



בשול עם שמחה



Easy Feijoa and Ginger Jam (makes about 8 jars)

In our Otaki garden lives a huge Feijoa tree. In a good year, it will produce about 100kg of fruit. So we freeze them...we jam them...we chutney them....and we give away the surplus. But no-one in our household has the time to peel feijoas. For freezing, we halve fruit, scoop out the sweet centres with a sharp-edge spoon, and freeze them in '1-cup' amounts. For jam making, we use Tui Flowers' method - just remove the stalk end and cut fruit into pieces. (As the skin also goes into the jam, I recommend you use organic or unsprayed fruit: if that's not possible, then peel the fruit first, or scrub them thoroughly in hot water before cutting).

Ingredients:

- 2.5 kg Feijoas (some very ripe and some less ripe makes a good mix)
- 5 cups water
- 8 cups sugar
- 6 TBS lemon juice
- 1 tsp powdered ginger

Prepare:

- ✓ Wash Feijoas. Cut off stalk end. Cut small fruits in half, larger ones into 3 or 4 pieces.
- ✓ Put in a large pan with the water, bring to boil and simmer about 45 min, or until skins are soft but some of the fruit is still in distinct pieces. (Up to this point, the fruit only needs stirring occasionally while cooking.)
- ✓ Over a low heat, stir in sugar, lemon juice and ginger. Continue stirring with a wooden spoon over low heat until all the sugar is dissolved. Increase heat to boil. From now on, stir thoroughly and often. Continue a 'rolling boil' for 20 to 40 minutes, until jam reaches setting point. (Use whatever setting test you prefer - I use a small plate, chilled in the freezer.)

Hints for novice jam-makers:

If jam mix still hasn't set after 45 min, you may have used over-ripe fruit. Don't boil it to death - you can save the batch by adding 1 or 2 packets of 'King' jam setting mix (prepared pectin). Follow instructions on packet. It's sometimes hard to find, so I keep a few packets in the cupboard for 'reluctant' jam emergencies.

After adding sugar, the jam is more likely to catch on the bottom and burn. And if you try to fit in other jobs at the same time, it's almost guaranteed to burn! So stir the jam often while boiling, and regularly 'feel' the pan bottom with wooden spoon. If a dark gluey layer of caramelised sugar builds on the bottom of the pan, do not try to stir it back in. Turn off heat, let the jam mix cool until it's safe to transfer it, and then continue boiling in a fresh pan.

"Jam setting point" - cold plate test: Take plate from fridge or freezer, drop on about 1/2 teaspoon of jam. Put back in cold for about 2 minutes. If the jam has thickened and set almost solid on the plate, it's ready. Let jam cool a little, and pack in pre-heated jars. If your Oma showed you another way of checking jam for set point, then do whatever you are used to.

Enjoy... *Simcha bat Sarah*

Second Generation group to be launched in Wellington

A book created by the Auckland Second Generation group - **Mixed Blessings: New Zealand children of Holocaust survivors remember**, published in April, was launched in Wellington last month and prompted the decision to create such a group here.

The book's editor Deborah Knowles says: "The Second Generation are children of refugees and Holocaust survivors. There are similar groups all over the world." The Auckland Second Generation group has been meeting for six or seven years. It was formed to answer the questions of, and give support to, children of Holocaust survivors - to find a forum where they could share their common experiences.

Eva, the daughter of Holocaust survivors, will convene the first meeting of the Wellington Second Generation. Anyone interested in being involved should contact her at: (04) 384 8451, or glynn.eva@xtra.co.nz

Jim Baltaxe who attended the launch says, "This book is about people very much like myself, children of Holocaust survivors, coming to terms with guilt and feelings of exclusion because we were not able to share in, and to contribute to the survival of our families in such overwhelming and horrendous situations.

These feelings were so often amplified by our parents' unwillingness to speak of those times - or perhaps to embroider and embellish the tales in a way that conceals more than it reveals. That history which we know yet never could share, shaped us as much as our parents. It created a debt, which we often do not know how to redeem.

To switch to the culinary metaphor that unites the book - it is after all a collection of recipes: "It is as though the experience of the Holocaust was so unbearable that it has taken more than one generation to digest it"."