



Chapter 1 / Paragraph 1

1. Early Versions: Declaration of Independence Take One! Take Two! Take Three!

א. הצעת מרדכי בעהם [27.4.48] (משפטן, 1915-1987)

הואיל ואלוהי ישראל נתן את הארץ הזאת לאבותינו, לאברהם ליצחק וליעקב ולזרעם אחריהם, להיות להם לאחוזת עולם, והואיל ועמנו קיים את מדינתו בארץ הזאת מימות יהושע ועד חורבן בית שני על ידי הלגיונים הרומאיים, וגלותו על מרבית עמנו מארצו, ...

Version 1: Mordechai Bahm (April 27, 1948)

Because the God of Israel gave this land to our ancestors, Abraham, Yitzchak, and Yaakov, and their descendants, to be their eternal possession, and because our people maintained their statehood in this land from the time of Joshua until the destruction of the Second Temple by the Romans, and the exile of most of our people from its land...

ב. הצעת צבי ברנזון [9.5.48] (שופט בית המשפט העליון, 1907-2001)

"בזכות הקשר ההיסטורי והמסורתי הבלתי מנותק של עם ישראל לארץ ישראל..."

Version 2: Tzvi Berenson 5.9.48

On the grounds of the inseparable traditional and historical link between the people of Israel and the land of Israel...

ג. הצעת משה שרת [13.5.48] (מדינאי, שר החוץ וראש הממשלה 1894-1965)

"הואיל והעם היהודי שהוגלה בכוח הזרוע מארצו, ארץ ישראל, שמר לה אמונים בכל דורות גלותו ובכל ארצות פזוריו, לא מצא לו בכל נדודיו ארץ תמורתה..."

Version 3: Moshe Sharett's version (13 May 1948)

Because the Jewish people were exiled by force from its land, the land of Israel, they maintained loyalty in every generation, and in all the lands of the Diaspora, and did not find, during all of its wandering, another land to replace it.

Translation: Official Translation, 14.5.1948 (David Ben-Gurion)

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

בארץ-ישראל קם העם היהודי, בה עוצבה דמותו הרוחנית, הדתית והמדינית, בה חי חיי קוממיות ממלכתית, בה יצר נכסי תרבות לאומיים וכלל-אנושיים והוריש לעולם כולו את ספר הספרים הנצחי.

The Land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and political identity was shaped. Here they first attained to statehood, created cultural values of national and universal significance and gave to the world the eternal Book of Books.

Translation: Independence Hall in Tel Aviv

In the land of Israel the Jewish people came into being. In this Land was shaped their spiritual, religious, and national character. Here they lived in sovereign independence. Here they created a culture of national and universal import, and gave to the world the eternal Book of Books.

- ❖ In which stage of history does each version begin?
- ❖ Who are the players/characters in each version?
- ❖ How is the relationship between the Jewish people and the Land of Israel described in each version?
- ❖ From what you know about the author (see back of the booklet), what in his life story or his ideas could have influenced him to write what he wrote?





Chapter 1 / Paragraph 1

2. “In the Land of Israel arose...” She’ll Be Kam-ing Round the Mountain...

**A Dictionary Definition
(based on Even Shoshan, 2004)
קם “Kam”**

1. Arise from his place, stand on his feet (after sitting, lying, falling, etc.); “You shall rise up before the aged” (Leviticus 19:32).
2. [Figurative] Arise, began action: “Arise and be doing, and the Lord be with you” (I Chronicles 22:16).
3. [Before another verb of movement] Begin to move: “Arise, and let us go up to Zion to the Lord our God” (Jeremiah 31:5).
4. Establish, materialize, be performed: “At the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established” (Deuteronomy 19:15).
5. Occur: “Trouble shall not occur the second time” (Nachum 1:9).
6. Be firm, unyielding: “Therefore the wicked shall not stand in the judgment” (Psalm 1:5).

בארץ-ישראל קם העם היהודי,

בה עוצבה דמותו הרוחנית, הדתית והמדינית, בה חי חיי קוממיות ממלכתית, בה יצר נכסי תרבות לאומיים וכלל-אנושיים והוריש לעולם כולו את ספר הספרים הנצחיים.

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הגדרה מילונית (אבן שושן, 2004).
פעל קם פ"ע

1. עמד ממקומו, ניצב על רגליו (לאחר ישיבה או שכיבה או נפילה וכדומה): "מפני שיבה תקום" (ויקרא, י"ט; לב').
2. [בהשאלה] התעורר, התחיל הפעולה: "קום ועשה ויהי ה' עמך" (דה"א, כ"ב; ט').
3. [לפני פועל תנועה אחר] התחיל בתנועה: "קומו ונגלה ציון אל ה' אלהינו" (ירמיה, ל"א; ה).
4. התקיים, בוצע, הוגשם: "על פי שני עדים או על פי שלשה עדים יקום דברי" (דברים, י"ט; ט').
5. בא התרחש: "לא תקום פעמים צרה" (נחום, א'; ט').
6. החזיק מעמד, לא נכשל: "על-כן לא-תקמו רשעים במושפט" (תהלים, א'; ה).
7. [קם על-, אל-] התנפל והשתער על-: "ויקם קין אל-הבל אחיו ויחרגו" (בראשית, ד'; ח).

בראשית, י"ב; א'-ז'

ויאמר ה' אל-אברהם לך-לך מארצך וממולדתך ומבית אביך אל-הארץ אשר אראך: ויאעשך לגוי גדול ואברכך ואגדלה שמך והיה ברכה: ... וילך אברהם כאשר דבר אליו ה' וילך אתו לוט ואברהם בן-חמש שנים ושבעים שנה בצאתו מחרן: ויקח אברהם את-שרי אשתו ואת-לוט בן-אחיו ואת-כל-רכושם אשר רכשו ואת-הנפש אשר- עשו בחרן ויצאו ללכת ארצה כנען ויבאו ארצה כנען: ויעבר אברהם בארץ עד מקום שקם עד אלון מורה והקנעני אז בארץ: וירא ה' אל-אברהם ויאמר לזרעך אתה את-הארץ הזאת:

Genesis 12: 1-7

1 Now the Lord said to Abram: “Go out from your country, and from your kindred, and from your father’s house, to the land that I will show you. 2 And I will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing. 3 And I will bless them that bless you, and curse him that curses you; and in you shall all the families of the earth be blessed.” 4 So Abram went, as the LORD had spoken unto him; and Lot went with him; and Abram was seventy and five years old when he departed out of Haran. 5 And Abram took Sarai his wife, and Lot his brother’s son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. 6 And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land. 7 And the LORD appeared unto Abram, and said: “Unto your seed will I give this land;”

Rashi on Genesis 1:1

Rabbi Isaac said: The Torah, which is the law book of Israel, should have commenced with the verse, “This month shall be unto you the first of the months” (Exodus 12:1), which is the first commandment given to Israel. What is the reason, then, that it [the Torah] commences with the account of the Creation? Because of the thought expressed in the text, “He declared to His people on the strength of His works, in order that He might give them the heritage of the nations” (Psalm 61:6). For, should the peoples of the world say to Israel, “You are robbers, because you took by force the lands of the seven nations of Canaan,” Israel may reply to them, “All the earth belongs to the Holy One of Blessing; God created it and gave it to whom God pleased. When God willed God gave it to them, and when God willed God took it from them and gave it to us” (Yalkut Shimoni on Exodus 12:2).



Chapter 1 / Paragraph 1

2. “In the Land of Israel arose...” She’ll Be Kam-ing Round the Mountain...

Numbers Rabbah, 23:7

Said the Holy One, blessed be He, to Moses: “The land, surely, is precious to me,” as it says: *A land for which the Lord your God cares for...always* (Deut. 11;12); and Israel are precious to Me, as it says, *Because the Lord loves you* (ib. 7;8). “I shall,” said the Holy One, blessed be He, “bring Israel, who are precious to Me, into the land that is precious to Me,” as it says: “When ye come into the land of Canaan.”

David Ben-Gurion, *Studies in the Tanach*

My first premise is that the People of Israel, or the Hebrew Nation, was born in the land and developed in the land, even before the days of Abraham, as one amongst the people of Canaan. Their language was Hebrew, as was the language of the other peoples of Canaan, Moav, and Amon, indeed only one thing distinguished them from their neighbors from the outset: they believed in one God... The land of Canaan at that time was materially and spiritually destitute, however the reality of the nation of Israel within it with its unique belief system- belief in the One God- kept the land together. There were also other peoples, whose language was also Hebrew, but their faith was different: they had other gods, many in number. The lands with a developed culture at that time were Egypt and Babylon. One of the gentry of Babylon, Avram the son of Terach, figured out for himself the belief in One Almighty God to the disparagement of the popular belief in his land, and thus was drawn to the land of Canaan where dwelled a people large or small that held this belief.

בארץ-ישראל קם העם היהודי, בה עוצבה דמותו הרוחנית, הדתית והמדינית, בה חי חיי קוממיות ממלכתית, בה יצר נכסי תרבות לאומיים וכלל-אנושיים והוריש לעולם כולו את ספר הספרים הנצחי.

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SY Agnon – Speech on Accepting the Nobel Prize (excerpt):

As a result of the historic catastrophe in which Titus of Rome destroyed Jerusalem and Israel was exiled from its land, I was born in one of the cities of the Exile. But always I regarded myself as one who was born in Jerusalem. In a dream, in a vision of the night, I saw myself standing with my brother-Levites in the Holy Temple, singing with them the songs of David, King of Israel. © Shmuel Yosef Agnon, The Nobel Foundation, 1966

Jabotinsky, “Zionism and the Land of Israel,” 1905 (from: *Our Affinity to the Land of Israel*, Hamelitz, 1984, pp. 69-70)

... Indeed, the true core of our national uniqueness is the pure product of the Land of Israel. Before we came to the Land of Israel we were not a people and we did not exist. The Hebrew people was formed on the soil of the Land of Israel from fragments of different peoples; as we formed the faith in the one God, we inhaled the winds of the Land, and as we struggled for independence and dominion we were shrouded in its air and our body was nourished by the grain that grew on its soil. In the Land of Israel the ideas of our prophets developed, and in the Land of Israel the Song of Songs was first heard. All that is Hebrew within us was given to us by the Land of Israel; all the remainder that is within us is not Hebrew. Israel and the Land of Israel are one. There we were born as a nation and there we matured. And when the storm came and cast us outside the confines of the Land, we could no longer grow, just as a tree that has been uprooted from the soil can no longer grow. Our lives were devoted solely to maintaining this uniqueness that had been formed in the Land of Israel... The undisturbed development of our Land-of-Israel uniqueness can be possible only on that soil and in that natural environment in which that uniqueness was ever formed. Another climate, other flora, other mountains will inevitably distort the body and soul that were formed by the climate, flora, and mountains of the Land of Israel.

- ❖ How does this text use the word “kam” or relate to one of the meanings of the word “kam” that we discussed earlier? Which meaning? (To arise from one’s place, to begin action, to establish, materialize, occur, be firm, etc.)
- ❖ According to each source, what is the foundation/basis/secret ingredient of the connection between the people of Israel and the Land of Israel?

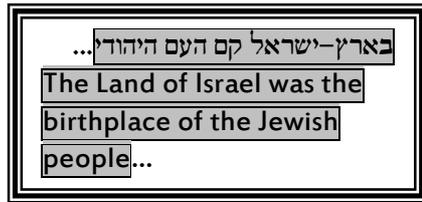


Chapter 1 / Paragraph 1

2. “In the Land of Israel arose...” She’ll Be Kam-ing Round the Mountain...

אמיר גלבע, "שיר בבקר בבקר",
בתוך: "כל השירים" כרך א', עמ' 281 הוצאת הקיבוץ המאוחד

פתאום קם אדם בבקר ומרגיש כי הוא עם ומתחיל ללכת
ולכל הנפגש בדרך קורא הוא שלום.
דגנים עולים מול פניו מבין חריצי המדרכת
וניחוחות לראשו מדיפים עצי אדרכת.
הטללים רוססים והרים רבוא קרנים – הם יולידו חפת שמש
לקלולתיו. והוא צוחק גבורת דורות מן ההרים
ונקלמות משתחוות המלחמות אפים
להוד אלה שנים מפכות במסתרים אלה שנים
צעירות לפניו-
כפולג צונן.
כשיר רועים.
כענף.
פתאום קם אדם בבקר ומרגיש כי הוא עם ומתחיל ללכת
ורואה כי חזר האביב כמו הוריק שוב אילו מן השלכת.



Early Morning Song
Amir Gilboa

Suddenly a person gets up in the morning
and feels he's a people and begins to walk
And calls out Shalom to everyone he meets on his way.
Cornstalks rise before him between the sidewalk cracks
And the margosa trees waft sweet aromas about his head.

Dew drops sprinkle and mountains, ten thousand sunbeams-
they bring forth a canopy of sun for his betrothed.
And he laughs the courage of generations from the mountains
And, ashamed, all wars bow down
to the glory of a thousand years mysteriously flowing.
A thousand young years are before him-
Like a cool stream.
Like a shepherd's song.
Like a limb of a tree.

Suddenly a person gets up in the morning
and feels he's a people and begins to walk
and he sees that spring has returned like a tree
turning green again after the leaf fall.

The translation is taken from: Monographs of the Hebrew Union College,
"To write the lips of the sleepers:" The poetry of Amir Gilboa by Warren Bargad
Copyright 1994 by the Hebrew Union College Press
Hebrew Union College-Jewish Institute of Religion

Hannah Senesh

Excerpt from a letter to a friend in the
forced labor battalion in Hungary

From *Hannah Senesh: Her Life and Diary*
(Introduction by Abba Eban). Translated by
Marta Cohn. New York: Schocken Books, 1972,
pp. 157-158.

Nahalal

December 6th, 1940

...I did not come here for reasons of tourism,
nor for purposes of exploration, nor for reasons
of economy...I, like every other Zionist, am
searching for a home, a country, and I will try
to explain what it is in Eretz Israel that offers
this – or can offer it. For those Jews born who
were from here (the 'Sabras'), this is not a
question, just as it is not for any people living
in its own land. For the Sabras this land is their
natural heritage: it is their country, the
language is their language. So for them there is
no question of 'searching for a home'. And
their daily lives express this truth better than
any words can.

For those who, from free choice or conviction,
or by reason of necessity (one can't draw a
sharp line between them), came to the Land, it
is more difficult to answer the question. We
have two basic characteristics: we want to get
something from the Land, which is natural.
But we must give, too, which is our duty. If we
can accept from it what it can give us, and can
give it what it needs from us, then Eretz Israel
can become our home.

- ❖ How does this text use the word "kam" or relate to one of the meanings of the word "kam" that we discussed earlier? Which meaning? (To arise from one's place, to begin action, to establish, materialize, occur, be firm, etc.)
- ❖ According to each source, what is the foundation/basis/secret ingredient of the connection between the people of Israel and the Land of Israel?



Chapter 1 / Paragraph 1

3. "In the Land of Israel arose..." And Me Too? The Land of Israel in Poetry and Song

Here

Uzi Hitman, 1991

Here's my home, here I was born
In the plain, which is on the shore
Here are the friends with whom I was raised
And I have no other place in the world
I have no other place in the world

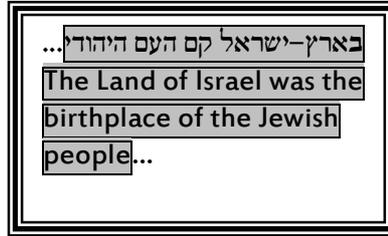
Here's my home, here I played
On the lowland, which is on the mountain
Here I drank water from the well
And planted grass in the desert
And planted grass in the desert

Here I was born, here my children were born
to me
Here I built my home with my own two
hands
Here you are also with me and here are all
thousands of my friends
And after 2000 years - an end to my
wandering

Here I played all my songs
And marched in a nocturnal-trek
Here I protected in my youth time
My god's piece of land
My god's piece of land

Here, I was born, here my children were born
to me...

Here,
Here I set my table
A slice of bread, a fresh flower
I opened a door to the neighbors
And whoever comes we'll tell him:
"welcome"
And whoever comes we'll tell him:
"welcome".



אילנות
לאה גולדברג

כאן לא אשמע את קול הקוקיה,
כאן לא יחבוש העץ מצנפת שלג,
אבל בצל האורנים האלה
כל ילדותי שקמה לתחייה.

צלצול המחסים: היה היה
אקרא מולדת למרחב השלג
לקרח ירקרק כובל הפלג,
ללשון השיר בארץ נכריה.

אולי רק ציפורי מסע יודעות
קשהו תלויות בין ארץ ושמים
את זה הכאב של שתי המולדות.

אתכם אני נשתלתי פעמים,
אתכם אני צמחתי, אורנים,
ישורשי בשני נופים שונים.

Pine

Lea Goldberg

Here I will not hear the voice of the
cuckoo.
Here the tree will not wear a cape of
snow.
But it is here in the shade of these
pines
my whole childhood reawakens.

The chime of the needles: Once upon a
time
I called the snow-space homeland,
and the green ice at the river's edge -
was the poem's grammar in a foreign
place.

Perhaps only migrating birds know -
suspended between earth and sky -
the heartache of two homelands.

With you I was transplanted twice,
with you, pine trees, I grew -
roots in two disparate landscapes.

© Translation: Rachel Tzvia Back
From: *Collected Poems [Yalkut Shirim]*
Publisher: Iachdav/Writers Association,
edited by Tuvia Rivner 1970

כאן / עוזי חיטמן, 1991

כאן ביתי, פה אני נולדתי
במישור אשר על שפת הים
כאן החברים אתם גדלתי
ואין לי שום מקום אחר בעולם.

כאן ביתי, פה אני שחקתי
בשפלה אשר על גב ההר
כאן מן הבאר שתיתי מים
ישתלתי דשא במדבר.

כאן נולדתי, כאן נולדו לי ילדי
כאן בניתי את ביתי בשתי ידי
כאן גם אתה איתי
וכאן כל ארץ ידיתי
ואחרי שנים אלפיים סוף לנדודי.

כאן את כל שירי אני ניגנתי
והלכתי במסע לילי
כאן בנעורי אני הגנתי
על חלקת האלוהים שלי.

כאן את שולחני אני ערקתי
פת של לחם, פרח רענן
דלת לשכנים אני פתחתי
ומי שבא, נאמר לו "אהלן".



Chapter 1 / Paragraph 1

3. “In the Land of Israel arose...” And Me Too? The Land of Israel in Poetry and Song

No Other Country

Ehud Manor
Translated by Sidney Rosenberg

I have no other country
Though my Land in flames
surrounds me
Just one word heard in Hebrew
Penetrates my veins and moves my
soul
A hungry heart
My pain apart
Here is my home

I won't stand here in silence
If she forsakes me
I'll sing to her loud and clearly
Not give in until she hears me
Opens her eyes wide and sees me

www.ehudmanor.com



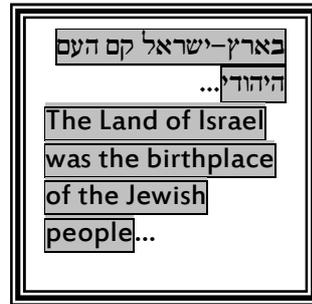
By: <http://www.flickr.com/people/69061470@N05> [CC-BY-SA-3.0] (<http://creativecommons.org/licenses/by-sa/3.0>), via Wikimedia Commons

- ❖ How do you relate to these songs/poems? What do you notice and what do you feel when you read these words?
- ❖ What images do the authors use to describe their homes?
- ❖ What makes a place a homeland for these poets/songwriters?
- ❖ How would you describe the relationship of each of these poets/songwriters to the land of Israel?
- ❖ How do you think the life stories of the poets/songwriters (provided in the index) might influence their connections to Israel as a homeland?

אין לי ארץ אחרת

אהוד מנור
אין לי ארץ אחרת
גם אם אדמתי בוערת
רק מלה בעברית
חודרת
אל עורקי אל נשמתי
בגוף כואב
בלב רעב
כאן הוא ביתי.

לא אשתוק כי ארצי
שינטה את פני
לא אונתר לה אזכיר לה
ואשיר כאן באזניה
עד שתפקח את עיניה.



Last Country
David Avidan

To travel the world and return
And again to travel, and again to return
To a first and last country
That awaits you on the shore

Of the sea. You remember there
A special sun that shines in no other
Place. You flower in foreign parts and there
You wither in desperate

Expectation. This poem is shameful for
It contradicts all I have said in the
Past about globalism and
Movement, about getting out of this

Sphere, but this is what I have just now
The contradictions keep coming
But this is what I have just
Now and just now is all there is

Now check it
Carefully, because maybe I've made a
mistake again
In the calculation, and then go straight back
To yourself to the first and

Last country. This is a despair that leaves
No way out, you hate yourself
For things you say with a clenched
Heart and a wide-open fist.

ארץ אחרונה / דוד אבידן
אדמלה, עמ' 177

לנסע בעולם ולהזר
ושוב לנסע ולשוב שנית
אל ארץ ראשונה ואחרונה
שמחכה לך על שפת

הים אתה זוכר שם שמי
מיחדת שלא זורחת במקום
אחר אתה פורח במקומות
זרים ושם נובל בצפייה

נואשת השיר הזה מביש כי הוא
סותר את כל מה שאמרתי
בעבר על גלובליות ועל
תנועה על יציאה מהפחדור

הזה אכל הוא מה שיש ברגע
זה גם הסתירות יוצאות ושוב
חוזרות אכל הוא מה שיש ברגע
זה ורגע זה הוא מה שיש

עלשו בדיק את הענין
ביסודיות כי יתכן ששוב טעיתי
בחשוב ואז חזר אל עצמך בבת
אחת אל ארץ ראשונה

ואחרונה זהו יאוש שלא משאיר
מוצא אתה שונא את עצמך
שאמירות אתה אומר אותן בלב
קמוץ ובאגרופ פתוח לרחוקה



Chapter 1 / Paragraph 1

3. "In the Land of Israel arose..." And Me Too? The Land of Israel in Poetry and Song

Only Here

Ha-Dag Nahash

I see Japanese people shopping
 At the store across the street
 What fun for people for whom this is a
 foreign country
 On the surface, Israel looks totally fine
 In New York there are millions with
 nothing to eat
 But I'm tempted to get away
 To cut myself off from this place,
 To wash myself of it
 To fly off
 To leave it all behind at least for a
 while
 And put behind me once and for all
 The dilemmas I deal with in the land
 where I live
 Because only here, "unpleasant" has
 lost its meaning
 Only here is power more important
 than pleasure
 Only here do we have three Prime
 Ministers
 Who are under criminal investigation
 And refuse to cooperate
Chorus:
Only here,
Do I feel like I belong
Even though
The corruption makes me mad
"And what if you're abroad
And you hear about a bombing?"
Then suddenly
This is the only place I miss
 All I have is local stuff
 At the coffee shops in Amsterdam it's
 international
 I check out the fade in my jeans, and
 I'm pleased with what I see
 Checking out the blues at a bar in New
 Orleans
 I think about the Riviera
 When I pass through Achziv
 I ride boats like I'm in Venice
 In the winter in South Tel Aviv
 Because only here can you wait four
 months to pay
 Only here, everyone wants to be a
 shark

Only here, when you walk by a store,
 Do you relax when you see a huge guy
 with a gun
Chorus...
 It's all a matter of routine for me
 All in all, it's Sababa to roll in Israel
 It's all a matter of what I feel like
 Part of the "Globe", or part of the
 "Village"?
 Because only here, does everyone talk in
 Hebrew
 And cuss in Russian, English and Arabic
 Only here, do people brawl in line
 Only here, everyone serves in the army
 and wants out
Chorus...
 Only here-
 For better or for worse
 Only here-
 Is everything familiar, and feels like my
 own
 Only here-
 Do I feel comfortable,
 And that's the point
 So why should I run off
 To every other place in the universe?
Chorus...

בארץ-ישראל קם העם היהודי...
 The Land of Israel was the
 birthplace of the Jewish
 people...



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 Israel's 63rd Independence Day)
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רק פה הדג נחש

רואה יפנים קונים בקיוסק ממול
 איזה כיף לאנשים שבשבילם פה זה חו"ל
 על פניו ישראל בסדר בגדול
 בניו יורק יש מיליונים שאין להם מה לאכול.
 אבל מדגדג לי להתרחק
 מהמקום הזה להתנתק להתנתקות להתעופף
 לפחות לתקופה להתחפף
 ולשים סופית מאחורי
 את הלבטים הנוגעים לארץ מגורי.
 כי רק פה אין משמעות ללא נעים.
 רק פה שלטון פחות חשוב ממנעמים.
 רק פה שלושה ראשי ממשלה נחקרים
 ולא משתפים פעולה.

רק פה אני מרגיש שייכות
 למרות שאני כועס על השחיתות
 "ואם אתה בחו"ל נמצא ועל פיצוץ שומע?"
 אז רק לפה פתאום אני
 מתגעגע.

נשאר לי לעשן רק חומר מקומי
 הקופי שופ באמסטרדם זה בינלאומי
 מסתכל מבסוט על השפשוף שבג'ינס
 מהרהר בבלוז בבר בניו אורלינס
 חושב על הריוויירה כשאני עובר ליד אכזיב
 מפליג כמו בוונציה בחורף
 בדרום תל אביב
 כי רק פה יש שוטף+90
 רק פה כולם רוצים להיות כרישים
 רק פה כשאתה עובר ליד בית עסק
 אתה נרגע אם אתה רואה איזה רולה עם נשק.

רק פה אני מרגיש שייכות...

הכל אצלי עניין של הרגל
 סך הכול סבבה להתגלגל בישראל.
 הכל אצלי עניין של מה בא לי
 חלק מהנכפר או חלק מהגלובלי.
 כי רק פה כולם מדברים בעברית
 ומקללים ברוסית, אנגלית וערבית.
 רק פה אנשים הולכים מכות בתור.
 רק פה כולם בצבא ורוצים פטור.

רק פה אני מרגיש שייכות...

רק פה בחו"ב ובשילי.
 רק פה הכל מוכר מרגיש שלי.
 רק פה לי נוח זה הסיכום
 אז למה לי לברוח לכל מקום ביקום?

רק פה אני מרגיש שייכות...



Chapter 1/ Paragraph 1:

2. “In the Land of Israel arose”: She’ll Be Kam-ing Round the Mountain

Section of Declaration of Independence: “Eretz-Israel was the birthplace of the Jewish people”	Topic: The meaning and use of words	Texts in focus: Sources from the Bible through contemporary poetry using the word “קָם” “kam” (arose)	Lesson length: 45 minutes
<p>Overview “The Land of Israel was <i>the birthplace</i> of the Jewish people.” “In the Land of Israel the Jewish people <i>came into being</i>.” In this lesson, the students will examine the meaning of the verb קָם” (“kam”) used in the first line of Israel’s Declaration of Independence. Though the official translation is “birthplace” and the Independence Hall translation is “came into being,” the word has a wealth of meanings and connotations in sources from the Biblical through the contemporary period.</p>			
<p>Goals</p> <ul style="list-style-type: none"> • To demonstrate how words may have multiple meanings. • To examine the idea of the birthplace of a people. 			
<p>Rationale In the previous lesson we examined different drafts of the declaration. Here, we ask the students to dive into further examination of the written word to uncover overt and covert meanings. The official translation of the declaration translates “קָם” (“kam”) as “the birthplace” [of the Jewish people], while the translation in Independence Hall, Tel-Aviv translates “kam” as “came into being.” A more literal translation of “kam” is “arose.” A study of the dictionary definition reveals that the word implies that some other condition preceded the “arising.” The students are asked to consider whether it is true to say that the Jewish people arose in the Land of Israel and to explore the connection between the Jewish people and its land through the sources provided.</p>			
<p>Materials/Preparation</p> <p><u>Texts</u></p> <ul style="list-style-type: none"> • Dictionary Definitions of the word “kam” based on <i>Even Shoshan</i>, 2004 • Collection of Texts relating to the word “kam”: <ol style="list-style-type: none"> 1. Genesis 12: 1-7 2. Rashi on Genesis 1:1 3. Numbers Rabbah 23:7 4. Ze’ev Jabotinsky, “Zionism and the Land of Israel” 5. David Ben-Gurion, “From Studies in the Tanach” 6. Shai Agnon, excerpt from Nobel Prize Acceptance Speech 7. Amir Gilboa, “A Morning Song” 8. Hannah Senesh, excerpt from <i>Her Life and Diary</i> 			
<p>Activity</p> <p><u>Trigger:</u> Read the definitions of the Hebrew word “kam” from <i>Even Shoshan</i> with special attention to the definition according to Leviticus 19:32: “Arise from his place, stand on his feet (after sitting, lying, falling etc.); “You shall rise up before the aged.” Follow with one of the suggested exercises:</p>			<p>Time/Notes:</p> <p>10 minutes</p>



Chapter 1/ Paragraph 1:

2. “In the Land of Israel arose”: She’ll Be Kam-ing Round the Mountain

Suggestion 1 – The La-Koom! Game: Arrange chairs in a circle. Have one less chair than the number of participants. Someone stands in the center and says “Koom!” followed by a statement that will be true for some people in the room – for example: “Koom if you are an oldest child!” Then anyone who is an oldest child must get up and look for a new empty seat. The person in the center will also take an empty chair. One person will be left without a seat and he/she will come into the center of the circle to offer the next prompt (Koom if you were born in Chicago / if you are a twin / if your family has moved in the past year, etc.) Ask the students to choose questions that relate to birth, place and family background so that they can learn more about the ways they “came into being.” (Note: The teacher should begin the game, modeling a statement related to this theme.)

Suggestion 2 – Lashevet Ve-Lakoom: This is an improvisation game. Two actors play a scene that they invent as they go along. At all times, one of them must be sitting and the other one standing. Ask the students to create a scene about someone returning to his/her birthplace. The other students can help provide the details of the scene such as: the relationship between the characters (mother and son, lovers, etc.), the time and place (airport, train station, park, home, etc.)

Text Study: In hevruta, choose three or four of the texts provided in the tractate to examine, together with the dictionary definitions that show different uses of the word “kam” in the Tanakh.

1. Genesis 12: 1-7
2. Rashi on Genesis 1:1
3. Numbers Rabbah 23:7
4. Ze’ev Jabotinsky, “Zionism and the Land of Israel”
5. Ben-Gurion, “From Studies in the Tanach”
6. Shai Agnon, excerpt from Nobel Prize Acceptance Speech
7. Amir Gilboa, “A Morning Song”
8. Hannah Senesh, excerpt from *Her Life and Diary*

For each text, answer the following questions:

1. How does this text use the word “kam” or relate to one of the meanings of the word “kam” that we discussed earlier? Which meaning? (To arise from one’s place, to begin action, to establish, materialize, occur, be firm, etc.)
2. According to each source, what is the foundation/basis/secret ingredient of the connection between the people of Israel and the Land of Israel?

Conclusion – Stretch & Share: The students stand in a circle. They lead the group in a stretch of their choice while answering one of the following:

1. What do you know about your birth and the place where you were born?
2. Do you feel that Israel is a birthplace for you? Why / why not, or to what degree?
3. Which of the texts do you agree with/relate to?

20 minutes

The stretch is optional; a good idea if you need to



Chapter 1/ Paragraph 1:

2. “In the Land of Israel arose”: She’ll Be Kam-ing Round the Mountain

4. For those who did the introductory lesson on homeland: do these texts influence your previous understanding of homeland?	move at this point. 15 minutes
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Chapter 1/ Paragraph 1:

3. “In the Land of Israel arose...” And Me Too? The Land of Israel in Poetry and Song

<p>Section of Declaration of Independence: “Eretz-Israel was the birthplace of the Jewish people”</p>	<p>Topic: Israel through poetry and song</p>	<p>Texts in focus: Modern and contemporary poetry and songs</p>	<p>Lesson length: 1.5 hours (2 class sessions)</p>
<p>Overview In this lesson, the students will read and listen to the words of poetry and the lyrics of songs that express different writers’ relationships with the Land of Israel.</p>			
<p>Goals</p> <ul style="list-style-type: none"> • To see how songs and poetry can be mediums for communicating feelings about a place. • To explore how songs and poetry can shape the consciousness of a nation. 			
<p>Rationale Poetry and song can be powerful tools for personal expression and for shaping the consciousness of a nation. This lesson provides an opportunity, on both these levels, to explore the connection of the people of Israel to the Land of Israel. It is hoped that the use of poetry and song will evoke feelings and reactions that may not otherwise arise from the study of religious, legal, historical and philosophical writings.</p>			
<p>Materials/Preparation</p> <p><u>Texts</u> Uzi Hitman, “Here” (כאן) Lea Goldberg, “Pine” (אילנות) Ehud Manor – “I Have No Other Land” (אין לי ארץ אחרת) David Avidan – “Last Country” (ארץ אחרונה) Hadag Nachash- “Only Here” (רק פה) Biographies of Hitman, Goldberg, Manor, Avidan and Hadag Nachash (see the Glossary to the Tractate).</p> <p><u>Materials</u> Music videos or soundtracks – YouTube, CDs, or DVD Equipment – Computer, tape, TV, DVD, projector, or screen, etc.</p>			
<p>LESSON ONE</p> <p>Activity <u>Trigger:</u> Singing about home – ask the students to brainstorm songs they know that speak about love of a place or longing for a place.</p> <p><u>Hip-hop text study – Home is Local:</u> Play these two examples of hip-hop artists singing about their homes of New York and Chicago (links to music videos provided here, or choose songs popular in your local community/home country).</p> <p>Discuss the following questions:</p>			<p>Time/Notes:</p> <p>5 minutes</p> <p>10-15 minutes <i>Use only one song if time is short.</i></p> <p>Project lyrics</p>



Chapter 1/ Paragraph 1:

3. “In the Land of Israel arose...” And Me Too? The Land of Israel in Poetry and Song

<p>1. What do you hear the artists talking about? 2. What kinds of things do they long for or appreciate about their homes? 3. Why do you think the artists chose these places as the subject of their songs?</p> <p>“Empire State of Mind” by Jay Z and Alicia Keys http://youtube.com/watch?v=f2K9A8tgJS0&annotation_id=annotation_352987&feature=iv</p> <p>“Homecoming” by Kanye West http://youtube.com/watch?v=LQ488QrqGE4&feature=fvst</p> <p><u>Poetry/Song Text Study Activity:</u> In hevruta (groups of 2-3), have the students study one or two of the four songs/poems about Israel as a homeland in English. They should also refer to the short biography of each author (you can have the students choose the songs or choose the ones you think will be most relevant for them).</p> <p>Questions for study and discussion in small groups:</p> <ul style="list-style-type: none"> • How do you relate to these songs/poems? What do you notice and what do you feel when you read these words? • What images do the authors use to describe their homes? • What makes a place a homeland for these poets/songwriters? • How would you describe the relationship of each of these poets/songwriters to the Land of Israel? • How do you think the life stories of the poets/songwriters might influence their connections to Israel as a homeland? <p>One student should record the highlights of the discussion to present to the class during the second lesson of this unit.</p>	<p>on the board for visual learners.</p> <p>25 – 30 minutes</p>
<p>LESSON TWO (continuation of Lesson One) Activity</p> <p><u>Text Study Activity Summary:</u> Each hevruta group presents the highlights of their discussion of 1-2 songs from the previous lesson.</p> <p><u>Music Listening:</u> invite the students to look at the texts as they listen to the songs and watch the music videos (choose the relevant songs for you and your students).</p> <p>a. Play a video of the song “Kan” based on the poem by Uzi Hitman, performed by Duo Datz at the Eurovision Song Festival in 1991. http://youtube.com/watch?v=1MzrD9lu2r0</p>	<p>15 minutes</p> <p>10 minutes</p>



Chapter 1/ Paragraph 1:

3. “In the Land of Israel arose...” And Me Too? The Land of Israel in Poetry and Song

<p>b. Play the song “Ilanot” by Achinoam Nini, based on the text of Lea Goldberg’s poem. http://www.youtube.com/watch?v=p3llbzW6FW4&feature=related (with transliteration)</p> <p>http://www.youtube.com/watch?v=X1JCNfRXXXQ</p> <p>c. Play the song “I Have No Other Land” by Ehud Manor. http://www.youtube.com/watch?v=WcX0e7erGC0</p> <p>d. Play the song “only Here” by Hadag Nachash http://israelinsider.net/video/hadag-nahash-rak-po-only-here</p>	
<p><u>A Moment for Hebrew:</u> Read briefly the texts in Hebrew, pointing out familiar and significant words and phrases.</p>	5 minutes
<p><u>Conclusion</u> Discuss the question what songs or poems do you think have shaped your understanding of who you are –</p> <ul style="list-style-type: none"> • as a Jew? • as a citizen of your home country? • as a human being? 	15 minutes
<p>Teach the students one or more of the songs and sing them together</p>	