



מגילת קהלת

MEGILAT QOHELET

KNJIGA PROPOVEDNIKOVA
THE BOOK OF ECCLESIASTES



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MEGILAT QOHELET

KNJIGA PROPOVEDNIKOVA

THE BOOK OF ECCLESIASTES

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**SVETI SPISI
PET SVITAKA**

**KNJIGA
PROPOVEDNIKOVA**

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 Ruṭ - Knjiga o Ruti*, *Megilat Ēha - Plač Jeremijin*, *Megilat Qoheleṭ - Knjiga propovednikova* i *Megilat Ešter - 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; *Ruḥ* se čita za Šavu'ot; *Ēha* (*Plač Jeremijin*) za post 9. ava; *Qoheleṭ* (*Knjiga propovednikova*) tokom Sukota; a *Esther* 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 Tōre, poslužio je kao osnova stvaranju novohebrejskog jezika, kojim se danas govori u Izraelu.

Odvajkada je poznavanje svetih spisa: *Tōre, 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 *Tanaḥa 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.

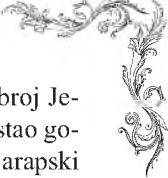
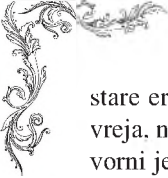
Standardizovana akademaska pravila o latiničnoj transliteraciji hebrejskih slova, u potpunosti su primenjena u ovom izdanju pet svitaka i prikazana su u sledećoj tabeli:

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	Ḥeṭ	Ḥ	guturalno (grleno) h
ט	Ṭeṭ	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.

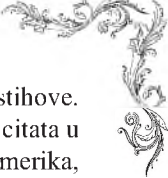

Posle njega, jedino je pravnik i leksikograf Lujo Bakotić preveo *Stari i Novi zavet*, koristeći prevode na latinskom, grčkom, ruskom i drugim jezicima, i objavio 1933. godine kao *Sveto pismo*, na ekavici, latiničnim pismom. Taj prevod, iako veoma uspešan u poetskom smislu i dinamički ujednačen, nije 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 *megiloṯ* (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 *Tanaḥa* 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 *megiloṯ*, 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 *Tiša' 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

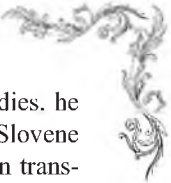
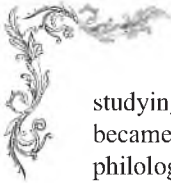
Sacred books were translated from Hebrew already before the Common Era, firstly to languages spoken by Jews themselves, such as Aramaic and Greek, followed by other languages. In this way *Targumim* were created as translations of the Tora to Aramaic, starting with the return of Jews from Babylon to 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.


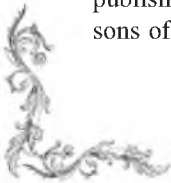
In 1560 in Geneva, John Calvin, Myles Coverdale and other Protestant reformists exiled from England, printed the so called *Geneva Bible*, which went through 144 editions and great popularity. In it, for the first time, a concordance was introduced which made the use easier and offered correct and exhaustive 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.

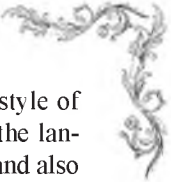
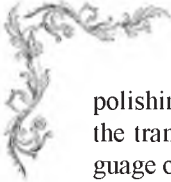


Certainly, the utter respect for the endeavours and accomplishments of all brilliant experts who translated the holy Hebrew texts should be emphasized. but one should also bear in mind that translation, like frankincense, has to be our own so that our word, like its smell, would be accepted by the Creator.

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
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 לאוירה 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 שגיאות 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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קוהלת פרק א

Propovednik, glava 1 / Ecclesiastes Chapter 1

א דבְּרִי קֹהֵלֶת בֶּן־דָּוִד מֶלֶךְ בִּירוּשָׁלַם:

1 Divrē Qohelet ben-Dawid meleḥ blrušalaim.

1:1 *Reči propovednika, sina Davidovog cara u Jerusalimu.*

1 The words of Koheleth, the son of David, king in Jerusalem.

ב הַבֵּל הַבָּלִים אָמַר קֹהֵלֶת הַבֵּל הַבָּלִים הַכֹּל
הַבֵּל:

2 Havel havalim amar Qohelet havel havalim hakol havel.

1:2 *Taština nad taštinama, veli propovednik, taština nad taštinama, sve je taština.*

2 Vanity of vanities, saith Koheleth; vanity of vanities, all is vanity.

ג מֵהֵי־תְרוּן לָאָדָם בְּכָל־עֲמָלוֹ שִׁיעֵמַל תַּחַת
הַשָּׁמֶשׁ:

3 Ma-yitron la'adam; behol-'amalo šeya'amol taḥat hašameš.

1:3 *Kakva je korist čoveku od svega truda njegovog, kojim se trudi pod suncem?*

3 What profit hath man of all his labour wherein he labourereth under the sun?

ד דֹּר הוֹלֵךְ וְדֹר בָּא וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת:

4 Dor holeḥ wedor ba weha'areš le'olam 'omadet.

1:4 *Naraštaj jedan odlazi i drugi dolazi, a zemlja stoji uvek.*

4 One generation passeth away, and another generation cometh; and the earth abideth for ever.

ה וְזָרַח הַשֶּׁמֶשׁ וּבָא הַשֶּׁמֶשׁ וְאֶל־מְקוֹמוֹ שׁוֹאֵף זִוְרָה
הוא שם:

5 Wezarah hašemeš uva hašameš; we'el-meqomo šo'ef zoreah hu šam.

1:5 *Sunce izlazi i zalazi, i opet hiti na mesto svoje odakle izlazi.*

5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he ariseth.

ו הוֹלֵךְ אֶל־דָּרוֹם וְסוּבֵב אֶל־צָפוֹן סוּבֵב | סִבֵּב
הוֹלֵךְ הָרוּחַ וְעַל־סְבִיבֹתָיו שֵׁב הָרוּחַ:

6 Holeh el-darom wesovev el-šafon; sovev sovev holeh haruah we'al-sevivoṭaw šav haruah.

1:6 *Vetar ide na jug i obrće se, i u obrtanju svom vraća se.*

6 The wind goeth toward the south, and turneth about unto the north; it turneth about continually in its circuit, and the wind returneth again to its circuits.

ז כָּל־הַנְּחָלִים הַלְכִים אֶל־הַיָּם וְהַיָּם אֵינָנו מְלֵא
אֶל־מְקוֹם שֶׁהַנְּחָלִים הַלְכִים שָׁם הֵם שָׁבִים
לְלַכֵּת:

7 Kol-hanehalim holehim el-hayam wehayam ēnenu male; el-meqom šehanehalim holehim šam hem šavim lalahet.

1:7 *Sve reke teku u more, i more se ne prepunja; odakle teku reke, onamo se vraćaju da opet teku.*

7 All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again.

ח כָּל־הַדְּבָרִים יִגְעִים לֹא־יִוְכַל אִישׁ לְדַבֵּר
לֹא־תִשְׁבַּע עֵין לְרֵאוֹת וְלֹא־תִמְלֵא אֶזְן מִשְׁמַע:

8 Kol-hadevarim yege' im lo-yuhal iš leḏaber; lo-tisba' 'ayin lir'ot welo-timale ozen mišemo'a.

1:8 Sve je mučno, da čovek ne može iskazati; oko se ne može nagledati, niti se uho može naslušati.

8 All things toil to weariness; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing.

ט מה-שהיה הוא שיהיה ומה-שנעשה הוא שיעשה
ואין כל-חדש תחת השמש:

9 Ma-šehaya hu šeyihye uma-šena'asa hu šeye'ase; we'en kol-ḥadaš taḥaṭ hašameš.

1:9 Šta je bilo to će biti, šta se činilo to će se činiti, i nema ništa novo pod suncem.

9 That which hath been is that which shall be, and that which hath been done is that which shall be done; and there is nothing new under the sun.

י יש דבר שיאמר ראה-זה חדש הוא כפר היה
לעלמים אשר היה מלפננו:

10 Yeš davar šeyomar re'e-ze ḥadaš hu; kevar haya le'olamim ašer haya milefanenu.

1:10 Ima li šta za šta bi ko rekao: vidi, to je novo? Već je bilo za vekova koji su bili pre nas.

10 Is there a thing whereof it is said: 'See, this is new'?--it hath been already, in the ages which were before us.

יא אין זכרון לראשנים וגם לאחרנים שיהיו
לאי-היה להם זכרון עם שיהיו לאחרנה: {פ}

11 Ēn zihron larišonim; wegam la'aḥaronim šeyihyu lo-yihye lahem zikaron 'im šeyihyu la'aḥarona.

1:11 Ne pomnije se šta je pre bilo; ni ono što će posle biti neće se pominjati u onih koji će posle nastati.

11 There is no remembrance of them of former times; neither shall there be any remembrance of them of latter times that are to come, among those that shall come after. {P}

יב אָנִי קֹהֵלֶת הָיִיתִי מֶלֶךְ עַל־יִשְׂרָאֵל בִּירוּשָׁלַם:

12 Ani Qohelet hayiti meleh 'al-Yisra'el blrušalaim.

1:12 *Ja propovednik bejah car nad Izrailjem u Jerusalimu.*

12 I Koheleth have been king over Israel in Jerusalem.

יג וְנָתַתִּי אֶת־לִבִּי לְדַרְוֹשׁ וְלַתּוֹר בְּחַכְמָה עַל
כָּל־אֲשֶׁר נַעֲשֶׂה תַחַת הַשָּׁמַיִם הוּא | עֲנֵנּוּ רֵעַ נָתַן
אֱלֹהִים לְבַנֵּי הָאָדָם לְעִנּוֹת בּוֹ:

13 Wenatati et-libi lidroš welatur bahohma 'al kol-ašer na'asa taḥat hašamayim; hu 'inyan ra' natan Elohim livnē ha'adam la'anot bo.

1:13 *I upravih srce svoje da tražim i razberem mudročću sve što biva pod nebom; taj mučni posao dade Bog sinovima ljudskim da se muče oko njega.*

13 And I applied my heart to seek and to search out by wisdom concerning all things that are done under heaven; it is a sore task that God hath given to the sons of men to be exercised therewith.

יד רָאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַחַת הַשָּׁמַשׁ
וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוֹת רוּחַ:

14 Ra'iti et-kol-hama'asim šena'asu taḥat hašameš; wehine hakol hevel ur'uṭ ruah.

1:14 *Videh sve što biva pod suncem, i gle, sve je taština i muka duhu.*

14 I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind.

טו מְעוֹת לֹא-יִוָּכַל לְתַקֵּן וְחֶסְרוֹן לֹא-יִוָּכַל
לְהִמְנוֹת:

15 Me'uwat lo-yuhal litqon; wehesron lo-yuhal lehimanot.

1:15 Šta je krivo ne može se ispraviti, i nedostaci ne mogu se izbrojati.

15 That which is crooked cannot be made straight; and that which is wanting cannot be numbered.

טז דִּבַּרְתִּי אֲנִי עִם-לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי
וְהוֹסַפְתִּי חֲכָמָה עַל כָּל-אֲשֶׁר-הָיָה לִפְנֵי
עַל-יְרוּשָׁלַם וְלִבִּי רָאָה הַרְבֵּה חֲכָמָה וְדַעַת:

16 Dibarti ani 'im-libi lemor ani hine higdalti wehosafti hohma 'al kol-ašer-haya lefanay 'al-Yerušalaim; welibi ra'a harbe hohma wađa'at.

1:16 Ja rekoh u srcu svom govoreći: evo, ja postah velik, i pretekoh mudročću sve koji biše pre mene u Jerusalimu, i srce moje vide mnogo mudrosti i znanja.

16 I spoke with my own heart, saying: 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge.

יז וְאַתְנָה לִבִּי לְדַעַת חֲכָמָה וְדַעַת הוֹלָלָת וְשִׁכְלוֹת
יְדַעְתִּי שְׁגָם-יָהּ הוּא רַעְיוֹן רוּחַ:

17 Wa'etena libi lada'at hohma wađa'at holelot wesihlut; yađa'ti šegam-ze hu ra'yon ruah.

1:17 I upravih srce svoje da poznam mudrost i da poznam bezumlje i ludost; pa doznah da je i to muka duhu.

17 And I applied my heart to know wisdom, and to know madness and folly--I perceived that this also was a striving after wind.

יח כִּי בְרֹב חֲכָמָה רְב־פָּעַס וַיּוֹסִיף דַּעַת יוֹסִיף
מְכָאֹב:

18 Ki berov ḥohma rov-ka'as; weyosif da'at yosif mah'ov.

1:18 *Jer gde je mnogo mudrosti, mnogo je brige, i ko umnožava znanje umnožava muku.*

18 For in much wisdom is much vexation; and he that increaseth knowledge increaseth sorrow.

קוהלת פרק ב

Propovednik, glava 2 / Ecclesiastes Chapter 2

א אָמַרְתִּי אֲנִי בְלִבִּי לְכַה־נָּא אַנְסָכָה בְשִׂמְחָה
וַיֵּרְאֶה בְטוֹב וְהִנֵּה גַם־הוּא הֶבֶל:

1 Amarti ani belibi leḥa-na anaseḥa vesimḥa ur'e veṭov; wehine gam-hu havel.

2:1 *Ja rekoh u srcu svom: daj da te okušam veseljem; uživaj dobra. Ali gle i to beše taština.*

1 I said in my heart: 'Come now, I will try thee with mirth, and enjoy pleasure'; and, behold, this also was vanity.

ב לְשִׁחּוֹק אָמַרְתִּי מְהוֹלָל וּלְשִׂמְחָה מְהִינָה עֲשָׂה:

2 Lishoq amarti meholal; ulsimḥa ma-zo 'osa.

2:2 *Smehu rekoh: luduješ; i veselju: šta to radiš?*

2 I said of laughter: 'It is mad'; and of mirth: 'What doth it accomplish?'

ג תָּרַתִּי בְלִבִּי לְמִשׁוֹךְ בִּינוֹן אֶת־בְּשָׂרִי וּלְבִי נִהַג
בְּחֲכָמָה וּלְאַחֵז בְּסִכְלוֹת עַד אֲשֶׁר־אַרְאֶה אִי־זָה
טוֹב לְבַנֵּי הָאָדָם אֲשֶׁר יַעֲשׂוּ תַּחַת הַשָּׁמַיִם מִסִּפֵּר
יְמֵי חַיֵּיהֶם:

3 Tarti velibi limšoh bayayin et-besari; welibi noheg baḥohma wele'eḥoz besihlut 'ad ašer-er'e ē-ze tov livne ha'adam ašer ya'asu taḥaṭ hašamayim mispar yeme ḥayehem.

2:3 Razmišljah u srcu svom da puštam telo svoje na piće, i srcem svojim upravljajući mudro da se držim ludosti dokle ne vidim šta bi dobro bilo sinovima ljudskim da čine pod nebom dok su živi.

3 I searched in my heart how to pamper my flesh with wine, and, my heart conducting itself with wisdom, how yet to lay hold on folly, till I might see which it was best for the sons of men that they should do under the heaven the few days of their life.

ד הגדלתי מעשי בנתי לי בתים נטעתי לי
כרמים:

4 Higdalti ma'asay; baniṭi li batim naṭa'ti li keramim.

2:4 Velika dela učinih: sazidah sebi kuće, nasadih sebi vinograde;

4 I made me great works; I builded me houses; I planted me vineyards;

ה עשיתי לי גנות ופרדסים ונטעתי בהם עץ
כל-פרי:

5 'Asiṭi li ganot ufardesim; wenaṭa'ti vahem 'eš kol-peri.

2:5 Načinih sebi vrtove i voćnjake, i nasadih u njima svakojakih drveta rodnih;

5 I made me gardens and parks, and I planted trees in them of all kinds of fruit;

ו עשיתי לי ברכות מים להשקות מהם יער צומח
יעצים:

6 'Asiti li berehot mayim; lehašqot mehem ya'ar
šomeaḥ 'ešim.

*2:6 Načinih sebi jezera vodena da zalivam iz njih šumu gde
rastu drveta;*

6 I made me pools of water, to water therefrom the wood
springing up with trees;

ז קָנִיתִי עֲבָדִים וְשִׁפְחוֹת וּבְנֵי-בֵית הָיָה לִי גַם
מִקְנֵה בָקָר וְצֹאן הַרְבֵּה הָיָה לִי מִכֹּל שְׂחָיו לִפְנֵי
בֵירוּשָׁלַם:

7 Qaniti 'avadim ušfaḥot uvnē-vayit haya li; gam miqne
vaqar wašon harbe haya li mikol šehayu lefanay
blrušalaim.

*2:7 Nabavih sebi sluga i sluškinja, i imah sluga rođenih u
kući mojoj; i imah govoda i ovaca više od svih koji biše pre
mene u Jerusalimu;*

7 I acquired men-servants and maid-servants, and had
servants born in my house; also I had great possessions of
herds and flocks, above all that were before me in Jerusalem;

ח כָּנַסְתִּי לִי גַם-כֶּסֶף וְזָהָב וְסִגְלַת מְלָכִים
וְהַמְּדִינֹת עָשִׂיתִי לִי שָׂרִים וְשָׂרוֹת וְתַעֲנֹגֹת בְּנֵי
הָאָדָם שָׂדֵה וְשָׂדוֹת:

8 Kanasti li gam-kesef wezahav usgulaṭ melahim
wehamedinot; 'asiti li šarim wešarot weta'anugot bene
ha'adam šida wešidot.

*2:8 Takođe nakupih sebi srebra i zlata i zaklada od careva i
zemalja; nabavih sebi pevača i pevačica i milina ljudskih, i
sprava muzičkih svakojakih.*

8 I gathered me also silver and gold, and treasure such as
kings and the provinces have as their own; I got me men-
singers and women-singers, and the delights of the sons of
men, women very many.

ט וּגְדַלְתִּי וְהוֹסַפְתִּי מִכֹּל שְׁהָיָה לְפָנַי בִּירוּשָׁלַם
אִף חֲכַמְתִּי עִמָּדָה לִּי:

9 Wegadalti wehosafתי mikol šehaya lefanay bIrušalaim;
af ḥohmati ‘amedā li.

2:9 I tako postah veći i silniji od svih koji biše pre mene u
Jerusalimu; i mudrost moja osta sa mnom.

9 So I was great, and increased more than all that were
before me in Jerusalem; also my wisdom stood me in stead.

י וְכֹל אֲשֶׁר שְׁאַלּוּ עֵינַי לֹא אֶצְלָתִי מֵהֵם לֹא־מִנְעָתִי
אֶת־לִבִּי מִכָּל־שִׂמְחָה כִּי־לִבִּי שָׂמַח מִכָּל־עֲמָלִי
וְזֶה־הָיָה חֶלְקִי מִכָּל־עֲמָלִי:

10 Wehol ašer ša’alu ‘ēnay lo ašalti mehem; lo-mana’ti
eṭ-libi mikol-simḥa ki-libi sameaḥ mikol-‘amali weze-
haya ḥelqi mikol-‘amali.

2:10 I šta god željahu oči moje, ne branjah im niti uskraćivah
srcu svom kakvo veselje, nego se srce moje veseljaše sa
svakog truda mog, i to mi beše deo od svakog truda mog.

10 And whatsoever mine eyes desired I kept not from them;
I withheld not my heart from any joy, for my heart had joy of
all my labour; and this was my portion from all my labour.

יֵא וּפְנִיתִי אֲנִי בְּכָל־מַעֲשֵׂי שֶׁעָשׂוּ יָדַי וּבְעֵמָל
שֶׁעָמַלְתִּי לַעֲשׂוֹת וְהָיָה הַכֹּל הַבֶּל וְרַעוּת רֵיחַ וְאֵין
יִתְרוֹן תַּחַת הַשֶּׁמֶשׁ:

11 Ufaniti ani behol-ma’asay še’asu yaday uve’amal
še’amalti la’asot; wehine hakol hevel ur’uṭ ruah we’ēn
yitron taḥaṭ hašameš.

2:11 A kad pogledah na sva dela svoja što uradiše ruke
moje, i na trud kojim se trudih da uradim, gle, sve beše
taština i muka duhu, i nema koristi pod suncem.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun.

יב וּפְנִיתִי אֲנִי לְרֵאוֹת חֲכָמָה וְהוֹלֵלוֹת וְסִכְלוֹת
כִּי | מִהָ הָאָדָם שֶׁיָּבֹא אַחֲרַי הַמֶּלֶךְ אֶת
אֲשֶׁר־כָּבַד עָשׂוּהוּ:

12 Ufaniti ani lir'ot hohma weholelot wesihlut; ki me ha'adam šeyavo aharē hameleh et ašer-kevar 'asuhu.

2:12 *Tada se obratih da vidim mudrost i ludost i bezumlje, jer šta bi činio čovek koji bi nastao posle cara? šta je već učinjeno.*

12 And I turned myself to behold wisdom, and madness and folly; for what can the man do that cometh after the king? even that which hath been already done.

יג וְרֵאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לְחֲכָמָה מִן־הַסִּכְלוֹת
כִּי יִתְרוֹן הָאֹר מִן־הַחֹשֶׁךְ:

13 Wera'iti ani šeyeš yitron lahohma min-hasihlut; kiteron ha'or min-haḥošeh.



2:13 *I videh da je bolja mudrost od ludosti, kao što je bolja svetlost od mraka.*

13 Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

יד הַחֲכָם עֵינָיו בְּרֵאשׁוֹ וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ
וַיִּדְעֵתִי גַם־אֲנִי שֶׁמִּקְרָה אֶחָד יִקְרָה אֶת־כָּלֵם:

14 Heḥaham 'enaw berošo wehakesil baḥošeh holeh; weyada'ti gam-ani šemiqre eḥad yiqre et-kulam.

2:14 *Mudri ima oči u glavi, a bezumni ide po mraku; ali takođe doznah da jednako biva svima.*



14 The wise man, his eyes are in his head; but the fool walketh in darkness. And I also perceived that one event happeneth to them all.

טו ואמרתִי אֲנִי בְלִבִּי כְּמִקְרָה הַכְּסִיל גַּם־אֲנִי
יִקְרַנִּי וְלִמָּה חֲכַמְתִּי אֲנִי אֲזִי יִתֵּר וְדִבַּרְתִּי בְלִבִּי
שְׁגַם־זֶה הַכֹּל:

15 We'amarti ani belibi kemiqre hakesil gam-ani yiqreni welama haḥamti ani az yoter; wedibarti velibi šegam-ze havel.

2:15 *Zato rekoh u srcu svom: meni će biti kao bezumniku što biva; šta će mi dakle pomoći što sam mudar? I rekoh u srcu svom: i to je taština.*

15 Then said I in my heart: 'As it happeneth to the fool, so will it happen even to me; and why was I then more wise?' Then I said in my heart, that this also is vanity.

טז כִּי אֵין זְכָרוֹן לְחַכָּם עִם־הַכְּסִיל לְעוֹלָם
בְּשִׁכְחַר הַיָּמִים הַבָּאִים הַכֹּל נִשְׁכַּח וְאִיךָ יָמוּת
הַחֲכָם עִם־הַכְּסִיל:

16 Ki ēn zihron leḥaḥam 'im-hakesil le'olam; bešekevar hayamim haba'im hakol niškaḥ we'eḥ yamuṭ heḥaḥam 'im-hakesil.

2:16 *Jer se neće spominjati mudrac kao ni bezumnik do veka; jer što sada jeste, sve se zaboravlja posle, i mudrac umire kao i bezumnik.*

16 For of the wise man, even as of the fool, there is no remembrance for ever; seeing that in the days to come all will long ago have been forgotten. And how must the wise man die even as the fool!

יז וְשָׂנְאתִי אֶת־הַחַיִּים כִּי רָע עָלַי הַמַּעֲשֵׂה שְׂנֵעֶשֶׂה
תַּחַת הַשָּׁמֶשׁ כִּי־הַכֹּל הֶכְלָל וְרֵעוּת רוּחַ:

17 Wesaneti et-haḥayim ki ra' 'alay hama'ase šena'asa taḥat hašameš; ki-hakol hevel ur'ut ruah.

2:17 Zato mi omrže život, jer mi nije milo šta biva pod suncem, jer je sve taština i muka duhu.

17 So I hated life; because the work that is wrought under the sun was grievous unto me; for all is vanity and a striving after wind.

יח וְשָׂנְאתִי אֲנִי אֶת־כָּל־עֲמָלִי שֶׂאֲנִי עֹמֵל תַּחַת
הַשָּׁמֶשׁ שֶׂאֲנִי־חֲנוּ לְאָדָם שִׁי־יִהְיֶה אַחֲרָי:

18 Wesaneti ani et-kol-'amali še'ani 'amel taḥat hašameš; še'anihenu la'adam šeyihye aḥaray.

2:18 I omrže mi sav trud moj oko kog se trudih pod suncem, jer ću ga ostaviti čoveku koji će nastati nakon mene.

18 And I hated all my labour wherein I laboured under the sun, seeing that I must leave it unto the man that shall be after me.

יט וּמִי יוֹדֵעַ הַחֶכֶם יִהְיֶה אִו סָכָל וְיִשְׁלַט
בְּכָל־עֲמָלִי שֶׁעֲמַלְתִּי וְשֶׁחֲכַמְתִּי תַּחַת הַשָּׁמֶשׁ
גַּם־זֶה הֶכְלָל:

19 Umi yode'a heḥaḥam yihye o saḥal weyišlat behol-'amali še'amalti wešehaḥamti taḥat hašameš; gam-ze havel.

2:19 I ko zna hoće li biti mudar ili lud? i opet će biti gospodar od svega truda mog oko kog se trudih i mudrovah pod suncem. I to je taština.

19 And who knoweth whether he will be a wise man or a fool? yet will he have rule over all my labour wherein I have laboured, and wherein I have shown myself wise under the sun. This also is vanity.

כ וסבותי אני ליאש את-לבי על כל-העמל
שעמלתי תחת השמש:

20 Wesaboti ani leya'eš et-libi; 'al kol-he'amal
še'amalti taḥaṭ hašameš.

2:20 *Zato dođoh na to da mi srce izgubi nadanje o svakom
trudu oko kog se trudih pod suncem.*

20 Therefore I turned about to cause my heart to despair
concerning all the labour wherein I had laboured under the
sun.

כא פייש אדם שעמלו בחכמה ובדעת ובכשרון
ולאדם שלא עמל-בו יתננו חלקו גם-זה הבל
ורעה רבה:

21 Ki-yeš ađam še'amalo beḥolima uvda'at uvhišron;
ul'ađam šelo 'amal-bo yitenenu ḥelqo gam-ze hevel
wera'a raba.

2:21 *Jer ima ljudi koji se trude mudro i razumno i pravo, pa
to ostavljaju u deo drugom koji se nije trudio oko toga. I to je
taština i veliko zlo.*

21 For there is a man whose labour is with wisdom, and with
knowledge, and with skill; yet to a man that hath not
laboured therein shall he leave it for his portion. This also is
vanity and a great evil.

כב כי מה-הנה לאדם בכל-עמלו וברעיון לבו
שהוא עמל תחת השמש:

22 Ki me-howe la'ađam beḥol-'amalo uvra'yon libo;
šehu 'amel taḥaṭ hašameš.

2:22 *Jer šta ima čovek od svega truda svog i od muke srca
svog, koju podnosi pod suncem?*

22 For what hath a man of all his labour, and of the striving
of his heart, wherein he laboreth under the sun?

כג כִּי כָל־יָמָיו מְכַאֲבִים וְכַעַס עֵינָיו גַּם־בְּלַיְלָה
לֹא־שָׁכַב לְבָו גַּם־זֶה הֶבֶל הוּא:

23 Ki hol-yamaw mah'ovim waha'as 'inyano gam-balayla lo-šahav libo; gam-ze hevel hu.

2:23 Jer su svi dani njegovi muka, a poslovi njegovi briga; ni noću se ne odmara srce njegovo. I to je taština.

23 For all his days are pains, and his occupation vexation; yea, even in the night his heart taketh not rest. This also is vanity.

כד אֵין־טוֹב בְּאָדָם שִׁיאֲכַל וְשָׁתָה וְהִרְאָה
אֶת־נַפְשׁוֹ טוֹב בְּעֵמְלוֹ גַּם־זֶה רָאִיתִי אָנִי כִּי מִיַּד
הָאֱלֹהִים הִיא:

24 Ēn-ṭov ba'adam šeyohal wešata weher'a et-nafšo ṭov ba'amalo; gam-zo ra'iti ani ki miyaḏ ha'Elohim hi.

2:24 Nije li, dakle, dobro čoveku da jede i pije i da gleda da mu je duši dobro od truda njegovog? Ja videh i to da je iz ruke Božije.

24 There is nothing better for a man than that he should eat and drink, and make his soul enjoy pleasure for his labour. This also I saw, that it is from the hand of God.

כה כִּי מִי יֵאָכֵל וּמִי יִחְוֶשׁ חוּץ מִמֶּנִּי:

25 Ki mi yohal umi yaḥuš ḥuṣ mimeni.

2:25 Jer ko je jeo i uživao više nego ja?

25 For who will eat, or who will enjoy, if not I?

כו כִּי לְאָדָם שְׂטוֹב לְפָנָיו נָתַן חֲכָמָה וְיָדַעַת
וְשִׁמְחָה וְלִחְוֶטָא נָתַן עֵינָיו לְאַסְרָה וְלִכְנוּס לְתַת
לְטוֹב לְפָנָי הָאֱלֹהִים גַּם־זֶה הֶבֶל וְיָדַעַת רוּחַ:

26 Ki le'adam šetov lefanaw natañ hohma weda'at wesimħa; welahote natañ 'inyan le'esof welihnos latet letov lifne ha'Elohim gam-ze hevel ur'uť ruah.

2:26 Jer čoveku koji mu je po volji daje mudrost i razum i radost, a grešniku daje muku da sabira i skuplja da da onome koji je po volji Bogu. I to je taština i muka duhu.

26 For to the man that is good in His sight He giveth wisdom, and knowledge, and joy; but to the sinner He giveth the task, to gather and to heap up, that he may leave to him that is good in the sight of God. This also is vanity and a striving after wind.

קוהלת פרק ג

Propovednik, glava 3 / Ecclesiastes Chapter 3

א לְכֹל זְמַן וְעֵת לְכָל-חֲפֶזַּי תַּחַת הַשָּׁמַיִם: {ס}

1 Lakol zeman; we'et lehol-hefeš taħat hašamayim.

3:1 Svemu ima vreme, i svakom poslu pod nebom ima vreme.

1 To every thing there is a season, and a time to every purpose under the heaven: {S}

ב בַּעֵת {ר} לְלֵדָת {ס} וְעֵת {ר} לְמוֹת {ס} עֵת

{ר} לְטַעַת {ס} וְעֵת {ר}

לְעֻקֹּר וְטוֹעַ: {ס}

2 'Et laledet we'et lamut; 'et lata'at we'et la'aqor natu'a.

3:2 Ima vreme kad se rađa, i vreme kad se umire; vreme kad se sadi, i vreme kad se čupa posađeno;

2 A time {N} to be born {S}, and a time {N} to die; {S} a time {N} to plant {S}, and a time {N} to pluck up that which is planted; {S}

ג עֵת {ר} לְהַרְוֹג {ס} וְעֵת {ר} לְרַפּוֹא {ס} עֵת
 {ר} לְפַרְוֵץ {ס} וְעֵת {ר}
 לְבָנוֹת: {ס}

3 'Et laharog we'et lirpo 'et lifroš we'et livnot.

3:3 Vreme kad se ubija, i vreme kad se isceljuje; vreme kad se razvaljuje, i vreme kad se gradi.

3 A time {N} to kill {S}, and a time {N} to heal; {S} a time {N} to break down {S}, and a time {N} to build up; {S}

ד עֵת {ר} לְבָפוֹת {ס} וְעֵת {ר} לְשַׁחֹק {ס} עֵת
 {ר} סִפּוֹד {ס} וְעֵת {ר}
 רְקוֹד: {ס}

4 'Et livkot we'et lishoq 'et sefod we'et reqod.

3:4 Vreme plaču i vreme smehu; vreme ridanju i vreme igranju;

4 A time {N} to weep {S}, and a time {N} to laugh; {S} a time {N} to mourn {S}, and a time {N} to dance; {S}

ה עֵת {ר} לְהַשְׁלִיךְ אֲבָנִים {ס} וְעֵת {ר} כְּנוֹס
 אֲבָנִים {ס} עֵת {ר}
 לְחַבּוֹק {ס} וְעֵת {ר} לְרַחַק מִחַבֵּק: {ס}

5 'Et lehašlih avanim we'et kenos avanim; 'et laḥavoq we'et lirhoq meḥabeq.

3:5 Vreme kad se razmeće kamenje, i vreme kad se skuplja kamenje; vreme kad se grli, i vreme kad se ostavlja grljenje;

5 A time {N} to cast away stones {S}, and a time {N} to gather stones together; {S} a time {N} to embrace {S}, and a time {N} to refrain from embracing; {S}

וַעֲתָא {ר} לְבַקֵּשׁ {ס} וְעֵתָא {ר} לְאַבְדָּא {ס} עֵתָא
{ר} לְשִׁמּוֹר {ס} וְעֵתָא {ר}
לְהַשְׁלִיךְ: {ס}

6 'Et levaqeš we'et le'abed 'et lišmor we'et lehašlih.

3:6 Vreme kad se traži, i vreme kad se gubi; vreme kad se čuva, i vreme kad se baca;

6 A time {N} to seek {S}, and a time {N} to lose; {S} a time {N} to keep {S}, and a time {N} to cast away; {S}

זַעֲתָא {ר} לְקַרְוֵעַ {ס} וְעֵתָא {ר} לְתַפְּוֹר {ס} עֵתָא
{ר} לְחֻשׁוֹת {ס} וְעֵתָא {ר}
לְדַבֵּר: {ס}

7 'Et liqro'a we'et litpor 'et laḥašot we'et ledaber.

3:7 Vreme kad se dere, i vreme kad se sašiva; vreme kad se čuti i vreme kad se govori.

7 A time {N} to rend {S}, and a time {N} to sew; {S} a time {N} to keep silence {S}, and a time {N} to speak; {S}

חַעֲתָא {ר} לְאַהֲבָא {ס} וְעֵתָא {ר} לְשִׁנְאָא {ס} עֵתָא
{ר} מְלַחְמָה {ס} וְעֵתָא {ר}
שְׁלוֹמָא: {ס}

8 'Et le'ehov we'et lisno 'et milḥama we'et šalom.

3:8 Vreme kad se ljubi, i vreme kad se mrzi; vreme ratu i vreme miru.

8 A time {N} to love {S}, and a time {N} to hate; {S} a time {N} for war {S}, and a time {N} for peace. {S}

ט מַה-יִטְרוֹן {ר} הָעוֹשֶׂה בְּאִשֶּׁר הוּא עֹמֵל:

9 Ma-yitron ha'ose ba'ašer hu 'amel.

3:9 Kakva je korist onome koji radi od onog oko čega se trudi?

9 What {N} profit hath he that worketh in that he laboureth?

יִרְאִיתִי אֶת־הָעֵנִין אֲשֶׁר נָתַן אֱלֹהִים לְבְנֵי הָאָדָם
לְעֲנוֹת בּוֹ:

10 Ra'iti et-ha'inyan ašer natan Elohim livnē ha'adam la'anot bo.

3:10 *Video sam poslove koje je Bog dao sinovima ljudskim da se muče oko njih.*

10 I have seen the task which God hath given to the sons of men to be exercised therewith.

יֵא אֶת־הַכֹּל עֲשָׂה יָפֵה בְּעֵתוֹ גַּם אֶת־הָעֵלָם נָתַן
בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה
אֲשֶׁר־עֲשָׂה הָאֱלֹהִים מֵרֵאשׁ וְעַד־סוֹף:

11 Et-hakol 'asa yafe ve'ito; gam et-ha'olam natan belibam mibeli ašer lo-yimša ha'adam et-hama'ase ašer-'asa ha'Elohim meroš we'ad-sof.

3:11 *Sve je učinio da je lepo u svoje vreme, i savet metnuo im je u srce, ali da ne može čovek dokučiti dela koja Bog tvori, ni početka ni kraja.*

11 He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that God hath done from the beginning even to the end.

יֵב יָדַעְתִּי כִּי אֵין טוֹב בָּם כִּי אִם־לְשִׂמּוֹחַ וְלַעֲשׂוֹת
טוֹב בְּחַיּוֹ:

12 Yada'ti ki ēn tov bam; ki im-lismoah wela'asot tov behayaw.

3:12 *Doznah da nema ništa bolje za njih nego da se vesele i čine dobro za života svog.*

12 I know that there is nothing better for them, than to rejoice, and to get pleasure so long as they live.

יג וגם כל־הָאָדָם שִׂיאֲכַל וְשָׂתָה וְרָאָה טוֹב
בְּכָל־עֲמָלוֹ מַתַּת אֱלֹהִים הִיא:

13 Wegam kol-ha' aḏam šeyohal wešata wera'a tov
beḥol-ʿamalo; matat Elohim hi.

3:13 *I kad svaki čovek jede i pije i uživa dobra od svakog
truda svog, to je dar Božji.*

13 But also that every man should eat and drink, and enjoy
pleasure for all his labour, is the gift of God.

יד יָדַעְתִּי כִּי כָל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה
לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגַרֵעַ
וְהָאֱלֹהִים עָשָׂה שִׁירָאוֹ מִלְּפָנָיו:

14 Yada'ti ki kol-ašer ya'ase ha'Elohim hu yihye
le'olam 'alaw ēn lehosif umimenu ēn ligro'a;
weha'Elohim 'asa šeyire'u milefanaw.

3:14 *Doznah da šta god tvori Bog ono traje doveka, ne
može mu se ništa dodati niti se od toga može šta oduzeti; i
Bog tvori da bi ga se bojali.*

14 I know that, whatsoever God doeth, it shall be for ever;
nothing can be added to it, nor any thing taken from it; and
God hath so made it, that men should fear before Him.

טו מֵה־שְׁהָיָה כְּבָר הוּא וְאֲשֶׁר לְהִיֹּת כְּבָר הִיא
וְהָאֱלֹהִים יִבְקֹשׁ אֶת־נִרְדָּף:

15 Ma-šehaya kevar hu wa'ašer lihyot kevar haya;
weha'Elohim yevaqeš et-nirdaf.

3:15 *Šta je bilo to je sada, i šta će biti to je već bilo; jer Bog
vraća šta je prošlo.*

15 That which is hath been long ago, and that which is to be
hath already been; and God seeketh that which is pursued.

טז ועוד ראיתי תחת השמש מקום המשפט שמה
הרשע ומקום הצדק שמה הרשע:

16 We'od ra'iti taḥat hašameš; meqom hamišpaṭ šama hareša' umqom hašedeq šama haraša'.

3:16 Još videh pod suncem gde je mesto suda bezbožnost i mesto pravde bezbožnost.

16 And moreover I saw under the sun, in the place of justice, that wickedness was there; and in the place of righteousness, that wickedness was there.

יז אמרתי אני בלבי את-הצדיק ואת-הרשע ישפט
האלהים כיעת לכל-חפץ ועל כל-המעשה שם:

17 Amarti ani belibi et-ḥašadiq we'et-haraša' yišpoṭ ha'Elohim; ki-'et leḥol-ḥefeš we'al kol-hama'ase šam.

3:17 I rekoḥ u srcu svom: Bog će suditi pravедniku i bezbožniku; jer ima vreme svemu i svakom poslu.

17 I said in my heart: 'The righteous and the wicked God will judge; for there is a time there for every purpose and for every work.'

יח אמרתי אני בלבי על-דברת בני האדם לבָּרָם
האלהים ולראות שהם-בהמה המה להם:

18 Amarti ani belibi 'al-divrat benē ha'adam levaram ha'Elohim; welir'oṭ šehem-behema hema lahem.

3:18 Rekoḥ u srcu svom za sinove ljudske da im je Bog pokazao da vide da su kao stoka.

18 I said in my heart: 'It is because of the sons of men, that God may sift them, and that they may see that they themselves are but as beasts.'

יט כי מקרה בני-האדם ומקרה הבהמה ומקרה
אחד להם כמות זה כן מות זה ורוח אחד לכל
ומותר האדם מן-הבהמה אין כי הכל הבל:

19 Ki miqre venē-ha'adam umiqre habeHEMA umiqre eḥad lahem kemoṭ ze ken moṭ ze weruah eḥad lakol; umotar ha'adam min-habeHEMA ayin ki hakol havel.

3:19 *Jer šta biva sinovima ljudskim to biva i stoci, jednako im biva; kako gine ona tako ginu i oni, i svi imaju isti duh; i čovek ništa nije bolji od stoke, jer je sve taština.*

19 For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast; for all is vanity.

כ הַכֹּל הוֹלֵךְ אֶל-מְקוֹם אֶחָד הַכֹּל הָיָה מִן-הָעֶפֶר
וְהַכֹּל שָׁב אֶל-הָעֶפֶר:

20 Hakol holeḥ el-maqom eḥad; hakol haya min-he'afar wehakol šav el-he'afar.

3:20 *Sve ide na jedno mesto; sve je od praha i sve se vraća u prah.*

20 All go unto one place; all are of the dust, and all return to dust.

כָּאֵ מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעַלָּה
וְרוּחַ הַבְּהֵמָה הֵי יֵרֵד הִיא לְמַטָּה לְאָרֶץ:

21 Mi yode'a ruah benē ha'adam ha'ola hi lema'la; weruah habeHEMA hayoredet hi lemata la'areṣ.

3:21 *Ko zna da duh sinova ljudskih ide gore, a duh stoke da ide dole pod zemlju?*

21 Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

כּב וְרָאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר יִשְׁמַח הָאָדָם
בְּמַעֲשָׂיו כִּי-הוּא חָלְקוֹ כִּי מִי יִבְיֹאֲנוּ לְרֵאוֹת בְּמָה
שִׁי הִיָּה אַחֲרָיו:

22 Wera`iti ki en tov me`ašer yismaḥ ha`ađam
bema`asaw ki-hu ḥelqo; ki mi yevi`enu lir`ot beme
šeyihye aḥaraw.

3:22 Zato videh da ništa nema bolje čoveku nego da se
veseli onim što radi, jer mu je to deo; jer ko će ga dovesti da
vidi šta će biti posle njega?

22 Wherefore I perceived that there is nothing better, than
that a man should rejoice in his works; for that is his portion;
for who shall bring him to see what shall be after him?

קוהלת פרק ד

Propovednik, glava 4 / Ecclesiastes Chapter 4

א ושבתי אני וארא אֶת־כָּל־הָעֲשׂוּקִים אֲשֶׁר
נַעֲשִׂים תַּחַת הַשֶּׁמֶשׁ וְהִנֵּה דַמְעַת הָעֲשׂוּקִים וְאִין
לָהֶם מְנַחֵם וּמִיַּד עֲשָׂקִיהֶם כַּח וְאִין לָהֶם מְנַחֵם:

1 Wešavti ani wa`er`e et-kol-ha`ašuqim ašer na`asim
taḥat hašameš; wehine dim`at ha`ašuqim we`en lahem
menaḥem umiyad `ošeqehem koaḥ we`en lahem
menaḥem.

4:1 Opet videh sve nepravde koje se čine pod suncem, i gle,
suze onih kojima se čini nepravda, i nemaju ko bi ih potešio
ni snage da se izbave iz ruku onih koji im čine nepravdu;
nemaju nikoga da ih poteši.

1 But I returned and considered all the oppressions that are
done under the sun; and behold the tears of such as were
oppressed, and they had no comforter; and on the side of
their oppressors there was power, but they had no comforter.

ב ושבח אני אֶת־הַמְּתִים שֶׁכָּבַר מֵתוֹ מִן־הַחַיִּים
אֲשֶׁר הָמָה חַיִּים עַדְנָה:

2 Wešabeaḥ ani et-hametim šekevar metu; min-haḥayim ašer hema ḥayim 'adena.

4:2 Zato hvalih mrtve koji već pomreše više nego žive koji još žive.

2 Wherefore I praised the dead that are already dead more than the living that are yet alive;

ג וטוב משניהם את אשר-עדן לא היה אשר
לא־ראה את־המעשה הרע אשר נעשה תחת
השמש:

3 Weṭov mišenehem et ašer-'aden lo haya; ašer lo-ra'a et-hama'ase hara' ašer na'asa taḥat hašameš.

4:3 Ali je bolji i od jednih i od drugih onaj koji još nije postao, koji nije video zlo što biva pod suncem.

3 but better than they both is he that hath not yet been, who hath not seen the evil work that is done under the sun.

ד וראיתי אני את-כל-עמל ואת כל-בשרו
המעשה כי היא קנאת־איש מרעהו גם־יה הבל
ורעות רוח:

4 Wera'iti ani et-kol-'amal we'et kol-kišron hama'ase ki hi qin'at-iš mere'ehu; gam-ze hevel ur'uṭ ruah.

4:4 Jer videh svaki trud i svako dobro delo da od njega biva zavist čoveku od bližnjeg njegovog. I to je taština i muka duhu.

4 Again, I considered all labour and all excelling in work, that it is a man's rivalry with his neighbour. This also is vanity and a striving after wind.

ה הכסיל' חבק את־ידיו ואכל את־בשרו:

5 Hakesil ḥoveq et-yadaḥ we'ohel et-besaro.

4:5 Bezumnik sklapa ruke svoje, i jede svoje telo.

5 The fool foldeth his hands together, and eateth his own flesh.

ו טוב מלא כף נחת ממלא חפנים עמל ורעות
רוח:

6 Tov melo haf naḥat; mimelo ḥofnayim ‘amal ur’ut ruah.

4:6 *Bolja je jedna grst u miru nego obe grsti s trudom i mukom u duhu.*

6 Better is a handful of quietness, than both the hands full of labour and striving after wind.

ז ושבתני אני ואראה הכל תחת השמש:

7 Wešavti ani wa’er’e hevel taḥat hašameš.

4:7 *Opet videh taštinu pod suncem.*

7 Then I returned and saw vanity under the sun.

ח יש אחד ואין שני גם בן ואח אין-לו ואין קץ
לכל-עמלו גם-עיניו (עינו) לא-תשבע עשור
ולמי | אני עמל ומחסר את-נפשי מטובה גם-זה
הכל וענין רע הוא:

8 Yeš eḥad we’ēn šeni gam ben wa’ah ēn-lo we’ēn qeš leḥol-‘amalo gam-‘ēno lo-tisba’ ‘ošer; ulmi ani ‘amel umḥaser et-nafši miṭova gam-ze hevel we’inyan ra’ hu.

4:8 *Ima ko je sam, inokosan, nema ni sina ni brata, i opet nema kraja trudu njegovom, i oči njegove ne mogu da se nasite bogatstva; a ne misli: za koga se mučim i oduzimam svojoj duši dobra? I to je taština i zao posao.*

8 There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labour, neither is his eye satisfied with riches: 'for whom then do I labour, and bereave my soul of pleasure?' This also is vanity, yea, it is a grievous business.

ט טובים השנים מן-האחד אשר יש-להם שכר
טוב בעמלם:

9 Tovim hašenim min-ha'eḥad; ašer yeš-lahem sahar tov ba'amalam.

4:9 *Bolje je dvojici nego jednom, jer imaju dobru dobit od svog truda.*

9 Two are better than one; because they have a good reward for their labour.

י כי אם-יפלו האחד יקים את-חברו ואילו האחד
שיפול ואין שני להקים:

10 Ki im-yipol ha'eḥad yaqim et-ḥavero; we'ilo ha'eḥad šeyipol we'ēn šeni lahaqimo.

4:10 *Jer ako jedan padne, drugi će podignuti druga svog; a teško jednom! ako padne, nema drugog da ga podigne.*

10 For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and hath not another to lift him up.

יא גם אם-ישכבו שנים ותם להם ולאחד איך
יחם:

11 Gam im-yiškevu šenayim weḥam lahem; ul'eḥad eḥ yeḥam.

4:11 *Još ako dvojica spavaju zajedno, greje jedan drugog; a jedan kako će se zgrejati?*

11 Again, if two lie together, then they have warmth; but how can one be warm alone?

יב ואם-יתקפו השנים יעמדו נגדו והחוט
המשלש לא במהרה ינתק:

12 We'im-yitqefu ha'eḥad hašenayim ya'amdu negdo; wehaḥuṭ hamšulaš lo vimhera yinateq.

4:12 *I ako bi ko nadjačao jednog, dvojica će mu odoleti; i trostruka vrpca ne kida se lako.*

12 And if a man prevail against him that is alone, two shall withstand him; and a threefold cord is not quickly broken.

יג טוֹב יֵלֵד מִסֶּבֶן וְחָכָם מִמֶּלֶךְ זָקֵן וְכֹסִיל אֲשֶׁר
לֹא־יָדַע לְהִזָּהֵר עוֹד:

13 Tov yeled misken weḥaḥam; mimeleh zaqen uhsil ašer lo-yada' lehizaher 'od.

4:13 *Bolje je dete ubogo, a mudro nego car star, a bezuman, koji se već ne zna poučiti.*

13 Better is a poor and wise child than an old and foolish king, who knoweth not how to receive admonition any more.

יד כִּי־מִבֵּית הַסּוּרִים יֵצֵא לְמֶלֶךְ כִּי גַם בְּמַלְכוּתוֹ
נולַד רָשׁ:

14 Ki-mibēt hasurim yaša limloḥ; ki gam bemalḥuṭo nolaḍ raš.

4:14 *Jer jedan izlazi iz tamnice da caruje, a drugi koji se rodi da caruje osiromaši.*

14 For out of prison he came forth to be king; although in his kingdom he was born poor.

טו רְאִיתִי אֶת־כָּל־הַחַיִּים הַמְּהַלְקִים תַּחַת הַשָּׁמַשׁ
עַם הַיֶּלֶד הַשֵּׁנִי אֲשֶׁר יַעֲמֵד תַּחְתּוֹ:

15 Ra'iti et-kol-haḥayim hamhaleḥim taḥaṭ hašameš; 'im hayeled hašeni ašer ya'amod taḥtaw.

4:15 *Videh sve žive koji hode pod suncem gde pristaju za detetom drugim, koje će stupiti na njegovo mesto.*

15 I saw all the living that walk under the sun, that they were with the child, the second, that was to stand up in his stead.

טז אִין־קֶץ לְכָל־הָעַם לְכָל אֲשֶׁר־הָיָה לְפָנָיהֶם גַּם
הָאַחֲרֹנִים לֹא יִשְׂמְחוּ־בּוּ כִּי־גַם־זֶה הֶבֶל וְרֵעוֹן
רוּחַ:

16 Ēn-qeṣ leḥol-ha'am leḥol ašer-haya lifnēhem gam ha'aḥaronim lo yismehu-vo; ki-gam-ze hevel wera'yon ruah.

4:16 *Nema kraja narodu koji beše pred njim, a koji posle nastanu neće se radovati njemu. I to je taština i muka duhu.*

16 There was no end of all the people, even of all them whom he did lead; yet they that come after shall not rejoice in him. Surely this also is vanity and a striving after wind.

יז שְׁמֹר רַגְלֶיךָ (רַגְלֶיךָ) כַּאֲשֶׁר תֵּלֵךְ אֶל־בַּיִת
הָאֱלֹהִים וְקָרֹב לִשְׁמֹעַ מִתַּת הַכְּסִילִים זָבַח
כִּי־אִינֶם יוֹדְעִים לַעֲשׂוֹת רָע:

17 Šemor ragleḥa ka'ašer teleḥ el-beṭ ha'Elohim weqarov lišmo'a mitet hakesilim zavaḥ; ki-ēnam yoḏe'im la'asot ra'.

4:17 *Čuvaj nogu svoju kad ideš u dom Božji, i pristupi da slušaš; to je bolje nego što bezumni daju žrtve, jer ne znaju da zlo čine.*

17 Guard thy foot when thou goest to the house of God, and be ready to hearken: it is better than when fools give sacrifices; for they know not that they do evil.

קוהלת פרק ה

Propovednik, glava 5 / Ecclesiastes Chapter 5

א אֶל־תְּבַהֵל עַל־פִּיךָ וְלִבְךָ אֶל־יִמְהַר לְהוֹצִיא
דָּבָר לִפְנֵי הָאֱלֹהִים כִּי הָאֱלֹהִים בַּשָּׁמַיִם וְאַתָּה
עַל־הָאָרֶץ עַל־כֵּן יִהְיוּ דְבָרֶיךָ מְעַטִּים:

1 Al-tevahel 'al-piḥa welibeḥa al-yemaher lehoši ḏavar lifnē ha'Elohim; ki ha'Elohim bašamayim we'ata 'al-ha'areš 'al-ken yihyu devareḥa me'atim.

5:1 *Nemoj nagliti ustima svojim, i srce tvoje da ne bude brzo izgovoriti šta pred Bogom, jer je Bog na nebu, a ti si na zemlji, zato neka bude malo reči tvojih.*

1 Be not rash with thy mouth, and let not thy heart be hasty to utter a word before God; for God is in heaven, and thou upon earth; therefore let thy words be few.

ב כִּי בָּא הַחֲלוֹם בְּרַב עֲנִיָּן וְקוֹל כְּסִיל בְּרַב
דְּבָרִים:

2 Ki ba haḥalom berov 'inyan; weqol kesil berov devarim.

5:2 *Jer san dolazi od mnogog posla, a glas bezumnikov od mnogih reči.*

2 For a dream cometh through a multitude of business; and a fool's voice through a multitude of words.

ג כַּאֲשֶׁר תִּדְר נְדָר לְאֱלֹהִים אֶל־תֵּאָחֵר לְשַׁלְּמוֹ כִּי
אִין חֶפֶץ בְּכִסְיִלִים אֶת אֲשֶׁר־תִּדְר שַׁלֵּם:

3 Ka'ašer tidor neder l'Elohim al-te'aḥer lešalemo ki ēn hefeš bakesilim; et ašer-tidor šalem.

5:3 *Kad učiniš zavet Bogu, ne oklevaj ispuniti ga, jer mu nisu mili bezumnici; šta god zavetuješ, ispuni.*

3 When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools; pay that which thou vowest.

ד טוב אשר לא-תִּדְוֹר מִשְׁתִּדּוֹר וְלֹא תִשְׁלֵם :

4 Tov ašer lo-tidor; mišetidor welo tešalem.

5:4 *Bolje je da ne zavetuješ negoli da zavetuješ pa ne ispuniš.*

4 Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

ה אֶל-תִּתֵּן אֶת-פִּיךָ לְחַטִּיא אֶת-בְּשָׂרְךָ וְאֶל-תֹּאמֶר
לִפְנֵי הַמַּלְאָךְ כִּי שָׁגָגָה הִיא לָמָּה יִקְצֹף הָאֱלֹהִים
עַל-קוֹלְךָ וְחִבֵּל אֶת-מַעֲשֵׂה יָדֶיךָ :

5 Al-titen et-piha laḥaṭi et-besareḥa we'al-tomar lifne hamal'ah ki šegaga hi; lama yiqsof ha'Elohim 'al-qoleḥa wehibel et-ma'ase yadeḥa.

5:5 *Ne daj ustima svojim da na greh navode telo tvoje, i ne govori pred anđelom da je bilo nehotice. Zašto bi se gnevio Bog na reči tvoje i potro delo ruku tvojih?*

5 Suffer not thy mouth to bring thy flesh into guilt, neither say thou before the messenger, that it was an error; wherefore should God be angry at thy voice, and destroy the work of thy hands?

ו כִּי בְּרַב חֲלָמוֹת וְהַבְּלָיִם וּדְבָרִים הַרְבֵּה כִּי
אֶת-הָאֱלֹהִים יִרָא :

6 Ki verov ḥalomot wahavalim udvarim harbe; ki et-ha'Elohim yera.

5:6 *Jer kao što u mnoštvu snova ima taštine, tako i u mnogim rečima; nego boj se Boga.*

6 For through the multitude of dreams and vanities there are also many words; but fear thou God.

ז אִם-עֲשֶׂק רָשׁ וּגְזֹל מִשְׁפָּט וְצַדִּיק תִּרְאֶה בְּמִדְיָנָה
אֲל־תִּתְמָה עַל-הַחֲפֹץ כִּי גֹבֵה מֵעַל גֹּבֵה שִׁמֹּר
וּגְבוּהִים עֲלֵיהֶם:

7 Im-‘ošeḳ raš wegezēl mišpaṭ wašedeq tir’e vamedina
al-titmah ‘al-haḥefes; ki gavoha me‘al gavoha šomer
ugvohim ‘alēhem.

5:7 *Ako vidiš gde se čini nepravda siromahu i otima sud i
pravda u zemlji, ne čudi se tome, jer viši pazi na visokog, i
ima još viših nad njima.*

7 If thou seest the oppression of the poor, and the violent
perverting of justice and righteousness in the state, marvel
not at the matter; for one higher than the high watcheth, and
there are higher than they.

ח וַיִּתְרוֹן אֶרֶץ בְּכָל הוּא (הוּא) מֶלֶךְ לְשָׂדֵה
נַעֲבָד:

8 Weyitron ereš bakol hu; meleḥ lesade ne‘evad.

5:8 *Ali je zemlja korisnija od svega; i car njivi služi.*

8 But the profit of a land every way is a king that maketh
himself servant to the field.

ט אֲהַב כֶּסֶף לֹא-יִשְׂבַע כֶּסֶף וּמִי-אֲהַב בְּהֶמוֹן לֹא
תִּבְוָאָה גַם-יִזֶה הַבַּל:

9 Ohev kesef lo-yisba‘ kesef umi-ohev behamon lo tevu‘a;
gam-ze havel.

5:9 *Ko ljubi novce, neće se nasititi novaca; i ko ljubi
bogatstvo, neće imati koristi od njega. I to je taština.*

9 He that loveth silver shall not be satisfied with silver; nor
he that loveth abundance, with increase; this also is vanity.

י בְּרַבּוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֶיהָ וּמֵה-כִּשְׂרוֹן
לִבְעָלֶיהָ כִּי אִם-רֵאִית (רֵאִוֹת) עֵינָיו:

10 Birvot haṭova rabu oheleha; uma-kišron liv'aleha ki im-re'ut 'ēnaw.

5:10 *Gde je mnogo dobra, mnogo je i onih koji ga jedu; pa kakva je korist od toga gospodaru? osim što gleda svojim očima.*

10 When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, saving the beholding of them with his eyes?

יֵא מְתוּקָה שְׁנַת הָעֶבֶד אִם־מְעַט וְאִם־הֶרְבֵּה יֹאכֵל
וְהַשְּׂבַע לְעֹשִׂיר אֵינְנוּ מְנִיחַ לוֹ לִישׁוֹן:

11 Metuqa šenaṭ ha'oved im-me'at we'im-harbe yohel; wehasava' le'ašir ēnenu maniaḥ lo lišon.

5:11 *Sladak je san onome koji radi, jeo malo ili mnogo; a sitost bogatome ne da spavati.*

11 Sweet is the sleep of a labouring man, whether he eat little or much; but the satiety of the rich will not suffer him to sleep.

יֵב יֵשׁ רָעָה חוֹלָה רָאִיתִי תַּחַת הַשָּׁמֶשׁ עֹשֵׂר שָׁמֹר
לְבַעֲלָיו לְרַעְתּוֹ:

12 Yeš ra'a ḥola ra'iti taḥat hašameš; 'ošer šamur liv'alaw lera'ato.

5:12 *Ima ljuto zlo koje videh pod suncem: bogatstvo koje se čuva na zlo onome čije je.*

12 There is a grievous evil which I have seen under the sun, namely, riches kept by the owner thereof to his hurt;

יֵג וְאֶבֶד הָעֹשֵׂר הֵהוּא בְּעֵינַי רַע וְהוֹלִיד בֵּן וְאִין
בְּיָדוֹ מְאוּמָה:

13 We'avad ha'ošer hahu be'inyan ra'; weholid ben we'ēn beyado me'uma.

5:13 *Jer tako bogatstvo propadne zlom nezgodom, te sinu kog je rodio ne ostane ništa u ruku.*

13 and those riches perish by evil adventure; and if he hath begotten a son, there is nothing in his hand.

יָד כְּאֲשֶׁר יֵצֵא מִבֶּטֶן אִמּוֹ עָרוֹם יָשׁוּב לְלֶכֶת
כְּשֶׁבָא וּמְאוּמָה לֹא־יִשָּׂא בְעַמְלוֹ שְׂיִלָּךְ בְּיָדוֹ:

14 Ka'ašer yaša mibeten imo 'arom yašuv lalehet kešeba; um'uma lo-yisa va'amalo šeyoleh beyado.

5:14 Kao što je izašao iz utrobe matere svoje nag, tako opet odlazi kako je došao; i ništa ne uzima od truda svog da ponese u ruci svojoj.

14 As he came forth of his mother's womb, naked shall he go back as he came, and shall take nothing for his labour, which he may carry away in his hand.

טו וְגַם־זֶה רָעָה חוֹלָה כָּל־עֲמַת שָׁבָא כֵן יֵלֵךְ
וּמַה־יִּתְרוֹן לוֹ שִׁיעֵמַל לְרוּחַ:

15 Wegam-zo ra'a hola kol-'umat šeba ken yeleh; umayitron lo šeya'amol laruah.

5:15 I to je ljuto zlo što odlazi kako je došao; i kakva mu je korist što se trudio u vetar,

15 And this also is a grievous evil, that in all points as he came, so shall he go; and what profit hath he that he laboureth for the wind?

טז גַּם כָּל־יָמָיו בְּחֹשֶׁךְ יֹאכַל וְכָעַס הָרַבָּה וַיִּחַלֵּן
וַיִּקְצָף:

16 Gam kol-yamaw baḥošeh yoheh; weha'as harbe weḥolyo waqašef.

5:16 I svega veka svog jeo u mraku, i mnogo se brinuo i žalostio i ljutio?

16 All his days also he eateth in darkness, and he hath much vexation and sickness and wrath.

יִי הִנֵּה אֲשֶׁר־רָאִיתִי אֲנִי טוֹב אֲשֶׁר־יָפֵה
 לֵאכּוֹל־וְלִשְׁתּוֹת וְלִרְאוֹת טוֹבָה בְּכָל־עֵמְלוֹ ׀
 שִׁיעֵמַל תַּחַת־הַשֶּׁמֶשׁ מִסֶּפֶר יְמֵי־חַיָּו אֲשֶׁר־נָתַן־לּוֹ
 הָאֱלֹהִים כִּי־הוּא חֶלְקוֹ׃

17 Hine ašer-ra'iti ani tov ašer-yafe le'ehol-welištot
 welir'ot tova behol-'amalo šeya'amol taḥat-hašemeš
 mispar yemē-hayaw ašer-natan-lo ha'Elohim ki-hu
 ḥelqo.

5:17 *Eto, to videh da je dobro i lepo čoveku da jede i pije i
 uživa dobro od svega truda svog kojim se trudi pod nebom
 za života svog, koji mu Bog da, jer mu je to deo.*

17 Behold that which I have seen: it is good, yea, it is
 comely for one to eat and to drink, and to enjoy pleasure for
 all his labour, wherein he laboureth under the sun, all the
 days of his life which God hath given him; for this is his
 portion.

יַחַ גַּם כּוֹל־הָאָדָם אֲשֶׁר נָתַן־לּוֹ הָאֱלֹהִים עֹשֶׂר
 וְנִכְסִים וְהַשְּׁלִיטוֹ לֵאכּוֹל מִמֶּנּוּ וְלִשְׂאֵת אֶת־חֶלְקוֹ
 וְלִשְׂמֹחַ בְּעֵמְלוֹ זֶה מַתַּת אֱלֹהִים הִיא׃

18 Gam kol-ha'adam ašer natan-lo ha'Elohim ošer
 unḥasim wehišlito le'ehol mimenu welaset et-ḥelqo
 welismoaḥ ba'amalo; zo mataṭ Elohim hi.

5:18 *I kad kome Bog da bogatstvo i blago, i da mu da uživa i
 uzima svoj deo i da se veseli s truda svog, to je dar Božji.*

18 Every man also to whom God hath given riches and
 wealth, and hath given him power to eat thereof, and to take
 his portion, and to rejoice in his labour--this is the gift of
 God.

יֵשׁ כִּי לֹא הִרְבֵּה יִזְכֹּר אֶת־יָמָיו כִּי הָאֱלֹהִים
מַעֲנֶה בְּשִׂמְחַת לִבּוֹ:

19 Ki lo harbe yizkor et-yemē ḥayaw; ki ha'Elohim
ma'ane besimḥat libo.

5:19 *Jer se neće mnogo opominjati dana života svog, jer mu
Bog daje da mu je srce veselo.*

19 For let him remember the days of his life that they are not
many; for God answereth him in the joy of his heart.

קוהלת פרק ו

Propovednik, glava 6 / Ecclesiastes Chapter 6

אִישׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת הַשָּׁמֶשׁ וְרַבָּה הִיא
עַל־הָאָדָם:

1 Yeš ra'a ašer ra'iti taḥat hašameš; weraba hi 'al-
ha'adam.

6:1 *Ima zlo koje videh pod suncem i često je među ljudima.*

1 There is an evil which I have seen under the sun, and it is
heavy upon men:

ב אִישׁ אֲשֶׁר יִתֶּן־לוֹ הָאֱלֹהִים עֶשֶׂר וּנְכָסִים וְכָבוֹד
וְאִינְנו חָסֵר לְנַפְשׁוֹ | מִכֹּל אֲשֶׁר־יִתְּאוֹה
וְלֹא־יִשְׁלִיטֵנוּ הָאֱלֹהִים לְאֶכֶל מִמֶּנּוּ כִּי אִישׁ נִכְרִי
יֵאכְלֵנוּ זֶה הֵבֶל וְחֲלִי רָע הוּא:

2 Iš ašer yiten-lo ha'Elohim 'ošer unḥasim weḥavod
we'ēnenu ḥaser lenafšo mikol ašer-yit'awe welo-
yašlitenu ha'Elohim le'eḥol mimenu ki iš noḥri
yoḥelenu; ze hevel waḥoli ra' hu.

6:2 *Nekome Bog da bogatstvo i blago i slavu, te duša
njegova ima sve šta god želi, ali mu ne da Bog da to uživa,
nego uživa drugi. To je taština i ljuto zlo.*

2 a man to whom God giveth riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it; this is vanity, and it is an evil disease.

ג אִם-יּוֹלִיד אִישׁ מֵאָה וְשָׁנַיִם רַבּוֹת יַחְיֶה וְרַב
שִׁיחָיו יִמִּי-שָׁנָיו וְנִפְשׁוֹ לֹא-תִשָּׁבַע מִן-הַטּוֹבָה
וְגַם-קְבוּרָה לֹא-הִיְתָה לּוֹ אִמְרַתִּי טוֹב מִמֶּנּוּ
הַנָּפֵל:

3 Im-yolid iš me'a wešanim rabot yihye werav šeyihyu yemē-šanaw wenafšo lo-tisba' min-haṭova wegam-qevura lo-hayeta lo; amarti tov mimenu hanafel.

6:3 *Da bi ko rodio sto sinova i živeo mnogo godina i dani bi se veka njegovog veoma namnožili, a duša se njegova ne bi nasitila dobrog, te ni pogreba ne bi imao, kažem da je bolje nedonošće od njega.*

3 If a man beget a hundred children, and live many years, so that the days of his years are many, but his soul have not enough of good, and moreover he have no burial; I say, that an untimely birth is better than he;

ד כִּי-בִהְבֵּל בָּא וּבְחֹשֶׁךְ יֵלֵךְ וּבְחֹשֶׁךְ שָׁמוֹ יִכָּסֶה:

4 Ki-vahevel ba uvaḥošeh yeleh; uvaḥošeh šemo yehuse.

6:4 *Jer uzalud dođe i u tamu otide i ime mu je tamom pokriveno;*

4 for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

ה גַּם-שֶׁמֶשׁ לֹא-רָאָה וְלֹא יָדַע נַחַת לְזֶה מִזֶּה:

5 Gam-šemeš lo-ra'a welo yada'; naḥat laze mize.

6:5 *Ni sunca ne vide, niti šta pozna, a počiva bolje nego onaj.*

5 moreover it hath not seen the sun nor known it; this hath gratification rather than the other;

ו וְאֵלוֹ חָזָה אֶלֶף שָׁנִים פְּעַמַּיִם וְטוֹבָה לֹא רָאָה
הָלֹא אֶל-מָקוֹם אֶחָד הַכֹּל הוֹלֵךְ:

6 We'ilu ḥaya elef šanim pa'amayim weṭova lo ra'a; halo el-maqom eḥad hakol holeh.

6:6 *I da bi živeo dve hiljade godina, a dobra ne bi uživao, ne odlaze li svi na jedno mesto?*

6 yea, though he live a thousand years twice told, and enjoy no good; do not all go to one place?

ז כָּל-עֵמֶל הָאָדָם לְפִיָּהוּ וְגַם-הַנֶּפֶשׁ לֹא תִמְלָא:

7 Kol-'amal ha'adam lefihu; wegam-hanefeš lo timale.

6:7 *Sav je trud čovečji za usta njegova, ali se ne može nasititi duša njegova.*

7 All the labour of man is for his mouth, and yet the appetite is not filled.

ח כִּי מֵה-יֹתֵר לְחָכְם מִן-הַכְּסִיל מֵה-לַּעֲנֵי יוֹזֵעַ
לְהֵלֵךְ נֶגֶד הַחַיִּים:

8 Ki ma-yoter leḥaḥam min-hakesil; ma-le'ani yode'a lahaloh neged haḥayim.

6:8 *Jer šta ima mudri više nego bezumni? šta li siromah, koji se ume vladati među živima?*

8 For what advantage hath the wise more than the fool? or the poor man that hath understanding, in walking before the living?

ט טוֹב מֵרָאָה עֵינַיִם מֵהִלָּךְ-נֶפֶשׁ גַּם-זֶה הַכֹּל
וְרֵעוֹת רוּחַ:

9 Tov mar'e 'ēnayim mehaloh-nafeš; gam-ze hevel ur'uṭ ruah.

6:9 *Bolje je videti očima nego li želeti; i to je taština i muka duhu.*

9 Better is the seeing of the eyes than the wandering of the desire; this also is vanity and a striving after wind.

י מה־שֶׁהָיָה כְּבָר נִקְרָא שְׁמוֹ וְנוֹדַע אֲשֶׁר־הוּא אָדָם
וְלֹא־יִוָּכַל לְדִין עִם שְׂתַקִּיף מִמֶּנּוּ:

10 Ma-šehaya kevar niqra šemo wenoda' ašer-hu adam; welo-yuhal laḏin 'im šetaqif mimenu.

6:10 *Šta je ko, davno je tim nazvan; i zna se da je čovek i da se ne može suditi s jačim od sebe.*

10 Whatsoever cometh into being, the name thereof was given long ago, and it is foreknown what man is; neither can he contend with Him that is mightier than he.

יֵא כִּי יִשְׁדַּבְּרִים הַרְבֵּה מְרַבִּים הַבָּל מֵה־יִתֵּר
לְאָדָם:

11 Ki yeš-devarim harbe marbim havel; ma-yoter la'adam.

6:11 *Kad, dakle, ima mnogo stvari koje umnožavaju taštinu, kakva je korist čoveku?*

11 Seeing there are many words that increase vanity, what is man the better?

יב כִּי מִי־יֹדַע מֵה־טוֹב לְאָדָם בְּחַיִּים מִסֶּפֶר
מִי־יִחַי הַבָּלוּ וַיַּעֲשֶׂם כְּצֶל אֲשֶׁר מִי־יִגִּיד לְאָדָם
מֵה־יִהְיֶה אַחֲרָיו תַּחַת הַשָּׁמֶשׁ:

12 Ki mi-yode'a ma-ṭov la'adam baḥayim mispar yemē-ḥayē hevlo weya'asem kašel; ašer mi-yagid la'adam ma-yilhye aḥaraw taḥat hašameš.

6:12 *Jer ko zna šta je dobro čoveku u životu, za malo dana taštog života njegovog, koji mu prolaze kao sen? ili ko će kazati čoveku šta će biti posle njega pod suncem?*

12 For who knoweth what is good for man in his life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

קוהלת פרק ז

Propovednik, glava 7 / Ecclesiastes Chapter 7

א טוֹב שֵׁם מִשֶּׁמֶן טוֹב וַיּוֹם הַמָּוֶת מִיּוֹם הַהֵלֶדֶד:

1 Tōv šem mišemen tōv; weyom hamawet miyom hiwaledo.

7:1 *Bolje je ime nego dobro ulje, i dan smrtni nego dan u koji se ko rodi.*

1 A good name is better than precious oil; and the day of death than the day of one's birth.

ב טוֹב לָלֶכֶת אֶל-בֵּית-אָבִל מִלָּכֶת אֶל-בֵּית
מִשְׁתֶּה בְּאֶשֶׁר הוּא סוֹף כָּל-הָאָדָם וְהָחֵי יָתֵן
אֶל-לִבּוֹ:

2 Tōv lalehet el-bēt-evel milehet el-bēt mište ba'ašer hu sof kol-ha'adam; wehaḥay yiten el-libo.

7:2 *Bolje je ići u kuću gde je žalost nego gde je gozba, jer je onde kraj svakog čoveka, i ko je živ, slaže u srce svoje.*

2 It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men, and the living will lay it to his heart.

ג טוֹב כַּעַס מִשְׂחֹק כִּי-בָרַע פָּנִים יֵיטֵב לֵב:

3 Tōv ka'as miseḥoq; ki-vero'a panim yiṭav lev.

7:3 *Bolja je žalost nego smeh, jer kad je lice neveselo, srce postaje bolje.*

3 Vexation is better than laughter; for by the sadness of the countenance the heart may be gladdened.

ד לֵב חֲכָמִים בְּבַיִת אֲבֵל וְלֵב כְּסִילִים בְּבַיִת
שִׂמְחָה:

4 Lev ḥaḥamim bevēt evel welev kesilim bevēt simḥa.

7:4 Srce je mudrih ljudi u kući gde je žalost, a srce bezumnih u kući gde je veselje.

4 The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth.

ה טוֹב לְשִׁמְעַת חֲכָם מֵאִישׁ שֹׁמֵעַ שִׁיר
כְּסִילִים:

5 Tov lišmo'a ga'arat ḥaḥam; me'iš šome'a šir kesilim.

7:5 Bolje je slušati karanje mudroga nego da ko sluša pesmu bezumnih.

5 It is better to hear the rebuke of the wise, than for a man to hear the song of fools.

ו כִּי כְּקוֹל הַסִּירִים תַּחַת הַסִּיר בֶּן שֹׁחַק הַכְּסִיל
וְגַם־זֶה הַבֶּל:

6 Ki ḥeqol hasirim taḥat ḥasir ken seḥoq hakesil;
wegam-ze havel.

7:6 Jer kao što prašti trnje pod loncem, takav je smeh bezumnikov; i to je taština.

6 For as the crackling of thorns under a pot, so is the laughter of the fool; this also is vanity.

ז כִּי הָעֶשֶׂק יְהוֹלֵל חָכָם וַיֵּאבֵד אֶת־לֵב מַתָּנָה:

7 Ki ha'ošeḳ yeholel ḥaḥam; wi'abed et-lev matana.

7:7 Nasilje obezumljuje mudroga, i poklon izopačuje srce.

7 Surely oppression turneth a wise man into a fool; and a gift destroyeth the understanding.

ח טוֹב אַחֲרֵית דְּבַר מְרֵאשִׁיתוֹ טוֹב אֶרְדֵּי־רוּחַ
מִגְבְּהֵי־רוּחַ:

8 Tov aḥarit davar merešitō; tov ereḥ-ruaḥ migevah-ruaḥ.

7:8 Bolji je kraj stvari nego početak joj; bolji je ko je strpljivog duha negoli ko je ponositog duha.

8 Better is the end of a thing than the beginning thereof; and the patient in spirit is better than the proud in spirit.

ט אֶל־תִּבְהַל בְּרוּיַחֲךָ לְכַעֲוֹס כִּי כַעַס בְּחַיִּיק
כְּסִילִים יִנְיַח:

9 Al-tevahel beruḥaḥa lih'os; ki ḥa'as beḥēq kesilim yanuah.

7:9 Ne budi nagao u duhu svom na gnev, jer gnev počiva u nedrima bezumnih.

9 Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools.

י אֶל־תֹּאמַר מַה הָיָה שְׁהַיָּמִים הָרִאשׁוֹנִים הָיוּ
טוֹבִים מֵאַלְהָה כִּי לֹא מִחֲכָמָה שְׁאַלְתָּ עַל־זֶה:

10 Al-tomar me haya šehayamim harišonim hayu ṭovim me'ele; ki lo meḥoḥma ša'alta 'al-ze.

7:10 Ne govori: šta je to, te su pređašnji dani bili bolji od ovih? jer ne bi bilo mudro da za to pitaš.

10 Say not thou: 'How was it that the former days were better than these?' for it is not out of wisdom that thou inquirest concerning this.

יא טוֹבָה חֲכָמָה עִם־נַחְלָה וְיִתֵּר לְרֹאֵי הַשֶּׁמֶשׁ:

11 Tova ḥoḥma 'im-naḥala; weyoter lero'e hašameš.

7:11 Dobra je mudrost s imanjem, i korisna je onima koji vide sunce.

11 Wisdom is good with an inheritance, yea, a profit to them that see the sun.

יב כִּי בְּצֶלְ הַחֲכָמָה בְּצֶלְ הַכֶּסֶף וַיִּתְרוֹן דָּעַת
הַחֲכָמָה תַּחֲיֶיהָ בְּעַלְיָהּ:

12 Ki bešel haḥoḥma bešel hakasef; weyitron da'at
haḥoḥma teḥaye ve'aleha.

*7:12 Jer je mudrost zaklon, i novci su zaklon; ali je
pretežnije znanje mudrosti tim što daje život onome ko je
ima.*

12 For wisdom is a defence, even as money is a defence; but
the excellency of knowledge is, that wisdom preserveth the
life of him that hath it.

יג רְאֵה אֶת־מַעֲשֵׂה הָאֱלֹהִים כִּי מִי יוּכַל לְתַקֵּן אֵת
אֲשֶׁר עָוְתוּ:

13 Re'e et-ma'ase ha'Elohim; ki mi yuhal letaqen et
ašer 'iweto.

*7:13 Pogledaj delo Božije; jer ko može ispraviti šta on
iskrivi?*

13 Consider the work of God; for who can make that
straight, which He hath made crooked?

יד בְּיוֹם טוֹבָה הִיָּה בְּטוֹב וּבְיוֹם רָעָה רְאֵה גַם
אֶת־זֶה לְעַמְתִּיזָה עָשָׂה הָאֱלֹהִים עַל־דְּבַר־תְּשׁוּבָה
יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה:

14 Beyom tova heye veṭov uvyom ra'a re'e; gam et-ze
le'umat-ze 'asa ha'Elohim 'al-divraṭ šelo yimša
ha'adam aḥaraw me'uma.

*7:14 U dobro vreme uživaj dobro, a u zlo vreme gledaj, jer je
Bog stvorio jedno prema drugom za to da čovek ne zna šta
će biti.*

14 In the day of prosperity be joyful, and in the day of
adversity consider; God hath made even the one as well as
the other, to the end that man should find nothing after him.

טו אַת־הַכֹּל רָאִיתִי בִּימֵי הַבְּלִי יֵשׁ צַדִּיק אֲבָד
בְּצַדְקוֹ וַיֵּשׁ רָשָׁע מֵאֲרִיךְ בְּרַעְתּוֹ:

15 Et-hakol ra'iti bimē hevli; yeš ṣadiq oved bešidqo weyeš raša' ma'arih bera'ato.

7:15 Svašta videh za vremena taštine svoje: pravednika koji propada u pravdi svojoj, i bezbožnika koji dugo živi u svojoj zloći.

15 All things have I seen in the days of my vanity; there is a righteous man that perisheth in his righteousness, and there is a wicked man that prolongeth his life in his evil-doing.

טז אַל־תְּהִי צַדִּיק הַרְבֵּה וְאַל־תַּחַכֵּם יוֹתֵר לָמָּה
תִּשׁוֹמֵם:

16 Al-tehi ṣadiq harbe we'al-tithakam yoter; lama tišomem.

7:16 Ne budi suviše pravedan ni suviše mudar; zašto bi sebe upropastio?

16 Be not righteous overmuch; neither make thyself overwise; why shouldst thou destroy thyself?

יז אַל־תִּרְשָׁע הַרְבֵּה וְאַל־תְּהִי סָכָל לָמָּה תָּמוּת
בְּלֹא עֵתָּה:

17 Al-tirša' harbe we'al-tehi saḥal; lama tamut belo 'iteha.

7:17 Ne budi suviše bezbožan ni lud; zašto bi umro pre vremena?

17 Be not overmuch wicked, neither be thou foolish; why shouldst thou die before thy time?

יח טוֹב אֲשֶׁר תֵּאָחֵז בְּזֶה וְגַם־מִזֶּה אַל־תִּנָּח
אֶת־יָדְךָ כִּי־יֵרָא אֱלֹהִים וַיֵּצֵא אֶת־כַּלְמָתוֹ:

18 Tov ašer te'eḥoz baze wegam-mize al-tanaḥ et-yadeḥa; ki-yere Elohim yeše et-kulam.

7:18 *Dobro je da držiš jedno, a drugo da ne puštaš iz ruke; jer ko se boji Boga izbaviće se od svega.*

18 It is good that thou shouldest take hold of the one; yea, also from the other withdraw not thy hand; for he that feareth God shall discharge himself of them all.

יֵשׁ הַחֲכָמָה וְתֵעֶזְרֶה לְחַכְמָם מֵעֲשָׂרָה שְׁלִיטִים אֲשֶׁר הֵיוּ
בְּעִיר:

19 Haḥōḥma ta'oz lehāham; me'asara šaliṭim ašer hayu ba'ir.

7:19 *Mudrost krepí čoveka više nego deset knezova koji su u gradu.*

19 Wisdom is a stronghold to the wise man more than ten rulers that are in a city.

כִּי אָדָם אֵין צַדִּיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא
יִדְוָא:

20 Ki aḏam ēn šadiq ba'areš; ašer ya'ase-ṭov welo yeḥeta.

7:20 *Doista nema čoveka pravednog na zemlji koji tvori dobro i ne greši.*

20 For there is not a righteous man upon earth, that doeth good, and sinneth not.

כַּאֲשֶׁר לְכֹל-הַדְּבָרִים אֲשֶׁר יִדְבְּרוּ אֶל-תִּתֵּן לִבְךָ
אֲשֶׁר לֹא-תִשְׁמַע אֶת-עַבְדְּךָ מִקָּלְךָ:

21 Gam leḥol-hadevarim ašer yeḏaberu al-titen libeḥa; ašer lo-tišma' eṭ-'avdeḥa meqaleleḥa.

7:21 *Ne uzimaj na um svašta što se govori, ako bi i slugu svog čuo gde te psuje;*

21 Also take not heed unto all words that are spoken, lest thou hear thy servant curse thee;

כב כִּי גַם־פְּעָמִים רַבּוֹת יָדַע לִבָּהּ אֲשֶׁר גַּם־אַתָּה
(אַתָּה) קָלַלְתָּ אֲחֵרִים:

22 Ki gam-pe'amim rabot yada' libeha; ašer gam-ata qilalta aherim.

7:22 *Jer srce tvoje zna da si i ti više puta psovao druge.*

22 for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

כג כֹּל־זֶה נִסִּיתִי בַחֲכָמָה אֲמַרְתִּי אַחֲכָמָה וְהִיא
רַחֲוָקָה מִמְּנִי:

23 Kol-zo nisiti vaḥohma; amarti eḥkama wehi reḥoqa mimeni.

7:23 *Sve to ogledah mudročću i rekoh: biću mudar; ali mudrost beše daleko od mene.*

23 All this have I tried by wisdom; I said: 'I will get wisdom'; but it was far from me.

כד כִּד רַחֲוֹק מֵה־שְׁהַיָּה וְעֵמֶק | עֵמֶק מִי יִמְצְאוּ:

24 Raḥoq ma-šehaya; we'amoq 'amoq mi yimša'enu.

7:24 *Šta je tako daleko i vrlo duboko, ko će naći?*

24 That which is is far off, and exceeding deep; who can find it out?

כה כִּה סָבֹוֹתִי אָנִי וְלִבִּי לָדַעַת וְלָתוֹר וּבִקֵּשׁ חֲכָמָה
וְחַשְׁבֹּן וְלָדַעַת רָשַׁע כָּסֶל וְהַסְכָּלוֹת הוֹלָלוֹת:

25 Saboti ani welibi lada'at welaṭur uvaqeš ḥohma wehešbon; welada'at reša' kesel wehasiḥluṭ holelot.

7:25 *Okretoh se srcem svojim da poznam i izvidim i iznađem mudrost i razum, i da poznam bezbožnost ludosti i ludost bezumlja.*

25 I turned about, and applied my heart to know and to search out, and to seek wisdom and the reason of things, and to know wickedness to be folly, and foolishness to be madness;

כּו וּמוֹצֵא אֲנִי מֵרַ מִמּוֹת אֶת־הָאִשָּׁה אֲשֶׁר־הִיא
מְצוּדִים וְחַרְמִים לְבָהּ אֲסוּרִים יְדֶיהָ טוֹב לְפָנַי
הָאֱלֹהִים יִמְלֹט מִמֶּנָּה וְחוֹטֵא יִלְכָד בָּהּ:

26 Umoše ani mar mimawet et-ha'iša ašer-hi mešodim
waḥaramim libah asurim yadeha; tov lifnē ha'Elohim
yimalet mimena weḥote yilahed bah.

7:26 *I nađoh da je gorča od smrti žena kojoj je srce mreža i
zamka, kojoj su ruke okovi; ko je mio Bogu, sačuvaće se od
nje, a grešnika će uhvatiti ona.*

26 and I find more bitter than death the woman, whose heart
is snares and nets, and her hands as bands; whoso pleaseth
God shall escape from her; but the sinner shall be taken by
her.

כּו רָאָה זֶה מְצָאתִי אֲמַרְהָ קֵהֶלֶת אַחַת לְאַחַת
לְמֵצֵא חֶשְׁבוֹן:

27 Re'e ze mašati amera Qohelet; aḥat le'aḥat limšo
ḥešbon.

7:27 *Gle, to nađoh, veli propovednik, jedno prema drugom,
tražeći da razumem.*

27 Behold, this have I found, saith Koheleth, adding one
thing to another, to find out the account;

כּח אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מְצָאתִי אָדָם אֶחָד
מֵאֶלֶף מְצָאתִי וְאִשָּׁה בְּכָל־אֱלֹהֵי לֹא מְצָאתִי:

28 Ašer 'od-biqša nafši welo mašati; adam eḥad me'elef
mašati we'iša vehol-ele lo mašati.

7:28 *Još traži duša moja, ali ne nađoh. Čoveka jednog u
hiljade nađoh, ali žene među svima ne nađoh.*

28 which yet my soul sought, but I found not; one man
among a thousand have I found; but a woman among all
those have I not found.

כַּט לְבַד רְאִיהֶנָּה מְצֵאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים
אֶת־הָאָדָם יֵשֶׁר וְהֵמָּה בִקְשׁוּ חִשְׁבֹנוֹת רַבִּים:

29 Levad re'e-ze mašati ašer 'asa ha'Elohim et-ha'adam yašar; wehema viqšu hiševonot rabim.

7:29 *Samo, gle, ovo nađoh: da je Bog stvorio čoveka dobrog; a oni traže svakojake pomisli.*

29 Behold, this only have I found, that God made man upright; but they have sought out many inventions.

קוהלת פרק ח

Propovednik, glava 8 / Ecclesiastes Chapter 8

א מִי כְהֵחָהֵם וּמִי יוֹדֵעַ פֶּשֶׁר דָּבָר חֲכַמַת אָדָם
תְּאִיר פָּנָיו וְעוֹ פָּנָיו יִשָּׁנָא:

1 Mi keheḥaham umi yode'a pešer davar; hohmat adam ta'ir panaw we'oz panaw yešune.

8:1 *Ko je kao mudri? i ko zna šta znače stvari? Mudrost prosvetljuje čoveku lice, a tvrdoća lica njegovog menja se.*

1 Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, and the boldness of his face is changed.

ב אֲנִי פִי־מֶלֶךְ שֶׁמֶר וְעַל דִּבְרַת שְׁבוּעַת אֱלֹהִים:

2 Ani pi-meleḥ šemor we'al divrat ševu'at Elohim.

8:2 *Ja ti kažem: izvršuj zapovest carevu, i to zakletve Božje radi.*

2 I [counsel thee]: keep the king's command, and that in regard of the oath of God.

ג אֶל־תִּבְהַל מִפָּנָיו תִּלְךָ אֶל־תַּעֲמֵד בְּדָבָר רָע כִּי
כָל־אֲשֶׁר יִחַפֵּץ יַעֲשֶׂה:

3 Al-tibahel mipanaw teleh al-ta'amod beḏavar ra'; ki kol-ašer yahpoš ya'ase.

8:3 *Ne budi brz da odeš ispred njega; ne stoj u zloj stvari, jer će učiniti šta god hoće.*

3 Be not hasty to go out of his presence; stand not in an evil thing; for he doeth whatsoever pleaseth him.

ד בַּאֲשֶׁר דְּבַר-מֶלֶךְ שְׁלִטֹן וּמִי יֹאמַר-לוֹ
מִה־תַּעֲשֶׂה:

4 Ba'ašer devar-meleh šilṭon; umi yomar-lo ma-ta'ase.

8:4 *Jer gde je god reč careva onde je vlast, i ko će mu reći: šta radiš?*

4 Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

ה שׁוֹמֵר מִצְוָה לֹא יֵדַע דְּבַר רָע וְעַתּוּ וּמִשְׁפָּט יֵדַע
לֵב חָכָם:

5 Šomer mišwa lo yeda' davar ra'; we'eṭ umišpaṭ yeda' lev ḥaḥam.

8:5 *Ko izvršuje zapovest, neće znati za zlo, jer srce mudroga zna vreme i način.*

5 Whoso keepeth the commandment shall know no evil thing; and a wise man's heart discerneth time and judgment.

ו כִּי לְכָל-חֶפֶץ יֵשׁ עֵת וּמִשְׁפָּט כִּי-רַעַת הָאָדָם
רַבָּה עָלָיו:

6 Ki leḥol-ḥefeš yeš 'eṭ umišpaṭ; ki-ra'at ha'adam raba'alaw.

8:6 *Jer svačemu ima vreme i način; ali mnoga zla snalaze čoveka,*

6 For to every matter there is a time and judgment; for the evil of man is great upon him.

ז כִּי־אֵינְנוּ יֹדְעֵ מַה־שְׁיִהְיֶה כִּי כַּאֲשֶׁר יִהְיֶה מִי יַגִּיד לוֹ:

7 Ki-ēnenu yode‘a ma-šeyihye; ki ka‘ašer yihye mi yagid lo.

8:7 Što ne zna šta će biti; jer kad će šta biti, ko će mu kazati?

7 For he knoweth not that which shall be; for even when it cometh to pass, who shall declare it unto him?

ח אֵין אָדָם שְׁלִיט בְּרוּחַ לְכֹלֹא אֶת־הָרוּחַ וְאֵין שְׁלִטוֹן בְּיוֹם הַמָּוֹת וְאֵין מְשַׁלַּחַת בַּמִּלְחָמָה וְלֹא־יִמְלֹט רָשָׁע אֶת־בְּעָלָיו:

8 Ēn adam šalit baruah lihlo et-haruah we‘ēn šilton beyom hamawet we‘ēn mišlahat bamilhama; welo-yemalet reša‘ et-be‘alaw.

8:8 Čovek nije vlastan nad duhom da bi zaustavio duh, niti ima vlasti nad danom smrtnim, niti ima odbrane u toj borbi; ni bezbožnost ne izbavlja onog u koga je.

8 There is no man that hath power over the wind to retain the wind; neither hath he power over the day of death; and there is no discharge in war; neither shall wickedness deliver him that is given to it.

ט אֶת־כֹּל־זֶה רְאִיתִי וְנָתַזְנָה אֶת־לִבִּי לְכֹל־מַעֲשֵׂה אֲשֶׁר גַּעֲשָׂה תַּחַת הַשָּׁמַיִם עֵת אֲשֶׁר שָׁלַט הָאָדָם בְּאָדָם לְרָע לוֹ:

9 Et-kol-ze ra‘iti wenaton et-libi lehlo-ma‘ase ašer na‘asa taḥat hašameš; ‘et ašer šalaṭ ha‘adam be‘adam lera‘ lo.

8:9 Sve ovo videh, i upravih srce svoje na sve što se radi pod suncem. Kad vlada čovek nad čovekom na zlo njegovo.

9 All this have I seen, even applied my heart thereto, whatever the work that is done under the sun; what time one man had power over another to his hurt.

וּבְכֵן רָאִיתִי רְשָׁעִים קְבָרִים וְכֹאֵוּ וּמִמְקוֹם קָדוֹשׁ
יִהְלְכוּ וַיִּשְׁתַּכְּחוּ בְעִיר אֲשֶׁר כִּן-עָשׂוּ וְגַם-זֶה הִבָּל:

10 Uvhen ra'iti reša'im qevurim wava'u umimeqom qadoš yehalehu weyištakehu va'ir ašer ken-'asu; gam-ze havel.

8:10 *I tada videh bezbožnike pogrebene, gde se vratiše; a koji dobro činjahu otidoše sa svetog mesta i biše zaboravljeni u gradu. I to je taština.*

10 And so I saw the wicked buried, and they entered into their rest; but they that had done right went away from the holy place, and were forgotten in the city; this also is vanity.

יֹא אֲשֶׁר אֵין-נַעֲשֶׂה פְתוֹם מַעֲשֵׂה הַרְעָה מְהֵרָה
עַל-כֵּן מָלֵא לֵב בְּנֵי-הָאָדָם בָּהֶם לַעֲשׂוֹת רָע:

11 Ašer ēn-na'asa fitgam ma'ase hara'a mehera; 'al-ken male lev benē-ha'adam bahem la'asot ra'.

8:11 *Što nema odmah osude za zlo delo, zato srce sinova ljudskih kipi u njima da čine zlo.*

11 Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil;

יב אֲשֶׁר חָמָא עֲשֵׂה רָע מְאֵת וּמְאֲרִיף לוֹ כִּי
גַם-יִוָּדַע אָנִי אֲשֶׁר יִהְיֶה-טוֹב לְיִרְאֵי הָאֱלֹהִים
אֲשֶׁר יִירְאוּ מִלְּפָנָיו:

12 Ašer hote 'ose ra' me'at uma'arih lo; ki gam-yode'a ani ašer yihye-tov leyir'ē ha'Elohim ašer yire'u milefanaw.

8:12 *Neka grešnik sto puta čini zlo i odgađa mu se, ja ipak znam da će biti dobro onima koji se boje Boga, koji se boje lica njegova.*

12 because a sinner doeth evil a hundred times, and prolongeth his days--though yet I know that it shall be well with them that fear God, that fear before Him;

יג וטוב לא־יהיה לרשע ולא־יארֶיךָ ימים כצֶל
אֲשֶׁר אֵינְנוּ יֵרָא מִלְּפָנֵי אֱלֹהִים:

13 Weṭov lo-yihye laraša' welo-ya'arih yamim kašel;
ašer ēnenu yare milifnē Elohim.

8:13 *A bezbožniku neće biti dobro, niti će mu se produžiti dani, nego će biti kao sen onome koji se ne boji lica Božijeg.*

13 but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not before God.

יד ישֶׁהֱבֵל אֲשֶׁר נַעֲשֶׂה עַל־הָאָרֶץ אֲשֶׁר | יֵשׁ
צַדִּיקִים אֲשֶׁר מַגִּיעַ אֲלֵהֶם כַּמַּעֲשֵׂה הַרְשָׁעִים וַיֵּשׁ
רִשְׁעִים שְׂמֹנִיעַ אֲלֵהֶם כַּמַּעֲשֵׂה הַצַּדִּיקִים אָמַרְתִּי
שְׁגִמ־זֶה הֶבֶל:

14 Yeš-hevel ašer na'asa 'al-ha'areš ašer yeš šadiqim
ašer magi'a alehem kema'ase hareša'im weyeš reša'im
šemagi'a alehem kema'ase hašadiqim; amarti šegam-ze
havel.

8:14 *Taština je koja biva na zemlji što ima pravednika kojima biva po delima bezbožničkim, a ima bezbožnika kojima biva po delima pravedničkim. Rekoh: i to je taština.*

14 There is a vanity which is done upon the earth: that there are righteous men, unto whom it happeneth according to the work of the wicked; again, there are wicked men, to whom it happeneth according to the work of the righteous--I said that this also is vanity.

טו וּשְׁבַחְתִּי אֲנִי אֶת־הַשְּׂמֵחָה אֲשֶׁר אֵין־טוֹב לָאָדָם
תַּחַת הַשָּׁמֶשׁ כִּי אִם־לֶאֱכֹל וְלִשְׁתּוֹת וְלִשְׂמוֹחַ וְהוּא
יְלֻנְנוּ בְעַמְלּוֹ יְמֵי חַיָּיו אֲשֶׁר־נָתַן־לוֹ הָאֱלֹהִים תַּחַת
הַשָּׁמֶשׁ :

15 Wešibahti ani et-hasimla ašer en-tov la 'adam taḥat
hašemeš ki im-le'ehol welištot welismoah; wehu
yilwenu va'amalo yeme ḥayaw ašer-natan-lo ha'Elohim
taḥat hašameš.

8:15 Zato ja hvalih veselje, jer nema ništa bolje čoveku pod
suncem nego da jede i pije i da se veseli; i to mu je od truda
njegovog za života njegovog, koji mu Bog da pod suncem.

15 So I commended mirth, that a man hath no better thing
under the sun, than to eat, and to drink, and to be merry, and
that this should accompany him in his labour all the days of
his life which God hath given him under the sun.

טז כַּאֲשֶׁר נָתַתִּי אֶת־לִבִּי לִדְעוֹת חֲכָמָה וְלִרְאוֹת
אֶת־הָעֵנָן אֲשֶׁר נַעֲשֶׂה עַל־הָאָרֶץ כִּי גַם בַּיּוֹם
וּבַלַּיְלָה שָׁנָה בְּעֵינָיו אֵינְנוּ רֹאֵה :

16 Ka'ašer natati et-libi lada'at hohma welir'ot et-
ha'inyan ašer na'asa 'al-ha'areš; ki gam bayom uvalayla
šena be'ēnaw ēnenu roe.

8:16 Kad upravih srce svoje da poznam mudrost i vidim šta
se radi na zemlji, te danju ni noću ne dolazi čoveku san na
oči.

16 When I applied my heart to know wisdom, and to see the
business that is done upon the earth--for neither day nor
night do men see sleep with their eyes—

יז וְרֹאִיתִי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים כִּי לֹא יוּכַל
הָאָדָם לְמַצּוֹא אֶת־הַמַּעֲשֵׂה אֲשֶׁר נַעֲשֶׂה

תַּחַת־הַשָּׁמַשׁ בִּשְׁל אֲשֶׁר יַעֲמַל הָאָדָם לְבַקֵּשׁ וְלֹא
יִמְצָא וְגַם אִם־יֹאמֶר הַחֲכָם לְדַעַת לֹא יוּכַל
לְמַצְאוֹ :

17 Wera'iti et-kol-ma'ase ha'Elohim ki lo yuhal
ha'adam limšo et-hama'ase ašer na'asa taḥat-hašemeš
bešel ašer ya'amol ha'adam levaqeš welo yimša;
wegam im-yomar heḥaḥam laḏa'at lo yuhal limšo.

8:17 Videh na svim delima Božijim da čovek ne može
dokučiti ono što se radi pod suncem, oko čega se trudi
čovek tražeći, ali ne nalazi, i ako i mudrac kaže da zna, ipak
ne može dokučiti.

17 then I beheld all the work of God, that man cannot find
out the work that is done under the sun; because though a
man labour to seek it out, yet he shall not find it; yea further,
though a wise man think to know it, yet shall he not be able
to find it.

קוהלת פרק ט

Propovednik, glava 9 / Ecclesiastes Chapter 9

א כִּי אֶת־כָּל־זֶה נָתַתִּי אֶל־לְבִי וְלָבוֹר אֶת־כָּל־זֶה
אֲשֶׁר הַצַּדִּיקִים וְהַחֲכָמִים וְעַבְדֵיהֶם בְּיַד הָאֱלֹהִים
גַּם־אֲהַבָה גַם־שָׁנְאָה אֵין יוֹדַע הָאָדָם הַכֹּל
לְפָנֶיהֶם :

1 Ki et-kol-ze natati el-libi welavor et-kol-ze ašer
hašadiqim wehaḥaḥamim wa'avadēhem beyad
ha'Elohim; gam-ahava gam-sin'a ēn yode'a ha'adam
hakol lifnēhem.

9:1 Doista sve ovo složih u srce svoje da bih rasvetlio sve to, kako su pravedni i mudri i dela njihova u ruci Božijoj, a čovek ne zna ni ljubavi ni mržnje od svega što je pred njim.

1 For all this I laid to my heart, even to make clear all this: that the righteous, and the wise, and their works, are in the hand of God; whether it be love or hatred, man knoweth it not; all is before them.

ב הַכֹּל כְּאֲשֶׁר לְכֹל מִקְרָה אֶחָד לְצַדִּיק וְלָרָשָׁע
לְטוֹב וְלַטָּהוֹר וְלַטָּמֵא וְלִזְבַּח וְלֹאֲשֶׁר אֵינָנו זֹבַח
כְּטוֹב כְּחָטָא הַנִּשְׁבָּע כְּאֲשֶׁר שְׂבוּעָה יָרָא:

2 Hakol ka'ašer lakol miqre eħad lašadiq welaraša' latov welaťahor welaťame welazoveah wela'ašer enenu zoveah; kaťov kaťote hanišba' ka'ašer ševu'a yare.

9:2 Sve biva svima jednako: pravedniku biva kao bezbožniku, dobrom i čistom kao nečistom, onom koji prinosi žrtvu kao onom koji ne prinosi, kako dobrom tako grešniku, onom koji se kune kao onom koji se boji zakletve.

2 All things come alike to all; there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner, and he that sweareth, as he that feareth an oath.

ג זֶה אֶרְעֶ בְּכֹל אֲשֶׁר-נִעְשָׂה תַּחַת הַשָּׁמַשׁ כִּי-מִקְרָה
אֶחָד לְכֹל וְגַם לֵב בְּנֵי-הָאָדָם מִלֵּא-רָע וְהוֹלֵלוֹת
בְּלִבָּבָם בְּחַיֵּיהֶם וְאַחֲרָיו אֶל-הַמֵּתִים:

3 Ze ra' behol ašer-na'asa taħat hašemeš ki-miqre eħad lakol; wegam lev benē-ha'adam male-ra' weholelot bilvavam behayēhem we'aħaraw el-hametim.

9:3 A to je najgore od svega što biva pod suncem što svima jednako biva, te je i srce ljudsko puno zla, i ludost im je u srcu dok su živi, a potom umiru.

3 This is an evil in all that is done under the sun, that there is one event unto all; yea also, the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.

ד כִּי־מִי אֲשֶׁר יבַּחַר (יִזְכָּר) אֶל כָּל־הַחַיִּים יֵשׁ
בְּטַחֲוֹן כִּי־לְכָל־חַי הוּא טוֹב מִן־הָאֲרִיָּה הַמֵּת:

4 Ki-mi ašer yeḥubar el kol-haḥayim yeš biṭaḥon; ki-leḥelev ḥay hu ṭov min-ha'arye hamet.

9:4 Jer ko će biti izabran? U živih svih ima nadanja; i psu živom bolje je nego mrtvom lavu.

4 For to him that is joined to all the living there is hope; for a living dog is better than a dead lion.

ה כִּי הַחַיִּים יוֹדְעִים שְׂיִמְתּוּ וְהַמֵּתִים אֵינָם יוֹדְעִים
מֵאוֹמָה וְאִין־עוֹדֵי לָהֶם שָׂכָר כִּי נִשְׁכַּח זְכָרָם:

5 Ki haḥayim yode'im šeyamuṭu; wehametim ēnam yode'im me'uma we'ēn-'od lahem saḥar ki niškaḥ zihram.

9:5 Jer živi znaju da će umreti, a mrtvi ne znaju ništa niti im ima plate, jer im se spomen zaboravio.

5 For the living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

ו גַּם אַהַבְתָּם גַּם־שִׁנְאַתָּם גַּם־קִנְיַתָּם כְּבָר אַבְדָּה
וְחֵלֶק אִין־לָהֶם עוֹד לְעוֹלָם בְּכֹל אֲשֶׁר־נַעֲשֶׂה
תַּחַת הַשָּׁמַיִם:

6 Gam ahavaṭam gam-sin'atam gam-qin'atam kevar avada; weḥeleq ēn-lahem 'od le'olam behol ašer-na'asa taḥaṭ hašameš.

9:6 / *I ljubavi njihove i mržnje njihove i zavisti njihove nestalo je, i više nemaju dela nikada ni u čemu što biva pod suncem.*

6 As well their love, as their hatred and their envy, is long ago perished; neither have they any more a portion for ever in any thing that is done under the sun.

ז לֶהְ אֶכֶל בְּשִׂמְחָה לְחֹמֶךָ וְשִׂתָּה בְּלִב־טוֹב יִינֶךָ
כִּי כְבוֹד רָצָה הָאֱלֹהִים אֶת־מַעֲשֶׂיךָ :

7 Leh ehol besimħa laħmeħa ušetē velev-ṭov yēneħa; ki hevar raša ha'Elohim et-ma'aseħa.

9:7 *Hajde, jedi hleb svoj s radošću, i veselog srca pij vino svoje, jer su mila Bogu dela tvoja.*

7 Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works.

ח בְּכֹל־עֵת יִהְיוּ בְּגָדֶיךָ לְכַנִּים וְשִׁמֹן עַל־רֹאשֶׁךָ
אֶל־יִחְסַר :

8 Behol-`et yihyu vegadeħa levanim; wešemen `al-rošeħa al-yehsar.

9:8 *Svagda neka su ti haljine bele, i ulja na glavi tvojoj da ne nedostaje.*

8 Let thy garments be always white; and let thy head lack no oil.

ט רְאֵה חַיִּים עַם־אִשָּׁה אֲשֶׁר־אָהַבְתָּ כָּל־יְמֵי חַיֵּי
הַבְּלָךְ אֲשֶׁר נָתַתְּ לָךְ תַּחַת הַשָּׁמֶשׁ כָּל יְמֵי הַבְּלָךְ
כִּי הוּא חֶלְקֶךָ בְּחַיִּים וּבְעַמְלָךְ אֲשֶׁר־אַתָּה עֹמֵל
תַּחַת הַשָּׁמֶשׁ :

9 Re'e ħayim `im-iša ašer-ahavta kol-yemē ħayē hevleħa ašer natan-leħa taħat hašemeš kol yemē hevleħa; ki hu ħelqeħa baħayim uva'amaleħa ašer-ata `amel taħat hašameš.

9:9 Uživaj život sa ženom koju ljubiš svega veka svog taštog, koji ti je dat pod suncem za sve vreme taštine tvoje, jer ti je to deo u životu i od truda tvog kojim se trudiš pod suncem.

9 Enjoy life with the wife whom thou lovest all the days of the life of thy vanity, which He hath given thee under the sun, all the days of thy vanity; for that is thy portion in life, and in thy labour wherein thou labourest under the sun.

י כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחֲךָ עֲשֵׂה כִּי אֵין
מַעֲשֵׂה וְחֶשְׁבוֹן וְיַדְעַת וְחִכְמָה בִּשְׂאוֹל אֲשֶׁר אֶתָּה
הַלֵּךְ שָׁמָּה: {ס}

10 Kol ašer timša yadeha la'asot behoḥaḥa 'ase; ki ēn ma'ase weḥešbon weda'at weḥoḥma biš'ol ašer ata holeh šama.

9:10 Sve što ti dođe na ruku da činiš, čini po mogućnosti svojoj, jer nema rada ni mišljenja ni znanja ni mudrosti u grobu u koji ideš.

10 Whatsoever thy hand attaineth to do by thy strength, that do; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. {S}

יֵא שְׁבִתִּי וְרָאָה תַּחַת־הַשָּׁמַיִם כִּי לֹא לְקָלִים
הַמְרוֹץ וְלֹא לְגִבּוֹרִים הַמְלַחֲמָה וְגַם לֹא לְחִכְמִים
לָחֵם וְגַם לֹא לְנֹכְנִים עֲשֵׂר וְגַם לֹא לַיָּדָעִים חֵן
כִּי־עַת וּפְנֹעַ יִקְרָה אֶת־כָּלָם:

11 Šavti wera'o taḥaṭ-hašemeš ki lo laqalim hameros welo lagiborim hamilḥama wegam lo laḥaḥamim leḥem wegam lo lanevonim 'ošer wegam lo layode'im ḥen; ki-'eṭ wafega' yiqra eṭ-kulam.

9:11 Opet videh pod suncem da nije do brzih trka, ni rat do hrabrih, ni hleb do mudrih, ni bogatstvo do razumnih, ni dobra volja do veštih, nego da sve stoji do vremena i zgone.

11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

יב כִּי גַם לֹא־יָדַע הָאָדָם אֶת־עֵתוֹ כַּדְּגִים שְׁנֹאֲחָזִים
בְּמִצּוֹנָה רְעָה וְכַצְּפִירִים הָאֲחֻזּוֹת בַּפֶּחַ כָּהֶם
יִוְקָשִׁים בְּנֵי הָאָדָם לְעֵת רְעָה כְּשֶׁתַּפּוֹל עֲלֵיהֶם
פְּתָאֵם:

12 Ki gam lo-yeda' ha'adam et-'ito kadagim
šene' eħazim bimsoda ra'a weħašiporim ha'aħuzot
bapaħ; kahem yuqašim benē ha'adam le'et ra'a
kešetipol 'alēhem piť'om.

9:12 Jer čovek ne zna vreme svoje, nego kao što se ribe hvataju mrežom nesrećnom i kao što se ptice hvataju zamkom, tako se hvataju sinovi čovečiji u zao čas, kad navali na njih iznenada.

12 For man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, even so are the sons of men snared in an evil time, when it falleth suddenly upon them.

יג גַּם־זֶה רָאִיתִי חֲכָמָה תַּחַת הַשֶּׁמֶשׁ וְגִדּוּלָהּ הִיא
אֵלַי:

13 Gam-zo ra'iti ħoħma taħat hašameš; ugdola hi elay.

9:13 Videh i ovu mudrost pod suncem, koja mi se učini velika.

13 This also have I seen as wisdom under the sun, and it seemed great unto me:

יד עֵיר קִטְנָה וְאֲנָשִׁים בָּהּ מְעַט וּבְאֵ־אֵלֶיהָ מְלֶךְ
גִּדּוֹל וְסִבַּב אֶתָּה וּבָנָה עֲלֵיהָ מִצּוּדִים גְּדֹלִים:

14 'Ir qeṭana wa'anašim bah me'at; uva-eleha meleḥ gadol wesavav oṭah uvana 'aleha meṣoḏim geḏolim.

9:14 *Beše malen grad i u njemu malo ljudi; i dođe na nj velik car, i opkoli ga i načini oko njega velike opkope.*

14 there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it;

טו וּמָצָא כֹּהֵן אִישׁ מִסְכֵּן חָכָם וּמִלְטָהּ הוּא אֶת־הָעִיר
בְּחַכְמָתוֹ וְאָדָם לֹא זָכַר אֶת־הָאִישׁ הַמִּסְכֵּן הַהוּא:

15 Umaša vah iš misken ḥaḥam umilat-hu et-ha'ir beḥoḥmato; we'adam lo zahar et-ha'ish hamisken hahu.

9:15 *A nađe se u njemu siromah čovek mudar, koji izbavi grad mudrošću svojom, a niko se ne sećaše tog siromaha čoveka.*

15 now there was found in it a man poor and wise, and he by his wisdom delivered the city; yet no man remembered that same poor man.

טז וְאָמַרְתִּי אָנִי טוֹבָה חֲכָמָה מִגְּבוּרָה וְחַכְמַת
הַמִּסְכֵּן בְּזוּיָהּ וּדְבָרָיו אֵינָם נִשְׁמָעִים:

16 We'amarti ani tova ḥoḥma migevura; weḥoḥmat hamisken bezuya uḏvaraw eṇam nišma'im.

9:16 *Tada ja rekoh: bolja je mudrost nego snaga, ako se i ne maraše za mudrost onog siromaha i reči se njegovne ne slušahu.*

16 Then said I: 'Wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard.'

יז דְּבָרַי חֲכָמִים בְּנַחַת נִשְׁמָעִים מִזְעַקַת מוֹשֵׁל
בְּכִסְיָיִם:

17 Divrē ḥaḥamim benaḥat nišma'im; miza'aqat mošel bakesilim.

9:17 *Reči mudrih ljudi valja s mirom slušati više nego viku onog koji zapoveda među ludima.*

17 The words of the wise spoken in quiet are more acceptable than the cry of a ruler among fools.

יח טובה חכמה מפלי קרב וחוטא אחד יאבד
טובה הרבה:

18 Tova ḥoḥma mikelē qerav; weḥote eḥad ye'abed tova harbe.

9:18 *Bolja je mudrost nego oružje ubojito; ali jedan grešnik kvari mnoga dobra.*

18 Wisdom is better than weapons of war; but one sinner destroyeth much good.

קוהלת פרק י

Propovednik, glava 10 / Ecclesiastes Chapter 10

א זבובי מות יבאיש יביע שמן רוקח יקר מחכמה
מכבוד סכלות מעט:

1 Zevuvē mawet yav'iš yabi'a šemen roqeah; yaqar meḥoḥma mikavod sihlut me'at.

10:1 *Od mrtvih muva usmrđi se i pokvari ulje apotekarsko, tako od malo ludosti cena mudrosti i slavi.*

1 Dead flies make the ointment of the perfumer fetid and putrid; so doth a little folly outweigh wisdom and honour.

ב לב חכם לימינו ולב פסיל לשמאלו:

2 Lev ḥaḥam limino welev kesil lismolo.

10:2 *Srce je mudrom s desne strane, a ludom je s leve strane.*

2 A wise man's understanding is at his right hand; but a fool's understanding at his left.

ג וְגַם-בְּדַרְךָ כְּשֹׁהַסָּכַל (כְּשֹׁסָכַל) הִלֵּךְ לִבּוֹ חָסֵר
וְאָמַר לְכָל סָכַל הוּא:

3 Wegam-badereh kešesahal holeh libo ḥaser; we'amar lakol sahal hu.

10:3 Bezumnik i kad ide putem, bez razuma je i kazuje svima da je bezuman.

3 Yea also, when a fool walketh by the way, his understanding faileth him, and he saith to every one that he is a fool.

ד אִם-רוּחַ הַמּוֹשֵׁל תִּעָלֶה עָלֶיךָ מִקּוֹמָהּ אַל-תִּנָּח
כִּי מֵרַפָּא יִנִּיחַ חַטָּאִים גְּדוֹלִים:

4 Im-ruaḥ hamošel ta'ale 'aleḥa meqomeḥa al-tanaḥ; ki marpe yaniaḥ ḥaṭa'im gedolim.

10:4 Ako se podigne na te gnev onog koji vlada, ne ostavlja mesto svoje, jer blagost uklanja velike grehe.

4 If the spirit of the ruler rise up against thee, leave not thy place; for gentleness allayeth great offences.

ה יֵשׁ רָעָה רְאִיתִי תַּחַת הַשָּׁמֶשׁ כְּשִׁגָּגָה שִׁיבָא
מִלְּפָנֵי הַשְּׁלִיט:

5 Yeš ra'a ra'iti taḥaṭ hašameš; kišgaga šeyoša milifne hašaliṭ.

10:5 Ima zlo koje videh pod suncem, kao pogreška koja dolazi od vladaoca.

5 There is an evil which I have seen under the sun, like an error which proceedeth from a ruler:

ו נִתַּן הַסֶּכֶל בְּמֵרוֹמִים רַבִּים וְעֹשִׂירִים בְּשֶׁפֶל
יֵשְׁבוּ:

6 Nitān haseḥel bameromim rabim; wa'aširim bašefel yeševu.

10:6 Ludost se posađuje na najviše mesto, i bogati sede na niskom mestu.

6 Folly is set on great heights, and the rich sit in low place.

זְרָאִיתִי עֲבָדִים עַל־סוּסִים וְשָׂרִים הַלְּכִים
כַּעֲבָדִים עַל־הָאָרֶץ:

7 Ra'iti 'avadim 'al-susim; wesarim holehim ka'avadim 'al-ha'areš.

10:7 Videh sluge na konjima, a knezovi idu pešice, kao sluge.

7 I have seen servants upon horses, and princes walking as servants upon the earth.

ח חֹפֵר גּוּמָץ בּוֹ יִפּוֹל וּפְרִץ גָּדֵר יִשְׁכְּנוּ נָחֶשׁ:

8 Hofer gumaš bo yipol; uforeš gader yišehenu naḥaš.

10:8 Ko jamu kopa, u nju će pasti, i ko razvaljuje ogradu, uješće ga zmija.

8 He that diggeth a pit shall fall into it; and whoso breaketh through a fence, a serpent shall bite him.

ט מַסִּיעַ אֲבָנִים יַעֲצַב בָּהֶם בּוֹקַע עֵצִים יִסְכֵּן בָּם:

9 Masi'a avanim ye'ašev bahem; boqe'a 'ešim yisahen bam.

10:9 Ko odmiče kamenje, udariće se o njih, ko cepa drva, nije miran od njih.

9 Whoso quarrieth stones shall be hurt therewith; and he that cleaveth wood is endangered thereby.

י אִם־קָהָה הַבְּרִזָּל וְהוּא לֹא־פָנִים קִלְקַל וְחַיִּלִּים
יִגְבֵּר וַיִּתְרוֹן הַכְּשִׁיר חֲכָמָה:

10 Im-qeha habarzel wehu lo-fanim qilqal waḥayalim yegaber; weyitron haḥšer ḥoḥma.

10:10 Kad se zatupi gvožđe i oštrice mu se ne naoštre, tada treba više snage; ali mudrost može bolje popraviti.

10 If the iron be blunt, and one do not whet the edge, then must he put to more strength; but wisdom is profitable to direct.

יֵא אִם־יִשָׁךְ הַנְּחָשׁ בְּלוֹא־לַחֵשׁ וְאִין יִתְרוֹן לְבַעַל
הַלְּשׁוֹן:

11 Im-yišoh hanahaš belo-laḥaš; we'ēn yiṭron leva'al halašon.

10:11 *Ako ujede zmija pre bajaranja, ništa neće pomoći bajač.*

11 If the serpent bite before it is charmed, then the charmer hath no advantage.

יב דְּבַרִי פִי־חֶכֶם חֵן וְשִׁפְתוֹת כְּסִיל תִּבְלַעְנוּ:

12 Divrē fi-ḥaḥam ḥen; wesiftot kesil tevale'enu.

10:12 *Reči iz usta mudrog ljupke su, a bezumnog proždiru usne njegove.*

12 The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself.

יג תְּחִלַּת דְּבַר־יִפְיֵהוּ סְכָלוֹת וְאַחֲרֵית פִּיֵהוּ
הוֹלְלוֹת רָעָה:

13 Tehilat divrē-fihu siḥlut; we'aḥarit pihu holelut ra'a.

10:13 *Početak je rečima usta njegovih ludost, a svršetak govoru njegovom zlo bezumlje.*

13 The beginning of the words of his mouth is foolishness; and the end of his talk is grievous madness.

יד וְהִסְכֵּל יִרְבֶּה דְּבָרִים לְאִידַע הָאָדָם
מֵה־שִׁיחָה וְאֲשֶׁר יִהְיֶה מְאַחֲרָיו מִי יַגִּיד לוֹ:

14 Wehasahal yarbe devarim; lo-yeda' ha'adam mašeyihye wa'ašer yihye me'aḥaraw mi yagid lo.

10:14 *Jer ljudi mnogo govori, a čovek ne zna šta će biti; i ko će mu kazati šta će posle njega biti?*

14 A fool also multiplieth words; yet man knoweth not what shall be; and that which shall be after him, who can tell him?

טו עֲמַל הַכְּסִילִים תִּיגַעְנֻ אֲשֶׁר לֹא־יָדַע לְלַכֵּת
אֶל־עִיר:

15 'Amal hakesilim teyage'enu; ašer lo-yada' lalehet el-'ir.

10:15 *Lude mori trud njihov, jer ne znaju ni u grad otići.*

15 The labour of fools wearieth every one of them, for he knoweth not how to go to the city.

טז אִי־לָדָה אֶרֶץ שְׁמַלְכֶה נָעַר וְשָׂרֵיָהּ בִּבְקָר יֹאכְלוּ:

16 I-lah ereš šemalkeh na'ar; wesarayih baboqer yohelu.

10:16 *Teško tebi, zemljo, kad ti je car dete i knezovi tvoji rano jedu!*

16 Woe to thee, O land, when thy king is a boy, and thy princes feast in the morning!

יז אֲשֶׁר־יָדָה אֶרֶץ שְׁמַלְכֶה בְּיַחְוָרִים וְשָׂרֵיָהּ בַּעֲת
יֹאכְלוּ בְּגִבּוֹרָה וְלֹא בַּשֶּׁתִּי:

17 Ašreḥ ereš šemalkeh ben-ḥorim; wesarayih ba'et yohelu bigvura welo vašeti.

10:17 *Blago tebi, zemljo, kad ti je car plemenit i knezovi tvoji jedu na vreme da se potkrepe, a ne da se opiju.*

17 Happy art thou, O land, when thy king is a free man, and thy princes eat in due season, in strength, and not in drunkenness!

יח בַּעֲצָלָתָיִם יִמְנָה הַמְּקָרָה וּבְשִׁפְלוֹת יָדַיִם יִדְלָף
הַבַּיִת:

18 Ba' ašaltayim yimah hameqare; uvšiflut yadayim yidlof habayit.

10:18 S lenjosti ugiblje se krov i s nemarnih ruku prokapljuje kuća.

18 By slothfulness the rafters sink in; and through idleness of the hands the house leaketh.

יֵט לְשִׁחּוֹק עֲשִׂים לָחֵם וַיִּזַּן יִשְׂמַח חַיִּים וְהִפְסֹף
יַעֲנֶה אֶת־הַכֹּל:

19 Lishoq osim lehem weyayin yesamah hayim; wehakesef ya'ane et-hakol.

10:19 Radi veselja gotove se gozbe, i vino veseli žive, a novci vrše sve.

19 A feast is made for laughter, and wine maketh glad the life; and money answereth all things.

כַּגַּם בְּמַדְעָךְ מֶלֶךְ אֶל־תִּקְלַל וּבַחֲדָרַי מִשְׁכַּבְךָ
אֶל־תִּקְלַל עֲשִׂיר כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת־הַקּוֹל
וּבַעַל הַכְּנָפַיִם (כְּנָפַיִם) יִגִּיד דָּבָר:

20 Gam bemada'aha meleh al-teqalel uvhadre miškaveha al-teqalel ašir; ki of hašamayim yolih et-haqol uva'al kenafayim yagēd davar.

10:20 Ni u misli svojoj ne psuj cara, ni u kleti, u kojoj spavaš, ne psuj bogatog, jer ptica nebeska odneće glas i šta krila ima dokazaće reč.

20 Curse not the king, no, not in thy thought, and curse not the rich in thy bedchamber; for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

קוהלת פרק יא

Propovednik, glava 11 / Ecclesiastes Chapter 11

א שלח לחמך על־פני המים כִּי־כֶרֶב הַיָּמִים
תִּמְצָאֵנּוּ:

1 Šalah laħmeħa 'al-penē hamayim; ki-verov hayamim timša'enu.

11:1 *Baci hleb svoj povrh vode; jer ćeš ga naći posle mnogo vremena.*

1 Cast thy bread upon the waters, for thou shalt find it after many days.

ב תִּדְחֵק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה כִּי לֹא תָדַע
מַה־יְהִיָּה רָעָה עַל־הָאָרֶץ:

2 Ten-ħeleq lešiv'a wegam lišmona; ki lo teda' mayihye ra'a 'al-ha'areš.

11:2 *Razdeli sedmorici i osmorici; jer ne znaš kakvo će zlo biti na zemlji.*

2 Divide a portion into seven, yea, even into eight; for thou knowest not what evil shall be upon the earth.

ג אִם־יִמְלֵאוּ הַעָבִים גֶּשֶׁם עַל־הָאָרֶץ יִרְיֻקוּ
וְאִם־יִפּוֹל עֵץ בְּדָרוֹם וְאִם בְּצַפּוֹן מְקוֹם שִׁיפּוֹל
הָעֵץ שָׁם יִהְיֶה:

3 Im-yimale'u he'avim gešem 'al-ha'areš yariqu we'imyipol 'eš badarom we'im bašafon; meqom šeyipol ha'eš šam yehu.

11:3 *Kad se napune oblaci, prosipaju dažd na zemlju, i ako padne drvo na jug ili na sever, gde padne drvo onde će ostati.*

3 If the clouds be full of rain, they empty themselves upon the earth; and if a tree fall in the south, or in the north, in the place where the tree falleth, there shall it be.

ד שֹׁמֵר רוּחַ לֹא יִזְרַע וְרֹאֵה בְּעֵבִים לֹא יִקְצֹר:

4 Šomer ruah lo yizra' ; wero'e ve'avim lo yiqšor.

11:4 *Ko pazi na vetar, neće sejati, i ko gleda na oblake, neće žeti.*

4 He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.

ה כַּאֲשֶׁר אֵינְךָ יוֹדֵעַ מִה־דֶּרֶךְ הַרוּחַ כִּעֲצָמִים
בְּבֶטֶן הַמְּלֵאָה כָּכָה לֹא תִדַע אֶת־מַעֲשֵׂה הָאֱלֹהִים
אֲשֶׁר יַעֲשֶׂה אֶת־הַכֹּל:

5 Ka'ašer ēneḥa yode'a ma-dereḥ haruah ka'ašamim beveṭen hamele'a; kaḥa lo teda' et-ma'ase ha'Elohim ašer ya'ase et-hakol.

11:5 *Kako ne znaš koji je put vetru ni kako postaju kosti u utrobi trudne žene, tako ne znaš dela Božijeg i kako tvori sve.*

5 As thou knowest not what is the way of the wind, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the work of God who doeth all things.

ו בַּבֹּקֶר זָרַע אֶת־זֶרְעֶךָ וּלְעֶרֶב אַל־תִּנַּח יָדְךָ כִּי
אֵינְךָ יוֹדֵעַ אִי זֶה יִכְשֹׁר׃ הַזֶּה אִו־זֶה וְאִם־שְׁנֵיהֶם
כַּאֲחֵד טוֹבִים:

6 Baboqer zera' et-zar'eḥa wela'erev al-tanaḥ yadeḥa; ki ēneḥa yode'a ē ze yihšar haze o-ze we'im-šenēhem ke'eḥad tovim.

11:6 *Iz jutra sej seme svoje i uveče nemoj da ti počivaju ruke, jer ne znaš šta će biti bolje, ovo ili ono, ili će oboje biti jednako dobro.*

6 In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper,

whether this or that, or whether they both shall be alike good.

ז ומתוק האור וטוב לעינים לראות את-השמש:

7 Umatoq ha'or; wetov la'ēnayim lir'ot et-hašameš.

11:7 Slatka je svetlost, i dobro je očima gledati sunce;

7 And the light is sweet, and a pleasant thing it is for the eyes to behold the sun.

ח פי אם-שנים הרבה יחיה האדם בכלם ישמח
ויזכר את-ימי החשך כי-הרבה יהיו כל-שבת
הבל:

8 Ki im-šanim harbe yiḥye ha'adam behulam yismaḥ; weyizkor eṭ-yemē haḥošeḥ ki-harbe yihyu kol-šeba havel.

11:8 Ali da čovek živi mnogo godina i svagda se veseli, pa se opomene dana tamnih kako će ih biti mnogo, sve što je bilo biće taština.

8 For if a man live many years, let him rejoice in them all, and remember the days of darkness, for they shall be many. All that cometh is vanity.

ט שמח בחור בילדותיה ויטיבה לבך בימי
בחורותיה והלך בדרכי לבך ובמראי עיניה ודע
כי על-כל-אלה יביאה האלהים במשפט:

9 Semah baḥur beyalduteha witiveha libeḥa bimē veḥuroteha wehaleḥ bedarhē libeḥa uvmar'ē 'ēneḥa; weda' ki 'al-kol-ele yevi'aḥa ha'Elohim bamišpat.

11:9 Raduj se, mladiću, za mladosti svoje, i neka se veseli srce tvoje dok si mlad, i hodi kuda te srce tvoje vodi i kuda oči tvoje gledaju; ali znaj da će te za sve to Bog izvesti na sud.

9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy

heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.

וְהָסֵר כַּעַס מִלִּבָּךְ וְהֵעֵבֵר רָעָה מִבְּשָׂרְךָ
כִּי־הֵילָדוֹת וְהַשְׁחָרוּת הֵבֵל:

10 Wehaser ka'as milibeha weha'aver ra'a mibesareha; ki-hayaldut wehašaharut havel.

11:10 *Ukloni dakle žalost od srca svog, i odrini zlo od tela svog, jer je detinjstvo i mladost taština.*

10 Therefore remove vexation from thy heart, and put away evil from thy flesh; for childhood and youth are vanity.

קוהלת פרק יב

Propovednik, glava 12 / Ecclesiastes Chapter 12

א ויִזְכֹּר אֶת־בּוֹרְאֵיךְ בַּיָּמִי בְּחֹרוֹתֶיךָ עַד אֲשֶׁר
לֹא־יָבֹאוּ יָמֵי הָרָעָה וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר
אִי־לִי בָהֶם חֶפְזִי:

1 Uzhor et-bor'eha bimē beħuroteha; 'ad ašer lo-yavo'u yemē hara'a wehigi'u šanim ašer tomar ēn-li vahem hefeš.

12:1 *Ali opominji se tvorca svog u mladosti svojoj pre nego dođu dani zli i prispeju godine, za koje ćeš reći: nisu mi mile;*

1 Remember then thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say: 'I have no pleasure in them';

ב עַד אֲשֶׁר לֹא־תִחְשֵׁהַּ הַשֶּׁמֶשׁ וְהָאוֹר וְהַיָּרֵחַ
וְהַכּוֹכָבִים וְשָׁבוּ הָעֵבִים אַחַר הַגָּשֶׁם:

2 'Ad ašer lo-tehšah hašemeš weha'or wehayareah wehakohavim; wešavu he'avim aħar hagašem.

12:2 Pre nego pomrkne sunce i videlo i mesec i zvezde, i opet dođu oblaci iza dažda,

2 Before the sun, and the light, and the moon, and the stars, are darkened, and the clouds return after the rain;

ג בַּיּוֹם שִׁיזְעוּ שְׁמַרֵי הַבַּיִת וְהִתְעוֹתָו אַנְשֵׁי הַחַיִל
וּבִטְלוּ הַטְּחָנוֹת כִּי מְעַטּוּ וַחֲשָׁכוּ הָרְאוֹת בְּאַרְבּוֹת:

3 Bayom šeyazu' u šomerē habayit wehit'awetu anšē heḥayil; uvatelu haṭoḥanot ki mi'etu weḥašehu haro'ot ba'arubot.

12:3 Kad će drhtati stražari kućni i pognuti se junaci, i stati mlinarice, što ih je malo, i potamneti koji gledaju kroz prozore,

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out shall be darkened in the windows,

ד וּסְגֵרוּ דְלֵתִים בְּשׁוֹק בִּשְׁפָל קוֹל הַטְּחָנָה וְיָקוּם
לְקוֹל הַצִּפּוֹר וַיִּשְׁחוּ כָּל־בְּנוֹת הַשִּׁיר:

4 Wesugeru ḏelatayim bašuq bišfal qol haṭaḥana; weyaqum leqol hašipor weyišahu kol-benot hašir.

12:4 I kad će se zatvoriti vrata s ulice, i oslabiti zvuka od mlevenja, i kad će se ustajati na ptičiji glas i prestati sve pevačice,

4 And the doors shall be shut in the street, when the sound of the grinding is low; and one shall start up at the voice of a bird, and all the daughters of music shall be brought low;

ה גַּם מִגְבֹּה יֵרְאוּ וַחֲתַחֲתִים בְּדֶרֶךְ וַיִּנְאֵץ הַשָּׂקֶד
וַיִּסְתַּבֵּל הַחֹגֵב וְתַפֵּר הָאֲבִיוֹנָה כִּי־הִלֵּךְ הָאָדָם
אֶל־בֵּית עוֹלָמוֹ וְסָבְבוּ בְשׁוֹק הַסּוֹפְדִים:

5 Gam migavoha yira'u weḥathatim badereḥ weyanēs hašaqeḏ weyistabel heḥagav wetafer ha'aviyona; ki-

holeh ha'adam el-bet 'olamo wesavevo vašuq
hasofedim.

12:5 *I visokog mesta kad će se bojati i strašiti se na putu, kad će badem ucvetati i skakavac otežati i želja proći, jer čovek ide u kuću svoju večnu, i pokajnice će hoditi po ulicama;*

5 Also when they shall be afraid of that which is high, and terrors shall be in the way; and the almond-tree shall blossom, and the grasshopper shall drag itself along, and the caperberry shall fail; because man goeth to his long home, and the mourners go about the streets;

ו עַד אֲשֶׁר לֹא־יִרְחַק (יִרְתַּק) חֶבֶל הַכֶּסֶף וְתַרְוִץ
גִּלְתֵּי הַזָּהָב וְתִשָּׁבֵר כֶּד עַל־הַמְּבֹועַ וְנִרְץ הַגִּלְגָּל
אֶל־הַבּוֹר:

6 'Ad ašer lo-yerateq hevel hakesef wetaruš gulat hazahav; wetišaver kad 'al-hamabu'a wenaroš hagalgal el-habor.

12:6 *Pre nego se prekine uže srebrno, čaša se zlatna razbije i raspe se vedro na izvoru i slomi se točak na studencu,*

6 Before the silver cord is snapped asunder, and the golden bowl is shattered, and the pitcher is broken at the fountain, and the wheel falleth shattered, into the pit;

ז וַיֵּשֶׁב הָעֵפֶר עַל־הָאָרֶץ כִּשְׁהָיָה וְהָרִוּחַ תָּשׁוּב
אֶל־הָאֱלֹהִים אֲשֶׁר נָתַןָּה:

7 Weyašov he'afar 'al-ha'areš kešehaya; weharuah tašov el-ha'Elohim ašer neṭanah.

12:7 *I vrati se prah u zemlju, kako je bio, a duh se vrati Bogu, koji ga je dao.*

7 And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it.

ח הַבֵּל הַבָּלִים אָמַר הַקֹּהֵלֶת הַכֹּל הַבֵּל׃

8 Havel havalim amar haQohelet hakol havel.

12:8 *Taština nad taštinama, veli propovednik, sve je taština.*

8 Vanity of vanities, saith Koheleth; all is vanity.

ט וַיִּתֵּר שְׁהִיָּה קִהְלֵת חָכֶם עוֹד לְמַד־דַּעַת
אֶת־הָעָם וְאִנּוּן וְחִקֵּר תִּקֵּן מִשְׁלִים הַרְבֵּה׃

9 Weyoter šehaya Qohelet ḥaḥam; 'od limad-da'at et-ha'am we'izen weḥiqer tiqen mešalim harbe.

12:9 *A ne samo mudar beše propovednik, nego još i narod učaše mudrosti, i motreći i istražujući složi mnogo priča.*

9 And besides that Koheleth was wise, he also taught the people knowledge; yea, he pondered, and sought out, and set in order many proverbs.

י בִּקֵּשׁ קִהְלֵת לְמִצָּא דְבַר־יִחְפֹּץ וְכָתוּב יִשׁוּר
דְּבַר־אֱמֶת׃

10 Biqeš Qohelet limšo divrē-ḥefes; weḥatuv yošer divrē emet.

12:10 *Staraše se propovednik da nađe ugodne reči, i napisā šta je pravo, reči istine.*

10 Koheleth sought to find out words of delight, and that which was written uprightly, even words of truth.

יא דְּבַר־יִחְפֹּץ כְּדָרְבָנוֹת וְכַמְשֻׁמוֹת נְטוּעִים
בְּעֵלֵי אֶסְפוֹת נִתְּנוּ מִרְעָה אֶחָד׃

11 Divrē ḥaḥamim kadarevonot uḥmasmerot netu'im ba'alē asupot; nitenu mero'e eḥad.

12:11 *Reči su mudrih ljudi kao žalci i kao klini udareni; reči onih koji ih složiše dao je jedan pastir.*

11 The words of the wise are as goads, and as nails well fastened are those that are composed in collections; they are given from one shepherd.

יב ויתר מהמה בני הזהר עשות ספרים הרבה
איז קיץ ולהג הרבה יגעת בשר:

12 Weyoter mehema beni hizaher; 'asot sefarim harbe
ēn qeš welahag harbe yegi'at basar.

12:12 *I tako, sine moj, čuvaj se onog što je preko ovog, jer nema kraja sastavljanju mnogih knjiga, i mnogo čitanje umor je telu.*

12 And furthermore, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

יג סוף דבר הכל נשמע את־האלהים ירא
ואת־מצותיו שמור כי־זה כל־האדם:

13 Sof davar hakol nišma'; et-ha'Elohim yera we'et-
mišwoṭaw šemor ki-ze kol-ha'adam.

12:13 *Glavno je svemu što si čuo: Boga se boj, i zapovesti njegove drži, jer to je sve čoveku.*

13 The end of the matter, all having been heard: fear God, and keep His commandments; for this is the whole man.

יד כי את־כל־מעשה האלהים יבא במשפט על
כל־נעלם אם־טוב ואם־רע: {ש}

14 Ki et-kol-ma'ase ha'Elohim yavi vemišpat 'al kol-
ne'lam; im-ṭov we'im-ra'.

12:14 *Jer će svako delo Bog izneti na sud i svaku tajnu, bila dobra ili zla.*

14 For God shall bring every work into the judgment concerning every hidden thing, whether it be good or whether it be evil. {C}

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סוֹף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹהִים יִרָא וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם:

Sof davar hakol nišma'; et-ha'Elohim yera we'et-mišwoṭaw šemor ki-ze kol-ha'adam.
Glavno je svemu što si čuo: Boga se boj, i zapovesti njegove drži, jer to je sve čoveku.
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