 8 to 9 inches across. Cook for 1 minute.

Using a large spatula, flip the injera over and cook another minute. Remove the finished flatbread from the skillet, and stack on a plate.

Repeat with remaining batter.

Cut the circles in half, with a knife or pizza cutter; roll the semi-circles into tubes; and stack them in a serving bowl, keeping them warm until you are ready to serve the meal.



Like 1950s chips-and-dips, or tortilla chips and guacamole in a Mexican restaurant, or pita and chumus in the Arab world, injera is an edible eating utensil. Unroll a piece, tear off a chunk, and use it to scoop up a mouthful of the doro wat from the serving platter.



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*Bon Appetit!*