

# **Exodus Study Guide**

**Exodus by Leon Uris**

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# Plot Summary

*Exodus* is the epic story of two generations of Jews striving to reclaim Palestine as a homeland after 2,000 years of dispersion.

On Cyprus in 1946, long-lost American friends reunite. Mark Parker is a foreign correspondent, and Kitty Fremont is a nurse. Meanwhile, two other old friends, Ari Ben Canaan and David Ben Ami, from the Jewish underground, also secretly reunite. Mossad is training and re-moralizing the Jews detained in British camps for the coming battle over Palestine. Ari risks 300 children aboard the ship *Exodus* in an attempt to save 250,000 desperate people in Europe. Kitty is gradually moved from hearing detainees' stories about surviving the Holocaust. Karen Hansen Clement becomes Kitty's ward, and she tells the harrowing story of Dov Landau surviving the Warsaw Ghetto and Auschwitz. Kitty is convinced to join Ari's plot, not knowing that the *Exodus* is intended to awaken the world to the inhumanity of British Mandate policy, with Mark as publicist. The *Exodus* is wired to explode if the British attack. A standoff develops, and Ari raises the stakes through a hunger strike. He reveals a suicide pact that makes London "Let my people go!"

In the 19th century, Ari's father Jossi and uncle Yakov are driven by a Russian pogrom, a violent anti-Jewish riot, to seek refuge in Palestine. They find Palestine disappointing because the Jews are too proud to farm and spoiled by money pouring in from overseas philanthropists. Jossi works to understand the Arab mentality and use controlled force to gain their respect. When the Jews restore Hebrew as a national language, the brothers become Akiva and Barak. After World War I, the Balfour Declaration falls short of being the "Magna Carta of the Jewish people," who reclaim the land as the Arabs organize for holy war. The brothers, both important in Yishuv government, are divided over the use of terrorism against Britain, which overlooks Yishuv contributions and Arab treachery.

Kitty accepts a job, hoping to take Karen to America, and on Mount Tabor, she comes to understand that the Yishuv is the continuation of the biblical heroes and that God is with them. The British commanders sympathize openly with the "Final Solution" and use Nazi methods, met in kind by the Maccabees. Johann Clement is driven insane with survivor guilt, and Dov disappears into the Maccabee underground. Karen is convinced to leave, but when Dov is captured with aged Akiva and sentenced to hang, a daring prison break keeps the women in Palestine to care for Ari, who was badly wounded during the escape. With Ari safe, Kitty resumes wrestling over what is best for Karen.

The U.N. partitions Palestine, and the Arabs scream, "Death to the Jews." During the War of Liberation, Haganah gradually prevails over the three Arab generals who vie for fame. They adopt the tactic of siege warfare. The Jews' victory at Safed, wrongly rumored to be through use of an atom bomb, frightens the Arabs, who flee to Lebanon. Israel proclaims independence and gradually outfights and outmaneuvers the boasting, ineffective and disorganized Arab nations. Ari, a senior commander, must order the destruction of the Arab village he and his father have built. David dies, fighting to



redeem Jerusalem. The U.N. calls a truce, and Barak produces a report on the Palestinian refugee problem.

Israel strains to absorb massive immigration and defend against expected new warfare. Barak dies, guilty about his children's destiny, and he is buried beside Akiva. Kitty prepares to go home, without Karen, who is a dedicated army nurse. Word comes of Karen's death en route to a Passover celebration timed with Kitty's departure. Even Ari is shaken by the cost of war, and Sutherland embraces Judaism by presiding over the *Exodus* story.



# Book 1, Chapters 1-5

## Book 1, Chapters 1-5 Summary

*Exodus* is the epic story of two generations of Jews striving to reclaim Palestine as a homeland after 2,000 years of dispersion.

"Welcome to Cyprus," Mark Parker reads on a large sign. Kitty Fremont cannot meet him at the airport, so he takes a taxi across the island, recalling the quiet, thoughtful girl next door who studied nursing, eloped with his lifelong pal and disappeared when Tom and their baby daughter died during the war. Mark married and divorced, served as an American News Syndicate (ANS) foreign correspondent and after covering the Nuremberg trials, has been assigned to Palestine, where war is brewing. He has heard that Kitty is working with Greek orphans and has arranged to meet her on Cyprus. Kitty is anxious to see him and has arranged everything, including adjoining rooms. Despite the excitement and tension, Mark dozes, waiting for Kitty, only to be awakened by Major Fred Caldwell, who demands to know why Mark is in Cyprus. Mark despises Bruce Sutherland's stuffy, narrow-minded aide, with whom he has twice tangled. Mark says he is on vacation, reuniting with an old friend. Caldwell knows Kitty and makes insinuations that further raise Mark's temper. The Shakespeare quote comes to Mark as Caldwell departs: "Welcome to Cyprus, goats and monkeys."

Forty miles away in dark Greek ruins near Famagusta, a nervous Greek Cypriot forest ranger helps two agents of the Mossad Aliyah Bet rendezvous. Calm, thin, alert David Ben Ami watches for British patrols while the huskier Ari Ben Canaan, handsome but cold-eyed, swims ashore. Meanwhile, in his book-lined study, Sutherland, the military commander of Cyprus, asks his aide about Mark. Caldwell wants CID to tail the reporter, but Sutherland fears arousing his curiosity could open a hornets' nest. They are not running a concentration camp at Caraolos, merely detaining people until London decides about the Palestine mandate. Caldwell believes Sutherland's preoccupation stems from his wife of thirty years, Nellie, who has run off to Paris with a young lover. In fact, Sutherland focuses on biblical warnings against Israel's enemies and the Jews Britain has locked up in camps.

Mark and Kitty embrace warmly and then silently observe one another for an hour. Kitty avoids talking about a past that Mark wants to explore, and she admits that she has dreaded dredging up memories she has fought to suppress. Eventually, she unburdens herself about being treated for a mental breakdown, drinking, carousing and nearly committing suicide, before returning to nursing. She has many job offers, including one directing a new refugee camp on Larnaca Road that she has turned down, because she is uncomfortable around Jews. A platonic friend wants her to go with him to Palestine. Caldwell's nervousness has raised Mark's journalistic suspicions, and Kitty agrees to work in the refugee camps for a few weeks and keep her eyes open.



## Book 1, Chapters 1-5 Analysis

The five brief opening chapters bring together the volatile elements that near the point of explosion in Book 1, "Beyond Jordan." On British-owned Cyprus in November 1946, long-separated American friends reunite before Mark moves on to Palestine as a foreign correspondent and Kitty returns to Greece to nurse orphans. Meanwhile, miles away, agents of the outlawed Jewish organization, Mossad Aliyah Bet, also reunite, clandestinely. The British general responsible for liberating a Nazi concentration camp is in charge of concentration camp-like facilities on the island for Jewish refugees.



# Book 1, Chapters 6-7

## Book 1, Chapters 6-7 Summary

Mandria, a Greek Cypriot who operates the island's taxicabs, opens his home to David and Ari. David has been on Cyprus for months, incognito, organizing the hopeless Jews interdicted at sea and interned here. Ari comes with orders to stage a mass escape for propaganda reasons. David says chances of getting 300 detainees out by sea are remote but not impossible if they convince a brilliant but uncooperative forger to help. Mandria, who loves cat-and-mouse games, pledges to secure a ship, but he is offended when Ari dismisses him as a paid agent. The Greek insists he is risking life and fortune, for if the Jews can throw Britain out of Palestine, his people may be inspired to rebel. Ari apologizes. A passing armored caravan fills David with rage and Mandria with tears, but Ari shows no emotion. More broken, exhausted Jews are going to the camps, ferried from Haifa, where the ship Door of Hope has failed on a run from Italy. Once Mandria retires, Ari produces a letter from his sister, David's lover, Jordana. He says that home is unchanged. There are the usual bombings, shootings and crises. Ari reminds David that he stands in the tradition of Bar Kochba, facing the British as their ancestors faced the Romans. The Jews have miraculously outlived all oppressors, including Hitler. Ari admits that Jews can argue and says goodnight.

Sutherland and Caldwell also hear the caravan, and while the aide snickers at the colorful names the Jews give their ships, the general pictures the agonized faces of those being transported. Cyprus is tearing him apart, on top of dreadful nightmares since liberating Bergen-Belsen and testifying at Nuremberg. In appointing his old friend to Cyprus, General Sir Clarence Tevor-Browne has cited Sutherland's tact and sympathy for the survivors in the face of a government that sees its fortunes lying with the oil-rich Arabs and gives into their demands that immigration be curtailed. Sutherland recalls Tevor-Browne saying that only the kingdom of heaven runs on righteousness and feels the curse of being an Englishman is almost as heavy as being a Jew. No one knows that Sutherland is half-Jewish and haunted by the verse, "Awake, Deborah," because the late actress, Deborah Davis, is his mother. She converted to marry and never mentioned her past to her three children, but as a widow, she began visiting a synagogue and, on her deathbed, made him swear to bury her with her Jewish ancestors. Sutherland swore but reneged and has been haunted thereafter. He vows to his mother to help her people now on Cyprus.

## Book 1, Chapters 6-7 Analysis

These chapters explain why two Palestinian-born Jews are on Cyprus and in league with a rich Greek sympathizer and why the British commander is so torn by his assignment. The Jews are being trained and re-moralized in the camps to take part in the coming battle for Palestine. The emotional David places the struggle in the context



of 2,000 years of Jewish survival, a theme often elaborated upon later. Like mighty Rome, Britain will fail to keep the Jews down.



# Book 1, Chapter 8

## Book 1, Chapter 8 Summary

Ari spends the night studying documents and maps and wakes David for a trip to Caralos. The barbwire-enclosed, machine gun-guarded compounds stretch for miles. Because "trustees" tend the garbage dumps, security is laxest there, and the dumps are easily penetrated. Two of the outdoor toilets in an Orthodox compound are secret tunnels to the bay, but they are insufficient for a mass escape. The children's compound, commanded by Ari's friend Joab Yarkoni boasts a school, dining hall, hospital and playground and abounds with foreign workers. For these reasons, Palmach headquarters are situated here. At night, the playground becomes a drill field, and the classrooms become indoctrination centers for future Jewish soldiers. CID regularly plants spies, but they are swiftly uncovered. Ari frowns at sloppy work on false documents and wins over a hate-filled blond seventeen-year-old expert forger, Dov Landau. David, Joab and Zev Gilboa, who heads military training, gather at Mandria's home and are dozing when Ari arrives, bleary-eyed, at 5:00 a.m. Joab is told to pick the strongest 300 of six to seven hundred healthy children, ages ten to seventeen, and bring them to peak condition. Mandria learns a ship has docked in Larnaca, and the leaders head there. Halfway, they see new detention compounds under construction, and Joab hears gears grinding in Ari's head. Ari foregoes the usual niceties for haggling with a Turk and inspects the 150-foot, 200-ton, 45-year-old, rotting tug, *Aphrodite*. He tells David to hire a captain and crew and instructs Joab to refit and stock her. He assures Armatau that he will receive less than he wants for his boat, renamed by David *Exodus*.

## Book 1, Chapter 8 Analysis

This chapter provides a tour of the detention camps on Cyprus, bleakly depicted as only slightly better than Nazi concentration camps and less humane than POW facilities on the island. Ari's driven nature is developed, and a drive across the island provides a hint as to how Ari will pull off the impossible mission. Note that Joab is ordered to select the fittest children and improve their conditioning; this will prove crucial in the conclusion of Book 1.



## Book 1, Chapters 9-10

### Book 1, Chapters 9-10 Summary

Mark and Kitty visit the ruins of St. Hilarion Castle, and Ari and Mandria reconnoiter the tiny harbor, which *Aphrodite* can enter but not easily turn around in. Ari heads to the Dome to meet Mark, whom he already knows, and Kitty, who instantly engages him in verbal fencing. Ari reveals "Operation Gideon," his plan to force the British to rethink their immigration policy. Mark receives an inside story to file with ANS about the British seizing a ship crowded with 300 orphans, whose plight will resonate in the West. Kitty will courier out forged documents, since the British will not suspect an American Christian of cooperating with Mossad. At worst, Kitty will be deported. Kitty says defiantly that she has seen every evil inside a Cook County hospital and needs no tour to make up her mind. Ari bets that once her American conscience awakens, Kitty will accept, and he leaves to let it soak in. Mark explains that all Jews have an inbred sense of being history's scapegoats and tells her the etymology of Mossad Aliyah Bet as an Organization for *Illegal* Immigration. Kitty struggles for two days before abandoning her lifelong sensibility. Mark is not surprised but tries, unsuccessfully, to warn her off. Kitty is not fazed by her tour of Compound 57, housing squalid elderly, religious Jews. She is even unmoved in the children's compound by the "class of 1940-45," shaved, ragged, terrified, scowling and cunning, but hearing laughter in one tent, she is shocked to see the oddly familiar face of twinkle-eyed sixteen-year-old Karen Hansen Clement.

### Book 1, Chapters 9-10 Analysis

Chapter 9 reveals the bold and potentially amoral twist in Ari's plan, risking 300 innocent lives to force the British to free 250,000 equally innocent lives from the desperation of living in conditions only slightly better than Hitler's death camps. The Jews' separateness begins to be developed as a theme through Kitty's eyes. "Aliyah" will figure heavily in Book 2, which surveys the coming to Palestine of three distinct waves of immigrants before the main action of the novel begins. Chapter 10 shows Kitty's resolution not to be moved by the detainees' plight and sets up several chapters that describe life in Germany and Nazi-occupied Western Europe.



# Book 1, Chapters 11-17

## Book 1, Chapters 11-17 Summary

Karen tells Kitty her story. In 1938, she lives a wonderful life in Cologne as the daughter of the renowned Professor Johann Clement, and she cannot understand the frightening events changing German society, into which Jews are assimilated and where they have produced remarkable artists and scholars. Karen's pregnant mother, Miriam, begs to emigrate when Jews across Germany are assaulted, looted, murdered, arrested, deprived of all civil rights and made to wear distinctive yellow stars. Karen's playmates bloody her face, and the Gestapo arrests Johann, demanding he sign an oath denying his Jewish heritage. If he refuses, his family may emigrate, but he must remain as a hostage. When Miriam goes into premature labor and delivers at home, Johann races to Berlin to meet a young Ari Ben Canaan, overwhelmed trying to get people out. Angry at Johann's years of stubbornness, Ari has room for only one child and suggests the eldest, Karen.

Childless Aage and Meta Hansen take Karen into their Aalborg home and make her comfortable. Aage reminds Karen of Johann, and Aalborg resembles Cologne. Her homesickness is light. The couple assures Karen that they are merely borrowing her and love her greatly. They suggest she take their last name. Karen asks if the Danes hate Jews as Germans do. One day, Karen overhears the Hansens talking about a Red Cross report that the Clements have disappeared. The Germans invade in 1940, and Karen turns eleven and twelve in Aalborg, has her first crush and tries out for the Royal Ballet in Copenhagen before trouble begins. The Hansens use ballet as a pretext for leaving Aalborg, where all know Karen is Jewish. Karen loves the fairyland city until the Germans destroy it in reprisal for rising Danish terrorism. When the Jews are ordered to wear stars of David, King Christian dons one in solidarity and demands his subjects do likewise, forcing the Germans to retract the order. Knowing Karen should flee abroad, Meta refuses to let her join a massive Jewish exodus to neutral Sweden, and they ride out the rest of the war safely.

With liberation, sorrow comes to the Hansens, who know Karen needs to learn the fate of her relatives and to reconstruct the threads of her past life. Unwilling to prolong the Hansens' agony, Karen at fourteen joins the stream of wanderers in the backwash of war. For a sheltered girl, the first month is terrifying, as she makes her way to the morbid, overcrowded La Ciotat center for displaced persons in southern France and hears details of how Europe has become a vast coffin. She hears the names of those responsible for genocide and, in a trickle, the names of aunts and uncles among the six million victims. She hears about how the killing evolved from rifles to gas chambers and crematoria, about deceptions used to keep victims calm until the end and about torturous experiments. She learns the names of the camps and sadistic collaborators working in them. Entertaining children is the only thing that relieves Karen's melancholy after hearing about Auschwitz. She clings to hope that Johann has survived, but she knows that over half her relatives are dead. While she is dancing during a Christmas



performance, a Palmachnik confirms that her mother and siblings have died at Dachau. Galil advises Karen go to Palestine, the only place Jews can be safe and free, but her faith in the Jewish God is too shaken. She is ready to return to Denmark when Dr. Brenner confirms that he saw Johann alive at Theresienstadt months earlier.

The Hansens hear the same stories from the International Refugee Organization and write Karen, and she finds the courage to resume her search. Galil explains how American Zionists fund places like La Ciotat to get Jews to Palestine. Karen learns Hebrew enough to explore the complex and weird religion, and she questions how God could allow familiar passages in Isaiah to come true. Inmates want only to get out of Europe and care nothing about the war of intrigue between Britain and Mossad. The new Labour government appears to offer hope for a Jewish homeland within the British Commonwealth, but oil tempts them to kowtow to the Arabs. France and Italy are sympathetic, but their centers are so overcrowded that Mossad begins shipping Jews to Palestine. Certain that Johann will head to Palestine, Karen joins Palmach and is made a section chief for troubled children. In April 1946, Karen boards the *Star of David*, formerly the Aegean tramp steamer *Karpathos*. French teamsters and truckers help confused CID about the ship's business, and the French Army escorts the 1,600 refugees aboard.

Working to exhaustion during the trip, Karen falls asleep and awakens to find two cruisers hemming them in. Under cover of night and fog, skipper Bill Fry runs for the shallows at Caesarea, where the warships dare not follow. Two hundred local fishermen and two hundred armed Palmach fighters wait in the Roman ruins to help once *Star of David* grounds in shoulder-deep water. Karen hears sirens, savagely attacks the soldiers who try to arrest her, is knocked unconscious, is dragged ashore and comes to in a prison camp at Atlit. Fry tells her that most of the kids have gotten away and predicts that Karen will be questioned, detained a few months and released in Palestine. He will be deported, buy another ship and do it again. Fry explains how American Jews view Palmach terrorism as proof that the stereotype of the cowardly Jew is passy. That night, Palmachniks raid Atlit and free two hundred detainees, but Karen and Fry are not among them. They are sent to Cyprus in keeping with London's new policy. Mossad defiantly plans operations larger than *Star of David*, as Karen settles into working with children at Caraolos. Telling her story helps Karen and Kitty bond, and Kitty agrees to work in the camp on the condition that Ari not let Karen leave in Operation Gilead.

## Book 1, Chapters 11-17 Analysis

Chapters 1-17 form a narrative unit, telling the tale of Karen Hansen Clement from 1938 to 1946. The story brings out the naivety of many German Jews during Hitler's rise to power, the valiant struggle of the Danes to defend the Jews in their midst and the graphic horrors of systematic Nazi genocide. Massive amounts of dense information make clear why Brigadier Sutherland is so haunted after seeing Bergen-Belsen, but it is not the whole story. More information is forthcoming in first-person recollections by an Auschwitz survivor, Dov Landau, once he is coaxed into opening up and David Ben

Ami's systematic memoir, which forms the bulk of Book 2. Karen's narrative also clarifies references to the *Star of David* incident that has become legendary in the camp. The story convinces Kitty to participate in Operation Gideon, on condition Karen not be allowed to go to Palestine. That Kitty considers Karen a substitute daughter will grow clearer.



# Book 1, Chapters 18-21

## Book 1, Chapters 18-21 Summary

Operation Gideon swings into action as Dov forges bills of lading and identification cards that Kitty smuggles to Ari, who uses them in conjunction with Mandria to gain access to the vast British Army supply depot. Ari poses as Captain Caleb Moore to lead a uniformed thirteen-man "working party" that requisitions twelve trucks, two jeeps and supplies, ostensibly for transport to the SS *Achen*. The Palmachniks camouflage everything with markings of the fictitious "23rd Transportation Company HMJFC" ("His Majesty's Jewish Forces on Cyprus"). Hank Schlosberg, a U.S.-trained skipper, helps Joab clean, overhaul and fit out *Exodus* before stealing out to a secluded cove to take on supplies from HMJFC trucks that would raise suspicion in port. Gilboa readies 300 children for hand-to-hand fighting, and at night, they are regaled with songs and stories about a wonderful life outside wire fences. All that remains is for the British to open their new camps and begin transferring inmates. Caldwell suspects that increased activity at Caralos points to a breakout, and he discusses this with Major Allan Alistair, the Cyprus Intelligence Chief. The pair reports to Sutherland, who rejects their valid arguments. Even if Kitty and Mark are collaborating in an expose, the public has grown weary of the subject. Back in his office, Alistair and Caldwell go over the brigadier's head to Tevor-Browne, but his first reaction is to summon the mutineers to London. Still, he worries that there may be something to their story.

Mark dispatches his story to the ANS's London bureau chief with instructions to release it if he receives a D-Day wire signed "Mark." If it is signed "Parker," the story must be killed. Mark worries that Kitty is substituting Karen for her dead baby and confronts her with this. Kitty reveals that Ari will not send Karen to Palestine, which Mark insists is unfair to Karen. Kitty wants to gain time to convince Karen to go to America with her and begs Mark to help find Johann. Kitty's face lights up when she sees Ari dressed as Captain Moore. David needs them in camp to use Karen to get through to stubborn Dov, who is refusing to create a travel manifest unless his and Karen's names are added. Dov feels no loyalty because the Palmachniks are only recruiting fighters against the Arabs, and their American financial backers are just salving their consciences. No one cares about the orphans. Dov rejects Ari's claim that he and Karen are needed on Cyprus. As they argue on, Dov turns inward and tries to recall life not surrounded by barbed wire.

## Book 1, Chapters 18-21 Analysis

Chapters 18-21 serve as a narrative interlude between two extended documentations of the horrors of the Holocaust. The complex and audacious Operation Gideon falls into place, despite British suspicions that something is in the wind. Kitty's growing mother complex toward Karen is introduced, and it will be taken up along with the climax of the

*Exodus* episode in Chapter 29. Karen has testified about Western Europe, and Dov now provides the Eastern European perspective.





# Book 1, Chapters 22-28

## Book 1, Chapters 22-28 Summary

In the summer of 1939, Poland is a republic with 3.5 million patriotic Jewish citizens, freed from historic ghettos but living with remnants of the Dark Ages like excessive taxation, economic strangulation and identification by yellow cloth badges. They know that mob violence can erupt whenever Poland suffers a political or economic downturn, as in 1936. The violence of 1936 is small by comparison with 1648, when half a million died and desperate Jews began following messiahs, Cabalists and Hassidim. Poor, simple and unassimilated, Mendel and Leah Landau know they are intruders in their own country. Mendel passes to his children the dream of living free someday in a reestablished Israel. Thousands of Polish Jews support Zionism, but they are divided over the aspects they emphasize. Being a union baker, Mendel joins the Redeemers and structures his family's life around its activities. His eldest son, Mundeck, who is eighteen and a natural leader, is a Redeemers section head. Shy Ruth, seventeen, is secretly in love with another leader, Jan. Rebecca is fourteen, and Dov, at ten, is too young to join but is allowed to attend meetings by Mundeck, whom he idolizes.

On September 1, 1939, Germany invades Poland, and Mendel and Mundeck enlist. Mendel is one of 30,000 Jewish soldiers who die in the twenty-six-day campaign. The Redeemers adopt a "wait-and-see" policy about the occupation, while other groups are openly alarmed, flee to the Soviet Union, become partisans or form an "underground railroad." Mundeck is elected the Redeemers' military leader with Jan second in command. Hans Frank becomes governor of Poland and radically restricts the Jews' civil rights. Top Nazis wrestle with solving the "Jewish Problem" by various means, but when Palestine-born Adolf Eichmann is put in charge, it is decided that all European Jews will be resettled in a compact ghetto reborn at the center of Warsaw. By year's end, forced labor erects a ten-foot high brick wall around the ghetto, topped by barbed wire. Dov wants badly to join the resistance, but he is forced to continue his schooling. In March 1941, top Nazis meet at Gross-Wannsee to formalize plans for outright genocide, at first delegated to *Einsatzgruppen*, special forces that round up and shoot Jews. The shootings culminate at Babi Yar, where 33,000 Jews are shot over two days. This method is too inefficient, so German industry is enlisted to create an assembly-line procedure. By the winter of 1941-42, Dov quits school and learns survival in the streets. Ruth marries Jan, and by springtime, she is pregnant. Mundeck is tasked with maintaining contacts outside the ghetto and does so by sending messengers through the sewers. Jan is among five killed outside the wall. Blue-eyed, blond Dov is the least Jewish-looking Redeemer and becomes an outstanding courier. Dov watches Rebecca forge documents, discovers he has an aptitude and by twelve, is the ghetto's best forger.

In the spring of 1942, the Germans set up the first camps explicitly for mass extinction. In July, on Tisha B'Ah, the Jewish day of mourning for various falls of the Temple, the Germans sweep into the ghetto and demand the turnover of the very old and the very



young. Dov brings in confirmation of gas chambers at Treblinka and five other locations, with twelve more under construction. Mundek and other Zionist leaders form a unified command, ZOB, and call for a general uprising. The Polish underground ignores them. Dov is nearly caught outside the wall, and both Leah and Ruth are deported. ZOB digs bunkers and tunnels throughout the ghetto. In January 1943, Mundek and Rebecca order Dov to leave Poland so one Landau may survive and live for them all. Broken-hearted, Dov obeys, and three days later, the Germans launch an all-out attack. ZOB raises the Polish flag beside the Star of David to make a last stand.

The Gestapo is confident it will take two or three days to finish off the cowardly Jews. Time after time, though, they are driven out. Even after intense shelling on the first day of Passover, 3,000 SS troops flee sharpshooters. Tanks are defeated by homemade gasoline bombs. SS General Stroop takes over, vowing to level the ghetto, but makes progress only when Jewish ammunition and manpower run low. Rebecca is captured on the fifteenth day but takes three Germans with her as a suicide bomber. Tanks and incendiary bombers are called in, reducing the ghetto to rubble. Ryfka leads the Redeemers in singing songs about a Galilee they will never see. Suddenly Dov reappears among Jews who have come out of hiding in the countryside to join the valiant stand. Mundek offers his last twelve comrades a choice of fighting to the death or having Zov lead them out. Reconnoitering a way around the gassed sections, Zov returns to Mundek's bunker but cannot determine which scorched corpse is his. On May 16, 1943, the Great Synagogue is blown up, and the uprising ends. No prisoners are taken. Survivors emerge from the rubble and form "rat packs." Dov leads six under the wall and is the last one alive five months later. After enduring torture, Dov at thirteen is packed into a gondola car with sixty other Jews bound for Auschwitz.

In 1940, Eichmann organizes effective means of ridding Western Europe of undesirables, particularly Jews, but local populations will not tolerate extermination camps. He proposes a massive, centrally located processing center in the East. Meticulous, hardworking Karl Hoess supervises the fencing of 20,000 acres of cleared farmland and construction of crude dormitories. Two miles away, secluded Birkenau receives the gas chambers. Hoess inspects Treblinka's execution methods but finds it too slow, costly and overt. At Birkenau, he tests Cyklon B, is pleased and orders it used in chambers that hold 3,000 per gassing, ten times Treblinka's capacity. Up to 10,000 per day can be gassed, weather permitting. Hoess uses deception to keep the victims calm to the end, through landscaping and staging the undressing as a routine delousing shower. Most are docile, but sometimes someone sees through the ruse. Then, the SS must restore order before the massive doors can be sealed. Death by Cyklon B takes ten to fifteen minutes, after which the bodies are stripped of gold teeth and rings and dragged to the crematoriums by *Sonderkommandos*. Storm troopers check the abandoned clothing for hidden treasures and an occasional infant. Hoess is working on plans to improve his lethal throughput to 40,000 a day.

Cars from France, Greece, Yugoslavia, Holland and Italy join up with Dov's in the bitter winter of 1943. Weak with hunger and blue with cold, Dov knows he must remain keen and alert to survive. Seeing landscaping to the right of the depot and observing 70% of the people being directed that way, Dov figures it leads to the gas chambers and must



be avoided. Another 20%, all healthy-looking, take a left door, probably to the labor camp. The last 10%, exceptionally beautiful girls and a few boys, will gratify the Germans' sexual needs. Dov realizes that he is such a bag of bones that he is destined to go right, but he coolly tells the doctor that as an expert forger, he is useful to the Germans. As Dov follows an officer through the left door, he recalls Mundek's words that one Landau must survive. The car drives through Auschwitz's main gate covered with a sign, "Labor Liberates." Inmates wear striped uniforms and color-coded identification of why each is here. Dov has 359195 tattooed on his left forearm on his fourteenth birthday and is assigned forging U.S. currency.

Very quickly, Dov wonders if it would have been easier to die at Birkenau, because inmates are underfed, under-rested, tortured and degraded. Disease is rampant. Dozens a day hang themselves or throw themselves on electrified fences for a quick ending. Dov forgets his relatives' faces but not their challenge to live. He survives a year on animal instincts. By the summer of 1944, Soviet bombers fly overhead, and secret radio says the Allies are winning. Eichmann orders a speedup in genocide, but the *Sonderkommandos* revolt and blow up the crematoriums. Eichmann orders 20,000 Jews enjoying special privileges at Theresienstadt transferred to Birkenau for extermination. In November 1944, the forgery shop is closed, and the artists are turned into *Sonderkommandos*. Three days of the gory duty destroys Dov's will to live, but he is spared when the Germans destroy all signs of genocide. Dov is one of 50,000 Polish Jews liberated by the Red Army on January 22, 1945 - out of 3.5 million.

Russian doctors are amazed at Dov's physical condition, but mentally, he is borderline insane. Memories of opening the chamber doors and his tattoo turn Dov hateful and vengeful. Having no one left alive in Warsaw, and with Polish peasants insisting Jews are responsible for the war, Dov remains in Auschwitz until a husky man with a black mustache arrives and announces he is sent from Palestine to take the survivors home. As Shimshon Bar Dror and fellow Mossad agents prepare for this, British diplomats across Europe pressure governments to close their borders. Poland does, but the Czechs do not. Americans escort the train into Austria. Mossad agents in Italy arrange illegal ships and board the *Gates of Zion*, which, when she picks up a British destroyer escort, diverts to southern France. No one guesses that it is part of a gigantic plot, again involving Bill Fry.

The hero of the *Star of David* operation is in Baltimore, Maryland worrying if the *Stonewall Jackson* he has just bought can survive an Atlantic crossing and take 6,850 refugees from La Ciotat to Palestine. He renames her *Promised Land* when she clears Chesapeake Bay without breaking down. British security is lax because French teamsters are on strike, and there have been no reports of illegal European ships since *Gates of Zion* docked weeks earlier. The teamsters are bribed to load the refugees, and the French authorize *Promised Land's* sailing. Fifty miles off Palestine, HMS *Apex* fires across *Promised Land's* bow, but Fry makes a run for it. *Apex* rams her and lands three waves of marines before the Palmachniks are defeated. Fry is one of fifteen Jews killed. Security in Jaffa is high as the limping ship arrives, but word has already gone out. Palestinian Jews call a general strike. Frogmen blow up the British prison ship *Empire Monitor*, but three others are loaded with dispirited Jews. For offering resistance, Dov is



tear-gassed and moved to solitary confinement on the *Magna Carta*. With the Cyprus camps overcrowded, they steam to Toulon. When the refugees refuse to go ashore, the French keep them supplied, and the human-interest story sweeps Western Europe. London announces they will sail to Hamburg and be imprisoned at Dachau. Western outrage is so sharp that London allows *Magna Carta* to divert to Cyprus, which is how hate-filled sixteen-year-old Dov reaches Caralios.

Dov sits sullen and wordless on his seventeenth birthday - as he spends every day - trusting none of the welfare workers and doctors and fighting off sleep at night lest he see visions of the gas chamber doors opening. Across the path from his tent lives Karen, the most beautiful girl he has ever seen. Despite warnings, she tries to be friendly with him. Karen asks to borrow Dov's water bucket because hers has a hole. Dov likes Karen because she is sincere, uncomplaining and sweet - even when being stern - but he is so programmed that he merely growls. Having memorized her routine, Dov ventures to the schoolyard. One sleepless night, Dov recalls dancing with his siblings and is surprised when Karen comes up from behind and invites him to the campfire. He flares out at her pitying attitude and grabs her throat. They do not speak for a week, but while Karen is comforting a little girl on the playground, Dov walks up behind her and says, "Hello," before hurrying away. Karen knows she has penetrated his darkness.

A few days later, Karen finds on her bed a drawing of the playground scenario. She complements Dov, and he tells her why Washington and Lincoln are his specialties. Karen touches his tattoo and remarks that he is handsome when not scowling. Voice trembling, Dov says that Karen is the first person to understand him since Mundeck. He then explodes that he is seventeen and hates the British as no better than Germans, and he withdraws into his dark world. Cycles of quiet talk, quick tirade and withdrawal repeat. Karen confides in Dov about going to Palestine to reunite with her father, and he enjoys knowing that she trusts him with her stories. One day, Dov smiles and asks about life among the Danes. Karen avoids topics that might set Dov off. One day, she broaches whether Dov might produce false documents for Ari, but Dov immediately suspects that this is the only reason Karen has been friendly. She argues that Mossad agents are no worse than the SS for whom he worked, and Dov agrees to meet in his tent. Ari agrees to Dov's demand that he and Karen be put on the list of 300 bound for Palestine.

## **Book 1, Chapters 22-28 Analysis**

This section deepens the reader's understanding of the Holocaust by focusing on details of the Landau family's harrowing fate in the Warsaw ghetto, Dachau and Auschwitz. It explains why the Jewish refugees so hate the British, but in stark black-and-white terms. It still lacks the subtlety that will come from the saga of Ari's family, which forms the backbone of Book 2.



# Book 1, Chapters 29-32

## Book 1, Chapters 29-32 Summary

Dov prepares paperwork for 302 children, and Yarkoni completes practice runs on several routes. Gilboa is ready to brief the children on what to expect, and Skipper Scholsberg has the *Exodus* in Kyrenia ahead of schedule. Mandria has posted lookouts to watch the British. He will personally phone Mark as soon as the convoy passes his home. Ari announces that they must move immediately because Alistair has reportedly gone to London, over Sutherland's head. David, the sentimentalist, toasts the mission, "*Le chaim*," which he explains to Mandria means "To Life." Disguised as Captain Moore, Ari meets Mark at the King George Hotel and calls him. Ari says Kitty is understandably miserable that Karen is on the manifest and reminds him they are taking on the whole British Empire. Mark tells Kitty that the plan has moved up, and the ship is a floating bomb. Meanwhile, at Caraolos, Karen and Dov whisper excitedly about the secret they alone know. As she tries to temper his enthusiasm about getting to kill Britons in Palestine, Karen realizes that the boy has an emotional hold on her that she wishes she could discuss with Kitty. The three HMJFC leaders cannot sleep, thinking about homes and loves they will soon see, albeit briefly. Sutherland suffers a nightmare that makes him wander the city. Alistair dozes at his desk, trying to figure out what the Jews are up to. Mandria paces his balcony thinking about his part in this historic moment, which may lead to his island's freedom as well. Only Ari sleeps like a baby.

As Moore, Ari leads the convoy to Caraolos and delivers the forged papers to the surprised commander. He says, "Jews come and Jews go," and authorizes the transfer. Kitty badgers Mark about the timetable. At 10:20 a.m., Mandria's call arrives, and Mark sends off his urgent cable, which will put the story on the wires by nighttime. From the Virgin Castle, Mark and Kitty watch *Exodus* and the convoy converge, and then, at the hotel, Mark disguises his voice to call to Alistair and report a breakout from Caraolos. On the quay, Ari supervises the boarding, and the vehicles are driven away and abandoned with thanks from the HMJFC. *Exodus* casts off, only to anchor in mid-harbor. Ari orders the children be told the entire, dangerous plan. Anyone uncomfortable with participating is free to leave. Sirens sounds as 500 British troops occupy the seawalls and deploy mortars. Torpedo boats take up station in the sea break. Sutherland orders Alistair to stand down and orders a news blackout, too late, because Mark's story is on the wires. When Alistair recognizes Mark's voice from the phone call, Sutherland realizes they have been tricked and hears Ari's announcement that *Exodus* is packed with dynamite and will be destroyed if she is approached. *Exodus* hoists the Union Jack, superimposed with a swastika.

Mark's story is bannered, "David Versus Goliath: Model 1946," and tells poignantly of 300 "graduates of German concentration and extermination camps," aged ten to seventeen, being kept from sailing to Palestine by CID. An *Exodus* spokesman says the children have formed a suicide pact if the British try to board. Unwilling to assume responsibility, Sutherland awaits Tevor-Browne's instructions. Cecil Bradshaw calls an



emergency meeting in his London office from which over thirty years he has worked with Churchill to formulate Middle East policy. Bradshaw strongly advocates that the new Labour government accept the reality of siding practically with the Arabs rather than romantically with the Jews. He meets Tevor-Browne and Humphrey Crawford, a career diplomat, sarcastically and angrily. All blame others, but in the end, the Americans hold the only key. Truman backs Zionism as long as no Jews show up in Pennsylvania. The Zionists are cleverly twisting the mandate articles and Balfour Declaration to say things never intended, and they hint that Britain has reneged on promises. Weizmann is quite persuasive. Tevor-Browne cautions that the British cannot win on moral grounds and can salvage the situation only by allowing *Exodus* to sail, because that will foil the Zionists' plans. Bradshaw insists *Exodus* rot in port.

At the end of a week of standoff, Mark files a story about the children's morale, and daily, he adds new details. Bradshaw tells sympathetic journalists that a professional Zionist agitator is cold-bloodedly endangering innocent children to win sympathy, and the Dome Hotel is soon awash in reporters. At the end of the second week, Ari grants Mark permission to board *Exodus* for an exclusive. Ari admits he is a troublemaker, but only because the British have broken promises. They fail to mention that many Jews served honorably in their army during the war. He asks how London can shed crocodile tears over these children but not open Carolos to international inspection of conditions not unlike the Nazi camps. London considers it adequate to admit 250,000 surviving Jews at a rate of 700 per month. Ari closes with a quote from Ezekiel about the scattered being restored to their land and extends a 3,000-year-old demand to Bradshaw: "Let my people go."

Bradshaw has not anticipated the furor this story brings, but holds fast. Tevor-Browne flies secretly to Cyprus to assume command, and Mark wonders in print if this signals a change in policy. Karen tells him that the children's health is failing and advises Ari to be satisfied with giving the British a black eye and back down. Instead, Ari reveals that the children will begin a hunger strike on behalf of 250,000 refugees. Mark files the surprising story, describing a huge sign in English, French and Hebrew keeping tabs on the hours. At Hour 15, three children are unconscious; by hour 20, there are ten. Kitty is distraught about Karen and declares Ari an inhuman beast. Mark wonders what can drive Jews so powerfully. By Hour 35, crowds demonstrate in European capitals against Britain. At Hour 38, a spontaneous general strike shuts Cyprus down. At Hour 40, Ari's lieutenants urge him to spare the children, but he insists their contemporaries in Palestine are fighting for freedom. Yarkoni warns the first death will boomerang. Schlosberg says the crew is jittery. David, the Torah-steeped scholar, opines that six million died in gas chambers without knowing why, but the 300 aboard *Exodus* - and the world - will know why they die. They are part of a heroic 2,000-year-old tradition revived in the Warsaw ghetto. Ending the hunger strike means breaking faith with God. As the hours pass, synagogues and churches pray for the children, and Argentine Jews begin a sympathetic fast.

When Kitty boards the *Exodus*, the stench overwhelms her. All lie motionless to conserve energy. Sixty lie unconscious, laid out in three rows in the bow. Karen sleeps next to Dov in a corner of the slimy, nauseating hold. Kitty inventories the hospital and



warns David that little time remains before deaths occur. She can only make the sufferers comfortable and begs them to work on Ari. By Hour 81, with seventy children in comas, British guards risk court-martial by asking to be removed. At Hour 82, Karen is carried to the bow. Having worked thirty-five hours straight, Kitty goes to the bridge to inform Ari that he must decide now whether children will die. He knows she is referring to Karen and replies that he is begging for 250,000 lives, not just one. Meanwhile, in Sutherland's office, he and Tevor-Browne discuss the ignoble end of their careers. Sutherland believes he may retire in Palestine. Pale-faced and trembling, Alistair delivers Ari's announcement that starting at noon tomorrow, ten volunteers a day will commit suicide in view of the garrison until *Exodus* is allowed to sail. London looks for some way to save face, but Jewish leaders contacted worldwide refuse to intervene. Tevor-Browne cables that Ari's deadline and demands are absolute. Western governments stand solidly against Britain, but the Arabs warn they will view giving in as an affront. Bradshaw is amazed that the Arabs can believe Britain is siding with the Zionists after all he has tried to do for them. Knowing that he, like Pharaoh, has the military might to squash *Exodus* and other illegal ships, Bradshaw nevertheless lacks the heart to go on. Fearing to bring ten plagues down on Britain, Bradshaw authorizes *Exodus* to sail to Palestine.

## Book 1, Chapters 29-32 Analysis

These chapters bring to a close Book 1, "Beyond Jordan." It contains several surprises. The first is Mark's apparent treachery in informing the British of the breakout, but it turns out to be part of the plan, because *Exodus* is never intended to sail to Palestine. Its destiny is to force the world to make Britain back down from its immigration policy, which is continuing the surviving Jews' agony in European camps. Using Mark's newspaper dispatches to build suspense, the psychological pressure on both sides is shown as Ari twice raises the stakes. The first move, a hunger strike, has been revealed to Mark, but the second, a suicide pact, surprises even the journalist. It, however, is what convinces London to back down. Note Bradshaw's position that ancient Egypt and modern Britain are under no legal obligation to let the Jews have their way. The present crisis and the foundational event in Jewish history are explicitly linked by a common rallying cry, "Let my people go!" Important going forward is the Arab reaction to the *Exodus* story; any accommodation of the Jews is an affront to them, the strategic holders of oil and the Suez Canal.

# Book 2, Chapter 1

## Book 2, Chapter 1 Summary

Cyprus and the world celebrate the end of the Battle of the *Exodus*. Ari allows the ship to dock and British doctors to care for the children. *Exodus* is stocked, overhauled and scrubbed spotless. The children celebrate the first night of Chanukah before sailing. Kitty wrestles with whether to follow Karen to Palestine. Mark figures he is no longer welcome in British domains and plans to return to the U.S. He renews his warning about getting too attached to Karen and asks whether Kitty has fallen for Ari. She knows she admires and fears him, but she cannot say whether she loves him. At sunset, Kitty looks for Ari on the wharf but finds only his lieutenants. David tells her how the children will be cared for in Palestine. Kitty wonders why Ari does not ask her directly about her plans and says Jews bewilder her. David agrees Jews are bewildering even to one another and says to understand Ari, one must know his family history back to the days of Simon Rabinsky in 19th-century Ukraine.

## Book 2, Chapter 1 Analysis

Chapters 1 and 19 of Book 2, "The Land Is Mine," provide a 1946 context for the story of Ari's ancestral life in and exodus from Eastern Europe and establishment in Palestine. David narrates the saga to help Kitty understand his enigmatic, seemingly unfeeling friend and the whole Jewish people, whom he admits, as a Jew, are bewildering.





## Book 2, Chapters 2-3

### Book 2, Chapters 2-3 Summary

Simon Rabinsky, a bootmaker, and wife Rachel have two sons. Yakov in 1884 is fourteen, sharp-tongued and quick-minded; Jossi, sixteen, is a red-haired giant as mild as his brother is wild. The family is extremely poor and lives in the Jewish Pale of Settlement, the only part of the Russian Empire in which non-wealthy Jews may legally reside since 1804. Jews have lived here since the first century, when the Khazars select Judaism over Christianity and Islam as their official religion. In the 10th century, Russians disperse the Khazars while Muslims in the south reward the Jews with peace because of their ancestors' key role in the rise of Islam. When the czar drives the Muslims out, Jewish "heretics" are violently prosecuted in pogroms that end only when Catherine I expels most Jews to Poland. When Catherine II partitions Poland, she inherits a million of her predecessor's exiles, and the Pale, in essence a vast ghetto, is created. Only the tax collector and occasional rampaging Cossacks provide contact with "Mother Russia."

The Jews speak Yiddish rather than Russian, pray in Hebrew, dress distinctively and defy the law by wearing side curls, which Russians find amusing to lop off. Jewish businessmen develop a strict code of ethics, and rabbis emerge as unchallenged community leaders. Charity by the poor to the poorer and the pursuit of wisdom are the highest concerns within the Pale. Simon Rabinsky ranks second only to the rabbi in his wisdom and is determined his sons too will swim in the "sea" of the Talmud and the other elements of Jewish piety, the Mishnah, Cabala, prayers and customs. They live for the Sabbath during six long, grim workdays a week, meditating on the lamentation dating from the Babylonian captivity and the beloved Passover Prayer, "Next year in Jerusalem."

Walking home from seminary, Yakov renews his request that Jossi attend a Lovers of Zion meeting, but Simon believes only evil can befall Jews joining the Bread-and-Land-reform movements sweeping Russia. Alexander II frees the serfs but increases limitations on the Jews, whom his advisers make scapegoats for their own policy failures. When one of the czar's assassins is a Jewish girl, horrors are unleashed. Alexander III's chief advisor, Pobiedonostsev, moves to eliminate the Jews by starvation, expulsion and conversion. Leo Pinker calls for "auto-emancipation" from the Pale, and a group of students bolts for Palestine, crying "*Beth Yakov Leku Venelkha!*" - "House of Jacob, let us go up!" They become known as "Bilus." The pogroms last through 1884, increasing the exodus and resulting in the formation of half a dozen small, struggling settlements in the Holy Land that send representative back to foment revolution. Yakov's head fills with visions of ancient Hebrew glory, and he wishes his powerful younger brother could go along. Jossi gives in and hears Vladimir of Odessa review the uniformly tragic history of their people within Christendom. When Jossi confesses where they have been, Simon is proud to have always let them pursue all knowledge and is glad they have exposed themselves to the Lovers of Zion. He



confesses that as a boy he thought of converting to escape discrimination, but he has come to realize that Jews must accept the obligation to guard the laws of God to be ready for the Messiah to recognize him.

## Book 2, Chapters 2-3 Analysis

The chapters succinctly summarize the history of the Jews in the Russian Empire and introduce the distinctive culture and appearance of Eastern European Jews whose fate at Auschwitz has already been sketched. The Jews' battles for freedom against Pharaoh, Greece and Rome have already been shown to motivate present-day Zionists; now the Babylonian captivity of the 6th century B.C.E. is shown to hold great sentimental power, answering Kitty's question about why Jews are so obsessed with Palestine. Yakov and Jossi join the first wave of Jewish ymigrysts from Russia. Yakov's goal of becoming a Maccabee will be realized later in the novel when one wing of the Jewish defense forces tires of passivity and takes up the name and mission of those who harassed the Jews' Greek conquerors. Note that Simon is not a closed-minded traditionalist but refuses to yield the perspective that Jews must behave as God intends in order for him to send the Messiah. Yakov readily swallows the humanistic perspective of political Zionism, while Jossi waffles. Later in the novel, Simon's views survive only in Orthodox neighborhoods, and the adherents are viewed as at best quaint and colorful. Israel is built on the Bilus.



## Book 2, Chapters 4-5

### Book 2, Chapters 4-5 Summary

Over 1,000 Cossacks led by Andreev attack the Jewish seminary crying, "Kill the Jews!" Yakov and Jossi race home, defending themselves when cornered. Simon dies defending the *Sefer Torah*, calling out as his last words, "Hear, O Israel." Saying *Kaddish* makes Jossi thoughtful but inspires Yakov to kill Andreev. Word spreads, and the rabbi warns them to disguise themselves as *goyim* and flee. The fugitives walk by night and hide by day, heading eastward. Notoriety precedes them, so Jews are afraid to let them rest but keep them provisioned. Yakov decides to head for Palestine via Odessa, joking that it should not take forty years as it did Moses. Trusting in God, the brothers trudge into waist-deep snowdrifts and howling winds. Yakov keeps Jossi's spirits up, and mighty Jossi often bears his brother's physical weight when his strength fails. Entering mountainous Turkey, they spit on "Mother Russia" and walk in broad daylight. They are surprised at the difference between the Jews of the Pale and those of Turkey, and they are even more surprised by those in Syria, who dress and speak like Arabs. They continue down the Lebanese coast and onto a hill overlooking the Huleh Valley in Galilee. Forty months after fleeing Zhitomir, the brothers rejoice in being home.

Jossi vows to return someday to this spot when he can look down at his own land in the beautiful valley. The farmlands and olive and grape orchards, worked by Arab hands as they have been for centuries, lose their charm as the brothers draw closer. The village stinks. Suspicious women ignore requests for water, and slothful men refuse directions to the nearest Jewish settlement. Finally, one man leads them to the village community center, where a neatly dressed man in his twenties identifies himself in Hebrew as Kammal, Muktar of Abu Yesha. Jossi explains how they have come to this place, and when Kammal is satisfied they are not conquerors, he relaxes and explains his role as spiritual leader and owner of the village. Jossi likes Kammal and shares more stories. Kammal tells them about Jews thirty kilometers southward, and they head there. The inhabitants of Rosh Pinna ("The Cornerstone") greet them enthusiastically, but the rundown settlement is disappointing. Centuries of neglect and pillaging by Bedouin and Turks have ruined the area, and some settlers are close to emigrating to America. Only European philanthropy staves off starvation. The brothers are also disappointed by Safed and Judea, but they have hopes for Jerusalem. Ultra-Orthodox Hassidim run Old City and make the brothers feel like intruders, so they leave heavy-hearted for Jaffa, which is no better. They learn that the agricultural colonies are all in dire straits because the Bilus are idealists, unwilling to dirty their hands raising subsistence crops. Arabs and Turks tax and/or steal, and the Bedouins mock Jews as "Children of Death" because they refuse to defend themselves. The Rabinskys spend four to five years working as day laborers, barely surviving, and they lose contact with their deep religious training. They keep only the High Holy Days and long for some sense of purpose in life, little aware a change is coming.

## **Book 2, Chapters 4-5 Analysis**

Chapters 4 vividly portrays the pogrom that forces the brothers to flee Russia. It begins to examine the vast differences among Jews in different regions, a theme that becomes more important when the action returns to 1947, and the establishment of a secular state of Israel in which all Jews are welcome. Many times the colorful practices are described - and celebrated - but the universal bond of knowledge of and obedience to the Torah the Rabinskys discover becomes diluted. Chapter 5 balances the picture by showing how decrepit and disappointing Palestine is in 1891-93, and the blame cannot be put wholly on the Turks and Arabs. The earliest Jewish immigrants are too proud to farm and are spoiled by money pouring in from overseas philanthropists. The role of the Diaspora in financing and lobbying for Israel in 1947 will continue this theme.



## Book 2, Chapter 6

### Book 2, Chapter 6 Summary

Since the French Revolution, Jews enjoy full and unqualified citizenship until 1893, when Jew hating again erupts when Alfred Dreyfus is court-martialed for treason. Well-to-do Theodor Herzl hears the cries of death to Jews and pens a pamphlet, "The Jewish State," to which he dedicates his short life. In 1897, he calls the first parliament of world Jewry, which, while pogroms occur across Europe, dares proclaim Jews must create in Palestine a homeland secured by public law. Jews split over whether Herzl as a true or false Messiah, which hinders his efforts to sell heads of state on his ideas. Abdul Hamid II, the corrupt and bankrupt Ottoman Sultan, dismisses Herzl bribes, but Britain, jockeying for position in the Middle East, offers land in the Sinai. Herzl holds out for Palestine. Continuing pogroms convince him to accept an offer in Uganda, but fellow Zionists find this preposterous. As 50,000 refugees stream into Palestine, the Sultan closes the ports, but Zionist bribes render the decree ineffective. The First Aliyah of Jews arrives simultaneously with the dawn of Arab nationalism. Hungering for power, Britain and France look on as chaos and hatred grow. Herzl dies, exhausted, at forty-four in 1904.

### Book 2, Chapter 6 Analysis

Chapter 6 is an aside from the saga of the Rabinsky brothers, providing the larger context of the early 20th-century situation in Palestine. Earlier it is explained that Jews refer to immigration to Palestine as "*aliyah*," meaning movement upward. Four distinct *aliyat* will be discussed in the chapters ahead, where it will be shown they coexist little better than the Jews who bicker about the meaning of the Basle declaration. The rise of secular Arab nationalism will be dealt with in detail ahead as well, but it is notable that it and the first *aliyah* coincide.



## Book 2, Chapters 7-12

### Book 2, Chapters 7-12 Summary

By this time, the Rabinskys know every corner and job in Palestine but personally drift apart. Jossi is relatively content and believes in Jewish-Arab coexistence, while restless, bitter Yakov holds that Arabs understand only force. Yakov joins a daring experimental farm at Sde Tov ("Field of Goodness"), while Jossi works for the Dr. Schumann Foundation, buying land for "returnees." Dressed in Arab fashion astride a white Arabian stallion and cracking a bullwhip, Jossi at thirty cuts a dashing figure. Most effendis will sell to Jews only swamplands that they are sure are useless, but Kammal is different, having studied in Cairo and battled Turkish red tape and Arab backwardness to make Abu Yesha the most advanced Arab village in Galilee, though it is still primitive. He and Jossi become friends, and he teaches Jossi why Arabs mistrust outsiders.

In the 7th century, the semi-civilized Bedouin embrace Muhammad's teachings and spread their faith by the sword from China to Paris. Arabs are the heart and soul of Islam, providing a common language and a philosophical, scientific and artistic genius that shines while Europe endures its Dark Ages. Then come the Crusades, the Mongols and the Ottoman Turks, fellow Muslims who gobble up Arab lands and bring on five centuries of corruption and feudalism. Cruelty and filth become hallmarks of the Arabs' life, and the honor in which early Muslims hold Jews disappears as they are seen as useful scapegoats. The Koran, Jossi learns, is filled with Jewish prophets, Jesus and many great rabbis. Kammal is confused by the Jews and cannot believe they will not engulf and exploit his people.

The 1905 Russian revolution unleashes pogroms that send thousands to America and Palestine. This "Second Aliyah" is a new breed, determined to redeem the Holy Land by draining the swamps, believing with A. D. Gordon that labor is dignified. Yakov leaves Sde Tov, joins a new experimental farm, Sejera, and advocates Jewish self-defense rather than paying off Bedouin "protectors." After initial skepticism, Jossi resigns his job to head Hashomer ("The Guardsmen"). Knowing trouble is inevitable, Jossi rides, alone and unarmed, to inform Suleiman his services are no longer needed. They shake hands, and Jossi promises the people of Rosh Pinna that he will protect them. Among those who hear this is a petite immigrant from Silesia named Sarah. On the ninth night, the Bedouin stage a raid. In the morning, Jossi rides to Suleiman's camp and calls him the worst names imaginable. To save face, Suleiman lunges at Jossi, who humbles him with five lashes and threatens to cut him to pieces if his followers set foot in Rosh Pinna again. His work done, Jossi returns to Mount Canaan, not suspecting Sarah is in love with him. For a year, Hashomer never needs to fire a shot. Yakov tires of this life and resumes wandering, but Jossi remains, looking forward to visiting Kammal, the valley of his dreams, and Sarah, who wishes they had matchmakers as in the Old Country. After a year, she proposes marriage, and their weeklong celebration draws guests from across Galilee, including Kammal and Suleiman. The newlyweds settle in Jaffa, where



Jossi works for the Zion Settlement Society. In 1909, Jossi negotiates to purchase land for the first all-Jewish city in 2,000 years, Tel Aviv ("Hill of Spring").

Agricultural colonies fail miserably through apathy, lethargy and lack of idealism. Jossi sees Jews are not cut out for individual farming, and collectivization arises of necessity. In 1909, the Zion Settlement Society buys 10,000 acres of swamp and marshland near the outlet of the Jordan River into the Sea of Galilee and stakes twenty settlers to reclaim the land. They name it Shoshanna after the wild roses native to the region. Jossi supervises construction of a communal hall, barn/ tool shed and barracks. They plant eucalyptus trees, dig drainage ditches, haul rocks, clear brush, fight malaria and by the end of the second year are ready to plant. By trial-and-error, they tame the land, enduring great privation, and amaze the Arabs and Bedouin, who look to dislodge them. Yakov and a one-armed veteran of the Russo-Japanese War, Joseph Trumpledor, take over security, and Bedouin raids cease. Shoshanna debates how to govern itself. With Ruth at their head, the women demand equality, and Yakov, the most boisterous male, mocks her claim that women can tend cattle. Ruth increases the milk output, and they marry. A communal daycare center is set up, and the essential form of the *kibbutz* is in place. Yakov responds to a movement to revive Hebrew as a national language by taking the name of his childhood hero, Akiva. Sarah mocks the idea when Jossi wants to be known as Barak Ben Canaan, insisting Hebrew is for prayer, but eventually she comes around. Life for Jossi/Barak in Tel Aviv is a constant round of meetings, negotiations, papers and international conferences. He loves Sarah but is not content like Yakov/Akiva because he longs to farm. Sarah suffers five miscarriages, and both turn bitter.

Jewish hopes that the 1908 Young Turk rebellion will improve their lot are dashed when Sultan Mohammed V allies with Germany as World War I erupts. Stopping the Russians short of Constantinople, the Turks lunge into Palestine en route to the Suez Canal. Desperate for allies, McMahon, the British commissioner in Egypt, promises Arab independence in exchange for a revolt against the Turks, but Ibn Saud bides his time. The Sultan, titular head of world Muslims, calls for a "holy war," but he is also ignored. The Sharif of Mecca, Ibn Saud's sworn enemy, accepts a bribe, and his enlightened son, Faisal, takes command of would-be Arab rebels. Jemal Pasha comes to Palestine and begins a reign of terror against the Jews. Barak and Akiva are on the death list, but Sarah is too far pregnant to flee with them to Cairo. The brothers enlist in Jewish brigades in the British Army. Recovering from wounds, Akiva tours the U.S., lecturing about the Jewish cause, and Barak is pulled from frontline service to join Weizmann's negotiating team. When the British are humiliated in Mesopotamia, Foreign Minister Lord Balfour writes Lord Rothschild about his government's determination to support a Jewish national home in Palestine. Jemal Pasha's police find, arrest and torture Sarah, but they fail to pry out of her information about Barak. They release her, and she gives birth to a son, Ari. In 1917, the long-awaited Arab Revolt takes place, once it is clear the Turks are finished. Allenby liberates Jerusalem. World War I ends, and Barak and Akiva come home.

Pogroms sweeping Eastern Europe create a Third Aliyah that replenishes the Yishuv population decimated by Turkish terror. The Zion Settlement Society buys swamplands



between Haifa and Nazareth for new *kibbutzim*, and Akiva, Ruth and baby Sharona join Ein Or ("Fountain of Light") to help newcomers get started. Another village, Kfar Giladi, begins in the Huleh Valley, with Trumpledor running security. A quasi-governmental Yishuv Central is established to deal with Arabs, British and worldwide Jewry, and Barak is a member. Publication of the secret Sykes-Picot Agreement suggests Britain is betraying the Arabs. France fights to control northern Palestine, and Trumpledor dies in the battle of Tel Hai. Britain creates Iraq and Trans-Jordan, puts the brothers Faisal and Abdullah on their thrones and uses bribery and "divide-and-conquer" to keep its vassals happy. Arab leaders seem to welcome the Yishuv and acknowledge their rights, but Haj Amin El Hussein runs for Mufti of Jerusalem, "persuades" his opponents to withdraw and whips up a pogrom, whose victims include Ruth and Sharona. Grieving Akiva leads activists who demand retribution, but Barak seeks a diplomatic solution. Avidan, a renowned warrior, is named to head a secret defense force, the Haganah.

## Book 2, Chapters 7-12 Analysis

These chapters show Jossi and Yakov growing apart, with Jossi almost accurately prophesying that Yakov will end up on the gallows. By the end of Book 3, the brothers will be estranged over how militant Jews should be in defending their evolving state. At present, Yakov is merely easily bored. Jossi uses his talents and contacts to understand the Arab elusive mentality and use controlled force to gain their respect. His marriage to Sarah makes him settle down and sets him on the path to top-tier leadership in the Zionist hierarchy. The Jews restore Hebrew as the national language of Palestine and are hereafter designated the "Yishuv." The Rabinsky brothers adopt Hebrew names. Jossi is hereafter known as Barak Ben Canaan, and Yakov is known as Akiva. Both are names of military figures from the Jews' illustrious past. World War I's impact on the Middle East is succinctly surveyed, sketching Barak and Akiva's roles as typical of the Yishuv's active participation. This is contrasted with the Arabs' inaction, a theme taken up again in later examinations of World War II. The Balfour Declaration is introduced as "the Magna Carta of the Jewish people," a characterization that will not stand the test of time. What Lord Balfour promises and how Britain acts or fails to act along its lines is examined at length going forward. Akiva, mourning the death of his wife and daughter, feels the Haganah as a purely defensive force is insufficient in the face of Arab pogroms inside Palestine, and he will soon emerge as a leader of a full-blown terrorist organization taking the war to Arabs and British alike.





## Book 2, Chapters 13-14

### Book 2, Chapters 13-14 Summary

The 1920s are marked by the Third Aliyah's successful expansion and improvement of Jezreel, Sharon, Samaria and the Dead Sea. Kibbutzniks don blue uniforms and become obsessed with planting trees to ward off soil erosion. *Kibbutzim* absorb large numbers of people, but many object to their lack of personal freedom and property, so a less collectivized variant, the *moshav*, is formed, first tried in Nahal. Relations with the Arabs and British remain touchy, with sinister Haj Amin goading Muslim preachers to keep up their tirades. Isolated violence occurs, but there are no pogroms. Barak has become a respected senior statesman. One day in 1924, he finds Kammal waiting to talk about coexistence. Kammal laments that his fellow effendis exploit the Arabs and admires the Jews' bringing enlightenment to the region. He offers to sell Barak's longed for property at Huleh Lake on condition Barak teach his people farming and sanitation. Sarah helps Barak talk himself into this, and they join twenty-five families in reclaiming swamplands at Yad El ("Hand of God").

Sarah and Barak's son Ari grows strong and joins the work force at fourteen. Sarah surprisingly gives birth to a red-haired daughter, Jordana. After celebrating the first harvest at Yad El, Barak takes Ari to Tel Hai to see where he first entered Palestine and venerate the shrine of the martyr Trumpledor. Barak opens his school to regional Arabs and puts his medical staff on call for them. Kammal ingrains in his favorite son, Taha, a desire to improve the people's lives, and Taha becomes a virtual ward of Ari's family. Other effendis worry the Jews' example will wreck their feudal monopoly, and in 1929, Haj Amin circulates falsified photos of Jews "desecrating" the Dome of the Rock by praying at the "Weeping Wall." Fanatics rampage and slaughter more Jews than a decade earlier. The British are again helpless to keep peace and appoint a commission of inquiry, which blames the Arabs. To soothe Arab sensitivities, the British curtail Jewish immigration and land buying. That same year, Barak agrees to have his wheat milled in the Arab village of Aata and charges Ari to supervise the task. Arab toughs waylay Ari, who arrives home bloodied and humiliated. Barak teaches his son to use the bullwhip, and when the next harvest is ready, Barak sends Ari back to Aata. When the thugs attack, Ari tears them to shreds. Ari falls in love with Dafna, two years his junior, and both join Haganah to receive weapons training. Jordana is a typical *sabra* (Palestinian-born Jew), raised to be independent and strong.

Haj Amin forms and heads a "Pan-Arab" federation, pledged to saving Islam. As Hitler comes to power in 1933, professional Jews flee to Palestine. Arab leaders organize a general strike that the rank-and-file cannot afford to obey, and the British appease the Mufti by limiting immigration and land sales. Yishuv Central responds by creating Mossad, but the Mufti's protests bring Royal Navy blockades. Hitler pumps out anti-Yishuv propaganda that buys friends in Damascus, Baghdad and Cairo. Against this rising storm, Haganah grows into a 25,000-man and woman militia with a small but efficient intelligence arm and funds to purchase spies. Small arms are purchased



around the world, smuggled in and hidden in every Jewish vehicle and building. *Kibbutzim* train soldiers, hide large caches of weapons and manufacture others. Avidan and other leaders are careful to keep Haganah defensive, which rankles activists like Akiva, who withdraws to form the Maccabees. Barak is surprised his brother remains patient this long, but he tries to reason with him that Britain will hold the whole Yishuv responsible for terrorism. Akiva condemns the "ghetto Jew" mentality and declares he will no longer turn the other cheek but imitate the proactive Arabs' practice of "an eye for an eye." Barak forbids his brother to enter his home again and suggests Akiva re-read the tragic ending of the ancient Maccabees and Zealots.

## Book 2, Chapters 13-14 Analysis

These chapters examine the state of Palestine between the close of World War I and the beginnings of Hitler's overtures to the disgruntled Arabs. The hard-working Third Aliyah again changes the complexion of the Yishuv, and the pace of reclamation increases. The Arabs begin organizing for a holy war against them and the wishy-washy British colonial masters. The Rabinsky brothers, both important in Yishuv government, break irrevocably over creation of the militant terrorist organization the Maccabees. Young Ari will reach out to breach the chasm between his father and uncle in Book 3, too late to make up for the tragedy. "Ghetto Jew" continues to be fiery Akiva's favorite epithet for those unwilling to stand up to oppression and injustice as the Arabs do. How and why the Palmach (originally called Haganah) evolves is finally explained, as is the advent of the Mossad Aliyah Bet.



## Book 2, Chapters 15-19

### Book 2, Chapters 15-19 Summary

At seventeen, Ari is tall, strong, fluent in six languages and loves farming and biblical archaeology. Dafna is earthy and attractive. It is assumed they will marry early, but Ari is frequently away on Haganah and Mossad operations. The lovers' separations are painful, and they spend their little free time together in Tel Aviv enjoying the growing culture brought by the German Aliyah. The Jews' progress unites the feuding effendis, who demand the British stop the influx. Haj Amin forms a "Higher Arab Committee" with himself as head and uses thugs to enforce a general strike and assassinate opponents, including Kammal. Taha is whisked into hiding in the Ben Canaan home. The Yishuv orders Avidan to show restraint, but Akiva and the Maccabees cannot be controlled. They trade terror for terror. Haj Amin calls for liberating Palestine from imperialism and Zionism, and reluctant warriors are drafted in every Arab village. An Iraqi Army officer, Kawukji, sees the Mufti's revolt as way to fame and fortune and raises a motley army he leads into Lebanon to ambush and loot Jewish trucks. The British response is to construct and button down inside a network of concrete "Taggart forts." Arab spies watch the forts and warn criminals of any signs they may be interrupted by British troops. The Jews accelerate immigration and adopt a "tower and blockade" approach to construction, at which Ari excels. Haganah loyalists augment settlers, working dawn-to-dusk to erect a self-sufficient stockade. A small defensive guard remains to train settlers in the use of weapons and get them through the inevitable first attack. Confident that they can defend themselves, the settlers expand into a full-fledged village, while Ari moves on to the next site. The first construction job is always a secure children's bunker, which will be the last structure enemies will assault. Avidan likens this to the situation in Nehemiah, where half the Jews build and the other half hold spears.

Haj Amin and Kawukji make the British look so foolish that they break up the Higher Arab Committee and issue warrants for the Mufti's arrest. He takes refuge in the Mosque of Omar before fleeing to Lebanon disguised as a woman. Palestinian Arabs are relieved, and the violence lessens. After fresh inquiries, the British decide to split Palestine. Seeing no alternative, the Yishuv aggress to the disadvantageous arrangement, but the Arabs insist the Jews must be driven into the sea. Taggart strings electrified barbed wire across the frontier and erects more forts, but these measures only slow Arab infiltration. The Haganah yearns to react, and Ari joins an elite team to build the first purely strategic *kibbutz* in the far north, called Ha Mishmar ("The Guardpost"). They build swiftly, dig in and wait. Haj Amin swears he will throw them out but waits four nights before opening a five-hour barrage. When it ends, Ari leads a counterattack that demoralizes the Arabs for a week. Unwilling to risk another close assault, the Arabs fire on the Jews by night, and when Ari figures the gunmen are sleepy, he leads an elite squad on a dawn raid to establish an advanced lookout post. Insane with rage, the Mufti orders a 1,000-man assault, which Ari repels. The young defenders successfully try their hand at hillside farming, and Orthodox Jews are encouraged to build a second strategic *kibbutz*, Tirat Tavi ("The Castle of Rabbi Tavi"),



on the border. Ari is awakened to see bloody traces of a kidnapping, and days later, Dafna's raped and mutilated corpse is dumped outside camp. Ari grows detached and does not deliver the vengeance that nearby Arab villages fear. Additional strategic posts are built, hampering but not stopping the Mufti's revolt.

London dispatches Major P. P. Malcolm to head Jerusalem intelligence. He is everything a British soldier should not be. Arriving fashionably pro-Arab, he soon becomes an ardent Zionist, studying the Hebrew Bible and visiting archeological sites. Within six months, Malcolm has the Jewish leaders under his spell and orders Ari to listen, obey and observe him to become a first-class soldier. Their first battle lasts ten minutes, and Malcolm summarily executes one prisoner to make another talk freely, thus teaching the Jews how to get results. As a dozen successful raids follow, the Mufti puts a price on Malcolm's head. Haganah creates a 150 volunteer "Raider Unit" led by Ari, and atop Mount Gilboa, Malcolm meditates on Gideon's tactic of frightening his ignorant, superstition enemies, which he applies to contemporary Arabs. The costly Arab revolt crumbles, while Jewish settlements multiply, but London orders the embarrassing officer home. A new commander, General Haven-Hurst, promptly jails a hundred ex-Raiders, and Ari emerges from monstrous Acre prison pale and gaunt in the spring of 1939. Prime Minister Chamberlain issues a White Paper closing Palestine to Jewish immigration, which so enrages the Maccabees they hit British and Arabs targets. Barak goes to London to work, unsuccessfully, to reverse the White Paper, while from exile Haj Amin foments unrest. In Germany, the Jews panic, and Mossad sends agents, including Ari, to get as many out as possible. Children, scientists and the "cream" of Jewish society receive priority for stolen or forged passports. Ari risks approaching top Nazis to argue that Germany will benefit by flooding Palestine with Jews because it will inflame the Arabs against Britain. From London, Barak warns Ari to flee, and Haganah orders him out. Still, Ari remains to process visas for children Denmark-bound and leaves forty-eight hours before war begins.

Ari and Uncle Barak return home exhausted and demoralized. A quarter of the Yishuv joins the British war effort, 130,000 men and women, while the Arabs await Hitler's "liberation." Avidan meets Akiva to work out a truce for the duration. Several months into the war, Avidan and Barak visit the retired and depressed Ari, who rejects their arguments that he accept a British commission and throws Uncle Akiva in Barak's face. With Germany poised to invade their island and expel them from North Africa, Britain grows desperate and allows Jewish combatants. Some 50,000 don the uniform, while in Berlin Haj Amin calls Arabs to a holy war. In the hands of the Vichy French, Syria and Lebanon become a staging area for Rommel's conquest of Egypt and Palestine, step one in a campaign to India. As a British captain, Ari recruits his favorite assistants, gets the jailed Raiders released, sets up in Ha Mishmar and sends Yarkoni to reconnoiter Damascus, Beirut and Tyre. Free French forces stand ready to fight the Vichyites, provided Ari can keep key bridges from being destroyed. Ari survives the pitched battle, but badly wounded, and he sits out the rest of the war as a decorated major. Fellow Jews distinguish themselves on all fronts, but London does not acknowledge this, fearing the Yishuv will use it for postwar propaganda. The Arabs declare war on Germany just in time to gain a seat at the peace conferences. As details of the Holocaust emerge, the White Paper stands, and the Maccabees unleash a series of



terrorist bombings. Haven-Hurst's vengeance is savage, but Akiva responds in kind. Yugoslavia indicts Haj Amin for inciting local Muslims to fight with the Nazis, but the British help him escape to Egypt, where he is hailed as a martyr and hero.

The U.S. joins in a comprehensive analysis of the situation and calls for admitting 100,000 survivors immediately. Stunned, the British demand disbanding Haganah and Palmach, and the Arabs riot. Fed up, Yishuv Central authorizes raids on British positions, and Britain turns the region into a police state. As the climax of its terrorist campaign, the Maccabees blow up British headquarters in Jerusalem's King David Hotel, having warned them, unsuccessfully, to evacuate. *Exodus* is declared fit to sail after a farewell Chanukah breakfast hosted by the Dome Hotel.

## Book 2, Chapters 15-19 Analysis

These chapters return the story to the present day, showing Britain through another world war overlooking the contributions of the Yishuv and the treacheries of the Arabs, who have only oil to offer. How Ari and his lieutenants end up heading Operation Gideon and why their dedication and emotions run so high is finally made clear. This allows the reader to commiserate with the harrowing times they have lived through and to follow them in Book 3 as they take up post-*Exodus* careers of vital importance to the coming Israel. The major theme is that once pushed far enough, Jews can and will stand up for themselves. The author has refrained from painting all Arabs as ferocious, bigoted, benighted fanatics, but just barely. Going forward, he is even more challenged to keep balance, and in the end, it takes selfless Karen to somehow "redeem" them. Chapter 19 ties up Book 2, showing the victorious hunger strikers celebrating Hanukah. David's lecture explains the ancient Maccabees' victory, made more vivid for readers of the novel by the depictions in Book 2 of the modern Maccabees' exploits. Sullivan, who explains the ritual of the Festival of Lights to Kitty, will figure unexpectedly large going forward, and it is hinted that Kitty will end up in Ari's arms.



## Book 3, Chapters 1-5

### Book 3, Chapters 1-5 Summary

Haifa's celebration of *Exodus'* arrival is brief, as the British swiftly convoy the children to various *kibbutzim* and villages. Ari offers to call a friend in Youth Aliyah to find Kitty a nursing job and takes her under his wing. As they sit in a cafe, talking about a land filled with angry, emotional people, a massive blast shakes the city. Led by Ben Moshe, Akiva's field commander, the Maccabees have blown up the oil refinery simultaneously with an assault on the Lydda aerodrome. Ari drives a shaken Kitty to Tel Aviv, submitting coolly to British roadblocks and explaining the history of the areas they pass through. Kitty spends the afternoon walking through the sharply differing Arab and Jewish quarters. A British armored column broadcasts warnings of a nighttime curfew on Jews. At dinner, Kitty tells Ari that she will never get used to this. Ari excuses himself to drive circuitously to the elegant villa of Dr. Y. Tamir in Ramat Gan ("The Hill Gardens"), Haganah headquarters, where guns and propaganda recordings are manufactured. Squat, bald Avidan congratulates Ari on the *Exodus*, worries about the impact of the Maccabees' rogue actions and shares stolen papers showing that Britain has 21% of its total military strength garrisoned in Palestine, augmented by the Trans-Jordan Arab Legion. The Arabs are building strength, so with fewer than 10,000 rifles Haganah dares not risk a showdown. A supreme realist, Ari is depressed driving back to the hotel and ignores Kitty, who awaits him in the bar.

Karen and Dov's bus reaches Gan Dafna, which is dominated by a life-sized statue of Ari's dead lover. The village founder, tiny, humpbacked Dr. Lieberman greets them and explains the *kibbutz's* history. Karen's roommate, Yona, helps her settle into their comfy cottage, while sullen Dov is intent on leaving. Meanwhile, Ari drives Kitty to Jerusalem, which immediately casts its haunting power over her. They check into the damaged King David Hotel, and Kitty dresses chicly, a look Ari and later David find fetching. When Kitty asks why Ari has been distant, he changes the subject to the eighty-year-old American organizer of Hadassah she will meet after lunch. Harriet Salzman has saved thousands of young Jews since Hitler's rise and maintains dozens of youth centers across Palestine. Harriet is sentimental and enthusiastic about American Jews and, sensing Kitty's feelings for Ari, tries to explain the *sabra* personality: hard on the outside, soft on the inside. After Kitty admits she is here to be near Karen, in hopes of taking her to America, Harriet offers her a well-paying job as head nurse in Gan Dafna, where Karen *happens* to live. She warns, though, that orphans quickly form a bond with Palestine too strong for Americans to comprehend.

Ari meanwhile has been taken blindfolded to see still-fiery Uncle Akiva, who longs to reconcile with Barak before they die for the sake of their father. David interrupts Kitty's job interview for a tour of Jerusalem, which still holds for him all its boyhood charms. As a froggy horn sounds, David dons a skull cap and leads Kitty to an ultra-Orthodox neighborhood to observe the coming of the Sabbath. Kitty is speechless, watching the streets empty into tiny synagogues divided by nationality and style of worship. Kitty is



struck by the contrast with modern, worldly Tel Aviv. David remarks that *sabras* like Ari despise these reactionaries, but he tries to understand the circumstances that have made them fanatics. On Sunday, David returns with Kitty to the Old City to visit the Christian sites, and on Monday, Ari drives her to filthy Nazareth and other Christian sites in Galilee. The paradoxes of old and new in a land holy in different ways to various people confuse but entrance Kitty.

Ari and Kitty reach Yad El late afternoon and are greeted by Sarah and Barak, who phone their nineteen-year-old daughter Jordana at Gan Dafna, where she is introducing herself to the newcomers as director of military training and describing plans for an orientation hike. While Jordana gallops home, Ari shows Kitty around the farm, which Barak is too busy with official duties to maintain properly. Jordana swarms her brother but is cold toward Kitty. Kitty deals well with a large family dinner and even larger gathering of relatives and friends, but she senses Jordana's hostility. After the guests leave, Barak and Ari chat about Kitty, Avidan and Taha but part tensely when Ari mentions Akiva. Barak will not discuss reconciliation. Next morning, as Ari drives her to Gan Dafna, Jordana's attitude and Harriet's cautioning are on Kitty's mind. Entering the *kibbutz*, Kitty's *Exodus* children engulf her, and Ari slips away. Lieberman leads her on a tour, explaining his background and relations with Harriet and the late muktar. Stopping at Dafna's statue, Kitty feels a twinge of jealousy. Lieberman explains why the community strives for self-sufficiency and the overwhelming need for military preparedness. Ari, meanwhile, drives to Abu Yesha to see his lifelong friend, who recognizes his village's debt to the Jews but fears Maccabee violence. Ari and Taha reiterate their fathers' pledge to live forever in peace, but Taha inwardly questions whether the Jews seek equality or dominance. He has long loved Jordana, knowing her people will not accept him as a son-in-law, and he realizes that he will not be able forever to resist fellow Arabs' calls to join them in their fight.

Lieberman runs Gan Dafna like a casual summer camp, allowing the hardened concentration camp survivors to govern and police themselves, thus gaining pride and dignity. Crime is virtually unknown, and intellectualism is strongly encouraged. Jewish nationalism rather than religion is emphasized, and although it isolated from the growing violence, the *kibbutz* emphasizes military preparedness. Teachers are drawn from twenty-two countries, with Kitty the only American and only gentile on the staff. She is looked on with reserve and affection, lays aside her early fears and makes friends with her colleagues. Kitty runs the well-equipped clinic with machinelike efficiency and discourages the informality that marks the village at large. Out of uniform, however, Kitty is fun loving and popular, and she becomes known as the "Mother of the *Exodus*" as her fifty children maintain a natural group identity. Kitty assists in psychotherapy and sees Palestine having tremendous curative powers. She holds weekly clinics for the pitiful Arabs in Abu Yesha. She likes the heartwarming and gracious people and becomes friendly with Taha, who talks about many matters but cannot open up fully because she is a woman. In particular, he does not share his constant fears of coming war.

Karen blossoms at Gan Dafna and grows inseparably close to and dependent on Kitty, who keeps alive the idea of America, even as Palestine takes hold of Karen's soul. Kitty resists temptations to step between Karen and morose, distant Dov, who seems to offer



nothing. Dov becomes obsessed with learning, day and night. Seeing the boy's talent and intelligence, Lieberman advises Kitty to leave him alone. Kitty thinks often about Ari and is troubled that he never contacts her. Jordana makes a point of being rude to Kitty. One evening, however, Kitty finds Jordana in her cottage, trying on an evening gown. Jordana demands that Kitty offer first aid and sanitation training, which Kitty refuses, not wanting to become involved in paramilitary matters. Jordana mocks the idea of neutrality and charges Kitty is here to snare her brother. The two women exchange insults and insinuations. Jordana storms out, and Karen comes in, dejectedly, complaining about her roommate. Having a need for assistants in the clinic, Kitty offers to ask Lieberman about assigning Karen to her and suggests Karen move into her cottage. Ari surprises Kitty as she walks on the green. He has been sending her messages via Jordana and wants to take Kitty on a Palmach hike up Mount Tabor.

Kitty is enthusiastic as she and Ari set out at dawn, ahead of the others. Always on the alert, Ari senses Bedouin goat herders by scent. Kitty picks up only the unwashed humans as he talks with the sheik in Arabic over an elaborate, ritualized meal. Kitty is nauseated by the filth and feels sorry for these people, but Ari reminds her they are the world's freest humans. The sheik has offered six camels for her, but he holds out for ten. Kitty looks like a true *sabra* today. It grows hot as they climb the steep grade to the 2,000-foot high plateau overlooking in panorama the whole of Palestine. Ari philosophizes on Palestine as the bridge of human history, battlefields for countless nationalities. They examine various ruins and competing Catholic and Orthodox abbeys on the traditional site of Jesus' transfiguration. Ari points out various sites from biblical lore and feels a desire for Kitty that he dares not mention. In small groups, Palmach trainees arrive towards dusk and organize a celebration. Kitty has a place of honor among Ari's lieutenants. Jordana dances down several partners in wild *czardas* before falling, exhausted. Yarkoni and Ari drag Kitty into a *hora*. As the party goes on, David and Jordana slip off to make love in the Saracen ruins and fall asleep in each other's arms. The roast lamb is served at 4:00 a.m., and after dinner, Kitty meditates on this army of mortals succeeding renowned Hebrew ancestors as a force no one on earth can resist, for the power of God is within them.

## Book 3, Chapters 1-5 Analysis

In Book 3, "An Eye for an Eye," the focus shifts to Palestine. The first five chapters set up the tense situation where the Maccabees are harassing the British occupiers, who are armed well enough to take on the Soviets, with no regard for what it means for the Yishuv at large, which is seen covertly arming and training for revolution. Ari's denial of romantic feelings vis-a-vis Kitty strongly suggests that they will become involved. Still ambivalent about Jews, Kitty accepts a job from a fellow American, an old-timer in Palestine, used by the author to explain to Kitty (and the reader) much about the Jewish mindset. Note the antipathy towards Orthodox Jews, which will figure prominently in Book 4. Kitty's hopes of taking Karen to America, a recurring theme in Books 3 and 4, are shown from the outset to be remote but tenacious. The idealism of Jews and Arabs coexisting is reiterated, but its weakening is shown and ultimate failure strongly hinted.





In Book 4, Ari will recall his pact with Taha before doing his patriotic duty by destroying Taha's rebellious village, knowing his lifelong friend will perish.

Taha's suspicion that the Jews want mastery rather than equality will be energetically denied in Barak's polemic that concludes Book 4. The hike up Mount Tabor, sacred to the Jews despite its centrality in the Christian story, helps Kitty understand that the Yishuv is the continuation of the biblical heroes who once conquered these lands. She grows convinced God is with them, so no one can stand against them. Her fate as part of the rebirth of Israel is sealed and will be challenged again only at the end of Book 4, when her nostalgia for America returns, the first stage of the job having been accomplished. David and Jordana's lovemaking will contrast in Book 4 with idealistic Dov and Karen struggling to remain pure in other ruins in the Negev Desert. Sex is never a major theme in *Exodus*, but it is sprinkled throughout to show the people striving for normalcy in their violent lives.



## Book 3, Chapter 6

### Book 3, Chapter 6 Summary

As a veteran of hundreds of conferences with Zionists and Arabs over thirty years, Bradshaw is under pressure to break the impasse in London talks. It is rumored in high places that Bradshaw has lost his stomach since the *Exodus* fiasco. Bradshaw rereads reports on the Mufti-led Arabs being unreasonable, the Yishuv unable or unwilling to rein in the Maccabees, the Palmach anxious to fight, Mossad bringing in 8,000 illegals and planning more runs and Britain's massive forces finding the Jews 100% united against them. The Jews are hiding and manufacturing arms, refusing to collaborate and readily purchasing spies to keep them abreast of British moves. The English people are war-wearied and impoverished. American Zionists have Truman's ear. Britain's prestige in the world has never been so low, but oil and the Suez Canal still tilt the strategic balance towards the Arabs. Tevor-Browne, who has been advocating reversing the failed policy before it sinks Britain, enters Bradshaw's office cheekily, noting the Jews are not walking into the sea, despite SS-like Haven-Hurst's efforts. Bradshaw slides him an order, advising the high commissioner the United Nations will take over.

Sutherland has retired to a magnificent villa on Mount Carmel near historic Safed at the mouth of the Huleh Valley. He putters in his rose garden, visits holy places, studies Hebrew and Arabic and wanders the fascinating streets. Safed's Jewish Quarter occupies 10% of the city and is filled with impoverished pious people, many Cabalist mystics, gentle, colorful and peace loving, easy marks for the Muftis' pogroms. Most of the Arab quarter is typically squalid, but many effendis have villas there as well. The only discordant feature is the ugly concrete Taggart fort visible from Sutherland's villa. Sutherland has friends everywhere, including Gan Dafna, where he has cemented friendships with Kitty and Lieberman. One day, Sutherland is surprised by a visit from Caldwell, recently assigned to Palestine for intelligence work. Haven-Hurst wants to know Sutherland's plans when the British withdraw ("Operation Polly"). Sutherland, who intends to stay in his home, catches a hint of threat - that he is a suspected Haganah collaborator and ought to leave Palestine. Caldwell leaves, having clumsily botched his assignment. Back at CID, Caldwell is assigned to drive a Maccabee prisoner to Jerusalem. Ben Solomon, a fourteen-year-old, is charged with murdering a policeman and stealing arms. He shows signs of having been beaten during interrogation but is unbroken. Caldwell rages over the Jew-loving Sutherland as they drive through safe Arab-controlled lands and taunts the captive, so typical of the Jews he has hated since childhood. Hitler knew the score, but the war ended before he could finish them off. Sutherland was so weak at Bergen-Belsen. In Nablus, Caldwell orders the driver to stop and, over the guard's objections, throws Ben Solomon out of the car, knowing the mob will kill and mutilate him. A Maccabee in Arab disguise sees everything. Meanwhile, Haven-Hurst dispatches a twelve-point response to Bradshaw, demanding unlimited and brutal martial law to restore order. Bradshaw dismisses it as a Hitleresque "Final Solution" and burns it.



## Book 3, Chapter 6 Analysis

Chapter 6 reintroduces Sutherland and Caldwell to serve as the pivot to the period in which Britain gives up on Palestine and prepares to turn the headache over to the U.N. Caldwell and the commander in charge of handling the turnover are both blatant Jew-haters. Caldwell sympathizes openly with the "Final Solution," and the draconian Haven-Hurst demands from London permission to use Nazi-like measures to suppress the Yishuv, harkening back to descriptions in Books 1 and 2. Sutherland has embraced his mother's heritage fully but is dedicated to peace among Jews and Arabs. Surprisingly after his performance in Book 1, he becomes a prominent figure through the end of Book 4, where he openly proclaims himself a Jew.



## Book 3, Chapters 7-10

### Book 3, Chapters 7-10 Summary

In the late spring of 1947, Jewish organizations accept a neutral committee investigating claims and making recommendations to the U.N. General Assembly, but the Arabs use all means to prevent this. Kitty is cultivating Karen's dependency as Karen takes part in arms smuggling, searches for her father with lowered optimism and keeps in touch with the Hansens, who accept that she is lost to them. Dov is a classic manic-depressive who feels guilty about imposing himself on Karen. Lieberman too grows dependent on Kitty, who is more comfortable at Sutherland's villa. Harriet tries to transfer Kitty to a new youth settlement in Tel Aviv, but she is comfortable in her apolitical situation. Gan Dafna's cycle of spring festivals helps the Jews identify with their heritage, but the final one, *Shavuot*, disappoints when Taha and fellow Arabs stay away. On a white horse, carrying the Star of David banner, Karen leads the harvest parade and dances the part of Ruth in the day's finale. Kitty is struck by how Karen embodies the spirit of the Jews, while Kitty cannot make the Jews wholly her people. Karen appears as lost to Kitty as to the Hansens. Lieberman confides to Kitty that they have found Johann Clement.

Sutherland and Kitty drive Karen to Tel Aviv on the pretext of shopping. In the bustling Arab bazaar in next-door Jaffa, Karen is at home haggling with Mr. Akim on items for which Kitty is willing to pay the asking-price, but she is more excited by Tel Aviv, a wholly Jewish city. This annoys Kitty, who talks about the freedom of American Jews, but Karen counters that it is different to have a corner of the world that *belongs* to you. Kitty's buying Karen a nice dress leads to arguments about *sabra* resignation to simplicity and sameness. Trying it on makes Karen remember Denmark, and she acts like a happy teenager. She wishes only Ari and Dov were there to share the wonderful day. Karen dismisses Kitty's denial of being sweet on Ari and declares that they have chosen a pair of lemons. Karen is truly beautiful in her dress when Sutherland and Kitty take her to the ballet. In the morning, Karen intuits why Kitty is tense and demands to see her father, no matter how sick he is. He will never recover, they claim, from guilt over remaining too long in Germany, resulting in the loss of his family. The scarred, barefoot and unkempt figure cowering in a corner of a locked cell stares with unseeing eyes. Happy, early-life incidents flash through Karen's mind, and she touches her father's cheek, begging him to recognize her. Johann does, for an instant, and then lapses back to lifelessness, and Karen is dragged away, screaming. She crumbles into Kitty's arms, and Kitty pledges never to leave her alone.

Karen's grief over her father helps light penetrate Dov's darkness, and he realizes that he is the only obstacle to Karen going to safety in America. Dov burglarizes several cottages and flees to Jerusalem to join the Maccabee underground. Sutherland takes Karen to his villa to recover from her double shock, and Kitty is embarrassed to find hope in Karen's misery. Ari visits Sutherland on business and sees Kitty and Karen. Kitty begs Ari to find Dov and convince him that Karen needs him. Ari is surprised that Karen would reintroduce the only person who can separate her from Kitty, but Kitty cannot take



Karen to America until her feelings are resolved. Ari observes that Dov is driven by a force only God or a bullet can stop, like his own father and uncle, who have not spoken in fifteen years. Ari sometimes sympathizes with and sometime detests the terrorists, but he refuses to judge them. Kitty remarks to Sutherland about Ari's dedication, or obsession, and is surprised the Briton is involved with the Haganah, appraising Arab strength while remaining impartial in the conflict. Kitty, by comparison, is an ostrich, and he advises her to get out of Palestine. Kitty says that the time is not yet right. Sutherland suggests that the quartet hike around the Sea of Galilee, but Karen finds excuses for Ari and Kitty to go alone.

The Sea of Galilee is God's own sea, Kitty thinks, wondering why she is always more affected by Palestine's timelessness in Ari's company. Visits to Christian shrines sadden her because she cannot feel as close to them as her Jewish friends do to theirs. Historic memories are everywhere and crush Kitty. Ari takes her to his birthplace, and they enjoy a swim race. After dinner, they attend an outdoor concert across the lake at historic and strategic Ein Gev, where former musicians farming the *kibbutz* organize concerts. Beethoven and a canopy of stars calm Kitty, and after the concert, she and Ari stroll to ancient ruins. There, Kitty longs to hold Ari, urge him not to work so hard and pour out her heart, but she realizes they are strangers and holds her tongue. The motor launch starting up interrupts a tender moment. As Ari said it could, the placid lake turns into a raging ocean, and Ari comforts Kitty. Onshore, they embrace and kiss, thrilling Kitty more than her late husband ever had. She invites Ari to her room, but once they are in bed, she draws back. Ari departs, insulted, leaving Kitty wondering if she is afraid that making love with Ari might keep her in Palestine forever. She resolves never to let this happen again, and in the morning, she learns that Ari has checked out without leaving a note.

## Book 3, Chapters 7-10 Analysis

These four chapters examine Kitty's roller coaster emotions over wanting to be at the center of Karen's life while also looking out for her best interests as a *sabra*. Much space is given to the significance of patriotism. The question of Johann Clement is sadly resolved, and the abortive fling with Ari appears to have left Kitty free to leave Palestine. The chapters are rich with scenes set in ancient ruins and a colorful Arab bazaar, showing details of daily life. They also survey the string of Jewish spring festivals, deepening the theme of the Yishuv's attachment to its biblical and medieval roots. The biblical story of Ruth and Naomi is incorporated into *Savuot*, the harvest festival, and sets Kitty thinking about her inability to make the Jewish people fully her people. Ari threatens her ability to resist the pull of Palestine, and she resists. Still, it seems impossible that they will not eventually be together. Ari's reluctant agreement to find Dov and convey Karen's feelings sets up the next section and his next disappearance from Kitty's life.



## Book 3, Chapters 11-13

### Book 3, Chapters 11-13 Summary

Dov settles in the Old City and as a former ghetto rat, swiftly masters the city's layout and steals to keep himself alive and in art books and supplies, with which he occupies his time waiting for the Maccabees to make contact. He cannot get Karen out of his mind and sketches her from memory, but he fails to capture her beauty adequately. His loneliness grows so intense that he considers returning to Gad Dafna, but he resolves to let her get over him. Maccabees knock on his door and take him, blindfolded, to their headquarters, where Akiva and Ben Moshe welcome him and assign him forgery duties. Dov receives the nickname "Little Giora" after his Hebrew hero, and he is promised, if he behaves, to be allowed to go on some missions.

Meanwhile, in the Officers' Club, Caldwell delights in memories of torturing a beautiful young Maccabee prisoner that morning. A CID sergeant phones on Inspector Parkington's behalf to say Ayala is ready to talk. Caldwell jumps into a staff car, followed by Ben Moshe and companions. Speeding off, they claim that young Ben Solomon's ghost demands retribution. Panicking for his life, Caldwell signs a confession, which is pinned to his corpse with Ben Solomon's picture when it is found at the Dung Gate. Caldwell's death, while clearly justified, is too much for London or the Palestine garrison to bear. When Ayala's body is found, the Maccabees launch a "Hell's Fortnight" of wrathful terror that rocks Jerusalem, during which Dov attains legendary status. Haven-Hurst responds with a draconian "Operation Squid." Mossad brings in three shiploads of refugees. Determined to decapitate the Yishuv leadership before the U.N. arrives, Haven-Hurst disguises six men as Arabs to blow up Yishuv Central and Zion Settlement Society headquarters. One suicide truck narrowly misses, but the second hits, killing Harriet Saltzman. Haganah and Maccabees lay aside their animosities and undertake joint missions, utilizing one another's strengths. They attack the railroad system, British consulates around the Mediterranean and the Mosul oil pipeline at fifteen points. Haven-Hurst goes into hiding, but longing for a beautiful Arab mistress brings him out incognito. The Maccabees allow the couple to make love before raking her bedroom with gunfire. They send compromising photographs to British headquarters, agreeing not to release them if the British desist from their campaign of terror.

UNSCOP (United Nations Special Committee on Palestine) arrives in June 1947, with only Sweden and Norway truly neutral members. The Yishuv welcomes them, but Palestinian Arabs organize a general strike and demonstrations against UNSCOP. Pogroms break out in other Arab nations. Barak is called out of semi-retirement to serve with Ben Gurion and Weizmann as advisors to UNSCOP. Dov writes Kitty, saying he is living happily with true friends including a lover and asking her to take Karen, who does not belong in Palestine, home to America. Karen, who has resisted the idea, consents. Kitty resigns her position and books their passage.

## **Book 3, Chapters 11-13 Analysis**

These three chapters describe the savage violence that precedes the coming of UNSCOP to Palestine, dispatching two prominent British characters whose behavior has consistently suggested a Nazi mentality. Also lost is the elderly, idealistic American Jew who has served as one of the only symbols of hope. Haganah and the Maccabees put aside their animosities to form a united front, which, it is intimated, will be needed when the growing Arab fury erupts. Dov appears to have gotten over Karen, and it appears that she and Kitty will depart for America. This sets the stage for the dramatic climax of Book 3.



## Book 3, Chapters 14-16

### Book 3, Chapters 14-16 Summary

The Maccabee leaders prudently split up. For his valor and forgery talents, Dov becomes Akiva's favorite and joins him, Ben Moshe and Nahum Ben Ami in Tel Aviv. Because Akiva has an enormous price on his head, lookouts are posted around the area. CID is staking out a nearby apartment, watching smugglers, when the presence of watchmen alerts them to a better target. Dov is finishing a passport, and Akiva is resting, chiding him to take time for a love life, when policemen smash down the door and take them captive. The Maccabees blame Haganah for betraying them, while the British High Commissioner demands a swift, secret trial and hanging to demoralize the split enemy. The world press takes up the prisoners' cause, Dov as a young survivor of the ghetto, Auschwitz and the *Exodus* drama and Akiva as his eighty-year-old mentor. Bradshaw, in Palestine with UNSCOP, cautions the High Commissioner to show that British justice can be merciful, lest the hangings create martyrs to be avenged. They offer to commute the sentence to a few years in a colonial prison, but Akiva insists he is a prisoner of war and the British occupiers. Dov spits on the document. The two men become symbols of Jewish resistance and all rally behind the Maccabees.

Palestine is sitting on a short-fused powder keg. The prison in all-Arab Acre is a Crusader fortress converted into a feared Ottoman prison and fortified by the British to serve as the Empire's most dreaded penal institution. Akiva and Dov are held in the impenetrable north wing. Akiva suffers agonizing arthritis but quotes apocalyptic Bible verses at his jailers whenever they bring to him the petition for clemency. Six days before the hanging, they are moved to barred death cells and hear the executioners practice on sand bags. They don scarlet uniforms, traditional British execution garb. Pale and tense, Karen visits Sutherland, demanding he arrange a last visit with Dov. After advising her to forget the boy, he phones Jerusalem, where officials hope Karen can get Dov to sign so that they can halt the execution without losing face. Sutherland drives Karen to Acre, but Dov refuses to talk until Akiva advises him not to die silently as he will, cut off by his stubbornness from Barak. Dov obeys but is cold, assuming the British have sent Karen to break his resolve. His heart breaks as they talk about his letter to Kitty and their departure to America. As Karen readies to leave, Dov calls her back to touch her hand. Dov flops on his bed and weeps for the first time in his life.

UNSCOP observers are impressed by the Yishuv's progress, skillfully presented in contrast to the Hussein family-controlled Higher Arab Committee, which steers observers clear of squalid villages and sponsors demonstrations against the U.N. Finding no possibility of compromise, UNSCOP recommends partition to the General Assembly, and Barak agrees to go to Geneva as an advisor. Ari and Jordana come home to Yad El for a farewell dinner before Barak sails. Jordana tells Ari that Kitty and Karen are leaving - and good riddance. Ari insists that Kitty has done much good, and Sarah rebukes Jordana for upsetting her brother. Sarah knows Jordana is jealous and wishes the *sabras* could allow themselves to be women. She also insists Barak





reconcile with his brother, and he leaves to find Ari. Barak is pessimistic about the Jews' ability to take on seven Arab armies and asks Ari to prevent the British from hanging his brother. Ari finds Ben Israel and demands to see Ben Moshe, not as a Haganah commander but as Akiva's nephew. Nahum Ben Ami stands beside Ben Moshe, and both are hostile. When Ari refuses to leave and swears Haganah does not know he is here, Ben Moshe shares detailed rescue plans. Ari declares it perfect but unworkable. The Maccabees have a 2% chance, which Ari guarantees he can raise to 50% by perfecting their escape routes. Every prisoner should be freed to scatter to the winds, diluting the British response. Ari will take Akiva and Ben Moshe Dov in different directions to a friendly Druse village and to the caves around Mishmar *kibbutz* where Ari and David have operated during the war. Ben Moshe agrees to the plan because of Ari's last name.

As the execution day nears, a tense calm falls over Palestine. The condemned reject an appeal from the British prime minister. Arabs pack Acre on D-Day, which is also their market day. Maccabee demolition experts, 300 strong, don Arab garb and mingle. Four Maccabee insiders make ready. Ninety minutes before the hanging, three trucks of Maccabees disguised as British troops divide into four-man patrols that no one finds out of place. Ari arrives, disguised as a British major. Arab shops close for a two-hour siesta, and British troops wilt in the noontime heat. A muezzin calls Muslims to prayer. The Maccabees meander toward and surround the prison. Undisguised Maccabees mine the roads and set up machine gun nests on the escape routes. The attack point is the stairway from the old Turkish public baths adjoining the prison, the one place hidden from British sentries. Fifteen minutes before the execution, Ari's force seizes the baths, races across the roof and blows the south wall, opening a huge breach. They seize the arsenal, kill the guards and in six minutes free 300 prisoners and send them on their way. Ari blows the iron door to the death chamber, frees Akiva and Dov and spirits them over the roof and into separate escape vehicles. Dov's truck is chased up the coastline, but seventeen Maccabees hold up the British, perishing to gain time for the getaway. Ari and Akiva flee inland but encounter a strong British force. Akiva is mortally wounded, and Ari is hit in the leg. Ari gets his uncle to a *kibbutz* and into another truck with the sole objective of keeping the enemy from knowing the feared warrior is dead. Akiva dies in Ari's arms, is stripped of his scarlet uniform and is rolled into a shallow grave near Elijah's altar atop Mount Carmel. Lamenting that there had been no time to tell Akiva that his brother forgives him, Ari hopes some day this will be a Jewish shrine. His work done, Ari slips into shock from his leg wound.

## Book 3, Chapters 14-16 Analysis

These three chapters are the climax of Book 3, following the capture of aged Akiva and his protygy Dov, British attempts not to have to hang them and their refusal to compromise. Akiva significantly claims they are prisoners of war. Barak, now a seasoned diplomat, cannot bear the thought of his estranged brother going to the gallows and asks his son Ari to prevent it. This can only be done in coordination with the Maccabees, whose animosity toward the Haganah is greater than ever. Only because he is related to Akiva are they willing to go along with his plan. The days, hours and



minutes to H-Hour serve as a framework for building the reader's tension as the daring rescue plan moves into place. Akiva is mortally wounded during the getaway and dies poignantly in his nephew's arms. Uris will resist sentimentality in not sparing other key figures later in the novel. The Jews' need to sacrifice for their freedom is repeatedly emphasized throughout the novel, but it is made particularly sharp here. Dov has escaped, and Ari is seriously wounded. Their fates must now be followed, now that Akiva is in his hidden grave.



## Book 3, Chapters 17-19

### Book 3, Chapters 17-19 Summary

Kitty feels empty as the time comes to leave, and Lieberman wishes he could talk her into staying. The children have worked hard on a farewell celebration. They know the Maccabees have lost twenty, including Ben Moshe, in the raid, which has crushed British morale and determination to stay in Palestine, but they do not know whether Akiva and Dov have escaped. Karen has been upset since seeing Dov. To see if she knows anything, and to say a civil goodbye, Kitty knocks on Jordana's door, but she is rebuffed. Hugs from the children as she crosses the green make Kitty realize that leaving Gan Dafna will be harder than expected. She will miss Ari, but she hopes that sorrow will shrink as she watches Karen enjoy life, including dancing, again. Mark Parker will meet them in San Francisco, a center of theater and ballet. Even Lieberman believes she is right to go.

Kitty looks up from her desk at an oddly dressed Arab who announces that Ari has been wounded. The British manhunt is intensive, but they can divert attention by taking a busload of children to a Druse wedding at Daliyat el Karmal. Mussa warns Kitty not to pack medicine, as this will alert British suspicions, but she prepares an innocent-looking emergency kit for the glove compartment. Mussa knows nothing about Dov and conceals Akiva's death. Kitty feels the fear she knew in Chicago while her baby died and on Cyprus during the hunger strike. Karen tries to comfort her. They are thoroughly searched at two British roadblocks before reaching an exceptionally clean village filled with wedding guests. Dropping off the children, they drive on to an isolated house guarded by Druse gunmen.

Inside, Ari writhes on a brass bed. With swift efficiency, Kitty determines that he is not in critical danger, but she is concerned by the degree of pain when she probes the wound. Ari cannot travel, and the British have been tailing every Jewish doctor. Without surgical training or equipment, Kitty prepares. Ari is told to drink himself unconscious. A runner is sent to the closest *kibbutz* for medical supplies. Men transfer Ari to the floor to provide a firm surface for operating and pin him solidly as Kitty, braced by brandy shots and relieved that Ari has passed out, makes an incision, digs around, yanks out a slug and sits back, laughing hysterically. The men lift Ari into bed, and Karen cleans him up.

Kitty keeps vigil, sipping brandy and sobbing Ari's name. Ari remains in excruciating pain, so Kitty sends the children home and asks Karen to cancel their flight and ask Sutherland to meet her in Haifa. Left alone with Ari, Kitty worries about falling under his power again. When the runner returns, Kitty gives Ari plasma, penicillin and morphine, which knocks him out for two days. Kitty thinks about her duty toward the Gan Dafna children and wonders if some higher power is controlling her life. As Ari comes out of his stupor and shows a cheerful side, Kitty goes into an icy, clinical shell. Ari asks why she is treating him like a stranger and will not accept her facile answer of exhaustion. Kitty admits she regrets caring for him so intensely while needing to keep her distance. She



is not a *sabra*, able to sleep with anyone on a whim. Ari snaps at this slur on Jordana and Dafna. Kitty says her lover must *need* her, and Ari's various needs are all too calculated. She treats him like an animal because he is a mechanical animal that knows only fighting. She is fighting him and will win. Kitty leaves Dalijat el Karmal that same morning.

Kitty meets Sutherland for dinner at the place Ari took her the day she arrived in Palestine and they discussed living with tension. Kitty realizes she must get out before the land swallows her. Sutherland tells her that Dov is safely in hiding but that Karen does not know. The Briton is sure there will be war: 50,000 Palestinians, 20,000 cutthroat irregulars under Kawukji, 50,000 Egyptians and Iraqis, 20,000 Syrians and Lebanese, none particularly well-armed but some having modern units, face Palmach's 4,000-5,000 troops, the Haganah's 50,000, sharing only 10,000 rifles, and the Maccabees' 1,000 fighters with light arms. The Yishuv has no artillery, a three Piper Cub air force and Mossad tubs for a navy. Sutherland has advised them to form and defend a line between Tel Aviv and Haifa, but they are intent on fighting everywhere, including Gan Dafna. Overwhelmed in every category, they believe in miracles and all are willing to die to hold the land. Sutherland doubts the Arabs share this dedication.

Returning to Gan Dafna, Kitty meets Jordana and brushes aside her gratitude for treating Ari. Kitty again makes travel plans. At the end of August, UNSCOP calls for partitioning Palestine, allowing in 6,000 DP Jews a month and resuming land sales to Jews. UNSCOP adds the desolate Negev to the Jewish territory at Yishuv's request. Looking like a chain of sausages, the proposed Jewish State is a monstrosity and lacks Jerusalem, but the Yishuv accepts. The Arabs declare if the General Assembly votes for partition, there will be war. Kitty and Karen's trunks have been shipped ahead, and they are packed for a flight to Rome. Filing patient notes, Kitty glances at cover sheets giving names, ages, nationalities and the camp in which each had been interned. Most have no surviving relatives and suffer nightmares. Kitty reads a copy of a letter to Harriet saying *Erez Israel* appears to be the best therapy for borderline psychopaths. Kitty walks home, where she finds a note that Karen is at a farewell campfire, and she walks on to Lieberman's cottage, where she greets him, for the first time, "*Shalom!*" Lieberman is touched that Kitty has used this to say goodbye, but she replies that it also means "Hello." She is staying in Gan Dafna where she belongs.

## Book 3, Chapters 17-19 Analysis

The last three chapters of Book 3 focus on Kitty's wrestling with whether to remain in Palestine or return to America. Karen is on board either way. She has gotten over Ari in the interval between their trip to Tiberias and her treating him in the Druse village, and she fears being drawn back in. She declares that she needs to be needed - a position they discuss again towards the end of Book 4. The Druses are depicted celebrating a wedding in one of the mountaintop villages that these people, considered heretics by the Muslims, establish as protection against intermittent persecution. They are friendly towards the Jews and more civilized than the Bedouin, whose filthiness the author never fails to mention along with their hospitality. *Sabra* attitudes towards sex again

arise as a minor theme, again in anticipation of developments at the end of Book 4. Sutherland's expert summary of the military situation lays the foundations for Book 4, which chronicles the War of Liberation.



## Book 4, Chapters 1-2

### Book 4, Chapters 1-2 Summary

The 6,000-year case of the Jewish people goes before the conscience of the world in Flushing Meadows, New York, at the United Nations. Barak serves as ombudsman for the twelve-man Yishuv delegation that has few illusions. Muslims control eleven votes in the General Assembly, where the Yishuv has only observer status, which means the Arabs need only six nay votes to kill the plan, which requires a two-thirds majority. The Muslims use bribery and play off the U.S. and U.S.S.R., which have never agreed on anything in this body. France is waffling, fearing an uprising in their Muslim colonies, while the Soviets fear reminding their suppressed Jewish minority that they are Jews. The Slav bloc, of course, votes with them. The U.S. are sympathetic to the Jews but do not want publicly to rebuff Britain or, worse, give the Soviets a foothold in the Middle East as part of a peacekeeping force. Britain is hoping the U.N. will fail and call them back to save the day, assumes it controls Commonwealth members' votes and leans on small pro-Jewish European nations that depend on it economically. Hating colonialism, Asia leans towards the Arabs, while Latin America, controlling a third of the votes, is generally neutral. The Vatican wants Jerusalem internationalized, so if Yishuv insists on having it as their capital, this Catholic bloc will likely oppose partition. The Jewish delegates work into November, bringing out UNSCOP's moral and practical conclusions, when "The Miracle of Lake Success" unfolds. The U.S. cautiously and Soviet Union enthusiastically (and cynically, having weighed the political advantages) come out in favor of partition. A test vote shows that it will fall short of a two-thirds majority, so the Arabs push for a quick showdown. Jolted by the test vote, the Yishuv delegates arrive on November 27, 1947, like men facing the executioner. Their few friends filibuster to put off a vote until after U.S. Thanksgiving Day.

A solemn quiet prevails on November 29, as the alphabetic roll call of nations begins. Barak keeps tally. Australia and Belgium resist Britain, and Latin America appears to abstain or back partition. Byelorussia, first of the Slavs, votes aye, and Canada opposes its mother country. Fearing to upset Muslims in Pakistan and India, China abstains. Cuba, shockingly, votes nay. Egypt votes nay and announces that it will not be bound by this outrage. Ethiopia enrages Egypt and Syria by abstaining. France votes yea, but Greece bows to Egyptian pressure. Haiti, a key swing vote, votes yea, as does Iceland, the world's oldest democracy. India, Iran, Iraq and Lebanon vote nay, Iraq vowing bloodshed if they are defeated. At the halfway mark, Barak is worried. Mexico abstains, but the Netherlands and a series of Latin Americans vote yea. The Philippines' yea causes a shout to go up, and Barak feels they have a chance. Poland pays indemnity for centuries of persecution. Saudi Arabia denounces the motion hatefully, as do Syria and Turkey. Ukraine, South Africa and the U.S.S.R. vote yea. The hall is silent as the ashen-faced U.K. delegate abstains. The U.S. votes yea, and as the final countries are polled, word goes out over the wires of victory. Pandemonium breaks out in Tel Aviv, but the Yishuv knows the Arabs want blood.



Indeed, Arab monarchs, politicians, diplomats, journalists, youth leaders and clerics call for a united holy war in Palestine. A general strike and looting break out in Jerusalem on December 1, 1947, and the British stand idly by. Pogroms sweep through Jewish quarters from Aleppo to Aden, and the U.N. talks rather than mobilizing a police force. Weizmann organizes world Zionist groups to raise funds to purchase arms. Barak stays at Lake Success to work out partition details and look for arms support. Not waiting for the British pullout, the Arabs organize "armies of liberation" and funnel arms to Palestinian Arabs. The pro-Nazis, Haj Amin and Kawukji, set up in Damascus and forcibly recruit armies of degenerates that Syrian officers train before infiltrating them into Palestine. Their main base is in Nablus. The U.S. declares a "plague on both houses" by clamping on an arms embargo that only harms the Jews. Palmach and the Maccabees remain wary, but they are better organized than the Arabs, who have but one good commander, the Mufti's cousin, Abdul Kadar. London hopes, pointlessly, that the Yishuv will plead for help. Taggart forts are to be turned over to the majority population in each area, but British commanders often favor the Arabs, no matter what. When ex-Nazi soldiers join "liberation forces," Yishuv Central issues a general mobilization order, and shooting commences. Snipers and ambushes make traveling in the countryside hazardous, while the cities are even more violent, with Jerusalem divided into armed camps and bomb blasts growing frequent. The sharpest battles occur in Haifa. Knowing the Jews will fight to the death over every settlement, Kadar relies on siege techniques to starve them out. They prove effective by winter, and the British refuse to escort into Jerusalem a relief column to prevent 100,000 civilians from starving. The "Battle of the Roads" is fought even before a formal declaration of independence is decided on.

Ari's recovery is too slow for Avidan, who needs mature commanders who appreciate strategy, discipline and concerted efforts among the Palmach brigades in Galilee, Judea and the south. Young, headstrong fighters often oppose Yishuv Central policies and Haganah authority. Ari is stationed in his native Huleh Valley to defend against Kawukji's harassing irregulars. By rights, Fort Esther should be relinquished to Ari, who sets up headquarters in Ein Or, taking along his favorite aides. Safed's defense is considered "untenable," because its pacifist inhabitants are outnumbered twelve to one. The Mufti targets it for destruction when the British pull out. Arabs already control the police station, the acropolis and the Taggart fort. The Jews are so weak that the British beg Ari to evacuate, but the local commander, a hotel owner, Remez, remembers how Arab "friends" turned on the Jews in 1929 and 1936. Ari promises Safed priority for whatever troops and material he can spare once Hawks leaves. There are 200 similar villages vying for support, dug in and taking Arab sniper fire. Aata is a major problem, which Ari vows to attack as revenge for his boyhood embarrassment, but he declines to target Abu Yesha. David reminds him that it is no time to become sentimental, but Ari insists on talking with Taha personally. Ari knows David is worried about his beloved Jerusalem and wants to transfer there, but cannot spare him until his leg is reliable. He gives David a weekend pass to reconnoiter Gan Dafna. Jordana believes it is good for morale to have Kitty present and hopes they can put aside their feelings and cooperate during the coming emergency. Jordana says there is no safe place in a country fifty miles wide to which the children can be evacuated.



## Book 4, Chapters 1-2 Analysis

These chapters use the U.N. roll call of nations to build drama about whether Palestine will be partitioned into two states and quote various Arab reactions - variants on "Death to the Jews" theme - in the immediate aftermath. Both sides prepare for war. Uris emphasizes afresh the Nazi proclivities of the leading Arab commanders and their forced conscription of supposedly "volunteer" armies. This theme, that willful and selfish rulers force the rank-and-file Arabs into an unwanted conflict, will pervade Barak's formal analysis at the end of Book 4. He respects Abdul Kadar, however, who understands the Jewish mentality and uses their geographic distribution against them effectively, using the ancient tactic of siege. The Roman siege that captures Jerusalem in 70 A.D. will be described later in this Book. Cold, calculating Ari is sentimental about Abu Yesha, and debates over duty will be repeated with normally sentimental David until Haganah forces finally level the Arab village. Ari is loathe to abandon his dream of coexistence even as its death throes surround him.





## Book 4, Chapter 3

### Book 4, Chapter 3 Summary

Karen has tea waiting when Kitty comes in from the snowfall on Christmas Eve. The Hansens have sent a present, which has Karen recalling Danish celebrations. Since her husband and daughter died, Kitty has ignored the holiday, but today she tells Karen that she believes one cannot be a Christian without also being a Jew. She can finally give without reservation or hope of compensation. Karen confides that she feels close to Jesus here. Karen dresses for guard duty as carolers, who have been practicing two weeks, appear, singing "Silent Night" in Hebrew, the finest present Kitty has ever received. Relieving a guard at the outer trenches, Karen sees movement and challenges the intruder. It is Dov. They run into each other's arms. He wants to come back to Gan Dafna but is afraid his thievery will be held against him. Karen is sure he will be welcome. Dov confesses that after her visit to the Acre prison, he wanted not to die or kill anyone again. His bravado was just to make her go away for her own good. He admires how Karen makes herself believe things and makes him believe as well. He has come even though he was sure she had gone. They kiss and agree that when she is off duty, they will see Lieberman together. Today's password, she advises him, is "Happy Holidays."

Meanwhile, Barak lectures U.S. delegates on international law being ignored by the wicked and not enforced by the righteous. He knows no one will stand with the Jews if they proclaim independence on May 15. The Arabs are building strength in anticipation of the British pullout. Syrian villagers join irregulars and Palestinians in isolating Jewish positions across Galilee, but Hawks has driven them back for now. Safed is running short of food and water. Both sides want to control Haifa, the chief local port. The Jews have a superior position, but the British commander is pro-Arab. The central plains of Sharon, scene of great Crusader battles, are thickly settled by Jews and face the Arab-dominated "Triangle" in Samaria. The situation is tense but relatively quiet. Raids across the lines in Tel Avid/Jaffa are constant, with the British restraining the Jews. In the sprawling Negev Desert, Jewish settlements are sparse and susceptible to siege. The Arabs have large bases at Beersheba and Gaza. Piper Cubs fly from the Negev to throw hand grenades at Arabs besieging Jerusalem, marking the formation of the Israeli air force. Abdul Kadar has Jerusalem by the throat, with the British refusing to patrol the roads, even when 77 unarmed doctors from the Hadassah Medical Center are hacked to pieces trying to help. The Etzion group of Orthodox Jews is cut off by the Arab League disguised in British uniforms.

Gilboa, whose wife is expecting again, is assigned to receive Fort Esther from the British. When he arrives, however, Kawukji's flag flies above it, and shots ring out. Gilboa falls back and informs Ari, who storms into Hawks' office to call him a "Judas." The major claims to have obeyed overnight orders from Jerusalem but accepts it is cowardly for him not to refuse an immoral order, which enables Ari to guilt him into taking part in a risky ruse. An armored British column is to drive tomorrow to Gan Dafna



on a sham evacuation mission to decoy the Arabs. On Ari's orders, Lieberman refuses Hawkes help, and Hawks withdraws to Safed. Meanwhile, Ari has confided to Arab "friends" that the British have left tons of heavy arms behind in the village, and a rumor spreads that Gan Dafna is invincible. Ari visits Taha as Haganah commander to reprimand him for broken promises. Taha says that sentimentality does not befit Ari, who reminds him that the men trying to push him around are the kind that slew his father during his prayers. As mukhtar, Taha must stand up to them or be responsible for the destruction of his village. Taha demands Jordana's hand in marriage as proof Ari does not consider him a "dirty Arab." Ari drops him with a single punch and quickly apologizes, but Taha orders him from his home.

## Book 4, Chapter 3 Analysis

This chapter brings Dov and Karen back together and shows Kitty growing comfortable with the whole course of her life, using the uncomfortable Christmas Eve as a nexus. The children tolerantly sing "Silent Night" in Hebrew. A survey of the military situation in various regions shows the Jews beleaguered, but geography gives them nowhere to flee. Even innocent children cannot be removed to safety, for there is none. Britain's pro-Arabism is indicated in several locales but shown pointedly in the turnover of Fort Ester. As the young Yakov, it should be remembered, Ari studied the New Testament, so he knows to call Major Hawks Judas, after Iscariot. He drills steadily at the officer's wounded conscience until he cannot refuse to cooperate in Ari's plan, the first stage of which is shown here. Recall that Arab superstition (like the earlier Midianites) has been mentioned as a useful way for gaining a strategic upper hand. Having an armored column stop at Gan Dafna suffices to convince the Arabs that the village has been heavily armed. Taha's longing for Jordana since childhood leaks out as a way to test Ari's egalitarianism. However, Ari's brotherly instinct to protect and defend rushes in, and the situation is lost. The tragic outcome occurs after another look at the broader view in the winter of 1947-48.



## Book 4, Chapters 4-5

### Book 4, Chapters 4-5 Summary

Fearing a Soviet presence in Palestine, the U.S. retreats on partition, so Barak is surprised to be called to France. He understands, though, when Jan Masaryk tips him about weapons in a half dozen European countries. Barak seals the deals and looks for means of getting them past the British blockade. In Vienna, Mossad purchases a surplus American Liberator bomber and prepares an abandoned British air base in the all-Jewish Jezreel Valley. The Arab generals Kawukji, Safwat and Kadar vie to be the first to make good on grand promises of "great victories." Kawukji believes that the isolated Orthodox community at Tirat Tsvi is the easiest target and mounts a frontal assault, which is mowed down. Officers have to fire on survivors to keep them from fleeing. Inside Tirat Tsvi, as ammunition runs low, it is allocated to select sharpshooters while others prepare for hand-to-hand combat. A sudden downpour slows the Arabs, and sharpshooters pick off a few attackers. The battle is called off. To save face, Kawukji turns on Mishmar Haemek ("Guardpost of the Valley") with a force of 1,000, supplemented by ten .75-mm mountain guns. The British allow a daylong barrage before suggesting that the Jews evacuate. Kawukji does not know about overnight reinforcements, so his attack is smashed. As the Arabs flee, the Jews unexpectedly counterattack, but they are halted by a British-forced truce.

Teenage members of the Hillmen Brigade patrol the wilds of Judea, trying to keep open the supply road to Jerusalem, reminding themselves that David and Joshua fought here in biblical times. When a giant convoy mounts to save Jerusalem, the Hillmen are tasked with taking the Arab village at Kastel, a former Crusader fort. The first Jewish offensive action of the War of Liberation is a "sheer-guts" attack up a treacherous incline. They arrive bone-weary but throw themselves into - and win - hand-to-hand combat, which raises Yishuv's flagging spirits when the convoy gets through. Meanwhile, frantic for a victory, Kawukji summons Mohammed Kassi, the Huleh commander, to Nablus and informs him the Mufti will make a triumphant entry to Palestine on May 15, when the British pull out. Safed will be the capital until the Zionists can be thrown out of Jerusalem. He expects Safed to be taken within a week of Hawk's departure. Kassi is ordered to take Gan Dafna immediately but worries about the heavy armaments there. Kawukji makes clear that Kassi's life depends on victory.

Ari learns that Kassi's men have entered Abu Yesha and waits to see how the villagers will react. Taha offers no leadership. Kassi begins shelling from Fort Esther, and the *kibbutz* activates oft-practiced defensive measures. As a commander, Ari dares not set a precedent of giving extraordinary help to Gan Dafna, because every settlement will expect it. Still, Gan Dafna houses 600 children, who cannot be lost. When Tel Aviv considers evacuating the youngsters, Ari puts together the most audacious plan of his career. A task force of four hundred men will climb the mountain. Two hundred and fifty men will individually each carry one child down the dangerous slope, and the remaining hundred and fifty will cover the retreat. The operation takes place under cover of night,



with the children drugged for easier handling and silence. Jordana quadruples the usual guard to keep Arab infiltrators from discovering the plot and keeps Kitty company during the long, nerve-wracking night. Over brandy, Jordana confesses that she has long wanted to be friends, having realized how good Kitty is for Ari and the children. She tells about meeting David her second day at Hebrew University. She fell instantly in love but was able to find no words to express it for a year. Kitty says that is how it was with her husband, too. David and Jordana grow closer on an archeological dig in the Negev, where he muses about doing such wonderful work full-time. If peace comes, she will follow David wherever he goes but cannot imagine leaving Palestine. Jordana tells Kitty about David's pain over the siege of Jerusalem. At the sound of distant gunfire, Jordana assures Kitty it is part of the plan, drawing Kassi's men away from the convoy. At dawn, a sentry sees Yad El send in code "X1416," which Jordana knows means the children are safe, referring to Exodus 14.16.

## Book 4, Chapters 4-5 Analysis

These chapters show the deepening crisis in Palestine as the Arabs wait for Britain to withdraw so that they can seize the entire territory. Three generals vie for fame, only one of whom is competent and takes the undramatic but effective tactic of siege warfare. Assault warfare is consistently resisted, even when the Jews are down to their final rounds of ammunition. The Jewish and Arab attachment to the land, witnessed by their willingness to shed blood for it, is often reiterated. The children's compound at Gan Dafna presents a special case in which the Jews cannot permit a stand to the death. The children are the future. Ari puts together another impossible plan, which his followers pull off. The nighttime of tense waiting allows Kitty and Jordana finally to make peace, and David Ben Ami's personality is developed through his lover's words.



## Book 4, Chapter 6

### Book 4, Chapter 6 Summary

Four days after the rescue, Ari leads the last Palmachniks available to augment Gan Dafna's defenses. Kassi outnumbers Ari three to one and has unlimited ammunition, artillery support and potential reinforcements, but he lacks military training. Ari sets mines to force the Arabs into a narrow ravine leading to Gan Dafna and decimates them with machine gun fire. Firecrackers heighten the terror as the Jews withdraw to the compound, and the Arabs advance in disorganized clumps. David has modified the five antitank projectiles to hold shotgun pellets, and he lets the Arabs close to point-blank range before firing the antique weapon. It gets off three rounds before shattering, but two hundred enemies lie dead. From entrenched positions, Jordana's youth troops halt the next, weak attack. Gilboa pursues the panicky Arabs beyond the knoll where Ari has ordered him to stop and is hit by gunfire from the Fort. Seeing him entangled in barbed wire, Kassi orders a ceasefire to use Gilboa as bait. Ordering everyone back to Gan Dafna, Ari runs and crawls close to Gilboa, who knows he has only minutes to live. Ari tosses him a locked grenade and runs away. Seeing that no one will rescue Gilboa, the Arabs gather to take him alive. Ari turns white when he hears the explosion, and later in his command bunker, he contemplates the outcome of twenty-four Jews killed and twenty-two wounded versus 418 Arabs killed and 170 wounded. The Jews have collected enough abandoned Arab weapons to guarantee that there will be no repeat attack. Kitty, exhausted from caring for the wounded, offers Ari brandy and Gilboa's personal effects. She is shocked by Ari's cold-blooded reaction to Gilboa's foolish self-sacrifice and the difficulty of replacing such a man. Reminding Kitty that her husband's commander on Guadalcanal held no wake for him because it is the nature of war for men to die, Ari orders her to get out of his post.

### Book 4, Chapter 6 Analysis

This chapter focuses on how sound planning and innovation win the day at Gan Dafna and the Arabs defeat themselves by wanting to take Gilboa alive, doubtless for evil purposes, when their savvy ploy of using him as bait fails. This death of an old friend and neighbor moves Ari only as a professional soldier. Gilboa will be hard to replace. Ari's coldness, often remarked on during the *Exodus* crisis, returns in spades as he reminds Kitty that commanders factor in casualties. There is no room in war for sentiment.



## Book 4, Chapter 7

### Book 4, Chapter 7 Summary

The Siege of Safed, begun the day after the U.N. partition vote, is certain to turn to open warfare when the British withdraw in the spring. The Arabs hold all key strategic points, and the Cabalists have historically been pacifists. Ari sends in fifty Palmachniks led by Yarkoni, whose Moroccan experience allows him to capitalize on the Arabs' unnatural fear of the dark. Jewish morale stays high as rations and ammunition run critically low. Ari, who finds Safed no worse off than the rest of Palestine, sends in a strange-looking contraption, the *Davidka* mortar. Examining it, the Cabalists debate doomsday, but the chief rabbi blesses it and calls on the Messiah to spare their community for its obedience to the Law. They aim it at the Arab-held police station, hope it will not explode in their faces and level houses near the target. A second round convinces the Arabs that the Jews are determined to get revenge for centuries of mistreatment. Hearing the news, Ari reinforces Safed and, after three days of shelling, summons the Arab spies and hints that the Jews have the atom bomb. Within hours, the roads are jammed with fleeing refugees. Within three days, the Jews hold Safed, the supposedly indefensible city. *Ashkenazim* and *Sephardim* debate whether this divine intervention stems from Job or Ezekiel. Sutherland's villa has been pillaged, but he laughs it off. No one realizes that the Arab refugee problem has begun.

At a hidden airstrip, an obsolete Liberator lands, is swiftly unloaded and returns for another load of modern arms and ammunition. British forces following up on Arab stories find no trace. By the time four or five shipments arrive, the Jews are rolling up victories. Safed inspires "Operation Iron Broom" to sweep Galilee free of hostile Arab villages. The Arabs mount a strong defense of Haifa before the British impose a truce. The Arab population stampedes, unbidden, to Lebanon, and the infection spreads to Acre and Jaffa. Kassi rallies to defend the Jerusalem corridor but is killed in action, and the loss of the only competent Arab commander is devastating. Two weeks before the British withdrawal, seven revengeful Arab armies stand poised on the borders to crush the victorious Jews, who must now decide whether or not to declare independence.

### Book 4, Chapter 7 Analysis

Uris reiterates detail about Safed's history and layout before taking up the story of the Jews' surprising victory, made possible by a jerry-rigged mortar, the *Davidka*. Without bidding, the Safed Arabs flee towards Lebanon, as do other Galilean villages with greater justification. Uris will return to the theme he introduces here. The plight of Palestinian refugees creates a cancer that appears incurable. That is the situation already in 1958, when *Exodus* is published, and it worsens after the War of 1967 and remains in the headlines to this day. Jewish innovation and bravery continue to contrast sharply with Arab ignorance and cowardice, even when the Arabs fight their hardest. The loss of their only competent commander surely spells doom for their cause.



## Book 4, Chapter 8

### Book 4, Chapter 8 Summary

Between November 1947 and May 1948, the Yishuv is spectacularly successful against vast odds. Haganah evolves into a full army, and a few Spitfires, corvettes and PT boats create an embryonic air force and navy. Experience and victory breed confidence, and the Jews optimize their organizational abilities. Those who believe the Arabs are bluffing get a rude awakening when the British-led Arab Legion butchers *Kibbutz Etzion* on the Bethlehem Road, and only intervention by the International Red Cross keeps three nearby settlements from sharing this fate. The Arab Legion attacks Beth Ha-Arava ("House in the Wilderness") in the barren Negev Desert, which settlers have turned into irrigated farmland. Hopeless, the Jews surrender after scorching earth and homes.

On May 13, 1948, the British Jack, symbol of the misuse of power, is struck in Jerusalem, and the next day, a Provisional State Council gathers in the mayor's home under heavy armed guard. The world tunes in to *Kol Israel* ("The Voice of Israel") to hear the historic event. Jews long dispersed have returned to the land of their ancestors and reclaimed the land from centuries of neglect. They seek peace but are willing to fight, and they want to share progress with all inhabitants of Palestine. Their rights, guaranteed by the Balfour Declaration and League of Nations Mandate, enjoy explicit international recognition. The recent European holocaust proves the need for a Jewish State, duly recognized by the U.N. on November 29, 1947. Today, they proclaim the State of Israel, open to Jews worldwide, based on principles of liberty, justice and peace as proclaimed by the Hebrew prophets and pledged to the precepts embodied in the U.N. Charter. They call on their neighbors to live in peace and promise cooperative Palestinian Arabs full and equal citizenship. Truman grants recognition within two hours. Tel Aviv dances the *hora* as Egyptian bombers take off to bomb the city into oblivion.

### Book 4, Chapter 8 Analysis

This chapter examines Israel's proclamation of independence, using the primitive state of radio communications in 1948 to heighten the drama. The novel's principals - Lieberman and the children in Gar Davna, Sutherland and Yarkoni in Safed, Barek and his colleagues in Paris, David and Ari at the Ein Or kibbutz, Sarah in Yad El, Kitty and Karen - listen and react. The legal bases for independence receive equal treatment with promises of Arab equality in the new state. These facts will be reiterated and commented upon in David's formal report, which concludes Book 4. Uris strikingly contrasts the rejoicing in Tel Aviv with the warplanes dispatched to launch an all-out war.



## Book 4, Chapter 9

### Book 4, Chapter 9 Summary

Arab claims of a "master plan" for pushing the Jews into the sea are contradicted by their leaders pursuing their own nationalistic aims. The Egyptians strike in two armored columns up the coast to Tel Aviv and inland to Jerusalem. Shocked by the level of resistance, the coastal arm bypasses tougher *kibbutzim* and overextends its supply lines. Weeks of artillery and aerial bombardment fail to conquer the strategic Negba *kibbutz*, and its stand becomes a Masada-like symbol. The second arm is halted at Ramat Rahel and driven back to Bethlehem. When the British evacuate Jerusalem, Haganah fights street-to-street to occupy abandoned strongholds and to capture the Arab suburbs separating Mount Scopus from the Old City. Politics keep them from taking the Old City proper, but they trust the Arabs not to attack a place sacred to three religions. Glubb Pasha, British commander of the Arab Legion, proves a treacherous foe, however, and Haganah and the Maccabees both send volunteers to help the Orthodox hold the Jewish Quarter. The road from Tel Aviv sees violent fighting, but key Jewish positions in the Judean hills hold. At Neve Sadij, the Maccabees commit a massacre that stigmatizes Israel for decades. A force of ex-Cypriot DPs fails four times to take Latrun, a former British prison, the last assault led by a U.S. colonel code-named Stone (Mickey Marcus), whose organizational experience dies with him.

Northward, in Galilee, Syrian tank columns capture Shoshanna and descend on Dagan A and B, but they are defeated by a hail of Molotov cocktails. The Jews fight off a second Syrian column in the Jordan-Beth Shean region, but a third column attacks Ari's Huleh Valley and links up with Kawakji's irregulars. Reinforced, Ari adopts a "defensive-offensive" posture to keep the Arabs off balance. Meanwhile, the Syrians turn their artillery on Ein Gev, driving the *kibbutz* underground but not impeding their cultural life. When ground troops attack, the Jews use ammunition judiciously to pick them off and demoralize them. Ein Gev attains legendary status. In Samaria, a triangle of Arab villages forms a base for Kawakji's irregulars and Iraqi regulars. Opposite the Triangle lie Tel Aviv and Sharon. Controlling this strip will cut Israel in half. Egyptian newspapers exaggerate the effectiveness of bombarding Tel Aviv, which the Iraqis are loath to invade. Israeli warplanes end the bombing and drive off an Egyptian cruiser. Still waiting for a victory, Kawukji moves to Nazareth, but the Christians ask him to leave. He retreats to the Taggart fort and is the Israeli's final enemy in Galilee.

### Book 4, Chapter 9 Analysis

This chapter surveys six theaters of war and the ways in which the Israelis outfight and outmaneuver the boasting but ineffective and disorganized Arab nations. Uris admits the Jews' guilt over atrocities at Neve Sadij, a confession Barak will reiterate, sadly, in his final report.





## Book 4, Chapter 10

### Book 4, Chapter 10 Summary

Past eighty years old and slowing down, Barak asks to retire. In Naples, he briefs Mossad agents, and they tell him about a massive cache of arms the Syrians have bought and loaded aboard an Italian motor ship, the *Vesuvius*. Israeli frogmen have disabled her with mines, and she is dry-docked under heavy guard. Syrian Colonel Fawdzi, in charge of the cargo, has secretly agreed to turn the cargo over to the Israelis, if they promise not to damage her again. On the open seas, *Vesuvius* can evade the meager Israeli navy. Intrigued by such knotty problems, Barak devises a plot. Outside the harbor, an Italian customs cutter hails *Vesuvius*, and a giant, red-and-white-bearded captain comes aboard to warn of an Israeli bomb threat. The Arab crewmen are taken below, and Fawdzi is placed under cabin arrest as Mossad agents speed *Vesuvius* past the three-mile limit, where she meets two corvettes flying the Jolly Roger. She is offloaded and sent back to Italy with her radio destroyed. Fawdzi fumes about piracy, while the Italians claim ignorance. The Arabs make up stories to avoid blame, and lawyers tie the whole matter up in litigation. When rumors are floated that Fawdzi is a Jewish spy, he prudently fakes suicide and disappears. The corvettes, flying the Star of David, deliver Barak and the weapons home to Israel.

### Book 4, Chapter 10 Analysis

This chapter offers a charming, swashbuckling interlude in the bloody War of Liberation. Needing to get Barak home to Israel for the climax, Uris has him invent and star in a clever plot to steal weapons bound for Syria. Uris deftly paints the various national characters involved with the Jews, of course, as clever and the Arabs as confused and sniveling.



## Book 4, Chapters 11-12

### Book 4, Chapters 11-12 Summary

Summoned to Tel Aviv headquarters, Ari marvels at the crisp professionalism that now marks the army. Avidan has retired but remains "commander emeritus," consulting on policy. He tells Ari morosely that Jerusalem/Latron remains a problem, and in Galilee, Kawukji must be eliminated. Avidan is annoyed that Ari has not yet wiped out Abu Yesha as ordered. Avidan insists that those people have chosen to collaborate with Kawukji and are too weak to rebel. This is the pattern in all Arab villages, despite Israeli pleadings and threats, and Jerusalem is being starved. Israel can only kill or be killed. Avidan offers Ari the choice of transferring to another command, but Ari vows to do his duty. Avidan tells Ari that he is promoted to colonel and is sorry about Abu Yesha. With his aides promoted to major, Ari maps out "Operation Purim." Without artillery support, a frontal attack on Fort Esther is impossible; three hostile Arab villages must be neutralized in order to flank the fort and attack it with Davidkas. The assaults are so swift that the fort assumes it is just Arab troops firing for their own pleasure. At dawn, Yarkoni fires twenty Davidka rounds before the fort's iron gate is torn from its hinges, and Kassi waves the white flag and goes docily to jail. Ari sends a truce team to Abu Yesha and watches a few old friends evacuate. David offers to assume command, and Ari stands white-faced throughout the assault. Taha leads a hundred defenders in a bloody stand. Stone houses do not fall as readily as mud ones. The last survivors huddle in Taha's home and die under a Davidka barrage. Ari is bleary-eyed when he takes David's report, worries about the survivors' fate, is talked out of taking a last look and orders Abu Yesha leveled.

On weekend leave, David sleeps in Jordana's arms before the volunteer mission to Jerusalem she knows is inevitable. Jordana knows *sabras* must encourage their valiant lovers, so she conceals her fear and sleeplessly, wordlessly cuddles him. Jerusalem has suffered since partition day. The Higher Arab Committee calls a general strike, and the Jewish commercial district is pillaged, while the British do nothing. Abdul Kadar mounts an effective blockade of the roads, and despite titanic battles to force convoys through, the Jews are starving, freezing and under bombardment. The Orthodox obstruct Haganah efforts to protect them, and it is unlikely they will hold out three years as at the time of the Roman siege. The Maccabees, too, fight a private war, coordinated with Haganah only occasionally. Casualties mount to the thousands. The Arab League breaks promises and blows up pumping stations bringing water to the civilian population, but the Jews find ancient cisterns that hold potable water. The defenders are squeezed into two buildings and are expected to fall in days. Knowing David must enter this battle, Jordana begs him to love her, then sleeps contentedly and awakens to see David in uniform, watching her sleep. They part, kissing and declaring their love. When he is gone, Jordana begs David to return to her.

Avidan drives David to see General Ben Zion and his aide, Major Alterman, to present a plan for raising the siege on Jerusalem. An ancient Roman road lies buried, which, if



cleared, could bypass Latrun. They can build a one-lane road by night, working simultaneously from Tel Aviv and Jerusalem. David asks to explore for the Roman roadbed, but Avidan is loath to risk such a vital resource on a dubious suicide mission. Ben Zion is not sure trying to hold Jerusalem is not folly. When a communique arrives announcing the surrender of the Old City, Ben Zion gives David a jeep. Israel without Jerusalem is unthinkable. David drives for sixteen kilometers, instinctively and knowingly, through the rugged terrain, looking for topographical clues. At daybreak, Ben Zion and Avidan despair of ever seeing David again, but a message arrives, "I358." Consulting a Bible, they find Isaiah 35.8, prophesying a highway on which the redeemed shall pass. Thousands of volunteers build the road under the Arabs' noses, removing all trace of their digging. David receives an official transfer to Jerusalem, and anguished, Jordana returns to the ruins of Gan Dafna, moving in with Kitty and Karen. One night, Jordana swoons at dinner and awakens to tell of a dark chill and hearing David shriek. Three days later, Kitty delivers the news that David has died while executing an unauthorized conquest of Mount Zion. Jordana spends four days and nights in the ruins of Abu Yesha and returns to Gan Dafna, never to mention David's name again. The "Burma Road" is finished, and convoys rush along it. The siege collapses, and all know the War of Liberation is won.

## **Book 4, Chapters 11-12 Analysis**

These chapters play up with uncharacteristic emotion the terrible cost of war. Ari must order the destruction of the Arab village he and his father have built, knowing his childhood friend will die and innocent fellaheen will be forever ruined economically. David is compelled to save the Holy City and is not content with discovering the means of relieving the siege. He goes on to lead a senseless suicide mission to redeem Mount Zion, which his superiors would forbid if they knew. Jordana reacts as her brother Ari did when Dafna was murdered; she never mentions him again.



# Book 4, Chapter 13

## Book 4, Chapter 13 Summary

The U.N. orders a temporary truce, giving both sides a badly needed breather. When Maccabee sympathizers in America purchase an illegal planeload of arms and volunteers, the Provisional Government forbids it to land, and when the *Akiva* refuses to turn back, they shoot it down. Fighting breaks out between government troops and the Maccabees, and bitterness grows permanent. With the British gone, Israel no longer needs terror tactics. When Egypt resumes fighting, Israel shocks the world by launching an air offensive on Cairo, Damascus and Amman and shelling Tyre from the sea to cut off Syrian arms smuggling. Ari forces Kawukji to flee, and the Huillmen Brigade widens the Jerusalem corridor. In the Negev, "Sampson's Foxes" lift the siege on Negba. Other lightning-fast jeep units take the Lydda aerodrome and encircle Latrun. After ten days of Israeli victories, the Arabs scream for another truce. When Kawukji breaks it, "Operation Hiram" chases him into exile. There are sentiments to carry the war to Beirut and Damascus, but Israel returns to its own borders. Having promised King Abdullah not to attack Jerusalem or the Triangle, Israel turns its attention on Egypt. Arab leaders are swift to blame one another and the West for their defeats, exploding the myth of Arab unity. Abdullah is assassinated, and Egyptian King Farouk is dethroned by Nazi-style militarists. The Egyptian army digs in at Beersheba, but they are encircled, attacked from the rear, routed and pursued into the Sinai, the Jews believing another prophecy by Isaiah has come true. The British warn Israel to stop short of the Suez Canal or face attack, and fittingly, Israeli pilots fire the last shots of the War of Liberation at RAF pilots.

Barak produces a report that portrays the Arab refugees as tragic pawns that Arab governments are exploiting politically. The refugee camps are pointed to as signs of Jewish cruelty, as though every war does not displace populations. Had the Arabs obeyed the will of the U.N., there would have been no refugee problem, but the Jews' hand of friendship is slapped. The ignorant, superstitious and fanatical *fellaheen* flee, convinced by their racist rulers that the Jews will massacre them. This occurs only in Neve Sadij, a localized, unforgivable, wartime atrocity, which pales before scores of peacetime Arab pogroms. Arab armies want Arab civilians cleared out to simplify operations to throw the Jews into the sea. The few Arab villages that fight Israelis have been expelled. Arab boycotts, blackmail, border raids and constant threats make it clear the hostile population cannot be allowed to resettle, and horribly, they are kept caged as unwanted refugees by Arab nations. The U.N. has authorized \$200 million to resettle them in the lush, thinly populated Tigris-Euphrates Valley, but not a penny has been spent. Tiny, infertile Israel has taken in over a half-million refugee Jews from Arab lands and will add that number again. Arabs cry crocodile tears over Palestinian Arabs wanting to return to their beloved lands, but this is nonsense. Had they loved Palestine, they would not have fled without a fight. Now political fanatics are victimizing them. Arab claims that Zionism is expansionist are patently false. The Arabs need a century of peace and liberal, courageous, enlightened leaders to lead them out of the Dark Ages, but the few that emerge are murdered.



## Book 4, Chapter 13 Analysis

This chapter hastens, rather impersonally, to chronicle the closing days of the War of Liberation, the first unsuccessful U.N. truce and the first re-engagements that leave the Arab world reeling and crumbling. Jewish disunity is also revealed, with the Haganah and Maccabees parting ways forever over the flight of the *Akiva*. Barak's official soliloquy on the Palestinian refugee problem lays out the Israeli position in 1958, which budges little until the Oslo Accords in 1993.



# Book 5, Chapters 1-5

## Book 5, Chapters 1-5 Summary

Stretch Thompson, owner of Arctic Circle airways, offers his best pilot, Foster J. ("Tex") MacWilliams, \$4,000 to fly to Lydda and more for him to fly for his new Palestine Central Airways on a mission to bring Jews into Israel from southern Arabia. Planted as trading colonies in biblical times, when the Queen of Sheba met King Solomon, Yemenite Jews have survived 3,000 years of isolation from the rest of Jewry, resisted conversion to Islam, kept the Torah, Sabbath and holy days and dress like ancient prophets. They never give up on "going up" to Jerusalem, even when Yemen declares war on Israel and sends a token force to Egypt. Their "Wise Ones" - the Haham - see this as a sign and tell them to prepare to emigrate. The Imam, who protects the Jews because they are valuable craftsmen and farmers, is reticent to lose their services, but the rabbi plants in him fear of the Ten Plagues because typhoid has recently claimed a quarter of his people. They must pay poll taxes, abandon their property and leave hostages, but the Jews are allowed to go. They trek to the British Crown Colony of Aden, where they are interned in Cyprus-like camps, where many of the relief workers are Israelis. Israel agrees to evacuate them, hiring Arctic Circle/Palestine Central, and when Tex lands, the Yemenites see him as the prophesied "eagle."

Pious Yemenites refuse to board on the Sabbath, but they file on the next morning, 142 strong, led by a young *sabra*, Hanna. The stench makes Tex nauseous as he lifts the overloaded plane into the air, and it passes only at high altitude. When Hanna reports that the passengers are airsick, Tex shuts off the heat and opens air vents, but freezing, they start fires. Hanna announces that the next person who moves will be swimming to Israel, and they cry out in terror, believing the sound system is the voice of God. After the birth of a baby, quiet descends as they fly up the center of the Red Sea and then the Gulf of Akaba, with its major battle lines. Peaceful jubilation breaks out as they approach Israel, and many kiss the ground. Tex watches Hanna and fellow workers tend the Yemenites, and he gets a strange feeling inside. He tells Stretch that the flight is routine and that the plane flies "like an eagle." Tex volunteers for one more flight of "Operation Magic Carpet," but he knows that he is hooked, as are veterans of the Berlin airlift that Stretch hires. When all the Yemenite Jews are out, Tex flies "Operation Ali Baba," evacuating Iraqi Jews from Baghdad, logging more flying hours than any human. Over 400 missions, he transports almost 50,000 Jews to Israel. He and Hanna marry and settle in Tel Aviv.

Jews flood in from 74 nations, using all means of transportation to the one corner of the earth where "Jew" is not a slander. Israel's population triples, and the economy buckles. DP camps blight the landscape, but optimism rules. Settlements tend the desert with the fervor of the original pioneers in the swamps. Industry, science and technology flourish. Housing projects abound, and the arts flourish. Manufacturing and the infrastructure expand. Massive taxes support these services, and people work hard for the future. The Negev, which makes up half of Israel's area, is as barren as the moon. Bringing water



from rocks and making the desert bloom is Israel's challenge, along with reviving Solomon's copper mines. Ari volunteers for service there, training officer candidates to levels unequalled in the world and commanding an elite force, the "Beasts of the Negev." People wonder what prevents Ari from smiling and makes him push himself and his troops unmercifully. Kitty, meanwhile, becomes known as a "Friend" of Israel, working with immigrants in Aden, Baghdad and Morocco and touring DP camps across Europe, breaking bottlenecks and enlisting support. Finally, she is summoned to Jerusalem to integrate immigrants into the Israeli society. Seeing her *Exodus* children marry and raise families, Kitty realizes her work in Israel is finished and decides to leave.

At 85, Barak retires to Yad El and devotes himself to Sarah, but he is troubled by Ari and Jordana's unhappiness. Barak conceals stomach pains and a nagging cough, but during a visit to Tel Aviv to celebrate Independence Day as Ben Gurion's guest of honor, he undergoes a complete physical. They thoroughly enjoy the celebrations and adulation, and return home exhausted. Barak admits he has terminal cancer and asks to see his children. Refusing to be hospitalized, Barak lies in a bed moved to a window so he can watch his lands and the leveled spot where Abu Yesha stood. Barak has meditated on his failure as a father to Ari and Jordana, that their generation has been deprived of childhood. Ari objects that all fathers feel they have let their children down, and no son has had such paternal love. Ari begs Barak not to blame himself for David's noble death, but Barak finds comfort only in saintly Kitty's friendship for Jordana. He criticizes Ari for hiding from a woman who desires him. If Kitty wants him to crawl to her, Ari should - as Barak would to Sarah. Ari's inability to crawl is proof of Barak's failure. He confuses tenderness with weakness, tears with dishonor and dependence with retreat. Barak feels sorry for such blindness and for himself. Ari takes Barak to view the spot where the brothers first crossed into Palestine. Two days later, Barak dies in his sleep, and Ari buries him beside Akiva.

Dov earns a field commission, serves in the Beasts of Negev and enrolls at the Technical Institute of Haifa to study bringing water to the Negev. Dov has become warm, humorous and compassionate. He and Karen are deeply in love but constantly apart, because she has joined the army, has completed nurses' training and works in Sharon. Kitty knows that she and Karen no longer need one another, so her only fear at leaving is for Israel itself. Arabs surround the borders, waiting to pounce. Nasser harangues the Arab world by radio and closes the Suez Canal and Gulf of Akaba to Israeli vessels. The Legion of Jordan blocks Jewish access to the Wailing Wall. The Jews take Arab rhetoric seriously, require universal participation in the world's largest standing militia and swear to kill ten terrorists per innocent victim. The greatest danger is in Gaza, where Nahal Midbat ("Stream of the Desert") is established, but Karen moves there. She and Dov have not seen one another in six weeks when he visits. In ancient Nabatean ruins that couples visit to be alone, Dov announces that the army wants him to attend a two-year program at the Massachusetts Institute of Technology. Karen is proud of him but cannot abandon her post to marry and accompany him. They fall to the ground, kissing and fondling one another, until Dov puritanically calls a halt. Karen weeps.

When Kitty visits, she is heartbroken, seeing young people consuming their lives scratching out such an existence, but Karen bubbles with optimism. Kitty has decided to



take an open-ended leave, starting after Passover, which she proposes they celebrate at Yad El. Karen accepts but doubts Dov will attend. Pushed a bit, Karen reveals Dov's plans and the agony she endures, being apart from him. Kitty assures her that love is wonderful and desiring it is not unpatriotic. Kitty thinks about Jordana grieving over David and begs Karen to love and stand beside her man. Karen asks if Kitty can do likewise for Ari, but Kitty changes the subject to Karen's wasting her youth in the desert, surrounded by "kill-crazy Arabs." Karen cannot be angry at these caged and frustrated people. She now understands why she has been born a Jew and guards Israel's borders - so God's people can stand as a bridge between darkness and light.

The Passover Seder is the highpoint of the Jewish year, and Sarah works to make hers perfect. Kitty and Sutherland arrive, discussing Jews in America and Soviet Russia and how Jews must always be ready to take a stand. Sutherland recalls his beloved mother. Dov, promoted to major, greets them. Jordana is in Haifa, and Karen may have lain over there en route from Gaza. Many of Kitty's children plan goodbye visits. Dov and Sutherland discuss getting the Syrians to cooperate in taming the Jordan River, but Dov is preoccupied. Once alone, Kitty says Karen's resolve is weakening and promises to work on her. Jordan bursts through the door, leading Ari, as a surprise. Ari and Kitty stroll alone, the new brigadier talking about the military situation, before asking why Kitty is leaving. Barak worries about his restless, unhappy sister. Kitty hopes aloud that Jordana will be happy again - and, silently, that she and Ari will as well.

There is a constant stream of visitors, but no Karen, so Ari calls his staff to investigate. Sarah invites everyone to view the splendid Seder table, every detail holding symbolic meaning. Ari returns, dazed, to report that Karen has been murdered. Kitty shrieks and slumps to the floor, and when she comes to, she finds Dov, comforts him and promises to stay and help. Dov vows to make Karen proud by not hating the Arabs, whom she had not hated. Sarah apologizes that the Seder must go on, and Kitty fetches Ari in the barn, where he sulks, dead inside over why such an angel should be taken. Why can God not let them live in peace? Ari sinks to his knees, weeps terrifyingly and asks Kitty never to leave him - words she has longed to hear but knows will evaporate once Ari regains composure. Indeed, as the sounds of Sarah's benediction reach them, Ari straightens up and confesses that he never loved Dafna as he loves Kitty. Still, he worries that it could be years before he can need her as she wants. Kitty understands. Ari assumes Barak's place at the head of the table, but Sutherland asks if, as the eldest male Jew present, he may preside. Ari is honored. Dov takes the role of the youngest Jew in the dialogue of the meaning of the *Exodus*.

## Book 5, Chapters 1-5 Analysis

Book 5, "With Wings as Eagles," is an epilogue, resolving the fates of the major characters. Israel strains to deal with massive immigration and to defend itself against an expected second round of warfare, and this history is depicted in rather statistical terms before being made poignantly clear in the Seder having to go on after Karen's death. Even Ari is finally shaken.





# Characters

## Ari Ben Canaan

Ari Ben Canaan is a tall, husky, handsome but cold-eyed, chain-smoking crack agent of Mossad Aliyah Bet. He swims ashore on Cyprus in 1947, charged with leading a headline-catching mass escape of Jewish detainees. Ari is the son of the legendary Zionist leader Barak Ben Canaan (Jossi Rabinsky), born while his father and uncle are serving with the British Army in World War I and after the Turks have tortured his mother Sarah for information. Ari joins the work force at fourteen and learns to use a bullwhip to defend himself. Now twenty-one, Ari is a striking figure, buying swamplands from effendis for new immigrants to reclaim and settle, and he is a close friend of the Arab mukhtar, Taha. The murder of his lover, Dafna, turns Ari into a recluse, but he comes out of it to join the Haganah and become a protygy of Major P. P. Malcolm. Ari heads a Raiders unit and is jailed when Malcolm is relieved of duty. In 1939, Ari is posted in Berlin, getting out as many Jews as possible before war begins. Karen Hansen Clement is in the final group.

Ari accepts a commission in the British Army, is wounded and spends the end of the war as a decorated major. During the War of Liberation, Ari's most audacious mission is spirited children out of besieged Gan Dafna, and he is promoted to lieutenant colonel in the Haganah when he is ordered to wipe out Taha's village, which is offering resistance. His longtime friend and aide, David Ben Ami, helps him make the terrible decision to obey. In 1947, when he wades ashore on Cyprus, David has done the preparatory work. It falls to Ari to make another wrenching decision - to risk 300 children starving to death aboard *Exodus* and to threaten public suicide unless the British let them go. *Exodus* sails, and Ari helps the American nurse, Kitty Fremont, settle in Israel. Kitty is instantly attracted to Ari, but she is uncomfortable around Jews and put off by Ari's ruthlessness on Cyprus. Their paths cross several times, and Kitty always draws back from making love. During the War of Liberation, Ari is again wounded, helping to prevent the British from hanging his terrorist uncle, Akiva. Kitty rushes to care for him in hiding. Commanding northern Galilee, Ari is successful, but he is shaken by losing old friends. The worst blow is losing David, who is his sister Jordana's lover. Ari transfers to the Negev Desert to form an elite unit and provide Israeli officers the toughest training in the world.

Ari comes home when his father, Barak, nears death from cancer, and he tries to convince the old man that he is not a failure as a father. Barak insists that if Ari cannot crawl to Kitty, the woman who loves him so, he has not been brought up correctly. Ari is a brigadier general, likely to become Chief of Staff, when Jordana brings him to Kitty's farewell celebration, timed with Passover. Word of Karen's murder shatters Ari, who cannot accept so many innocent deaths. He tells Kitty that he loves her more than he ever loved Dafna, but he does not know when they will be able to live together in peace.



## Katherine Fremont ("Kitty")

The all-American girl-next-door who studies nursing, elopes with equally all-American Tom Fremont and works in Chicago's Children's Hospital, Kitty nearly kills herself when her husband dies on Guadalcanal and her newborn daughter, Sandra, dies of polio. She pulls herself together, resumes nursing and in 1947 finds herself working in a Greek orphanage. Her old friend Mark Parker, by then a distinguished foreign correspondent, learns of her whereabouts and arranges to meet her on vacation on Cyprus. Kitty is now twenty-eight and more beautiful than Mark recalls, but as he alone realized in childhood, she is still touched by sadness. Mark, Palestine bound, asks her to work in the refugee camps for a few weeks and keep her eyes open for stories.

Kitty is instantly attracted to Mossad agent Ari Ben Canaan, but she resists his requests that she serve as a courier inside the children's compound. Based on her experience with arrogant Jewish doctors in Chicago, she prefers not to become involved. Ari is right, and Kitty's strong American conscience wins out. She ends a lifetime of careful, reasonable, deliberative behavior. During a tour of the camp, Kitty befriends a young refugee from Germany by way of Denmark, and because of her, Kitty sails to Palestine aboard the *Exodus*. Ari gets her a job with Hadassah, and Kitty is assigned to a children's camp in northern Galilee, Gan Dafna, where she excels as a nurse but struggles with her feelings about Zionism and her goal of taking Karen home with her to America. Ari comes in and out of her life, attracting her physically, but making her worry about losing control of her life. She and Karen are set to leave when Ari is wounded in action, and she races to care for him. When he recovers, she backs off again, fearful.

During the truce after the War of Liberation, Kitty organizes airlifts of Jews from Aden, Damascus and Morocco, and she expedites immigration across Europe. Having achieved the rare distinction of being called a "Friend" of Israel and learning Hebrew, which she long resists, Kitty realizes she and Karen no longer need one another, and she resolves to fly home before her welcome wears out. She organizes a last Passover celebration for all the old friends at Yad El, and she is devastated to learn that Karen has been killed en route. She comforts Karen's lover and Ari, by now a general, who can no longer accept so many senseless deaths. He finally tells her that he loves and needs her, but they understand as the novel ends that it may be a very long time before they can be together.

## Karen Hansen Clement

A twinkle-eyed sixteen-year-old girl telling stories in the children's compound at the Caraolos detention camp, Karen breaks American nurse Kitty Fremont's resolve not to become involved in "Operation Gideon." Karen has been at Caraolos for six months, after being sent there from the wreckage of the *Karpathos / Star of David*, a legendary operation to deliver 1,600 Jews from La Ciotat camp in southern France. Karen landed there and joined Palmach while seeking news about the fate of her German-Jewish family during the war. Karen escapes her native Cologne in 1940 as part of an operation



run by Ari Ben Canaan to run children to safety in Denmark. She is adopted and raised happily by Aage and Meta Hansen in Aalborg, and she is admitted to the Royal Ballet of Copenhagen when her dancing genius is discovered.

After liberation, they reluctantly put her in contact with the International Refugee Organization to learn the fate of her relatives. Karen learns her mother and siblings perished at Dachau but holds hope her eminent father, Johann, has survived at Theresienstadt. Karen and Dov together endure the hunger strike in *Exodus*' stifling, crowded hold, and she is very weak when Kitty boards to help medically. Karen is among the last of the children carried unconscious and laid out on the bow for the world to see. Arriving in Palestine, Karen is sent to the Gan Dafna children's settlement, to which Kitty is soon assigned, and Kitty arranges for Karen to become her assistant in the clinic and to live in her cottage. Karen is the only friend of darkly troubled Auschwitz survivor Dov Landau, who she talked into forging documents on Caraolos, but he runs away to join the underground Maccabees.

After the shock of Dov's abandonment, coming on top of being reunited with her father Johann in a mental institution, lost to the world, Karen accepts Kitty's suggestion that they go to America. Karen ably assists Kitty in caring for Ari when he is shot in the raid that saves Dov and Akiva from hanging, and they remain temporarily in Palestine. Karen leaves Gan Dafna to join the army, easily completes nurse training after having assisted Kitty so long and volunteers for a dangerous post in the Gaza Strip. Dov, who has straightened out to be a great soldier and scholar, is offered a scholarship to study in America and wants Karen to marry him and go along. Karen, however, cannot abandon her post and is greatly frustrated that Dov will not make love to her until they are married. Kitty agrees to work on Dov. As her friends wait for her in Yad El to celebrate Passover and Kitty's departure to America, Karen is murdered by fedayeen in Gaza. Kitty, Ari and Dov are shaken by her senseless death, but Dov vows not to hate the Arabs, because Karen had not hated them but had felt sorry for their plight as refugees.

## Dov Landau ("Little Giora")

A reclusive, hate-filled, blond seventeen-year-old in the Caraolos detention camp on Cyprus, Dov withholds his expertise in forging documents from Operation Gideon until Ari Ben Canaan agrees that he and Karen will be aboard the *Exodus*. He threatens otherwise to make sure Dov is the last of 35,000 Jews to leave, which is effective because Dov wants desperately to get to Palestine and begin killing Arabs. The youngest of Mendel Landau and Leah Landau's five children, Dov is ten when World War II starts and grows up fast in the Warsaw ghetto as a courier, running "under the wall" through the sewers to collect arms and news, and as a master forger, the talent that helps him survive Auschwitz. He is the only Landau alive at war's end. His tattoo of No. 359195 and memories of forced services as a *Sondercommando*, removing corpses from the gas chambers, prevent him from sleeping after his liberation, at a camp in southern France where Dov first meets friendly Karen Clement and on the ship *Promised Land* when the British intercept her. Dov's violent resistance gets him put in



solitary confinement on the only prison ship not sent to Germany but to Caraolos, where he hates Britons and Germans equally.

By extraordinary patience, Karen breaks through Dov's black clouds, and they both settle at the Gan Dafna children's settlement in Galilee. Dov runs away to join the underground and claims not to care about Karen so that he can free her to go with Kitty to America. Dov gains the nickname "Little Giora" for valiant service in the Maccabees, where he becomes Akiva's aide. They are arrested together and sentenced to hang in Acre prison, but their allies break them out. Dov returns to Gan Dafna a changed man. He eventually joins the army, receives a field commission and serves in Ari's elite forces in the Negev. Dov's academic brilliance is appreciated, and he is tapped to study at the Massachusetts Institute of Technology. Karen, by then an army nurse serving in Gaza, cannot abandon her post to marry and accompany him. Now a major, Dov is hopeful she will change her mind when fedayeen murder her en route to a Passover reunion. Dov vows not to return to his boyhood dark bitterness and not to hate the Arabs, because Karen had not hated them.

## Jossi Rabinsky / Barak Ben Canaan

The elder son of Simon and Sarah Rabinsky of Zhitomir, Russia, Jossi is massively built and red-haired, which make him look formidable while in fact, he is contemplative and submissive. He is reluctant to attend political meetings by the Lovers of Zion organization because his father disapproves, but eventually he gives in to his fiery brother Yakov's insisting. Simon's martyrdom in the 1884 Andreev pogrom turns Jossi even more contemplative, but it fires Yakov to swift retribution against the ringleader, which makes both brothers wanted men. They flee to Palestine. There, Jossi learns Arab ways and thinking, which prove useful to agencies buying lands for new immigrants to settle on and redeem. Jossi believes firmly in Jewish-Arab co-existence, but not in the ability of Jews to thrive as individual farmers, because it is not in their blood. Instead, he organizes Shoshanna, the first Palestinian kibbutz, which points to the future of the Jewish homeland.

Jossi is too shy to talk to a petite young Silesian immigrant, Sarah, so she takes the initiative and proposes marriage. After the celebration, they settle in Tel Aviv, and Jossi rises through the Zionist ranks. He adopts the name of Barak Ben Canaan, commemorating the leading general of the biblical hero Deborah, and insists Sarah learn and use Hebrew at home. During a Turkish reign of terror in Palestine during World War I, Barak and Akiva (formerly Yakov) flee to Egypt, where they join a Jewish brigade attached to the British Army. Weitzmann pulls Barak from active duty to join his negotiating staff in London, and for decades, Barak remains an invaluable diplomat and negotiator. Sarah gives birth to a son, Ari, whom Barak meets in 1917 after the British liberate Palestine. Barak quickly makes a man of Ari, having him in the fields by age fourteen and teaching him to wield a bullwhip against his adversaries. Sarah bears a daughter, Jordana, when Ari is fourteen, and she is brought up as a typical *sabra*.



When Akiva's wife and baby die in a pogrom launched by Haj Amin and the Yishuv meets secretly under Barak's chairmanship to discuss the crisis, Akiva leads those who demand retribution. The moderates, however, led by Barak, win out, and a purely defensive body, the Haganah, is formed. When Akiva leads a rebellion that forms the terrorist group the Maccabees, Barak tries to talk him out of this dangerous path but is rebuked as a ghetto Jew and gutless appeaser. Barak forbids his brother ever to enter his home again. Barak is sent to London to work, unsuccessfully, for a reversal of the White Paper. Barak works steadily to promote the Zionist agenda, advising UNSCOP investigators and shopping covertly for weaponry for the inevitable conflict once the U.N. Security Council authorizes the partition of Palestine into two states and the Yishuv declares the independence of the State of Israel.

As the Arabs use the growing plight of refugees during the War of Liberation, Barak pens a long summary of the situation. Beginning to feel his age, Barak retires to his beloved Yad El farm, after participating in a ruse to pirate Syrian arms on the high seas, but he does not have long to live. Knowing he has cancer, Barak holds off saying anything until after celebrations marking the third anniversary of Israeli independence. Barak and Sarah are feted during the event and return home exhausted. Barak reveals the diagnosis, and Ari and Jordana are summoned. Barak is convinced he has failed as a parent because his children cannot love. Ari takes his weak father to the ridge from which he and Yakov/Akiva first viewed Palestine, and Barak agrees with the cemetery inscription, "It is good to die for one's country." Three days later, he is buried there, beside his estranged but beloved brother.

## **Yakov / Akiva Rabinsky**

The younger son of Simon and Sarah Rabinsky of Zhitomir, Russia, Yakov is a firebrand, quickly won over to the radical doctrine of "auto-emancipation" advocated by the secular Lovers of Zion. He convinces his physically bigger but younger brother, Jossi, to attend a meeting and argues with their father about the coming of the Messiah. During the Andreev-led pogrom in 1884 in which Simon is martyred, Yakov takes vengeance on the leader, and the rabbi advises the brothers to flee to Palestine. Yakov takes to murmuring biblical texts about the redemption of the land of Israel as they walk and keeps up Jossi's spirit while Jossi often bears his body through a terrible winter trek.

In Palestine, Yakov cannot strike roots, wandering between experimental communities until he becomes, with Joseph Trumpledor, co-leader of the defense force at Shoshanna and marries sharp-tongued Ruth. Happy for the first time in his life, Yakov, who takes the Hebrew name Akiva after a boyhood hero, must flee with his brother to Cairo when the Turks launch a reign of terror during World War I. They enlist in a Jewish brigade attached to the British Army, and Akiva is wounded seriously in Gallipoli. While recovering, he tours the U.S., lecturing about Zionism. In 1917, Akiva and Barak return home. Akiva's wife and baby Sharona die in a pogrom launched by Haj Amin, and Akiva suffers a loss from which he will never recover. When the Yishuv meets secretly to discuss the new crisis, Akiva leads those who demand retribution. The moderates, led



by brother Barak, win out, however, and a purely defensive body, the Haganah, is formed.

Akiva leads a rebellion that forms the terrorist group the Maccabees, and refuses Barak's efforts to talk him out of this dangerous path, rebuking him sharply as a ghetto Jew and gutless appeaser. Akiva is wounded when Barak forbids him ever to enter his home again. Avidan, leader of the Haganah, swallows his pride and meets with Akiva to work out a truce for the duration of World War II. After war, Akiva leads the Maccabees in fighting to get the British out and responds to their savage operations in kind. They are so successful that the British put a high price on his head, and they get lucky while watching a ring of smugglers operating near the hidden Maccabee headquarters. Akiva and his young protygy, Dov ("Little Giora") Landau, are captured, swiftly tried, ordered to hang and imprisoned in the dreaded Acre prison. Both reject offers of leniency for, as Akiva declares, they are prisoners of war. Barak is frantic to save his brother from the gallows and sends Ari to talk to the Maccabee leaders, who believe Haganah has sold them out. They form a daring, elaborate rescue plan that gets them out of prison, but Akiva is mortally wounded in the stomach. Ari, less seriously wounded, gets them to Elijah's altar atop Mount Carmel, where he rolls Akiva into a shallow grave, lamenting there had been no time to tell Akiva that his brother forgives him. Ari hopes some day this will be a Jewish shrine.

## Avidan

A renowned Jewish warrior, second only to the legendary Joseph Trumpeldor, Avidan is selected as the first head of the post-World War I secret defense force, the Haganah. When the Maccabees break away to begin "eye-for-an-eye" retribution, Avidan warns the Yishuv that the British will hold the whole Jewish community responsible for terrorism. Avidan swallows his pride and meets with Akiva to work out a truce for the duration of World War II, dismissing the thought that the war might make Britain vulnerable to a Jewish uprising, since he knows it is more vital to stop Hitler. Avidan retires from active service but remains a trusted senior advisor. By the end of the War of Liberation, he has grown cautious about losing key people, but he agrees to David Ben Ami's request to explore the Judean wilderness to find an ancient Roman road that could help break the Arab death grip on Jerusalem.

## David Ben Ami

The calm, thoughtful twenty-two-year-old Palmach operative sent to Cyprus to infiltrate the British detention camps for Jews interdicted by the British Navy, David is surnamed "Son of My People" in Hebrew. A proud Jerusalemite by birth, David has been in Cyprus for months as leader of clandestine Palmachniks, organizing and training the detained Jews. It is David's first big assignment, and he is doing well. He and Ari Ben Canaan are longtime friends in Palestine, and Ari's beautiful sister Jordana is David's lover. David believes the survival of the Jewish people in Diaspora for 2,000 years is a miracle on par with those of antiquity. During debate over whether to continue the children's hunger



strike aboard *Exodus*, David is turned to as the Torah-reading scholar who must settle the question. He places the willing victims in the context of a 2,000-year struggle for the survival of a people, represented by a remnant of 250,000 after the Holocaust. The sacrifice is worth it, David opines.

David recruits ex-Raiders to train them in Malcolm's methods. When *Exodus* is allowed to sail to Palestine, David takes American nurse, Kitty Fremont, on a walking tour of Jerusalem, knowing that Ari despises the colorful Orthodox Jews. David continues as Ari's aide during the War of Liberation, rising in rank to major and helping Ari follow the painful order to destroy the Arab village of Abu Yesha. Ari sends David to Gan Dafna, ostensibly to brief the settlement on tactics, but in actuality to see Jordana. They make love, both knowing he will head to the deadly battle for Jerusalem. David, an archeology and history buff, takes on the dangerous mission of finding an ancient Roman road buried in the sands that can be cleared to serve as a route for breaking the Arab blockade. He succeeds and gets out safely to supervise the construction project, which also succeeds in getting food and ammunition in, but then he undertakes an unauthorized mission to liberate Mount Zion and is killed. Jordana never recovers from his loss, and Ari blames himself for not preventing the foolish suicidal mission.

## Jordana Ben Canaan

The daughter of Barak and Sarah Ben Canaan, born surprisingly fourteen years after her brother, Ari, Jordana is a typical sabra, brought up to fight for Palestine. Her red hair makes her look like her father Barak, but in temperament, she is more like her uncle, Akiva, leader of the Maccabee terrorists, who is estranged from the diplomatic Barak. At Hebrew University, Jordana meets and instantly falls in love with David Ben Ami, her brother's friend and right-hand man in both the Haginah and British Army during World War II.

After the war, Jordana works at the Gan Dafna children's settlement where many of the *Exodus* children settle. Jordana instantly dislikes their American guardian, Kitty Fremont, who she believes is staying in Palestine only to marry her brother. Only during the daring mission to whisk the children to safety during the Arab siege on Gan Dafna do they make peace and become friends. Kitty tries to comfort her when David dies in a suicidal attempt to redeem Mount Zion. Like Ari, whose lover Dafna is murdered long before, Jordana swallows her grief and never recovers fully. When Kitty finally is ready to return to America, Jordana brings Ari to a farewell celebration coinciding with the Passover Seder in her widowed mother's home. Word comes that Kitty's ward, Karen Hansen Clement, has also been murdered by the fedayeen in Gaza, bringing a pall of grief over the gathering.

## Ben Moshe

A former professor at Hebrew University who counts David Ben Ami among his students, Ben Moshe leaves academia to become Akiva's field commander in the



Maccabees, and he leads the assault on the Haifa oil refinery. Ben Moshe escapes capture in a British raid that arrests Akiva and Dov Landau ("Little Giora"). He agrees to cooperate with Akiva's nephew, Ari Ben Canaan, and is killed during the daring breakout raid on Acre prison to prevent the men's hanging.

## Cecil Bradshaw

A dumpy Middle Eastern specialist who spends over thirty years working with Churchill to formulate British policy, Bradshaw advocates accepting the reality of siding practically with the Arabs rather than romantically with the Jews. At the time of the *Exodus* crisis, Bradshaw sees the inevitability of the U.S. backing Zionism. He also foresees the Zionists cleverly twisting the mandate articles and Balfour Declaration to say things never intended. General Tevor-Browne cautions that the British cannot win on moral grounds and can salvage the situation only by allowing *Exodus* to sail, because that will foil the Zionists' plans. Bradshaw insists that the *Exodus* rot in port, giving in only when the threat of daily public suicides turns the world against Britain. As pressure builds, Bradshaw sends orders that the British are to withdraw from Palestine in favor of the United Nations.

## Major Fred Caldwell ("Freddie")

Arrogant, stuffy and narrow-minded, Freddie has no conscience as he administers the detention camps on Cyprus, any more than during the war in Holland, where Mark Parker pointed out a tactical error on the part of Freddie's superior, Colonel Bruce Sutherland, that cost a regiment many lives. Egged on by Intelligence Chief Major Allan Alistair, Caldwell confronts Sutherland with suspicions a breakout is being planned at Caraolos. The assumed lovers, Mark and Kitty, are involved.

When Sutherland dismisses their concerns, Caldwell backs Alistair's plan to go over the brigadier's head to General Tevor-Browne, and at the beginning of the *Exodus* stand-off, he insists on assaulting the ship from land and sea. He is ordered to stand down. Later assigned to Palestine as an intelligence officer, Caldwell tries to bully the retired Sutherland to leave the region and savors torturing Jewish terrorists. He has come to regret Hitler's defeat before he could complete the "Final Solution." The Maccabees kidnap Caldwell in revenge for freeing a prisoner in an Arab village, to be killed and mutilated. Caldwell signs a confession but is killed anyway, with the document and his victim's photograph pinned to his chest. Caldwell's body is dumped, appropriately at the Dung Gate, and it is noted he suffers ancient Sisera's fate, which (unstated) is having a tent peg driven through his skull.

## Zev Gilboa

A former Galilean farmer, Gilboa is in charge of military training at the Caraolos detention camp on Cyprus, using the children's school room and playground by night to train future freedom fighters in hand-to-hand and small arms combat, using sticks and





stones in lieu of real weapons. He also teaches them the history, geography and other particulars of Palestinian life to prepare them to answer British authorities if they are ever challenged to show that they are legally in the mandate area.

Once the Turkish tug *Aphrodite* is purchased and renamed *Exodus*, Gilboa works full-time to bring 300 select youngsters to peak physical conditioning for the voyage to Palestine. Gilboa recruits ex-Raiders to train them in Malcolm's methods. Gilboa and David Ben Ami prove especially adept and become Ari's sergeants. Gilboa learns his wife is pregnant a second time when he leads a mission to take out Fort Esther, ventures closer than ordered and is mortally wounded. Twisted in barbed wire, he lives a while, but the Jews do not take the bait and try to rescue him. When the Arabs tire of waiting and gather around him, Gilboa pulls the pin on a grenade and takes thirty of them out with him.

## Haj Amin El Husseini

The leader of the biggest landowning family in Jerusalem, Haj Amin wants to seize power in Palestine after World War I by becoming Mufti of Jerusalem, second in importance to the Mufti of Mecca/Medina. To meet the formal requirement, he marries a linear descendant of Muhammad, but he comes in fourth in the election. He "persuades" the other candidates to withdraw and takes office by default. Haj Amin then whips up the ignorant fellaheen to slaughter Jews throughout Palestine. The Haganah is formed in direct response to the British failure to prosecute the Mufti.

In 1933-34, the Mufti draws inspiration from Hitler and calls an abortive general strike and renewed rioting. Seeing the British cut back on passports in 1936, Haj Amin forms a "Higher Arab Committee" with himself as head and uses thugs to enforce a general strike. Opponents, including Kammal, are assassinated. Haj Amin takes refuge in the inviolable Mosque of Omar for a week to avoid arrest by the British, flees to Lebanon disguised as a woman and during World War II broadcasts propaganda from Berlin and incites Yugoslav Muslims not to fight the Germans. He avoids indictment as a war criminal only because the British want him home fomenting trouble and help him escape to Egypt. The Mufti continues causing trouble throughout the War of Liberation.

## General Sir Arnold Haven-Hurst, KBE, CB, DSO, MC

The British commander of Jerusalem who is sent to clean up after Major P. P. Malcolm turns the Haganah into an effective fighting force, Haven-Hurst promptly arrests 100 ex-Raiders, including Ari Ben Canaan, on charges of illegal use of arms. During World War II, Haven-Hurst sees future danger to the Empire, but he is ordered to accept Jewish volunteers and enlists Ari, Gilboa and Ben Ami. He also frees the jailed Raiders to boost morale. After the war, when the Maccabees unleash a series of terrorist bombings, Haven-Hurst's vengeance is savage, culminating in an attempt to blow up Yeshiv headquarters. The Maccabees figure out the general has an Arab lover, follow him from his hiding place, allow them to finish their tryst and take pictures of the bloody scene of



their murder. Photographs are delivered to headquarters with an offer not to publish them if the British end their terror against Jews.

## Major Hawks

The portly British commander in the Huleh Valley, Hawks is unusual among the officers for his pro-Jewish sentiments. He is ordered, however, not to follow standing orders and turn over Fort Esther to the majority Jewish population, but to give it to Kawukji. Ari attacks him for this immoral action and guilts him into sending an armored convoy to Gan Dafna to help convince the Arabs that he has left a large cache of heavy weapons there.

## Muktar Kammal

Unlike the absentee effendi landowners of Palestine, Kammal, who mourns deeply when his poor concubine dies of trachoma, studies modern sciences in Cairo and battles both Turkish bureaucracy and Arab backwardness to make Abu Yesha the most advanced Arab village in Galilee. Kammal dares not be the first effendi to deal with the Jews, but he and Jossi/Barak become friends and learn from one another. Jossi learns why Arabs mistrust all outsiders. Eventually, Kammal sells Jossi/Barak the land he has long wanted, on the condition his people be allowed to benefit from Jewish learning. Jossi/Barak opens his school and clinic to regional Arabs, helps them modernize and builds homes for them. Kammal is among Haj Amin's enemies assassinated in 1936 in during the Mufti's grab for power. Kammal's son Taha, Ari Ben Canaan's son, is taken into the Ben Canaan home for safekeeping. During the War of Liberation, Taha does not live up to his father's legacy and Jossi/Barak's son, Ari Ben Canaan, is forced to level Abu Yesha.

## Mohammed Kassi

The commander of the Arab irregulars in the Huleh Valley, Kassi is a former Iraqi highway robber with no formal military training. He hears rumors that British arms have rendered Gan Dafna invincible, but he dares not refuse Generalissimo Kawukji's order to take the *kibbutz* immediately. Holed up in Fort Esther, Kassi is unaware that Israeli forces are taking out the three villages that protect him from attack, and he surrenders when mortar shells tear the door from the fort. He later leads forces in the Jerusalem corridor and is killed in action.

## Generalissimo Kawukji

An Iraqi Army officer, Kawukji, sees the Mufti's revolt as his key to fame and fortune. He raises a motley army, and as generalissimo, he leads them into Lebanon and begins ambushing and looting Jewish trucks. Kawukji is repeated thwarted in his desperate



efforts to win a victory, despite taking on the (ostensibly) weakest targets, and eventually he is driven into exile.

## Dr. Ernest Lieberman

Lieberman is the tiny, humpbacked founder of Gan Dafna village, which he runs like a casual summer camp, allowing the hardened survivors of concentration camps to govern and police themselves, thus gaining pride and dignity. Crime is virtually unknown in the village. He encourages intellectualism and hires teachers from twenty-two countries, emphasizing Jewish nationalism rather than theology and providing no formal religious training. He looks funny with a revolver strapped to his hip in the defense of Gan Dafna, and he believes Kitty Fremont, on whom he depends, is correct in returning to America. Still, he is glad when her "*Shalom!*" means "hello" rather than "goodbye."

## Foster J. MacWilliams ("Tex")

The best pilot in Stretch Thompson's Nome, Arkansas based Arctic Circle airways and a veteran of the Hump, Tex is offered \$4,000 to fly to Lydda and more to fly for Stretch's new Palestine Central Airways on a mission to bring Yemeni Jews from southern Arabia into Israel. He is assisted in controlling the 142 primitive refugees by a shapely, idealistic young sabra, Hanna. Tex volunteers for one more flight of "Operation Magic Carpet," but he knows he is hooked. When all the Yemenite Jews are out, Tex flies "Operation Ali Baba," evacuating Iraqi Jews from Baghdad. He logs more flying hours than any human, on some 400 turn-around missions, transporting almost 50,000 Jews to Israel. He and Hanna marry and settle in Tel Aviv.

## Major P. P. Malcolm

A slovenly, candid loner, Malcolm heads the Jerusalem intelligence operation and is everything a British soldier should *not* be. He arrives pro-Arab because this is fashionable in the officers' corps, but his leanings change swiftly. He becomes an ardent Zionist, obsessed with the idea Palestine is divinely destined to return to the Jews. He helps whip Haganah into shape as a fighting force, and his teaching methods remain after he is transferred home by Ari Ben Canaan, his protogy. He grows in Jewish eyes from being "Our mad Englishman," harmless and eccentric, to the first "Friend" of Israel. After many years of service, Kitty Fremont is the only other gentile honored with the title.

## Mandria

A Greek Cypriot shipping magnate, the emotional and sarcastic Mandria sympathizes with Jewish aspirations to cast the British out of Palestine and hopes this will inspire the liberation of his own island. He uses the resources of his Cyprus-Mediterranean Shipping Company to taxi Palmachniks around the island and smuggle them off in small



groups to Palestine. Ari Ben Canaan orders him on short notice to find a ship large enough to take 300 children away in one dramatic trip.

## Mark Parker

The world's worst journalism student, Mark fails to find his niche until he is sent to Berlin by the American News Syndicate (ANS) as a foreign correspondent. Then, everything clicks. During the war, reports on a tactical blunder by Colonel Bruce Sutherland earn Mark the enmity of Sutherland's arrogant aide, Major Fred Caldwell. Caldwell is in charge of CID operations on Cyprus in November 1946 when Mark visits the island to reunite with his long-lost friend, Kitty Fremont, widow of his childhood best friend. Acclaimed for his reporting from Nuremberg, Mark is scheduled by ANS next to cover the growing trouble in Palestine. Mark's old acquaintance, a leading Mossad agent newly arrived on Cyprus, convinces him and Kitty to join his plan to win over world public opinion to the plight of 250,000 Jews sitting in camps and waiting to immigrate to Palestine.

Mark's part is to file the story in advance with ANS and signal his editor to release the story as soon as the British fall into Ari Ben Canaan's trap. Mark is reluctant to have Kitty work as a courier inside the children's compound, but he cannot dissuade her. As Operation Gideon unfolds, Mark's dispatches from Cyprus help build worldwide sympathy and support for the 302 orphans' fate, but Mark personally is amazed and surprised by the Jews' obsession about a land that is half-desert and half-swamp rather than a land of milk and honey, as the Bible claims. A *persona non grata* in the British Empire, Mark moves to Asia but makes arrangements for Kitty and Karen's aborted move home to San Francisco.

## Simon Rabinsky

A learned and pious bootmaker in Zhitomir, Simon perishes protecting the *Sefer Torah* during an 1884 pogrom and is avenged by his fiery son Yakov. The rabbi advises Yakov and brother Jossi to leave the Pale forever.

## Harriet Salzman

A remarkably energetic eighty-year-old American, originally from San Francisco, Harriet organizes Hadassah when Hitler comes to power and has, through the financial generosity of American Jews, saved thousands of young Jews. She maintains them in dozens of youth centers spread across Palestine. Ari introduces her to Kitty, whom she instantly likes but wants to help understand how *sabras* view the world. Harriet hires Kitty as head nurse at the Gan Dafna *kibbutz* to which Karen is assigned and later tries to move Kitty to a more responsible and more political position. Harriet perishes in a British terrorist attack aimed at decapitating the Yishuv leadership before the U.N. takes over responsibility for the violent Mandate territory.



## Brigadier Bruce Sutherland

A World War II field commander in Holland, Sutherland liberates the Bergen-Belsen concentration camp and, with his aide, Major Caldwell, testifies at the Nuremberg trials. As commander of British forces on Cyprus, Sutherland worries less about his wife of thirty years, Nellie nye Ashton, scandalously running off to Paris with a Bohemian lover than about biblical warnings against Israel's enemies. The Holocaust gives him nightmares, sharpened by the unrevealed truth that he has broken a promise to his dying mother, Deborah nye Davis, to bury her among her Jewish ancestors.

Deborah, he learns late in life, converted to marry, and her final words, from the book of Judges 5.12, "Deborah, arise," stay with him. Sutherland sees his mission as keeping peace while London decides on a permanent solution to the Mandate problem. As the *Exodus* take-over begins, Sutherland loses his superiors' confidence, and he retires to a magnificent villa on Mount Carmel. He putters in his prize-winning rose garden, visiting holy places, studying Hebrew and Arabic and simply wandering the fascinating streets. His former aide, Caldwell, warns him that he is under suspicion as a Haganah collaborator and hints he should leave Palestine when the British withdraw (Operation Polly). Sutherland advises the Haganah on Arab military strength and becomes close friends with Harriet Salzman, Kitty Fremont and her young ward, Karen Hansen Clement. When word comes to the friends gathered around the widowed Sarah Ben Canaan's Seder table that Karen has been murdered, Sutherland asks to preside at the telling of the Exodus story, as the eldest male Jew present. His spiritual voyage is complete.

## Muktar Taha

The favorite son of Barak Ben Canaan's friend, the muktar Kammal, Taha is brought up as a virtual ward of the family and Ari Ben Canaan's best friend. Kammal is among Haj Amin's enemies assassinated in 1936 in his grab for power. While in safekeeping, Taha falls in love with Jordana Ben Canaan but says nothing. Taha eventually feels safe enough to emerge from hiding and assumes the role of muktar of Abu Yesha. He reiterates with Ari their fathers' promise to live forever in peace. As violence rises over the partition issue, Taha proves unable to resist the radical Arabs' demands for manpower and begins to question whether Ari's talk about equality is not mere rhetoric. When he asks for Jordana's hand as proof Ari does not consider him just a "dirty Arab," Ari punches him, and Taha orders him to leave his home. Ordered to take Fort Esther and the surrounding Arab villages, Ari is emotionally torn but obeys, pounding Abu Yesha with mortar fire, which kills Taha. Ari then sadly orders the village leveled.

## General Sir Clarence Tevor-Browne

The War Office man responsible for Cyprus, Tevor-Browne is a Middle East veteran and old friend of Bruce Sutherland. Unlike most men in government and the military, they are pro-Jewish in the conflict over Palestine, and Tevor-Browne assigns Sutherland to



the difficult post on Cyprus precisely because of his sympathy and tact. He is fond of saying that only the kingdom of heaven runs on righteousness; everyone else uses oil.

When Sutherland dismisses concerns voiced by Caldwell and Intelligence Chief Major Allan Alistair, Tevor-Browne's relative by marriage, they go over Sutherland's head and appeal to Tevor-Browne. His first impulse is to summon the mutineers to London for punishment, but he worries that his relative would not take this risk without good reason. When the *Exodus*' 300 passengers hold themselves hostage, Tevor-Browne flies to Cyprus secretly to take over control. Escalation of the situation by vows to commit public suicide convinces his superior, Cecil Bradshaw, to let the Jews depart.

## Joseph Trumpledor

A one-armed veteran of the Russo-Japanese War, Trumpledor co-commands security at Shoshannah with Akiva and during World War I organizes Jewish forces to fight in the British Army. After the armistice, Trumpledor takes over security at Kfar Giladi, a new settlement in the Huleh Valley. When the French throw their Arab allies against the British to wrest control of northern Palestine, Trumpledor is killed in the battle of Tel Hai. His tomb becomes a place of pilgrimage.

## Joab Yarkoni

The commander of the crucially important children's compound at Caraolos, the wily and daring, mustached Yarkoni is an old friend of Ari's. Born in Morocco and raised on a kibbutz in Samaria, Yarkoni becomes a gunrunner at twelve and at fifteen gains fame for smuggling 100 date palm saplings out of Iraq for planting in Shoshanna. He serves as a close aide to Ari Ben Canaan in the Haganah and in the British Army during World War II. When the aged Turkish tug *Aphrodite* is purchased and renamed *Exodus*, Yarkoni is charged with refitting and stocking her. Yarkoni does equally well in risky undercover assignments in Arab lands, confirming a Vichy French build-up.



# Objects/Places

## Aliyah

The Hebrew word for going up or ascending, Aliyah is used to designate the various waves of Jewish immigrants to Palestine. The first are politically minded pioneers like the Rabinsky brothers, refugees from late 19th-century Eastern European persecution; few have any farming experience or aptitude. The second are a new breed, determined to redeem the Holy Land by undertaking the backbreaking job of draining the swamps, believing with A. D. Gordon that labor is dignified. The third arrive in the aftermath of World War I and a wave of new pogroms across Eastern Europe. They believe in the Balfour Declaration and replenish the Yishuv population decimated by wartime Turkish terror. The fourth Aliyah is designated "German," because it consists of the wave of intellectuals who flee Germany in the early days of Hitler's regime. The sailing of *Exodus* begins a Children's Aliyah, and victory in the War of Liberation opens waves of aliyat from around the world, which overwhelms Israel's ability to provide basic good and services.

### *Aphrodite / Exodus*

The 150-foot, 200-ton, 45-year-old, rotting wood-hulled tug *Aphrodite*, once purchased from her Turkish owner, Armatau, is renamed *Exodus* and serves as the centerpiece for "Operation Gedeon," a mission to carry 300 Jewish orphans 200 miles from Cyprus to Palestine. It aims to embarrass the British even worse than the escape from southern France of *Karpathos / Star of David*, in which over half the 16,000 refugees obtain freedom in Palestine. The rest are interred at Caraolos, and some of the children will become *Exodus'* human cargo. David hires a captain and two seamen, and Joab Yarkoni is charged with refitting and stocking.

*Exodus* is intended by Ari Ben Canaan not to remove a relatively small number of Jews, but to shake the world's conscience to force Britain to live up to its Mandate obligations rather than kowtow to the Arabs. *Exodus* sits in the harbor, in clear view of the press, filled with dynamite that will be exploded if the British attack. World opinion reacts favorably, but the British do not back down. Ari announces a hunger strike until the British let his people go, and as the days go by, comatose children are displayed on the bow. Still, the British do not back down. When Ari announces that ten volunteers a day will commit public suicide, the British cave in. The ailing are nursed back to health. *Exodus* is made seaworthy and resupplied and, after a Chanukah celebration, sails to Haifa, to a minimal celebration, as the British whisk the children to kibbutzim and villages. To celebrate the victory, Maccabee terrorists blow up the Haifa oil refinery and the Lydda aerodrom.



## Auschwitz / Birkenau

In 1940, 20,000 acres of Polish farmland are cleared, fenced in and covered with crude housing for Jews and other populations the Germans want to eliminate from across Europe. Two miles from the main camp, secluded Birkenau houses the gas chambers. SS Colonel Adolf Eichmann is in charge of the Nazis' "Final Solution" and puts operation of the key camp, Auschwitz, in the hands of the meticulous, hardworking Karl Hoess. The German Army objects to the diversion of railroads and rolling stock, but Hitler gives priority to genocide. Hoess inspects Treblinka's execution methods but finds it too slow, costly and overt. Birkenau uses Cyklon B in chambers that hold 3,000 per gassing, ten times Treblinka's capacity, up to 10,000 per day, weather permitting.

Hoess uses deception to keep the victims calm to the end, through landscaping and staging the undressing as a routine delousing shower. Most are docile, but sometimes someone sees through the ruse. Then, the SS must restore order before the massive doors can be sealed. Death by Cyklon B takes 10-15 minutes, after which the bodies are stripped of gold teeth and rings and dragged to the crematoriums by *Sonderkommandos*. Storm troopers check the abandoned clothing for hidden treasures and an occasional infant. Hoess is developing plans for further technical improvements that can increase his lethal throughput to 40,000 a day. Dov Landau lands at Auschwitz after surviving the destruction of the Warsaw ghetto, avoids Birkenau by selling the Nazis on using his skills as a forger and is traumatized by being forced to serve as a *Sonderkommando* in the closing days of the war. The Germans destroy all trace of their crimes against humanity before the Soviets arrive to liberate it. Most survivors (50,000 out of 500,000) remain in the camp rather than emerge into overtly anti-Semitic Polish society, until the Mossad Aliyah Bet bucks British objections to relocate them in other countries.

## The Balfour Declaration

The Balfour Declaration is a letter dated Nov. 2, 1917, written by the British Foreign Minister to Jewish philanthropist Lord Rothschild declaring his government is in favor of and will work for establishing in Palestine a national homeland for the Jewish people. It is written in the dark days of World War I when Britain has met disaster in Galipoli, Suez and Mesopotama. At the time, its Russian allies are beaten, and the promised Arab Revolt has not materialized.

## Caraolos

The region of bay midway between Famagusta and Salamis on Cyprus, Caraolos has been turned into a massive British detainment camp for Jews captured trying to enter Palestine without permission. Many individual barbwire-enclosed, machine gun-guarded compounds stretch for miles along the bay. Because "trustees" tend to the garbage dumps, British security is lax there, and the dumps serve as clandestine meeting grounds for Jewish artisans and Cypriot farmers. Many compounds are grouped by





nationality or political views, but most simply contain uniformly miserable Jews who want to go to Palestine. Undercover Palmachniks led by David Ben Ami are working to lift the spirits of the detainees and provide military training. Joab Yarkoni commands the crucial children's compound, which also serves as Palmach headquarters. The name of Britain's hated anti-Zionist Foreign Minister, Ernest Bevin, is desecrated everywhere possible in camp.

## Committee of Imperial Defense (CID)

The British military agency charged with maintaining the status quo in rebellious colonies in the aftermath of World War II is the CID. Brigadier Bruce Sutherland commands the CID detachment on Cyprus from headquarters in Farmagusta.

## Gan Dafna

Gan Dafna is a village founded by Dr. Ernest Lieberman and dedicated to the memory of Ari Ben Canaan's lover, who is murdered by area Arabs as its early prosperity enrages the effendis. Her life-sized statue dominates the village green. Gan Dafna is run like a casual summer camp, allowing the hardened survivors of concentration camps to govern and police themselves, thus gaining pride and dignity, and crime is virtually unknown. Lieberman encourages intellectualism. He hires teachers from twenty-two countries, emphasizing Jewish nationalism, rather than theology, and provides no formal religious training. Kitty is the only American and only gentile on the staff, but she quickly fits in and becomes beloved by the children. When Gan Dafna is besieged by the Arabs, Ari Ben Canaan puts together a dangerous plan to drug the children to sleep and carry them off the mountain. The settlement is pounded by Arab artillery but rebuilds after the Haganah defeats them.

## Haganah / Palmach

The Jewish secret army in Palestine, Palmach organizes detainees on Cyprus by infiltrating its members, called "Palmachniks" into the camps. Palmach is by 1947 the operational arm of Haganah, the purely defensive force established in response to Haj Amin's first pogrom in Palestine. It grows to 50,000 in a decade, in time to ward off the Mufti's second attempt. The *kibbutzim* form a perfect place for training soldiers, caching large numbers of smuggled small arms and manufacturing other weapons. In 1934, Akiva, who heads Haganah's Galilee operations, grows dissatisfied with the strictly defensive posture and leaves to form the openly terrorist group the Maccabees. Except during a wartime truce, the two forces are at odds.

The elegant villa of Dr. Y. Tamir in Ramat Gan serves as Haganah headquarters, where guns and propaganda recordings are secretly manufactured at the time of the *Exodus* incident. With the Arabs building strength, Haganah with a mere 10,000 rifles cannot risk a showdown, but the Maccabees cannot be restrained. The Maccabees (incorrectly) blame Haganah when leaders Akiva and Dov Landau are arrested, but they agree to



join forces on a rescue when Akiva's nephew Ari Ben Canaan convinces them that he is not acting as an agent of Haganah. As the War of Liberation moves forward, Haganah evolves into a full-fledged, finely organized army, forerunner of the Israeli Defense Forces.

### *Karpathos / Star of David*

Captained by an American Jew, Bill Fry, *Karpathos* is 45-year-old, 800-ton Aegean tramp steamer bought by Mossad Aliyah Bet to transport 1,600 refugees from La Ciotat camp in southern France to Palestine. The ship is intercepted by British warships in international waters. Fry refuses to be towed to Jaffa and makes a run for the beach at Caesarea. Over half the refugees escape waiting British Army forces, and 200 of those arrested in the surf escape in a daring Palmach raid. The humiliation forces London to formulate a new plan. Henceforth, anyone caught running the blockade is to be sent immediately by prison ship to Carolos Camp on Cyprus. *Star of David* enters legend and serves as the inspiration for Operation Gideon and the voyage of the *Exodus*.

## **Mossad Aliyah Bet**

The underground Jewish organization formed in Palestine and banned by the British, Mossad Aliyah Bet gets its name from "*aliyah*," meaning "ascend" in Hebrew, and "bet," from the immigration status designations Aleph and Bet (legal and illegal). It means Organization for *Illegal* Immigration. Mossad Aliyah Bet forms in the 1930s, as German-Jews wisely flee the infant Nazi state, when the British try to appease the Haj Amin and other Arabs by cutting off Jewish immigration and land buying - and use the Royal Navy to interdict blockade runners.

## **Operation Gideon**

Ari Ben Canaan's plan to put 300 Jewish orphans aboard the *Exodus* and dare the British to hold it in port is called Operation Gideon. The name comes from the Book of Judges, where Gideon selects 300 soldiers to face the Midianites.

## **Warsaw Ghetto**

After living freely for centuries (subject to discrimination and occasional violence), Poland's Jews are forced into a walled ghetto by the conquering Germans in 1940. The Germans set up a Jewish Council to administer the community, including meeting a quota first of slave labor and, shortly, fodder for the death camps. The members of the Council are deeply conflicted by their dilemma. Zionist groups, who before the war cannot agree on anything beyond the ideal of returning some day to Palestine, now form a unified command, the *Żydowska Organizacja Bojowa* (ZOB). The ZOB unsuccessfully rallies to enlist the help of the Polish underground Zionist and wages a valiant fight to the death against the Germans, forcing them to use artillery, incendiary bombings, tanks and poison gas to put down the rebellion.

## Zhitomir

The Ukrainian town from which the Rabinsky brothers originate, Zhitomir is depicted as typical of the Jewish Pale of Settlement to which the Jews of the Russian Empire are restricted after 1804. The town revolves around the synagogue and is ruled tightly by the learned rabbis whose word is law. Charity of the poor towards the poorer and a devotion to learning predominate in Zhitomir. The Sabbath alone breaks the tedium of labor in a region where poverty and death rates run double those in "Mother Russia." Tax collectors and rampaging Cossacks are the only links to the outside world. In 1884, the radical Lovers of Zion bring to Zhitomir the message of "auto-emancipation" for the Jews, which Yakov Rabinsky quickly embraces. When he seeks revenge on the leader of a violent pogrom that claims his father's life, Yakov and brother Jossi are forced to flee from their hometown forever and become early settlers in Palestine.

## Social Sensitivity

The social history leading to the foundation of the modern state of Israel is the focus of *Exodus*. The story opens by giving the point of view of an American journalist; like this character, the reader becomes an observer of history unfolding. *Exodus* appeared in 1958, only a short time after the Holocaust. Uris spends a significant proportion of the novel describing how the Holocaust affects the lives of his major characters. In the work, children, who are concentration camp survivors detained in a British refugee camp on Cyprus, try to obtain permission to sail to what was then British Palestine, and is now Israel, on a boat named the *Exodus*. References to the Biblical *Exodus* recur in the novel, and as the children on the *Exodus* wait for permission to sail, an appeal to the British authorities is formulated in Biblical language: "Let my people go." *Exodus* aligns the Biblical *Exodus*, various historical episodes of anti-Semitism, Eastern European persecution of Jews, and the Nazi attempt to annihilate the Jewish people; these events are presented as the circumstances leading to the midtwentieth century attempt to create an independent Israel.



## Techniques

In *Exodus*, Uris presents his characters in terms of historical events that both shape them, and in turn, they themselves influence. For example, Dov Landau learns to survive in the hellish conditions of the besieged Warsaw Ghetto, and German concentration and British refugee camps; later he is willing to take violent action in defiance of the restriction placed on Jewish immigration to British Palestine. Ari's father and Uncle Akiva walk to the Promised Land from an Eastern European ghetto, but while Ari's father defends Israel as a soldier and diplomat, Akiva joins a group that bombs the King David Hotel. Ari, a captain in the British Army who is awarded the Military Cross, and who as a young man was in Germany to help Jews leave just before the outbreak of the Second World War, protests the British refusal to allow the Exodus to sail; he declares to the press, "I say the same thing to the Foreign Minister that a great man said to another oppressor three thousand years ago — LET MY PEOPLE GO." Uris presents his characters in relation to historical events in describing the reasons for an attempt "to resurrect a nation that has been dead for two thousand years."

# Themes

## Themes

The themes of the novel are generally related to the background and circumstances of Israeli independence: Characters behave in the present according to their reactions to the past and their visions of the future. Alienation repeatedly appears: victims of the Nazis manifest levels of alienation ranging from silent agony to madness.

Tolerance is another theme which receives extensive treatment. For individuals and communities, tolerance enables harmony and peace, while intolerance breeds division and violence.

The subject of freedom is a central concern in *Exodus*; characters seek, with varying degrees of intensity, forms of liberation, and to some extent the novel links personal and political liberation. History itself becomes a theme of the work as Uris includes and provides a context for such events as the United Nations vote on whether or not to partition Palestine.

*Exodus* touches on the theme of the role of the artist. The novel refers to different writers' reactions toward prejudice. *Exodus* includes references to Shakespeare's *Othello* (c.1604), Zola's interest in the Dreyfus case, and Tolstoy's objection to anti-Jewish activity.

In total, these references imply the historical and fitting concern of the artist with social issues.

The themes of *Exodus* culminate in the question that is the cri-de-coeur of the novel's protagonist, Ari Ben Canaan, who fights for Israeli independence: "God! God! Why don't they let us alone! Why don't they let us live!"

## Separation

*Exodus* is filled with heartrending separations, which seem to be the order of the day. David Ben Ami loves Jordana Ben Canaan. He serves as her brother's right-hand man in Haganah operations before and after World War II, and he yearns to see her when the *Exodus* appears likely to sail for Palestine. Jordana maintains the tough shell of a *sabra* but also has its inner softness, and she weeps in David's arms, knowing he will volunteer to fight in his beloved Jerusalem.

When he is killed, Jordana mourns four days and never speaks David's name again. Her brother reacts the same way when his lover Dafna is murdered. It was assumed by all that they would marry young, but Ari is too busy as a rising commander for more than occasional meetings. Karen and Dov, who first meet in a DP camp in southern France and form a friendship on Cyprus, on the *Exodus* and at Gan Dafna, are separated when



Dov feels Karen is better off forgetting him and moving to America with Kitty Fremont, who is homesick for her native land. Dov runs off to join the underground, but he is reunited with Karen on the eve of his hanging. Spared the noose, he returns to Gan Dafna and Karen.

During the War of Liberation, both enlist in the army and are posted apart. They see one another rarely, and when they do, Dov insists on maintaining chastity. He is offered a two-year scholarship to the Massachusetts Institute of Technology and wants Karen to marry him and go along, but she feels duty-bound to her *kibbutz* on the frontlines of the struggle with Egypt in Gaza. Both are miserable over the separation, but they feel obliged to elevate duty above feelings. Perhaps the most tragic separation occurs between the Rabinsky brothers, who trek from Zhitomir to Palestine and there gradually draw apart in outlook. British atrocities bring about the final break, with Akiva forming the terrorist Maccabees and Barak advocating a peaceful resolution. Akiva calls Barak a timid "ghetto Jew," and Barak reminds him that earlier Jewish armed rebellions ended badly. Charging that Akiva is turning brother against brother, Barak bans his brother from his home, and they never see one another again. Both long to be reconciled but cannot bring themselves to it. Ari takes part in the raid to save his uncle from hanging but has no time to tell him that Barak forgives him before Ari dies of wounds suffered in the breakout. When Barak dies, the brothers are buried side-by-side.

## Memory

*Exodus* is filled with memory. The Jews of the 19th and 20th century remember ancient Israel from Abraham's coming to Palestine, to Moses' leading them back from Egypt in the Exodus, to the fight for Palestine town-by-town to expel the indigenous populations under Joshua and the Judges. They remember the exile to Babylon, singing the Psalm of longing, "If I forget thee, O Jerusalem." They remember rebuilding Jerusalem, half of the Jews building and half standing guard. They remember but do not acknowledge the events in the life of Jesus across Galilee and Judea. They remember the Maccabees standing against the Greeks and the Zealots against the Romans.

Everywhere the characters go in this novel, the memories of events occurring at various sites seem to call out to them. The Jews also remember being cast among the nations, oppressed, prosecuted and persecuted. Polish and Russian Jews remember bloody pogroms and never blending into the majority gentile populations. German and French Jews assimilate but find the memory of anti-Semitism runs deep. The potential for violence is constant. Johann Clement tragically denies the Nazi danger, but Mendel Landau in Warsaw has no illusions when the *Wehrmacht* rolls into Poland. After World War II, Landau's son remembers losing his family and friends in the Warsaw Ghetto, Auschwitz and Dachau. His tattooed number and vivid nightmares never let him forget. His only friend, Karen Hansen Clement, struggles to remember the family she left for safe refuge in Denmark and searches for word of their fates. She also remembers her Christian adoptive parents and strives to understand her Jewish heritage.



Memory of the Holocaust is the primary reason for risking a declaration of independence for the State of Israel, to provide Jews a tiny portion of the world in which they will not be look down upon. It is worth fighting pitched battles in the regions their biblical ancestors once fought for. One of the most touching cases is Brigadier General Sutherland, whose mother kept secret her Jewish origins until her deathbed and then begged to be buried with her ancestors. Sutherland promises but reneges under social pressure, and he is tormented for years. Finally, at the sorrowful Seder meal in Yad El, Sutherland asks, as the eldest Jewish male present, to preside at the sacred dialogue that recalls how and why the Israelites came out of Egypt in the original Exodus.

## Duty

*Exodus* is filled with duty. It underlies much of the pain of separation, is inspired on the Jewish side largely by memory and creates several moral battles. The British, charged by the League of Nations after World War I to rule Palestine and Mesopotamia, feel duty bound to look after the best interests of their Empire over the rights and aspirations of the people they rule. Above all, they must keep control of the Suez Canal in order to keep control of India, which means placating the Arabs, who are outraged by the Jewish immigration. Oil is a growing consideration, also making them lean towards the Arabs.

The fundamental documents of the Mandate insist on fairness to all, and Uris repeatedly insists the Jews are willing to accept disadvantageous conditions but will no longer stand to be shut out. Individual Britons are conscience-struck by their duty to follow orders they believe illegal or unfair. Arab rhetoric talks of duty to defend Islam against imperialism and Zionism. The *sabras*, young Jews born in Palestine, have ingrained in them from birth the duty to reclaim the swamplands and deserts and to defend the farms and cities they erect on them. They sacrifice their childhoods to learn to fight, and every Jewish home and vehicle hides caches of arms and ammunition. The Maccabees feel it their duty to break out of the passive ghetto mentality and return to the biblical precept (which the Arabs also practice) of an eye for an eye and a tooth for a tooth. In this spirit, they rig the basement of the King David Hotel in Jerusalem with explosives to destroy the British headquarters.

The commandment, "Thou shalt not kill," gives them the duty to warn the British to evacuate. The British feel it is their duty to blow up Haganah and Zion Settlement Society headquarters to eliminate the Jewish leadership before turning the quagmire over to the U.N., and they want badly not to have to hang Akiva and Dov but cannot afford to lose face. Akiva and Dov feel it is their duty to hang, illegally, as prisoners of war. Duty creates nothing but tragedy throughout *Exodus*.





# Style

## Point of View

*Exodus* is a fictionalized history of the movement of persecuted Eastern European Jews gradually and painfully settling in Palestine. They reclaim swamplands and deserts and have the righteousness of their cause recognized internationally but thwarted by the British Foreign Office and Army under the League of Nations Mandate and United Nations General Assembly vote. They proclaim their independence and fight the more-or-less united Arab nations to a stalemate in the War of Liberation of 1948.

Author Leon Uris, described in the "About the Author" note as a screenwriter and newspaper correspondent turned novelist, is hardly a neutral narrator. The story is told in the third person past tense with great intensity, often indicated by strings of sentences punctuated by exclamation points. Uris reveals himself a thoroughgoing anti-British, anti-imperialist Zionist, but he does not short shrift more moderate Jewish positions or the Arab masses, whom he shows have been victimized for centuries by invading powers and forced into a shoddy existence in peacetime and fanatical racial hatred in wartime. Uris' journalistic background is evident in the gathering of massive quantities of historical facts from the 1880s through mid-1950s (falling short of the Suez Canal War of 1956), which he weaves into colorful, powerful and moving scenes in which his fictional and non-fictional characters participate. While his bias is clear, Uris writes a book sufficiently balanced and compassionate for non-Zionists to profit from reading.

## Setting

*Exodus* is set primarily in Palestine in the years 1947 and 1948, a period during which Great Britain strains mightily to meet its obligations as the post-World War I League of Nations mandatory power in Palestine. *Exodus* opens on the British-occupied Mediterranean island of Cyprus, in a squalid refugee camp for European Jews who have tried to get illegally into Palestine but been caught by the Royal Navy and interned. Yishuv Central is the Palestinian Jews' de facto government, and the Palmach, the operational arm of Haganah, is the Palestinian Jews' de facto army. Mossad Aliyah Bet is the Palestinian Jews' bureau dedicated to smuggling illegal immigrants out of Europe and into Palestine.

These three organizations work together to infiltrate the camp and stage a breakout whose true purpose is to awaken the conscience of the world to the refugees' plight and force Britain to treat Jews and Arabs equally in Palestine, rather than kowtowing to oil and access to the Suez Canal. *Exodus* is a refugee ship that stands ready to be blown up if the British will not let the Jewish people go. Various Jewish characters help American nurse Kitty Fremont understand how the plight of Jews in Poland and the "Pale of Settlement" in the western Russian Empire in the late 19th century bring the first Jewish "aliyah" (immigrations) to Palestine and how the plight of all European Jewry



during the Third Reich make vital the founding of a Jewish State in the Holy Land of their ancestors. *Exodus* also examines, more briefly, the plight of the Arabs under foreign rulers over centuries and, even more briefly, that of Jews in southern Arabia, planted there in the time of King Solomon, during a visit from the Queen of Sheba. All of Palestine holds memories of biblical and secular battles over millennia, and these are skillfully worked into the fabric of the novel, whose setting can be said to be the crossroads of the world.

## Language and Meaning

*Exodus* is told in flowing standard American English, often in short single-sentence paragraphs. Author Leon Uris is described in the "About the Author" note as a screenwriter and newspaper correspondent turned novelist. He amasses an enormous quantity of historical facts and weaves them into a moving, compelling, even epic story of a persecuted people fighting to live in freedom among the nations of the world, many of which have overtly or covertly repressed, oppressed, persecuted or prosecuted them.

Uris sometimes reports the story in sweeping historical terms, as a journalist, but more often he personalizes the story. He tells how individual pogroms force two brothers into a trek from Zhitomir to Palestine and how a young German Jewish girl is adopted by kindly Danish Christians and later wanders desolate postwar France looking for some trace of her famous father. He reveals the story of a bright Polish Jewish boy who grows tough as a sewer rat in the Warsaw Ghetto and at Auschwitz and of the Zhitomir brothers leading opposing factions in the Jewish War of Liberation against the British and Arabs. The events with which Uris deals are filled with tragedy, atrocity and - almost surprisingly - hope, and he proves a sensitive observer, brilliant describer and master mover of the various plots, which skillfully intertwine in the end. Uris writes as a Zionist sympathizer, to be sure, but he uses individual characters to plead for truth and justice in a deceitful and unjust world.

## Structure

*Exodus* consists of five books, "Beyond Jordan," "The Land Is Mine," "An Eye for an Eye," "Awake to Glory" and "With Wings as Eagles." Each is broken into many untitled chapters of varying lengths, in a running style without page breaks, and the chapter numbers begin at one at the beginning of each book. Very often, the chapter breaks appear arbitrary, breaking up narrative blocks artificially. The Summary/Analysis section above, therefore, groups some chapters for discussion. Book 1, "Beyond Jordan," consists of thirty-two chapters and provides background on the fate of Jews in Nazi-occupied Western Europe and in the British-dominated Mediterranean after the war. Determined to flee a concentration camp on Cyprus, the Jews use terrorism to win freedom for 300 children seeking to sail to Palestine aboard the *Exodus*. Book 2, "Beyond Jordan," consists of nineteen chapters.



The first and last chapters take place in the present, the year 1946, at and after the Hanukkah celebration before *Exodus* sails to Palestine. These bookend chapters provide the context for David Ben Ami to explain to Kitty the mentality of his friend, Ari Ben Canaan, leader of the breakout. David tells his family history back to the Jewish Pale of Settlement inside the Russian Empire in the 1880s, which explains the four-stage Jewish settlement in Palestine. Book 3, "An Eye for an Eye," consists of nineteen chapters and follows the violent build-up to the British withdrawal and U.N. partitioning of Palestine. The highlight is the arrest, trial, condemnation and rescue of ancient Akiva and young Dov. Kitty makes her decision to remain at her Gan Dafna post as the War of Liberation approaches. Book 4, "Awake to Glory," consists of thirteen chapters depicting the hard-fought War of Liberation in 1948. Book 5, "With Wings as Eagles," consists of five chapters and serves primarily as a postscript, wrapping up the fates of the major characters.

## Quotes

"Akiva, one of the leaders, was skinned alive - and Bar Kochba was carried off to Rome in chains to die in the lions' den. Or was it Bar Giora who died in the lions' den in another revolution? I can get these revolutions mixed up. Oh yet, the Bible and our history are filled with wonderful tales and convenient miracles. But this is real today. We have no Joshua to make the sun stand still or the walls to come tumbling down. The British tanks will not get stuck in the mud like Canaanite chariots, and the sea has not closed in on the British Navy as it did on Pharaoh's army. The age of miracles is gone, David.' ""It is not gone! Our very existence is a miracle. We outlived the Romans and the Greeks and even Hitler. We have outlived every oppressor and we will outlive the British Empire. That is a Miracle, Ari.' ""Well, David - one thing I can say about the Jews. We certainly know how to argue. Let's get some sleep." Book 1, Chapter 6, pg. 25

"It will be news if you help make it news. You remember the commotion over our illegal ship, the *Promised Land*?' ""Sure.' ""The British pretty bad then. We feel that if we can create another incident as important as the *Promised Land* we stand a chance of breaking their immigration policy on Palestine.' ""You just lost me,' Mark said. 'If you can pull a mass escape from Caraolos how are you going to get them to Palestine? If they do escape then where is the story?' ""That's the point,' Ari said. 'They aren't going any farther than boarding ship in Kyrenia. I have no intention of making a run for Palestine.' ""Mark leaned forward. He was interested, and there was obviously more to Ben Canaan's plan than first appeared." Book 1, Chapter 9, pgs. 48-49

"The three crossed the bridge over the barbed-wire wall into the children's compound and looked upon war's merciless harvest. She went through the hospital building past the long row of tuberculars and into the other wards of bones bent with rickets and skins yellow of jaundice and festering sores of poisoned blood. She went through a locked war filled with youngsters who had the hollow blank stares of the insane. "They walked to the tents of the graduation class of 1940-45. the matriculants of the ghettos, the concentration camp students, scholars of rubble. Motherless, fatherless, homeless. Shaved heads of the deloused, ragged clothing. Terror-filled faces, bed wetters, night shriekers. Howling infants, and scowling juveniles who had stayed alive only through cunning." Book 1, Chapter 10, pg. 56

"The more she read, the older she became, the more puzzled she was. By the time she was fourteen she was able to reason out many of the passages and their meanings. Almost everything that Jesus taught, all His ideas, had been set down before in the Old Testament. Then came the largest riddle of all. If Jesus were to return to the earth she was certain He would go to a synagogue rather than a church. Why would people worship Jesus and hate His people?" Book 1, Chapter 13, pg. 77

"The forgeries were so perfect that the depot commander did not for a moment remember that Caleb was a spy for Moses in the Bible and that the *Achan*, a nonexistent ship, carried the same name as the man who stole the treasury at Jericho." Book 1, Chapter 18, pg. 97



"LET MY PEOPLE GO! "Bradshaw walked to the library and found a Bible and in near panic began to read through the pages of Exodus and about the Ten Plagues that God sent down on the land of Egypt. "Was he Pharaoh? Would a curse rain down on Britain? He went back to his room and tried to rest, but a staccato rhythm kept running through his tired brain ... let my people go ... let my people go... "'Crawford!' he yelled. 'Crawford!'

"Crawford ran in, tying his robe. 'You called?' "'Crawford. Get through to Tevor-Browne on Cyprus at once. Tell him ... tell him to let the *Exodus* sail for Palestine.'" Book 1, Chapter 32, pg. 188

"As for the Jews, Pobiedonostsev had special plans. As procurator of the Holy Synod he received a silent nod from the Greek Church for his scheme which called for the elimination of the Jewish population. One third would go through government-sponsored pogroms, starvation, and other forms of murder. One third would go through expulsion and exile. One third would be converted. "Easter week, 1881. The coronation of Czar Alexander III was the signal to begin. Poviedonostsev's pogroms erupted and spread to every city of the Pale." Book 2, Chapter 3, pg. 200

"As blood riots against the Jews were increasing in Russia, Poland, Rumania, Austria, and Germany and as Jew-baiting was reborn in France, the Basle convention made its historic proclamation: "THE AIM OF ZIONISM IS TO CREATE A HOMELAND FOR THE JEWISH PEOPLE IN PALESTINE SECURED BY PUBLIC LAW. "Theodor Herzl wrote in his diary, 'In Basle I established a Jewish State If I were to say that aloud today, universal laughter would be the response. Maybe in five years, certainly in fifty, everybody will recognize it.'" Book 2, Chapter 6, pg. 222

"While Yad El and Abu Yesha lived in peace and proved Arab and Jew could exist side by side despite their cultural differences a slow mantle of fear was falling over many of the other effendi families in Palestine. They were becoming frightened at the spirit and progress of the Third Aliyah. "In the beginning the effendis had sold the Jews worthless swamps and rock-filled and eroded hills, eager to get their hands on Jewish gold and certain the land would continue its dormancy. The Jews turned around and performed miracles of redemption. Not only had the farms grown, but cities were springing up all over Palestine. "The example of the Jews could be disastrous. What if the fellaheen began demanding education, sanitation, and medical facilities? What if the fellaheen, God forbid, were to take a fancy to the way the Jews governed themselves, by equal votes of both men - and women! It could well wreck the perfect feudal system of the effendis!" Book 2, Chapter 13, pgs. 261-262

" 'I think we have only one choice - to fight Germany.' "Akiva paced the cement floor like a nervous cat. Tears of anger welled up in his eyes. He grunted and mumbled to himself - and at last he spoke with trembling softness, 'Even as the British blockade our coast against desperate people ... even as the British create a ghetto inside their army with our boys ... even as they have sold us out with the White Paper ... even as the Yishuv puts its heart and soul into the War effort while the Arabs sit like vultures waiting to pounce ... even with all this the British are the lesser of our enemies and we must fight



with them. Very well, Avidan ... the Maccabees will call a truce." Book 3, Chapter 17, pg. 294

"I have been working with orphans since 1933. The attachment they form for Palestine may be something very difficult for you to understand. Once they have breathed the air of freedom ... once they are filled with this patriotism it is extremely difficult for them to leave, and if and when they do most of them never become adjusted to living away from Palestine. Their devotion is a fierce thing. Americans take so many things about America for granted. Here, a person wakes up every morning in doubt and tension - not knowing if all he has slaved for will be taken from him. Their country is with them twenty-four hours a day. It is the focal point of their lives, the very meaning of their existence." Book 3, Chapter 2, pg. 328

"Kitty Fremont looked at the faces in the dying firelight. "What kind of army was this? What kind of army without uniform or rank? What kind of army where the women fought alongside their men with rifle and bayonet? Who were these young lions of Judea?" She looked at the face of Ari Ben Canaan and a chill passed through her body. An electrifying revelation hit her. "This was no army of mortals. "These were the ancient Hebrews! These were the faces of Dan and Reuben and Judah and Ephraim! These were Sampsons and Deborahs and Joabs and Sauls. "It was the army of Israel, and no force on earth could stop them for the power of God was within them!" Book 3, Chapter 5, pg. 357

"And Karen was filled with remembering - 'Yes! Yes! He is my father! He is my father!'

"Daddy!' she screamed and threw her arms around him. 'Please talk to me. Please say something to me. I beg you ... beg you!' "The man who was once the living human person of Johann Clement blinked his eyes. A sudden expression of curiosity came over his face as he became aware of a person clutching at him. He held the expression for a tense moment as though he was trying, in his own way, to allow something to penetrate the blackness - and then, his look lapsed back into lifelessness." Book 3, Chapter 8, pg. 384

"Ari knelt for a long time over Akiva's grave. Yakov Rabinsky had been born in anger and he had died in sorrow. After so very many years of torment, he could at last find peace. He could find here a peace that had avoided him in life and he could sleep eternally looking down upon the land of the Jews. Someday, Ari thought, all the world will know where Akiva sleeps and it will be a shrine of all Jews. "'Goodbye, Uncle,' Ari said. 'I didn't even get a chance to tell you that your brother forgives you.' "Ari stood up and began to sway. Mussa rushed over to him as he cried out in pain and pitched to the ground in a faint." Book 3, Chapter 16, pg. 431

"*Shalom*,' Kitty said.

"He smiled. She had never greeted him before in Hebrew. '*Shalom*, Kitty,' he said. 'it is such a nice word for good friends to use to say good-by.' "'*Shalom* is a beautiful word and it is also a nice way for good friends to say hello.' "'Kitty ... my dear ...'



"Yes, Dr. Lieberman ... *Shalom* ... I am staying at Gan Dafna. This is where I belong."  
Book 3, Chapter 19, pg. 451

"Ari staggered to his feet. All the strength and power and control that made him Ari Ben Canaan was gone. This was a tired and beaten hulk. 'Why must we fight for the right to live, over and over, each time the sun rises?'

"The years of tension, the years of struggle, the years of heartbreak welled up in one might surge. Ari lifted his pain-filled face to heaven and raised his fists over his head. 'God! God! Why don't they let us alone! *Why don't they let us live!*'" Book 5, Chapter 5, pg. 598

# Adaptations

Exodus, a United Artists film, was shot on location in Cyprus and Israel.

Dalton Trumbo wrote the screenplay; Otto Preminger was director and producer. Ari Ben Canaan is played by Paul Newman, and Kitty Fremont by Eva Marie Saint; the cast also includes Lee J. Cobb, Peter Lawford, Sal Mineo, and Ralph Richardson. Exodus is well over three hours long. The film was seen as attempting to reflect the inclusivity of the novel, and having a strong emotional impact. The New York Times rated the film version of Exodus as one of the top-ten English language films of 1960: Exodus received praise for effective acting, was described as being a "massive drama of the fight to liberate Israel," and was summed up as being, if not flawless, "the best 'blockbuster' of the year."





## Literary Precedents

Exodus includes elements of the documentary and historical romance. The novel makes frequent use of historical detail, and careful use of chronology, but also includes elements closer to the world of literary romance; Ari tends to be unswervingly heroic, Kitty unimpeachably selfless and Karen flawlessly fair. Uris himself draws attention to the story of the Biblical Exodus, which in the novel serves as a precedent for the Jewish fight for freedom, although other precedents, such as the siege of Masada, also receive mention. Each section of the novel is prefaced by a Biblical quotation, and although the book of Exodus is the source of only one of these, the Biblical Exodus — which Passover commemorates, and the celebration of Passover is the final scene of the work — is the keynote of the novel.



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