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And in Cairo, on the Nile, the cosmopolitan crowd gathers at the Cataract Café to gamble with destiny. All paths cross at the Cataract Café. There, with a single word, a simple gesture, an extravagant gift, alliances are drawn, deals made, and fates unwittingly determined for the memorable cast of characters that people this tale of high adventure.

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Apricots on the Nile: A Memoir with Recipes by Colette Rossant In 1937, five-year-old Colette Rossant arrived in Cairo from Paris with her Egyptian Jewish father and beautiful French mother. When her father dies Colette's flighty mother abandons the little girl to her wealthy grandparents.

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Cairo, 1937: French-born Colette Rossant is waiting out World War II among her father's Egyptian-Jewish relatives. From the moment she arrives at her grandparents' belle époque mansion by the Nile, the five-year-old Colette finds companionship and comfort among the other "outsiders" in her home away from home -- the cooks and servants in the kitchen. The chef, Ahmet, lets Colette taste the ful; she learns how to make sambusaks for her new friends; and she shops for semits and other treats in the Khan-al-Khalili market. Colette is beginning to understand how her family's culture is linked to the kitchen...and soon she will claim Egypt's food, landscape, and people as her own. *Apricots on the Nile* is a loving testament to Colette's adopted homeland. With dozens of original recipes and family photographs, Colette's coming-of-age memoir is a splendid exploration of old Cairo in all its flavor, variety, and wide-eyed wonder.

In 1937 at the age of five, Colette Rossant leaves Paris to live with her grandparents in Egypt, soon settling into their luxuriant, food-centred lifestyle. She returns to Paris at 15, only revisiting Egypt 30 years later. In this memoir, she evokes an Egypt lost, to her and to us, forever.

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Paris, 1947: Colette Rossant returns to Paris after waiting out World War II in Cairo among her father's Egyptian-Jewish relatives. Initially, the City of Light seems gray and forbidding to the teenage Colette, especially after her thrill-seeking mother leaves her in the care of her bitter, malaisé grandmother. Yet Paris will prove the place where Colette awakens to her senses. Taken under the wing of Mademoiselle Georgette, the family chef, she develops a taste and talent for French cooking. The streets of Paris soon become Colette's own as she navigates the outdoor markets and café menus and emerges into her new, gastronomical self. *Return to Paris* is an extraordinary coming-of-age story that charts the course of Colette's culinary adventures -- replete with expertly crafted recipes and family photographs. An exploration of passion in all its flavor and texture, Colette's memoir will live in the hearts and palates of readers for years to come.

It is 1955, and Colette Rossant, newly married, has just arrived in America with her husband Jimmy. She is twenty-two, a Frenchwoman in New York, bemused by American customs and most importantly by the food: the limp sandwiches, the ubiquitous mayonnaise, the iceberg lettuce. But post-war New York is bristling with energy, and Colette and Jimmy discover a whole new world in Greenwich Village: theatre and avant-garde cinema, farmers' markets and Jewish delis. Colette slowly falls in love with her adopted country, relishing the brisket sandwiches at Katz's, the exquisite dim sum in Chinatown and the Italian pastries in Mulberry Street. When Jimmy and Colette buy a house downtown on Sullivan Street, Colette finds a place she can truly call home. Sullivan Street in the late sixties is still deeply Italian, with stern mamas and their Mafioso boys and cafés that double up at night as gambling dens. While Jimmy beautifully restores their run-down town house, Colette begins to charm her suspicious neighbours. It is in this house that Jimmy and Colette raise their four children and where Colette progresses from being a

passionate cook to an acclaimed food writer. *Madeleines in Manhattan* is the story of her journey from young housewife to successful professional, from the romantic early days of marriage to grandmotherhood. Colette Rossant has a unique ability to conjure up her memories through food. Just as she brought to life the Cairo of the thirties (*Apricots on the Nile*) and post-war Paris (*Return to Paris*), now she brings her inimitable magic to New York.

Sephardi and Mizrahi Jews in America includes academics, artists, writers, and civic and religious leaders who contributed chapters focusing on the Sephardi and Mizrahi experience in America. Topics will address language, literature, art, diaspora identity, and civic and political engagement. When discussing identity in America, one contributor will review and explore the distinct philosophy and culture of classic Sephardic Judaism, and how that philosophy and culture represents a viable option for American Jews who seek a rich and meaningful medium through which to balance Jewish tradition and modernity. Another chapter will provide a historical perspective of Sephardi/Ashkenazi Diasporic tensions. Additionally, contributors will address the term "Sephardi" as a self-imposed, collective, "ethnic" designation that had to be learned and naturalized--and its parameters defined and negotiated--in the new context of the United States and in conversation with discussions about Sephardic identity across the globe. This volume also will look at the theme of literature, focusing on Egyptian and Iranian writers in the United States. Continuing with the Iranian Jewish community, contributors will discuss the historical and social genesis of Iranian-American Jewish participation and leadership in American civic, political, and Jewish affairs. Another chapter reviews how art is used to express Iranian Diaspora identity and nostalgia. The significance of language among Sephardi and Mizrahi communities is discussed. One chapter looks at the Ladino-speaking Sephardic Jewish population of Seattle, while another confronts the experience of Judeo-Spanish speakers in the United States and how they negotiate identity via the use of language. In addition, scholars will explore how Judeo-Spanish speakers engage in dialogue with one another from a century ago, and furthermore, how they use and modify their language when they find themselves in Spanish-speaking areas today.

"Tracks the interplay of creativity, competition, desire, and nostalgia in the discrete ways people relate to food and cuisine in different societies"--

Diasporic Tastescapes seeks to explore the culinary metaphors present in a selection of Asian American narratives written by a variety of contemporary authors. The intricate web of culinary motifs featured in these texts offers a fertile ground for the study of the real and imaginary [hi]stories of the Asian American community, an ethnic minority that has been persistently racialized through its eating habits. Thus, this book examines those literary contexts in which the presence of food images becomes especially meaningful as an indicator of the nostalgia of the immigrant, the sense of community of the diasporic family, the clash between generations, and the shocks of arrival and return. The reading of Asian American "edible metaphors" from these perspectives will prove particularly revealing in relation to the notions of home, identity, and belonging--all of them mainstays of the diasporic consciousness. (Series: Contributions to Asian American Literary Studies, Vol. 8) [Subject: Asian American Literature, Literary Criticism]~~

Readings from literary works that re-construct a century of Cairo's changing social life. Unlike *The Literary Atlas of Cairo*, which focuses on the literary geopolitics of the cityscape, this companion volume immerses the reader in the complex network of socioeconomic and cultural lives in the city. The seven chapters first introduce the reader to representations of some of Cairo's prominent profiles, both political and cultural, and their impact on the city's literary geography, before presenting a spectrum of readings of the city by its multiethnic, multinational, and multilingual writers across class, gender, and generation. Daunting images of colonial school experiences and startling contrasts of postcolonial educational realities are revealed, while Cairo's moments of political participation and oppression are

illustrated, as well as the space accorded to women within the city across history and class. The city's marginals are placed on its literary map, alongside representations of the relationship between writing and drugs, and the places, paraphernalia, and products of the drug world across class and time. Together, *The Literary Atlas of Cairo* and *The Literary Life of Cairo* produce a literary geography of Cairo that goes beyond the representation of space in literature to reconstruct the complex network of human relationships in that space.

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