

## Hazon's Sourcebook on Jews, Food & Contemporary Life

## Chapter 7

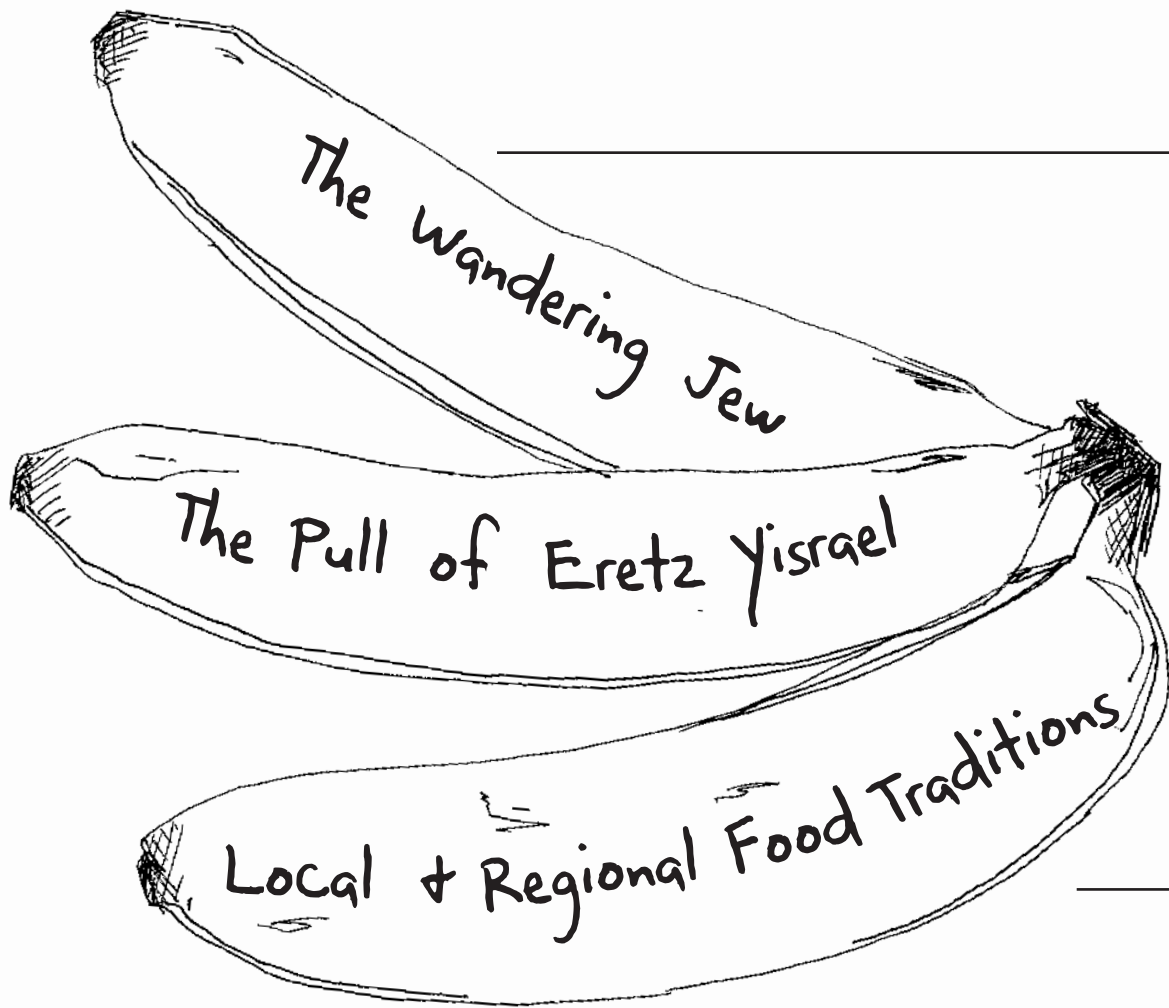
# Food & Place



The question is today an increasingly common one: Do you know where your food comes from? We are learning that there are social, environmental, cultural and health reasons for eating food that is grown near to where we live.

But it is not only our food's relationship to place that is interesting, but also our own. Jews have two different stories about place: we have lived in nearly every country in the world, but our tradition is focused on the Land of Israel.

How then shall we proceed? Local and regional food traditions. The Wandering Jew. The pull of Eretz Yisrael. How does the way we relate to food in our own lives illustrate, clarify and complicate our relationship to food and place?





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## The Wandering Jew

We have lived in almost every country on earth. Most of us live in different places than did our grandparents and great-grandparents. We eat the food of places our families once lived: borscht, bialys, babaganoush. Our Jewishness exists in the time-based rituals of our tradition—not in space. And as Westerners, our sense of rootedness to place is further eroded by an increasingly homogenized and global culture.

We're not sure: what are the distinctive food traditions of American Jews? (or English Jews, or Argentinian Jews, or Australian Jews, or...?)

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## The Pull of Eretz Yisrael

We are historically deeply connected to the Land of Israel. When we pray we face Jerusalem. We have longed for the renewal of Jewish life in Israel since the destruction of the Temple. The seven species described in the Torah were indigenous to Israel three thousand years ago and all still grow in Israel today. (In May 2006, participants in Hazon's Israel Ride cycled past all seven species in the one-day ride from Jerusalem to Ashkelon.) "Israeli foods" such as hummus, pita and falafel are often served at Jewish events. Jewish tradition presumes that we should live in Israel. Many of us live thousands of miles away.

How do we negotiate our relationship to Israel and Israeli food from overseas?

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## Local and Regional Food Traditions

The ubiquity of food transportation, national food companies and supermarket chains homogenize the food we eat. It is possible to eat whatever we want, whenever we want, and Starbucks is the same everywhere. In response, many of us now argue for eating local food and reviving the food traditions that emerged in the places we live. We are starting to value farmers' markets, to cook with the season, to eat where we live. At the same time, we are used to certain foods being available all the time.

What should we eat?

## Food for Thought:

- Where were you born? Do you live there now? Where were your parents and grandparents born? How many places has your family called "home"?
- What are your family's favorite foods? How do they differ from those of your parents or grandparents, or from your children or grandchildren?
- Do you feel a tension between "eating local" and "being Jewish" and "being connected to Israel"? If so, how do you resolve it?

The text from Deuteronomy on this page is a reminder that the Jewish people entered history as an indigenous people—with a direct relationship to the food native to their land. The striking text on the opposite page recalls an incident that prompted Alan Durning to return to the Pacific Northwest, where he grew up, and to write a book (of which this is the beginning) about our relationship to place. The texts on these pages are intended to provoke you to think about what “homeland” means to you. Is it where you live now, where you grew up, where you plan to live in the future, or the land of Israel?

### A good land

*This passage describes a complete and fulfilled life: land, food, abundance, God, gratitude, religious obligation, promise of a future.*

*The “seven species” described in the Deuteronomy text still grow in Israel today. To the ancients, they were emblematic of the bounty of the land.*

*Do you think it is possible to achieve these feelings of completeness outside of Israel? If so, where do you feel you could most meet all of your needs?*

*This text from what is known as the “Sinuhe Manuscript” (most likely written during the reign of Amenemhet I, 1938-1908 BCE, founder of the 12<sup>th</sup> Egyptian Dynasty) includes a list almost identical with the one in the Torah.*

*Which of these foods do you associate with the Land of Israel?*

<sup>7</sup> For the Lord your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; <sup>8</sup> a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and [date] honey; <sup>9</sup> a land where you may eat bread without scarceness, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine bronze. <sup>10</sup> When you have eaten and you are satisfied, give thanks to the Lord your God for the good land which God has given you.

– Deuteronomy 8:7–10

It was a good land...  
Figs were in it, together with grapes  
Wine was more abundant than water  
Honey was great, plentiful was its plant-oil,  
With all kinds of fruit on its trees,  
There was barley, together with wheat  
And without limit cattle of every kind

– Sinuhe B81–85

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל אֶרֶץ טוֹבָה:  
אֶרֶץ נַחֲלֵי מַיִם עֵינַת וְתַהֲמַת יֵצְאִים בְּבִקְעָה  
וּבְהָרָה. אֶרֶץ חֹטֶה וְשֹׁעֵרָה וְגִפְנֵי וְתַאֲנָה  
וְרִמּוֹן; אֶרֶץ זֵית שֶׁמֶן וְדִבְשָׁ. אֶרֶץ אֲשֶׁר לֹא  
בְּמִסְכָּנָה תֵּאכַל בָּהּ לֶחֶם לֹא תִחָסֵר כֹּל  
בָּהּ; אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרוֹזָל וּמַהֲרֵיהָ  
תַּחֲצֹב נְחֹשֶׁת. וְאִכְלִיתָ וְשִׂבַּעְתָּ וּבִרְכִיתָ אֶת  
יְהוָה אֱלֹהֶיךָ עַל הָאֶרֶץ הַטֹּבָה אֲשֶׁר נָתַן לָךְ.

### Sing of your home on the range...

*In fact, the Jewish people did manage to “sing a song of the Lord on alien soil.” We kept our culture and faith (and food traditions) while living in nearly every country on earth. In what ways does this text resonate with your own experience? Is it possible to have more than one homeland?*

By the rivers of Babylon, there we sat and wept, as we thought of Zion.

There on the poplars we hung up our lyres, for our captors asked us there for songs, our tormentors, for amusement, “Sing us one of the songs of Zion.”

How can we sing a song of the Lord on alien soil?

– Psalm 137:1–4

עַל נְהָרוֹת, בְּכֹל שֵׁם יִשְׁבְּנוּ, גַּם בְּכִינוּ:  
בְּזִכְרֵנוּ, אֶת צִיּוֹן.

עַל עֲרָבִים בְּתוֹכָהּ תִּלְיִנוּ, בְּנִזְרֹתֵינוּ.  
כִּי שֵׁם שְׁאֵלֵנוּ שׁוֹבֵינוּ, דְּבָרֵי שִׁיר וְתוֹלְלֵינוּ  
שִׁמְחָה: שִׁירֵנוּ לָנוּ, מִשִּׁיר צִיּוֹן.

אֵיךְ נִשְׁיר אֶת שִׁיר יְהוָה:  
עַל אֲדָמַת נָכָר.



## What is your homeland like?

I was in the Philippines interviewing members of remote hill tribes about their land and livelihood. On a sweltering day in the forested terrain of the Banwa'on people, a gap-toothed chief showed me the trees, streams and farm plots that his tribe had tended for centuries. It was territory, he insisted, they would defend with their lives. As the sun finally slid lower in the sky, he introduced me to a frail old woman who was revered by the others as a traditional priestess. We sat under a sacred tree near her farm and looked out over the Ma'asam River. She asked through an interpreter, "What is your homeland like?"

She looked at me with an expectant smile, but I was speechless. My eyes dropped. Should I tell her about my neighborhood on the edge of Washington, D.C., the one where I then lived with my wife, Amy, and our son, Gary? The one where we could not let Gary play outside because of the traffic?

She repeated the question, thinking I had not heard. "Tell me about your place." Again, I could not answer. Should I tell her about the neighborhood we had previously fled, the one where the dead bodies of young men kept turning up in the alleys? The one where police helicopters were always shining their spotlights through our windows? The one that had since erupted in riots and suffered the psychotic nonchalance of a serial killer? I said nothing.

The truth was I lacked any connection to my base in Washington, D.C., and for some reason, for the first time, it shamed me. I had breakfasted with senators and shaken hands with presidents, but I was tongue-tied before this barefoot old woman.

"In America," I finally admitted, "we have careers, not places." Looking up, I recognized pity in her eyes.

— Alan Thein Durning, *This Place on Earth*

*"Tell me about your place."*

*How would you answer the old woman's question?*

## Food for Thought:

- Do you have a land that you love? What do you eat when you are there?
- How does connection to place relate to food? And how does the food you eat connect you to place?

Say “Italy” and people think “spaghetti.” Say “England” and people think “fish & chips.” In the past, eating new foods in a new place was one of the most typical ways of experiencing a new country or region. But when food is flown around the world, and the foods of many locales and many cultures are available across the West, then food loses its meaning as a signifier of place, and our own connection is itself diminished. We have the luxury of saying, “Ok, if the oranges in California froze, I’ll get them from Florida.” If “you are what you eat”, does that mean that having no sense of where our food comes from makes us, to some degree, homeless? And that, correspondingly, to re-orient our relationship to the place our food is grown (whether locally or from Israel) helps anchor our sense of place? Given that much of our food sometimes seems placeless, we think that it’s a positive value to consciously eat locally, at least sometimes, and in general to pay more attention to where our food comes from.

#### When your food comes from far away...

The average food item will travel 1,300 miles before you eat it, and sometimes twice that far.

It takes 435 calories of energy to transport a strawberry from California to the East Coast; the strawberry itself contains about 7 calories of energy.

Fruits and vegetables shipped from distant states typically spend seven to fourteen days in transit before they arrive in the supermarket. (Locally grown fruits and vegetables are usually sold within 24 hours of being harvested.)

Most fruit and vegetable varieties sold in supermarkets are chosen for their ability to withstand industrial harvesting equipment and extended travel, not taste. This results in little variety in the plants grown.

See Notes for sources.

#### American Terroir

Sit down at the table with your countrymen & friends  
And ask your lips, tongues, minds & bellies some questions,  
Questions that remind us that our bodies & spirits  
Are either nurtured by place  
Or swallowed up by tasteless placelessness...

Ask aloud: Just what exactly is it  
That we want to have cross our lips,  
To roll off our tongues & down our throats  
To be transformed & conjured into something  
Altogether new by thousands of gut microbes  
To surge into our bloodstreams  
To be carried along with insulin for one last wild ride  
& to be lodged within the very cells of our bodies?

Just what do we want to be made of?  
What do we claim as our tastes?  
& what do we want to taste like  
When we, in our own turn, are eaten  
by wolf, vulture, raven, condor, coyote or bear?

I, for one, & perhaps you as well,  
Wish to taste like the very country in which I reside:

Like great plains bison wallowing amidst the prairie turnips,  
Like salmon running up a cold and clear mountain stream,  
Like gators crawling into a swamp stewing with sassafras leaves,  
Like wild rice hand-harvested from the azure waters of a northern lake,  
Like maple syrup gleaned from woods where Robert Frost once walked,  
Like cactus fruit falling off a tall saguaro into a handmade basket below.

These plants & animals are asking us  
to pledge allegiance to what is local, what is loved,  
to what is seasonal, what is unique to each American place.

If old Walt Whitman were sitting at our table,  
Supping with us today, he’d be celebrating  
That wild old slumgullion stew that all of us together make,  
Singing a song that goes like this:  
“Taste America’s uniqueness, taste this earth,  
Taste our terroir, savor its worth,  
And by tasting, you will see!”

– Gary Paul Nabhan

## Imported Grapes

<sup>23</sup>They reached the Eshcol wadi, and there they cut down a branch with a single cluster of grapes — it had to be borne on a carrying frame by two of them — and some pomegranates and figs. <sup>24</sup>That place was named the Eshcol wadi because of the cluster that the Israelites cut down there.

<sup>25</sup>At the end of forty days they returned from scouting the land. <sup>26</sup>They went straight to Moses and Aaron and the whole Israelite community at Kadesh in the wilderness of Paran, and they made their report to them and to the whole community, as they showed them the fruit of the land. <sup>27</sup>This is what they told him: “We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit.

— Numbers 13:23–27

יבאו עד נחל אשכול ויכרתו משם זמורה  
ואשכול ענבים אחד וישאחו במוט בשנים;  
ומן הרמנים ומן התאנים. למקום ההוא  
קרא נחל אשכול על אדות האשכול אשר  
כרתו משם בני ישראל.

וישבו מתור הארץ מקץ ארבעים יום. וילכו  
ויבאו אל משה ואל אהרן ואל כל עדת בני  
ישראל אל מדבר פארן קדשה; וישבו  
אתם דבר ואת כל העדה ויראו את פרי  
הארץ. ויספרו לו ויאמרו באנו אל הארץ  
אשר שלחתנו; וגם זבת חלב ודבש הוא וזה  
פריה.

The Jewish people has read the Torah each week for almost three thousand years. How does reading about the Land of Israel influence our relationship to place? How do you integrate your relationship to the Land of Israel with your relationship to the land where you now live?

The phrase “a land of milk and honey” is famous. Less well-known is that the honey is not from bees, but from dates.

## You have seen this menu before

At the Starbucks on the corner...in New York, Vancouver, London, Istanbul...same thing.

Hot Coffee Beverages	Tall	Grande	Venti
<b>Coffee of the Day</b> Regular and Decaf	\$1.40	\$1.60	\$1.70
<b>Caffé Latte</b> Espresso & steamed milk	\$2.55	\$3.10	\$3.40
<b>Caffé Americano</b> Espresso & hot water	\$1.75	\$2.05	\$2.40
<b>White Chocolate Mocha</b> White chocolate flavored version of our classic Caffé Mocha	\$3.20	\$3.75	\$4.00
<b>Caffé Mocha</b> Espresso, cocoa, steamed milk & whipped cream	\$2.75	\$3.30	\$3.55
<b>Cappuccino</b> Espresso, steamed & foamed milk	\$2.55	\$3.10	\$3.40
<b>Caramel Macchiato</b> Foamed milk marked with espresso, vanilla & real caramel	\$2.80	\$3.40	\$3.65



How often do you eat food from a franchise in your own city? How often do you eat at a franchise when you are traveling, on business or for pleasure? Do you always get the same thing?

How do foreign (or foreign-sounding) names of foods influence the appeal of that food? What other examples (besides “Grande” and “Venti”) can you think of?

## Food for Thought:

- What foods grow where you live? How much is your sense of place informed by the kinds of foods that are available where you live?
- If someone from out of town was coming to eat dinner with you, what would you serve them? Is there anything you could or would serve that you think of as “local”?



Most of us are not in the position to grow our own food. There may be tomato plants in a sunny window, or a thriving vegetable garden out back, or a hopeful crop of sprouts on the kitchen counter. But in general, we are a society of manna eaters, eating food that magically appears at our doorstep (wherever we are), and which we've had no role in growing or raising. This text from Avot de Rabbi Natan is remarkable, though, and we think it's a question worth thinking about: What is the connection between satisfaction, a place called home, and growing your own food? Is this something we should strive for? And if growing our own food is in fact impossible, what are some other ways we can feel rooted in a place and satisfied by what we eat?

### Grow your own

*What is the text saying? What might be modern-day equivalents of the three categories?*

*Why do you think it uses such visceral language? And why do you think the author or transmitters of this text made these arguments?*

Rabbi Ahai ben Yoshiya says: One who purchases grain in the market—to what may such a person be likened? To an infant whose mother died, and they pass him from door to door among wetnurses and (still) the baby is not satisfied. One who buys bread in the marketplace—to what may such a person be likened? It is as if he is dead and buried. But one who eats from his own (what one has grown himself) is like an infant raised at his mother's breasts.

He used to say: During the time that a person eats from what he has grown himself—his mind is tranquil. Even one who eats from that which his father has grown or from that of his mother's or son's, his mind is not tranquil—and you do not [even] need to say [food grown] from that of others [non-relatives].

— *Avot de Rabbi Natan 31:1*

רבי אחאי בן יאשיה אומר: הלוקח תבואה מן השוק, למה הוא דומה? לתינוק שמתה אמו ומחזירין אותו על פתחי מיניקות אחרות ואינו שבע. הלוקח פת מן השוק, למה הוא דומה? כאלו חפור וקבור. האוכל משלו דומה לתינוק המתגדל על שדי אמו:

הוא היה אומר: בזמן שאדם אוכל משלו, דעתו מיושבת עליו. ואפילו אוכל אדם משל אביו ומשל אמו ומשל בןיו, אין דעתו מיושבת עליו ואין צריך לומר משל אחרים.

### We liked it better in Egypt

*If manna was ostensibly so easy to collect, and so healthy and versatile, why did the Israelites continue to crave food from Egypt?*

<sup>4</sup>And the mixed multitude that was among them had a strong craving; and the people of Israel also wept again, and said, Who shall give us meat to eat?

<sup>5</sup>We remember the fish, which we ate in Egypt for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; <sup>6</sup>But now our soul is dried away; there is nothing at all, beside this manna, before our eyes. <sup>7</sup>And the manna was as coriander seed, and its color as the color of bdellium. <sup>8</sup>And the people went about, and gathered it, and ground it in mills, or beat it in a mortar, and baked it in pans, and made cakes of it; and the taste of it was like the taste of fresh oil. <sup>9</sup>And when the dew fell upon the camp in the night, the manna fell upon it.

— *Numbers 11:4–9*

והאספסוף אשר בקרבם התאוה תאוה וישבו ויבכו גם בני ישראל ויאמרו מי יאכל לנו בשר. זכרנו את הדגה אשר נאכל במצרים חנם; את הקשאים ואת האבטחים ואת החציר ואת הבצלים ואת השומים. ועתה נפשנו יבשה אין כל בלתי אל המן עינינו. והמן בזרע גד הוא; ועינו כעין הבדלה. שטו העם ולקטו וטחנו ברחים או דכו במדכה ובשלו בפרור ועשו אותו עגות והיה טעמו כטעם לשד השמן. ובדרת הטל על המחנה לילה ירד המן עליו.

## Farming in Israel - the ultimate?

"I had a traditional Jewish background, and then a strong sense of environmentalism. I got in touch with Hazon because I thought maybe I could work with them on bike paths in New York City. But Nigel sent me to Adam Berman, who was founding Adamah. I totally loved it. I then took a year's course in organic farming on the West Coast. And then I came to Israel and touched the soil—and something just totally clicked in me. That's when I decided to stay at Chava V'Adam and found Shorashim."

– Yigal Deutscher, founder (and farmer!) of Chava V'Adam in Modi'in, Israel

"This is the most fulfilling life I can imagine – nothing makes me feel more complete. You only really know a place when you farm it – and doing this in Israel is incredible..."

– Shoshana Wylen

## Blackberries from Vancouver

I went home last fall for Rosh Hashana. Most of the blackberries were gone by then but we went out to the Bird Sanctuary in the Fraser Delta and there were a few still clinging to the vines. I lagged behind the others, picking and eating every remaining berry I could find. It's more than the fact that they are tasty. I love that they are free! Blackberries grow everywhere in Vancouver, they're almost a weed. Blackberries make me think of home, and my childhood: I remember picking them in elementary school, eating them and putting some in my pocket for later, very much ruining my dress. Living on the East Coast, I miss the blackberries. One fall I decided I'd like to go back earlier in the season—if only for a day—and I would pick as many as I could and fly them back to New York with me.

Oddly enough, that's exactly what I did. A year later it turned out there was a family simcha in early September; I flew home for the weekend. I didn't know if there would still be berries, but I was hopeful. After my father's conversion ceremony Friday afternoon, we went back to the lot behind the synagogue—a huge wall of untouched, huge, plump berries. If Moses' scouts had seen this when checking out the land...they would have needed two big poles to hoist the berries between them and carry them home, that's how big they were. We picked all afternoon. I put my brother and his girlfriend and my father to work. We picked bucketfuls. I couldn't get over it: blackberries, first of all, are delicious. And good for you. And they are free real food that covers the city of Vancouver (and much of the Pacific Northwest) at the tail end of summer. Everywhere! Blackberries are tied up in my head with memories of hiking, and camping, and romping outside when it's still warm out, fleece jackets and sunsets over the ocean.

We picked about twenty cups of blackberries. I made jam the next night, and flew home the following day. I gave the little jars to many of my friends. A little piece of home, spreadable on toast.

– Anna Hanau

*Before coming to Israel, Shoshana was working for an accountant in Muncie, NJ. Yigal grew up in Queens, NY. Yigal and Shoshana are both alumni of Adamah: The Jewish Environmental Fellowship at the Isabella Freedman Jewish Retreat Center.*

*Shoshana and Yigal both grew up in North America. They both have a strong relationship to place, to food, and a commitment to environmental sustainability, and have found that growing and picking their own food, specifically in Israel, is a full expression of their values. What do you make of their experience?*

*Many like Shoshana and Yigal have found similar joy in farming, although not necessarily in Israel. What do you think the differences might be between the two experiences?*

## Food for Thought:

- What foods do you associate with home? Can you eat them where you live now?
- What kinds of food would you rather eat "homemade"? What kinds do you buy pre-made?

Food connects us not only to countries, and to the comforts and relationships of home, but also to our culture. Jews have lived in almost every country in the world, and have absorbed local food traditions wherever they went. Is there, then, such a thing as authentic Jewish food? (and does that matter?)

### Charoset, Talmud-style

According to this talmudic “recipe,” what ingredients are required in charoset?

Look at the charoset recipes on the opposite page. What ingredients do they have in common? Which ones are different?

“Although it is not a *mitzvah* (commandment) to use *charoset*.” If it is not obligatory, why is it used? Rabbi Ami said: To neutralize [the taste of the bitter herbs].

[However,] “Rabbi Elazar ben Rabbi Zadok said: It is a *mitzvah*,” etc. What religious purpose can it serve? Rabbi Levi said: “It serves as a remembrance of the apple-trees.” Rabbi Johanan said: “It serves as a remembrance of the mortar which the Israelites were compelled to prepare when in bondage in Egypt.” Abaye said: Therefore the *charoset* should be made to have an acid taste in memory of the apple-trees, and also thick, in memory of the mortar.

We learn in a *baraita* in support of Rabbi Johanan: “The spices used in the preparation of the *charoset* were in memory of the straw used in the preparation of the mortar, and the *charoset* was in memory of the mortar itself.” Rabbi Elazar ben Zadok said: “The vendors of spices in Jerusalem would shout on the streets, ‘Come and buy spices [needed to fulfill] the *mitzvah*!’”

– *Talmud Bavli, Masekhet Pesachim 116a*

“אף על פי שאין חרוסת מצוה”:  
ואי לא מצוה משום – מאי מייתי לה?  
אמר רבי אמי: משום קפא. [...]

“רבי אלעזר ברבי צדוק אומר מצוה וכו’”:  
מאי מצוה? רבי לוי אומר: זכר לתפוח. ורבי  
יוחנן אומר: זכר לטיט. אמר אביי: הלך  
צריך לקהוייה, וצריך לסמוכיה, לקהוייה –  
זכר לתפוח, וצריך לסמוכיה – זכר לטיט.

תנא בנותיה דרבי יוחנן: תבלין זכר לתבן,  
חרוסת זכר לטיט. אמר רבי אלעזר ברבי  
צדוק: כך היו אמרים תגרי חרד  
שבירושלים: “בואו וטלו לכם תבלין  
למצוה.”

#### What’s a *baraita*?

A *baraita* is a piece of rabbinic literature that dates to the time of the Mishnah but was not included in it. Many *baraitot* are collected in a book called the Tosefta, or in various books of Halakhic Midrashim.

**Yemenite Charoset**

1 lb. dried raisins	¼ cup chopped walnuts or pecans
8 oz. pitted dates	2 cups water
¼ cup sugar	

*What does your family put in charoset? What do your parents or grandparents put in theirs? Where does your recipe come from?*

Put raisins and dates in a bowl and cover with water. Let stand one hour. Add the sugar and whirl the mixture in a blender, a few spoonfuls at a time, or divide the mixture in thirds and place in a food processor. Transfer the chopped fruits to a heavy saucepan and let simmer over low heat until the fruits are cooked and the liquid is absorbed. It should take about 20 minutes. Remove from the heat and place in a jar.

**Venetian Charoset**

1½ cups chestnut paste	2 tbsp poppy seeds
½ cup pine nuts	¼ cup dried apricots
10 oz dates, chopped	½ cup chopped walnuts
grated rind of one orange	½ cup brandy
12 oz. figs, chopped	½ cup chopped almonds
½ cup white raisins	honey to bind

Combine all ingredients, gradually adding just enough brandy and honey to make the mixture bind. Other Italian charoset recipes include mashed-up bananas, apples, hard-boiled eggs, crushed matzah, pears, and lemon.

– Joan Nathan, *The Jewish Holiday Kitchen*

**Moroccan Charoset**

1¾ cups dates	½ cup raisins
1¾ cups dried figs	2 tbsp powdered sugar
¼ cup wine	1 tsp cinnamon
1 cup almonds	½ tsp nutmeg

Pit and chop dates, and chop figs. Then throw it all in the food processor and chop into a paste! Optional: roll charoset into little balls to serve.

– Carly, *Peeling a Pomegranate*

**Ashkenazi Apple-Nut Charoset**

2 Granny Smith apples	½ cup sweet Passover wine
2 cups almonds, chopped	2 tsp cinnamon

Peel, core, and dice apples. Chop nuts (should be slightly smaller pieces than the apples). Add wine and cinnamon; adjust quantities to taste!

– Edith Stevenson

**Israeli Charoset**

2 apples, chopped	4 tsp candied orange peel, chopped
6 bananas, mashed	1 cup walnuts, chopped
1 lemon, juiced and grated	Matzah meal
1 orange, juiced and grated	cinnamon
1¼ cups dates, chopped	sugar
1 cup red wine	

Blend the fruits and nuts. Add wine. Add as much matzah meal as the mixture will take and still remain soft. Add cinnamon and sugar to taste. Mix well and chill before serving.

– Shayla Kosky