



מגילת איכה

MEGILAT EHA

PLAČ JEREMIJIN
THE BOOK OF LAMENTATIONS



3

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THE BOOK OF LAMENTATIONS

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**SVETI SPISI
PET SVITAKA**

PLAČ JEREMIJIN

INTERLINEARNA KNJIGA
SA TRANSLITERACIJOM HEBREJSKOG TEKSTA
HEBREJSKI TEKST: STARI ZAVET / TANAH – SPISI / KETUVIM
TRANSLITERACIJA HEBREJSKOG TEKSTA: MILJANA ŠNAP
SRPSKI TEKST: ĐURA DANIČIĆ
ENGLISKI TEKST: THE HOLLY SCRIPTURES, JPS 1917

BEOGRAD 2018 / 5778



VELIKU ZAHVALNOST UPUĆUJEM

Moše David Gaon Centru za Ladino Kulturu
Ben-Gurion Univerziteta iz Ber Ševe, Izrael,





Moshe David Gaon Center for Ladino Culture
Ben-Gurion University of the Negev



Savezu jevrejskih opština Srbije i Jevrejskoj kulturnoj i humanitarnoj fondaciji Sabitaj Buki Finci iz Beograda, koji su deleći moj entuzijazam pomogli štampanje Edicije Pet svitaka (*Šir Haširim - Solomonova pesma nad pesmama*, *Megilat Rut - Knjiga o Ruti*, *Megilat Ēha - Plač Jeremijin*, *Megilat Qoheleṭ - Knjiga propovednikova* i *Megilat Ester - Knjiga o Jestiri*) i time omogućili da se duhovno čvrsto vežemo za tradicionalne tekstove našeg nasleđa.

Miljana Šnap



...nema u nas mnogo vernika koji blagoslove i molitve mogu da čitaju iz molitvenika, te su čak i oni koji bi o praznicima u sinagoge dolazili, pobožno stajali ili sedeli i slušali rabina ili predmolitelja koji se umesto njih moli. A to se kosi sa osnovama jevrejske vere u kojoj se svaki čovek obraća sam, neposredno, Gospodu i svoje molitve mora da izgovori na jedinom izvornom jevrejskom jeziku, koga danas nazivamo ivrit ili hebrejskim...

Eugen Verber

Uvod ili o čitanju pet *megilot*

Hameš megilot ili pet svitaka, nalaze se u *Keṭuvim* (*Spisima*), trećem delu *Tanaħa* (Jevrejskog kanona *Biblije* ili „*Starog*” *zaveta*), najsvetije knjige Jevreja, temelja Judaizma. To su svici iz kojih čitamo u sinagogama, ili individualno, o praznicima. *Šir Haširim* (*Solomonova pesma nad pesmama*) čita se tokom Pesaha, a Sefardi je čitaju i pred svaki Šabat; *Ruṭ* se čita za Šavu’ot; *Ēha* (*Plač Jeremijin*) za post 9. ava; *Qoheleṭ* (*Knjiga propovednikova*) tokom Sukota; a *Ester* za Purim.

Rabinski Judaizam je laička religija, bez sveštenika i sakramenata, koja se temelji na pravu i obavezi svakog čoveka da se neposredno obraća Tvorcu, a ne da nemoćno stoji ili sedi u sinagogi, i sluša rabina ili hazana kako čitaju i mole se umesto njega. Poželjno je, naravno, da postoji mogućnost pristupa hebrejskom jeziku, jer je to jezik Svete predaje, a i jezik jevrejskog liturgijskog jedinstva. Danas, nažalost, većina Jevreja u dijaspori ne poznaje hebrejski dovoljno, a neki ga čak ne znaju uopšte. Stoga, ovako priređeni svici ne samo da omogućavaju aktivno učešće u liturgijskom izvođenju teksta, nego isti čine i razumljivim, na licu mesta.

U ovom se izdanju stihovi svih pet *megilot* pojavljuju u interlinearnoj formi: prvo na hebrejskom („kako Bog zapoveda”), potom u transliteraciji (za one koji još nisu savladali hebrejsko pismo), a zatim u srpskom (za domaće) i engleskom (za brojne goste) prevodu.



Napomena o hebrejskom pismu

Dvadeset dva konsonanta hebrejskog pisma gradi jezik Jevreja - 'Ivriṯ. Uprkos velikim istorijskim promenama, kako na tlu samog Izraela tako i u dijaspori, uprkos velikim uticajima aramejskog i grčkog na drevni hebrejski, i uprkos razvoju jevrejskih jezika u dijaspori (Judeo-arapski, Ladino i Jidiš), upravo sveti jezik Tore, poslužio je kao osnova stvaranju novohebrejskog jezika, kojim se danas govori u Izraelu.

Odvajkada je poznavanje svetih spisa: *Tore*, *Nevi'im* i *Ketuvim*, bilo cenjeno u narodu Izraela. Precizna drevna pravila čitanja svetih tekstova pomno su prenosili *hahamim* i *soferim* (mudraci i pismoznanci), usmenim putem, a obzirom da nije bilo znakova za beleženje vokala, izvorni tekst se nije mogao besprekorno reprodukovati samo na osnovu zapisa, ako se ne bi poznavala usmena predaja vezana za isti.

Vokali počinju da se beleže tek od 8. veka. Predosećajući nadolazeća burna vremena, te strahujući da bi pravilno nasledeno čitanje, a samim tim i ispravno razumevanje svetih tekstova moglo da bude bespovratno izgubljeno, učitelji i prepisivači počinju da dodaju tačkice i crtice ispod, iznad i unutar konsonanta, vodeći računa o nepromenljivosti primljenog teksta i upućujući na pravilno čitanje. Tako su stvoreni različiti sistemi dodavanja vokala, a najpotpuniji od svih bio je „tiberijski” sistem iz 10. veka, ustanovljen od strane Aharona ben Moše ben Ašera, iz Tiberije, koji se prvi ozbiljno i sistematski bavio gramatikom hebrejskog jezika i razvio pravila čitanja tradicionalnih tekstova (što je imalo ogroman uticaj na proučavanje gramatike biblijskog hebrejskog jezika). Činjenica da se Rambam, najveći jevrejski kodifikator i filozof od Mojsija naovamo, u svojim čuvenim propisima za pisanje *Sefer Tora* rukovodio ben Ašerovim dijakritičkim tekstom, dala je konačni legitimitet i autoritet ovom patentu, koji je u međuvremenu postao opšteprihvaćen i opšterasprostranjen.

Širom sveta, u izdanjima tradicionalnih hebrejskih tekstova, česta je praksa da se koristi upravo font Šlomo, u kome su dijakritičke oznake jasno izražene. I u ovom radu korišćen je isti font, kako radi njegove preglednosti, tako radi njegovog starinskog izgleda.

Vokalizacija usvojena u ovoj transliteraciji u potpunosti je preuzeta iz *Tanaħa simanim* u Feldhajmovom izdanju.

Napomena o transliteraciji

Želeći da transliteracija što autentičnije dočara zvukove hebrejskog jezika, opredelila sam se za akademsku transliteraciju hebrejskog alfabeta (Svetska organizacija za standard, 1962. godina), koja uzima u obzir postojanje dve ili tri različite a slične foneme, iako se u izgovoru evropskih Jevreja iste obično svode na jednu jedinu, onu koja postoji u njihovom svakodnevnom govornom jeziku. Akademaska transliteracija jedina omogućava prevazilaženje današnjeg haosa, u kome desetine amaterskih ili lokalnih transliteracionih tradicija stvaraju osjećaj proizvoljnosti i anarhije.

Tabela za transliteraciju hebrejskih karaktera latiničnim slovima može da se pronade kod različitih autora koji su se bavili proučavanjem hebrejske biblijske gramatike, na primer, u *Praktičnoj gramatici klasičnog hebrejskog jezika*, Jakoba Vajngrina, profesora sa Triniti koledža iz Dablina, koja se pojavljuje u nekoliko (1939, 1959. i 1963. godine) izdanja.

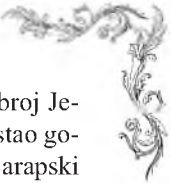
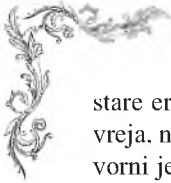
Standardizovana akademska pravila o latiničnoj transliteraciji hebrejskih slova, u potpunosti su primenjena u ovom izdanju pet svitaka i prikazana su u sledećoj tabeli:

Hebrejsko slovo	Hebrejski naziv slova	Transliteracija (konverzija hebrejskog slova latiničnim)	Izgovor latiničnog slova
א	'Alef	' (apostrof)	bez izgovora, seče dah
ב	Bēṭ	B	b
ב	Vēṭ	V	v
ג	Gimel	G	g
ג	<u>Gimel</u>	<u>G</u>	guturalno (grleno) g
ד	Daleṭ	D	d
ד	<u>Daleṭ</u>	<u>D</u>	meko d
ה	He	H	jedva čujno h
ו	Waw	W	meko usmeno v

ז	Zayin	Z	z
ח	Heṭ	Ḥ	guturalno (grleno) h
ט	Teṭ	Ṭ	tupo t
י	Yod	Y	j
כ	Kaf	K	k
ך	Ḥaf	Ḥ	spirantno (strujno) h
ל	Lamed	L	l
מ	Mem	M	m
נ	Nun	N	n
ס	Sameḥ	S	tupo s
ע	'Ayin	' (obrnuti apostrof)	bez izgovora, gutural koji guta dah
פ	Pe	P	p
ף	Fe	F	f
צ	Ṣaḏi	Ṣ	guturalno (grleno) s
ק	Qof	Q	k
ר	Rēš	R	r
ש	Šin	Š	š
שׁ	Sin	S	s
ת	Tav	T	t
תׁ	Ṭav	Ṭ	meko t

Napomena o srpskom prevodu

Svete knjige su se sa hebrejskog prevodile još u staroj eri, prvobitno na jezike kojima su govorili sami Jevreji, kao što su aramejski i grčki, a potom na druge jezike. Tako su *Targumi* nastali kao prevodi Tore na aramejski, počevši od povratka Jevreja iz Vavilona u Izrael (4. vek stare ere). *Targum Hašiv'im* (lat. *Septuaginta*) je nastao kao prevod na grčki u Aleksandriji, gde je živela velika populacija Jevreja koja se služila grčkim jezikom (3. vek





stare ere). U 2. veku nove ere na severu Sirije gde je živeo veliki broj Jevreja, nastala je *Pešita*, prevod na sirijski; a kada je arapski jezik postao govorni jezik većine Jevreja, tada je nastao *Tafsir*, prevod *Tanaħa* na arapski (10. vek nove ere).



Početak prevodenja jevrejskih svetih tekstova u drugim narodima vezuje se mahom za potrebe crkve, što se dešava krajem 4. i početkom 5. veka, kada je preveden veći deo „*Starog*” *zaveta* i to sa grčkog i hebrejskog na latinski, tvoreći prvu *Vulgatu*. Rukopisi su tokom ranog srednjeg veka stalno bili revidirani, dodavani su novi prevodeni delovi, umnožavani prepisivanjem ali je sve ostajalo u okvirima crkve. Tek od 15. i 16. veka kada se renesansa uveliko raširila Evropom, a oslobođene snage ljudskog uma donele silovit razvoj nauke, umetnosti, arhitekture i književnosti, *Biblija* počinje da se širi svetom, prevodenjem na različite jezike, kao i umnožavanjem, počevši sa prvim štampanjem latinske *Vulgate* 1456. godine u Gutenbergovoj štampariji u Majncu. Do danas je prevedena na preko 2000 jezika i dijalekata širom sveta.

„*Stari*” *zavet* je na srpski jezik prvi preveo Đura Daničić, i zajedno sa prevodom *Novog zaveta* od strane Vuka Karadžića, u celini prvi put objavio kao *Sveto pismo Staroga i Novoga zaveta* 1868. godine. To je godina kada je Vukov pravopis zvanično prihvaćen u Srbiji i uveden u školski sistem, a jezik *Biblije* postao obrazac biblijskog stila u Srpskoj književnosti.

Đura Daničić je još kao student prava u Beču, postao sledbenik Vuka Karadžića, velikog reformatora srpskog jezika, i počeo da studira slovensku filologiju i srpski jezik. Posle studija, postao je profesor na Velikoj školi u Beogradu, gde je predavao slovensku filologiju i istoriju književnosti i estetike. Sigurno da ga je Vukov rad na prevodenju *Novog zaveta* podstakao i ohrabrio da počne sa prevodenjem delova „*Starog*” *zaveta*, koji je u celini završio 1868. godine. Prevodio je sa latinskog, korsiteći se šesnaestovekovnim prevodom izvesnog Imanuela Tremeliusa, ali je sva lična imena i sve toponime preveo prema *crkveno-slovenskoj Bibliji*, da bi se što više izgovorom približio srpskoj crkvenoj tradiciji. Srpska Pravoslavna crkva se nikada nije protivila prevodu Biblije na narodni jezik – ali kako Daničić nije bio teolog – to njegov prevod nikad nije zvanično redigovan od strane komisije Sinoda SPC, iako je isti u stalnoj upotrebi. To je ujedno i razlog zašto još uvek ne postoje detaljne analize prevodilačkih grešaka ili njihove ispravke.

Daničić je prvi lingvista, na prostorima Balkana, koji se ozbiljno i naučno bavio književnim jezikom, estetikom, prevodenjem, gramatikom i





rečnikom srpskog i hrvatskog jezika. pa se zato njegov rad sa filološkog stanovišta. smatra izvanredno uspelim. Daničić je svoj prevod „*Starog*” *zaveta* štampao ćirilničnim pismom i ijekavskim dijalektom, koji je svojim epskim prizvukom sigurno doprineo arhaičnom štimungu dela, učinivši ga istovremeno svečanijim i dostojanstvenijim. Čini se da je Daničićev prevod „*Starog*” *zaveta* na narodni, govorni – ali arhaični jezik stvorio kod srpske čitalačke publike osećaj autentičnosti, kao da se i ne radi o prevodu – nego o tekstu koji je tako nastao u davnini.



Posle njega, jedino je pravnik i leksikograf Lujo Bakotić preveo *Stari i Novi zavet*, koristeći prevode na latinskom, grčkom, ruskom i drugim jezicima, i objavio 1933. godine kao *Sveto pismo*, na ekavici, latiničnim pismom. Taj prevod, iako veoma uspešan u poetskom smislu i dinamički ujednačen, nije prihvaćen i autorizovan od strane crkve a nije zaživeo ni u narodu.

Ovom prilikom korišćen je Daničićev prevod „*Starog*” *zaveta* na ekavskom izgovoru i latiničnom pismu.

Napomena o engleskom prevodu

Prvi prevod „*Starog*” *zaveta* na engleski jezik sa latinske *Vulgate*, uprkos žestokom protivljenju katoličke crkve, napravio je 1380. godine Džon Viklif. Među prvim prevodiocima na engleski bilo je puno vrsnih profesora, naučnika, uglednih ljudi, lekara, teologa i njihovih učenika. Mnogi su kažnjeni smrću a prevodi spaljivani od strane rimo-katoličke crkve koja je žestoko sprečavala svaki pokušaj približavanja svetih tekstova bilo kom narodnom jeziku. Majls Kaverdejl 1535. godine štampa prvu kompletnu *Bibliju* koju prevodi sa nemačkog (prevod Martina Lutera) i latinske *Vulgate*. *Biblija* Metju-Tindejla u kojoj se prvi put za prevođenje koristi i originalni hebrejski tekst izlazi iz štampe 1537. godine. Proglasivši sebe vrhovnim vladarem i poglavarem anglikanske crkve, kralj Henri VIII uživajući u svojoj novoj moći, 1539. godine odobrava finansiranje i štampanje prve legalne *Velike Biblije* (visoke 35,5 cm) koja je odobrena za javnu upotrebu i bila dostupna narodu u svim crkvama širom Engleske.



U Ženevi 1560. godine, Džon Kalvin, Majls Kaverdejl i drugi protestantski reformatori prognani iz Engleske, štampaju takozvanu *Ženevsku Bibliju*, koja doživljava 144 izdanja i veliku popularnost. U njoj je po prvi put uvedena konkordancija koja je olakšala snalaženje i omogućila tačne



i iscrpne komentare za praktično korišćenje teksta podeljenog na stihove. Ovo je bila omiljena Šekspirova *Biblija* iz koje je koristio na stotine citata u svojim delima. Na ovoj *Bibliji* je osnovan i podignut Novi svet - Amerika, od prvih doseljenika koji su je doneli, do formiranja prve američke vlade. Trebalo je da prođe više decenija da *King Džejms Biblija* prevlada srcima priraslu *Ženevsku Bibliju*. Došavši na engleski tron, kralj Džejms I, i sam posvećen proučavanju *Biblije*, dozvolio je grupi od 47 učenjaka da naprave naučno istraživačku reviziju dotadašnjih izdanja svetih tekstova, što se 1611. godine realizovalo prvim štampanim primercima. I posle 400 godina, ovaj autorizovani prevod je ostao najuticajniji prevod najslavnije knjige na svetu. Ovo je najistaknutija knjiga engleskog govornog područja koja je štampana u preko milion primeraka i, kao ni jedna druga knjiga, vekovima formirala i izgrađivala kako lični karakter pojedinca tako i svojim korpusom uticala na društvo u celini.

Svakako treba istaći duboko poštovanje prema naporima i dostignućima svih vrsnih stručnjaka koji su prevodili svete hebrejske tekstove ali i sve vreme imati u svesti da prevod kao tamjan mora da bude naš da bi naša reč kao njegov miris bio prihvaćen od Tvorca.

Prvi Jevrejin koji je preveo i štampao kompletnu *Bibliju* na engleskom jeziku u Americi 1853. godine bio je Isak Lizer. Pored uticaja, u to vreme, veoma rasprostranjenog prevoda *King Džejms Biblije*, njemu su bili uzor evropski prethodnici: Abraham Beniš – judaista i prevodilac, i Mihael Fridlender – orijentalista, lingvista i talmudista, koji su prevodili „*Stari*” *zavet* na engleski i štampali na engleskom i hebrejskom jeziku. Isak Lizer, religiozni Aškenaz, talmudista i hazan, je za američke Jevreje imao ulogu lidera i inovatora u mnogim duhovnim i svetovnim oblastima. Lizerov revidiran i poboljšan prevod *Biblije* koristio se u sinagogama širom Amerike ali i Engleske. Interesantno je, da je prvi počeo da drži predavanja u sinagogama na engleskom tumačeći tekstove iz *Biblije*. Bio je osnivač Jevrejskog izdavačkog društva (Jewish Publication Society - JPS) koje je 24 godine po njegovoj smrti, 1892. godine preuzelo inicijativu za novo poboljšanje prevoda kompletne *Biblije*, uključujući u taj rad vrsne rabine, doktore nauka, profesore i prevodioce. Formirana je Izdavačka komisija ispred Jevrejskog izdavačkog društva i Američke centralne rabinske konferencije, koja je sa svim svojim uključenim ekspertima u periodu od 7 godina nadzirala, razmatrala i revidirala sve postojeće verzije različitih prevoda, počevši od prvih pre nove ere do savremenih. Cilj je bio da se njihovim naučnim umećem,



engleskim prevodom dostigne jevrejskim duhom prožeta *Biblija*, koja će nas uvek iznova ispunjavati razumevanjem, znanjem, mudrošću, ljubavlju, lepotom, snagom, strahom i blaženstvom. Tako je 1917. godine u izdanju Jevrejskog izdavačkog društva, iz štampe izašlo *Sveto pismo*, prema masoretskom tekstu (*The Holly Scriptures, According to the masoretic text, JPS 1917*). Sledeća nova izdanja su izašla 1955. i 1985. godine, bez promena u prevodu sem u korišćenju modernog engleskog jezika i korekcija nekih topografskih naziva. Ova izdanja Jevrejskog izdavačkog društva su poznata kao OJPS (Old JPS) ili originalni prevod iz 1917. godine i kao NJPS (New JPS) iz 1985. godine.


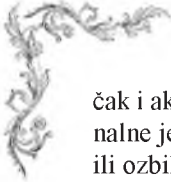
Opređenije za engleski prevod pet *megilot* (iz originalnog prevoda *Svetog pisma*, prema masoretskom tekstu, Jevrejskog izdavačkog društva iz 1917. godine), nastalo je iz razloga: poštovanja prema istaknutim rabinima i naučnicima koji su se prihvatili ovog brušenja prevoda *Tanaħa* na engleski jezik; književnog stila prevoda koji je u potpunoj lingvističkoj harmoniji kako sa jezikom *Tore* tako i sa prevodom na srpski jezik; i dostupnosti korišćenja JPS 1917 sa interneta. Za korišćenje engleskog prevoda sa internet adrese <http://www.mechon-mamre.org/e/et/et0.htm> dobijena je saglasnost.

Zaključak

Pregledno organizovan tekst omogućava praćenje liturgijskog čitanja i prevazilaženje pasivnog prisustva u sinagogi, obezbeđujući pojedincu (nepotkovanom u hebrejskom jeziku i pismu), kako da prati čitanje hebrejskog teksta, tako i da razume isti.

Želela sam, održavanja i obnavljanja tradicije radi, te u cilju omogućavanja povratka istoj, da čitaoci mogu da kontrolišu svoj izgovor hebrejskog pomoću transliteracije, da mogu da porede prevode, te da eventualno urone dublje u drevnu jevrejsku tradiciju „nošenja“ sa tekstem.

Imajući u vidu sve napred rečeno, želim da verujem da će na ovaj način priredena interlinearna i transliterirana izdanja svih pet *megilot*, sa srpskim i engleskim prevodom, čvršće povezati Jevreje sa njihovim nasledem. Nadam se i da će, zahvaljujući ovom izdanju, čitaoci uspešnije razumevati tradicionalne tekstove, te se možda čak i odlučiti za učenje izvornog hebrejskog. Različite generacije sada mogu da čitaju hebrejski,



čak i ako ga ne znaju. Nadam se da će ih to učiniti otvorenijim za tradicionalne jevrejske tekstove, bez obzira da li bi se radilo o „običnom čitanju“ ili ozbiljnom proučavanju. Ovde transliterirani tekstovi mogu da budu od koristi ne samo onima koji žele da prilježnije učestvuju u jevrejskoj liturgiji, nego i široj akademskoj i naučnoj zajednici, studentima, lingvistima i istoričarima književnosti.

Miljana Šnap

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...there aren't many believers among us who can read blessings and prayers from a prayer book, and even those who come to synagogue on holidays piously stand or sit and listen to a rabbi or chazzan pray for them. And this is in opposition to the bases of the Jewish faith where every man addresses the Lord on his own, directly, and they must utter their prayers in the only original Jewish language which we today call Ivrit or Hebrew...

Eugen Verber

Introduction or About the Reading of Five *Megilot*

Hameš megilot or the Five Scrolls are parts of *Ketuvim* (Writings), the third part of *Tanakh* (the Hebrew Bible or the Old Testament), the most sacred book of Jews, and the basis of Judaism. These are the scrolls we read out of in synagogue or individually on holidays. *Šir Haširim* (Solomon's Song of Songs) is read on Pesah, and Sefardim read it before every Šabat; *Ruḥ* is read on Šavu'ot; *Ēha* (The Book of Lamentations) is read during the fast on Tīša' B'Av; *Qoheleṭ* (Ecclesiastes) during Sukot; and *Ester* on Purim.

Rabbinic Judaism is a laic religion, without priests and sacraments, which is based on the right and obligation of every man to directly address the Creator, rather than to powerlessly stand or sit in a synagogue and listen to a rabbi or a chazzan reading and praying instead of him. Hebrew language competence is, of course, desirable, not only because it is the language of the Sacred tradition, but also the language of Jewish liturgical unity. Today, unfortunately, most Jews in the Diaspora are not sufficiently familiar with Hebrew, and some of them are not familiar with it at all. Therefore, the scrolls organized in this way not only allow active participation in conducting the reading of the liturgical text, but they also make it immediately understandable.

To this end, the text of all Five *Megilot* are displayed here in an inter-linear form: first in Hebrew ("as God demands"), then in transliteration (for those who have not mastered the Hebrew script yet), followed by verses in Serbian (for natives) and English translation (for visitors).



Note on the Hebrew Script



The twenty-two consonants of the Hebrew script make up the language of Jews – 'Ivrit. Despite major historical changes, both in Israel itself and in the Diaspora, significant influences of Aramaic and Greek already on ancient Hebrew, and the development of Jewish languages in the Diaspora (Judeo-Arabic, Ladino and Yiddish), the sacred language of the Tora served as the basis for creation of the new Hebrew language spoken today in Israel.

Since time immemorial, being versed in holy writings - Tora, *Nevi'im* and *Ketuvim* - was praised among the people of Israel. Precise ancient rules of reading the sacred texts were meticulously conveyed by *hahamim* and *soferim* (sages and scholars) orally, and since no signs to mark the vowels existed, the original text could not be flawlessly reproduced based only on the writing, if one was not familiar with the oral tradition connected to it.

Vowel signs started being used only from the 8th century. In anticipation of the impending turbulent times, and fearing that the correct inherited reading and therefore the correct understanding of the sacred texts could be irrevocably lost, teachers and scribes started adding dots and dashes underneath, above and inside consonants, in order to preserve the received text and to teach its correct reading. In this way, different systems of adding vocals were created and the most complete of all was the "Tiberian" system from 10th century, established by Aharon ben Moše ben Ašer from Tiberias, who was the first to studiously and systematically deal with grammar of the Hebrew language and develop the rules of reading the traditional texts (which had an enormous influence on studying the grammar of Biblical Hebrew). The fact that Rambam, the greatest Jewish codifier and philosopher from Moses time onwards, used the ben Ašer's diacritic text as a guide in his famous code for writing the *Sefer Tora*, gave the final legitimacy and authority to this system which eventually became commonly accepted and widespread.

Throughout the world, in traditional Hebrew texts, common practice is to use the font Shlomo, where diacritics are clearly articulated. This paper also uses the same font, both due to the ease of reading it offers and to its antique look.

Vocalization adopted in this transliteration was taken in its entirety from *Tanah simanim*, published by the Feldheim Publishers.



Note on Transliteration

Wanting the transliteration to convey the sounds of Hebrew as authentically as possible, I chose the academic transliteration of the Hebrew alphabet (International Standard Organization, 1962), which takes into consideration the existence of two or three different but similar phonemes, even though in the pronunciation of European Jews the mentioned phonemes are usually reduced to only one – the one existing in their everyday spoken language. Academic transliteration is the only one enabling the overcoming of the chaos which exists nowadays, where tens of amateur or local transliteration traditions create the sense of randomness and anarchy.

The chart for transliteration of Hebrew characters with Latin letters can be found with many authors who studied Biblical Hebrew grammar, e.g. in *A Practical Grammar for Classical Hebrew*, written by Jacob Weingreen, professor from the Trinity College in Dublin, which appeared in several (1939, 1959 and 1963) issues.

Standardized academic rules on the Latin transliteration of Hebrew letters were applied in their entirety in this issue of the Five Scrolls, and they are displayed in the following table:

Hebrew letter	Name of the Hebrew letter	Transliteration (conversion of a Hebrew letter to a Latin letter)	Pronunciation of the Latin letter
א	'Alef	' (apostrophe)	no pronunciation, cutting off of the breath
ב	Bēṭ	B	b
ב	Vēṭ	V	v
ג	Gimel	G	g
ג	Ḡimel	Ḡ	guttural (throat) g
ד	Dalet	D	d
ד	Ḍalet	Ḍ	soft d

ה	He	H	barely audible h
ו	Waw	W	soft labial v
ז	Zayin	Z	z
ח	Ḥeṭ	Ḥ	guttural (throat) h
ט	Ṭeṭ	Ṭ	dull t
י	Yoḏ	Y	j
כ	Kaf	K	k
ך	Ḥaf	Ḥ	spirant (fricative) h
ל	Lamed	L	l
מ	Mem	M	m
נ	Nun	N	n
ס	Sameḥ	S	dull s
ע	'Ayin	' (reverse apostrophe)	no pronunciation, a breath "gulping" guttural
פ	Pe	P	p
ף	Fe	F	f
צ	Ṣaḏi	Ṣ	guttural (throat) s
ק	Qof	Q	k
ר	Rēš	R	r
ש	Šin	Š	sh
ש	Sin	S	s
ת	Tav	T	t
ת	Ṭav	Ṭ	soft t





Note on Serbian Translation

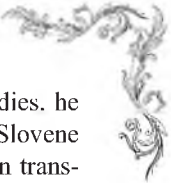
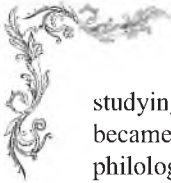
Sacred books were translated from Hebrew already before the Common Era, firstly to languages spoken by Jews themselves, such as Aramaic and Greek, followed by other languages. In this way *Targumim* were created as translations of the Tora to Aramaic, starting with the return of Jews from Babylon to Israel (4th century BCE). *Targum Hašiv'im* (lat. *Septuagint*) was created as a translation to Greek in Alexandria, where a big population of Jews using the Greek language was living (3rd century BCE). In the 2nd century of the Common Era, a large number of Jews lived in the North of Syria where the *Pešita* was created, a translation to Syriac; and when Arabic became the spoken language of the majority of Jews, *Tafsir* was created, a translation of the Tanah to Arabic (10th century CE).

The beginning of translation of Jewish sacred texts among other peoples is related to needs within the Church, which took place at the end of 4th and the beginning of the 5th century, when a major part of the “*Old*” *Testament* was translated, specifically from Greek and Hebrew to Latin, thus creating the first *Vulgate*. During the early medieval period, manuscripts were constantly revised, new translated parts were added, and their numbers were multiplied through copying, however all of this remained within the Church. Only starting from 15th and 16th century, when Renaissance was already widespread through Europe, and the liberation of the human mind brought a powerful development of science, art, architecture and literature, the Bible started spreading throughout the world through translation into different languages, and also through copying, starting with the first printed issue of the Latin *Vulgate* in 1456 in Guttenberg’s printing press in Mainz. At present, it has been translated into over 2000 languages and dialects throughout the world.

The Old” *Testament* was first translated into Serbian by Đura Daničić, and together with the translation of the *New Testament* by Vuk Karadžić, it was published, for the first time in its entirety as “*Sveto pismo Staroga i Novoga zaveta*” (The Holy Bible of the Old and the New Testament) in 1868. This was the year when Vuk’s spelling rulebook was officially accepted in Serbia and introduced to the educational system, and the language of the Bible became the model of the biblical style in Serbian literature.

While he was studying Law in Vienna, Đura Daničić became a follower of Vuk Karadžić, a great reformer of the Serbian language, and he started





studying Slovene philology and the Serbian language. After his studies, he became a professor at the Great School in Belgrade, where he taught Slovene philology, history of literature and aesthetics. Indeed, Vuk's work on translating the *New Testament* prompted and encouraged him to start working on the translation of parts of the "*Old*" *Testament*, which he completed in its entirety in 1868. He translated from Latin, using the sixteenth century translation of a certain Immanuel Tremellius, but he translated all toponyms and personal names in accordance with the *Church-Slavonic Bible*, in order to be as close to the Serbian Church tradition as possible. The Serbian Orthodox Church never opposed translating the Bible to the vernacular – however, since Daničić was not a theologian – his translation was never officially redacted by the commission of the Synod of SOC, even though this translation is in permanent use. At the same time, this is the reason why there are still no detailed analyses of translation mistakes or their corrections.

Daničić was the first linguist in the Balkan area who studiously and scientifically dealt with the literary language, aesthetics, translation, grammar and vocabulary of the Serbian and the Croatian language, hence his work, from the philological point of view, is considered extraordinarily successful. Daničić printed his translation of the "*Old*" *Testament* in the Cyrillic script and in the Ijekavian dialect, which through its epic tone certainly contributed to the archaic atmosphere of the work, making it at the same time more solemn and majestic. Daničić's translation of the "*Old*" *Testament* into the vernacular, spoken – but also archaic – language created a sense of authenticity among the Serbian audience, as if it were not a translation – but rather a text which was created in this way in ancient times.

After him, only the lawyer and lexicographer Lujo Bakotić translated the *Old and the New Testament*, using the translations in Latin, Greek, Russian and other languages, and published it in 1933 as the *Holy Bible*, in the Ekavian pronunciation, written in the Latin script. This translation, even though very successful in the poetic sense and dynamically harmonized, was not accepted nor authorized by the Church and it also did not gain popularity among the people.



Here, Daničić's translation of the "*Old*" *Testament* has been used in the Ekavian dialect and in Latin script.





Note on English Translation

The first translation of the “*Old*” *Testament* to the English language from the Latin *Vulgate* was made by John Wycliffe in 1380, in spite of the fierce opposition of the Catholic Church. Among the first translators to English there were numerous excellent professors, scientists, respectable people, doctors, theologians and their students. Many of them were punished by death and their translations were burned by the Roman Catholic Church, which ferociously prohibited all attempts to present the sacred texts in the vernacular. In 1535, Myles Coverdale printed the first complete *Bible* which translated it from German (Martin Luther translation) and from the Latin *Vulgate*. The *Bible* of Matthew-Tyndale, where for the first time the original Hebrew text was used for translation as well, was published in 1537. Proclaiming himself the supreme ruler and the head of the Anglican Church, King Henry VIII, asserting his new power, in 1539 authorized the funding and printing of the first legal *Great Bible* (14 inches high) which was authorized for public use and made available to the people in every church throughout England.

In 1560 in Geneva, John Calvin, Myles Coverdale and other Protestant reformists exiled from England, printed the so called *Geneva Bible*, which went through 144 editions and great popularity. In it, for the first time, a concordance was introduced which made the use easier and offered correct and exhaustive comments for a practical use of the text divided into verses. This was the favourite *Bible* of Shakespeare who used hundreds of citations from it in his works. This *Bible* was used to found and build the New World – America, from the first settlers who brought it, to the formation of the first American government. Several decades had to pass before the *King James Bible* surpassed the *Geneva Bible*, dear to many hearts. When he succeeded to the English throne, King James I, himself devoted to the study of the *Bible*, allowed a group of 47 scholars to create a scientific research revision of the existent issues of the Holy Scriptures, which was realized in 1611 through the first printed copies. Even after 400 years, this authorized translation remain the most influential translation of the most glorious book in the world. This is the most distinguished book from the English-speaking world which was printed in over a million copies, and, as no other book, it formed and built both the personal character of the individual and influenced the entire society.


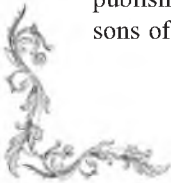


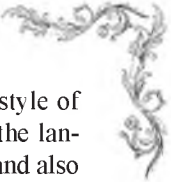
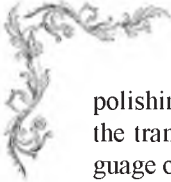


Certainly, the utter respect for the endeavours and accomplishments of all brilliant experts who translated the holy Hebrew texts should be emphasized. but one should also bear in mind that translation, like frankincense, has to be our own so that our word, like its smell, would be accepted by the Creator.

The first Jewish person to translate and print the entire *Bible* in English in America, in 1853 was Isaac Leeser. Apart from the influence, of then very widespread translation of *King James' Bible*, his role model were also the European predecessors: Abraham Benisch – Hebraist and translator, and Michael Friedländer – Orientalist, linguist and Talmudist, who translated the “*Old*” *Testament* into English and printed it in English and Hebrew. Isaac Leeser, a religious Ashkenazi Jew, Talmudist and a chazzan, had the role of a leader and innovator in many spiritual and secular fields for American Jews. Leeser’s revised and improved translation of the *Bible* was used in synagogues not only throughout America, but also England. It is interesting that he was the first to start conducting lectures in English in synagogues interpreting the texts from the *Bible*. He was the founder of the Jewish Publication Society – JPS, which 24 years after his death, in 1892, took the initiative for an improvement of the translation of the entire *Bible*, including in this work top rabbis, doctors of philosophy, professors and translators. The Board of Editors of the Jewish Publication Society of America joined forces with the Central Conference of American Rabbis and in a seven-year period oversaw the collection and review of all existing versions of different translations, from the first ones dating back before the Common Era to the contemporary ones. Their aim was to produce a *Bible* imbued with Jewish spirit through their scientific skill. Their English translation continues to fill us with awe and respect for their understanding, knowledge, wisdom, love, beauty and strength. Thus, in 1917, *The Holy Scriptures*, According to the masoretic text, was published by the Jewish Publication Society. The next new editions was published in 1955 and 1985 without changes in translation, apart from the use of the contemporary English language and corrections of some topographic names. These issues of the Jewish Publication Society are known as the OJPS (Old JPS) or the original translation from 1917, and as NJPS (New JPS) from 1985.

The choice of the English translation of the Five *Megillot* (from the original translation of the *Holy Scriptures*, according to the masoretic text, published by the Jewish Publication Society in 1917), was made for reasons of: respect for distinguished rabbis and scientists who undertook this





polishing of the translation of the *Tanah* into English: the literary style of the translation which is in complete linguistic harmony both with the language of the Tora and with the translation to the Serbian language; and also the availability of JPS 1917 to be used from the Internet. Consent was obtained to use the English translation from the Internet address <http://www.mechon-mamre.org/e/et/et0.htm>.

Conclusion

The text is organized in such a way that it allows easy surveying and enables us to follow the liturgical reading and overcome the passive presence in a synagogue. It also enables the individual (unversed in the Hebrew language and script), both to follow the reading of the Hebrew text and to understand it.

For the sake of preserving and revising tradition, and with the aim of returning to it, I wanted to enable readers to control their pronunciation of Hebrew through transliteration, to be able to compare translations, and to potentially dive deeper into the ancient Jewish tradition of “coping” with the text.

Bearing in mind all that was said above, I want to believe that the interlinear and transliterated issues of all Five *Megillot*, organized in this way, with Serbian and English translations, will more closely tie Jews to their heritage. I hope that as a result, readers will more successfully understand traditional texts, and that they will potentially decide to study the original Hebrew. Various generations can now read Hebrew, even if they do not understand it. I hope this will make them more open to traditional Jewish texts, whether it be the “plain reading” or a more serious study. Here, transliterated text can be of use not only to those who want to participate in a Jewish liturgy in more serious manner, but also to the wider academic and scientific community, students, linguists and historians of literature.

Miljana Šnap



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...אין הרבה מאמינים בינינו אשר יכולים לקרוא את הברכות והתפילות מהסידור, ואף אלו שיגיעו לבית הכנסת בחגים יעמדו באדיקות או ישבו ויקשיבו לרב או לחזן שיתפלל במקומם. זאת בניגוד לבסיס האמונה היהודית אשר קובעת כי כל אדם יפנה לאל בעצמו, באופן ישיר, והוא חייב להתפלל בשפה היהודית הקרויה היום עברית...

אאוגן ורבר

הקדמה, או על קריאת חמש המגילות

חמש המגילות הן חלק מ"כתובים", החלק השלישי של התנ"ך (התנ"ך היהודי או הברית הישנה), הספר הקדוש ביותר עבור היהודים והבסיס ליהדות. אלו הן המגילות אשר אנו קוראים מהן בבית הכנסת או באופן פרטי בחגים. מגילת שיר השירים (שנכתבה ע"י שלמה המלך) נקראת בפסח, וספרדים קוראים בה לפני כל שבת; מגילת רות נקראת בשבועות; מגילת איכה נקראת במהלך צום ט' באב; מגילת קהלת נקראת במהלך חג סוכות; ומגילת אסתר נקראת בפורים.

בשונה מהדת הנוצרית, יהדות אורתודוקסית מאופיינת באי קיומם של כמרים וטקסים פולחניים. יהדות אורתודוקסית מבוססת על זכותו וחובתו של כל אדם לפנות בצורה ישירה אל בורא עולם, בניגוד לנוכחות חסרת אונים בבית כנסת והקשבה לאיש דת (רב או חזן) אשר קורא ומתפלל בעבורו. עדיפה, כמובן, היכולת להבין ולקרוא את השפה העברית, מפני שזו שפת הקודש. עם זאת, כיום, מרבית היהודים בגולה לא מעורים היטב בשפה העברית, וחלקם לא מכירים אותה כלל. על כן, המגילות בגיליון זה מאורגנות באופן אשר מאפשר השתתפות פעילה בקריאה של הטקסט הפולחני והבנה מיידית של תוכן הטקסט.

בגיליון זה, פסוקים מכל חמש המגילות מוצגים באופן לינארי: תחילה בעברית, לאחר מכן בתעתיק ע"פ כללים אקדמיים (בעבור אלו שלא מעורים בשפה העברית), ולבסוף בתרגום הפסוקים לסרבית ולאנגלית.

הערה על השפה העברית

עשרים ושתיים אותיות עבריות מרכיבות את שפת היהודים – עברית. למרות שינויים היסטוריים מהותיים, בישראל ובגלות, ולמרות השפעות נרחבות של השפות הארמית והיוונית על עברית עתיקה, ובנוסף להתפתחות של שפות היהודים בגלות (יהודית-ערבית, לאדינו ויידיש), שפת הקודש של התורה שימשה כבסיס לעברית החדשה אותה מדברים כיום בישראל.

משחר ההיסטוריה היהודית, הפסוקים הקדושים של התנ"ך: תורה, נביאים

וכתובים, זכו לשבחים בקרב עם ישראל. כללים עתיקים ומדויקים בנוגע לקריאת הכתבים הקדושים הועברו לעם בקפידה ע"י חכמים וסופרים בעל פה, ומפני שלא היו סימני ניקוד, לא ניתן היה להעתיק את הכתבים המקוריים רק בכתב אם המעתיק לא היה שולט היטב במסורות בעל פה הקשורות לכתבים.

סימני ניקוד החלו להופיע החל מהמאה השמינית לספירת הנוצרים (8th century C.E). צפי של זמנים סוערים, וחשש שמא הקריאה הנכונה בכתבי הקודש וכיו"ב ההבנה הנכונה של כתבי הקודש יאבדו, מורים וסופרי סת"ם החלו להוסיף נקודות וקווים מתחת לאותיות, מעליהן ובתוכן, ובכך הם מנעו השתנות אפשרית של הכתבים וכיוונו את הקורא לקריאה נכונה של הטקסט. באופן זה נוסחו שיטות שונות להוספת ניקוד, כאשר השיטה המלאה מכולן הייתה השיטה שמקורה בטבריה במאה ה-10 לספירת הנוצרים. השיטה הטבריינית נוסדה ע"י אהרון בן משה בן אשר מטבריה, אשר היה הראשון שעסק באופן שיטתי ומחקרי בדקדוק של השפה העברית. אהרון בן משה בן אשר פיתח מערכת חוקים וכללי קריאה של הכתבים הקדושים והשפיע רבות על למידת הדקדוק של עברית תנ"כית. העובדה שהרמב"ם, גדול הרבנים והפילוסופים היהודים מאז משה, השתמש בהכוונות של בן אשר כמדריך בכתובת "ספר תורה" נתן לגיטימציה סופית וסמכות לכלליו של בן אשר שהספיקו כבר להיות מקובלים על הכלל.

ברחבי העולם, בטקסטים יהודים מסורתיים, מנהג הוא להשתמש בפונט שלמה אשר מכווין היטב את הטיית המילים. עבודה זו גם תשתמש בפונט שלמה, גם בשל קלות קריאתו וגם בשל הנראות אותה הוא מקנה. הניקוד אשר אומץ לתעתיק זה נלקח כולו מ"תנך סימנים" שפורסם ע"י "הוצאת פלדהיים".

הערה על התעתיק

במטרה ליצור תעתיק אשר מעביר בצורה הטובה ביותר את המצולל העברי, בחרתי בתעתיק אקדמי של האלף-בית העברי (לפי International Standard Organization, 1962), אשר לוקח בחשבון את קיומן של שתיים או שלוש תופעות שבקרב יהדות אירופה מרוודות לתופעה אחת בלבד אשר שגורה בשפה המדוברת. התעתיק האקדמי הוא התעתיק היחיד אשר מאפשר תעתיק מסודר ומוסכם, בעוד שתעתיק פרטי או מקומי יוצרים תחושה של אקראיות ואי סדר. הטבלה לתעתיק של אותיות עבריות לאותיות לטיניות יכולה להמצא בקרב מומחים רבים לדקדוק העברי התנ"כי. כגון, "דקדוק מעשי לעברית קלאסית", שנכתב על ידי יעקב וינגרין, פרופסור מטריניטי קולג' בדבלין, הופיע במספר גליונות (1939, 1959 ו 1963).

בגיליון זה על חמש המגילות נעשה שימוש בכללי תעתיק אקדמי סטנדרטיים של אותיות עבריות לאותיות לטיניות אשר מוצג בטבלה למטה:

שמות האותיות בעברית	שמות האותיות בעברית	תעתיק האות בעברית לכתב לטיני	צורת ההגייה
א	אלף	' (גרש)	א ללא הגייה, חיתוך של הנשימה
ב	בית	B	ב
ב	בית	V	ב
ג	גימל	G	ג נוקשה
ג	גימל	G	ג גרוני
ד	דלת	D	ד נוקשה
ד	דלת	D	ד רכה
ה	הא	H	ה חוכך
ו	וו	W	ו רכה
ז	זיין	Z	ז
ח	חת	H	ח גרוני
ט	טת	T	ט עמום
י	יוד	Y	י
כ	כה	K	כ
כ	כה	H	כ הגה חוכך
ל	למד	L	ל
מ	מם	M	מ
נ	נון	N	נ
ס	סמך	S	ס עמום
ע	עיין	' (גרש הפוך)	ע ללא הגייה, נשימה גרונית
פ	פא	P	פ
פ	פא	F	פ
צ	צדי	Ş	צ גרוני
ק	קוף	Q	ק
ר	רייש	R	ר
ש	שין	Š	ש
ש	שין	S	ש
ת	תו	T	ת נוקשה
ת	תו	T	ת רכה

הערה על התרגום לסרבית

כתבי קודש תורגמו מעברית לפני העת הנוכחית. תחילה לשפות המדוברות ע"י היהודים עצמם, כמו ארמית ויוונית, ולאחר מכן לשפות אחרות. באופן זה נוצרו תרגומים של התורה לארמית, החל מחזרתם של יהודים מבבל לישראל (במאה ה-4 לפני ספירת הנוצרים). "תרגום השבעים" (בלטינית Septuaginta) נוצר כתרגום ליוונית באלכסנדריה, שם הייתה אוכלוסייה יהודית גדולה אשר דיברה את השפה היוונית (במאה ה-3 לפני ספירת הנוצרים). במאה ה-2 לספירת הנוצרים, מספר גדול של יהודים חי בצפון סוריה, שם נוצר תרגום לסורית תחת השם "פשיטתא"; כאשר השפה הערבית הפכה לשפה המדוברת בקרב מרבית היהודים, תורגם התנ"ך לערבית כ"תפסיר" (במאה ה-10 לספירת הנוצרים).

תחילת התרגום של כתבי הקודש היהודים בקרב עמים אחרים נקשר לצורך של הנצרות. תרגומים אלו החלו בסוף המאה ה-4 ובתחילת המאה ה-5 לספירת הנוצרים, כאשר חלק ניכר מהברית הישנה תורגם, בעיקר מיוונית ועברית ללטינית, ובכך נוצר תרגום ה"וולגטה". במהלך ימי הביניים המוקדמים, הכתבים עודכנו באופן מתמיד, חלקים חדשים תורגמו, וכמות התרגומים גדלה, אך כל התרגומים נותרו בידי הכנסייה. רק במאות ה-15 וה-16 לספירת הנוצרים, כשתקופת הרנסאנס נפוצה ברחבי אירופה והמחשבה החופשית שוחררה, החל התנ"ך להיות נפוץ בכל העולם באמצעות תרגומו לשפות השונות והעתקתו. התהליך החל בהדפסה ראשונה של הוולגטה הלטינית ב-1456 במיינץ וממשיך עד היום, עם תרגום אלפיים שפות וניבים ברחבי העולם.

הברית הישנה תורגמה לראשונה לסרבית ע"י ג'ורה דאניצ'יץ' ופורסמה לראשונה, יחד עם הברית החדשה שתורגמה ע"י ווק קאראג'יץ', תחת השם "התנ"ך הקדוש של הברית הישנה והחדשה" ב-1868. זו גם הייתה השנה שבה ספר הכללים לדקדוק ואיות של ווק התקבל באופן רשמי בסרביה והוכנס למערכת החינוך. שפת התנ"ך בתרגום הפכה להיות הדוגמה לסגנון התנ"כי בספרות הסרבית.

בזמן לימוד המשפטים בווינה, ג'ורה דאניצ'יץ' הפך במהרה לתלמידו של ווק קאראג'יץ' שהיה רפורמטור גדול של השפה הסרבית, והוא החל ללמוד את הפילוסופיה וההיסטוריה של הספרות הסלובנית ושל השפה הסרבית. לאחר לימודיו, הוא נהיה פרופסור בבית הספר הגדול בבלגרד, שם הוא לימד פילוסופיה, היסטוריה, ספרות ואסתטיקה סלובנית. לבטח, עבודתו של ווק על תרגום הברית החדשה גרמה לדאניצ'יץ' לעבוד על תרגום של חלקים מהברית הישנה, אשר הושלם ב-1868. דאניצ'יץ' תרגם את התרגום הלטיני של עמנואל טרמליוס מהמאה ה-16 לספירת הנוצרים, אך הוא תרגם את שמות המקומות והאנשים בהתאם לתנ"ך של הכנסייה הסלבית כדי להתקרב למסורת הכנסייה הסרבית ככל הניתן. הכנסייה הסרבית האורתודוקסית מעולם לא התנגדה לתרגום לשפה המדוברת של דאניצ'יץ', אך בגלל שהוא לא היה תיאולוג, תרגומו מעולם לא התקבלו באופן רשמי ע"י הוועד של הסינוד (commission of the Synod of SOC). עם זאת תרגומו היו בשימוש קבוע.

דאניצי'ין' היה הבלשן הראשון באיזור הבלקן אשר עסק באופן שיטתי ומדעי בשפה הספרותית. באסתטיקה. בתרגום. בדקדוק ובאוצר המילים של השפות הסרבית והקרוואטית, ועל כן עבודתו, מנקודת מבט פילוסופית, נחשבת למוצלחת ביותר. דאניצי'ין' הדפיס את תרגומו לברית הישנה בכתבי קרילי ובניב האייקוויאני בעל הטון האפי אשר תרם רבות לאווירה הארכאית של עבודתו והפך אותה להיות יותר חגיגית. נראה כי התרגום של הברית הישנה לשפה המדוברת, אך גם ארכאית, של דאניצי'ין', יצר תחושה של מקוריות בקרב הקהל הסרבי, באופן שנוצרה תחושה שלא מדובר בתרגום – אלא בטקסט אשר נוצר כך בזמנים קדומים.

אחריו, רק עורך הדין והמילונאי לוי באקוטיץ' תרגם את הברית הישנה והחדשה, תוך שימוש בתרגומים ללטינית, יוונית, רוסית ושפות נוספות. התרגום של באקוטיץ' פורסם ב-1933 תחת השם "התנ"ך הקדוש", בהגייה "אקוואית" (סוג של הגייה), בכתבי לטיני. תרגום זה לא התקבל ולא אושר ע"י הכנסייה למרות הכישרון הפואטי וההרמוניה הדינמית שבו, וכמו כן לא זכה לפופולריות בקרב האוכלוסייה. בגיליון זה, נעשה שימוש בתרגום של דאניצי'ין' לברית הישנה בניב האיקוויאני ובכתבי לטיני.

הערה על התרגום לאנגלית

התרגום הראשון של הברית הישנה לאנגלית מהוולגטה הלטינית נכתב ע"י ג'ון וויקליף ב-1380, למרות התנגדות נחרצת של הכנסייה הקתולית. מתרגמים קודמים של התנ"ך לאנגלית כללו פרופסורים, מדענים, אנשים מכובדים, רופאים, תיאולוגים ותלמידיהם. רבים מהם נעשו במוות ותרגומיהם נשרפו ע"י הכנסייה הקתולית הרומית שאסרה בחריפות כל ניסיון של תרגום כתבי הקודש לכל שפה שהיא. ב-1535, מיילס קוברדייל הדפיס את העותק הראשון המלא של התנ"ך שתורגם מגרמנית (ע"י מרטין לותר) ומהוולגטה הלטינית. התרגום של מתיו-טינדייל, שבו נעשה לראשונה שימוש בטקסט העברי, יצא לאור ב-1537. המלך הנרי השמיני אשר הגדיר עצמו שליט עליון וראש הכנסייה האנגליקנית אישר ותיקצב ב-1539 את ההדפסה של "התנ"ך הגדול" הראשון והרשמי. "התנ"ך הגדול" אושר לשימוש ציבורי ונעשה נגיש לציבור בכל כנסייה ברחבי אנגליה.

ב-1560, בג'נבה, ג'ון קלווין, מיילס קוברדייל ופרוטסטנטים מהפכניים נוספים אשר הוגלו מאנגליה הדפיסו את התנ"ך הקרוי "התנ"ך של ג'נבה", אשר זכה ל-מאה ארבעים וארבע הוצאות ופופולריות רבה. בתנ"ך של ג'נבה, לראשונה, הוצגה קונקורדנציה אשר הקלה על הקורא ואפשרה מתן הערות לשימוש יומיומי. תנ"ך ג'נבה היה התנ"ך האהוב ע"ל שייקספיר אשר ציטט אותו רבות בעבודותיו. כמו כן, התנ"ך של ג'נבה שימש להקמה ולבנייה של "העולם החדש" – אמריקה, החל מהמתיישב הראשון אשר הביאו אותו עימו עד למעמד יצירת הממשל האמריקאי הראשון. כעבור מספר עשורים, "התנ"ך של המלך ג'יימס" עלה בפופולריות שלו על "התנ"ך של ג'נבה". המלך ג'יימס הראשון, אשר הקדיש עצמו

ללימוד התנ"ך. אפשר לקבוצה של ארבעים ושבעה חוקרים לערוך מחקר מדעי בנושא הטקסטים הקדושים ואפשר מתן עדכונים לבעיות קיימות בטקסטים הקדושים. ב-1611 עבודתם יצאה לאור לראשונה כ"תנ"ך של המלך ג'יימס". גם לאחר ארבע מאות שנה, תרגום זה הוא עדיין התרגום בעל ההשפעה הגדולה ביותר בעולם של הספר בעל ההשפעה הגדולה ביותר בעולם. התנ"ך הוא הספר המפורסם ביותר בשפה האנגלית אשר הודפס בלמעלה ממיליון עותקים ועיצב את אישיותם של אינדיווידואלים אשר עיצבו את החברה כולה.

עם כל הכבוד הראוי למעשיהם והישגיהם של כל המומחים המבריקים אשר תרגמו את הטקסטים העבריים הקדושים, כדי שהתרגומים יעבירו את הטעמים המיוחדים של הטקסט ויתקבלו ע"י בורא עולם, עליהם להיעשות ע"י העם היהודי. היהודי הראשון אשר תרגם והוציא לאור את התנ"ך בשלמותו באנגלית חי באמריקה, ב-1853 ונקרא יצחק ליסר. בנוסף להשפעה של "התנ"ך של המלך ג'יימס" שהיה פופולרי בזמנו, יצחק ליסר גם הושפע מקודמיו האירופיים: אברהם בניש – חוקר תרבות עברית ומתרגם, ומיכאל פרידלנדר – חוקר תרבות המזרח, בלשן וחוקר תלמוד אשר תרגם את הברית הישנה לאנגלית והוציאה לאור באנגלית ובעברית. יצחק ליסר, יהודי אשכנזי דתי, איש תלמוד וחזן היה מנהיג וממציא בעבור יהודים אמריקאים בנושאי קודש וחול. התרגום המשופר של ליסר לתנ"ך שימש בבתי כנסת ברחבי אמריקה ואנגליה. כמו כן, הוא הראשון אשר שילב תרגומים לתנ"ך בהרצאות ובשיעורים באנגלית בבתי כנסת. הוא היה המייסד של חברת המוציאים לאור היהודית – JPS, אשר עשרים וארבע שנים לאחר מותו, ב-1892, שיפרה את התרגום של התנ"ך כולו, כמו גם את עבודתם של רבנים גדולים, דוקטורים לפילוסופיה, פרופסורים ומתרגמים נוספים. חבר העורכים של ה-JPS והתאגדות הרבנים האמריקאית עדכנו את כל הגרסאות של התרגומים הקודמים של התנ"ך במשך שבע שנים, החל מהתרגומים הראשונים לפני תחילת ספירת הנוצרים עד לתרגומים האחרונים לזמנם. המטרה הייתה ליצור תרגום לתנ"ך אשר מכיל את הרוח היהודית בתוכו באמצעות כלים מדעיים ותרגום לאנגלית. תנ"ך זה ימלא אותנו מחדש בהבנה, בידע, בחוכמה, באהבה, ביופי, בכוח וביראה. כך, ב-1917, הכתבים הקדושים הוצאו לאור ע"י ה-JPS, לפי הטקסטים המסורתיים. הוצאות נוספות פורסמו ב-1955 ו-1985 ללא שינוי בתרגום פרט לשימוש באנגלית עכשווית יותר ולתיקון גגיאות כתיב. הוצאות לאור אלו ע"י ה-JPS ידועות בתור ה-OJPS עבור התרגום המקורי מ-1917 וכ-NJPS עבור ההוצאה המעודכנת יותר מ-1985.

גיליון זה משתמש בתרגום של OJPS לאנגלית של חמש המגילות. הבחירה נעשתה מהסיבות הבאות: הוקרה לרבנים מכובדים ומדענים אשר שיפרו משמעותית את התרגום של התנ"ך לאנגלית; הסגנון הספרותי של התרגום אשר נמצא בהרמוניה לשונית מלאה עם שפת התורה ועם התרגום הסרבי; והזמינות של ה-OJPS משנת 1917 באינטרנט. מתן אישור לשימוש בתרגום לאנגלית ניתן מכתובת האינטרנט <http://www.mechon-mamre.org/e/et/et0.htm>

הטקסט מאורגן באופן אשר מקל על הסקירה והקריאה שלו אשר מאפשרות את הקריאה הפולחנית ומתגבר על הנוכחות הסבילה בבית הכנסת. הטקסט מאפשר ליחיד (אשר אינו בקיא בשפה העברית ובכתבים), לעקוב אחר הטקסטים העבריים ולהבין אותם.

ברצוני לשמר את המסורת ולאפשר לקורא שליטה על ההגייה העברית באמצעות התעתיק, לאפשר השוואה של התרגומים, ולהעמיק במסורות היהודיות של "התמודדות" עם הטקסט.

עם כל אשר נאמר, אני רוצה להאמין שהתעתיק של כל חמש המגילות אשר מסודר באופן זה, עם תרגומים לסרבית ואנגלית, יקשור את היהודים עם המסורת שלהם. אני מקווה שבזכות גיליון זה קוראים יצליחו להבין כהלכה את הטקסטים המסורתיים ובעקבות זאת יחליטו ללמוד את הטקסטים בעברית. דורות רבים יכולים לקרוא בעברית, גם אם הם לא מבינים אותה. אני מקווה שגיליון זה יביא לפתיחות בנוגע לטקסטים המסורתיים היהודים, גם באופן הפשוט של קריאת הטקסט וגם בלימוד מעמיק יותר. התעתיק ישמש לאלו אשר רוצים להשתתף בפולחן היהודי באופן כולל וכן יותר, כמו גם בעבור שימוש רחב יותר באקדמיה ובקהילה המדעית, בקרב סטודנטים, בלשנים והיסטוריונים של ספרות.

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איכה פרק א

Plač Jeremijin, glava 1 / Lamentations Chapter 1

א איכה | ישבה בְּדָד הָעִיר רַבַּתִּי עִם הַיְתָה
כְּאַלְמָנָה רַבַּתִּי בְּגוֹיִם שָׂרְתִי בְּמִדְיֹנוֹת הַיְתָה
לָמַס׃ {ס}

1 Ēha yaševa vaḏaḏ ha'ir rabati 'am hayeta ke'almana;
rabati vagoyim sarati bamedinot hayeta lamas.

*1:1 Kako sedi sam, posta kao udovica, grad koji beše pun
naroda! velik među narodima, glava među zemljama
potpade pod danak!*

1 How doth the city sit solitary, that was full of people! How
is she become as a widow! She that was great among the
nations, and princess among the provinces, how is she
become tributary! {S}

ב בָּכוּ תִבְכֶּה בְּלַיְלָה וְדַמְעָתָה עַל לַחֲיָהּ אֵינֶי-לָהּ
מִנְחָם מִכָּל-אַהֲבֵיהָ כָּל-רֵעֶיהָ בְּגָדוּ בָּהּ הָיוּ לָהּ
לְאֵיבִים׃ {ס}

2 Baḥo tivke balayla weḏim'atah 'al leheyah ēn-lah
menaḥem mikol-ohaveha; kol-re'eha bagedu vah hayu
lah le'oyevim.

*1:2 Jednako plače noću, i suze su mu na obrazima, nema
nikoga od svih koji ga ljubljahu da ga poteši; svi ga prijatelji
njegovi izneveriše, postaše mu neprijatelji.*

2 She weepeth sore in the night, and her tears are on her
cheeks; she hath none to comfort her among all her lovers;
all her friends have dealt treacherously with her, they are
become her enemies. {S}

ג גַּלְתָּהּ יְהוּדָה מֵעֲנִי וּמֵרַב עֲבֹדָה הִיא יֹשֶׁבֶת
 בְּגוֹיִם לֹא מִצָּאָה מְנוּחַ כָּל־רֹדְפֶיהָ הַשִּׁגוּחַ בֵּין
 הַמְּצָרִים: {ס}

3 Galeta Yehuda me'oni umerov 'avođa hi yaševa
 vagoyim lo maše'a manoah; kol-rodefeha hisiguha bēn
 hamešarim.

*1:3 Iseli se Juda od muke i ljutog ropstva; sedi među
 narodima, ne nalazi mir; svi koji ga goniše stigoše ga u
 tesnacu.*

3 Judah is gone into exile because of affliction, and because
 of great servitude; she dwelleth among the nations, she
 findeth no rest; all her pursuers overtook her within the
 straits. {S}

ד דַּרְכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי בָּאִי מוֹעֵד כָּל־שְׁעָרֶיהָ
 שׁוֹמְמִין כַּהֲנִיָּה נֶאֱנָחִים בְּתוֹלְתֶיהָ נִוּגוֹת וְהִיא
 מֵר־לָהּ: {ס}

4 Darhē Šiyon avelot mibeli ba'ē mo'ed kol-še'areha
 šomemin kohaneha ne'enaḥim; betuloteha nugot wehi
 mar-lah.

*1:4 Putevi Sionski tuže, jer niko ne ide na praznik; sva su
 vrata njegova pusta, sveštenici njegovi uzdišu, devojke su
 njegove žalosne, i sam je jadan.*

4 The ways of Zion do mourn, because none come to the
 solemn assembly; all her gates are desolate, her priests sigh;
 her virgins are afflicted, and she herself is in bitterness. {S}

ה הָיָו צָרִיהָ לְרֹאשׁ אִיבִיהָ שָׁלוּ כִּי־יְהוּהָ הוֹגָה עַל־
 רַב־פְּשָׁעֶיהָ עוֹלָלֶיהָ הִלְכוּ שָׁבִי לַפְּנֵי־צָר: {ס}

5 Hayu šareha leroš oyeveha šalu ki-Adonay hogah 'al
 rov-peša'eha; 'olaleha halehu ševi lifnē-šar.

1:5 Protivnici njegovi postaše glava, neprijateljima je njegovim dobro; jer ga Gospod ucveli za mnoštvo bezakonja njegovog; deca njegova idu u ropstvo pred neprijateljem.

5 Her adversaries are become the head, her enemies are at ease; for the LORD hath afflicted her for the multitude of her transgressions; her young children are gone into captivity before the adversary. {S}

וַיֵּצֵא מִן בַּת־ (מִבַּת־) צִיּוֹן כָּל־הַדָּרָה הֵיוּ
שָׂרֵיהָ כְּאַיִלִים לֹא־מֵצְאוּ מְרֻעָה וַיֵּלְכוּ בְּלֹא־כֹחַ
לִפְנֵי רֹדְפָה: {ס}

6 Wayeše mibat-Šiyon kol-hadarah; hayu sareha ke'ayalim lo-maše'u mir'e wayelehu velo-hoah lifne rodef.

1:6 I otide od kćeri Sionske sva slava njena; knezovi su njeni kao jeleni koji ne nalaze paše; idu nemoćni pred onim koji ih goni.

6 And gone is from the daughter of Zion all her splendour; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. {S}

ז זְכָרָה יְרוּשָׁלַם יְמֵי עֲנָיָהּ וּמְרוֹדֶיהָ כָּל מַחְמָדֶיהָ
אֲשֶׁר הָיוּ מִיָּמֵי קֶדֶם בְּנֹפֶל עִמָּהּ בִּיד־צָר וְאִין
עֹזֵר לָהּ רְאוּיָהּ צָרִים שָׁחֲקוּ עָל מִשְׁבַּתָּהּ: {ס}

7 Zahera Yerušalaim yemē 'onyah umrudeha kol maḥamudeha ašer hayu mimē qedem; binfol 'amah beyaḍ-šar we'ēn 'ozet lah ra'uha šarim saḥaqu 'al mišbateha.

1:7 Opominje se Jerusalem u mucij svojoj i u jadu svom svih milina što je imao od starine, kad pada narod njegov od ruke neprijateljve, a nikoga nema da mu pomogne; neprijatelji gledaju ga i smeju se prestanku njegovom.

7 Jerusalem remembereth in the days of her affliction and of her anguish all her treasures that she had from the days of old; now that her people fall by the hand of the adversary, and none doth help her, the adversaries have seen her, they have mocked at her desolations. {S}

ח חֲשָׂא חֲטָאָה יְרוּשָׁלַם עַל־כֵּן לְנִידָה הִיְתָה
כָּל־מִכְבְּדֶיהָ הִזִּילוּהָ כִּי־רָאוּ עֲרוֹתָהּ גַּם־הִיא
נֶאֱנַחָה וַתִּשָּׁב אָחֹר: {ס}

8 Heṭ haṭe'a Yerušalaim 'al-ken lenida hayata; kol-mehabedeha hiziluha ki-ra'u 'erwatah gam-hi ne'eneha watašov aḥor.

1:8 Teško sagreši Jerusalem, zato posta kao nečista žena; svi koji su ga poštovali preziru ga, jer videše golotinju njegovu; a on uzdiše, i okreće se natrag.

8 Jerusalem hath grievously sinned, therefore she is become as one unclean; all that honoured her despise her, because they have seen her nakedness; she herself also sigheth, and turneth backward. {S}

ט טִמְאַתָּה בְּשׁוּלֶיךָ לֹא זָכַרְתָּ אַחֲרֵי־תָהּ וַתִּרְד
כָּל־אֵימ אֵין מִנְחָם לָהּ רָאָה יְהוָה אֶת־עֲנֵנִי כִּי
הִגְדִּיל אוֹיֵב: {ס}

9 Tum'atah bešuleha lo zaḥera aḥaritatah watered pela'im eṇ menaḥem lah; re'e Adonay et-'onyi ki higdil oyev.

1:9 Nečistota mu beše na skutovima; nije mislio na kraj svoj; pao je za čudo, a nema nikoga da ga poteši. Pogledaj, Gospode, muku moju, jer se neprijatelj poneo.

9 Her filthiness was in her skirts, she was not mindful of her end; therefore is she come down wonderfully, she hath no comforter. 'Behold, O LORD, my affliction, for the enemy hath magnified himself.' {S}

יָדוּ פָּרַשׁ שָׁר עַל כָּל־מַחְמַדֵּיהָ כִּי־רָאָתָה גּוֹיִם
 בָּאוּ מִקְדָּשָׁה אֲשֶׁר צִוִּיתָה לֹא־יָבֹאוּ בִקְהָל
 לָךְ: {ס}

10 Yaḏo paras šar 'al kol-maḥamadēha; ki-ra'ata goyim ba'u miqdašah ašer šiwiṭa lo-yavo'u vaqahal laḥ.

1:10 Neprijatelj poseže rukom na sve drage stvari njegove, i on gleda kako narodi ulaze u svetinju njegovu, za koje si zapovedio da ne dolaze na sabor tvoj.

10 The adversary hath spread out his hand upon all her treasures; for she hath seen that the heathen are entered into her sanctuary, concerning whom Thou didst command that they should not enter into Thy congregation. {S}

יָא כָּל־עַמָּה נֶאֱנָחִים מִבְּקָשִׁים לֶחֶם נִתְּנוּ
 מִחְמוּדֵיהֶם (מַחְמַדֵּיהֶם) בְּאָכַל לְהַשִּׁיב נַפְשׁ רְאָה
 יְהוָה וְהִבִּיטָה כִּי הָיִיתִי זוֹלָלָה: {ס}

11 Kol-'amah ne'enahim mevaqšim lehem natenu maḥamadēhem be'oḥel lehašiv nafeš; re'e Adonay wehabita ki hayiti zolela.

1:11 Sav narod njegov uzdiše tražeći hleba, daju dragocene stvari svoje za jelo da okrepe dušu. Pogledaj, Gospode, i vidi kako sam poništen.

11 All her people sigh, they seek bread; they have given their pleasant things for food to refresh the soul. 'See, O LORD, and behold, how abject I am become.' {S}

יָב לֹא אֵלֵיכֶם כָּל־עֲבָרֵי דְרָךְ הִבִּיטוּ וּרְאוּ אִם־יֵשׁ
 מִכָּאוֹב כִּמְכַאֲבֵי אֲשֶׁר עוֹלָל לִי אֲשֶׁר הוֹגָה יְהוָה
 בְּיוֹם חֲרוֹן אַפּוֹ: {ס}

12 Lo alēhem kol-ʿoverē dereḥ habitū urʿu im-yeš mahʿov kemahʿovi ašer ʿolal li; ašer hoga Adonay beyom ḥaron apo.

1:12 Zar vam nije stalo, svi koji prolazite ovuda? pogledajte i vidite, ima li bola kakav je moj, koji je meni dopao, kojim me ucveli Gospod u dan žestokog gneva svog.

12 'Let it not come unto you, all ye that pass by! Behold, and see if there be any pain like unto my pain, which is done unto me, wherewith the LORD hath afflicted me in the day of His fierce anger. {S}

יג מִמָּרוֹם שָׁלַח־אֵשׁ בְּעַצְמֹתַי וַיִּרְדְּנָה פָּרֶשׁ רֶשֶׁת
לְרַגְלֵי הַשִּׁיבְנֵי אַחֲזֹר נִתְּנִי שִׁמְמָה כָּל־הַיּוֹם
דָּוָה: {ס}

13 Mimarom šalah-eš be'ašmotay wayirdena; paras rešet leraglay hešivani aḥor neṭanani šomema kol-hayom dawa.

1:13 S visine pusti oganj u kosti moje, koji ih osvoji; razape mrežu nogama mojim, obori me nauznako, pustoši me, te po vas dan tužim.

13 From on high hath He sent fire into my bones, and it prevaieth against them; He hath spread a net for my feet, He hath turned me back; He hath made me desolate and faint all the day. {S}

יד נִשְׁקַד עַל פְּשְׁעֵי בִידּוֹ יִשְׁתַּרְגּוּ עָלָיו עַל־צַוָּאָרַי
הַכְּשִׁיל כַּחֲוֵי נִתְּנִי אֲדָנִי בִידָי לֹא־אוּכַל קוּם: {ס}

14 Nisqad ʿol pešaʿay beyado yistaregu ʿalu ʿal-šawari hiḥšil koḥi; neṭanani Adonay biḏe lo-uḥal qum.

1:14 Svezan je rukom njegovom jaram od greha mojih, usukani su i dođoše mi na vrat; obori silu moju; predade me Gospod u ruke, iz kojih se ne mogu podignuti.

14 The yoke of my transgressions is impressed by His hand; they are knit together, they are come up upon my neck; He

hath made my strength to fail; the LORD hath delivered me into their hands, against whom I am not able to stand. {S}

טו סִלָּה כָּל־אֲבִירַי | אֲדַנִּי בְּקִרְבִּי קָרָא עָלַי מוֹעֵד
לְשֹׁבֵר בַּחֹרֵי גַת דָּרַךְ אֲדָנִי לְבַתּוּלַת
בְּתִי־יְהוּדָה: {ס}

15 Sila hol-abiray Adonay beqirbi qara 'alay mo'ed lišbor baḥuray; gat darah Adonay livtulat bat-Yehuda.

1:15 Polazi Gospod sve junake moje usred mene, sazva na me sabor da potre mladiće moje; kao grožđe u kaci izgazi Gospod devojku, kćer Judinu.

15 The LORD hath set at nought all my mighty men in the midst of me; He hath called a solemn assembly against me to crush my young men; the LORD hath trodden as in a winepress the virgin the daughter of Judah.' {S}

טז עַל־אֲלָהָה | אֲנִי בּוֹכִיָּה עֵינַי | עֵינַי יִרְדָּה מַיִם
כִּי־רָחַק מִמְּנִי מִנְחָם מְשִׁיב נַפְשֵׁי הֵיוּ בְּנֵי שׁוֹמְמִים
כִּי גִבֵּר אֹיִב: {ס}

16 'Al-ele ani vohiya 'eni 'eni yoreda mayim ki-raḥaq mimeni menaḥem mešiv nafši; hayu vanay šomemim ki gavar oyev.

1:16 Zato ja plaćem, oči moje, oči moje liju suze, jer je daleko od mene utešitelj, koji bi ukrepio dušu moju; sinovi moji propadoše, jer nadvlada neprijatelj.

16 'For these things I weep; mine eye, mine eye runneth down with water; because the comforter is far from me, even he that should refresh my soul; my children are desolate, because the enemy hath prevailed.' {S}

יז פָּרְשָׁה צִיּוֹן בְּיַדֶּיהָ אֵין מִנְחָם לָהּ צוֹהַ יְהוָה
לְיַעֲקֹב סְבִיבָיו צָרָיו הֵיטָה יְרוּשָׁלַם לְנֹדָה
בְּיַנְיָהֶם: {ס}

17 Peresa Šiyon beyadeha ʿen menaḥem lah šiwa
Adonay leYa'aqov sevivaw šaraw; hayeta Yerušalaim
lenida bēnēhem.

*1:17 Sion širi ruke svoje, nema nikoga da ga teši; Gospod
zapovedi za Jakova, te ga opkoliše neprijateljji; Jerusalim
posta među njima kao nečista žena.*

17 Zion spreadeth forth her hands; there is none to comfort
her; the LORD hath commanded concerning Jacob, that they
that are round about him should be his adversaries;
Jerusalem is among them as one unclean. {S}

יח צַדִּיק הוּא יְהוָה כִּי פִיהוּ מְרִיתִי שְׁמַעוּ-נָא
כָּל-עַמִּים (הָעַמִּים) וְרֵאוּ מַכְאֲבֵי בְתוּלוֹתַי וּבַחֲוָרַי
הִלְכוּ בַשָּׂבִי: {ס}

18 Šadiq hu Adonay ki fihu mariti; šim'u-na hol-
ha'amim ur'u maḥ'ovi beṭulotay uvaḥuray haleḥu
vaševi.

*1:18 Pravedan je Gospod, jer se suprotih zapovesti
njegovoj; čujte, svi narodi, i vidite bol moj; devojke moje i
mladići moji otidoše u ropstvo.*

18 'The LORD is righteous; for I have rebelled against His
word; hear, I pray you, all ye peoples, and behold my pain:
my virgins and my young men are gone into captivity. {S}

יֵט קָרַאתִי לְמֵאֲהָבֵי הַמָּה רִמּוּנֵי כַּהֲנֵי וּזְקֵנֵי בְעִיר
גּוֹעוּ כִּי-בִקְשׁוּ אֶכְל' לָמוּ וַיִּשְׁיבוּ אֶת-נַפְשָׁם: {ס}

19 Qarati lam'ahavay hema rimuni kohanay uzqenay
ba'ir gawa'u; ki-viqšu oḥel lamo weyašivu et-nafšam.

*1:19 Zvah prijatelje svoje, oni me prevariše; sveštenici moji i
starešine moje pomreše u gradu tražeći hrane da okrepe
dušu svoju.*

19 I called for my lovers, but they deceived me; my priests
and mine elders perished in the city, while they sought them
food to refresh their souls. {S}

כ ראה יהוה קייצרי לי מעי חמרמרו נהפך לבי
בקרבי כי מרו מריתי מחוץ שכלה חרב בבית
כמות: {ס}

20 Re'e Adonay ki-šar-li me'ay ḥomarmaru nehpaḥ libi
beqirbi ki maro mariti; miḥuṣ šikela-ḥerev babayit
kamawet.

1:20 *Pogledaj, Gospode, jer mi je tuga, utroba mi se
uskolebala, srce se moje prevrće u meni, jer se mnogo
suprotih; napolju učini me sirotim mač, a kod kuće sama
smrt.*

20 Behold, O LORD, for I am in distress, mine inwards
burn; my heart is turned within me, for I have grievously
rebelled. Abroad the sword bereaveth, at home there is the
like of death. {S}

כא שמעו כי נאנחה אני אין מנחם לי כל-איבי
שמעו רעתי ששו כי אתה עשית הבאת יום-קראת
יהיו כמני: {ס}

21 Šame'u ki ne'enaḥa ani ēn menaḥem li kol-oyevay
šame'u ra'ati sasu ki ata 'asita; heveṭa yom-qarata
weyihyu ḥamoni.

1:21 *Čuju gde uzdišem, ali nema nikoga da me poteši; svi
neprijatelji moji čuše za nesreću moju i raduju se što si to
učinio; dovešćeš dan koji si oglasio, te će oni biti kao ja.*

21 They have heard that I sigh, there is none to comfort me;
all mine enemies have heard of my trouble, and are glad, for
Thou hast done it; Thou wilt bring the day that Thou hast
proclaimed, and they shall be like unto me. {S}

כב תבא כל-רעתם לפניך ועולל למו כאשר
עוללת לי על כל-פשעי כירבות אנחתי ולבי
דוי: {פ}

22 Tavo hol-ra'atam lefaneha we'olel lamo ka'ašer
'olalta li 'al kol-peša'ay; ki-rabot anhoṭay welibi daway.

1:22 *Neka izade preda te sva zloća njihova, i učini kao što si učinio meni za sve grehe moje; jer je mnogo uzdaha mojih i srce je moje žalosno.*

22 Let all their wickedness come before Thee; and do unto them, as Thou hast done unto me for all my transgressions; for my sighs are many and my heart is faint.' {P}

איכה פרק ב

Plač Jeremijin, glava 2 / Lamentations Chapter 2

א איכה יעיב באפו | אדני את-בת-ציון השליך
משמים ארץ תפארת ישראל ולא-זכר
הדם-רגליו ביום אפו: {ס}

1 Eha ya'iv be'apo Adonay et-bat-Šiyon hišlih
mišamayim eřeš tif'eret Yisra'el; welo-zahar haḏom-
raglaw beyom apo.

2:1 *Kako obastre Gospod oblakom u gnevu svom kcer Sionsku! svrže s neba na zemlju slavu Izrailjevu, i ne opomenu se podnožja nogu svojih u dan gneva svog!*

1 How hath the LORD covered with a cloud the daughter of Zion in His anger! He hath cast down from heaven unto the earth the beauty of Israel, and hath not remembered His footstool in the day of His anger. {S}

ב בלע אדני לא (ולא) חמל את כל-נאות יעקב
הרס בעברתו מבצרי בתי-הודה הגיע לארץ
חלל ממלכה ושריה: {ס}

2 Bila' Adonay welo ḥamal eṭ kol-ne'ot Ya'aqov haras
be'evrato mivšerē vat-Yehuḏa higi'a la'ares; ḥilel
mamlaha wesareha.

2:2 *Gospod potre nemilice sve stanovne Jakovljeve, razvali u gnevu svom gradove kćeri Judine, i na zemlju obori, oskvrni carstvo i knezove njegove.*

2 The LORD hath swallowed up unsparingly all the habitations of Jacob; He hath thrown down in His wrath the strongholds of the daughter of Judah; He hath brought them down to the ground; He hath profaned the kingdom and the princes thereof. {S}

ג גִּדְעָה בְּחַרְרֵי־אֵף כָּל קֶרֶן יִשְׂרָאֵל הִשִּׁיב אַחֲוֹר
יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעֶר בְּיַעֲקֹב כָּאֵשׁ לְהִכָּה אֶכְלָה
סָבִיב: {ס}

3 Gaḏa' baḥori-af kol qeren Yisra'el hešiv aḥor yemino mipenē oyev; wayiv'ar beYa'aqov ke'eš lehava oḥela saviv.

2:3 *Odbi u žestokom gnevu sav rog Izrailju, obrati natrag desnicu svoju od neprijatelja, i raspali se na Jakova kao oganj plameni, koji proždire sve oko sebe.*

3 He hath cut off in fierce anger all the horn of Israel; He hath drawn back His right hand from before the enemy; and He hath burned in Jacob like a flaming fire, which devoureth round about. {S}

ד דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב נִצָּב יְמִינוֹ כְּצֹר וַיִּהְרֹג כָּל
מַחֲמַדֵּי־עַיִן בְּאֹהֶל בַּת־צִיּוֹן שָׁפַךְ כָּאֵשׁ חַמָּתוֹ: {ס}

4 Daraḥ qašto ke'oyev nišav yemino kešar wayaharog kol maḥamadē-'ayin; be'ohel bat-Siyon šafaḥ ka'eš ḥamato.

2:4 *Nateže luk svoj kao neprijatelj, podiže desnicu svoju kao protivnik, i pobi sve što beše drago očima; na šator kćeri Sionske prosu kao oganj gnev svoj.*

4 He hath bent His bow like an enemy, standing with His right hand as an adversary, and hath slain all that were

pleasant to the eye; in the tent of the daughter of Zion He hath poured out His fury like fire. {S}

ה הָיָה אֲדֹנָי | כְּאוֹיֵב בִּלְעַיִשׂרָאֵל בִּלְעַיִשׂרָאֵל
כָּל־אַרְמְנוֹתֶיהָ שָׁחַת מִבְצָרָיו וַיִּרְבַּבְתִּיהוּדָה
תְּאַנִּיחָה וְאַנִּיחָה: {ס}

5 Haya Ađonay ke'oyev bila' Yisra'el bila' kol-armenoteha šiḥet miwšaraw; wayerev bevat-Yehuda ta'aniya wa'aniya.

2:5 Gospod posta kao neprijatelj; potre Izrailja, potre sve dvore njegove, raskopa sve gradove njegove, i umnoži kćeri Judinoj žalost i jad.

5 The LORD is become as an enemy, He hath swallowed up Israel; He hath swallowed up all her palaces, He hath destroyed his strongholds; and He hath multiplied in the daughter of Judah mourning and moaning. {S}

ו וַיַּחְמֹס כַּגֵּן שָׂכַח מְעַדּוֹ שָׂכַח יְהוָה | בְּצִיּוֹן
מוֹעֵד וְשַׁבָּת וַיִּנְאֵץ בְּזַעַם־אָפוֹ מֶלֶךְ וְכֹהֵן: {ס}

6 Wayahmos kagan suko šiḥet mo'ado; šikaḥ Adonay bešiyon mo'ed wešabat wayin'aš beza'am-apo meleh wehohen.

2:6 Razvali mu ogradu kao vrtu; potre mesto sastancima njegovim; Gospod vrže u zaborav na Sionu praznike i subotu, i u žestini gneva svog odbaci cara i sveštenika.

6 And He hath stripped His tabernacle, as if it were a garden, He hath destroyed His place of assembly; the LORD hath caused to be forgotten in Zion appointed season and sabbath, and hath rejected in the indignation of His anger the king and the priest. {S}

ז זנח אֲדֹנָי | מִזְבְּחוֹ נֶאֱרַר מִקְדָּשׁוֹ הַסְּגִיר בְּיַד-אוֹיֵב
חֹמֹת אֲרָמְנוֹתֶיהָ קוֹל נָתַנוּ בְּבֵית-יְהוָה כִּיּוֹם
מוֹעֵד: {ס}

7 Zanaḥ Adonay mizbeḥo ni'er miqdašo hisgir beyad-
oyev ḥomot armenoteha; qol natenu bevēt-Adonay
keyom mo'ed.

*2:7 Odbaci Gospod oltar svoj, omrze na svetinju svoju,
predade u ruke neprijateljima zidove dvora Sionskih; stade
ih vika u domu Gospodnjem kao na praznik.*

7 The LORD hath cast off His altar. He hath abhorred His
sanctuary, He hath given up into the hand of the enemy the
walls of her palaces; they have made a noise in the house of
the LORD, as in the day of a solemn assembly. {S}

ח חָשַׁב יְהוָה | לְהַשְׁחִית חֹמֹת בֵּת-צִיּוֹן נָטָה קוֹ
לְאֵה-שׁוֹיֵב יָדוֹ מִבַּלַּעַ וַיֶּאֱבֶלְחֵל וְחֹמָה יַחְדָּו
אִמְלָלוּ: {ס}

8 Ḥašav Adonay lehašhit ḥomat baṭ-Šiyon nata qaw lo-
hešiv yaḏo mibale'a; waya'avel-ḥel weḥoma yaḥdaw
umlalu.

*2:8 Gospod naumi da raskopa zid kćeri Sionske, rasteže
uže, i ne odvratil ruke svoje da ne zatre, i ojadi opkop i zid,
iznemogoše skupa.*

8 The LORD hath purposed to destroy the wall of the
daughter of Zion; He hath stretched out the line, He hath not
withdrawn His hand from destroying; but He hath made the
rampart and wall to mourn, they languish together. {S}

ט טָבְעוּ בְּאֶרֶץ שְׁעָרֶיהָ אֶבֶד וְשֹׁבֵר בְּרִידוּיהָ מִלְכָּה
וְשָׂרֶיהָ בְּגוֹיִם אֵין תּוֹרָה גַּם-נְבִיאֶיהָ לְאֵי-מַצְאוּ חֲזוֹן
מִיְהוָה: {ס}

9 Ṭave'u va'areš še'areha ibad wešibar beriḥeha;
malkah wesareha vagoyim ēn tora gam-nevi'eha lo-
maše'u ḥazon meAdonay.

2:9 Utonuše u zemlju vrata njena, polomi i potre prevornice njene; car njen i knezovi njeni među narodima su; zakona nema, i proroci njeni ne dobijaju utvare od Gospoda.

9 Her gates are sunk into the ground; He hath destroyed and broken her bars; her king and her princes are among the nations, instruction is no more; yea, her prophets find no vision from the LORD. {S}

יִישְׁבוּ לָאָרֶץ יְדָמוּ זְקֵנֵי בֵּת־צִיּוֹן הָעֵלּוּ עִפְרָן
עַל־רֹאשָׁם חָגְרוּ שָׁקִים הוֹרִידוּ לָאָרֶץ רֹאשָׁן
בְּתוּלַת יְרוּשָׁלַם: {ס}

10 Yeševu la'areš yidemu ziqnē vat-Siyon he'elu 'afar
'al-rošam ḥageru saqim; horiḏu la'areš rošan betulot
Yerušalaim.

2:10 Starešine kćeri Sionske sede na zemlji i ćute, posule su prahom glavu i pripasale kostret; oborile su k zemlji glave svoje devojke Jerusalimske.

10 They sit upon the ground, and keep silence, the elders of the daughter of Zion; they have cast up dust upon their heads, they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground.

{S}

יָא כָּלוּ בְדַמְעוֹת עֵינַי חֲמַרְמְרוּ מַעֵי נִשְׁפָּךְ לָאָרֶץ
כְּבִזֵּי עַל־שִׁבְר בֵּת־עַמִּי בְּעָטַף עוֹלָל וַיּוֹזֵק
בְּרַחְבוֹת קְרִיָה: {ס}

11 Kalu vadema'ot 'ēnay ḥomarmeru me'ay nišpah
la'areš kevedī 'al-šever bat-'ami; be'atef 'olel weyoneq
birḥovot qirya.

2:11 Iščileše mi oči od suza, utroba se moja uskolebala, prosipa se na zemlju jetra moja od pogibli kćeri naroda mog, jer deca i koja sisaju obamiru na ulicama gradskim.

11 Mine eyes do fail with tears, mine inwards burn, my liver is poured upon the earth, for the breach of the daughter of my people; because the young children and the sucklings swoon in the broad places of the city. {S}

יב לְאַמְתָּם יֹאמְרוּ אֵיךְ דָּגַן וַיֵּינִן בְּהִתְעַשְׂפָּם כַּחֲלָלִי
בְּרַחֲבוֹת עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק
אַמְתָּם: {ס}

12 Le'imotam yomeru aye dagan wayayin; behit'atefam kehalal birhovot 'ir behištapeh nafšam el-ḥēq imotam.

2:12 Govore majkama svojim: gde je žito i vino? obamiru kao ranjenici na ulicama gradskim, i ispuštaju dušu svoju u naručju majki svojih.

12 They say to their mothers: 'Where is corn and wine?' when they swoon as the wounded in the broad places of the city, when their soul is poured out into their mothers' bosom. {S}

יג מֵה־אֵעִידָךְ מָה אֲדַמֶּה־לָּךְ הַבַּת יְרוּשָׁלַם מָה
אֲשׁוּדֶה־לָּךְ וְאֲנַחֲמֶךָ בְּתוֹלַת בַּת־צִיּוֹן כִּי־גָדוֹל כַּיָּם
שְׁבַרְךָ מִי יִרְפָּא־לָּךְ: {ס}

13 Ma-a'ideh ma adame-lah habat Yerušalaim ma ašwe-lah wa'anahameh betulat bat-Šiyon; ki-gadol kayam šivreḥ mi yirpa-lah.

2:13 Koga ću ti uzeti za svedoka? s čim ću te izjednačiti, kćeri Jerusalimska? Kakvu ću ti priliku naći, da te utešim, devojko, kćeri Sionska? jer je nesreća tvoja velika kao more, ko će te isceliti?

13 What shall I take to witness for thee? What shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee,

that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea; who can heal thee? {S}

יֵד נְבִיאֶיךָ חֲזוּ לָךְ שְׂוֹא וְתַפֵּל וְלֹא-גִלּוּ עַל-עֲוֹנֶיךָ
לְהָשִׁיב שְׁבִיתֶךָ (שְׁבוּתֶךָ) וַיַּחֲזִי לָךְ מִשְׂאוֹת שְׂוֹא
וּמְדוּחִים: {ס}

14 Nevi'ayih hazu lah šaw wetafel welo-gilu 'al-'awoneh lehašiv ševuteh; wayehezū lah mas'ot šawe umaduhim.

2:14 Proroci tvoji prorokovaše ti laž i bezumlje, i ne otkrivaše bezakonja tvog da bi odvratili ropstvo tvoje; nego ti kazivaše utvare lažne i koje će te prognati.

14 Thy prophets have seen visions for thee of vanity and delusion; and they have not uncovered thine iniquity, to bring back thy captivity; but have prophesied for thee burdens of vanity and seduction. {S}

טו סָפְקוּ עָלֶיךָ כַּפִּים כָּל-עַבְרֵי דָרְךָ שָׂרְקוּ וַיִּנְעוּ
רֹאשָׁם עַל-בֵּת יְרוּשָׁלַם הַזֹּאת הָעִיר שִׂיאֲמָרוּ
כְּלִילַת יֹפִי מְשׁוֹשׁ לְכָל-הָאָרֶץ: {ס}

15 Safequ 'alayih kapayim kol-'overē dereh šarequ wayani'u rošam 'al-bat Yerušalaim; hazot ha'ir šeyomeru kelilat yofi masos lehol-ha'ares.

2:15 Pļeskaju rukama nad tobom svi koji prolaze, zvižde i mašu glavom za kćerju Jerusalimskom: to li je grad, za koji govorašu da je prava lepota, radost svoj zemlji?

15 All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem: 'Is this the city that men called the perfection of beauty, the joy of the whole earth?' {S}

טז פָּצוּ עַלֶיךָ פִּיהֶם כָּל־אֹיְבֶיךָ שָׂרְקוּ וַיִּחַרְקוּ־שֵׁן
 אָמְרוּ בִלְעֵנוּ אַךְ זֶה הַיּוֹם שֶׁקִּוִּינוּהוּ מִצָּאֵנוּ
 רָאִינוּ: {ס}

16 Pašu 'alayih pihem kol-oyevayih šarequ wayaḥarqu-
 šen ameru bila'nu; ah ze hayom šeqiwinuhu mašanu
 ra'inu.

2:16 Razvaljuju usta na te svi neprijatelji tvoji, zvižde i
 škrguču zubima govoreći: proždresmo; ovo je doista dan koji
 čekasmo; dočekasmo, videsmo.

16 All thine enemies have opened their mouth wide against
 thee; they hiss and gnash the teeth; they say: 'We have
 swallowed her up; certainly this is the day that we looked
 for; we have found, we have seen it.' {S}

יז עָשָׂה יְהוָה אֲשֶׁר זָמַם בַּצֵּעַ אָמְרָתוֹ אֲשֶׁר צִוָּה
 מִימֵי־קֶדֶם הָרַס וְלֹא חָמַל וַיִּשְׂמַח עַלֶיךָ אוֹיֵב
 הָרִים קֶרֶן צָרִיךְ: {ס}

17 'Asa Adonay ašer zamam biša' emraṭo ašer šiwa
 mimē-qeḏem haras welo ḥamal; waysamaḥ 'alayih oyev
 herim qeren šarayih.

2:17 Učini Gospod šta naumi, ispunj reč svoju, koju kaza
 odavna; razori nemilice i razveseli tobom neprijatelja, podiže
 rog protivnicima tvojim.

17 The LORD hath done that which He devised; He hath
 performed His word that He commanded in the days of old;
 He hath thrown down unsparingly; and He hath caused the
 enemy to rejoice over thee, He hath exalted the horn of thine
 adversaries. {S}

יח צָעַק לִבָּם אֶל־אֲדָנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי
 כַּנְחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תַּתְּנִי פּוּגַת לֶךְ
 אֶל־תִּדְּם בַּת־עֵינֶיךָ: {ס}

18 Sa' aq libam el-Adonay; ḥomat bat-Siyon horidi ḥanaḥal dim'a yomam walayla al-titeni fugat laḥ al-tidom bat-ʿēneh.

2:18 Viče srce njihovo ka Gospodu: zide kćeri Sionske, prolivaj potokom suze dan i noć, ne daj sebi mira, i zenica oka tvog da ne staje.

18 Their heart cried unto the LORD: 'O wall of the daughter of Zion, let tears run down like a river day and night; give thyself no respite; let not the apple of thine eye cease. {S}

יֵט קוֹמִי | רְנִי בַלַּיִל (בְּלַיְלָה) לְרֹאשׁ אֲשֵׁמֹרוֹת
שִׁפְכִי כַמַּיִם לַפֶּךָ נֹכַח פְּנֵי אֲדֹנָי שְׂאֵי אֲלֵי כַפְיֶךָ
עַל-נַפְשׁ עוֹלְלֶיךָ הָעֲטוּפִים בְּרָעַב בְּרֹאשׁ
כָּל-חֻצוֹת: {ס}

19 Qumi roni balayla leroš ašmurot šifḥi ḥamayim libeh noḥaḥ penē Aḏonay; se'i elaw kapayih ʿal-nefēš ʿolalayih ha'aṭufim bera'av beroš kol-ḥuṣot.

2:19 Ustani, viči obnoć, u početku straže, prolivaj srce svoje kao vodu pred Gospodom, podiži k njemu ruke svoje za dušu dece svoje koja obamiru od gladi na uglovima svojih ulica.

19 Arise, cry out in the night, at the beginning of the watches; pour out thy heart like water before the face of the LORD; lift up thy hands toward Him for the life of thy young children, that faint for hunger at the head of every street.' {S}

כ רֹאֵה יְהוָה וְהִפְיֹטָה לְמִי עוֹלְלֹת כָּה
אִם-תֹּאכְלֶנָּה נַשִּׁים בָּרוּם עָלָי טַפְחִים אִם-יִהְיֶה
בְּמִקְדָּשׁ אֲדֹנָי כִּתְּהוּ וְנָבִיא: {ס}

20 Re'e Adonay wehabita lemi 'olalta ko; im-tohalna našim piryam 'olele tipuḥim im-yehareg bemiqdaš Adonay kohen wenavi.

2:20 *Pogledaj, Gospode, i vidi, kome si ovako učinio. Da li žene jedu porod svoj, decu koju nose u naručju? da li se ubija u svetinji Gospodnjoj sveštenik i prorok?*

20 'See, O LORD, and consider, to whom Thou hast done thus! Shall the women eat their fruit, the children that are dandled in the hands? Shall the priest and the prophet be slain in the sanctuary of the LORD? {S}

כַּא שְׁכַבּוּ לָאָרֶץ חוֹצוֹת נֶעַר וְזָקֵן בְּתוֹלְתֵי וּבַחֲוֹרֵי
נִפְלוּ בְּחֶרֶב הַרְגָתָ בְּיָוִם אַפְדֵּי טְבַחְתָּ לָא
חֲמַלְתָּ: {ס}

21 Šaḥevu la'areš ḥuṣot na'ar wezaqen betulotay uvaḥuray nafelu veḥarev; haragta beyom apeḥa tavaḥta lo ḥamalta.

2:21 *Leže na zemlji po ulicama deca i starci, devojke moje i mladići moji padoše od mača, pobio si ih u dan gneva svog i poklao ne žaleći.*

21 The youth and the old man lie on the ground in the streets; my virgins and my young men are fallen by the sword; Thou hast slain them in the day of Thine anger; Thou hast slaughtered unsparingly. {S}

כַּב תִּקְרָא כְּיוֹם מוֹעֵד מְגוּרֵי מִסָּבִיב וְלֹא הָיָה
בְּיָוִם אֶרְיִיהוּהָ פָּלִיט וְשָׂרִיד אֲשֶׁר־טַפַּחְתִּי וּרְבִיתִי
אֵיבִי כָלָם: {פ}

22 Tiqra heyom mo'ed meguray misaviv welo haya beyom af-Adonay palit wesarid; ašer-ṭipaḥti weribiti oyevi ḥilam.

2:22 *Sazvao si kao na praznik strahote moje od svuda, i u dan gneva Gospodnjeg niko ne uteče niti osta. Koje na ruku nosih i othranih, njih mi neprijatelj moj pobi.*

22 Thou hast called, as in the day of a solemn assembly, my terrors on every side, and there was none in the day of the LORD'S anger that escaped or remained; those that I have dandled and brought up hath mine enemy consumed. {P}

איכה פרק ג

Plač Jeremijin, glava 3 / Lamentations Chapter 3

א אָנִי הַגִּבֹּר רָאָה עֲנִי בְשֶׁבֶט עֲבָרְתּוֹ:

1 Ani hagever ra'a 'oni beševet 'evrato.

3:1 *Ja sam čovek koji videh muku od pruta gneva njegovog.*

1 I am the man that hath seen affliction by the rod of His wrath.

ב אֹתִי נָהַג וַיִּלְךָ חֹשֶׁךְ וְלֹא-אֹר:

2 Oti nahag wayolah hošeh welo-or.

3:2 *Odvede me i opravi me u tamu, a ne na videlo.*

2 He hath led me and caused me to walk in darkness and not in light.

ג אֵל בִּי יָשָׁב יַהֲפֹךְ יָדוֹ כָּל-הַיּוֹם: {ס}

3 Aḥ bi yašuv yahafoh yaḏo kol-hayom.

3:3 *Samo se na me obraća, obraća ruku svoju po vas dan.*

3 Surely against me He turneth His hand again and again all the day. {S}

ד בִּלָּה בְּשָׂרִי וְעוֹרִי שֹׁבַר עֲצְמוֹתִי:

4 Bila vesari we'ori šibar 'ašmotay.

3:4 *Učini, te mi ostare telo i koža, potre kosti moje.*

4 My flesh and my skin hath He worn out; He hath broken my bones.

ה בָּנָה עָלַי וַיִּקְרַךְ רֹאשׁ וַיִּתְלָאָה:

5 Bana 'alay wayaqaf roš utla'a.

3:5 *Zazida me, i optoči me žuč i mukom.*

5 He hath builded against me, and compassed me with gall and travail.

וּ בְמַחְשָׁכִים הוֹשִׁיבָנִי כְּמֵתֵי עוֹלָם: {ס}

6 Bemahašakim hošivani kemetē 'olam.

3:6 *Posadi me u tamu kao umrle odavna.*

6 He hath made me to dwell in dark places, as those that have been long dead. {S}

ז גָּדַר בְּעַדִּי וְלֹא אֵצֶא הַכְּבִיד הַכְּבִיד נַחֲשָׁתִי:

7 Gaḏar ba'adi welo eše hiḥbid nehošti.

3:7 *Ogradi me da ne izadem, i metnu na me teške okove.*

7 He hath hedged me about, that I cannot go forth; He hath made my chain heavy.

ח גַּם כִּי אֶזְעַק וְאַשׁוּעַ שְׁתֵּם תִּפְלְתִי:

8 Gam ki ez'aq wa'ašawe'a satam tefilati.

3:8 *Kad vičem i vapim, odbija molitvu moju.*

8 Yea, when I cry and call for help, He shutteth out my prayer.

ט גָּדַר דְּרָכֵי בְּגִזִּית נְתִיבֹתַי עוֹהָ: {ס}

9 Gaḏar derahay begazit netivotay 'iwa.

3:9 *Zagradi puteve moje tesanim kamenom, i prevrati staze moje.*

9 He hath enclosed my ways with hewn stone, He hath made my paths crooked. {S}

י דָּב אַרְבַּ הוּא לִי אַרְיָה (אַרְיָ) בְּמִסְתָּרִים:

10 Dov orev hu li ari bemistarim.

3:10 *Posta mi kao medved u zasedi, kao lav u potaji.*

10 He is unto me as a bear lying in wait, as a lion in secret places.

יֵא דַרְכֵי סוֹרֵר וַיִּפְשְׁחֵנִי שְׁמֵנִי שָׁמֵם:

11 Deraḥay sorer wayfašeheni samani šomem.

3:11 *Pomete puteve moje, i razdre me, i uništi me.*

11 He hath turned aside my ways, and pulled me in pieces; He hath made me desolate.

יֵב דַרְךָ קִשְׁתּוֹ וַיַּצִּיבֵנִי כַמֶּטְרָא לַחֵץ: {ס}

12 Darah qašto wayašiveni kamatarā laḥeš.

3:12 *Nateže luk svoj, i metnu me strelī za belegu.*

12 He hath bent His bow, and set me as a mark for the arrow.

{S}

יֵג הִבִּיא בְּכַלְיֹתַי בְּנֵי אִשְׁפָּתוֹ:

13 Hevi behilyotay benē ašpatō.

3:13 *Ustrelī me u bubrege strelama iz tula svog.*

13 He hath caused the arrows of His quiver to enter into my reins.

יֵד הָיִיתִי שְׂחָק לְכָל־עַמֵּי נְגִינָתָם כָּל־הַיּוֹם:

14 Hayiti sehoq lehol-‘ami neginaṭam kol-hayom.

3:14 *Postah podsmeh svemu narodu svom i pesma njihova po vas dan.*

14 I am become a derision to all my people, and their song all the day.

טו הַשְּׁבִיעֵנִי בַמְרוֹרִים הִרְנֵנִי לַעֲנָה: {ס}

15 Hisbi‘ani vamerorim hirwani la‘ana.

3:15 *Nasiti me gorčinom, opoji me pelenom.*

15 He hath filled me with bitterness, He hath sated me with wormwood. {S}

טז וַיִּגְרַס בְּחֶצֶץ שָׁנִי הַכְּפִישָׁנִי בְּאַפֵּר :

16 Wayagres behašaš šinay hiḥpišani ba'efer.

3:16 *Polomi mi zube kamenjem, uvali me u pepeo.*

16 He hath also broken my teeth with gravel stones, He hath made me to wallow in ashes.

יז וַתִּזְנַח מִשְׁלֹם נַפְשִׁי נְשִׂיתִי טוֹבָה :

17 Watiznah mišalom nafši našiti tova.

3:17 *Udaljio si dušu moju od mira, zaboravih dobro.*

17 And my soul is removed far off from peace, I forgot prosperity.

יח וְאָמַר אָבֵד נִצְחִי וְתוֹחַלְתִּי מִיְהוָה: {ס}

18 Wa'omar avad nišhi weṭohalti meAdonay.

3:18 *I rekoh: propade sila moja i nadanje moje od Gospoda.*

18 And I said: 'My strength is perished, and mine expectation from the LORD.' {S}

יט זְכַר־עֲנִי וּמְרוּדֵי לַעֲנָה וְרֹאשׁ :

19 Zehor-'onyi umruḏi la'ana waroš.

3:19 *Opomeni se muke moje i jada mog, pelena i žuči.*

19 Remember mine affliction and mine anguish, the wormwood and the gall.

כ זְכוֹר תִּזְכּוֹר וְתִשׂוּחַ (וְתִשׂוּחַ) עָלַי נַפְשִׁי :

20 Zahor tizkor weṭašoah 'alay nafši.

3:20 *Duša se moja opominje bez prestanka, i poništila se u meni.*

20 My soul hath them still in remembrance, and is bowed down within me.

כא זֹאת אָשִׁיב אֶל־לִבִּי עַל־כֵּן אֶחֱיֵל: {ס}

21 Zoṭ ašiv el-libi 'al-ken oḥil.

3:21 *Ali ovo napominjem srcu svom, te se nadam:*

21 This I recall to my mind, therefore have I hope. {S}

כב חֶסְדֵי יְהוָה כִּי לֹא־תִמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו :

22 Hasdē Adonay ki lo-tamnu ki lo-halu raḥamaw.

3:22 *Milost je Gospodnja što ne izgibosmo sasvim, jer milosrđa njegovog nije nestalo.*

22 Surely the LORD'S mercies are not consumed, surely His compassions fail not.

כג חֲדָשִׁים לְבַקָּרִים רַבָּה אֱמוּנָתְךָ :

23 Hadašim labeqarim raba emunateha.

3:23 *Ponavljja se svako jutro; velika je vera tvoja.*

23 They are new every morning; great is Thy faithfulness.

כד חֲלָקֵי יְהוָה אָמְרָה נַפְשִׁי עַל־כֵּן אוֹחִיל לוֹ: {ס}

24 Helqi Adonay amera nafši 'al-ken oḥil lo.

3:24 *Gospod je deo moj, govori duša moja; zato ću se u njega uzdati.*

24 'The LORD is my portion', saith my soul; 'Therefore will I hope in Him.' {S}

כה טוֹב יְהוָה לְקַוּוֹ לְנַפֵּשׁ תְּדַרְשֵׁנוּ :

25 Tov Adonay leqowaw lenefeš tidrešenu.

3:25 *Dobar je Gospod onima koji ga čekaju, duši, koja ga traži.*

25 The LORD is good unto them that wait for Him, to the soul that seeketh Him.

כו טוֹב וַיְחִיל וְדוֹמָם לְתַשׁוּעַת יְהוָה :

26 Tov weyaḥil wedumam liṭšu'at Adonay.

3:26 *Dobro je mirno čekati spasenje Gospodnje.*

26 It is good that a man should quietly wait for the salvation of the LORD.

כז טוֹב לְגֵבֶר כִּי־יִשָּׂא עַל בְּנֵעוּרָיו: {ס}

27 Tov lagever ki-yisa 'ol bin'uraw.

3:27 *Dobro je čoveku nositi jaram za mladosti svoje.*

27 It is good for a man that he bear the yoke in his youth. {S}

כח יֵשֵׁב בְּדָד וְיִדָּם כִּי נָטַל עָלָיו :

28 Yešev baḏaḏ weyidom ki naṭal ‘alaw.

3:28 *Sam će sedeti i ćutati, jer Bog metnu breme na nj.*

28 Let him sit alone and keep silence, because He hath laid it upon him.

כט יִתֵּן בְּעָפָר פִּיהוּ אוֹלֵי יֵשׁ תִּקְוָה :

29 Yiten be‘afar pihu ulay yeš tiqwa.

3:29 *Metnuće usta svoja u prah, da bi bilo nadanja.*

29 Let him put his mouth in the dust, if so be there may be hope.

ל יִתֵּן לְמַכְהוּ לְחֵי יִשְׁבַּע בְּחֶרְפָּה: {ס}

30 Yiten lemakehu leḥi yisba‘ beḥerpa.

3:30 *Podmetnuće obraz svoj onome koji ga bije, biće sit sramote.*

30 Let him give his cheek to him that smiteth him, let him be filled full with reproach. {S}

לא כִּי לֹא יִזְנַח לְעוֹלָם אֲדָנִי :

31 Ki lo yiznaḥ le‘olam Adonay.

3:31 *Jer Gospod ne odbacuje za svagda.*

31 For the LORD will not cast off for ever.

לב כִּי אִם־הוֹגָה וְרַחֵם כָּל־בְּחַסְדָּיו :

32 Ki im-hoga weriḥam kerov ḥasadaḡaw.

3:32 *Jer ako i ucveli, opet će se i smilovati radi mnoštva milosti svoje.*

32 For though He cause grief, yet will He have compassion according to the multitude of His mercies.

לג כִּי לֹא עֲנָה מִלְּבוֹ וַיִּגַּה בְּנֵי־אִישׁ: {ס}

33 Ki lo ‘ina milibo wayage benē-iš.

3:33 *Jer ne muči iz srca svog ni cveli sinove čovečje.*

33 For He doth not afflict willingly, nor grieve the children of men. {S}

לֵד לְדַכָּא תַחַת רַגְלָיו כָּל אַסִּירֵי אֶרֶץ:

34 Ledake taḥat raglaw kol asirē areš.

3:34 *Kad gaze nogama sve sužnje na zemlji,*

34 To crush under foot all the prisoners of the earth,

לֵה לְהַטּוֹת מִשְׁפַּט־גֹּבֵר נֶגֶד פְּנֵי עֲלִיּוֹן:

35 Lehaṭot mišpaṭ-gaver neged penē 'Elyon.

3:35 *Kad izvrću pravicu čoveku pred višnjim,*

35 To turn aside the right of a man before the face of the Most High,

לֹו לְעֵינֵת אָדָם בְּרִיבֹו אֲדֹנָי לֹא רָאָה: {ס}

36 Le'aweṭ aḏam berivo Aḏonay lo ra'a.

3:36 *Kad čine krivo čoveku u parnici njegovoj, ne vidi li Gospod?*

36 To subvert a man in his cause, the LORD approveth not. {S}

לֹו מִי זֶה אָמַר וַתְּהִי אֲדֹנָי לֹא עָנָה:

37 Mi ze amar watehi Aḏonay lo šiwa.

3:37 *Ko je rekao što i zbilo se, a Gospod da nije zapovedio?*

37 Who is he that saith, and it cometh to pass, when the LORD commandeth it not?

לֵח מִפִּי עֲלִיּוֹן לֹא תֵצֵא הַרְעוֹת וְהַטּוֹב:

38 Mipi 'Elyon lo teše hara'ot wehaṭov.

3:38 *Ne dolaze li i zla i dobra iz usta višnjeg?*

38 Out of the mouth of the Most High proceedeth not evil and good?

לֵט מִה־יְתָאוּנֹן אָדָם חִי גֹבֵר עַל־חַטָּאוֹ: {ס}

39 Ma-yit'onen adam hay gever 'al-ḥaṭa'aw.

3:39 *Zašto se tuži čovek živ, čovek na kaznu za grehe svoje?*

39 Wherefore doth a living man complain, a strong man because of his sins? {S}

מִנְחַפְשָׁה דְרָכֵינוּ וְנִחְקְרָה וְנִשׁוּבָה עַד-יְהוָה:

40 Naḥpеса derahēnu wenaḥqora wenašuva 'ad-Adonay.

3:40 *Pretražimo i razgledajmo pute svoje, i povratimo se ka Gospodu.*

40 Let us search and try our ways, and return to the LORD.

מֵא נִשָּׂא לְבַבְנוּ אֶל-כַּפָּיִם אֶל-אֱלֹהִים בְּשָׁמַיִם:

41 Nisa levavenu el-kapayim el-El bašamayim.

3:41 *Podignimo srce svoje i ruke k Bogu na nebesima.*

41 Let us lift up our heart with our hands unto God in the heavens.

מִבְּנַחְנוּ פִשְׁעֵנוּ וּמִרִינוּ אֹתָהּ לֹא סָלַחַת: {ס}

42 Naḥnu faša'nu umarinu ata lo salaḥta.

3:42 *Zgrešismo i nepokorni bismo; ti ne praštaš.*

42 We have transgressed and have rebelled; Thou hast not pardoned. {S}

מִגְּסִפּוֹתַי בְּאַף וְתִרְדַּפְנוּ הִרְגַתְּ לֹא חֲמַלְתָּ:

43 Sakota va'af watirdefenu haragta lo ḥamalta.

3:43 *Obavio si se gnevom, i goniš nas, ubijaš i ne žališ.*

43 Thou hast covered with anger and pursued us; Thou hast slain unsparingly.

מִדְּסִפּוֹתַי בְּעָנָן לִי מֵעֲבוֹר תְּפִלָּה:

44 Sakota ve'anan laḥ me'avor tefila.

3:44 *Obavio si si se oblakom da ne prodre molitva.*

44 Thou hast covered Thyself with a cloud, so that no prayer can pass through.

מה סְחִי וּמָאוֹס תְּשִׂימֵנוּ בְּקֶרֶב הָעַמִּים: {ס}

45 Seḥi uma 'os tesimenu beqerev ha'amim.

3:45 *Načinio si od nas smetlište i odmet usred tih naroda.*

45 Thou hast made us as the offscouring and refuse in the midst of the peoples. {S}

מו פָּצוּ עָלֵינוּ פִּיהֶם כָּל־אֵיבֵינוּ:

46 Pašu 'alēnu pihem kol-oyevēnu.

3:46 *Razvaljuju usta svoja na nas svi neprijatelji naši.*

46 All our enemies have opened their mouth wide against us.

מִזֶּפְחָד וּפְחַת הָיָה לָנוּ הַשָּׂאת וְהַשָּׁבֵר:

47 Paḥad wafaḥat haya lanu hašet wehašaver.

3:47 *Strah i jama zadesi nas, pustošenje i zatiranje.*

47 Terror and the pit are come upon us, desolation and destruction.

מִחַ פְּלִגֵּי־מַיִם תֵּרַד עֵינֵי עַל־שָׁבֵר בַּת־עַמִּי: {ס}

48 Palgē-mayim terad 'ēni 'al-šever bat-'ami.

3:48 *Potoci teku iz očiju mojih radi pogibije kćeri naroda mog.*

48 Mine eye runneth down with rivers of water, for the breach of the daughter of my people. {S}

מִט עֵינֵי נִגְרָה וְלֹא תִדְמָה מֵאֵין הַפְּגוֹת:

49 'Ēni nigera welo tidme me'en hafugot.

3:49 *Oči moje liju suze bez prestanka, jer nema odmora,*

49 Mine eye is poured out, and ceaseth not, without any intermission,

נֶעַד־יִשְׁקִיף וְיִרָא יְהוָה מִשָּׁמַיִם:

50 'Ad-yašqif weyere Adonay mišamayim.

3:50 *Dokle Gospod ne pogleda i ne vidi s neba.*

50 Till the LORD look forth, and behold from heaven.

נא עיני עוללה לנפשי מכל בנות עירי: {ס}

51 'Eni 'olela lenafši mikol benot 'iri.

3:51 *Oko moje muči mi dušu radi svih kćeri grada mog.*

51 Mine eye affected my soul, because of all the daughters of my city. {S}

נב צוד צדוני כצפור איבי חנם:

52 Sod šaduni kašipor oyevay hinam.

3:52 *Teraju me jednako kao pticu neprijateljji moji nizašta.*

52 They have chased me sore like a bird, that are mine enemies without cause.

נג צמתו בבור חיי נידויאכן בי:

53 Sametu vabor hayay wayadu-even bi.

3:53 *Svališe u jamu život moj i nabacaše kamenje na me.*

53 They have cut off my life in the dungeon, and have cast stones upon me.

נד צפוימים עלראשי אמרתי נגזרתי: {ס}

54 Šafu-mayim 'al-roši amarti nigzarti.

3:54 *Dođe mi voda svrh glave; rekoh: pogiboh!*

54 Waters flowed over my head; I said: 'I am cut off.' {S}

נה קראתי שמך יהנה מבור תחתיות:

55 Qarati šimha Adonay mibor tahtiyot.

3:55 *Prizivah ime tvoje, Gospode, iz jame najdublje.*

55 I called upon Thy name, O LORD, Out of the lowest dungeon.

נו קולי שמעת אל-תעלם אזנה לרוחתי לשועתי:

56 Qoli šama'ta; al-ta'lem ozneha lerawḥati lešaw'ati.

3:56 *Ti ču glas moj; ne zatiskuj uha svog od uzdisanja mog, od vike moje.*

56 Thou heardest my voice; hide not Thine ear at my sighing, at my cry.

נִזְכָּרְתָּ בְּיוֹם אֶקְרָאֲךָ אֶמְרֵתְּ אֶל-תִּירָא: {ס}

57 Qaravta beyom eqra'eka amarta al-tira.

3:57 *Pristupao si kad te prizivah, i govorio si: ne boj se.*

57 Thou drewest near in the day that I called upon Thee; Thou saidst: 'Fear not.' {S}

נַח רַבָּתָּ אֲדֹנָי רִיבֵי נַפְשִׁי גְאֹלְתָּ חַיִּי:

58 Ravta Adonay rivē nafši ga'alta hayay.

3:58 *Raspravljao si, Gospode, osudu duše moje, i izbavljao si život moj.*

58 O LORD. Thou hast pleaded the causes of my soul; Thou hast redeemed my life.

נִשְׂרָאִיתָּהּ יְהוָה עֲוֹנֹתַי שְׁפָטָה מִשְׁפָּטֵי:

59 Ra'ita Adonay 'awatati šofta mišpaṭi.

3:59 *Vidiš, Gospode, nepravdu koja mi se čini; raspravi osudu moju.*

59 O LORD, Thou hast seen my wrong; judge Thou my cause.

ס רְאִיתָהּ כָּל-נִקְמָתָם כָּל-מַחְשְׁבֹתָם לִי: {ס}

60 Ra'ita kol-niqmatam kol-maḥševotam li.

3:60 *Vidiš svu osvetu njihov, sve što mi misle.*

60 Thou hast seen all their vengeance and all their devices against me. {S}

סָא שְׁמַעְתָּ דִּרְפָתָם יְהוָה כָּל-מַחְשְׁבֹתָם עָלַי:

61 Šama'ta ḥerpatam Adonay kol-maḥševotam 'alay.

3:61 *Čuješ rug njihov, Gospode, sve što mi misle,*

61 Thou hast heard their taunt, O LORD, and all their devices against me;

סב שפתי קמי והגיונם עלי כל-היום:

62 Siftē qamay wehegyonam 'alay kol-hayom.

3:62 Šta govore oni koji ustaju na me i šta namišljaju protiv mene po vas dan.

62 The lips of those that rose up against me, and their muttering against me all the day.

סג שבתם וקמתם הביטה אני מנגינתם: {ס}

63 Šivtam weqimatam habiṭa ani manginatam.

3:63 Vidi, kad sedaju i kad ustaju, ja sam im pesma.

63 Behold Thou their sitting down, and their rising up; I am their song. {S}

סד תשיב להם גמול יהוה כמעשה ידיהם:

64 Tašiv lahem gemul Adonay kema'ase yedēhem.

3:64 Plati im, Gospode, po delima ruku njihovih.

64 Thou wilt render unto them a recompense, O LORD, according to the work of their hands.

סה תתן להם מגנת לב תאלתה להם:

65 Titen lahem meginat-lev ta'alateḥa lahem.

3:65 Podaj im uporno srce, prokletstvo svoje.

65 Thou wilt give them hardness of heart, Thy curse unto them.

סו תרדף באף ותשמידם מתחת שמי יהוה: {פ}

66 Tirdof be'af wetašmidem mitaḥat šemē Adonay.

3:66 Goni ih gnevom, i istrebi ih ispod nebesa Gospodnjih.

66 Thou wilt pursue them in anger, and destroy them from under the heavens of the LORD. {P}

איכה פרק ד

Plač Jeremijin, glava 4 / **Lamentations Chapter 4**

א איכה יועם זָהָב יִשְׁנָא הַכֶּתֶם הַטּוֹב תִּשְׁתַּפְּכֶנָּה
אֲבֵנֵי־קֹדֶשׁ בְּרֹאשׁ כָּל־חֻצוֹת: {ס}

1 Ēha yu'am zahav yišne haketem haṭov; tištapehna
avnē-qodeš beroš kol-ḥuṣot.

4:1 *Kako potamne zlato, promeni se čisto zlato? kamenje je od svetinje razmetnuto po uglovima svih ulica.*

1 How is the gold become dim! How is the most fine gold changed! The hallowed stones are poured out at the head of every street. {S}

ב בְּנֵי צִיּוֹן הַיְקָרִים הַמְּסֻלָּאִים בְּפִי אֵיכָה נַחֲשָׁבוּ
לְנֹבְלֵי־חֶרֶשׁ מַעֲשֵׂה יָדַי יוֹצֵר: {ס}

2 Benē Šiyon hayqarim hamsula'im bapaz; ēha nehševu
lenivlē-heres ma'ase yedē yošer.

4:2 *Dragi sinovi Sionski, cenjeni kao najčistije zlato, kako se cene zemljani sudovi, kao delo ruku lončarevih!*

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter! {S}

ג גַּם־תַּנִּינִין (תַּנִּים) חָלְצוּ שָׂדֵה הַיְנִיקוּ גִּוְרֵיהֶן
בְּתַעֲמֵי לְאַכְזֹר כִּי עֲנִים (כִּיעֲנִים) בַּמִּדְבָּר: {ס}

3 Gam-tanim ḥalešu šad hēniqu gurēhen; baṭ-'ami
le'aḥzar kay'enim bamidbar.

4:3 *I zveri ističu sise svoje i doje mlad svoju, a kći naroda mog posta nemilostiva kao noj u pustinji.*

3 Even the jackals draw out the breast, they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness. {S}

ד דָּבַק לְשׁוֹן יוֹנֵק אֶל־חִפּוֹ בְּצַמָּא עוֹלָלִים שְׁאֵלוּ
לֶחֶם פָּרַשׁ אֵין לָהֶם: {ס}

4 Davaq lešon yoneq el-ḥiko bašama; 'olalim ša'alu leḥem pores ēn lahem.

4:4 Jezik detetu koje sisa prionu za grlo od žedi; deca ištu hleba, a nema nikoga da im lomi.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and none breaketh it unto them. {S}

ה הָאֲכָלִים לְמַעַדְנִים נִשְׁמוּ בְּחוּצוֹת הָאֱמֻנִים עַל־י
תוֹלַע חִבְקוֹ אֲשַׁפְּתוֹת: {ס}

5 Ha'ohelim lema'adanim našamu baḥuṣot; ha'emunim 'alē tola' ḥibequ ašpatot.

4:5 Koji jedahu poslastice, ginu na ulicama; koji odrastoše u skerletu, valjaju se po bunjištu.

5 They that did feed on dainties are desolate in the streets; they that were brought up in scarlet embrace dunghills. {S}

ו וַיִּגְדַּל עֲוֹן בַּת־עַמִּי מִחַטָּאת סְדֹם הַהַפּוּחָה
כְּמוֹ־רָגַע וְלֹא־חָלוּ בָּהּ יָדַיִם: {ס}

6 Wayigdal 'awon bat-'ami meḥaṭat Sedom; hahafuḥa hemo-raga' welo-ḥalu vah yaḏayim.

4:6 I kazna koja dopade kćeri naroda mog veća je od propasti koja dopade Sodomu, koji se zatre u času i ruke se ne zabaviše oko njega.

6 For the iniquity of the daughter of my people is greater than the sin of Sodom, that was overthrown as in a moment, and no hands fell upon her. {S}

ז זָכּוֹ נִזְרִיָּהּ מִשְׁלַג צָחוּ מִחֶלֶב אֲדָמוֹ עֵצִים
מִפְּנִינִים סָפִיר גִּזְרָתָם: {ס}

7 Zaku nezireha mišeleg sahu mehalav; ademu 'ešem mipeninim sapir gizratam.

4:7 Nazireji njeni behu čistiji od snega, belji od mleka; telo im beše crvenije od dragog kamenja, glatki kao safir.

7 Her princes were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was as of sapphire; {S}

ח חֲשׂוֹד מִשְׁחֹר תֵּאָרֵם לֹא נִכְרוּ בְּחוֹצוֹת צַפֵּד
עֹרֵם עַל־עַצְמָם יִבֵּשׁ הִיָּה כְּעֵץ: {ס}

8 Hašah mišeħor ta'oram lo nikeru baħušot; šafad 'oram 'al-'ašmam yaveš haya ha'es.

4:8 A sada im je lice crnje od uglja, ne poznaju se na ulicama; koža im se prilepila za kosti, osušila se kao drvo.

8 Their visage is blacker than coal; they are not known in the streets; their skin is shrivelled upon their bones; it is withered, it is become like a stick. {S}

ט טוֹבִים הָיוּ חֻלְי־חֹרֵב מִחֻלְי־רַעֲב שֶׁהֵם יֹזְבוּ
מִדְּקָרִים מִתְּנוּבַת שְׂדֵי: {ס}

9 Tovim hayu halelē-ħerev meħalelē ra'av; šehem yazuvu međuqarim mitenuvot saday.

4:9 Bolje bi onima koji su pobijeni mačem nego onima koji mru od gladi, koji izdišu ubijeni od nestašice roda zemaljskog.

9 They that are slain with the sword are better than they that are slain with hunger; for these pine away, stricken through, for want of the fruits of the field. {S}

י יְדֵי נָשִׁים רַחֲמָנִיּוֹת בְּשִׁלּוֹ יִלְדִיָּהֶן הָיוּ לְבָרוֹת
לָמוּ בְּשֶׁבֶר בַּת־עָמִי: {ס}

10 Yedē našim raħamaniyot bišelu yaldēhen; hayu levarot lamo bešever bat-'ami.

4:10 *Svojim rukama žene žalostive kuvaše decu svoju, ona im biše hrana u pogibiji kćeri naroda mog.*

10 The hands of women full of compassion have sodden their own children; they were their food in the destruction of the daughter of my people. {S}

יֵא כָלָה יְהוָה אֶת־חַמָּתוֹ שָׁפַךְ חֲרוֹן אַפּוֹ וַיִּצַּת־אֵשׁ
בְּצִיּוֹן וַתֹּאכַל יְסוֹד־תֵּיה: {ס}

11 Kila Adonay et-hamato šafah haron apo; wayašet-eš beŠiyon watoḥal yesodoṭeḥa.

4:11 *Navrši Gospod gnev svoj, izli žestoki gnev svoj, i raspali oganj na Sionu, koji mu proždre temelje.*

11 The LORD hath accomplished His fury, He hath poured out His fierce anger; and He hath kindled a fire in Zion, which hath devoured the foundations thereof. {S}

יֵב לֹא הָאֱמִינוּ מַלְכֵי־אֶרֶץ וְכֹל (כָּל) יֹשְׁבֵי תֵבֶל
כִּי יָבֹא צָר וְאוֹיֵב בְּשַׁעֲרֵי יְרוּשָׁלָּיִם: {ס}

12 Lo he'eminu malhē-ereš kol yoševē tevel; ki yavo šar we'oyev beša'arē Yerušalaim.

4:12 *Ne bi verovali carevi zemaljski i svi stanovnici po vasiljenoj da će neprijatelj i protivnik ući na vrata Jerusalimska.*

12 The kings of the earth believed not, neither all the inhabitants of the world, that the adversary and the enemy would enter into the gates of Jerusalem. {S}

יֵג מִחַטָּאוֹת נְבִיאֶיהָ עֹנֹת כַּהֲנֵיהָ הַשֹּׁפְכִים בְּקַרְבָּהָ
דָּם צַדִּיקִים: {ס}

13 Meḥaṭoṭ nevi'eha 'awonoṭ kohaneḥa; hašofeḥim beqirbah dam šadiqim.

4:13 *Ali bi za grehe proroka njegovih i za bezakonja sveštenika njegovih, koji prolivahu krv pravedničku usred njega.*

13 It is because of the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her. {S}

יָד נָעוּ עוֹרִים בְּחוֹצוֹת נִגְאָלוּ בַדָּם בְּלֹא יוֹכְלוּ יִגְעוּ
בְּלִבְשֵׂיהֶם: {ס}

14 Na'u 'iwrim baḥuṣot nego'alu badam; belo yuhelu yige'u bilvušehem.

4:14 Lutahu kao slepci po ulicama, kaljahu se krvlju, koje ne mogahu da se ne dotiču haljinama svojim.

14 They wander as blind men in the streets, they are polluted with blood, so that men cannot touch their garments. {S}

טו סוֹרוּ טָמְאָ קָרְאוּ לָמוּ סוֹרוּ סוֹרוּ אֶל־תִּגְעוּ כִּי
נָעוּ גַם־נָעוּ אָמְרוּ בְּגוֹיִם לֹא יוֹסְפוּ לָגוֹר: {ס}

15 Suru ṭame qare'u lamo suru suru al-tiga'u ki našu gam-na'u; ameru bagoyim lo yosifu lagur.

4:15 Odstupite, nečisti, viču im, odstupite, odstupite, ne dotičite se ničega. I odlaze i skitaju se; i među narodima se govori: neće se više staniti.

15 'Depart ye! unclean!' men cried unto them, 'Depart, depart, touch not'; yea, they fled away and wandered; men said among the nations: 'They shall no more sojourn here.' {S}

טז פְּנֵי יְהוָה חִלְקֶם לֹא יוֹסִיף לְהַבִּיטֵם פְּנֵי כְהֵנִים
לֹא נִשְׂאוּ זְקֵנִים (וּזְקֵנִים) לֹא חֲנָנוּ: {ס}

16 Penē Adonay ḥileqam lo yosif lehabītam; penē ḥohanim lo nasa'u uzqenim lo ḥananu.

4:16 Gnev Gospodnji raseja ih, neće više pogledati na njih; ne poštuju sveštenika, nisu žalostivi na starce.

16 The anger of the LORD hath divided them; He will no more regard them; they respected not the persons of the priests, they were not gracious unto the elders. {S}

יז עוֹדִינָה (עוֹדִינוּ) תִּכְלִינָה עֵינֵינוּ אֶל־עֲזָרָתָנוּ
הִבֵּל בְּצַפִּיָּתָנוּ צַפִּינוּ אֶל־גּוֹי לֹא יוֹשֵׁעַ: {ס}

17 'Odēnu tihlena 'ēnēnu el-'ezratenu havel;
bešipiyatenu šipinu el-goy lo yoši'a.

4:17 *Već nam oči iščileše izgledajući pomoć zaludnu;
čekasmo narod koji ne može izbaviti.*

17 As for us, our eyes do yet fail for our vain help; in our watching we have watched for a nation that could not save.

{S}

יח צָדוּ צְעָדֵינוּ מַלְכֶת בְּרַחֲבֵינוּ קָרַב קַצְנוּ מִלֵּא
יְמֵינוּ כִּי־בָא קַצְנוּ: {ס}

18 Šadu še'ađēnu mileheṭ birhovotēnu; qarav qišenu
male'u yamēnu ki-va qišenu.

4:18 *Vrebaju nam korake, da ne možemo hoditi po ulicama
svojim, približi se kraj naš, navršiše se dani naši, dođe kraj
naš.*

18 They hunt our steps, that we cannot go in our broad
places; our end is near, our days are fulfilled; for our end is
come. {S}

יט קָלִים הָיוּ רֹדְפֵינוּ מִנְּשָׂרַי שָׁמַיִם עַל־הַהָרִים
דָּלְקָנוּ בַּמִּדְבָּר אָרְבוּ לָנוּ: {ס}

19 Qalim hayu rodefēnu minišrē šamayim; 'al-heharim
delaqunu bamidbar arevu lanu.

4:19 *Koji nas goniše, behu lakši od orlova nebeskih, po
gorama nas goniše, u pustinji nam zasedaše.*

19 Our pursuers were swifter than the eagles of the heaven;
they chased us upon the mountains, they lay in wait for us in
the wilderness. {S}

כ רֹחַ אֲפִינוּ מְשִׁיחַ יְהוָה נִלְכַּד בְּשַׁחֲתוֹתָם אֲשֶׁר
אָמְרָנוּ בְּעָלוּ נְזִיחָה בְּגוֹיִם: {ס}

20 Ruah apēnu mešiah Adonay nilkad bišhitotam; ašer amarnu bešilo niḥye vagoyim.

4:20 *Disanje nozdrva naših, pomazanik Gospodnji, za kog govorasmo da ćemo živeti pod senom njegovim među narodima, uhvati se u jame njihove.*

20 The breath of our nostrils, the anointed of the LORD, was taken in their pits; of whom we said: 'Under his shadow we shall live among the nations.' {S}

כא שִׁישִׁי וְשִׁמְחִי בַת־אֲדוֹם יוֹשְׁבֹתֵי (יוֹשְׁבֹת)
בְּאֶרֶץ עוּז גַּם־עָלֶיךָ תֵּעָבֶר־כּוֹס תִּשְׁכָּרִי
וְתִתְעָרִי: {ס}

21 Sisi wesimḥi bat-Edom yoševet be'ereš 'Uš; gam-'alayih ta'avor-kos tiškeri veṭit'ari.

4:21 *Raduj se i veseli se, kćeri Edomska, koja živiš u zemlji Uzu! doći će do tebe čaša, opićeš se, i otkrićeš se.*

21 Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz: the cup shall pass over unto thee also; thou shalt be drunken, and shalt make thyself naked. {S}

כב תִּמְעֹנֶנָּךְ בַּת־צִיּוֹן לֹא יוֹסִיף לְהַגְלוֹתְךָ פָּקֹד
עוֹנֶנְךָ בַּת־אֲדוֹם גִּלָּה עַל־חַטָּאתֶיךָ: {פ}

22 Tam-'awoneh bat-Siyon lo yosif lehagloteh; paqad 'awoneh bat-Edom gila 'al-ḥaṭotayih.

4:22 *Svrši se kazna za bezakonje tvoje, kćeri Sionska; neće te više voditi u ropstvo; pohodiće tvoje bezakonje, kćeri Edomska, otkriće grehe tvoje.*

22 The punishment of thine iniquity is accomplished, O daughter of Zion, He will no more carry thee away into captivity; He will punish thine iniquity, O daughter of Edom, He will uncover thy sins. {P}

איכה פרק ה

Plač Jeremijin, glava 5 / Lamentations Chapter 5

א זְכוֹר יְהוָה מַה־הָיָה לָנוּ הַבֵּיט (הַבִּיטָה) וּרְאֵה
אֶת־חֲרָפְתָנוּ:

1 Zehor Adonay me-haya lanu habita ur'e et-herpatenu.

5:1 *Opomeni se, Gospode, šta nas zadesi; pogledaj i vidi sramotu našu.*

1 Remember, O LORD, what is come upon us; behold, and see our reproach.

ב נַחֲלָתָנוּ נִהְפְּכָה לְזָרִים בְּתֵינוּ לְנֹכְרִים:

2 Naḥalatenu nehefḥa lezarim batenu lenohrim.

5:2 *Nasledstvo naše privali se tuđincima, domovi naši inostrancima.*

2 Our inheritance is turned unto strangers, our houses unto aliens.

ג יְתוּמִים הָיִינוּ אֵין (וְאֵין) אָב אִמָּתֵינוּ כְּאִלְמָנוֹת:

3 Yetomim hayinu we'en av imotenu ke'almanot.

5:3 *Postasmo sirote, bez oca, majke naše kao udovice.*

3 We are become orphans and fatherless, our mothers are as widows.

ד מִיַּמֵּינוּ בִּכְסֵף שְׁתִּינוּ עֵצֵינוּ בַּמַּחִיר יִבָּאוּ:

4 Mēmēnu behesef šatinu 'ešenu bimḥir yavo'u.

5:4 *Svoju vodu pijemo za novce, svoja drva kupujemo.*

4 We have drunk our water for money; our wood cometh to us for price.

ה עַל צְוֹאֲרֵנוּ נִרְדָּפְנוּ יִגְעֵנוּ לֹא (וְלֹא) הוֹנַח־לָנוּ:

5 'Al šawarenu nirdafnu yaga'nu welo humah-lanu.

5:5 *Na vratu nam je jaram, i gone nas; umoreni nemamo odmora.*

5 To our very necks we are pursued; we labour, and have no rest.

וּמִצְרַיִם נָתַנּוּ יָד אַשּׁוּר לְשֹׁבַע לֶחֶם:

6 Mišrayim nataⁿu ya^d Ašur lisbo^ʿa lahem.

5:6 *Pružamo ruku k Misircima i Asircima, da se nasitimo hleba.*

6 We have given the hand to Egypt, and to Assyria, to have bread enough;

ז אֲבֹתֵינוּ חָטְאוּ אִינָם (וְאִינָם) אֲנַחְנוּ (וְאֲנַחְנוּ)
עוֹנֵתֵיהֶם סָבְלוּ:

7 Avotēnu ha^te^ʿu we^ʿenam wa^ʿanaⁿnu ^ʿawonotēhem savalnu.

5:7 *Oci naši zgrešiše, i nema ih, a mi nosimo bezakonja njihova.*

7 Our fathers have sinned, and are not; and we have borne their iniquities.

ח עֲבָדִים מְשֻׁלוּ כִּנּוּ פֶּרֶק אֵין מִיָּדָם:

8 ^ʿAvadim mašelu vanu poreq ēn miyadam.

5:8 *Robovi nam gospodare, nema nikoga da izbavi iz ruku njihovih.*

8 Servants rule over us; there is none to deliver us out of their hand.

ט בִּנְפֹשֵׁנוּ נִבְיָא לַחֲמֵנוּ מִפְּנֵי חֶרֶב הַמִּדְבָּר:

9 Benafšenu navi laħmenu mipenē ħerev hamidbar.

5:9 *Sa strahom za život svoj od mača u pustinji donosimo sebi hleb.*

9 We get our bread with the peril of our lives because of the sword of the wilderness.

י עֹרֵנוּ כְּתַנּוּר נִכְמְרוּ מִפְּנֵי זִלְעָפוֹת רָעֵב:

10 'Orenu ketanur nihmaru mipenē zal'afot ra'av.

5:10 *Koža nam pocrne kao peč od ljute gladi.*

10 Our skin is hot like an oven because of the burning heat of famine.

יא נָשִׁים בְּצִיּוֹן עָנּוּ בְּתֻלֹת בְּעָרֵי יְהוּדָה:

11 Našim beŠiyon 'inu betulot be'arē Yehuda.

5:11 *Sramote žene na Sionu i devojke po gradovima Judinim.*

11 They have ravished the women in Zion, the maidens in the cities of Judah.

יב שָׂרִים בְּיָדָם נִתְּלוּ פְּנֵי זְקֵנִים לֹא נִהְדָּרוּ:

12 Sarim beyadam nitlu penē zeqenim lo nehbaru.

5:12 *Knezove vešaju svojim rukama, ne poštuju lice staračko.*

12 Princes are hanged up by their hand; the faces of elders are not honoured.

יג בַּחֹרִים טָחוּן נִשְׂאוּ וּנְעָרִים בְּעֵץ כָּשְׁלוּ:

13 Baḥurim tehon nasa'u un'arim ba'eš kašalu.

5:13 *Mladiće uzimaju pod žrvnje, i deca padaju pod drvima.*

13 The young men have borne the mill, and the children have stumbled under the wood.

יד זְקֵנִים מִשְׁעַר שַׁבְּתוֹ בַּחֹרִים מִנְּגִינָתָם:

14 Zeqenim miša'ar šavatu baḥurim mineginatam.

5:14 *Staraca nema više na vratima, ni mladića na pevanju.*

14 The elders have ceased from the gate, the young men from their music.

טו שַׁבַּת מְשׁוּשׁ לִפְנֵי נְהַפְּךָ לְאֶבֶל מִחֲלוֹנוּ:

15 Šavat mesos libenu nehpaḥ le'evel meḥolenu.

5:15 Nesta radosti srcu našem, igra naša pretvori se u žalost.

15 The joy of our heart is ceased; our dance is turned into mourning.

טז נפלה עטרת ראשנו אוי־נא לנו כי חטאנו:

16 Nafela 'ateret rošenu oy-na lanu ki ḥaṭanu.

5:16 Pade venac s glave naše; teško nama, što zgrešismo!

16 The crown is fallen from our head; woe unto us! for we have sinned.

יז על־זה הָיָה דוֹה לִפְנֵינוּ עַל־אֵלֶּה חֲשָׁכוּ עֵינֵינוּ:

17 'Al-ze haya dawē libenu 'al-ele ḥašehu 'ēnenu.

5:17 Stoga je srce naše žalosno, stoga oči naše potamneše,

17 For this our heart is faint, for these things our eyes are dim;

יח עַל הַר־צִיּוֹן שְׁשָׁמִם שׁוֹעֲלִים הַלְכוּ־בוֹ: {פ}

18 'Al har-Ṣiyon šešamem šu'alim hileḥu-vo.

5:18 Sa gore Siona, što opuste, i lisice idu po njoj.

18 For the mountain of Zion, which is desolate, the foxes walk upon it. {P}

יט אַתָּה יְהוָה לְעוֹלָם תֵּשֵׁב כִּסְאֲךָ לְדוֹר וָדוֹר:

19 Ata Adonay le'olam tešev kis'aha leḏor waḏor.

5:19 Ti, Gospode, ostaješ doveka, presto tvoj od kolena do kolena.

19 Thou, O LORD, art enthroned for ever, Thy throne is from generation to generation.

כ לָמָּה לְנִצַּח תִּשְׁכַּחֲנוּ תִעֲזַבֵנוּ לְאָרְךָ יָמִים:

20 Lama lanešah tiškaḥenu ta'azvenu le'oreḥ yamim.

5:20 Zašto hoćeš da nas zaboraviš doveka, da nas ostaviš zadugo?

20 Wherefore dost Thou forget us for ever, and forsake us so long time?

כָּא הַשִּׁיבֵנוּ יְהוָה | אֵלֵינוּ וְנָשׁוּב (וְנִשְׁוֶבָה) חֲדָשׁ
יָמֵינוּ כְּקֶדֶם:

21 Hašivenu Adonay eleħa wenašuva ħadeš yamēnu keqedem.

5:21 *Obrati nas, Gospode, k sebi, i obratićemo se; ponovi dane naše kako behu pre.*

21 Turn Thou us unto Thee, O LORD, and we shall be turned; renew our days as of old.

כִּי אִם־מָאָס מְאַסְתָּנוּ קִצְפַּת עָלֵינוּ
עַד־מְאֹד: {ש}

22 Ki im-ma'os me'astanu qašafta 'alēnu 'ad-me'od.

5:22 *Jer eda li ćeš nas sasvim odbaciti i gneviti se na nas veoma?*

22 Thou canst not have utterly rejected us, and be exceeding wroth against us! {C}

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יִתְמוּ חַטָּאִים מִן־הָאָרֶץ וְרָשָׁעִים עוֹד אֵינָם
בְּרַכֵּי נַפְשִׁי אֶת־יְהוָה
הַלְלוּ־יְהוָה:

Yítamu ḥaṭaim min-ha'areš urša'im 'od ēnam bareḥi nafši et Adonay haleluyah.
Neka nestane grešnika sa zemlje, i bezbožnika neka ne bude više! Blagosiljaj, dušo moja,
Gospoda! Aliluja!

Let sinners cease out of the earth, and let the wicked be no more.
Bless the LORD, O my soul.
Hallelujah.