

TREE BIEN - TU BiSH'VAT PROGRAMS

Foundation for Family Education

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Tu BiSh'vat PROGRAMMING

Dear Friends,

This represents the first substantial update of TREE BIEN produced for this year's celebration of TuBiSh'vat. Other new programs are in various stages of production, and so continue to watch for www.Jewishfreeware.org.

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

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

Moreover as “JewishFreeWare” it is my personal commitment as compiler and editor that these materials be shared, copied, adapted, adopted, forwarded for all to use without fee. However any use for commercial purposes or for profit is expressly prohibited. The material is far from complete, and I'd welcome any suggestions, supplements and even corrections.

Eat and enjoy while you celebrate 4000 years of the produce of the Land of Israel through this “fruit of my labor.”

Rabbi Barry Dov Lerner

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SUGGESTED EDUCATIONAL STRATEGIES:

1. Select and study Rabbinic texts appropriate to the range of interest, study time and ability of the students.
2. Study the history and geography of Israel as it relates to growing fruits and trees, the background for the historical Tu BiSh'vat.
3. Present the fruit by historical period, cutting them into bite-size pieces on a platter and provide “taste” time-line of fruit in Israel, the Holy Land.
4. Offer “smoothies” using the fruits of Israel (1) during each historical period, (2) at the end of each or (3) as a grand finale at the end of the program – so much being produced for export and domestic consumption today – using some of the recipes attached; don't forget the opportunity to teach berakhot.
5. Celebrate a Tu BeShevat Seder for which there are a number of alternative “haggadot” or scripts/outlines available.
6. Teach the uniqueness of the TuBiSh'vat Seder according to the rules of “heirarchy” of foods in Jewish tradition, indicated by the laws/customs of initial berakhot for eating (or a meal) and for birkat hamazon, the berkahot that conclude eating a food or a meal. They are included in this brochure as indicated in the Table of Contents.

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1. RABBINIC TEXTS:

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

The Tree and the Mashiach (The Messiah)
by Danny Siegel

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

B. What was the tree from which the first Man ate? Rabbi Meir says a vine, for nothing brings greater lamenting to Man than wine does. Rabbi Nehemiah says that it was the fig, by which our forebears were both corrupted and corrected, for is it not written that Adam and Eve did sew fig-leaves? (BT Ber. And San).

C. What was the tree whereof Adam and Eve ate? R. Meir said that it was wheat, for when a person lacks knowledge, please say, "that man has never eaten bread of wheat." But it says "tree." "It grew lofty like the cedars of Lebanon. . . . R. Judah bar Illa'I said: It was grapes, for it says, "their grapes are grapes of gall, they have clusters of bitterness [sorrow] into the world." R. Abba of Acco said: It was the etrog (citron) for it was written, "and when the woman saw that it was good for food" [the only tree whose wood is as tasty as its fruit]. R. Yosi said: They were learning the obscure from the explicit and the meaning of a statement from its context [the fig tree provided leaves out of guilt]. . . . R. Azariah and R. Judah b. R. Simon in the name of R. Joshua ben Levi: Heaven forbid [that we should conjecture what the tree was]! The Holy One, blessed be He, did not and will not reveal to man what that tree was. (Midrash Rabbah 15. 8).

D. Israel is compared to the walnut-tree. We clip and prune it for its own good. Why? It is like the hair that is trimmed and is replaced, or finger-nails that we pare and new ones grow. In the same way, whatever Israel saves his labor and dedicates to works of Torah [whatever a Jew spares from his earnings and gives to charity] is to his own advantage in this world multiplying his happiness and will be a blessing for him the world to come.

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E. Once while Hone HaMa'agal (the circle-maker) was walking down the road, he saw a man planting a carob tree. Honi asked, "How many years will it take for this tree to bear fruit?" The man answered that it would take 70 years. Honi said, "Are you so healthy that you expect to live that long to enjoy its fruit?" The man answered, "I found a fruitful world, because my forebears planted for me. Thus I shall do for my children." (BT Ta'anit 23a)

F. There are four New Years. On the 1st of Nisan is the New Year for Kings and Festivals; on the 1st of Ellul is the New Year for the tithe of cattle; . . . on the 1st of Tishrei is the New Year for years, for Sabbatical years, Jubilee years, for planting and for vegetables; on the 1st of Shevat is the New Year for trees, according to the view of the School of Shammai, but the School of Hillel say, on the 15th of Shevat. (Mishna Rosh HaShana 1:1)

G. The world is judged at four periods in the year: at Passover for grain; on Shavuot for the fruits of trees; on Rosh HaShana all the inhabitants of the world pass before Him like flocks of sheep; and on Sukkot they are judged for water. (Mishna Rosh HaShana 1:2)

H. *For Seeing or Hearing Hebrew All Around You* by Danny Siegel, reprinted by permission of the author

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

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shins.

That's the way I am.

I'd rather hear the weather report

on Kol Yisrael

than all the rhythms and music of Shakespeare.

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

- *Kama na'ah t'nuvat hasadeh zo (name the food)*
- *Barukh haMakom sheb'ra'ah. How good is this (name of food) Blessed is God who created it.*
- Before eating fruit from trees add: *Barukh ata Adonai Eloheinu melekh ha'olam borei pri ha-etz. Blessed is Adonai, our God, for creating the fruit of the trees.*

2. BACKGROUND OF PRODUCE IN THE LAND OF ISRAEL:

The classical source of fruits and vegetables is in the Torah, the so-called “shivat ha-minim,” the “seven species,” “Wheat, barley, grape vines, figs, pomegranates, olives (fruit and oil) and honey (date palm)” “אֶרֶץ זֵיתָה וְשֵׁעֲרָה וְגִפְנֵי וִיתְאֲנָה וְרִמּוֹן אֶרֶץ-זֵיתִי שְׂמֹן וְדִבְשׁ:” (Dt. 8:8).

Seven Species Glossary:

Wheat - Hita - חֵטָה

Barley – Se'orah - שְׁעֵרָה

Grapes – Anavim / Gefen (most often consumed as wine) - גִּפְנֵי

Fig – Te'enah - תְּאֵנָה

Pomegranate – Rimmon - רִמּוֹן

Olive - Zayit - (most often consumed originally as olive oil) - זַיִת

Honey – D'vash (probably date honey) - דְּבַשׁ תְּמָר

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

In Mesolithic – **11,500 – 8000 BCE** - and Neolithic – **7800-4000 BCE** - humanity began to tend and develop fruit trees and press grapes for wine. Olives were pressed for oil. Israel is believed to be within the Mediterranean Basin and the Middle East the primary source for carob, olive, azarole, jujube and the almond.

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

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

Of all this virtually nothing has remained as a record of our ancestors. What is left is

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Theophrastus and Pliny the Elder making small notes extolling, e.g. “nicolavsin” dates of Judea; al-Makdisi confirming the fig “sbai” from Israel in the 10th century; the grapes known as “dura” or “dabouki” as the Arabs call them today coming from Hebron with the “inuni” coming in second; and the pomegranate renown everywhere.

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

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

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

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

Thus there is a wide spread of water from rain (and melting snow and ice) in seven typical regions, ranging from Tzfat with 715 mm, Tiberias with 400 mm, Haifa and Tel Aviv with 550 mm, Jerusalem with 600 mm, Sodom with 40 mm and Eilat with 30 mm. The Mediterranean area including the coastal plain and the mountain ranges, is the richest area in flora with an average of 350 mm. Annually. In this terra rossa and alluvial soil in the valley areas were historically vast forests and evergreen woods; most were felled during the 19th century awaiting the return of the Jews and the reforestation of the land. Jerusalem pine, oaks of several varieties, wild carob trees, imported in modern times the Australian eucalyptus (to dry the swamps of the Sharon region), olives, almonds, figs, grapes which thrive in this soil and the etrog in addition to other citrus – the last being the largest crop in the Jordan Valley and Jezreel Valley. Summer fruits are apricots, peaches, plums and pears, while fresh-growing dates fill the Jordan Valley. One also finds the imported in modern times the cactus known as the sabra.

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

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the soil. One of the tropical plants grown here is the banana.

The Saharo- Sindic area is part of a dry expanse stretching from the Sahara in North Africa, includes the Sinai and most of the Negev, the most southern Jordan Valley known as the Arava and the lower part of the Jordanian plain. It has a small rainfall of 50-60 mm annually and is composed of not so hospitable sand, rocks, salty marshes and riverbed earth of pebbles and soil. Little is grown here and it can only be seasonal (or irrigated artificially) and Israel has pioneered here cultivated vegetables and fruits.

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3. FRUITS IN ERETZ YISRAEL:

[Note: This is a section that is continually being updated and expanded as we learn more about the products of trees in Israel. Israel for millenia has been a land bridge for trade routes connecting three continents: Europe, Asia, Africa. Plants, animals and human beings have traveled through Israel, and in doing so Israel has been a major resource in the development of fruit and nut trees. Both the products and also the young trees have passed through Israel from one land to another, in addition to making Israel a major producer of both the trees and also their fruits.

Some fruits and nuts also may have had their origins in Israel before Abraham 4000 years ago. They may have been cultivated partially during one period and then continue to be the subject of horticultural experimentation, hybridization, transportation from one climate to another. One excellent example is the olive which grew wild before the Jews came into Israel, was partially cultivated during the early Biblical period for the olive fruit from which precious oil was extracted but not used as a food product. Olives became food when they were treated with pickling and salting techniques during the late Second Temple and Talmudic period. Thereafter, they were used for oil and food, for domestic use and export, in addition to importing and exporting various shoots and cuttings for continuing experimentation and hybridization.]

A. BIBLICAL PERIOD

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

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

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

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

DATE (*Phoenix dactylifera*) “tamar” The date palm has flourished in Israel since the Neolithic period near site of Jericho. Date as a name probably from the Greek “daktulos”, derived from a cluster of dark-brown finger digits. No one knows the origin of the cultivated date, from India to mountains of NE Africa. There are at least three possible ancestors of trees producing wild dates now

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being planted in Israel as ornamental palms. It was grown for its leaves (lulav for Sukkot) and general thatching, wood, symbol of immortality or fertility; it had sweet fruit fresh or dried, date honey or syrup, date liquer, palm leaves could be woven for many items, fibers for ropes and such, woven baskets and brooms, sandals and fans. Apiculture or bee-hive raising was never a major industry of the Jews, and thus we believe it to mean date honey.

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

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

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

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

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B. SECOND TEMPLE FRUIT PRODUCE IN ERETZ YISRAEL

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

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

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

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

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

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

PISTACHIO (*Pistacia vera*, Anacardiaceae) is a small tree native to some regions of Middle East and Eastern Mediterranean, e.g. Syria, Iran, Turkey, Greece, Turkmenistan, Pakistan, and possibly Afghanistan , that produces an important culinary nut. The modern pistachio nut *P. vera* was first cultivated in Western Asia, where it has long been an important crop in cooler parts of Iran. *Pistacia vera* often is confused with other species in the genus *Pistacia* that are also known as pistachio. These species can be distinguished from *P. vera* by their geographic distributions (in the wild) and their nuts. Their nuts are much smaller, have a strong flavor of turpentine, and have a shell that is not hard. The word pistachio is a loanword from Persian word .

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C. MEDIEVAL FRUIT PRODUCE IN ERETZ YISRAEL:

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

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

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

POMELO (*Citrus maxima* or *Citrus grandis*) is a citrus fruit native to Southeast Asia. It is usually pale green to yellow when ripe, with sweet white (or, more rarely, pink or red) flesh and very thick pudgy rind. It is the largest citrus fruit, 15–25 cm in diameter, and usually weighing 1–2 kg. Other spellings for pomelo include pummelo, and pommelo, and other names include Chinese grapefruit, jabong, lusho fruit. The pomelo tastes like a sweet, mild grapefruit, though the typical pomelo is much larger in size than the grapefruit. It has very little, or none, of the common grapefruit's bitterness, but the enveloping membranous material around the segments is bitter, considered inedible, and thus usually is discarded. The peel is sometimes used to make marmalade, or is candied and then (sometimes) dipped in chocolate. The peel of the pomelo is also used in Chinese cooking. In general, citrus peel is often used in southern Chinese cuisine for flavouring

TANGELO (*Citrus reticulata* × *C. maxima* or *C. × paradisi*), is also widely known as the honeybell. Tangelo is a citrus fruit that is a hybrid of a tangerine and either a pomelo or a grapefruit. It may have originated in Southeast Asia over 3,500 years ago. The fruits are the size of an adult fist and have a tangerine taste, but are very juicy, to the point of not providing much flesh but producing excellent and plentiful juice. Tangelos generally have loose skin and are easier to peel than oranges. They are easily distinguished from oranges by a characteristic knob at the top of the fruit.

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D. MODERN FRUIT PRODUCE IN ERETZ YISRAEL:

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

CLEMENTINE (*Citrus reticulata*) The traditional story is that it was "originally an accidental hybrid said to have been discovered by Father Clément Rodier in 1900 as an accidental hybrid in the garden of his orphanage in Misserghin, Algeria." However, there are claims it originated in China much earlier. The clementine is not always distinguished from other varieties of mandarin oranges. It should not be confused with similar fruit such as the satsuma, the Japanese mikan or honey-sweet orange, and is another popular variety. The clementine is occasionally referred to as Algerian tangerine.

KUMQUAT (*Citrus japonica*, *Fortunella japonica*) (*Fortunella* species) a group of small fruit-bearing trees in the flowering plant family Rutaceae, either forming the genus *Fortunella*, or placed within *Citrus sensu lato*. The edible fruit closely resembles that of the orange (*Citrus sinensis*), but is much smaller and ovular, being approximately the size and shape of an olive. The Round Kumquat (also Marumi Kumquat or Morgani Kumquat) is an evergreen tree, producing edible golden-yellow colored fruit. The fruit is small and usually round but can be oval shaped. The peel has a sweet flavor but the fruit has a sour center. The fruit can be eaten raw but is mainly used to make marmalade and jelly. It is grown as an ornamental plant and can be used in bonsai. This plant symbolizes good luck in China and other Asian countries, where it is sometimes given as a gift during the Lunar New Year. It's more commonly cultivated than most other kumquats as it is cold tolerant. It can be kept as a houseplant. The oval kumquat is susceptible to common Citrus pests and diseases.

GUAVA (*Psidium guayava*) arrived in Israel in the 20th century with a fascinating blended taste of strawberry/banana/pineapple and possessing an incredibly magnificent aroma. Why has its 100 species become so popular world-wide? Guava juice is very popular in Israel as well as in Hawaii, Cuba, Puerto Rico, Colombia, Venezuela, Egypt, Mexico, and South Africa. In Hawaii, guava fruit is eaten with soy sauce and vinegar. Occasionally, a pinch of sugar and black pepper are added to the

soy sauce and vinegar mixture. The guava fruit is cut up and dipped into the sauce. In Pakistan and India, guava fruit is often eaten raw, typically cut into quarters with a pinch of salt and pepper and sometimes cayenne powder/masala. Street vendors often sell guava fruit for a couple of rupees each. The fruit is also often prepared as a dessert, in fruit salads. In Asia, fresh guava slices are often dipped in preserved prune powder or salt. In India it is often sprinkled with red rock salt, which is very tart. Because of the high level of pectin, guavas are extensively used to make candies, preserves, jellies, jams, marmalades (Brazilian goiabada), and also for juices and aguas frescas. "Red" guavas can be used as the base of salted products such as sauces, substituting for tomatoes, especially for those sensitive to the latter's acidity. In Asia, a drink is made from an infusion of guava fruits and

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leaves. In Brazil, the infusion made with guava tree leaves (chá-de-goiabeira, i.e. "tea" of guava tree leaves) is considered medicinal.

PERSIMMON (*Diospyros kaki*) is known as the "Sharon Fruit" (named originally after Sharon plain in Israel) is the trade name for a cultivar of the Japanese Persimmon *D. kaki* fruit the most widely cultivated species. These are sweet, slightly tangy fruits with a soft to occasionally fibrous texture. This species, native to China, is deciduous, with broad, stiff leaves. Cultivation of the fruit extended first to other parts of east Asia. The word *Diospyros* means "the fruit of the gods" in ancient Greek. There are a number of varieties of persimmons enjoyed world-wide.

LOQUAT (*Eriobotrya japonica*) is a fruit tree indigenous to southeastern China. More than 1000 years ago transplanted to Japan and cultivated as a household plant and for fruit. In the modern period it was brought to Israel which is now one of the greatest producers of the loquat after Japan. The loquat is comparable with its distant relative, the apple, in many aspects, with a high sugar, acid and pectin content. It is eaten as a fresh fruit and mixes well with other fruits in fresh fruit salads or fruit cups. Firm, slightly immature fruits are best for making pies or tarts. The fruits are also commonly used to make jam, jelly, and chutney, and are often served poached in light syrup. Loquat syrup is used in Chinese medicine for soothing the throat like a cough drop. In Japan, it is eaten fresh or sometimes canned because the flesh is sweet, although the waste ratio is 30% or more, due to the size of the seed. Among other things, it is processed to confectionery including jellies and the jam.

AVOCADO (*Persea americana*) is native to Mexico, classified in the flowering plant family along with cinnamon, camphor and bay laurel. Avocados are a commercially valuable fruit and are cultivated in tropical and some temperate ones, producing a green-skinned, pear-shaped fruit that ripens after harvesting. Trees are partially self-pollinating and often are propagated through grafting to maintain a predictable quality and quantity of the fruit. The earliest known written account of the avocado in Europe is that of Martín Fernández de Enciso (c. 1470–c. 1528) in 1518. The plant was introduced to Indonesia in 1750, Brazil in 1809, the Levant in 1908, and South Africa and Australia in the late 19th century.

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

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[Now YOU can do additional research on the origins and history of cultivation all of these fruits and nuts below, many of which are currently being grown in Israel for either domestic use or export or both. Consider it a worksheet to fill in the details. Consider also what you believe will be the next Israeli fruit breakthrough for domestic use or export. I'm betting on the "Ugli" fruit (pronounced "oo-gee"). Developed in Jamaica in 1934 and now imported into the US through Florida, it could be soon an Israeli commodity. Check it out.

We have listed some known produce from Israel of the modern period above, often chosen because of the climate and/or horticultural technology of Israel. In addition, of course, is where the fruit is commercially attractive, domestically or for export. But there is so much you can add to this brochure. Feel free to do so for your family, congregation, organization.]

ATEMOYA (*Annon hybrid*) of the cherimoya and the sugar apple; custard apple

BERRIES Some discussion about the most appropriate berakha. In botanical language, a berry is a simple fruit having seeds and pulp produced from a single ovary.

Bearberry (*Arctostaphylos* spp.)

Barberry (*Berberis*; *Berberidaceae*)

Crowberry (*Empetrum* spp.)

Currant (*Ribes* spp.; *Grossulariaceae*), red, black, and white types

Elderberry (*Sambucus niger*; *Caprifoliaceae*)

Gooseberry (*Ribes* spp.; *Grossulariaceae*)

Grape, *Vitis vinifera*

Honeysuckle: the berries of some species are edible and are called honeyberries, but others are poisonous (*Lonicera* spp.; *Caprifoliaceae*)

Lingonberry *Vaccinium vitis-idaea*

Mayapple (*Podophyllum* spp.; *Berberidaceae*)

Nannyberry or sheepberry (*Viburnum* spp.; *Caprifoliaceae*)

Oregon-grape (*Mahonia aquifolium*; *Berberidaceae*)

Strawberry Tree (*Arbutus unedo*), not to be confused with the actual strawberry (*Fragaria*)

Tomato and other species of the family *Solanaceae*

Banana

Cranberry

Watermelon

Pumpkin

BLOOD ORANGE (*Citrus sinensis*)

BLUEBERRY

CACTUS PEAR (*Opuntia species*) "sabra"

CALABAZA

CARAMBOLA

CARISSA

CHAYOTE

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

CITRUS

Australian round lime (*Citrus australis*)

Blood lime

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Blood Orange
Citron (Citrus medica)
Clementine (Citrus reticulata var. clementine),
Grapefruit (Citrus paradisi)
Jaffa Orange / Shamouti orange (Citrus × sinensis 'Shamouti')
Kabosu (Citrus Sphaerocarpa) Rutaceae
Kaffir lime (Citrus hystix)
Key Lime (Citrus aurantifolia)
Kumquat (Fortunella spp.)
Lemon (Citrus limon)
Limequat (lime × kumquat)
Mandarin (Citrus reticulata)
Meyer lemon (Citrus × meyeri)
Naartjie (Citrus reticulata, Citrus nobilis)
Orange, of which there are sweet (Citrus sinensis) and sour (Citrus aurantium) species
Orangelo,
Oroblanco (Citrus paradisi x C. grandis) Rutaceae (Also called the sweetie)
Palestine sweet lime (Citrus x limettioides)
Persian lime, also known as tahiti lime.
Pomelo (also known as the shaddock) (Citrus maxima)
Portuguese navel (Umbigo) orange
Rangpur lime, a mandarin orange - lemon hybrid
Sour Orange (Citrus aurantium) also called bigarade, bitter orange, Seville orange
Sweet Lemon (Citrus limetta)
Tangelo,
Tangerine, and similar
Ugli fruit

COCONUT

LONGAN

LYCHEE

MANGO

MIRACLE FRUIT

MONSTERA

PAPAYA

PASSION FRUIT

PLANTAIN

POMEGRANATE

PUMMELO

RAISIN GRAPES

SAPOTE

STRAWBERRY

SURINAM CHERRY

TABLE GRAPES WINE

GRAPES “gefen”

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4. WHAT CAN YOU DO WITH FRUIT :

Make up platters of various fruits and nuts that as you reach the historical period in your discussion you can sample; or you can save them for the conclusion. You can also serve other sweets, e.g. cookies or candies made from these fruit ingredients, the classic sesame candy, banana bread, etc. This is an opportunity to distinguish the climate necessary for their growth and Israel's geography.

Make "Smoothies" for the class – using a blender or a smoothie maker. Basic rule, however, is that you always must have some liquid in the jar if you are using frozen fruit or ice. Don't attempt to pulverize ice or frozen items in your smoothie machine or blender without liquid – e.g. orange juice, apple juice or even some milk or yogurt. Otherwise the motor may burn out under the strain, and you'll be left having taught, lectured and the students or participants will be greatly disappointed. I encourage the students to pick a smoothie by historical period and then remember what fruits were available at that time in Israel.

Tools for the Smoothies:

Above all, you will need powerful blender or smoothie maker, preferably 450 watts or more. Having three or more blenders is very helpful for meeting a time schedule (and occasionally one will burn out or be defective - check them all before you begin.) Don't forget to have an extension cord that can reach the outlet and have sufficient outlets for each blender. Adults - parents and/or teachers are critical to distribute samples of each "historical Israeli smoothie." Also have a separate dairy blender for using yoghurt as a substitute for "leben" with the fruits, and also pareve blenders for fruit only. [Some people are lactose intolerant and you should check in advance. Similarly check on any other food, fruit or nut allergies before serving.] In addition, vegetable peelers, paring knives, chef's knife, cutting boards, toothpicks, garbage can (can be used for compost heap for the your Spring garden), plenty of small cups for tasting and also an ample supply of napkins, plates, forks/knives.

The following smoothie recipes have been borrowed or adapted from items on the Internet, Fruit Cookbooks and the brochures that came with my smoothie machines; I have kept at least one for dairy and two for pareve. No attempt is being made to intend originality although I would encourage every teacher and program presenter to mix and match ingredients. Drink and enjoy. There are many, many recipes on-line. Pareve blender and recipes are important to keep separate for the sake of lactose intolerant students/participants.

Recipes:

(a) FRUIT SMOOTHIE

Serving Size : 4 Preparation Time :0:00

Categories : Beverages Fruits

Low-Fat

1 md Ripe peach

3/4 c Fresh OR frozen strawberries

1/2 Banana -- peeled

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2 c Skimmed evaporated milk-chilled

4 ts Frozen orange juice concentrate

1 t Vanilla

4-6 ice cubes

Cinnamon -- optional

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

(b) BANANA BERRY SMOOTHIE

2 bananas

1/2 cup blueberries

1 cup plain yogurt

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

(c) FRUIT 'N' HONEY

1 Scoop Vanilla frozen yogurt

8 ounces apple juice

frozen fresh fruit

a squeeze of honey

ice

blend in blender until smooth

(d) POWER BREAKFAST

1 cup orange juice

3/4 cup pear -- peeled and diced

1 banana -- frozen

3/4 cup plain low-fat yogurt

1 teaspoon vanilla extract

3 tablespoons smooth peanut butter

2 tablespoons wheat germ

Place all ingredients into blender and blend until smooth.

(e) GREEN ENVY AVOCADO SMOOTHIE

1 avocado

2 bananas

2 cups orange juice

1 cup of strawberries (preferably fresh, but frozen will do)

1 cup of orange or strawberry sherbet

1 cup ice

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5. BIBLIOGRAPHY FOR FRUIT TREES:

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

TREE BIEN - TU BiSH'VAT PROGRAMS

Tu BiSh'vat Seder

Preparation for the Tu B'Shevat Seder

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

1) fruits or nuts with an **inedible outer shell and an edible inner core**: sabra, pineapple, coconut, orange, pumello, banana, walnut, pecan, grapefruit, starfruit, pinenut, pomegranate, papaya, brazil nut, pistachio, or almond. (Note: purchase the whole fruit or nut so you can remove the outer shell during the seder).

Warning: Check carefully in advance regarding any allergies to peanuts, nuts, dairy and/or specific fruits. If there are issues for anyone, double-check all ingredients and equipment/knives/containers AND if any processed food or beverage to be served is prepared on equipment used for dairy or nuts.

2) fruits with **edible outer flesh and pithy, inedible cores**: olive, date, cherry, loquat, peach, apricot, jujube, persimmon, avocado, plum, or hackberry. (Note: purchase the whole fruit so you can remove the pit or core during the seder).

3) fruits which are **edible throughout, without any inedible protective shell or internal pit/seed**. The symbolic fruits may be eaten entirely and include: strawberry, grape, raisin, fig, raspberry, blueberry, cranberry, carob, apple, pear, kiwi or quince.

A “Shopping List” for any TuBiSh’vat Program and for the TuBiSh’vat Seder:

(Consider purchasing eco-friendly disposable items to recall “bal tashchit”

Vegetable peeler, paring knife, 2 chef’s knives, 2 cutting boards, spoons

Small disposable cups for tasting

Plenty of napkins, plates, forks/knives

Toothpicks, garbage cans and liners.

All refuse, garbage and unwanted “remainders” of fruit or drinks can be saved to be placed in your compost heap for the Spring garden.

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Check List for your Tu BiSh'vat Seder with 15+ Different Fruits/Nuts for the Four Cups/Sections

Note: these are just suggestions; you can substitute your own ingredients

Fruit with a hard outer shell

- Coconut
- Almonds
- Walnuts
- Pecans

Fruit with an inner pit

- Dates
- Olives
- Cherries
- Plums

Fruit with an outer shell and inner pit

- Carob
- Avocado
- Pomegranate
- Orange

Fruit that is entirely edible

- Figs
- Raisins
- Strawberries
- Grapes
- Sabra

Four different Israeli wines and/or grape juices: white, blush, zinfandel and red

Wheat / Barley / Rye / Oat / Multi-grain crackers

Jams/Jellies/Fruit Spreads/Marmalades from Israeli produce and production

Song sheets for each person

Hagaddot for each person

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URL's for Tu BiSh'vat Seder Texts and Background to the Seder:

1. "Why do trees need a birthday?"
www.learn.jtsa.edu/topics/kids/together/tubshevat
2. "Tu B'Shvat: Trees, Shabbat, And Israel's Ecology," COEJL, Jonathan Wolf
<http://www.coejl.org/tubshvat/documents/treeshabbatrael.shtml>
3. "TU BISHVAT: A New Year for Trees"
[http://www.myjewishlearning.com/holidays/Tu Bishvat/TO Tu Practices/Seder.htm](http://www.myjewishlearning.com/holidays/Tu_Bishvat/TO_Tu_Practices/Seder.htm)
4. "TuB'shvatSeder"
<http://www.shemayisrael.co.il/tubishvat/sequence.htm>
5. "Tu B'Shvat Seder" from WUJS
<http://www.wujs.org.il/activist/programmes/programmes/tubishvat/programTU seder.shtml>
6. "TuB'Shvat Seder," Yavneh Olami
<http://www.hagshama.org.il/en/resources/view.asp?id=209>
7. "Some Tu BiShevat customs"
www.akhlah.com
8. "Tu BiSh'vat Seder"
<http://www.akhlah.com/holidays/tubshvat/seder/hagaddah.php>
9. "A Tu Bishvat Seder For Every Personality"
http://www.myjewishlearning.com/holidays/Jewish_Holidays/Tu_Bishvat/Practices/Modern_Seder/tu-bishvat-seder-personalities.shtml
10. "The Trees are Davening: A Tu B'Shevat Haggadah," by Anonymous - 9/8/2001
<http://www.shalomctr.org/node/378>
11. "Pri Etz Hadar, a Tu Bish'vat Seder (Sefer Hemdat Yamim, 1731)
<http://opensiddur.org/2010/11/pri-etz-hadar/>
12. "One-page flowchart Haggadah plus more links", Rabbi David Seidenberg
http://www.neohasid.org/resources/tu_bishvat/more_tu_bishvat/

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A TU BISH'VAT SEDER

Acknowledgement: The following text for a TuBiSh'vat Seder is adapted from **A Tu Bishvat Seder: The modern seder draws on elements of its mystical predecessor**, by Susan Silverman which appeared at "For All Things Jewish--MyJewishLearning.com" and which I edited, adding Hebrew.

http://www.myjewishlearning.com/holidays/Jewish_Holidays/Tu_Bishvat/Practices/Modern_Seder.shtml

There is no set liturgy for the modern Tu Bishvat seder. This is a ritual that is still in flux. Each year, more haggadot for Tu Bishvat (books detailing the liturgy and rituals of the seder) become available. Some have a particular focus: ecology, Israel, family activities. The varying texts for the seder may quote from different Jewish books in addition to the Bible. The common elements are the drinking of four cups of wine and the eating of different fruits. While these customs go back to the mystical Tu Bishvat seder, the elements may be interpreted differently in the modern celebrations.

Alternatives: The seder presented here serves as a model of a modern liberal seder. Different communities, especially traditionalist ones, use alternate versions. For example, other sedarim (the plural of seder) include the Shehecheyanu, a blessing that thanks God for the ability to celebrate the joyous occasion. This blessing would be done when eating a new fruit of the season. The Shehecheyanu at the beginning of the seder would link the ceremony to the kabbalist seder and its message of rebirth and time change. One could add a concluding reading, blessing, or a portion of the Hallel (Psalms of praise). Between the different sections of the seder, it is possible to include readings associated with Israel, fruit, and trees from both traditional and modern sources. Many sedarim include songs associated with these topics. Reprinted with permission of the authors from *Jewish Family and Life: Traditions, Holidays, and Values for Today's Parents and Children*, published by Golden Books.

Set up your table as you would for Passover: white or other nice tablecloth, good dishes, flowers, wine, and juice. There is no requirement to light candles, but scented candles add a nice touch and a festive glow. Either one person can lead the seder, reciting each reading and making the blessings, or everyone can take turns. The directions concerning which fruit to locate and the mix of the wines should be read aloud. As each piece of fruit and each cup of wine is being considered and blessed, that object is held by the reader. After each blessing, the participants taste the fruit or sip the wine.

Hand Washing

Fill a large bowl with flower-scented water and float a small cup in it. Carry the bowl from person to person or set up a washing station in a corner. Feel how nice it is to place your hands over the bowl and have someone pour warm water over your fingers. Have towels ready.

Some say this blessing [though some may choose to forego this blessing, since it is traditionally recited upon washing the hands before eating bread, which is not eaten here]:

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al netilat yadayim.

Praised are you, Adonai our God, Ruler of the Universe, who has sanctified us through his

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commandments and commanded us concerning the washing of hands.

Reader: And God said: Let the earth put forth grass, herb-yielding seed, and fruit-tree-bearing fruit after its own kind, wherein is the seed thereof, on the earth. (Genesis 1:11)

Reader: In the 16th century in northern Israel, in the spiritual town of Tzfat (Safed), the Jewish mystics created the Tu Bishvat seder. They recognized the many and varied dimensions of God's creation and used the fruits of Israel to symbolize their existence.

The First Cup of Wine

This cup of white wine or grape juice symbolizes winter and the mystical dimension of atzilut, or emanation, at which God's energy infused the creation process with initial life.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Adonai our God, Ruler of the universe, who created the fruit of the vine.

Reader: For Adonai your God is bringing you into a good land. A land of brooks of water, of fountains and depths springing forth in valleys and hills, a land of wheat and barley and vines and fig trees and pomegranates, a land of olive trees and honey, a land wherein you shall eat without scarceness, you shall not lack anything in it; a land whose stones are iron and out of whose hills you may dig brass. And you shall eat and be satisfied, and bless God for the good land, which is being given unto you (Deuteronomy 8:7-10).

The First Fruit

Fruit that is hard on the outside and soft on the inside, such as walnuts, coconuts, or almonds. The hard shell symbolizes the protection that the earth gives us and reminds us to nourish the strength and healing power of our own bodies.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri ha-etz

Praised are you, Adonai our God, Sovereign of the universe, who created the fruit of the tree.

The Second Cup of Wine

This cup of wine or grape juice is mostly white, with a little red mixed in, to symbolize the passing of the seasons and the mystical concept of formation and birth, often associated with water.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Adonai our God, Ruler of the universe, who created the fruit of the vine.

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Reader: Blessed shall you be in the city, and blessed shall you be in the field. Blessed shall you be in the fruit of your body, and the fruit of your land, and the fruit of your cattle, and the young of your flock. Blessed shall you be in your basket and your kneading trough. Blessed shall you be when you come in and blessed shall you be when you go out (Deuteronomy 28:36).

The Second Fruit

This fruit is soft with a pit in the center - olives, dates, peaches, apricots - and symbolizes the life-sustaining power that emanates from the earth. It reminds us of the spiritual and emotional strength that is within each of us.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri ha-etz

Praised are you, Adonai our God, Sovereign of the universe, who created the fruit of the tree.

The Third Cup of Wine

This cup of wine is mostly red with a little of white mixed in and symbolizes once again the change of seasons and the mystical concept of beriah, or creation.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Adonai our God, Ruler of the universe, who created the fruit of the vine.

Reader: Then God formed the human from the dust of the ground, and breathed into the nostrils the breath of life; and the human became a living soul (Genesis 2:7).

The Third Fruit

This fruit is soft throughout and is completely edible, such as figs, grapes, and raisins. This type symbolizes God's omnipresence and our own inextricable ties with the earth.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri ha-etz

Praised are you, Adonai our God, Sovereign of the universe, who created the fruit of the tree.

Serve a symbolic meal

Many suggest vegetarian meal. Vegetarian is suggested because not only is Tu BiSh'vat a festival of fruits and nuts, basic ingredients in vegetarian diets, but because there is a theory that the ideal diet for human beings from a Biblical basis would be vegetarian. Consider a salad using Israeli products, albeit vegetables grown in the ground but with fruit elements. Add side items such as pita chips and variously flavored hummous from Israel. A favorite meal could be vegetarian lasagna and/or noodle kugel with fruit. Eat other exotic fruits that are placed around the table, especially those now being produced successfully in Israel, whether for domestic consumption or export.

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TREE BIEN - TU BISH'VAT PROGRAMS

The Fourth Cup of Wine

This cup is all red, symbolizing the mystical concept of fire and the idea that within all living things dwells a spark of God.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri hagafen.

Praised are you, Adonai our God, Ruler of the universe, who created the fruit of the vine.

Reader: And the angel of God appeared to him in a flame of fire out of the midst of a bush; and Moses looked, and behold, the bush burned with fire and the bush was not consumed (Exodus 3:2).

The Fourth Fruit

This has a tough skin on the outside but sweet fruit within--mangos, bananas,* avocados, or sabra, a desert pear--and symbolizes the mystery of the world and our study of Torah. We are constantly seeking to uncover her secrets, and are continually nourished by her fruits.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָעֵץ

Baruch atah Adonai Eloheinu melech ha-olam, borei p'ri ha-etz

Praised are you, Adonai our God, Sovereign of the universe, who created the fruit of the tree.

*Most believe that the correct berakha is *borei p'ri ha-adamah* בּוֹרֵא פְּרֵי הָאֲדָמָה

Concluding Thought:

How important is planting trees for the many uses of humanity as well as for the earth itself and the sky above? Our Sages told many lessons taught by Rabbi Yohanan ben Zakkai, who witnessed the destruction of Jerusalem by the Romans and who was permitted by them to restore line of tradition at Yavneh, instituting the next period of Jewish theology, philosophy and law. He taught the priority of planting. "If you should be holding a sapling in your hand when they tell you the Messiah has arrived," he advised, "first plant the sapling, then go out and greet him."

Rabbi Susan Silverman lives with her family on Kibbutz Ketura. She is the co-author, with her husband, Yosef Abramowitz, of Jewish Family & Life, Traditions, Holidays and Values for Today's Parents and Children. She is currently at work on a memoir and theology of adoption called Blessed Are They Who Dwell in Your House.

TREE BIEN - TU BISH'VAT PROGRAMS

SHOPPING LIST FOR FRUITS FOR Tree Bien Program

CITRUS FRUIT (1-2 of any of the following; variety is more important than quantity; * denotes most desired for historical sequence)

Australian round lime (*Citrus australis*)

Blood lime

Blood Orange*

Citron (*Citrus medica*)*

Clementine (*Citrus reticulata* var. *clementine*)*

Grapefruit (*Citrus paradisi*)* (white/pink)

Jaffa Orange*

Kabosu (*Citrus Sphaerocarpa*)

Kaffir lime (*Citrus hystix*)

Key Lime (*Citrus aurantifolia*)* (a carton or more)

Kumquat (*Fortunella* spp.)*

Lemon (*Citrus limon*)*

Limequat (lime × kumquat)

Mandarin (*Citrus reticulata*)*

Meyer lemon (*Citrus* × *meyeri*)*

Naartjie (*Citrus reticulata*, *Citrus nobilis*)

Navel Orange*

Orange, of which there are sweet (*Citrus sinensis*) and sour (*Citrus aurantium*) species

Orangelo,

Oroblanco (*Citrus paradisi* × *C. grandis*) Rutaceae (Also called the sweetie)

Palestine sweet lime (*Citrus* × *limettioides*)

Persian lime, also known as tahiti lime.

Pomelo (also known as the shaddock) (*Citrus maxima*)*

Rangpur lime, a mandarin orange - lemon hybrid

Sour Orange (*Citrus aurantium*) also called bigarade, bitter orange, Seville orange*

Sweet Lemon (*Citrus limetta*)

Tangelo* (tangerine × pomelo)

Tangerine* (*Citrus* × *tangerina*)

Ugli fruit* (*Citrus reticulata* × *Citrus paradisi*)

ADDITIONAL FRUIT / INGREDIENTS FOR SMOOTHIES:

Procure sufficient quantities for at least 5 blender recipes of parve fruit smoothies (fruits, juice, ice, flavoring)

CAROB (Have sufficient for each participant to taste! Try health stores and fruit importers. Can be stored in dry, clean containers as dried fruit for years - can then be microwaved with water to refresh; seeds can be planted.)

Suggested additional supplements to eat and also for smoothies:

ALMONDS, APPLES, APRICOTS, BANANAS, CHERIMOYA, DATES, FIG, GRAPES, OLIVES, KIWI, PEARS, PECANS, PISTACHIOS, PINEAPPLE, PLUMS, POMEGRANATES, STRAWBERRIES, WALNUTS

Liquids/Juices - You will need sufficient to provide liquid base for blenders, e.g. apple juice, citrus juice drink

Flavorings: Vanilla extract, bottle of honey, powdered sugar

Non-fat Yoghurt

Ice Cubes in sufficient quantity

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TREE BIEN - TU BISH'VAT PROGRAMS

THE MOFET INSTITUTE

<http://web.macam.ac.il/~bev/Book/3%20TU%20B%27shvat.htm>

1. TEACHER GUIDE MATERIALS

TU B'SHVAT – THE NEW YEAR OF TREES - BACKGROUND

Tu B'Shvat is a minor holiday which falls on the 15th day of the Hebrew month of Shvat. The name of the festival literally means the fifteenth of Shvat. The New Year of the Trees occurs on this Hebrew date. This festival expresses a deep link between the Jewish people and the Land of Israel. It is marked by the eating of nuts and fruits, and planting trees or donating funds to the Jewish National Fund (Keren Kayemet L'Israel) so that they may plant trees in Israel. Tu B'Shvat also focuses on environmental issues, and in some communities a "Tu B'Shvat seder" is held.

Tu B'Shvat is not mentioned in the Bible. It is first mentioned in the Mishnah, which was completed circa 200 and is that part of the Talmud which contains the Jewish laws handed down since the time of the Bible. Tractate Rosh Hashanah 1:1 states that there are four new years. The four new years are the 1st of Nissan used in biblical times to date the reigns of kings, the 1st of Elul marking the new year for the tithe of cattle, the 1st of Tishrei or Rosh Hashanah and the 15th of Shvat or the New Year of Trees. Today only the latter two have any observances associated with them.

The question as to why the New Year of the Trees falls in the month of Shvat is also answered in the same Talmud Tractate (Rosh HaShana). By the middle of the month of Shvat the majority of the average annual rainfall has already fallen. Therefore, the trees have already started to grow, and this is the time when fruits begin forming on the trees. In Israel the 15th of Shvat is the day when new sap traditionally starts to rise in the trees. It is a time of rejuvenation, the beginning of Spring and everything is green.

Tu B'Shvat is an agricultural holiday marking the date from which to count the age of the tree. In ancient times farmers were taxed on the fruit they produced between one Tu B'Shvat and the next. The date also related to the maturation of the fruit tree. According to Leviticus 19:23-25 we are not allowed to eat the new fruit until the fourth year of its development.

One of the major customs associated with the New Year of Trees is tree planting. In Israel school children are taken to established and newly developed forests to plant trees. In the Diaspora money is collected and sent to Israel for the intended purpose of planting trees. This custom of contributing money for tree planting was initiated by the Zionist teachers at the beginning of the twentieth century, in order to emphasize the Jewish roots in Israel.

An ancient custom in Israel was to plant a tree in honour of a new born baby. The tree was planted on Tu B'Shvat following the child's birth. If the baby was a boy, a cedar was planted. If the baby was a girl, a cypress was planted. As the children grew so did the trees. When the

children got married the wood from the trees built their chupah (wedding canopy). As the wood

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TREE BIEN - TU BISH'VAT PROGRAMS

from the two trees were joined in the chupah so were the bride and groom in their marriage.

Another custom associated with Tu B'Shvat is the eating of dried fruits from Israel. This emphasizes the link with the Land of Israel. There are varied customs regarding eating fruit on Tu B'Shvat. Some have the custom of eating the seven species of fruits that grow in Israel. Based on a verse in Deuteronomy (8:8) these fruits are wheat, barley, grapes, figs, pomegranates, olives and dates. In some communities it is the tradition to eat 15 (Tu) different kinds of fruits.

The idea of a Tu B'Shvat seder goes back to the late 16th century Kabbalists of Safed who saw mystical symbols in trees and fruits. The idea was not adopted by the Ashkenazi communities although some Sephardi communities did embrace it. It has been revived with the Zionist movement. Today many kibbutzim hold a Tu B'Shvat seder. In Neot Kedumim, an open-air educational institution near Jerusalem, the vegetation and agriculture of the Bible have been recreated on the hillsides there. They have also published a Tu B'Shvat Haggadah.

The Tu B'Shvat seder is loosely based on the Passover seder. As in the Passover seder, four glasses of wine are drunk. However, in each glass the colour of the wine is varied. The first cup is all white wine to symbolize the dead of Winter. The second is mostly white mixed with some red to mark the start of Spring. The third is mostly red mixed with some white symbolizing the developing Spring season, and the fourth is all red wine symbolizing full-bodied Spring. A good part of the Tu B'Shvat seder liturgy is composed of excerpts mentioning trees from the Bible, Talmud, and other sources.

It is important that you read the introduction in order to put the activities that follow in their correct framework.

TREE BIEN - TU BISH'VAT PROGRAMS

2. TEACHER GUIDE TO TU BISH'VAT

1. LEXICAL ITEMS

almond, bark, bough, blossom, branch, bud, fruit, leaf, leaves, roots, tree, trunk

2. IDEAS FOR DIFFERENT LEVELS

Grade 4: Word search 1 together with word bank. Find words and write at least 3 sentences using some of the words found.

Grade 5: Unscramble the words and find them in word search 2. Pupils can use the words in sentences.

Grade 6: Word search 3 to find different types of trees.

ACTIVITIES

Tu B'Shvat Word Search 1

In the word search below you have words going in all directions:
There are 10 things all related to the title.

TREE WORDS

H A P Y S S M S R S

B A L T L O P E R F

V A O M S T K V T V

W O R S O N O A U H

R F O K U N U E W B

E L A R W B D L R N

B E T E Y H U A F Y

Q M R E L J N D K F

Y O T T U C V L Q T

K M P Y H N B D Q U

Word bank : almond, bark, blossom, branch, bud, leaf, leaves, roots, tree, trunk

TREE BIEN - TU BISH'VAT PROGRAMS

Tu B'Shvat Word Search 2

Unscramble the following words related to trees, then find them in the word search below.

- | | |
|------------------|-----------------|
| 1. abkr _____ | 2. hguob _____ |
| 3. soomlbs _____ | 4. abchnr _____ |
| 5. ubd _____ | 6. iufrt _____ |
| 7. feal _____ | 8. ortos _____ |
| 8. erte _____ | 10. knrtu _____ |

Tu B'Shvat Word Search 3

In the word search below these 10 words go in all directions:

TREE WORDS

NRKHBKBLTJ

UVFTGLOEIH

LSROOUSAUB

WEISGTOFRR

EKSBOVQBFZ

IOYOAYLYGQ

MURXNRTWOB

HCNARBKSPZ

TRUNKLDUBA

JRNPQCNZUC

Word bank : bark, bough, blossom, branch, bud, fruit, leaf, roots, tree, trunk.

TREE BIEN - TU BISH'VAT PROGRAMS

Tu B'Shvat Word Search 3

In the word search below you have 14 names of trees going in all directions:

TREES

GTNSBJVRCSQGIFZGLY

OFXZPWOFKDBXDWHKKY

SGPINENWGBLLNUXRRR

YPYYFZMPXRRONFFOTF

VBQVMXSASJMSDFIYDR

KDNDNQSUPEGRNVE

BDJFJCGULLEKLBZITT

ZAAKBWQKTDEBUDSALM

TAKFUANHQLRNZPDZOM

RFSOPUCSYCDVBOQZVR

PCOPQTQCULFCORANGE

OELFGWHVEAUIVUOPKU

PEOLKCZGLDBIOALAYQ

LKXDZVCMJCAHKLVLDE

ADBJZROYMRPRAOIMZN

RMCAKNUFQABMOUTVEI

DMAADOZMCIBLVHRHEK

MNYPKNPPSZNJCYKNHS

Word bank: Almond, apple, cedar, date, fig, fir, lemon, maple, oak, olive, orange, palm, pine, poplar

TREE BIEN - TU BISH'VAT PROGRAMS

SONGS

1. "Ten green leaves" (Tune: Ten Green Bottles)

There were ten green leaves hanging on the tree
And if one green leaf would accidentally fall
There would be nine green leaves hanging on the tree.
There were nine green leaves hanging on the tree
And if one green leaf would accidentally fall

There would be eight green leaves hanging on the tree.
There were eight green leaves hanging on the tree
And if one green leaf would accidentally fall
There would be seven green leaves hanging on the tree.

(Continue in this manner – 7/6; 6/5; 5/4; 4/3; 3/2; 2/1)

There was one green leaf hanging on the tree
And if one green leaf would accidentally fall
There would be no green leaves hanging on the tree.

2. "The Almond Trees are White"

(Tune: "Almond Trees Are Blooming" - (שקדיה פורחת))

The almond trees are white,
The sun is shining bright.
Singing birds from every dome
Tell us Tu-b'Shvat has come.
The holiday of the trees.

3. "A Song for The New Year For Trees"

(Tune: "*The Green Grass Grew All Around*")

There was a Tree
There was a tree, a pretty little tree,
The prettiest tree you ever did see,
The limb on the tree, the tree in a hole
The hole in the ground,
And the green grass grew all around, all around,
And the green grass grew all around.

TREE BIEN - TU BISH'VAT PROGRAMS

And on this limb, there was a bough...
And on this bough there was a branch...
And on this branch there was a twig...
And on this twig there was a nest...
And in this nest there was a bird...
And on this bird there was a feather...
The prettiest feather you ever did see
The feather on the bird, the bird in the nest...

4. “The Green Beans Grew All Around”

(Tune: “*The Green Grass Grew All Around*”)

There was a hole (repeat)
In the middle of the ground. (repeat)
The prettiest hole (repeat)
That you ever did see. (repeat)
Well, a hole's in the ground
And the green beans grew all around and around
And the green beans grew all around!

Well, in this hole (repeat)
There was a seed. (repeat)
The prettiest seed (repeat)
That you ever did see.
Well, a seed in the hole
And a hole in the ground
And the green beans grew all around and around
And the green beans grew all around!

Well, from this seed
There came a plant.
The prettiest plant
You ever did see.
Well, a plant from the seed
And a seed in the hole
And a hole in the ground
And the green beans grew all around and around
And the green beans grew all around!

TREE BIEN - TU BISH'VAT PROGRAMS

ACTIVITIES

1. Title: “Fruits galore.

Level: Grade 3.

Materials: Fruits – collect fruits or pictures of fruits (figs, grapes, dates, apples, oranges, olives, pomegranates, bananas.)

Aims: -to teach lexical items of fruits

Description: Begin by asking the pupils some basic questions about the festival (What festival falls on the fifteenth of Shvat? What do we do on this festival?) After you have elicited the fact that we eat fruits on this day present the lexical items. Revise them several times and then ask for a volunteer. The volunteer has to get at least 5 of the items correct when asked "What is this?" Several pupils can be asked to volunteer to be tested in this way.

Have the pupils divide their page into four and draw four of the items. Use these pages to play bingo with the pupils.

2. Title: Family tree.

Level: Grade 4/5.

Materials: Family tree outline (optional), flashcards of family members (e.g. Mother, father, grandfather, grandmother, brother, sister, aunt, uncle)

Aims: -to re-enter and review lexical items connected to the family.

Description: Teacher explains that there are many different types of trees, and elicits different names of trees. If nobody comes up with “family trees” teacher writes it on the blackboard and asks pupils to explain what it is. (A family tree is a list of family history and relatives.) Teacher asks pupils to give the names of people in a family. Words such as grandparents, parents (mother, father), siblings (brother, sister) and extended family members (e.g. aunt, uncle) should be listed on the board in family tree format. Flashcards are useful here.

Pupils then draw or receive a family tree to complete.

3. Title: Tree parts.

Level: Grade 4/5.

Materials: Flashcards of the different parts of a tree (bark, root, leaf, tree), picture of a tree, cards with extra activities.

Aims: -to teach the lexical items related to a tree (bark, roots, leaf, branch, twig, trunk, flower, blossom)

-to have the pupils use the lexical items in writing.

Description: Present the different lexical items orally. (Show picture or item and have pupils repeat after you). Point to the items and have pupils supply the correct name. (This can be done as a team game) Have pupils come to the blackboard and write the names of the items.

Have pupils copy the list into their portfolios and illustrate them. As an extra activity or for those who finish quickly have the pupils choose at least one of the ideas on the activity card. (Tree things to do)

TREE BIEN - TU BISH'VAT PROGRAMS

Activity cards. Make copies of the following list of ideas and stick them on card. They can be laminated and reused from year to year.

Tree things to do:

1. Make up your own word search using the words we learnt today.
2. Make up a crossword puzzle using the words we learnt today.
3. In a paragraph describe a tree. Try and use the words we learnt today.
4. Write a poem about a tree.

4. Title: Quiz time.

Level: Grade 5/6.

Materials: A copy of the quiz questions.

Aims: -to practise writing complete sentences.
-to review knowledge related to the festival.

Description: Play Hangman with the name of the festival, elicit the name of the festival, or simply write the name on the blackboard.

Brainstorm for associations and vocabulary related to the festival.

Tell your pupils you are going to see how much they know and hand out the question sheet. You can have them work individually, in pairs or in groups. Tell them that they must write the answers in complete sentences. If you feel the students will have difficulty answering the questions you can provide them with the clue sheet below.

Go over the answers and have the pupils place their work in their portfolios.

a vineyard / an olive branch / exactly one month / fifteen /

four / in Eden / in the sixteenth century in Safed / minor /plant trees and eat dried fruits / the 15th of Shvat /the almond tree / the JNF (Jewish National Fund) /the tree of knowledge and the tree of good and evil / Yom Kippur, because it is a fast day.

TREE BIEN - TU BISH'VAT PROGRAMS

5. Activity: The New Year of Trees Quiz sheet.

How many questions can you get right? Write the answers in complete sentences.

1. When is the New Year of trees?
2. Where was the first garden planted on earth?
3. What is the first tree to flower around Tu B'Shvat?
4. On which holiday do we NOT eat fruits from Israel?
5. How long is it from Tu B'Shvat until Purim?
6. Which organization has been planting trees in Israel for over one hundred years?
7. What did Noah plant right after the flood?
8. What branch of a tree did the dove bring back after the flood?
9. What were the two "named" trees in the Garden of Eden?
10. What does the word "TU" in Tu B'Shvat mean?
11. How many glasses of wine are drunk at the Tu B'Shvat seder?
12. Is Tu B'Shvat a minor or major holiday?
13. When and where did the Tu B'Shvat seder originate (begin)?
14. What are two things we do on Tu B'Shvat?

TREE BIEN - TU BISH'VAT PROGRAMS

The New Year of Trees Quiz sheet. Answer sheet.

1. When is the New Year of trees?
It is in the month Shvat. / It is on the 15th of Shvat
2. Where was the first garden planted on earth?
It was planted in Eden.
3. What is the first tree to flower around Tu B'Shvat?
The first tree to flower is the almond tree.
4. On which holiday do we NOT eat fruits from Israel?
We do not eat fruits from Israel on Yom Kippur, because it is a fast day.
5. How long is it from Tu B'Shvat until Purim?
It is exactly one month.
6. Which organization has been planting trees in Israel for over one hundred years?
The JNF (Jewish National Fund) has been planting trees for over one hundred years.
7. What did Noah plant right after the flood?
He planted a vineyard.
8. What branch of a tree did the dove bring back after the flood?
The dove brought back an olive branch.
9. What were the two "named" trees in the Garden of Eden?
They were the tree of knowledge and the tree of good and evil.
10. What does the word "TU" in Tu B'Shvat mean?
The word means fifteen.
11. How many glasses of wine are drunk at the Tu B'Shvat seder?
Four glasses are drunk.
12. Is Tu B'Shvat a minor or major holiday?
It is a minor holiday.
13. When and where did the Tu B'Shvat seder originate (begin)?
It began in the sixteenth century in Safed.
14. What are two things we do on Tu B'Shvat?
We plant trees and eat dried fruits.

TREE BIEN - TU BISH'VAT PROGRAMS

[NOTE: FRUITS BY GEOGRAPHIC ORIGINS *These lists have been taken from Wikipedia and therefore are subject to serious research review on each entry.]*

FRUITS NATIVE TO AFRICA OR OF AFRICAN ORIGIN:

Amatungulu (Carissa macrocarpa)
Kiwano (Cucumis metuliferus)
Marula (Sclerocarya birrea)
Spiny Monkey-orange (Strychnos spinosa)
Tamarind (Tamarindus indica)
Miracle Fruit (Synsepalum dulcificum; Sapotaceae)
Imbe (Garcinia livingstonei)

FRUITS NATIVE TO ASIA OR OF ASIAN ORIGIN:

Arhat (Siraitia grosvenorii; Cucurbitaceae) Also called longevity fruit
Batuan (Garcinia morella)
Bignay
Bilimbi
Breadfruit (Artocarpus altilis; Moraceae)
Buddha's Hand
Woodapple (Aegle marmelos) ,commonly known as bael, found in eastern India.
Mango (Mangifera) ,tropical fruit of south Asia.
Indian gooseberry (Phyllanthus emblica)
Charichuelo (Garcinia intermedia)
Calamondin ("Citrofortunella Microcarpa")
Button Mangosteen (Garcinia prainiana)
Chinese Quince (Pseudocydonia sinensis)
Coconut (Cocos nucifera; Arecaceae)
Che (Cudrania tricuspidata; Moraceae) Also called Cudrania, Chinese Mulberry, Cudrang,
Mandarin Melon Berry, Silkworm Thorn, zhe
Durian (Durio spp; Malvaceae)
Gac
Gamboge (Garcinia gummi-gutta)
Goumi (Elaeagnus multiflora ovata; Elaeagnaceae family)
Jambul (Syzygium cumini; Myrtaceae)
Hardy Kiwi (Actinidia arguta; Actinidiaceae family)
Kiwifruit or Chinese gooseberry (Actinidia spp.; Actinidiaceae)
Mock Strawberry or Indian Strawberry (Potentilla indica; Rosaceae)
Garcinia dulcis (Mundu)
Lanzones (Lansium domesticum; Meliaceae family)
Lapsi (Choerospondias axillaris Roxb. Anacardiaceae)
Longan (Dimocarpus longan; Sapindaceae family)
Lychee (Litchi chinensis; Sapindaceae family)
Mangosteen (Garcinia mangostana; Clusiaceae)

TREE BIEN - TU BISH'VAT PROGRAMS

Marang
Nungu (Borassus flabellifer; Arecaceae)
Peach
Persimmon (aka Sharon Fruit) (Diospyros kaki; Ebenaceae)
Pomelo
Rambutan (Nephelium lappaceum; Sapindaceae family)
Rhubarb (Rheum rhaponticum; Polygonaceae)
Sageretia (Sageretia theezans; Rhamnaceae) Also called Mock Buckthorn
Salak (Salacca edulis; Arecaceae), also called snakefruit or cobrafruit
Santol (fruit)
Carambola (aka Starfruit)
Wild Mangosteen (Garcinia indica)

FRUITS NATIVE TO LATIN AMERICA OR OF LATIN AMERICAN ORIGIN:

Açaí (Euterpe), a palm fruit native to the Amazon region.
Avocado (Persea americana; Lauraceae)
Boquila (Boquila trifoliata ; Lardizabalaceae)
Calafate Barberry (Berberis; Berberidaceae)
Breadnut (Artocarpus camansi; Moraceae)
Cainito (Star apple)
Feijoa (Pineapple Guava or Guavasteen)
Keule (Gomortega keule; Gomortegaceae)
Guarana (Paullinia cupana; Sapindaceae)
Guava ("Psidium guajava"; Myrtaceae)
Lardizabala (Lardizabala biternata; Lardizabalaceae)
Mamey ("Pouteria sapota"; Sapotaceae)
Maqui (Aristotelia chilensis; Elaeocarpaceae)
Naranjilla (Solanum quitoense; Solanaceae)
Papaya (Carica papaya; Caricaceae)
Peumo (Cryptocarya alba; Lauraceae)
Pineapple ("Ananas comosus"; Bromeliaceae)
Sapote ("Casimiroa edulis"; Sapotaceae)
Sea Grape (Coccoloba uvifera; Polygonaceae)
Soursop ("Annona muricata"; Annonaceae)
Sugar-apple
Ugniberry (Ugni molinae; Myrtaceae)

FRUITS OF NORTH AMERICAN ORIGIN

Canada and the United States are home to a surprising number of edible plants, especially berries; however, only three are commercially grown/known on a global scale (grapes, cranberries, and blueberries.) Many of the fruits below are still eaten locally as they have been for centuries and others are generating renewed interest by eco-friendly gardeners (less need for bug control) and chefs of the region alike.

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TREE BIEN - TU BISH'VAT PROGRAMS

American Chestnut (*Castanea dentata*; Fagaceae)
American Black Elderberry (*Sambucus canadensis*; Adoxaceae)
American grape: North American species (e.g., *Vitis labrusca*; Vitaceae) and
American-European hybrids are grown where grape (*Vitis vinifera*) is not hardy and
are used as rootstocks
American Hazelnut (*Corylus americana*; Betulaceae)
American Mayapple (*Podophyllum peltatum*; Berberidaceae)
American persimmon (*Diospyros virginiana*; Ebenaceae): Traditional for desserts and as
dried fruit.
American plum (*Prunus americana*; Rosaceae)
American Red Elderberry (*Sambucus pubens*; Adoxaceae)
American Red Raspberry (*Rubus strigosus*; Rosaceae)
Beach Plum (*Prunus maritima*; Rosaceae)
Black cherry (*Prunus serotina*; Rosaceae very popular flavoring for pies, jams, and sweets.
Black raspberry (*Rubus occidentalis* or *Rubus leucodermis*; Rosaceae)
Black Walnut (*Juglans nigra*; Juglandaceae)
Blueberry (*Vaccinium*, sect. *Cyanococcus*; Ericaceae)
Buffaloberry (*Shepherdia argenta*; Elaeagnaceae), which grows wild in the prairies of
Canada
Chokecherry (*Prunus virginiana*; Rosaceae)
Cocoplum (*Chrysobalanus icaco*; Chrysobalanaceae)
Cranberry (*Vaccinium macrocarpon*; Ericaceae)
Eastern May Hawthorn (*Crataegus aestivalis*; Rosaceae, better known as mayhaw.)
False-mastic (*Sideroxylon foetidissimum*; Sapotaceae)
Florida strangler fig (*Ficus aurea*; Moraceae)
Ground Plum (*Astragalus crassicaarpus*; Fabaceae), also called Ground-plum milk-vetch
Huckleberry (*Gaylussacia*, *Vaccinium*; Ericaceae)
Maypop (*Passiflora incarnata*; Passifloraceae, traditionally a summer treat.)
Muscadine (*Vitis rotundifolia*; Vitaceae)
Pawpaw (*Asimina triloba*; Annonaceae, not to be confused with Papaya (*Carica papaya*;
Caricaceae), which is called pawpaw in some English dialects)
Pecan (*Carya illinoensis* or *illinoensis*; Juglandaceae)
Prickly pear (*Opuntia* spp.; Cactaceae) used as both a fruit and vegetable depending on
part of plant.
Pigeon plum (*Coccoloba diversifolia*; Polygonaceae)
Red mulberry (*Morus rubra*; Moraceae)
Salal berry (*Gaultheria shallon*; Ericaceae)
Salmonberry (*Rubus spectabilis*; Rosaceae)
Saskatoonberry (*Amelanchier alnifolia*, Rosaceae)
Saw Palmetto (*Serenoa repens*; Arecaceae)
Southern Crabapple (*Malus angustifolia*; Rosaceae)
Texas Persimmon (*Diospyros texana*; Ebenaceae)
Thimbleberry (*Rubus parviflorus*; Rosaceae)
Toyon (*Heteromeles arbutifolia*; Rosaceae)

TREE BIEN - TU BISH'VAT PROGRAMS

FRUITS NATIVE TO OCEANIA OR OF OCEANIAN ORIGIN:

[
Oceania is a region centered on the islands of the tropical Pacific Ocean. Conceptions of what constitutes Oceania range from the coral atolls and volcanic islands of the South Pacific (ethnologically divided into the subregions of Melanesia, Micronesia, and Polynesia) to the entire insular region between Asia and the Americas, including Australasia and the Malay Archipelago. The term is sometimes used more specifically to denote a continent comprising Australia and proximate islands, or biogeographically as a synonym for either the Australasian ecozone (Wallacea and Australasia) or the Pacific ecozone (Melanesia, Polynesia, and Micronesia apart either from New Zealand or from mainland New Guinea).]

Atherton Raspberry (*Rubus probus*; Rosaceae)
Black Apple (*Planchonella australis*; Sapotaceae)
Blue tongue (*Melastoma affine*; Melastomataceae)
Bolwarra (*Eupomatia laurina*; Eupomatiaceae)
Broad-leaf Bramble (*Rubus moluccanus*; Rosaceae)
Burdekin Plum (*Pleiogynium timorense*; Anacardiaceae)
Bush tomato (Certain *Solanum* species; Solanaceae)
Cedar Bay cherry (*Eugenia carissoides*; Myrtaceae)
Cherry ballart (*Exocarpus cupressiformis*; Santalaceae)
Cluster fig (*Ficus racemosa*; Moraceae)
Cocky apple (*Planchonia careya*)
Common apple-berry (*Billardiera scandens*; Pittosporaceae)
Conkerberry (*Carissa lanceolata*; Apocynaceae)
Davidson's plum (*Davidsonia* spp.; Cunoniaceae) *Davidsonia jerseyana* *Davidsonia johnsonii* *Davidsonia pruriens*
Desert banana (*Marsdenia australis*)
Desert fig (*Ficus platypoda*; Moraceae)
Desert lime (*Citrus glauca*; Rutaceae)
Dodder laurel (*Cassytha melantha*)
Doubah (*Marsdenia australis*; Apocynaceae)
Emu Apple (*Owenia acidula*; Meliaceae)
Emu berry (*Grewia retusifolia*)
Fibrous Satinash (*Syzygium fibrosum*; Myrtaceae)
Finger Lime (*Citrus australasica*; Rutaceae)
Illawarra Plum (*Podocarpus elatus*; Podocarpaceae)
Kakadu lime (*Citrus gracilis*; Rutaceae)
Kakadu plum (*Terminalia ferdinandiana*; Combretaceae)
Karkalla (*Carpobrotus rossii*; Aizoaceae)
Kutjera (*Solanum centrale*; Solanaceae)
Lady apple (*Syzygium suborbiculare*; Myrtaceae)
Lemon aspen (*Acronychia acidula*; Rutaceae)
Lillypilly (*Acmena* spp., *Syzygium* spp.) Used raw and in jam
Little gooseberry tree (*Buchanania arborescens*; Anacardiaceae)
Midyim (*Austromyrtus dulcis*; Myrtaceae)
Morinda citrifolia

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TREE BIEN - TU BISH'VAT PROGRAMS

Mountain pepper (*Tasmannia* spp.; Winteraceae)
Muntries (*Kunzea pomifera*; Myrtaceae)
Native currant (*Acrotriche depressa*; Ericaceae)
Native gooseberry (*Physalis minima*; Solanaceae)
Native raspberry (*Rubus parviflorus*)
Nonda plum (*Parinari nonda*)
Pigface (*Carpobrotus glaucescens*; Aizoaceae)
Pink-flowered Native Raspberry (*Rubus parvifolius*; Rosaceae)
Purple apple-berry (*Billarderia longiflora*; Pittosporaceae)
Quandong (*Santalum acuminatum*; Santalaceae)
Queensland Ebony (*Diospyros humilis*)
Riberry (*Syzygium luehmannii*; Myrtaceae)
Rose-leaf Bramble (*Rubus rosifolius*; Rosaceae)
Rose myrtle (*Archirhodomyrtus beckleri*; Myrtaceae)
Sandpaper Fig (*Ficus coronata*; Moraceae)
Small-leaf tamarind (*Diploglottis campbellii*; Sapindaceae)
Snow berry (*Gaultheria hispida*; Ericaceae)
Sweet apple-berry (*Billarderia cymosa*; Pittosporaceae)
Tanjong (*Mimusops elengi*; Sapindaceae)
White aspen (*Acronychia oblongifolia*; Rutaceae)
Wild grape (*Ampelocissus acetosa*)
Wild orange (*Capparis mitchellii*; Capparaceae)
Wild peach (*Terminalia carpentariae*)
Wild plum (munydjudj) (*Buchanania obovata*)
Wild plum (*Santalum lanceolatum*)
Wongi (*Manilkara kaukii*; Sapotaceae)
Yellow plum (*Ximenia americana*; Olacaceae)
Zig Zag Vine (*Melodurum leichhardtii*; Annonaceae)