

Using Artifacts – A Pioneer Song ca. 1920 sing

We Shall Be The Groundbreakers	אנו נהיה הראשונים
"We shall be the groundbreakers,"	"אנו נהיה הראשונים"
So we said, one brother to his brethren	כך אמרנו אח אל אח
So we shall lay the cornerstones among the founders	כך נהיה בין הבונים בין הבונים
We shall plant the seeds, plant away	נטע נטע נטע נא
We advance and proceed	אנו הולכים אנו באים
Where there is ample work and labor	יש עבודה עד בלי די
We shall cover the rocks with trees	ניטע עצים, עצים על הסלעים
On the mountains and in the valleys	גם בהר וגם בגיא
We shall pave the roads	אנו נסלול כבישים
We shall quarry the rocks from limestone mines	נחצוב צור מאבני גיר
Hooray! Hooray! The hammers will pound	הידד הידד ינוע הפטישים
While we chant our song	בשירינו את השיר
The citrus fruits will emerge	עוד לא יצאו ההדרים
While the rest of the world slumbers	כל העולם ישן אז
Dawn emerges, engulfing the mountaintops	שחר מלבין, מלבין על ההרים
Awake the pioneer! Carry on your labor.	קום החלוץ! קום עבוד.

Note: The word "צור" means rock, but it can also mean obstacle or challenge. How does this additional meaning add to the theme of the poem?

Who is the intended audience of this poem? Which other artifacts can you pair with this poem as having the same intended effect?

Haggadot for the New Jew

As found on <http://www.haaretz.com/> accessed March 2008.

By [Yair Sheleg](#)

"How is this night different from all other nights? On all other nights since we came to this country we were under foreign, hostile rule that reined us in malevolently, and this night in our own state we are celebrating and we are able to redeem the wilderness and dry [swamps] ... On all other nights we are scattered in two separate camps - fathers from sons, and we all engage in the great work of building. This night we all recline at the same table."

This quotation, which is taken from the Kibbutz Ma'agan Michael Haggadah for 1949, typifies an outstanding aspect of the Passover Haggadot that were written in the kibbutz movement: the use of the traditional text, with "adjustments" to the spirit of the age - in this case, the first year of the establishment of the state.

In the same spirit the Beit Ha'emek Haggadah of 1951 inserted a new text into the story of the four sons: "The wise son, what does he say? What are all the political parties, movements and factions that boast in our young country and interfere in matters of state at such a fateful time? ... The wicked son, what does he say? What do you need this work for? Every day there are new immigrants, who eat our bread and take our apartments ...- and just as he has removed himself from the community, you too must remove him from the community: In principle he is the type who loves only himself, the person who does not remember his own condition as a new immigrant."

To the part about "Pour out Thy wrath upon the gentiles," in 1945 Kibbutz Ein Gev added a sentence to mention the Holocaust that had only just ended and to say that the best thing to do is to drop the accounting with the gentiles and turn our backs on them: "And those who have survived the terrible upheaval have resolved no longer to be in the shadow of the gentiles and to set their sights on the land of the Patriarchs that is being reborn."

All of these quotations are taken from a luxurious album that has just been published, "Yotzim behodesh ha-aviv" ("Going Out in the Month of Spring") in which there are selected extracts and photographs from hundreds of kibbutz Haggadot that were written in this country since the inception of the kibbutz movement. (The publication is a cooperative project of four research institutes named after fathers of the labor movement: Yad Yitzhak Ben Zvi, the Ben-Gurion heritage Institute, Yad Tabenkin and Yad Ya'ari.)

Muki Tzur, a leading researcher of the kibbutz movement, is responsible for the contents, and the design - which is no less important - is the work of an artist and curator from Kibbutz Hama'apil, Yuval Danieli, who has also added a brief analysis of the graphic element in the kibbutz Haggadot.

During the research phase, Tzur combed through a number of the major archives of the labor movement, among them the holiday archives at Kibbutz Beit Hashitta and Kibbutz Ramat Yohanan, the archive of Hakibbutz hadati (the religious kibbutz movement) and the National and University Library in Jerusalem. He discovered more than 500 Haggadot, all of which were

written during a relatively short period - between the 1930s and the 1960s.

In his estimation, the total number is more like 1,000 Haggadot: "We know that there are many kibbutzim that put out a lot of Haggadot in limited editions, only a few dozen copies, which never got to the major archives."

For the sake of comparison: In the catalog of traditional Passover Haggadot prepared by Avraham Ya'ari in 1960 that maps all the period from the invention of printing to that year, there are altogether 2,717 Haggadot.

A short look at the "sample pages" from the Haggadot that appear in the boom explains the plenitude: Many of these Haggadot were not at all intended as sacred texts to be read year in and year out in the same way. Indeed, they look like a series of festive skits for Passover - and in any case they vary from kibbutz to kibbutz and from year to year at a given kibbutz. Only at later stages, when the kibbutz movement became established, did its various branches begin to publish standard Haggadot for all the kibbutzim that belonged to the same stream: the Kibbutz Haartzi Haggadah, the Kibbutz Hameuchad Haggadah and more.

In fact, the production of the Haggadot themselves was already a relatively established stage of the movement. Tzur's research found that the first kibbutz Haggadah was written in 1928, about 20 years after the kibbutz movement was founded, and even it was not written by kibbutz members proper, but rather by members of a training group in Kolosova in Poland, who were waiting to immigrate to Palestine.

The kibbutz Haggadot that were written here appeared only in the 1930s (first at Ein Harod). Before that, the kibbutz Seders were characterized by anarchism: The traditional text was open in front of them and here and there they even read from it, but the main thing was not the text - traditional or new - but rather the experience of togetherness, the singing and the dancing.

The kibbutz Haggadah was in effect a symbol of the entire process of the Zionist revolution, and especially that of the labor movement: the creation of a "new Jew," one who gives new and secular meaning to the Jewish tradition, its values and its holidays. Thus, they created new and timely versions of the traditional text, just as they inserted into the Haggadah completely new texts from the literature of the period.

Tzur: "The assumption was that Hebrew literature was a continuation of the canonical holy literature and therefore extracts from the new Hebrew literature are prominent in the Haggadot."

The Passover Haggadah was especially apt for the labor movement people because it symbolizes the two freedoms they upheld: national freedom and social-human freedom - from the chains of enslavement. Tzur notes that the "innovative" Haggadah was indeed characteristic of the kibbutzim and the bodies that were influenced by them, like the training farms abroad or the soldiers of the Jewish Brigade during World War II, as well as the Jewish leftist movements in general, even those that were opposed to Zionism.

In other branches of the Zionist movement, innovations were less striking, apparently also

because the mass Seders in the kibbutz movement made it possible to create the authority for the absorption of new texts, while in the urban movements the familial nature of Seder night was maintained along with its traditional text.

One of the main questions that faced the shapers of the Haggadot was of course the religious nature of the traditional Haggadah. In this matter, there were differences among the kibbutzim themselves. At kibbutzim of Hashomer Hatzair, a movement with an emphatic anti-religious outlook, they tended to remove any mention of God from the text. At other kibbutzim there was debate, and Kvutzat Degania, for example, decided after such a debate that the traditional text would not be changed, because of its national moral value.

The nature of the new contents also varied, in accordance with the changes of the times. At first, the longings for parental homes in the Diaspora were evident, longings that the familial nature of Passover amplified as compared to the rest of the year. In the testimony of one woman pioneer from the Second Aliyah (wave of immigration), it is related that the sight of the set tables, as was the custom in their parents' homes, made the pioneers feel not festive, but deeply sad: "The comrades began to enter the hall. As a comrade entered, the sight aroused longings in him, his face glowed and he would move off into a corner with tears falling from his eyes. And a second one and a third one, too. Everyone saw the set table from the home across the sea, the faces of the bereaved father and family members, his own place empty at the table, their prayers and their longings for him at this moment."

The moments of tears and homesickness were so prolonged that A.D. Gordon, the "great patriarch" of the collective decided that no one had the strength even to read the text and in the end they went straight on to the meal. In this spirit, in later years many Haggadot added the poem of longing by Fanya Bergstein of Kibbutz Gvat: "You planted melodies in me, my father and my mother, melodies of forgotten hymns ... In me your distant voice will sound, I will close my eyes and now I am with you beyond the darkness of the depths."

Eventually, all the events of the times also entered the Haggadot, in a way that transformed them into the collective literature summation of "the situation." Thus, for example, the Shefaiyim Haggadah of 1939 documented the kibbutz's first fatality; the 1938 Maoz Haim Haggadah documented the founding of the kibbutz at that time, the days of tower and stockade, as did the Haggadot of many other kibbutzim.

Often the Haggadot were even prophetic of the situation: On the cover of the 1939 Maoz Haim is the heading "In the Days of the Holocaust," even though World War II had not yet broken out. After the slaughter began of course reference to it was common in many other Haggadot. Thus, for example, the Mahanot Olim movement Haggadot from Kibbutz Yagur in 1943 added next to the verse "When they torture him he shall multiply and burst forth" the story of the Warsaw Ghetto revolt.

(As the revolt broke out during Passover of that year, Tzur suggests that the Passover Seder to which the Haggadah appertains was apparently held after the holiday, something that was apparently common at the time: The Seder was not always held on its traditional date, but rather close to it on a date when it was convenient for all the members to gather.)

With the establishment of the state, this dramatic event was also added to the Haggadot: Natan Alterman's poem "The Silver Platter," "anthems" of the War of Independence or extracts from the Declaration of Independence. Thus, for example, the 1950 Ein Harod Haggadah included an extract from the Declaration of Independence after Vehi sheamda lavoteinu (translated as: "This is God's promise to our ancestors and to us"), under the common heading "Redemption."

The religious kibbutzim also did not disdain innovations, although naturally there the approach was more cautious: not changes to the traditional text, but an addition that was called Miluim lahaggadah (Inserts for the Haggadah).

In Kvotzat Roas (which became Kvutzat Yavneh), in 1937 an appendix of this sort was published that tried to cover all the travails of the Jews throughout human history: from the Crusades, the Marranos (crypto-Jews in Spain of the Inquisition), Shabtai Zvi and the Kishinev pogroms through the pogroms in Eastern Europe after World War I. In these inserts, the editors also dared to introduce modern versions of the traditional contents (not instead of the original text, but after it), like a version of the four sons as "the illegal immigrant," "the faithful," "the assimilated Jew" and "the quarrelsome person."

But the establishment of the state also marks the waning of the revolutionary spirit in the text of the Haggadah. Tzur attributes this to the combination of two factors: "First of all, the Holocaust changed something in the negative attitude towards Diaspora Jewry and towards the need to change the traditional text. And secondly, new 'national days' emerged - like Holocaust and Martyrs' Memorial Day and Independence Day - into which the current texts flowed, and the Haggadah again 'made room' for the traditional text."

However, he stresses that the return to the traditional character of the Haggadah was not total: "They returned mainly to its biblical elements, but all the ritual exegeses from the rabbinical era dropped out and apparently will not return."

With the waning of the kibbutz movement as a whole, it is clear that its revolutionary literary zeal also faded, and today a "secular conservatism" has become the standard, whereby in the various movements they customarily read the Haggadot that have been shaped by the movement philosophers and educators.

Not by chance, the revolutionary textual fervor still prevails where there is still a collective avant-garde spirit - in the urban kibbutzim and communes. The last page of the book is devoted to such a Haggadah, written at an urban commune in Migdal Ha'emek in 2002: In this Haggadah there is a return of the revolutionary song "Our Face to the Rising Sun" that had been so common in the kibbutz Haggadot of the 1940s and the 1950s, and alongside it there are texts that reinterpret the traditional texts in a current way.

Tzur relates that "recently, I visited Givat Hakibbutzim in Rehovot, where two collectives of young people who are engaged in education live. And it turns out that this young group has already managed to put out three different Haggadot. The encounter of them was very moving, because they themselves did not know that they are part of a long tradition of writing new

Haggadot - that is, perhaps they knew in a general way but they were not actually familiar with this tradition."

The four daughters

Parallel to the waning of the revolutionary kibbutz Haggadah, in recent years a new genre of Haggadot has flourished: faithful to the traditional text but with various additions. Even among the religious public such Haggadot are not uncommon now. Thus, for example, three years ago the Israel Defense Forces Rabbinate issued an elaborate Haggadah in which, alongside the traditional text there are riddles, commentaries, Hassidic tales and even pictures from the IDF experience.

But if the addition of traditional texts from later periods has already become commonplace even in the religious community, this year, in the spirit of the "new religiosity" that stretches the boundary between religious and secular identity, this genre has climbed another, daring rung.

Mishael Zion, a graduate of the hesder yeshiva (combined religious study and military service program) at Ma'aleh Gilboa and his father Noam (who is associated with the Shalom Hartman Institute for Jewish studies) have published a Haggadah called Halayla hazeh ("This Night"). It is defined as "an Israeli Haggadah," accompanied by drawings by Michel Kichka; alongside the traditional text there are spring songs and a wide range of texts - from poet Haim Gouri and novelist Amos Oz to Czech writer Milan Kundera and black American leader Martin Luther King, and even a text by a female Conservative rabbi about the "four daughters" mentioned in the tradition.

Haggadat Kibbutz Yagur 1937 הגדת קיבוץ יגור

Generously provided by David C. Jacobson, Brown University

These materials may only be used for educational purposes and are not for reproduction or publication.

For the Days of Siege and Blood	לימי המצור והדמים
<p>Choir Harvest is past, summer is gone, but we have not been saved. [Jeremiah 8:20]</p>	<p>מקהלה עבר קציר, כלה קיץ, ואנחנו לא נושענו.</p>
<p>Individual Disaster overtakes disaster, for all the land has been ravaged. Suddenly my tents have been ravaged, in a moment, my tent cloths. [Jeremiah 4:20] Alas for me! I faint before the killers. [Jeremiah 4:31].</p>	<p>קריאת יחיד שבר אל שבר נקרא, כי שדדה כל הארץ. פתאום ישדדו אהלי, רגע יריעותי, אוי נא לי, כי עיפה נפשי להרגים.</p>
<p>Choir Harvest is past, summer is gone, but we have not been saved. [Jeremiah 8:20]</p>	<p>מקהלה עבר קציר, כלה קיץ, ואנחנו לא נושענו.</p>
<p>Individual Many shepherds have destroyed my vineyard, have trampled my field, have made my delightful field a desolate wilderness. [Jeremiah 12:10]</p>	<p>קריאת יחיד רעים רבים שחתו כרמי, בססו את חלקתי, נתנו את חלקת חמדתי למדבר שממה.</p>
<p>Choir Harvest is past, summer is gone, but we have not been saved. [Jeremiah 8:20]</p>	<p>מקהלה עבר קציר, כלה קיץ, ואנחנו לא נושענו.</p>
<p>Individual Oh, that my head were water, my eyes a fount of tears. Then I would weep day and night, for the slain of my poor people. [Jeremiah 8:23]</p>	<p>קריאת יחיד מי יתן ראשי מים, ועיני – מקור דמעה, ואבכה יומם ולילה את חללי בת עמי.</p>
<p>Woman's Voice A cry is heard on a height, wailing, bitter weeping, Rachel weeping for her children. She refuses to be comforted for her children who are gone. [Jeremiah 31:15]</p>	<p>קול אישה קול ברמה נשמע, נהי בכי תמרורים, רחל מבכה על בניה. מאנה להנחם על בניה כי איננו.</p>
<p>Choir Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labor, they'll return from the enemy's land. [Jeremiah 31:16]</p>	<p>מקהלה מנעי קולך מבכי, ועיניך – מדמעה; יש שכר לפעולתך, ושוב מארץ אויב.</p>
<p>Individual/Group Comfort, oh comfort my people! [Isaiah 40:1] Ascend a lofty mountain, O herald of joy to Zion! Raise your voice with power O herald of joy to Jerusalem. Raise it, have no fear! Announce to the cities of Judah [Isaiah 40:9] I will bring them in from the</p>	<p>קריאת יחיד לקריאת רבים נחמו נחמו עמי! על הר גבה עלי לך, מבשרת ציון! הרימי בכח קולך מבשרת ירושלים, הרימי, אל תיראי! אמרי לערי יהודה: הנני מביא אותם מארץ צפון, וקבצתים מירכתי ארץ, בם עור ופסח, הרה ויולדת יחדיו.</p>

Haggadat Kibbutz HaBoneh [Haderah] 1937 [חדרה] הבונה קיבוץ הבונה

Generously provided by David C. Jacobson, Brown University

These materials may only be used for educational purposes and are not for reproduction or publication.

How Is This Year Different From All Other Years?	מה נשתנה השנה הזו מכל השנים?
<p>For in all other years we traveled securely on the roads of this land.</p>	<p>שכל השנים נסענו לבטח בכבישי הארץ.</p>
<p>This year – only crowded together in caravans, with policemen before us and behind us.</p>	<p>השנה הזו – רק צפופים בדירות, ושוטרים מלפנינו ומאחורינו.</p>
<p>For in all other years night was for rest and the evening for discussion and mutual clarification.</p>	<p>שכל השנים היה הלילה ליל-מנוחה, והערב לשיחה ולברור משותף.</p>
<p>This year night is for guarding our posts, and the evening is for training exercises and simulations.</p>	<p>השנה הזו- הלילה ליל שמירה בעמדות, והערב לתרגילי-הבל ולמעשי אמון בלבד.</p>
<p>For in all other years the crops grew according to the blessings of the heavens, for better or for worse, but for sure! Trees grew in the orchard, flowered, and gave forth their produce, for sure...</p>	<p>שכל השנים גדלה התבואה לפי ברכת-השמים, טוב או רע, אך לבטח! צמחו עצים במטע, פרחו ונתנו את יבולם, אך לבטח...</p>
<p>This year the crops in our settlements' fields were set on fire, and Jewish orchard's trees were uprooted and destroyed – so utterly destroyed...</p>	<p>השנה הזו הציתו את התבואות בשדות-המשקים, עקרו עצי פרדסי-יהודים, השחיתו – אך השחיתו...</p>
<p>For in all other years we thought the British authorities controlled the land as they arrested every murderer or criminal and brought him to justice.</p>	<p>שכל השנים חשבנו שהשלטונות האנגלים, הם השליטים בארץ, כשגלו כל רוצח או פושע והעמידוהו לדין.</p>
<p>This year the armed gangs took control of our land with murder and destruction, they murdered a hundred Jewish souls and hundreds of dunam of planting – the shed blood cries out to heaven with no redeemer! For the authorities have become too weak to arrest the murderers and no murderer receives his due.</p>	<p>השנה הזו השטלתו הכנופיות המזוינות על ארצנו, רצחו מאה נפש יהודי ומאות דונם מטע – הדם הנרצח צועק לשמים מאין גואל! כי רפים השלטונות מלגלות את הרוצחים, ואף רוצח לא בא על שכרו.</p>

<p>northland, gather them from the ends of the earth, the blind and the lame among them, those with child and those in labor. In a vast throng they will return here. [Jeremiah 31:8]</p> <p>Choir I will build you firmly again, O maiden Israel! [Jeremiah 31:4] There is hope for your future, your children shall return to their country. [Jeremiah 31:17]</p> <p>Individual You see the bad state we are in, Jerusalem lying in ruins and its gates destroyed by fire. Come, let us rebuild the wall of Jerusalem and suffer no disgrace. [Nehemiah 2:18]</p> <p>Group And we –</p> <p>Choir Let us start building! [Nehemiah 2:18]</p> <p>Reading When Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arab heard, they mocked us and held us in contempt and said: [Nehemiah 2:19] What are the miserable Jews doing? Can they revive those stones out of the dust heaps, burned as they are?! [Nehemiah 3:34]</p> <p>Choir Those who were rebuilding the wall and the basket carriers burdened [Nehemiah 4:11]</p> <p>Individual When Sanballat and Tobiah and the Arabs, the Ammonites and the Ashdodites heard that healing had come to the walls of Jerusalem, that the breached parts had begun to be filled, it angered them very much, and they all conspired together to come and fight against Jerusalem. [Nehemiah 4:1-2]</p> <p>Group And we set up a watch over them day and night. [Nehemiah 4:3]</p> <p>Choir Those who were building the wall and the basket carriers burdened. [Nehemiah 4:11]</p> <p>Individual From that day on –</p> <p>Choir Doing work with one hand while the</p>	<p>קהל גדול ישובו הנה.</p> <p>מקהלה עוד אבנך ונבנית, בתולת ישראל! יש תקוה לאחריתך, ושובו בנים לגבולם.</p> <p>קריאת יחיד אתם ראים הרעה אשר אנחנו בה, אשר ירושלים חרבה ושעריה נצתו באש. לכו ונבנה את חומת ירושלים ולא נהיה עוד חרפה.</p> <p>מקהלה ואנחנו –</p> <p>קריאת רבים נקום ובנינו!</p> <p>קריאה וישמע סנבלט החרני וטביה העבד העמני וגשם הערבי, וילעגו ויבזו עלינו ויאמרו: מה היהודים האמללים עשים? היחיו את האבנים מערמות העפר והמה שרופות?</p> <p>מקהלה הבונים בחומה והנשאים בסבל עמשים.</p> <p>קריאת יחיד ויהי כאשר שמע סנבלט וטביה והערבים והעמונים והאשדודים כי עלתה ארוכה לחמות ירושלים, כי החלו הפרצים להסתם, ויחר להם מאד, ויקשרו כלם יחדו לבוא להלחם בירושלים.</p> <p>קריאת רבים ונעמיד משמר עליהם, יומם ולילה מפניהם.</p> <p>מקהלה הבונים בחומה והנשאים בסבל עמשים.</p> <p>קריאת יחיד ויהי מן היום ההוא –</p> <p>מקהלה באחת ידו עשה במלאכה ואחת מחזקת</p>
--	---

other held a weapon. As for the builders each had his sword girded at his side as he was building. [Nehemiah 4:11-12] And so we worked on while half were holding lances, from the break of day until the stars appeared. [Nehemiah 4:15]

Individuals and Choir I further said to the people at that time: Let every man with his servant lodge in Jerusalem, that we may use the night to stand guard and the day to work. Nor did I, my brothers, my servants, or the guards following me ever take off our clothes. [Nehemiah 4:16-17] **Let us start building!** [Nehemiah 2:18]

קולות יחידים ומקהלה גם בעת ההיא אמרתי לעם: איש ונערו ילינו בתוך ירושלים, והיו לנו הלילה משמר והיום – מלאכה; ואין אני ואחי ונערי ואנשי המשמר אשר אחרי, אין אנחנו פשטים בגדינו. **נקום ובנינו!**

הגדת קיבוץ ברנר 1937 Haggadat Givat Brenner

Generously provided by David C. Jacobson, Brown University

These materials may only be used for educational purposes and are not for reproduction or publication.

These are the words of the scroll of the ninth year:	אלה דברי מגילת השנה התשיעית:
<p>And it came to pass during this past year that the honor of the government was lessened in the eyes of the Arabs who dwell in this land and inciters arose among them and said: Let us cut off any memory of those who have returned from the exile who have become most mighty. And it came to pass when they saw the limitation of the power of the government to find the criminals, gangs of robbers spread throughout the land. And the robbers ambushed innocent travelers and those who were working their land, uprooted trees and destroyed them. Even striking at children and elders, even at the wisemen who studied their past, even at the doctors and nurses who tended their wounds. The enemy's sword did not return to its sheath even on the days of rest, it hovered over us and who knew when it would cease? Even as their inciters declared a strike their deeds were many until the land became a devouring fire.</p> <p>Night and day we stood guard at night and watched over our work by day. Even our wives and our youth among us carried the burden of guarding like men. In the darkness of night our guards listened carefully to the silence. And night after night we saw flames rise from the corners of the horizon. But the enemy did not dare to approach our borders. Did our white fortress, the fortress of peace and work, send its terror to the people of the wasteland? And we were a wonder and an enigma, for the spirit of revenge did not move us and we controlled our spirit and learned self-restraint. For we knew, as did all our brethren know, that only by means of work and productivity will we overcome. On every home set fire we cried, "Brick have fallen, we'll build with dressed stone." On every tree uprooted we vowed, "Sycamores have been felled, we'll frow cedars instead" [Isaiah 9:9] And the enemy ceased its shipping work in the sea of Jaffa and declared to itself: May the work at the Jaffa port stop and we will prevent food from his mouth. But the enemy did not understand that we increased our efforts and like all workers in the House of Judah we expanded our cultivated land and there was no shortage of food for the people. And also</p>	<p>ויהי בשנה האחרונה וידל כבוד הממשלה בעיני הערבים יושבי הארץ ומסיתים קמו בהם ויאמרו: נכריתה זכר לשבי הגולה אשר עצמו מאד. ויהי בראותם כי קצרה יד הממשלה למצא את הפושעים ותפשטנה חבורות השודדים בארץ. ויארכו השודדים להולכים לתמם ולעובדים את אדמתם. אך מאד קדשו מסיתיהם שבתון רבו מעלליהם עד אשר היתה הארץ למאכלת אש. לילה לילה שלחו אש בשדות ובגרנות ויציתו עמל עובדים. עקרו עצים והשחיתום. אף על ילדים וזקנים לא חסה עינם, אף את חכמי ישראל אשר חקרו את דברי ימיהם, אף רופאים וחובשות מאתנו אשר רפאו את פצעייהם ידם השיגה. אך חרב האויב לא שבה אל תערה גם בעבר השבתון ועוד היא נטויה עלינו ומי ידע עד מתי תשכל?</p> <p>גם אנחנו פה על המשמר עמדנו. לא נחנו שנה לעינינו ותנומה לעפעפינו. לילות כימים עשינו למען עמד על משמרתנו לילה ועל משמרת עבודתנו יומם. גם נשינו, וגם בני הנוער אשר בתוכינו נשאו בעול השמירה כאנשים. בלילות חשכה היו שומרינו מקשיבים רב קשב אל הדממה. וליל לילה ראינו בעלות להבות מפנות אפקים, אך לא העז השונא לגשת אל גבולנו. ההפילה מצודתנו הלבנה, מצודת השלום והעבודה, את חתתה על בני השממה? ונהי לפלא ולחידה כי לא פעמתנו רוח נקם ותעמד בנו רוחנו ונלמד הבלג. כי ידענו כאשר ידעו כל אחינו אשר רק בעבודה וביצירה נגבר על כל בית מצת קראנו: לבנים נפלו וגזית נבנה. על כל עץ עקור נשבענו שקמים גדעו וארזים נחליף. ובהשבת האויב את עבודת ספניו בים יפו ויתברך בלבבו: תשבת העבודה בנמל יפו ונכרת אכל מפיו. ולא הבין האויב כי הגברנו חיילים וככל עובדי האדמה לבית יהודה הרחבנו את אדמת זרועינו ולא היה מחסור במזון לעם וגם לעובד היתה הרווחה כי שלם לו כשכר פעלו. וגם מוצא לים פתחנו לנו – ואם קטן הוא כיום אחריתו מי ישורנה? בים תל-אביב אניות תעגנה וצעירי יהודה ישאו על</p>

for the worker there was profit for he was paid for his work. And also an outlet to the sea we opened for ourselves – and even if it is small today, who can foretell its end? In the sea of Tel Aviv ships anchor and the youth of Judea bear on their shoulders from the produce of our land and from abroad.

For the fountain of youth has exploded and revealed more than we imagined. And when the people volunteered to build a port its young people volunteered to carry the yoke that they had not experienced. And we were not missing among those who mastered the sea, for Givat Brenner did indeed send of its sons to work on the ships, for this has been our way always to shoulder the burden of all work of mastery that is necessary.

And even in the midst of these difficult days many were released from the lands of the exile and to us they came. And we welcomed them with brotherly love and we taught them the ways of labor and guarding. We certainly know that the enemy is still maliciously plotting – but our hand will not be weakened. In this year we increased our planting in our settlement and our planting was a witness to our striking root here. In the midst of these bloody days we have established a foundation for a large culture hall: a memorial to our dead and a tent of meeting for the living. This year we will even complete our work in the field and add houses to our nine large houses. Also a third well we will dig and there will not be a clod in our earth that will not be blessed with the blessing of water. And as we accompany the youth who immigrated here, our young brothers, who were with us in our toil and on guard, we feel even more strongly our unity: The Hebrew worker wherever he is, from the foot of the Hermon and the Golan to the wasteland of Sodom on his guard will surely stand and despite opponents and enemies will march securely to additional acts of mastery.

כי פרצו מעינות נעורים ויגלו כמות אשר לא שערנום. ובהתנדב עם לבנות נמל התנדבו צעיריו לשאת בעול זה אשר לא נסו בו. וגם חלקינו לא נגרע בין כובשי הים, כי שלח שלחה גבעת ברנר מבניה לעבוד באניות כי זו דרכינו מאז להטות שכם לכל עבודת כבוש אשר תדרש.

וגם בעצם הימים הקשים האלה נחלצו רבים מארצות הגולה ואף אלינו באו. ונקבל את פניהם באהבת אחים ונלמדם את ארחות העמל והשמירה. ידענו גם ידענו, כי עוד השונא מתנכל וזומם – אך ידנו לא תרפה. בשנה זו הרבנו נטע במחננו ותהי לנו הנטיעה לעדה, כי הכינו פה שרש. בעצם ימי הדמים יסוד הנחנו לבית תרבות גדול: מצבת זכרון למתינו ואוהל מועד לחיים. השנה אך נשלים את עבודתנו בשדה נוסף בתים על תשעת בתינו הגדולים. גם באר שלישיית נחפר ולא יהי עוד רגב באדמתנו אשר לא יתברך בברכת מים. ובלוותנו את בני עלית הנער, את אחינו הצעירים, אשר היו אתנו בעמלנו ובמשמרתנו חשים אנו ביתר שאת את אחדותנו" העובד העברי באשר הוא שם מרגלי החרמון והגולן ועד שממת סדום על משמרתו, עמד יעמד ועל אף משטינים ואויבים יצעד בטוחות לכבושים נוספים.

Haggadat Kibbutz Naan 1937 הגדת קיבוץ נען

Generously provided by David C. Jacobson, Brown University

These materials may only be used for educational purposes and are not for reproduction or publication.

<p>“Let Us Remember” by Yaakov Fichman (1936)</p>	<p>נזכור יעקב פיכמן</p>
<p>Let us remember those far away, abandoned Day and night even to the ends of the homeland Without protection and in the heart of terrors – Each brother alone, each point separated.</p>	<p>נזכור את הרחוקים, העזובים לנפשם יום וליל בקצות מולדת באין מחסה ובלב המוראים – כל אח בודד, כל נקדה נפרדת.</p>
<p>Who innocently happens upon a path While the abode of brethren is so far and a hateful hand From behind every rock for his blood Invisibly waits in ambush, threatening.</p>	<p>אשר נקרה בדרך לתמו ונוה אחים רחוק, ויד שוטטת מאחורי כל סלע לדמו באין רואה אורבה ומאימת.</p>
<p>Each brother who goes in peace to his work – Who takes pity on his parched grain And goes early to his field with his scythe; Who takes a lowing animal from the barn.</p>	<p>כל אח יוצא שלום לפעלו – אשר יחוס על פמתו נשרפת ולשדה ישכים עם מגלו; אשר יוציא בהמה גועה מרפת.</p>
<p>Let us remember the toil of brethren abandoned, Each tender plan exposed to hostile uprooting; The wheat with no one to watch it turn golden, The barley will ripen for a hand that annihilates.</p>	<p>נזכר עמל אחים שנעזב, כל נטע רך, הפקר לאיבה עוקרת; את החטה, באין פוקד תזהב, את השערה, תבשל ליד מבערת.</p>
<p>Let us remember each hut of toil before the desert, Each meager tent and each far flung settlement; Each isolated driver who tarried, For whom is hidden the bullet of a murderous hand.</p>	<p>נזכר כל צריף טמל מול המדבר, כל אהל דל, כל שכונה נדחת; את כל נהג בודד אשר אחר, אליו יצפן כדור של יד רוצחת.</p>
<p>Let us remember each drop of youthful blood, singing – Precious lives that fell on our high places; And may the land be sanctified that protects A small hut – the smallest of our guard houses!</p>	<p>נזכר כל נטף דם טהור, רונן – יקר חיים נפלו על במותינו; ותקדש היד אשר תגן על צריף קטן – על קטן משמרותינו!</p>

הגדת קיבוץ בית השיטה 1937 Haggadat Beit HaShitah

Generously provided by David C. Jacobson, Brown University

These materials may only be used for educational purposes and are not for reproduction or publication.

"On the Slaughter" by H.N. Bialik	על השחיטה לח.ג. ביאליק
<p>Sky, have mercy on me! If there be in you a God and to that God a path And I have not found it – You pray for me! I – my heart's dead and there's no prayer left in my mouth And no strength and no hope any longer – How long, and until when, just how much longer?</p> <p>Hangman! Here's a neck – come kill! Crop me like a dog, you have the axe-arm, And all the earth is to me a block – And we – we are the few in number! My blood's fair game – hack skull, let murder's blood leap, The blood of suckling babe and sage is on your shirt And will not our for good, not for good.</p> <p>And if there is justice – let's see it now! But if after my "cleansing" under this sky Justice comes – Let its chair be cast out for all time! And with the evil of all days the sky rot; You too go, fiends, in this viciousness here And in this blood live and give suck.</p> <p>And cursed be he who cries: vengeance! Such a vengeance, the vengeance for a small child's blood –Satan himself never dreamed – And blood would fill all space! Blood will fill the dark abyss And eat away in darknesses and rot All the dark foundations of the earth.</p> <p>From: Atar Hadari, editor and translator, Songs from Bialik: Selected Poems of Hayim Nahman Bialik (Syracuse: Syracuse University Press, 2000), p. 11.</p>	<p>שמים, בקשו רחמים עלי! אם-יש בכם אל ולא בכם נתיב – וְאֵיךְ לֹא מְצֵאתִיו – התפללו אתם עלי! אֵיךְ – לבי מת ואין עוד תפלה בשפתי, וכבר אזלת יד אף-אין תקנה עוד – עד-מתִי, עד-אנה, עד-מתִי?</p> <p>התלֵן! הא צנאר – קום שחט! ערפני ככלב, לך זרע עם-קרדום, וכל-הארץ לי גרדום – ואנחנו – אנחנו המעט! דמי מתר – הך קדקד, ויזנק דם רצח, דם יונק ושב על-כתנתך – ול'א ימח לנצח, לנצח.</p> <p>ואם יש-צדק – יופע מיד! אך אם-אחרי השמדי מתחת רקיע הצדק יופיע – ימגר-נא כסאו לעד! ובךשע עולמים שמים ימקו; אף-אתם לכו, זדים, בחמסכם זה ובדמכם חיו והנקו.</p> <p>וארור האומר: נקום! נקמה כזאת, נקמת דם ילד קטן עוד ל'א-ברא השטן – ויק'ב הדם את-התהום! ויק'ב הדם עד תה'מות מחשכים, ואכל בח'שך וחתר שם כל-מוסדות הארץ הנמקים.</p> <p style="text-align: right;">אייר, תרס"ג</p>

Excerpt from: The Hagaddah of Independence

Written by Aaron Megged

Graphic design: Baruch Oroner

Photography: Y. Eizenshtock; R. Wisenshtein; Liaison unit to the media; C Pin; Y. Kloger;
the Jewish National Fund. Jerusalem: Benno Rottenberg.

Published by IDF General Headquarter/Personnel Department – Information branch

1952

Rights Reserved

Printed at Moshe Shaham Printing LTD, Tel Aviv

Wherefore is this night different from all other nights?

Because we were slaves unto all countries and states from East where the sun is rising, to the West and they would torture us and persecute us and carry out pogroms against us, and we would say, one person to his brother: let us raise our heads and return to our homeland and cultivate our soil. The House of Jacob arise and go!

And we departed from those places with our youth and the elderly, and with our women and babies. And if we were not to leave then we and our children and grandchildren would be subjugated to the Goyim until this day. (Singing)

Only few arrived initially to this land - one from a town and two who left their families, and we looked at the land and observed its ruins and wide spread desolation, its desert and its swamps and we started to plow, to plant seeds and to cultivate the land and we built villages in the Galilee, in Judea, in the valley and in the Negev. And we built cities on the mountains and along the shores so all would be our domain and for all who would follow us – the newcomers who were scattered in their countries, and they would rejoice in the greening of the desert and in the flourishing of Aravah. (Singing)

And when the Arabs and all of the inhabitants of the desert watched us building homes and cultivating the arid soil and having our brethren coming from all countries to rejuvenate the land and to inherit it so that we bring peace and cure to the walls of Jerusalem, they have conspired to attack us and fight us and they said: Let us come upon them, kill them and stop them from continuing their work. And from that day on half of our people were doing the work and half were holding on firmly to their rifles – the constructors within the walls who carried the burden, had one hand working and

the other holding the rifle. And we have used the nights for guarding and the days for our labor. (Singing)

Go and learn *what the Arabs wished to do to us. While the rulers of all the nations wished to annihilate us in their own countries the Arabs wished to do the same to us in our own country, in Eretz Israel. But we stood up and countered their intentions as the saying goes: and God's council was fulfilled.*

And then we were subjected *to the British who ruled the land with their commissioners and policemen who started to impede on our labor and close the gates of our country to prevent our brethren who were remnants from the strikes of swords to come and join us. And they brought fleets of battle ships to blockade our shores so that the ma'apilim (the newcomers) would not be able to reach them. And every ship of the ma'apilim that they captured they sent back to the Diaspora. And when the newcomers grew in large numbers the British sent them to the isle of punishment which was Cyprus.*

It was in the middle of the night, *the eve of November 29, 1947 when the nations of the world resolved that a Jewish State will be established for Am Israel in Eretz Israel. And every man and woman, the young, the elderly and the toddlers rushed to the streets, chanting and dancing and the country was Joyous and there was no such happy holiday since the Jews have departed from Egypt.*

All participants:

Blessed is the one who keeps his promise to Israel

The commander:

To the lives of the pioneers of this land to its builders and its warriors!

All participants:

Lechaim!

(Drinking second cup)

The Torah speaks distinctly of the four different characters of the sons: *The wise, the wicked, the naïve and the one who has no capacity to inquire.*

What says the wise one? *What are the testimonies, the statutes, and judgments that our nation has been founded upon?*

Then you should instruct him the basic premises of the State: It is open to Jewish immigration, and to the gathering of exiles. It is concentrating on the development of the land for all its inhabitants and it is based on the principles of freedom, justice and peace as it has been envisioned by the prophets of Israel.

What says the wicked one? *What is the significance of this State to you? To “you”, but not to himself. As such he excluded himself from the community, and rejected the essence of the significance of the State. You should retort back to him and say: This is done so it is ours, ours but not his because if he were, then he would not be redeemed.*

What says the naïve one? *What’s this? And you should respond: We have conquered this land with Aliya, labor and defense upon which we established the State.*

What says the one who has no capacity to inquire? *You must begin the narration and tell him about the heroic undertaking of the people of our land – the old timers and the new ones who done this together....*

...These are the twelve plagues that the IDF brought upon our enemies in the War of Independence: The Nachshon Operation, the Yiftach Operation, the Ben-Ami Operation, the Yoav Operation, the Hiram Operation, the Lott Operation, the Chametz Operation, the Danny Operation, the Dekel Operation, the Assaf Operation, the Chorev Operation and the Uvdah Operation

**Here are some of the abundant favors
that the IDF hath upon us**

If it had pushed the enemy away and not inflicted many punishments on him

– *It would have been sufficient*

If it inflicted many casualties on him and did not conquer his fortresses

– *It would have been sufficient*

If it had conquered its fortresses and not penetrated its borders

– *It would have been sufficient*

If it penetrated its borders and not scattered the enemy away in every direction

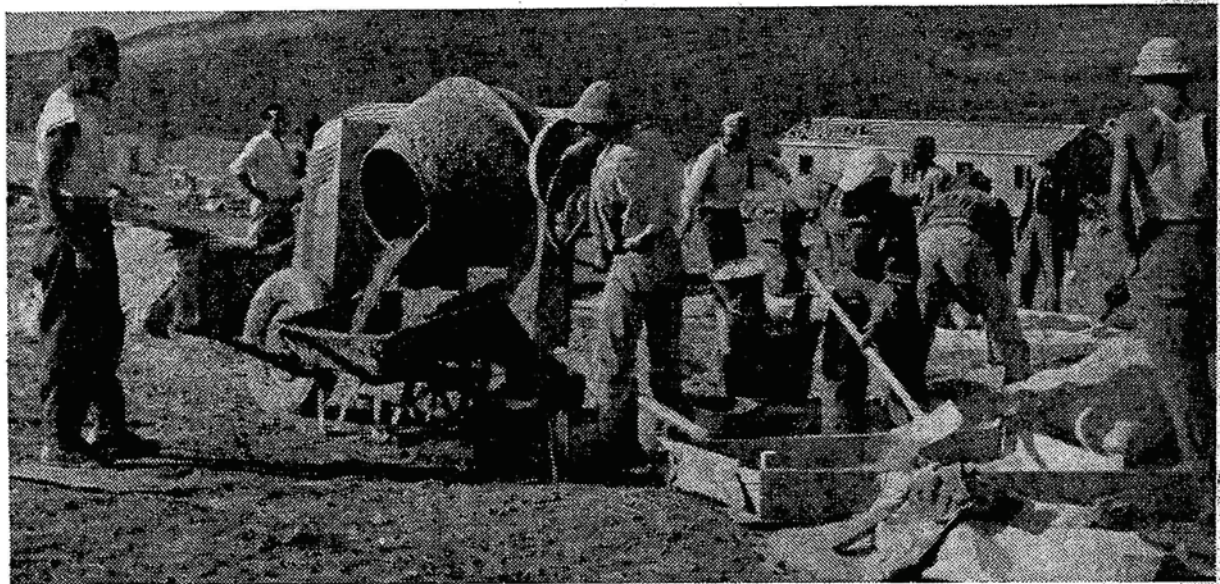
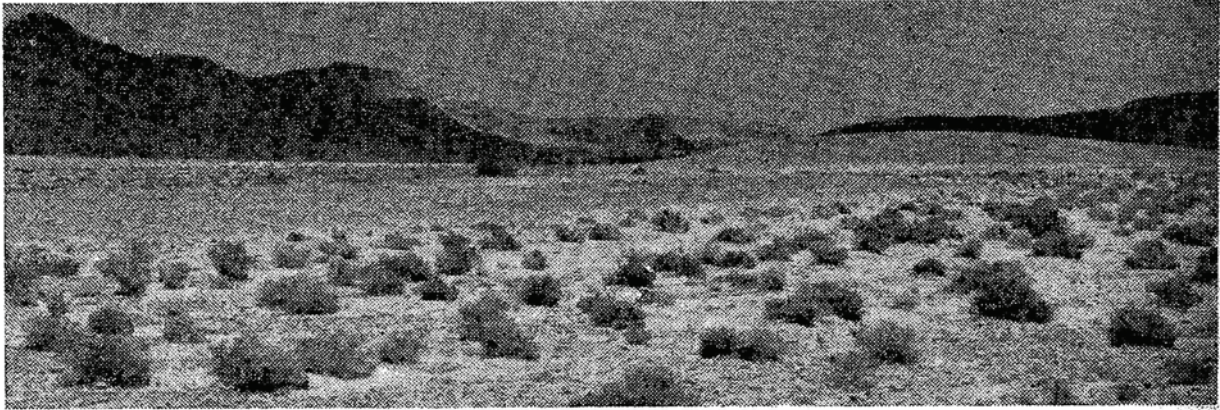
– *It would have been sufficient*

If we scattered the enemy and did not establish our Infantry forces

– *It would have been sufficient*



עבדים היינו לגוים בכל הארצות ובכל
 המדינות, ממזרח שמש ועד מערב, ויגענו
 אותנו וירדפו אותנו ויפרעו בנו פרעות. ונאמר
 איש אל אחיו: נרימה ראש ונשובה אל ארצנו
 לעבד את אדמתנו. בית יעקב לכו ונלכה!
 ויצא משם בנערינו ובזקנינו על נשינו ועל
 טפנו, ואלו לא יצאנו, הרי אנו ובנינו ובני
 בנינו משעבדים היינו לגוים עד היום הזה.
 (שירה)



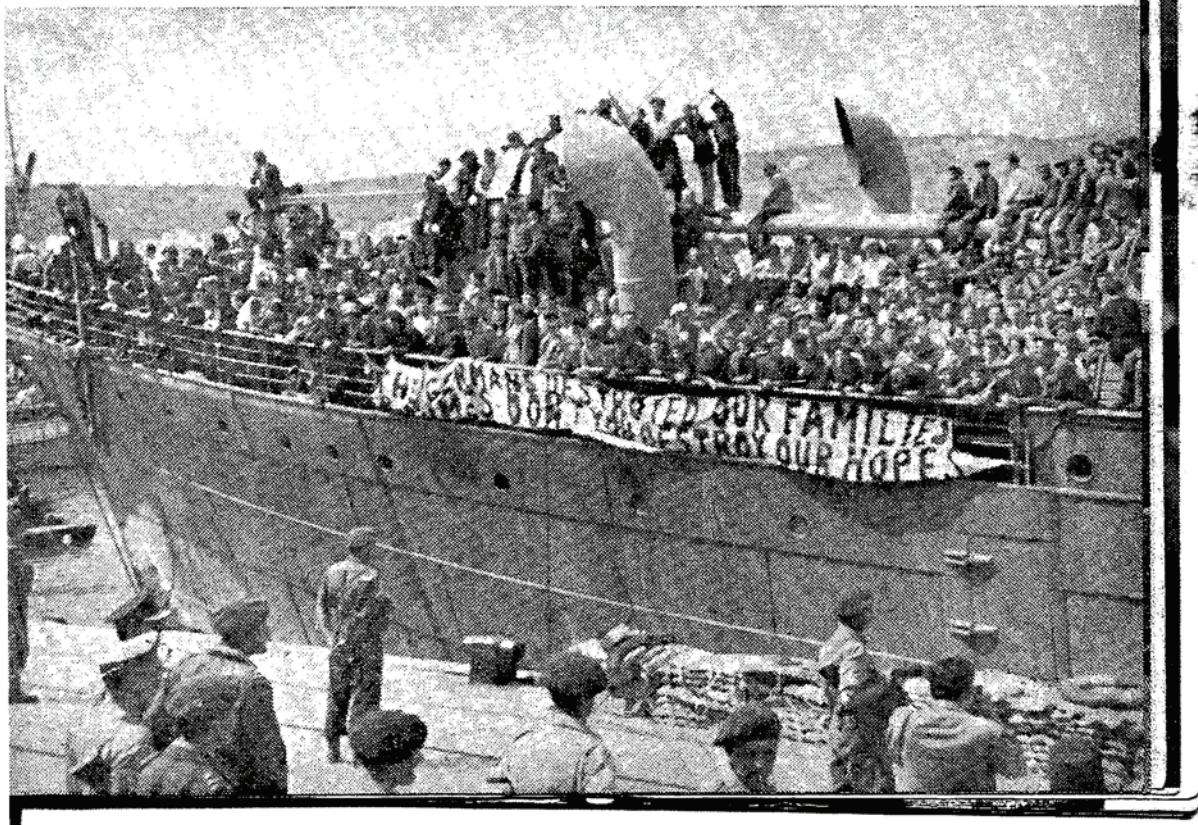
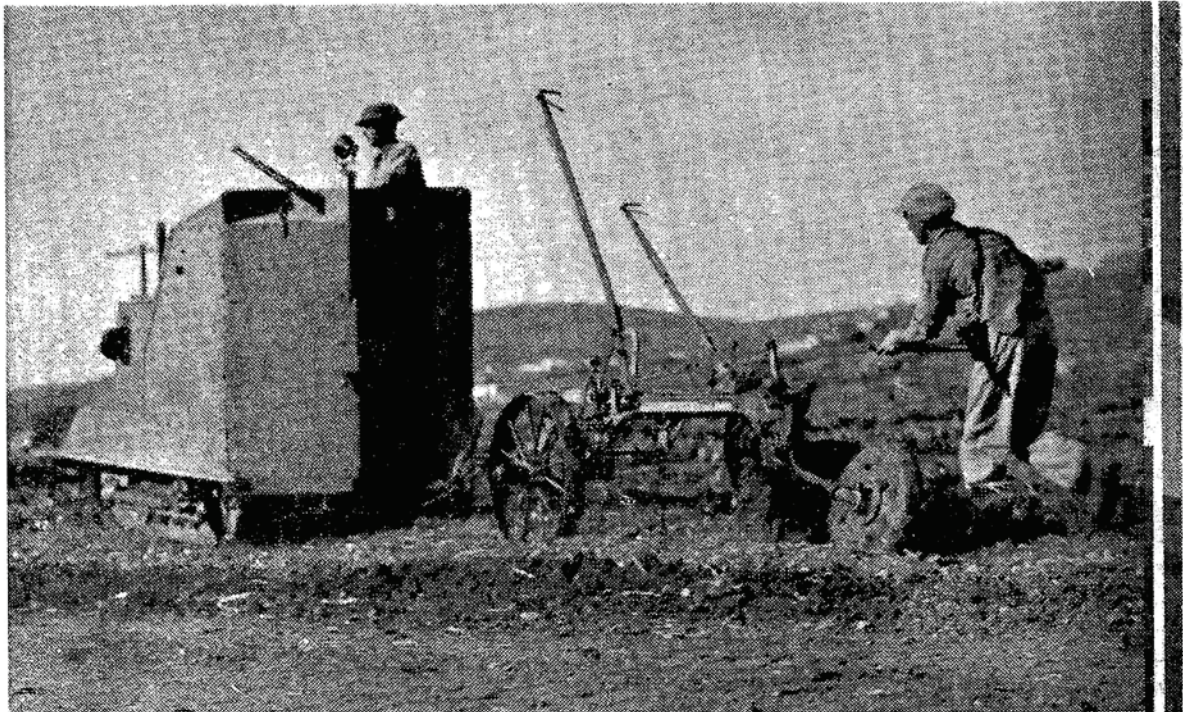
במת-מעט

בָּאֲנֵנוּ לְאֶרֶץ, אֶחָד מֵעִיר וְשָׁנִים
 מִמְּשַׁפְּחָה, וְנִרְאָה אֶת הָאֶרֶץ וְהֵנָּה הִיא
 חֲרִבָּה וְשׁוֹמְמָה, רַבָּה מְדַבֵּר וּמַעֲוֹטָה בְּצֹת
 וְנֹאמֵר: בְּעֵבֶדְדָה נִרְשְׁנָה וְתֵהִי לָנוּ לְנַחֲלָה
 וְנַחַל לְחֲרָשָׁה וּלְזָרְעָה וּלְעֵבֶדְדָה, וְנִבְנֶה לָנוּ
 כְּפָרִים בְּגִלּוֹל וּבִיהוּדָה, בְּעֵמֶק וּבִנְגֵב,
 וְעָרִים בְּהַר וּלְחוּף יָמִים, לְהִיּוֹתָה אַחְזָה
 לָנוּ וּלְכָל הַבָּאִים אַחֲרֵינוּ, הָעוֹלָם מֵאֲרָצוֹת
 פְּזוּרֵיהֶם. וַיִּשְׁשׂוּם מְדַבֵּר וְצִיָּה וְתִגַּל עֲרִבָה
 וְתַפְרָת. (שִׁירָה)



וַיְהִי כַּאֲשֶׁר

רָאוּ הָעֲרָבִים וְכָל בְּנֵי הַמְּדַבֵּר
 כִּי אָנוּ בּוֹנִים בְּתֵימִים וְזוֹרְעִים שָׂדוֹת וְכִי אַחֲוֵנו
 בָּאִים מִכָּל הָאֲרָצוֹת לְהַחְיֹת אֶת הָאֶרֶץ
 וּלְרַשְׁתָּהּ וְעַלְתָּה אֲרֻכָּה לְחוֹמַת יְרוּשָׁלַיִם,
 וַיִּקְשְׁרוּ כָּל־יָחַד לְהַתְנַפֵּל עָלֵינוּ וּלְהַלְחֵם
 בָּנוּ. וַיֹּאמְרוּ: נָבֹא אֵל תּוֹכֶם וְהִרְגָנוּם
 וְהַשְׁבַּתְנוּ הַמְּלָאכָה. וַיְהִי מִן הַיּוֹם הַהוּא חֲצִי
 אֲנָשֵׁינוּ עוֹשִׂים בְּמִלָּאכָה וְחֲצִים מִחֲזִיקִים בְּרוֹבִים.



הבונים בחומה והנושאים בסבל עומשים,
באחת ידו עושה במלאכה ואחת מחזקת
ברובה. והיו לנו הלולה משמר והיום מלאכה.
(שירה)

צא ולמד

מה בקשו הערבים לעשות לנו.
שכל שליטי הארצות בקשו להאבידנו
בארצותיהם הם והערבים בקשו להאבידנו
בארצנו ארץ-ישראל, אך קמנו אנחנו והפרנו
עצתם וסכלנו מזמתם לקיום מה שנאמר:
ועצת ה' היא תקום.

וישימו עלינו

הברוטים המושלים בארץ,
נציבים ושוטרים ונוגשים להפריענו במלאכה
ולסגור את שערי הארץ בפני אחינו פליטי-
חרב הבאים אליה. ויבואו צי ספינות שיט
וספינות מלחמה לשים מצור על החופים
לבלתי תת למעפילינו לגשת אליהם, וכל
ספינה אשר צדו אל הגולה החזירוה. ויהי
כאשר רבנו המעפילים ויעצמו במאד מאד
וישלחם לאי גזרה הוא אי קפריסין. ויאמר



וְהִי בַחֲצֵי הַלַּיְלָה לַיּוֹלָה - 29

לְנוֹבֶמְבֶּר שְׁנַת ה' תש"ז לְבְרִיאָה, וַיַּחֲלִיטוּ
כָּל אַמּוֹת הָעוֹלָם עַל הַקָּמַת מְדִינָה עִבְרִית
לְעַם יִשְׂרָאֵל בְּאֶרֶץ יִשְׂרָאֵל, וַיִּקְוּמוּ כָּל אִישׁ
וְאִשָּׁה, נֶעֱד זָקוּן וְטָף וַיֵּצְאוּ לְרַחֲוֵבוֹת בְּשִׁירָה
וּבְבִקּוּדִים וְכָל הָאֶרֶץ צָהֲלָה וְשִׂמְחָה וְלֹא הָיָה
כְּחַג הַהוּא מִזֶּמֶן צֵאת יִשְׂרָאֵל מִמִּצְרַיִם.

הַכֹּל:
בְּרוּךְ שׁוֹמֵר הַבְּטָחוֹתָנוּ לְיִשְׂרָאֵל

הַמִּסְקָד:
לְחַיֵּי חֲלוּצֵי הַמְּדִינָה, בּוֹנֵיהַ וְלוֹחְמֵיהָ!

הַכֹּל:
לְחַיֵּים!
(שׁוֹתֵיִם כּוֹס שְׁנֵיהַ)

כַּנְגַד אַרְבַּעַה בָּנִים
דְּבָרָה תוֹרָה:
אֶחָד חֲכָם, וְאֶחָד רִשָּׁע, וְאֶחָד תָּם, וְאֶחָד
שְׂאִינֹו יוֹדֵעַ לְשֹׂאֵל.

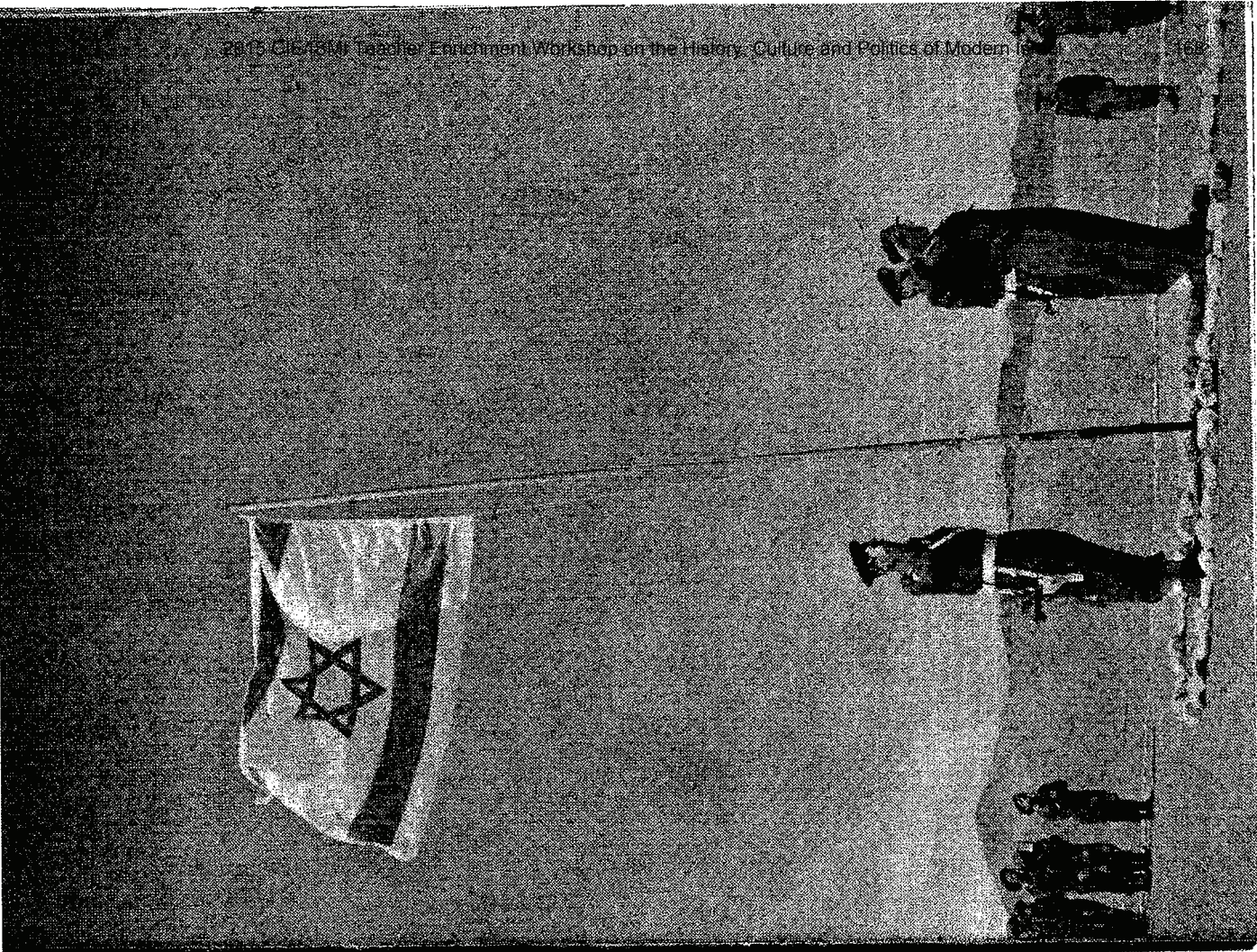
חֲכָם
מָה הוּא אוֹמֵר? מָה הָעֵדוּת וְהַחֲקִים
וְהַמְּשֻׁפָּטִים אֲשֶׁר עֲלֵיהֶם בְּנֵיהַ מְדִינַתְנוּ?

וַאֲפֹאֲתָהּ אָמַר לוֹ כִּהְלָכוֹת הַמְּדִינָה: פְּתוּחָהּ
 לְעֵלְיָהּ יְהוּדִית וּלְקַבְּנֵץ גְּלִיּוֹת, שׁוֹקֶדֶת עַל
 פְּתוּחַ הָאָרֶץ לְכָל תּוֹשְׁבֵיהָ, מִשְׁתַּתֶּת עַל
 יְסוּדוֹת הַחֲרוּת, הַצֶּדֶק וְהַשְּׁלוֹם לְאוֹר חֲדוֹנָם
 שֶׁל נְבִיאֵי יִשְׂרָאֵל.

רשע מַה הוּא אֹמֵר? מַה הַמְּדִינָה הַזֹּאת
 לָכֶם? לָכֶם וְלֹא לוֹ, וּלְפִי שְׁהוֹצִיא אֶת עַצְמוֹ
 מִן הַכָּל כְּפַר בְּעֵקֶר וְאֲפֹאֲתָהּ הִקְהָה אֶת
 שְׁנָיו וְאָמַר לוֹ: בְּעֵבֶר זֶה הוּא לָנוּ, לָנוּ וְלֹא
 לוֹ, פִּי אֱלוֹהֵי הָיָה שָׁם לֹא הָיָה נִגְאָל.

תם מַה הוּא אֹמֵר? מַה זֹאת? וְאָמַרְתָּ
 אֱלֹוֹ: בְּעֵלְיָהּ, בְּעֵבֹדָה וּבַהֲגָנָה כְּבִשְׁנוּ
 לָנוּ אֶת הָאָרֶץ וְהִקְמֵנוּ אֶת הַמְּדִינָה.

וּשְׂאִינוּ יוֹדְעֵי לְשָׂאֵל אֶת פְּתַח לוֹ,
 שֶׁנֶּאֱמַר וּסְפַרְתָּ אֶת עֲלִילוֹת הַגְּבוּרָה לְכָל
 תּוֹשְׁבֵי הַמְּדִינָה. תּוֹשְׁבֵי הַמְּדִינָה - הוֹתֵקִים
 כָּל תּוֹשְׁבֵי הַמְּדִינָה - הַחֲדָשִׁים וְהוֹתֵקִים
 גַּם יַחַד. (פְּתִיחַת סֵעָדָה וְחִלְקָה הָרִאשׁוֹן)
 (שִׁירָה)



לֵוִי

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂרָאֵל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל

Haggadot Worksheet

Choose one of the excerpts from the Passover Haggadot from 1930-1949 and answer the following questions:

1. Based on the text, what are the obstacles facing Zionists at the time it was written? What are the triumphs and tribulations described in your excerpt?
2. Compare this excerpt to an original Passover Haggadah. Can you identify which part of the original the rewritten version comes from? How is the message of this passage similar to the message of the corresponding part of the original Haggadah?
3. Make a table comparing the history of Passover to the history of modern Israel. Find as many similarities and differences as possible.
4. Speculate as to what the kibbutzim's intentions were in rewriting the Haggadah. Can you empathize with the Zionists for doing so or do you believe the Haggadah is sacred and should not be tampered with?
5. How is the excerpt a reflection of Zionist culture and ideology?
6. Choose one section of the Haggadah and rewrite it as though you were a Zionist settler living in Eretz Yisrael at that time.

Now share your answers with another group. What can you deduce about the role of the Kibbutzim and the Haganah during the 1930s and 1940s?

Experiential ideas:

1. Build a model of a "Tower and Stockade" settlement using glue and popsicle sticks.
2. Go on a shabbaton and build a camp, based on the structure of "Tower and Stockade" (using logs, ropes, hammers and nails). Then divide the group into guard shifts and take turns during the night manning the tower and patrolling the perimeter.
3. Role-play a Kibbutz member meeting discussing measures to ensure security of members, property and caravans.
4. Sing/chant a new class-designed Mah Nishtanah.