Chad Gadya (One Kid) is a playful cumulative song in Aramaic and Hebrew, sung at the end of the Seder. The traditional melody may have its roots in Medieval German folk music. It first appeared in a Haggadah printed in Prague in 1590, which makes it the most recent inclusion in the Seder liturgy.
The Vilna Gaon explained that each verse alludes to a person or an event in Jewish history. Hence he interprets the symbolic meaning of this sequence of people, animals and objects, as follows:

**KID** – the birthright, mentioned in Bereishit 25. This is the right to take the baton passed from Avraham to Yitzchak; to continue Avraham’s mission to build a world full of loving-kindness and monotheism and devoid of idolatry, child sacrifice and other evils.

**FATHER** – Ya’akov Avinu, who bought the birthright from his twin brother Esav, who had been born first.

**TWO ZUZIM** – the bread and stew with which Ya’akov paid Esav for the birthright.

**CAT** – Ya’akov’s sons’ envy toward their brother Yosef, leading them to sell him into slavery in Egypt.

**DOG** – Egypt, where Yosef became Viceroy, and where eventually Ya’akov’s entire clan and the subsequent Israelite nation lived, were enslaved and finally redeemed.

**STICK** – Moshe’s staff, used to summon various plagues and to part the waters of the Sea for the Israelites to cross.

**FIRE** – the Israelites’ thirst for idolatry. This was a persistent bane for over 800 years, from the year they left Egypt until the destruction of the First Temple.

**WATER** – the Sages who eradicated idolatry.

**OX** – Rome (Esav’s descendants), who destroyed the Second Temple.

**BUTCHER** – Mashiach Ben-Yosef, who will restore full Jewish sovereignty in the Land of Israel.

**ANGEL OF DEATH** – the death of Mashiach Ben-Yosef.

**THE HOLY ONE BLESSED BE HE**, of course, needs no introduction; here He arrives with Mashiach Ben-David.

The repetition in each stanza underscores the ebb and flow of Jewish history – sometimes we’re down, but then we rise up. While most of the song looks back, it ends with an optimistic view of the future, a fitting conclusion to the Seder.