



**JEWISH
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PROJECT**

Curricular Resources on Jewish Languages

These lesson plans for Jewish schools, summer camps, and youth groups are offered free of charge by the HUC-JIR Jewish Language Project. They were created by Molly Cutler, intern, and Sarah Bunin Benor, director. If you have questions or suggestions, you can contact Sarah Bunin Benor at sbenor@huc.edu. For more materials, see the [Jewish Language Website](http://www.jewishlanguages.org). See appendices under Supplementary Materials at <https://www.jewishlanguages.org/curriculum>.

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Overall Curriculum Goals:

This set of lesson plans aims to teach students about the diversity of the Jewish diaspora through the lens of language. Students will explore *who* speaks Jewish languages, *what* these languages are like, and *why* these languages developed and remain important. By the end of the lessons, students will feel more connected to a diverse worldwide community of Jews, past and present, and will understand how various subgroups are both similar to and different from themselves.



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Lesson 1 - Who speaks Jewish languages?

Goals:

1. Help students understand what a Jewish language is by exploring the wide variety of Jewish languages and the communities that speak/spoke them.
2. Demonstrate to students how people in a diaspora end up speaking multiple languages.

Students: Age/Grade Level: 4th-6th grade

Milieu: Designed for any Jewish educational context, including Jewish day schools, part-time schools, summer camps, and youth groups

Essential Questions: Who speaks Jewish languages? Where do they live?

Objectives:

Cognitive: Students will learn about and be able to reflect on the wide variety of Jewish communities across the world and identify to peers what languages those communities speak.

Affective: Students will feel a connection to a diverse global Jewish community.

Materials:

- At least 6 computers/tablets with headphones
- Access to jewishlanguages.org
- Tables, desks, or other ways to delineate stations
- Signs to mark each station as representing a particular country/region - see Appendix 1A
- Information sheets to place at stations - see Appendix 1B
- Writing materials

Learning Plan/Timeline:

Set Induction: around 5 minutes

Learning Activities: 15 - 20 minutes

Closure: 5 - 10 minutes

Set-up:

- Stations:
 - Morocco: Judeo-Arabic
 - Eastern Europe: Yiddish
 - Turkey: Ladino



- Italy: Judeo-Italian
- United States: Jewish English
- Tajikistan: Bukharian
- (Others you'd like to add)
- Label various tables/desks around the room as different countries or regions, and at each station place a sheet with details of selected communities/their languages, e.g., location, time period, number of speakers, subgroups, cultural practices of the community, religiosity, etc.
- Include information sheets provided in Appendix 1B
- Include 2 video clips in that language at each station: one translation of Who Knows One (<https://www.jewishlanguages.org/echad-mi-yodeah>) and one other song or comedy routine (<https://www.jewishlanguages.org/videos>).

Learning Plan/Details:

Set Induction:

- Discussion - What do you think about when you think about Jewish languages? Where do you think people speak them? They are spoken all over the world, wherever Jews have lived, from Poland to India, from Morocco to [this city]. Many of them are similar to the language spoken by the local non-Jews, but they have Hebrew words and other distinctive features.
- Display [map](#) - explore how there are Jewish communities all over the world, who speak many different languages. Which of these languages are familiar to you? Which are new to you?

Learning Activities:

- Introduce the stations that were set up previously, and leave the map up for reference during the activity.
- Randomly assign students each to a different location, have them read about the language/culture there and watch the videos (with headphones if possible), and then instruct them to find someone else in the room who had read about a different language. Teach that student one fact about your language, then rotate to a different spot and repeat as often as time permits, allotting about 5 minutes to each cycle.

Closure:

- Closing activity/writing - return to desks, write a few sentences about something new you learned that intrigued you.



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Lesson 2 - How do these languages differ from the neighboring non-Jewish languages?

Goals:

1. Help students recognize elements of assimilation and distinctiveness in Jewish languages.
2. Show students a connection between their cultural and linguistic practices and those of other Jewish communities.

Students: Age/Grade Level: 4th-6th grade

Milieu: Designed for any Jewish educational context, including Jewish day schools, part-time schools, summer camps, and youth groups

Essential Questions: How do the languages spoken by Jews differ from the languages spoken by others in their geographic area? Do you see the same patterns in the language(s) you know?

Enduring understandings:

Continuum of Jewish linguistic distinctiveness:

Throughout the world, wherever Jews have lived, they have spoken and written differently from their non-Jewish neighbors. Some of their languages have differed by only a few embedded Hebrew words, but others have been so different in grammar and pronunciation that Jews and non-Jews could barely communicate.

Distinctive features common among Jewish languages in comparison to the non-Jewish base language:

- Hebrew and Aramaic words
- Influences from a previous Jewish language
- Writing system using Hebrew letters (in longstanding languages but not new ones)
- Other distinctive features.

Objectives:

Cognitive: Students will understand how Jewish languages have compared to non-Jewish languages.

Affective: Students will feel a connection to historical and contemporary international Jewish communities based on similarities in language.

Materials:

- Computer, projector, and screen/board to demonstrate visual materials



- Printed worksheets with the sentences listed in the lesson (see Appendix 2)
- Class sets of colored pencils, highlighters, markers, etc. of various different colors

Learning Plan/Timeline:

Set Induction: 5 minutes

Learning Activities: 18 minutes

Closure: 7 minutes

Learning Plan/Details:

Set Induction:

- I'm going to say a sentence, and I want you to pay attention to the words that are not English: (Say a sentence with Hebrew/Yiddish words that you think your students might be familiar with. Some examples: "Please hand your siddur to a madrich and then follow your morah to rikud." "After Birkat Hamazon, we'll leave the chadar ochel b'sheket and go to the Teatron for peulat erev." "You have such a sheyna punim, and you're such a mensch." Now, imagine that a non-Jewish person wanted to describe the exact same event. How might they say it differently? "Please hand your prayerbook to the assistant/counselor and follow your teacher to dance class." "After Grace After Meals, we'll leave the dining hall quietly and go to the theater for the evening activity." "You have such a pretty face, and you're such a good person." As you can tell, Jewish English and non-Jewish English use many of the same constructions and words, but Jewish English includes many additional Hebrew and Yiddish words. Today, we are going to be comparing and contrasting some Jewish languages with their non-Jewish counterparts, to see why they are considered different languages.

Learning Activities:

- Hand out sheets with the following sentences, found in Appendix 2:
 - English: We do all those routines to entertain the groom and bride.
 - French: Il a crié sur moi.
He has yelled at me.
 - Russian: čto ty xočeš' mne skazat'?
What do you wish to tell me?
 - Spanish: Mi suegra me aborrece porque (le) tomé a su hijo.
My mother-in-law hates me because I took her son.
 - Arabic: هذه الاسئلة (hadhihi l-'as'ila)
These questions
- These are sentences in the "non-Jewish" versions of languages. Explain that sometimes other languages will put the words of a sentence in a different order



than you would find them in English, so the second line for each language shows you which English words correspond to each non-English word, and the third line makes the translation make sense in English. There are five different versions of the worksheet—try to make sure they are evenly distributed among the students. Ask the students to highlight or circle each word in the sentence in a different color. If the second line is in a different word order than it would be in English, ask the students to use the same colors they used for the first line for the corresponding words in the second lines. For example, if a student circles *čto* in red, *ty* in orange, *xočeš'* in yellow, *mne* in green, and *skazat'* in blue, they should use red to circle “what,” orange to circle “you,” yellow to circle “wish,” etc. They should then use the same colors for the English translation, but explain that they do not need to add a new color for any word that was not in the line above (e.g., they should color “what,” “you,” “wish,” “tell,” and “me,” but do not need to color “do” and “to”).

- Once the students have completed this step, hand out a second sheet with the following sentences:
 - Jewish English: We do all that shtik to be mesameach the chatan v'kala.
We do all those routines to entertain the groom and bride.
 - Jewish French: Il m'a crié.
He has yelled at me.
 - Jewish Russian: *čto ty imeješ' mne skazat'?*
What do you wish to tell me?
 - Western Judeo-Spanish (a.k.a. Judezmo or Ladino): *Mi sfuegra me aborrese por ke le tomi a su izho.*
My mother-in-law hates me because I took her son.
 - Judeo Arabic: *הדיה אלשאלות* (*hadhihi sh-she'elot*)
These questions
- Explain that these sentences would be used to mean generally the same thing as the sentences we just looked at, but they are in Jewish languages instead, so there are some differences with some of the words that are used. Now, you should use the same colors as before if you see any of the same words. For example, if you circled “we” in red, “do” in orange, and “all” in yellow in the English sentence, you should do the same thing in the Jewish English sentence. However, when you get to a word that is different, put a box around it in a different color. Carefully compare the Jewish English sentence to the English sentence, the Jewish French sentence to the French sentence, the Jewish Russian sentence to the Russian sentence, the Western Judeo-Spanish sentence to the Spanish sentence, and the Judeo Arabic sentence to the Arabic sentence.



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Discussion with a partner:

- Once you have finished, take a look at the big picture, and discuss with a partner: are the differences you noticed big or small? Is a whole word completely different, or just one letter of the word? Are the words in the same order, or did they move around? Were new words added in where there wasn't a word before? Overall, are there a lot of changes in between the two languages, or only a few? Then, make some guesses about what you think all the Jewish languages might have in common with each other.

Closure

- Ask the students to share their guesses to the last question with the class, and explain some characteristics that many Jewish languages have in common:
 - Hebrew and Aramaic words: mesameach, chatan, kala
 - Influences from a previous Jewish language: Ladino, Yiddish, etc.
 - Other distinctive features: different word order, etc.
 - Sometimes a writing system using Hebrew letters (but not languages that formed in recent centuries because literacy was more widespread).

Lesson 3 - What are these languages like? Focus on Yiddish

Goals:

1. Express to students basic linguistic information about Yiddish: writing system, components
2. Help students to learn some Yiddish vocabulary

Students: Age/Grade Level: 4th-6th grade

Milieu: Designed for any Jewish educational context, including Jewish day schools, part-time schools, summer camps, and youth groups

Essential Questions: What defines these languages (using Yiddish as a primary example)? What qualities make them similar to or different from other languages? What strategies can we use to learn some of the words?

Objectives:

Cognitive: Students will be able to describe the major components of Yiddish and recall a few Yiddish vocabulary words.

Affective: By practically engaging with the material, students will develop a stronger affinity with other Jewish language communities.

Materials:

- Computer, projector, and screen/board to demonstrate visual materials
- Images and text to share in presentation - see Appendix 3A
- Several sets of maps and cards with Yiddish words and their language of origin - see Appendix 3B, 3C, and 3D
- Glue

Learning Plan/Timeline:

Set Induction: 3 minutes

Learning Activities:

Short presentation: 7 - 10 minutes

Independent project: 14 - 17 minutes

Closure: 3 minutes

Learning Plan/Details:

Set Induction:



- I'm going to say some words, and I want you to tell me what they have in common: klutz, pastrami, shlep, shmooze, gefilte fish, kosher, hamantashen, grogger, dreidel, mensch, yarmulke, shul. What do these words have in common? They're all from Yiddish. Some are used mostly just in Jewish communities, and others are used by non-Jews too. How many of you have an ancestor who spoke Yiddish? Maybe a great-great grandparent? If they came from Russia, Poland, or other countries in Eastern Europe, chances are they spoke Yiddish. What is Yiddish? That's our topic for this lesson.

Learning Activities:

- Display images of Yiddish writing.
 - What alphabet does it use? Hebrew. How do you read that alphabet? Right to left. Yiddish uses the same alphabet as Hebrew, but it's a very different language. In fact, it's more like German than Hebrew. But it also includes words from other languages.
 - By looking at the languages that make up Yiddish, we can learn about the history of the language and the history of one part of the Jewish people.
 - You're going to do this activity in pairs. Each pair will get a set of cards with words and language names and a map with countries and language names. You have to paste the words onto the appropriate country on the map. Let's say all the words together:
 - Israel - Hebrew - khanike (Chanukah), khutspe (chutzpah - nerve)
 - Babylonia (now Iraq) - Aramaic - davke (specifically), ushpizin (sukkah guests)
 - French - tsholent (warm Shabbat stew), leyen (read)
 - Italian - bentsh (bless), Yenta/Yentl (name: from Gentile, meaning gentle)
 - German - likht (light/candles), der/di (the)
 - Czech - zeyde (grandfather), pupik (belly button)
 - Polish - yarmulke (kipah), farblondzhet (lost)
 - Students receive a printed map with language names and small papers - one with each word that also lists its language of origin. They have to paste the words in the places where they originated.
 - Here is an [online version](#) of this activity using Jamboard.

Closure:

- Hold up one student's map and explain the history of Yiddish (and migrations of Ashkenazi Jews) while pointing to the countries. With each country/language you say, the students have to say the names of the words they pasted there.
 - When Jews lived in Israel, they spoke Hebrew. Khanike! Khutspe!



- Then they moved to Babylonia (now Iraq), where they spoke Aramaic. Davke! Ushpizin!
- Then they moved to various places, including Spain, Morocco, France, and Italy. They spoke Jewish versions of the local languages. In France they spoke French. Tsholent! Leyen!
- In Italy they spoke Italian. Bentsh! Yenta!
- Some of the Jews who lived in France and Italy moved to Germany and began to speak a Jewish version of German (which became Yiddish). Likht! Di/der!
- Many of the Jews who lived in Germany moved to the Czech Republic. Zeyde! Pupik!
- And many of the Jews who lived in the Czech Republic moved to Poland. Yarmulke! Farblondzhet!
- Here's a sentence that includes several of your words. Who can figure out what it means? Der zeyde bentsht di khanike likht. The grandfather blesses the Chanukah candles.
- Now you know some Yiddish words, and you have a better sense of the migrations of one part of the Jewish people. Next time you hear one of these words from a relative, a teacher, or a friend, I want you to tell them where it comes from and give them a little history lesson!

Lesson 4 - Jewish English: Drawing from Hebrew, Yiddish, Ladino, etc.

Goals:

1. Help students understand how newer Jewish languages like Jewish English follow the same patterns as older ones, by using distinct Jewish elements in a non-Jewish base language.
2. Demonstrate to students that their linguistic experiences can be compared to those of other Jews throughout the Diaspora.

Students: Age/Grade Level: 4th-6th grade

Milieu: Designed for any Jewish educational context, including Jewish day schools, part-time schools, summer camps, and youth groups

Essential Questions: What components make up Jewish English? How is it similar to or different from other Jewish languages? How is it similar to or different from non-Jewish English? How do you see it used in your Jewish community?

Objectives:

Cognitive: Students will understand how Jewish English operates as a distinctive language from English and will learn about the origins and meanings of some words from the Jewish English lexicon.

Students will learn about diversity among English-speaking Jews

Affective: Students will strengthen an affinity with the worldwide Jewish community, because they will realize that Jewish English has traits in common with other Jewish languages.

Skills-Based: Students will build their language-learning skills by applying their existing knowledge to analyze new vocabulary.

Materials:

- Computer, projector, and screen/board to demonstrate visual materials
- Ability for students to access jewishlanguages.org - e.g., individual computers, iPads, or other Internet-connected devices, or enough to be shared between pairs or threes. Alternatively, print versions of the relevant pages and images can be prepared in advance.
- Writing materials
- Flashcards
- Dictionary worksheet (see Appendix 4)



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Learning Plan/Timeline:

Set Induction: 7 minutes

Learning Activities: 19 minutes

Random word list/flashcard activity: 10 minutes

Random word list/prediction activity: 5 minutes

Random word list/sentence and sharing with partner: 4 minutes

Closure: 4 minutes

Learning Plan/Details:

Set Induction:

- Watch a video of people speaking Jewish English chosen from <https://www.jewishlanguages.org/videos>
- Discuss - have you heard people talk like this before? Where? Would you consider it a separate language from English? What about this sentence I used earlier in class (something like this: "Talmidim, put away your siddurim, and grab a piece of challah for Hamotzi"). Why or why not? Explain that there is a continuum of distinctiveness and that some speakers of Jewish English may use it in a way that is more or less similar to non-Jewish English, but it is still a Jewish language in the same way as other older languages. Give brief introduction to the language - who speaks it, what languages it borrows from, and what some of the features are.
 - Jewish English is spoken in the U.S., Canada, Great Britain, South Africa, Australia, and Israel, by at least 3 million people.
 - Often, Orthodox Jews and people who spoke Yiddish but immigrated to English-speaking countries use a version of Jewish English that is very different from non-Jewish English, while others, like less religious Jews, use a version that only varies a little bit from non-Jewish English.
 - It uses lots of words from Hebrew and Yiddish, as well as words from Aramaic, Ladino, Judeo-Arabic, Persian, and other Jewish languages.
 - It also has unique characteristics besides these words that set it apart from non-Jewish English: phrases like "He doesn't know from that" or "I want that you should see this," which only use English words but do not sound like the same kind of English spoken in non-Jewish contexts. Jewish English also uses structures that combine both Yiddish and English structures into one sentence, like in the sentence "I'm not mekabel that," which means "I don't accept that."

Learning Activities:



- Have students open <https://jel.jewish-languages.org/notes> and read about the categories used in the lexicon
- Have students navigate to <https://jel.jewish-languages.org/random> and read over the list of words generated (each group will have a different randomly generated list of words). Ask them to record on a worksheet (see Appendix 5) which of those words they have heard used before, and where they heard it. Ask them to click on the entries for the words they have not heard before and make a flashcard for 3 of these new words, with the word on one side and the definition, language of origin, who uses it, and region(s) on the other side.
- Have them refresh the random words page again, and find another word they do not recognize. This time, ask them to write down their predictions for its definition, language of origin, “who uses this,” and region *before* they click on the entry. Then, have them compare their guesses to the real information. Finally, ask them to come up with their own sentence using the word, and say that sentence to a partner to see if the partner can guess what it means. They should then explain the correct answer and the rest of the information to their partner.

Closure:

- Have each student briefly share with the class one new word they learned with its definition, language of origin, who uses it, and region.
- As a group, discuss how the words reflect diversity among English speaking Jews: by country, denomination, ancestral background, age, orientation toward Israel, camp participation, and more. Where do the students fit into this diversity?

Optional videos:

- Show this video about Jewish English as a Jewish language:
<https://youtu.be/isJYtcJSczU>.
- Show this video about diversity in Jewish English, at least 1:22-12:43:
<https://vimeo.com/411026199>.

Lesson 5 – Symbolic Foods with Optional MasterChef

Goals:

1. Make students aware of the tradition of symbolic holiday foods in Judaism, Jewish linguistic diversity, and multilingual Jewish wordplay
2. Help students think about their wishes for the New Year

Students: Age/Grade Level: 7th-12th grade

Milieu: Designed for any Jewish educational context, including Jewish day schools, part-time schools, summer camps, and youth groups

Essential Questions: How have Jews used symbolic foods and language creatively in various geographic traditions?

Objectives:

Cognitive: Students will be aware of the tradition of symbolic holiday foods in Judaism, several Jewish languages (Aramaic, Yiddish, etc.), and the tradition of multilingual Jewish wordplay

Skills-Based: Students will be able to select their own symbolic foods using wordplay

Affective: Students will feel a personal connection to the tradition of Rosh Hashanah symbolic foods and may want to introduce it in their homes

Materials:

- Print or electronic version of The Sephardic Jewish Brotherhood of America's ROSH 'ASHANA SIMANIM SEDER (or something similar):
https://mcusercontent.com/28fd9d2d3fb7963ebe93399ff/files/c368d1b8-72c6-6f7e-6dea-e7fae9a052f0/Final_Rosh_Ashana_Booklet_2022_Updated_5.5_8.5_in_1_.pdf
- Two Jewish Language Project posts about symbolic foods and one multilingual Rosh Hashanah card (Appendix 5)
- Printout of the chart below
- Plain paper, markers
- If you're doing MasterChef:
 - Kitchen, pots, pans, utensils, spices, flour, oil, sugar, eggs, garlic, etc.
 - Symbolic foods: 1 head cabbage, 1 large bunch carrots, 2 bunches leeks, 2 bunches chard, 2 squashes, 1 large bunch green beans, 1 pack dates, 8 apples – variety, 2 small containers honey

Learning Plan/Timeline:

Set Induction: 5 minutes

Learning Activities: 25 minutes

Symbolic foods: 15 minutes

Blessing writing: 5 minutes

Greetings: 5 minutes

Cooking Activity (optional): 1 hour

Learning Plan/Details:

Set Induction:

- [If doing MasterChef: introduce the symbolic foods they'll have to incorporate into their cooking. Why these foods?]
- How do Jews use symbolic foods for lifecycle events and holidays?
 - Mourning: round foods, like bagels, hard boiled eggs, and lentils, representing the cycle of life
 - Starting Jewish learning (traditionally at age 3): Licking honey off Hebrew letters, symbolizing the sweetness of learning
 - All holidays: wine represents holiness – something special – kiddush
 - Shabbat: challah represents the two loaves used in the Temple
 - Passover: matzah, salt water, maror, charoset, karpas, etc. to symbolize slavery, springtime, etc.
 - Tu Bishvat: wine and fruits and nuts to symbolize different types of trees on this celebration of trees
 - Chanukah: Fried foods to symbolize the oil that lasted 8 days
 - Rosh Hashanah: Our topic for today:

Learning Activities:

- Do you have a family tradition of symbolic foods for Rosh Hashanah? Some common ones: Apples and honey symbolizing a sweet new year, round challah symbolizing the cycle of the year, fish symbolizing fertility or fish heads symbolizing the head of the year.
- Others in the Sephardic tradition: squash, beans, leeks, chard, and dates. Why? Like many things in Judaism, they come from the writings of our ancient rabbis. Talmud Bavli, Horayot 12a:12:
 - אמר אביי השתא דאמרת סימנא מילתא היא [לעולם] יהא רגיל למיחזי בריש שתא קרא ורוביא כרתי וסילקא ותמרי
 - “[Rabbi] Abaye said [in a conversation about which omens are acceptable]: Now that you said that an omen is a significant matter, a person should always be accustomed to seeing these on Rosh Hashanah: squash and beans, leeks and chard, and dates, as each of



these grows quickly and serves as a positive omen for one's actions during the coming year.”

- But why these particular fruits and vegetables? Many other fruits and vegetables grow quickly too. Jews came up with other explanations for why these items are important: **symbolism using wordplay**. And they did this in several languages. The Talmudic text we just read was written in Aramaic, the language Jews spoke in Babylonia, where this Talmud was written. But then they wrote blessings in Hebrew that used some of the same shorashim. Both Hebrew and Aramaic are Semitic languages, and most of their words are formed with three-letter roots.
- Introduce Sephardic Brotherhood's Rosh 'Ashana Simanim Seder. The blessings are written not only in Hebrew but also in Ladino, the language Sephardic Jews spoke in Spain and then, after they were expelled, in Greece and Turkey. Hebrew ability permitting, ask the students to read through the Hebrew blessings in pairs and circle the Hebrew words from the chart that use the same shorashim as the symbolic foods from the Talmud.

	Name of food	Language	English meaning	Word (in the blessing)	Language of blessing	English meaning of word in blessing
Sephardi – Greece, Turkey						
	<i>karthi</i>	Aramaic	leeks	<i>sheyikartu</i>	Hebrew	cut away
	<i>silqa</i>	Aramaic	chard	<i>sheyistalku</i>	Hebrew	depart
	<i>tamari</i>	Aramaic	date	<i>sheyitamu</i>	Hebrew	end
	<i>qara</i>	Aramaic	squash	<i>shetikra</i>	Hebrew	announce/rip
	<i>rubiya</i>	Aramaic	beans	<i>sheyirbu</i>	Hebrew	multiply
Sephardi – America						
	date	English		dated	English	
	squash	English		squashed	English	
	leek (root)	English		rooted	English	
	fish head	English		ahead	English	
Ashkenazi – Eastern Europe						
	<i>mern</i>	Yiddish	carrots	<i>mern</i>	Yiddish	multiply
	<i>kol mit vaser</i>	Yiddish	cabbage with water	<i>kol mevaser</i>	Hebrew	voice proclaiming good news

- Then when Sephardic Jews moved to America, they maintained this tradition but translated it into English – using English wordplay. Students now read “Have a Punny New Year” (Appendix 5) and circle the relevant words.
- Ashkenazi Jews also have a tradition of wordplay for Rosh Hashanah symbolic foods. Students now read “Carrots and Cabbage for Rosh Hashana” (Appendix 5) and circle the relevant words.



- What if we added some symbolic foods to our Rosh Hashanah meals, using English wordplay representing our aspirations for the new year?
- What do you hope for in the new year? Individually, students write their own English blessings for the new year and associate them with particular foods (could be from the list above or any other food). On the paper draw a picture of the food and write the blessing. Some ideas:
 - “Soup: May we have a super new year.”
 - “Ketchup: May I catch up with all my homework this year.”
 - “Two pizzas: May I have a year filled with pizzazz.”
 - “Split pea soup: May the new year bring world peace.”
- From this activity, we learned about symbolism in Judaism, but we also learned about a tradition of multilingual wordplay. Which languages did we discuss, and where were they spoken? Aramaic in Babylonia, Ladino in Spain, Greece, and Turkey, Yiddish in Eastern Europe, and English in America. In each of these places (and many others!), Jews continued to use Hebrew and Aramaic texts and blessings, and these languages were part of Jews’ multilingual wordplay.
- Jews spoke many other languages too. You can see nine of them on this multilingual Rosh Hashanah greeting card (Appendix 5). Read through them and find:
 - One that refers to one of the symbolic foods (fish head) (Judeo-Italian)
 - One that refers to peace (Jewish Persian)
 - Four that refer to blessing (Hulaula, Bukharian, Yiddish, Judeo-Arabic).
 - Four that refer to happiness, goodness, or sweetness (Judeo-Greek, Yiddish, Ladino, Juhuri)
- Do you recognize any words? Moadim shalom, gut, buena, dulce, coda?
- Find the shoshon b.r.k. – blessing – same as brakha: Bukharian (moborak), Hulaula brikhta, Judeo-Arabic mbark.

MasterChef (optional):

- In groups, students cook one savory main course/side dish and one sweet dessert dish. Each dish must use at least three of the traditional symbolic foods. Bonus points if the food is connected to a traditional Jewish food from any geographic community.

Wrap-up:

- Our holiday traditions continue to evolve, and you just created some innovations. Suggest that students take home their pictures/blessings (along with the chart and the handouts with the traditional blessings and holiday greetings) and implement them in their homes on Erev Rosh Hashanah.



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Appendices:

See appendices under Supplementary Materials at
<https://www.jewishlanguages.org/curriculum>.