



Ferðir Ísrael 1964

Bjarni Benediktsson – Ferðir – Moshav Nahalal by Joel Freudenberg – The Jerusalem Windows – The Twelve Chagal Windows

Tekið af vef Borgarskjalasafnsins

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ביה"ס החקלאי התיכון
של ויצ"ו
ע"ש חנה מייזל-שוחט

נהלל, טלפון 6006

CANADIAN HADASSAH-WIZO
HANNA MAISEL - SHOHAT
AGRICULTURAL SECONDARY SCHOOL

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His Excellency the Prime Minister
of Iceland

Dr. Bjarni Benediktsson



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כל הזכויות שמורות ל"פלפוט" הרצליה • PALPHOT HERZLIA

NAHALAL

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בית-ספר חקלאי-תיכון ע"ש חנה מייזל-שוחר
הנתמך ע"י הדסה "ויצו" בקנדה

THE CHANA MAISEL-SHOCHAT AGRICULTURAL SECONDARY SCHOOL
SPONSORED BY CANADIAN HADASSAH - "WIZO"



MADE IN ISRAEL

6144

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כפר נחלאל
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KEFAR NAHALAL

מאכל
SCALE 1:1000

DESIGNED BY JACOBUS 1933

Architects: *Rikhsdottir, Kaufman, and Björn Benediktsson* © Borgarskjalasam Reykjavík

ARCHITECTS OF D.S.C.

התוכנית הוצגה לראשונה ב-1933

Cover: The original plan for Nahalal,
signed by the architect Kauffmann

MOSHAV NAHALAL

by

JOEL FREUDENBERG

PUBLISHED BY THE GENERAL FEDERATION
OF ISRAEL LABOUR -- H I S T A D R U T

I. A very short History

The name Nahalal is mentioned in the Bible (Joshua XIX, 15) as one of the towns in the region of Zebulun. The present Moshav (co-operative workers' settlement) Nahalal was founded in the same region in 1921 on a swampy area which had first to be drained in order to become habitable. Two previous attempts to settle the place during the first two decades of the century, — one by local Arabs and one by German Templars, — failed because of malaria.

In 1921 the site was occupied by 48 men and 8 women, while the other women and children of the group remained behind for security and health reasons. The first settlers lived in tents while they built wooden huts for all the families. Within a year all the families had moved to the place and, at first, all of them worked, together with 180 hired workers, at the drainage scheme which was financed by the Jewish National Fund. They also built the farm buildings. The land was then parcelled out and each family moved to its plot.

Nahalal today is the direct result of the spirit and toil of these early pioneers and their followers.

II. Location and environment

Nahalal lies in the centre of the Western Jezre'el Valley, about 100 m. above sea level. It is about 22 km (14 miles) east of the Mediterranean sea port of Haifa and about 10 km (6 miles) west of the town of Nazareth.

It has an average annual rainfall of 535 mm. (21"), 72% of which falls during the months of December, January, February, and the remainder during November and March-April. The heaviest rainfall usually occurs in January.

The average annual temperature is 20° C (68° F), with daily averages in summer of 23°-26° C (73°-80° F) and in winter of 13°-14° C (55°-57° F). Temperatures drop to about the freezing point a few times yearly during pre-morning hours in winter and early spring, while in summer maximum temperatures reach the 40° C (104° F) mark.

The soil is heavy loam (clay) soil, partly low lying and partly slightly rolling and generally very poor in lime.

III. General layout and structure

The Moshav received a hereditary leasehold from the Jewish National Fund on a total land area of 9250 dunam (2312½ acres, since 4 dunam = 1 acre). This land is divided into 75 agricultural holdings of 100 dunam each. There are 50 small plots of about 2 dunam each

for artisans and employees of the community, 400 dunam are under afforestation, and 450 dunam are communal built-up area, parks and roads. Another 500 dunam belong to an agricultural school located in the village.

The holding of each family is divided into a farmstead adjoining the house, and outlying fields. The 75 farmsteads, each occupying 45 dunam, are arranged around a flat hill in such a way that the dwelling houses and farm buildings form a large circle from which the individual plots project outwards radially like pieces cut from a circular cake.

In the centre of this circle lie the co-operative and communal buildings: school, kindergarten, dispensary, assembly hall, dairy, storage rooms, packing house, etc., and the plots for artisans, clerks and other permanently employed workers.

All farm houses face a circular road which connects them, and other roads cross the inner circle to connect the circular road with the communal buildings.

The whole closely arranged settlement enjoys a very favourable position from the point of view of security and health, and is also attractive aesthetically. The distances between the farmyards and individual plots, as well as between the homes and the centre of the village, are shortened to a minimum and are approximately the same for each farm.

The population of Nahalal at the end of 1959 totalled

684, excluding students and staff of the agricultural school. The composition of the inhabitants was as follows:

farmers and wives, first settlers	
generation —	128
farmers and wives, second	
generation —	132
farmers' sons and daughters,	
over 18 years —	15
farmers' sons and daughters,	
under 18 years —	196
	<hr/>
	471
people in the service of the moshav —	99
their sons and daughters,	
over 18 years —	5
their sons and daughters,	
under 18 years —	71
other residents	— 38
	<hr/>
	213

IV. Principles of the Moshav

The men and women who in 1921 came together to establish Nahalal as a new type of agricultural settlement had been, in part, among those who about 10 years earlier founded Degania, the first Kibbutz, or communal settlement. Inspired by the ideas of creating a new type of farmer and a socially just society as a basis for a free nation, they nevertheless thought that

the social structure of the Kibbutz limited or handicapped personal initiative and sense of achievement. So they sought to establish a society based on the family as the basic unit, giving each family equal opportunities within a framework of social regulations, based on 4 main principles:

- 1) National land;
- 2) Self-Labour;
- 3) Mutual assistance;
- 4) Co-operative marketing and buying.

The principle of national land is intended to assure the continued use of the land for farming, by preventing the possibility of speculative manipulation of the land.

Self-labour eliminates the social danger of two classes, exploiters and exploited. Together with the principle of mutual aid and responsibility, and that of an equal share of land to each family, it also ensures a certain degree of economic uniformity among farmers within the village. The principle of self-labour which was very strictly observed in the beginning, was somewhat adjusted subsequently to allow both for training of new immigrants on the farms and to allow the farmer to get some seasonal help. However, employment of hired labour must be approved by the Moshav authorities. Also if the farmer wishes to take a job outside of his own farm, permission must be granted by the Moshav authorities.

Through practising the principle of mutual assistance during times of personal distress (illness, conscription, etc.) or economic stress of the individual farmer, the Moshav combines the independence of the smallholder with security from forces beyond his control.

Co-operative marketing and purchasing are not only in line with the general socialistic concept of the Moshav and economically a most valuable service to members, but they also serve as an important tool for the day by day implementation of social ideas, by concentrating all financial activities in one organization.

By now over 300 moshavim adhere to these principles; the majority of them are affiliated to the national association "Tenuat Hamoshavim". There is, however, a rather wide range of freedom left to the individual Moshav to form its own regulations and rules within the framework of these fundamental principles. The following outline of the structure and the functions of Moshav institutions as they exist in Nahalal may vary somewhat from what is found in other Moshavim.

V. The Structure of the Co-operative

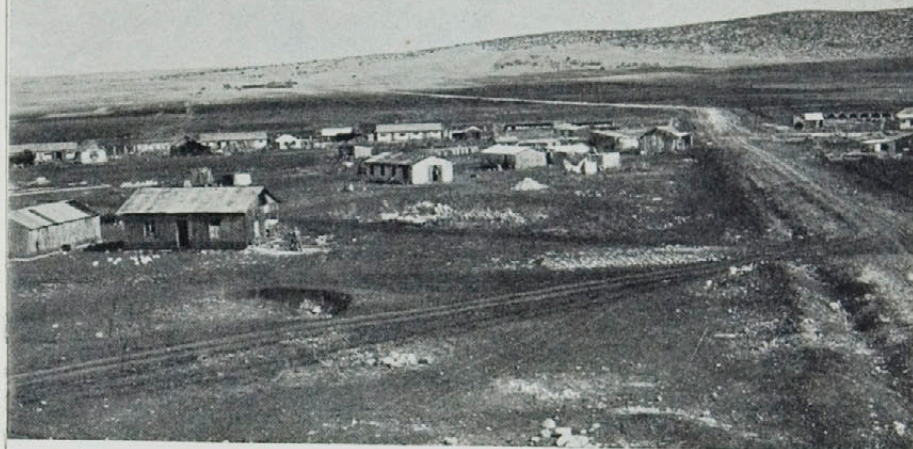
The Moshav is organized and registered as a co-operative society. Membership is individual and obligatory for both farmers and permanent employees of the co-operative (storekeepers, drivers, mechanics, bookkeepers, etc.). New members entering the Moshav have to be elected as members by the general assembly. In

case of sale of a farm when a member decides to leave the Moshav, the prospective buyer must be elected as a member before the sale is completed. New permanent employees of the Moshav serve one year on probation after which they have to be elected as members — or leave the Moshav. Sons and daughters of all members automatically get their membership at the age of 18, provided they stay and work in the Moshav, and when they marry the same applies to their husbands and wives. In this way there is full identity between the co-operative and the Moshav.

The highest authority is the general assembly. The general assembly elects, by ballot, various committees for one-year or two-year terms, the most important one being the executive committee (of 7) and the village council (of 15, including the executive committee).

The executive committee appoints two full-time salaried executive officers, one dealing chiefly with internal affairs, and the other with external relations and financial matters. All other posts on the committees are non-remunerative.

The executive committee, meeting at least once weekly, deals with all current affairs of the Moshav. Problems of greater importance may be referred to the village council, which also deals with appeals against decisions of the executive committee. Appeals against decisions of the village council may be brought to the general assembly. The general assembly meets when



The early days





The village centre (above) and the school



The dairy





Cooperative farm buildings including a regional cold storage plant



called by the village council or when demanded by at least 20 members of the Moshav. Other committees, elected by the general assembly, are more in the nature of advisory bodies assisting the executive in special fields, and they include: an education committee, — acting both as a parent-teacher association and to co-ordinate activities of the school and the village; a cultural committee, dealing with adult education and recreation — lectures, public library, movies and theatre performances, etc.; and various committees for the special branches of farming — poultry, dairy, vegetable and fruit growing, etc. — which keep in contact with the agricultural extension services and keep up to date with latest trends and developments. There is also a board of arbitration and a committee for receiving guests and visitors of the community.

VI. Functions of the co-operative: a) General

The co-operative and the Moshav being fully identical, the functions of the co-operative include and combine both economic activities and social functions, as well as all those functions normally carried out by any municipality.

It is the sole agent for selling all produce and for buying all farm supplies, food and household goods for the villagers. It is the owner and operator of the water supply system (and our type of farming is dependent on water for irrigation), and of incubators, storehouses,

etc. It fulfills all the obligations of municipal and administrative services for the whole settlement. It contracts loans and makes investments for the common good, as well as acting as a credit association for the members. In this way it relieves the farmer of these obligations and leaves him free to operate and manage his own farm.

These functions of the Moshav co-operative require the employment of a rather large staff. In Nahalal, over 60 clerks and workers are permanently employed by the co-operative. Of these, 8 are employed in the receiving departments of the co-operative to which members deliver their produce, that is, the dairy, egg and poultry department, vegetable and fruit department; 24 people work with agricultural machinery, in the water works, the incubator, insemination and plant protection services and in transport; 11 work in farm supply stores and in the self service store, while another 7 are teachers. There is 1 librarian and a public gardener. The administrative work occupies 11 persons: secretaries, bookkeepers, clerks, etc.

VII. Functions of the co-operative:

b) Social and municipal

The most important function in this field is that of education. Besides providing for one year of kindergarten and 8 years of elementary education, which are required and financially supported by the government,

the Moshav on its own initiative and at its own expense provides for 2 additional years in kindergarten and 3 years of secondary education.

In the field of adult education the Moshav maintains a public lending library, open once weekly; lectures are organized from time to time and a cinema show is held twice weekly. Theatre performances are held once or twice a year in the assembly hall of the Moshav and bus trips to theatre and concert performances in town are organized.

The Moshav built and maintains a swimming pool, and promotes all sport activities. It maintains the synagogue, as well as the public roads, lawns, etc. and the cemetery.

All expenses incurred in these and other social and municipal activities are met by rates levied on the members. There is a difference between the level of the rates on farmers and on other members, the taxes being equal per farm among the farmers, and equal per family among other members. (The rate system is fixed by the general assembly and in some Moshavim differs from this one).

VIII. Functions of the co-operative: c) Economic

As the co-operative's aim in the economic sphere is to provide a comprehensive economic service for its members, its range of activity is naturally wide in the following fields:

- a) Wholesale purchase of agricultural and domestic requirements.
- b) Collection, grading and sale of agricultural products.
- c) Mechanical services.
- d) Financial services.

In the field of supplies to members the co-operative maintains and operates such essentials as a self-service store for food and household goods, including standard clothing and textiles, a hardware store for farm supplies, a feed-supply store including facilities for mixing the feeds required by the different groups of livestock on the farms, as well as water borings (wells) and a network of pipelines supplying water to the farms. (The farmers own the pipes distributing the water on their own farms).

The handling of farm products takes place at the dairy, which is actually a milk-collecting station providing for instant cooling of the milk, and at the receiving station where the farmer delivers all other farm products. Here they are graded, packed and prepared for marketing as required. This includes cold storage to allow the sale of products at the best time. Generally, all farm products are sold through the Histadrut's co-operative marketing association "Tnuva", which maintains wholesale markets in all the main towns.

Mechanical services maintained and operated by the co-operative include transportation of farm products and farm supplies to and from the towns, a farm machinery pool (chiefly heavy machinery) a welding shop and a carpentry workshop, egg-incubators (hatcheries) and plant-protection services including spraying and dusting machines and their operation. There is also a milk-recording service.

The financial services of the co-operative consist chiefly of its acting as a credit association for the members and of its running an elaborate system of bookkeeping of the farmers' accounts. Unlimited credit is usually given to the members for all current farm expenses (feed, seeds, fertilizers and mechanical services, etc.), as well as for a monthly cash allowance for household needs. The purchase of all the farmer's requirements (except those at the food and household store) is done without the use of money, the items being charged to the farmer's account, while he is credited with the money received from the sale of his products. Each farmer receives monthly balance sheets giving detailed information as to his financial position and showing credit and debit entries, such as taxes deducted, contributions to the co-operative's share capital etc. If the balance is in favour of the farmer, he is free to use his money as he likes, while a deficit in the balance will be carried over to the next month's account.

For new investments the farmer who is indebted to the co-operative has to apply to the executive committee for additional credit. This, if granted, will be given not in the form of a loan for a specific period, but as additional credit on his current account.

Farmers who are so indebted to the co-operative pay interest at the rate of the average interest paid by the co-operative to the financial institutions providing credit to the co-operative.

Other financial services provided by the co-operative include mutual fire insurance and mutual livestock insurance.

IX. Farms and farming data

As mentioned before, there are 75 farms consisting of 100 dunam (25 acres) each. While farms are indivisible, there are today over 65 farms in which more than one family (parents and sons, or married brothers and sisters) live and work together.

Each farmer is free to decide which branches of his farm economy to expand and which to cut down, to suit the labour available in the family as well as to suit his personal preferences. Still, natural and economic conditions bring about a general pattern of farming dominated by dairy husbandry (including the raising of bulls for meat), with poultry-keeping, citrus plantations and other fruit orchards being major supplementary branches. Vegetable growing is limited chiefly

to those farms where plenty of labour is available within the family.

Irrigation water being limited to a certain amount, only 40 dunam per farm — those adjoining the farmyard — are irrigable, the rest being used for dry farming of hay, winter grains and summer grains in a 3-year crop rotation. For better efficiency, most farmers have decided to operate their dry farming fields collectively, pooling labour and yields, as most of the work in these crops is done anyway by the co-operative's heavy machinery.

Some figures are given below to illustrate the farming activities of the farmers of Nahalal.

At the end of 1961 there were a total of 370 cows, 390 heifers and 330 bulls (for fattening) in the herds. All the cattle is of the Israeli-Friesian breed.

The poultry flocks included nearly 29,000 laying hens, 21,000 young hens and chickens, and 4,800 turkeys.

There were 43 draft animals and 60 small tractors on the farms. In addition to these there were 8 tractors in the co-operative machinery pool, as well as 4 combine harvesters, 4 hay balers, and other implements.

Citrus plantations, chiefly grapefruit, totalled 400 dunam, of which some 60% were young plantations not yet in yield.

Apples, pears, plums, grapes, and other fruit trees occupied another 600 dunam, about half of them being young orchards.

Most of the irrigated field crops are devoted to the supply of green fodder for the dairy herd. Forage crops totalled about 1,600 dunam, the chief crops being clover, alfalfa, maize (corn), and fodder beets. Vegetables were grown on 500 dunam, major items being melons, potatoes, and seed crops.

Unirrigated field crops consisted of 1,750 dunam of hay, 1,350 dunam winter grain (mostly wheat), 1,100 dunam summer grain (sorghum) and 250 dunam of clover for seed.

The total gross return from the sale of agricultural products in 1960/61 was nearly IL 2,500,000, of which more than 40% were derived from the cattle herds.

The total of products sold included 1.7 million litres of milk, 550 heads of cattle, 5.8 million eggs, 200 tons of poultry for meat, 300 tons of vegetables (including potatoes), 750 tons of citrus fruit, 300 tons of other fruit, and some minor items.

Nahalal, August 1962.

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NAHALAL

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CAESAREA

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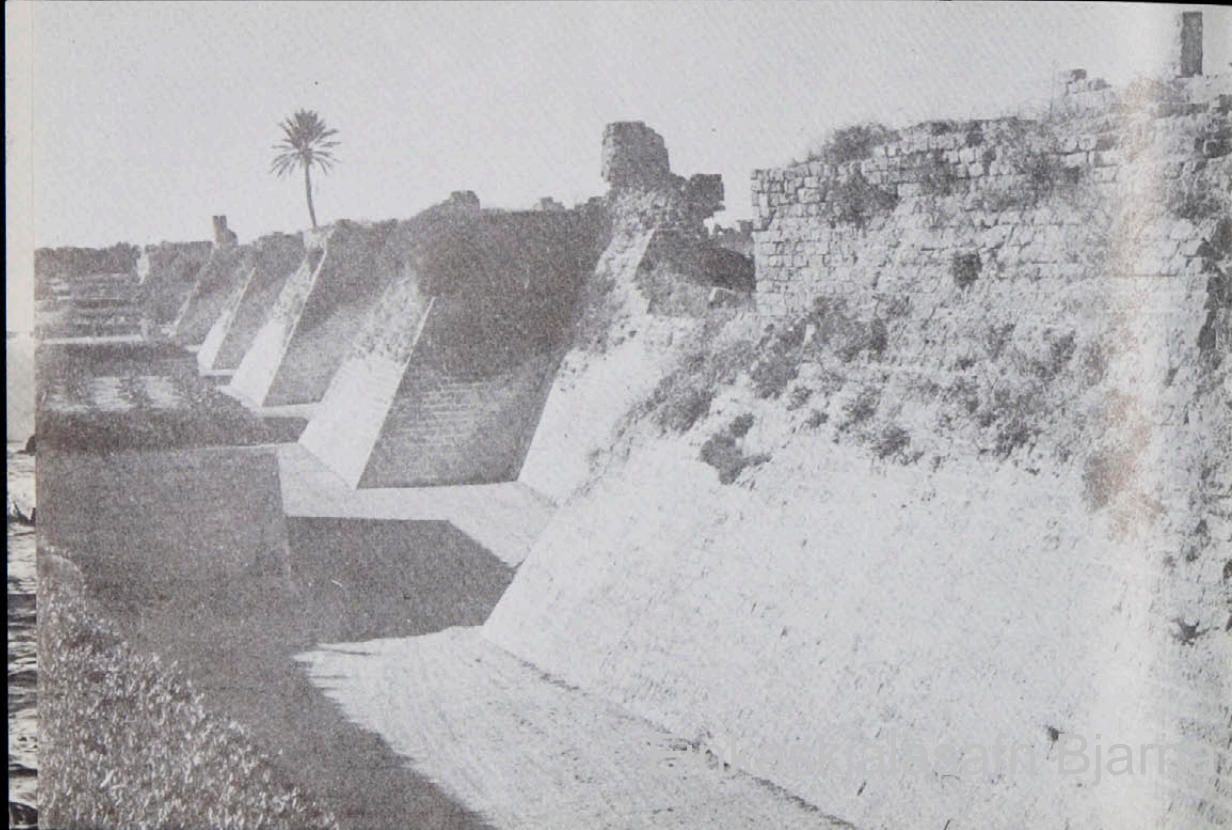
CAESAREA

By MOSHE PEARLMAN

Caesarea, midway along the Mediterranean coast between Tel Aviv and Haifa, is an archaeologist's dream and a sportsman's paradise. You can loll in the sand beneath the 2nd Century arch of a Roman aqueduct; leap into the sparkling water from a pier which rests upon Roman and Crusader boulders; drive a golf ball through nineteen hundred years from a magnificent Twentieth Century course into a 1st Century hippodrome; and in the early autumn, listen to the world's virtuosos making great music in the original Roman theatre under the eastern skies.

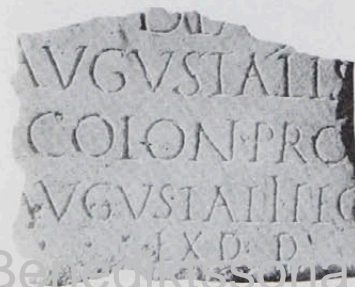
Caesarea is indeed a happy conjunction of history and beauty. Recent excavations have uncovered buildings and relics, in a fine state of preservation, belonging to the Roman, Byzantine and Crusader periods.

THE site on which Caesarea was to rise made a modest entry into history in the middle of the 3rd Century BCE as a small anchorage, built by the Phoenicians. They called it Strato's Tower. At the end of the 2nd Century BCE, it was incorporated into the Hasmonean kingdom by Alexander Jannaeus. But the conquest of Jerusalem by the Roman general Pompey in 64 BCE brought new masters to Strato's Tower. Judea was pruned of its coastal towns and these were placed under the rule of a Roman procurator. It was still a place of limited importance.



The Crusader moat.

Tombstone — Roman period



IT rose to greatness under Herod. When Caesar Augustus confirmed him as king of Judea and extended his domain to the coastal region, Herod showed his gratitude by building a lasting monument to his royal Roman patron. On the site of Strato's Tower, he started construction of a town and port in the year 22 BCE. Twelve years later he was able to inaugurate one of the most striking port-cities of the period, naming it in honour of the Roman emperor. His choice of site is well explained by the ancient historian Josephus Flavius: "When he observed that there was a city by the sea-side that was much decayed, but that the place, by the happiness of its situation, was capable of great improvements, he rebuilt it all with stone, and adorned it with several most splendid palaces... for the place was his, that

all the sea-shore between Dora and Joppa, in the middle between which this city is situated, had no good haven, insomuch that every one that sailed from Phoenicia for Egypt was obliged to lie in the stormy sea... But the king overcame nature, and built a haven larger than was the Piraeus (near Athens)... (with a) quay which ran round the entire haven".

Caesarea became one of the leading maritime cities in the eastern Mediterranean.

THE

town itself was of majestic size and grandeur. This we know both from the relics and from the eye-witness report of Josephus, who visited the town when it was just about fifty years old and was vastly impressed: "...abutting the harbour were houses also of white stone, and upon it converged the streets of

the town, laid at equal distances apart. On the eminence facing the harbour-mouth stood Caesar's temple, remarkable for its beauty and grand proportions... He also built other edifices, the amphitheatre, theatre, and market place, all constructed in a style worthy of the name which the city bore. He further appointed games every fifth year, and called them in like manner Caesar's Games". Outside the city walls, Herod built a hippodrome.

SUCH was its splendour that in the year 6 CE, ten years after Herod's death, it became the seat of the Roman procurators of Judea.

IT was the Jews of Caesarea who, in the year 66, raised the standard of revolt against the Romans, whose general, Vespasian, was headquar-

tered in the town. Riots broke out between the Jews and Caesarea's large Syrian community, and the Romans sided with the Syrians. The Jews fought them both, and in the process lost 20.000, who were massacred. This touched off the Great Jewish War which ended four years later in the fall of Jerusalem and the destruction of the Second Temple. Titus, after sacking Jerusalem, came to Caesarea, carrying with him the spoil of the Temple and thousands of prisoners, to celebrate his victory. This was marked on 4 October in the year 70 CE with a formidable spectacle of "games" in the amphitheatre, in which 2,500 Jewish prisoners perished. Nearby, in the Roman theatre, different "games" were held exactly 1,891 years later, when Pablo Casals, Rudolf Serkin, Isaac Stern, Leonard Rose, Eugen Istomin and the equally world famous Budapest



Porphyry statue — Roman period

Quartet gave a memorable performance of the works of Bach, Beethoven and Haydn at Israel's first International Music Festival. This is now an annual event.

CAESAREA

blossomed in the 2nd and 3rd Centuries. The Jews returned, built synagogues and schools and prominent scholars taught the Law of Moses. The city also figured in the development of early Christianity. Earlier, it was here that Peter had baptised the centurion Cornelius; here that Paul was imprisoned and held the conversations with Agrippa recorded in Chapter 26 of Acts; and from here he set sail for Rome. In the 3rd Century, the celebrated scholar Origenes established the famous school of Caesarea, a centre of Christian learning renowned for accuracy of its copies of the Septuagint. The tradition was continued

by his pupil Eusebius, author of "Onomastikon" and the Bishop of the town at the beginning of the 4th Century. Roman rule came to an abrupt end in 639 CE with the Arab conquest. Though Caesarea remained opulent for a time — travellers described it as "heaven on earth" — Herod's splendid harbour fell into decay and the town declined in importance. In 1101, it fell to the Crusaders in a combined assault by king Baldwin I and the Genoese fleet. When Rabbi Benjamin of Tudelah visited it in 1170, he found "about 10 Jewish families" there.

In 1187, it was recaptured by the Saracens under Saladin, after his decisive victory at the Horns of Hattin. In the next 40 years, as the scene of ding-dong battle, it changed hands five times, returning to Christian domination in 1228. But it was not until 1251, when the

Crusader exploits in the Holy Land were approaching their end, that Louis IX of France built the "impregnable" fortifications of Caesarea, whose remains may be seen today. The last battle took place in 1265, when the Sultan Baibars showed that the Crusader defences were "pregnable" after all by capturing the city. From then on, it faded from the map, abandoned by man, buried by sand dunes.

In 1937, a Jewish pioneer group, *kibbutz* Sdot Yam, established a cooperative fishing village near the perimeter of the Roman city. (It has, incidentally, a small museum with interesting exhibits collected from the ruins.) Today, a garden city, sports centre and resort area are being built by the Caesarea Development Corporation, founded jointly in 1959 by the Government and Baron Edmond de Rothschild.

The Corporation has received lands from the Government and the Rothschild family whose holdings were acquired some 80 years ago by that great philanthropist, the late Baron Edmond de Rothschild, grandfather of the present holder of the title. The Rothschild family also laid out a fine 18-hole golf course — the only one in Israel — and built the pleasant club-house. The course was opened in January 1961 by Mrs Dorothy de Rothschild, the widow of the late James de Rothschild, initiator of the gift and of the imaginative resort project.

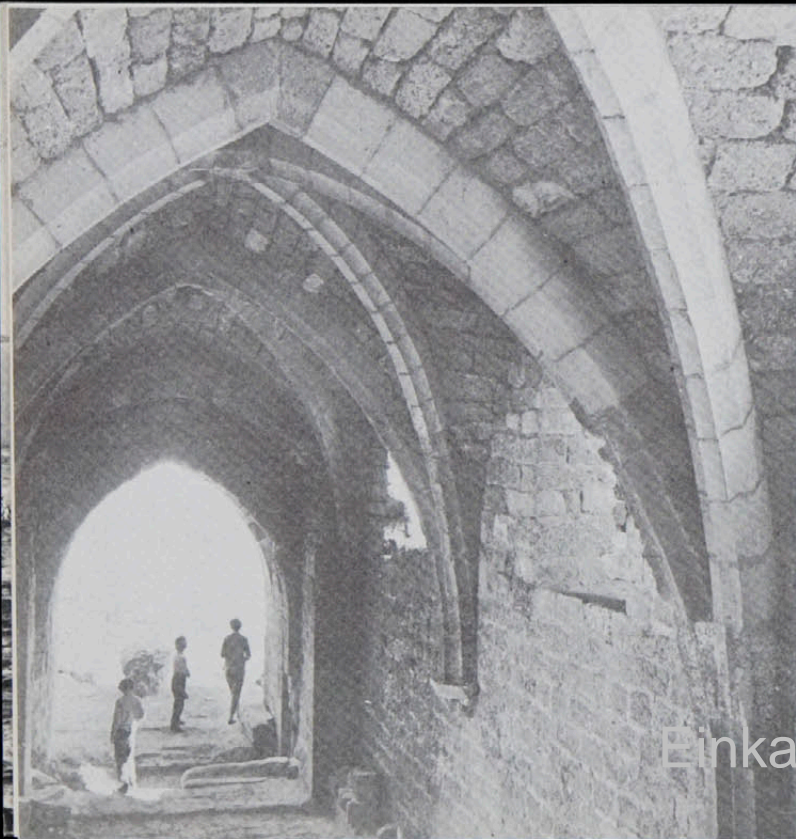
ARCHAEOLOGICAL excavations have been carried out by the Missione Archaeologica Italiana: a Caesarea Istituto Lombardo, of Milan, under the direction of Professor Antonio Frova. Starting their dig in 1960, they succeeded in the same year in unearthing and



Part of mosaic floor of a church — VIth-VIIth century



Roman Aqueduct



Crusader main city gate



Candelabrum (Menora) — IVth Century

clearing the Roman theatre.

In 1960, the American industrialist and engineer, Edwin Link, using his own specially constructed vessel for underwater archaeological investigation, carried out exploration of Herod's submerged harbour.

In the same year, the Department of Landscaping and the Preservation of Historic Sites, Prime Minister's Office, undertook a large-scale excavation, site clearance and landscaping programme. The excavation of the Crusader city was under the direction of archaeologist Avraham Negev. The Department cleared the entire site, built roads round the city, carried out restoration work on the ancient walls and churches, and posted the area with explanatory signs.

CAESAREA

is reached by a short turn-off road three miles north of Hadera on the

Tel Aviv-Haifa highway. The first site of antiquity, seen through a stone gate decorated with a cross just beyond the entrance to the golf course, is the Roman hippodrome. This has not yet been excavated, and it is much overgrown, but it is worth a quick inspection to gain an idea of the scale of Herodian architecture. 1,056 feet long and 264 feet wide, this race course could hold 20,000 spectators.

ALMOST

opposite the hippodrome entrance is a newly-built side road, running north, which forks in front of a low mound. At the top of this mound is a fine 5th-6th Century mosaic, the floor of a Byzantine church. It was discovered in 1957. Birds and animals, beautifully executed, form the motifs of this excellent representation of Byzantine art. The left fork of this road continues to the

2nd Century Roman aqueduct on the sea-shore. Up to a short time ago, only a single arch was visible. The others were all under dunes.

When the sand was cleared, this well preserved structure stood revealed, a masterpiece of design and engineering skill. It brought sweet water to developing Caesarea from the mountain springs.

CLOSE

by are the remains of a synagogue belonging to a period between the 4th and 7th Centuries. A Hebrew University archaeological expedition under the direction of Professor Michael Avi-Yonah uncovered the ruins in 1956 and found fragments of mosaics and decorated marble capitals, all adorned with the *Menora*, the seven-branched candelabrum which is today the emblem of the state of Israel.

RETURNING

to the Caesarea road, just beyond the hippodrome is the ruin of a Byzantine street dating from the 5th-6th Century. Its proudest features are, however, two earlier relics — the impressive statues at the foot of the broad staircase excavated by the Department of Antiquities of the Ministry of Education. Both are Roman. One, of white marble, is 2nd Century; the other, of red porphyry, is 3rd Century. A few hundred yards further down, the road reaches the eastern gate of the Crusader city. This was the main gate, and it commands a general view of the ancient relics laid bare by the extensive new archaeological excavations. Lapped by the sea is the recently repaired mole of the old Crusader harbour, rebuilt on the site of the Byzantine and the original Roman port. Inland is the Crusader city proper, which was enclosed by



Dedication — 1st Century, mentioning Pontius Pilate, Governor of Judea

Marble statue of Jesus carrying lamb — 14th-15th century

a wall on its three landward sides and covered an area of 35 acres. (The Roman city was about six times as large). The wall was defended by a moat, 30 feet wide, which has been cleared and is completely intact. The sloping talus, which protected the wall, is also in good condition, rising from 30 to 45 feet above the base of the moat.

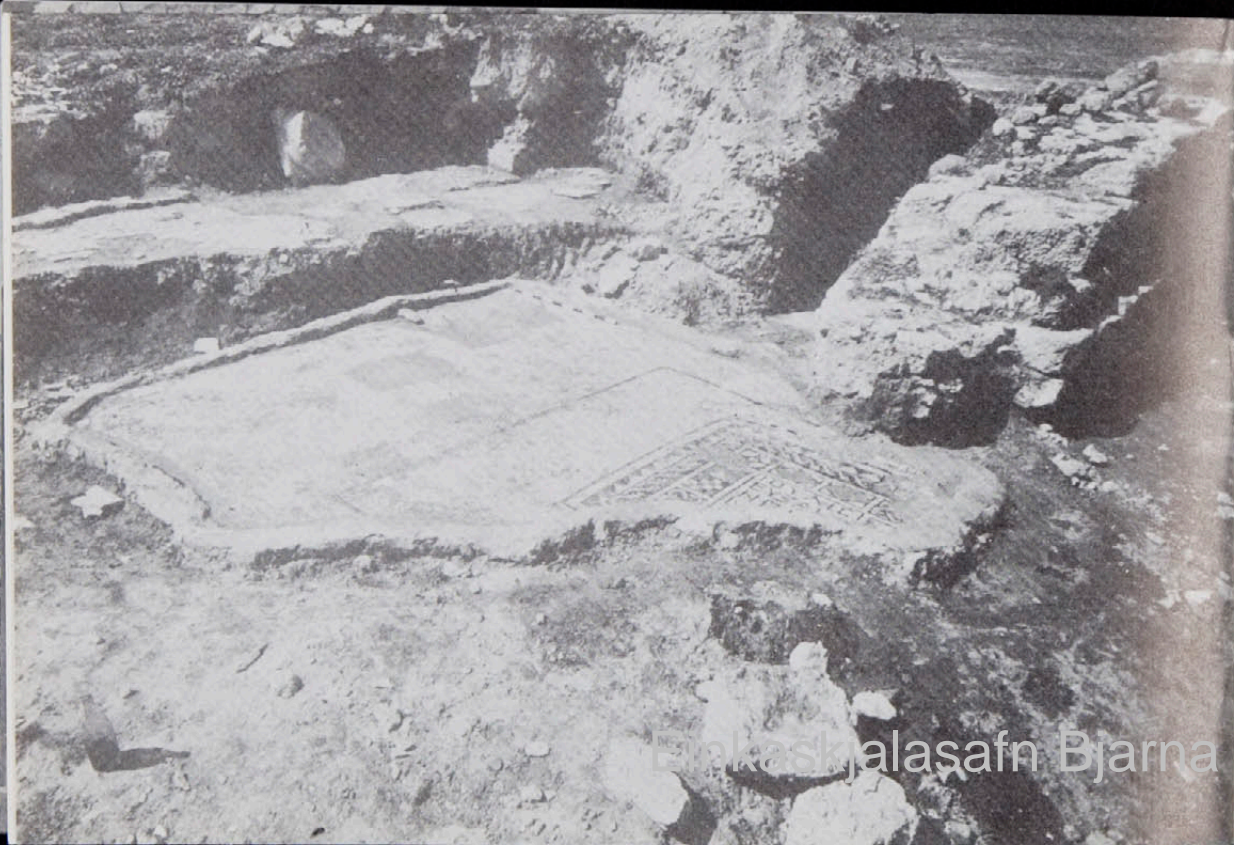
EACH

period of settlement used the remains of earlier structures as the source of their building materials. Statues taken from temples were erected in streets laid by the Byzantines. Floors of early Arab houses were made of marble facings torn down from Roman walls. Lintels, friezes and columns, specially brought from Italy and Greece hundreds of years earlier, were used by the Crusaders to strengthen their fortifications. Massive pillars of

porphyry were sawn into slabs for use as mill-stones. Caesarea, thanks largely to Herod, was a seemingly inexhaustible source of building supplies not only for later settlements on the same site but also, in the last 200 years, for Acre, Jaffa — and even distant Venice.

The Crusader city had a northern and a southern gate in addition to the main gate in the eastern wall. The main gate was reached by a bridge supported by four pointed arches. The preservation of the four original piers and the springers of the arches made it possible to reconstruct the bridge. Close by are the 30 feet remains of the original tower which protected the bridge.

In this very area, the excavators discovered the remains of an earlier Crusader gate, of the direct approach built before the construction of the moat when the city was for-



Mosaic pavement of IVth Century synagogue

Capital — Crusader period



tified only by a wall. Louis IX built the moat, strengthened the wall with a talus, and added a large oblong passage-way at right angles to the old gate with an opening at its northern end, thereby converting the entrance into an indirect approach gate. This gate was found in good condition, with only the roof and upper storey missing. Most of the arches and pilasters, complete with elaborate capitals, were found *in situ*, and what was missing was discovered in the debris. This made the reconstruction of the gate comparatively simple. Grooves for the portcullis and sockets for the hinges of the wooden doors were found in both gates.

INSIDE

the city, hard by this main gate is a Crusader street, paved with large blocks of marble taken from Roman buildings. It runs westward, and

linked the gate with the harbour. To the immediate south of this street were the first, hurriedly-built, Crusader fortifications, constructed of whatever material was to hand — large Corinthian capitals, matching Attic bases and fragments of friezes and columns. Close to the wall are the remains of a Roman street and a section of a sewage channel more than six feet deep.

To the north, the ground rises abruptly. Trial digs showed it to be an artificial rise, covering the foundations of a huge building on one side and five large vaulted constructions on the other. From the pottery and the finely crushed sandstone packing, the structures were identified as definitely Herodian. The foundations may well be those of the temple Herod built "on the eminence facing the harbour-mouth" of which Josephus wrote. The vaulted constructions, one of which was

intact and contained numerous Byzantine storage jars, were built by the Romans probably as port warehouses, and they continued to be so used by the Byzantines.

THE summit of this rise is now occupied by the remains of two buildings. One is a crusader cathedral which was never completed. The three apses at its eastern end are of excellent workmanship. Beneath the nave, and serving as its support, is the Roman vaulted warehouse which is intact. The northern aisle rests upon one of the vaulted halls which had collapsed. The second, a Byzantine building, preserved only in its foundations and part of the upper structure, was built round a large court. Eight Corinthian capitals with cross engravings were found in the debris. While levelling a path outside the

mediaeval city just south of the moat, the excavators discovered a complex of Byzantine buildings, many with mosaic paving.

THE fine Roman theatre excavated by the Italian expedition is located about 300 yards south of the harbour. During their 1961 season of digging, the archaeologists had the remarkable fortune of unearthing a stone inscribed with the name of Pontius Pilate, Roman governor of Judea at the time of the Crucifixion. This is a unique historic discovery. Up to now, the name of Pontius Pilate was known only from the Gospels and the writings of Josephus.

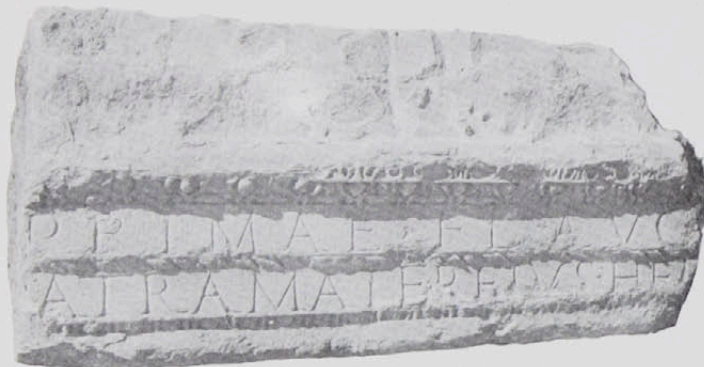
PART of the theatre site is still covered by a profusion of broken marble columns and finely fashioned capi-

tals. But the semi-circular, multi-tiered auditorium and the well of the stage, scooped out of the cliff above the blue waters of the sea, have now been cleared. They present a sight of beauty. The rulers of those times were not the most humane nor the most courageous men in history. But they knew where to build. And they knew how. The theatre is a monument to the skill and taste of the ancients.

This brochure was written by Moshe Pearlman and is based on material provided by Avraham Negev of the Hebrew University.



Einkaskjalasafn Bjarna Þorlákssonar © Borg og Jafn Ráðgjafur
Crusader town excavations



Frieze — early Roman

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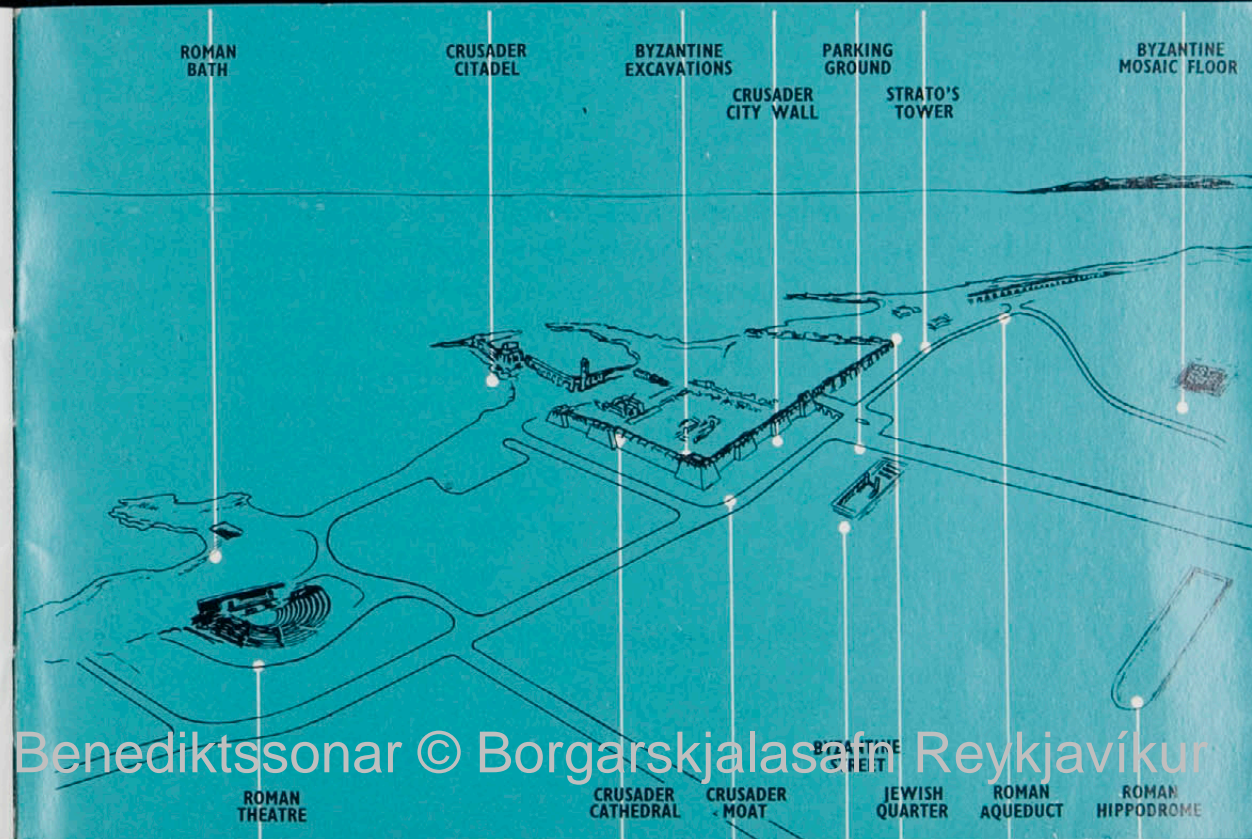
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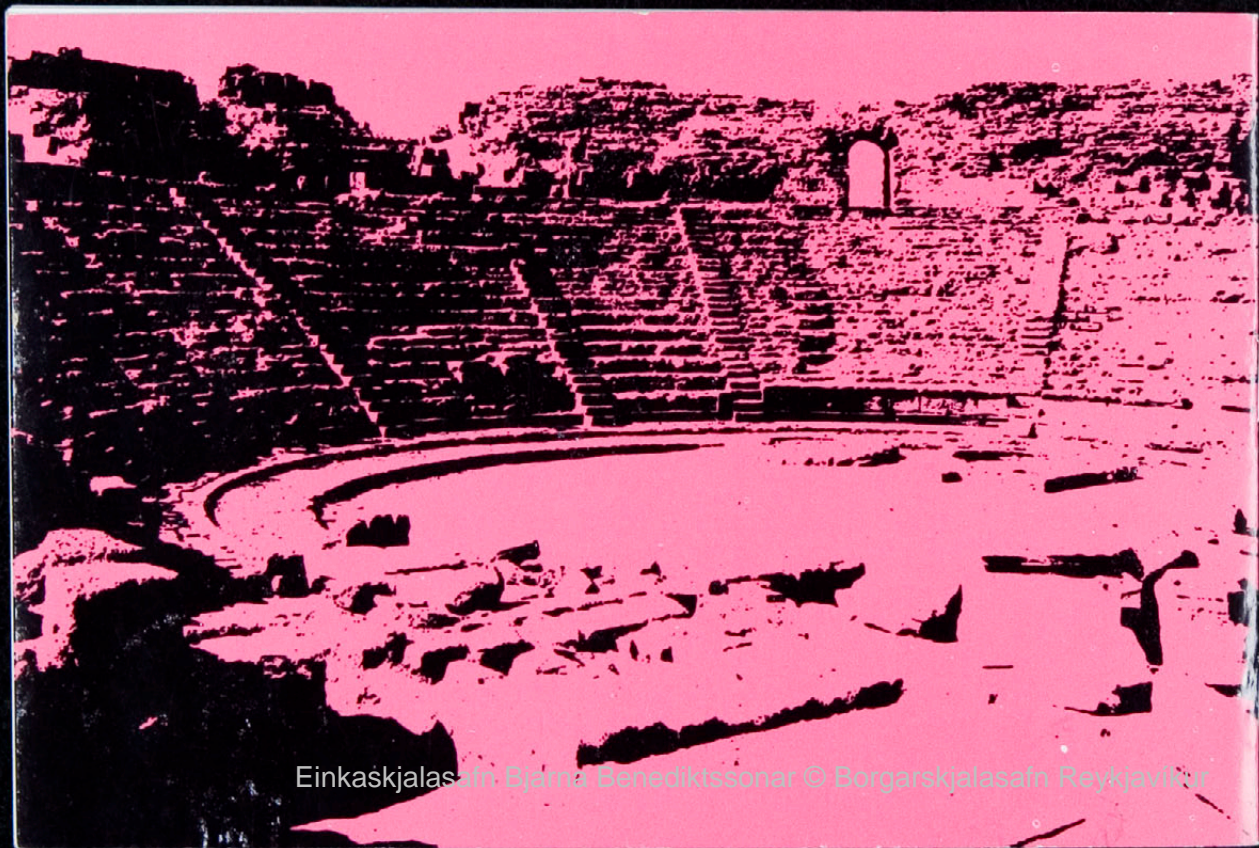
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שנים-עשר חלונות שגאל
THE TWELVE CHAGALL WINDOWS

THE
JERUSALEM
WINDOWS

בית הכנסת שבמרכז הרפואי של הדסה
והאוניברסיטה העברית, ירושלים
THE HADASSAH-HEBREW UNIVERSITY
MEDICAL CENTRE SYNAGOGUE, JERUSALEM

THE JERUSALEM WINDOWS

Prepared for the Ya'al Gift Shop
Hadassah-Hebrew University Medical Center, Ein Karem

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INTRODUCTION

The following brief commentary was prepared through the collaboration of Dr. Miriam Freund, (Honorary Vice-President of Hadassah and Chairman of the Chagall Exhibition) and Kyle R. Morris, (of Sandak, Inc.). These remarks make no pretense at completeness but are intended simply as an introduction to the study of these master works.

On February 6th 1962 the synagogue of the new Hadassah-Hebrew University Medical Center, in the Judean hills west of Jerusalem, was dedicated. In the synagogue were installed the twelve magnificent windows designed by Marc Chagall.

These windows were commissioned by Hadassah, The Women's Zionist Organization of America. It was in 1959 that Dr. Miriam Freund, then National President of Hadassah, and Dr. Joseph Neufeld, the architect of all 21 structures of the medical center, jointly undertook to evolve a plan to enhance the beauty of the synagogue within this Medical Center. It was decided to ask Marc Chagall, the noted French Jewish artist, to undertake the creation of the stained glass windows which form the lantern of the synagogue. In June 1959, en route from Jerusalem, they stopped in Paris to meet with Marc Chagall. Isaac Stern, the renowned violinist, was aboard the plane and his aid was enlisted.

During the remarkable two hour visit, Madame Chagall revealed that Marc

Chagall had always eagerly looked forward to a call from the Jewish people. Whereupon, Dr. Freund turned to Mr. Chagall and said, "Now the Jewish people have come to you. This is your opportunity to create something which will live for the ages and which will be an indissoluble bond between you and the Jewish people." Thus, Marc Chagall agreed to create the windows at no expense to Hadassah other than the actual cost of the materials and the work of the craftsmen at the Atelier Simon in Reims, plus expenses involved.

In many ways, Chagall was uniquely qualified for the large project he had undertaken. For the last thirty years the Bible has been a source of inspiration for some of his most important work. In 1930 he made his first trip to Israel and followed it with trips in 1951 and 1957. In 1957 his monumental illustrated Bible was brought out by Teriad and the edition was sold out almost at once.

His love of the Bible goes back to his childhood and the synagogue in Vitebsk, Russia, the city in which he was born in 1887. Working on the window design, he recalled praying besides his beloved grandfather. He also states that while he drew inspiration from the Bible, "...all the time I was working, I felt my Father and Mother looking over my shoulder and behind them were Jews, millions of other vanquished Jews of yesterday and a thousand years ago."

Chagall worked for two years in the research, study and the final execution of the 12 windows which would form the crown of the Synagogue. The windows symbolize the twelve sons of Jacob from whom came the twelve tribes of Israel, and the blessing of the sons of Jacob and of the tribes by Moses are found in the 49th Chapter of Genesis and in the 33rd Chapter of Deuteronomy; "And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall be-

fall you in the last days..." "And this is the blessing wherewith Moses, the man of God, blessed the children of Israel before his death..." Chagall was guided in his choice of color by the passage in Exodus where Moses gives instructions for the making of the breastplate of the high priest.

Executed in brilliant reds, blues, yellows and greens, the iconography includes animals, fish, flowers and trees, but no human figures because of Judaism's injunction against depicting human images. Chagall does not attempt a literal illustration of the Bible text, but a transposition of it in terms of the above mentioned symbols and others out of the remembrances of his early religious training: such as the Torah, the Star of David, the seven branched candlesticks and Hebrew characters. As his designs evolved, the specific symbolism of one section dissolved into sheer fantasy in another. The symbolism of the windows is elusive, and each window is evocative of many and varied interpretations. Each person is thus able to bring his own poetic interpretation into the viewing of these radiant works. One will discover that these are joyous windows in which deep reverence and impish humor are intermingled.

Chagall began by making about 80 preliminary maquettes or studies in various media including gouache, collage and pencil. These studies began with pen and pencil sketches of refreshing simplicity. Later studies made use of colored paper resembling the patterns of stained glass over which sketchy, calligraphic drawings were made. There followed a series of gouache paintings in which the final color scheme and symbolic images were established. In all of these studies, one sees compositions typical of Chagall's painting style with various elements floating in a surrealist space.

The basic whim and charm of Chagall's imagery is preserved in the studies and is carried over into the windows.

Following the specifications of Chagall, 50 sheets of colored glass were blown and rolled at the St. Juste glass works in the Loire Valley. There, a new technique for staining glass by the mixture of pigments had been developed which accounts for the great variety and intensity of color in the windows.

Finally, in the workshop of Jacques Simon in Reims, the glass was cut into patterns following Chagall's earlier studies: the two French artists, Charles and Brigitte Marq aided in this work. Chagall then painted, etched and scratched on the glass, intensifying some colors, and creating new patterns and designs before the glass was fired again. In the workshop, the window is referred to as "dead" until the designing artist's final touch makes it a "live window." Each window is 11¼ feet high by 8 feet wide.

When the windows were completed, they were claimed as the crowning achievement of this 72 year old artist and exhibited first in Paris in an especially built pavilion at the Louvre, and later, under the sponsorship of Hadassah, at the Museum of Modern Art in New York.

The first blessed was **Reuben**, the oldest of Jacob's twelve sons.

"...Thou art my first-born, My might, and the first-fruits of my strength... unstable as water."

The dominant color of the window is blue ("...unstable as water..."), with fish to symbolize fruitfulness. In the lower right is a mandrake, the flower brought by Reuben to his mother. In the Song of Deborah, (Judges 5: 15-16), the tribe is

referred to as a pastoral tribe, and above the mandrake one sees sheep grazing on green slopes. Above the sea of blue is a sky of blue with sun and birds. There are eagle claws which may symbolize Reuben's strength.

The window of **Simeon**, is also dominantly blue, but it is an acrid blue.

"...Simeon and Levi are brethren; weapons of violence their kinship. Let not my soul come into their council... for in their anger they slew men, and in their selfwill they houghed oxen. Cursed be their anger, for it was fierce,... I will divide them in Jacob, and scatter them in Israel."

In the lower center there is a world divided, and above it two smaller circles in fierce red, perhaps standing for the divided tribes of Simeon and Levi and the curse of Jacob. There are two animals (ferocity) moving away in opposite directions. Since the Simeons were dispersed in 17 cities in the Land of Judah, they were city people, and one notes below many building facades and city windows. The over-all scattered composition of the window and the color key somehow conveys Jacob's curse.

The sons of **Levi**, the third son of Jacob, became a sacred caste in ancient Israel and guardians of the temple service of Jerusalem. From him came the Kohanim (priests) and Levites.

"...They shall teach thy ordinances unto Jacob, and thy law unto Israel."

The priestly Levi has a translucent golden window. The holiness of the Torah, guarded by his tribe, is symbolized by the Ten Commandments, (Moses, Aaron and Miriam were Levites). Since human figures could not be used, animals are arranged

like the Kohanim blessing the Ten Commandments. To the right and left are candles symbolizing the function of temple services, and from the candles and table radiates a golden light. A basket of fruit in the upper center may allude to the custom of bringing the first fruits to the temple.

The window of **Judah** is red. From Jacob's blessing we read:

"... He washeth his garments in wine, And his vesture in the blood of grapes".

Jacob also said:

"... Judah is a lion's whelp... the sceptre shall not depart from Judah".

In the lower area there is a lion and a glimpse of the domes and crenellated walls of Jerusalem... The inscription across the lower part of the window is also from Jacob's blessing.

"... Your brothers will bless you, and your hand will be on the nape of your enemies".

The house of David was descended from Judah, and there is a crown (above) to signify royalty. Upon the crown glows the word "YEHUDA," (Judah). The book of Kings tells us that at least once a year the King blessed the people and we note, (below the crown), hands outspread in benediction.

This is Jacob's blessing of **Zebulun**:

"... Zebulun shall dwell at the shore of the sea, And he shall be a shore for ships, And his flank be upon Zidon."

Zebulun's symbol is a vessel (seen below). Two fish in the center, blue against the dominant field of red, signify this sea-faring tribe, and Zidon was renowned in ancient times for its merchandise and commerce. At the present time, the Zebulun Society is a sea-faring organization of Israel.

Zebulun is the sixth born of Jacob—the commentary states that he is mentioned before Issachar since this tribe was to engage in commerce and to support Issachar in his study of the Torah.

The tribe of **Issachar** was an agricultural tribe that toiled hard but reaped an abundance from the soil. His window is green and filled with vines. Here are Jacob's hands blessing Issachar.

"... Issachar is a large boned ass, couching down between the sheepfolds, For he saw a resting-place that it was good, And the land that it was pleasant And he bowed his shoulder to bear, And became a servant under taskwork".

It is recorded in the Bible that Issachar's people loved their land so much that they would not leave it to go to war and preferred to pay double taxes. There is a tradition that, by pact, Zebulun agreed to enter commerce and Issachar agreed to become a scholar.

And this is Jacob's blessing of **Dan**:

"... Dan shall judge his people, as one of the tribes of Israel, Dan shall be a serpent in the way, an adder in the path, That biteth the horse's heels, so that his rider falleth backward."

A snake climbs the base of a menorah the top of which, in a double image, re-

sembles the scales of justice. On the right side of the menorah, an animal figure holds aloft a sword, upon which the scales of justice are normally balanced. The window is dominantly blue. As in all the windows, the living creatures are represented by animals and birds. In the lower right can be seen the heels of horses.

The tribe of **Gad** were warriors. Jacob said:

"... Gad, a troop shall troop upon him; But he shall troop upon their heel".

In the green window of **Gad**, there are horses charging in from the right and the entire composition is a complex of clashing lances, spears and shields. There is a tower to the left, perhaps the tower of the Philistines. The ferocity of war is symbolized by various weird animals.

Jacob's blessing of **Asher**, stated:

"... As for Asher, his bread shall be fat, And he shall yield royal dainties."

The Moses blessing says:

"... He shall bathe his foot in oil."

Asher lived in an area noted for its olive trees and his tribe prospered in the sale of oil to all surrounding countries. The green window of **Asher** is rich in vegetation and other luxuriant symbols. There are olive trees to the right and a jug-like shape to the left. **Asher** is blamed for taking no part in the fight against **Sisera** (Judges V: 17), preferring to enjoy the prosperity that often goes with peace. The lighted candles may suggest that most of the oil of the country was supplied by the tribe of **Asher**. In the top part of the window is the dove of peace, holding in its bill, appropriately, an olive branch.

One of the simplest blessings and one of the simplest windows is that of **Naphtali**, Jacob said:

"... Naphtali is a hind let loose: He giveth goodly words."

Alert and nimble, **Naphtali** was likened to a "hind let loose," for he was the first to reach Jacob with news that **Joseph** was alive in Egypt. Below is the deer, above a flying bird sings out against a sunny yellow sky.

Jacob's blessing of **Joseph** says:

"... Joseph is a fruitful vine. A fruitful vine by a fountain, its branches run over the wall, (he shall be widely blessed) ... With blessings of Heaven above."

The vine signifying **Joseph** is seen in the lower left with its branches running throughout the composition. Behind the vine is the wall. The **Shofar** above signifies his blessings from Heaven. When **Joseph** was proclaimed Viceroy in Egypt, the Bible says he was sent through the country and his title proclaimed. One notes a crown on the birds head. It is another window in radiant yellow.

The youngest son of Jacob and **Rachel** was **Benjamin**: Jacob said:

"... Benjamin is a wolf that raveneth; In the morning he devoureth the prey and at even he divideth the spoil."

Moses, in his blessing, said:

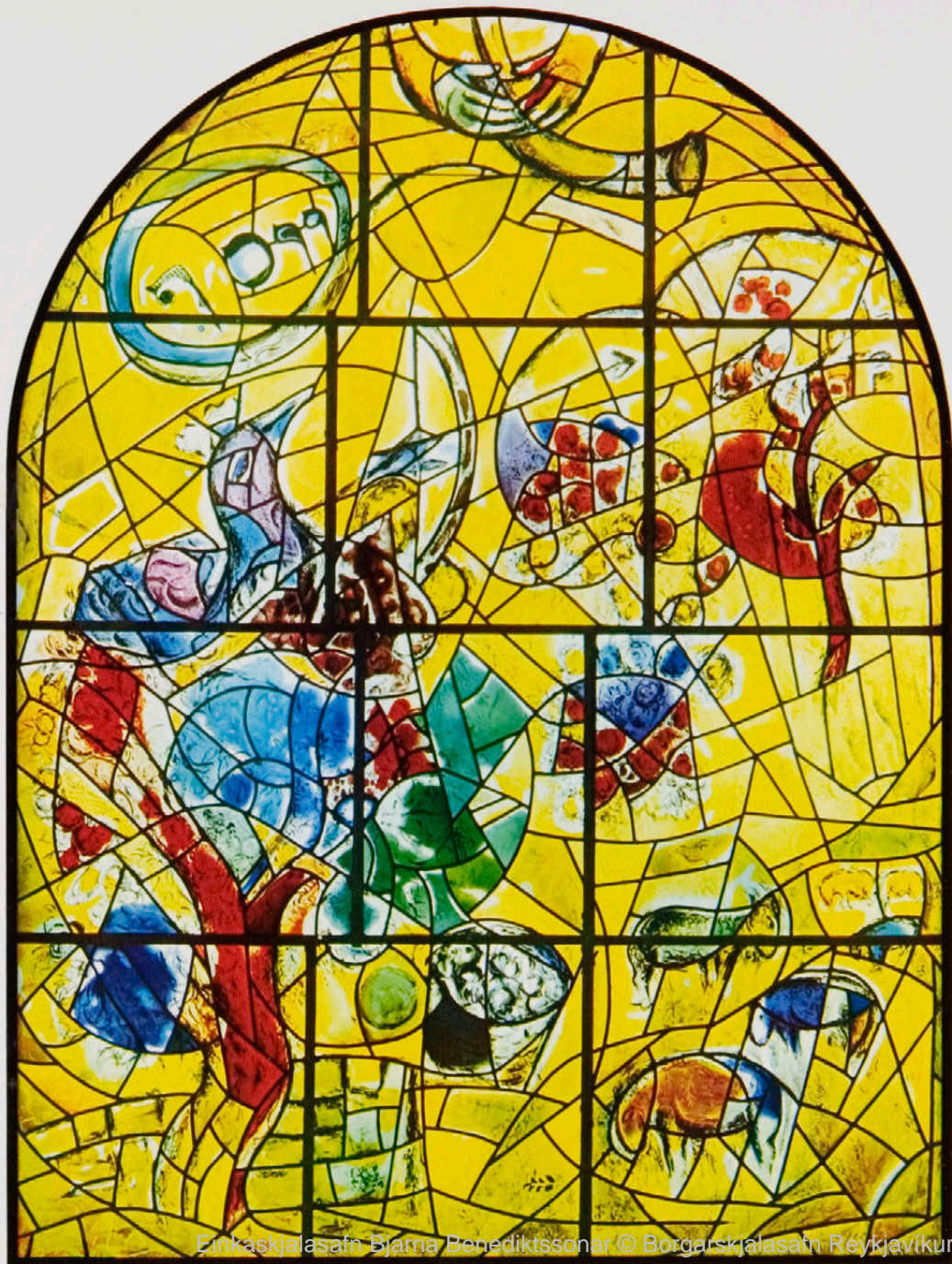
"... The beloved of the Lord, He shall dwell in safety." "... He will shield all the day long."

In the lower left is the wolf signifying Benjamin as well as his tribe, for they were known to be fierce and warlike, (Gen. XLIX: 27; Judges XIX–XXI), producing such heroes as Saul and Jonathan. As he “divideth the spoil,” so is his name divided in Hebrew letters to the right and left of the shield. As his name is divided, so was his section of land on both sides of the Jordan. There are symbols for the material things that Benjamin received. The large shield in the center signifies the protection he received from the blessing of Moses.

The Chagall windows are now installed in the synagogue. The windows are arranged in groups of three on four sides of the lantern. One recalls that when the tribes travelled through the wilderness, they camped around the Arc containing the Torah, with three tribes on each side to protect their flank. Walter Eytan, Israel's ambassador to France, wrote to Hadassah, “Just as thousands of visitors came to Asterdam to see Rembrandt, so they will come to Jerusalem to see Chagall.” As you enter, you will first step down and then look up into the crown formed by the windows, for it is written “From the depths have I called on thee Oh Lord.”

Chagall has said,

“The synagogue shall be a crown for the Jewish Queen and the windows shall be the jewels in that crown...” “There is the light of the sky in these windows and the participation of the good Lord.”



MARC CHAGALL. THE TRIBE OF JOSEPH

One of the twelve stained-glass windows installed in the synagogue of the Hadassah-Hebrew University Medical Center in Jerusalem.

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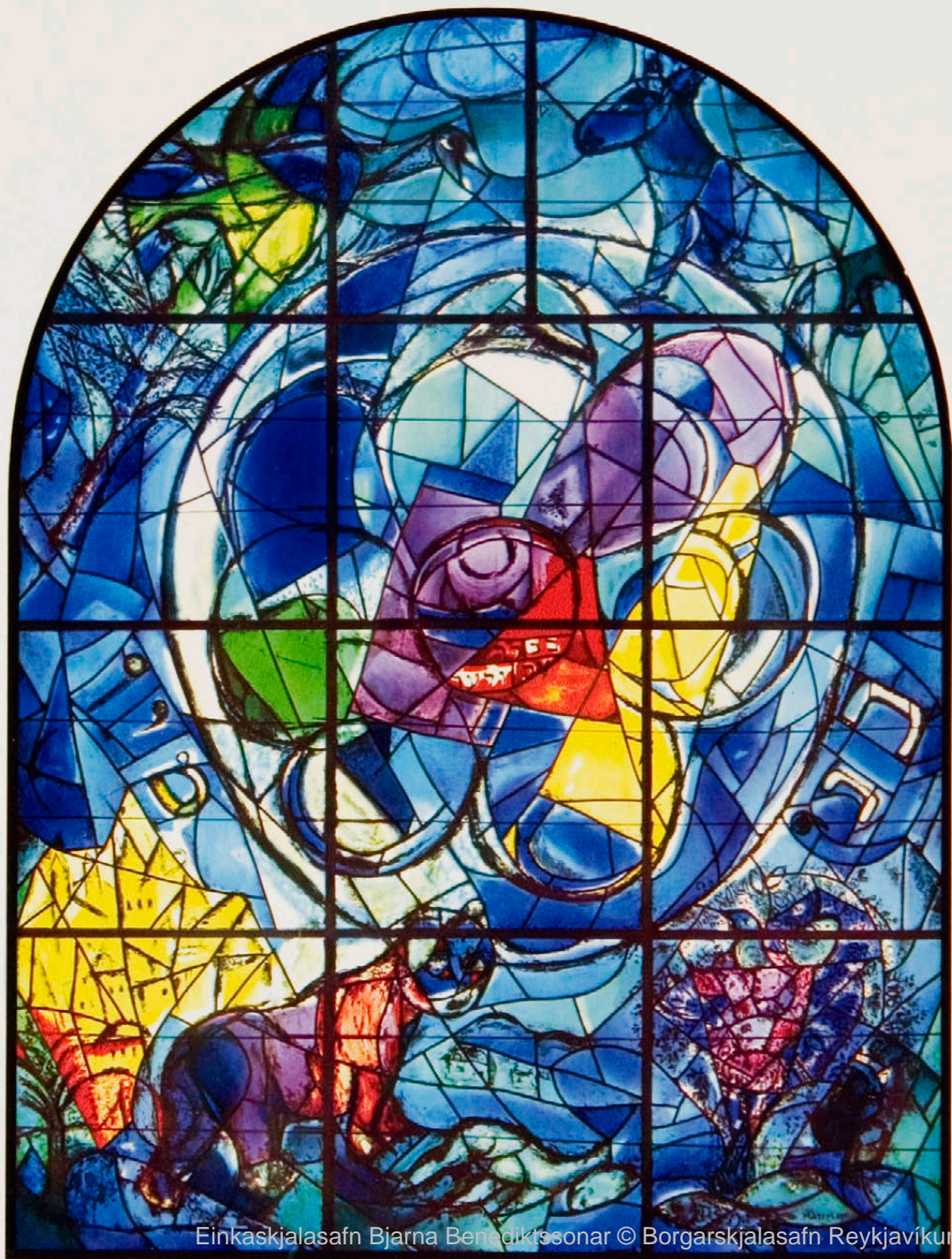
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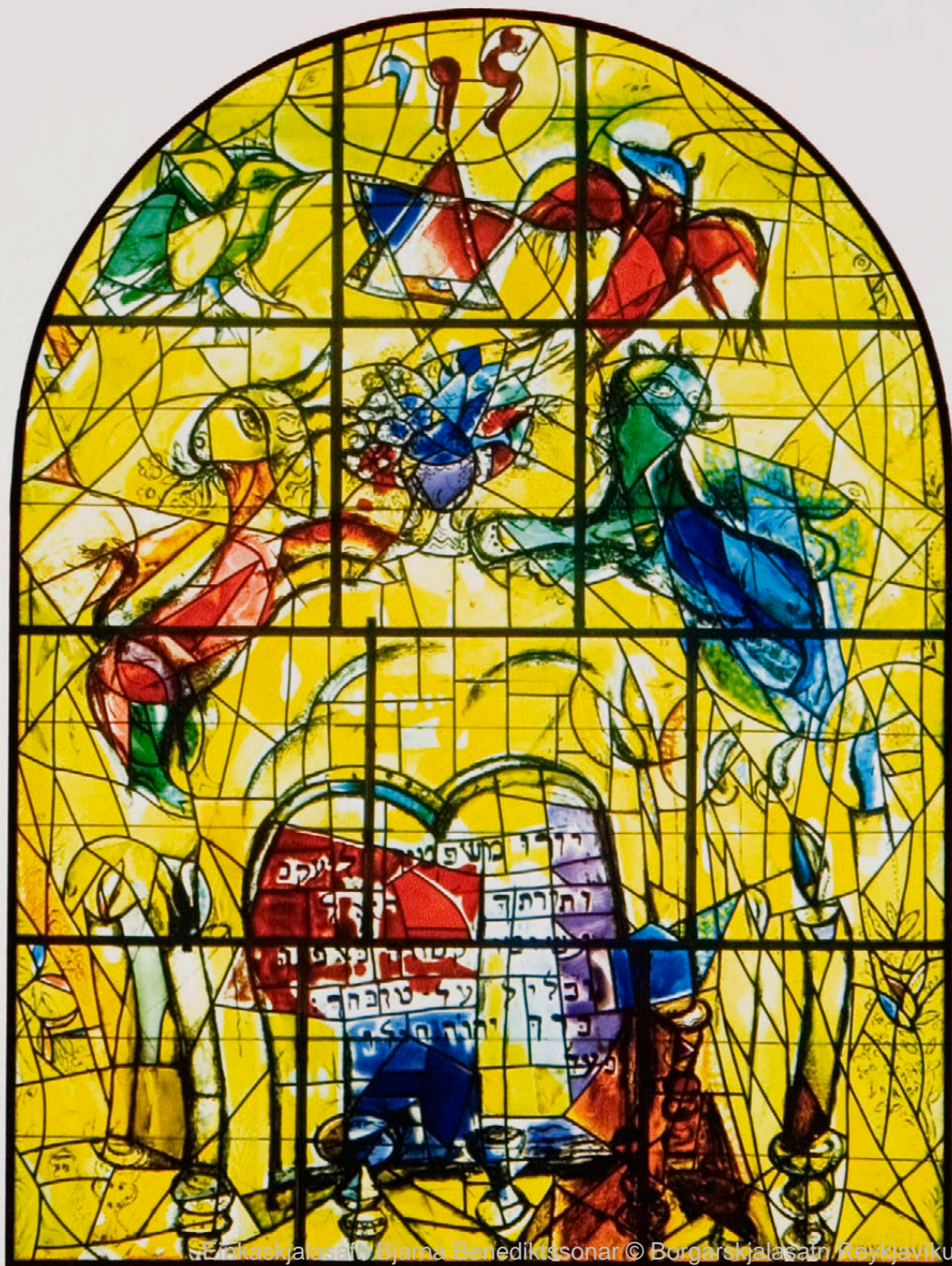
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MARC CHAGALL. THE TRIBE OF SIMEON

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The twelve stained glass windows of MARC CHAGALL, representing the sons of the patriarch Jacob from whom came the Twelve Tribes of Israel, were commissioned by HADASSAH for the Synagogue of the Hadassah-Hebrew University Medical Center, Jerusalem, Israel. Exhibited in the Louvre in Paris, and The Museum of Modern Art in New York before their installation in the Synagogue as part of the celebration of Hadassah's Golden Jubilee, they have been hailed for their luminescent color, dynamic design, and reverent religious vision.

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ISSACHAR...

"...is a strong ass crouching down between two burdens..."



MARC CHAGALL. THE TRIBE OF NAPHTALI

One of the twelve stained-glass windows installed in the synagogue of the Hadassah-Hebrew University Medical Center in Jerusalem.

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MARC CHAGALL. THE TRIBE OF REUBEN

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MARC CHAGALL. THE TRIBE OF ZEBULUN

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THE STAINED GLASS WINDOWS, created by Marc Chagall for the Synagogue of the Hadassah-Hebrew University Medical Centre, Jerusalem, represent the twelve sons of the patriarch Jacob, from whom came the Twelve Tribes of Israel.

THE SONS	... and the blessings
REUBEN	"... the first born of Israel... unstable as water..."
SIMEON	"... cursed be their anger, for it is fierce... and their wrath, for it is cruel..."
LEVI	"... they shall teach thy ordinances unto Jacob, and thy law unto Israel..."
JUDAH	"... like a lion's whelp... the spectre shall not depart from Judah..."
ZEBULLUN	"... shall dwell at the haven of the sea..."
ISSACHAR	"... is a strong ass couching down between two burdens..."
DAN	"... shall judge his people... a serpent by the way..."
GAD	"... whom a troop shall overcome, but he shall overcome at the last..."
ASHER	"... more than all the children be Asher blessed... he shall bathe his foot in oil..."
NAPHTALI	"... like a fleet hind..."
JOSEPH	"... is a fruitful bough by a spring..."
BENJAMIN	"... the beloved of the Lord, he shall dwell in safety..."

The architect of the Medical Centre and the Synagogue is Joseph Neufeld.

החלונות הצבעונין שנוצרו ע"י מרק שגאל לבית הכנסת של המרכז הרפואי של הדסה והאוניברסיטה העברית בירושלים, מיצגים את שנים-עשר בני יעקב מהם קמו שנים-עשר השבטים.

הבנים... והברכות

ראובן:	"... בכורי אתה... פחו כמים..."
שמעון:	"... ארור אפם כי עז ועברתם כי קשתה..."
לוי:	"... יורו משפטיך ליעקב ותורתך לישראל..."
יהודה:	"... גור אריה יהודה... לא יסור שבט מיהודה..."
זבולון:	"... לחוף ימים ישכן..."
יששכר:	"... חמור גרם רובץ בין המשפטים..."
דן:	"... ידין עמו... נחש עלי דרך..."
גד:	"... גדוד יגודנו והוא יגד עקב..."
אשר:	"... ברוך מבנים... וטובל בשמן רגלו..."
נפתלי:	"... אילה שלוחה..."
יוסף:	"... בן פרת עלי עין..."
בנימין:	"... ידיד ה' ישכן לבטח..."

בית הכנסת של המרכז הרפואי, אשר רצפתו וקירותיו הפנימיים בנויים מאבן ירושלמית מקשר את בית החולים לביתן אם וילד.

מופץ ע"י הסתדרות מדיצינית הדסה
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