**Title:** Alfred Dreyfus’ Wedding, April 21, 1890

**Year (Hebrew):** 5650

**Year:** 1890

**Location:** Europe – Western

**Detailed description**

These documents are the invitation to the wedding of Alfred and Lucie Dreyfus and their Ketubah (wedding contract). The Ketubah is written in both Hebrew and French. Its title states: Consistoire Israelite de Paris (the Jewish Consistory of Paris). The witnesses signed the Ketubah in Hebrew and Alfred Dreyfus, the groom, signed in French. The Ketubah states the names of the bride and groom, the date of the wedding — April 21, 1890 — and the various traditional legal clauses.

The text of the wedding invitation reads:

Monsieur Raphael Dreyfus has the honour of sharing with you the marriage of his son Monsieur Alfred Dreyfus, captain of artillery, adjutant at L’École Pyrotechnie, Bourges to Mademoiselle Lucie Hadamard. Please also attend the nuptial blessing which will be given to them on Monday, April 21 at precisely 2 o’clock at Temple Israélite, 44, Rue de la Victoire, Paris. Mulhouse (Alsace)

There are several details to note in this invitation. First, the invitation was sent only by Alfred Dreyfus’ father; his mother, Jeanette, had died a few year earlier. Another point of interest is the level of detail about Alfred’s military career. While this might have been a custom of invitations at the time, it probably also demonstrates the father’s pride in his son’s achievements. Even though Alfred was not a traditional Jew, he was married at the Great Synagogue of Paris on Rue de La Victoire. As can be seen on the Ketubah, the ceremony was officiated by Zadoc Kahn, the Chief Rabbi of France, who was later to advocate for Dreyfus' freedom. Finally, the invitation was sent from Mulhouse, Alsace. It seems that after moving from Alsace during the Franco-Prussian War, members of the Dreyfus family returned to Alsace. Alfred, on the other hand, stayed in Paris to pursue his military career.

These documents show the normal life that Alfred Dreyfus led before September 1894 when he was accused of treason.

**Would You Like to Know More?**

**The Dreyfus Affair** – Alfred Dreyfus was born in 1859 to a Jewish family in Alsace in the east of France. Dreyfus joined the French Army and was promoted to the rank of captain in the artillery corps in 1889. In 1894, the French Army’s counter intelligence section became aware of classified information being passed on to the German Army. Suspicion quickly fell on Dreyfus, and he was arrested in October 1894 and convicted of treason in a secret court martial. Dreyfus was stripped of his rank and military decorations before a large crowd of cheering onlookers in a “degradation ceremony” and was deported to Devil’s Island, a penal colony off the coast of South America. Throughout his trial Dreyfus claimed his innocence, and in the degradation ceremony he cried out: “I swear that I am innocent. I remain worthy of serving in the army. Long live France! Long live the army!” The many activists and intellectuals who supported Dreyfus were known as Dreyfusards. The famous French writer Émile Zola published an open letter titled “J’accuse” in a Paris newspaper, accusing the president and government of France of anti-Semitism and of the wrongful imprisonment of Alfred Dreyfus. The anti-Dreyfusards, on the other hand, saw the affair as an example of the unpatriotic views held by the Jews. They saw Dreyfus’ roots in Alsace (a territory still being disputed by France and Germany) as proof of his affiliation to Germany. The protests finally succeeded, and in 1896 Alfred Dreyfus was returned to France and given a second trial. Despite the evidence brought before the court, Dreyfus was again found guilty of treason. Public opinion, however, forced President Émile Loubet to grant a pardon, and in 1899 Dreyfus was released from prison. He, nonetheless, officially remained a traitor until his full acquittal in 1906.

**Ketubah** – The ketubah is the Jewish wedding contract that is signed as a central part of the wedding ceremony. Written in Aramaic, the text of the ketubah was codified in the first century CE. An entire tractate of the Talmud called *Ketubot* is devoted to discussing the purpose and requirements of wedding contracts. The ketubah outlines the rights and responsibilities of the groom toward his bride: the amount of money he must pay, the contents of her dowry, and the settlement in case of divorce. While the text has been very consistent throughout history, ketubah designs are very varied and many have calligraphic text and are illuminated. The National Library of Israel features over 4,200 *ketubot* on its collections, spanning the entire Jewish world over hundreds of years.

**​Alsace -**Alsace, the area from which the Dreyfus family originated, is situated in the east of France. To the west of this region is the Rhine river that separates France from Germany.

The history of the Jews in Alsace is one of the oldest in Europe, dating back to around 1000 CE. Although Jews in Alsace often suffered from pogroms and restrictions on business and movement, there has been a continuous Jewish presence in the region since the first records. At its peak, in 1870, the Jewish community of Alsace numbered 35,000 people. After the French defeat in the Franco-Prussian war in 1871, Germany annexed Alsace until the aftermath of World War I when, under the Treaty of Versailles, the region was returned to France. In 1940, during World War II, Alsace was re-annexed to Germany, and many of its Jews were deported or fled to other parts of France and the world. The Dreyfus Affair occurred during Alsace’s annexation to Germany. The fact that Alfred Dreyfus was born in Alsace is seen as one of the reasons why he was suspected as a German spy.

**Link to Resource in NLI Website:** [The Ketubot Collection](http://web.nli.org.il/sites/NLI/English/collections/jewish-collection/ketubbot/Pages/default.aspx?_ga=2.114666063.996094201.1540210456-2000630805.1528698667)

**Teaching Suggestions**

​​These documents show the early family life of the Dreyfus family. The Ketubah and the wedding invitation could be shown in **General** **History** or **Jewish** **Studies** lessons when teaching about the Dreyfus Affair. The documents could also be used to illustrate the history of the Jews in France and Europe in the nineteenth century.

​

**Discussion Points**

**Observation**

* What are these documents?
* What is a Ketubah?
* ​Describe the Dreyfus’ Ketubah.
* What is the title of the document?
* In which language is the document written?
* Who signed the document?

**Reading Between the Lines**

* What can you learn from the fact that the Ketubah is also written in French and that Dreyfus signed in French?
* Read the translation of the wedding invitation.
* Why do you think only Alfred’s father’s name appears on the invitation?
* Why do you think Raphael Dreyfus wrote about his son’s career on the wedding invitation?
* Where did Raphael Dreyfus live at the time of sending the invitation?
* ​Look up information about Jews in Alsace.
* Write a list of five interesting details about this community.

**Connections**

* Do you think the fact that Alfred Dreyfus was a Jew from Alsace influenced the Dreyfus Affair?
* Alfred and Lucie’s wedding took place in the La Victoire Synagogue.
* Find out about the synagogue and compare it to a synagogue you know.

**NLI Links**

[Dreyfus – the Story of a Jewish French Family](http://web.nli.org.il/sites/NLI/English/collections/PersonalWebs/Dreyfus/Pages/default.aspx?_ga=2.114666063.996094201.1540210456-2000630805.1528698667)
[Shana Tova, Alfred Dreyfus, 1901](http://web.nli.org.il/sites/NLI/English/digitallibrary/pages/viewer.aspx?docid=EDU_XML_ENGSP222&presentorid=EDU_XML_ENG&searchurl=http%3A%2F%2Fweb.nli.org.il%2Fsites%2Fnlis%2Fen%2Feducation%2Fpages%2Fresults.aspx%23%3Fquery%3Dlsr16%2Cexact%2CPrimary+Source%26query%3Dany%2Ccontains%2Cdreyfus%26institution%3DNNL%26vid%3DEDU_XML_ENG%26loc%3Dlocal%2Cscope%3A(EDU_XML_ENG)%26sortField%3Dlso04%26indx%3D1%26bulkSize%3D8)

**External links**

[The Dreyfus Affair, Wikipedia](https://en.wikipedia.org/wiki/Dreyfus_affair)
[The La Victoire Synagogue’s website](http://www.lavictoire.org/English/index.html)
[The History of the Jews in Alsace, Wikipedia](https://en.wikipedia.org/wiki/History_of_the_Jews_in_Alsace)
[The Dreyfus Affair, My Jewish Learning](https://www.myjewishlearning.com/article/the-dreyfus-affair/)

**Title**: Jewish woman cooking on Friday, Alphonse Levy, 1886

**Short Text** A picture drawn in 1886 by Alphonse Levy of a woman cooking traditional food for Shabbat on in the Alsace region.

**Detailed Description**

This is a drawing on a postcard from 1886 showing a Jewish housewife preparing food for Shabbat. The title of the picture is “פרימסעל, Les Vermicelles” meaning noodles. These words are in French and Judeo-Alsatian (Yédisch-Daïtsch), a language spoken by the Jews of Alsace. The woman is standing in the kitchen next to a young boy who may be her son or grandson. She is cutting the noodle dough with a knife. On the table is a challah and some egg shells. The caption translates from French as: “It is Friday, a housewife prepares the noodles for the main meal of Shabbat.” It is possible that the housewife is preparing Spatzle, a typical egg noodle dish common to the Alsace region at the time. The egg shells on the table are a hint that these are in fact egg noodles. The noodles might also have been served during the Shabbat meal either as an addition to chicken soup or for Kugel, another traditional Jewish food eaten on Shabbat.

On the wall behind the housewife is a plaque which reads “Mizrach” (East). This is a traditional sign that symbolized the direction of Jerusalem, the direction in which Jews pray. In many Jewish homes it is traditional to hang artistic wall plaques inscribed with the word *Mizrach,* with scriptural passages such as “From the rising of the sun unto the going down thereof, the Lord's name is to be praised” (Psalms 113:3), with kabbalistic inscriptions, or with pictures of holy places. These plaques are generally placed in rooms where people pray, such as the living room or bedroom.

To the left of the Mizrach plague is a traditional Shabbat lamp or *Juden Stern*. The lamp would be filled with oil and lit before Shabbat, thus providing light throughout the Friday night meal.

**Would You Like to Know More?**

**Jewish Community in Alsace -** Alsace is situated in the East of France on the German border. The Jewish community in the area is one of the oldest in Europe. The first mention of a Jewish community in Alsace is from the twelfth century, but Jews are thought to have lived in the region from around 1000 CE. Despite pogroms and hardship, Jews have lived continuously in Alsace, peaking at the end of the nineteenth century when it numbered more than 35,000 people. The Alsatian Jewish community had its own unique traditions but was also greatly influenced by the German-Jewish community. One of the features of this community was their language, Judeo-Alsatian (Yédisch-Daïtsch), which was a mixture of Middle High German, Old Alsatian, Medieval Hebrew, and Aramaic.

This picture was one of a series of postcards by the French-Jewish artist Alphonse Levy (1843-1918). From Alsace himself, Levy is known for his pictures of the life and traditions of both Alsatian and Algerian Jews.

**Keywords**

Shabbat, Mizrach, Alsace, Alphonse Levy, Jewish cuisine, food, cooking, France, Germany, Jewish food, lokshen, postcard, family, grandmother, grandson, shabbat lamp, candle, challah, bread

**Relevant Links**

**NLI Links**

* [Postcard depicting a Jewish woman on Shabbat, Alphonse Lévy, NLI,](http://rosetta.nli.org.il/delivery/DeliveryManagerServlet?dps_pid=IE16097568&_ga=2.11339956.1246909115.1524982532-1799529094.1523262818)
* [Postcard of Woman lighting candles on Shabbat, Alphonse Lévy, NLI,](http://rosetta.nli.org.il/delivery/DeliveryManagerServlet?dps_pid=IE16097707&_ga=2.20776635.288258141.1523771867-1799529094.1523262818)
* [Postcard depicting a Jewish man praying towards "Mizrach," Alphonse Lévy, NLI,](http://rosetta.nli.org.il/delivery/DeliveryManagerServlet?dps_pid=IE16097740&_ga=2.20776635.288258141.1523771867-1799529094.1523262818)

**External Links**

* [The History of Jewish Alsace, *Jewish Virtual Library*](http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0002_0_00885.html)
* [Bruce Lee, “Pasta: An In-Depth Investigation: 2 – Dried Pasta from the Vermicelli Family. From The Jewish Community,” *Old Cook*](http://www.oldcook.com/en/history-pasta#ps)
* [Mizrach, *Wikipedia*](https://en.wikipedia.org/wiki/Mizrah)
* [“Mizrach” by Moses Klier of Zefat, 1905, *Jewish Virtual Library*](http://www.jewishvirtuallibrary.org/quot-mizrach-quot-map-by-moses-klier-of-zefat)

**Teaching Suggestions**

This resource can be used in **Jewish History** lessons on Jewish communities in the Alsace region, their tradition, culture, and food.

**Jewish Studies** teachers could also focus on the "Mizrach" plaque on the wall and its purpose. Jewish study teachers can also use this image when teaching about Shabbat and preparations for the day in different generations.

**French** teachers can use this postcard when teaching the history of the Rheine Valley region.

This postcard can be used to illustrate the tradition of making Spatzle in **Cooking** classes.

**Discussion Points**

**Observations**

* What food is the woman preparing?
* What other food do you see on the table?
* Who are the two characters in the picture?
* What day of the week is it?
* What is hanging from the ceiling to the woman’s left?
* What is hanging on the wall?

**Reading Between the Lines**

* Why do you think the woman is preparing this specific food on a Friday afternoon?
* Why are there egg shells on the table?
* Why would a picture like this feature on a postcard?
* Why is there a picture with the words *Mizrach* on the wall?
What does it signify?

**Connections**

* In the background, there is a Mizrach plaque and a Shabbat lamp. Have you ever seen either of these objects? If so, where did you see them?
* Have you ever eaten Spatzle, or noodlesas part of a traditional Shabbat meal?
* Do you have any memories of preparing Shabbat food with a relative? Share your stories.

**Creative Idea**

* Think of a typical Jewish food. Create a short clip about the food you have chosen on animoto.com. Explain where it originated, how it was originally made, and how it has evolved over time. Make sure to include pictures!

**Title:** Shana Tova, Alfred Dreyfus, 1901

**Year (Hebrew):** 5662

**Year:** 1901

**Detailed description**

​This is a Shana Tova card with a photograph of Alfred Dreyfus in the centre. This photograph, printed in 1901, includes wishes for the Jewish New Year in different languages: Hebrew, English, German and Yiddish. Below the picture of Dreyfus is his name in Yiddish—".קאפיטאן אלפרעד דרייפוס"

This is one of a series of Shana Tova cards printed in 1901 (Jewish year 5662) that showed images of people who were important to the Jewish public at the time: Alfred Dreyfus, Emil Zola, Theodore Herzl, Max Nordau, and even the Turkish Sultan.

Alfred Dreyfus was the victim of an anti-Semitic trial that became famous throughout the world. In 1894 Dreyfus, a French-Jewish artillery officer, was accused of treason. He was sentenced to life imprisonment for allegedly transferring French military secrets to German spies. He was publicly humiliated and imprisoned on Devil's island where he spent close to five difficult years.

Eventually the truth prevailed, and evidence proved that Dreyfus had been wrongly accused. Nevertheless, it was only after much pressure from the public and from political figures that the French authorities agreed to reopen the case in 1899. Finally, in 1906, Dreyfus was exonerated, and all the accusations were shown to be false and based on anti-Semitic biases.

The Dreyfus affair is one of the most infamous anti-Semitic episodes of modern times. Not only was the affair initiated by anti-Jewish views, but it caused even more hatred of Jews throughout French and European society. It was for this reason that Dreyfus' retrial and exoneration were so important to the Jews of France and Europe as a whole. Throughout the Jewish world, Dreyfus became a role model, proving that it is possible to fight anti-Semitism and injustice. This is perhaps why the photograph of the French officer appeared on this Shana Tova card at the beginning of the twentieth century.

This Shana Tova card is one of an extensive collection of cards in the National Library of Israel. There is also a large collection of items regarding the Dreyfus Affair and private items that belonged to Dreyfus, such as his wedding contract (Ketubah) and private letters sent by his wife while he was in prison.

**Would You Like to Know More?**

**Shana Tova Cards** - The earliest instance of a written “shana tova” greeting is a fourteenth-century letter written by the Ashkenazi rabbi known as the Maharil (Jacob ben Moses Moelin). This letter affirms the existence of this custom in German Jewish communities at the time. In the eighteenth century, the custom began spreading beyond the German-speaking realm to other large concentrations of Jews in Eastern Europe, especially Poland. By the end of the century, Shana Tova cards began to take on distinct characteristics, such as special writing paper, with the custom spreading throughout the entire Ashkenazi world during the nineteenth century. The postal service emerged around this time, and in the 1880s, Jewish entrepreneurs began to print commercial greeting Shana Tova cards. By this time, Shana Tova cards constituted the main body of postcards sent by Jews, and this would remain so for around 100 years.

Between the end of the nineteenth century and the end of First World War, a time known as the “Golden Age of Postcards,” the vast majority of the mail sent by Jews in Europe and America consisted of Shana Tova cards. Today, in the digital era, cards sent by post have given way to text messages and emails.

**Link to Resource in NLI Website:** [The Dreyfus archive at the National Library](http://web.nli.org.il/sites/NLI/English/collections/PersonalWebs/Dreyfus/Pages/DreyfusAtNLI.aspx)

**Teaching Suggestions**

​This Shana Tova card is an example of the type of cards printed at the beginning of the twentieth century. The design on the card shows Alfred Dreyfus as a Jewish hero who inspired the Jewish world at this time.

In **Jewish History**lessons this card, together with others from the NLI collections, could offer a glimpse of the lives and ideas of Jews who lived in Europe at the end of the nineteenth century and the beginning of the twentieth. This card could also be an interesting way to present anti-Semitism in Europe and the difficulties Jews faced in attempting to integrate into society at this time.

In**Jewish Studies**, before Rosh Hashanah, this and others examples of Shana Tova cards could trigger interesting discussions about the New Year.

Likewise, this and other cards could provide inspiration for creative **Art**projects.

**Discussion Points**

**Observation**

* Describe the card. Whose photograph is in the centre of the card?​
* Who was Alfred Dreyfus? What event made him famous throughout the Jewish world?

**Reading Between the Lines**

* Why was the Dreyfus Affair so significant to the Jews of Europe? How did it influence Jewish and Zionist thinkers such as Theodore Herzl?

**Connections**

* Why do you think the photograph of Dreyfus was included in this Shana Tova card?
* What text is written on the card? In which languages is the text written? Why?​

**Creative Ideas**

* Design a Shana Tova card of your own. What will you draw on the card? Will you add portraits of famous people? Which ones? What other elements will you add? Which elements are relevant for a Shana Tova card? Which wishes will you add to the card?
* Think of what you would like to wish for the Jewish people and the State of Israel.​

**Teaching Opportunities**

Rosh Hashana

**Target audience**

Primary School, Junior High, High School, Informal Education, Higher Education

**Themes**

Jewish Calendar

* Rosh Hashana

Jewish History

* 20-21st Century
* Holocaust and Antisemitism

**NLI Links**

[Shana Tova featuring Emile Zola, 1901](https://bit.ly/2LJy4wH)
[Rosh Hashana Greeting Cards in Jewish and Israeli Tradition](http://bit.ly/2KpypEa)

**External links**

[Dreyfus Affair, Wikipedia](https://en.wikipedia.org/wiki/Dreyfus_affair)
[Alfred Dreyfus and the "Dreyfus Affair," United States Holocaust Memorial Museum](https://www.ushmm.org/wlc/en/article.php?ModuleId=10008289)
[Rosh Hashanah 101, My Jewish Learning](https://www.myjewishlearning.com/article/rosh-hashanah-101/)
[Shana Tova Cards – a Short History, Beit Hatfutsot Museum of the Jewish People](https://www.bh.org.il/blog-items/shana-tova-cards-short-history/)

**Title: Haggadah, Tunisia, 1920**

Short text: A Haggadah printed in Hebrew, Arabic, and French from Tunisia, 1920>

Detailed Description:This is the first page of a Haggadah that was printed in Tunisia in 1920. The Haggadah was printed in three languages: Hebrew, Arabic and French.

In the centre of the page is a Magen David, a star of David, with the word ציון (Zion) at the centre.

According to tradition, the first Jew arrived in Tunisia before the destruction of the First Temple in the sixth century BCE. The community had a rich religious and cultural life and spoke Arabic, French, and Hebrew. During the twentieth century most of the Jews of Tunisia left to settle in Israel and France. Today around 900 Jews live in Tunisia, mostly on the Island of Djerba.

**Would You Like to Know More?**

**Haggadah**- While Jews scattered around the world have adapted to changing times and different places, adopting independent languages and customs, the annual telling of the Haggadah – the story of the Exodus from Egypt– remained unchanged, taking place every year on the eve of Passover eve during the Seder:

And you shall tell your son on that day, saying: It is because of that which the Lord did for me when I came out of Egypt.

Though this core message persists, the Haggadah itself has evolved, adapting in form and content to local cultures and influences.

**​Jewish Community of Tunisia -**According to tradition, the first Jew arrived in Tunisia before the destruction of the First Temple in the sixth century BCE. The community had a rich religious and cultural life and spoke Arabic, French, and Hebrew. During the twentieth century most of the Jews of Tunisia left to settle in Israel and France. Today around 900 Jews live in Tunisia, mostly on the Island of Djerba.

**Teaching Suggestions**

Teachers of **Jewish Studies** could show this Haggadah, together with others, as examples of different Haggadot from around the world. While these Haggadot demonstrate the differences between the different Jewish communities, they also highlight the similarities in content and illustrations.

When discussing different Jewish communities, this Haggadah could be used to represent the Jews of North Africa where large communities of Jews flourished and mostly co-existed peacefully with their Arab and European neighbours.

**Discussion Points**

* Which book does this page belong to?
* What languages are printed on this page?
* Where was this book printed?
What languages did the Jews of this country speak?
* What do you know about the Jews of this country?
 Look for information on the internet.
* What is the illustration at the centre of the page?
What is written at the centre of the illustration?
What do this illustration tell us about the Jews of this country?

**Name Shana: Tova card, New York 1910**

**Short text** A Rosh Hashana Greetings Card, printed in New York in 1910, illustrated with a design that shows a Jewish family at different stages in life.

**Detailed description of the resource**

This is a Rosh Hashana greeting card shows the circle of life in which a character appears in ten stages of his life. The cycle of life begins in the bottom right corner with a baby sitting in a cradle, followed by a toddler taking his first steps at the age of two, a three-year-old boy riding a tricycle, a six year old ready for school, a thirteen-year-old celebrating his Bar Mitzva, twenty years old standing under the wedding canopy with his bride. The next in line are a 30 year old man with a young family, an aristocratic looking 50 year old, a 70 year old bent over with a walking stick and finally a 90 year old with his (great?) grandson. Underneath the figure at each stage is written his current age and the word "Jahr" - years in Yiddish.

The inscription at the top of the postcard reads "Happy New Year" in Hebrew, and "Happy New Year" in English. The postcard was produced in 1910 in New York as part of a series of greetings cards designed for the different festivals. The postcard provides insights to the lives of the Jewish community in the United States at the time. It is possible to assume that this card served Jews that originally came from Eastern Europe, due to the fact that most of the texts are written in Yiddish in Hebrew letters, and not in English. The fine dress of the figures in the images seem to be affluent, presumably not "fresh-off-the-boat" immigrants. They might represent the second or third generation integrated American Jews or they have been included in the design as inspiration for the newer immigrant's inspiration. It is also interesting to compare this postcard of the Jewish immigrants in the United States to those who immigrated to Israel. The immigrants to Israel were usually young individuals and many postcards from Israel at the time show young, strong pioneers farming the land. This postcard, however, focuses on the family in the life circle, with children, parents and even grandparent. This is typical of the Jewish immigration to the States at the beginning of the twentieth century was one of entire family groups.

It is also interesting to see the ages that the different life cycle events occurred one hundred years ago and to compare them to the convention of today. From this card, it seems that the common age for marriage is twenty and it was typical of a Jewish couple to have three children by the age of thirty. The card shows that at the age of six, children (boys?) went to school like in many countries today. However, traditionally boys would start learning the Hebrew alphabet at the age of five, as cited in the *Mishna* "At five years old [one is fit] for the [study of] Scripture… "(Avot 5:21), and many children in Eastern Europe started the *cheder* (traditional elementary school) at the age of three.

**Connection to the Parasha**

At the start of *Parashat Tazriah*, the Torah discusses women after childbirth. The importance of families and children is stressed throughout the Torah, with particular reference to women, such as Sarah, Rebecca, Rachel and Hanna who struggled to conceive children.

**Keywords** - rosh hashana, happy new year, new year, greeting card, postcard, shana tova, new york, family, stages of life, circle of life, bar mitzvah, american jews, life circle, parents, children, grandparents, life cycle, vayikra, parasha, parashat tazriah, sarah, rebecca, rachel, hanna,

**Relevant links**

**NLI Links**

* [Rosh HaShana Greeting Cards in Jewish and Israeli Traditions, NLI](http://web.nli.org.il/sites/NLI/English/digitallibrary/gallery/yearly_cycle/Rosh_Hashana/Pages/RoshHashana.aspx)
* [Rosh Hashana virtual exhibition, NLI](http://web.nli.org.il/sites/NLI/English/digitallibrary/gallery/yearly_cycle/Rosh_Hashana/Pages/rosh_hashana.aspx)
* [A Shana Tova postcard depicting the Jewish immigration to America, NLI](http://primo.nli.org.il/primo_library/libweb/action/dlDisplay.do?vid=NNL_Ephemera&docId=NNL_Ephemera700343758)

**External Links**

* [*Overview of Jewish Life Cycle Events, NSW Board of Jewish Education*](http://bje.org.au/course/judaism/jewish-lifecycle/overview/)
* [Lifecycle and Riturals, *ReformJudaism.org*](https://reformjudaism.org/practice/lifecycle-and-rituals)
* [Lifecycle events in Judaism, *Chabad*](http://www.chabad.org/library/article_cdo/aid/325186/jewish/Lifecycle-Events.htm)
* [Cheder, *Wikipedia*](https://en.wikipedia.org/wiki/Cheder)

**Teaching Suggestions**

In a **Jewish Studies** lesson, this resource can used to discuss many interesting topic. Before Rosh Hashana, teachers could show this Shana Tova card and compare it to others, demonstrating the fact that such cards describe the life and values of the time and the people that created them. Teachers could show this when discussing the Jewish family and the Jewish life cycle especially as during the Bar or Bat Mitzvah year. This resource could also be part of a discussion about Jewish education. Teachers could also use this resource, together with others, when learning about the history of the Jewish community in the United States.

Teachers teaching **Jewish history** could use this postcard when teaching about Jewish migration from Eastern Europe at the end of the nineteenth century and beginning of the twentieth.

**Geography** teachers could use this resource also when discussing the phenomenon of migration and discuss integration of immigrants to new countries.

An **Art** lesson could use this resource as an example of Jewish art as can be seen by Shana Tova cards.

**Discussion Points**

 **Observations**

* What is this image?
* When and where was the card created?
* What is featured on the card?
* What is written on the card?
* Which languages appear on the card?
* Who are the figures on the postcard?
How are they dressed?
What are they doing?

**Reading between the Lines**

* What was the purpose of this card?
* Why does this card depict the life cycle?
What is the possible connection between this and the New Year?
* Why do these different languages appear on the card?
What does this tell us about the life of the people who created and sent this card?
* This card was printed in the United States, where the Jewish community was generally based on European immigrants.
Research the migration of Jews from Europe to America.
Why did they leave Europe?
Why did they migrate to the America?
* How were they received in America and how was the live of the first generation immigrants?
* How are the immigrants dressed, and what does that tell us about their situation?
Do they seem to be integrated in the American society or do they still seem to be influenced by their traditional European customs and
* In what way are the steps arranged? What, in your opinion, can we learn from this?
* What does this card tell us about the family values at the time?
What examples can you give from the card?
* When did children start school, according to this card?
Was this always the case?
When do children start today?

**Connections**

* At what stage of the ten stages in the illustration would you like to be now? Explain your choice.
* The *Mishna* in the Ethics of the Fathers (*Pirkei Avot)* 5:22cites ages for different stages in the life cycle. Compare the cycle in this card to that in *Pirkei Avot*
* Talk to the oldest person you know. Does the letter describe the course of his or her life? If not, draw a comparable card that matches his or her life cycle.
* Do you know an American Jewish family?
Where did they arrive to the United States from?
How were there experiences in their early days in the country?

**Creative ideas**

* Create a collage of old and new Rosh Hashana cards.
What are their similarities and differences?

**Name:** **Old Year Be Gone**

**Short Text** A postcard with an allegorical representation of the past year and the upcoming new year.

**Translation:**

Sink, old year! Be gone!

With your pain and sorrow

Sink, sink already in the depths of time!

A new year is coming

With new luck and joy!

From sorrow and misfortune

It shall free the world!

**Detailed Description of the Resource**

This is a postcard with an allegorical representation of the past year and the upcoming new year. The past year is depicted as an old bearded man in a yarmulke, drowning in the sea. An inscription written above his head in Yiddish identifies him as the “Old Year.” The “New Year,” identified by an inscription in Yiddish, is represented by a young woman with flowers in her hair and more flowers in her hands. She is standing on the rocky coast and pointing to the old man in the sea. A Yiddish poem is written on the postcard asking the old year, with all of “sorrow and misfortune,” to sink and be gone. A new year, it states, is coming and bringing with it “new luck and joy,” a new year that will “free the world.” The card refers to cycle of the year and may also reflect the artist’s attitude towards the past and tradition in contrast to modernity and the future. Although not dated, the postcard is thought to be from the beginning of the twentieth century.

**Would You Like to Know More?**

**Shana Tova Card** – **Shana Tova Cards** - The earliest instance of a written “shana tova” greeting is a fourteenth-century letter written by the Ashkenazi rabbi known as the Maharil (Jacob ben Moses Moelin). This letter affirms the existence of this custom in German Jewish communities at the time. In the eighteenth century, the custom began spreading beyond the German-speaking realm to other large concentrations of Jews in Eastern Europe, especially Poland. By the end of the century, Shana Tova cards began to take on distinct characteristics, such as special writing paper, with the custom spreading throughout the entire Ashkenazi world during the nineteenth century. The postal service emerged around this time, and in the 1880s, Jewish entrepreneurs began to print commercial greeting Shana Tova cards. By this time, Shana Tova cards constituted the main body of postcards sent by Jews, and this would remain so for around 100 years.

Between the end of the nineteenth century and the end of First World War, a time known as the “Golden Age of Postcards,” the vast majority of the mail sent by Jews in Europe and America consisted of Shana Tova cards. Today, in the digital era, cards sent by post have given way to text messages and emails.

**Yiddish –** Yiddish is a historic Jewish language originating in the Ashkenazicommunities in the ninth century. It is based on a combination of German together with elements taken from Hebrew and Aramaic and is written either in Hebrew or English letters. Yiddish was the common language of the Ashkenazi Jewish communities for both for religious and secular use in Europe and, later on, in the United States. Much of the famous Jewish literature of Eastern Europe and the United States was written in Yiddish by writers such as Shalom Aleichem, I. L. Peretz, and Isaac Bashevis Singer (who received the Nobel Prize for Literature in 1978). The desire to integrate into mainstream society and the decimation of European Jewry during the Holocaust brought a great decline in the number of Yiddish speakers. Today this language is almost only spoken in ultra-Orthodox communities.

**Relevant Links**

[Rosh Hashana greeting cards in Jewish and Israeli tradition, *National Library of Israel*](http://web.nli.org.il/sites/NLI/English/digitallibrary/gallery/yearly_cycle/Rosh_Hashana/Pages/RoshHashana-2012.aspx)

**Teaching Suggestions**

**Jewish Studies** teachers can use the card when discussing Rosh Hashanah and the custom of sending Shana Tova cards.

**Literature** teachers can use the card to discuss the Yiddish language and Yiddish literature. It can also be used as an example of allegory as a literary form.

Keywords: rosh hashana, rosh hashanah, shana tova, shanah tova, greeting card, card, postcard, new year, sea, yiddish, old year, poem, year cycle, cycle of the year,

**Discussion Points**

 **Observations**

* What type of card is this?
* What is the setting of the picture?
* Describe the two people in the picture.
What do they look like?
What are they doing?
* What language is the postcard written in?
* Summarise the poem that appears on the postcard.

**Reading Between the Lines**

* What are the two figures named?
What do they represent?
* Read the translation of the poem.
What thoughts and emotions are expressed in the poem?
* This picture is an allegory.
Look up the definition of allegory. How do you know that this is an allegory?
* What interpretation could you give to the picture and the poem?
What message might the artist be conveying about old and new traditions or ways of life?
* What was going on in the world at the time when this card was created – probably the beginning of the twentieth century – that might have inspired the artist to make this card?
* Why do you think the poem was written in Yiddish?
Who would have understood this then and who would understand this today?

**Connections**

* Do you think the message of the card is optimistic or pessimistic? Explain your answer.
* Have you ever had a year that you were happy to see come to an end?
Can you relate to the message of this Shana Tova card?
How did the idea of starting a new year make you feel?
* Do you like allegories? Can you think of any movies or books that are allegories? What was their message? What did you like about the story?

**Creative Ideas**

* Who do you think would have sent this card?
Write a short story or journal entry about the sender.
* Draw a different picture to express the same idea as this Shana Tova card.
* Write a poem to accompany the picture on this Shana Tova card.

**Title: Purim Costumes, 1931**

A 1931 photograph of children in Purim costumes, probably in Haifa.

The children are dressed in a variety of costumes: bees, a butterfly, a bear, and a sailor among others.

**Would You Like to Know More?**

**Purim**- Purim is celebrated on the 14 Adar as the day the Jewish people were saved from destruction during the fourth century BCE. The heroine of the Purim story, Queen Esther, worked together with her uncle, Mordechai, to reverse the decree of genocide issued against the Jewish people by Haman, the vizier of Persia. It is the tradition on Purim to dress up in costumes, distribute small food packages known as mishloach manot, give charity, and listen to the reading of the Megilla – the Book of Esther.

**Keywords** - purim, photo, photograph, children, costume, haifa, celebration, fancy dress, mandatory Palestine, british mandate, british rule,

**NLI Links**

* [Purim Virtual Exhibition](http://web.nli.org.il/sites/NLI/English/digitallibrary/gallery/yearly_cycle/purim/Pages/purim.aspx)
* [Parade float at the Adloyada in Tel Aviv, 1955](http://primo.nli.org.il/primo_library/libweb/action/dlDisplay.do?vid=NLI_Zalmania&docId=NNL_Zalmania_ROS700561873)
* [Children dressed up for Purim parade in Tel Aviv, 1926](https://bit.ly/2GXfbDE)

**External Links**

* [Purim, Jewish Virtual Library](http://www.jewishvirtuallibrary.org/purim)
* [Purim 101, My Jewish Learning](https://www.myjewishlearning.com/article/purim-101/)
* [Why Do We Dress Up On Purim?, Chabad](https://www.chabad.org/holidays/purim/article_cdo/aid/1456808/jewish/Why-Do-We-Dress-Up-on-Purim.htm)
* ["In Pictures: Israel Celebrates Purim with 'Adloyada' Parades," JPost.com](https://www.jpost.com/Israel-News/IN-PICTURES-Israel-celebrates-Purim-with-Adloyada-parades-543990)

**Teaching Suggestions**

This photograph could be used by teachers of **Jewish Studies** around the time of Purim to trigger a conversation about costumes while planning the school’s Purim events. In **Jewish History** lessons, this picture could illustrate life in 1930s Palestine.

**Discussion Points**

* When do you think this photograph was taken? How did you reach this assumption?
* What different costumes can you see in the picture?
* What is the origin of the Purim tradition of dressing up?
* Do you dress up on Purim?
* What is the most interesting or original costume that you have worn? Why did you choose this costume?

**Name: Bikkurim Celebration, 20th century**

**Short text:** A photograph of Bikkurim Celebrations on Kibbutz Ginegar.

**Detailed description of the resource**

This photograph was taken during the ceremony of *Bikkurim* – offering of the first fruits on Shavuot. Young members of Kibbutz Ginegar sit on a cart decorated with hay and branches of a palm tree, playing various musical instruments including a mandolin, accordion and recorder. The exact year when this was taken is unknown. The young people in the photograph are dressed in the traditional dress of *kibbutniks* of the time – embroidered white shirts in Russian style.

**Would You Like to Know More?**

**Bikkurim -** Shavuot is also known as the festival of the first fruits. The first fruits of the year, known as the *bikkurim,* where brought as an offering to the *kohanim* (priests) in the Temple. The *bikkurim,* that consisted only of the seven species - wheat, barley, grapes, figs, pomegranates, olives and dates, were brought to the temple between Shavuot and Sukkot.

With the beginning of the new settlement in the Land of Israel in the 19th and 20th century, the agricultural settlements, moshavim, kibbutzim and villages, revived the biblical tradition. The members of these settlements organised celebrations for the first fruits of the season, featuring colourful performances and processions.

**Kibbutz Ginebar -** Kibbutz Ginegar is located in the northern Jezreel Valley, near the city of Migdal Haemek, in the area of ​​the Jezreel Valley Regional Council. The kibbutz was founded in 1922 and today, in addition to agriculture, it has factories and other industries.

**Connection to Parashat Emor**

At the end of Parashat Emor, the Torah links the festivals of the year to the agricultural cycle of the year. Shavuot, which occurs forty nine days after the *omer* sacrifice has been brought, signifies the start of the period whereby farmers and landowners may bring the first fruits to the temple.

**Keywords** - photo, photograph, vayikra, parasha, parashat emor, bikkurim, shavuot, kibbutz, ginegar, ceremony, custom, festival, palm, kibbutniks, agriculture, omer, farmers,

**Relevant links**

**NLI Links**

* [Bikkurim, JNF Poster](http://www.nli-education-uk.org/bikkurim-jnf)
* [Illustration of a Bikkurim celebration at the temple in Jerusalem, 1730, NLI](https://bit.ly/2sh4SoK)

**External Links**

* [First Fruits (Bikkurim), My Jewish Learning](https://www.myjewishlearning.com/article/first-fruits/)
* [Shavuot in Israel: A Celebration of Torah or First Fruits?, *Israel Democracy Institute*](https://en.idi.org.il/articles/6145)
* [Kibbutz Ginegar: After declaration, before forest](http://www.ynetnews.com/articles/0%2C7340%2CL-3301456%2C00.html)
* [On Kibbutz Shavuot Means First Fruits – Even When They're Made of Plastic, *Ha'Aretz*](https://www.haaretz.com/on-kibbutz-shavuot-means-first-fruits-even-when-they-re-made-of-plastic-1.276957)

**Teaching Suggestions**

A **Jewish History** teacher can use this photo to discuss the kibbutz movement and its importance in Israel during the twentieth century. Teachers can use this photo to explore the new meaning that was given to the Jewish festivals by the early secular Zionist settlers.

**Jewish Studies** teachers can use this photograph when discussing the laws of *Bikkurim* as detailed in the bible and in the Talmud, and compare them to the way this tradition has evolved.

Teachers, teaching about culture around the world, can compare the *Bikkurim* celebrations of the biblical times, to "first fruit" celebrations in different cultures.

**Discussion Points**

 **Observations**

* Describe the photograph.
Who are the people in the cart?
What are they doing?
How are they dressed?
What musical instruments are they playing?
What are there expressions? Are they happy?

**Reading between the Lines**

* The children are celebrating the festival of Shavuot.
What kind of community do you think that the children belong to?
How did you come to this conclusion?
* How is Shavuot celebrated in agricultural communities in Israel?
* The offering of the *bikkurim* was originally celebrated in the temple. In modern times, this tradition was widely adopted by the secular Zionist communities.
How do these communities celebrate the *bikkurim?*
* Why do you think that the kibbutz choose to celebrate this occasion?

**Connections**

* Do similar celebrations take place today at harvest time in Israel?
And in other cultures?
* The photograph was taken in Kibbutz Ginegar.
What is the history of this kibbutz?
Describe the kibbutz today.
* Do you have any friends of family who have spent time on kibbutzim?
Interview them about their experiences.

**Creative ideas**

* Watch this video about the Kibbutzim today – "[Israel’s Kibbutz community on a decline](https://www.youtube.com/watch?v=iKSX6uu6zd4)" Hold a class debate about the socialist Kibbutz values and if they have a place in today's society?

**Title: Tel Aviv Street, 1935**

Short text: a photograph showing modern aspects of Tel Aviv in 1935 together with Middle Eastern scenes.

Detailed description: In this photograph from the Alexandrovich collection, the blend of different worlds that characterized Tel Aviv in the 1930s is evident. On the one hand, we can see the developing European-style urbanization, while we can also see a herd of animals and an Arab man riding a donkey. The city is under construction, but there are still sand dunes; Jews in modern European clothes are walking down the street next to Arabs dressed in traditional clothes.

To the right of the car is a man pushing a modern baby pram. In the background are Bauhaus-style buildings, incomplete building structures, and telephone and electricity wires. Tel Aviv in the 1930s was clearly a fascinating combination of the old and the new, Jews and Arabs.

**Key Words** – photo, photograph, tel aviv, alexandrovichm urbanization, donkey, construction, bauhaus,

**Teaching Suggestions**

**Geography** teachers could use this resource in classes on urbanization, modernization, and multiculturalism.

**Israel Studies** teachers could use this resource to discuss the development of Tel Aviv in particular and Israel in general.

**Relevant Links**

**NLI Links**

* [Photo of camels on the Tel Aviv beach, 1935](http://beta.nli.org.il/he/items/NLI_aleksanrowicz_Ros002676716/NLI_Al?_ga=2.6936246.563982175.1526883252-1799529094.1523262818)
* [Photo of two men riding on donkeys in Tel Aviv, 1935](http://beta.nli.org.il/he/items/NLI_aleksanrowicz_Ros002676733/NLI_Al?_ga=2.203643284.563982175.1526883252-1799529094.1523262818)
* [Photos of Tel Aviv from the Alexandrovich collection](http://merhav.nli.org.il/primo-explore/search?query=any,contains,tel%20aviv&tab=default_tab&search_scope=NLI_Alex_Ros&sortby=rank&vid=NLI_Al&facet=searchcreationdate,include,1934%7C,%7C1935&lang=iw_IL&offset=0)

**External Links**

* [Tel Aviv, *Wikipedia*](https://en.wikipedia.org/wiki/Tel_Aviv)
* [Palestine Architecture during the British Mandate, *Israel 21C*](https://www.israel21c.org/the-architecture-of-palestine-during-the-british-mandate/)
* [White City (Tel Aviv) – Bauhaus, *Wikipedia*](https://en.wikipedia.org/wiki/White_City_%28Tel_Aviv%29)
* [History of Tel Aviv-Jaffa, *Jewish Virtual Library*](http://www.jewishvirtuallibrary.org/tel-aviv-and-jaffa)

**Discussion Points**

**Observation**

* Who are the people in the picture?
What are they wearing?
* What animals are in the picture?
* What kind of buildings can you see?
* What is the general landscape?
* What other additional details can you see?

**Reading Between the Lines**

* Based on what you can see in the photograph, what are the differences between the people?
* At the time the photograph was taken Israel was a developing country.
What is a developing country?
* What features in this photograph support this statement?
* What is Bauhaus architecture, and what did it signify?
Why was it popular in Tel Aviv during the British Mandate period?
* Take a look at the number plate of the car in the foreground.
How many numbers does it have? How many numbers are there on Israeli car number plates today?
What does this tell us about the number of cars in Israel at the time?
* What other things can be learned from this photograph about the time and place?

**Connections**

* Have you been to Tel Aviv? Have you seen photographs or videos of the city?
How has it changed since the time this photograph was taken?
* This photograph shows Tel Aviv when Israel was still a developing country.
Is Israel a developing country today? Justify your answer.

**Creativity**

* In groups, imagine that you lived in Israel at the beginning of the twentieth century.
* You are part of a group of activists who are planning the future State of Israel. Decide which things would be important for the new country and why.
Compare and contrast your group’s decisions with the other groups.