

## Megillat Eicha: Chanting and Lamenting Tisha B'Av Preparation Workshop

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### **Packet Contents:**

- Workshop Outline
- Overview notes on text
- Megillat Eicha with translation
- Megillat Eicha with accurate taamei hamikra
- Trop symbols and their names in combinations
- Musical notation of the trope for Lamentations



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## **Megillat Eicha: Chanting and Lamenting**

### **1) Background**

- a) History
  - Not explicitly historical, but general references to destruction of Temple
  - Probably written between 586 and 538 BCE
  - Read liturgically at least from 6<sup>th</sup> century and possibly from after destruction of 2<sup>nd</sup> Temple
- b) Author
  - No explicit author identified
  - II Chronicles 35:25 identifies Jeremiah as author, but not typical of Jeremiah

### **2) Text**

- a) Style
  - i) Kinot (meaning “lamentations”) (3:2 meter) (particularly chap 5)
  - ii) Acrostics (alphabetic verses in chaps 1-4)
  - iii) Poetic (assonance, hendiadys, paronomasia, chiasmus, repetition, parallelism, metaphor, non-recurring doublets)
- b) Grammar and pronunciation
- c) Meaning
  - i) Lament for destruction of Jerusalem (586 BCE)
  - ii) Sins of the people brought about destruction
  - iii) God author of destruction (anger at God)

### **3) Eicha Trope**

- a) Taamim
  - i) Many possible tropes
    - (1) Biblical Chant. A.W. Binder. Sacred Music Press. 1959
    - (2) Chanting the Hebrew Bible. J. Jacobson. JPS. 2002
    - (3) The Jewish Songbook. A.Z. Idelsohn. Publications for Judaism. 1961.
  - ii) No “pazer”
- b) Practice
- c) Application to text
  - i) Must understand which phrases express anger, horror, pleading, sorrow...
  - ii) Recognize parallelism

### **4) Special considerations**

- a) Chapter 3
  - i) Unique melody (ahavah rabbah mode for Eastern European)
  - ii) Does not follow trope except in 3 ways:



- 2 On the night of Tishah Be-Av (4) (the Ma'ariv /service/ should be prayed, (5) Eychah /should be read/ and kinos (lamentation prayers) should be recited) (...).After the kinos and /the reading of/ Eychah one should say the Kedushah service, beginning (6) from /the words/ אָהֲרָא בְּאֵימָהּ.
- 3 On the night of Tishah Be-Av and on the day of /Tishah Be-Av/ (10) one should sit in the Synagogue (11) on the ground, until the Minchah prayer. (Nowadays it has become the custom /for the people/ to sit on their benches (12) immediately after they have left the Synagogue /following the/ Shacharis /service/. (13) One should prolong the /reciting of/ kinos (lamentation prayers) until a little before midday.) (14) One should not light lamps on /Tishah Be-Av/ night, (15) except for a single lamp, for the reciting of kinos and /the reading of/ Eychah by its light.
- 4 (16) One should not say Tachanun (or selichos [forgiveness prayers]) (...) on Tishah Be-Av and should not fall on his face /in supplication/, (17) because /Tishah Be-Av/ is regarded as a festival. 3\* Gloss: One should read from the Torah /to the congregation/. /The passage/ Ki Solid Banim 4\* should be read. A Haftarah should be read from Yirmeyah, /the passage/ (18) Asof Asifeym. 5\* /In the case/ of all the Kaddishim that are said from after /the reading of/ Eychah/ at night/ until one departs from the Synagogue on the next day, /the verse/Tiskabal shouldnot be said. One should /also/ not say /the prayer/Keyl Erech Apayim (...) (19) or /the psalm/ La-Menatzeyach 6\* (...) (20) or /the account of the preparation of the incense/ Pitum Ha-Ketores (...). (21) One is not required to change his place /in the Synagogue/ on Tishah Be-Av. 3\* This is because it is described as a mo'ed , which is a term that is also used to denote a festival. 4\* I.e., Devarim 4:25-40. 5\* I.e., Yirmeyah 8:13-9:23. 6\* I.e., Tehillim 20.
- 5 During the time when the kinos (lamentation prayers) /are being said/ (22) it is forbidden /for one/ to relate anything or to go out /of the Synagogue/, so that he will not interrupt the mourning of his heart. (23) One should certainly not converse with a non-Jew. (It is the custom to say some /words of/ comfort after the kinos/in order/ to discontinue /the kinos/ with comfort.) (...)
- 3 /The Sages/ decreed, similarly, (11) that one should not play musical instruments, any melody/-making device/ or any sound-producing musical aid /in order/ to rejoice. Gloss: There are /authorities/ who say that this /applies/ only /to/ someone who would /otherwise/ be wont to /use / them, such as kings, who rise and retire to /the accompaniment of/ musical instruments, (12) or at a drinking party. (...) One is forbidden to listen to these /instruments/ because of the destruction. (13) Even vocal singing over wine is forbidden, as it is stated, 4\* “They will not drink wine with song.” /On the other hand,/ it has become the custom among all Jews to say (14) words of praise or /to sing/ songs of thanksgiving (15) and of remembrance of the kindnesses of the Holy One, Blessed be He, over wine. Gloss: Likewise, for a mitzvah need, such as in the home of a bridegroom and a bride, (16) it is all allowed. (...) 4\* Yeshayah 24:9.



*Introduction to the First Edition  
of Lamentations*

by Rev. Dr. S. Goldman

Lamentations, in the Hebrew Bible, is the third of the Five Scrolls. Its Hebrew title, *Echah*, is derived from the initial word of the book, but its contents are best indicated by the name by which it is known in Rabbinic literature, *kinoth*, 'Lamentations, or Elegies.'

AUTHORSHIP

The authorship of this small book is — by a very old tradition, traces of which may perhaps be found in 2 Chronicles xxxv. 25 — ascribed to Jeremiah, and this ascription is generally accepted in the Synagogue. It is a bitter and tragic conclusion to the prophet's life-work. Against his whole nature, which was tender and sensitive, but because of the evils of his age, he had perforce to be a prophet of woe and calamity; and he lived to see and bewail the destruction of Judea and Jerusalem which he had so clearly foreseen. But there is no note of self-vindication or self-righteousness in *Lamentations*. The dire fulfillment of his prophecies fills Jeremiah only with grief.

## THE THEME

The theme of the Book is simple. It is a lament for Judea and Jerusalem, which had been destroyed by the Babylonians in 586 B.C.E., and for the sufferings of their inhabitants during and after the siege, together with a confession of the sins of the people and their leaders, which, in the prophet's mind, had been the cause of the calamity — a noble insistence on resignation to God's will — and the prayer that God might again look with favour on Israel and restore them to grace. The theme is repeated in each of the five distinct elegies which make up the Book; for each of the chapters is to be considered a poem complete in itself, and it is fruitless to attempt to find logical coherence or development between one chapter and the next. Even within each of the separate poems there is an absence of plan or structure; instead the thought moves this way and that, as indeed might be expected in poems which are the spontaneous outpourings of a grief-stricken heart.

Lament for  
Judea and  
Jerusalem

5 elegies

## THE STRUCTURE

Four of the five poems are alphabetic in structure, chapters i, ii and iv, each having twenty-two verses beginning with successive letters of the alphabet, and chapter iii, with its sixty-six verses, following a triple alphabet. Chapter v, though not alphabetic, has as many verses (22) as there are letters in the alphabet. Such alphabetic forms were a useful *aide-memoire* when manuscripts were rare and expensive, and the work had to be used for liturgical purposes. But the alphabetic structure of *Lamentations* has been considered by some to be an artificiality which belies the sincerity and spontaneity of the grief which the poet expresses. Yet the naturalness and reality of the emotion are unmistakable, and seem completely unhampered by the limitations which the special form might be supposed to set. A possible explanation may be that, in his first grief-stricken composition of the elegies in which he gave un-

22 verses  
7-10



hampered utterance to his emotion, Jeremiah did not use the alphabetic form, but that he adopted this form in revising the elegies for liturgical use.

The rhythm of *Lamentations* i to iv is not that usually found in Hebrew verse. It has been fittingly called the 'limping' or 'elegiac' metre, and it 'gives the impression of sorrow in short clauses which seem to sob as they are uttered.' The Book is read in synagogues on the Fast of the Ninth of Ab, when the destruction of both Temples is commemorated, and is chanted to a haunting melody of poignant beauty.

Chanted in the  
synagogue

like an animal's carcass, unburied and left to rot in the street. And his subjects, who tolerated his wickedness, were doomed to destruction by sword and fire.

GOD TOLD JEREMIAH to take up the prophet's pen once again to rewrite the Book of *Lamentations* to which was now added chapter three, the longest and most tragic chapter of all. It begins: *I am the man who has seen affliction by the rod of His anger (Lam. 3:1).*

### Jeremiah's Mission

This was Jeremiah's sorrowful destiny. He saw the destruction looming closer and closer, yet he could do nothing to prevent it, because the people and their leaders refused to listen. He tried with all his might to get the people to cry, because he knew that nothing would extinguish the flame of God's fury like sincere tears of penitence; but their hearts were hardened and not a tear would they shed.

After the destruction of the Temple, Jeremiah resolved to follow the multitude of Jews who were led into captivity. When he found a blood-drenched trail, he knew he was in the right direction. All too soon, he came across dead bodies, severed limbs, and the pitiful corpses of tiny sucklings and babes. When he finally caught up with the captives, he hugged and kissed them, clung to them in warm embrace, and accompanied them all the way to the shores of the Euphrates River, in Babylonia, where he bid them farewell saying, 'I must return to comfort the remnants of Israel who remain on the holy soil.'

When the captives realized that the prophet was leaving them, they burst into tears, 'Our dear father Jeremiah, how can you leave us?' they wept. With deep compassion, Jeremiah responded, 'I hereby bring heaven and earth to testify that I tell you the absolute truth; if only you had cried sincerely but once while you were still in Zion, you never would have been exiled.' With that, Jeremiah turned toward the Holy Land, shedding bitter tears (*Pesikta Rabbasi 26*).

THE TEARS OF KINNOS are a never-ending stream. When I began to translate and elucidate the *Kinnos* on the day after Succos, I called my rebbe, HaRav Mordechai Gifter, and asked, 'How can I get into the mood of writing about *Kinnos* just a day after Simchas Torah, while the happy tunes of joy still resonate in my ears and Tishah B'Av is still so far off in the future? Who can think of *Kinnos* now?'

He replied: 'You are mistaken. *Kinnos* are not only for Tishah B'Av, they are for the entire year, except that throughout the year we recite *Kinnos* in a whisper, while on Tishah B'Av we shout them out loud! Whoever neglects *Kinnos* all year long and attempts to start reciting them on Tishah B'Av will not succeed in saying them even then, because he will recite the verses without any feeling and he will become bored. We must cry and mourn over the *Churban* all year long, in every season, and then our *Kinnos* will reach their climax of pain on Tishah B'Av!'

This concept of regular mourning over the *Churban* is codified in the very first chapter of *Shulchan Aruch (Orach Chaim 1:3)*: *It is proper for every God-fearing person to feel and anguish over the destruction of the Holy Temple.*

The *Sfas Emes* was once asked: 'And what should someone do if he feels no anguish over the *Churban* of the Temple?' The Rebbe replied, 'Then he should be consumed with pain and anguish over his own personal *Churban*. If a Jew doesn't feel real pain over the *Churban*, it shows that his soul is in a wretched, abysmal state!'

## IV: Jeremiah the Prophet: Fighting Fire With Tears

*Jeremiah cursed the ninth day of Av, Tishah B'Av, the day of his birth (Midrash Lyov).*

*Every time Jeremiah admonished the Jewish people, they mocked, scorned, and humiliated him (Mishlei Rabbasi 1).*

JEREMIAH WAS PROBABLY the most unpopular prophet in history. For forty years he fearlessly hammered away at the people of Israel and warned them of God's impending retribution. Everything he said, he said publicly, in the marketplace, for all to hear. The people despised him for his prophecies. He was not just unpopular — he was scorned, hated, threatened, and persecuted. But he was never intimidated or silenced, because he spoke the word of God — and the word of God must be heard.

The one who detested Jeremiah most was King Yehoyakim. The height of King Yehoyakim's brazen defiance is described in chapter 36 of the Book of *Jeremiah*.

In the fourth year of his reign, eighteen years before the *Churban*, God commanded Jeremiah to prepare a scroll upon which he would record God's prediction of the evil that would befall the land during the future *Churban*. Our Rabbis teach that Jeremiah, who was then in prison because of his intrepid prophecies, recorded the basic text of the Book of *Lamentations* (chapters 1,2, and 4). Because he was incarcerated, Jeremiah sent his devoted disciple Baruch ben Neriyah to the king's palace to read this prophetic warning to him. This took place on the eighth day of Kislev while the king was in his winter palace, which was warmed by a roaring fire. One of the king's officers began to read:

*'Alas — she (Jerusalem) sits in solitude!' (Lam. 1:1).*

*'Who cares,' responded Yehoyakim, 'as long as I remain king!'*

*'She weeps bitterly in the night' (ibid. 1:2).*

*'Who cares,' he shrugged, 'as long as I remain king!'*

*'Judah has gone into exile because of suffering' (ibid. 1:3).*

*'Who cares! I am still king!'*

*'The roads of Zion are in mourning!' (ibid. 1:4).*

*'Who cares! I am still king!'*

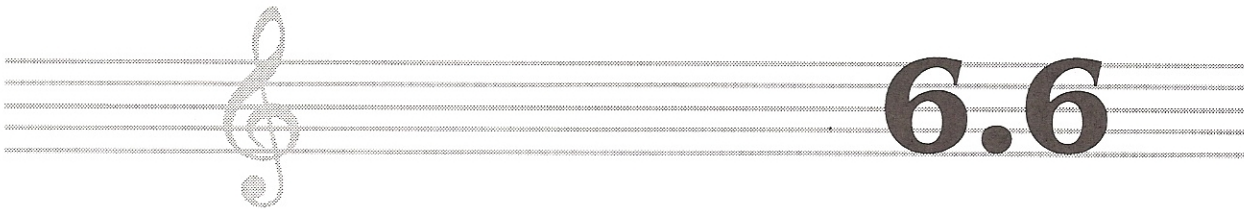
*'Her adversaries have become her ruling monarch' (ibid. 1:5).*

*'That I will never accept! I must remain king!' (Moed Katan 26a).*

Enraged Yehoyakim seized a sharp razor, and cut out every Name of God from the scroll, and then threw God's Names and the holy scroll into the roaring fire — where it burnt until everything turned to ashes.

After the king committed this sacrilege, neither he nor any of his retinue felt any remorse or fear whatsoever. Ordinarily, when a sacred Torah scroll goes up in flames and God's Name is obliterated, it is considered a calamity of the highest order, and one must tear his clothing in mourning, and fast and repent. Not so Yehoyakim and his court; they rejoiced over the conflagration of the Torah.

For this, Yehoyakim was doomed to die a terrible death, with his remains treated



## LAMENTATIONS (EKHAH)

### STRUCTURE

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The Book of Lamentations, traditionally ascribed to the prophet Jeremiah, describes the siege and devastation of Jerusalem by the Babylonian army in 586 b.c.e.<sup>1</sup> It comprises five chapters, each of which is a self-contained elegiac poem. The first two and last two poems each comprise twenty-two verses, and all but the last are arranged in an alphabetic acrostic. The third poem, in which the author ponders on the meaning of suffering, is arranged as a triple acrostic in sixty-six short verses.

### LITURGICAL USE

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Lamentations is customarily chanted in the synagogue on the evening of Tish'ah Be'Av, the ninth day of the Jewish month of Av. This practice is mentioned in the post-talmudic tractate *Soferim* (18:4):<sup>2</sup>

*Some read the book of Lamentations at night, and some wait until the [following] morning after the Torah reading. After the Torah reading a man stands up, his head covered with ashes and his clothes torn [as a sign of mourning], and he chants it with weeping and wailing. It is preferable that he himself do the translation, but if he cannot he assigns the task to one who knows how to do it well. He translates it so that the rest of the people, including women and*

יש שקורין ספר קינות בערב  
ויש מאחרין עד הבקר לאחר קריאת תורה  
שלאחר קריאת תורה עומד  
וראשו מתפלש באפר ובגדיו מפולשין  
וקורא בבכיה וביללה  
אם יודע הוא לתרגמו מוטב  
ואם לאו נותנו למי שיודע לתרגם בטוב  
ומתרגם לפי שיבינו בו שאר העם

<sup>1</sup> Most modern scholars agree that these elegies were composed sometime between 586 and 538 b.c.e. Fewer, however, support the traditional attribution to Jeremiah. Most scholars consider these elegies to be the work of one or more anonymous bards (*Anchor Bible Dictionary*, s.v. "Lamentations").

<sup>2</sup> Datings of this tractate range from the sixth to the twelfth centuries.

the people, including women and children, will understand [the text]. Women are obligated to listen to the reading of the book, and men have an even greater obligation.<sup>3</sup>

והנשים ותינוקות  
שהנשים חייבות לשמוע קריאת ספר כאנשים  
וכ"ש זכרים

The evening (ערבית) service for fast days is recited, up to and including the *Amidah* and the *Kaddish Shalem* that follows. Then the reader, seated like a mourner on the floor or on a low bench, chants Lamentations in a mournful tone. In some congregations all the worshipers chant softly along with the reader. Lamentations is generally read from a printed book, except in those communities where the custom is to read from a scroll.

## LAMENTATIONS MOTIFS IN OTHER READINGS

Several melancholy verses in the books of Deuteronomy, Jeremiah, Isaiah, and Esther are chanted according to the musical motifs of Lamentations.

- The *haftarah* of the Shabbat before Tish'ah Be'Av (Shabbat Devarim, also known as Shabbat Ḥazon) is chanted in the following modes:<sup>4</sup>

Isaiah 1:1	<i>Haftarah</i> mode
1:2-15	Lamentations mode
1:16-19	<i>Haftarah</i> mode
1:20-23	Lamentations mode
1:24-27	<i>Haftarah</i> mode

- The *haftarah* for the morning service on Tish'ah Be'Av begins in the Lamentations mode (Jeremiah 8:13-9:21) and ends in the *Haftarah* mode (9:22-23). The switch away from the Lamentations mode is in keeping with the practice of not ending any reading on a depressing note.
- On the Shabbat before Tish'ah Be'Av, one verse of the Torah portion (Deut. 1:12) is chanted in the Lamentations mode. The first word of this verse (אִיכָה אִשָּׁה לְבִדִּי טָרַחְתֶּם וּמְשַׂאֲכֶם וְרִיבְכֶם) provided an obvious connection to the opening word of the book of Lamentations.
- Several verses from the book of Esther are also chanted in the Lamentations mode. Common to all these verses is the theme of sadness or mention of the Jews' exile.<sup>5</sup>

<sup>3</sup> Contemporary common practice is *not* identical to what is described here.

<sup>4</sup> A study of these verses will reveal that modulations to the Lamentations mode reflects shifts to a gloomy mood in the text.

<sup>5</sup> Customs vary regarding the chanting of these verses, but nearly universal is the practice of cantillating Esther 2:6 in the Lamentations mode.

(1:7) וְכֵלִים מְכֻלִּים שׁוּנִים

...*beakers of varied design*<sup>6</sup>

(2:6) אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם עִם־הַגְּלָה אֲשֶׁר הִגְלָתָה עִם יְכֹנְיָה מֶלֶךְ־יְהוּדָה

אֲשֶׁר הִגְלָה נְבוּכַדְנֶצַּר מֶלֶךְ בָּבֶל:

...*that was carried into exile along with King Jeconiah of Judah, which had been driven into exile by King Nebuchadnezzar of Babylon.*

(3:15) וְהָעִיר שׁוּשַׁן נְבוּכָה:

...*but the city of Shushan was dumbfounded.*

(4:1) וּמֶרְדֵּכַי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מְרֹדֵכַי אֶת־בְּגָדָיו

וַיִּלְבַּשׂ שָׂק וַיֵּצֵא בְּתוֹךְ הָעִיר וַיִּזְעַק וַעֲקָה גְדֻלָּה וּמָרָה

*When Mordecai learned all that had happened, Mordecai tore his clothes and put on sackcloth and ashes. He went through the city, crying out loudly and bitterly*

(4:3) אֲבָל גְּדוּל לִיהוּדִים וְצוּם וּבְכִי וּמְסַפֵּד שָׂק וְאֶפֶר יָצַע לְרַבִּים:

...*there was great mourning among the Jews, with fasting, weeping, and wailing, and everybody lay in sackcloth and ashes.*

(4:16) וְכֹאֲשֶׁר אָבְרָתִי אָבְרָתִי:

...*and if I am to perish, I shall perish!*

(7:3) וְעַמִּי בְּבִקְשָׁתִי:

...*and my people as my request.*

(7:4) כִּי נִמְכַרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לְהַרְוֹג וּלְאַבֵּד

*For we have been sold, my people and I, to be destroyed, massacred, and exterminated...*

(8:6) כִּי אֵיכָכָה אוֹכַל וְרָאִיתִי בְרָעָה אֲשֶׁר־יִמָּצֵא אֶת־עַמִּי וְאֵיכָכָה אוֹכַל

וְרָאִיתִי בְּאַבְרֵן מוֹלְרָתִי:

...*For how can I bear to see the disaster which will befall my people! And how can I bear to see the destruction of my kindred!*

<sup>6</sup> According to Jewish tradition, these vessels had been plundered from the Jerusalem Temple.

## CHANTING CHAPTER THREE

The third chapter of Lamentations, consisting of sixty-six short verses, is not cantillated according to the *te'amim*. Instead, it is chanted to a special melody<sup>7</sup> that combines every three verses into one strophe of melody.<sup>8</sup>

1. 'a-NÍ hag-GE-ver ra-'A 'o - NÍ\_\_\_\_  
 4. bil-LA ve-sa-RÍ ve-'ó - RÍ\_\_\_\_

be - SHĒ - vet 'ev-ra - TÓ\_\_\_\_  
 shib - BAR\_\_\_\_ 'ats-mó - TAY\_\_\_\_

2. 'ó-TÍ na-HAG vay-yó - LAKH\_\_\_\_ HÓ-shekh ve - ló - 'ÓR\_\_\_\_  
 5. ba-NA 'a-LAY vay-yak - KAF\_\_\_\_ RÓSH ut - la - 'A\_\_\_\_

3. 'AKH BÍ ya-SHUV ya-ha-FÓKH ya - DÓ\_\_\_\_ kol-hay - YÓM\_\_\_\_  
 6. be-ma-ḥa-shak-KÍM hó-shí - - - VA - ní ke-mé-TÉ 'ó - LAM\_\_\_\_

- אֲנִי הִנְבֵּר רֹאֵה עָלַי בְּשֹׁבֹט עֲבֹרְתוֹ: 3:1  
 אוֹתִי נִתְּנָה וַיִּלְךְ חֶשֶׁךְ וְלֹא-אֹר: 3:2  
 אֵךְ כִּי יִשָּׁב יִהְיֶה יְדוֹ כָּל-הַיּוֹם: 3:3
- בִּלְהָ בִשְׂרִי וְעוֹרֵי שִׁבְרִי עֲצֻמוֹתַי: 3:4  
 בְּגָה עָלַי וַיִּקְרַךְ רֹאשׁ וַתִּלְאַחַ: 3:5  
 בְּמַחְשָׁכִים הוֹשִׁיבֵנִי כִמְתִי עוֹלָם: 3:6

<sup>7</sup> The melody shown here is Eastern European. For a German tradition, see Baer, *Ba'al Tefillah*, p. 42 (number 139).

<sup>8</sup> Knowledge of the syntactic function of the *te'amim* can assist the reader in the proper phrasing of each line. The half-cadence of each line of the strophe (indicated by the first fermata of each line) will be chanted on the first level-two disjunctive (either *zakef* or *tippeḥa*) of each verse.

## Chapter 1

1. How lonely sits the city, that was full of people! she has become like a widow! She that was great among the nations, and princess among the provinces, has become a vassal!

2. She weeps bitterly in the night, and her tears are on her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her, they are become her enemies.

3. Judah has gone into exile because of affliction, and because of great servitude; she dwells among the nations, she finds no rest; all her pursuers overtook her in the midst of her distress.

4. The roads to Zion mourn, because none come to the appointed feasts; all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness.

5. Her adversaries have become the chief, her enemies prosper; for the Lord has afflicted her for the multitude of her transgressions; her infants have gone to captivity before the enemy.

6. (K) And from the daughter of Zion all her splendor is departed; her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

7. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her; the adversaries saw her, and mocked at her destruction.

8. Jerusalem grievously sinned; therefore she has become loathsome; all those who honored her despise her, for they have seen her nakedness; even she sighs, and turns back.

## פרק א

א אֵיכָהּ | יֹשְׁבָה בְדוֹד הָעִיר רַבָּתִי  
 עִם הֵיטָה פְּאַלְמָנָה רַבָּתִי בְּגוֹלִים  
 שְׂרָתִי בְּמַדִּינֹת הֵיטָה לְמָס:  
 ב בָּכוּ תִבְכֶּה בְּלֵילָה וְדַמְעָתָה עַל  
 לַחְיָהּ אֵין-לָהּ מִנְחָם מִכָּל-אַהֲבֵיהָ  
 כָּל-רַעֲיָהּ בְּגָדוּ בָּהּ הָיוּ לָהּ  
 לְאֵיבִים: ג גָּלְתָה יְהוּדָה מֵעֲנִי  
 וּמְרַב עֲבֹדָה הִיא יֹשְׁבָה בְּגוֹלִים לֹא  
 מִצָּאָה מְנוּחַ כָּל-רֹדְפֶיהָ הַשִּׁיגוּהָ  
 בֵּין הַמְּצָרִים: ד דַּרְכֵי צִיּוֹן  
 אֲבֵלוֹת מִבְּלִי בָּאִי מוֹעֵד  
 כָּל-שַׁעְרֶיהָ שׁוֹמְמִין כְּהֵנִיחָה נְאֻחִים  
 בְּתוֹלְתֶיהָ נוֹגֹת וְהִיא מֵרָלָה:  
 ה הָיוּ צָרֶיהָ לְרֹאשׁ אֵיבֵיהָ שָׁלוּ  
 כִּי-יִהְיֶה הוֹגָה עַל רַב-פְּשָׁעֶיהָ  
 עוֹלָלֶיהָ הִלְכוּ שְׁבִי לַפְּנֵי-צָר:  
 ו וַיֵּצֵא מֶן-בֵּית- [מִבֵּית] צִיּוֹן  
 כָּל-הַדָּרָה הָיוּ שָׁרֶיהָ כְּאַיִלִים  
 לֹא-מִצָּאוּ מְרֻעָה וַיִּלְכוּ בְּלֹא-כֹחַ  
 לַפְּנֵי רוֹדֵף: ז זָכְרָה יְרוּשָׁלַם יָמֶי  
 עֲנָיָהּ וּמְרוֹדֶיהָ כָּל מַחֲמָדֶיהָ אֲשֶׁר  
 הָיוּ מִיָּמֵי קָדָם בְּנִפְלַעַם בְּיַד-צָר  
 וְאֵין עוֹזֵר לָהּ רְאוּהָ צָרִים שָׁחֲקוּ  
 עַל מִשְׁבַּתָּהּ: ח חֲטָא חֲטָאָה  
 יְרוּשָׁלַם עַל-כֵּן לְנִידָה הֵיטָה  
 כָּל-מְכַבְּדֶיהָ הִזְלִוּהָ כִּי-רָאוּ  
 עֲרוֹתָהּ גַם-הִיא נְאֻחָה וַתִּשָּׁב  
 אַחֲזוֹר:

9. Her filthiness was in her skirts; she took no thought not her last end; therefore she came down astonishingly; she has no comforter. O Lord, behold my affliction; for the enemy has magnified himself.

10. The adversary has spread out his hand upon all her precious things; for she has seen that the nations entered into her sanctuary, whom you did forbid to enter into your congregation.

11. (K) All her people sigh, they seek bread; they have given their precious things for food to revive their soul. Look, O Lord, and consider, how abject have I become.

12. Is it nothing to you, all you that pass by? Behold, and see if there is any pain like my pain, which was brought upon me, with which the Lord has afflicted me in the day of his fierce anger.

13. From above has he sent fire into my bones, and it prevails against them; he has spread a net for my feet, he has turned me back; he has made me desolate and faint all day long.

14. The yoke of my transgressions is bound by his hand; they are knit together and are set upon my neck; he has caused my strength to fall, the Lord has delivered me into the hands of those against whom I am not able to rise up.

15. The Lord has spurned all my mighty men in the midst of me; he has called an assembly against me to crush my young men; the Lord has trodden, as in a wine press, the virgin daughter of Judah.

16. For these things I weep; my eye, my eye runs down with water, because the comforter that should relieve my soul is far from me; my children are desolate, for the enemy has prevailed.

ט טמאתה בשוליה לא זכרה  
אחריתה ותרד פלאים אין מנחם  
לה ראה יהוה את-עניי כי הגדיל  
אויב: ידו פרש צר על  
כל-מחמדיה כיראתה גוים באו  
מקדשה אשר צויתת לא-יבאו  
בקהל לך: יא כל-עמיה  
נאנחים מבקשים לחם נתנו  
מחמודיהם [מחמדיהם] באכל  
להשיב נפש ראה יהוה והביטה כי  
הייתי זוללה: יב לוא אליכם  
כל-עברי דרך הביטו וראו אם-יש  
מכאוב כמכאבי אשר עולל לי  
אשר הוגה יהוה ביום חרון אפו:  
יג ממרום שלח-אש בעצמותי  
וירדנה פרש רשת לרגלי השביני  
אחור נתנלי שממה כל-היום דוה:  
יד נשקד על פשעי בידו ישתרגו  
עלו על-צוארי הכשיל כחי נתנני  
אדני בידי לא-אוכל קום:  
טו סלה כל-אבירי | אדני בקרבי  
קרא עלי מועד לשבר בחורי גת  
דברך אדני לבתולת בת-יהודה:  
טז על-אלה | אני בוכה עיני | עיני  
ירדה מים כירחק ממני מנחם  
משיב נפשי היו בני שוממים כי  
גבר אויב:



**17. Zion spreads out her hands, and none is there to comfort her; the Lord has commanded against Jacob adversaries around him; Jerusalem is like a menstruating woman among them.**

**18. (K)** The Lord is righteous; for I have rebelled against his word; hear, I beg you, all the peoples, and behold my sorrow; my virgins and my young men are gone into captivity.

**19.** I called to my lovers, but they deceived me; my priests and my elders perished in the city, while they sought food to revive their souls.

**20.** Behold, O Lord; for I am in distress; my bowels are troubled; my heart is turned inside me; for I have grievously rebelled; outside the sword bereaves, at home it is like death.

**21.** They have heard that I sigh; there is none to comfort me; all my enemies have heard of my trouble; they are glad that you have done it; you will bring the day that you have announced, and they shall be like me.

**22.** Let all their wickedness come before you; and do to them, as you have done to me for all my transgressions; for my sighs are many, and my heart is faint.

## Chapter 2

**1.** How has the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven to the earth the beauty of Israel, and remembered not his footstool in the day of his anger!

**2. (K)** The Lord has swallowed all the habitations of Jacob without pity; he has thrown down in his wrath the strongholds of the daughter of Judah; he has brought them down to the ground; he has profaned the kingdom and its princes.

יז פִּרְשָׁה צִיּוֹן בְּיָדֶיהָ אֵין מְנַחֵם לָהּ  
 צָוָה יְהוָה לַיַּעֲקֹב סְבִיבוֹ צָרוּ  
 הִיָּתָה יְרוּשָׁלַם לְנֹדָה בֵּינֵיהֶם:  
 יח צַדִּיק הוּא יְהוָה כִּי פִּיהוּ מְרִיתִי  
 שָׁמְעוּ-נָא כָּל-עַמִּים [הָעַמִּים] וְרֹאוּ  
 מִכְּאֲבֵי בְּתוֹלְתִי וּבַחֲוָרֵי הַלְכוּ  
 בְּשִׁבִי: יט קָרָאתִי לַמֵּאֲהָבִי  
 הִמָּה רַמּוֹנֵי כְּהֲנִי וְזִקְנֵי בְּעִיר גּוֹעֵו  
 כִּי-בִקְשׁוּ אֶכֶל לָמוּ וַיִּשְׁיבוּ  
 אֶת-נַפְשָׁם: כ רָאָה יְהוָה  
 כִּי-צָר-לִי מְעִי חֲמַרְמָרוּ נִהַפְּדוּ לְבִי  
 בְּקִרְבִי כִּי מָרוּ מְרִיתִי מִחוּץ  
 שִׁפְלַת-חָרֵב בְּבַיִת כַּמּוֹת:  
 כא שָׁמְעוּ כִּי נֶאֱנַחָה אָנִי אֵין מְנַחֵם  
 לִי כָּל-אֲיֵבֵי שָׁמְעוּ רַעְתִּי שָׁשׂוּ כִּי  
 אֲתָה עָשִׂיתָ הַבֵּאתָ יוֹם-קָרָאתָ  
 וַיְהִיו כְּמוֹנֵי: כב תָּבֵא  
 כָּל-רַעְתָּם לַפְּנִיָּה וְעוֹלָל לָמוּ  
 כַּאֲשֶׁר עוֹלָלְתָּ לִּי עַל כָּל-פְּשָׁעַי  
 כִּי-רַבּוֹת אֲנַחְתִּי וּלְבִי דָוִי:

## פרק ב

א אֵיכָה יָעִיב בְּאִפּוֹ | אֲדָנִי  
 אֶת-בֵּת-צִיּוֹן הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ  
 תַּפְּאֶרֶת יִשְׂרָאֵל וְלֹא-זָכַר  
 הַדָּס-דְּרָגָלוֹ בַּיּוֹם אִפּוֹ: ב בִּלְע  
 אֲדָנִי לֹא [וְלֹא] חָמַל אֶת כָּל-נְאוֹת  
 יַעֲקֹב הָרַס בְּעִבְרָתוֹ מִבְּצָרֵי  
 בֵּת-יְהוּדָה הִגִּיעַ לְאֶרֶץ חֵלָל  
 מִמְּלָכָה וְשָׂרִיָּה:

**3. He has cut off in his fierce anger all the horn of Israel; he has drawn back his right hand from before the enemy, and he has burned against Jacob like a flaming fire, which devours its surrounding.**

**4. He has bent his bow like an enemy; he stood with his right hand as an adversary, and he has slain all that were pleasant to the eye in the tent of the daughter of Zion; he has poured out his fury like fire.**

**5. The Lord was like an enemy; he has swallowed up Israel, he has swallowed up all her palaces; he has destroyed his strongholds, and has increased in the daughter of Judah mourning and lamentation.**

**6. And he has broken down his booth, as if it were a garden; he has destroyed his place of the assembly; the Lord has caused the appointed feasts and sabbaths to be forgotten in Zion, and has spurned in his angry indignation king and priest.**

**7. The Lord has cast off his altar, he has loathed his sanctuary, he has given to the hand of the enemy the walls of her palaces; they have made a noise in the house of the Lord, as in the day of an appointed feast.**

**8. The Lord has determined to destroy the wall of the daughter of Zion; he has stretched out a line, he has not restrained his hand from destroying; he has caused the rampart and the wall to lament; they languish together.**

**9. Her gates are sunk into the ground; he has destroyed and broken her bars; her king and her princes are among the nations; the Torah is no more; her prophets also did not find a vision from the Lord.**

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

ג גִּדַע בְּחַר־אֵף כָּל קֶרֶן יִשְׂרָאֵל  
הַשֵּׁיב אַחֲזֹר יְמִינוֹ מִפְּנֵי אוֹיֵב  
וַיִּבְעַר בַּיַּעֲקֹב כְּאֵשׁ לַהֲבָה אֹכְלָה  
סָבִיב: ד דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב  
נָצַב יְמִינוֹ כְּצָר וַיַּהַרֵג כָּל  
מַחֲמַד־יַעֲיִן בְּאֵהֶל בַּת־צִיּוֹן שֶׁפָּדַךְ  
כְּאֵשׁ חֲמָתּוֹ: ה הִלָּה אֲדָנִי |  
כְּאוֹיֵב בִּלְעַיִשׁ יִשְׂרָאֵל בִּלְעַיִשׁ  
כָּל־אַרְמְנוֹתֶיהָ שַׁחַת מִבְּצָרֶיהָ וַיַּרְבֵּ  
בַּבַּת־יְהוּדָה תִּאֲנִיָּה וַאֲנִיָּה:  
ו וַיַּחֲמַס כַּגֶּן שָׂכּוֹ שַׁחַת מוֹעֲדוֹ  
שֶׁכַח יְהוָה | בְּצִיּוֹן מוֹעֵד וְשַׁבָּת  
וַיִּנְאַץ בְּזַעַם־אָפוֹ מֶלֶךְ וְכֹהֵן:  
ז זָנַח אֲדָנִי | מִזְבְּחוֹ נֶאֱרַר מִקִּדְשׁוֹ  
הַסְּגִיר בְּיַד־אוֹיֵב חוֹמַת אַרְמְנוֹתֶיהָ  
קוֹל נִתְּנוּ בְּבֵית־יְהוָה כְּיוֹם מוֹעֵד:  
ח חָשַׁב יְהוָה | לְהַשְׁחִית חוֹמַת  
בַּת־צִיּוֹן נְטָה קוֹ לֹא־הֵשִׁיב יָדוֹ  
מִבִּלְעַיִשׁ וַיַּאֲבֹל־חַל וְחוֹמָה יַחֲדוּ  
אַמְלָלוּ: ט טִבְעוּ בְּאַרְצָ שְׁעָרֶיהָ  
אַבְדוּ וְשִׁבְר בְּרִיחֶיהָ מִלְכָּה וְשָׂרֶיהָ  
בְּגוֹיִם אֵין תוֹרָה גַם־נְבִיאֶיהָ  
לֹא־מָצְאוּ חֲזוֹן מִיְהוָה: י יֵשְׁבוּ  
לְאַרְצָ יְדָמוּ זִקְנֵי בַת־צִיּוֹן הֶעֱלוּ  
עֶפְרָר עַל־רֵאשֵׁם חָגְרוּ שִׁקִּים  
הוֹרִידוּ לְאַרְצָ רֵאשׁוֹן בְּתוֹלַת  
יְרוּשָׁלַם:

**11. My eyes are spent with tears, my bowels** are troubled, my liver is poured upon the earth, because of the destruction of the daughter of my people; because the children and the babies faint in the streets of the city.

**12.** They say to their mothers, Where is grain and wine? when they faint like wounded men in the streets of the city, when their soul was poured out on their mothers' bosom.

**13. (K)** What shall I take to witness for you? What shall I compare to you, O daughter of Jerusalem? What shall I equal to you, that I may comfort you, O virgin daughter of Zion? for your ruin is great like the sea. Who can heal you?

**14. (K)** Your prophets have seen vain and foolish visions for you; and they have not exposed your iniquity, to restore your captivity; but have prophesied for you burdens of falsehood and deceit.

**15.** All who pass by clap their hands at you; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth?

**16.** All your enemies have opened their mouth against you; they hiss and gnash the teeth; they say, We have swallowed her up; certainly this is the day that we looked for; we have found it, we have seen it.

**17.** The Lord has done that which he had determined; he has fulfilled his word that he had commanded in the days of old; he has thrown down without pity; and he has caused your enemy to rejoice over you, he has raised up the horn of your adversaries.

**18.** Their heart cried to the Lord, O wall of the daughter of Zion, let tears run down like a river day and night; give yourself no rest; let not the apple of your eye cease.

יֵא כָּלוּ בַדְמָעוֹת עֵינַי חֲמַרְמְרוּ מַעֵי  
 נִשְׁפַּךְ לָאָרֶץ כְּבִדִי עַל־שֶׁבֶר  
 בַּת־עַמִּי בַעֲטָף עוֹלָל וְיוֹנֵק  
 בְּרַחְבוֹת קִרְיָהּ: יב לְאִמּוֹתָם  
 יֹאמְרוּ אֵיךְ דָּגְנוּ וַיָּנוּ בְּהִתְעַטְפָּם  
 כְּחָלָל בְּרַחְבוֹת עִיר בְּהִשְׁתַּפֵּךְ  
 נַפְשָׁם אֶל־חִיק אִמּוֹתָם:  
 יג מָה־אֲעִידֶךָ מָה אֲדַמָּה־לְךָ הַבַּת  
 יְרוּשָׁלַם מָה אֲשׁוּה־לְךָ וְאֶנְחַמְךָ  
 בַּתוֹלַת בַּת־צִיּוֹן כִּי־גָדוֹל כַּיָּם  
 שִׁבְרֶךָ מִי יִרְפָּא־לְךָ: יד נְבִיאֶיךָ  
 חִזּוּ לְךָ שׂוֹא וְתַפֵּל וְלֹא־גָלוּ  
 עַל־עוֹנֶיךָ לְהַשִּׁיב שְׁבִיתֶךָ [שְׁבוּתֶךָ]  
 וַיַּחֲזוּ לְךָ מִשְׁאוֹת שׂוֹא וּמַדּוּחִים:  
 טו סִפְּקוּ עֲלֶיךָ כַּפַּיִם כָּל־עַבְרֵי  
 דָרְךָ שִׁרְקוּ וַיִּנְעוּ רֵאשִׁים עַל־בַּת  
 יְרוּשָׁלַם הַזֹּאת הָעִיר שִׁיאֲמְרוּ  
 כְּלִילַת לְפִי מִשׁוֹשׁ לְכָל־הָאָרֶץ:  
 טז פָּצוּ עֲלֶיךָ פִּיהֶם כָּל־אוֹיְבֶיךָ  
 שִׁרְקוּ וַיַּחֲרְקוּ־שֵׁן אֲמְרוּ בִלְעָנוּ אֶךָ  
 זֶה הַיּוֹם שִׁקּוּיֵנָהוּ מִצָּאֲנוּ רְאִינוּ:  
 יז עָשָׂה יְהוָה אֲשֶׁר זָמַם בַּעַע  
 אֲמָרְתוֹ אֲשֶׁר צִוָּה מִימֵי־קֶדֶם הָרִס  
 וְלֹא חָמַל וַיִּשְׁמַח עֲלֶיךָ אוֹיֵב הָרִים  
 קָרוּ צָרֶיךָ: יח צַעַק לִבָּם  
 אֶל־אֲדָנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי  
 כַּנְחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תַּתִּינִי  
 פּוֹגַת לְךָ אֶל־תִּדָּם בַּת־עֵינֶיךָ:

**19. Arise, cry out in the night; in the** beginning of the watches pour out your heart like water before the face of the Lord; lift up your hands toward him for the life of your young children, who faint for hunger at the head of every street.

**20.** Behold, O Lord, and consider to whom you have done this. Shall the women eat their fruit, their cherished babies? shall the priest and the prophet be slain in the sanctuary of the Lord?

**21.** The young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; you have slain them in the day of your anger; you have slaughtered without mercy.

**22.** You have called as in the day of an appointed feast my terrors in every side, so that in the day of the Lord's anger none escaped nor remained; my enemy has consumed those whom I have cherished and brought up.

### Chapter 3

**1.** I am the man who has seen affliction by the rod of his wrath.

**2.** He has led me, and brought me into darkness, but not into light.

**3.** Surely he has turned against me; he turns his hand against me all day long.

**4.** He has made my flesh and my skin waste away; he has broken my bones.

**5.** He has built against me, and surrounded me with bitterness and hardship.

**6.** He has set me in dark places, like the long ago dead.

**7.** He has walled me around, so that I cannot get out; he has made my chain heavy.

**8.** Also when I cry and shout, he shuts out my prayer.

**9.** He has enclosed my ways with hewn stone, he has made my paths crooked.

יֵט קוֹמִי | רִנִּי בַלַּיִל [בַּלַּיְלָה] לְרֹאשׁ  
אֲשֶׁמְרוֹת שְׁפָכִי כַמַּיִם לַיָּדָּ: גִּבַּח  
פָּנַי אֲדַנֶּי שְׂאֵי אֲלֵנוּ כַפְּיָךְ עַל-נַפְשׁ  
עוֹלָלֶיךָ הָעֲטוּפִים בְּרָעַב בְּרֹאשׁ  
כָּל-חֹצוֹצוֹת: כִּרְאָה יְהוָה  
וְהַבִּיטָה לְמִי עוֹלָלָתָ כֹּה  
אִם-תֵּאֲכַלְנָה נְשִׁים פְּרִים עַלְלֵי  
טַפְחִים אִם-יִהְרַג בְּמִקְדָּשׁ אֲדַנֶּי  
כִּתְוֹ וְנָבִיא: כֹּה שָׁכְבוּ לְאַרְצָךְ  
חֹצוֹת נַעַר וְזָקֵן בְּתוֹלְתַי וּבְחוּרֵי  
נַפְלֵי בְּחָרֵב הִרְגִּתָּ בַיּוֹם אֲפָדָךְ  
טַבַּחְתָּ לֹא חֲמַלְתָּ: כֹּב תִּקְרָא  
כְּיוֹם מוֹעֵד מְגוּרֵי מִסְבֵּיב וְלֹא הָיָה  
בַיּוֹם אֶף-יְהוָה פָּלִיט וְשָׂרִיד  
אֲשֶׁר-טַפַּחְתִּי וְרַבִּיתִי אִיבֵי כֻלָּם:

### פרק ג

אֲנִי הַגִּבֹּר רְאָה עָלַי בְּשֶׁבֶט  
עִבְרָתוֹ: בִּאוֹתִי נִהַג וַיִּלְךְ חֶשֶׁךְ  
וְלֹא-אֹר: גִּאֲדָ בִּי יָשֵׁב יַהֲפֹךְ יָדוֹ  
כָּל-הַיּוֹם: דַּ בִּלְהָ בְּשָׂרִי וְעוֹרֵי  
שִׁבְרַ עֲצָמוֹתַי: הַ בָּנָה עָלַי וַיִּקְוֶה  
רֹאשׁ וּתְלָאָה: וּבְמַחְשָׁכִים  
הוֹשִׁיבֵנִי כְּמֵתֵי עוֹלָם: ז גִּדְרָ  
בְּעַדֵּי וְלֹא אֵצֶא הַכְּבִיד נַחֲשֵׁתִי:  
ח גָּם כִּי אֲזַעֵק וְאֲשׁוּעַ שְׁתָּם  
תִּפְלְתִי: ט גִּדְרָ דְרָכִי בְּגִזִּית  
נְתִיבֹתַי עוֹהָ:

**10. (K) He is to me like a bear lying in wait,** and like a lion in secret places.

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

**12.** He has bent his bow, and set me as a mark for the arrow.

**13.** He has caused the arrows of his quiver to enter into my insides.

**14.** I have become a derision to all my people; and their song all day long.

**15.** He has filled me with bitterness, he has sated me with wormwood.

**16.** He has also broken my teeth with gravel stones, he has covered me with ashes.

**17.** And you have removed my soul far away from peace; I have forgotten prosperity.

**18.** And I said, My strength and my hope are perished from the Lord;

**19.** Remembering my affliction and my misery, the wormwood and the gall.

**20. (K)** My soul remembers them, and is bowed down inside me.

**21.** This I recall to my mind, therefore have I hope.

**22.** The grace of the Lord has not ceased, and his compassion does not fail.

**23.** They are new every morning; great is your faithfulness.

**24.** The Lord is my portion, says my soul; therefore will I hope in him.

**25.** The Lord is good to those who wait for him, to the soul that seeks him.

**26.** It is good that a man should quietly hope for the salvation of the Lord.

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

**28.** Let him sit alone and in silence, because he has taken it upon him.

**29.** Let him put his mouth in the dust; there may yet be hope.

**30.** Let him offer his cheek to him who strikes him; let him take his fill of insults.

יָדָב אֲרֵב הוּא לִי אֲרִיָּה [אֲרִי] בְּמִסְתָּרִים: יֵא דָרְכֵי סוּרָר וַיִּפְשַׁחֲנִי שְׁמֵנִי שָׁמַם: יֵב דָּרְדָּר קָשְׁתּוֹ וַיִּצִיבֵנִי כַּמֵּטְרָא לַחַץ: יֵג הִבִּיא בְּכַלְיוֹתַי בְּנִי אֲשַׁפְתּוֹ: יֵד הָיִיתִי שָׁחֵק לְכָל־עַמִּי נְגִינָתְךָם כָּל־הַיּוֹם: טו הִשְׁבִּיעַנִי בְּמַרְוֵרִים הָרוֹנִי לַעֲנָה: טז וַיִּגְרַס בְּחֶצֶץ שָׁנִי הַכְּפִישָׁנִי בְּאַפָּר: יז וַתִּזְנַח מִשְׁלֹם נַפְשִׁי נִשְׁתִּיתִי טוֹבָה: יח וְאָמַר אֲבָד נֶצְחִי וַתּוֹחַלְתִּי מִיְהוָה: יט זָכַר־עֲנִי וּמְרוֹדִי לַעֲנָה וְרֹאשׁ: כ זָכוֹר תִּזְכּוֹר וַתִּשְׁיַח [וַתִּשְׁוַח] עָלַי נַפְשִׁי כֹּא זֹאת אֲשִׁיב אֶל־לִבִּי עַל־כֵּן אוֹחִיל: כב חֲסִדֵי יְהוָה כִּי לֹא־תִמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו: כג חֲדָשִׁים לְבַקְרִים רַבָּה אֲמוֹנַתְךָ: כד חֲלָקִי יְהוָה אֲמַרָה נַפְשִׁי עַל־כֵּן אוֹחִיל לוֹ: כה טוֹב יְהוָה לְקוֹן לְנַפֵּשׁ תִּדְרָשְׁנוּ: כו טוֹב וַיִּחִיל וְדוֹמָם לַתְּשׁוּעַת יְהוָה: כז טוֹב לְגֹבֵר כִּי־יִשָּׂא עַל בְּנֵעוּרָיו: כח יֵשֵׁב בְּדָד וַיִּדָּם כִּי נָטַל עָלָיו: כט יִתֵּן בְּעַפְרָ לְפִיהוּ אוֹלֵי יֵשׁ תִּקְוָה: ל יִתֵּן לְמַכְהוּ לַחֵי יִשְׁבַּע בְּחַרְפָּה:

- 31. For the Lord will not cast off for ever;**  
**32.** But though he cause grief, yet will he have compassion according to the abundance of his grace.  
**33.** For he does not afflict willingly nor grieve the children of men.  
**34.** To crush under his feet all the prisoners of the earth,  
**35.** To turn aside the right of a man before the face of the most High,  
**36.** To subvert a man in his cause, the Lord approves not.  
**37.** Who is he who says, and it comes to pass, when the Lord commands it not?  
**38.** Do not both evil and good come out of the mouth of the most High?  
**39.** Why then does a living man complain, a man, about the punishment of his sins?  
**40.** Let us search and try our ways, and turn back to the Lord.  
**41.** Let us lift up our heart with our hands to God in the heavens.  
**42.** We have transgressed and have rebelled; you have not pardoned.  
**43.** You have covered with anger, and pursued us; you have slain, you have not pitied.  
**44.** You have covered yourself with a cloud, so that our prayer should not pass through.  
**45.** You have made us offscouring and refuse in the midst of the people.  
**46.** All our enemies have opened their mouths against us.  
**47.** Fear and the pit have come upon us, desolation and destruction.  
**48.** My eye runs down with rivers of water for the destruction of the daughter of my people.  
**49.** My eye trickles down, and ceases not, without any intermission,  
**50.** Till the Lord looks down, and beholds from heaven.  
**51.** My eye affects my heart because of all the daughters of my city.

לא כִּי לֹא יִזְנַח לְעוֹלָם אֲדֹנָי: לֵב כִּי  
אִם־הוֹגָה וּרְחַם כְּרַב חֶסֶדּוֹ  
[חֶסֶדּוֹ]: לֵב כִּי לֹא עָנָה מִלְּבוֹ וַיִּגַּה  
בְּנִי־אִישׁ: לֵד לְדַכֵּא תַחַת  
רַגְלָיו כָּל אֲסִירֵי אֶרֶץ: לֵה לְהַטּוֹת  
מִשִּׁפְט־גֹּבֵר נִגְדַּת פָּנָי עֲלֵיוֹן:  
לוֹ לְעֹנֵת אָדָם בְּרִיבוֹ אֲדֹנָי לֹא  
רָאָה: לֹא מִי זֶה אָמַר וַתְּהִי  
אֲדֹנָי לֹא צָוָה: לֹחַ מִפִּי עֲלֵיוֹן לֹא  
תִצָּא הַרְעוֹת וְהַטּוֹב:  
לֹט מֵה־יִתְאוּנוֹן אָדָם חִי גֹבֵר  
עַל־חֶטְאוֹ [חֶטְאוֹ]: מִנְחַפְשָׁה  
דָּרְלֵינוּ וַנְּחַקְרָה וְנִשׁוּבָה עַד־יְהוָה:  
מֵא נִשְׂא לְבַבְנוּ אֶל־כַּפָּיִם אֶל־אֵל  
בְּשָׁמַיִם: מִב נַחֲנוּ פִשְׁעֵנוּ וּמְרִינוּ  
אֶתְּךָ לֹא סָלַחְתָּ: מִג סִכְּתָה  
בְּאֶף וַתִּרְדְּדֵנוּ הַרְגַתָּ לֹא חָמַלְתָּ:  
מִד סִכּוֹתָה בְּעֵנֶךָ לָךְ מִעֲבוּר  
תִּפְלָה: מֵה סָחִי וּמֵאֹס תִּשְׁיַמְנוּ  
בְּקִרְב הָעַמִּים: מו פָּצוּ עֲלֵינוּ  
פִּיהֶם כָּל־אִיבֵינוּ: מִז פָּחַד וּפְחַת  
הָיָה לָנוּ הַשָּׂאת וְהַשְׁבֵּר:  
מִח פִּלְגֵי־מַיִם תִּתְּרַד עֵינָי עַל־שִׁבְר  
בֵּת־עַמִּי: מִט עֵינָי נִגְרָה וְלֹא  
תִדְמָה מֵאֵין הַפְּגוֹת: נ עַד־יִשְׁקִיף  
וְיֵרָא יְהוָה מִשָּׁמַיִם: נֹא עֵינִי עוֹלֵלָה  
לְנַפְשִׁי מִכָּל בָּנוֹת עִירִי:

**52. They hunt me like a bird, those who hate me without cause.**

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

**54. Waters flowed over my head; then I said, I am cut off.**

**55. I called upon your name, O Lord, from the lowest pit.**

**56. You have heard my voice; hide not your ear at my sighing, at my cry.**

**57. You drew near in the day that I called upon you; you said, Fear not.**

**58. O Lord, you have pleaded the causes of my soul; you have redeemed my life.**

**59. O Lord, you have seen my wrong; judge you my cause.**

**60. You have seen all their vengeance and all their schemes against me.**

**61. You have heard their insult, O Lord, and all their schemes against me.**

**62. The lips of those who rose up against me, and their muttering against me all day long.**

**63. Behold their sitting down, and their rising up; I am their music.**

**64. Render to them a recompense, O Lord, according to the work of their hands.**

**65. Give them sorrow of heart, your curse be on them.**

**66. Pursue and destroy them in anger from under the heavens of the Lord.**

## Chapter 4

**1. How has the gold become dim! how has the finest gold changed! the stones of the sanctuary lie scattered at the head of every street.**

**2. The precious sons of Zion, comparable to fine gold, how are they considered as earthen pitchers, the work of the hands of the potter!**

נב צוד צדוני בצפור איבי חנם:  
 נג צמתו בבור חלי וידו-אבן בי:  
 נד צפו-מים על-ראשי אמרתי  
 נגזרתי: נה קראתי שמך יהוה  
 מבור תחתיות: נו קולי שמעת  
 אל-תעלם אזנך לרוחתי לשועתי:  
 נו קרבת ביום אקראך אמרת  
 אל-תירא: נח רבת אדני ריבי  
 נפשי גאלת חי: נט ראיתה יהוה  
 ענתתי שפטה משפטי: ס ראיתה  
 כל-נקמתם כל-מחשבתם לי:  
 סא שמעת חרפתם יהוה  
 כל-מחשבתם עלי: סב שפתי קמי  
 והגיונם עלי כל-היום: סג שבתם  
 וקימתם הביטה אני מנגינתם:  
 סד תשיב להם גמול יהוה  
 כמעשה ידיהם: סה תתן להם  
 מגנת-לב תאלתך להם: סו תרדף  
 באף ותשמידם מתחת שמי יהוה:

## פרק ד

א איכה יועם זָהָב ישנא הכתם  
 הטוב תשתפכנה אבני-קֹדֶשׁ  
 בראש כל-חוצות: ב בני ציון  
 היקרים המסלאים בפז איכה  
 נחשבו לנבלי-חרש מעשה ידי  
 יוצר:

**3. (K) Even the jackals give the breast, they** suckle their young ones; but the daughter of my people has become cruel, like the ostriches in the wilderness.

**4.** The tongue of the sucking child cleaves to the roof of his mouth for thirst; the young children ask for bread, and no man gives it to them.

**5.** Those who fed delicately are desolate in the streets; those who were brought up in purple embrace dunghills.

**6.** For the punishment of the iniquity of the daughter of my people is greater than the sin of Sodom, that was overthrown in a moment, and no hands were laid upon her.

**7.** Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire;

**8.** Now their visage is blacker than coal; they are not recognized in the streets; their skin is shrivelled upon their bones; it is withered, it has become like a stick.

**9.** Those who were slain with the sword are better than those who are slain with hunger; for these pine away, stricken by want of the fruits of the field.

**10.** The hands of compassionate women have boiled their own children; they were their food in the destruction of the daughter of my people.

**11.** The Lord has accomplished his fury; he has poured out his fierce anger, and has kindled a fire in Zion, which has devoured its foundations.

**12. (K)** The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy would enter the gates of Jerusalem.

**13.** It was for the sins of her prophets, and the iniquities of her priests, who have shed the blood of the just in the midst of her,

ג גם־תַּנּוּן [תַּנּוּם] תִּלְצוּ שֶׁד הַיַּנּוּקוֹ  
 גוּרֵיהֶן בַּת־עַמִּי לְאַכְזָר כִּי עֵינַיִם  
 [כַּיַּעֲנִים] בַּמַּדְבָּר: ד דָּבַק לְשׁוֹן  
 יוֹנֵק אֶל־חֻכוֹ בַּצֶּמֶא עוֹלָלִים שְׂאֵלוּ  
 לֶחֶם פֶּרֶשׁ אֵין לָהֶם:  
 ה הָאֲכָלִים לְמַעַדָּיִם נִשְׁמוּ  
 בַחוּצוֹת הָאֲמֻנִים עָלַי תוֹלַע חִבְקוֹ  
 אֲשֵׁפֶתוֹת: ו וַיִּגְדַּל עֵנוֹן בַּת־עַמִּי  
 מִחֻטָּאת סֹדֵם הַהִפּוּכָה כְּמוֹ־רָגַע  
 וְלֹא־תָלוּ בָּהּ יָדַיִם: ז זָכוּ  
 נִזְרֵיהֶּ מִשֶּׁלֶג צָחוּ מִחֻלָּב אֲדָמוֹ  
 עֵצִם מִפְּנִינִים סַפִּיר גִּזְרָתָם:  
 ח חֻשֵׁד מִשְׁחֹר תִּאָּרֵם לֹא נִכְרוּ  
 בַחוּצוֹת צַפַּד עוֹרֵם עַל־עַצְמָם יָבֵשׁ  
 הָיָה כְּעֵץ: ט טוֹבִים הָיוּ  
 חֲלָלֵי־חֶרֶב מִחֲלָלֵי רֶעֶב שֶׁהֵם יוֹבֵבוּ  
 מִדְּקָרִים מִתְּנוּבַת שְׂדֵי: י יָדַי  
 נָשִׁים רַחֲמָנִיּוֹת בְּשָׁלוֹן יִלְדֵיהֶן הָיוּ  
 לְבָרוֹת לָמוֹ בְּשֶׁבֶר בַּת־עַמִּי:  
 יא כָּלָה יְהוָה אֶת־חֲמָתוֹ שִׁפְדָּה  
 חָרוֹן אַפּוֹ וַיִּצַּת־אֵשׁ בְּצִלוֹן וַתֹּאכַל  
 יְסוּדוֹתֶיהָ: יב לֹא הָאֲמִינוּ  
 מַלְכֵי־אֶרֶץ וְכָל [כָּל] יֹשְׁבֵי תִבְלַת כִּי  
 יבֹא צָר וְאוֹיֵב בְּשַׁעְרֵי יְרוּשָׁלַם:  
 יג מִחֻטָּאת נְבִיאֶיהָ עֲוֹנוֹת כְּהֻנָּה  
 הַשִּׁפְכִים בְּקִרְבָּהּ דָּם צַדִּיקִים:



**14. They wandered blindly in the streets,** polluted with blood, so that none could touch their garments.

**15.** Away! Unclean! men cried to them; Away!, Away!, Do not touch! So they fled away and wandered. Among the nations it was said, They shall no more sojourn there.

**16. (K)** The anger of the Lord has divided them; he will no more regard them; they respected not the persons of the priests, they were not gracious to the elders.

**17. (K)** As for us, our eyes fail watching for vain help; in our watching we have watched for a nation which could not save.

**18.** They hunt our steps, that we cannot go in our streets; our end is near, our days are fulfilled; for our end is come.

**19.** Our pursuers are swifter than the vultures of the sky; they pursued us upon the mountains, they laid wait for us in the wilderness.

**20.** The breath of our nostrils, the anointed of the Lord, was taken in their pits, of whom we said, Under his shadow we shall live among the nations.

**21. (K)** Rejoice and be glad, O daughter of Edom, living in the land of Uz; the cup shall also pass over to you; you shall become drunk and strip yourself bare.

**22.** The punishment of your iniquity is accomplished, O daughter of Zion; he will no more carry you away into exile; he will visit your iniquity, O daughter of Edom; he will uncover your sins.

## Chapter 5

**1.** Remember, O Lord, what has come upon us; consider, and behold our disgrace.

**2.** Our inheritance is turned to strangers, our homes to foreigners.

יָד נָעוּ עוֹרִים בְּחוּצוֹת נִגְאָלוּ בַדָּם  
 בְּלֹא יוֹכְלוּ יִגְעוּ בְּלִבְשֵׁיהֶם:  
 טוֹ סוּרוּ טָמֵא קָרְאוּ לָמוּ סוּרוּ  
 סוּרוּ אֶל־תִּגְעוּ כִּי נָצוּ גַם־נָעוּ  
 אָמְרוּ בְּגוֹלִם לֹא יוֹסִיפוּ לָגוֹר:  
 טו פָּנֵי יְהוָה חִלְקָם לֹא יוֹסִיף  
 לְהַבִּיטָם פָּנֵי כְהֵנִים לֹא נִשְׂאוּ  
 זְקִנִים [וְזְקִנִים] לֹא חָנְנוּ: יו  
 עוֹדֵינָה [עוֹדֵינוּ] תִּכְלִינָה עֵינֵינוּ  
 אֶל־עֲזָרְתָנוּ הֶבֶל בְּצַפִּיתָנוּ צָפִינוּ  
 אֶל־גּוֹי לֹא יוֹשֵׁעַ: יח צָדוּ  
 צַעֲדֵינוּ מַלְכֶת בְּרַחֲבֵינוּ קָרַב  
 קָצִינוּ מָלְאוּ יָמֵינוּ כִּי־בָא קָצִינוּ:  
 יט קָלִים הָיוּ רַדְפֵינוּ מִנִּשְׁרֵי שָׁמַיִם  
 עַל־הַהָרִים דָּלְקָנוּ בַּמִּדְבָּר אָרְבוּ  
 לָנוּ: כ רֹחַ אֲפִינוּ מְשִׁיחַ יְהוָה  
 נִלְכַּד בְּשַׁחֲיוֹתָם אֲשֶׁר אָמְרוּ  
 בְּצִלּוֹ נַחֲיָה בְּגוֹיִם: כא שִׁישִׁי  
 וְשִׁמְחִי בַת־אֲדוֹם יוֹשֶׁבֶתִי [יוֹשֶׁבֶת]  
 בְּאֶרֶץ עוֹץ גַּם־עָלִידָה תִּעְבְּר־כּוֹס  
 תִּשְׁכַּרִי וְתִתְעַרְרִי: כב תַּם־עוֹנֶיךָ  
 בַּת־צִיּוֹן לֹא יוֹסִיף לְהַגְלוֹתְךָ פֶּקֶד  
 עוֹנֶיךָ בַּת־אֲדוֹם גְּלָהּ עַל־חַטָּאתֶיךָ:

### פרק ה

א זְכוֹר יְהוָה מִה־הָיָה לָנוּ הַבֵּיט  
 [הַבֵּיטָה] וּרְאֵה אֶת־חַרְפֹּתָנוּ:  
 ב נִחַלְתָנוּ נְהַפְכָה לְזָרִים בַּתֵּינוּ  
 לְנִכְרִים:

- 3. (K) We have become orphans and fatherless, our mothers are like widows.**
- 4.** We have drunk our water for money; our wood is sold to us.
- 5.** We are pursued to our necks; we labor, and have no rest.
- 6.** We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.
- 7. (K)** Our fathers have sinned, and are no more; but we bear their iniquities.
- 8.** Slaves rule over us; there is none to deliver us from their hand.
- 9.** We get our bread with the peril of our lives because of the sword of the wilderness.
- 10.** Our skin is hot like an oven because of the burning famine.
- 11.** Women are ravished in Zion, and virgins in the cities of Judah.
- 12.** Princes are hanged up by their hand; the faces of elders are not honored.
- 13.** They took the young men to grind, and boys stumble under the wood.
- 14.** The elders have ceased from the gate, the young men from their music.
- 15.** The joy of our heart is ceased; our dance is turned into mourning.
- 16.** The crown is fallen from our head; woe to us, that we have sinned!
- 17.** For this our heart is faint; for these things our eyes are dim.
- 18.** Upon the mountain of Zion, which is desolate, foxes walk.
- 19.** You, O Lord, are enthroned for ever; your throne is from generation to generation.
- 20.** Why do you forget us for ever, and forsake us for so long?
- 21.** Turn us to you, O Lord, and we shall be turned; renew our days as of old.
- 22.** But you have utterly rejected us; you are very angry against us.

ג יתומים הלינו אין [ואין] אב  
 אמתינו כאלמנות: ד מימינו בכסף  
 שתנו יצינו במחיר יבאו: ה על  
 צוארנו נרדפנו יגענו לא [ולא]  
 הונח לנו: ו מצרים נתנו יד אשור  
 לשבע לחם: ז אבותינו חטאו אינם  
 [ואינם] אנתנו [ואנתנו] עונתיהם  
 סבלנו: ח עבדים משלו בנו פרק  
 אין מידם: ט בנפשונו נביא לחמנו  
 מפני חרב המדבר: י עורנו כתנור  
 נכמרו מפני זלעפות רעב: יא נשים  
 בציון ענו בתלת בערי יהודה:  
 יב שרים בידם נתלו פני זקנים לא  
 נהדרו: יג בחורים טחון נשאו  
 ונערים בעץ כשלו: יד זקנים  
 משער שבתו בחורים מנגינתם:  
 טו שבת משוש לבנו נהפך לאבל  
 מחלנו: טז נפלה עטרת ראשונו  
 אוינא לנו כי חטאנו: יז על-זה  
 היה דוה לבנו על-אלה חשכו  
 עינינו: יח על הר-ציון ששמם  
 שועלים הלכו-בו: יט אתה  
 יהוה לעולם תשב כסאך לדר  
 ודור: כ למה לנצח תשכחנו  
 תעזבנו לארץ ימים: כא השיבנו  
 יהוה | אליך ונשוב [ונשובה] חדש  
 ימינו כקדם: כב כי אם-מאס  
 מאסתנו קצפת עלינו עד-מאד:

# [Megillat Eichah (Lamentations)]

## Eichah/Lamentations

(1) אֵיכָה | יֹשְׁבֵה בְדָד הָעִיר רַבְתִּי עִם הֵיטָה כְּאַלְמָנָה רַבְתִּי  
בַּגּוֹיִם שְׂרָתִי בַּמְדִּינֹת הֵיטָה לְמָס׃<sup>2</sup> בָּכוּ תִבְכֶּה בַּלַּיְלָה  
וְדַמְעָתָהּ עַל לְחֵיהָ אֵין־לָהּ מִנְחָם מִכָּל־אֲהַבֶּיהָ כָּל־רַעִיָּה  
בִּגְדוּ בָּהּ הִיוּ לָהּ לְאֵיבִים׃<sup>3</sup> גָּלְתָה יְהוּדָה מֵעֲנִי וּמִרַב עֲבֹדָה  
הִיא יֹשְׁבֵה בַּגּוֹיִם לֹא מִצָּאָה מְנוּחַ כָּל־רֹדְפֶיהָ הַשְּׂיִגוּהָ בֵּין  
הַמְּצָרִים׃<sup>4</sup> דְּרָכֵי צִיּוֹן אַבְלוֹת מִבְּלִי בָאִי מוֹעֵד כָּל־שַׁעֲרֶיהָ  
שׁוּמְמִין כִּהְנִיָּה נֶאֱנַחִים בְּתוֹלְתֶיהָ נוֹגֹת וְהִיא מֵר־לָהּ׃<sup>5</sup> הִיוּ  
צָרֶיהָ לְרֹאשׁ אֵיבֶיהָ שָׁלוֹ כִּי־יְהוּה הוֹגָה עַל רַב־פְּשָׁעֶיהָ  
עוֹלָלֶיהָ הִלְכוּ שְׁבִי לְפָנֶי־צָר׃<sup>6</sup> וַיֵּצֵא מִן בַּת־צִיּוֹן מִבַּת־צִיּוֹן  
כָּל־הַדָּרָה הִיוּ שָׂרִיָּה כְּאֵילִים לֹא־מִצָּאוּ מִרְעָה וַיִּלְכוּ  
בְּלֹא־כֶחַ לְפָנֶי רוֹדְף׃<sup>7</sup> זָכְרָה יְרוּשָׁלַם יְמֵי עָנְיָהּ וּמְרוּדֶיהָ  
כָּל מַחְמֹדֶיהָ אֲשֶׁר הִיוּ מִימֵי קֶדֶם בְּנִפְלַע עֲמָה בֵּיד־צָר וְאֵין  
עוֹזֵר לָהּ רָאוּהָ צָרִים שָׁחֲקוּ עַל מִשְׁבַּתָּהּ׃<sup>8</sup> חָטָא חָטָא  
יְרוּשָׁלַם עַל־כֵּן לְנִידָה הֵיטָה כָּל־מִכְבְּדֶיהָ הִזְלִוּהָ כִּי־רָאוּ  
עֲרוֹתָהּ גַם־הִיא נֶאֱנַחָה וַתֵּשֶׁב אַחֲרוֹר׃<sup>9</sup> טִמְאַתָּה בְּשׁוֹלֶיָּה לֹא  
זָכְרָה אַחֲרִיתָהּ וַתִּרְדַּ פְּלָאִים אֵין מִנְחָם לָהּ רָאָה יְהוּה  
אֶת־עֲנִיָּי כִּי הִגְדִּיל אוֹיֵב׃<sup>10</sup> יָדוּ פָרַשׁ צָר עַל כָּל־מַחְמֹדֶיהָ

כִּי־רָאִתָּה גוֹיִם בָּאוּ מִקְדָּשָׁה אֲשֶׁר צִוִּיתָה לֹא־יָבֹאוּ בִקְהָל  
לָךְ: <sup>11</sup> כָּל־עַמָּה נֶאֱנַחִים מִבְּקָשִׁים לֶחֶם נִתְּנוּ **מִתְמוּדֵיהֶם**  
בְּאֶכֶל לְהִשָּׁיב נֶפֶשׁ רְאֵה יְהוָה וְהִבִּיטָה כִּי הֵייתִי זוֹלָלָה:  
<sup>12</sup> לֹוֹא אֲלִיכֶם כָּל־עַבְרֵי דֶרֶךְ הַבֵּיטוֹ וּרְאוּ אִם־יֵשׁ מִכְּאוֹב  
כְּמִכְּאֹבִי אֲשֶׁר עוֹלָל לִי אֲשֶׁר הוֹגָה יְהוָה בְּיוֹם חָרוֹן אַפּוֹ:  
<sup>13</sup> מִמָּרוֹם שַׁלַּח־אֵשׁ בְּעֶצְמֹתַי וַיִּרְדְּנָה פֶרֶשׁ רַשָׁת לְרַגְלֵי  
הַשִּׁיבְנֵי אַחֹר נִתְּנֵנִי שִׁמְמָה כָּל־הַיּוֹם דָּוָה: <sup>14</sup> נִשְׁקַד עַל  
פְּשָׁעַי בִּידוֹ יִשְׁתַּרְגּוּ עָלוּ עַל־צוּאֵרֵי הַכְּשִׁיל כַּחֲזִי נִתְּנֵנִי אֲדֹנָי  
בְּיָדֵי לֹא־אוֹכַל קוֹם: <sup>15</sup> סָלָה כָּל־אַבְיֵרֵי | אֲדֹנָי בְּקִרְבֵי קִרְא  
עָלַי מוֹעֵד לְשִׁבְרֵי בַחֹרֵי גַת דֶּרֶךְ אֲדֹנָי לְבַתּוֹלֶת בַּת־יְהוּדָה:  
<sup>16</sup> עַל־אֱלֹהֵי | אֲנִי בּוֹכֶיָה עֵינַי | עֵינַי יִרְדּוּ מֵיַם כִּי־רַחֵק  
מִמְּנֵי מְנַחֵם מִשִּׁיב נֶפְשֵׁי הָיוּ בְנֵי שׁוֹמְמִים כִּי גִבֹר אוֹיֵב:  
<sup>17</sup> פִּרְשָׁה צִיּוֹן בְּיָדֶיהָ אֵין מְנַחֵם לָהּ צוּהָ יְהוָה לִיעֲקֹב סִבִּיבָיו  
צָרִיו הֵיטָה יְרוּשָׁלַם לְנֹדָה בֵּינֵיהֶם: <sup>18</sup> צַדִּיק הוּא יְהוָה כִּי  
פִּיהוּ מְרִיתִי שְׁמָעוּ־נָא כָּל־**עַמִּים** הָעַמִּים וּרְאוּ מִכְּאֹבִי בַתּוֹלֶתִי  
וּבַחֹרֵי הִלְכוּ בְּשִׁבִי: <sup>19</sup> קִרְאֹתִי לְמֵאֲהָבֵי הַמָּה רַמּוֹנֵי כֹהֲנֵי  
וּזְקֵנֵי בְעִיר גּוֹעוּ כִּי־בִקְשׁוּ אֶכֶל לָמוּ וַיִּשְׁיבוּ אֶת־נַפְשָׁם:  
<sup>20</sup> רְאֵה יְהוָה כִּי־צָר־לִי מֵעַי חָמַרְמָרוּ נִהַפְּךְ לִבִּי בְּקִרְבֵי כִּי  
מָרוּ מְרִיתִי מִחוּץ שְׁכָלָה־חָרֵב בַּבַּיִת כַּמּוֹת: <sup>21</sup> שְׁמָעוּ כִּי

נִאֲנַחָה אֲנִי אֵין מְנַחֵם לִי כָּל-אֵיבֵי שָׁמְעוּ רַעְתִּי שָׁשׂוּ כִּי  
אַתָּה עָשִׂיתָ הַבָּאת יוֹם-קָרְאֵת וַיְהִיו כַּמְנִי: <sup>22</sup> תָּבֹא כָּל-רַעְתֶּם  
לְפָנַי וְעוֹלָל לָמוּ כַּאֲשֶׁר עוֹלָלָת לִי עַל כָּל-פְּשָׁעַי  
כִּי-רַבּוֹת אֲנַחְתִּי וְלִבִּי דוּי: <sup>(2)</sup> אֵיכָה יַעִיב בְּאָפוֹ | אֲדַנִּי  
אֶת-בֵּת-צִיּוֹן הַשְּׁלִיךְ מִשָּׁמַיִם אֶרֶץ תְּפֹאֶרֶת יִשְׂרָאֵל וְלֹא-זָכַר  
הַדָּם-רַגְלָיו בְּיוֹם אָפוֹ: <sup>2</sup> בָּלַע אֲדַנִּי <sup>לא</sup> וְלֹא חָמַל אֶת  
כָּל-נְאוֹת יַעֲקֹב הָרַס בְּעִבְרָתוֹ מִבְּצָרֵי בֵּת-יְהוּדָה הַגִּיעַ לְאֶרֶץ  
חָלָל מִמְּלִכָה וְשָׁרִיָּה: <sup>3</sup> גָּדַע בַּחֲרֵי-אָף כָּל קָרֹן יִשְׂרָאֵל הַשֵּׁיב  
אֲחוֹר יְמִינוֹ מִפְּנֵי אוֹיֵב וַיִּבְעַר בְּיַעֲקֹב כַּאֲשֶׁר לָהֶבֶה אֲכָלָה  
סָבִיב: <sup>4</sup> דָּרַךְ קִשְׁתּוֹ כְּאוֹיֵב נָצַב יְמִינוֹ כְּצָר וַיִּהְרֹג כָּל  
מִחְמַדֵּי-עֵינַי בְּאֵהֶל בֵּת-צִיּוֹן שָׁפַךְ כַּאֲשֶׁר חֲמָתוֹ: <sup>5</sup> הִיָּה אֲדַנִּי |  
כְּאוֹיֵב בָּלַע יִשְׂרָאֵל בָּלַע כָּל-אַרְמְנוֹתֶיהָ שַׁחַת מִבְּצָרָיו  
וַיָּרַב בְּבֵת-יְהוּדָה תִּאֲנִיָּה וְאֲנִיָּה: <sup>6</sup> וַיַּחֲמֹס כַּגֹּן שָׁכֹחַ שַׁחַת  
מִעֵדוֹ שָׁכַח יְהוָה | בְּצִיּוֹן מוֹעֵד וְשַׁבָּת וַיִּנְאַץ בְּזַעַם-אָפוֹ  
מֶלֶךְ וְכֹהֵן: <sup>7</sup> זָנַח אֲדַנִּי | מִזִּבְחוֹ נֶאֶר מִקִּדְשׁוֹ הַסִּגִּיר  
בְּיַד-אוֹיֵב חוֹמַת אַרְמְנוֹתֶיהָ קוֹל נִתְּנוּ בְּבֵית-יְהוָה כִּיּוֹם  
מוֹעֵד: <sup>8</sup> חָשַׁב יְהוָה | לְהַשְׁחִית חוֹמַת בֵּת-צִיּוֹן נִטָּה קוֹ  
לֹא-הֵשִׁיב יָדוֹ מִבָּלַע וַיִּאֲבֹל-חַל וְחוֹמָה יַחֲדוּ אִמְלָלוּ: <sup>9</sup> טָבְעוּ  
בְּאֶרֶץ שְׁעָרֶיהָ אֲבָד וְשֹׁבֵר בְּרִיחֶיהָ מִלְּכָה וְשָׁרִיָּה בַגּוֹיִם אֵין

תּוֹרָה גַם־נְבִיאֶיהָ לֹא־מָצְאוּ חֲזוֹן מִיְהוָה: <sup>10</sup> יָשְׁבוּ לָאָרֶץ  
יְדַמּוּ וְקָנִי בַת־צִיּוֹן הֶעֱלֹו עִפָּר עַל־רֹאשָׁם חָגְרוּ שִׁקִּים  
הוֹרִידוּ לָאָרֶץ רֹאשׁוֹן בְּתוֹלֵת יְרוּשָׁלַם: <sup>11</sup> כָּלוּ בַדְמָעוֹת עֵינָי  
חָמְרָמְרוּ מֵעֵי נִשְׁפָּךְ לָאָרֶץ כִּבְדֵי עַל־שֹׁבֵר בַּת־עַמִּי בַעֲטָף  
עוֹלָל וַיּוֹנֵק בְּרַחֲבוֹת קָרְיָה: <sup>12</sup> לְאֲמַתָּם יֹאמְרוּ אֵיךְ דָּגַן וַיִּיז  
בְּהַתְעַטְפָם כְּחֻלָּל בְּרַחֲבוֹת עִיר בְּהַשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק  
אֲמַתָּם: <sup>13</sup> מָה־<sup>אֲעוֹדֶךָ</sup> אֲעִידֶךָ מָה אֲדַמָּה־לָּךְ הַבַּת יְרוּשָׁלַם מָה  
אֲשׁוּה־לָּךְ וְאֲנַחֲמֶךָ בְּתוֹלֵת בַּת־צִיּוֹן כִּי־גָדוֹל כֵּיִם שִׁבְרָךְ מִי  
יִרְפָּא־לָּךְ: <sup>14</sup> נְבִיאֶיךָ חָזוּ לָּךְ שׂוֹא וְתַפֵּל וְלֹא־גָלוּ עַל־עוֹנֶךָ  
לְהָשִׁיב <sup>שְׁבִיתֶךָ</sup> שְׁבוֹתֶךָ וַיַּחֲזוּ לָּךְ מִשָּׂאוֹת שׂוֹא וּמְדוּחִים: <sup>15</sup> סִפְקוּ  
עֲלֶיךָ כַפִּים כָּל־עַבְרֵי דָרֶךְ שָׂרְקוּ וַיִּנְעוּ רֹאשָׁם עַל־בַּת  
יְרוּשָׁלַם הַזֹּאת הָעִיר שִׁיאָמְרוּ כְּלִילַת יִפִּי מִשׁוֹשׁ  
לְכָל־הָאָרֶץ: <sup>16</sup> פָּצוּ עֲלֶיךָ פִּיהֶם כָּל־אֲיִבֶיךָ שָׂרְקוּ  
וַיַּחֲרִקוּ־שׁוֹן אָמְרוּ בְלַעֲנוּ אַךְ זֶה הַיּוֹם שִׁקְוִינָהוּ מִצָּאֲנוּ  
רְאִינוּ: <sup>17</sup> עָשָׂה יְהוָה אֲשֶׁר זָמַם בְּצַע אָמַרְתוּ אֲשֶׁר צָוָה  
מִימֵי־קֶדֶם הָרֶס וְלֹא חָמַל וַיִּשְׁמַח עֲלֶיךָ אוֹיֵב הָרִים קָרַן  
צָרֶיךָ: <sup>18</sup> צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידֵי כַנְחַל  
דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תִּתְנֵי פוּגַת לָּךְ אֶל־תִּדְּם בַּת־עֵינֶיךָ:  
<sup>19</sup> קוּמִי | רַנִּי <sup>בְלִיל</sup> בְּלִילָה לְרֹאשׁ אֲשֶׁר אֲשַׁמְרוֹת שִׁפְכֵי כַמִּים לִבְךָ

נִכַּח פְּנֵי אֲדֹנָי שְׂאֵי אֲלִיו כַּפְיֶךָ עַל-נַפְשׁ עוֹלָלֶיךָ הַעֲטוּפִים  
בְּרַעַב בְּרֹאשׁ כָּל-חוּצוֹת: <sup>20</sup> רְאֵה יְהוָה וְהִבִּיטָה לְמִי עוֹלָלָתְךָ  
כֹּה אִם-תֹּאכְלֶנָּה נְשִׁים פְּרִים עֲלֵי טַפְחִים אִם-יִהְרַג  
בְּמִקְדָּשׁ אֲדֹנָי כִּהֵן וְנָבִיא: <sup>21</sup> שִׁכְבוּ לָאָרֶץ חוּצוֹת נְעַר וְזָקֵן  
בְּתוֹלְתֵי וּבַחֲוֵרֵי נַפְלוֹ בַּחֲרֵב הַרְגַּתְּ בַּיּוֹם אַפְּךָ טַבַּחַת לֹא  
חֲמַלְתָּ: <sup>22</sup> תִּקְרָא כִּיּוֹם מוֹעֵד מִגּוּרֵי מִסְבִּיב וְלֹא הִיָּה בַּיּוֹם  
אַף-יְהוָה פָּלִיט וְשָׂרִיד אֲשֶׁר-טַפַּחְתִּי וְרַבִּיתִי אִיבִי כָלָם:  
<sup>1</sup>(3) אֲנִי הַגָּבֵר רְאֵה עָנִי בְּשֶׁבֶט עֲבַרְתּוֹ: <sup>2</sup> אוֹתִי נִהַג וַיִּלְךְ  
חֲשֹׁךְ וְלֹא-אוֹר: <sup>3</sup> אֵךְ בִּי יֵשֶׁב יַהֲפֹךְ יָדוֹ כָּל-הַיּוֹם: <sup>4</sup> בָּלָה  
בְּשָׂרִי וְעוֹרִי שֶׁבֶר עֲצָמוֹתַי: <sup>5</sup> בָּנָה עָלַי וַיִּקַּף רֹאשׁ וּתְלָאָה:  
<sup>6</sup> בְּמַחְשָׁכִים הוֹשִׁיבֵנִי כִּמְתֵי עוֹלָם: <sup>7</sup> גָּדַר בְּעַדֵי וְלֹא אֵצֶא  
הַכְּבִיד נִחַשְׁתִּי: <sup>8</sup> גַּם כִּי אֲזַעַק וְאֲשׁוּעַ שְׁתָּם תִּפְלְתִי: <sup>9</sup> גָּדַר  
דְּרָכֵי בְּגֹזִית נְתִיבַתִּי עוֹה: <sup>10</sup> דָּב אַרְבַּ הוּא לִי אֲרִי אֲרִי  
בְּמִסְתָּרִים: <sup>11</sup> דְּרָכֵי סוֹרֵר וַיִּפְשַׁחֲנִי שָׁמַי שָׁמָם: <sup>12</sup> דֶּרֶךְ קִשְׁתּוֹ  
וַיִּצִיבֵנִי כַּמַּטְרָא לַחֵץ: <sup>13</sup> הִבִּיא בְּכִלְיֹתַי בְּנֵי אֲשַׁפְתּוֹ: <sup>14</sup> הִיִּיתִי  
שָׁחַק לְכָל-עַמִּי נְגִינְתָם כָּל-הַיּוֹם: <sup>15</sup> הִשְׁבִּיעַנִי בְּמַרְוֵרִים  
הַרְוֵנִי לַעֲנָה: <sup>16</sup> וַיִּגְרַס בַּחֲצֵץ שְׁנֵי הַכְּפִישָׁנִי בְּאֶפֶר: <sup>17</sup> וַתִּזְנַח  
מִשְׁלוֹם נַפְשִׁי נְשִׁיתִי טוֹבָה: <sup>18</sup> וְאָמַר אֲבָד נִצְחִי וְתוֹחַלְתִּי  
מִיְהוָה: <sup>19</sup> זָכַר-עָנִי וּמְרוּדִי לַעֲנָה וְרֹאשׁ: <sup>20</sup> זָכוֹר תִּזְכּוֹר וּתְשִׁיחַ

וְתִשׁוּחַ עָלַי נַפְשִׁי: <sup>21</sup> זֹאת אָשִׁיב אֶל-לְבִי עַל-כֵּן אוֹחִיל:  
<sup>22</sup> חֲסָדַי יְהוָה כִּי לֹא-תִמְנוּ כִּי לֹא-כָלוּ רַחֲמָיו: <sup>23</sup> חֲדָשִׁים  
לְבַקְרִים רַבָּה אָמוֹנְתְךָ: <sup>24</sup> חֲלָקֵי יְהוָה אָמְרָה נַפְשִׁי עַל-כֵּן  
אוֹחִיל לוֹ: <sup>25</sup> טוֹב יְהוָה לְקוֹוֹ לְנַפֵּשׁ תְּדַרְשָׁנוּ: <sup>26</sup> טוֹב וַיֹּחִיל  
וְדוֹמָם לְתִשׁוּעַת יְהוָה: <sup>27</sup> טוֹב לְגֹבֵר כִּי-יִשָּׂא עַל בְּנֵעוּרָיו:  
<sup>28</sup> יֵשֵׁב בְּדָד וְיִדָּם כִּי נָטַל עָלָיו: <sup>29</sup> יִתֵּן בְּעַפָּר פִּיהוּ אוֹלֵי יֵשׁ  
תְּקוּהָ: <sup>30</sup> יִתֵּן לְמַכְהוֹ לְחֵי יִשְׁבַּע בְּחַרְפָּה: <sup>31</sup> כִּי לֹא יִזְנַח לְעוֹלָם  
אֲדֹנָי: <sup>32</sup> כִּי אִם-הוֹגָה וְרַחֵם כָּרֹב חֲסָדָיו: <sup>33</sup> כִּי לֹא עָנָה מִלְּבוֹ  
וַיִּגָּה בְּנֵי-אִישׁ: <sup>34</sup> לְדַכָּא תַחַת רַגְלָיו כֹּל אֲסִירֵי אָרֶץ:  
<sup>35</sup> לְהַטּוֹת מִשְׁפַּט-גֹּבֵר נֶגֶד פָּנָי עֲלִיוֹן: <sup>36</sup> לְעוֹת אָדָם בְּרִיבוֹ  
אֲדֹנָי לֹא רָאָה: <sup>37</sup> מִי זֶה אָמַר וַתְּהִי אֲדֹנָי לֹא צוּהָ: <sup>38</sup> מִפִּי  
עֲלִיוֹן לֹא תֵצֵא הַרְעוֹת וְהַטּוֹב: <sup>39</sup> מֵה-יִתְאוּנֵן אָדָם חֵי גֹבֵר  
עַל-חַטָּאוֹ: <sup>40</sup> נַחֲפָשָׁה דְרַכֵּינוּ וְנַחֲקָרָה וְנָשׁוּבָה עַד-יְהוָה:  
<sup>41</sup> נִשְׂא לְבַבְנוּ אֶל-כַּפָּיִם אֶל-אֵל בְּשָׁמַיִם: <sup>42</sup> נַחֲנוּ פִשְׁעֵנוּ  
וּמְרִינוּ אֶתְּהָ לֹא סִלַּחְתָּ: <sup>43</sup> סִכּוֹתָהּ בְּאֶף וְתִרְדְּפֵנוּ הַרְגַתָּ לֹא  
חֲמַלְתָּ: <sup>44</sup> סִכּוֹתָהּ בְּעֵנֶן לֶךְ מֵעֵבוֹר תִּפְלָה: <sup>45</sup> סָחִי וּמְאוֹס  
תְּשִׁימֵנוּ בְּקִרְבַּת הָעַמִּים: <sup>46</sup> פָּצוּ עֲלֵינוּ פִּיהֶם כָּל-אֵיבֵינוּ: <sup>47</sup> פָּחַד  
וּפַחַת הָיָה לָנוּ הַשָּׂאת וְהַשְׁבֵּר: <sup>48</sup> פִּלְגֵי-מַיִם תִּרְדַּ עֵינָי  
עַל-שֹׁבֵר בֵּת-עַמִּי: <sup>49</sup> עֵינָי נִגְרָה וְלֹא תִדְמָה מֵאֵין הַפְּגוֹת:



50: עַד־יִשְׁקִיף וַיֵּרָא יְהוָה מִשָּׁמַיִם: 51: עֵינַי עוֹלָלָה לְנַפְשֵׁי מְכַל  
 בָּנוֹת עִירֵי: 52: צוֹד צָדוֹנִי כַצָּפוֹר אֵיבֵי חָנָם: 53: צָמְתוּ בַבּוֹר  
 חַיֵּי וַיִּדּוּ־אָבֶן בֵּי: 54: צָפוּ־מַיִם עַל־רֹאשֵׁי אִמְרָתִי נִגְזַרְתִּי:  
 55: קָרָאתִי שְׁמֶךָ יְהוָה מְבוֹר תַּחֲתִיּוֹת: 56: קוֹלִי שָׁמְעַת  
 אֶל־תַּעֲלָם אֲזַנְךָ לְרוּחֹתִי לְשׁוֹעַתִּי: 57: קָרַבְתָּ בַיּוֹם אֶקְרָאָךָ  
 אִמְרַתְּ אֶל־תִּירָא: 58: רַבַּת אֲדוֹנַי רִיבֵי נַפְשֵׁי גְאֻלַּת חַיֵּי:  
 59: רָאִיתָה יְהוָה עֲוֹתַתִּי שְׁפֹטָה מִשְׁפָּטִי: 60: רָאִיתָה כָּל־נִקְמַתָּם  
 כָּל־מַחֲשַׁבְתָּם לִי: 61: שָׁמְעַתְּ חֲרָפְתָּם יְהוָה כָּל־מַחֲשַׁבְתָּם עָלַי:  
 62: שָׁפַתִּי קָמִי וְהִגִּיוֹנָם עָלַי כָּל־הַיּוֹם: 63: שַׁבְתָּם וְקִימַתָּם  
 הִבִּיטָה אָנֹכִי מִנְּגִינַתָּם: 64: תָּשִׁיב לָהֶם גְּמוּלָה יְהוָה כַּמַּעֲשֵׂה  
 יְדֵיהֶם: 65: תִּתֵּן לָהֶם מִגְּנַת־לֵב תִּאֲלַתְךָ לָהֶם: 66: תִּרְדֹּף בְּאֶף  
 וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם יְהוָה: (4) אֵיכָה יוֹעַם זָהָב יִשְׁנֹא  
 הַכֶּתֶם הַטּוֹב תִּשְׁתַּפְּכֶנָּה אֲבִנֵי־קֹדֶשׁ בְּרֹאשׁ כָּל־חֹצוֹת: 2: בְּנֵי  
 צִיּוֹן הַיִּקְרִים הַמְּסֻלָּאִים בַּפּוֹ אֵיכָה נִחַשְׁבוּ לְנַבְלֵי־חָרָשׁ  
 מַעֲשֵׂה יְדֵי יוֹצֵר: 3: גַּם־ **תַּנִּין** תַּנִּים חֲלָצוּ שָׂדֵה הַיַּנִּיקוּ גּוֹרִיֵּהוּ  
 בַת־עַמִּי לְאֶכָזֹר **כִּי עֵנִים כִּי־עֵנִים** בַּמְדַּבֵּר: 4: דָּבַק לְשׁוֹן יוֹנֵק  
 אֶל־חֲכוֹ בַצֵּמָא עוֹלָלִים שְׁאָלוּ לֶחֶם פִּרְשׁ אֵין לָהֶם:  
 5: הָאֲכָלִים לְמַעַדְנִים נִשְׁמוּ בַחֹצוֹת הָאֲמִנִים עָלַי תוֹלַע  
 חִבְקוּ אֲשַׁפְּתוֹת: 6: וַיִּגְדַּל עוֹן בַּת־עַמִּי מַחֲטָאת סֹדֶם הַהִפּוּכָה

כְּמוֹ-רָגַע וְלֹא-חָלוּ בָּהּ יָדַיִם: <sup>7</sup> זָכוּ נְזִירֶיהָ מִשְׁלַג צָחוּ  
מִחֶלֶב אַדְמוֹ עֵצִים מִפְּנֵינִים סִפִּיר גְּזָרְתָם: <sup>8</sup> חֲשַׁךְ מִשְׁחֹר  
תְּאֲרָם לֹא נִכְרוּ בַחֲצוֹת צָפָד עוֹרָם עַל-עֲצָמָם יָבֵשׁ הָיָה  
כְּעֵץ: <sup>9</sup> טוֹבִים הָיוּ חֲלֵי-חֶרֶב מִחֲלֵי רֶעֵב שֶׁהֵם יוֹבֹו  
מְדַקְרִים מִתְּנוּבַת שָׂדֵי: <sup>10</sup> יְדֵי נָשִׁים רַחֲמָנִיּוֹת בְּשָׁלוֹ יִלְדִיֶּהוּן  
הָיוּ לְבָרוֹת לָמוֹ בְּשֹׁבֵר בַּת-עַמִּי: <sup>11</sup> כִּלְהָ יִהְיֶה אֶת-חַמָּתוֹ  
שָׁפַךְ חֶרוֹן אָפוֹ וַיִּצַּת-אֵשׁ בְּצִיּוֹן וַתֹּאכַל יִסְדֹּתֶיהָ: <sup>12</sup> לֹא  
הֶאֱמִינוּ מַלְכֵי-אֶרֶץ **וְכָל** כָּל יֹשְׁבֵי תֵבֶל כִּי יָבֵא צָר וְאוֹיֵב  
בְּשַׁעְרֵי יְרוּשָׁלַם: <sup>13</sup> מִחֲטָאוֹת נְבִיאֶיהָ עֲוֹנוֹת כִּהְנִיָּה הַשְׁפִּכִים  
בְּקִרְבָּה דָם צַדִּיקִים: <sup>14</sup> נָעוּ עוֹרִים בַּחֲצוֹת נִגְאָלוּ בַדָּם בְּלֹא  
יּוֹכְלוּ יִגְעוּ בְּלִבְשֵׁיהֶם: <sup>15</sup> סוּרוּ טָמֵא קָרְאוּ לָמוֹ סוּרוּ סוּרוּ  
אַל-תִּגְעוּ כִּי נָצוּ גַם-נָעוּ אָמְרוּ בַגּוֹיִם לֹא יוֹסֵפוּ לְגוֹר:  
<sup>16</sup> פָּנֵי יְהוָה חֲלָקָם לֹא יוֹסִיף לְהַבִּיטֵם פָּנֵי כִהְנִים לֹא נִשְׂאוּ  
**זָקִים וְזָקִים** לֹא חָנְנוּ: <sup>17</sup> **עוֹדִינָה** תִּכְלִינָה עֵינֵינוּ  
אַל-עֲזָרְתָנוּ הֶבֶל בְּצַפִּיתָנוּ צַפִּינוּ אֶל-גּוֹי לֹא יוֹשִׁיעַ: <sup>18</sup> צָדוּ  
צַעֲדֵינוּ מְלָכַת בְּרַחֲבֵינוּ קָרַב קָצְנוּ מָלְאוּ יָמֵינוּ כִּי-בָא  
קָצְנוּ: <sup>19</sup> קָלִים הָיוּ רֹדְפֵינוּ מִנְּשָׂרֵי שָׁמַיִם עַל-הַהָרִים דָּלְקָנוּ  
בַּמְדָּבָר אָרְבוּ לָנוּ: <sup>20</sup> רוּחַ אֲפִינוּ מְשִׁיחַ יְהוָה נִלְכַּד  
בְּשִׁחִיתוֹתָם אֲשֶׁר אָמְרָנוּ בְּצָלוֹ נַחֲיָה בַגּוֹיִם: <sup>21</sup> שִׁשִּׁי וְשִׁמְחֵי

בַּת־אֲדוֹם <sup>יוֹשְׁבֵי</sup> יוֹשֶׁבֶת בְּאֶרֶץ עוֹץ גַּם־עָלֶיךָ תַעֲבֹר־כּוֹס  
תִּשְׁכְּרִי וְתִתְעַרְרִי: <sup>22</sup> תַּם־עוֹנֶךָ בַּת־צִיּוֹן לֹא יוֹסִיף לְהַגְלוֹתְךָ  
פֶּקֶד עוֹנֶךָ בַּת־אֲדוֹם גְּלָה עַל־חַטָּאתֶיךָ: <sup>(5)</sup> זִכֹּר יְהוָה  
מִה־הָיָה לָנוּ <sup>הַבֵּיט</sup> הַבֵּיטָה וּרְאֵה אֶת־חֲרָפְתָנוּ: <sup>2</sup> נִחַלְתָנוּ נְהַפְכָה  
לְזָרִים בְּתֵינוּ לְנֹכָרִים: <sup>3</sup> יְתוּמִים הָיִינוּ <sup>אֵין</sup> וְאֵין אָב אֲמֹתֵינוּ  
כְּאֶלְמָנוֹת: <sup>4</sup> מִיָּמֵינוּ בְּכֶסֶף שְׁתֵּינוּ עֲצִינוּ בְּמַחִיר יִבְאוּ: <sup>5</sup> עַל  
צוּאֲרָנוּ נִרְדַּפְנוּ יִגְעָנוּ <sup>לֹא</sup> וְלֹא הוֹנַח־לָנוּ: <sup>6</sup> מִצָּרִים נִתְּנוּ יָד  
אֲשׁוּר לְשִׁבְעַ לָחֶם: <sup>7</sup> אֲבֹתֵינוּ חָטְאוּ <sup>אֵינֶם</sup> וְאֵינֶם <sup>אֲנַחְנוּ</sup> וְאֲנַחְנוּ  
עוֹנֹתֵיהֶם סָבְלוּ: <sup>8</sup> עֲבָדִים מְשָׁלוּ בָנוּ פָרַק אֵין מִיָּדָם:  
<sup>9</sup> בְּנִפְשָׁנוּ נָבִיא לַחֲמָנוּ מִפְּנֵי חֶרֶב הַמְדַבֵּר: <sup>10</sup> עוֹרָנוּ כִּתְנוּר  
נִכְמְרוּ מִפְּנֵי זִלְעָפוֹת רָעַב: <sup>11</sup> נָשִׁים בְּצִיּוֹן עָנוּ בְּתֵלֶת בְּעָרֵי  
יְהוּדָה: <sup>12</sup> שָׂרִים בְּיָדָם נִתְּלוּ פְּנֵי זִקְנִים לֹא נִהְדָּרוּ:  
<sup>13</sup> בַּחֹרִים טָחוּן נָשְׂאוּ וּנְעָרִים בְּעֵץ כֶּשֶׁלֹּ: <sup>14</sup> זִקְנִים מִשְׁעַר  
שָׁבְתוּ בַחֹרִים מִנְּגִינָתָם: <sup>15</sup> שָׁבַת מְשׁוֹשׁ לִבָּנוּ נִהַפְּךָ לְאֶבֶל  
מִחֲלָנוּ: <sup>16</sup> נִפְלָה עֲטָרַת רֹאשֵׁנוּ אוֹי־נָא לָנוּ כִּי חָטְאֵנוּ:  
<sup>17</sup> עַל־זֶה הָיָה דָוָה לִבָּנוּ עַל־אֵלֶּה חָשְׁכוּ עֵינֵינוּ: <sup>18</sup> עַל  
הַר־צִיּוֹן שְׁשָׁמִם שׁוֹעָלִים הִלְכוּ־בוּ: <sup>19</sup> אַתָּה יְהוָה לְעוֹלָם  
תִּשָּׁב כְּסֹאֲךָ לְדוֹר וָדוֹר: <sup>20</sup> לָמָּה לִנְצַח תִּשְׁכַּחַנוּ תַעֲזֹבֵנוּ  
לְאֶרֶץ יָמִים: <sup>21</sup> הֲשִׁיבֵנוּ יְהוָה | אֵלֶיךָ <sup>וְנִשׁוּב</sup> וְנִשׁוּבָה חֲדָשׁ יָמֵינוּ

כְּקֹדֶם: כִּי אִם־מֵאֵס מֵאֲסִתָּנוּ קִצְפֹת עָלֵינוּ עַד־מְאֹד:  
הִשִּׁיבֵנו יְהוָה | אֵלֶיךָ וְנָשׁוּב וְנָשׁוּבָה חֲדָשׁ יִמֵּינוּ כְּקֹדֶם:<sup>(5)21</sup>

Trop Symbols and Their Names in Combinations

VERY COMMON      :      ך      מְהַפְּךְ פִּשְׁטָא מִנְחָ זָקֶף-קִטָּן

VERY COMMON      מְרַכָּא טַפְתָּא מִנְחָ אֲתַנְחָתָא

VERY COMMON      ◆      מִנְחָ | מִנְחָ רְבִיעִי

COMMON      דְרָגָא תְבִירָ, מְרַכָּא תְבִיר

COMMON      (      )      קִדְמָא-וֹאֲזֵלָא

Note: with munach      ׁ      מִנְחָ תְּלִישָׁא-קִטְנָה

usually with munach

זָקֵף-גְּדוּל

usually with munach (no pazer in Eicha)

פִּזְרֵם גְּרֵשִׁים

less common

מִנְחָה זֶרְקָא מִנְחָה סְגוּלָה

less common

תְּלִישָׁא-גְדוּלָה אֲזֵלָא-גְרֵשׁ





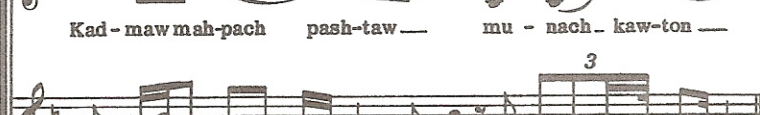

less common

15. *The Reading of the Haftawrah on "Shabbath Hazon" (Is. 1:1-27)*  
 On this Sabbath preceding "Tish'a B'av" this Hafawrah is read as follows: The first and last verses with the usual Haftawrah tropes and the intervening ones with the tropes of "Lamentations." This is the tradition.

This scroll is read on the eve of Tish'a B'Av (the ninth day of Ab).  
 The style of reading of the Book of "Lamentations" is declamatory with a sense of mourning. The tempo is slow.

### Comparative chart of the six systems of Ashkenazic cantillation (East European Tradition)

	1.	2.
Pentateuch	 Mer-chaw tip-chaw — mu-nach es-nach-taw	 Mer-chaw tip-chaw — mer-chaw sof paw-suk —
Prophets	 Mer-chaw tip-chaw — mu-nach es-nach-taw —	 Mer-chaw tip-chaw — mer-chaw sof paw-suk —
Esther	 Mer-chaw tip-chaw — mu-nach es-nach-taw —	 Mer-chaw tip-chaw — mer-chaw sof paw-suk —
Lamentations	 Mer-chaw tip-chaw — mu-nach es-nach-taw —	 Mer-chaw tip-chaw — mer-chaw sof paw-suk —
Ruth, Song of Songs, Ecc.	 Mer-chaw tip-chaw — mu-nach es-nach-taw —	 Mer-chaw tip-chaw — mer-chaw sof paw-suk —
High Holidays	 Mer-chaw tip-chaw — mu-nach es-nach-taw —	 Mer-chaw tip-chaw — mer-chaw sof paw-suk —

	3.		4.
Pentateuch		Kad - maw mah-pach — pash-taw mu - nach — kaw-ton —	
Prophets		Kad - maw mah pach — pach-taw mu - nach — kaw-ton —	
Esther		Kad - maw mah-pach pash-taw mu - nach — kaw-ton —	
Lamentations		Kad - maw mah-pach pash-taw — mu - nach - kaw-ton —	
Ruth, Song of Songs, Ecc.		Kad - maw — mah-pach — pash-taw mu-nach — kaw-ton —	
High Holidays		Kad - maw mah-pach - pash-taw — mu - nach — kaw-ton	
		Dar - gaw — te - vir —	

	5.	6.	7.
Pentateuch			
	Mu - nach — mu-nach — re - vi — a	Ger-sha-yim —	Kad-maw ve-az-law —
Prophets			
	Mu - nach — mu - nach re - vi - - a	Ger-sha-yim —	Kad-maw ve-az-law —
Esther			
	Mu - nach — mu-nach <sup>3</sup> re - vi — a	Ger-sha-yim —	Kad-maw ve-az- law —
Lamentations			
	Mu - nach — mu-nach re - vi — a	Ger-sha-yim —	Kad-maw ve-az-law —
Ruth, Song of Songs, Ecc.			
	Mu - nach — mu-nach re - vi — a	Ger-sha-yim —	Kad-maw ve-az-law —
High Holidays			



8.						
Pentateuch	Ge - resh	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw k'ta-naw
Prophets	Ge - - resh	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw k'ta-naw
Esther	Ge - resh	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw k'ta-naw
Lamentations	Ge - resh	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw k'ta-naw
Ruth, Song of Songs, Ecc.	Ge - resh	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw k'ta-naw
High Holidays	Ge - resh	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw gdo-law	Mu-nach t'li - shaw k'ta-naw	Mu-nach t'li - shaw k'ta-naw

11.						
Pentateuch	Mu-nach paw-zër	Zaw-kef gaw-dol	Ye-siv	Ye-siv	Ye-siv	Ye-siv
Prophets	Mu-nach paw-zër	Zaw-kef gaw-dol	Ye-siv	Ye-siv	Ye-siv	Ye-siv
Esther	Mu-nach paw-zër	Zaw-kef gaw-dol	Ye-siv	Ye-siv	Ye-siv	Ye-siv
Lamentations		Zaw-kef gaw-dol	Ye-siv	Ye-siv	Ye-siv	Ye-siv
Ruth, Song of Songs, Ecc.	Mu-nach paw-zër	Zaw-kef gaw-dol	Ye-siv	Ye-siv	Ye-siv	Ye-siv
High Holidays		Zaw-kef gaw-dol	Ye-siv	Ye-siv	Ye-siv	Ye-siv

14.

Pentateuch Mu - nach zar-kaw Mu-nach se-gol

Prophets Mu - nach zar-kaw Mu - nach se-gol

Esther Mu - nach zar-kaw Mu-nach se-gol

Lamentations Mu - nach zar-kaw Mu-nach se-gol

Ruth, Song of Songs, Ecc. Mu - nach zar-kaw Mu - nach se-gol

High Holidays Mu - nach zar-kaw Mu - nach se-gol

15. shal-she - - - les

alternate version

16. Pentateuch shal - she - - - - - 3 les

Prophets

Esther

Lamentations

Ruth, Song of Songs, Ecc.

High Holidays

17. Ye-rach ben yo-mo kar-nē faw - - - - raw

Ye-rach ben yo-mo' kar-nē faw - - - - raw

18.	 <p>Pentateuch Mer - chaw ch'fu - law</p>	19. Final Cadence	 <p>Mer - chaw tip - chaw Mer - chaw sof paw - suk</p>
	 <p>Prophets Mer - chaw ch'fu - law</p>		 <p>Mer - chaw tip - chaw Mer - chaw sof paw - suk</p>
	 <p>Esther Mer - chaw ch'fu - law</p>		 <p>Mer - chaw tip - chaw Mer - chaw sof paw - suk</p>
	 <p>Lamentations Mer - chaw ch'fu - law</p>		 <p>Mer - chaw tip - chaw Mer - chaw sof paw - suk</p>
	 <p>Ruth, Song of Songs, Ecc. Mer - chaw ch'fu - law</p>		 <p>Mer - chaw tip - chaw Mer - chaw sof paw - suk</p>
	 <p>High Holidays Mer - chaw ch'fu - law</p>		 <p>Mer - chaw tip - chaw Mer - chaw sof paw - suk</p>

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