

RABBITS AND LETTUCE

The History of the Haggadah in Pictures and Text

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Yaknehaz: Hunting the Hare

Appears on same page as
Kiddush

The order of the blessings for
kiddush on Saturday night:

Y=Yayin (wine), **K**=Kiddush,
N=Ner (candle), **H**=Havdalah,
Z=Zeman (sheheyinu).

The mnemonic is **Yaknehaz**,
which sounds like **Jagen Has**.
Hunting hares.



If Pesah falls on Saturday night, this is the mnemonic



Notice that both Haggadot contain the siman, but only the Ashkenazi Haggadah has the rabbit scene



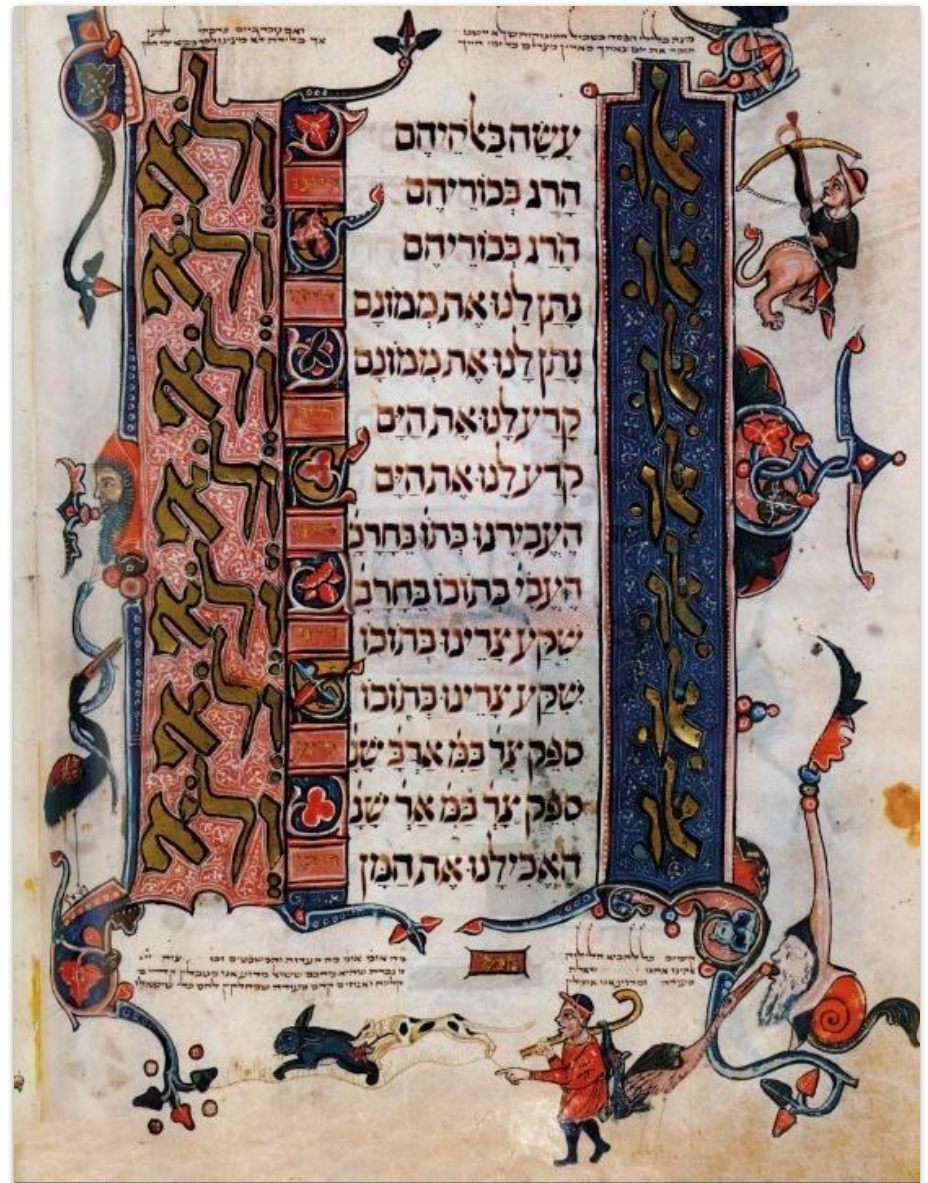
Note the hares beginning to escape under the net.

[illegible]

Dog chasing hare, on top of page inside the Haggadah section, connected to the midrash on the word "They oppressed us."



Dog biting hare on page with Dayyenu.
One hare has already been hunted and is hanging off the back of a stick held by the hunter.



Floersheim
Haggadah, Italy,
1502. Esau is
hunting a rabbit.



Right: Esau shoots birds to bring food to his father.

Left: Esau returns from the hunt after Jacob has been blessed, carrying a hare on the back of a stick for his father.





Barcelona Haggadah, Mid 14th century

Rabbit Justice: Medieval Style





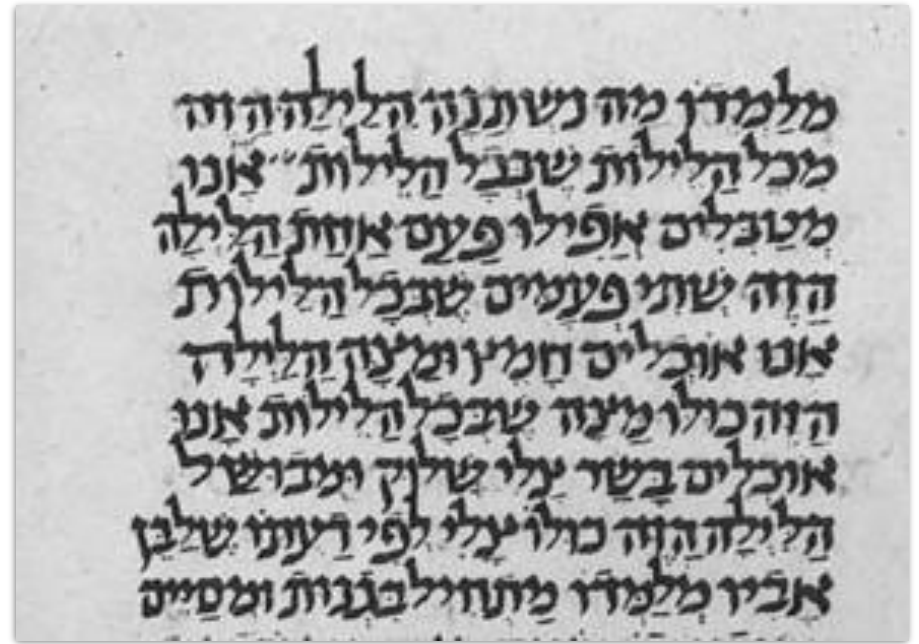
Decretals of Gregory IX France end of 13th century

The Return of the Dog

“And there shall be a loud cry in all of the land of Egypt, such as has never been or will never be again; but not a dog shall snarl at any of the Israelites” (Exodus 11:6-7)



Mah Nishtanah: The Key to Unlocking the Seder



(1) On all other nights we dip once, on this night we dip twice.

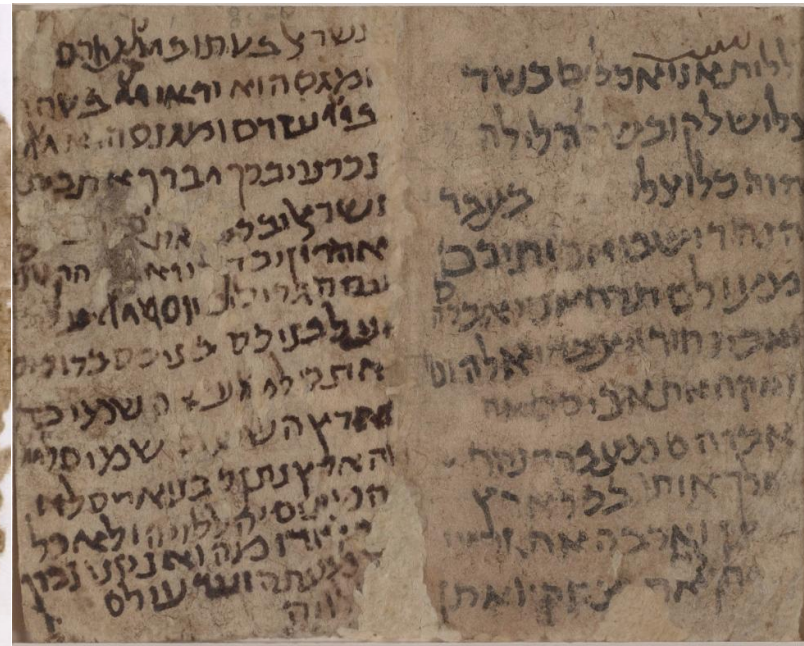
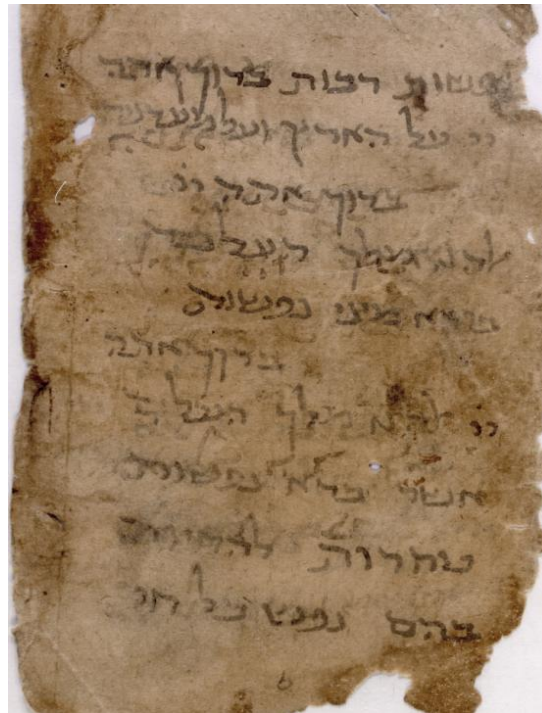
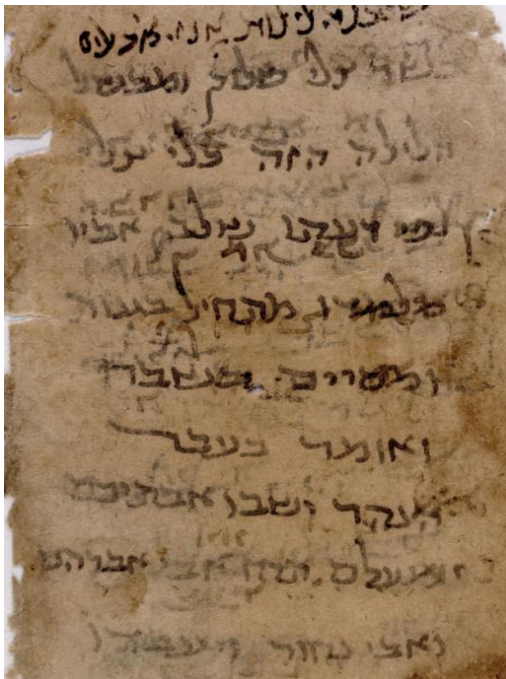
(1) שבכל הלילות אנו מטבלין אפילו פעם אחת הלילה הזה שתי פעמים

(2) On all other nights we eat chametz and matzah and on this night only matzah.

(2) שבכל הלילות אנו אוכלין חמץ ומצה והלילה הזה כולו מצה.

(3) On all other nights we eat meat roasted, boiled and cooked, on this night only roasted.

(3) שבכל הלילות אנו אוכלין בשר צלי שלוק ומבושל, והלילה הזה כולו צלי.



Left: Mah Nishtanah
 Right: Blessings over
 appetizers.

Left: Midrash
 Right: End of Mah Nishtanah



Instructions written in Judeo-Arabic: Text in Hebrew
The Mah Nishtanah contains five questions!

What did they eat for “Karpas”?

Mishnah Pesahim 10:3

They bring in front of him, he dips with lettuce until he gets to the appetizer that precedes the bread.

They bring before him matzah, lettuce, and haroset though the haroset is not mandatory.

Rabbi Elazar son of Rabbi Zadok says: it is mandatory. And in the Temple they bring the body of the pesah before him.

משנה מסכת פסחים פרק י משנה ג

הביאו לפניו מטבל בחזרת עד שמגיע
לפרפרת הפת.

הביאו לפניו מצה וחזרת וחרוסת אף על
פי שאין חרוסת מצוה. רבי לעזר בר
צדוק אומר מצוה. ובמקדש מביאים
[לפניו] גופו של פסח:

1. Blessed are You, Adonai, King of the universe, creator of the fruit of the ground.

2. Blessed are You, Adonai, King of the universe, creator of the fruit of the tree.

Blessed are You, Adonai, King of the universe who has created mountains and valleys and planted in them trees of all fruits. Blessed are You God over the land and the fruit of the tree.

3. Blessed are You, Adonai, King of the universe, creator of varieties of delights.

Blessed are You, Adonai, King of the universe, who has created varieties of delights to delight with them all living things.

Blessed are You God over the land and over the delights.

4. Blessed are You, Adonai, King of the universe, creator of living things.

Blessed are You, Adonai, King of the universe, who has created pure living things to sustain with them the life of everything alive. Blessed are You the one who lives eternally.



Order of Blessings:

- Bore Peri Ha'adamah
(vegetables)
- Bore Peri Ha'etz
(fruits)
- Bore Minei Ma'adanim
(rice)
- Bore Minei Nefashot
(meat, eggs, fish)
- **Bore Minei Mezonot**
(pastries!) (last line)

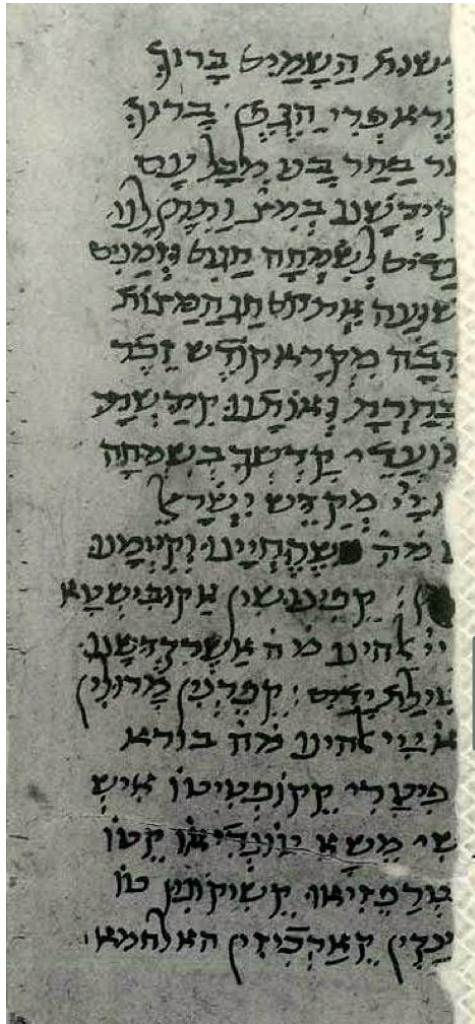


Following the Kiddush and Havdalah the Haggadah provides the following instructions:

“They wash their hands, and bless, ‘Blessed are You....Who has commanded us to wash our hands.’ Then they take the karpas and dip it into haroset, and bless.”

What happened to this blessing? And why are they dipping the karpas into haroset?

Karpas



On left: על נטילת ידים,
followed by instruction
in Greek to take lettuce
and say "בורא פרי
"האדמה"



Above, על רחיצת ידים, followed by instructions in
Hebrew to take karpas which is called either parsley
or lettuce

Marror



Top left: The Sister Haggadah, 14th century Spain

Top Right: Bird's Head Haggadah, 14th century, Germany

Top Right: The Yoel ben Shimon Ashkenazi Haggadah, 15th century Germany

Bottom left, First Cincinnati Haggadah, 15th century Germany

Humor at the Seder



Below:

The man says, “This (the maror) and this (my wife) are the cause of bitterness.” (זה וזה גורם)

The wife says back, “Behold I thought you were one of them.”

Let a third one come and see who’s right.



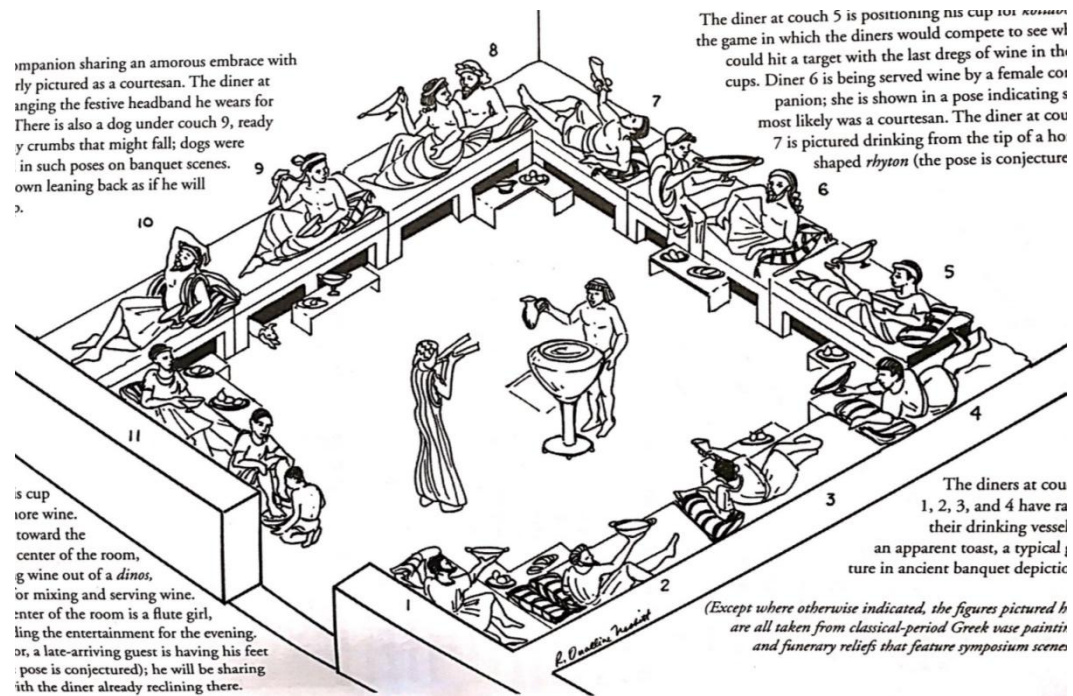
Left: The Rothschild Miscellany, Northern Italy, ca. 1470
Top Right: The Brother Haggadah, Catalonia, 14th century:

What Goes on the Seder Plate?



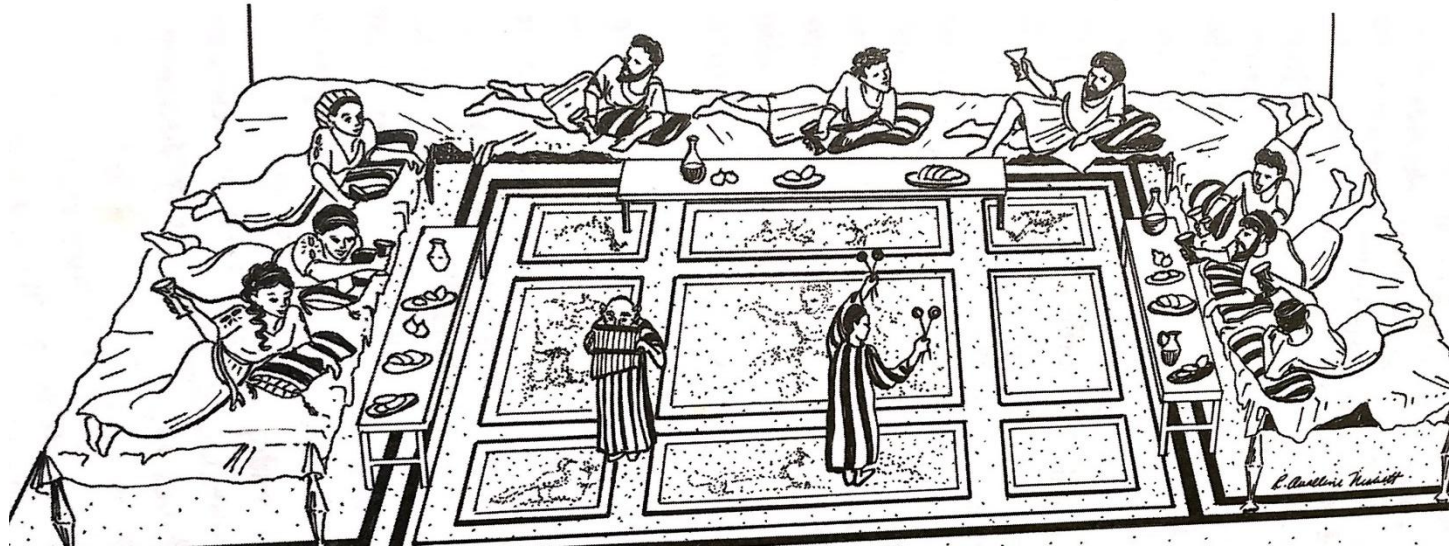
What is the difference between Hazeret and Marror?

Tonight We Eat Reclining



Some interesting features to note:

- 1) Flute playing woman in center
- 2) Servant mixing water and wine.
- 3) The small tables in front of the couches



Plutarch: Quaestiones Conviviales 614

Questions should be easy, the problems known, the interrogations plain and familiar, not intricate and dark, so that they may neither vex the unlearned nor frighten them from the disquisition.

Questions found in Greco-Roman sources include: "Are different sorts of food or one single dish eaten at one meal more easily digestible?" "Does the sea or land provide better food?" Why is hunger allayed by drinking but thirst increased by eating?"

Difficulty of Reclining with Tables



Left: The Yoel ben Shimon Ashkenazi Haggadah, Germany ca. 1450

Middle: Bird's Head Haggadah, Germany ca. 1300

Right: The Queen of Sheba Haggadah, Northern France ca. 1250

Did Jews Continue to Eat the Pesah after the Temple was Destroyed?

Mishnah Pesahim 7:2

Rabbi Zadok said: It happened that Rabban Gamliel said to Tabi his slave, go out and roast for us the Pesach on a grate.

משנה פסחים ז:ב

אמר רבי צדוק: מעשה ברבן גמליאל שאמר לטבי עבדו צא וצלה לנו את הפסח על האסכלה.



Blessing said after Hamotzi (found in a Cairo Geniza Haggadah)

Blessed are you Adonai, our God, King of the Universe, who has commanded our fathers to eat matzot, bitter herbs and roasted meat to remember His greatness. Blessed are you, the one who remembers the covenant.

ברכה שנאמרה אחרי ברכת המוציא (מהגדה מן הגניזה בקהיר)

ב' א' ה' אלקינו מלך העולם אשר צוה את אבותינו לאכל מצות מרורים בשר צלי אש להזכיר את גבורותיו. ב' א' ה' זוכר הברית

Matzah: For the Birds



Note that three of these characters are not wearing the pointy hats. They are women, preparing matzah. Two have head coverings, one does not. The man on the left is pricking the matzah.



The manna and is descending from heaven. Note the quail that is descending.

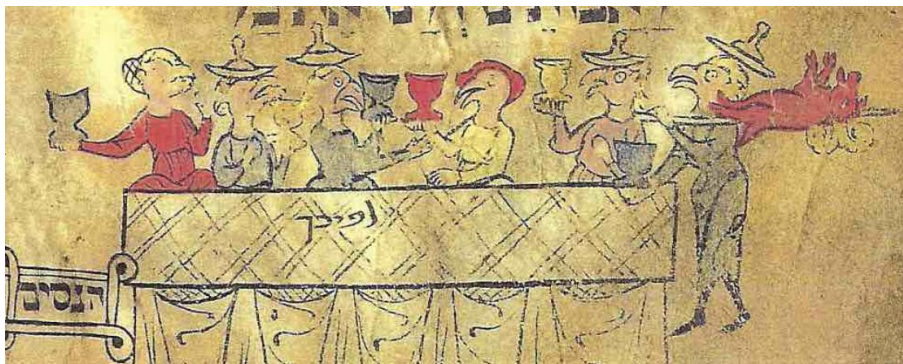


Descent of the dove at Jesus's baptism. Psalter, thirteenth century

Hats, beards and ears: Symbolic Meaning in the Bird's Head Haggadah

Note the subtle code of identity:

- Jews are always birds.
- Good Jewish men have hats, some have beards.
- Some men have bare heads.
- Women have head covering, but no hats



The Building of Pitom and Ramses

Pharaoh and the leading Egyptian have no faces, but are not birds. But there are two birds here with Pharaoh. Why?



Notice that these are birds, so they are clearly Jews. But they have no hats. Why not?



Upper right hand corner is Jacob, portrayed with a hat.

Upper left hand corner is Esau, similarly portrayed with a hat.

Bottom are the Jews going down into Egypt, which is the topic of the text. They all have hats.

The middle left picture is not labelled, but clearly it is Joseph. He seems to be in Pharaoh's palace.

BUT WHERE IS HIS HAT?



Jews grumbling after the split of the Sea? Above the birds someone has scribbled in, "Dass ist der Meier"



Note the extraordinary features of this picture: God is pictured ! His left hand is pointing in a common Christian gesture. He is sitting on a coffin, reminiscent of Christ's reincarnation. And his sword is shaped like a cross.

Below, a more typical representation of God, from a scene depicting the Exodus.

Yoel ben Ashkenazi Haggadah, 15th century



“[And God redeemed them] with an outstretched arm:” This refers to the sword, as it says, “With a drawn sword in his hand, outstretched against Jerusalem” (I Chronicles 21:16)



Rothschild Haggadah, Italy 1455

The “Monk’s Haggadah” 1489, Southern Germany



Below is a more typical portrayal, from the Washington Haggadah, Northern Italy, 1478.

This is the same character, same cloak, same single exposed foot and same beard, as we saw in the previous slide. Again, he is pointing with his fingers. Here he is riding a horse, with Elijah blowing the shofar, announcing the arrival of the Messiah.



The "Monk's Haggadah" 1489, Southern Germany



In these two illustrations, characters are seen making the Christian sign of the benediction over the wine at kiddush, and over the bread, about to be lifted up at recitation of “ha lachma anya.” As is well-known, the wine and bread are the two central pieces of the Christian eucharist. A Christian Hebraist who wrote a Latin introduction appended to this Haggadah, specifically says that the two are mirror images of each other.



The “Monk’s Haggadah” 1489, Southern Germany