

BALTIMORE AREA COUNCIL
JEWISH COMMITTEE ON SCOUTING
2007 KINUS

ACTIVITIES COMMITTEE PROGRAM AND FACILITATOR'S GUIDE

AM YISRAEL CHAI: UNITY THROUGH DIVERSITY

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CAMP SAFFRAN
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Contents

Facilitator's Guide	3
About Jewish Identity.....	3
OVERVIEW OF THE KINUS PROGRAM.....	3
GOALS OF THE PROGRAM	4
INTERACTIVE SCOUT ACTIVITIES.....	5
JEWISH IDENTITY.....	5
Four Choices.....	5
Tea Party.....	5
TEA PARTY.....	6
On One Foot	7
Jewish Kim's game.....	8
THE JEWISH LANGUAGE	9
LADINO.....	9
Ladino Flash Card Game.....	9
DER MAME LOSHEN UND ALLE YIDDISHER KINDER.....	15
YIDDISH A LANGUAGE OF JEWISH LIFE.....	15
Yiddish Aleph Beis.....	17
Yid'n In Alle Lender: Yiddish Geography	18
OIF'N PRIPETSHIK	20
Yiddish Numbers	21
What Time is It?.....	21
What's in a Name? Yiddish Family Names	22
HEBREW	23
Fizz Buzz: A Counting Game.....	23
Shiriah	23
ONE, UNO, ACHAT, EINTZ SCOUTS.....	23
Blindfold Soccer	24
Jacob's Ladder.....	24
AEROBIC TAG.....	25
Go "Ga-Ga" for Ga-Ga.....	25
Riddle Me A Jewish Riddle.....	26

AM YISRAEL CHAI: UNITY THROUGH DIVERSITY

Facilitator's Guide

About Jewish Identity

"Am Yisrael Chai: Unity Through Diversity" is a kinus program about Jewish Identity. Jewish identity is self-perception and self concept; it refers to how a person sees and thinks about themselves as Jewish (religious, cultural, nationalist components) and as the basis for being part of the Jewish people.

Jewish commitment refers to tangible and visible behavior that reflect a persons loyalty to, pride in, and support of the group; such as belonging to Jewish organizations, financial support, responding to attacks against one's group, and perpetuating group values by proclaiming them, teaching them to your children, and avoiding behaviors that erode group solidarity, such as intermarrying or severing contacts with other Jews, etc..

Here is a summary of some major components of Jewish identity:

1. It is emotional rather than intellectual. Programs about Jewish identity will aim for the heart, feelings and experience, not primarily the brain.
2. It is group oriented rather than individual oriented. What happens to "us" is more important than what happens to "me".
3. Being Jewish is unique and special.
4. Jewish people have special signs, holidays, rituals, etc.. that set us apart from other groups and that make us special.
5. These special signs, holidays, rituals, etc.. that bind us all together as an international Jewish family.
6. Being Jewish gives our lives meaning and purpose; it influences our personal and social lifestyles.
7. Because being Jewish enriches our lives, we do everything possible to teach and transmit it to our family and others.

OVERVIEW OF THE KINUS PROGRAM

" Am Yisrael Chai: Unity Through Diversity " is a special program where scouts will use their knowledge to explore some sensitive issues on the general theme of Jewish Identity.

This special program is divided into six sections:

- A. Jewish Identity
- B. Black-Jewish Relations
- C. Diverse Jewish Communities
- D. Missionaries and the Jewish Community
- E. The Jewish Language
- F. Anti-Semitism

Meeting in small groups, scouts will explore, react and later interact to many issues that relate to their Jewish identity. Scouts will participate in a number of special Jewish identity activities during the Kinus.

GOALS OF THE PROGRAM

This program seeks to:

1. Help scouts think about and clarify their individual response as a Jewish person in today's society. Scouts will grapple with some components which make up their Jewish identity and begin to confront some of the dilemmas of being Jewish in a modern, non-Jewish society.
2. Help scouts continue to develop a foundation for Jewish self-identity.
3. Help scouts become more comfortable discussing Jewish issues in a group setting.
4. Expose scouts to the range of viewpoints held by their peers on issues of Jewish identity.
5. Help our scouts view themselves in a positive manner, both as individuals and as Jewish.
6. Encourage some scouts to take a public stand on their values and possibly debate with others who have opposing values.

These are very broad and general goals that cannot possibly be fully satisfied by one special program, one activity or even an extensive program. Rather, we hope that this program will help scouts as they grapple with their own questions about how to live as part of the Jewish community, especially as they become leaders in society.

INTERACTIVE SCOUT ACTIVITIES

JEWISH IDENTITY

Four Choices

This basic values clarification activity can help scouts clarify their ideas about a range of Jewish identity issues. Scouts are asked to choose one of four possible answers to a question. A sign with each answer is posted in one of the corners of the room. Scouts will move to the corner which has the answer they agree with the most. All answers are "correct". Allow about 45 minutes for this activity.

Announce that this activity is about Jewish identity. Post the signs with the "answers" in the corners of the room. Ask the "question" and scouts should pick the answer which most closely approximates their thinking. Scouts should then move to that corner of the room.

Once in the four corners, instruct scouts to discuss why they chose that response with the others in their group. After 5 - 10 minutes ask one person from each group to give a summary of the discussion. Scouts might choose the same response for different, even conflicting reasons. The reporter should summarize all points of view.

QUESTION: For you, what is the most important part of being Jewish?

FOUR CHOICES:

Working on behalf of the Jewish Community. (K'lal Yisrael)

Observing Jewish rituals and law. (Halacha & Mitzvah)

Being ethical in my relations with others. (Ben Adam l'chavero)

Working to improve the lot of the disadvantaged. (Tzedakah)

Tea Party

Questions about Jewish identity and Jewish values can be threatening and personal, especially for scouts who may not have had much opportunity to discuss these topics as a group. The "Tea Party" is a method of structuring discussion questions that allows scouts to share experiences, ideas and perceptions in a non-threatening manner. The activity allows for total participation, energizes the group and helps to promote a feeling of interaction within the group.

You will need to prepare a tea party booklet for each scout. The booklet must be prepared so that participants are presented with one question at a time.

Introduce the activity as a chance for scouts to share ideas about what it means to be Jewish. Remind your scouts of the scene from Alice in Wonderland in which Alice came upon a tea party attended by the Mad Hatter, the Dormouse, and the March Hare.

They spent the time telling each other stories, and when they had used their dishes, instead of washing them, they simply moved around the table to clean places. Tell the scouts that they have been invited to just such a tea party.

Scouts should arrange themselves standing in two lines facing each other, with a comfortable distance between them, as though they were seated at a long table. If space permits, have scouts move their chairs into this formation so that they can be seated during the activity. If there is an odd number of scouts, one scout takes the position at "the head of the table."

Distribute a Tea Party Booklet to each member. Explain that the activity consists of a series of paired conversations. Each pair will share one topic (i.e. one page from the booklet) for two to five minutes. Explain that when you call "time", everyone will need to move one place to their left (clockwise), turn the page and share the next topic with the new partner. Scouts will discuss several questions in this manner.

Alternative I: Instead of preparing the booklet, verbally ask the scouts the questions.

Alternative II: Instead of preparing the booklet, have questions written at spaces around the table.

Once the scouts have finished discussing these questions in pairs, have a group-wide summary discussion. (Except for the first question which is an ice breaker)

1. which questions were the most difficult to answer.
2. Why do you think was is so?
3. What did you learn about yourself or about others in the group?
4. Can we make any generalizations about what it means to be Jewish?

TEA PARTY BOOKLET: Prepare a booklet for each scout. The booklet should be assembled so that only one page can be read at a time. There are many possible questions here.

CHOOSE NO MORE THAN TEN QUESTIONS. Put only your chosen questions in the book.

TEA PARTY

Instructions: With each new partner, turn to a new page in this booklet and take turns sharing the topic printed there. Do not skip pages. Do not look ahead in this booklet.

1. Something interesting I did this week was
2. Something Jewish I did this week was
3. (Talk about how you felt about this activity or experience.
4. What do you think makes a home a "Jewish home?"

5. If a stranger were to visit your home, how would they know that Jewish people live in your house?
6. What are some of the things that you DO because you are an American?
7. What are some of the things that you DO because you are JEWISH?
8. Are there times when you FEEL more Jewish than other times? Talk about these times with your partner.
9. Are there times when you feel it is more difficult to be Jewish? Discuss this with your partner.
10. One of my favorite Jewish activities is..

Look over the last four pages and pick one topic you would like to share with this partner. (Each person can choose to discuss a different topic.)

1. Talk about some of the things that make you feel good about being Jewish?
2. Tell your partner something good or something bad that happened to you this year BECAUSE you are Jewish.
3. Is there anything Jewish that embarrasses you? What is it and why?
4. If I could tell God what to do, this is what I would say..
5. One thing I do not understand about being Jewish or Judaism is.
6. For me, the most important thing about being Jewish is

Choose one of the topics on the last four pages and ask your partner to share their answer with you.

On One Foot

Use the story of R. Akiva and the Roman Soldier as an introduction to this activity.

Scouts are asked to respond to a variety of questions. There is one important rule: the scout may talk only as long as they are standing on one foot. People can say very important things in that period of time but one person will not be able to dominate the discussion with a lengthy talk. Thought scouts usually take the assignment seriously, they cannot be overly earnest while teetering on one leg. That is all to the good.

Write each question on a card. Scouts take turns picking a question. (You can recycle the same questions or write more questions, see the "Tea Party" for other questions.)

1. How would you respond to a close friend who says to you, "I can't stand going to synagogue"?
2. How would you respond to a close friend who says to you, "One of the kids at school said he didn't want me on the team because I am Jewish"?
3. How would you respond to a close friend who says to you, "There is something important going on at school on Yom Kippur and I really want to go"?

"What If? A Science Fiction Lesson"

"What if some years in the future space flight becomes what all the movies say it will be: common, affordable and easy?"

What if after traveling to the stars and beyond, we find a multitude of planets, Earth-like and uninhabited?

What if our polluting of Earth and squandering of all its natural resources forces us to consider leaving the planet of our birth and creating a new society out beyond the stars?

What if many of the Jews of Earth decided to journey together to create a planetary homeland that would reflect Jewish values and Jewish culture?"

This is an activity that asks scouts to work in committees to define what life in this new Jewish community will be like. Scouts consider the style of government (secular, religious, combination, etc.), the guidelines for citizenship (i.e. the definition of who is a Jew), and a public policy regarding mitzvot of kashrut, shabbat, Hebrew, Jewish education, tzedakah and taxes.

In hammering out the answers to certain questions, scouts will discuss and define their own ideas about Jewish Identity.

Jewish Kim's game

Equipment: Twenty or 30 assorted Jewish items, a large cloth or neckerchief, paper and pencils for each patrol/team

Procedure: Spread the items out and cover them with the cloth or neckerchief. Gather the patrols/teams around. Lift the cloth and allow the patrols to study the items for one minute, Cover the items after the minute is up and have the patrol/team members list them on a slip of paper,

Scoring: Award 1 point for each correct item listed. The patrol with the most correct items listed is the winner.

THE JEWISH LANGUAGE

LADINO

Ladino Flash Card Game

Each group member should be assigned a number: 1, 2 or 3.

Person 1 collected the Judeo-Spanish cards

Person 2 collects the English cards

Person 3 collects the cards with Hebrew letters.

Person 1 puts down any card in the middle of the table with the word facing up.

Person 2 must choose the English word to match it. Person 3 must find the same Ladino word written in Hebrew.

The game stops after 20 minutes.

Key:

Hand	mano	vnam
Son	hijo	Vzva
Sheep	ovejas	sTazvbva
Night	notche_	vavn
Lettuce	lit chouga	havavl
Daughter	hija	hzva
Sword	espada	hdapsva
Children	Ninios	svvvnvn

Mano	Litchouga
Hijo	Hija
Ovejas	Espada
Notche	Ninios

Hand	Lettuce
Son	Daughter
Sheep	Sword
Night	Children

אֹבֵב יִזְ'אֵס	אִיז'וֹ
נִינִיּוֹס	מֵאנוֹ
לִיג'וֹגָה	אִיִּסְפָּאדָה
אִיז'ה	נוֹג'י

Cultural/Linguistic Anthropology Challenge

Imagine that you are doing research into language of a group of Jewish people. You want to prove that Ladino often contains words from other languages, especially those in the languages listed below.

French	Turkish
Arabic	American English
Greek	Hebrew

Look at the words listed here and keep them in mind:

rendez-vous - meeting (French)
saray - palace (Turkish)
zechut - merit (Hebrew)
abetcho - I bet you (from the American slang word I betcha!)
mateša - swing (Arabic from North Morocco)
meldar - to read or study (from the Greek word meletan)

While you are researching, you are excited to find some old books that contain Ladino songs and expressions from different countries.

Look at the following Judeo-Spanish sentences below.

Each sentence contains words from other languages, such as French, Greek, American, Hebrew or Turkish. See if you can match each sentence with the word from a language it has incorporated.

Matesa, matesa, atini mi, jana, vaso de oro lleno de tisoro

Yo to abetcho

Grande zechut tuvo el senior de Abram.

En mi saray, vos combidi

A MELDAR LA LEY DE DIO

Rendez-vous a ti te dava`

French

Greek

Arabic

Hebrew

American

Turkish

Hebrew characters were constantly being used to write other languages...

In fact, years ago, Jewish people living in many different countries used Hebrew characters to write almost everything. Can you read and translate the writing below? Is it familiar to you?

בינדיג'ו טוה"

נא איסטרו דיין

דיי די כ' מונדן

קי מוס סאנטיפ"

יקו קון . מוס

אינקומינדסאס

אי מוס אינקומינדן

פור כה

DER MAME LOSHEN UND ALLE YIDDISHER KINDER YIDDISH A LANGUAGE OF JEWISH LIFE

The Jewish people refer to Yiddish as: Nwl emam [MAME-LOShN], meaning *mother tongue*. Yiddish actually is the mother tongue of many Jewish people throughout the world. While serving as the everyday language of millions of Jewish people, it came to express their fears and hopes. In folk songs and informal prayer, it has been deepened by high emotional overtones; as the language of instruction in Torah, it has become capable of great intellectual subtlety.

A considerable literature, not necessarily religious in character, existed for over a thousand years. In the last one hundred years, Yiddish literature went through a new period of remarkable expansion, so that today it is an expression of a wide range of artistic and intellectual values in a Jewish or a universal framework.

Even a glance at Yiddish idiom reveals the status of Yiddish as a record of Jewish history. Take, for instance, the common expression: ? Ng]z vj Nva Negnyz vj NB]h *to have no end of trouble* (literally, *to have to sing and to say*) . It dates back to the Middle Ages when wandering troubadours *sang and said* (*i.e. recited*) their heroic- epic poems. The more involved and dramatic an adventure, the better it suited their story; and to suggest then that someone would be "singing and talking" about an event was to describe its exciting nature.

There is a Yiddish phrase: Nt]rb Nva Nenerb vlyf= Mya l]z Nem *even if he should be burned and roasted*. This is an allusion to the practices of the Inquisition in the Middle Ages. It is an apt description of a firm will to resist even this kind of torture.

A curious expression for "the olden days" Nr]y seqjeb=s Klm *the years of King Sobieski*. This refers to a Polish king of the 1600's. Among his achievements were his campaigns against the Turks; and the latter, too, appear in Yiddish idiom. N]tp] wyqret Foa Njeme means *to play someone a dirty trick*, but literally *to treat someone in the Turkish manner*.

The traditional Jewish way of life is reflected in Yiddish similes and metaphors. ? Nryf Myrjm Nuq ortw *to carry straw to Egypt* is the Yiddish equivalent of "carrying coals to Newcastle." The reference is Biblical. What could be more useless than carrying straw to Egypt, where it was used by the Jews when they had to make bricks for Pharaoh? Kur xrvq ov *as rich as Korach* refers to the Talmudic legend about the wealthy Levite Korach. Hhy=r]hv [VEHo-RA`YE] *here is the proof* is a turn of speech taken over into Yiddish from the Talmud. The adjective qydek]c means *common, mean*; it is derived from K]c *week*, and connotes the routine of the working day as contrasted with the holiness of the Sabbath. Such examples could be multiplied without end.

Not only does Yiddish ,reflect Jewish life, but it has also been an essential instrument in shaping Jewish culture. The high moral precepts of the Jewish religion might have remained, in the books. or in the minds of the scholars if they had not been expounded by

the popular preachers (Mydygm [MAGIDIM]). to the people in Yiddish. In interpreting quotations from the Law, the *magidim* created a popular unwritten literature which was thought out in Yiddish. If it is true that one's thoughts follow the associations and categories of one's language, then it is perhaps not insignificant that in Yiddish "beauty" can be homonymous with "spirituality" (dYy renuw = a *beautiful Jew*), a *respected Jew*) and "goodness" with "holiness" (dYy reyvg = a *good Jew*, a *holy Jew*) .

Several Yiddish phrases have been incorporated into religious ritual, notably Nlec rym Nwtneb *we shall say the blessing*. Many informal prayers, called [vnyx{ [TKhINES], were composed in Yiddish chiefly for women.

Yiddish has also served as the tie between Jewish people of many countries. After the great migration of Jews from Eastern Europe to North and South America, to South Africa, and to Australia, Yiddish has remained a vital link between outlying communities all over the world.

Yiddish Aleph Beis

Printed Letter	Name	Sound	Written Letter	Printed Letter	Name	Sound	Written Letter
Aa	Shtumer Alef	silent	<i>a</i>	k	chof	ch	<i>כ</i>
=	Pasach Alef	ah	=	K	langer chof	ch	<i>כ</i>
]]	Kometz Alef	aw	<i>]]</i>	m	mem	m	<i>מ</i>
b	Beyz	b	<i>ב</i>	M	shlos mem	m	<i>מ</i>
B	Veyz	v	<i>ב</i>	n	nun	n	<i>נ</i>
Gg	Gimel	g	<i>ג</i>	N	langer nun	n	<i>נ</i>
Dd	Daled	d	<i>ד</i>	s	samech	s	<i>ס</i>
h	Hey	h	<i>ה</i>	e	ayin	e	<i>ע</i>
v	Vov	u	<i>ו</i>	p	pay	p	<i>פ</i>
V	Melupim vov	oo	<i>ו</i>	f	fay	f	<i>פ</i>
c	Tzvey vov'n	v	<i>ו</i>	F	langer fay	f	<i>פ</i>
o	Vov yud	oy	<i>ו</i>	j	tzadi	tz	<i>ז</i>
x	Ches	ch	<i>ח</i>	J	langer tzadi	tz	<i>ז</i>
t	Tes	t	<i>ט</i>	q	koof	k	<i>ק</i>
y	yud	y	<i>י</i>	r	reysh	r	<i>ר</i>
Y	chirek yud	ee	<i>י</i>	w	shin	sh	<i>ו</i>
U	pasach tzvey yud'n	ay	<i>י</i>	W	sin	s	<i>ו</i>
L	kof	k	<i>ל</i>	{	tof	t	<i>ל</i>
			<i>ל</i>	[sof	s	<i>ל</i>

Yid'n In Alle Lender: Yiddish Geography

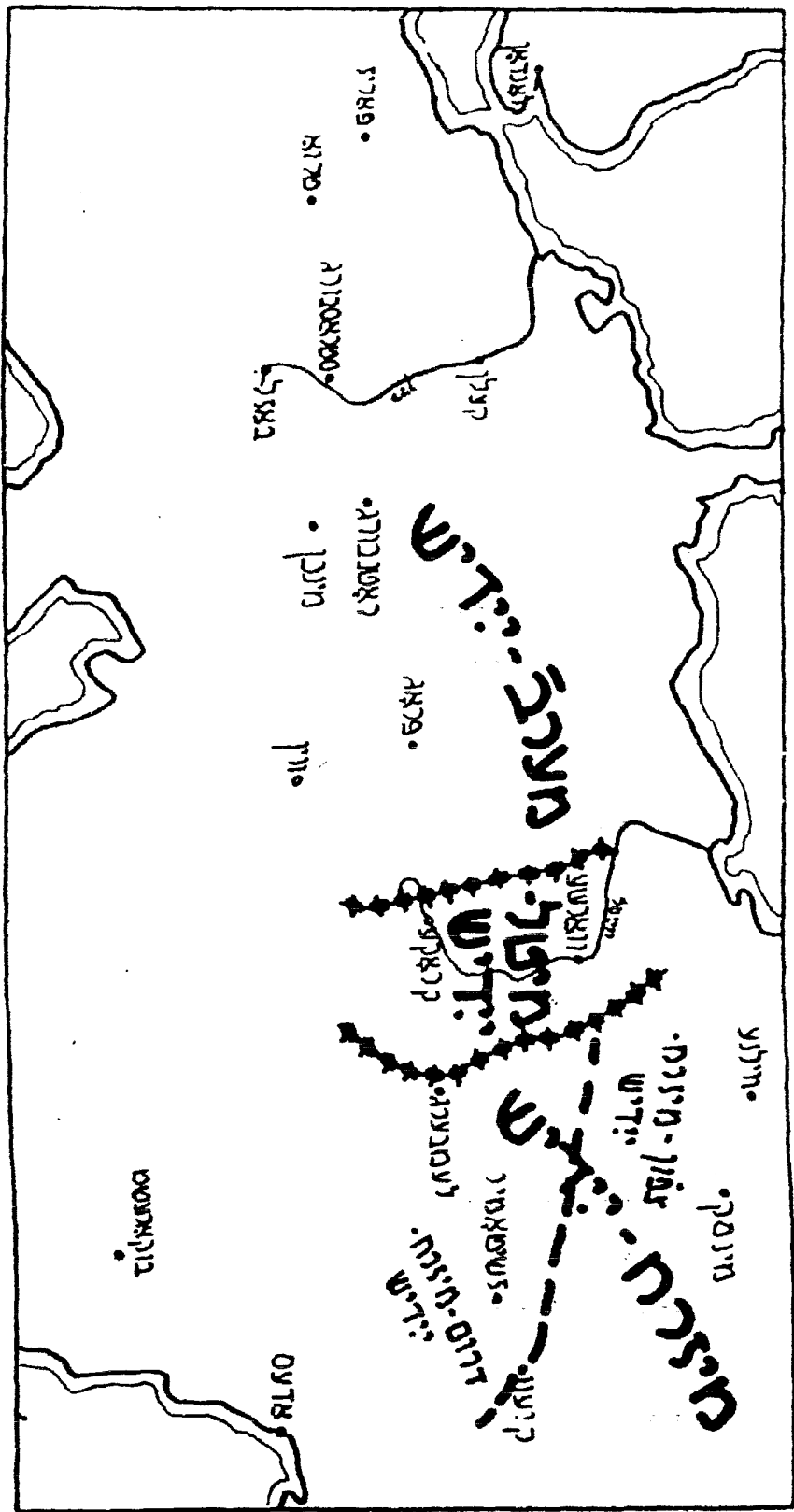
יידן אין אלע לענדער

יידן זיינען היינט א פֿאלק פֿון דרייצן מיליאָן. יידן וווינען אויף אלע קאָנטינענטן: אין אַמעריקע, אין אייראָפּע, אין אזיע, אין אַפֿריקע און אין אויסטראַליע. איבער אַ העלפֿט פֿון אלע יידן וווינען היינט אין אַמעריקע. איבער פֿינף מיליאָן יידן וווינען אין די פֿאַראייניקטע שטאַטן. אין ניו-יאָרק וווינען איבער צוויי מיליאָן יידן. אַנדערע ייִדישע צענטערס אין די פֿאַראייניקטע שטאַטן זיינען: שיקאַגאָ, פֿילאַדעלפֿיע, לאַס-אַנג-דזשעלעס, באַסטאָן, דעטרויט, סינסינאַטי. אין אַרגענטינע, קאַנאַדע און מעקסיקע וווינען אויך אַ סך יידן. אין די פֿאַראייניקטע שטאַטן רעדן יידן ייִדיש און ענגליש. אין אַרגענטינע און מעקסיקע רעדן יידן ייִדיש און שפּאַניש. אין וויער אַ סך לענדער רעדן יידן ייִדיש. ייִדיש איז די שפּראַך פֿון יידן אין אַ סך לענדער. ייִדיש פֿאַראייניקט יידן פֿון אלע לענדער.

VOCABULARY

many, much [Asa'kh] אַ סך •	a אַ •
Africa אַפֿריקע •	also, too אויך •
Argentina אַרגענטינע •	Australia אויסטראַליע •
the (neuter) דאָס •	on (preposition; אויף •
the (feminine) די •	usually pronounced [AE])
the (masculine) דער •	און •
thirteen דרייצן •	Asia אַזיע •
have האָבן •	over אויבער •
today הײַנט •	is איז •
half העלפֿט •	Europe אייראָפּע •
live וווינען •	in אין •
are זײַנען •	all אלע •
very זייער •	America אַמעריקע •
Jews יידן •	an אַן •
Yiddish, Jewish ייִדיש •	others(s) אַנדערע •
of פֿון •	Jewish ייִדישע •
five פֿינף •	countries לענדער •
two צוויי •	million מיליאָן •
centers צענטערס •	Mexico מעקסיקע •
Canada קאַנאַדע •	סך - אַ סך •
continents קאָנטינענטן •	English ענגליש •
speak רעדן •	people (singular) פֿאלק •
Spanish שפּאַניש •	unites פֿאַראייניקט •
language די שפּראַך •	United States די פֿאַראייניקטע שטאַטן •

די דיאלעקטן פון יידיש



OIF'N PRIPETSHIK Qywtepyrp Nfoa

Oifn pripetshik brent a fayerl,
Un in shtub iz heis.
Un der rebbe lernt
kleine kinderlech
Dem alef-beis.

אויפֿן פּריפעטשיק ברענט אַ פֿײַערל
און אין שטוב איז הייס,
און דער רבי לערנט
קליינע קינדערלעך
דעם אַלף-בייט.

Zet-zhe, kinderlech,
Gedenkt-zhe, tayereh,
Vos it lernt do,
Zogt-zhe noch amol
Un takeh noch amol:
Kometz-alef: aw

זאָגט זשע, קינדערלעך,
געדענקט זשע, טײַערע,
וואָס איר לערנט דאָ.
זאָגט זשע נאָך אַ מאל
און טאַקע נאָך אַ מאל
קמץ-אַלף - אַ.

A flame burns in

the fireplace, the room warms up, as the teacher drills the children in the "Alef=Beyz":

"Remember, dear children, what you are learning here. Repeat it again and again: kometz-alef 'aw'

Yiddish Numbers

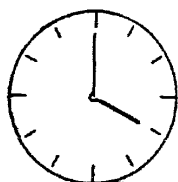
16	וועכצן	11	עלף	6	זעקס	1	אין, אינס
17	זיבעצן	12	צוועלף	7	זיבן	2	צוויי
18	אכצן	13	דרייצן	8	3	דריי	
19	ניינצן	14	פערצן	9	ניין	4	פיר
20	צוואנציג	15	פֿופֿצן	10	צען	5	פינף

30 דרייסיק 40 פֿערציק 50 פֿופֿציג 60 זעכציק 70 זיבעציק
 80 אכציק 90 ניינציק 100 הונדערט 1,000 מינאָם 1,000,000 איין מיליאָן

In counting off numbers such as snua is used for one:
 Fnyf ryf Urd ucj snua

But when one object is specified, the proper numeral is Nua

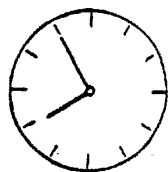
?reguz red Nya Ifyc What Time is It?



פֿיר אַ זייגער



האַלב פֿיר
 דריי דרייסיק



פֿינף מינוט צו אַכט



25 מינוט נאָך עלף

What's in a Name? Yiddish Family Names

Jewish family names in this country, if they have not been Anglicized beyond recognition, are sometimes fascinating clues to events or situations several hundreds of years back. Legally, it was over a hundred years ago that all inhabitants of Austria-Hungary, the different German states, and Russia, were required to assume formal family names. However, many names registered at that time with the authorities go back to much older surnames or nicknames

Many family names are connected with towns and cities in Europe; some refer to occupations; many others are derived from popular first names.

Here are a few sample names of the various groups:

From first names: Abraham-Abramson, Abramovitch, Abramsky, Abrahams, etc.; Jacob-Jacobson, Jacobowitz, Jacobovsky, Jacoby, and many others.

From names of cities and countries: Berlin-Berlin, Berliner, Berlinsky; Warsaw-Warshaw, Warshawsky, Warshawer; Poland-Pollack; Speyer (Germany) -Spiro, Shapiro, Sapir, etc.; Prague-Prager, and others.

From names of occupations: *retsw* (*cobbler*)-*Shuster*, Shusterman; *redunw* (*tailor*)-Schneider, Snyder, Shneiderman; *ybr* (*rabbi*)-Rabinowitz, Rabiner, Rabin, and so on.

From Hebrew initials: Shalit, derived from the initials ת"ל of the phrase **MyBvt Mymy Kral hyxvw** [*ShEYIKhYE LEO YREKh YOMIM TOYVIM*] *may he live long and happily*; Katz, derived from the initials ק"כ of קד"ה **Nhk** [*KOYEN TSEDEK*] *the good kohain*.

Certain combinations were considered elegant at the time that legal family names became a requirement, especially those beginning with *nyrg dlag nzyvr lpe* (*green, gold, roses, apple*), etc.; and ending in *greb Mvlb talb dlef Jnarq* (*mountain, flower, leaf, field, wreath*), and so on. Many of these were imposed in purely German form. From these we have family names like Rosenthal,- Rosenberg, Rosenfeld, Rosenbaum, Rosenzweig, and innumerable other combinations, many of which today appear in this country in Anglicized versions. Still other names, less pleasant ones, were at that time forced upon Jewish people by government officials.

HEBREW

Fizz Buzz: A Counting Game

The game is played sitting in a circle and needs to be run at a fast pace. The leader first reviews the Hebrew numbers from one to one hundred.

The first player begins to count; each player counts one number aloud, in Hebrew, but the fifth player does not say five, he says "fizz" and the seventh player does not say seven, he says "buzz." Every time a number has a five or a seven in it, "fizz" and "buzz" are substituted

Any player who makes a mistake is eliminated

Shiriah

The leader prepares beforehand a list of words commonly found in Hebrew songs:

(David) dvd	(Yisrael) larwy	(haNovi) aybnh	(henei) hnh	(olam) Mlve
(or) rva	(shalom) Mvlw	(nefesh) wfn	(Yerushalayim) Mylvvry	

The group is split into teams of 6-10 and they sit separate circles in the room. The leader calls out a word and the first- group sings a song with that word in it.

Once the first song is sung, the leader calls on the next group with the same word, and so on, until the groups don't have any more songs to sing

The last team to sing a song gets a point.

The leader goes on to the next word until songs with that word are exhausted.

ONE, UNO, ACHAT, EINTZ SCOUTS

Procedure: Have the Scouts scatter throughout the area. Give the command, "five scouts" (or fours, or threes, or twos). The Scouts have to get into groups of whatever size is announced. Those who don't get into a group of the correct size are out of the game.

Scoring: The last Scout remaining in the game is the winner.

Variation 1: On the leader's command, "Sit in five," the Scouts try to sit down in groups of five (or whatever number was called). If the leader says "Stand in five; nobody moves. Those who sit at that command must drop out.

Blindfold Soccer

Equipment: Blindfolds for half the Scouts, two soccer balls

Object: Each team tries to kick the ball past the opponent's end zone as many times as possible.

Procedure: Divide the Scouts into two teams, or use patrols. Each team then divides into pairs. One member of each pair is blindfolded. The game starts when the referee throws or kicks two soccer balls into the middle of the soccer field or playing area.

Rules:

1. Only the blindfolded Scout may kick the ball, the sighted Scout can only offer verbal directions to his partner.
2. Team members may not intentionally touch one another. Normal game contact is allowed-as long as the touching is not used to direct a blindfolded participant.
3. There are no goalies.
4. If a ball is kicked out of bounds, the referee will throw the ball into the middle of the field and play resumes.
5. Any additional rules are at the discretion of the referee.

Scoring: Each successful kick earns 1 point for the team. The team with the most points at the-end-of the game wins.

Jacob's Ladder

This game will help Scouts develop trust and learn to be responsible for each other's safety.

Equipment: Six to 10 smooth hardwood dowels about 3 feet long and $\frac{1}{4}$ inch in diameter

Procedure: Pair the Scouts and give each pair one "rung" of the ladder. Several pairs, each holding a rung and standing close together form the ladder. A climber starts at one end of the ladder and proceeds from one rung to the next. As-the climber passes by, the pair holding that rung may leave that position and go to the front end of the ladder extending the ladder length indefinitely.

Note: The direction of the ladder may change at any time (making a right angle turn, for example).

Obstacles may be added, and the height of the rungs may also vary.

AEROBIC TAG

This is an active game that requires constant movement and little explanation. It's good for any size group.

Equipment: Plastic flying disk, hula hoop, beanbag, or similar object; watch with a second hand

Object: For a team (any size) to maintain possession of the object of play (flying disk, hula hoop, beanbag, etc.) for 30, 45, or 60 seconds (depending on the size of the playing area and the age and ability of the group)

Procedure: The object of play is thrown randomly into the air and onto the field by the timekeeper. A player grabs it and, by using speed, guile, and help from his teammates, attempts to keep the object from the opposing team.

If the person who has possession is tagged with two hands by an opponent, he must stop running and get rid of the object immediately. If a team member catches or picks up the object, time continues for that team. If an opposing team member takes possession, the time-keeper yells "Change!" and begins timing once again from zero.

Considerations:

Make up penalties, if necessary, for infractions such as unnecessary roughness or holding onto the object too long after having been tagged.

Limit the playing area or the game could end up in the next town.

This is a fine game for cold weather since it doesn't take long for the players to warm up if the action is spirited.

Go "Ga-Ga" for Ga-Ga

Ga-Ga is a popular childrens' game in Israel and at Jewish camps. It's fun and easy but can also be an exciting, fast-paced game.

WHAT YOU NEED:

1. At least two players, though it's most fun with a large group.
2. A ball (more than one can be used for large groups). Make sure the ball bounces well; it should be about the size of a basketball but softer (plastic bouncy ones are best).
3. A playing area. Ga-Ga can be played indoors or outdoors, though playing within a limited (walled or fenced) area makes the game more fun.

HOW TO PLAY:

To start: A referee or leader bounces the ball in the center, and with each bounce all the players say "ga." After three bounces ("ga-ga-ga"), the ball is in play and any player may run up and hit it.

The object of the game is for players to hit other players with the ball, below the knee. Any player hit by a ball below the knee is out.

Players cannot hit the ball with any other part of their body besides their hand and cannot pick up or throw the ball, or else they are out. If a player is hit by the ball, but not below the knee, the player who hit the ball last is out.

If the ball goes out of play, there is a time-out. The referee or one of the players can go get the ball and start the game again by bouncing the ball in the center while others say "ga-ga-ga:"

The last person left after everyone else has been eliminated is the winner.

Riddle Me A Jewish Riddle

Riddles are an ancient Jewish form of entertainment which can successfully be used as motivators and attention-getters on the Sabbath. Many early Biblical riddles centered around the visit of the Queen of Sheba to Solomon, whose wisdom she tested by pro-pounding riddles. The following is an example: "Without movement while living, it moves when its head is cut off." What is the answer, you ask? Why, it's a tree of course, since when its top is removed, it can be made into a moving ship.

Our Talmudic tradition continued the riddle games. In the tractate of Kinnim (which deals with bird offerings), this riddle is posed: "What animal has one voice living and seven voices dead?" The answer given in the Talmud is the ibis, from whose carcass seven musical instruments were made.

Purpose. To add to the enjoyment of Shabbat celebration.

Group. Ages 5 and up.

Time. No time limit.

Materials. Riddles are prepared in advance.

Instructions.

1. Divide the players into teams.
2. A group leader asks each team in turn to answer a riddle. Each correct answer is awarded 1 point.
3. The team with the most points wins.

Sample Riddles.

The following riddles relate to the Genesis and Noah Bible stories:

I smell sweet, yet I can't smell,
I grow in every country dell.

What am I?

(Flower)

I wriggle, I wriggle,
And then I wriggle again.
I creep along to hiss and say,
I'm known as the scourge of men.
What am I?

(Snake)

I ripple, I ripple,
I'm green or blue,
I'm wild or tame
But I'm needed by you. What am I?

(Water)

You see me from a distance, On every one I beam,
With all my companions
A big bright crowd we seem. What am I?

(Stars)

When the rain comes down
And the sun comes peeping through, If you see me at that time,
I will bring you good luck to you. What am I?

(Rainbow)

I have a bark but cannot bite,
I stay awake both day and night,
The wind it sways me round and round,
And yet I like it in the ground. What am I?

(Tree)

Always wax, yet always wane: I melt, succumbed to the flame.
Lighting darkness, with fate blest on shabbos and yom tov,
I soon devolve to shapeless mess.

Candle

Samson asked a riddle to the Philistines betting 30 linen wraps and 30 changes of clothes that they won't know the meaning.

Out of the eater came something to eat,
And out of the strong came something sweet.

The eater is a lion. Something sweet is honey.

Of I must strive with wind and wave,

Battle them both when under the sea
I feel out the bottom, a foreign land.
In lying still I am strong in the strife;
If I fail in that they are stronger than I,
And wrenching me loose, soon put me to rout.
They wish to capture what I must keep.
I can master them both if my grip holds out,
If the rocks bring succor and lend support,
Strength in the struggle.
Ask me my name!

Anchor

A worm ate a word.
To me it seemed,
A marvelous thing when I learned the wonder
That a worm had swallowed, in darkness stolen,
The song of man, his glorious sayings,
A great man's strength; and the thieving guest,
Was no whit the wiser for the words it ate.

Bookworm

My house is not quiet, I am not loud;
But for us Hashem fashioned our fate together.
I am the swifter, at times the stronger,
My house more enduring, longer to last.
At times I rest; my dwelling still runs;
Within it I lodge as long as I live.
Should we two be severed, my death is sure.

Fish in River

"At night they come without being fetched,
And by day they are lost without being stolen."
Hint: They belong to the night.

The stars

"I never was, am always to be,
No one ever saw me, nor ever will
And yet I am the confidence of all
To live and breathe on this terrestrial ball."
Hint: It never comes

Tomorrow

"Runs over fields and woods all day
Under the bed at night sits not alone,
With long tongue hanging out,
A-waiting for a bone."

Hint: It's something very close to you.

A shoe

"The beginning of eternity
The end of time and space
The beginning of every end,
And the end of every place."
Hint: It's in front of you right now.
The letter e

"There was a green house.
Inside the green house there was a white house
Inside the white house there was a red house.
Inside the red house there were lots of babies."
Hint: A fruit

A watermelon

Here there is no north, west, nor east,
And weather fit for not man nor beast.

North pole