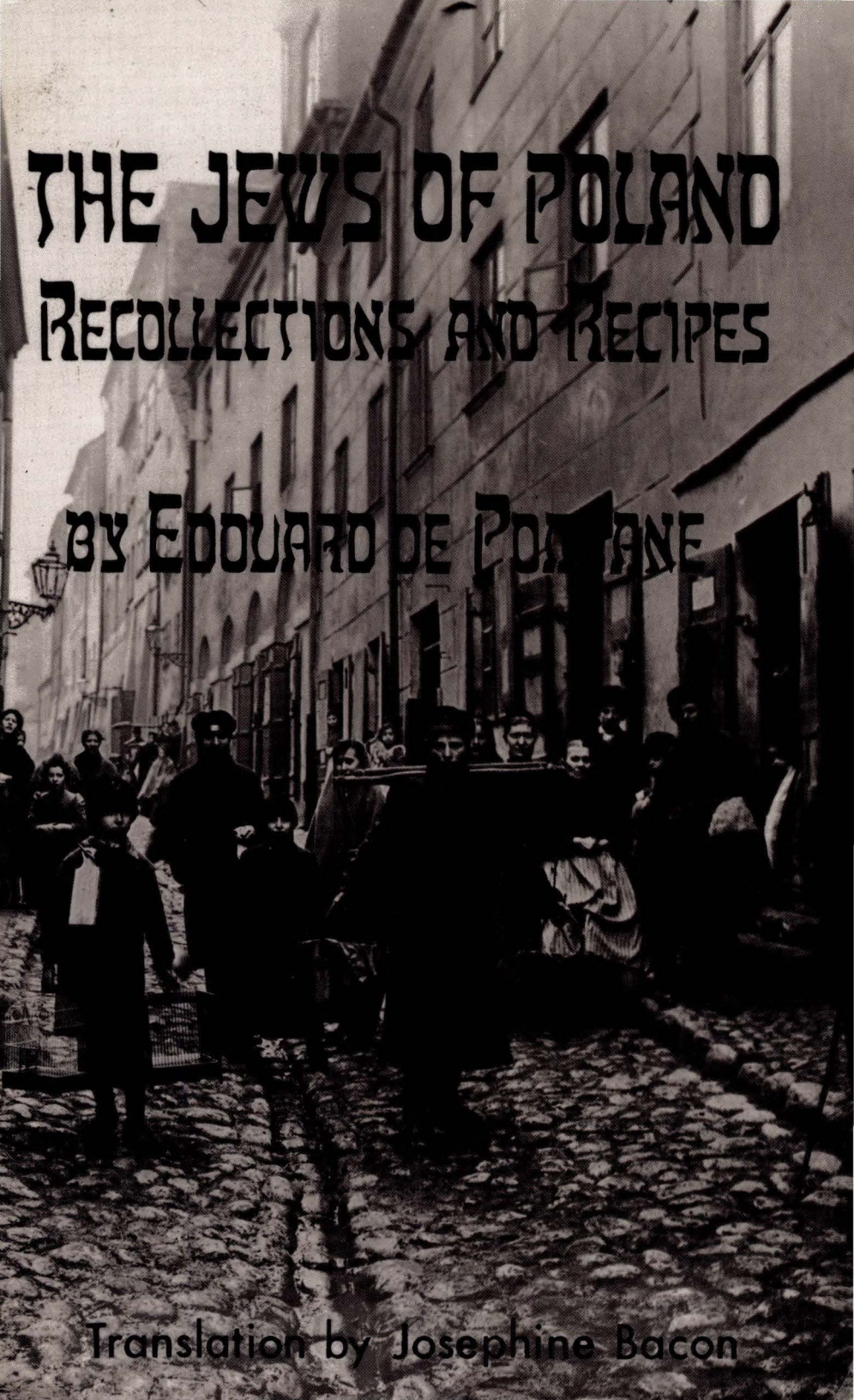


THE JEWS OF POLAND

Recollections and Recipes

by Edouard de Pomiane

Translation by Josephine Bacon

THE JEWS OF POLAND:

RECOLLECTIONS AND RECIPES

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EDOUARD DE POMIANE

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And Haman said unto King Ahasuerus, "There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them."

The Book of Esther, III:8

To Professor Odo Bujwid of Cracow
and Madame Odo Bujwid

I-8767



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PROLOGUE

During World War I, I found myself at Châlons-sur-Marne for several months with my late lamented friend, Joseph Boulnois, the eminent organist.

Wanting to learn from him, I took him along with me every Friday evening to the synagogue, where we listened to the prayers chanted by the Jews. I hoped this knowledgeable performer would be able to explain to me the nature of the music transmitted from generation to generation. I hoped it would reveal traces of the ancient oriental Jewish past.

Boulnois listened very frequently and very attentively; yet he could detect only the faintest traces of oriental rhythm and melodic composition. On the other hand, he recognized numerous constructions which were completely German or French. I was disappointed.

Later, I became involved in another art, one with an even longer tradition than that of music—the art of gastronomy. I sought to find in various national dishes the colors of the skies under which they had been born, the reflections of the psychology of the races which had created them. Such dishes are handed down from family to family in almost immutable recipes. They follow the individuals in their travels throughout the world. Thus, as a direct corollary to the settlement of foreign immigrants in a particular

country, come the stores selling the dishes of the newcomers' abandoned homeland. In Paris, there are numerous Russian restaurants where exiles gather to eat a meal or merely to buy a piece of black bread and a pickled gherkin which recalls, for them alone, an entire previous existence which they cherish.

It was, therefore, particularly interesting to familiarize myself with the cuisine of the oldest race in the world still surviving on earth—the Jewish race. So, I went to study it in eastern Europe, in Poland. Over there, Jews are not what they are in France, that is persons of refined taste, artists, collectors, musicians, living in luxurious surroundings in which the most beautiful and precious products of Western culture have been assembled.

Over there, in Poland, Jews are, for the most part, poor people. They have retained a special language, their own style of dress, ancient customs and a ritual cuisine.

And yet all of them are obsessed with the West. Jews who have had enough of their miserable existence in the ghettos are constantly leaving Poland for France and for America. Those who intend to leave for the West try and westernize themselves while still at home; they abandon some of their outwardly characteristic traditions. The one they retain the longest is their national cuisine, for it constitutes the family tradition, that of the home, the most intimate of traditions.

I therefore studied Jewish cookery. At the same time, I took the opportunity of observing the Jews.

Upon returning to France, I jotted down some notes on paper, without literary pretensions. I had observed as a biologist and, to some extent, as a painter; I wrote as a scientist, that is, without taking sides.

Edouard de Pomiane

TRANSLATOR'S INTRODUCTION

Edouard de Pomiane (1875-1964), a physician by profession, was one of the most famous chefs and cookery writers of his day. The author of 21 cookbooks written between 1922 and 1954, several of which have been translated into English ("Cooking in Ten Minutes" and "Good Fare" are two examples), de Pomiane was also the first cookery writer to broadcast on radio.

De Pomiane was not his real name. He was born Edouard Pozerski, but the name on the family shield is Pomiane. Although born into the Polish aristocracy, De Pomiane was brought up in relative poverty. Both his parents were Polish patriots who fought against Russian domination of their homeland, despite the fact that his mother was the daughter of a Russian general. His mother fled to France with the young Edouard, and his father had been deported to Siberia for insurrection against the Russians.

De Pomiane grew up within the tightly-knit community of Polish exiles in Paris. He always evinced considerable sympathy for liberal causes in general and the Jews in particular. He was a strong supporter of the Dreyfus cause. This should not be forgotten when considering his observations of Polish Jewry, which are by no means completely flattering.

I first came across this book, originally entitled "Cuisine Juive: Ghetto Modernes" ("Jewish Cookery: Modern Ghettos"), when I was working as an editor on the "Good Cook" series at Time-Life Books. The copy I discovered belonged to Richard Olney, the food writer and consultant, who, like many other modern food writers in the classic tradition is a great admirer of De Pomiane's work.

It was hard to understand why a book which is unique in so many ways—the only memoir of Polish Jewry between the wars written by a non-Jew, the only authentic collection of Polish-Jewish recipes, the only kosher cookbook ever written by a non-Jew—had disappeared into oblivion. Only when I began reading de Pomiane's recollections did the reason became obvious. Jews, like any persecuted minority, are ultrasensitive to criticism, however mild, and there are many instances in this book of anecdotes and reflections which are unflattering to say the least.

However, I felt that it was important to translate this book, because the factual observations—as opposed to de Pomiane's speculations and second-hand anecdotes—are totally accurate, and have been confirmed by other sources. Furthermore, the recipe section of the book is of immense historical and ethnographic value. It is to be hoped that the Jewish reader will be mature enough to overlook some of de Pomiane's more objectionable remarks and see his interest in our race for what it was—a love-hate relationship, with the overwhelming balance on the side of love.

It must be realized that many of the stories told by De Pomiane (about Jewish prostitution for instance) were second-, and even third-hand, acquired from Polish friends whose aversion to Jews was typical of the average Pole. In any case, de Pomiane's attitude toward the ghetto Jew in kaftan and sidelocks is no different from the feelings evinced by westernized Jews, then and now.

De Pomiane was the son of fervent Polish nationalists, whose mother had been condemned to death and his father deported to Siberia for their attempts to help establish an independent Poland. Consequently, he was shocked and disturbed to observe Jews siding with the former conquerors of Poland, speaking German in Galicia (of which Cracow is the capital), which only ten years previously had been part of the Austro-Hungarian empire and Russian in what had been Lithuania (the cities of Wilno and Bialystok) before the Poles seized it in 1919. De Pomiane was blissfully ignorant of the history of Polish antisemitism. It never occurred to him that the Jews had been so ill-treated by his forbears that they clung to the language of those who had delivered them from Polish tyranny.

Certainly the most controversial passage in the book is the statement that "Poland is still the European country in which the

fewest Jews have been massacred since the Middle Ages." (In the chapter, "Israel Over Poland," page 19.) Of course, the exact opposite is true. The historical record is black enough in later years; however, for a quote from a collection of stories published in Russian only one year before De Pomiane wrote this book, one can turn to a very reliable source, Isaac Babel. Babel was a Cossack in the red cavalry led by Budenny, which invaded Eastern Poland in 1920. In one of the stories originally published as *Konarmiya* (1928), Babel asks a peasant outside the town of Zamoste (Zamósc), why he can hear groaning.

" 'The Poles are crazed with fear,' the peasant answered. 'The Poles are killing the Jews.... The Jews are to blame for everything, on our side and on yours. There'll be mighty few of them left after the war.' "

There are hundreds of recorded examples to illustrate the continuing hostility of the Polish populace toward the Jews. Here is just one instance, cited by Janina David, who as a child, was hidden in a Christian household at the time of the Warsaw Ghetto Uprising (1943). In her book, "A Touch of Earth", she quotes the following conversation she overheard from peasant women who were bringing food into Warsaw:

" 'Smoke the vermin out, I say. If there's one good thing that Hitler is doing it's to rid us of Jews.'

"How often was I to hear those words in the following weeks. There was a general indignation that the Jews had chosen this time of all to start their war. It was Easter, the weather was splendid and the unfortunate inhabitants of the houses near the ghetto could not open their windows to enjoy the spring sunshine. Dense clouds of smoke billowed over everything, penetrating into the houses, ruining the curtains. And the smell!"

As for the Jewish schools and Jewish canteens of which De Pomiane writes, he is not aware that far from being benevolent gestures by the Polish government these were concessions to the Jewish minority forced upon it by the Minorities Treaty signed by Poland at the Paris Peace Conference of 1919. To quote Ezra Mendelsohn in "The Jews of East Central Europe Between the Two World Wars" (Indiana University Press, 1983), "The Poles bitterly resented having been coerced into signing the Minorities' Treaty. They regarded it as an intolerable act of interference on the part of the great powers and blamed the Jews for having

engineered its acceptance. The Treaty was ratified by the Seijm (the Polish parliament) only after all shades of opinion had denounced it..."

"The Jews of Poland: Recollection and Recipes" has a very different emphasis from every other book about Polish Jewry, since it is the only book not written by Jews themselves. Far from being parasitic or symbiotic on the Poles, as De Pomaine claims, Jews and Judaism have always been an integral part of Polish reality. As Rabbi Halpern of Dobczyce explained to De Pomiane. The Jewish community *(kehilla)*, the great rabbis and their synagogues, are as much a part of the history of Polish culture as the Black Madonna of Częstochowa and Pope John Paul II.

Josephine Bacon

NOTE ON POLISH PRONOUNCIATION

The original spellings of the Polish place names have been retained, with the exception of Cracow, Warsaw and Bialystok which have their own westernized spelling and pronounciation. Here is a brief guide to Polish pronounciation to aid the reader with these names.

Ł, ł = English "w". In Polish, Białystok is pronounced "Biawistok".

C, c = pronounced "ts", as in "bits".

SZ, sz = pronounced "sh".

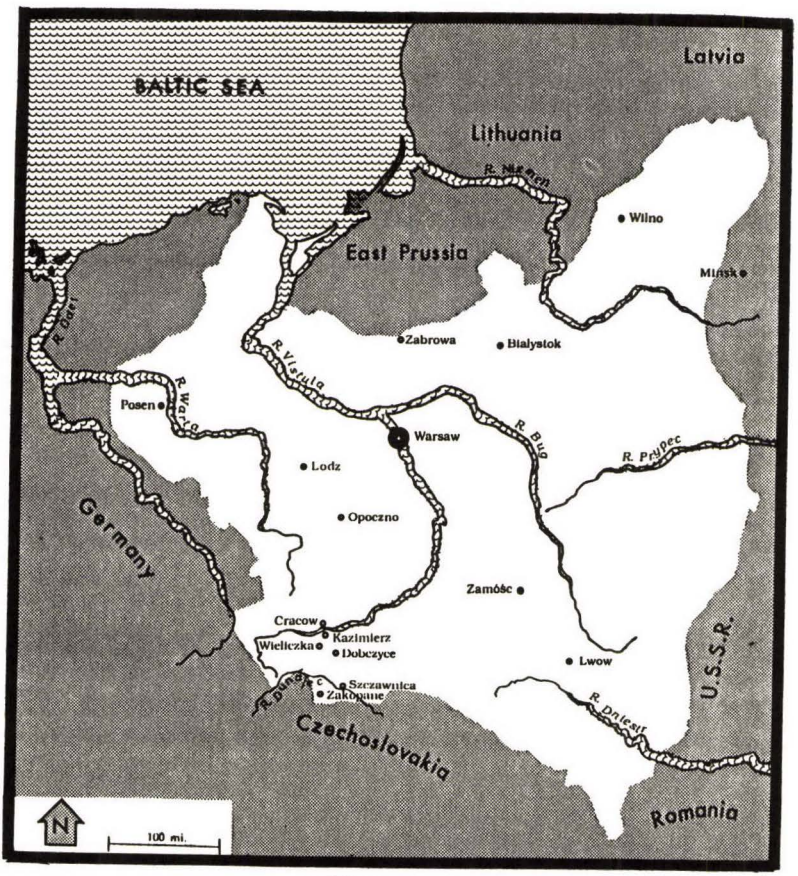
CZ, cz = pronounced "ch", as in "church". Thus Szczawnica is pronounced "Shchavnitsa".

E, e = The Polish "e" is always pronounced, even at the end of a word. It is a short "e", as in "bed". Thus Zakopane is pronounced "Zakopaneh".

RZ, rz = pronounced like the French "j", usually reproduced in English transliteration as "zh". Thus Kazimierz is pronounced "kazimiezh".

W, w = pronounced like an English "v".

THE JEWS OF POLAND: RECOLLECTIONS



POLAND IN 1928



CRACOW

About twenty years ago, I visited Cracow. At the time, I admired this historic city of Poland which was then part of the Austrian Empire. While there, I had been struck by the appearance of the Jews. Almost all wore long black kaftans. Almost all loudly spoke a German dialect called Yiddish. A few, of less oriental aspect, dressed European-style, and would stroll through the parks on Saturdays. They spoke perfectly good German. So the Jews who spoke Polish in the City of Cracow, the ancient historical capital and citadel of Polish resistance against the oppressor, were a tiny minority. The Jews, by speaking in Yiddish, had adopted the language of the victor—that is, German.

Today, Poland has regained her independence. Cracow is no longer an Austrian city; it is a Polish city. Along the wide promenades called the *Planty*, Jews elegantly attired in Paris fashions speak to their children in the purest Polish; only a few old people accompanying them are addressed in Yiddish.

Today, just as twenty years ago, the Jews have thus preserved their Yiddish language and once again they have adopted the language which is the most convenient. That language is Polish, just as it was German in the days of the Habsburgs.

Does this mean that all Jews are in the process of abandoning for good the kaftan and the round cap which must never leave their heads? No, Jews of the old school are, in Cracow at least, enclosed in the neighborhood in which they were born. They live and die in this voluntary ghetto. The only Jews to be seen in town are those of

the new generation, those who speak Polish, and dress like everyone else. The Jewish men in kaftans and the Jewish women whose shaven heads are covered with a wig, are rarely to be seen in the town center.

In France, we think of Jews as Frenchmen whose religion is different from that of the Christians. The Jews consider themselves to be Frenchmen, and in any case, they proved it during the Great War, in which they conducted themselves with valor.

In Poland, the problem is completely different. As soon as Poland was recognized by treaties, a certain number of Jews claimed their right to be recognized as a national minority. The Polish Jew was quite willing to become a Polish citizen, but he wanted to retain Jewish nationality, just as the Ruthenian of Eastern Galicia wanted to remain a Ruthenian.

Poland thought it the most natural thing in the world to give Ruthenians living in Ruthenia Ruthenian primary schools, Ruthenian city administrations, and Ruthenian justices of the peace. This act of justice was imperative and was easy to apply because all the Ruthenians live in the same area.

She also found it natural to give the Jews primary schools in which the language of instruction is Yiddish, Jewish high schools, and semi-religious, semi-municipal Jewish organizations.

The Jews of Poland constitute a population of nearly four million inhabitants with their own tolerations and their unique customs. These traditions date back thousands of years, because the Jewish people are the oldest living race on earth.

I have written many times that a people can be typified by their cuisine. I have therefore attempted to study Jewish eating habits. Nowhere could I do such work more easily than in Poland, where the Jews loudly proclaim their ethnic individualism.



KAZIMIERZ

Kazimierz is the name of the Jewish quarter of Cracow. It is, if you like, the Cracow Ghetto. The word evokes a more mysterious quality than it possesses in reality.

In the Middle Ages, ghettos were self-contained cities which Jews did not leave. They stayed inside them, as Jérôme and Jean Tharaud have shown so clearly,* sometimes because they were forbidden to leave them, but sometimes because they voluntarily shut themselves in.

In Kazimierz, the Jews live as they lived in the East or in Spain. Their religion has forced them to preserve their traditions. And this is the strength of this race which regularly, each year, sends out from the Cracow ghetto, to Europe and America, thousands of individuals who rekindle the waning faith and remind westernized Jews of their eastern origins.

The Kazimierz ghetto is not, as one might image, a town of twisted, muddy streets. It is a large district traversed by spacious thoroughfares, furrowed by the numerous streetcar lines originating in the city center.

**Jérôme and Jean Tharaud published several novels featuring Jews. Their book on Jewish history and customs, translated into English as "The Chosen People: A Short History of the Jews in Europe" (Longmans, Green & Co., 1929) is so full of inaccuracies, Jewish libraries often classify it as anti-semitic literature!*

What is striking at first glance is that all the doors and windows facing the streets are actually storefronts, shops and booths. Everything is sold everywhere.

On every house, signs bearing German-sounding surnames indicate in Polish what can be purchased inside. Schwarzbaums, Immerfreunds, Rosenthals, Rothschilds, Liebermanns, Jungfraus, Zimmereins, all sell clothing, shoes, corsets, postcards, furs, books, etc. Department stores are rare, even on the main streets. One would think that the housing had been constructed in such a way as to permit each Jew to engage in his own trade.

In the smaller streets, the spectacle is even more typical. Each ground floor window is a shop in which one finds displayed foodstuffs in particular. Here one sees a few bread rolls and some pears; over there, one perceives a sliced cake and a handwritten sign indicating, in Polish, that pickled cucumbers are for sale. Salted herrings lie alongside candy; cuts of meat are exposed to pollution by flies.

Each house has a large courtyard. Inside this courtyard, each window is itself a storefront, with its pitifully meager display and its sign written on cloth. But here, the signs are much more rarely in Polish; they are composed and written in Yiddish, that is to say, in a crude German dialect written in Hebrew characters.

Certainly, the whole place seems fairly, and in some places, extremely poverty-stricken.The more so since the population of this ghetto is dirty and strange.

In Kazimierz, everyone dresses in black, everyone rushes about in a hurry, they all bustle about irritably, pushing, shouting, arguing. One would think the whole city were in the grip of some nervous disease. The same fever runs through the courtyards of the houses, in the stores where they shop, and even in the synagogues where they pray.

All the men who bustle or walk about are dressed alike. They wear a long black cloth gown which descends to their feet. It is not waisted like an overcoat, but is slightly fuller. Two rows of buttons secure it over the chest. This kaftan is quite high-necked; the cravat is barely visible. A whitish collar, which is always dirty, adds a faint note of gaiety to this depressing attire.

There are two different types of head-covering. The young people wear a flat, round, cylindrical cap, a sort of jockey cap with a very small peak. It is worn well back and shows the forehead.

Older Jews wear black hats of brushed felt. These headcoverings are, by contrast, worn very far forward, a little over the eyes, because on the crown of the head, under the hat, they wear a little black skull-cap.

Under the long gown, there are trousers, long ones for the men, mid-calf length for the boys. Any kind of shoes are worn, and boots in winter.

The women appear to have very much less severe traditions of dress. The young girls dress like Parisians, exaggerating the fashion of the short skirt and the low neckline. Married women shave their heads and replace their own hair with a wig.

One still sees old women wearing the very orthodox, old-fashioned wig, made of oxblood-colored silk, arranged in two symmetrical strips. Elegant young wives wear "bobbed" wigs.

The black kaftan is worn by one and all, in all circumstances of life. The well-heeled merchant who barely touches his own merchandise wears a semi-clean kaftan. This same kaftan is worn by the porter who carries a heavy load on his back. Also dressed in a kaftan, the butcher sells meat from his miserable little shop. This is how he will go out into the street once his work is finished. The kaftan is the only garment owned; it is a gown which never wears out, which is retained until death and is bequeathed to the children. Sometimes they wear it, but more frequently, they sell it to a poor Jew for whom it becomes a new garment.

This practice of a single, universally-worn garment gives the masculine population a sad and monotonous air. One might think that under this kaftan all Jews would look alike. That is not so. Yet all wear a flowing beard; all have their heads virtually shaven; all allow the growth at their temples of two long ringlets called *peissy*,* which they continually twist between their fingers, while talking, thinking, and walking.

**These ringlets are called* peyos *or* peyot *in Hebrew, and are worn as a biblical injunction. Apparently, in Poland the Polish plural, "y", was added to the Hebrew plural.*

There are three very different male types. Firstly, there is the dark-haired Jew, with a long beard and a delicate, aquiline nose. His lips are often thin, his ears lie flat against his head. His eyes are deep, almost mystical. He is less excitable than the others. It could be said that he belongs to an ethnic aristocracy. He has an Egyptian profile.

A second type, also dark-haired, is much more common. His beard is black, shorter, his eyes are bulging and bloodshot, his nose is squat, his lips thick and very red, and he has enormous, flat ears. This is the excitable Jewish type. When he laughs, he sniggers. The face, overall, has a cruel and bestial appearance. Certainly this type of Jew would frighten a child in France, even if that child were himself Jewish.

A third, and rarer, type is completely red-headed. The beard is shorter and divided in two. He has the same negroid facial characteristics as the preceeding type. The lips look even thicker and frame the teeth with two red borders of equal size. Although they are red, the *peissy* look brown from being rolled, twisted, and curled between fingers that are constantly being licked.

As for the children, they swarm in the streets, shops and on every floor of the houses. One sees mostly little ones between six and ten years of age. They play in the gutters, splashing in the stagnant water, playing with mud and all kinds of garbage. They are wretched-looking and skinny. All of them have ophthalmia, which makes them look even paler. I have seen them shove and push each other under the wheels of cars. Fortunately, the traffic moves slowly among the throng which animates the pavement all day long.

At about thirteen, if he has escaped death, the little Jew starts wearing the kaftan and lets his *peissy* grow.

This whole animated, Yiddish-speaking crowd with its infinitely arrythmic movement, intense liveliness, overwhelming activity, and continual haggling, gives us in the west a fairly good idea of what the original tribe of Israelites must have been like, these people who when settled among us became the educated and refined individuals with whom we are familiar.

If one were to judge all the Jews on the basis of this throng, one would seek in vain for those who, transported by messianic fervor, have launched humanity into more or less enduring ventures, such as Christianity or Bolshevism. Where shall one find, in Kazimierz, a mystical, fervent, believing, totally devout Jew, a philosopher? To which parents was he born? Where is he hiding in this crowd solely preoccupied with its business dealings?

He must be sought at the very end of the main street. There is a square where the main synagogue stands. It is a very old brick building, dating from the twelfth century. It was originally destined to become a Polish library, but was converted into a synagogue in the 15th century. The interior is Gothic; the exterior was later adorned with various domes, which give it the aspect of a miniature Santa Sophia. Iron railings encircle this block of masonry, in which there is an area for prayer, the synagogue proper or *Bet Haknesset*, and an area in which the religion is taught, known as the *Bet HaMidrash.*

At about five o'clock one can witness a pack of children or young people, one cannot say which, leaving this study room. They do not scatter shouting to each other, as our high school students do. They emerge slowly, gravely, balancing their bodies on their legs. All of them are pale and anemic-looking. Their eyelids are red, their eyes bright. One might believe them to be a group of consumptives leaving a sanatorium.

These handsome young men are, in fact, dressed in slightly shorter black kaftans than their fathers; the robes expose their miserable, almost non-existant calves, plastered against tibias which emerge from shabby elastic-sided boots, gaping at the tops and worn down at soles. All of them wear the little black cap, and almost all wear glasses. A black fuzz is discernible on their faces and their *peissy* droop sadly over their cheeks.

Under their arms they hold extraordinarily large, floppy books, which fold in two. These are the books from which they study, while singing and rhythmically intoning the tortuous foundations of the Jewish religion. These are the future rabbis; they are also the future mystics, visionaries, philosophers, speculators in ideology, who will provide humanity with its leaders. They look as though they are the counterbalance, the antidote to everything that is materialistic in the Jews who bustle about in the shops.

In Kazimierz there are three synagogues; two of them date from the fifteenth century; the Old Synagogue and the Isaac Synagogue. A third one is attended by progressive Jews, those who reject orthodox practices in everyday life while retaining their faith in the Torah and the Talmud. These Jews no longer grow *peissy* and do not wear the kaftan. Their children speak Polish. They are ready to take flight for the West.

On the threshhold of the Old Synagogue stood a group of Jews who gave me a friendly, almost assiduous welcome. I was fortunate because they were very well informed both about their religion and the history of this historic building. One of them accompanied me on my visit.

We entered the sanctuary by passing through a sort of anteroom, in which Jews were gathering for the evening prayer. Some of them were talking among themselves, while others had begun to pray, with frequent and rapid swaying motions of the body. The visit was brief, too brief, but we had to hurry in order to leave room for the faithful. We encountered a group which looked grotesque in this precinct devoted to religious meditation. Two bare-headed ladies were leaving in the company of two gentlemen who were wearing the headgear of their female companions. They were Christians who had come to visit the synagogue. The men were hatless, in Polish summer fashion. Since a man may not enter a synagogue without a head-covering, the guide had had the idea of covering the masculine heads with the women's hats. The rule had been observed to the letter and the visit took place without any of the faithful showing even the hint of a smile.

The building is one of the oldest in Cracow. It was erected in the twelfth century at the same time as a Gothic church whose architecture is absolutely unique. The ceiling arch of the latter is in fact supported by a single, central column. By a strange quirk of fate, the synagogue became the Church of the Most Holy Cross, while the first masterpiece, supported by four columns, became a Jewish temple in the fifteenth century.

My guide drew my attention to a candelabrum decorated with a human figure, although representation of the human form is forbidden in a synagogue. The candelabrum had been imported in the 14th century by Jews fleeing from Spain to avoid torture and the stake.

Right by the temple there is a very small but ancient cemetery. There, between four old trees, lies the tomb of the Ramo, Rabbi Moses ben Israel,* who inaugurated the synagogue in fifteenth century.

At the headstone of this very simple mausoleum, one can find thousands of cards brought by visitors who come to contemplate this ancient tomb. I had seen something similar in Prague, in the cemetery which every self-respecting Jew visits once in a lifetime to place a small pebble on one of the most ancient Jewish graves in the world, that of a certain Sarah who was apparently buried in the year 606(?). It is the grave of the unknown Jewess.

The interest I evinced in everything my guide showed me made him warm toward me. He refused the gratuity I offered him and told me to give it to a poor blind man who was holding out his hand by the door. Outside, he drew me into the shadow of a closed doorway, behind which the crowd had begun to chant the evening prayer. And when I asked if he knew the reason for the attraction that Poland had held for the Jews, he told me the following beautiful story.

**Better known as Rabbi Moses ben Israel Isserles (1525 or 1530-1572), known for short as the Rema or Remuh. He built the synagogue in memory of his first wife, who died at the age of twenty. Pilgrimages to his grave were made on the festival of Lag Be'omer (mid-May), traditionally the date of his death.*



ESTERKA

Toward the middle of the fourteenth century, a king ruled Poland who was adored by the humble people and the peasants. His name was Casimir; later became known as Casimir the Great. He liked to travel through the countryside, enter all the houses and hold friendly conversations with everyone. A few hours after he had left, the peasant who had chatted to this simply-dressed traveler would learn that he had seen the King, for a numerous and elegant retinue would enter his house later and leave him a gift as a souvenir of the royal visit.

Once, Casimir went off to hunt deer. After several days of tiring pursuit, he decided to rest for the night in a little town called Opoczno.

His faithful servant, Greczyn, therefore preceded him to this location on the same morning to find accommodations worthy of his master.

Try as he might, he was forced to choose the house of a wealthy Jewish lapidary, a very learned man called Aaron. All the Christian homes in the neighborhood were either too poor or too uncomfortable.

Aaron was very popular with everyone, because he was the most charitable of men. As soon as he learned that lodgings were being sought for the King, he stood upon the threshhold of his house, wearing his silken kaftan and his sable hat. He beckoned Greczyn, saying to him, "My house is the King's." Greczyn accepted, for lack of anything better, although he had a very deep aversion to the Jews.

At sunset, the King arrived with his retinue. Aaron awaited him before his door. Behind him stood two young Jews dressed in silk who were waiting to attend Casimir, to hold the stirrup of his horse and help him dismount.

At Aaron's side, a young girl aged fourteen, an incomparable beauty, held a golden dish covered with a silk cloth on which glittered jewels which Aaron offered to Casimir.

The King, good-natured as usual, wanted to greet his host and thank him for his gifts. Yet he could not do so, he was so overcome. His eyes remained fixed upon the young girl with the perfect eyebrows and the deep eyes. He murmured, "She is so beautiful that she should be called Queen, not Jew's daughter."

Aaron greeted the King with respect and dignity and, indicating the young beauty, told him, "Sire, this is my only daughter. She owes you her life. Accept this souvenir from her."

The King remembered, in fact, that one day, a sad day on which the populace was massacring Jews in Cracow, he had brought to his palace a little girl who, terrified and covered in blood, had sought shelter under his coat. He did not send her home until the rioting was over.

While telling me this story, my very friendly Jew began to tremble. In Russia, he had seen the massacres called pogroms. He told me that one day, in Kishinev, a city in Bessarabia, while he was still a child, he saw a savage mob, aided by gendarmes, ransack his parents' home. He fled, accompanied by his younger sister, through the winding streets. Both of them reached the countryside and huddled under a pile of straw. What happened in there? He never knew. His sister must have been trapped under a heavy load of straw; she groaned for a few minutes, and then fell silent. It was impossible to get help for her, so he stayed there, hidden, throughout the night.

The next morning, the Christian church-bells rang out at full strength...the police had restored order.

He managed to extricate himself from his hiding-place, and called his sister. She did not reply. Horrified, he saw her feet sticking out from under the straw. He pulled them toward him. The child had died of suffocation the previous night.

He dashed back to town like a madman and saw the chaos of the aftermath of a pogrom. A corpse, the belly ripped open, lay with its guts wrapped around its neck. Another, tied to a bench, had a charred head, lying upon cinders which were still smoking. The body of a child, burned, blocked the door of a stove. A head protruded above the ground, covered with garbage; it belonged to a Jew who had been buried alive, leaving the head exposed which the mob had soiled and stoned. A child wandered aimlessly, haggard, mute, crazed, its body beaten to a pulp. All the houses were ruined, looted, ransacked.

While my guide had been telling me of all these atrocities, prayers in the synagogue had fallen silent, on the other side of the door.... I began to doubt the existence of any kind of God, whether of the Jews or the Christians.

The Jew took up his story again.

Aaron's daughter prostrated herself before the King and spoke to him, in the purest Polish.

"I have always dreamed," she said, "of meeting my savior again. I learned Polish in order to thank him in his own language. Today, I am happy and am your servant."

To which the King replied, "Rise, beautiful creature, God has rewarded me, for today He has shown me a magnificent rose, which has bloomed from the little flower bud which I protected from destruction. What is your name, little one?"

"I am called Esther."

Aaron led the King into his house. A magnificent feast was brought, during which Esther alone, and not the members of the royal household, served to the King.

At the end of the banquet, Casimir, raising his goblet, drank to Aaron's health and little Esther's beauty.

Instead of staying in Opoczno for a single night, the King remained for three days.

During this time, he lived side by side with little Esther and her father. Both of them enchanted him, the one with his conversation, the other by her immense charm.

He was told of the unhappy situation of the Jews since the just laws enacted by Bolesław the Brave were no longer being applied.

In the days of that monarch, the Jews in Poland had had the same rights as all his other subjects. Like all the nobility, some wore the curved saber and sported gold or silver chains around their necks.

Since then, the rabbis had been stripped of the mace which had been their symbol of command. They had lost all their authority and prestige.

Jews were falsely held responsible for all epidemics and diseases. They were accused of poisoning the springs and the wells. It was claimed that before Passover, they would kill a Christian child to mix its blood with their ritual bread.

All this, although untrue, incited the population. What could be done to change this flow of ideas? The situation should be remedied, by restoring prestige to the rabbis and the same rights as everyone else to the Jews.

Casimir listened and above all...watched little Esther who had changed her dress and her jewels several times during these three days. At each transformation she became more attractive.

The King left Opoczno and little Esther. He was so moved that he decided never again to see his Czech mistress in Cracow who at the time was carrying his child.

A whole year passed. One fine day, Casimir learned that Aaron was dead and that Esther, accompanied by an old aunt, had settled in Cracow to live there honorably on the fortune left her by her father.

The first question the King asked was, "Is Esther married?" He was told she was not.

One morning, the King set off to hunt. He was already on horseback when a young woman approached him. It was Esther, who had become even more beautiful as she matured.

"My Lord, she cried, save me once again. They want to marry me off against my will. You, who are all-powerful, forbid this union."

Deeply impressed, the King dismounted, consoled the beautiful Esther as best he could, and promised to pay her a visit.

He arrived one afternoon, accompanied by a large retinue, which caused a great stir among the clergy of Cracow. A King had never been seen to visit a Jewess, and to do so officially.

The visit was brief. Yet Casimir had the time to whisper quietly to Esther that he would return, alone, in the night. He did so.

Esther received him in a manner befitting a king. She had sent away all her servants. She treated Casimir as if she were his serving-maid. The King made her sit next to him. He looked at her jewels, one by one...undid the diamond-studded clasp of her brocaded gown. Esther did nothing to defend herself.

He did not leave his mistress's house until dawn, saying to her, "Stay faithful to me, you will sweeten my days."

The next day, the beautiful Esther confessed her sin to her uncle, Lewko, and told him of all her misgivings. He, far from blaming her, encouraged her to love the King, for the greater good of the Children of Israel.

The King returned to Esther every night. Both of them were happy. Yet, on one occasion, he found her troubled. When questioned, she replied, "Our people are scattered everywhere, they see everything, they hear everything, they know everything. That is why I know that Matthew Borkowicz, your right-hand man, is plotting against you. Be careful."

The King ordered an inquiry and realized that the accusation was well-founded.... He took care and frustrated the intentions of the traitor. Thenceforward, he became even more attached to Esther and protected the Jews everywhere.

But kings have their troubles and misfortunes like everyone else. One day, Casimir told Esther that the nation insisted that he marry, to provide an heir to the throne.

With tears in her eyes, Esther showed the King the child born out of their love. Little Pelka lay in his cradle, pale, puny, with a head too big for his body. Casimir loved this child because he had admitted paternity and had had him baptised. He even had a royal eagle emblazoned on the child's coat of arms.

The unhappy Esther, pregnant with a second child, had to bow to the King's will. He himself swore he would always love her, but he was the slave of his people.

During his betrothal to Hedwiga of Silesia, the King returned almost every night to his beautiful Esther. Once he was married, the clergy tried to put an end to this love which they considered scandalous.

So Esther left Cracow to go and live at Labrowa, not far away. That is where her second son, Niemira, came into the world. And that is where little Pelka died.

The King, whose union remained childless, often visited Labrowa, to the only object of his love. He always returned happy and full of indulgence for the Jews.

In about 1370, the King fell under his horse. His leg was crushed. He was brought back, groaning, to Cracow, and was treated by two surgeons who argued with each other, Henry of Cologne and Matthew of Cracow. They were so successful that the King died after long days in agony.

The beautiful Esther stayed in front of the palace, day and night, to at least keep in sight the window behind which the creature she adored was dying. She survived him in Labrowa by several years. She died. Later, her son also died, unknown.

That is the story of little Esther, said my guide. It is the face of the history of the Jewish people in Poland.

As Esther was saved by Casimir, the Jews were received by Poland at the very moment when they were being burned alive in Spain and throughout Europe.

As Esther loved the King, the Jewish people loved Poland. Like Esther, the Jewish people speak Polish. Like Esther's children, Jewish children in Poland have died unknown, without having occupied their rightful place, due to their attachment and loyalty to the nation which accepted them.

By now, night had fallen, prayers had ended in the synagogue. The doors were shut. I gratefully thanked the friendly Jew who had been so informative.

The ghetto was silent; the streets were deserted. I proceeded slowly toward the city center.

I stopped in a tiny square, surrounded by Jewish houses. According to the custom in Polish cities, above each doorway, a little illuminated sign indicated the street name and the number of the building. I was able to read "Esterka Square".

Thus, the city administration of Cracow had insisted upon honoring the memory of this Jewess who, by her love, was able to achieve happiness for her fellow citizens.

I was daydreaming, when two bursts of laughter brought me back to reality. Two elegant and beautiful Jewish girls, who had gone to seek their fortune in the Christian neighborhoods, called to me, "Come home with me, said one, I am as loving as a Jewess..."

"And I make love the Polish way," shouted the other one, even louder.

I concluded that even though I came from Paris, I still had something to learn.



ISRAEL OVER POLAND

Thanks to little Esterka, and thanks also and above all to Polish ineptitude in matters of business, Jews spread throughout Poland. They were never seen living in the countryside and working in agriculture. They settled in the cities and towns where they dominated commercial life.

There were already a great many of them in Poland in the 1890s, when the iron hand of Alexander III chased all the Jews without exception out of Russia and allowed them to live only in southern Russia and the Polish provinces. At present there are about 4,000,000 Jews in Poland.

In each town, in each village, they have their cultural organization, their separate administration, their own elementary and high schools. They take their matriculation examinations in Yiddish. When there are several Jewish soldiers in a regiment they do not eat the usual army food with the rest of the company. The Jewish organization called "Gmina"* opens a canteen serving ritual food next to the barracks. The company pays the canteen the necessary amount to feed the Jewish soldiers, who eat all their meals over there. These canteens are often hotbeds of insurrection and communism, continually supplemented by Jewish civilians from Russia. The canteens are very often temporarily closed as a precautionary measure to stop political unrest.

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* *The author probably means "Gemeinde" (organization).*

If, for one reason or another, the authorities try to curtail Jewish rights, there are immediate protests in the foreign press attacking the "imperialism" of the Polish government.

And yet, at the moment I write these lines, I have in front of me a Russian newspaper, bearing today's date, in which I read that the Soviet government which owes so much to the Jews has just eliminated all Jewish schools within the territory of the Union of Soviet Socialist Republics. And the foreign press has not reacted at all.

So Jews have been living in Poland since the 14th century. They have preserved a language which was different from that of the country in which they lived. They have also preserved intact their faith and their customs. What reaction did they provoke from the mass of the Polish people? Do they live in peace or at war with the nation which has offered them shelter?

All in all, it could be said that a sort of compromise, of balance, has been established between the two nations, for Poland is still the European country in which the fewest Jews have been massacred since the Middle Ages.

Let us take a little trip through the country and look at the Jews in the various places.



WARSAW

The capital of Poland is a city in which life is even more elegant than in Paris. All the women exaggerate the Paris fashions, all the men are dressed in the London style. The cafés and cake-shops are gorged with people. Music and crowds everywhere. Downtown, on the affluent avenues and in the beautifully-kept public gardens, there is not a kaftan in sight. Does that mean there are no Jews? No, of course not, the women in the shortest skirts and the most elegant men are Jews; they wear the stigmata of their race on their faces. In the parks, their children play at their feet in the sand; they speak Polish to each other, they speak Polish to their mother. All those who belong to this new generation are aware of the power of Poland; they are beginning to resemble the Jews of France, that is, to adapt to their surroundings. However, all of them can speak Yiddish, because all of them have parents or grandparents in the Nalewski Quarter, the Warsaw ghetto.

As soon as one enters that Jewish city, one would think oneself transported to Cracow. One sees even more black kaftans; however, these appear to be less ancient, less shiny with age, less dirty. The stores are bigger, but the courtyards of the houses show the same frenzied commercial activity. In the street only Yiddish is spoken, although the inscriptions on the stores are in Polish. I would even go so far as to say they are in Super-Polish, in view of the fact that the German spelling of proper names has been polonized: Schwartzmann has become Szwarcmann, Rothschild is written Rotszyld.

The number of individuals dressed in European style can be counted on the fingers. However, occasionally, at a big hotel in the district, there is a wedding at which the kaftans mingle with dark

suits. The latter belong to Jewish diamond cutters from Antwerp who come to the Polish ghetto to seek a wife to take back with them to Belgium.

Jews are constantly leaving the ghetto for the West. Why? They do not even know themselves.

At the German consulate, where I had gone to complete some visa formalities, I met a charming young Jewess in her twenties. She was leaving for Paris to find her brother, a furrier. Her sister-in-law, who had come to Poland with two children, was going to bring her over.

The emigrant did not know whether to be happy or sad about leaving. She knew nothing about France; she did not know a word of French and complained that her nephews spoke neither Polish nor Yiddish. They had become, she told me "pure-blooded" Frenchmen.

A long way from the ghetto, in the streets of Warsaw, very many stores are Jewish-owned. The owners are affable, charming, elegantly attired; their business sense is developed to the highest pitch.

One asks oneself how medieval Poland would have evolved without the Jews, when it was continually in between attacks by the Turks, the Swedes or the Tartars. Placed in the vanguard of the western world, it was Poland that always suffered the impact of invasions. The Poles fought, then celebrated their victories. Meanwhile, the Jews took care of trade, which was as indispensable to their adopted country as it was to themselves. A biologist would say that Polish Jewish life is a form of parasitism, but a useful parasitism. Sometimes the Jews have proved themselves to be ardent Polish patriots. Thus, on the first day of the insurrection of 1863, among the five corpses of heroes who fell under the Russian bullets, lay the body of Rabbi Meizel.

In Warsaw, the promiscuity of the Jew and the Pole has resulted in a symbiosis. The two elements live side by side, despising each other sometimes, but tolerating each other, and almost always making use of each other.

In 1915, after the Bolshevik invasion was thwarted, victory placards were seized in Wieliczka which the Jews had prepared to

welcome this army, Poland's enemy, but acting under Jewish orders.

In 1919, during the war against the Ruthenians, American Jews were so afraid of Polish reprisals due to the conduct of the Jews during the siege of Lwow that they sent the financier Morgenthau to General Konarzewski's headquarters to ask him to ensure the safety of their coreligionists. The Poles listened to his advice; thus the divisions arriving from Posen were ordered to make camp on the outskirts of Minsk, rather than in the city itself, for fear they should encounter Jews.

On the other hand, during the celebration of the tenth anniversary of the restoration of the Polish state, columns of tens of thousands of young Jews demonstrated their attachment to the Polish Republic.

Sometimes the Poles express their contempt for the Jews and vice versa. For instance, in Cracow, Jews are not allowed to enter a certain little garden in front of the Skalka Chapel. There is a font there in which the body of Saint Stanislas, the bishop, was thrown when he was murdered by King Bolesław the Brave.... The water in the font is supposed to cure eye diseases. On the garden railings there is a notice which reads, "Entry forbidden to Jews." Why? It was explained to me that the Jews, who often have serious eye diseases, infected the water and spread the illness. That is a thesis which is plausible. But then why under the inscription "forbidden to Jews," has a passer-by written, "and to dogs"? No one has erased it, neither Jew nor Christian.

Since Marshal Piłsudski regained power in May, 1926, the Polish government has tended to pay strict observance to the integral Jewish equality with every other citizen of the Polish Republic.

The Poles and the Jews in downtown Warsaw are perfectly tolerant of each other. Furthermore, Poles pay high prices for their seats in the little theaters such as "Qui Pro Quo" or "Morskie Oko." These shows, which are a cross between a little music hall and a big Montmartre cabaret, are run by Jews. One sees singers such as Jarossy, a Hungarian Jew, or Rentgen, a Polish Jew, speculating or making one speculate for three hours every evening

on the theme of "Jewish stories." Most of the ones told by R. Geiger in his delightful books published in Paris have been dramatized in the form of sketches. Jews make fun of Jews; they make the first move. And the Polish applause is enough to bring the house down; they find the plays witty and adore Jewish comedy. The style of these singers is reminiscent of our Fursy who was also Jewish.

In one of these theaters, I heard an extremely talented dramatic singer interpret the song, "The Jew's Old Violin," causing emotional reactions throughout the auditorium. Unfortunately, I do not have the exact text, but this is what the story is about:

An old, very old, poor Polish Jew who was about to die, called his son and gave him an antique violin. "I inherited it from my father," he said, "who had it from his grandfather. Keep it all your life, little one, and remember that, always and everywhere, your music will make all the Jews weep and sob when you play them the ancient Jewish melody."

The litte Jew grew up. He left for Europe, he left for America. The poor little Jew became an enormously wealthy American banker. In his safe, he carefully guarded the old violin his father had given him.

Then the banker grew old. He was afraid of death. He called his son, gave him the old violin and told him: "Look after this violin, little one, throughout your life. It comes from your ancestors. Learn to play on this old wood and remember that, always and everywhere, your music will make all the Jews weep and sob when you play them the ancient Jewish melody."

The crowd of spectators, almost all of them Polish and Christian, remained silent for a few seconds, taken aback, moved. Then they applauded frantically and demanded an encore.

Every Jew from Poland, in his journey throughout the world, carries in his heart the ancient Jewish melody.... That is his strength and the power of his race.

This dramatic scene was followed by a dance number performed by eight showgirls scantily dressed in brassieres and briefs. All

eight of them were Jewish. They were not very good, having neither the rhythm of English chorus girls, nor the grace of French dancers.

One could hardly attribute the title of "artiste" to these poor young girls, who displayed themselves, almost naked, just as they might display themselves, almost dressed, in the street.

In Warsaw, on the Marszalowska and the Nowy Swiat, as in Cracow on Floryanska Street and St. John Street, most of the young women who try and attract the passerby are Jewish. They are, however, both, elegant and alluring.

The German occupation of Poland between 1915 and 1918 was, for the victors, a period they are still talking about. Everywhere, the Jews were welcoming; everywhere men in kaftans offered their so-called daughters; everywhere urchins praised the charms of their "sisters."

Just as in the Orient, one sees in the streets of Cracow and Warsaw, Jews attempting to draw in the passerby to admire a supposed daughter or niece.

There's quite a story in something that happened to one of my friends. He was accosted by an old Jew who spoke of his granddaughter. She was, he said, as beautiful and fresh "as a mountain stream." As further proof, he showed a photograph. It showed a face in profile. In fact, the features displayed an astonishing purity. The model should be a beauty.

My friend let himself be led, and followed the old Jew. He reached a little street, entered an ancient house and passed through a rather dark and very smelly courtyard. The Jew opened a door; my friend entered a room which was quite clean and saw the subject of the photo. At least, the left profile was that of the photograph, but on the right side, the eye had been gouged out and there was a long gash down the cheek. The whole aspect was terrifying.

My friend drew back toward the door and reproached the intermediary, especially over the missing eye. To which the old Jew replied, "You are making a lot of fuss over a missing eye! What would you have done with this eye? It wasn't for an eye that

you followed me here!" My friend beat a retreat, cursed by the man in the kaftan.

In fact, in downtown Warsaw one sees no more Jews than one does in Paris. Those who live there have adopted a Polish exterior. Only those who live in the special neighborhood have retained the national dress and express themselves loudly in Yiddish.

I had lunch downtown at the Piccadilly Restaurant, a fashionable Jewish restaurant. There is no comparison with the corresponding establishment in Cracow.

In Cracow, the establishment is at the end of a courtyard; the dining room is of doubtful cleanliness, the napkins are paper and the patrons are dressed in oriental style. Yet the ritual dishes have originality; the carp and pike have a special, unforgettable taste; there are sausage skins stuffed with flour and fat, chopped, fried pasta, a creamy kugel; mead is drunk.

In Warsaw, the Picadilly, by contrast, has the air of a good Paris restaurant. Opposite the entrance door, there is a counter displaying hors d'oeuvres, several of which are dishes which are cleverly prepared: a mixture of cooked vegetables in mayonnaise, cooked, chopped goose liver, stuffed tomatoes, slices of carp in aspic, black and red caviar, etc.

The room is clean and luxurious; the waiters are in dark suits; the public looks completely European. But on the other hand, there is nothing more or less to the carp and pike than there is to those one could eat in France on the banks of the Seine or the Loire. Here, the Jews have abandoned their oriental characteristics; they eat like everyone else; they tend to westernize themselves.

Furthermore, the menu does not bear the three Hebrew signs which indicate that the food is prepared "according to ritual." These are replaced by four silhouettes of naked women squatting on cushions and admiring themselves in a mirror.

On the menu, one even finds dishes written in pseudo-French, such as "kotlet de volaille" or "antrikot de dindon."

The restaurant is owned by a Mr. Hirszfeld, whose name, before the war, must have been written "Hirschfield."



ZAKOPANE AND SZCZAWNICA

Southern Poland is separated from Czechoslovakia by a mountain range, part of the Carpathians, called the Tatras. At their base is a health resort called Zakopane. It is frequented on the one hand by consumptives who cling to life, and on the other by the more fortunate who make it their base camp for excursions in the region, mountain-climbing, dancing the tango or the black bottom, and eating quite badly in very expensive restaurants.

The invalids who are not in sanatoria spend their days on chaise-longues decorated with pillows. They display a sad note in front of every private home and every boarding-house.

The hale and hearty stay in the same boarding-houses and the same villas as well as two or three semi-luxury hotels. At the first sunbeams, they make for the mountains. In the evenings, they gather in the hotel lobbies around those ultra-modern orchestras, the jazz bands.

In the street, a very mixed crowd drifts in front of the rather primitive-looking shops. One hears only Polish and German spoken. I heard not a word of English nor of French. I did not even hear Yiddish spoken, and yet the crowd is composed almost entirely of Jews.

What is so surprising? They alone, almost exclusively, engage in trade. They alone are rich, and they alone can afford to vacation in Zakopane.

As table companions at the boarding-house where I stayed, I had a lawyer, a doctor, a veterinarian and a lady doctor. All were Jewish. In the course of a conversation, I was unwise enough to criticize the town administration, and especially the shortage of drinking water brought about by a hot summer. The doctor defended both Zakopane and the whole of Poland...he was a proud Polish nationalist. There are many of these among Jewish intellectuals who have achieved a certain status in life.

As for the wealthy businessmen, having left the kaftan and the ghetto behind, they openly advertise their sympathy for their neighbors—for the Germans, if they live in western Poland, for the Russians, if they live near the Soviet borders.

During my stay in Zakopane, there was an automobile rally over tortuous mountain roads. The competitors included American, Austrian and Czech cars, and a few Bugattis from France. At the finishing-line, the sympathies of the spectators in the bleachers were clearly divided in two. The Poles, of whom there were few, cheered for the French cars. As for the Jews, who comprised the majority of those present, long before the race they began calling to each other from group to group, in German. In German fashion, they ordered steins of beer and with wild enthusiasm hailed the passage of their favorite candidate, a German driving an Austrian Austro-Daimler. However, their delirium hardly brought luck to the German since the Bugatti won the race easily.

At the moment the results were announced, the Poles applauded France and the winner. The Jews applauded even more loudly for the German who had only come in a very poor second.

The race, held on the shores of the magical lake Morskoe Oko had attracted about fifteen hundred spectators' cars. All, almost without exception, belonged to rich Jews. All were American or Austrian cars. A single touring car represented our national industry. It had brought a Pole married to a Frenchwoman.

A few spectators who had come in buses waited after the race for the arrival of the vehicles which would take them back to town. I was among them. Next to me, a very Europeanized couple were conspicuously speaking German. The man had very characteristic Semitic features. The woman was very pretty. At that moment, a special vehicle arrived which was to take back members of the press.

The couple approached the vehicle, at the same time as a crowd of people claiming to be journalists. A discussion ensued. The gentleman then spoke in Polish. He displayed the business card of a correspondent of an American newspaper. He was called Perlmutter. He was allowed inside.
"Get in, my angel," he said to his wife, in very good Polish, while helping her up the steps of the car.... For the moment, they had forgotten their German.

In the evening, an elegant crowd invaded the two fashionable restaurants. They spoke Polish, they were dining Polish-style. A solo violinist, a young Jew, was playing, swaying on his hips as if in synagogue. He went from table to table bowing before his wealthy coreligionists. The Poles who were in the room could be counted on the fingers of one hand.

So all the wealth in Poland comes out to play in Zakopane. But everything that is wealthy is Jewish. All these people have abandoned the kaftan and the "peissy" forever. They have almost forgotten Yiddish, replacing it with very good German. They call themselves Polish. For the rest of Europe, they are Polish because they are citizens of the Polish Republic.

But what of the impoverished Jews who live in the ghettos of Cracow and Warsaw, do they never go to treat their tuberculosis in the mountains? Do they never relax from their intensive labors?

Yes, but they consider themselves to be in a different class to those who frequent Zakopane. They are well aware that they would cut a poor figure in this affluent town where their coreligionists wear plus fours without playing golf and don dinner-jackets in the evenings for their suppers.

Try and imagine a Jew in his worn, shiny, discolored kaftan, with his beard and side-locks on his temples. Imagine him strolling down the Avenue Henri-Martin in Paris, which is inhabited almost exclusively by wealthy French Jews. Would he be welcomed as a compatriot by those elegant ladies getting out of their automobiles, whose children speak English to their nannies? Definitely not. These "Israelites"* avoid the Jew whom they have

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**The French word for Jew,* juif *has often been considered pejorative by French Jews, who used to prefer to be called* Israëlite. *Nowadays, the word* juif *seems to be coming back into favor.*

dubbed "Polak"—which means "Pole" in Polish.

In Poland, also, these Jews in kaftans go to take the cure and relax a long way away from the Jews in suit-jackets. They go to Szczawnica.

It is a three hour car journey from Zakopane to Szczawnica. Yet one might be deluded into thinking that a far greater distance separates these two spas. Half the journey can be done in primitive canoes, hollowed-out tree trunks, which plunge down the rapids of a river, the Dunàjec, for four hours, navigated by mountain-dwellers dressed in white costumes embroidered in red and blue. I have rarely had a more picturesque journey. One would think one was passing through parts of paradise to get to the part of hell which is the resort of Szczawnica.

There, the mountains are lower, the road is dusty. A large thermal baths establishment overhangs a park terraced like an amphitheater on a hillside. Bright green lawns and banks of flowers, excellently maintained, sport bright notes of color along the wide avenues on which a completely black crowd progresses slowly. These are the Jews in kaftans who go there to treat or to prevent tuberculosis.

The face of a consumptive is always frightening when it is emphasized by a wild beard and an unkempt mustache. Feverish cheeks look even more hideously pink when they are framed by a black beard. A very pale face looks even paler when it is surrounded by a very red beard.

All these poor invalids arrive, clinging to life. For all Jews, without exception, fear illness and death. As all physicians know, they are submissive and obedient patients.

All these Jews in kaftans, all the Jewesses in their wigs, have amassed their savings in order to be cured. They walk slowly to save their breath. All of them carry a glass mug containing a vacillating, whitish liquid. It is a mixture of water and kefir. In the glass there is a glass straw. As they walk, they occasionally suck in a mouthful of this beverage.

Their hands tremble; the thin, bluish milk splashes kaftans that are already pretty dirty. I shall remember this sight as one of the saddest of my life.

It was a Saturday. A rabbi who had come to be treated had donned his sabbath hat, decorated with tawny foxtails. He was completely surrounded by his coreligionists. He was speaking. They all listened, swaying slowly. They stopped to drop their heads to drink a few drops of kefir and again took up the rhythmic movement.

Naturally, the rabbi was speaking in Yiddish. So does the whole town of Szczawnica, the whole town without exception—the transient bathers as well as the resident tradesmen.

I fled from both this depressing establishment and from this dreadful park. Below, in a steeply sloping avenue, I saw an old Jew who had vomited blood onto his kaftan. He was hanging onto an iron rail which ran the length of the street to help those who did not have the strength to make the climb on their own. He asked me something in Yiddish in a very low voice. I did not know what to reply; I said a few words to him in Polish. He did not understand me. He was from a generation of Jews who spoke only Yiddish and German.

BIALYSTOK AND WILNO

In Warsaw, as in Cracow, the Jews are aware that they are in a Polish city. Although they constitute more than half the population, they still display the attitudes they had in the Middle Ages. They live close together, from choice, in the neighborhoods which they have transformed into ghettos.

But there are cities in Poland in which Jews represent 90 per cent of the total population. Bialystok is one of them. It is a very industrialized city, very rich, in which cotton and woolen textiles and hats are manufactured. Bialystok sends its products to the whole of Poland. All of them are made by Jews.

The street has an odd look about it. All the advertisements are bilingual. The Latin alphabet of Polish sits cheek-by-jowl with the Hebrew characters of Yiddish. Sometimes, the notices are in one language, in Jewish.

Everyone wears the kaftan; but since many of the Jews are rich, an elegance and a style has evolved in this national costume. I have seen young people whose long robes have wasp waists. They retain the classic shape, just like those of the beggars or tradesmen, but these garments are well-cut; they hug the shoulders and hips; they are made of heavy woolen cloth in the winter and of silky alpaca in the summer. These kaftans are no longer black, but steel grey or tobacco color. The buttons are silk-covered. Hats are matched to clothing. There is a Bialystok fashion, just as there is a London fashion.

At the entrance to movie theaters, the illustrated posters are in Jewish, and it is curious to see the portrait of the Jew, Charlie Chaplin, surrounded by Hebrew characters.

I entered the restaurant of a big hotel. I was served Jewish cooking; the fish was excellently prepared and there were goose livers with onions. The manager and the waiters had spotted Christians who had entered their establishment by accident. I was billed thirty-six francs for four pears and two bananas.... As I was with ladies, I did not dare complain too much. Noticing my astonishment, the waiter informed me that bananas were very expensive because they had to be brought from hot countries! I paid without arguing for this luncheon, which was good, it is true, but was three times more expensive than it would have been at the most elegant establishment in Warsaw.

Our car encountered a Jewish funeral. The hearse, which was very small and low, was preceded by four female professional mourners whose heads were covered and who lamented in loud voices. Behind the bier walked women whose shoulders were draped in multicolored shawls. I was about to remove my hat out of habit, when my companion stopped me. One does not remove one's hat for a burial just as one does not remove it on entering a synagogue.

I left by train for Wilno from this city which had proved so inhospitable.

As night fell, a handsome old Jew with a flowing beard who sat facing me took a small black box and a long leather thong from his suitcase. He pushed his hat back to the crown of his head and attached the little box containing the divine commandments to his forehead. He rolled the strap around his wrist, turned toward the East, toward Jerusalem, bowed very low, and swaying, began to say the evening prayer.

Wilno, which the Russians call Vilna, is a strange city. Everyone is fighting over it. The Lithuanians consider it as a capital city, which belonged to them in the thirteenth century. For the Poles, it is a totally Polish city, because, since the fifteenth century, everything in it has been Polish—the inhabitants, the

institutions, and later the University. The region in which it lies has spawned almost all of Poland's great men. I will merely cite Mickiewicz, Kosciuszko, and Piłsudski.

The Byelorussians can also lay claim to Wilno because it is in the heart of Byelorussia. As for the Jews, they feel at home, because they are the ethnic majority.

Despite the number of Jews, one sees no kaftans, no velvet hats in Wilno. In the streets, Jewish students, girls and boys, leave their high schools for the day. They wear white caps. Numerous groups of elegant ladies and gentlemen, dressed just as they would be in Paris, circulate on the sidewalks and fill the cafes where jazz-bands play. All have the distinctive profile of their race. What language do these Jews speak? Is it Yiddish? Would it be Polish? No, they speak Russian, excellent Russian. Yet they are the descendants of Jews who were banished, mistreated by Alexander III. They know that since then, since Stalin's government, the Soviets have become antisemites. Nevertheless, they speak Russian among themselves, as if they were undecided about the future of Eastern Poland, as if they foresaw a Russian invasion.

However, it appears that the Polish language is gradually gaining ground among the population. There is also a gradual rapprochement between Jews and Poles. Thus, in Wilno, a committee has just been formed, presided over by the Bishop and the Chief Rabbi, to erect a statue to Berko-Yosielewicz.* He is a Jew who commanded a Jewish regiment during the War of Independence in 1830. He had learned soldiering with the French forces under the command of General Mortier.

In Wilno, I relived the famous "night of terror," in the course of which an evil genius by the name of Khapoune killed a Jew. This is an ancient belief so firmly fixed in the Jewish minds in Wilno that it has survived, despite the disappearance of the kaftans and the side-locks hanging from the temples.

I talked about it to a young Jewish lawyer. She confided her state of mind to me. "I am well aware that it is only a legend, a fable, a

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**The author is confusing Berek Joselowicz (1770-1809), who fought in the Kosciusko uprising in Poland and was killed in the battle of Kock, with his son Józef Berkowicz (1789-1846), who was wounded in Napoleon's army and fought for Poland in the 1830-31 uprising. Both were much decorated for bravery.*

tradition, but despite myself I always tremble when these terrible hours arrive each year. I was told of it throughout my childhood. Even today, my whole family gathers in the house. We spend the entire night huddled against each other, hugging each other closely so that Khapoune spares us. My grandparents," she added, "would spend the night in the cemetery, at the foot of the graves."

And, in fact, the whole day, the street that leads to the Antokol Jewish Cemetery was a continual and noisy coming-and-going of all kinds of vehicles: cabs, cars, and buses chartered for the day. This whole moving stream conducted Jews toward the tombs. Lamentations were heard from the cemetery. In the evening, those who had no place to lay their heads, or perhaps the most fervent believers, stayed in the cemetery and lit lights which vacillated before the tall, white gravestones, all of them identical, which lay higgledly-piggledy, more or less straight, more or less crooked in the Wilno cemetery, as in all the Jewish cemeteries in Poland.

Unfortunately, in a large Jewish conglommeration such as Wilno, at least one Jew dies in the "night of terror." So Khapoune has come! Unhappy is the family he has touched with his deadly finger.

For the other families, for all those who have escaped this evil genius, there is joy. On the following day, all the shops are shut, the Jewish quarter has a holiday. All the young girls, dressed Parisian-style, make for the center of town, laughing and joking.

It was in Wilno that I saw the banks of the river crowded with a throng of Jews coming to "shake out" their sins on the day of Yom-Kippur, the Day of Atonement.* Here again, I saw Jews desert their rooms to sleep in the evening, either on the balcony or in the courtyard of their houses, in hut-like structures, on the feast of Koutchki**, which remind them of their nomadic stay in the desert.

Perhaps in Wilno the old Jewish customs have been preserved in the most traditional way, the Yiddish language spoken at home and taught in the high schools. Yet it is in Wilno, the town so close to the Bolshevik frontier, that the Jews have most

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**This refers to the* tashlikh *ceremony, where breadcrumbs are thrown into running water, though the ceremony takes place on the New Year, ten days before the Day of Atonement.*

***This the Polish name for* Sukkot, *the Feast of Tabernacles.*

completely lost their traditional dress and the outward signs which distinguish them from the rest of the population.

In Soviet Russia, they have gone even further, they have changed their surnames, such as a Bronstein who has become Trotsky and an Apfelbaum who is called Zinoviev.



THE POLISH VILLAGE

In the big cities of Poland, the Jews are a separate group, but in the villages they are dominant. I was present one day when a large village awoke; it was almost a small town. This was Dobczyce, a few kilometers from the salt mines of Wieliczka.

It was six o'clock in the morning. A few Polish peasants who lived there had left for the fields at dawn. The shops began to open one by one. Jews emerged from most of them, wearing the kaftan and the black cap. They sat before their doors on benches and breathed the morning air. Here and there, a Polish shop stood out from the others. It could eventually be identified by the ikon of the Black Madonna of Częstochowa, displayed over the doorway, in front of which, day and a night, a little electric lamp burned.

Half an hour later, the Jewish women shopkeepers emerged; they were dressed elegantly in very short dresses in bright colors. When they are young they are pretty, even very pretty. One cannot pass by their stores without receiving such a pleasant smile that one mistakes its intention. The storekeeper seeks only to draw you into her store to sell you groceries, bread rolls or enamelled pots and pans. Only the old women have retained the wig and the dark dress.

At about nine o'clock, the village starts to come alive. It is market day. At the end of the street, on a large square, Polish peasants have brought a few eggs, a few vegetables a few potatoes. But the displays where one sees large piles of goods all have Jews as sellers. During the preceding week, they have scoured the countryside in long, spindly carts drawn by ancient nags. They have bought up everything they could find and have come to

unload it at the markets. They are not wholesale buyers, but semi-wholesalers. In the country, I saw two dust-covered Jews pushing before them a single cow and two sheep which they had bought in order to resell.

At this market, every little stall selling cotton fabric and the red headscarves worn by peasant women is owned by a Jew.

One could say that the Polish villages are Jewish villages. Each could be considered to be a little island of Jewish commerce lost in the midst of an immense ocean of purely Polish countryside, in which one sees endless fields of rye and oats. In this rural scene, one has difficulty finding a single Jew. If there is one, it is he who owns the tavern which sells tobacco, excellent Polish beer, and the very bad brandy from the government-owned monopoly.

From time to time, the landlord has the great pleasure of ejecting a Polish peasant who has drunk too much. He doesn't drink himself; he is as sober as his fellow Jews.

At harvest time, wealthy Jews criss-cross the countryside and visit the big landowners to buy rye and wheat wholesale. They are received on the steps and after a long discussion, a settlement is always reached because they are very business-like.

Apart from these Jews who pass through from time to time, the country folk are only Polish. The Jews are never farmers.

It was in this village of Dobczyce that I met a rabbi who, with infinite kindness, gave me valuable information about Jewish customs and cookery.

It was a Friday evening. Night had just fallen and in all the houses through windows veiled in white netting one could discern the flickering of the candles which Jews light on the Sabbath. All the shops were closed, the village was resting.

From one house, cleaner than the others, I saw a young man emerge, dressed in a silken kaftan. He wore a velvet skull-cap surrounded by bushy fox-tails. He greeted me for he had been told that I had come from France. I returned his greeting and spoke a few words to him. He was eager to engage in conversation. He was the rabbi's son. I asked him where I could taste a few Jewish dishes. He replied evasively, but said that his mother could let me know;

all I had to do was pay them a visit on the following day.

The next day, I returned to the village; it was mid-Sabbath. Almost all the Jews were wearing their fox-tails; the young women chatted, laughing, at the ground-floor windows. The children, dressed in dirndls, played at their feet on the sidewalks.

I went to the rabbi's house. I was expected. The son led me into the dining room, furnished in German style. I was sat at the table; then the rabbi's wife appeared. She received me with great kindness. We had started to talk when the rabbi entered. Everyone rose.

Dressed in his fox-tails, with his handsome red beard and his silken kaftan, he made quite an impression. After the introductions, everyone sat down. The rabbi did not speak Polish, he spoke only Jewish and German. However, his wife and son expressed themselves very well in Polish. The young man explained this situation in a few words. I can still hear his words ringing in my ears as if I were face to face with him. I write them down as if he were talking to me.

"We, the Jews, are true Poles. We have been Polish since the fourteenth century. Our hearts have always been Polish but by force of events, our lips have been German because the Austrian government was a German government. Today, the government has become Polish; our hearts are as Polish as they were six hundred years ago, but our mouths have also become Polish. That is why the younger generation speaks Polish."

The Rabbi's wife brought a tray containing brandy, cakes and soda water. She forced me to accept a little of everything and the conversation (I should say, the discussion) began. For the rabbi never said anything without his son and his wife interpreting his words and giving numerous explanations for them. The son never spoke to me without the rabbi intervening and throwing me into a state of confusion.

All Jews, especially those who are still close to their religion, imbue everything they do and say with this spirit of interpretation, discussion, quibbling, and speculation.

I was a frequent visitor in Rabbi Chaim Halpern's home. Each time it was with the same ceremony To him, I owe a great deal of my documentation and I am infinitely grateful to him.



CHOLENT AND KASHRUT

My conversations with Rabbi Chaim Halpern and his family were thus completely disjointed. The conclusions I was able to draw were only the result of infinitely long discussions with the rabbi, his wife and son. Anything connected with cookery was constantly mixed with tradition, religious precept, and local custom. Here are a few of the notes I was able to take.

When a child comes into the world in a Jewish family the importance of the event depends on whether the newborn is a boy or a girl. If it is a girl, the joy is not great; there are no celebrations. She is named on the following Saturday, and thenceforward she is condemned to the obscure existence of all Jewish women. Only men are the defenders of Israel. The women do not count. In any event, in synagogue they are not admitted into the same enclosure as the men and, very often, among very orthodox Jews, a woman is barely tolerated in her own home if for physiological reasons* she is considered impure.

If the child coming into the world is a boy, there is cause for great celebration in the family; for he, the man, will defend the people of Israel. Like a girl-child, he is named on a Saturday, however this time a special meal is prepared.

**Menstruation.*

This luncheon consists of dishes which are always served on the Sabbath, but they are accompanied by a dish of peas. The Halpern family had a long discussion on this point. Why peas? Because the pea is round, so it rolls. The life cycle of a man is also round, his passage on Earth is only temporary. The pea is therefore a symbol.

This dish of peas is always followed by nuts (also round like the peas), and by cakes similar to those usually eaten on the Sabbath.

I tasted one of these cakes at the Rabbi's house. It was identical to our *biscuits de Savoie.**

On this festive occasion, beer is always drunk...the ale of which the prophets spoke. Then comes the circumcision celebration. On that day there is also a Sabbath feast.

The Sabbath menu can vary a great deal; however, it must be prepared according to a special rite which I shall deal with later. The same ritual banquet is served on a wedding day.

When the family goes into mourning, the grief is overwhelming. This exteriorization is understandable among Jews since they have the most highly developed sense of family.

On that day, strangers who knew the deceased offer his relatives hard-cooked eggs and a sort of zwieback similar to German pretzels, but not sprinkled with coarse salt.

Here again, the hard-cooked egg is a symbol of death. Firstly because, through the use of heat, the life of the egg has been killed; then because the egg is round "like death which rolls towards each mortal."

Mourning lasts for seven days. Throughout this time, meals are not taken at the table; the mourners squat on the ground and eat on their laps.

**Sponge cake.*



CHOLENT

Each week, Jews celebrate the Sabbath. It begins on Friday at sundown and ends at the same time of day on Saturday.

During this twenty-four hour period, the lighting of a fire to cook food is forbidden; nor can one touch money or work implements.

That is why one Saturday, when I asked the Rabbi for a pencil in order to take notes, he showed me the pocket of his everyday garment, hung on a hanger, and told me to take for myself the fountain-pen which protruded from the pocket. When the pen would not write well, Mrs. Halpern expressed surprise, telling me, "But it comes from America!"

Since fires cannot be lit, and one must still eat, and eat well because it is a holiday, preparations are made on Friday. The food which is to be cooked is put into a large pot. The pot is hermetically sealed and taken to the baker on Friday before sunset.

When the bread has been baked, the baker puts all the containers which have been entrusted to him into the oven. The oven is still very hot; it retains quite a high—though falling—temperature until midday Saturday. Throughout this period, the food is steamed. This dish is called *Cholent.*

Of course, infinite combinations of ingredients can go into these pots. Everything prepared in this way is given the name "cholent." A beef stew, cooked in this way, would become a cholent stew; beans become cholent-beans.

Certainly, this method of cooking, unknown to us (except in the case of *tripes à la mode de Caen*), gives the ingredients a special flavor, that "gently-simmered" flavor. It can consequently be said that cholent cookery is excellent.

On Saturday at midday, the pots are fetched from the baker. The contents are still very hot. It is time to sit down to eat.

Mrs. Halpern told me that there are more than three hundred cholent recipes. However, she had great difficulty in quoting even forty of them to me.

This cooking technique, the rabbi told me, is heavy on the stomach. In fact, the sick are given a dispensation from eating it. The religion which *forbids* the lighting of fire in the kitchen during the Sabbath, *commands* it to be done for those who are sick, for man *must* take care of his health to prevent death.

Cholent cookery, which involves eighteen hours of cooking time, is performed only for the Sabbath. On other days of the week, the same dishes may be eaten but they are only cooked for as long as is necessary over a naked flame.

In Poland, certain Jewish festivals are connected with particular dishes and culinary customs. Thus, on Yom Kippur, the Day of Atonement, before the festival begins, meatballs wrapped in noodle dough and poached in water are eaten. This dish resembles Polish pierogis, or Italian ravioli. These are *kreplach.*

The festival of Purim celebrates Esther's victory over Ahasuerus. It reminds Jews that when "in his cups" at a feast, the powerful king ordered the death of Haman, the persecutor of Mordecai and the Jews. Following which "...the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them." (*Esther IX:5*)

Every year, on Purim, Jews *must* drink wine; they may even get drunk, since drunkenness which befuddles the mind recalls the tricks of fate: Haman wanted to kill the Jews, yet it is he who was killed.

For the Passover festival, Jews eat flat cakes made of a plain flour and water dough, unsalted, unleavened, and baked in the oven. This is the *matza.*

"In the first month, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten." (*Ezekiel XLV:21*).

In Poland, it is traditional among Jews to eat soup made of fermented beets, thickened with egg, during the Passover holiday.



KASHRUT

The Jewish religion is rich in precepts dealing with the daily diet. Jews do not have the right to consume everything edible. A certain number of foods are forbidden to them, and moreover, some combinations of basic foodstuffs are forbidden. Thus, one can never eat milk or its derivatives (cream, butter, cheese) if they might come into contact with meat in the stomach.
"Thou shalt not seethe a lamb in its mother's milk."

That is why meat is never cooked in butter. The latter is always replaced by oil, suet, or goosefat. Nowadays, the Jews often use vegetable margarine. Milk and milk products are therefore only consumed six hours after a meat meal.

However, one may drink milk and eat butter or cheese only half an hour after a meat meal.... Why?

The permitted foods are called *kosher*. Pork is not kosher, it is forbidden. It is *teref*.

Beef, mutton and veal are permitted with certain limitations. The determining factor in all the prohibitions involving these meats is the presence of blood.

For beef to be kosher, it must not contain blood and must be specially prepared. So, firstly the animal must be slaughtered by making a transverse cut across the neck, so that it bleeds as profusely as possible.

Secondly, the sciatic nerves are excised. If no competent authority can be found to do this dissection, only the front portion of the animal will be used. The entire hindquarters of the animal will be discarded.

Thirdly, when prepared for eating, the entire surface of the meat is heavily salted and left for half an hour. It is then washed under running water and carefully wiped.*

The meat of an animal killed by accident is *teref.* It cannot be eaten.

Many foods are first examined by competent persons approved by the rabbis. Thus the slaughterers at the abbatoir are designated by the religious authorities. These are the *shohets.* Any animal whose lungs look suspicious is rejected for food.

Special individuals supervise milking in the dairies. Only milk from these dairies will be bought by Jews. I knew a wealthy Polish landowner who was very antisemitic, but who nevertheless employed one of these religious supervisors on his estate, so that he could sell milk to the large number of Jews who lived in the neighboring village.

Jews do not eat hare. Fish is almost mandatory on the Sabbath. Only very, very poor Jews occasionally do without it.

In Cracow, I visited the fish market on a Friday morning. It was a very strange sight.

In a little square in the Jewish quarter, a large crowd was circulating around huge meter-high barrels which measured at least a meter across. These immense casks were half-filled with water in which a number of superb carp were swimming, of which the smallest must have weighed at least two pounds. The prices were written in large characters on placards. More than twenty casks competed with each other. On that day, carp were worth eight francs a kilo.**

The sellers would constantly remove fishes from the water, weigh them briefly, and hit them with a mallet at one end of a long plank laid on trestles. The carp were gutted and had their heads cut

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**For a discussion of De Pomiane's slightly erroneous information on kashrut, see the translator's introduction to the cookery section.*

***About 25¢ per pound.*

off immediately. They bled heavily. The guts were pushed to the other end of the table. Another carp had been sacrificed. The black-garbed crowd tore it to pieces.

Half an hour after the market had opened, all the tables were covered in blood; the hands of the merchants were all gory. One was reminded of the animal sacrifices described by the Prophets.

For poorer Jews or those who live in isolated locations, there are carp halves, divided in two lengthwise. The cut side is presented bleeding, exposed to the sun. The public pokes at the pieces, and goes from merchant to merchant, with crimson, sticky hands. Each man wipes his hands on his kaftan.

Further away, for those who cannot afford carp, various river fish are sold at three francs a kilo: roach, tench, chub, but never eels, for fish without scales are *teref*.

The gathering of this crowd on a Friday morning has prompted the appearance of several markets in the neighborhood of the fish market. In particular, there is the old clothes and old shoes market. I saw Jews, who were far from paupers, coming to sell a single pair of tattered shoes; these were the shoes they had abandoned on the day they had bought a new pair. These shoes had no soles left; as for the uppers, they were a mass of holes and pieces.

Nevertheless, they were always sold for 1 zloty, that is three francs, although they appeared to me to be unusable.



PARIS

There is no need to expatriate oneself and travel the orient from Europe in order to find Jewish ghettos. They are everywhere; one just has to look for them. The ghetto, as we have seen, is not a limited piece of territory. No, since the Middle Ages and even more so in the twentieth century, the ghetto has become the place in which Jews establish themselves *of their own free will.*

We have seen to what extent Jews are traditionalists, how they cling to their customs, their rituals, their ways of perceiving and understanding the world. The Jews always cling together so as to feel stronger, in order to be able to defend themselves better should the occasion arise.

In London, in New York, in Paris, there are neighborhoods to which Jews have become attached. This is where the new immigrants go when they arrive. They are sure to find material aid and moral support which would be lacking in the strange ocean into which they have thrown themselves, without compass or rudder. These neighborhoods inhabited by Jews are, by definition, ghettos.

Those who live there will never leave voluntarily unless they are sure of success. If they do, they make enormous progress. In these neighborhoods, in London, in New York, in Berlin, as in Paris, one only hears Yiddish spoken. Once they leave these dark alleyways, the Jews speak English, German or French; that is to say, the language of the country in which they live.

They also cluster in certain neighborhoods in which they first open a market stall, then a store. They sell furniture, silk stockings, neckties, caps, hats. The whole sidewalk of the street has

become Jewish but the local population does not even notice. The Jews have become naturalized. These commercial streets are also ghettos.

Other Jews reach the West with higher aspirations. These are the ones in whose brain lies the instinct for discussion, interpretation, for reasoning to excess. They are the future philosophers, playwrights, interpreters of music and famous physicians, who will bring honor to the country in which they settle. These countries adopt these great men to such a point that they forget their ethnic origins, considering their genius to be Latin, Anglo-Saxon or Teutonic.

Thus, in all the countries of the West, a Jewish intellectual aristocracy is created, just as a financial aristocracy is formed. Of course, these people are *parvenus* but they are *parvenus* belonging to a race as ancient as the history of humanity, and for this reason they quickly form an elite.

This elite gathers, assembles, visits with each other, to the almost complete exclusion of the Christian elite. In a Jewish *salon*, one only meets Jews.

In these salons, the instinct of tradition is modified. It is transformed into a mania for collecting, a love of the antique. Jewish drawing-rooms in the west are furnished in exquisite taste.

Nowhere is it easier to learn and to improve the mind than in Paris. Everything here manifests the peak of civilization. Paris is the capital of beauty, balance, harmony. It is therefore natural that this atmosphere has influenced Jewish thinking. The Jewish salons of Paris, which are almost all rigorously Jewish, contain the synthesis of all that is beautiful in civilization and the human intellect.

Paris has its ghettos.

Leave the Métro at the St. Paul station and walk up the Rue-Vielle-du-Temple. Immediately to your right, you will find Roi-de-Sicile Street. Pass it, continue on your way, and you will see the

Rue des Rosiers. Enter this narrow, dirty, smelly, dark, muddy street. It is the most typical street of the Paris ghetto.

On the sidewalk, you will encounter only shabbily dressed people. You will only hear Yiddish spoken. All the stores have signs written in Hebrew characters.

In the Grünbaum grocery store, you will see wreaths of dried mushrooms, just as in Poland. Salted herrings are lined up in the display window; sacks of kasha testify to the fact that in this neighborhood one does not eat the same food as the rest of Paris.

Over a bookstore, a huge sign in Yiddish covers the glass of the entrance door. In the margin, one can read the French translation. It is an advertisement for phonographs and records. One reads:

RECORDS IN HEBREW, YIDDISH, POLISH, RUSSIAN, HUNGARIAN AND FRENCH

Thus, for a few francs, any Jew can buy something to remind him of his country of origin.

A wine merchant calls himself:

AUX VIGNES DE PALESTINE

The store windows display the three Hebrew signs which mean "kosher."

On one shop there is only Jewish lettering. The names of the owners are Rosenbach and Schiperstein. One cannot discover what they sell, the lettering is so dirty.

A sordid-looking individual has enthroned himself under the porch of a magnificent 18th century townhouse. He sells old clothing. Next to him, one can view an exhibition of cracked and down-at-heel shoes.

While I was viewing this display, the seller fed me his line: "Come inside, sir, I also have resoled boots, like new."

One shop is completely filled with pyramids of cylindrical packets. On each are inscribed the words:

FAMOUS MATZO
Rogoski and Schöngartner

All the matzos in Paris start out from this ghetto. They go to every neighborhood, rich or poor.

A tinsmith's workshop displays notices only in Yiddish. There is not a word of French.

The Wolmann bakery is wonderful. One sees loaves of bread and all the Jewish cakes by the thousand: chalas, strudels, streusels, nusstorten, poppyseed pastries, cinnamon pastries, etc. This bakery can supply thousands of people; all the Jews of Paris find a sort of patriotic souvenir in these delicacies.

I went in there to buy a few cakes. The saleswoman hardly spoke any French. I asked for Jewish cakes. She replied in an irritated tone of voice, "Here, everything is Jewish." She miscalculated the bill. I was about to pay when the baker's daughter came in. She was charming and spoke excellent French. She added up the bill again and found an extra franc. I paid and left. All the cakes were delicious.

Written on a repulsively filthy housefront, one can read:

NEW YORK HOTEL

Further on, a door bears an inscription on which a few lines in Hebrew letters are discernible. Below, are the words:

OFFICE
RABBI ISRAEL SUSSMANN
All matters connected with the Jewish observance

There is a restaurant at every step. All bear the kosher sign. One of them displays the words:

INTERNATIONAL RESTAURANT

The sign is surmounted by a French flag. On another, one finds:

COMMERCIAL RESTAURANT
POLSKA ET PYCCKA RESTAURACJA

The sign is in Polish, the word "Russian" is written in Russian characters, the conjunction is in French.

I entered one of these restaurants for lunch one Saturday. In a room as cramped as the wine merchants', tables were set with four place settings. I sat down alone at a table. Two minutes later, I had three table companions.

It was the Sabbath. Everyone was in a spending mood. The owner passed from table to table, taking orders and loudly shouting the names of the dishes chosen down a hatch: "Drei fisch! Fünf fleisch and peas. Zwei prime rib, sauté potatoes! Ein roast chicken! Drei kugel!"

I ordered carp Jewish-style, tripe, and a kugel. The splendid wife of the owner came over to ask me what I wanted to drink, "wine or claret." I answered "ein claret." She began to laugh, realizing she was dealing with a "goy."

No one was drinking wine. For the first time in my life in Paris I saw mead being poured. Almost everyone drank only tea after lunch.

In this tiny little restaurant, there was a mad bustle. Most of the customers looked humble. They appeared to be poor but were very clean. I believe most of them were furriers or capmakers. All of them spoke Yiddish. One heard a few words of Polish, but not a word of French.

From time to time, an individual dressed completely in Parisian style, ostentatiously sporting a watch-chain, would enter and approach a table but would not sit down. He had merely come to visit with friends, without eating in this humble restaurant. He was a Jew who had been living in Paris for some time. He had "made it."

Two of these "visitors" spoke French to each other, though with a thick accent.

At about one-thirty, the room began to empty; I was able to chat with the owner's wife and ask her some details about Jewish cookery and her restaurant. She replied with great charm to all my questions. When I questioned her as to the age and prosperity of

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her establishment, she told me:

"We have been here for five years, and things are going so well that we have opened two 'branches'."

"Where?"

"One in Cracow, the other in Lodz; my sisters run them."

Paris is a country in which it is easy to make one's fortune.

I also visited a Jewish *salon*. I had been invited to bring my daughter to see a Christmas tree decorated by the parents of one of her high school friends.

It was a sumptuous apartment whose windows overlooked the Place de l'Etoile. I had taken my daughter there; I came to collect her at the end of the day.

Why a Christmas tree in a Jewish home? Because the Jews, almost alone in Paris, have adopted this northern custom. They have seen Christmas trees in Alsace, in Germany, in Poland. They have retained this tradition of their country of origin, like all the other traditions they cherish.

They celebrate the birthday of Jesus Christ even more than the Christians do. The Christians stuff themselves, the Jews light little candles on a glittering pine tree, just as in Poland they lit the little candles on the seven-branched candelabra every Friday evening. The children's festival takes on the aspect of a religious celebration.

And why should the Jews not celebrate the birth of Christ, this God who was carried in the breast of a Jewess, this God whose precepts made the Jewish spirit triumph, destroying Greco-Roman civilization?

So I arrived at this elegant abode, completely overcome by childish joy.

In the drawing-room in which the tree stood there were only adults. All the young people were prancing and dancing in

another reception room to the music of a phonograph which was playing jazz band tunes.

Sometimes, a little hand changed the records. The machine then reproduced the choral music of a Russian church. Yet the little Jews continued to caper about.

The mistress of the house, as beautiful as were, no doubt, Rebecca or Ahasuerus's Esther or Casimir the Great's Esterka, introduced me to her friends. There were Messrs. Goldschmidt, Weissweiler, Rosenthal, Edmond Bloch, and others whose names escaped me. The majority wore the Croix de Guerre and belonged to the Legion of Honor. One was a literary figure, another an industrialist; there was also an attorney, a member of the Academy of Medicine, a professor at the Collège de France, a famous painter....

At the back of the drawing-room, other groups chatted; a few ladies, most of them pretty, all very distinguished-looking. One of them was a little awkward but very reserved. She was a Madame Lévy-Mohl, who had recently become wealthy through her marriage to an antique-dealer. All the ladies were tastefully dressed, and wore their pearls and diamonds discreetly.

The mistress of the house spoke of my culinary writings with the smile of a *gourmande* which made her black eyes shine like tourmalines in velvet. The conversation turned to this theme. Each of the gentlemen spoke to me of a dish from Alsace or Poland. All of them knew Jewish cookery but only ate it once or twice a year. All had adopted French cuisine, as they had adopted everything French.

In any case, how could anyone contend that these Israelites are not French? All of them have brought their labor, their genius, their brainpower to France. All of them served France during her misfortunes. All had lost sons in the ranks of the French army.

This Mr. Weissweiler, who knew the cuisine of Frankfurt so well, had had three sons. All three were killed, at two-yearly intervals, during the War. His two youngest sons were killed in Champagne in the trenches, non-commissioned officers in the infantry. Piously, their father had brought their last remains to Paris, to the Montmartre cemetery.

But the eldest, Israel Weissweiler, a handsome young man, was killed in the first days of the War. He had disappeared during the retreat from the Marne. For a long time afterward, his poor father had hoped to find him among the prisoners repatriated from Germany. He never returned.

Mr. Weissweiler remained infinitely sad, all alone in life.

My charming hostess led me to a sideboard to appreciate a port wine which had come from cellars of the Tuileries Palace. It was one of the last bottles. After these, nothing of Napoleon III would be left!...

A mother of one of the young guests, a Christian lady, separated me from the mistress of the house when she arrived. She was a Madame Durand, *nouvelle-riche*, insolently covered in diamonds. She had them in her ears, on her fingers, on her huge bosom, on her hat, on her shoes.

At the first introduction, a gentleman kissed her hand. Madame Durand blushed and simpered. At the second introduction, before the gentleman had a chance to bow, she spontaneously raised her hand to the level of his lips. Since her partner was over six feet tall, the gesture looked ridiculous to everyone except her. Passing a gallery of paintings by Matisse, Van Donghen, Guillaumin, and Monticelli, she burst out laughing, saying,
"You're like me, you buy these horrors! But they're an excellent investment!..."

...I fled. I was ashamed for the whole of christendom.

If one had to choose between the two *parvenues*, Madame Lévy or Madame Durand, I would prefer, and *how* I would prefer, Madame Lévy.

In my retreat, I entered a dark and empty room, with windows overlooking the Place de l'Etoile. I was thirsty for air and isolation. My eyes fell on the vast expanse of the square. The night was deep. It was raining. Sad weather for Santa Claus!

The asphalt was as shiny and smooth as the surface of a big lake. The lamposts were reflected in it, looking like luminous columns. The top of the Arc de Triomphe, lit at the base, was lost in shadow

and dissolved into the mist. The flickering flame, barely visible, marked the site of the Tomb of the Unknown Soldier. I pressed my forehead to a window pane, and came to my senses.

My eyes grew accustomed to the darkness of the room. At the other end of it, Mr. Weisweiler was staring into space like me. I drew closer to him and in order to have something to say, I remarked:

"What a wonderful sight!"

"What a sad sight," he replied. "I always look at this flame which is never extinguished and I think that this French soldier who died for his country is perhaps...my poor, big Israel!"



The "Planty", Cracow's public gardens, 1920s.



Section of 15th century engraving depicting a panoramic view of Cracow, with Casimiria (Kazimierz) marked as "Oppidum Iudeorum" (City of the Jews).



Market Square, Kazimierz, 1920s.



The Old Synagogue, Kazimierz, the oldest Jewish building in Poland, dating from the late 14th century.



Remo Cemetery, Cracow, in the 1920s. The large grave on the left is the grave of the Remo himself. The cemetery was desecrated during World War II and all the tombstones smashed.



Remo Synagogue, Cracow. The Synagogue was built by the Remo (Rabbi Moses Isserles), in memory of his first wife, who died aged 20.



Garden of the Skałka Chapel, Cracow, 1927. The sign forbidding entry to Jews did indeed exist, but had been removed shortly before this photograph was taken.



Shoemaker in the Warsaw Jewish market, c. 1910.



In the Nalewski Quarter, the Jewish neighborhood of Warsaw, 1908. Note the water-carrier, few houses had piped water.



Frederic Jårossy, born in Graz, Austria, died in Viagreggio, Italy, 1960. Jewish compère and raconteur. Came to Poland in 1924 and celebrated 25 years in the Polish theater in 1939. He went into hiding during the war, and wrote anti-Nazi satire, which led to his being sent to Buchenwald concentration camp. After the liberation, he went to England and worked for the Polish service of the BBC. He wrote several books, including his collected monologues from the "Qui Pro Quo" Theater.



Marian Rentgen (Guntner) 1888-1941. Jewish actor, who was popular in Lvov, Cracow and Warsaw theaters for thirty years. Fought in the Polish army against the Bolshevik invasion of 1920. Killed in Katyn Massacre of Polish army officers.



Marszalowska Street, Warsaw, 1920s.



Nowy Swiat Street, Warsaw, 1920s.



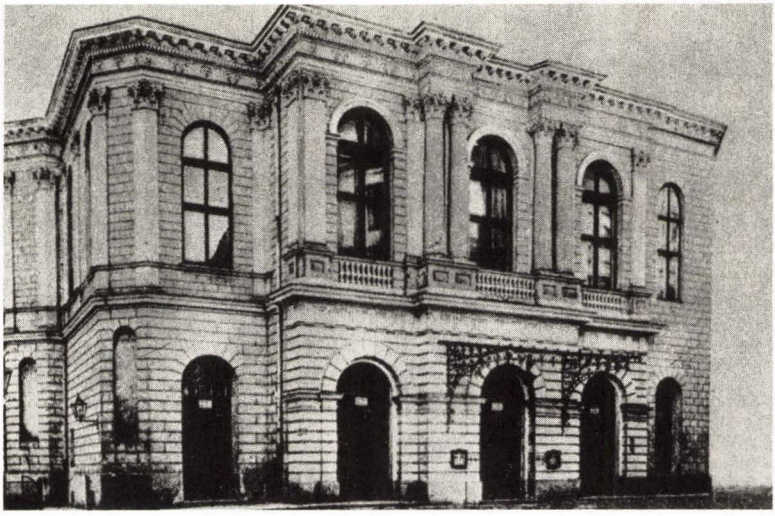
Florianska Street, Cracow, 1920s. View is from beneath the arch of the City gate.



St. John Street, Cracow, 1920s.



Morskoe Oko Lake and the High Tatras.



Nowosci Theatre, Warsaw. The building at one time housed the Piccadilly Restaurant. From the mid-thirties until the outbreak of war, the theater was a Jewish theatre.



Prewar villa in Zakopane.



Peasants taking travelers down the Dunajec River. The "canoes" are flat-bottomed boats propelled by digging a pole into the water, instead of oars, like the British boats called punts.



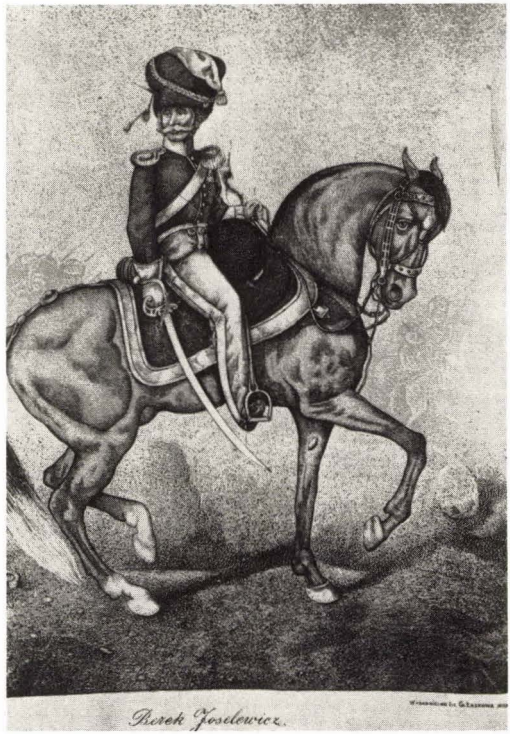
Lively discussions among orthodox Jews taking the cure at Szczawnica.



Jewish funeral, 1930s.



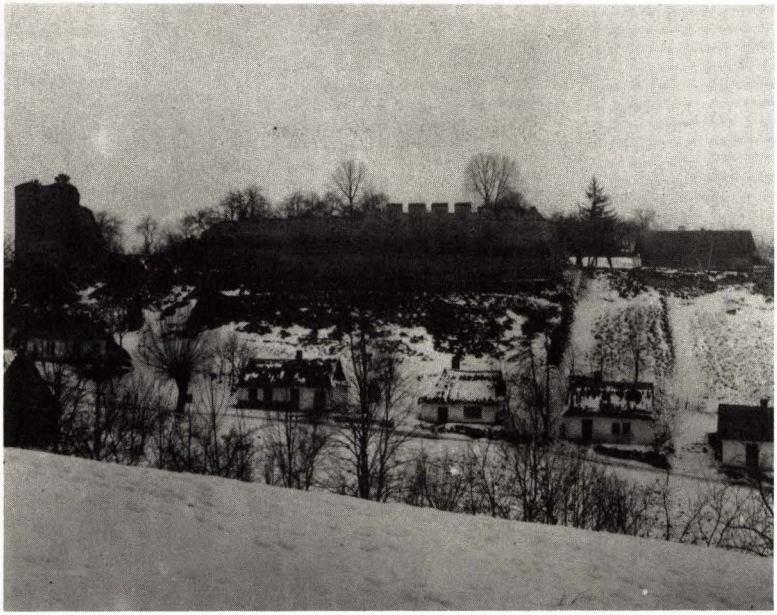
In a Jewish cemetery, early 1920s. Note the multicolored shawls of the women mourners, as described by De Pomiane.



Colonel Berek Joselewicz, commander of the Jewish regiment during the Kosciusko uprising. Lithograph on silk by Ch. Laskow.



"The New Year", painted in 1887 by Aleksandr Gierymski, and showing the Tashlikh ceremony.



The village of Dobczyce, photographed in 1928, the year of De Pomiane's visit.



The Jewish fish market, Cracow, held on Fridays at the Fischplatz near Estera Street.



The goose seller. Warsaw, 1919.

THE JEWS OF POLAND: JEWISH COOKERY

TRANSLATOR'S INTRODUCTION TO RECIPES

This comprehensive selection of Jewish recipes is the only one of its kind, a clear and concise record of traditional Jewish foods, written contemporaneously. Whether Edouard de Pomiane realized how valuable his contribution was is doubtful, since in later life he does not appear to have made any moves to have this book, or this section of the book republished.

So much Jewish cookery literature is not, and has never been intended as an accurate record of what Jews are eating, but is devoted to introducing new recipes by the author, or producing kosher versions of popular local dishes. More recently, now that traditional Jewish foods are disappearing for various reasons, attempts are being made to write them down "after the event," by questioning elderly people who may only remember the dishes from their childhood, and whose versions may be "adulterated" by variations that are not strictly authentic. It takes a non-Jew who is also an expert chef to do for Jewish cuisine what ethnographers seem to prefer to do for exotic Polynesian tribes.

Unfortunately, De Pomiane did not always get it right. Despite his long and detailed conversations with the Halpern family, he did not completely understand the Jewish dietary laws.

De Pomiane's major mistakes involve his understanding of the koshering of meat, the term "kosher" itself, and his apparent belief that beef and lamb are the only meats which cannot be consumed with milk.

According to Monsieur de Pomiane, to kosher meat, one merely has to sprinkle it with coarse salt, leave it for 30 minutes and thoroughly rinse the meat. In fact, the correct way to kosher meat is as follows:

Put the meat or poultry into a bowl especially reserved for the purpose. Cover it with cold water and leave it to soak for 30 minutes. Wash every sign of blood from the meat, then place it on a smooth, perforated, wooden board, also kept specially for the

purpose. Sprinkle it with salt. Any salt will do as long as it is kosher, but coarse salt is usually used where available. Leave the meat for 1 hour, then rinse it thoroughly in cold water.

Poultry must be drawn before being koshered. The liver has to be cut through and washed thoroughly, then sprinkled with salt. It is then broiled over an open flame for a minute or two to seal it. It is washed again and is then ready for use.

De Pomiane's version of meat and poultry koshering in the recipes has been retained, though anyone who wants to use this book as a truly kosher cookbook will have to stick with the orthodox version of koshering.

De Pomiane has a curious way of referring to dessert dishes as "kosher" or "non-kosher," according to whether or not they contain milk products. Apparently the concepts of "milchig" and "parve"—dishes which contain neither meat nor milk products—were not adequately explained to him. His references to certain dairy dishes as being "non-kosher" because they contain milk, although they contain no meat have been removed to prevent confusion, since what he was trying to explain is that these dishes were not to be consumed at a meat meal.

Similarly, in the chapter on dumplings and pasta, when he introduces a dish containing milk products, he often comments that the dish can only be eaten at a meal at which "quadruped meat," or "beef or lamb" are not consumed. I have translated these terms as "meatless." The fact that the strong prohibition on seething a calf in its mothers' milk also applies to combining milk with poultry is, indeed, confusing—especially as the same prohibition does not apply to fish. Apparently, neither the Halpern family nor De Pomiane's other Jewish acquaintances enlightened him on this point.

The Recipe Ingredients and Methods

All the ingredients in these recipes are exactly as they appeared in the original, though where quantities have not been specified attempts have been made to be more precise, where applicable. Of course, both Jewish and Polish cookery have undergone revolutionary changes since 1929. Goose is no longer plentiful,

even in Poland, and modern dietary considerations would counterindicate its liberal use. In Poland, both in De Pomiane's time and today, lard is the most common cooking fat for the Christian population. Oil is used to a lesser extent, but the quality of Polish margarine is so poor that it is rarely used for frying.

As a substitute for both veal and goose fat, I recommend the reader to substitute either chicken fat or the vegetarian simulated chicken fat sold in Jewish delis or the Jewish section of supermarkets. This applies, of course, to the savory recipes. In the desserts section, oil or non-dairy margarine are suitable.

The use of breadcrumbs, both fresh and dry, in cookery may need some explanation. The addition of the soft part of white bread, which has been briefly soaked in water and squeezed dry, is an old trick for making meatballs and similar dishes lighter —to say nothing of more economical. Normally, stale bread is used because it absorbs the water better. I have used the American euphemism "day-old" for "stale," because it sounds less unpleasant! As for the dry breadcrumbs, Monsieur De Pomiane directs the reader to grind the breadcrumbs in a mortar before use. However, since dry breadcrumbs are available commercially, it is more sensible to buy the ready-ground product and save oneself the trouble. The combination of fat and breadcrumbs sprinkled over certain kinds of meats and vegetables is a typically Polish one. In fact, this garnish is known in French as "à la polonaise."

Matzo meal can also be used in every case as a substitute for the dry breadcrumbs, and would, in fact, have been used frequently, especially at Passover, when bread is forbidden. Certainly in frying, matzo meal has a delicious, nutty flavor that is lacking in breadcrumbs, and is better than a substitute. When frying dishes for Passover, always substitute potato starch for flour and matzo meal for breadcrumbs.

De Pomiane was a little vague on directions and more detail has been inserted in accordance with modern cookbook practice. I have done my utmost to ensure that I have not distorted the original recipes but, on the contrary, made the method of their preparation clearer.

—Josephine Bacon

NOTE ON AMERICAN COOKERY TERMINOLOGY

American Cookery terminology differs somewhat from the terms used elsewhere in the English-speaking world. This book was written in American, but where necessary the recipe quantities have been modified for other English-speaking countries (though there is no metrication). For instance, cup measures have been converted into fluid ounces.

Here are a few terms that crop up in the book and which may not be familiar to non-Americans:

beet	=	beetroot
bouillon	=	stock
Carolina rice	=	pudding rice
dinner roll	=	plain white roll
grape leaves	=	vine leaves
green onion	=	spring onion
pickles	=	pickled cucumbers, gherkins
heavy or whipping cream	=	double cream
jelly	=	jam without whole fruit
powdered sugar	=	icing sugar
pound cake	=	similar to Victoria sponge
semi-sweet chocolate	=	cooking chocolate
yellow raisin	=	sultana
zwieback	=	rusk

Coarse salt is often known in the U.S. as Kosher salt. Any kind of coarse salt can be used for koshering, including sea salt.

The British equivalent of the cuts of forerib, standing rib roast or sirloin tip are forerib, thick rib and sirloin, respectively. Instead of ground (minced) roundeye use best quality minced beef. Roundeye steaks are sirloin steaks. Potroast is any boned and rolled cut.

Unbleached flour is not available in Britain, so use best quality strong plain flour. Strong flour is always to be used in recipes calling for yeast.



JEWISH COOKERY

In Poland the Jewish people have claimed the right to be considered as a national minority. They retain their own customs, language and costume. They continue to adhere to their eating habits and their cuisine.

Is this cuisine truly original? Is it a reflection, a memory of the Jewish cookery of ancient times? I do not believe it is. Certainly, the ritual slaughter of animals, the choice of certain foods, even the methods of cooking them, are customs which date back to the most ancient times. One finds descriptions of them in numerous places in the Books of the Prophets. Some of these descriptions are full of ambiguities, which lend themselves to the numerous interpretations so beloved of the People of Israel. Yet sometimes they are absolutely clear.

9. Take thou also unto thee, wheat and barley, and beans, and lentils, and millet and fitches, and put them in one vessel and make thee bread thereof, according to the number of days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

10. And thy meat which thou shalt eat shall be by weight, twenty shekels a day; from time to time shalt thou eat it.

11. Thou shalt drink also water by measure, the sixth part of an hin; from time to time shalt thou drink.

12. And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13. And the Lord said, Even thus shall the children of Israel eat the defiled bread among the Gentiles, whither I will drive them.

14. Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.

15. Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

Ezekiel, Chapter IV

31. The priests shall not eat of any thing that is dead of itself, or torn whether it be fowl or beast.

Ezekiel, Chapter XLIV

21. In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

Ezekiel, Chapter XLV

On the basis of these religious precepts, the Jews prepare foods which are provided by the fauna and flora of the different countries in which they live. One would thus seek in vain for dishes which are common to Jews in Poland and in southern Spain. Of course, in no country do observant Jews eat pork. It is also certain that in all the countries of the world, Jews will employ any subterfuge in order not to use fire between sundown on Friday and nightfall on Saturday. Nor would observant Jews ever use butter or cream for cooking beef, veal or lamb. There are culinary rules which are common to all Jews.

These rules, which are observed by the Jews of Poland, have been partially abandoned by the Jews of France. The latter often eat pork and always use butter in their cooking. For this, they are condemned by the believers in Poland.

My friend, Chaim Halpern, the Rabbi of Dobczyce, flew into an indescribable rage when he spoke of the French Jews who follow none of the religious rules, and when he condemned rabbis in the West, who live like everyone else, instead of spending their time reading and interpreting the Talmud.

Polish-Jewish cookery is thus strongly inspired by Polish cookery. For each Jewish dish one can find a Polish equivalent. However, when one sits down in a Jewish restaurant in Cracow or Wilno, one has the clear impression that one is not in Europe. Firstly, the general cooking smell is different. Good European cooking smells of butter; good Jewish cooking smells of oil and goose fat.

Jewish dishes are rarely well-browned and colored. They are grayish and almost always smell of onion. Sugar is frequently used as a condiment, even in soup, and even for fish.

For our edification, let us take the menu of a Jewish restaurant in Cracow:

FISH	SOUP
Carp Jewish-style	Broth
Salmon Jewish-style	Pea soup
Pickled salmon	Tomato soup
White fish	Pike soup
Stuffed pike	Barley soup
Carp cooked in court-bouillon	Mushroom soup
	Beetroot soup
	Plum soup
APPETIZERS	**MEAT ENTREES**
Caviar Jewish-style	Boiled beef
Calves' foot jelly	Goose giblets
Calf's liver and lights	Prime rib
Veal foot and mesentery*	Beef sirloin

*mesentery = in French, fraise de veau. *The frill or mesentery is a part of the intestine not normally available for human consumption in English-speaking countries. It is popular in France.*

Salt herrings

Veal goulash
Braised tongue
Stuffed roast meat
Zrazy**
Stuffed veal escalope
Rostbraten with onion
Beefsteak
Vienna schnitzel
Stuffed goose neck
Sautéed goose liver
Sautéed calves liver
Stuffed goose gizzard

POULTRY

Roast goose
Roast chicken
Roast turkey
Roast green goose

DESSERTS

Nusstorte
Almond tort
Cream tort
Apple strudel
Tyrolean strudel
French ice-cream cone
Blancmange
Noodle pudding

VEGETABLES

Pickled gherkin
Cucumber salad
Horseradish
Beetroot
Carrots
Cauliflower
Spinach

DRINKS

½ liter Polish beer
½ liter March beer
½ liter Polish stout
Tea
Syrups with water
Lemonade
¼ liter double-strength Mead
Mead and soda water
¼ bottle Tokay
Wine and soda water

**zrazy = ground meat balls stuffed with various mixtures. A speciality of Poland, Byelorussia and the Ukraine.*

FRUIT COMPOTES

Mixed compote
Apple compote
Plum compote
Pear compote
Apricot compote
Cherry compote
Strawberry compote
Greengage compote*

Dinner specials:

Farfel
Flour sausage
Krushka**

That is an everyday menu. On Saturday, for the Sabbath, the menu always features kugels. A wealthy Jew would choose this menu for himself:

Broth
Boiled Beef
Carp Jewish-style
Roast goose
Kugel

A poorer Jew would eat just a salt herring, some soup, boiled beef and some kugel. Naturally, on Saturdays, Christian servers and hosts circulate among the tables and supply the service.

Saturday cooking at home has a very special flavor, because the dish has been simmered for eighteen hours in the baker's oven. Without having to cook in orthodox Jewish fashion, one can produce something similar in one's own home. I tried to do so; I

**Greengages are a type of plum which remains green even when ripe. In French they are known as "reine-claude." De Pomiane reproduces the pseudo-French spelling of the menu as "renglot."*

***A type of cow's foot or calves' foot jelly, also known as* ptchah. *Krushka is actually a polonized Hebrew word. The recipe for this dish is on page ...*

then compared my cooking to cholent cookery; I discovered that the differences were insignificant.

Thus, to cook a beef tongue in imitation of a cholent tongue, at eight o'clock in the morning I sautéed a piece of meat in goosefat. I put it in a pot with onions, garlic, carrots and haricot beans. I added hot water to cover. Then I added salt and paprika.

I covered the pot and placed it in a gas oven, at a temperature that would produce a very slow simmer. Three hours later, I reduced the heat to keep the dish warm without letting it boil. At seven o'clock in the evening, the dish was ready. I do not think the Rabbi of Dobczyce himself could have told my dish from a cholent-tongue. Thus, from the gastronomic point of view, one can reproduce Jewish dishes, even cholent dishes, without having to resort to the baker's oven.

In recreating these dishes, the reader will sometimes experience the disappointment felt when one hopes to find something new and encounters something already known. Sometimes, on the contrary, the reader will be faced with a dish which will be too great a surprise, something very different from what he is accustomed to eat. In the latter case, he merely has to modify the dish to suit his tastes. The dish thus obtained may not perhaps be the original Jewish dish but it will nevertheless strongly resemble it. For instance, I frequently prefer carp or pike Jewish-style without sugar. So that is how I cook them for myself.*

The cooking methods used for the dishes mentioned in this book will always be as simple as possible (though they may not necessarily be the traditional methods). The techniques used will be those which have given me the most satisfactory results in the course of researches undertaken to reproduce the Jewish dishes I ate in Poland.

**De Pomiane is not alone in his preference. Indeed, no Eastern European Jewish community other than the Poles cook fish with sugar.*

SOUPS

Beef Bouillon Jewish-Style

Jewish beef bouillon does not have the same constituents as beef bouillon in the West. The most important difference is the cut of beef used. They always use the ribs, that is the part we call the *entrecôte;* this cut has the demi-vertebrae and ribs still adhering to it—a rib roast.

2½-3½ pounds forerib, standing rib roast, or sirloin tip roast, trimmed of fat
coarse (kosher) salt
½ teaspoon table salt
2 carrots, coarsely chopped
2 small turnips, coarsely chopped
2 leeks trimmed and sliced
3 onions
2 garlic cloves, peeled
1 fennel branch or section of fennel bulb

Salt the surface of the meat with the coarse salt, leaving the salt on the meat for 30 minutes. Wash the meat thoroughly in running water. This done, the meat has been koshered.*

Place the meat in a Dutch oven or deep pot, cover it with water, add the table salt and bring to the boil. As the water comes to the boil, skim the scum from the surface. When the water boils, add the vegetables.

Add enough water to ensure that the ingredients are totally immersed in liquid. Bring the liquid back to the boil and cover the pot. Reduce the heat until the liquid barely simmers, and cook for three hours.

Reduce the heat so that the liquid stays hot, but is below simmering point. Leave it on the stove for seven hours. You will thus obtain a preparation which is not as good as a beef bouillon cholent cooked for eighteen hours in the baker's warm oven, yet the result is greatly superior to what we usually achieve with our customary techniques.

Strain the soup, reserving the meat and vegetables, and serve it without any additions except perhaps a few noodles cooked beforehand in broth or stock, so that cooking the noodles will not cloud the soup, which must be absolutely clear. The boiled beef is served separately. It is, as one can guess, delicious, because this is the most flavorful cut of beef.

8 servings

Beef Bouillon with Sauerkraut

2½-3½ pounds forerib, standing rib roast, or sirloin tip roast, trimmed of fat
coarse (kosher) salt
½ teaspoon table salt
2 carrots, coarsely chopped

**De Pomiane's understanding of the process of koshering meat was not very clear. For the correct way to kosher meat, see the introduction to this section of the book.*

2 small turnips, coarsely chopped
2 leeks trimmed and sliced
3 onions
2 garlic cloves, peeled
1 fennel branch or section of fennel bulb
1 pound sauerkraut

Kosher the meat, put it into a pot of cold, salted water and bring it to the boil. Skim the surface, add the vegetables and sauerkraut. Cover the pot tightly and cook for ten hours in the same way as the previous recipe.

Strain the soup before serving. It will be slightly sour in flavor. It is as good served hot as chilled.

8 servings

Chicken Soup with Almonds

1 2½ pound chicken, preferably a boiling fowl, cut into 8 serving pieces
coarse (kosher) salt
1 tablespoon of chicken or goose fat
3 medium carrots, sliced into julienne strips
2 small turnips, sliced into julienne strips
2 leeks, white parts only, thinly sliced
2 tablespoons flour
½ teaspoon salt
20 almonds, blanched and ground or 4 tablespoons almond meal
½ teaspooon paprika

Kosher the chicken by sprinkling it with the coarse salt, leaving it for 30 minutes, and rinsing it thoroughly in running water.*

**See note on preceeding page.*

Melt the fat in a Dutch oven or soup pot and sauté the vegetables. As they start to color, add the flour. Stir and allow to brown lightly. Add enough warm water to cover the contents of the pot, about 1 pint (16 fl oz). Add the salt and ground almonds. Simmer for 30 minutes.

Add the chicken pieces to the pot. Add another pint (16 fl oz) of water, and the paprika. Cover the pot tightly and simmer for six to eight hours.

Remove the chicken bones from the liquid, and discard them. Strain the soup and purée the solids. Mix this purée with the soup, season to taste, and return to the heat. Serve very hot.

8-10 servings

Beef Soup with Kasha

Buckwheat groats, also known as kasha, are the most common and basic food of the northern Slavs. It constitutes the daily meal of the Russian or Polish peasant. The Polish Jews have adopted it into their cooking, with good reason, because very delicious and nourishing dishes can be made with it. Kasha can be bought in Russian and Jewish groceries.

Beef soup with buckwheat is especially delicious when cooked cholent-style. It only needs eight hours cooking on a modern gas stove.

3½ pounds beef rib roast or sirloin tip roast, trimmed of fat
coarse (kosher) salt
1 teaspoon salt
3 carrots, coarsely chopped
2 small turnips, coarsely chopped
2 leeks trimmed and sliced
3 onions
2 garlic cloves, peeled
1 bunch parsley
8 ounces buckwheat groats

Kosher the meat as in the preceeding recipes, using the coarse salt, and rinsing it thoroughly.

Bring 2 pints (32 fl oz) water to the boil and add the table salt. Skim the surface as the water comes to the boil. Add the vegetables and buckwheat, and another 2 pints (32 fl oz) water. Simmer on a low heat for three hours. Continue cooking, but without letting the liquid reach simmering point, for six hours.

Serve the soup as it is, with all the vegetables. The meat is served separately with pickled cucumbers.

8-10 servings

Goose Soup with Barley

1 goose, with giblets, cut into serving pieces
8 ounces pearl barley
coarse (kosher) salt
½ teaspoon salt
3 carrots, sliced lengthwise
2 onions

Kosher the goose, using the coarse salt, and rinsing in plenty of water. Rinse the barley in cold water.

Pour 1 quart (32 fl oz) water into a soup pot and add the barley. Add the salt, vegetables and goose giblets. Cover tightly, bring to the boil and simmer on a very low heat for four hours. Stir the pot occasionally with a wooden spoon to dislodge any grains of barley which may have stuck to the bottom of the pot.

The soup thus obtained should be fairly clear. If it is too thick, that is, if there are too many barley grains in relation to the liquid, add up to one pint (16 fl oz) of water.

Add the pieces of goose and cook until the meat becomes tender, about 1 hour. Remove them and reserve them for another dish. Serve the soup as it is, with the vegetables, giblets and barley grains.

The pieces of goose may be fried in hot fat in a skillet and served as roast goose.

6-8 servings

Sweet Beet Soup

Use precooked beets, or precook the beets by wrapping them in foil and baking them in a 350° oven for 1 hour.

2 large beets (about 1 pound), cooked, peeled or 3 small and finely chopped
2½ pints (40 fl oz) boiling water
1 teaspoon salt
2 tablespoons wine vinegar
3 eggs
3 potatoes, boiled in salted water and mashed

Put the beets into a Dutch oven or soup pot and add the boiling water. Cover the pot, bring the water back to the boil, and reduce the heat. Simmerfor 10 minutes. Add the salt and vinegar. The soup should now have a *very noticeable* sourness. The flavor should be arrived at after the addition of the vinegar.

Strain the soup. You will have a translucent soup, of a wonderful ruby color.

Break the eggs into a bowl and whisk them with a wire whisk. Gradually pour the soup, while still hot, onto the eggs, whisking constantly. The eggs will bind the soup. Strain the result through a conical sieve, and season to taste. Leave to cool.

Serve cold. Serve each diner with the soup, accompanied by a small bowl of very hot, mashed potato. One eats a little mashed potato alternately with the cold soup.

6-8 servings

Fermented Beet Soup

This is the soup which Polish Jews always eat at Passover*. It is prepared like the previous soup, but instead of using sweet beets acidified with vinegar, one uses raw beets which have been fermented.

To do this, the beets are peeled and thinly sliced. In a stone crock, the beets are layered alternately with a light sprinkling of coarse salt. Each beetroot layer should be about 2 inches thick. The whole is covered with warm, boiled water. The beets are topped with a slice of rye bread, which is then weighted down with pieces of wood and a large stone.

There should not be enough water to cover the wood on the first day. The mixture is left for a week at room temperature. The crock is then put in the cellar. The beets, which are extremely acid, can then be used.

To make soup with the beets, chop them and cook them in water to cover for three hours. This will give you a red, sour soup. It should then be bound with egg, as in the previous recipe.

If the soup is not sour enough, at the last moment add some of the highly-colored and very acid liquid from the crock.

Pickle Soup

4 pickled cucumbers (see recipe page 86)
2 quarts (64 fl oz) beef bouillon or stock
3 eggs

Peel the pickles and chop them finely. Put them in a soup pot, cover the pot and cook them in the beef bouillon or stock for 60 minutes. Strain the soup through a round sieve, pressing with the

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**Of course, Jews do not ferment the beets with rye bread at Passover, since anything made with leavening is forbidden. For Passover, the beets are simply fermented without the rye-bread "starter", by leaving the crock partially uncovered.*

back of a spoon to crush the cucumbers, while leaving the seeds behind.

Proceed to bind the liquid with the eggs. Break the eggs into a bowl and whisk them with a wire whisk. Gradually pour the soup, while still hot, into the eggs, whisking constantly.

If the soup is not sufficiently acidic, add a tablespoon or two of the pickling liquid from the jar of cucumbers. Kosher-style pickles can be bought in many grocery stores.

8 servings

Barley Soup with Wild Mushrooms*

½cup (4 oz) pearl barley
3 (about 1 pound) carrots, left whole
2 (about 1 pound) turnips, peeled, left whole
2 tablespoons goose or chicken fat
2 ounces dried wild mushrooms*
salt and pepper

Put the pearl barley into a Dutch oven or soup kettle and add 1 gallon (128 fl oz) cold water. Add the carrots and turnips. Place the pot on the heat, cover, and bring to the boil. Reduce the heat and simmer on a very low heat for four hours. Add the goose fat and mushrooms. Season to taste and serve very hot.

12 servings

**Whenever wild mushrooms are mentioned in the recipes, the reference is to ceps, known in Italian as* porcini. *The Latin name is* boletus edulis. *These mushrooms can be found in dried form in gourmet shops and occasionally in supermarkets.*

Rice and Wild Mushroom Soup

½ cup (4 ounces) uncooked rice
1 teaspoon salt
2 carrots coarsely chopped
2 turnips coarsely chopped
1 tablespoon goose or chicken fat
2 ounces dried wild mushrooms
salt and pepper

Pour three quarts (48 fl oz) water into a soup kettle and add the rice and salt. Bring to the boil, add the carrots and turnips and cover tightly. Reduce the heat and simmer for 1 hour. Add the goose or chicken fat and the dried mushrooms. Simmer for another hour.

Remove the vegetables and mushrooms from the pot. Chop the mushrooms finely, and return them to the soup. Season to taste and serve.

10 servings

Tomato Soup with Rice

This soup can be served cold, but if you do so, omit the fat.

½ cup (4 ounces) uncooked rice
1 teaspoon salt
2½ pounds tomatoes, chopped
1 tablespoon goose or chicken fat (optional)
salt and paprika

Pour 3 quarts (48 fl oz) water into a soup kettle, and add the rice and salt. Bring to the boil, cover and simmer for 1 hour.

Meanwhile, cook the tomatoes on a low heat in a covered pan. Pass the tomatoes through a sieve to obtain the pulp. Add it to the soup. Add the fat if used. Simmer, covered, for another 30 minutes. Season to taste with salt and paprika.

10 servings

Haricot Bean Soup

8 ounces haricot, navy or great northern beans
8 ounces smoked beef*
1 tablespoon goose or chicken fat
2 tablespoons flour
1 onion, finely chopped
4 ounces flat noodles (fettuccine or tagliatelle)
salt and pepper

Soak the beans in water to cover overnight. Discard the soaking water.

Pour 4 quarts (64 fl oz) water into a soup kettle and add the beans. Bring to the boil, cover and boil rapidly for 10 minutes. Add the beef, reduce the heat, and simmer for 2 hours.

Purée the beans by grinding them in a food processor or passing them through a sieve. Return this purée to the soup.

In a saucepan, melt the fat and stir in the flour and onions. Cook for 2 minutes then add 2 cups of the soup, stirring constantly. When the liquid is sufficiently thick, pour it back into the soup. Cover and simmer for 30 minutes.

Throw the noodles into boiling, salted water and cook them for 10 minutes. Drain them.

**The author refers to a smoked breast of beef, obtainable in Alsatian delicatessens in Paris. This may be either pastrami, or what is known to British Jews as salt beef. A lightly salted, cured beef, such as brisket, can be substituted.*

Remove the meat from the soup and cut it into small pieces. Return the pieces of meat to the soup and add the noodles. Season to taste, and reheat before serving.

This rather complex mixture makes an excellent soup.

15 servings

Pike Soup*

2½ pound pike, sliced, head and tail reserved
3 large carrots, sliced into julienne strips
2 medium turnips, sliced into julienne strips
2 leeks, chopped, white parts only
1 cup shredded cabbage
1 teaspoon salt
½ teaspoon paprika

Put the vegetables into a soup kettle and add two quarts (64 fl oz) water and the salt. Bring to the boil and simmer, covered, for 1½ hours. You will obtain a French julienne soup of medium thickness.

Add the slices of pike, including the head and tail. Season with paprika. Simmer for 45 minutes. Remove the head and tail and discard them. Serve the soup in soup plates with the vegetables and a slice of fish per person.

6-8 servings

Pike's Head Soup*

When slices of pike are fried, the head is not used. Instead of discarding it, the Jews make an excellent soup from it, especially when the fish is very large.

**Any freshwater fish may be substituted for pike.*

1 pike head
4 large onions, chopped
1 garlic clove, crushed
½ bay leaf
10 medium potatoes, peeled and cut into quarters
2 carrots, sliced into julienne strips
2 turnips, sliced into julienne strips
1 celery stalk
1 teaspoon salt
1 teaspoon paprika
2 eggs, beaten

Put the fish head into a large soup kettle with the onion, garlic, bay leaf, potatoes, carrots, and turnips. Add the salt and paprika and cover generously with cold water. Bring to the boil, cover tightly, and simmer for 45 minutes.

Use two forks to pull the fish head apart, and continue cooking it in the soup for another 45 minutes. Pass the contents of the soup-pot through a large-meshed sieve, pressing the solid matter down with a wooden pestle.

Return the mixture to the heat and adjust the seasoning. In a bowl, beat the two eggs and pour two cups of soup into the eggs, while whisking vigorously. Serve immediately.

10 servings

Whitebait Soup
(A Hungarian Recipe)

1½ pounds freshwater whitebait
1 tablespoon goose or chicken fat
4 onions, sliced
1 teaspoon paprika
1 teaspoon salt
2 (about 1 lb.)tench or other freshwater fish, sliced

Heat the fat in a soup kettle. Fry the onions until lightly browned, then add the paprika and stir well. Add the whitebait and cook for 2 minutes, before adding 2 quarts (64 fl oz) water. Add the salt, cover the pot. Simmer for 30 minutes.

Push the contents of the soup kettle through a sieve, using a pestle. Add the tench. Return to the heat and boil rapidly, half-covered for 15 minutes. Serve the soup in the pot in which it was cooked.

8 servings

Beer Soup

2 quarts (64 fl. oz.) beer
6 egg yolks
1 teaspoon salt
1 tablespoon sugar
croutons

Pour the beer into a pot and bring it to the boil. Remove it from the heat and leave it to cool slightly.

Beat the egg yolks in a bowl. Slowly pour the beer into the yolks, whisking vigorously. Pour the mixture back into the soup pot and return it to the heat. Heat gradually, until the liquid thickens but do not let it boil. Add the salt and sugar, and taste. Adjust the seasoning if necessary.

Serve with croutons.

8 servings

Bran Soup

1 lb. wheat bran
1 slice dry bread
1 teaspoon salt

2 garlic cloves, crushed
1 veal bone
2 ounces dried wild mushrooms
2 eggs, beaten

Add enough cold water to moisten the bran, about 2 cups (16 fl oz), then add another 2 quarts (64 fl oz) warm water. Add the bread, salt and garlic. Pour the mixture into a stone crock, cover it with a cheese cloth, and leave it to ferment in a warm room for a week.

At the end of this period, decant the water from the mixture. It will have become acidulated, and will be used as the soup base. Pour it into a soup pot and add the veal bone and wild mushrooms. Cover, bring to the boil,and simmer for three hours. Strain the soup, chop the mushrooms and return them to the liquid.

Break the eggs into a bowl and whisk them with a wire whisk. Gradually pour the soup, while still hot, into the eggs, whisking constantly. The egg will bind the soup. Strain the result through a conical sieve, and season to taste. Leave to cool.

8 servings

Cumin Soup

2 pounds beef bones
2 carrots, sliced lengthwise
1 leek, sliced
½ teaspoon cumin seeds
salt and pepper
8 dumplings (page 109)

Add the bones, carrots, leek and cumin seeds to two liters (64 fl oz) salted water. Cover the pot and bring to the boil. Cover tightly and simmer for three hours.

Strain the soup, season to taste. Poach the dumplings in the soup; they are cooked when they rise to the surface.

8 servings

Iced Sorrel Soup

4 ounces sorrel, well washed
½ teaspoon salt
½ teaspoon paprika
3 eggs, beaten

Leave the water on the sorrel leaves. Transfer them to a soup pot and cook them, covered, on medium heat for 3 minutes, or until they soften. Add 3 pints (50 fl oz) boiling water. Add the salt and paprika. Simmer, covered, for 10 minutes. Pour the hot soup over the beaten eggs, whisking vigorously.

Strain the soup, leave it to cool and refrigerate it. Serve chilled.

6-8 servings

Chilled Cherry Soup

1½ pounds morello cherries, pitted
2 tablespoons sugar
¼ teaspoon salt
3 eggs

Put the cherries into a soup kettle and cover with 2 quarts (64 fl oz) cold water. Cover the pot, bring to the boil, and simmer for 20 minutes. Add the sugar and salt, and taste for seasoning. Adjust the sugar and salt if necessary.

Break the eggs into a bowl, and beat them. Pour the hot soup over them, whisking vigorously with a wire whisk.

Leave the soup to cool, then refrigerate. Serve chilled.

8 servings

Chilled Gooseberry Soup

Use the same quantities and proceed in the same way as for the Cherry Soup.

If the skin of the fruits is too thick, the soup can be strained. Serve very cold.

These are a few of the soups I ate among the Jews of Poland. They also make other types of soup which have nothing original about them, and which are similar to French recipes.

There is thus no reason to linger over their description.

A FEW HORS D'OEUVRES AND COLD APPETIZERS

In the Jewish restaurants of Poland one sees as one enters a counter laden with cold dishes. Some are eaten as hors d'oeuvres as one stands at the counter, after drinking a glass of spirits. The larger and more elaborate dishes are eaten in the restaurant dining room at a table set at varying levels of luxury.

The Jews are very sober and rarely drink hard liquor as an apéritif. Only those who originate either from Russia or the Russian border have retained the vodka habit.

This particular liquor seems a rather nasty concoction to us, the French. Imagine 45° proof alcohol, a white spirit which we would use to make brandied plums and cherries. This vodka smells vaguely of methylated spirits. The taste and smell are altered by macerating herbs, aromatic seeds or fruits in it. The preparations thus obtained are called Nalewka. True enthusiasts, however, drink their vodka plain.

Thus, in a Jewish restaurant one drinks a glass of spirits and, to take the unpleasant taste away, one consumes a little of one of the dishes displayed on the counter. This is accompanied by a mouthful of bread. Here are a few of the most popular hors d'oeuvres.

Pickled Eggs

4 very fresh eggs
1 cup oil
1 cup wine vinegar
1 onion, raw or boiled, finely chopped
1 teaspoon salt
½ teaspoon black pepper
¼ teaspoon powdered sugar

Hard-cook the eggs for 11 minutes in boiling water. Plunge them into cold water and leave them to cool. Peel them and slice them lengthwise in four.

Combine the oil and vinegar with the onion, salt, pepper and sugar. Pour this mixture over the eggs and leave them to marinate, in the refrigerator, for at least 24 hours.

To serve, arrange the egg slices artistically on a platter and sprinkle them with the marinade. Serve as an appetizer.

The presence of sugar gives a special character to the dish. However, I must confess I prefer it without sugar.

8 servings

Grated Horseradish

Grated horseradish is a condiment used very freely in Jewish cooking. To make it, take the fattest horseradish root available and peel it like a turnip, removing the skin to a depth of at least $^{1}/_{16}$ th of an inch.

Grate the horseradish on a metal grater. This is an unpleasant job, because the odor of the horseradish irritates the conjunctiva and causes weeping. These unpleasant symptoms can be averted if from time to time one sniffs at a crust of bread.

When the horseradish has been grated, moisten the pulp thus obtained with a tablespoon or two of water which has been boiled and left to cool. Add a pinch each of salt and sugar. Acidify the preparation to taste with good quality vinegar. Store in a jar with a tight-fitting lid.

Horseradish and Beets

Mix equal quantities of horseradish, prepared as above with very finely chopped, cooked beets.

The combination is perfect. It makes a delicious accompaniment to cold fish, hard-cooked eggs, etc.

Hard-cooked Eggs with Beets

Hard-cook 8 eggs. Slice them in half lengthwise. Arrange a bed of horseradish-and-beetroot mixture in an hors d'oeuvres dish. Arrange the eggs on top.

16 servings

Eggs with Onions

1 pound large, white or brown onions, grated or minced
1 tablespoon olive oil
½ teaspoon salt
½ teaspoon pepper
4 hard-cooked eggs
⅛ teaspoon paprika

Heat the oil in a small saucepan. Add the onions and half a cup (4 fl. oz.) cold water. Bring to the boil. Add the salt and pepper. Reduce the heat and cook, uncovered, until the onion is soft enough to crush between your fingers, about 15 minutes. Leave it to cool.

When cold, arrange a layer of this onion preparation on a platter. Slice the hard-cooked eggs lengthwise in half and arrange them on top. Sprinkle them with paprika.

8 servings

Sweet-and-Sour Eggs

4 eggs
1 cup wine vinegar
2 tablespoons chopped onion
15 raisins
½-inch piece cinnamon stick
2 teaspoons ginger snaps, grated
2 teaspoons sugar
½ teaspoon salt
¼ teaspoon pepper
caramel coloring (optional)

Prepare a court-bouillon with the water, vinegar, onion, raisins, cinnamon, ginger snaps, sugar and seasonings. Bring to the boil and simmer until the onion is cooked, about 10 minutes.

Carefully break the eggs, one by one, into the boiling liquid and cover the pan. Poach the eggs for 2 minutes. Use a tablespoon to remove the eggs, taking care to keep them whole, and reserve them. Trim the whites so the eggs have a neat shape.

Bring the poaching liquid back to the boil and reduce it until it is thickened but clear. Add the coloring, if used. Allow it to cool, return the eggs to the liquid and serve cold.

This dish can also be served hot.

4 servings

Onion Salad

This is rather a strongly-flavored salad by western standards. Chop raw white onions finely. Season with oil, vinegar, salt and pepper.

Serve them on tiny squares of black bread spread with well-salted goose fat.

Salt Pickles*

This is definitely the most popular dish throughout Poland and Russia, among Christians as well as Jews. The pickle has also become popular in Austria, Germany and even in Alsace. It may well have been peddled by Jews because it is to be found wherever they have settled. The preparation of cucumbers in this way is quite easy.

10-15 small cucumbers (gherkins), 4-6 inches long
8 ounces coarse salt
oak, cherry or grape leaves, well-washed
1 tablespoon black peppercorns
1 fennel bulb, sliced
1 onion, quartered
4 sprigs thyme or 1 tablespoon dried thyme
1 bayleaf

Rub the cucumbers hard with a dry cloth to remove the spikes. Then rub them with the coarse salt, and put them in a glass or earthenware vessel. Cover them with a cloth and leave them at room temperature overnight.

The next day, take a small earthenware crock or a barrel and line the bottom with leaves. Wipe the cucumbers thoroughly and

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**De Pomiane's original recipe called for 5 kilograms (nearly 11 pounds) of cucumbers, so the quantities have been reduced proportionately.*

arrange a layer of them on the leaves. Sprinkle generously with the coarse salt. Add a layer of the onion, spices and herbs. Cover with another layer of leaves, and so on until all the cucumbers have been used up. Cover with a final layer of leaves. Pour enough boiled, cooled water into the pot to fill it up.

Weight down the contents of the pot or barrel with wooden boards and place large stones on top of them. After eight days at kitchen temperature, the cucumbers will be ready. If they are not to be eaten until later, store them in a cool place such as the refrigerator.

2-2½ pounds

Salt Herrings

Salt herrings play an important role in the diet of Polish Jewry. It could be claimed that each Jew eats a herring a day. It is the food of the poor, but it is also the delicacy of the rich.

The herrings arrive presalted in barrels from Germany or Holland. They are sold in every store and from every pushcart.

The simplest way to prepare them is to soak them in cold water for several hours to remove the excess salt. They are served sprinkled with oil, and are eaten plain, with bread.

Soft Herring Roes with Apples

This dish must always be prepared the day before, for the flavors to mingle.

2 salt herrings, with roes, soaked for 3 hours in cold water
1 large, green apple, peeled and cored
1 large onion, cut into quarters
2 tablespoons ground blanched almonds
1 tablespoon oil

Remove and reserve the roes. Slice the herring into ½ inch slices. Finely chop or grind the apple, onion and almonds together. Chop the roes, and combine them with the apple-and-onion mixture. Sprinkle with oil and mix again.

Spread the mixture on a platter and arrange the herring slices on top. An excellent dish.

4 servings

Herring Salad

Soak the herrings in cold water to remove excess salt. Season them with oil, vinegar, raw onions, salt and paprika.

They are very good. I have tasted them lightly sugared. They were very unpleasant.

Caviar Jewish-Style

The dish I ate under this name was consumed at a Jewish restaurant. It were better named poor man's caviar. It consists of a mixture of the hard roes of a salt herring mixed with raw chopped onions, flavored with oil, a little sugar and paprika.

I would have preferred the dish without sugar.

Carp Caviar

Remove the eggs from a freshly-killed carp. Put them in a bowl. Sprinkle them generously with salt. Refrigerate for 24 hours. Then add olive oil, drop by drop, beating vigorously. You will thus obtain a beautiful and delicious pink mayonnaise. Serve it on slices of bread.

Canapés with Herrings

2 salt herrings, soaked in water for 3 hours to remove excess salt
8 rounds French bread

4 tablespoons oil
3 hard-cooked eggs, yolks only
1 teaspoon dry mustard
½ teaspoon powdered sugar
⅛ teaspoon paprika

Slice the herrings into 8 pieces.

Fry the rounds of French bread in 3 tablespoons of the oil. Drain them and leave them to cool.

In a small bowl, crush the hard-cooked yolks, and combine them with the rest of the oil, the mustard and sugar. Spread the egg yolk purée on the fried bread slices and top each with a slice of herring. Sprinkle with paprika.

Makes 8 canapés

Brandade of Herring

2 herrings, soaked to remove excess salt
1 cup dry breadcrumbs
½ cup oil

Fillet the herrings and remove all bones. Pound the fish in a mortar with the dry breadcrumbs. Gradually add the oil, beating after each addition, as for mayonnaise.

Serve slices of bread spread with the mixture and eat before the meal after drinking a glass of vodka.

Makes about 1 cup (8 ounces) spread.

Herring Mayonnaise

This mayonnaise looks very pretty if colored with a few drops of beet juice.

2 herrings, with hard roes, soaked to remove excess salt
1 cup mayonnaise
1 large green apple, very finely chopped

Remove the herring roes and mix them with the mayonnaise. Fillet and remove all bones from the herring and chop it finely. Mix the chopped herring with the chopped apple. Combine this mixture with the mayonnaise and chill, covered, until required.

About 2 cups (16 fl oz)

Chopped Calves' Liver

8 ounces calves' liver
2 tablespoons goose or chicken fat
salt and black pepper
2 tablespoons oil
2 tablespoons cider vinegar
1 medium onion, finely chopped

Fry the calves' liver on a high heat in the goose or chicken fat. Season with salt and pepper, and leave to cool.

Grind the liver in a food processor or chop it very finely. Beating constantly, add the oil, cider vinegar and onion.

4 servings

Stuffed Tomatoes

8 medium-sized tomatoes
1 recipe chopped calves' liver (see above)

Slice each tomato in half crosswise. Scoop out the pulp and stuff the tomatoes with the chopped calves liver.

4 servings

Cold Goose Liver

Take some very fat goose livers.

Heat some goose fat (about one tablespoon of fat per liver) in a small saucepan and add the livers. Simmer for 20 minutes. Remove from the heat and arrange the livers on a dish. Pour the fat over them. Salt. Leave to cool and serve as they are.

Cows' Foot Jelly

This dish is generally cooked cholent-style, being simmered for 12 hours in the baker's oven. The jelly then sets as it cools.

2 cows' feet, cut into pieces
2 onions, one stuck with 2 cloves
2 turnips
1 bunch parsley
2 carrots, split in half lengthwise
pinch of salt

Put the feet into a large pot and cover with salted water. Bring the liquid to the boil. Skim the surface, reduce the heat and add the vegetables. Simmer, covered, for six hours.

Remove the feet from the liquid. Separate the meat from the bones, and discard the latter.

Arrange the pieces of meat in the bottom of a small charlotte mold. Strain the cooking liquid, season to taste with salt, and pour it into the mold.

Leave to cool and then refrigerate until it jells. Unmold and serve as it is, without further seasoning.

I have always prefered this dish with a vinaigrette dressing or grated horseradish.

8 servings

Calves' Foot Jelly

Proceed as for Cows' Foot Jelly.

COLD FISH DISHES

The reader is referred to the special section on fish.

DUMPLINGS, NOODLES AND KUGELS

Like Polish cooking, Jewish cooking in Poland has a wealth of pasta and dumpling dishes. The bitter winter weather deprives the population of fresh vegetables; they are replaced by farinaceous dishes. There are all kinds of dumplings, similar to the *knèfles* of Alsace.

Noodle dough is cut into various shapes and cooked in water. It is flavored with butter, if the noodles are served at a meal which does not also include meat. Otherwise, goose fat is applied to the noodles.

The same dough can be used to wrap around a stuffing. The result is something which the Poles call *pierogi.* These have almost become ritual dishes for the Jews on certain festivals—Yom Kippur, for instance. Their pierogi are reminiscent of Italian ravioli. The Jews call them *kreplach.*

The noodle dough can also be chopped into small pieces. These pieces are deep-fried without even being poached in water. They are *ferfelki* or *farfel,* a national dish featured every day on the menu of all the Jewish restaurants.

Jews also make *strudels,* long rolls of a very thin noodle dough containing various chopped fillings. The strudels are then baked in the oven. They also use thin pancakes in which to roll chopped

meat, vegetables, or fruits. These pancakes are then fried either in butter or goose fat.

Kneidls are rather coarse dumplings which are poached in water and are then used either as a garnish or a special dish.

Jews make sausages with a mixture of flour and veal or beef dripping stuffed into beef tripes still covered in mucus. This is a traditional dish, and one which is very popular in restaurants.

As for the *kugels,* these are charlottes or puddings of various kinds. They are very heavy and very fatty. As they are made for the Sabbath day,they are baked in the baker's oven for 18 hours. They are cholent-kugels.

They can also be cooked for a shorter time, and this is the technique we shall use to make these kugels which are so typical of Jewish cooking.

Wheat Flour Dumplings

2 eggs
1 cup (8 fl oz) water
About 1 cup (4 oz) flour
1 teaspoon salt
2 tablespoons goose or chicken fat
2 onions, finely chopped

Beat the eggs with the water. Then gradually add the flour, beating constantly and breaking down the lumps.

When the dough has the consistency of thin putty (add more flour if necessary), beat it for 10 minutes with a wooden spoon. At a certain moment, it will stop sticking to the spoon. It is then ready.

Heat two quarts (64 fl oz) salted water in a large pot. When it boils rapidly, take a metal spoon and dip it in the hot water, then use it to cut off a large walnut-sized piece of dough. Dip the spoon back in the water, tapping it on the edge of the pot. The lump of dough will fall into the water. Repeat this process as quickly as possible until all the dough has been used up.

Bring the water back to the boil. Use a wooden spoon to detach those which may have stuck to the bottom of the pot. Reduce the heat to stop the water boiling away. Simmer for 10 minutes.

Drain the dumplings in a colander. While they are draining, heat the fat in a skillet and sauté the onions. Put the dumplings into the skillet and mix well. Serve.

Some people deep-fry the dumplings in the fat until golden-brown; others eat them when they have barely touched the frypan.

About 15 dumplings

Cooked Potato Dumplings

6 large red-skinned potatoes, boiled in their skins
2 slices stale bread, crusts removed
3 eggs, separated
4 tablespoons goose or chicken fat
salt and pepper

Leave the potatoes to cool slightly, then skin them and mash them. While they are cooling, soak the bread in water for 15 minutes, then squeeze it dry. It should form a lump the size of an egg. If there is too little, do the same with another slice.

Beat in the three egg yolks, a tablespoon of the fat, and the bread. Mix well and season to taste. Whip the egg whites into stiff peaks and lightly fold them into the mixture.

Bring a pot of salted water to the boil. Use a metal spoon to break off large walnut-sized pieces of the dough and throw them into the boiling water. When the dough has been used up, bring the water back to the boil. Boil for 5 minutes. Remove the dumplings from the water and leave them to drain.

Melt the rest of the fat in a skillet and sauté the dumplings. Serve very hot.

About 30 dumplings

Raw Potato Dumplings

These dumplings are very good if deep-fried in oil instead of being poached.

1 pound potatoes
About 2 tablespoons flour
salt and pepper
pinch of nutmeg
1 green onion, finely chopped
1 egg

Peel the potatoes. Grate them on a coarse grater or pass them through a mincer, or the equivalent disk of a food processor. Drain the pulp by putting it in a cheese cloth and letting the moisture drip out. Then squeeze it.

Put the squeezed pulp into a bowl. Add the salt, pepper, nutmeg and green onion. This will make a rather stiff dough. Beat the egg into it.

Bring two quarts (64 fl oz) water to the boil in a large pot. Use a tablespoon to cut off a piece of the dough the size of a very large walnut and drop it into the boiling water. If the dough breaks up in the water it does not contain enough flour, so add another tablespoon of flour to the dough and mix well. Use the spoon to cut the rest of the dough into walnut-sized pieces and drop them into boiling water. Boil the dumplings for 15 minutes.

Drain the dumplings in a colander. Melt the fat in a skillet and sauté them.

About 10 dumplings

Fresh Noodles

If the meal does not include beef or mutton, butter the cooked noodles. To do this, melt the butter in a skillet. Throw the noodles

in and cook, turning constantly until the strands are evenly coated. Serve. If the meal includes meat, substitute goose fat for the butter. It is delicious.

2 eggs
½ cup (4 fl oz) water
About 6 cups flour
½ teaspoon salt

Beat the eggs and water together. Gradually add the flour, beating constantly with a wooden spoon. As soon as you have a dough which is stiff enough to be difficult to manipulate with a spoon (this will take about 3 cups of flour), sprinkle a work surface generously with flour. Put the dough on the work surface and knead it well by hand, adding flour, until it no longer sticks to your hands or the work surface. Cover it with a damp cloth and leave it to rest at room temperature for 30 minutes before using.

Break off a fist-sized piece of dough. Put it on a floured work surface and roll it out as thinly as possible. Sprinkle the round of dough with more flour and fold it in two. Sprinkle it with flour again, and fold it in half again. Repeat this process. The dough will then have been folded into eight. Use a large, sharp knife to cut through the dough, creating strips at each stroke of the knife.

Spread the noodles out on a kitchen towel or work surface and leave them to dry for at least 30 minutes before cooking.

To cook the noodles, throw them into a large pot of boiling, salted water. Bring the water back to the boil and cook for 2 or 3 minutes. Drain the noodles in a colander and rinse them under cold water.

About 2 pounds noodles

Noodles with Scrambled Eggs

The number of eggs varies according to the quantity of noodles.

2 tablespoons butter or fat
½ pound noodles (see preceeding recipe)
2 eggs, beaten with ½ teaspoon salt

Melt the butter or fat in a skillet and add the noodles. Cook, stirring until the noodles are evenly coated with the butter or fat. Add the beaten eggs and stir them into the noodles. Continue to cook, stirring. When the eggs set, and they are as you like them, turn the mixture out onto a warm platter.

4 servings

Farfel

This is an excellent garnish for fried and roast meats. It is only used in Jewish cooking.

1 recipe noodle dough (see above)
2 tablespoons goose or chicken fat
1 teaspoon salt
½ teaspoon paprika

When the noodles have been cut, sprinkle them with flour and with using a large, sharp knife or the metal blades of a food processor, chop them into little pieces, the size of grains of rice.

Take a skillet and melt the fat. Add the farfel, in batches if necessary, to ensure that it can be turned easily to coat it evenly with fat. Over a fairly high heat, cook the farfel, stirring constantly while taking care not to crush them. When they are an even golden color, sprinkle them with salt and paprika. Serve them hot as a garnish or as a pasta appetizer.

About 2 pounds farfel

Reshta

This recipe was supplied by Dr. Béguet of Algiers. The classic accompaniment to these noodles is a dish of peas.

3 eggs, beaten
½ cup (4 fl oz) water
About 6 cups (1½ pounds) flour
Pinch of salt

Combine the beaten eggs and water. Add enough of the flour, beating constantly with a wooden spoon, to make a stiff dough. Knead the dough on a well-floured work surface until it no longer sticks to your hands or the board.

Roll out the dough as thinly as possible. Fold it into eight and cut it into strips. Cook the noodles in boiling water or steam them.

8 servings

Kawa

This recipe was supplied by Dr. Béguet from Algiers. Prepare the noodle dough as for Reshta (see above). Instead of slicing into long noodles, cut the dough into short strips about 2 inches long and ¾ inch wide.

Cook and serve them like noodles.

8 servings

Meat-Filled Kreplach

These filled dumplings can be served as they are, in soup, or lightly breaded and sautéed in a pan of goose fat.

For the filling
8 ounces boiled beef, round or chopped
1 onion, boiled and chopped
1 teaspoon salt
½ teaspoon pepper
1 tablespoon goose or chicken fat

For the dough
2 cups (8 ounces) flour, sifted
½ teaspoon salt

Mix the chopped meat, the onion, salt and pepper. Melt the fat in a skillet and sauté the mixture. Leave it to cool. When cool, shape it into small balls about ½ inch in diameter.

Prepare the noodle dough. Beat the eggs and water and incorporate enough flour to make a stiff dough. Knead it on a floured surface until it no longer sticks to your hands or the surface. Roll it out until it is about ⅛ inch thick. Use a wine glass or cookie cutter to cut out rounds of the dough. Place a little ball of filling on each round. Fold in half like a turnover and pinch the edges together firmly to prevent the filling from escaping.

When all the kreplach have been prepared in this way, arrange them on a floured work surface and leave them until 30 minutes before the mealtime.

Bring four liters (128 fl oz) of salted water to the boil in a large pot. Add about 40 of the kreplach and increase the heat. As soon as the water comes to boil again, regulate it to prevent the pot boiling over. Cook for 5 minutes, and remove the kreplach with a slotted spoon, and drain them in a colander. Repeat with the rest of the kreplach if there are any left over.

About 50 kreplach

Fried Kreplach

Prepare these kreplach like the preceeding ones, but do not cook them in water. Take fifteen or less and pan-fry them in goose fat until they are well-colored.

Remove them from the skillet and keep them warm while you pan-fry another batch.

Serve these fried kreplach to accompany a light soup, such as clear broth, beet soup, or tomato soup.

Potato Kreplach

10 red-skinned potatoes, boiled in their skins
2 tablespoons goose fat
2 onions, finely chopped
3 mushrooms, chopped
1 teaspoon salt
½ teaspoon pepper
1 recipe kreplach dough (see above)

Skin the potatoes and mash them. Melt the fat and sauté the onions until lightly browned. In another skillet, sauté the mushrooms.

Mix the potatoes and onions with the mushrooms and season with salt and pepper.

Prepare the kreplach dough and cut out circles with a glass or cookie cutter. Put a tablespoon of filling on each circle. Fold in two and seal the edges firmly.

Treat these kreplach like meat kreplach, that is, poach or fry them.

About 40 kreplach

Cheese Kreplach

Make the kreplach exactly as above, but replace the mushrooms with cottage cheese.

Naturally, one cannot eat these kreplach unless the meal is meatless.

Cabbage Kreplach

Braise half a finely chopped cabbage in goose fat. Leave it to cool. Make the kreplach and fill them with little mounds of cabbage. Poach them or fry them, according to taste. If you are

poaching them, serve them with a garnish of breadcrumbs fried in goose fat.

Cherry Kreplach

This is a dessert dish.

1 16 oz can cherries, pitted
1 recipe kreplach dough (see above)
1 cup sour cream
½ cup powdered sugar

Drain the cherries thoroughly. Roll out the kreplach dough and cut it into rounds with a glass or cookie cutter. Fill the rounds with one or two cherries, and fold up as usual.

Cook the kreplach in boiling salted water as for meat kreplach. Serve hot, sprinkled with powdered sugar, and hand the cold sour cream separately.

6-8 servings

Pancakes or Crêpes

Pancakes or crêpes are often used in Jewish cookery. They are rolled around all kinds of chopped fillings, and presented as appetizers. They are also served as desserts with jam. The difference between these crêpes and the ones we make in France is that these are made without milk.

To make these crêpes take:

4 eggs
2 cups flour
¼ teaspoon salt
1 teaspoon oil
About 1¼ cups water
1 tablespoon goose fat wrapped in cheesecloth

Break the eggs into a bowl and add all the flour, salt and oil. Use a beater to combine the ingredients. If the mixture is too stiff to bind, add a tablespoon or two of the water. When the consistency is that of thick putty, gradually add enough water to give the batter consistency of thin cream. Add salt. Lightly cover the batter and leave it at room temperature for 1 hour. It is now ready for use.

To make the crêpes, take a heavy skillet, and grease it with a lump of goose fat wrapped in cheesecloth. Heat the skillet, and when it is hot, rub the inside with the goose fat.

Hold the pan in one hand. Use a ladle to pour batter into the pan and spread it evenly by tipping the pan this way and that.

Put the pan on the heat and cook, frequently shaking it from side to side. When the crêpe ceases to stick to the bottom of the skillet, wait 5 or 6 seconds before turning it over. Cook it for about 20 seconds on the other side. Lay the crêpe on a kitchen towel. Make a second crêpe, and so on, until the batter is used up, greasing the pan as above between each crêpe.

About 20 crêpes

Rolled Crêpes with Meat

1 recipe crêpes, prepared as above
1 beaten egg
1 cup dry breadcrumbs

For the filling
12 ounces chopped cooked meat
3 boiled onions, chopped
½ teaspoon salt
¼ teaspoon pepper
3 tablespoons goose fat

Combine the filling ingredients. Melt 1 tablespoon of the goose fat in a skillet and fry the ingredients, stirring constantly, until the meat is lightly browned. Season again to taste. Leave to cool.

Lay a crèpe on a work surface and spread a strip of filling about the width of a thumb down the center, leaving a ¼ inch margin at the edge of the crèpe. Fold the two sides of the crèpe toward the center, so as to partially cover the filling. Then roll the crèpe starting from the end farthest from you. In this way, the filling is completely enclosed.

Continue filling the crêpes in this way. When all the crêpes are ready, roll them in the beaten egg and then in the breadcrumbs. Melt the rest of the goose fat and sauté the pancakes until done. Serve them plain, accompanied by a cup of clear broth.

About 20 crèpes

Rolled Crêpes with Fish Filling

20 crêpes made from the above recipe
1 pike, weighing about 1½ pounds
3 large onions, finely chopped
½ teaspoon salt
¼ teaspoon paprika
1 egg, beaten
1 cup dry breadcrumbs
4 tablespoons olive oil

For the court-bouillon
1 large onion, sliced
1 carrot, sliced
1 leek, sliced
8 sprigs parsley
1 teaspoon dried thyme
2 teaspoons dill weed
1 bay leaf
1 cup white wine vinegar
6 black peppercorns

Prepare and cook the crêpes as in the basic crêpe recipe.

Put the court-bouillon ingredients into a large pan and bring them to the boil. Reduce the heat, cover the pan and simmer for 30 minutes. Add the fish to the court-bouillon and cover the pan. Reduce the heat so that the water barely moves. Cover the pan and cook the fish for 30 minutes.

Remove the fish from the pan. Skin and bone the fish, flake the flesh and leave it to cool. Discard the skin and bones. While the fish flesh is cooling, put the chopped onion into a pan with two tablespoons water and cook, covered, for 5 minutes on low heat.

Chop the fish flesh and mix it with the onion. Add the salt and paprika. Heat 1 tablespoon of the oil in a skillet and fry the fish mixture lightly for about 5 minutes.

Remove it from the pan and use it to stuff the crêpes, filling and folding them as in the recipe for rolled crêpes with meat. Dip the folded crêpes first in the beaten egg, then in the breadcrumbs. Heat the rest of the oil and fry the crêpes until golden brown.

About 20 crêpes

Rolled Crêpes Stuffed with Cabbage

20 crêpes, prepared as above
1 large cabbage, white or red, cored and finely chopped
6 tablespoons goose fat
salt and pepper
1 egg, beaten
1 cup breadcrumbs

Prepare and cook the crêpes as in the above recipe.

Heat 4 tablespoons of the goose fat in a saucepan and add the cabbage. Stir with a wooden spoon until the cabbage begins to wilt and is evenly coated with the fat. Add ½ cup water and cover the pan tightly. Cook on very low heat for 15 minutes. If, at the end of

this time, there is water in the pot, cook for another 5 minutes or until the liquid is absorbed. Leave to cool.

Stuff the crêpes with the cabbage and roll them up as for the rolled crêpes with meat recipe. Dip them in the egg and breadcrumbs and sauté them in the rest of the goose fat until they are golden.

About 20 crêpes

Rolled Crêpes with Potato Filling

20 crêpes prepared as above
5 large potatoes
4 tablespoons goose fat
1 large onion, finely chopped
½ teaspoon salt
¼ teaspoon pepper
1 egg, beaten
1 cup breadcrumbs

Boil the potatoes in their skins. Peel and mash them.

Melt 1 tablespoon of the goose fat in a skillet and fry the onion until it is is golden brown. Mix it with the mashed potato and season with salt and pepper. Bind the mixture with another tablespoon of the fat. Leave the mixture to cool.

Use the potato mixture to stuff the crêpes and roll them up as in the rolled crêpes with meat recipe. Dip them in the egg then in the breadcrumbs. Heat the rest of the fat and fry them until golden.

About 20 crêpes

Rolled Crêpes with Wild Mushrooms

If the mushrooms are dried, soak them for 20 minutes and pat them dry in kitchen towels. Use the soaking liquid to add to soups or sauces.

20 crêpes prepared as above
4 tablespoons olive oil
2 ounces dried or 8 ounces fresh wild mushrooms (ceps)
1 garlic clove, chopped
1 onion, finely chopped
½ teaspoon salt
¼ teaspoon pepper
1 tablespoon goose fat
1 potato, boiled and skinned
1 egg, beaten
½ cup dry breadcrumbs

Prepare the crêpes as in the basic recipe.

Heat 1 tablespoon of the olive oil in a skillet and add the chopped wild mushrooms. Add the garlic and onion. Season with salt and pepper. Fry the mushrooms until their juices start to flow. Remove this mixture from the pan and chop it.

Mash the boiled potato and combine it with the mushroom mixture. Add the goose fat to bind the mixture. Season again if necessary and leave to cool.

Use the wild mushroom mixture to fill the crêpes folding and rolling them as in the recipe for crêpes with meat. Dip them in the egg and breadcrumbs and sauté them in the rest of the olive oil until golden.

About 20 crêpes

Strudels

Strudels consist of a round of noodle dough rolled out as thinly as possible to a diameter of about 30 centimeters. A filling is spread over the dough. The dough is rolled over the stuffing. The dough is then brushed with oil or fat and the strudel is baked in the oven.

Obviously, a very wide variety of strudels can be made using various fillings.

The making of a strudel involves a special trick.

For the Strudel Dough
2 eggs
¾ cup (6 fl oz) warm water
About 1 pound (4 cups) unbleached flour

Break the eggs into a bowl and beat them with the water. Gradually add the flour, working the flour with the fingertips. The dough will get stiffer and stiffer. At a certain moment, it will no longer stick to your fingertips. It is then ready to roll into a ball.

Throw this ball of dough violently every five or six seconds against the work surface or pastry board, for at least 15 minutes. You will thus give it an elasticity which will be essential in the following steps.

Return the dough to the bowl, cover it with a warm plate and a towel and wait for 30 minutes.

Spread a very large cloth or sheet over a pastry board and sprinkle it with flour. Place a piece of dough the size of an apple in the center. Roll out the dough as far as possible with a rolling pin. Then use your hands to pull it as far as it will go in all directions. For this operation, you need someone else's help. It is a "four-handed" operation.

When the dough is about $^1/_{16}$th inch thick, leave it to dry out on the kitchen towel for 40 minutes, exposed to the air. The dough is then ready.

Assembling the Strudel

Trim the uneven edges of the dough with a sharp knife. Melt some goose fat and brush it over the surface of the dough. Spread a layer of filling over the whole surface of the dough to a thickness of

about ¾ inch. Sprinkle with dried breadcrumbs pounded in a mortar.

Rolling the Strudel

Roll up the strudel like a cigar. To do this, use both hands to keep one side of the cloth taught and raise it gently. This will cause the round of dough to roll over onto itself. Eventually, it will take a cylindrical shape.

Prepare two or more strudels, using up all the dough.

Baking the Strudels

Place these cylinders on a greased baking sheet. Sprinkle them with melted fat and bake them for one hour in a preheated 375° oven.

Cabbage Strudel

Prepare the strudel dough. Prepare the same cabbage filling as described for crèpes stuffed with cabbage. This filling must be very dry. Brush the strudel with goose fat and bake as directed.

Kasha Strudel

Make the strudel dough. Stuff it with kasha (buckwheat groats), prepared according to the directions in the vegetables chapter.

Make the strudel, brush it with goose fat and bake it for just under an hour.

Serve it with chopped, hard-cooked eggs lightly fried in goose fat.

Dumplings

As we stated, these dumplings have a bread dough base. This is how I have seen them made and how I advise making them.

4 day-old dinner rolls, sliced
4 tablespoons goose fat, melted
4 eggs, separated
¾ cup (6 fl oz) water
About 3 tablespoons flour
½ teaspoon salt
¼ teaspoon pepper
¼ teaspoon nutmeg

Sprinkle the slices of bread with the melted goose fat. Lay them on a greased baking sheet and put them in a cool oven—about 250°. Leave them for 20 minutes to dry out. They will then resemble croutons.

Remove the bread from the oven and leave it to cool. Meanwhile, beat the egg yolks with the water. Pour the mixture over the croutons, and let them soak it in.

Then add the flour, salt, pepper and nutmeg. Mix well to obtain a very thick batter. Whip the egg whites into stiff peaks and fold them into the mixture. If the mixture seems too liquid to shape into balls, add a little more flour.

Coat your hands in flour and shape little walnut-sized balls of this batter.

Bring a large pan of salted water to the boil and drop the dumplings into it. Cook them for about 10 minutes. Remove them from the water, drain them and the dumplings are ready.

They are used as a garnish for meats in sauce.

About 20 dumplings

Fried Dumplings

Poach the dumplings as above. Leave them to cool, then sauté them in a skillet of very hot goose fat.

Dumplings with Egg

Prepare dumplings the size of small eggs. Poach them in water and leave them to cool. Slice them into rounds.

Grease an ovenproof dish with goose fat. Arrange the dumpling slices in it. Beat 3 eggs with ¼ cup water, and add salt and pepper. Pour the beaten eggs over the dumpling slices. Bake in a preheated 450° oven for about 40 minutes. The underside of the contents of the dish should be well-browned when you remove it from the oven. Unmold the dish and serve piping hot.

8 servings

Dumplings with Potatoes

4 large potatoes
4 egg yolks
½ cup cold water
½ teaspoon salt
¼ teaspoon pepper
¼ teaspoon nutmeg
About 4 tablespoons flour

Boil the potatoes in their skins until they are soft. Peel and mash them. Beat the egg yolks with the cold water and combine them with the potatoes. Add the salt, pepper and nutmeg. Stir in enough flour to make the mixture firm enough to shape into balls.

Bring a large pan of salted water to the boil. With floured hands, shape the mixture into small balls and poach them for 10 minutes. Use them like the bread dumplings.

8 servings

Calves' Liver Dumplings

5 ounces calves' liver, ground
3 tablespoons goose fat
3 egg yolks
1 day-old dinner roll, soaked in water and squeezed dry
2 tablespoons dry breadcrumbs
1 onion, finely chopped and boiled for 5 minutes
½ teaspoon salt
¼ teaspoon pepper
¼ teaspoon paprika
About ½ cup flour
2 tablespoons goose fat

Combine the ground raw liver with 1 tablespoon of the goose fat, egg yolks, bread, breadcrumbs, onion and seasonings in a food processor or by hand. Add enough flour to enable you to make walnut-sized dumplings with floured hands.

Bring a large pan of water to the boil and poach the dumplings for 10 minutes. Remove them from the water and leave them to cool. Melt the rest of the goose fat and sauté the dumplings in the fat. Serve very hot.

8 servings

Goose Liver Dumplings

Proceed as above, substituting raw foie gras for the calves' liver.

Kugels

The kugel is a Sabbath dish. It is unique to Jewish cookery. In fact there is not a single kugel; there are several kinds of kugel, even many kinds.

The kugel is a sort of pudding baked for many hours. The cholent-kugel remains in an oven for 18 hours, an oven which starts out hot and gradually cools to warm. This is generally the favorite kugel.

In Cracow, one looks in vain for kugel on a weekday restaurant menu. It only appears on the Saturday menu.

I have made my own kugels, leaving them in a hot oven for only four hours. The result was perfect. Thus, one can make a kugel for one's own pleasure without too much trouble.

The chief characteristic of kugel dough is that it is a mixture of fat and flour, *without water.* During the cooking, the starch is converted into dextrin and acquires a flavor characteristic of the kugel.

There are savory kugels and sweet kugels. We shall mention the fruit kugels in the desserts chapter.

The name "kugel" is also extended to cover various puddings. Thus there are noodle kugels. They are also excellent.

First of all we shall describe the classic kugel.

Traditional Kugel

Naturally, the Sabbath kugel should be a cholent-kugel, that is baked in the baker's oven for 18 hours. The suet can be replaced by goose or chicken fat.

8 ounces suet (veal kidney fat)
2 cups flour
2 eggs, beaten
½ teaspoon salt
½ teaspoon pepper
½ cup fine dry breadcrumbs

Preheat the oven to 450°. Chop the suet and flour together. Add the beaten eggs. Season with salt and pepper. Grease a small

charlotte mold or pudding basin, and sprinkle the inside evenly with the dry breadcrumbs. Put the mixture into the mold or basin and cover the basin or mold with foil.

Bake the pudding for 30 minutes, then reduce the heat to 375°. Bake the pudding for another 2 hours. Remove it from the oven and unmold it onto a plate. Return it to the mold so that what was formerly the underside is now on top. Cover the pudding with foil again and reduce the heat to 350°. Bake for another hour. Serve very hot.

4-6 servings

Sweet Kugel

Make the kugel dough as above, but while kneading it, add ½ cup sifted, powdered sugar, 4 tablespoons raisins and 4 tablespoons blanched, slivered almonds.

Matzo Kugel

Matzo is the unleavened bread which Jews eat during the Passover festival. A rather strange kugel is made from it.

10 matzos
6 ounces raw goose fat
2 eggs, beaten
½ teaspoon salt
1 tablespoon powdered sugar
½ cup fine matzo meal

Soak the matzo in water and squeeze it dry in a cheesecloth. It should weigh about 10 ounces. Chop the raw goose fat into the matzo, as you chop fat for pastry. Add the beaten eggs, salt and sugar.

Grease a small charlotte mold or pudding basin. Cover it and bake as for classic kugel.

10 servings

Bread Kugel

8 ounces day-old bread, crusts removed
6 ounces (¾ cup) raw chicken or goose fat
½ teaspoon salt
2 tablespoons sugar
4 tablespoons blanched, slivered almonds
4 tablespoons raisins
2 eggs, beaten
½ cup dry breadcrumbs

Soak half the bread in water and squeeze it dry. Crumble or grate the other half.

Chop both lots of bread with the raw fat. Add the salt, sugar, almonds and raisins and incorporate the eggs into the mixture. Grease a small charlotte mold or pudding basin and sprinkle it with the dry breadcrumbs. Put the kugel dough into the mold or pudding basin, cover it with foil and bake as for traditional kugel.

Noodle Kugel

8 ounces noodles
6 ounces suet, or chicken or goose fat
½ teaspoon salt
¼ teaspoon pepper
2 eggs, beaten
½ cup dry breadcrumbs

Cook the noodles in boiling salted water for 5 minutes, or until barely tender. Drain them, rinse them in cold water and leave them to cool.

Chop the fat and mix it with the noodles. Season, and add the beaten eggs. Grease a small charlotte mold or pudding basin and

sprinkle it with the breadcrumbs. Add the noodle mixture, cover and bake in a 400° oven for 2 hours. Unmold. Serve hot.

10 servings

Potato Kugel

8 ounces potatoes, peeled and grated
4 ounces chopped beef suet, or goose or chicken fat
1 teaspoon salt
½ teaspoon pepper
2 eggs, beaten
½ cup dry breadcrumbs

Drain the surplus liquid from the potatoes. Combine them with the chopped fat, salt, pepper and beaten egg.

Grease a pudding basin or charlotte mold and sprinkle it with the breadcrumbs. Cover with foil, and bake as for traditional kugel.

10 servings

Stuffed Derma

Connoisseurs of this sausage eat not only the inside but the chitterling as well. Less convinced gourmets eat only the stuffing, which is strongly impregnated with the flavor of the chitterling.

1 beef chitterling for the sausage casing, about 12 inches long
2 cups flour
8 ounces beef suet, chopped
½ teaspoon salt
¼teaspoon pepper
¼teaspoon paprika

Turn the chitterling inside out so that the slimy side faces outwards. Wash it thoroughly in running water, and sprinkle it with coarse salt. Leave it in the salt for 30 minutes and wash again thoroughly.

Chop the flour and fat together as for pastry. Do not add water. Season with salt, pepper and paprika.

Tie one end of the chitterling and fill it with the filling. Do not fill it too full, or it will burst during cooking. Tie the other end or sew it closed.

Brush off any mucus still remaining on the chitterling, and wash it in running water.

Bring a pan of salted water to the boil and lay the sausage in it. Reduce the heat and cook at a temperature just below boiling, so that the surface of the water barely trembles. Cook for 1½ hours. Serve garnished with farfel.

Alsatian Cheese Tart

2 cups flour
½ teaspoon salt
½ cup butter
2 tablespoons water

For the filling
1 cup yogurt
1½ tablespoons flour
3 eggs, beaten
½ teaspoon salt

Butter a quiche or pie dish. Make the pastry by combining the flour, salt, and butter with the fingertips and add enough water to make a stiff dough.

Roll out the dough and arrange it in the dish. Preheat the oven to 350°.

Mix the filling ingredients and pour them into the pie dish. Bake for 45 minutes or until set and browned. Serve hot or cold.

Makes 1 8-inch quiche

Alsatian Tart with Onions

According to Jewish ritual, this tart as well as the previous one, which both contain cream and butter, cannot be served at a meal at which meat is served.

2 cups flour
½ teaspoon salt
½ cup butter
2 tablespoons water

For the filling
2 medium onions (about 12 ounces) onions, finely chopped
2 tablespoons butter
1¼ cups (10 fl oz) whipping cream
3 eggs, beaten
2 tablespoons flour
½ teaspoon salt
¼teaspoon white pepper

Butter a quiche or pie dish. Make the pastry by combining the flour, salt, and butter with the fingertips and add enough water to make a stiff dough.

Roll out the dough and arrange it in the dish. Preheat the oven to 350°.

Melt the butter in a skillet and sauté the onions until they are transparent. Mix them with the rest of the filling ingredients. Bake for 45 minutes or until golden. Serve hot.

Makes 1 8-inch quiche

Bestill

This recipe was given to me by Dr. Béguet of Algiers.

6 ounces calf's fat, rendered and solidified
2 tablespoons oil
2 cups flour
¼teaspoon salt
2 tablespoons water

For the filling
1 small onion, chopped
1 garlic clove, chopped
8 ounces cooked beef, chopped
½ teaspoon salt
½ cup olive oil

Work the calf's fat and oil together until they have the consistency of butter. Work them into the flour and salt and add enough water to make a firm dough. Roll the dough into a ball and prick it with a fork. Wrap it in wax paper and chill it for 2 to 3 hours.

Meanwhile, cook the onion and garlic in a few tablespoons of water until they are soft. Combine them with the meat and salt. Chop again in a food processor to get a smooth paste.

Roll out the dough as thinly as possible and cut it into rounds with a cookie cutter or a glass. Put a tablespoon of filling on each round of dough and seal it firmly. Heat the oil in a skillet and fry these filled dumplings until they are golden.

Makes about 20 dumplings

FISH

On the Sabbath, every observant Jew eats river fish. The wealthy buy carp and pike. The poor content themselves with a miserable roach or sometimes a piece of salt herring.

For this reason, Jews excel in the art of preparing fish. However, they prepare it in their own way and their recipes are not always tasty to Westerners.

The problem with many of these dishes is that they taste too bland, even when the fish itself is full of flavor. This is explained primarily by the frequent use of sugar, and also the large amount of onions added to the cooking.

Therefore, despite the best will in the world to find these national dishes good, I was often forced to add grated horseradish to my plate to mask the flavor.

The fish are sometimes poached in water, sometimes in vegetable broths; in the latter case, they are served with this broth which is reduced by evaporation. Sometimes they are cooked in a very small amount of onion-flavored water. The liquid jells rapidly upon cooling. This aspic is served with the cold fish and even with hot fish which have been cooked separately and later.

Sometimes, though more rarely, fish are eaten fried. Much more frequently they are sliced and broiled over hot coals.

On the menus of fancy restaurants, I saw fish cooked "in cream". Of course, this dish is served at a meatless meal. However, the dish is also eaten, whatever the menu, by "progressive" Jews who are lax in their observance of the dictates of the religion.

We shall review a few fish dishes which are traditionally served on the Sabbath day.

Pike à la Nage

Take a freshly-caught pike. Kill it with a sharp hammer blow to the head. Scrape off the scales, gut it and rub it with coarse salt. Curve it round upon itself and insert the tail into the mouth, sewing it in place with needle and thread. Leave the fish thus, exposed to the air, for 30 minutes.

Boil lightly salted water without any other seasoning in a deep pot. Submerge the fish with its coating of salt into this water and let it boil hard. The cooking time has to be adjusted to the size of the pike. A pike weighing two and a half pounds would require twenty minutes cooking time.

Remove the fish from the water, and lay it on a platter covered with a kitchen towel. Bring it to the table and serve it with beetroot-flavored horseradish.

Pike with Sauerkraut

1 pike, weighing about 2 pounds
1 teaspoon salt
1 pound sauerkraut (see page 176)
3 tablespoons goose fat, melted

Clean, dress and salt the fish as above. Rinse off the salt thoroughly. Meanwhile, boil a large pot of salted water.

Rinse the sauerkraut and cut the pike crosswise into slices. Arrange a layer of sauerkraut in an ovenproof dish. Lay the fish slices on top. Cover with another layer of sauerkraut and sprinkle with the melted fat.

Cover the pot and bake in a preheated 350° oven for about 1 hour. Serve in the dish.

Serves 8

Carp with Eggs

When making this dish, take care not to add too much salt to the original cooking liquid, or it will become too salty when reduced.

1 pound carrots, split lengthwise
1 pound turnips, quartered
4 large leeks, well washed and sliced
1 slice celeriac, or 1 stalk celery
½ teaspoon salt
½ teaspoon pepper
2 liters water
1 large carp, weighing about 2 pounds
6 eggs

Put the vegetables, salt and pepper into a deep pot and add the water. Bring to the boil, cover and simmer for 3 hours.

While it is cooking, hard-cook the eggs and chop them. Strain the vegetable liquid and pour it into a shallow pan or deep skillet.

Slice the carp crosswise into slices. Add the slices to the shallow pan and cook on a very high heat, uncovered, for about 7 minutes on each side. Remove the slices from the heat and pour about a ladleful of cooking liquid over them.

Reduce the cooking liquid by one third, over high heat.

To serve the fish, sprinkle the slices with the chopped hardcooked eggs. Hand the reduced cooking liquid separately in a sauce-boat.

Serves 8

Jewish-style Carp
(Carpe à la juive)

This is the classic carp dish as it appears on all the Sabbath luncheon tables. The Jews are so proud of their recipe that it is even called "à la juive" in Jewish restaurants.

If one had to sum up all of Jewish cooking in a single dish, this is the one that would epitomize it.

This is how it is prepared in Cracow. Later on we will give the altered recipe the way it has reached Paris. This latter was given to me by a great Parisian rabbi.

Take a large, live carp. Kill it. Gut it and remove the scales. Rub it with coarse salt and leave it for 30 minutes. Wash it, and cut it crosswise into slices.

Chop ten ounces of onions very finely and put them in a pot with a dozen chopped almonds and 20 yellow raisins. Arrange the fish slices on this bed. Barely cover the whole with water. Add salt and pepper and two pinches of sugar.

Cover the pan and simmer the contents for 1½ hours. Remove the fish carefully to prevent them from falling apart. Arrange them on a long platter, reconstituting them into the fish shape. Strain the cooking liquid. Cover the slices with the puréed onion. Pour the liquid into the dish and chill. The cooking liquid will jell. This aspic and the puréed onion, are the only garnish for the fish.

Personally, I have always found this fish dish excessively bland. In the restaurant I always asked to be served some grated horseradish with it. At home, I make it without almonds, raisins or sugar. It is less orthodox, but a great deal better.

Pike Jewish-style

Prepare pike in the same way as the carp described above.

Carp with Gingerbread

1 carp, weighing about 2½ pounds
1 teaspoon salt
1 tablespoon white wine vinegar
1 tablespoon sugar
1 piece cinnamon stick
15 raisins
2 tablespoons grated gingerbread or ginger snaps

Gut, descale, and dress the carp. Slice it crosswise and put it into a pot. Add the salt and enough water to barely cover it. Bring the water to the boil and skim it. Then add the rest of the ingredients.

Reduce the heat and simmer the contents for 1 hour. Serve hot with the sauce.

8 servings

Carp Jewish-Style
(another recipe)

This is the recipe for Jewish-style carp as it was given to me years ago in Paris by a rabbi. I showed it in Poland. They found it very far from being traditional.

Judging it impartially one can see that it only differs from the basic recipe by the addition of a little flour, and by the absence of sugar and sweet flavorings.

1 large carp, weighing 3 to 3½ pounds
2 tablespoons oil
1 large onion, chopped
1½ tablespoons flour

1 garlic clove, chopped
1 teaspoon salt
½ teaspoon pepper
½ teaspoon thyme
1 bayleaf
4 tablespoons chopped parsley

Gut, descale and slice the carp into steaks. Reserve the blood.

Heat the oil in a saucepan and stir in the flour and 1 tablespoon of the chopped onion. Cook, stirring constantly, for 3 minutes, then add 1½ pints (24 fl oz) water and bring to the boil, stirring. Add the garlic, the rest of the onion, the spices and the parsley. Return to the boil and add the blood.

Add the pieces of fish. The sauce should barely cover them. Cover the pan and simmer for 20 minutes.

Arrange the pieces on a dish, reshaping them into their original form. Reduce the sauce a little by boiling it, uncovered, over a high heat. Strain it and pour it over the fish. Leave it to cool and it will jell. Serve this dish cold with grated horseradish in vinegar.

8-10 servings

Carp with Saffron

This recipe was collected in France.

1 carp, about 2½ pounds
2 tablespoons oil
10 ounces onions, finely chopped
4 garlic cloves, finely chopped
2 cups (16 fl oz) dry white wine
1 teaspoon salt
⅛ teaspoon saffron strands

Gut, descale and wash the carp. Reserve the blood. Slice it into steaks, crosswise.

Heat the oil in a saucepan and add the onion and garlic. Sauté them until the onion is transparent. Add 2 pints (32 fl oz) water and the white wine. Add the saffron and bring to the boil. Reduce the heat, cover the pan and simmer for 30 minutes.

Add the carp to the broth. Cover and simmer for 30 minutes. Remove the pieces of fish and arrange them on a platter.

Reduce the broth by boiling it, uncovered, on a high heat. Strain it and pour it over the fish. Leave to cool then refrigerate until the broth has jelled.

6-8 servings

Pike with Vegetables

1 pound baby carrots, diced
1 pound young turnips, diced
1 cup water with ¼ teaspoon salt
1 pike, weighing about 2½ pounds
coarse salt
½ teaspoon pepper

Put the carrots and turnips into a pot with a tight-fitting lid and add the water. Cover and bring to the boil. Cook for 30 minutes.

Meanwhile, kill the pike, gut and descale it. Rub the surface with coarse salt and leave it at room temperature for 30 minutes.
Wipe off the salt and slice crosswise. Place the slices in the pan on top of the vegetables. Add enough water to cover the vegetables. Add the pepper. Cover the saucepan and stew gently for 1 hour.

Serve the fish and vegetables hot in a platter. However, if you want to serve this dish cold, always accompany it with a sauce-boat of prepared horseradish.

6 servings

Carp with Vegetables

Prepared in the same way as the pike. Usually served cold.

Pike with Heavy Cream

1 pike, weighing about 2½ pounds
3 tablespoons flour
4 tablespoons clarified butter
½ cups double cream
½ teaspoon salt
½ teaspoon pepper
6 tablespoons dry breadcrumbs

Take a pike. Kill it, gut and descale it. Rub the surface with coarse salt and leave it at room temperature for 30 minutes. Wipe off the salt and slice it crosswise.

Dip the slices in the flour and fry them in the clarified butter until they are browned. Arrange the slices next to each other in a greased oven dish. Pour the cream over them, so that the slices are completely covered with cream. Sprinkle with salt and pepper, and the bread crumbs.

Bake in a preheated 400° oven for 30 minutes. Serve in the dish. This dish is served at a meatless meal.

Broiled Salmon

Slice the salmon into steaks about ¾ inch thick. Brush them with oil and broil them over charcoal. Serve plain or with a sweet-and-sour vinaigrette dressing.

Salmon Mayonnaise

This is a very popular cold appetizer.

2 salmon steaks, about 8 ounces each
2 cups mayonnaise

For the court-bouillon
1 large onion, sliced
1 carrot, sliced
1 leek, sliced
8 sprigs parsley
1 teaspoon dried thyme
2 teaspoons dill weed
1 bay leaf
1 cup white wine vinegar
6 black peppercorns

Put the court-bouillon ingredients into a large pan and add 2 liters (64 fl oz) water. Bring to the boil, cover and simmer for 30 minutes.

Add the salmon to the court bouillon and simmer for20 minutes. Remove them from the broth and leave to cool. When cold, cut the salmon into bite-sized pieces, arrange the pieces on a serving dish and pour the mayonnaise over it.

6 servings

Hot Marinated Salmon

4 salmon steaks about 1 inch thick
2 pints (32 fl oz) cooled, boiled water
1 cup white wine vinegar
3 onions, finely chopped
1 teaspoon salt
½ teaspoon pepper
¼ teaspoon paprika
1 tablespoon oil
1 tablespoon flour
1 pinch sugar

Beat the water, the vinegar, onions and seasoning and pour this mixture over the fish. Leave it to macerate in a cool place for 24 hours. Naturally, if there is insufficient liquid to cover the fish, add some more, keeping the same proportions of water, vinegar, and seasonings.

Poach the salmon in a covered pan in this marinade, cooking for 20 minutes. When the fish is cooked, remove it from the cooking liquid and keep it in a warm place.

In a saucepan, heat the oil and stir in the flour. Add 2 cups (8 fl oz) of the marinade. Add a pinch of sugar and bring to the boil, stirring constantly. Cook, uncovered for 10 minutes. Pour this sauce over the fish and serve hot.

4 servings

Cold Marinated Salmon

Prepare the same marinade as above and leave the salmon slices to macerate in it for 24 hours. Cook the fish in the marinade as in the previous recipe. Leave it to cool. Add sugar to taste to the marinade and serve it cold with the fish.

Cold Marinated Pike

4 slices pike, 1 inch thick

For the Marinade
1 pint (16 fl oz) cooled, boiled water
1 cup white wine vinegar
2 onions, finely chopped
2 teaspoons salt
1 teaspoon pepper
1 teaspoon paprika
1 tablespoon sugar

Bring a large pan of salted water to the boil. Add the pike and reduce the heat. Simmer, covered, for 15 minutes. Remove the

slices from the pan and leave them to cool.

Mix the remaining ingredients and pour them over the cold pike. Serve on the following day.

4 servings

Stuffed Pike

A larger pike can be used if you have a fish kettle. Otherwise, this is the largest pike that will fit into a conventional saucepan.

1 large pike, weighing about 3½ pounds
1 small pike, weighing about 1 pound
1 boiled onion, chopped
2 slices bread, crusts removed, soaked in water, and squeezed dry
2 teaspoons salt
½ teaspoon pepper
½ teaspoon paprika
1 egg, beaten
6 peppercorns
1 bay leaf

Kill and descale both fish. Gut the smaller pike and fillet it, discarding the bones, skin, and trimmings. Do not gut the larger pike, but make a 2-inch incision along the back. Use a sharp knife to detach the skin from the backbone. Cut the backbone in two places with scissors and remove it from the fish, detaching the flesh without breaking the skin.

Eviscerate the fish, removing the viscera through the slit in the back. Chop the flesh from the smaller pike with the flesh adhering to the backbone of the large fish. Add the chopped, boiled onion, bread, half the salt, the pepper and paprika. Grind the mixture. Bind it with the egg.

Insert this stuffing through the slit in the back of the fish. Do not fill the fish too full or it will burst during cooking. Sew up the slit

in the back. Prick the skin in a few places with the tines of a fork.

Half-fill a fish kettle with water and add the rest of the salt, pepper and paprika, the peppercorns and the bayleaf. Add the pike and bring to the boil. Reduce the temperature so that the water simmers gently and cook the fish for 25 minutes.

Carefully remove the fish and slide it onto a plate. Cool and chill it, and serve it on the following day.

To serve, slice the fish crosswise, like a galantine. It is generally eaten without a sauce. However, it goes very well with horseradish, vinaigrette sauce, or even mayonnaise.

10-12 servings

Stuffed Carp Slices

1 carp, sliced and cooked Jewish-style (see above)

For the stuffing
1 onion, chopped
2 slices bread, crusts removed, soaked in water, and squeezed dry
2 teaspoons salt
½ teaspoon pepper
½ teaspoon paprika
1 egg, beaten

Arrange the cooked carp slices in a dish next to each other. Use a sharp knife to remove the vertebrae in the center. This will leave a hole in the center which will be filled with stuffing.

Cook the stuffing ingredients with a cup of water in a covered saucepan for 20 minutes on low heat. Grind it. Use it to stuff the slices. Pour the onion-and-carp cooking liquid (see Carp, Jewish-style) over it. Leave to cool, refrigerate and serve cold, when the liquid has jelled, with or without horseradish.

6 servings

Fried Carp

Clean and gut a carp. Dip it in beaten egg, then in dried breadcrumbs. Fry the fish in a deep fryer in smoking oil.

Fish Balls

1 carp or pike, weighing about 1½ pounds
2 eggs, separated
2 tablespoons chopped beef fat
4 slices white bread, crusts removed, soaked in water and squeezed dry
½ teaspoon salt
½ teaspoon paprika flour

For the court-bouillon
1 large onion, sliced
1 carrot, sliced
1 leek, sliced
8 sprigs parsley
1 teaspoon dried thyme
2 teaspoons dill weed
1 bay leaf
1 cup white wine vinegar
6 black peppercorns

Clean and dress the fish. Bring the court-bouillon ingredients to the boil and cook them for 30 minutes. Add the fish and simmer, covered, for 30 minutes. While the fish is still warm, remove the flesh from the skin and bones.

Chop the flesh and add the egg yolks, fat, bread, salt and paprika. Knead the mixture with your hands. Whip the egg whites into stiff peaks and fold them into the mixture with a fork.

Flour your hands and shape the mixture into small dumplings or finger-shaped rolls. Bring a large pan of salted water to the boil and throw the balls into the water. Boil them for 10 minutes. Remove them from the water and serve them as a garnish, or as they are, with horseradish.

8 servings

MEATS AND POULTRY

In the section entitled "Cholent and Kashrut" we reviewed the rules of Jewish cookery concerning meat. Are these rules followed to the letter? Perhaps they are in Poland or in Hungary. But in France, Jews are far less orthodox, even those who have retained their culinary traditions.

I have eaten pork at the table of wealthy Parisian Jews. On one occasion, a well-trained servant asked me softly, "Does Monsieur eat pork?", while presenting me a dish on which slices of ham were wrapped around eggs in aspic. In general, one eats everything, and one eats very well, at the homes of the wealthy bankers who live on the Avenue Henri-Martin.

In the kosher restaurants of Paris, one encounters a crowd of Jews recently arrived in France who go there to seek the dishes which for them are as much a memory from home as a food. I have seen ardent traditionalists eat a cheese tart after roast beef. In doing so, they were rejecting the precepts of their religion.

I questioned the delightful owner of one of the most famous of these establishments in Paris. I asked her if the meat she served had been rubbed with salt and washed before cooking. She smiled maliciously and told me, "In Poland, that's the way it is done. In France, it is not essential."

Furthermore, in Paris it is impossible to be served on Saturday with a true Sabbath kugel, unless it is specially ordered in advance.

Let us review a few traditional Jewish meat dishes.

Sabbath Boiled Beef

5 pounds beef ribs
3 carrots, coarsely chopped
2 turnips, coarsely chopped
2 leeks, coarsely chopped

Rub the meat with salt and leave it for 30 minutes. Rinse it thoroughly under cold running water. Place the beef in a stewpan or dutch oven and cover it with water. Cook on low heat until the water boils. Skim the surface of the water and add the vegetables. Cover the pot and reduce the heat. Simmer on low heat for three hours.

Reduce the heat to the very minimum, so as to merely keep the contents of the pot warm, without letting it boil. Leave it on this minimum heat for six hours.

Remove the meat from the broth. Serve it as it is with coarse salt or grated horseradish. This macerated, boiled rib is splendid. It is even better when cooked cholent-style.

10 servings

Roast Beef

3 pounds rib roast
coarse salt
4 tablespoons goose or chicken fat
1 horseradish root

Rub the meat with coarse salt and wait for 30 minutes. Rinse it under cold running water, and wipe it dry.

In an iron casserole, heat the fat until it smokes. Brown the meat on all sides. Add a cup of water to the pot and continue cooking the

meat, uncovered, for 1 hour, adding a little water from time to time to prevent the meat from burning.

You will obtain roast beef that is pink in the center. In my view, it is better than French roast beef, because it has been produced from the rib, a cut which has much marbled fat in the connective tissue.

Serve it with shavings of horseradish, obtained by peeling a horseradish root and shaving off thin slices with a sharp knife.

8-10 servings

Stuffed Roast Beef

1 4-pound beef rib roast or round eye roast
coarse salt
8 ounces calves liver
1 slice day-old bread, crusts removed
4 medium onions, chopped
½ teaspoon salt
¼ teaspoon pepper
6 tablespoons goose fat
1 egg, beaten

Sprinkle the meat with coarse salt and leave it for 30 minutes. Rinse it well in cold water. Slice it crosswise into three thick steaks.

To make the stuffing, grind the liver. Soak the bread in water and sqeeze it dry and add it to the liver. Then add 2 tablespoons of the chopped onion, salt and pepper. Mix well.

Heat 2 tablespoons of the fat in a saucepan. Add the stuffing mixture and cook, stirring, for 5 to 6 minutes. Remove from the heat and leave to cool. Add the beaten egg. Mix well with your hands or a fork.

Take a steak and spread it with half the stuffing. Cover it with a second steak. Spread this with the rest of the stuffing and cover

with the remaining steak. Truss the steaks tightly together.

Heat the rest of the fat in a dutch oven. Brown one side of the meat. Add 6 tablespoons of water and the remaining onions. Cover the pot and reduce the heat. Cook on very low heat for 3 hours. This dish tastes even better when prepared cholent-style.

12 servings

Cholent Beef

This dish tastes even better if prepared according to the rules for cholent.

1 4-pound beef rib, round eye or round tip roast
coarse salt
4 tablespoons goose fat
2 carrots, sliced lengthwise
2 onions, coarsely chopped
1 calf's foot
1 teaspoon salt
½ teaspoon pepper
½ teaspoon paprika

Rub the meat with salt and leave it for 30 minutes. Wash it in running water. Wipe it. Put it into a dutch oven and brown it all over in the goose fat. Add the vegetables, calf's foot and seasoning. Pour 1½ cups (12 fl oz) water into the pot. Cover it and put it on a low heat. Simmer the meat for 3 hours. Check to see if the water has evaporated, and add another cup (8 fl oz) if necessary. Cover the pot again and reduce the heat to the minimum. Leave the pot on the heat, *without letting it come to the boil* for six hours. Serve hot, straight from the pot.

12 servings

Beefsteaks with Onion

4 6-pound rib steaks
coarse salt
2 tablespoons goose fat
4 medium onions, chopped
salt and pepper

Beat the steaks with a steak hammer to flatten them. Rub them with the salt, leave them for 30 minutes, then wash them in running water. Wipe them.

Heat the fat in a large skillet. Brown the steaks on both sides. Add the chopped onions and increase the heat to high, so that the onions turn golden. Season to taste.

Serve each steak smothered in onions. The steaks should not be rare.

4 servings

Beef Goulash

Goulash appears on all the Jewish restaurant menus. This is basically a Hungarian dish. The Hungarian Jews have adopted it as their national dish, just as in Poland they adopted pierogi, of which they have made kreplach.

This goulash is prepared in cholent-style for the Sabbath day. In this way, it tastes better than the original Hungarian preparation.

Let us improvise a similar preparation method.

3½ pounds chuck steak, cubed
coarse salt
1½ pounds onions, chopped

3 tablespoons goose fat
1 tablespoon paprika
1 teaspoon salt

Sprinkle the meat with the coarse salt, wait 30 minutes then rinse it under running water. Wipe the meat.

Take a Dutch oven or casserole and heat the goose fat in it. Arrange a layer of pieces of meat in it; sprinkle them with paprika. Cover with a layer of chopped onions. Sprinkle with salt. Add another layer of meat, and so on, until the ingredients are used up. Cover the pan and cook on medium heat for 15 minutes. Stir to mix, and add 1 cup (8 fl oz) water. Cover again, and simmer on very low heat for three hours. Add water from time to time, if the liquid gets too low. Serve from the pot. There should be quite a lot of cooking liquid.

10-12 servings

Veal Goulash

Proceed as for the above goulash, using pieces of veal breast or shoulder.

Rostbratel

8 4-ounce filet steaks
coarse salt
1 pound onions chopped
2 tablespoons goose fat
1 tablespoon paprika
2 tablespoons flour
2 cups (16 fl oz) beef broth or water

Salt the steaks, rinse them in cold water. Wipe them dry and beat them flat with a steak hammer.

Heat the goose fat in a casserole. Add the meat, onions and a generous sprinkling of paprika. Sprinkle lightly with flour.

Increase the heat and cook, stirring constantly for at least 2 minutes. The onions will release their liquid and the flour will turn to starch.

Add the broth or water, and season with salt. Cover the casserole and cook in a preheated 300° oven for at least 3 hours.

Serve in the casserole.

8 servings

Rostbratel with Anchovies

Proceed as in the above recipe, but soak a few anchovies to remove excess salt, and add them to the pot when you add the broth or water.

Marinated Steak

This dish is reminiscent of the Georgian shashlik. However, the latter is generally made with lamb.

2 pounds beef rib eye steak (fillet steak), trimmed of fat
coarse salt
1 pint (16 fl oz) red wine vinegar
2 onions, sliced

Sprinkle the meat with coarse salt and leave it for 30 mintues. Rinse it in running water.

Cut it into small pieces weighing about 1½ ounces. Combine the vinegar and onions in a non-reactive bowl and marinate the meat for 24 hours.

On the following day, thread the pieces of meat onto skewers and broil it over very hot charcoal. Add more salt if necessary. Serve with the raw, marinated onion slices.

8 servings

Beef Bitki

1 pound beef round eye roast, salted, rinsed and ground
4 ounces veal fat
8 slices day-old bread, crusts removed
1 teaspoon salt
1 teaspoon pepper
2 eggs, beaten
½ cup (2 ounces) flour
4 tablespoons dry breadcrumbs
4 tablespoons goose fat

Chop the meat with the veal fat. Soak the bread in water, squeeze it dry and add it to the mixture. Season with salt and pepper and bind with one of the beaten eggs.

Shape the mixture into patties. Dip these first in the flour, then in the other beaten egg and finally in the dry breadcrumbs.

Heat the goose fat in a skillet and fry the patties. Serve them hot with puréed potatoes.

Makes about 20 bitki

Veal Bitki

Prepare them as the previous ones but use veal instead of beef.

Beef Olives

½ pound calf's liver, cooked and chopped
4 slices day-old bread, crusts removed
4 onions, finely chopped
1 teaspoon salt

1 teaspoon pepper
4 tablespoons goose fat
1 egg yolk, beaten
10 thin slices round eye (rib) steak, about the size of a large human palm

Soak the bread in water and squeeze it dry. Chop it with the liver. Add half the onions, salt and pepper and mix well.

Heat half the goose fat in a skillet. Add the mixture and cook, stirring, until the onion is transparent. Remove the mixture from the pan, leave it to cool, then bind it with the egg yolk.

Spread a layer of stuffing over each of the slices of steak. Roll up the steaks like jelly rolls. Tie them tightly with string.

In a casserole, melt the rest of the fat. Fry the beef olives, turning to brown them evenly. Add the rest of the chopped onions, and any stuffing that is left over. Add 1 pint (16 fl oz) water. Cover the pot and simmer on very low heat for three hours.

Add water from time to time if too much liquid boils away. Serve hot with kasha cooked separately.

10 servings

Stuffed Breast of Veal

2½ pounds breast of veal

For the Stuffing
½ pound calf's liver, cooked and chopped
4 slices day-old bread, crusts removed
2 onions, finely chopped
1 teaspoon salt
1 teaspoon pepper

4 tablespoons goose fat
1 egg yolk, beaten

Flatten the breast of veal. Soak the bread in water and squeeze it dry. Chop it with the liver. Add half the onions, salt and pepper and mix well.

Heat half the goose fat in a skillet. Add the mixture and cook, stirring, until the onion is transparent. Remove the mixture from the pan, leave it to cool, then bind it with the egg yolk.

Spread the stuffing over the breast and roll it up like a jelly roll. Truss it well. Brown it evenly in the rest of the fat. Add the rest of the chopped onions, and any stuffing that is left over. Add 1 pint (16 fl oz) water. Cover the pot and simmer on very low heat for three hours.

8 servings

Wiener Schnitzel

Although this is a Viennese dish, Vienna Schnitzel or Wiener Schnitzel is considered to be almost a national dish by Jews. Prepare it as follows:

4 thin slices veal fillet
4 tablespoons flour
1 egg, beaten
4 tablespoons dry breadcrumbs
About 1 cup veal or goose fat
½ teaspoon salt
grated horseradish or lemon slices

Lay the veal slices between two sheets of wax paper and beat them flat with a steak hammer. Dip them first in the flour, then in the egg, then in the breadcrumbs.

Heat the fat in a deep fryer. Fry the veal slices for six minutes. The surface will be golden and crunchy. The inside is cooked through immediately if the veal has been beaten thinly enough.

Sprinkle the slices with salt. Serve them on hot plates with shavings of horseradish or simply with lemon slices.

4 servings

Stuffed Veal Escalopes

4 8-ounce thick veal cutlets, weighing about ½ pound each
1 recipe goose liver dumplings (see page 112)
coarse salt
4 tablespoons goose fat

Slice the cutlets through crosswise, so as to obtain two identical thinner cutlets. Sprinkle them with the coarse salt, then rinse in water.

Spread half the cutlets with a ½ inch thick layer of the goose liver mixture. Cover with the rest of the cutlets, so as to form "sandwiches."

Heat the fat in a skillet and fry the "sandwiches" on both sides on fairly low heat. Put as many of the cutlets into the pan at one time as the pan will hold. Cooking should take a total time of about 15 minutes, so as to allow the "sandwiches" to cook right through. Sprinkle with salt.

4 servings

Beef Tongue Cholent-style

1 fresh beef tongue, base trimmed, trimmings reserved
coarse salt

4 tablespoons chicken fat
2 onions, thinly sliced
2 tablespoons flour
2 cups water or broth
1½ tablespoons red wine vinegar
½ teaspoon salt
½ teaspoon pepper
½ teaspoon paprika
12 almonds, blanched and slivered
½ cup (4 ounces) yellow raisins
1 teaspoon sugar
1 carrot, sliced into rounds

Sprinkle the tongue with coarse salt. Leave it for 30 minutes, then rinse it.

Heat the fat in a casserole or Dutch oven. Add the tongue and brown it all over, turning frequently. Add the onion rings. Cook until they are golden. Remove the tongue and reserve it. Sprinkle the pot with the flour, and allow to brown, stirring constantly. Add the liquid. You will have a thick sauce.

Add the vinegar, salt, pepper and paprika. Add the almonds, yellow raisins, and powdered sugar. Bring to the boil.

Taste the sauce. It should be slightly acidic and slightly sweet. Rectify the seasoning.

Return the tongue to the pot. Add the carrot slices. The tongue should be half-submerged in the sauce. If there is not enough sauce, add some water. Cover the pot. Bring the liquid back to the boil, reduce the heat and simmer for 3 hours. Then, reduce the heat and keep the pot warm for 5 hours without allowing the liquid to boil.

Serve with the sauce and with puréed potatoes or kasha.

8-10 servings

Grilled Calves' Liver with Dumplings

Take slices of liver about 1/3 inch thick. Sprinkle them with salt, rinse them in running water and wipe them. Brush them with oil and grill them over charcoal. Serve with a garnish of dumplings that have been poached then fried in goose fat.

Calves' Liver Cholent-style

Choose a squarish piece of calves' liver, so that it has the shape of a roast. This dish can also be prepared by letting it simmer gently for 3 hours.

About 1½ pounds calves' liver
coarse salt
3 tablespoons goose fat
2 carrots, sliced
2 onions, sliced
½ teaspoon salt
½ teaspoon paprika

Sprinkle the liver with coarse salt and leave it for 30 minutes. Rinse it well.

Heat the goose fat and brown the piece of liver evenly in it. Put it into a casserole or Dutch oven. Add the carrots and onions, salt and paprika. Then add 1 pint (16 fl oz) water. Cover the pot, and bring to the boil. Reduce the heat and simmer for two hours. Then reduce the heat further so that the liquid is below boiling point, and cook in this way for five hours.

Serve with farfel fried in goose fat.

8 servings

Calves' Liver and Lights

8 ounces calf's lung, salted and washed
½ pound calf's liver, salted and washed
1 tablespoon chicken fat
1 tablespoon flour
2 cups beef or chicken broth
½ teaspoon salt
½ teaspoon paprika

Slice the lung and liver into bite-sized pieces. Heat the fat in a deep pot with a tight-fitting lid. Add the flour and cook, stirring for 2 minutes. Add the broth and stir until the liquid thickens. Season with salt and paprika. Add the meats and return to the boil. Reduce the heat, cover the pot and simmer for 3 hours.

Serve with dumplings prepared separately.

8 servings

Krushka

This is a national dish which has always been very popular in Jewish restaurants. It must almost always be ordered in advance, otherwise one risks finding that it is off the menu.

This dish is exquisite when cooked for 18 hours in the baker's oven.

1½ pounds veal mesentery*, salted and rinsed
1 calf's foot, salted and rinsed
1 pound veal bones

**Mesentery, crow or frill is a part of the stomach that is not generally available commercially. Other kinds of tripe can be substituted.*

2 tablespoons chicken fat
2 tablespoons flour
1 tablespoon paprika
2 cups chicken or beef broth
½ teaspoon salt

Slice the mesentery into bite-sized pieces and cut the calf's foot into eight pieces. In a casserole or Dutch oven, heat the chicken fat and stir in the flour. Cook, stirring, for 2 minutes then add the paprika and the broth. Stir until thickened, then add the salt.

Add the veal bones to this very spicy sauce. Then add the mesentery and calves foot. The sauce should cover everything. If not, add more broth.

Cover the pot and bring the contents back to the boil. Reduce the heat to its lowest and cook, at less than a simmer, for 5 hours.

8 servings

Fried Veal Mesentery

1 pound veal mesentery or tripe
salt
2 carrots, sliced lengthwise
1 turnip, quartered
1 onion, quartered
2 tablespoons flour
2 tablespoons goose fat

Bring a large pot of salted water to the boil, add the vegetables and mesentery. Cook, covered, for five hours at a simmer. Remove the meat from the pot, leave it to cool, and cut it into 1-inch cubes.

Dip the pieces in flour, thread them onto skewers and fry them in the goose fat. Sprinkle with more salt, and serve with lemon slices.

8 servings

Hot Calves' or Ox Feet with Gingerbread

Ginger snaps or other kinds of ginger cookies can be used instead of gingerbread.

2 calves' feet or one cows' foot, cut into 3-inch pieces
coarse salt
2 tablespoons red wine vinegar
4 sugar lumps
3 cinnamon sticks
15 raisins
4 tablespoons grated gingerbread

Salt the feet, rinse them and put them into enough cold, salted water to barely cover them. Bring to the boil, skim the surface, and cover the pot. Simmer for two hours.

Remove the bones, which should now come away easily from the meat. Add the vinegar, sugar lumps, cinnamon sticks, raisins and gingerbread. Cover again and simmer for 30 minutes. Serve very hot, with the sauce.

6 servings

Calves' Lung Kugel

1 pound calves' lung
coarse salt
2 tablespoons flour
1 cup water or broth
½ teaspoon salt
½ teaspoon pepper
½ teaspoon paprika
1 pound noodles

4 tablespoons goose or chicken fat
2 eggs, beaten
4 tablespoons dry breadcrumbs

Rub the lung with coarse salt, leave it for 30 minutes and rinse it. Cut it into bite-sized pieces.

Heat 2 tablespoons of the fat in a deep skillet with a lid, and brown the pieces of lung. Sprinkle with flour, cook for 2 minutes, then add the water or broth. Season with salt, pepper and paprika. Cover the pan and simmer the contents for at least two hours.

Meanwhile cook the noodles in plenty of boiling, salted water and rinse them under cold water.

Combine the lung mixture in the skillet with the noodles. Add the rest of the fat. Stir in the beaten eggs. The mixture should fill a 2-quart mold or oven dish. Taste for seasoning.

Thickly grease a 2-quart mold or oven dish. Sprinkle it with the dry breadcrumbs. Fill it with the mixture. Bake it, uncovered, for 1½ hours. Unmold and serve it.

10 servings

Stuffed Milt

1 beef spleen, split lengthwise
coarse salt
8 ounces calf's liver, chopped
2 slices bread, crusts removed, soaked in water and squeezed
3 onions, 1 finely chopped, 2 sliced in rings
½ teaspoon salt
1 teaspoon pepper
2 tablespoons goose fat

1 egg, beaten
2 tablespoons chicken fat
1 carrot, sliced
¼ calf's foot, in pieces

Salt the spleen all over, leave it for 30 minutes, then rinse it in running water. Wipe it dry.

To make the stuffing, mix the chopped liver with the bread. Grind this mixture with the chopped onion. Add the salt and pepper. Heat the goose fat and brown the mixture in a skillet for 10 minutes, stirring to brown evenly. Taste and adjust the seasoning. Leave the mixture to cool before binding it with the egg.

Cover one of the two pieces of spleen with an inch-thick layer of the stuffing. Cover this with the other piece of spleen and truss them securely together.

Heat the chicken fat in a casserole. Brown the stuffed spleen. When it has been browned on all sides, add the onion rings and carrot rounds. When the onion has browned, add the calf's foot and 1¼ cups (10 fl oz) water. Cover the pot and simmer for four to five hours. Remove the bones.

Serve with dumplings.

6-8 servings

Brains with Eggs

1 pair sheep's or beef brains
coarse salt
2 tablespoons vinegar
1 tablespoon goose fat
1 tablespoon breadcrumbs
2 hard cooked eggs

Slice the brains into inch-thick slices. Remove the membranes with a sharp knife. Sprinkle the brains with coarse salt and leave for 30 minutes. Rinse the brains in running water. Add the vinegar to a large bowl of water and soak the brains for 10 minutes.

Bring a large pan of salted water to the boil and add the brains. Boil them gently for 20 minutes. Remove them from the water and drain them thoroughly. Arrange them on a hot platter.

Melt the fat and fry the breadcrumbs, stirring well. Sprinkle the mixture over the brains. Chop the hardcooked eggs and sprinkle them over the top.

4 servings

Blanket Tripe Cooked Cholent-Style

This is one of the triumphs of Sabbath cookery. That is easy to believe because in order to taste good tripe must be cooked for a very long time. In any case, in France, don't we make *tripes à la mode de Caen* by cooking it all night in a baker's oven? We also have our cholent cookery.

In practice, it is difficult to reproduce cholent dishes in France in a very orthodox manner. We shall thus content ourselves with cooking blanket tripe for a very long time on a gas flame. We could even cook it for two or three days in a row, by stopping the cooking at night. It is merely a question of organizing the kitchen. Use blanket tripe as sold by the butcher, that is beef stomach which has been scalded, rolled and boiled for several hours. Uncooked stomach would be better, because it would not have lost a lot of its flavor, but it is difficult to find it commercially.

2½ pounds blanket tripe
3 tablespoons goose fat
5 or 6 onions, chopped
2 tablespoons flour
2 cups (16 fl oz) water or broth
1 pound veal bones

1 teaspoon salt
1 teaspoon paprika
½ teaaspoon pepper
½ teaspoon thyme
½ teaspoon marjoram
3 carrots, finely chopped
15 dumplings

Slice the tripe into very thin strips, almost like noodles. Heat the goose fat in a casserole and brown the onions. Add the flour and cook until the flour colors. Add the water or broth, stir and bring to the boil.

Heat the oven to 400° and brown the bones. Add the tripe to the liquid and season with the spices and herbs. Add the carrots and the browned bones.

Add enough water to cover the tripe well. Cover the casserole and simmer for at least six hours. Check from time to time to see that there is sufficient liquid. Correct the seasoning if it appears to be too bland.

Before serving, check to see if there is too much liquid. If so, uncover the pot, increase the heat and let some of the liquid evaporate. Add the dumplings and reheat. Serve from the casserole.

8 servings

Gefüllter Magen

Could this be a national dish, characteristic of the Jews? One could believe it, one finds versions of it in Poland, Alsace and in Algeria.

This is the Alsatian recipe. It was given to me by Madame Brinkmann-Favre of Mulhouse.

1 piece of honeycomb tripe, about 6 by 16 inches

For the Stuffing
1½ pounds flour
1 pound beef fat
2 slices white bread, crusts removed, soaked in water and squeezed
2 onions, chopped
1 teaspoon salt
½ teaspoon pepper

Sew the tripe up on three sides, so as to make it into a bag. The honeycomb side should face outward.

Mix the stuffing ingredients together. Use them to stuff the tripe bag. Sew it closed on the fourth side. Put it into a pot containing 2 quarts boiling water and reduce the heat. Poach it gently for 5 hours, the water should tremble but not bubble. Slice it and serve it with vegetables.

6-8 servings

Tebaya

This recipe was given to me by Dr. Béguet of Algiers.

16 inches beef sausage casing
2½ pounds beef potroast
3 onions, quartered
2 garlic cloves

For the Stuffing
1 pound ground beef
3 tablespoons finely chopped onion
2 garlic cloves, chopped
5 tablespoons peas, cooked
2 tablespoons chopped parsley

1 teaspoon salt
½ teaspoon pepper
½ teaspoon ground cumin

Combine the stuffing ingredients.

Turn the casing inside out. Unless it has already been cleaned by the butcher, brush it and wash it several times in cold running water. Then scald it and rinse it again. If it has been cleaned already, rinse it well. Turn it so that the slimy side is inside. Tie it with string at one end.

Fill the sausage with the stuffing mixture. Close the other end with a knot.

Put the beef, onions and garlic into a Dutch oven or large casserole. Add the sausage and 2 quarts water. Cover the pot and cook on very low heat, with the water trembling, for 4 to 5 hours. Serve the sausage with the meat.

6-8 servings

Asbane

This is another kind of sausage made with a chopped stuffing and enveloped in a large piece of beef stomach, sewn in the form of a sausage. The recipe was given to me by Dr. Béguet of Algiers.

1 piece honeycomb tripe about 6 inches by 12 inches
2 quarts stock
1 pound stewing beef, fried in goose fat
2 carrots, sliced
2 onions, quartered
1 leek, sliced
1 teaspoon salt
1 teaspoon pepper

For the Stuffing

2 pounds lean, ground beef
1 cup boiled rice
2 garlic cloves, finely chopped
1 large onion, finely chopped
4 slices bread, crusts removed, soaked in water and squeezed
1 teaspoon salt
1 teaspoon ground coriander
1 teaspoon ground cumin
1 teaspoon black pepper
1 teaspoon cayenne pepper
1 teaspoon thyme
1 teaspoon marjoram

Mix the stuffing ingredients. The mixture should be highly spiced. Sew up the tripe on three sides into a sausage shape, with the honeycomb side outward. Fill this bag with the stuffing mixture and tie a string round the open end of the sausage to keep it tightly closed.

Pour the broth into a soup kettle or Dutch oven and bring it to the boil. Lower the tripe into the liquid and reduce the heat to very low. Add the beef and vegetables. Cover the pot and simmer the contents for at least 3½ hours, the water should barely tremble. Serve the sausage with the stew.

Serves 8-10

Laprek

This recipe was given to me by Dr. Béguet of Algiers.

1 pound lean ground beef
2 garlic cloves, chopped
2 tablespoons chopped parsley

1 teaspoon salt
1 teaspoon cayenne pepper
1 teaspoon ground coriander
1 teaspoon ground cumin
1 teaspoon black pepper
2 eggs, beaten
1 cup semolina or couscous
1 cup olive oil

Mix the beef with the garlic and parsley. Add the salt and spices, and bind with one of the beaten eggs.

Roll the mixture into balls the size of large walnuts. Dip them in the other beaten egg, then in the semolina or couscous. Heat the oil in a deep fryer until it smokes and fry the meatballs.

Makes about 15 meatballs

Algerian Tripe

10 garlic cloves, peeled
4 tablespoons oil
4 fresh red peppers, seeded and chopped
1 teaspoon salt
1½ pounds tripe, cut into thin strips

Crush the garlic in a mortar with the oil. Put this mixture into a caserole and cook it until the garlic colors. Add the chili peppers and 1 quart (32 fl oz) water. Add the salt and bring to the boil. Cover and boil for 10 minutes.

Add the tripe to this broth. Cover the pot and simmer, so that the water barely trembles, for 5 hours. Check to see if there is enough liquid during the cooking, and add more if necessary.

8 servings

Algerian Barbouche

The Jews have lived side-by-side with the Arabs for too long not to have been inspired by their cooking, just as Polish Jews have been influenced by Polish cookery. Thus from those they despise while making use of them, they have borrowed their national dish, *Couscous.*

We know that Arab couscous is sort of semolina, which sticks together in the shape of tiny little balls, and which is steamed over a broth containing meat and vegetables. When the semolina is cooked, it is moistened with butter and the cooking liquid, then the meat and vegetables are served with the couscous. Everything is then sprinkled with a very spicy sauce called *Merga* which is simply a strongly-flavored broth, sharpened with plenty of ground red chili pepper.

The Algerian Jews have modified couscous by removing the butter and replacing the meat with tripe. This is what you must do to recreate Barbouche, which is an excellent dish. This recipe was given to me by Dr. Béguet of Algiers.

For the Tripe

2½ pounds blanket or honeycomb tripe, cut into thin strips
4 tablespoons olive oil
4 onions, sliced
1 teaspoon ground cumin
1 teaspoon sweet red pepper
1 teaspoon salt
1 teaspoon white pepper
4 hardcooked eggs

For the Couscous

1 cup navy, great northern or haricot beans
1 cup broad, butter or lima beans
1 cup dried peas

1 teaspoon ground red chili pepper
2 bayleaves
1 pound couscous
2 tablespoons olive oil

To prepare the tripe, heat the oil in a caserole or Dutch oven and add the onions. Brown the onions then add the tripe. Stir to coat the tripe thoroughly with oil. Season with the spices, salt and white pepper. Add enough boiling water to cover the tripe (about 1 quart—32 fl oz) and cover the pot. Reduce the heat and simmer very gently, so that the water barely trembles, for five hours. The sauce made from this dish is called *Shtetha.*

To prepare the couscous, soak the beans and peas in double their volume of water for 24 hours. Discard the water.

Take a tall pot with a steamer which will fit exactly inside it, or a special couscous pot. Put the beans and peas in the bottom of the pot. Add twice their volume of salted water and season with the pepper and bayleaves.

Put the steamer or top half of the couscous pot over the pot and pour the couscous into it. Cover and bring the broth to the boil. Reduce the heat. Put a heavy weight on the lid to prevent the steam escaping and simmer for 1 hour or more. Check to see that the vegetables are cooked.

Arrange the hardcooked eggs round the edge of a platter and pour the tripe mixture into the center. Strain the vegetables and serve them on another platter. Mix the couscous with the olive oil and sprinkle it with the liquid in which the beans and peas were cooked. Arrange it on a third platter. Each diner takes as much as he wants from the three platters.

Usually, a tripe sausage called *Coclo* is poached and served with this rather complicated dish.

10-12 servings

Algerian Tafinas

Tafina is a cholent-style stew. It is eaten on Saturday, after having been cooked for about 15 hours in the baker's oven. It is yet another variation on an Arab dish called Tadjui ("tadjui" means "soup kettle" in Arabic).

Like all stews, it is a mixture of meat and vegetables. A very large number of tafinas can be combined according to the varieties of meat and vegetables one uses.

Chicken Tafina

This dish is much tastier if it is cooked cholent-style.

1 large or 2 small chickens, cut into serving pieces
4 tablespoons olive oil
10 onions, cut into quarters
4 large tomatoes, skinned, seeded and chopped
2½ pounds fresh green beans
1 teaspoon salt
1 teaspoon pepper
20 prunes, pitted

Heat the oil in a soup kettle. Add the chicken pieces and brown them, turning so they are browned on all sides. Add the onions and cook them until they are browned.

Add the tomatoes and beans. Season with salt and pepper. Add three cups water (24 fl oz) to the pot and cover it tightly. Cook for 30 minutes.

Add the prunes and reduce the heat to very low. Leave the pot on the heat, without letting it boil, for five or six hours. Check from time to time to see that there is enough water. Add more if necessary. Serve everything together.

6-8 servings

Lamb Tafina

Prepare this dish as above but replace the chicken with pieces of lamb and the beans with spinach leaves. Do not forget the prunes or the onions. This recipe was given to me by Dr. Béguet.

Algerian Chepchouka

This dish is borrowed from the Arabs. It is also a Sabbath dish and is much tastier prepared cholent-style.

4 tablespoons olive oil
2½ pounds red (Spanish or Bermuda) onions, sliced
1 pound red bell peppers, seeded and sliced
2½ pounds tomatoes, skinned, seeded and chopped
1 pound zucchini, sliced
1 teaspoon salt
½ teaspoon pepper

Heat the olive oil until it smokes in a soup kettle. Add the vegetables and seasoning. Cover and cook on a very low heat for five or six hours.

10 servings

Calves' Head in Shtetha Sauce

½ calves' head, boned
2 tablespoons olive oil
3 onions, chopped
6 large tomatoes, skinned and quartered
1 teaspoon ground cumin
1 tablespoon sweet red pepper
1 teaspoon salt

Heat the olive oil in a casserole and add the pieces of head meat. Brown them, and add the onions. When the onions are browned, cover them with water. Add the tomatoes, spices and salt. Cover and simmer for two hours.

4 servings

Coclo

This is a tripe sausage. The recipe was given to me by Dr. Béguet of Algiers.

1 large beef casing, about 16 inches long, rinsed
1 pound blanket or honeycomb tripe, sliced into thin strips
1 pound ground lamb
1 teaspoon salt
1 teaspoon pepper
8 ounces semolina
8 ounces mutton fat
2 eggs, beaten

Combine the tripe and the ground lamb. Season with salt and pepper. Combine the semolina and mutton fat. Mix this with the meats and bind the mixture with the eggs.

Fill the sausage casing with this stuffing and tie both ends. Put the sausage into a pot of boiling, salted water, reduce the heat and poach, covered, so that the water barely trembles, for five hours. Serve hot with rice or couscous.

8 servings

Meguina

Meguina, which the Algerian Jews enjoy so much is a very tasty beef paté. This recipe was given to me by Dr. Béguet of Algiers.

2½ pounds lean beef, cubed
4 tablespoons olive oil
2 onions, chopped
2 garlic cloves, chopped
1 teaspoon salt
1 teaspoon pepper
½ teaspoon grated nutmeg
1 bayleaf
1 teaspoon cubebs (if available)
1 pound peas

Heat the olive oil in a casserole and brown the pieces of meat with the onion and garlic. Cover with 2 cups (16 fl oz) water and season with salt and the spices. Cover the casserole and simmer very gently for six hours. You should have a sort of thick purée.

During the last hour of cooking, boil the peas in a minimum of salted water, drain them, skin them and purée them.

Oil a mold. Mix the meat and peas together and fill the mold with the mixture. Cover with a wooden board and weight it down. Leave it to cool. Serve cold.

8 servings

Roast Goose

For the Jews of Poland, the goose is a benificent animal. It supplies the fat used year round instead of butter. It supplies its liver and gizzard from which delicious dishes are prepared. It also supplies its flesh which is considered the supreme "delicatesse," to use the Jewish expression.

In France, goose is served quite rarely, except in the regions where goose preserves are made. Furthermore, only fatted geese are eaten and only in December. Sometimes, a few young geese are killed at the beginning of the summer, but this is exceptional. That is because outside those seasons, goose flesh is dry and tough.

However, the Jews eat goose all year round, because they have a cooking secret that always makes the flesh tender. Do what they do and you will always be pleased.

1 goose, green or fatted, neck, giblets and fat reserved
coarse salt
1 cup pearl barley
1 teaspoon salt
2 onions, quartered
2 carrots, split lengthwise
1 leek, sliced
1 bayleaf
4 tablespoons goose fat

In a large pot, bring 1 pint (16 fl oz) salted water to the boil. Add the barley and vegetables. Return to the boil, reduce the heat and simmer, covered, for at least four hours.

Cut the goose into eight serving pieces. Sprinkle them with coarse salt, and leave them for 30 minutes. Rinse them well. Add the pieces of goose to the pot and cook them until they are tender. The length of time will depend on the breed and age of the goose. Young geese are tender after 1 hour; the older ones need two or more hours' cooking.

When you think the meat is done, remove it from the pot. Drain the pieces and place them on an oven dish. Melt the goose fat and sprinkle it over the pieces. Put the dish into a preheated 450° oven and roast them for about 15 minutes, or until they are well browned. Serve them as they are without further garnish.

Goose cooked in this way is just as good hot or cold.

8 servings

Boiled and Roast Fowl

Cook an old, tough boiling fowl in the same way. The result is excellent.

Boiled, Roast Turkey

Prepare turkeys in the same way.

Roast Duck

When a duck is old it should be prepared in the same way.

However, young ducks are roasted directly on a spit or in the oven. Naturally, they are salted and washed in running water before cooking.

Boiled Chicken

Boil a chicken in the pearl barley broth described in the goose recipe above. When it is ready, serve it as it is, or accompanied by a sauceboat containing the classic mixture of horseradish and beetroot.

Chicken Bitki

These bitki are very similar to Pojarski cutlets.

1 young chicken
coarse salt
4 bread slices, crusts removed, soaked in water and squeezed
1 teaspoon salt
1 teaspoon paprika
2 eggs, 1 separated, 1 beaten
4 tablespoons flour
4 tablespoons dry breadcrumbs
6 tablespoons chicken fat

Remove as much meat as possible from the chicken carcasse. Salt it lightly, leave it for 30 minutes, then rinse well in running

water. Grind the meat and mix it with one third its weight in the bread soaked in water and squeezed dry. Season with salt and paprika. Beat an egg yolk into the mixture. Whip the white into stiff peaks and fold it in.

Shape the mixture into patties about 1 inch thick. Dip them in the flour, the beaten egg, and in the dry breadcrumbs. Heat the chicken fat in a skillet and fry the patties. Season again to taste and serve.

About 15 cutlets

Stewed Goose with Apples

1 goose, cut into 8 serving pieces
coarse salt
2 tablespoons goose fat
2 onions, finely chopped
½ teaspoon salt
About 8 pippin apples, peeled, cored and cut into 8 pieces
1 teaspoon paprika

Sprinkle the pieces with salt, leave them for 30 minutes, then rinse them in running water. Wipe them dry.

Heat the goose fat in a casserole. Brown the pieces of goose evenly, then add the onions and fry them until they are golden. Salt them lightly.

Add the apples, there should be the same weight of apples as of goose. Sprinkle with paprika. Add 1 cup (8 fl oz) water). Cover the pot and cook for at least 2 hours or until the meat is tender. Adjust the seasoning. Add a little water from time to time, so that when the goose is to be served no water is left, and the apples cook in the goose fat.

8 servings

Goose with Cabbage

Proceed as for the above dish but replace the apples with shredded white cabbage which has been scalded twice and drained.

Giblets with Barley

Cook chicken, duck or goose giblets in barley soup. When they are tender, serve them with some of the barley and very little soup. Sprinkle with paprika.

Stuffed Goose Neck

1 goose neck
1 goose liver
About 8 ounces ground veal
4 slices bread, crusts removed, soaked in water and squeezed
1 teaspoon salt
½ teaspoon pepper
½ teaspoon paprika
2 egg yolks
1 tablespoon goose fat
1 quart veal or chicken broth

Remove the skin from the goose neck by peeling it off, taking care not to tear it. Clean it and remove any membranes. Leave it right side out. Scrape the meat from the neck, chop it and mix it with an equal weight of goose liver. Weigh these meats and mix them with an equal weight of ground veal. Grind the mixture together and weigh again. Add to this mixture one third of its weight in squeezed bread. Season with salt, pepper and paprika. Bind the mixture with the egg yolks and goose fat.

Tie the neck at one end and fill it with the stuffing. Do not pack the stuffing in too tightly, or it will burst during cooking. Tie the

other end with string. Prick the skin all over with the tines of a fork.

Put the sausage into a pot of cold broth. Gradually bring to the boil over low heat. Cover the pan and poach in barely trembling water for 1 hour.

Serve the sausage hot as it is. It can also be served cold, in which case, it should be allowed to cool pressed between two plates, with a 2½ pound weight on the top plate.

4 servings

Roast Goose Gizzard

1 goose gizzard
4 ounces lean ground beef
2 ounces ground calf's liver
2 slices bread, crusts removed, soaked in water and squeezed
1 tablespoon melted goose fat
½ teaspoon salt
½ teaspoon pepper
1 recipe barley soup (see Roast Goose, page 164)
4 tablespoons melted goose fat

Open the goose gizzard, discard the interior with the grit it contains. Wash the gizzard carefully, sprinkle it with coarse salt and leave it for 30 minutes. Rinse it in cold water.

Make a stuffing by combining the ground beef, liver and bread. Bind with half the melted goose fat and season.

Fill the gizzard with this stuffing. Sew it up and simmer it in the barley soup. Cook, covered, at a bare simmer for 1½ hours. Remove it from the pan and drain it.

Put the gizzard in a roasting pan and sprinkle it with the rest of the gooose fat. Roast it in a preheated 450° oven for 10 minutes, or until browned.

Alternatively, and more simply, add the rest of the melted goose fat to a skillet. Heat it and brown the gizzard all over.

4 servings

Pan-fried Goose Liver

1 whole goose liver
4 tablespoons goose fat
4 or 5 chopped onions
1 teaspoon salt

Heat the goose fat in a skillet until it smokes and add the goose liver. Cook it for 5 minutes on each side, then add the onions. Reduce the heat so they do not fry too quickly, they should stay golden. Fry the liver for a further 5 minutes on each side.

Sprinkle with salt and serve hot or cold.

4 servings

Fried Chicken Livers with Mushrooms

5 or 6 chicken livers
2 tablespoons chicken fat
8 ounces mushrooms, sliced
½ teaspoon salt
½ teaspoon pepper

Melt the chicken fat in a skillet and fry the livers. When they begin to brown, add the mushrooms. The mushrooms will start to loose their liquid. As soon as the liquid evaporates, the livers are ready. Season and serve hot.

4 servings

A FEW KOSHER VEGETABLES

In Jewish cookery, vegetables are treated more or less as they are elsewhere. However, Jews do not eat butter when the meal includes beef or mutton, so such vegetables are usually prepared with goose, chicken or veal fat. They are thus kosher.

On the menus of Jewish restaurants in Paris, care is taken to display the "Kosher" sign in front of certain vegetables. Others are thus prepared with butter; they are for diners who are not eating meat, and for the "progressive" Jews who only observe half the traditions.

In general, vegetables are served cut into tiny pieces; they are moistened with goose fat and almost always coated with a very thin white sauce, flavored with vinegar and sugar.

To prepare them in this way, they are first boiled. Then a white sauce is made with fat and flour, moistened with the cooking liquid. It is seasoned to taste with salt, and vinegar and sugar are added.

The sauce and vegetables are then combined. Carrots, turnips, cabbage, peas, haricot beans, green beans and lentils, etc., are prepared in this manner.

This method of preparing vegetables gives them a uniform, rather bland flavor, of which western palates quickly tire.

Yet there are a few original dishes. We are going to talk about them.

Potatoes with Herrings

2 pounds potatoes
4 salt herrings
2 onions, finely chopped
1 teaspoon paprika
4 tablespoons melted goose fat
1 cup (4 ounces) dry breadcrumbs

Bring a large pot of salted water to the boil and add the unpeeled potatoes. Boil them until they are tender. Peel them and slice them into rather thick rounds.

Wash the salt herring. Slit open the back and remove the backbone. Remove the other bones and slice the fillets into small pieces. Sprinkle the onions with the paprika.

Brush the inside of a charlotte mold with some of the goose fat. Sprinkle the inside with the dry breadcrumbs. Spread the bottom of the mold with a layer of sliced potatoes. Cover it with a layer of herrings, then a layer of the chopped onion. Continue the layers until the ingredients are used up, finishing with a layer of potatoes. Sprinkle with the rest of the breadcrumbs, and then with the rest of the goose fat. Bake in a preheated 350° oven for 50 minutes to 1 hour. Unmold onto a plate and serve hot.

8 servings

Stuffed Cabbage

12 large cabbage leaves
1 pound ground veal, browned
1 cup cooked rice

6 tablespoons goose fat
1 teaspoon salt
½ teaspoon pepper
1 egg yolk
1 cup (8 fl oz) broth

Throw the cabbage leaves into a large pot of boiling salted water and cook them for 5 minutes to wilt them. Remove them and drain them well.

To make the stuffing, combine the veal with the rice and two tablespoons of the goose fat. Season to taste. Melt another two tablespoons of goose fat in a skillet and fry the stuffing mixture briefly, turning it to brown it all over. Leave it to cool, then bind it with the egg yolk.

Spread out a cabbage leaf. Put a heaping tablespoon of the stuffing in the center of the leaf. Fold the sides of the leaf toward the center over the stuffing, then roll the leaf up toward you. Tie the package with string. Repeat with the rest of the leaves and stuffing.

Melt the rest of the fat in a deep skillet or shallow pan. Add the cabbage rolls and fry them on all sides. Add the broth and cover the pan. Cook on a very low heat for two hours.

12 cabbage rolls

Cabbage with Apples

1 white cabbage, shredded
2½ pounds sour apples, peeled, cored and sliced
4 tablespoons chicken fat
½ teaspoon salt

Bring a large pot of salted water to the boil and add the cabbage. Remove from the heat immediately and drain. Repeat this process.

Melt half the fat in a casserole or Dutch oven. Arrange a layer of cabbage in the bottom of the pot, then a layer of apples. Continue in this way until all the ingredients are used up. Melt the rest of the fat and sprinkle it over the top. Sprinkle with the salt. Cover the pot and simmer the contents on a very low heat for 1 hour. Then use a spatula to mix the contents of the pot. Cover again and simmer for another 30 minutes. Season to taste. Serve hot.

8 servings

Cabbage with Tripe

Grease a casserole and fill it with alternate layers of shredded, scalded cabbage and of tripe prepared as described in the "Meats and Poultry" Section. Sprinkle with goose fat. Cook on very low heat for two hours. Stir to mix. Rectify the seasoning and serve hot.

Sauerkraut
(Polish Recipe)

2½ pounds sauerkraut, well rinsed
2½ pounds beef short ribs
coarse salt
2 tablespoons goose fat
½ teaspoon salt
½ teaspoon pepper

Sprinkle the meat with coarse salt and leave it for 30 minutes. Rinse it in running water.

Put the sauerkraut, short ribs and goose fat into a pot and cover with warm water. Season lightly. Cover the pot and simmer for three hours.

Remove the short ribs and cut them into small pieces; return them to the pot and cover it. Cook for another three hours. Rectify the seasoning and serve hot.

8-10 servings

Sauerkraut
(Alsatian Recipe)

Use the previous recipe, adding a piece of cured beef brisket to it. Cook for quite a long time, about 4 hours. One hour before serving, add a smoked beef sausage.

Hot Beets

1½ pounds precooked beets
4 tablespoons butter
½ teaspoon salt
1 tablespoon wine or cider vinegar
¼ cup (4 fl oz) heavy cream

Peel and chop the beets. Heat the butter in a skillet and briefly cook the beets. Sprinkle them with the salt and vinegar. Melt the rest of the butter and pour it over the beets. Stir and add the cream. Serve at a meatless meal. Taste and add more vinegar if necessary. They are delicious.

6 servings

Marinated Haricot or Great Northern Beans
(Hungarian Recipe)

1½ pounds haricot or great northern beans
¾ cup (6 fl oz) wine vinegar
1 teaspoon paprika
½ teaspoon thyme
1 bayleaf
½ teaspoon cumin seed
½ teaspoon ground coriander
½ teaspoon pepper

1 garlic clove, chopped
1 teaspoon salt
1 tablespoon goose fat

Soak the bean for 12 hours in twice their volume of water. Then drain and rinse them.

Pour 2 quarts (64 fl oz) water into a large pot and add all the remaining ingredients except the salt. Add the beans and bring to the boil. Boil briskly for 10 minutes, then reduce the heat, cover the pot, and simmer them for at least 2 hours or until tender. The acidulation of the water retards the cooking process.

Add water during the course of the cooking if there is too much evaporation. When the beans are cooked, drain them if necessary and stir in the salt and goose fat. Adjust the salt. Serve.

8 servings

Kasha

Kasha is buckwheat groats. It is sold in Paris in all the Russian grocery stores. Ask for roasted kasha. It remains firmer during the cooking process; it is thus easier to prepare, because once cooked, kasha should look like a rice pilaf, that is, the grains should be separate.

Unfortunately, in Paris the kasha is of rather poor quality. There is a certain trick to cooking it properly. Here it is.

1 pound (about 2 cups) kasha
3 cups boiling water
1 teaspoon salt
2 tablespoons goose fat

Pour the kasha into a saucepan and add the boiling water. Stir with a spatula or wooden spoon and add the salt. Cover the pot and simmer on a low heat. The kasha will rapidly absorb the water.

Add the goose fat and stir. Remove the saucepan from the heat and leave the kasha covered for 20 minutes. Taste it. The kasha is cooked, but still looks like a thick soup.

Uncover the pot and put it on a low heat. Scrape the bottom of the pan with a spatula and turn the mixture over so that the grains which were on the bottom are now on top. Do this every three minutes, in such a way as not to crush the grains.

After 20 or 25 minutes of this treatment, the kasha grains will begin to separate. Continue for another 10 minutes, and it will be ready.

Serve it as an accompaniment to all meat dishes with sauce. It is traditional.

8 servings

Pearl Barley

We saw in the soups chapter how barley is cooked in soup. Occasionally this precooked barley is used as a vegetable.

Rice Cutlets

5 ounces long grain rice
2 egg yolks
4 tablespoons goose fat
4 tablespoons cooked, chopped mushrooms
1 teaspoon salt
1 teaspoon pepper
½ cup (2 ounces) flour
1 egg, beaten
½ cup (2 ounces) dry breadcrumbs

Cook the rice Creole-style, that is in three times its volume of water. Boil it, covered, for 15 minutes. Drain it and leave it to cool.

Combine the rice with the egg yolks, 1 tablespoon of the goose fat and the mushrooms. Sprinkle with salt and pepper.

Flour your hands and shape the rice mixture into patties. Dip them in the flour, beaten egg and dry breadcrumbs. Melt the rest of the fat in a skillet and fry the patties.

6-8 servings

Mamaliga
(Romanian Recipe)

2 cups (1 pound) yellow cornmeal
3 tablespoons melted goose fat

Bring 4 cups (32 fl oz) salted water to the boil in a large pan. Pour the cornmeal in slowly, beating constantly with a whisk.

Cook on a low heat, stirring constantly. In five minutes, the water will have been absorbed. Add the goose fat, mix, cover the pot and simmer on a very low heat, checking occasionally to make sure the mixture does not stick to the bottom of the pan. Stir occasionally.

Cook for 15 minutes. Rinse a pudding basin or bowl and pour the contents of the pot into it. Press it down with the back of a spoon, and cover it with a plate. Keep it warm.

Just before serving, turn the mixture out onto a platter. The mamaliga should unmold very easily. Serve it as an accompaniment to goulash.

8 servings

Pears as a Garnish

This is an excellent garnish for roast veal.

4 pears, peeled, cored and cut into quarters
2 tablespoons goose fat
2 tablespoons dry breadcrumbs

Put the pears into a pot and add 1 cup water. Bring to the boil, cover,and simmer for 10 minutes. Remove them and arrange them on a dish.

Melt the goose fat in a skillet and stir in the breadcrumbs. Cook briefly, stirring. Sprinkle this mixture over the pears.

8 servings

Sweet and Sour Melon

This is served as an accompaniment to boiled or roast beef.

1 2½-pound melon
2 cups sugar
About 1 pint (16 fl oz) wine vinegar
3 cloves
1 cinnamon stick

Slice the melon, peel the slices and discard the seeds. Cut the melon into small chunks. Arrange the chunks in layers in a china or stoneware crock, sprinkling each layer with sugar. Pour the vinegar over the layers. It should cover them. If it does not, add more vinegar.

Leave the crock for 24 hours at room temperature. Drain off the vinegar and boil it with the cloves and cinnamon. Pour the boiling liquid over the melon. Leave to cool. Cover the crock, then bottle in sterilized jars as for pickles. Keep in a cool place.

Sweet and Sour Plums

These are served with meats which do not have sauces.

About 3½ pounds damsons or zwetschen plums
1 quart (32 fl oz) wine vinegar
1 pound sugar
2 cinnamon sticks
4 cloves

Wash the plums and prick them all over with a needle. Put them into a stoneware crock.

Boil the vinegar with the sugar, cinnamon and cloves. Pour the boiling liquid over the plums. Leave at room temperature for 24 hours.

The next day, decant the liquid. Pour it into a pan, bring it back to the boil and pour it, boiling, over the plums. Do the same thing on the following day.

When the liquid has cooled, bottle the plums and keep them refrigerated.

Makes about 4 quarts

Sweet and Sour Cherries

Proceed as for the plums, but only pour the boiling liquid once over the fruits before bottling them.

Sweet and Sour Pears

2 pounds pears, peeled, cored and quartered
1 quart (32 fl oz) red wine vinegar
1 pound sugar
4 cloves
2 cinnamon sticks

Bring a quart (32 fl oz) of water to the boil and add the pears. Simmer them until they are tender, about 15 minutes. Arrange them in an earthenware crock.

Boil the vinegar with the sugar and spices. Pour the boiling liquid over the pears and proceed as for sweet and sour plums.

DESSERTS AND CAKES

Jewish desserts and cakes are of two kinds. One kind are made without milk, butter or cream. These are the ones served at the end of a meal including beef or lamb. The others are produced with milk or its by-products and are eaten in the evening at a meatless meal, separated by at least six hours from the midday meat meal.

However, the milkless dishes can be adapted by replacing the fat with butter or cream. The reader will choose the substitutes for himself or herself.

Cheese Kreplach

1 recipe noodle dough (page 97)
4 tablespoons sugar
4 tablespoons melted butter

For the Stuffing
5 ounces cottage cheese, well drained
2½ tablespoons powdered sugar
⅛ teaspoon salt
2 egg yolks

Roll out the noodle dough to a thickness of ⅛ inch. Use a glass or cookie cutter to cut it into rounds. Put a heaping teaspoonful of the stuffing onto each round and pinch the edges of the dough together to seal them hermetically.

Drop them into salted, boiling water and cook them for 4 minutes. Remove them from the water and leave them to drain. Arrange them on a platter. Sprinkle them with the sugar, then with the melted butter. Bake them in a preheated 375° oven for 20 minutes.

This dish is not to be served with meat.

About 20 kreplach

Crêpes with Jam

4 eggs
1½ cups (12 fl oz) beer
2 cups (8 ounces) flour
½ teaspoon salt
3 tablespoons melted goose fat
jam or jelly
4 tablespoons sugar

Beat the eggs with the beer. Sift the flour into a bowl and pour the liquid over it, beating well to make a smooth batter. When the batter is smooth it should have the consistency of thick liquid cream. If not, add more beer or more flour whichever is appropriate. Add the salt. Leave the batter at room temperature for 1 hour.

Lightly grease a skillet with goose grease, and make the crèpes as described in the section on savory crèpes (page 105). Take each crèpe separately, spread it with jam or jelly and roll it up. Melt more goose fat and fry the rolled crêpes again. Sprinkle them with sugar and serve them hot.

Makes about 12 crèpes

Kugel with Candied Fruits

2 cups (8 ounces) flour
8 ounces chopped veal fat
2 eggs, beaten
¼ teaspoon salt
1¼ cups powdered sugar
1 cup raisins
1 cup chopped candied fruits
¼ teaspoon goose fat

Chop the flour and fat together. Add the beaten eggs. Stir the mixture. add the salt, sugar, raisins and candied fruits. Knead the mixture with your fingertips.

Grease a charlotte mold or pudding basin with goose fat. Fill it with the mixture. Cover it with wax paper or foil tied on tightly. Bake it in a preheated 400° oven for 1 hour, then reduce the heat to 350° and bake for another hour.

Remove the pudding from the oven and unmold it. Turn the kugel over and return it to the basin. Cover it again and cook it for another 2 hours at 250°.

Serve it hot, as it is, or covered with a jam sauce made from apricot, gooseberry or similar jam.

8-10 servings

Pear Kugel
(French Recipe)

2 cups (8 ounces) flour
8 ounces chopped veal fat
1¼ cups powdered sugar
⅛ teaspoon salt
1 cup (4 ounces) raisins

8 eggs
2½ pounds pears
goose fat

Chop the flour and fat together. Gradually add 6 tablespoons cold water, stirring constantly. Add the sugar and salt. Incorporate the eggs one at a time. Peel the pears and slice them into quarters. Mix them with the dough.

Grease a saucepan with goose or veal fat. Put the dough into it. Cover the pan and cook on high heat for 10 minutes to brown the bottom, then reduce the heat and cook very slowly for 2 hours. Unmold the kugel and turn it over on a plate. Return it to the pan. Cook it on a gentle heat for 2 hours in a covered pan. Serve hot.

8-10 servings

Bread Shalet

2 slices day-old bread, crusts removed
2½ cups (10 ounces) powdered sugar
2½ pounds apples, peeled, cored and chopped
1 cup (4 ounces) raisins, soaked in 2 tbsp rum
6 eggs
⅛ teaspoon salt
oil

Pour 1 cup (8 fl oz) boiling water over the bread. Leave it to cool then squeeze it to remove excess liquid. Transfer the bread to a bowl and combine it with 2 cups (8 ounces) of the sugar, the apples and rum-soaked raisins. Beat the eggs in one at a time. Beat in the salt.

Oil a saucepan. Put it on the heat. When the oil smokes, sprinkle the inside with the rest of the powdered sugar. Add the mixture to the pan. Cover it tightly and cook it on a high heat for 5 minutes, then reduce the heat and cook gently for 2 hours. Leave it to cool before unmolding it. Serve it cold.

8-10 servings

Flour Shalet

3 pounds apples, peeled and thinly sliced
2¼ cups powdered sugar
¼ teaspoon salt
2 tablespoons flour
3 eggs
1 teaspoon grated lemon rind
1 teaspoon oil

Combine the apples in a bowl with the sugar and salt, flour, eggs and lemon rind. Put a heavy pan on the fire and pour the oil into it. When the oil is hot, brush it up the sides of the pan. Put the apple mixture into the pan. Cover it tightly. Cook on gentle heat for at least 2 hours. Unmold it and serve it hot or cold.

8-10 servings

Noodle Kugel

About 1 pound noodles (see noodle recipe, page 97)
1 cup (8 ounces) raisins
1 cup (8 ounces) chopped, candied fruits
1 cup (4 ounces) powdered sugar
2 eggs, separated
4 tablespoons melted chicken fat
⅛ teaspoon salt
1 cup (8 fl oz) jam, mixed with ½ cup (4 fl oz) water

Bring a large pan of salted water to the boil. Cook enough noodles to fill a 1 quart (32 fl oz) mold. Cook the noodles until tender, 7-10 minutes.

Drain the noodles and rinse them under cold water. Transfer them to a bowl. Stir in the raisins, candied fruits, powdered sugar, egg yolks, and three tablespoons of the melted chicken fat. Whip

the egg whites into stiff peaks and fold them in, with the salt, using two forks.

Grease the mold with the rest of the chicken fat. Pour in the noodle mixture. Cover the mold and bake it in a preheated 350° oven for 1½ hours. Serve it hot or cold, with the jam sauce.

8 servings

Noodle Kugel with Apples

Use the same recipe as above, but fill the mold with alternate layers of noodle mixture and apple slices. Cook for 1½ hours and serve hot with a jam sauce.

8 servings

Noodle Kugel
(Another Recipe)

Prepare the same noodle mixture as before. Divide it in half. Grease a 1 quart (16 fl oz) mold with chicken fat. Fill it with half the noodle mixture.

Combine 4 tablespoons grated gingerbread or ginger snaps with 4 tablespoons plum or apple butter, and 4 tablespoons powdered sugar. Spread this over the noodles in the mold and top with the rest of the noodle mixture.

Bake, covered, in a preheated 350° oven for 1½ hours. Serve hot.

8 servings

Rice Kugel

1 cup (8 ounces) round-grained or Carolina rice
2½ pounds sweet apples, peeled, cored and sliced
4 tablespoons melted chicken fat
4 tablespoons dry breadcrumbs
4 tablespoons powdered sugar
6 tablespoons redcurrant jelly

Bring 2 quarts (64 fl oz) salted water to the boil. Add the rice, bring back to the boil, cover and simmer until tender, about 20 minutes. Drain the rice and rinse it under cold running water.

Grease a 2 quart mold with some of the chicken fat. Sprinkle it with the dry breadcrumbs. Fill the mold with alternate layers of rice and apples. The last layer should be rice. Sprinkle the rest of the chicken fat over the pudding and bake in a preheated 375° oven for 50 minutes to 1 hour. Leave to cool.

Unmold the pudding. Sprinkle it with the powdered sugar. Mix the redcurrant jelly with ½ cup (4 fl oz) boiling water and pour this syrup over the pudding.

8 servings

Bread and Apple Kugel

10 slices stale pound cake
3 eggs, beaten with 1 cup (8 fl oz) water
½ cup (2 ounces) powdered sugar
2½ pounds apples, peeled, cored and sliced
1 tablespoon goose fat
4 tablespoons dry breadcrumbs
2 tablespoons sugar
4 tablespoons syrup, diluted with 2 tablespoons water

Arrange the slices of cake in a shallow dish. Beat the eggs and water with the sugar and pour the mixture over the cake.

Grease a mold with the fat and sprinkle it with the breadcrumbs. Arrange a layer of cake in the bottom of the mold. Cover it with a layer of apples, and fill the mold with alternate layers of cake and apples, finishing with a layer of cake. Bake in a preheated 350° oven for 1½ hours.

Unmold the pudding and serve it lukewarm. Before serving, sprinkle it with the sugar and pour the diluted syrup over it.

8 servings

Sabbath Kugel

18 ounces bread, crusts removed, soaked in warm water and squeezed
2 tablespoons flour
1 teaspoon salt
5 tablespoons sugar
2 tablespoons ground almonds
10 bitter almonds*
½ cup (4 ounces) currants
1 tablespoon grated orange rind
4 tablespoons melted goose fat
3 eggs, separated

Mix all the ingredients together, except for half the goose fat and the egg whites. The mixture will be fairly runny. If it is too solid, add a little cold water. Whip the egg whites into stiff peaks and fold them into the mixture.

Use the reserved goose fat to grease a mold. Pour the mixture into the mold. Cover it and bake it in a 400° oven for 3 hours.

8 servings

Apple Strudel

For instructions in making and rolling the strudel dough, see the special section on strudels. This strudel tastes much better if the fat is replaced by butter.

**Bitter almonds can be bought at groceries specializing in German and central European products, or substitute sweet almonds and add a few drops of almond extract.*

1 recipe strudel dough (page 108)
3 tablespoons chicken fat
1 cup (4 ounces) powdered sugar
2 pounds cooking apples, peeled, cored and thinly sliced
4 tablespoons dry breadcrumbs

Roll out the strudel dough and brush it with chicken fat. Sprinkle it with the powdered sugar. Arrange the apple slices over the dough. Sprinkle them with the dry breadcrumbs.

Roll up the dough in the usual way for strudel. Brush the roll with chicken fat. Bake it in a preheated 400° oven for 1 hour.

Serves 10

Tyrolean Strudel
(For milk meals)

This is more of a cake than a strudel which I have eaten many times in Jewish homes, even very orthodox ones. It was eaten in the evening after supper, when more than six hours had elapsed since the meat meal.

For the Dough
½ cup (4 ounces) butter
7 egg yolks
1 egg, beaten
½ cup (4 fl oz) heavy cream
1 package dried yeast, dissolved in 2 tablespoons milk
2½ tablespoons powdered sugar
¼ teaspoon salt
About 4 cups (1 pound) flour

For the Filling
2 cups (8 ounces) ground almonds
2 cups (8 ounces) sugar
5 eggs, separated
1 teaspoon grated lemon rind
¼ teaspoon salt

To make the dough, combine the butter, 6 of the egg yolks and egg in a food processor or blender. Add the cream, yeast, sugar and salt. Mix well.

Add enough flour, kneading constantly, to obtain a fairly firm dough that does not stick to the fingers and can be rolled out like strudel.

On a floured tablecloth, roll out the dough until it is ¼ inch thick. Leave it to dry a little. Meanwhile prepare the filling.

Mix all the filling ingredients, except the egg whites. Beat the egg whites into stiff peaks and fold them into the filling.

Spread the filling over the dough. Roll it up in the usual way. Leave the dough to rise in a warm place, lightly covered with a cloth, for 3 hours.

Mix the reserved egg yolk with 2 teaspoons water and brush the dough with this mixture. Bake in a preheated 350° oven for 1 hour, or until golden brown.

10-12 servings

Potato Strudel

1 recipe strudel dough (page 108)
2 tablespoons melted goose fat
4 tablespoons dry breadcrumbs

For the Filling

2 potatoes, boiled, peeled and mashed
2 eggs, separated
2 tablespoons powdered sugar
2 tablespoons grated gingerbread or ginger snaps
1 tablespoon flour
1 teaspoon vanilla extract

Mix all the filling ingredients except the whites. Roll out and stretch the strudel dough. Brush it with melted goose fat, sprinkle it with the dry breadcrumbs. Whip the egg whites into stiff peaks and fold them into the filling. Spread the filling in an inch-thick layer over the strudel dough. Roll up the strudel in the normal way. Brush it with more goose fat.

Bake the strudel in a preheated 425° oven for 45 minutes. Serve hot, sprinkled with powdered sugar.

10-12 servings

"Omelets"

The item called an omelet on Jewish restaurant menus in Poland has absolutely nothing in common with the French omelet. The omelet in question is almost a cake, a dough consisting of sugar, eggs and flour. The latter ingredient can be replaced by fine matzo meal, dry breadcrumbs, semolina, etc.

These dough mixtures are made without butter and even without fat. They can thus be served at the end of any meal, whether it be meat or dairy.

Flour "Omelet"

3 eggs, separated
3 tablespoons sugar
½ teaspoon salt

2 tablespoons flour
chicken fat
dry breadcrumbs

Beat the egg yolks with the sugar and salt until smooth and the mixture turns paler. Gradually beat in the flour. Mix well.

Whip the egg whites into stiff peaks. Fold them into the mixture.

Grease an 8 inch tart or pie pan and sprinkle it with the breadcrumbs. Pour the mixture into it. Bake for 30 minutes in a 300° oven. Unmold it and leave it to cool before serving. Unmold it and serve it as it is, or with jam.

8 servings

Black Bread "Omelet"

This cake can be made equally well with white bread prepared in the same way.

2 slices black rye bread, crusts removed
3 eggs, separated
2 tablespoons sugar
½ teaspoon salt
chicken fat
dry breadcrumbs

Dry the bread in an oven on the lowest temperature setting. Grate it or pound it in a mortar.

Beat the egg yolks with the sugar and salt. Gradually beat in the rye breadcrumbs. Whip the egg whites into stiff peaks and fold them into the mixture.

Grease a tart or pie pan and sprinkle it with breadcrumbs. Pour the mixture into the pan and bake it for 30 minutes in a preheated 300° oven. Unmold it and leave it to cool.

8 servings

Semolina "Omelet"

3 eggs, separated
3 tablespoons semolina
3 tablespoons sugar
½ teaspoon salt
chicken fat
dry breadcrumbs

Beat the yolks with the sugar and salt. Add the semolina gradually. Beat the egg whites into stiff peaks and fold them into the mixture.

Grease a tart or pie pan and sprinkle it with breadcrumbs. Pour the mixture into the pan and bake it for 30 minutes in a preheated 300° oven. Unmold it and leave it to cool.

8 servings

Jam "Omelet"

Prepare two omelets like those above and leave them to cool. Spread one of them with a thick layer of jam or jelly. Cover it with the second omelet. Sprinkle with powdered sugar.

Chocolate "Omelet"

6 1-ounce squares semi-sweet chocolate
3 egg yolks
3 tablespoons sugar
2 black bread or semolina omelets

Pour 6 tablespoons of water into a small saucepan. Add the chocolate and melt it on a low heat. In a bowl, beat the egg yolks with the sugar, until smooth.

When the chocolate has melted, remove it from the heat. While it is still melted, beat the egg yolk mixture into it. Put the bowl over a pan of boiling water and continue beating until the egg yolk thickens. Do not let the mixture boil.

Spread half this mixture over one of the omelets. Lay the second omelet on top. Spread the rest of the mixture over the second omelet.

8 servings

Nut Roll

This is a rolled cake, a sort of strudel, with a nut filling. The preparation of this cake thus involves three operations, preparing the dough, preparing the filling and the assembly, and the baking of the cake.

For the Dough
4 cups flour
1 envelope dried yeast
3 eggs, separated
¼ teaspoon salt
½ cup (4 ounces) sugar
1 egg, beaten with 2 teaspoons water

For the Filling
1 cup ground walnuts
1 cup sugar
1 egg white
⅛ teaspoon salt

Sift 3 tablespoons of the flour into a bowl. Add 3 tablespoons water, or enough water to obtain a thick paste, like a dumpling batter. Combine the yeast with 2 tablespoons warm water and mix it with the flour mixture. Cover the bowl lightly with a cloth and leave it in a warm place for 2 hours. When this leaven has risen, it is ready.

Beat the egg yolks, sugar and together until the mixture turns pale. Beat the whites into stiff peaks. Incorporate the yolk mixture, then the whites into the leaven.

Beat the rest of the flour into the mixture, kneading until the dough no longer sticks to your fingers or the bowl, and can easily be rolled out.

On a floured board, roll out the dough and shape it into a disk about ⅛ inch thick. Leave it to prove, while you make the filling.

To make the filling, mix the ground walnuts with the sugar. Beat the egg white until stiff and fold it into the mixture. Add the salt.

Spread the filling over the dough. Roll it up like a strudel. Put it in a warm place for at least 2 hours to rise. Brush the dough with the egg beaten with water to glaze it. Bake it for 45 minutes on a greased cookie sheet in a preheated 375° oven.

8-10 servings

Poppyseed Roll

If you are grinding the poppyseeds at home, scald them with boiling water to swell the grains, then drain thoroughly before grinding.

1 cup ground poppyseeds
1 cup sugar
1 egg white, beaten into stiff peaks
¼ teaspoon salt
1 recipe nut roll dough (see above)

Combine the poppyseed with the sugar, egg white and salt. Use it to spread on the rolled out dough. Leave to rise, and glaze and bake as in the previous recipe.

8-10 servings

Strawberry Auflauf

1 pound very ripe strawberries
6 eggs, separated
1¼ cups sugar
2 tablespoons dry breadcrumbs

Puŕee the strawberries in a blender or food processor. Beat the egg yolks with the sugar until the mixture is pale. Combine the egg yolk mixture with the puréed strawberries.

Beat the egg whites into stiff peaks and fold them into the mixture with the dry breadcrumbs.

Rinse out a mold and sprinkle it with sugar. Pour the mixture into the mold and put it on a roasting dish filled with water. Bake it in a preheated 325° oven for 30 minutes, or until well risen. Cool it and unmold it. Serve it hot or, better, cold.

8 servings

Baked Fruit

2 tablespoons chicken fat
1 pound apples, peeled, cored and sliced, or pitted cherries
3 tablespoons sugar
3 tablespoons dry breadcrumbs

Grease an ovenproof dish with the chicken fat. Arrange the apples or cherries in the dish. Sprinkle them with the sugar and then with the breadcrumbs.

Bake in a preheated 450° oven. The breadcrumbs will start to become moist and will then dry out gradually, forming a crust.

Serve hot or cold, sprinkled with extra sugar.

Serves 4

Rachel Kueche

This cake, which does not appear to be particularly Jewish, is eaten by all the Alsatian Jews. The recipe was given to me by Madame Brinkmann-Favre of Mulhouse.

2 eggs, beaten
1½ cups sugar
½ cup butter, softened and beaten
1 cup ground almonds
4 cups flour
⅛ teaspoon salt
4 tablespoons chopped almonds

Beat the eggs and 1 cup of the sugar until creamy. Add the rest of the ingredients, beating well, then kneading.

Roll out this dough until it is about ⅛ inch thick. Sprinkle it with the chopped almonds and the rest of the sugar. Lay it on a buttered cookie sheet and bake it in a preheated 350° oven for about 30 minutes, or until golden.

Cut the cake into diamond shaped pieces and leave to cool. Store them in a tin box.

About 40 cookies

Beef Marrow Cake

10 ounces beef bone marrow
4 egg yolks
⅛ teaspoon salt

¾ cup sugar
1 tablespoon rum
4 cups flour
1 cup plum or apple butter, or other thick jam
4 tablespoons powdered sugar
1 tablespoon powdered cinnamon
1 egg, beaten with 2 teaspoons water

Grind the marrow, egg yolks, salt, sugar and rum together. Gradually beat in the flour. Knead it until it no longer sticks to your hands. Leave it for 1 hour. Divide it in two.

Roll out one piece of the dough into a round about ¼-inch thick. Cover it with the jam, leaving a ½-inch border round the edge. Sprinkle the jam with the powdered sugar and the cinnamon.

Roll out the second piece of dough so that it is the same size as the first. Lay it over the first and pinch the edges with your fingers to seal them firmly. Brush the top with the beaten egg.

Slide the cake onto a greased cookie sheet and bake it in a preheated 350° oven for 1 hour, or until golden-brown.
8-10 servings

Little Pepper Cookies

2 tablespoons oil
¾ cup flour
2 eggs, beaten
⅛ teaspoon salt
1 teaspoon freshly ground black pepper
1 teaspoon baking powder
1 egg beaten with 2 teaspoons water

Combine all the ingredients, except the egg beaten with water. Knead until the flour no longer sticks to the fingers.

Roll out the dough until it is about ⅛ inch thick. Use a small cookie cutter to cut out small rounds. Bake on a greased cookie sheet in a preheated 350° oven for about 20 minutes.

About 30 cookies

Cholent Coffee

For the Sabbath the Jews prepare coffee cholent-style.

They put 4 tablespoons ground coffee into a quart or liter bottle, and add 2 teaspoons of ground chicory. They then fill the bottle with cold water and cork it with paper.

The bottle sits in the baker's oven for 18 hours. All that remains is to decant the liquid and sugar the cups.

In winter, I achieved a very similar effect by leaving the bottle in a water bath of barely simmering water for two hours, and then leaving it overnight on the radiator of an apartment or on a heating stove.

"I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yes, drink abundantly, O beloved."

(Song of Songs, Chapter V:1)

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