

Foundation for Family Education

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TU B' SHEVAT PROGRAM

Dear Friends,

Until now there have been several generations of Tu B'Shevat programs for educational institutions – synagogues, religious schools day schools and yeshivot: (1) assembly with music and a speaker or film, followed by a push to plant trees in Israel through Jewish National Fund [JNF] with or without the famous blue boxes; (2) program when the weather or climate is amenable to have a tree planting at the institution, and where possible add to or begin a Biblical or Israeli garden for fruits and/or nuts; (3) more recently we have seen the renewal of the Tu B'Shevat Seder with a variety of “seder” texts available from JNF and other websites. Of course there are always a wide variety of arts and crafts programs for the different age ranges either supplementing one of the above or standing alone.

The following program is intended to teach about the geography of the Land of Israel that made it such an ideal garden spot; a moment in which to appreciate and celebrate God's bounty; the special relationship of the Jewish People to the Land of Israel; to offer an opportunity for discussion of the meanings for each type of fruit and the time frame in which it originated; to emphasize how Israel was a land bridge between continents for good and bad political consequences – then and now; and the content material for Tu Bshevat with a more contemporary “spin:” the smoothie or fruit and nut “shake.”

Moreover as “Jewish Free Ware” it is my intention as compiler and editor this program be shared, copied, adapted, adopted, forwarded for all to use without fee. However any use for commercial purposes or for profit is expressly prohibited. The material is far from complete, and I'd welcome any suggestions, supplements and even corrections.

Bless, eat and enjoy this “fruit of my labor” and 4000 years of the fruits and nuts of the Land of Israel.

Rabbi Barry Dov Lerner

DEDICATION

To my very special 5765 students of the Jewish tradition for whom I must continue to create new approaches for revered traditions, to whom every aspect of Eretz Yisrael is precious, every celebration an occasion for our joyous participation and who have together with their parents pioneered an alternative for teen education in our community:

Margot Apothaker, Seth Finkelstein, David Herlich, Steven Karp, Jonathan Magen, Joey Remsen,, Adam Saewitz, Dan Silverman, Rachel Smolen, Jeremy Yatvin, Alex Zaremba

SUGGESTED EDUCATIONAL APPROACH:

1. Select and study Rabbinic texts appropriate to the range of interest, study time and ability of the students.
2. Study the history and geography of Israel as it relates to growing fruits and trees, the background for the historical Tu B'Shevat.
3. Present the fruit by historical period, cutting them into bite-size pieces on a platter and provide "taste" time-line of fruit in Israel, the Holy Land.
4. Offer "smoothies" using the fruits of Israel (1) during each historical period, (2) at the end of each or (3) as a grand finale at the end of the program – so much being produced for export and domestic consumption today – using some of the recipes attached; don't forget the opportunity to teach berakhot.

1. RABBINIC TEXTS:

- A. Rabbi Yohanan ben Zakkai taught: If you have a fruit-tree on your hands and someone says to you: Here is the Messiah. Go and finish plating your fruit-tree just the same, and afterwards go out and welcome the Messiah. (Avot d'Rabi Natan 31).

The Tree and the Mashiach (The Messiah)

Danny Siegel

*No matter what reasonable people
or foaming enthusiastic youth tells you:
that this messiah or that messiah
is imminent –
plant!
The Mashiach is in no rush.
When you have planted down the last clods of
dirt
And watered your pines, your cedars,
your gum trees and cypresses,
he will still be wherever he is supposed to be,
and more than happy to admire the sapling with
you.
Messiahs don't come to uproot things*

- B. What was the tree from which the first Man ate? Rabbi Meir says a vine, for nothing brings greater lamenting to Man than wine does. Rabbi Nehemiah says that it was the fig, by which our forebears were both corrupted and corrected, for is it not written that Adam and Eve did sew fig-leaves? (BT Ber. And San).
- C. What was the tree whereof Adam and Eve ate? R. Meir said that it was wheat, for when a person lacks knowledge, please say, “that man has never eaten bread of wheat.” But it says “tree.” “It grew lofty like the cedars of Lebanon. . . . R. Judah bar Illa’I said: It was grapes, for it says, “their grapes are grapes of gall, they have clusters of bitterness [sorrow] into the world.” R. Abba of Acco said: It was the etrog (citron) for it was written, “and when the woman saw that it was good for food” [the only tree whose wood is as tasty as its fruit]. R. Yosi said: They were learning the obscure from the

explicit and the meaning of a statement from its context [the fig tree provided leaves out of guilt]. . . . R. Azariah and R. Judah b. R. Simon in the name of R. Joshua ben Levi: Heaven forbid [that we should conjecture what the tree was]! The Holy One, blessed be He, did not and will not reveal to man what that tree was. (Midrash Rabbah 15. 8).

- D. Israel is compared to the walnut-tree. We clip and prune it for its own good. Why? It is like the hair that is trimmed and is replaced, or finger-nails that we pare and new ones grow. In the same way, whatever Israel saves his labor and dedicates to works of Torah [whatever a Jew spares from his earnings and gives to charity] is to his own advantage in this world multiplying his happiness and will be a blessing for him the world to come.
- E. Once while Hone HaMa'agal (the circle-maker) was walking down the road, he saw a man planting a carob tree. Honi asked, "How many years will it take for this tree to bear fruit?" The man answered that it would take 70 years. Honi said, "Are you so healthy that you expect to live that long to enjoy its fruit?" The man answered, "I found a fruitful world, because my forebears planted for me. Thus I shall do for my children." (BT Ta'anit 23a)
- F. There are four New Years. On the 1st of Nisan is the New Year for Kings and Festivals; on the 1st of Ellul is the New Year for the tithe of cattle; . . . on the 1st of Tishrei is the New Year for years, for Sabbatical years, Jubilee years, for planting and for vegetables; on the 1st of Shevat is the New Year for trees, according to the view of the School of Shammai, but the School of Hillel say, on the 15th of Shevat. (Mishna Rosh HaShana 1:1)
- G. The world is judged at four periods in the year: at Passover for grain; on Shavuot for the fruits of trees; on Rosh HaShana all the inhabitants of the world pass before Him like flocks of sheep; and on Sukkot they are judged for water. (Mishna Rosh HaShana 1:2)

For Seeing or Hearing Hebrew All Around You
Danny Siegel

*I'll tell you how much I love Hebrew:
 Read me anything –
 Genesis
 or an ad in an Israeli newspaper
 and watch my face.
 I will make half-sounds of ecstasy
 and my smile will be so enormously sweet
 you would think some angels were singing psalms
 or God Himself was reciting to me.
 I am crazy for her Holiness
 and each restaurant's menu in Yerushalayim
 or Bialik poem
 gives me peace no Dante or Milton or Goethe
 could give.
 I have heard Iliads of poetry
 Omar Khayyam in Farsi,
 and Virgil sung as if the poet himself
 were coaching the reader.
 and they move me –
 but not like
 the train schedule from Haifa to Tel Aviv
 or the choppy unsyntaxed note
 from a student who got half the grammar I taught
 him
 all wrong
 but remembered to write with Alefs and Zayins and
 shins.
 That's the way I am.
 I'd rather hear the weather report
 on Kol Yisrael
 than all the rhythms and music of Shakespeare.*

H. The Rabbis had special blessings when you have an opportunity to walk through the fields and orchards and pick some fruit or produce.

*Kama na'ah't'nuvat hasadeh zo (name the food)
Barukh haMakom sheb'ra'ah.*

*How good is this (name of food)
Blessed is God who created it*

Before eating fruit from trees add:

Barukh ata Adonai Eloheinu melekh ha'olam borei pri ha-etz

Blessed is Adonai, our God, for creating the fruit of the trees.

2. BACKGROUND OF FRUIT IN THE LAND OF ISRAEL:

The classical source of fruits and vegetables in the Torah, the “seven species:” Wheat, barley, grape vines, figs, pomegranates, olives (fruit and oil) and honey (date palm). **Seven Species Glossary:**

Wheat - Hita
 Barley – Se’orah
 Grapes – Anavim
 Fig – Te’enah
 Pomegranate – Rimmon
 Olive - Zayit
 Honey - D'vash

In the Palaeolithic Age - 14,000-12,00 BCE -, there were wild carobs, jujubes (Zizyphus) and sycamores (Ficus sycamorus), pistachio (Pistacia paelaestina) and perhaps dates. In forest encircling the Sea of Galilee and on Mt. Carmel were indigenous olives, azaroles (Cretaegus azarolus), almonds, carobs, figs and grapes.

In Mesolithic – 11,500 – 8000 BCE - and Neolithic – 7800-4000 BCE - humanity began to tend and develop fruit trees and press grapes for wine. Olives were pressed for oil.

Israel is believed to be within the Mediterranean Basin and the Middle East the primary source for carob, olive, azarole, jujube and the almond.

In the Bronze Age – Chalcolithic, 4000-1200 BCE, fig and pomegranate, citron and the date were introduced from India and Egypt, from the south and south-east. From the north and north-east came the vine, the apple, the pear and the peach, the pistachio, the plum, the mulberry, the quince and the walnut. All of this horticultural “immigration” continued during the 12 centuries of the First and Second Temple and Byzantine period.

Israel and Jewish fruit / horticulture thus advanced civilization in the areas of pruning and trimming, grafting, irrigating, of rooting hormones, forestalling disease and insects They mastered and taught skills in the use of local materials for salting and pickling, mixing with lime to protect trees, sulphur to dust or fumigate, copper and sulphur for dusting as copper sulphate, untreated iron was made into ploughshares, raw copper for pots and pans, bitumen to keep insects from crawling up the trees, plugging the trunks of live trees with bitumen to protect against decay; clay made the storage jars; sand produced glass for bottling wine and oil; fruit-tree timber for indoor and outdoor use.

Of all this virtually nothing has remained as a record of our ancestors. What is left is Theophrastus and Pliny the Elder making small notes extolling, e.g. “nicolavsin” dates of Judaea; al-Makdisi confirming the fig “sbai” from Israel in the 10th century; the grapes known as “dura” or “dabouki” as the Arabs call them today coming from Hebron with the “inuni” coming in second; and the pomegranate reknown everywhere.

Flavius Josephus – 37-95 - glorified: olives of Galilee, vineyards of Judah and Samaria, figs of the Plain, date-palms of the Jordan Valley, and here and there almonds, walnuts, quinces, pomegranates, peaches, plums of which there are survivors today.

Jewish agricultural revival in Palestine/Israel came at the end of the 19th century bringing in grape vines, olives, almonds, bananas, citrus, peaches, plums, apricots, walnuts, quinces, pomegranates from Europe with the newest methods. The most fervent in renewing Israel's productivity was Baron Edmond de Rothschild who founded horticultural schools and brought vine cuttings in particular.

Why is Israel such a horticultural "paradise?" Geographically there are at least three major climatic zones: Mediterranean, Steppe and Desert climates. Israel is between the sea and the desert, and it has a significant range in topography – from high mountains to below sea-level: Mt. Hermon at 6779 above sea level in the Golan, Mt. Meiron and the Galilee at roughly 3000 feet above sea level, smaller mountain ranges running north to south at 1500 feet above sea level, a seashore the entire length of the country, the Jordan River running from the Golan to the lowest place in Israel and the world, the Dead Sea, at 1250 feet below sea level.

In addition, there are seasons in each locale, punctuated by dry windstorms (hamsin or the sha'ra'v / kadim), cold winters in the mountains with occasional thunder storms while the near or below sea level sites are generally warmer and drier. There are four different Seas which also affect the climate: Mediterranean, Sea of Galilee, the Dead Sea into which the Jordan flows and stops, and the Red Sea coast.

Thus there is a wide spread of water from rain (and melting snow and ice) in seven typical regions, ranging from Tzfat with 715 mm, Tiberias with 400 mm, Haifa and Tel Aviv with 550 mm, Jerusalem with 600 mm, Sodom with 40 mm and Eilat with 30 mm.

The Mediterranean area including the coastal plain and the mountain ranges, is the richest area in flora with an average of 350 mm. Annually. In this terra rossa and alluvial soil in the valley areas were historically vast forests and evergreen woods; most were felled during the 19th century awaiting the return of the Jews and the reforestation of the land. Jerusalem pine, oaks of several varieties, wild carob trees, imported in modern times the Australian eucalyptus (to dry the swamps of the Sharon region), olives, almonds, figs, grapes which thrive in this soil and the etrog in addition to other citrus – the last being the largest crop in the Jordan Valley and Jezreel Valley. Summer fruits are apricots, peaches, plums and pears, while fresh-growing dates fill the Jordan Valley. One also finds the imported in modern times the cactus known as the sabra.

The Irano-Tranic area includes the southern portion of the Jordan Valley, eastern slopes of the Judeans hills and the Northern Negev. Rainfall is 150-30 mm. annually, although too often it just runs off and can't be used. JNF in particular today is building a variety of projects to keep the water from running off, e.g. catch basins, cisterns, terraced hills, planting especially strong plants whose roots bind the soil. One of the tropical plants grown here is the banana.

The Saharo-Sindic area is part of a dry expanse stretching from the Sahara in North Africa, includes the Sinai and most of the Negev, the most southern Jordan Valley known as the

Arava and the lower part of the Jordanian plain. It has a small rainfall of 50-60 mm annually and is composed of not so hospitable sand, rocks, salty marshes and riverbed earth of pebbles and soil. Little is grown here and it can only be seasonal (or irrigated artificially) and Israel has pioneered here cultivated vegetables and fruits.

3. FRUIT IN ERETZ YISRAEL

[Note that some fruits and nuts may have had their origins before the B'nei Israel occupied the Land of Israel, beginning with Abraham or they may have been cultivated partially during one period and then continue to be the subject of horticultural experimentation, hybridization, transportation from one climate to another. One example is the olive which grew wild before the Jews came into Israel, was partially cultivated during the early Biblical period for olive fruit from which precious oil was extracted but not used as a food product; olives were finally treated with pickling and salting techniques during the late Second Temple and Talmudic period and thereafter for domestic and export purposes, in addition to importing and exporting various shoots and cuttings for continuing experimentation and hybridization.]

A. TORAH PERIOD

GRAPE (*Vitis vinifera*) “gefen:” cultivated grapes possibly as early as 3000 BCE with its origin in south-eastern Europe to India and found in early Bronze Age: products include grapes, wine, sale and distribution of cuttings, medicine, vinegars, raisins.

FIG (*Ficus carica*) “Te’edah:” possibly as early as 3000 BCE in wild varieties with origin in Arabian peninsula or the Mediterranean Basin and can be traced back to Neolithic Age: products include fresh or dried, pressed cakes or on a string or beehive/cube, and distributed for cooking, medicine, shade-tree, sturdy and symbolic of peace, sap of unripe figs, milk of ripe figs, strong drink from dried figs on a par with barley or mulberry beer, and the timber was used on the Temple altar for sacrifices since they did not produce smoke.

POMEGRANATE (*Punica granatum*) “apple of Carthage” (*Malum punicum*) “Rimon:” possibly as early as 3000 BCE; products include juice, fruit, cuttings, medicine, wine, ground-up rinds, the wood for a skewer of the paschal offering, and inspiration for artistry for the rimonim on the Torah.

OLIVE (*Olea oleaster*) “zayit” Originally a wild tree perhaps as early as Palaeolithic period near the Carmel from which the Jews in the earliest period used olives to produce olive oil – not an olive to eat – oil to supplement what was previously used, sesame and walnut oil. Cultivation of edible olives was a Second Temple / Talmudic period accomplishment, and a cultivated fruit tree was developed and then carried eastwards.. From Israel and Syria cultivated olive made its throughout the Mediterranean. A major reference in the TaNaKH, it was a major part of the economy.

DATE (*Phoenix dactylifera*) “tamar” The date palm has flourished in Israel since the Neolithic period near site of Jericho. Date as a name probably from the Greek “daktulos”, derived from a cluster of dark-brown finger digits. No one knows the origin of the cultivated date, from India to mountains of NE Africa. There are at least three possible ancestors of trees producing wild dates now being planted in Israel as ornamental palms. It was grown for its leaves (lulav for Sukkot) and general thatching, wood, symbol of immortality or fertility; it had sweet fruit fresh or dried, date honey or syrup, date liqueur, palm leaves could be woven for many items, fibers for ropes and such, woven baskets and brooms, sandals and fans. Apiculture or bee-hive raising was never a major industry of the Jews, and thus it had to be date honey.

CITRON (*Citrus medica*) “etrog” Also known as the “Assyrian apple” or the “Median apple.” Probably has origin in India to China, traveling from India to Afghanistan, Iran, Iraq and to Israel and Egypt, with knowledge proven in Sumer at 4000 BCE. Name may be from Sanskrit “suranga” with the “n” fading out and meaning pleasant, lovely, fruit.” “Etrog” in Lev. 23:40, together with the palm for Sukkot. Introduced into Israel before any other citrus variety possibly because of its sanctity and its use for medication as for nourishment. It is recorded extensively by Theophrastus and Pliny the Elder. It is in the Mishna, Tosefta, Talmud and Midrashim that teach us so much about the regions of citron-growing, almost always by irrigation. In the medieval period it is the lemon that is cultivated and begins to replace the etrog although today the etrog use continues among Arabs. In the early middle ages Rabbi Jacob Zahalom who lived in Rome in 17th century knew to use lemon and citron juice against scurvy.

APPLE (*Malus sylvestris, Pyrus malus, Malus communis*) “tapuach” Wild apple trees were widespread, from Himalayas, Asia Minor to Europe. By 4000 to 3000 BCE a more cultivated apple emerged for food and juice, fresh or dried. By the Greek period, apples were the most populous of fruits. Theophrastus and then Pliny the Elder described many varieties. But from Joshua 12:17 onwards we know specifically of the apple, and we believe that it was cultivated there from 2000 BCE.

ALMOND (*Amygdalus communis, Prunus amygdalus*) “shaked” The name of the tree and nut means “early rising” and it has been a symbol of the beginning of Spring. We believe that it originated in the Land of Israel in a wild form and was ultimately cultivated there, for domestic use and export. We know that another name for the almond was “luz” as in Gen. 28:19 and later in the Jerusalem Talmud (Ta’anit 4,7 because it is 21 days between blossoming and the forming of the fruit, exactly the same time between the breaching of Jerusalem’s walls and the destruction of the Second Temple.. Thereafter it became increasingly available in the sweet variety and thrived in Israel during the Second Temple period and thereafter. The Talmud notes later that the Sages banned grafting the peach and the almond but permitted attempts to graft almond and pistachio.

WALNUT as wild nuts grew, but they were not cultivated domestically until the Second Temple period. Similarly for the **ALMOND, HAZEL, PECAN** and **PISTACHIO**.

B. SECOND TEMPLE FRUIT PRODUCE IN ERETZ YISRAEL

CAROB (*Ceratonia siliqua*) “haroov” also known as St. John’s bread, locust, devash nehot (Gen. 43:11), rozky in Russian. The seed pod reminds one of a horn, and thus in Greek is “keratia” with a Theophrastian form of “keronia” = horn. “Siliqua” is Latin for container or pod. There is word-play between “herev” and “haroov” meaning either that it’s sickle-shape is like an ancient sword, or that it grows best on wasted and stony soil, such as would be the destruction of a land after a war. The carob seed are extremely hard and can “corrupt” / destroy one’s teeth [word-play in the Midrash] and the Hebrew word “gerah” gave rise to the weight of a very small coin [20 to a shekel] and later to the word for “caret” in weighing out precious stones. Most unusual is that if one cuts down a carob tree to ground level, it will regenerate itself. For this reason it is the tree of preference in Yad VaShem in Israel for the trees lining the path in honor of the Righteous Gentiles. Its wood was beautiful; animals could be fed its pods – in particular goats; the fresh pods were refreshing [chocolate in flavor] and could be candied; wine and a kind of brandy were distilled from it. Leaves served as stationery, used in tanning because of their tannic content, and green pods would produce light-golden dyes.

OLIVE (*Olea oleaster*) “zayit” Now the Jews were producing not only olive oil, but they had developed many techniques of salting, brining and pickling the various varieties of olives, even as they continued to perfect the art of raising olive trees.

PEACH (*Amygdalus persica*) “apharsek” Traveled from Israel to Egypt and North Africa and then Greece and Italy. It was offered to the Egyptian god of Tranquility because the fruit resembled a heart and the leaf a tongue. First mentioned in the Mishna in Hebrew and occurs thereafter regularly, and the peach it is assumed was grown successfully in the last centuries before the Common Era. It is described as a fruit that possesses an affinity with almonds (Kelim 1:4) [peaches look like almonds on the outside].

APRICOT (*Mela armenica*) “mishmish” Not mentioned in Bible or Mishna and we feel that it came into the Holy Land at the end of the Second Temple period.. We do know that they were in first century BCE in Greece and Italy and thus suppose similar time of transition from Armenia to the Mediterranean basin. Some did suggest that it was the “apple of gold” in the Song of Songs, while Greek and Roman sources speak of the “praecocion” meaning an early-ripening or precocious fruit. But to the Arabsthis term became “barkok” and “prakok” and remained such until the middle ages when “mishmash” somehow began. The book of Ben Sira mentions both apharsek and the “parsak” – and we wonder whether he was describing both peach and apricot.

PLUM (*Prunus microcarpa*) “shazif” First mentioned in the Talmud and there are three varieties listed, including a fresh and dried fruit: dormaske (Damascus), ‘ahonit (tart cherry plum) and pega (European). A number of varieties were introduced also by the Crusaders, while taking back Israel saplings to France and Italy. When resettlement in Israel resumed, Jewish horticulturalists first worked European varieties, but soon turned to the Japanese plum as better suited to Israel’s climate. In 1930 50 acres yielded each a ton of fruit; 1935 250 acres yielded 380 tons and recently 2500 acres yielded 13,500 tons.

PEAR (*Pyrus syriaca*) “agas” with forest neighbors of the oak (*Prunus ursine*) and the almond. There are both European and Asian pear varieties, and there is a mention of the pear in the Mishna and Talmud. There is an interesting technique recorded of “punishing” the tree by gnashing the trunk – also of the almond and fig tree.

WALNUT (*Juglans regia*) “egoz” The walnut was imported from Persia about 2000 BCE and is first mentioned in Song of Songs 6:11. (the walnut tree is the “egoza”). The walnut appears in Talmud Sukka1:7, 10a in ruling that when used as a decoration for the sukka, one may not eat them “off the walls” until the very last day of the Hag. While not mentioned in the seven species, post-Biblical texts are mentioned frequently, put into the same tax-class as carob, grapes, almonds, pomegranates, dates and olives (Mishna Peah 1, 5). There are three varieties of walnuts in the Mishna: soft-shelled, medium-hard and truly hard-shelled, and it was the first of most significance.

ALMOND (*Amygdalus communis*) **ALMOND** (*Amygdalus communis*, *Prunus amygdalus*) “shaked” The name of the tree and nut means “early rising” and it has been a symbol of the beginning of Spring.

C. MEDIEVAL FRUIT PRODUCE IN ERETZ YISRAEL

BANANA (*Musa cavendishii*) “banana” or the Arabic “muz. While it originated in the Far East 2000 BCE, it took a long time for the tree that we know to establish itself in Israel. It is not mentioned as such in Rabbinic source although the “muz” is recorded. Pliny the Elder does describe such a fruit as a “poma” or apple. Crusaders wrote extensively about the banana, fascinated by the pattern of growth and “resurrection” of the plant, the unusual form and taste. Some of them claimed that to cut through the width of a banana would show you the figure of the Cross while others saw the “tooth marks” of Adam! Interestingly enough, Jewish commentators were suggesting that the banana plant was the forbidden fruit in the Tree of Good and Evil, based on an ancient Sanskrit Asian tradition. In the 17th century it was called the “fig of Paradise” and the suggestion made that Adam and Eve made garments from the leaves – which would have been most modest! Returned to Israel in earnest by Rothschild in 1907 who brought rhizomes = suckers from Algeria, and it is a major product for domestic and export.

LOQUAT (*Eriobotrya japonica*) arrived in Israel in the medieval period and thereafter in the modern period Israel has developed uniquely skilled production for export.

MANGO (*Mangifera indica*) arrived from south-east Asia on the spice route where it was known for at least 4000 years, and originally known as the “clingstone” or “clingskin”

D. MODERN FRUIT PRODUCE IN ERETZ

You may have to do research on all of these fruits and nuts below currently being grown in Israel for either domestic use or export or both. Consider it a worksheet to fill in the details.

Consider also what might be the next fruit breakthrough: I'm betting on the Ugli fruit (pronounced "oo-gee"). Developed in Jamaica in 1934 and now imported into the US through Florida, it could be soon an Israeli commodity.

ALMOND (*Amygdalus communis, Prunus amygdalus*) "shaked" The name of the tree and nut means "early rising" and it has been a symbol of the beginning of Spring. In 1882 there were no more than 5000 almond trees in the Land of Israel. But although Baron de Rothschild established his horticultural project on planting grapevines, very soon he realized the need for a second crop. That crop was the almond, until in 1900 there were 800 acres of almond orchards and at the outbreak of the First World War there were 10,000 acres of almond orchards belonging to Jews and 750 acres in Arab orchards.

ATEMOYA (*Annon hybrid*) **of the cerimoya and the sugar apple**

AVOCADO

BANANA

BERRIES

BLOOD ORANGE (*Citrus sinensis*)

BLUEBERRY

CACTUS PEAR (*Opuntis species*) "sabra"

CALABAZA

CARAMBOLA

CARISSA

CHAYOTE

CHERIMOYA (*Annona cherimola*) **mid 20th century native to South America**

CLEMENTINE (*Citrus reticulata*) **developed by Father Rdier in 1900 in Algiers**

COCONUT

GUAVA (*Psidium guayava*) arrived in Israel in the 20th century with a fascinating taste of strawberry/banana/pineapple and magnificent aroma.

KIWI (*Actinida deliciosa*) formerly known as the Actinida chinensis, and available in China but not used. New Zealand developed and popularized the fruit, and Israel is a wonderful climate in which to grow for domestic and export.

KUMQUAT (*Fortunella species*) China golden orange and previously a citrus, 19th century

LONGAN

LYCHEE

MANGOES

MIRACLE FRUIT

MONSTERA

PAPAYA

PASSION FRUIT

PERSIMMON

PLANTAIN

POMEGRANATE

PUMMELO

RAISIN GRAPES

SAPOTE

STRAWBERRY

SURINAM CHERRY

WINE GRAPES “gefen”

4. WHAT TO DO WITH THE FRUIT

(1) Make up platters of various fruits and nuts which as you reach the historical period in your discussion you can sample; or you can save them for the conclusion. You can also serve other sweets, e.g. cookies or candies made from these fruit ingredients, the classic sesame candy, banana bread, etc.

(2) Make “Smoothies” – using a blender or a smoothie maker. Basic rule, however, is that you always must have some liquid in the jar if you are using frozen fruit or ice. Don't attempt to pulverize ice or frozen items in your smoothie machine or blender without liquid – e.g. orange juice, apple juice or even some milk or yoghurt. Otherwise the motor may burn out under the strain, and you'll be left having taught, lectured and the students or participants will be greatly disappointed.

Some Tools for the Seder: Vegetable peeler, paring knife, chef's knife, cutting board, toothpicks, garbage can (can be used for compost heap for the Spring garden), plenty of napkins, plates, forks/knives

The following have been borrowed or adapted from items on the Internet, Fruit Cookbooks and the brochures that came with my smoothie machines, one for dairy and two for pareve. No attempt is being made to intend originality although I would encourage every teacher and program presenter to mix and match ingredients. Drink and enjoy.

(3) Recipes:

(a) FRUIT SMOOTHIE

Serving Size : 4 Preparation Time :0:00
Categories : Beverages Fruits
Low-Fat

Amount	Measure	Ingredient -- Preparation Method
1	md	Ripe peach
3/4	c	Fresh OR frozen strawberries
1/2		Banana -- peeled
2	c	Skimmed evaporated milk-chilled
4	ts	Frozen orange juice concentrate
1	t	Vanilla
		4-6 ice cubes
		Cinnamon -- optional

Combine everything in blender except ice and cinnamon. With blender running, add ice cubes one at a time. Divide Smoothie into 4 chilled glasses and sprinkle with cinnamon.

(b) BANANA BERRY SMOOTHIE

Serving Size: 1-2

Preparation Time: 0:0

Amount	Measure	Ingredient -- Preparation Method
2		bananas
1/2	cup	blueberries
1	cup	plain yogurt

Peel bananas, slice and place on a cookie sheet. Put in freezer and freeze until solid. Remove from freezer and place in blender. Slice berries and add to blender. Pour in yogurt. Blend until smooth. Pour into glass and serve.

(c) FRUIT 'N' HONEY

Serving Size: 1

Preparation Time: 0:00

Amount	Measure	Ingredient -- Preparation Method
1	Scoop	Vanilla frozen yogurt
8	ounces	apple juice
		frozen fresh fruit
		a squeeze of honey
		ice

blend in blender until smooth

(d) POWER BREAKFAST

Serving Size: 4

Preparation Time: 0:00

Amount	Measure	Ingredient -- Preparation Method
1	cup	orange juice
3/4	cup	pear -- peeled and diced
1		banana -- frozen
3/4	cup	plain low-fat yogurt
1	teaspoon	vanilla extract
3	tablespoons	smooth peanut butter
2	tablespoons	wheat germ

Place all ingredients into blender and blend until smooth.

5. Bibliography:

1. California Rare Fruit Growers <http://www.crfg.org/fg/xref/xref-a.html>
2. England's Orchard and Nursery - A Kentucky nursery specializing in nut trees but with other things of interest, such as pawpaws
3. Fruit Links <http://www.brevardrarefruit.org/fruitlinks.html>
4. Fruit Trees Nursery of Moshe Wallach an Israeli Fruit trees Nursery. Common fruit trees and also over 50 kinds of exotic fruit trees for sale.
5. Garden of Delights in Davie, Florida has an excellent selection of rare fruit trees. They even have the "Red Genova" Ilama that was featured in the September/October 1998 Fruit Gardener, and they can ship it to CA.
6. Minor Tree Fruit Species Project. Coordinators: E. Bellini - E. Giordani, Dipartimento di Ortoflorofrutticoltura, Florence, Italy Covers: fig, strawberry tree, pomegranate, cornelian cherry, persimmon, medlar, loquat, jujube, cactus pear, azerole, quince, sorb, European chestnut, mulberry tree, pistachio, carob tree
7. Olive Tree Sources - nurseries in Northern California who carry fruiting olive trees (thanks to the California Olive Oil Council for this link)
8. The Banana Tree Inc. tropical plants and seeds: online catalog of tropical plants and seeds from around the world.
9. The Fruits of the Hold Land, Asaph Goor and Max Nurock. (New York: Israel Universities Press, 1968).
10. Your Biblical Garden: Plats of the Bible and How To Grow Them, Allan A. Swenson (New York: Doubleday and Company, Inc. 1981).
11. Uncommon Fruits and Vegetables: A Commonsense Guide, Elizabeth Schneider. (New York: William Morrow and Company, Inc. 1986).

TU B'Shevat Seder Suggestions

Preparation for the Tu B'Shevat Seder

You will need to purchase both red and white wine or grape juice and 15 (numerical value of the Hebrew letters spelling “TU” – Tet and Vav) - different types of fruits and nuts; five from each of the following three categories:

- 1) fruits or nuts with an inedible outer shell and an edible inner core: sabra, pineapple, coconut, orange, pumello, banana, walnut, pecan, grapefruit, starfruit, pinenut, pomegranate, papaya, brazil nut, pistachio, or almond. (Note: purchase the whole fruit or nut so you can remove the outer shell during the seder).
- 2) fruits with edible outer flesh and pithy, inedible cores: olive, date, cherry, loquat, peach, apricot, jujub, persimmon, avocado, plum, or hackberry. (Note: purchase the whole fruit so you can remove the pit or core during the seder).
- 3) fruits which are edible throughout. Here no protective shells, neither internal nor external are needed. The symbolic fruits may be eaten entirely and include: strawberry, grape, raisin, fig, raspberry, blueberry, cranberry, carob, apple, pear, kiwi or quince.

Some Tools for the Seder

Vegetable peeler, paring knife, chef's knife, cutting board, toothpicks, garbage can (can be used for compost heap for the Spring garden), plenty of napkins, plates, forks/knives

URL's for Tu B'Shevat Seder Texts and Background to the Seder:

<http://learn.jtsa.edu/topics/kids/together/tubshevat/seder.shtml>
learn @ jts KID'S CORNER Together Tu Bishvat Seder

<http://www.coejl.org/tubshvat/documents/treeshabbatisfrael.shtml>
COEJL: Trees, Shabbat and Israel's Ecology, Jonathan Wolf

http://www.myjewishlearning.com/holidays/Tu_Bishvat/TO_Tu_Practices/Seder.htm
A Tu Bishvat Seder The modern seder draws on elements of its mystical predecessor.
 By Yosef I. Abramowitz and Rabbi Susan Silverman

<http://www.shemayisrael.co.il/tubishvat/sequence.htm>
Tu B'shvat Seder

<http://www.wujs.org.il/activist/programmes/programmes/tubishvat/programTUseder.shtml>
Tu B'Shvat Seder from WUJS

<http://www.hagshama.org.il/en/resources/view.asp?id=209>
Tu B'Shvat Seder, Yavneh Olami