

Shanah Tovah, Shanah M'tukah

a cycle of songs for the Jewish year

Joanie Calem



Activity Booklet

I believe that people learn most effectively when they share in an experience that uses multiple intelligences. To that end, I try to teach these songs through singing, movement, puppets, pictures, drama, accompanying body rhythms, etc. Have fun! And write me if you have any questions: jcalem@columbus.rr.com.



Shanah Tovah, Shanah M'tukah

a cycle of songs for the Jewish year

For Rosh HaShanah, the Jewish
New Year

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Joanie Calem

I moved to Israel as a teenager, where I continued my music studies and began my adult career as a music teacher and performer. Living and singing in Israel, I felt my soul intertwine with the sounds of my new home, which were so different than the American folk music that I had grown up singing. The haunting melodies, minor keys and desert rhythms caught my heart strings, from the generations-old folk music that sang of Yiddishkeit, Eastern Europe and Klezmer, to the scores of richly poetic songs written in Hebrew with the rhythm of the newly born land of Israel.

As a music teacher in Tel Aviv, Hod HaSharon, Kfar Saba and Pardes Hanna/Karkur, my curriculum followed the holidays of the year. Along with the children in my care, I sang and danced through the cycle of songs that tells the story of the Jewish people and our history.

When I moved to the US in 1998 with my family of *sabras*, I looked for ways to share the tapestry of the Jewish holidays and the Hebrew language with non-Hebrew speakers. As a songwriter, it was often easiest to simply write a new song or translate one of my favorites from Israel. I share with you here a sample of the treasure chest of songs that I have collected throughout my years of singing for Jewish audiences in Israel and America.

Special thanks to my family... to my husband who puts up with being married to a musician, and to my children who sing and dance through their days as well. Thank you to Tenara for pulling out her fiddle and to Devin for endless listening, thank you to Fran for long-distance coaching, and thank you to Datia Ben Dor for caring so much about her song to make me get it right! Thank you to Karl for being so much fun to record with. And as always, thank you to all of my friends from The Children's Music Network, www.cmnonline.org.



Rosh HaShanah



Rosh HaShanah is the Jewish New Year, (translated as the head of the year) and usually falls at the end of September or in the month of October. It is considered a time of new beginnings and of internal house-cleaning. Children are taught to reflect on the choices that they made in the past year, to ask forgiveness for any poor choices, and to symbolically “throw away” the bad deeds in order to not carry them into the new year. Traditionally, it is a time that families go to attend synagogue services. *Rosh HaShanah* is celebrated with great hope for good things in the new year.



1. *Tapuchim U'Dvash* – traditional folk song

Apples and honey are a traditional *Rosh HaShanah* food, and are symbols of wishes for sweet things for the new year. Give the children red and yellow scarves, and have the red scarves move on the words Apples and *Tapuchim*, and the yellow scarves move on the words Honey and *Dvash*. Toss all of the scarves in the air gently on the chorus: *Shanah Tovah, Shanah M'tukah...*



Tapuchim u'dvash l'Rosh HaShanah (2x)
Shanah tovah, Shanah M'tukah (2x)
Tapuchim u'dvash l'Rosh HaShanah (2x)
Apples and Honey, for a sweet new year (2x)
A good new year, a sweet new year (2x)
Apples and Honey, for a sweet new year (2x)



2. *The Birds Are Flying South* – words and music by Joanie Calem

As the song opens, the children put on bird wings and gently fly around the room. The song will lead the children through the actions on the fast parts, with them returning to “bird wings” for the slower parts.

The birds are flying south, telling us a holiday is near,
Goodbye to all that was, hello to a brand new year.
Shanah Tovah, clap your hands, (3x)
Clap your hands!

We think of all we've done, the good, the bad, the fun.



We're sorry for the bad, and for the good we're glad.

Shanab Tovab, stomp your feet, (3x)



Stomp your feet!

So now we've come to say, thank you for this brand new day.

We're given a new chance to try, and let our dreams reach the sky.

Shanab Tovab, jump around, (3x)

Jump Around! AND

Shanab Tovab, stomp your feet, (3x)



Stomp your feet! AND

Shanab Tovab, clap your hands, (3x)

Clap your hands! AND

Shanab Tovab, do all three, (3x)

Do all three!



3. **Happy Birthday to The World** – words and music by Joanie Calem

Rosh HaShanah is often considered the birthday of the world.

This is a call and response song. Teach the children to respond with “*Rosh HaShanah*, clap clap” following each line of lyrics.

Everyone can join in on the chorus, making sure to clap twice after each line. I often extend the song by inviting the children to tell me what they would like to give the world as a birthday present.

There's a holiday that comes to celebrate a birth,

Rosh HaShanah X X

It's the birthday of our great big earth,

Rosh HaShanah X X

Chorus:



Happy Birthday to the world X X (3x)



Rosh HaShanah X X, *Rosh HaShanah X X*

So we've got to give the world a great big present,

Rosh HaShanah X X

What would the world find very pleasant?

Rosh HaShanah X X

Chorus

Well I'm gonna give the world a whole lot of love,

Rosh HaShanah X X

And I'm gonna give the world a great big hug,

Rosh HaShanah X X



Chorus

4. The Gifts of the Year – words and music by Joanie Calem

This song teaches the names of the months in Hebrew, which is one of the many things that we celebrate at the new year. The song describes what each month brings in Israel, mentioning, of course, each holiday, in a subtle hint. Each month's name is followed by clapping and echoing the name of the month.

For older children (age 5 and up) this can be a partner dance: Have the children “patty-cake” their partner's hands after the name of the month, and then during the chorus the children can do an elbow turn with their partner, or a two-handed turn. For younger children, have the children stand in a circle, clap after each month's name, and the whole group can turn in a circle on the chorus.

Tishrei (Tishrei) is for apples and honey. 

Cheshvan (Cheshvan) is when the first rains fall.

Kislev (Kislev) is for eight shining candles.

Tevet (Tevet) is the coldest month of all.

Chorus:

Oh the world turns 'round and time passes on

And each moon brings us its own special song,

Yes, the world turns 'round and time passes on

And each moon brings us its own special song,

It's own special song.

Shvat (Shvat) is the birthday of the trees. 

Adar (Adar) is when Esther beat Haman.

Nissan (Nissan) is when we all left Egypt.

Iyar (Iyar) is for *Lag B'Omer* fun.

Chorus

Sivan (Sivan) is when we bring the first fruits, 

Tamuz (Tamuz) is the beach time of the year.

Av (Av) is when the temple fell.

Elul (Elul) whispers that the fall is near.

Chorus





Yom Kippur

Yom Kippur is one of the holiest days of the Jewish holiday cycle. It is a day of repentance for wrong-doing, for asking forgiveness from one's fellows and from God. Traditionally, adults go to synagogue, and everyone over the age of 13 fasts, refraining from both food and drink from sundown the evening before until sundown on *Yom Kippur* itself. The purpose of fasting is to let the body focus on prayer and not worry about day to day matters, and to be able to feel empathy for those who may often be hungry, and thankfulness for all that we have. ★



5. *Slichra* – words and music by Joanie Calem

This is a slow, gentle song, written to encourage thought even with the youngest children. They can all participate in the refrain of “I’m sorry” and “*Slichra*.” Whenever circumstances allow, I then invite the children to participate in a short discussion of what things they recognize that they may have done that would be useful to say “I’m sorry” for, and zipper those into the song.



If I hurt someone, or made someone sad
If I made fun of them, if I treated them bad
I’m sorry, I’m sorry, I really don’t want to fight
Slichra, Slichra, I want to make things right



If I yelled at my dog, or yelled at my friend
If I hit someone, like my sister again
I’m sorry, I’m sorry, I really don’t want to fight
Slichra, Slichra, I want to make things right

If I yelled at my mom, or yelled at my dad
If I made a mess, if I got mad
I’m sorry, I’m sorry, I really don’t want to fight
Slichra, Slichra, I want to make things right



Bridge:

Sometimes it’s so hard to do what is right
Being a good person feels just out of sight

If I hurt someone, or made someone sad
If I made fun of them, if I treated them bad
I’m sorry, I’m sorry, I really don’t want to fight
Slichra, Slichra, I want to make things right



I’ll try to make things right, I’ll work to make things right

6. Al Takeh – words by Sara Levi-Tanai, music by Emanuel Amiran

This song addresses the *Yôm Kippur* tradition of asking for forgiveness from those that we know that we have wronged. For ages 4 and up, I invite the children to stand in a circle, and then we do the dance listed below. For ages 4 and under, I do this as a sitting song, swaying back and forth on the final phrases. The children often spontaneously put their arms around each other.

Al takeh, lo na-eh.

(show “no” with pointer finger waving back and forth)

Ten li yad, od echad.

(put out right hand, then left hand)

Chaverim tovim ne-be-yeh,

(in a circle move clockwise, then counter-clockwise,
varying direction with each phrase.)

Chaverim tovim ne-be-yeh.

Chaverim tovim ne-be-yeh,

Chaverim tovim ne-be-yeh.

Please don't fight, it's not right.

(repeat above directions)

Give me your hands, left and right.

What good friends we all shall be,

What good friends we all shall be.

What good friends we all shall be,

What good friends we all shall be.

7. Who Did? – traditional folk song

The story of Jonah and the whale is traditionally told on *Yôm Kippur*. This is a silly way to tell this story. I have also heard this same song used to tell other stories from the *Torah*, (the first five books of the Old Testament.) Start in a sitting position. On every “w” word, move your hands up or down. On the last “down” word, bring your hands down to the floor.

With older children, do the same thing with sitting up and down, (great thigh workout!)

Who did, who did, who did, who did, who did swallow Jo-jo-jonah? (3x)

Who did swallow Jonah, who did swallow Jonah, who did swallow Jonah down?

Whale did, whale did, whale did, whale did, whale did swallow Jo-jo-jonah? (3x)

Whale did swallow Jonah, whale did swallow Jonah, whale did swallow Jonah down.



Sukkot



Sukkot is a week-long harvest holiday. Historically, it was when the final harvests of the summer were gathered before the rains began. Families would build temporary booths near the fields so that they could live and work in the fields for the time of the harvest. The booths also symbolize the forty-year period during which the children of Israel were wandering in the desert following their exodus from slavery in Egypt, living in temporary shelters. The word “*Sukkot*” means “booths,” and refers to the temporary dwellings that Jewish people traditionally build during this holiday in memory of the period of wandering.



8. **Building a Sukkah** – words by Joanie Calem, music traditional *Puerto Rican tune*

In a performance setting, I invite the children to pantomime all of the movements in this song. In a classroom setting, I hand the children guiros to accompany the verse about sawing, rhythm sticks for the verse about hammering, scarves for the verse about painting, and invite everyone to work together for the fourth verse about decorating. I often end the song with two extra verses: “We children are sleeping... we children are snoring...”



We children are working, sawing wood for the *Sukkah*
We are so happy working, sawing wood for the *Sukkah*
We go *see*, then we go *saw* (2x)
Until we’ve sawed the lumber, finished at last.

We children are working, building the *Sukkah*
We are so happy working, building the *Sukkah*
We go *bang*, then we go *clang* (2x)
Until we’ve hammered the boards in, finished at last.

We children are working, painting the *Sukkah*
We are so happy working, painting the *Sukkah*
We go *swish*, then we go *swash* (2x)
Until we’ve painted, finished at last.

We children are working, decorating the *Sukkah*,
We are so happy working, decorating the *Sukkah*,
We go *bang*, then we go *hung*, (2x)
Until we’ve decorated, finished at last.



9. Let the Stars Peek Through – words and music by Joanie Calem

It is tradition to lay the branches across the top of the *Sukkah* in such a way that you can still see the stars. For this quiet song, I lower the lights, invite the children to lie down and imagine the stars sparkling over them at night in the *sukkah*. I have a piece of sparkly black material that I wave over their heads as though it is the night sky.

This is also a wonderful piece for older children to play on Orff instruments in A minor pentatonic. ★

My *sukkah* stands quiet 'neath the autumn sky of blue,
I've hung the leaves and branches,
to let the stars peek through. ★

My *sukkah's* a simple hut, just three walls make do,
It reminds me of the ancient days,
when the stars peek through.

★ For seven days and nights, my *sukkah* stands true,
Though the rain falls and the wind blows,
and the stars peek through.

Hadas, lulav, etrog, all in the morning dew,
Help us to remember, ★
to let the stars peek through.

My *sukkah* stands quiet 'neath the autumn sky of blue,
I've hung the leaves and branches,
to let the stars peek through.



10. Orchim LeHag – words by Levin Kipnis, music by Mark Warshavski

This song celebrates the “four species” of plants that are traditionally held during *Sukkot*. These four species appear in this song as guests coming to visit in the *Sukkah*, because having guests join us for meals in the *Sukkah* is a tradition. The four species are: *Lulav*, (palm branches), *aravah*, (willow branches), *hadas*, (myrtle branches) that are tied together, and the *etrog*, (from the lemon family) that is held. For toddlers, show the *lulav* and *etrog*, either through pictures or with actual items. For ages 4 and up, have children standing in a circle and do the following motions. ★

★ We have a holiday, children come and help me sing!
A guest is coming to our *Sukkah* –
the golden *etrog* welcome in!

(Clap hands)
(Stomp feet)
("Show" *etrog*)



We will celebrate the *bag*, with *badas, etrog, lulav*, (Clap, then pantomime items)
We will clap our hands and sing, (Clap)
and dance round in a ring (2x) (Take hands and dance in a circle)

We have a holiday, children come and help me sing!
A guest is coming to our *Sukkah* – the green *lulav* welcome in!

We will celebrate the *bag*, with *badas, etrog, lulav*,
We will clap our hands and sing, and dance round in a ring (2x)

We have a holiday, children come and help me sing!
A guest is coming to our *Sukkah* – the fragrant *badas* welcome in!

We will celebrate the *bag*, with *badas, etrog, lulav*,
We will clap our hands and sing, and dance round in a ring (2x)

We have a holiday, children come and help me sing!
A guest is coming to our *Sukkah* – the *aravah*, welcome in!

*Yom tov lanu, chag same'ach, yeladim, nagilah na
lesukateinu ba ore'ach: etrog zabov – baruch haba!*

*Yachad et bechag nachog, beluvav, hadas etrog
ho, be'ach, nis'mach me'od, uvema'agal nir'kod (x2)*

*Yom tov lanu, chag same'ach, yeladim, nagilah na
lesukateinu ba ore'ach: lulav yarok – baruch haba!*

*Yachad et bechag nachog, beluvav, hadas etrog
ho, be'ach, nis'mach me'od, uvema'agal nir'kod (x2)*

*Yom tov lanu, chag same'ach, yeladim, nagilah na
lesukateinu ba ore'ach: badas reichan – baruch haba!*

*Yachad et bechag nachog, beluvav, hadas etrog
ho, be'ach, nis'mach me'od, uvema'agal nir'kod (x2)*

*Ve'atab, kulanu yachad, yeladim, nagilah na
nekabel p'nei orachbat: bat hanachal – aravah!*



Simchat Torah

Simchat Torah comes at the end of *Sukkot*. This marks the completion of the annual cycle of reading a portion of the Torah. Each week, a few chapters are read from the Torah in synagogue, starting at the beginning, and reading through to *Dvarim* Deuteronomy 34. On *Simchat Torah*, the last Torah portion is read, and then the beginning is immediately read again, reminding us that the Torah is a circle, and never ends. This completion of the readings is a time for happy singing and dancing in the synagogue.



II. *Sisu V'Simchu/Torah Tzivah Lanu Moshe/Yisrael V'Oraita*

– traditional folk songs

★ These are dancing songs, meant to be danced around the Torah on *Simchat Torah* as it is moving around the synagogue. For children, I use these songs to train their ears so that they can start to hear words within this rush of a foreign language. ★

For toddlers, I tell them to jump every time they hear the word “Torah.” The first song has very few, just at the end of each phrase. The second song is full of jumping! The third song has none until you reach the chorus.

For ages 4 – 7, we do this as a circle dance, changing direction at the end of each musical phrase.

For ages 7 and up, I teach the grapevine step and we do a simple Hora. ★

Sisu v'Simchu, baSimchat Torah, U'tnu kavod laTorah. (4x)

Torah, torah, torah, torah, torah, torah, torah tzivah lanu Moshe (2x)

Torah, torah, torah, torah, torah tzivah lanu Moshe (2x)

Morashat Kiblat Yaakov, torah tzivah lanu Moshe (2x)

Yisrael v'oreita v'kdusha brich hubad hu

Yisrael v'oreita v'kdusha brich hubad hu

Torah ora, torah ora, haleluyah!



★ *Torah ora, torah ora, haleluyah, haleluya!*

Torah ora, torah ora, haleluyah!

Torah ora, torah ora, haleluyah, haleluya!





Hannukah



Hannukah is the winter festival of lights, the one Jewish holiday that most non-Jewish people are familiar with. It commemorates the victory of the *Maccabee* soldiers in 164 BCE over the Greek armies that had conquered Israel and were forbidding the Jewish people from practicing the Jewish religion. The Jewish temple had been defiled with animal sacrifices, and after the *Maccabees* cleaned and purified the temple, they looked for holy oil (oil that had been purified in a process that took eight days) to relight the eternal lamp and rededicate the temple (*Hannukah* means dedication). Legend has it that the soldiers found one small vial of oil that was enough to last just one night, but instead it burned for eight nights, which is why *Hannukah* is celebrated for eight nights.



12. *Kad Katan* – words by Aharon Ashman, music by Yoel Welbe

This song celebrates and tells the story of the original jug of oil that miraculously burned for eight days and kept the temple lit after the *Maccabees* had driven out the Assyrian soldiers and rededicated the Holy Temple in Jerusalem.



I teach the children to clap or stomp between each musical phrase, along with the drum here.

Kad Ka-tan, Kad Ka-tan, Shmo-nah Ya-mim Shamno na-tan.
Col Ha-Am, Hit-pa-leh: Me-e-lav Hu Mit-ma-leh?
Col Ha-Am az Hit-ca-nes, Vi-Hich-riz ach zeh-u Nes!
I-lu-leh Kad zeh nish-ar, Mik-da-she-nu Lo Hu-ar.

Jug of oil, Jug of oil, for eight long days it was so loyal.
All the nation, asked as one, “Where was the oil coming from?”
Then they gathered with great cheer, declared a miracle had happened here.
If that jug had hidden from sight, our temple now would not have light.

Kad Ka-tan, Kad Ka-tan, Shmo-nah Ya-mim Shamno na-tan.
Col Ha-Am, Hit-pa-leh: Me-e-lav Hu Mit-ma-leh?
Col Ha-Am az Hit-ca-nes, Vi-Hich-riz ach zeh-u Nes!
I-lu-leh Kad zeh nish-ar, Mik-da-she-nu Lo Hu-ar.



13. Banu Hosbech Ligaresh – words by Sara Levi-Tanai, music by Emanuel Amiran-Punichov

This is a joyful celebration song. Children march around with one hand extended up into the air as though they are carrying a torch to light the night. On the word “*surah*,” stomp one foot and throw your arm up in a cheering motion to emphasize those words, (“go away” in English.)

*Banu Hosbech Ligaresh, Bayadeimu or va-esh.
Col ebad hu or katan, Vikulanu or eitan.
Surah hosbech! Hala shchor! Surah mipnei ha'or!
Surah hosbech! Hala shchor! Surah mipnei ha'or!*

We have come to oust the dark, in our hands the light and spark.
Each of us is one small light, but together we shine bright.

Go away deepest darkest night! Go away, give way to the light!
Go away deepest darkest night! Go away, give way to the light!

*Banu Hosbech Ligaresh, Bayadeimu or va-esh.
Col ebad hu or katan, Vikulanu or eitan.
Surah hosbech! Hala shchor! Surah mipnei ha'or!
Surah hosbech! Hala shchor! Surah mipnei ha'or!*

14. Dreidle Rules – words and music by Joanie Calem

Nun, Gimmel, Heb and *Shin* are the Hebrew letters that are on each side of the dreidle. This song gives you the rules of the dreidle game. I like to hand out cards with one letter on each card, help the children identify which letter that they have, and then mix up the verses, with the children twirling freely, and falling when their letter is called. Spinning is great for children’s brain development!

In Hebrew, the letters look like this:

Shin ש Heh ה Gimmel ג Nun נ

Spin dreidle spin, spin so I will win!
Please dreidle fall, on *gimmel* and I’ll get all.

Spin dreidle spin, spin so I will win!
If you fall on *heb*, half the pot comes my way.

Spin dreidle spin, spin so I will win!
If on *nun* you fall, nothing happens at all!

Spin dreidle spin, spin so I will win!
Please don’t fall on *shin*, ’cause then I have to put one in!

Spin dreidle spin, spin so I will win!
Spin around and dance, dreidle’s a game of chance!

15. Lots of Latkes – words and music by Joanie Calem

★ Latkes are wonderful, and very filling! Have the children pat their knees or dance on the chorus, hold up the number of fingers for latkes/nights during the verses. Everyone enjoys the groaning sense of fullness this song conjures up!

(By the way, it is NOT a tradition to only eat one latke on the first night, etc! Quite the opposite, generally on the early nights of the holiday people eat lots and lots of latkes, but towards the end, one's appetite for them has waned a bit!)

Lots of latkes, lots and lots of latkes,
lots of latkes, for Hanukah nights... (2x)



(Hold up one finger for first night, two for second, etc)

★ On the first night we'll eat one,
One little latke, oh what fun.
★ On the second night we'll eat two,
Two little latkes for me and you.
On the third night we'll eat three,
Three little latkes for you and me.
On the fourth night we'll eat four
Four little latkes and we want more!

Lots of latkes, lots and lots of latkes,
lots of latkes, for Hanukah nights... (2x)



(start on second hand, so that each hand will have four fingers)

On the fifth night we'll eat five,
Five little latkes with forks and knives.
On the sixth night we'll eat six,
Six little latkes make us feel a little sick.

(start to slow down)

★ On the seventh night we'll eat seven
Seven little latkes feel like eleven.
★ On the eighth night we'll eat eight,
Eight little latkes we're not feeling too great!


Lots of latkes, we ate lots of latkes,
lots of latkes, for Hanukah nights...
Lots of latkes, we ate lots of latkes,
lots of latkes, for Hanukah nights!


(speed up again)





16. *Shmonah Nerot* – words by Joanie Calem, music traditional 

This is a counting song, to explain to children how at *Hannukah*, we light the same number of candles as the night of the holiday, but there is always one extra candle, the *shamash*, the “helper” candle. In Hebrew, numbers are either feminine or masculine and determined by the gender of the noun. *Ner*, the Hebrew word for candle, is masculine, so the counting here is done in the masculine form of the numbers, which is different than the typical way of counting, which adds a challenge for even the most advanced Hebrew students at *Hannukah* time.


Shmonah vi'od echad nerot Hannukah
Shmonah vi'od echad nerot Hannukah
Shmonah vi'od echad nerot Hannukah
Oooo – weeee Hannukah! 



 *BaLilab HaRishon Echad vi'od Echad*
BaLilab HaSheni Shnaim vi'od Echad
BaLilab HaShtishi Shloshah vi'od Echad
Oooo – weeee Hannukah!

Shmonah vi'od echad nerot Hannukah
Shmonah vi'od echad nerot Hannukah
Shmonah vi'od echad nerot Hannukah
Oooo – weeee Hannukah! 

BaLilab HaRvivi'I Arba'ah vi'od Echad
BaLilab HaHamishi Hamisha vi'od Echad
BaLilab HaShishi Shisha vi'od Echad
Oooo – weeee Hannukah! 

Shmonah vi'od echad nerot Hannukah
Shmonah vi'od echad nerot Hannukah
Shmonah vi'od echad nerot Hannukah
Oooo – weeee Hannukah!

BaLilab HaShvi'I Shivah vi'od Echad
BaLilab HaShmini Shmonah vi'od Echad
BaLilab HaTshi'i – oy ein Tshi'i!
Oooo – weeee Hannukah! 

 *Shmonah vi'od echad nerot Hannukah*
Shmonah vi'od echad nerot Hannukah
Shmonah vi'od echad nerot Hannukah
Oooo – weeee Hannukah!
Oooo – weeee Hannukah!
Oooo – weeee Hannukah! 



Tu B'Shvat

Tu B'Shvat is the Israeli/Jewish Arbor Day, celebrated by tending to and planting trees. It is a day for celebrating the environment, our interconnectedness with, and responsibility for, the environment.

17. *Tu B'Shvat* – words by A.Hillel, music by Benjamin Omer

This is a fun dancing song, with the children clapping on the verses, and stomping or jumping on the words “*Tu B'Shvat*” at the beginning of the verse and during the chorus.

*Tu B'Shvat hineh higiab, Ilanot neta larov.
Nezamer, nerkod, neriab, Ze bayom na'eh vitov
La la la la la la...*



★ *Tu B'Shvat! Tu B'Shvat!*

Tu B'Shvat is here at last, little trees we'll plant with ease.
Singing, dancing, making merry, today's the day we feel the breeze.

*La la la la la la...
Tu B'Shvat! Tu B'Shvat!*

*Tu B'Shvat hineh higiab, Ilanot neta larov.
Nezamer, nerkod, neriab, Ze bayom na'eh vitov
La la la la la la...
Tu B'Shvat! Tu B'Shvat!*



18. Etzei Zeitim Omdim – traditional folk tune



This song celebrates some of the different trees that are found growing in Israel today. The children are instructed to stand as still as a tree while the Hebrew words are sung, but when the “la la la” part is sung, they turn into the wind and blow around the room, rooting themselves again when the Hebrew returns. I have the children suggest other kinds of trees that they know about, or that grow in the part of the world where we are. For older children, (4 and up) I have them try and stand the way the different kinds of trees stand:

Zeitim – olive trees: twisted, short, squat, and old, but very, very sturdy

Shkedi'ot – almond trees: the first tree to blossom at *Tu B'Shvat* with pink and white blooms

Alon – oak trees: tall and strong, (though Israeli oak are not quite as American oak trees)



Dekalim – date palm trees: tall and thin with lots of heavy, sweet fruit at the top

Oranim – pine trees: branches sloping in a downward angle

If you prefer to sing it in English, simply translate as:

The olive trees are standing (2x), La la la... the olive trees are standing (2x), etc.

Etzei zeitim omdim, (2x), La la la... Etzei zeitim omdim (2x)

HaShkedi'ot omdot (2x), La la la... HaShkedi'ot Omdot (2x)

Etzei Alon omdim (2x), La la la... Etzei Alon Omdim (2x)

HaDekalim omdim (2x), La la la... HaDekalim omdim (2x)

HaOranim omdim (2x), La la la... HaOranim omdim (2x)

Etzei zeitim omdim, (2x) La la la... Etzei zeitim omdim (2x)



19. We Shall Not Be Moved/ V'Heye C'Etz Shatul – traditional

Spiritual/ Hebrew music by Amitai Ne'emán



The Hebrew text is from Jeremiah 17/8: “He shall be like a tree planted by waters, sending forth its roots by a stream: It does not sense the coming of heat, its leaves are ever fresh; it has no care in a year of drought, it does not cease to yield fruit.” The African American spiritual is a “zipper” song that I use to spark conversation with older children, encouraging them to suggest additional situations in our world requiring us to stand “as strong as a tree by the water.” With older children I also discuss the fact that many spirituals drew on the same texts and themes as Jewish prayers.



We shall not, we shall not be moved (2x)
Just like a tree that's standing by the water,
We shall not be moved.

V'heyeh C'Etz Shatul, Etz Shatul al mayim (2x)

Hooooo, Hooooo, Etz Shatul al mayim (2x)

We're standing here for freedom, we shall not be moved (2x)

Just like a tree that's standing by the water,
We shall not be moved.

V'heyeh C'Etz Shatul, Etz Shatul al mayim (2x)

Hooooo, Hooooo, Etz Shatul al mayim (2x)

We're standing here for peace, we shall not be moved (2x)

Just like a tree that's standing by the water,
We shall not be moved.



V'heyeh C'Etz Shatul, Etz Shatul al mayim (2x)

Hooooo, Hooooo, Etz Shatul al mayim (2x)

We shall not, we shall not be moved (2x)

Just like a tree that's standing by the water,
We shall not be moved. (3x)





Purim



Purim is a holiday that celebrates the story of Jewish people being rescued by Queen Esther from a murderous plot as told in the Book of Esther, (*Megillat Esther*) in the *Tanach*. It is a fun holiday, when children dress up in costumes, people make plates of special cookies (*hamantaschen*) to share with their friends, and prepare plates of sweets (*mishloach manot*) to give to both their friends and the poor. Traditionally, the book of Esther is read in synagogue, and every time the name of Haman (the bad guy) is mentioned, the audience all yells and boos.

20. Purim Time Is Here – words and music by Joanie Calem



For this song, the children have noisemakers or shakers. They have to wait to hear which Purim character you put into the song, and then either yell “Boo” and shake their shaker for Haman, or yell “Yay” for Esther or Mordechai. You can obviously put other Purim characters into the mix if you choose!



Hey everybody listen up, Purim time is here.

At Purim time things get mixed up, a crazy time of the year.

★ When we hear the name Haman, then we all yell “Boo!”...(3x)
'Cause Purim time is here (repeat and fade)

Hey everybody listen up, Purim time is here.

At Purim time things get mixed up, a crazy time of the year.

When we hear the name Esther, we all yell “Yay!”... (3x)

'Cause Purim time is here (repeat and fade)

Hey everybody listen up, Purim time is here.

At Purim time things get mixed up, a crazy time of the year.

When we hear the name Mordechai, we all yell “Yay!”... (3x)

'Cause Purim time is here (repeat and fade)



Hey everybody listen up, Purim time is here.

At Purim time things get mixed up, a crazy time of the year.

When we hear the name Haman, then we all yell “Boo!”

When we hear the name Mordechai, we all yell “Yay!”...

★ When we hear the name Esther, we all yell “Yay!”...

'Cause Purim time is here (repeat and fade)

(mix up any way that you want!)



21. *Mischak Purim* – words by Levin Kipnis, music by Nachum Nardi



It is a Purim tradition to do a *Purimspiel* (Yiddish for Purim play) where *Megillat Esther* is acted out. This is a traditional Israeli song that includes the four main characters, Achashverosh (the king), Esther (the queen), Mordechai (her uncle) and Haman (the bad guy). Though many American *Purim* songs and stories include Vashti, she was not a central figure in Israeli retelling of the story. I made puppets for each character which I show as I sing the song. When working with ages 5 and up, we all make stick puppets and have the puppets dance as each of their names is called in the song.

Boom, boom, boom, come and hear my tune,
Everyone take a seat, we've got a Purim treat!
La la la...



Echat, Sbeim, Sbalosh, Ani Achashverosh,
A golden staff in my hand, and a crown upon my "*rosb*"
Everyone, everyone put a crown upon your "*rosb*,"
Each of us, each of us, is *Achashverosh*.



And I am Queen Esther, a garland in my hair,
My uncle is Mordechai, a very special guy.
Everyone, everyone put a garland in your hair,
Each of us, each of us, is like Queen Esther.

I am Mordechai, my clothes as blue as the sky.
Haman tried to kill the Jews, he is an evil guy!
La la la la...

And I am Haman the bad, and I am very mad,
Mordechai will ride my horse, and boy that makes me sad!
La la la la...



Tzil, tzil, tzil, mitznefet li ugdil,
Al yakum ish me mekomo mischak Purim matchil.
La la la ...



Echat, Sbeim, Sbalosh, Ani Achashverosh,
Sbarvit zabav li bayad viketer al ha rosh.
Liculanu, liculanu keter al harosh,
Col echat me-itanu bu Achashverosh.

Malkat Esther ani, vizer zabav yesh li,
Yodim atem mi dodi, Mordechai ha Yebudi.
Liculanu, liculanu al rosbenu zer.
Col echat me-itanu bi malkat Esther.



Ani bu Mordechai, utchelet begedai,
Oznei Haman ura'ashanim heveti liyal dai.
La la la...



V'gam ani esbir, heveti sus abir,
Et Mordechai Ha Yebudi erkiv birchov ha'ir.
La la la...

22. Shir HaRa'ashan – words by Levin Kipnis, music by Nachum Nardi

This song tells the story of Haman's end. It is another great song for ear-training for non-Hebrew speakers. *Ra'ashan* means noise-maker, and is the traditional noise-maker used on Purim when we hear Haman's name during the reading of the Book of Esther (*Megillat Esther*). It comes from the word *ra'ash*, or noise, and in this song I invite the children to play their *ra'ashanim* whenever they hear the words *ra'ash*, *ra'am* (thunder) or *ra'ashan*.

Ra'ash, Ra'ash, Ra'ash, Ra'ash, Ra'ash, Ra'ash!
Mi ba Ra'ash, Mi ba Ra'am, Anochi ha Ra'ashan!
Sipuri Shmatem kvar pa'am, zeh sipur yashan noshan. ★

Chorus:

Ra'ash, Ra'ash, Ra'ash, Ra'ash, Ra'ash,
Zeh sipur yashan noshan.

★ *Ra'ash, Ra'ash, Ra'ash, Ra'ash, Ra'ash,*
Zeh sipur yashan noshan.

Bimgilab lechu tikra'u ★
Zeh sipur yafeh v'tov.
V'ani im rak tishma'u
Esaper rak et hasof!

Chorus:

Ra'ash, Ra'ash, Ra'ash, Ra'ash, Ra'ash, ★
Esaper rak et hasof!.

Ra'ash, Ra'ash, Ra'ash, Ra'ash, Ra'ash,
Esaper rak et hasof!

Sof sipur Haman eineno
Sha'alu anaf u'vad.
V'nishar lizecher meno,'
Rak oznei Haman bilvad.

Chorus:

Ra'ash, Ra'ash, Ra'ash, Ra'ash, Ra'ash,
Rak oznei Haman bilvad. ★

★ *Ra'ash, Ra'ash, Ra'ash, Ra'ash, Ra'ash,*
Rak oznei Haman bilvad.





Pesach



Pesach is the celebration of the exodus of the Hebrew slaves from Egypt. It is a major holiday in the Jewish religion. We celebrate it by retelling the story of the exodus (the *Hagaddah*), eating a meal full of symbols of the Hebrew slaves experience (the *Seder*), and singing lots of songs. Traditions of how exactly the holiday is celebrated and what foods are eaten vary greatly depending on the ethnic background of each family.



23. *Avadim Hayinu* – words from the Hagaddah, music by Shalom Postolski



This is a traditional song from the singing of the *Seder*, which goes back and forth between the experience of slavery and the experience of freedom. I invite the children to move as they imagine slaves would feel during the lines about slavery, and move with the joyousness that recently freed people would feel during the lines about being free.

*Avadim hayinu, hayinu,
Atab Benei Horin, Benei Horin.
Avadim hayinu, Atab, Atab Benei Horin.
Avadim, Avadim,
Atab, Atab Benei Horin, Benei Horin.
Atab, Atab Benei Horin, Benei Horin.*



Once we were slaves, we were slaves.
Now we are free, we are free.
We were slaves, we were slaves,
But now, oh now, we are free.
We were slaves, we were slaves,
Now oh now oh now oh now we are free.
Now oh now oh now oh now we are free.



24. Moshe BaTeyva – traditional folk song



This song tells the experience of baby Moses floating down the Nile River in a reed basket. I invite the children to lay down as though they are the baby in the basket, and rock gently back and forth as the gentle song plays, but then to feel what the baby must have felt when the waves get rougher during the guitar interludes.

Dumam shatab teyva ktana

Al hayeor hazach.

U'va'teyva Moshe bakatan

Yeled yafeh v'rach.

U'va'teyva Moshe bakatan

Yeled yafeh v'rach.



Has! Hagalim hashboevim

Moshe bakatan po sbat

Lo yitba, chayo yichiyeh

Yeled zeh hakat.

Lo yitba, chayo yichiyeh

Yeled zeh hakat.



Slowly, quietly, a little boat

Floating on the sea.

And in the boat a little babe,

Moses oh so sweet.

And in the boat a little babe,

Moses oh so sweet.



Stop you waves, stop your rolling,

Little Moses is here.

He cannot drown, he must live his life,

Moses oh so dear.

He cannot drown, he must live his life,

Moses oh so dear.



25. BaBoker Echad – traditional folk song

Also known as the “Plagues Song,” this song is well-known here in English. I generally don’t do all ten plagues, a) because it gets too long, and b) because some of the plagues are not all that fun! I invite the children to follow me as we sing the verses with the actions listed below, and then on the interludes, to turn themselves into the various animals and move around. On the verse of wild beasts, they can of course choose whatever wild beast they would like to be (no attacking other beasts though!), and on the last

verse, darkness, they close their eyes and crawl around slowly and carefully. The English order of “pointing” is a little different than the Hebrew:



One morning Pharaoh woke in his bed
There were frogs on his head and frogs in his bed
Frogs on his nose, frogs on his toes
Frogs here, frogs there,
Frogs were jumping everywhere.

Baboker echad hitorer Par'o

(Start out “sleeping” & pretend to awake)

Matza tzfardea bamitato

(Point at your “bed,” around you)

Tzfardea al rosho, tzfardea al hotmo,

(Point at your head, at your nose)

Tzfarda'im sham, tzfada'im po,

(Point away from you, then up close)

Tzfarda'im mikarkarot labem co v'co.

(Prepare to jump!)

Kwa, kwa, kwa...



Baboker echad hitorer Par'o



Matza keinim bamitato

Keinim al rosho, keinim al hotmo,

Keinim sham, keinim po,

Keinim migardot labem co v'co.

Grad, grad, grad...

Baboker echad hitorer Par'o

Matza arov bamitato

Arov al rosho, arov al hotmo,

Arov sham, arov po,

Arov mistovev lo co v'co.



Rrrr, rrr, rrr...

Baboker echad hitorer Par'o



Matza arbeh bamitato

Arbeh al rosho, arbeh al hotmo,

Arbeh sham, arbeh po,

Arbeh kofetz lo co v'co.

Kfotz, kfotz, kfotz...

Baboker echad hitorer Par'o

Matza hoshech bamitato

Hoshech al rosho, hoshech al hotmo,

Hoshech sham, hoshech po,

Hoshech kofetz lo co v'co.



Sbh, sbh, sbh...



26. Miracles Happen – words and music by Joanie Calem



When I do this song with children, I use two large blue sheets for the “water.” We act out the story, some children playing the Egyptians, some holding the water, some being the Israelites passing through the two walls of water on the chorus. This song generally inspires discussion of how this story relates to our everyday lives.

Chorus:

And the water parted, oh the water parted,
A miracle happened, down by the sea.
Yes the water parted, oh the water parted,
A miracle happened, down by the sea.



Pharaoh said go, after ten plagues,
Then he changed his mind, tried to keep us slaves.
★ So with chariots coming, we stood on the shore,
Egypt behind us, the sea before.

But the water parted...



Gotta cross that water, how will we do it,
Moses says trust, watch a path go through it.
And so we walked, dry land through the sea
This cannot happen, this cannot be.

But the water parted...



And when we stood on freedom land,
We knew a hard journey, was still at hand.
But now we know, when there’s trouble in view,
You just keep on walkin’, just go on through

’Cause the water parted...



Yom HaAtzma’ut



Yom HaAtzma’ut is the celebration of Israel’s declaration of Independence from Britain on *Heb B’Iyar*, the fifth of the Hebrew month Iyar. (The original date was May 14, 1948, but as the Hebrew calendar is a lunar calendar, it does not always fall on the same day in the Gregorian calendar.) Traditionally in Israel, *Yom HaAtzma’ut* is directly preceded by *Yom HaZicharon*, Israel’s

Memorial Day, which is a very sad time. The transition from the sadness of Memorial Day to the celebration of Independence Day happens throughout the day gradually, and when Independence Day starts at sundown, there is dancing and singing in the streets. Independence Day itself has many parades and is a time for picnics and family outings. Israeli flags are hung on all of the streets.



27. *Eretz Yisarel Sheli* – words and music by *Datia Ben Dor*

This song is a wonderful song for teaching simple Hebrew, by making illustrations of each of the items in the song. As I introduce each new part of the song, I show the corresponding picture, and continue to reinforce the words visually.

Eretz Yisrael – (the land of Israel, I show a map of the country)
Bayit (house); *Etz* (tree); *Kvish* (road); *Gesher* (bridge); *Shir* (song)

Eretz Yisrael my land, shines in golden weather.
Who built, who planted? All of us together.



★ I built a *bayit*, *b'Eretz Yisrael*,
So we have an *eretz*, and we have a *bayit*, *b'Eretz Yisrael*.

Eretz Yisrael my land, shines in golden weather.
Who built, who planted? All of us together.

I planted an *etz*, *b'Eretz Yisrael*,
So we have an *eretz*, and we have a *bayit*, and we have an *etz*, *b'Eretz Yisrael*.



Eretz Yisrael my land, shines in golden weather.
Who built, who planted? All of us together.

I paved a *kvish*, *b'Eretz Yisrael*,
So we have an *eretz*, and we have a *bayit*, and we have an *etz*, and we have a *kvish*, *b'Eretz Yisrael*.



Eretz Yisrael my land, shines in golden weather.
Who built, who planted? All of us together.

I built a *gesher*, *b'Eretz Yisrael*,
So we have an *eretz*, and we have a *bayit*, and we have an *etz*, and we have a *kvish*, and we have a *gesher*, *b'Eretz Yisrael*.

Eretz Yisrael my land, shines in golden weather.
Who built, who planted? All of us together.

I wrote a *shir*, *b'Eretz Yisrael*,
So we have an *eretz*, and we have a *bayit*, and we have an *etz*, and we have a *kvish*, and we have a *gesher*, and we have a *shir*, *al Eretz Yisrael*.



28. My Flag – words and music by Joanie Calem



I present this song with an oversized Israeli flag, and invite the children to sit around the flag, holding onto it with me, and waving it up and down as they sing the echoes of the song with me. It is a great way to spark a discussion with older children of the different symbolism of different countries' flags. Each phrase has an echo in the first two lines of each verse.

My flag is blue (echo), my flag is white (echo).
It flies by day (echo), it flies by night (echo).
Blue for the sky, and white for the sand
These are the colors of my land.



My flag is blue (echo), my flag is white (echo).
The colors dance (echo), they are so bright (echo).
White for the clouds and blue for the sea
★ These are the colors dancing round me.

My flag is blue (echo), my flag is white (echo).
It flies by day (echo), it flies by night (echo). ★
Blue for the sky, and white for the sand
These are the colors of my land.



Lag B'Omer



The name of the holiday *Lag B'Omer* actually means the 33rd day between *Pesach* and *Shavuot*. An *omer* was a sheaf of barley, and this was the time of the barley harvest. The holiday has a few different explanations: one being that it celebrated the temporary victory of Shimon Bar Kochva over the Romans in 132 CE, and the holiday became a symbol of the struggle for religious freedom. Bonfires and archery games became symbols of Bar Kochva's revolt. The second explanation of the holiday relates to Rabbi Akiva, a great teacher at that time, and his student Rabbi Shimon Bar Yochai, considered the writer of the *Zohar*, a Jewish spiritual text. In Israel, *Lag B'Omer* is a school holiday. One knows that *Lag B'Omer* is coming when children begin collecting anything made from wood that can burn. Families and friends gather to light bonfires in open spaces throughout the country, and to hike through nature and have picnics.



29. Bar Kochva – words by Levin Kipnis, music by Mordechai Zeira

This song tells one of the many legends about the strength of Bar Kochva. In this case the story is that he was captured, thrown into a Roman dungeon, and escaped on a lion that he had tamed, who flew him back from Rome to Israel. I do a puppet show with this song, or with older children let them act it out. It is a favorite of all ages, and sparks great conversations with older students about the nature of legends!



Long ago in Israel lived a man named Bar Kochva.
Tall and young with blazing eyes, a hero everyone loved.
He called the people 'round, he went to the battle ground,
He fought for freedom from the Romans our hero did astound!
Astound! Astound!



But then one day our friend was caught, And put into a cage.
So sad it was for Israel, an awful terrible stage.
And for an extra shock, behind that thick padlock
A lion waited for Bar Kochva, he saw him and began to stalk,
To stalk! To stalk!

But do not fear for Bar Kochva, quick as the strongest force.
He ran and jumped onto that lion, and rode him like a horse.
Over sea and land, with liberty's flag in hand,
All the people clapped for him, Bar Kochva so grand,
So grand! So grand!



Ish haya baYisrael, Bar Kochva shemo.

Ish Tza'ir gavo kumah, einei zohar lo.

Hu haya gibor, hu karab l'dror,



Kol ha'am ahav otto, zeh haya gibor, gibor, gibor.

Yom echad karab mikreh, ha mikreh atzuv.

Bar Kochva nafal bashvi, vibusam bakluv,

Mah norah kluv zeh, bo sh'ag arieh,

Ach ra'ah et Bar Kochva, bitnapel ha'arieh, arieh, arieh.

Ach de'u na Bar Kochva, mah gibor v'az.

Atz kafatz al ha'arieh, v'kal kanesher tas.

Al har v'gai hu shat, v'degel dror bayad,



Kol ha'am macha lo kaf, Bar Kochva heidad, heidad, heidad!



30. *Kashteinu Al Shichmeinu* – words by Levin Kipnis, music by

David Ma'aravi



This song describes the joy of going out to the woods for picnics and archery games. I have the children pantomime the words, jumping or clapping on the words *HaYom Lag B'Omer, HaYom, HaYom Lag B'Omer* (2x).

Our bows upon our shoulders, our flags held high in hand.

We're going to the forest, isn't it so grand?

HaYom Lag B'Omer, HaYom, HaYom Lag B'Omer (2x)



We'll pull our bows back quickly, we'll throw our arrows high.

A pretty table we'll prepare where the treetops touch the sky

HaYom Lag B'Omer, HaYom, HaYom Lag B'Omer (2x)

A bird will come and join us, the flowers sing with joy.

Today is *Lag B'Omer*, for every girl and boy.



HaYom Lag B'Omer, HaYom, HaYom Lag B'Omer (2x)

Kashteinu al shichmeinu, diglenu ram bayad.

Laya'ar havivenu nelech gadol v'qat.

HaYom Lag B'Omer, HaYom, HaYom Lag B'Omer (2x)



Kashteinu bish nemsbocha, nizrok lama'la chetz.

Shulchan yafeh na'arocha, batzel tzameret etz.

HaYom Lag B'Omer, HaYom, HaYom Lag B'Omer (2x)

Tochal tziport itanu, yishte gam perach hen.

Hag Lag B'Omer lanu, simcha levat uleven.

HaYom Lag B'Omer, HaYom, HaYom Lag B'Omer (2x)



Yom Yerushalayim



Jerusalem Day is a relatively new holiday, as it commemorates the reunification of the city of Jerusalem after the 1967 Six Day war. It is a day of celebrating Jerusalem and its history.

31. *Sisu Et Yerushalayim* – words from Isaiah, music by Akiva Nof

This is simply a fun, festive song to teach the Horah, or the grapevine dance step. For younger children, we dance around in a circle, changing direction at the end of each phrase.



Sisu et Yerushalayim, gilv vah, gilv va kol ohaveiha, kol ohaveiha. (4x)
Al chomotayich ir David hifkad'ti shomrim, kol hayom vechol halaila.
(repeat)

Sisu et Yerushalayim, gilv vah, gilv va kol ohaveiha, kol ohaveiha. (4x)



Shavu'ot

Shavuot comes 50 days after *Pesach*. It has many names: The Festival of the First Fruits, the Festival of the Weeks, and the Festival of the First Harvest. It also commemorates Moses' receiving the ten commandments. It is traditional to eat dairy and fruit dishes for this holiday.



32. *Saleinu* – words by Levin Kipnis, music by Yedidiah Admon

I give the children tambourines, and show them how the
tambourines can be baskets on our shoulders, then garlands of
flowers on our heads, and then of course, tambourines!

Saleinu al kitfeinu, rosheinu aturim.

Mikzot ha'aretz banu, be'veinu bikurim.

M'Yehuda, m'Yehuda um'Shomron,

Min haEmek, min haEmek v'haGalil

Panu derech lanu, bikurim itanu,

Hach, hach, hach batof, halel ba halil,

Hach, hach, hach batof, halel ba halil.



Our baskets on our shoulders, our heads adorned with blooms.

From every corner we come, bringing the first fruits.

From Yehuda, from Yehuda and the Shomron,


From the valley, from the valley and Galilee.

Move aside and give us room, we're bringing first fruits

Bang, bang, bang the drum and then play the flute

Bang, bang, bang the drum and then play the flute.





**For performances and classes,
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