

# New Mexico Jewish Historical Society

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## From the President's Desk

by Lance Bell



*reserving the Past for the Future:* this is just a part of what we do at the New Mexico Jewish Historical Society. I know our members, as well as

our board, take great pride in delving deeply into the rich and diverse cultural Jewish history here in the Land of Enchantment. It was not that long ago when you could count the number of synagogues and/or Jewish organizations in the state of New Mexico on one hand. Now we are represented in all parts of the state. The lives and history that we create daily will one day be studied by our descendants and by future historians.

Our society is growing in many positive directions. Our membership growth is quite impressive. We have many new members that have just recently heard about our society and want to get involved, and we have many other members who may have let their membership expire and have since

rejoined. Having a strong membership base is vital to our success and continued growth. I am proud to report that our current membership has increased to almost 250 individuals and families. Our endowment saw wonderful growth in 2004 and our society ended up in a financially positive position.

To continue our growth and to reach outside of our hub cities (Albuquerque and Santa Fe), we plan to partner with the Museum of New Mexico's TREX traveling exhibit program. The "Jewish Pioneers of New Mexico" exhibit will have its first stop in Clayton at the Herzstein Memorial Museum, located at Second and Walnut Street. It will run from May 1 to July 31, 2005. Our goal is to develop an educational and/or lecture program designed to coordinate with each stop the exhibit makes. After Clayton, the exhibit will be hosted by the Silver City Museum, 312 West Broadway, from September 1 to November 30, 2005.

I would like to pay another visit to last fall's Annual Conference on the "Treasure of your own Family History," and let you know about something very touching that happened to me personally. I attended part of Dorothy Amsden's workshop on genealogy and wrote down several of the web sites she provided to do my own family research. One of those sites was: <http://www.jewishgen.org/>. This site is the home of Jewish genealogy. This wonderful site led me to another site called <http://www.shtetlinks.jewishgen.org/>. The shtet finder makes it easy to look up each individual town by country. I typed in the town where my great grand-father Abraham Belitzer lived: Meretch, Lithuania. There was an article written called "Meretch", by Joseph Rosin (Haifa, Israel. See [\[www.shtetlinks.jewishgen.org/meretch/meretch1a.html\]\(http://www.shtetlinks.jewishgen.org/meretch/meretch1a.html\)\). The article gave me a complete history of the town with many great pictures. I immediately printed the article and sent it to my late father Irving Bell's first cousin, Dina Sofer, a Holocaust survivor, who now lives in Studio City, California. I was a little apprehensive about doing this because I did not want to stir up any sad memories. About a week after I sent the article I received a phone call from Dina, letting me know how happy she was that I took the time to research this information and get it to her. Dina proceeded to let me know how much the article touched her, because in the detailed review on Meretch one of the photographs included a picture of her mother who was murdered in the Holocaust. She said that she only had one other photo of her, and that what I sent to her was priceless. You can image how I felt. I must admit that the internet made this all so simple and actually took me less than an hour. I also felt that I should contact the person who authored the site. He lives in Israel. I emailed him and in his reply he stated that he put the Meretch review on Jewishgen with the help of a couple that lived there who had immigrated](http://</a></p>
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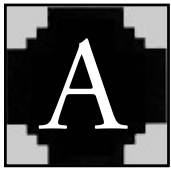
If you have any news or announcements of interest to our membership, please send it to the above address. Thank you.

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## The Freudenthals of New Mexico

(Correction to the "MESHPOCHA" article in the December, 2004 newsletter) • Text written by Elsa Freudenthal Altshool



Abraham Chanin wrote a short article about my (Freudenthal) family in the last mailing from the Jewish Historical Society. Unfortunately there are several errors in the article. Koppel didn't come to New Mexico. Several of Koppel's sons did so. The first of the family came into New Mexico in the early 1840s and settled in Socorro or Belen. There he met, and married a crypto-Jewish woman. They traveled to Colorado and were married by a rabbi before returning to New Mexico, which was, of

course, still part of Mexico but far from the inquisition.

The oldest member of my father's family to come to New Mexico was Lewin Freudenthal, the most religious of Koppel's sons, who couldn't wait to go back to Europe.

Morris Freudenthal was the first Freudenthal to come to Las Cruces. He appealed for a job to his cousin, Henry Lesinsky, who had a store in La Mesilla, but Henry refused to help him, so Morris strapped a blanket filled with goods onto his back and walked through the high grass

of the "desert" through Alamogordo to Ruidoso, selling his goods to farms along the way. He was tremendously strong and able to walk amazing distances. His son, Daniel Freudenthal, was still playing basketball when he was 98 years old. He died this last year.

There's nothing surprising about the Freudenthals "becoming connected with the Solomon family". Solomon's real last name was Elkin. He was married to Anna Freudenthal, another of Koppel's descendants and a sister to my grandfather.

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## Sephardic Cooking- A Journey to the Mediterranean, Without Ever Leaving Your Own Kitchen

by Julia Linder Bell



Imagine journeying to the sun-kissed hillsides of Spain, Portugal and Italy to the azure-drenched waters of Turkey and Greece without ever leaving your home. One of the easiest and most delicious ways to visit these Mediterranean destinations is to bring their sweet-and-sour ingredients, tart sauces, vinaigrettes, generous use of lemons, spices and herbs into your own kitchen. That is what award-winning cookbook author, cooking instructor and past owner of the Mediterranean-style restaurant, *Square One* in San Francisco, Joyce Goldstein, helps thousands of people do everyday with the her flavorful recipes and historical accounts of Sephardic cooking.

In *Sephardic Flavors*, Goldstein's second cookbook of a three-part trilogy on Sephardic cooking, the author uncovers two of her most intimate passions: the Mediterranean and her fascination with Sephardic cooking.

In the strictest sense of the word, Sephardim are the Jews who came from the Iberian Peninsula, which is known today as Spain and Portugal.

Before we can journey into the kitchens of the Sephardim, it is important to understand

the reasons why they left Spain and Portugal, as well as, how this departure changed their cooking styles forever.

While these Sephardic Jews may have arrived on the Peninsula alongside the Phoenicians in the Eleventh Century BC, we know for sure that Jews were living in Spain, during the time of the destruction of the Temple in Jerusalem in 70 AD.

"Until the late-fifteenth century, Sephardic Jews in Spain and Portugal enjoyed periods of great tolerance under the Visigothic rulers, Muslim caliphs and Christian kings," Goldstein said. "However, there were times when the religious fanaticism and envy of their hosts and neighbors resulted in fear, forced conversions and sometimes death. But for the most part, the level of prosperity and culture in Iberia reached heights unknown to Jews anywhere else in Europe. Indeed, the years between the Tenth and Twelfth centuries of Muslim rule are known as the *Golden Age of Sephardic Culture*."

"The Muslims," she continued, "entered Spain in 711, and by 719, they had conquered most of it. This began a favorable relationship with Jews and Muslims. The Jews were left in charge of the cities the Muslims occupied, creating a close collaboration

between political administration and culture, including much of their food and recipes."

"Even as these relationships between the Muslims and the Jews were forming," she said, "the Catholic reconquest - the *reconquista* - of Spain was under way. Boundaries were constantly shifting, however, and the Christian forces from Northern Spain soon reconquered most of the Muslim-ruled lands."

"At this point, the Muslims called upon a radical sect of Islam to help," Goldstein continued. "However, these religious fanatics decided anyone remaining in the area must convert to Islam. Upon hearing this thousands of Jews fled north to the Christian kingdoms of Spain where they were welcomed. Once again the Sephardim enjoyed a period of tolerance."

"Unfortunately," she added, "trouble began in 1391, when fanatical priests led an anti-Semitic campaign against the Sephardim. This resulted in riots that eventually led to the massacre of four thousand Jews in Seville."

The next hundred years were also not favorable to the Jews. By 1492, the fate of the Jews was sealed with the signing of the Edict of Expulsion. This Edict offered Jews

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President's Message continued from p. 1

to Israel. They had since passed away. I told him about my cousin Dina, and he told me that I was the only one who had ever contacted him to thank him for listing the history of Meretch on the web. He said that my one phone call made it all worthwhile. With all that said, I strongly recommend that those who are interested in genealogy get started as soon as possible. If you need help, please contact us and we can refer you to the right person to make your quest as easy as possible.

I want to make a special mention of thanks to our newest board member and the first "Marvin Taichert Scholar", Sarah Godner. In just a short time she has already stepped up to help out in numerous ways. We are fortunate to have her on

our board. Sarah is the daughter of Deborah Weinberg and Marvin Godner, MD. She is currently an undergraduate student at the University of New Mexico. You may have noticed that we have started advertising in this issue. Please support our advertisers and let them know where you saw our ad. We just started and we need more people to advertise. Please contact Julie Gordon at our office if you want to advertise. This is a great way to support our society and get your word out.

In closing, I want to reach out to our board, our members and our prospective members to ask you to get involved in some facet with the New Mexico Jewish Historical Society. We need not only your new ideas, but help with our current programs and with po-

tential new programs. It is our programs that make us valuable to all of our members. In order for us to grow, please share your ideas and time. Please feel free to contact me via email so we can talk and meet. My email is: bell.lance@gene.com As a reminder, if you have not renewed your membership or would like to be a new member in 2005, please take the time to send in your membership dues. This can be done easily at our website, <http://www.nmjewishhistory.org>, or by contacting Julie Gordon, our administrator. We really appreciate all of our members. Thank you for participating in New Mexico history and for letting the New Mexico Jewish Historical Society be your vehicle to help. With warm regards,  
Lance Bell

## In Memory of Laura Beatrice Thorne Solomon

September 23, 1926 - February 2, 2005



Laura Beatrice Thorne Solomon, beloved wife, mother and friend, passed away peacefully on February 2, 2005.

where her husband attended law school and she worked at the George Washington University Hospital.



Laura was born in Las Cruces, NM, on September 23, 1926.

Laura and her husband returned to New Mexico, moving to Santa Fe in 1956, where they raised their two girls, Carol and Susan. During her time in Santa Fe, Laura volunteered for many organizations. She helped with Girl Scouts and Campfire Girls with her daughters, served as a docent at the Palace of the Governors, and provided medical technician services for various clinics. Most recently she worked as a mentor at Sweeney Elementary School. Laura also worked as a legal secretary for her husband until his retirement.

During WWII she was a railroad telegrapher in California. When the war ended she attended the University of Arizona and upon graduation took training to be a certified medical technician. She was employed by the hospital in Las Vegas, NM, where she met and married her husband, Charles S. Solomon, who was attending Highlands University, in 1950. Laura also completed education courses at Highlands so both she and Charles could teach at Northern New Mexico Normal School in El Rito, NM, from 1952 to 1953.

Laura loved travel and people; arts and crafts; music and children; gardening and liberal causes.

Adventure called and the Solomons moved to Alaska, where Laura again worked as a medical technician for the Army Air Force in Anchorage, Alaska. From Alaska the couple moved to Washington, D.C.,

She is survived by relatives and countless friends in New Mexico, Texas, California, Idaho and Great Britain.

## 2005 Cemetery Clean-up

by Gunther & Geri Aron

The New Mexico Jewish Historical Society and the Montefiore Cemetery Association will hold their annual clean-up of the historic old Congregation Montefiore Cemetery in Las Vegas, New Mexico, on Sunday, April 3, 2005 at about 10am.

Aside from the fact that there is a certain amount of work done at this time, this has become a family outing and an enjoyable affair for people of all ages. And, after a couple of hours of raking, hoeing and pulling weeds, the Cemetery Association provides a delicious lunch.

Those who wish to join a caravan starting from Santa Fe should be at the parking lot of Temple Beth Shalom, 205 E. Barcelona Road, in Santa Fe, no later than 8:45am.

Please bring gardening tools such as rakes, hoes, clippers, shovels and garden carts or wheelbarrow if you can...and, don't forget gardening gloves.

If possible please RSVP or for more information call Gunther Aron at 505-438-0738.

## Sephardic Cooking continued from p. 2

three options: they could convert to Christianity, they could go into exile, or they could be put to death.

About half of the Sephardim chose to leave Spain, the remainder converting to Catholicism. While some accepted baptism sincerely, others converted in name only, continuing to practice their old faith in secret. Around 1497, Portugal's leaders also forced the Jews to convert or leave the country. Like the Spanish Sephardim, some of Portugal's Jews also chose to find a new home, while others converted.

Many fled east to Italy. Others continued on to the Ottoman Empire (a Turkish empire established in the late 13th Century in Asia Minor). Upon their arrival, they immediately began assimilating with their new neighbors.

One of the easiest ways to learn about their new home was through food and recipes. So, depending where the Sephardim migrated, their influences varied. The northern Iberian recipes preserved the cooking styles of the Roman Empire. The Romans put in vineyards, olive trees and wheat, while the southern Iberian peninsula was more heavily Islamized. The Arabs sowed rice, planted sugarcane and cultivated almonds, citrus fruits, eggplants, spinach and artichokes. They also introduced the use of cumin, nutmeg, saffron and black pepper, allspice, paprika, chile and the custom of double cooking, which is frying and then stewing.

Even with the abundant cultural influences, there is one distinct mark that makes any of these Greek, Turkish, Italian, North African, Portuguese, or Spanish recipes Sephardic, and that is the observance of the *kasbrut*, the dietary laws that govern the kosher kitchen.

These primary kosher laws can be found in the biblical books of Leviticus and Deuteronomy. Among other laws and rules, basically they state: one should not mix milk and meat at the same meal, one can only eat animals with split hooves who chew their own cud, animals shall be slaughtered in a ritual manner by a specially trained butcher, and lastly only fish with scales and fins are permitted edible.

With that, our journey of the Sephardic menu begins with appetizers and salads. "Sephardic cooks call many dishes 'salads' that are simply cooked vegetables served at room temperature and treated to a tart dressing. These dishes are more commonly thought of as *antipasti*, *meze* and *tapas*," Goldstein said. "What I have found to be the most unusual aspects of these dishes are the vinaigrettes. In Spain, Portugal, Italy and France, the ratio of oil to vinegar needed for a vinaigrette is generally three-to-one. In many Sephardic Turkish and Greek recipes, however, the ratio is often the reverse, illustrating the tart Sephardic palate."

"Lemon," she added, "is also used generously. In fact, hardly a dish graces the table without lemon wedges on the side."

Some examples of appetizers and salads are: spinach stems with walnut sauce, rice-stuffed grape leaves, roasted eggplant salad, pepper salad, yogurt and cucumber salad, and artichoke and egg tart.

The next important category of Sephardic cooking is known as savory pastries.

However, coming up with one name for a pastry is often difficult. Depending upon where people lived or family traditions, the identical recipe can come under a variety of titles.

A *tapada* is a double-crusted pie. The name comes from the Spanish verb *tapar*, meaning "to cover," which also is the origin for the term *tapas*.

*Borekas* are small pastries which may have a savory or sweet filling. They resemble Spanish *empanadas*, but their name comes from the Turkish "*borek*,"

meaning pie, and in Italy they are called *burriche*. Some Sephardic families call these smaller pastries *boyos* and make them with a strudel-type dough. *Boyos* are related to "*boyo*", which is Spanish for cake. No matter what name they acquire, most of the time they are usually cheese pastries, with cheese incorporated into the dough and the filling.

*Bulemas* are Sephardic filo pastries long enjoyed in Greece and Turkey. When coiled or rolled, these pastries are called, *tsaizika* in Greek or *kol boregi* in Turkish. However, when the same pastry is in a triangle shape it is called *holjadres*, *rojaldes* or *filas*.

The savory part of these pastries are fillings made up of cheese alone, or cheese accompanied with, leeks, spinach, potatoes or eggplant.

No meal is complete without the next two staples of the Sephardic cuisine: vegetables and grains, but more specifically, rice. "Vegetables are the cornerstone of the Sephardic kitchen, while rice and bread were served at every meal as well," Goldstein said. With the use of zucchini, pumpkin, spinach, eggplant, tomato, squash, leeks, rice, carrots and onion, vegetable gratins were created with many different names like, *sfongo*, *encusa*, *fritada* and *quajado*. The variables are usually the number of eggs, the amount of cheese, and what is used to give the dish body: bread, matzoh or cooked potatoes.

"Rice is the main story amongst the grains," she said. "The preparation is inevitably simple; just add a few pine nuts, some tomato, spinach or grated carrots. I prefer to use Basmati rice for most recipes that call for long grain rice because it is fragrant and they hold their shape well. Short grain rice is reserved for puddings and in Italy for risotto."

Some examples of vegetable and grain dishes are: leek fritters, eggplant gratin, Sicilian potato croquettes, sweet and sour artichokes, tomato bread pudding, etc.

With all of these vegetables and grains crowding the table, there is always room for fish—which holds a central place on the Sephardic table. Usually served on Friday night for the Sabbath, fish is often part of the meatless Thursday night dinner too. The most popu-



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lar ways to prepare fish are: poached, baked, braised with a sauce, or fried. The most common accompanying sauce is *agristada*, which is an egg and lemon mixture. Today, as in the past, it is a common thickener for sauces in Spain, Italy, Greece and Turkey.

Other sauces used with fish are: nut, sweet-and-sour, and fruit inspired by Hispano-Arabic origins. Also, tomatoes play an important role in sauces. These tomato bases are often enhanced with onion, garlic, and a generous squeeze of lemon consistent with the Sephardic Turkish and Greek palate. Here are some fish dishes: white fish with red pepper sauce, baked tuna, halibut, sea bass or swordfish with rice and eggplant, and carp with sweet-and-sour sauce.

Another all-important staple in the Sephardic kitchen is a hearty bowl of soup. "Most Sephardic soups are simple stocks enriched with rice or matzah, embellished with small balls of chicken or meat, or thickened with either cheese or egg and lemon," she said. "Stocks are often based on vegetables or a vegetable puree, while lentils and chickpeas are added sometimes. A good example of a typical soup is called *skordozaumi*, which is a garlic broth, garnished with croutons and thickened with yogurt or cheese." Here are some typical soups: vegetable soup with plums, garlic soup, meatball soup and tomato and rice soup.

In contrast to the daily meal of soup, special occasions called for poultry and meat. "In the past, chickens were more expensive than meat and, more importantly, they were valued primarily for their eggs," Goldstein said. "A roast chicken was often the centerpiece for a holiday meal. On another occasion a chicken would be served was when a hen became too old to lay her eggs. At that time, the hen would be slaughtered for the table."

"However," she continued, "eggs, in contrast to the rare holiday meal, were the foundation for many everyday preparations, such as *fitadas*, *almodrotos* (refers to a dish with garlic, eggs and cheese) or the sauces that accompanied many dishes."

Often, the chickens could be cut up and braised with peppers, okra, tomatoes, eggplant or dried fruits or stuffed with apples and onions.

As with poultry, meat was not served every day either. It was also reserved for holiday meals and special occasions. Lamb, beef and veal formed the basis of stews, meatloaves, meatballs, and fillings for hollowed-out vegetables and grape, cabbage, spinach and Swiss Chard leaves.

The Sephardim are famous for their repertoire of *albondigas* (meatballs). In fact, Goldstein's book, *Sephardic Flavors*, offers six different recipes for meatballs, including meatballs cooked with: tomato sauce, egg-and-lemon sauce, fruit sauce, almond sauce and garlic sauce.

Here are some poultry and meat dishes: meatloaf with sweet-and-sour tomato sauce including a hard-boiled egg center, chicken with peppers, onions and paprika, chicken meatballs with egg and lemon, and chicken with apples and apricots.

No Sephardic meal would be complete without dessert. "When it comes to dessert, the Sephardim seem to have inherited the Hispano-Arabic sweet tooth," Goldstein said. Traditionally, dessert was not a daily occurrence. Usually a piece of fresh fruit or a handful of dried fruits and nuts were all that were eaten at the end of a meal.

Pastries were and still remain a focus at breakfast, at special coffees and teas, and at circumcisions, weddings and holidays. In accordance with kosher laws, butter-based pastries, custard sauces, cheese-filled pastries and milk enriched puddings were served only at dairy meals. Pastry doughs and

cake batters served with meat-based meals are made with margarine or oil.

Two signature items that dominate the Sephardic dessert table are: almond and orange. These treasured ingredients came from the ancestors of Arabic Spain. Along with them, cinnamon and vanilla add other subtle dimensions to the desserts. Here are some desserts: saffron rice pudding, semolina cake with syrup, nut, or cheese-filled pastries, pumpkin spoon sweet, and lemon marzipan.

If you want this delicious journey filled with food and history to continue, here are some recipes adapted from *Sephardic Flavors: Jewish Cooking Of the Mediterranean* by Joyce Goldstein, photographs by Beatriz Da Costa, Chronicle Books, 2000 (\$35.00) Bon Voyage:

**Shepherd's Salad (*Salata Djoban*)**

(Serves 6-8)

- 3-large ripe tomatoes, peeled, seeded and chopped
- 1-large or two small cucumbers, peeled, seeded and chopped
- 1-red onion, finely minced
- 2-cloves garlic, green sprouts removed and minced (optional)
- 1/2 cup chopped fresh flat-leaf parsley
- 1/4 cup chopped fresh mint
- 1 small bell pepper, seeded and chopped
- 4 to 6 tablespoons extra-virgin olive oil
- 1/2 cup red wine vinegar
- Salt and freshly ground black pepper
- Oil-cured black olives
- 4 to 8 anchovy fillets (optional)

In a bowl, combine the tomatoes, cucumber, red onion, garlic, parsley, mint and bell pepper. Drizzle with the oil and vinegar and toss well. Season with salt and pepper and toss again. Place in a serving bowl and garnish with olives and anchovy, if desired. Serve at room temperature.

Note: This is a last-minute salad. If you are assembling ahead of time, be aware the tomatoes will continue to give off water; so either add them just before serving or drain excess liquid from the assembled salad and re-season with oil, vinegar, salt and pepper.

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## The NMJHS' Board's Appeal to Its Members

Our continued existence depends on the interest and support of our members. We need your cooperation to interest others to join our Society. We need your help to obtain archive material. We need your ideas. We urge you to please renew your membership when due. If you are already a 2005 member, please encourage your friends and family to join!

We are proud of our accomplishments, but we cannot rest on our laurels. It is your Society – we appreciate your continued interest and support.

Thank you.

## Know someone who is not a member?

A friend or relative? Ask that friend or relative to join the NMJHS! Every "old" member please get busy and sign up a "new" member.

A membership to the NMJHS makes a great and unexpected GIFT!

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## Sephardic Cooking continued from p. 5

### Garlic Soup (*Skordozoomi*)

3 cups water  
2 table spoons olive oil  
1 head garlic, separated into cloves, peeled, and very thinly sliced,  
Salt and freshly ground pepper  
1/4 pound feta cheese, finely crumbled  
1 cup plain yogurt, beaten until creamy  
2 eggs, beaten until frothy  
2 to 4 slices rustic bread, toasted, crusts removed, and cut into croutons

In a saucepan, combine the water and olive oil and bring to a boil on high heat. Add the garlic, pepper and salt to taste, reduce the heat to medium, and simmer, uncovered for ten minutes. Add the cheese and yogurt and stir over very low heat for two to three minutes until well combined. Do not allow the soup to boil.

Remove the soup from the heat, let stand for a minute or two, and then gradually beat in the eggs. Taste and adjust seasonings, then ladle into bowls. Garnish each serving with a generous helping of croutons.

### Tomato Bread Pudding (*Quajado de Tomate*)

(Serves 6-8)  
3 pounds ripe tomatoes, peeled, seeded and chopped (about six cups)  
Salt  
Sugar  
4 slices rustic bread, crusts removed, soaked in water and squeezed dry  
6 eggs, lightly beaten  
4 to 6 tablespoons chopped fresh flat-leaf parsley  
1/2 pound kashkaval cheese, or half gruyere cheese and half parmesan cheese, grated (about 2 cups)  
Freshly ground black pepper

Place the chopped tomatoes in a colander, sprinkling the layers with a little salt and a bit of sugar to draw out the excess moisture, and let drain for 1 hour.

Preheat oven to 350 degrees F. Oil a 9-by-12-by-2-inch baking dish.

Transfer the tomatoes to a bowl and add the soaked bread, eggs, parsley, and all but about 1/2 cup of the cheese. Mix well and season with salt and pepper. Transfer the mixture to the prepared dish and evenly sprinkle the remaining 1/2 cup of cheese over the top.

Bake the pudding until golden and set, 25 to 30 minutes. Serve warm directly from the dish.

### Chicken With Peppers, Onion And Paprika (*Armi do Gayna*)

(Serves 4-6)  
3 tablespoons olive oil  
1 large frying chicken, about 4 1/2 pounds, cut into serving pieces  
4 or 5 large onions, thinly sliced  
3 large red bell peppers, seeded and sliced lengthwise  
2 1/2 tablespoons paprika  
3/4 teaspoon ground allspice  
1 bay leaf  
Pinch of cayenne pepper or hot paprika (optional)  
Salt and freshly ground black pepper  
1/2 cup water or chicken stock, or as needed  
Chopped fresh flat-leaf parsley (optional)  
Lemon wedges (optional)

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## Sephardic Cooking continued from p. 6

Warm the olive oil in a large heavy sauté pan over high heat. Working in batches if necessary, add the chicken pieces and fry, turning as needed, until golden on all sides. With tongs or slotted spoon, transfer chicken to a plate and set aside.

Add the onions to the oil remaining in the pan and sauté over medium heat until softened, for about 10 minutes. Add the bell peppers, sweet paprika, allspice, bay leaf and the cayenne or hot paprika. Sprinkle generously with salt and pepper and cook, stirring often, until the onions are golden, about ten minutes. Return the chicken pieces to the pan and add the 1/2 cup water or stock. (If the pan is not large enough to hold all of the chicken, transfer its contents to a stew pot along with the chicken.)

Cover tightly and simmer over low heat until chicken is tender, 30 to 40 minutes. Check the pan from time to time, if pan juices evaporate, add more water or stock. Taste the pan juices and adjust the seasonings.

Transfer the chicken and pan sauce to a platter. If you like, sprinkle with a bit of parsley and pass the lemon wedges.

### Abondigas—Meatballs With Tomato Sauce (Albo Buyor)

(Serves 4)

For basic meatballs:

- 1/2 to 3/4 pound ground beef or lamb
- 2 slices rustic bread, crusts removed, soaked in water and squeezed dry
- 1/2 onion grated, (optional)
- 1 egg, lightly beaten
- 3 tablespoon chopped fresh flat-leaf parsley
- Salt and freshly ground black pepper
- Olive oil for frying

For tomato sauce:

- 1 small onion, minced
- 2 cloves garlic, minced

4 large, ripe tomatoes, peeled, seeded and chopped

1/4 teaspoon ground cinnamon, or to taste

Salt and freshly ground pepper

1 tablespoon honey

2 tablespoons chopped fresh flat-leaf parsley

To make the meatballs, in a bowl, combine the meat, soaked bread, onion, egg, parsley and salt and pepper to taste. Knead with your hands until the mixture holds together well. Form into walnut-sized balls or into oblong patties about 2 inches long.

Pour in just enough olive oil to form a film on the bottom of the sauté pan and place over medium-high heat. Add the meatballs and fry until lightly browned

on all sides. Using a slotted spoon, transfer to a platter.

To make the meatballs with the tomato sauce, remove meatballs from pan. Add the onion and garlic to the same pan, adding more over meat heat until translucent, about 5 minutes. Add oil if needed and saute the tomatoes and cinnamon, season with salt and pepper, and stir well. Add the honey and simmer, uncovered until the tomatoes break down and form a sauce, about 15 minutes. Add a little water if the sauce is very thick, then return the meatballs to the pan. Cover, reduce the heat to low, and simmer in the sauce until the meatballs are cooked through and the flavors are blended, 10 to 15 minutes. Transfer to a dish, sprinkle with the parsley, and serve.

## Save the Date

The NMJHS and the Palace of the Governors present a talk by author Katie Singer on April 19th, 2005 from 5:30pm-7:00pm at the Fray Angélico Chávez History Library located at the Palace of the Governors, 120 Washington Ave., in Santa Fe.

Katie Singer's novel, *The Wholeness of a Broken Heart*, is about four generations of Jewish mothers and daughters. The book was a selection of Barnes & Nobel's "Discover Great New Writers" Program and was translated into three languages, including Hebrew. Singer's new book, *The Garden of Fertility*, is about natural family planning. She claims that New Mexico has played a leading role in both of her books.

In 1989, Katie Singer left her job as Writer in Residence at South Boston High School and headed west to write the story of a Jewish family, inspired by stories she has been collecting all her life. The result of her nine-year odyssey is *The Wholeness of a Broken Heart*, her first novel. Katie's work has been published in *Lilith*, *Heresies*, *Sojourner*, and the *Jewish Women's 1997 Annual*, among other publications. She has lived in New Mexico since 1991.

Katie Singer, author

April 19th, 2005 from 5:30pm-7:00pm

at the Fray Angélico Chávez History Library

Palace of the Governors, 120 Washington Ave., in Santa Fe

[www.palaceofthegovernors.org/library.html/](http://www.palaceofthegovernors.org/library.html/)

For more information contact Julie Gordon, NMJHS administrator at (505) 348-4471 or [nmjhs@jewishnewmexico.org](mailto:nmjhs@jewishnewmexico.org)

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**The NMJHS WELCOMES its New 2005 Members:**

- Joyce Camille Ariotti
- Erika Rimson & David Bernstein
- Rhonda Feldman Cohen
- Stan & Nancy Handmaker
- Ben Robinson
- Carl Saldinger
- Craig Wollner

**We apologize if there are any errors or omissions in this list. The NMJHS also wishes to thank ALL current Society members for their continued support and generosity. You make a difference!**

*The NMJHS is soliciting historical papers and photographs for inclusion in its archival collection at the New Mexico Records Center and Archives. For more information contact The NMJHS at (505) 348-4471 or nmjhs@jewishnewmexico.org.*

**Calendar of Upcoming Events**

- April 3rd Cemetery Clean-up, Congregation Montefiore Cemetery, Las Vegas, NM.
- April 19th Katie Singer, talk and book signing, Fray Angélico Chávez History Library, Santa Fe
- June 5 Annual Membership Meeting, Santa Fe, location TBD.

**Mission Statement**

The mission of the New Mexico Jewish Historical Society is: to promote greater understanding and knowledge of New Mexico's Jewish history. The Society's programs examine the state's Jewish heritage in all its diversity, and strive to present this heritage within a broad cultural context. The Society is a secular organization and solicits the membership and participation of all interested people, regardless of religious affiliation.

**2005 Membership Dues**

*Membership fees are as follows:*

- Renewal  New
- Individual \$35
- Family \$50
- Senior (55+) \$30
- Senior Couple \$40
- Fulltime Student \$20
- Business \$100
- Friend \$100 or more

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