

## MACCABEAN ELEGIES

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In a paper on Ps. 137, which I published more than 13 years ago (February, 1907) in OLZ 10, 63,<sup>1</sup> I stated that the so-called *Lamentations of Jeremiah* were Maccabean elegies referring, not to the fall of Jerusalem in 586, but to the destruction of the Holy City in 168 (*Mic.* 32, n. 1; 39, n. 28) and the sufferings of the Jews during the Syrian persecution (cf. *Nah.* 2; ZA 30, 98). For *Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz* (*Lam.* 4:21) we must read *Rejoice and exult, maid Aram that dwellest in Uz*, i. e. the Arab *al-ámq*,<sup>2</sup> the plain of the Antioch Lake which has been drained by a French company, just as the former northern end of the Persian Gulf, Lake Nájaf in Babylonia, is now practically dry (*JAOS* 32, 1). The plain of Antioch is on the borders of the desert. For *Šēhâ*, with final Aleph, in Job 1:15 we may read *šōbâ*, with final *h*, the feminine participle of *šabâ*, to take captive. This feminine collective (cf. *ōrēhâ*, Gen. 37:25; *gōlâ*, &c.) denotes *raiders* (Š *gāisâ*, G *αἰχμαλωτεύοντες*; cf. Hufnagel's *Hiob*, 1781, p. 4; also *JBL* 31, 67) just as the original meaning of *Kasdim* (*Job* 1:17) is *invaders, aggressors, captors, conquerors* (*HW* 357<sup>b</sup>; *AJSL* 34, 244). In the Amarna tablets (*Knuudtzon* 1352; cf. *SGI* 85) the Hebrew invaders of Palestine are called *sabbatî*, raiders (cf. *Kings*, SBOT, 207, n. \*; *AJSL* 23, 250; 34, 247, § 101; also Heb. *hātōf*, *Jud.* 21:21 and *hūtf*, *Prov.* 23:28, more correctly *hātōf* = Aram. *hātōfâ*, robber.). The verbal predicate preceding a feminine collective may be put in the singular (*WdG* 1, 181, A; 2, 291, B).

The name of the Orontes, *al-Āqî*, may denote the *River of Uz*. The interpretation *The Rebellious* (because it is mainly unnavigable and of little use for irrigation; cf. *EB*<sup>11</sup> 20, 327) is a popular etymology. The original meaning of *Āqî* may be

<sup>1</sup> For the abbreviations see above, p. 112.

<sup>2</sup> See the Paris edition of Abulfeda, p. 41, below — vol. 2, p. 51, of the French translation.

*resistant*; cf. Arab. 'aḡim (ZAT 34, 144, l. 18) and *Mic.* 79, below. Antioch was the chief of the Syrian 'aḡim. For the connection of the stem 'aḡa, ḡa' ḡu and 'aḡā, ḡā' ḡī (Syr. 'ḡā) cf. *ta' aḡā* = ḡ tāḡa.

Also in Ps. 137 we must read:

Remember 'gainst Aram's Sons                    that day of Jerusalem!  
When they said: Raze her!    Raze her!    down to the very foundation.

*Babel's Daughter*, apostrophized in the following line, is the Seleucid kingdom (*Mic.* 55, l. 6) and the terrible conclusion,

Fair fall him who grasps and dashes    thy babes against the stones!

was called forth by the atrocities of the Syrians who hurled Jewish mothers with their babes headlong from the city wall (2 Macc. 6: 10; 1 Macc. 1: 60).

There is no reference to Egypt in these elegies: for *Miḡrāim* (ZDMG 64, 710) in Lam. 5: 6 we must read *miḡ-ḡārim*, by the enemies (GK § 121, f; WdG 2, 270, n. \*) which is a gloss to the preceding *lō hūnāh-lanū*, no rest was given us; for the following *natāunū ḡāḡ [lḡ]-Aššūr    līšbo' lāḡm* cf. Jer. 50: 15; 2 Chr. 30: 8 and 1 Macc. 6: 49.53.60.

The *breath of our nostrils*, who was caught in their pitfall (Lam. 4: 20) is neither the pious king Josiah, who lost both his life and his kingdom in the battle of Megiddo, nor his youngest son Zedekiah, the last king of Judah, nor the elder brother of the Hellenizing high priest Jason, Onias, who was murdered at Daphne near Antioch in 171, but the Maccabee Jonathan who was entrapped at Ptolemais in 143 B. C. This treacherous capture of the Jewish high priest, the *Anointed of Jahveh*, is denounced in the first of the three Maccabean additions to Am. 1 (JBL 35, 290). Zedekiah (597-586) was not vitally essential to Judah's existence as a nation, but Jonathan (161-143) was indeed the vital breath of the Maccabees after the death of Judas; otherwise he would not have been chosen as their ruler and leader (1 Macc. 9: 30) in preference to his elder brother Simon. Zedekiah was a creature of Nebuchadnezzar; patriotic Jews continued to regard the captive Jehoiachin as the legitimate king; Ezekiel calls Zedekiah *prince*, not *king* (cf. *Mic.* 28, n. 31). The hope of the Jews that they would be able to *live among the heathen under the shadow* (Lam. 4: 20) of Jonathan was well founded. According to 1 Macc. 9: 58 the apostates said, Jona-

than and his followers are at ease and dwell without care (*cf.* also 1 Macc. 10: 10, 20; 11: 27, 57; 12: 2).

Jonathan is the prototype of Mordecai in the Book of Esther (*Pur.* 6. 37). Esther was composed about 130; the Maccabean elegies in the Book of Lamentations may have originated at the beginning of Simon's reign (142-135) about 140. Löhr thinks that *cc.* 2 and 4 may have been written about 580, *c.* 5 *c.* 550, *c.* 1 *c.* 540, *c.* 3 *c.* 325. S. A. Fries, of Upsala, suggested in 1893 (*ZAT* 13, 110) that *cc.* 4 and 5 might be Maccabean, while *cc.* 1-3 might be Jeremicanic. In Cornill's *Einführung* this view is recorded as a curiosity, just as Olshausen's theory, advanced in 1853, that the majority of the Psalms were Maccabean (*JHUC*, No. 163, p. 54) was for a long time regarded in the same way. The language of the five poems in the Book of Lamentations resembles the language of the Maccabean psalms. Lam. 5 is a Maccabean psalm like Pss. 44, 74, 79; it seems to have consisted originally of six quatrains. The first two lines, it may be supposed, were suppressed (*cf.* the remarks on Nah. 1 in *Nah.* 7; *ZDMG* 61, 283, l. 22) in order to conform the number of verses to the number of the letters of the Hebrew alphabet. We may prefix

Restore us, O God, our Help!                      break off Thy displeasure!  
Let us behold Thy goodness, O JHVH!      vouchsafe us Thy help!

והפּר כעֶסֶךְ      שׁוּבֵנו אֱלֹהֵי יִשְׁעֵנו  
וּיִשְׁעֶךָ תִּתֶּן-לָנוּ      הֲרֵאנוּ יְהוָה חֶסֶדְךָ

*Cf.* Ps. 85: 5, 8.

The idea that Jeremiah should have composed a number of elaborate alphabetic acrostics after the fall of Jerusalem in 586, is grotesque. Of course, acrostics do not necessarily point to a late period; we have acrostic poems in cuneiform literature, *e. g.* the acrostic hymn of Sardanapalus. 668-626 in *KB* 6, 2, p. 108. We can hardly believe that the alphabetic arrangement was supposed to have a magic force. Löhr<sup>2</sup> vii; it may have been adopted merely for mnemonic purposes. Nor can we endorse Löhr's argument (*ZAT* 11, 59) that the elegies in the Book of Lamentations cannot be Maccabean, because they confess throughout that the sufferings of the people are due to their sins; 2 Macc. 5: 17; 6: 12-16; 7: 18, 32 *cf.* also 1 Macc. 1: 61

and Dan. 9: 5.11.16) emphasize the fact that the Syrian persecution is the just punishment for the sins of the people (*Mic.* 34, n. 26).

If the Book of Lamentations had originated in the days of Nebuchadnezzar (605-562) we should expect a reference to the tragic fate of Zedekiah whose children were slaughtered before his eyes at Riblah (*i. e.* Arbela-Irbid in Galilee; cf. *Mic.* 29, n. 37; JBL 35, 287) whereupon his own eyes were put out. Nor could a poet at the beginning of the Babylonian Captivity say: *Galētā Iḥhūdā me-ʾōnī u-me-rōb ʾābōdā* (Lam. 1:3) which is translated in AV: *Judah is gone into captivity because of affliction and because of great servitude.* Affliction and servitude awaited the Jews in Babylonia; they did not leave them behind in Jerusalem. We should expect: *Galētā Iḥhūdā bē-ʾōnī u-bē-rōb ʾābōdā*, Judah was deported into misery and great servitude. But at the beginning of the Syrian persecution a great many Jews left Jerusalem to escape the oppression and servitude inflicted upon them by Antiochus Epiphanes (*Mic.* 34, n. 27). A Maccabean poet could therefore say *Galētā Iḥhūdā me-ʾōnī u-me-rōb ʾābōdā*, Judah wandered away from oppression and great servitude. The Syrians treated the Jews like slaves (*cf.* JBL 36, 96): they tried to suppress the Jewish religion, but the Chaldeans did not force Judah to abandon her ancestral worship (*cf.* EB<sup>11</sup> 15. 386<sup>a</sup>).

The fact that we find in Lam. 2: 9 the hemistich *Her king and her princes are among the heathen* does not establish the Exilic origin of the elegies. Jonathan was in the hands of the heathen after he had been treacherously captured at Ptolemais. The heathen said at that time: *They have no ruler and no helper*, οὐκ ἔχουσιν ἄνδρα ἄρχοντα καὶ βοηθοῦντα (1 Macc. 12: 53). Also in the poem (*Zech.* 9: 9) glorifying Jonathan's triumphant return to Jerusalem after his exploits in Antioch (*c.* 145)<sup>3</sup> he is called *king*:

Joy greatly, O maid Zion!	shout, O Jerusalem!
Thy king will come to thee,	triumphant and victorious,
But humbly riding a donkey,	a colt, the foal of an ass.

I use *donkey*, because this word is connected with *dun*, and Heb. *ḥāmôr* means *red* (JBL 33, 296) or *dull-brown*, Spanish

<sup>3</sup> The final triplet of this poem has been explained in JBL 35, 291.

*burro* (ZDMG 69, 172).<sup>4</sup> The ass symbolizes peace: if Jonathan had come on horseback, he would have entered the holy city as a warrior (*Mic.* 47; WF 196). A patriotic poet may well have given Jonathan the title *king*: Alexander Balas had bestowed on him the emblems of royalty, a purple robe and a diadem (*Mic.* 53, n. 4).

But if any one hesitates to call Jonathan a *king*, because Aristobulus (104 B. C.) was the first of the Hasmonean princes who assumed the regal title, he may read instead of *mālk*, king, *māllāk*, counselor. The stem *malak*, to counsel, is found not only in *Neh.* 5:7, but in a number of passages which have been misinterpreted (JBL 34, 54; cf. above, p. 48, and Š. *iddamē mīlkāh*, Hos. 10:7. We may read just as well: *māllākāh uš-sārĕhā bay-gōlīm*, her counselor and her princes are among the heathen.  $\text{𐤓}$  has *māllākā* or *mālōkā* (see Dalman's *Wörterbuch*) for Heb.  $\text{יֹדֵעַ}$  in 2 S 15:12. Judas Maccabeus and his valiant brothers certainly were counselors of the Jews. Simon is called in 1 Macc. 2:65 *a man of counsel* ( $\alpha\gamma\eta\rho\ \beta\omicron\upsilon\lambda\eta\varsigma$ ), i. e. a statesman (cf. above, p. 49, *ad fin.*). Similarly we may read in Lam. 2:6: *He spurned in the fury of His wrath both counselor and priest*. In this case the term may refer to the Hellenizing high priests at the beginning of the Maccabean period, Jason, Menelaus, Alcimus (EB 3508, 11).

Also Lam. 4:13 seems to refer to Alcimus; in the first hemistich we may read: *me-rōb' hāfōl' nēzīrĕhā* ( $\text{𐤓}$  has  $\pi\rho\phi\eta\tau\eta\varsigma$  for  $\zeta\alpha\eta\epsilon\acute{\nu}$  in v. 16). After *hās-sōfīkīm* we may insert *hinnām* (cf. 3:52). This complet seems to allude to the sixty Assideans who were slain (162 B. C. by Alcimus in one day despite his solemn promises (1 Macc. 7:12-18; cf. GJV<sup>4</sup> 1, 217). In the following verse we must read *nē'ōrīm*, excited, instead of *'iyrīm*, blind, and *uš-lō' iakĕhū nai-iqqā'ū* (cf. Est. 8:6). The reading *'iyrīm* may be due to Zeph. 1:17 (above, p. 148).

Nor does the reference to prophets in Lam. 2:20 militate against the theory of the Maccabean origin of the elegies (*Shall priest and prophet be slain in the sanctuary of the Lord?*). Heb. *nabi*, prophet, denotes merely an *inspired speaker* (TOCR 1, 271). All patriotic poets were regarded as prophets. When

<sup>4</sup>The Bedouins use *āhmar* for *bay* and *ch' t ut*; see Max von Oppenheim, *Vo. Mittel- u. Pers. Sch. Ges.* vol. 2, p. 141.

Solon recited an inflammatory poem advocating the recovery of Salamis from the Megarians (EB<sup>11</sup> 25, 266) the Jews would have received his message as a prophecy. The Gracchi would have been classified by them with Micah of Maresha, the Prophet of the Poor (*Mic.* 17). There were numerous patriotic poets in the Maccabean period (ZDMG 61, 287, l. 7). The majority of the Psalms are Maccabean (contrast JBL 36, 232) as are also Deutero-Zechariah and Obadiah (*Mic.* 49) as well as numerous sections in Isaiah, Jeremiah, Micah, Nahum, Joel, and other prophetic books (TOCR 1, 268).

The statement in Lam. 2:9 that there was no guidance (*tórâ*) for Judah, and that her prophets obtained no vision from יהוה, suits the Maccabean period better than the Babylonian Captivity. Ezekiel prophesied after the fall of Jerusalem; two couplets (*Mic.* 30, n. 41) of Obadiah originated about 580; the first chapter of Deutero-Isaiah was written about 540; Haggai began to publish his poems on August 29, 520; Zechariah had his prophetic visions on February 13, 519 (JBL 33, 161). It is true that 1 Macc. 14:41 states, the Jews and the priests were well pleased that Simon should be their governor and high priest for ever, *until there should arise a trustworthy prophet*. There were no doubt plenty of prophets and poets in Judea at that time, but if one of them had protested against the hereditary rule of the Hasmoneans, he would not have been regarded as *πιστός*. The clause *ὡς τοῦ ἀναστῆναι προφήτην πιστόν* has practically the same meaning as the Talmudic phrase *ad šai-iaḇâ Eliáhû*,<sup>5</sup> until Elijah come (*Bâb.mec.* 37<sup>a</sup> = BT 6, 594) or the Lat. *ad calendas Gracas* and *quum mula peperit*.

In the present paper I cannot discuss the textual details of all the Maccabean elegies. I must confine myself to a few remarks on the first poem. The text exhibits very few subsequent additions,<sup>6</sup> but the poetic form has been marred in a number of passages by transpositions and omissions. In several cases **א** has mispointed the consonantal text. For *nîšqâḏ* 'öl *pšā'âj* in v. 14, which is supposed to mean *The yoke of my transgressions is bound*, we must read *nîšqâḏ* 'âlê *pšā'âj* or 'al-kôl *pšā'âj*. He was aroused, stirred up, over my sins. *Nîšqâḏ* is not equivalent to *šamâr* (JSOR 1, 90) in Ps. 130:3:

<sup>5</sup> This parallel was suggested by Dr. Efros.

<sup>6</sup> The last line of v. 10, which Löhr regards as a gloss, is genuine.

*Im-āyōnōt tismór Iahyē mī jā mōd.* If Thou, O JHVH, watchest (notest, markest) sins, who can stand (in the judgment)?<sup>7</sup> although we have in Greek: ἐγρηγόρθαι, ἐπιμέλεισθαι, προνοεῖσθαι and in French: être éveillé. **G** renders in Lam. 1: 14: ἐγρηγορήθη ἐπὶ τὰ ἀσεβήματά μου, also **J** has *vigilavit*. For *bē-jādō* in the second hemistich we must read *uē-jādō*. Similarly we have *bē-lō* in 4: 14 instead of *uē-lō* (see above). After *uē-jādō* we may supply *hājī-tā-bi*, His hand was against me or, rather, *fell upon me* (cf. Jud. 2: 15; 2 S 24: 17).<sup>8</sup> The second hemistichs of the two following lines of this triplet must be transposed. For *istārīgū 'alū 'al-ḡayyārī*, which is supposed to mean *they (the sins) are wreathed and come up upon my neck*, we must read *uāi-īstārīg 'ol 'al-ḡayyārī*, a yoke was knotted on my neck (JBL 36, 252). Syr. *istārīg* means *to be knotted*, and *istarrāḡ* signifies *to be harnessed*. **S** renders here: *istārīg(ū) nīrā(hī) 'al-ḡayyārī*, his yokes were harnessed on my neck. The readings proposed by Praetorius and Budde are not satisfactory. Praetorius (ZAT 15, 144) emended: *Niqšō 'ol pēšā'āi, bē-jādāi istārīgū*, the yoke of my sins is made heavy, they are interlaced with my hands; and Budde renders: *A watch was kept over my sins, in His hand they interlaced themselves, they mounted as a yoke upon my neck*.

In v. 20 **M** points *marō marīḡi*, I have grievously rebelled, but **G** παραπικραίνουσα παρεπικράθην derived these forms from *marār*, to be bitter; also **J** has *amaritudinē plena sum*; so we must point *mārō mārīḡi*, I was sore embittered. **M** has often mispointed internal passive forms (JBL 34, 58; 35, 285; AJSL 32, 709). In Syriac, *mārri* is used as the Pa'el of *mar(r)* to be bitter. If we hesitate to assume the same metaplastic formation in a late *cc.* 140 Maccabean poem, we may read *mōrōr mōrārḡi*, although paradigm G in GK give *sōhūb* as inf. abs. Pō'al.

<sup>7</sup> After *bi* in the following verse we must insert *im*, which dropped out owing to the following *'ammīlā*, and for *tuare* we must read *tūfē*. Thou art praised; cf. Ps. 6: 5, 6; 9: 10; 88: 11, 14; 115: 17, 18; 118: 17, 18; Is. 38: 16, 20; contrast AJSL 2, 102, cited in Delitzsch's *Psalmen*, p. 758. For the final Alph cf. *tu'ē*, Eccl. 8: 1.

The original meaning of *ha a' ha 'a' hay'a*; cf. Arab. *ha' th*, serpent. Syr. *kuā*, JAOS 52, 11, n. 29 is *to tail*; cf. our *to tail* and Syr. *ḡāl*, to tail out, happen, occur. Ruth 3: 18; cf. *Uppōl*. The meaning of *uāt tppōl 'ala' iad Ia* (E. k. 8: 1) is *there is*.

The emphatic inf. abs. or cognate accusative (GK §§ 113, w; 117, r; WdG 2. 54) has often been omitted by the scribes; in v. 9 *e. g.* we must read: *yat-túrd rüdt p̄la'im*, lit. *she came down in an prodigious downcome*. Similarly we have in the correct text of Is. 32: 19, which is an illustrative quotation (BL 26: *Mic.* 36, n. 40; 40, n. 40) to v. 14: *u-ḥ-šiflâ tišpâl ha-hâr*, The city will fall down in a downfall, and the mount will be utterly abased. We find the same construction also in l. 7 of the Moabite Stone (EB 3045): *Isra'el abâd ābôd 'ólâm*, Israel was destroyed with an everlasting destruction.

In v. 7 **𐤀** has *ḡárim*, enemies; but we must evidently read *re'im*, friends, associates, allies (*cf.* JBL 36, 253) or *re'êhá*, her allies: *Her allies saw her and laughed over her extermination* (*cf.* v. 19).—For the addition *râ'â* after *rüšt*, net, in v. 13 *cf.* Eccl. 9: 12.—The gloss *ālêkém* after the emphatic *lû*, verily, at the beginning of v. 12 may be a corruption of *alâlûj lakém*, woe unto you. *Lû* is spelled with a final Aleph in 1 S 14: 30; Is. 48: 18; 63, 19 (in 1 S 14: 30 as well as in the present passage this final Aleph may be due to dittography). It appears also in the form *lô* with final Aleph, so that it has often been mistaken for the negative *ló*, not (*cf.* JBL 35, 289, below). In the Talmud we find *lâj* (JBL 29, 104) which is identical with Arab. *lâita* (see *Proverbs*, SBOT, 51, γ) in which the appended *ta* is shortened from *hajâta-'lâhi* (JAOS 28, 114: contrast 35, 380).—In the last line of v. 21 we must read instead of the meaningless *heḥêta iôm qarâta*, Thou hast brought the day which Thou hast called, the imperative *hâḥi'â iôm ha-nqamâ*, Oh, bring the day of vengeance!

I append a metrical translation of the first Maccabean elegy in the Book of Lamentations, with some brief references to the Books of the Maccabees, and a reconstruction of the Hebrew text.

## LAMENTATIONS

## I

- |  |                                       |
|--|---------------------------------------|
| 1 How has she been made desolate, <sup>1</sup> 9 | that was full of people! [tions,      |
| Like a widow has become the city                 | that was great 'mong the na-          |
| A princess o'er numerous regions                 | was reduced to bondage. <sup>10</sup> |

<sup>1</sup> 1 M 3: 45; 1: 38, 39; 2 M 5: 14.

<sup>10</sup> 1 M 2: 11; 1: 33-36; 13: 41.



- 2 She is weeping sore in the night, with tears on her cheeks;  
 She has no one to comfort her 'mong all her friends;<sup>11</sup>  
 All her allies<sup>11</sup> have forsaken her, have become her foes.<sup>12</sup>
- 3 Judah wandered away<sup>13</sup> from oppression and heavy servitude;<sup>14</sup>  
 She dwelt among the heathen,<sup>15</sup> but found no rest:  
 All her pursuers seized upon her<sup>16</sup> in the midst of her straits.
- 4 The roads to Zion mourn,<sup>17</sup> no one comes to the feasts;<sup>18</sup>  
 All her gates are unfrequented,<sup>19</sup> her priests are sighing;<sup>20</sup>  
 Her virgins are (all) moaning, and she is in bitterness.
- 5 Her foes have become supreme,<sup>21</sup> her enemies prosper;<sup>22</sup>  
 For JHVH sorely afflicted her<sup>23</sup> for her many transgressions;<sup>24</sup>  
 Her children went into bondage,<sup>25</sup> subjected<sup>26</sup> to the foe.
- 6 From the maiden Zion departed all of her splendor;<sup>27</sup>  
 Her princes became like rams that have found no pasture;  
 All of them went without strength<sup>28</sup> before the pursuer.
- 7 Jerusalem remembers the days of her oppression,<sup>β</sup>  
 When her people fell into the foe's hand with no one to help her;  
 Her cousins<sup>11</sup> saw her and laughed o'er her extermination.
- 8 Jerusalem sinned grievously, γ she became a vagabond;<sup>13</sup>  
 All that honored her despised her when they saw her shame;<sup>29</sup>  
 She, too, was sighing and mourning and turning backward.<sup>30</sup>

<sup>11</sup> The neighboring tribes, especially their Edomite and Ammonite cousins: *cf.* the Maccabean denunciation of Edom in Am. 1: 11 (JBL 35, 296) and Dan. 11: 41.

<sup>12</sup> 1 M 5: 1-15; 13: 6; 2 M 10: 15; Ps. 83: 3-9.

<sup>13</sup> 1 M 1: 38, 53; 2: 28, 29; 9: 33, 62; 2 M 5: 27; 10: 6.

<sup>14</sup> 1 M 1: 41-61; 2 M 6: 1-11, 18; 7: 1-7.

<sup>15</sup> 2 M 15: 1; 1 M 5: 9, 15.

<sup>16</sup> 1 M 5: 1-16; 2 M 12: 3, 4; Ps. 83: 3-9.

<sup>17</sup> They did not look gay and joyous: *cf.* JAOS 32, 13, n. 21 and 1 M 3: 45.

<sup>18</sup> 1 M 1: 39; *cf.* Dan. 7: 25.

<sup>19</sup> 1 M 1: 31; 10: 19.

<sup>20</sup> 2 M 3: 15; 1 M 2: 14; 3: 51; 7: 36.

<sup>21</sup> 1 M 2: 7.

<sup>22</sup> 1 M 9: 23.

<sup>23</sup> 1 M 1: 64.

<sup>24</sup> 1 M 1: 11-15, 52; 2 M 4: 13-17; 5: 17; 6: 12-16; 7: 18, 32; *cf.* Dan. 9: 5, 11, 16.

<sup>25</sup> 1 M 1: 32; *cf.* also 3: 41.

<sup>26</sup> *Cf.* BL 46, n. 5; *Est.* 26.

<sup>27</sup> 1 M 1: 21-23, 40; 2: 9, 11, 12.

<sup>28</sup> 1 M 1: 26b.

<sup>29</sup> *Cf.* Nah. 24, 5; ZDMG 61, 285, n. 19; Hab. 2: 15.

<sup>30</sup> The conditions were so frightful that she drew back in disgust.

- 9 Her filth clung to her skirts, she remembered not the end;  
 So she had a stupendous downfall<sup>31</sup> () [when the enemy prevailed.]  
 JHVH beheld her oppression, (but no one cheered her.) []
- 10 The foe spread out his hand o'er all her treasures,<sup>32</sup>  
 When she herself saw heathen enter her sanctuary,<sup>33</sup>  
 Whom Thou forbadeest for ever to enter Thy church.<sup>34</sup>
- 11 All her people are sighing and groaning and asking for bread;<sup>35</sup>  
 They gave their most precious posses- δto sustain their life.  
 Oh, see, O JHVH, and look; [sions I have become vile.
- 12 Verily,<sup>ε</sup> all that pass by, look ye, and see  
 If there be any grief like the grief inflicted on me,  
 Wherewith JHVH afflicted me on the day of γHis wrath.<sup>36</sup>
- 13 From His holy height He sent fire into my bones and chastised me;  
 An evil net He spread for my feet, turned back my appeal;  
 He made me a desolate waste and faint for all time.
- 14 He was aroused o'er my sins, and His hand fell upon me:  
 A yoke<sup>37</sup> was tied to my neck, () [which I cannot resist;]  
 In the hands of the foe Heη gave me, (who shook my strength.) []
- 15 The Lord cast off within me all my mighty men;  
 He called against me a league<sup>38</sup> to shatter my young men;  
 The Lord trod the winepress<sup>39</sup> for the virginθ Judah.
- 16 For these things amine eye weeps, andκ is dropping water,  
 For far from me is the comforter who might restore my life.  
 My sons were horrified when the foe prevailed.

<sup>31</sup> Deut. 28: 43.

<sup>32</sup> 1 M 1: 23.

<sup>33</sup> 1 M 1: 21, 37; 4: 38; 2 M 3: 14; 5: 15; 6: 4; 14: 31; cf. Dan. 8: 11-13; 11: 31.

<sup>34</sup> Lit. *assembly*, congregation; cf. Deut. 33: 4 and Acts 7: 38 (AV). See also Ezek. 44: 9 and the translation of *Ezekiel*, in the Polychrome Bible, p. 193, l. 27.

<sup>35</sup> 1 M 6: 53; 9: 24 (contrast EB 2854, n. 1).

<sup>36</sup> 1 M 1: 64; 2 M 5: 17; cf. ZDMG 61, 286, l. 29; also Dan. 8: 19; 9: 16; 11: 36.

<sup>37</sup> 1 M 13: 41.

<sup>38</sup> Lit. *meeting*; not a festal meeting, but a coalition; cf. Ps. 83: 6.

<sup>ε</sup> We should say now, *He bled her white* (French *saigner à blanc*). Cf. Is. 63: 3 (JHUC, No. 163, p. 49) and *Pur.* 51, 38; *Est.* 30, below. Duke Ulrich of Württemberg (1498-1550) says in c. 25 of Hauff's *Lichtenstein* with reference to his enemies of the Swabian League (EB<sup>U</sup> 28, 858a): *Ich will kommen mit schrecklichen Winzern, will sie treten und keltern und ihr Blut verzapfen.*

- [her:
- 17 Zion spread forth her hands,<sup>a</sup> but there was no one to comfort  
 JHVH bade Jacob's neighbors to be her foes,  
 Jerusalem became an outcast among them.
- 18 JHVH, my God, is just; I rebelled 'gainst His word.  
 Hear ye, all ye peoples, behold my grief!  
 My virgins and my youths went into captivity.
- 19 I called to all my friends,<sup>b</sup> but all of them failed me.  
 Even my priests and mine elders perished in the city;  
 Though they tried to find food for them- to sustain their life.<sup>c</sup>  
 [selves
- 20 See, JHVH, how<sup>d</sup> I am in distress, my mind is troubled;<sup>e</sup>  
 My heart was turned<sup>f</sup> within me, I was sore embittered.  
 Without the sword bereaved, within there is Death.
- 21 Oh, hear, how<sup>g</sup> I am sighing, there is no one to comfort me.  
 All mine enemies heard<sup>h</sup> that Thou hast caused my misery.<sup>i</sup>  
 Oh, bring the day of vengeance, let them fare like me!
- 22 Let  $\mu$ their mischief come before Thee,<sup>j</sup> and do to them  
 As Thou hast done to me for all my transgressions.  
 My sighs and groans are many, and my heart is faint.

a 7 all her pleasant things that were in times of old ( $\beta$ ) and bitterness\*  
 7 8 therefore ( $\delta$ ) 11 for food ( $\epsilon$ ) 12 woe unto you ( $\zeta$ ) the blaze of  
 7 14 the Lord ( $\theta$ ) 15 maiden ( $\iota$ ) 16 I ( $\kappa$ ) mine eye  
 \ 21 they rejoice  $\mu$  22 all

\* Held up her palms in an appeal for mercy. Cf. the illustrations in Bædeker's *Egypt* (1914) p. lxxxvii; *Cabrer Bibl. Exikon* (1912) p. 84. The holding up of the open hands indicates surrender (Arab. *islām*).

<sup>a</sup> In a number of passages (e.g. 1 S 14; 29) *k'* means *how*; cf. German *wie*—*like* and *how*. In Assyrian the reduplicated *ki-k'* is used for *how* (KB 6, 242, l. 183).

<sup>b</sup> Lit. *was fermented* (cf. Aram. *hāmā*, wine) i.e. agitated, stirred up. Shakespeare says, *My mind is troubled like a fountain stirred*.

<sup>c</sup> This does not refer to a revulsion of feeling, but it means *soured*.

<sup>d</sup> For the prolepsis cf. *Proverb*—SBOT—56, 49.

<sup>e</sup> Let it be reported to you, let it be brought to Thy cognizance, so that Thou canst decree condign punishment; cf. Est. 9; 11; also Gen. 6; 43 (KAT<sup>2</sup> 66, 14).

<sup>f</sup> This is a scribal extension—use on 19. Cf. below, p. 186. The following clause in v. 74 is a complete triplet to the first line of the preceding triplet. Also in Zeph. 1:14 (e.g. *and*; *im tahū*)—above, p. 151, n. 14.



<p>                 1) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>	<p>                 1) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>
<p>                 2) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>	<p>                 2) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>
<p>                 3) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>	<p>                 3) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>
<p>                 4) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>	<p>                 4) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>
<p>                 5) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>	<p>                 5) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>
<p>                 6) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>	<p>                 6) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>
<p>                 7) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>	<p>                 7) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>
<p>                 8) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>	<p>                 8) סָהַרְתָּ שֶׁמֶן                  לְעֵצֶיךָ שֶׁמֶן שֶׁנֶּהֱ                  שָׂרַף לְאֵלֶיךָ שֶׁמֶן             </p>

<p>8</p> <p>9</p> <p>9</p> <p>9</p> <p>7</p> <p>8</p> <p>6</p> <p>1</p>	<p>בְּלִצְאוֹתַי מִבְּרִיחַי אֵל-יְהוָה  מִלְּבָבוֹתַי מִלְּבָבוֹתַי  סִבְיָהֶם מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>וְלִבִּי מִלְּבָבוֹתַי מִלְּבָבוֹתַי  לֵב-לֵב מִלְּבָבוֹתַי בְּרִיחַ  סִבְיָהֶם מִלְּבָבוֹתַי</p> <p>מִלְּבָבוֹתַי מִלְּבָבוֹתַי וְלִבִּי  סִבְיָהֶם מִלְּבָבוֹתַי אֵל-יְהוָה  לֵב מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>בְּלִבִּי וְכִי מִלְּבָבוֹתַי  מִלְּבָבוֹתַי מִלְּבָבוֹתַי אֵל-יְהוָה  בְּלִבִּי מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>מִלְּבָבוֹתַי מִלְּבָבוֹתַי  סִבְיָהֶם מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>מִלְּבָבוֹתַי מִלְּבָבוֹתַי אֵל-יְהוָה  סִבְיָהֶם מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>מִלְּבָבוֹתַי מִלְּבָבוֹתַי אֵל-יְהוָה  לֵב מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי מִלְּבָבוֹתַי אֵל-יְהוָה</p>	<p>מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה</p> <p>מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה  מִלְּבָבוֹתַי אֵל-יְהוָה</p>
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מִלְּבָבוֹתַי