



אשכולות
КУЛЬТУРНО-ОБРАЗОВАТЕЛЬНЫЙ ПРОЕКТ
ЭШКОЛОТ
www.eshkolot.ru

May 17

2020

6 pm (Moscow time)

THE WAY TO JERUSALEM

*Jewish and Christian Songs
from the Time of the Crusades*



Talk & concert by Avery Gosfield and Ensemble Lucidarium

Eshkolot Project is supported by Genesis Philanthropy Group



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Concert Program

Jerusalem mirabilis

Anon, Paris BN fonds latin 1139 (St. Martial Codex) f. 50

Elohim al domi le-dami

Text: David b'Rabbi Meshullam,
Music: 'Pos de Chantar', Guillaume de Poitiers (1071-1126)

'Flores' on Tan M'abbelis

Improvisatory dance based on 'Tan M'abbelis L'Amoros Pensamens' Folquet de Marseille (ca. 1150 – 1231),
arr. Avery Gosfield

Seignor, saichiés

Thibaut IV, Roi de Navarre (1201-1253) (written ca. 1240)

En Consirier et en Esmai

Bernart de Ventadorn (1135-1195)

Lemi Evkeh

Traditional

Der Reichston

Walther von der Vogelweide (?) (c. 1170 – c. 1230)

Nû lebe ich mir alrêst werde

Walther von der Vogelweide

Matsor ba'atha ha'ir

(A song for the Purim of Wurms, 1201)
Text: Rabbi Menaḥem bar Ya'aqov of Wurms.
Music: Anon., 'Seyner, mil gracias ti rent', Chigi 74v – 75r.

Mont sont a meschief

Bibliotheca Apostolica Vaticana MS Vat. Ebr. 322
(Troyes massacre of 26 March 1288)
Music: Guiot de Provins (died after 1208)
'Molt me mervoil de ma dame et de moi'

Ki lo nae

Anon. Music: traditional

Evel a'orer

Music: traditional from Western Ashkenaz



Avery Gosfield
Musicologist and Director
of Ensemble Lucidarium
recorder, pipe, tabor

Photo: Nikolay Busygin



Lior Lavid Leibovici
(Paris)
voice

Photo: Elam Rotem



Enrico Fink
(Florence)
voice

Photo: Martina Borbon



Luca Piccioni
(Assisi)
voice, lute

Photo: <http://www.lucapiccioni.com/>



Élodie Poirier
(St. Clair de la Tour)
vielle

Photo: Martina Borbon



Massimiliano Dragoni
(Assisi)
hammer dulcimer, percussion

Photo: Nica Zuljan



Ierusalem mirabilis

Ierusalem mirabilis,
Urbs beatior alliis,
Quam permanens optabilis
Gaudentibus te angelis!

O wondrous Jerusalem
city more beautiful than others,
forever desirable,
with angels rejoicing with you.

Nam in te Christus veniens,
Aperta bona tribuens,
Super asellum residens,
Gens flores terrae consternens,

Christ came to you,
Offering manifest goods,
Seated on an ass
As the people spread flowers across the earth

Et ibi cenam fecerat,
Cum discipulis manderat,
Iudas illum prodiderat,
Triginta nummis venderat.

And he dined on them,
Eating with his disciples,
Judas betrayed him,
He sold him for 30 pieces of silver.

Illum Iudaei emerant,
Colaphos ei dederant,
In faciem conspuerant
Et in cruce suspenderant

The Jews bought him.
And beat him,
They spit in his face,
And hung him on the cross.

In ligno poenas passus est,
In latus perforatus est,
Pedes, manus confixus est
Ibique nos redemptor est,

He suffered on the cross,
And was pierced in his side,
Drove nails through his feet and hands,
And here he redeemed us.

Et in sepulcro positus
Custoditor militibus,
Tamen surrexit Dominus
Illis aspicientibus.

And he was placed in a tomb
And watched over by soldiers
But the Lord rose again,
As they looked on.

Illuc debemus pergere,
Nostros honores vendere,
Templum Dei acquirere,
Saracenos destruere,

It is there that we must go,
Selling our worldly goods,
To take back the Temple of God.
And destroy the Saracens.

Quid prodest nobis omnibus,
Honores acquirentibus
Animam dare penitus
Infernīs tribulantibus?

What good will it do you
To acquire worldly goods
Thus giving our souls
over to hellish tribulations?

Illuc quicumque tenderit,
Mortuus ibi fuerit,
Caeli bona recuperit
Et cum sanctis permanserit.

Whoever goes
and dies there,
Will gain the rewards of heaven,
To reside forever with the saints.

Elohim al domi le-dami

O G*d, do not let my blood rest in peace!
Do not be silent. Give my enemy no respite.
Avenge my blood, require it at the hand of my destroyer.
Let not the earth cover it, Wherever it be shed.

אֱלֹהִים אַל דָּמִי לְדָמִי.
אַל תִּחְרַשׁ וְאַל תִּשְׁקֹט לְמַתְקוֹמָמִי. בְּקִשְׁהוּ
דָרְשָׁהוּ מִיַּד מַחְרִימִי.
בַּל תִּכְסֶהוּ אֲרֶץ בְּכָל מְקוֹמִי:

Let it be revealed, pouring forth before
Your eyes. Let the blood of all the corpses be inscribed in Your royal purple.
Punish them, pay them back in kind, for shedding the
blood of Your helpless people as if they were cattle.

גּוֹל יִגְלֶה לְפָנֶיךָ יִשְׁפַּךְ וַיִּזְלַף.
גַּם בַּפּוֹרְפֹרֶךְ מְלֵא גְיוֹת יִגְלַף.
דוֹן יְדִין שׁוֹפֵךְ חַלְף בְּחַלְף.
דָּמִי עֲנִיֶיךָ הַנְּשָׁפְכִים כְּשִׁגְרֵי אֶלְף:

[...]

[...]

Tender children and women gave themselves up to be bound,
like choice lambs in the Chamber of the Hearth.
O Only One, Lofty One, we are pierced and murdered for Your sake,
for refusing to bow our heads before the child of wantonness.

טַף וְנָשִׁים הִשְׁלִימוּ יַחַד לְעֶקֶד.
טְלָאִים הַמְּבַקְרִים בְּלִשְׁכַּת בַּיִת הַמּוֹקֵד.
יְחִיד וְנִשְׂאָ עֲלָיו גְּהֵרַג וְנִשְׁקָד.
יְחִוּדוֹ יִנְחַד לוֹ לְבַד רֹאשׁ לְקוֹד:

Yearling lambs without blemish were slaughtered like whole offerings,
trapped and burnt like the sacrificial portions of shared offerings.
They said to their mothers: 'Do not be moved by pity.
Heaven has summoned us to be an offering by fire to the Lord.'

כְּבָשִׂים בְּנֵי שְׁנָה תְּמִימִים.
כְּבָשׁוּ כְּזֹבְחֵי אֲמוֹרֵי שְׁלָמִים.
לְאִמּוֹתָם אֹמְרִים לֹא תִכְמְרוּ רַחֲמִים.
לְקַרְבַּן אִשָּׁה לַיהוָה נִתְּבַקְּשֵׁנוּ מִמְרוֹמִים:

[...]

[...]

The tears well up and stream from every side.
Those who slaughter and those who are slaughtered all groan upon one another.
The blood of fathers laps against the blood of sons,
as they howl their benediction over slaughter: "Hear, O Israel!"

דְּמָעוֹת מִפֶּה וּמִפֶּה נוֹבְעִים וּמִקְלָחִים.
שׁוֹחֲטִים וְנִשְׁחָטִים אֱלוֹ עַל אֱלוֹ גּוֹנְחִים.
דָּמֵי אָבוֹת וּבְנִים נוֹבְעִים וְטוֹפְחִים.
שְׁמַע יִשְׂרָאֵל צוֹרְחִים:

Nû lebe ich mir alrêrst werde

Nû lebe ich mir alrêrst werde,
 sît mîn sündic ouge sihet
 daz hêre lant und ouch die erde,
 der man vil der êren gihet.
 Nû ist geschehen, des ich dâ bat:
 ich bin komen an die stat,
 dâ got mennischlîchen trat.

Schœniu lant rîch unde hêre,
 swaz ich der noch hân gesehen,
 sô bist dûz ir aller êre.
 Waz ist wunders hie geschehen!
 Daz ein maget ein kint gebar,
 hêre übr aller engel schar,
 was daz niht ein wunder gar?

Dô er den tievel dô geschande,
 daz nie keiser baz gestreit,
 dô fuor er her wider ze lande.
 Dô huob sich der juden leit,
 daz er herre ir huote brach,
 und daz man in sît lebendic sach,
 den ir hant sluoc unde stach.

Kristen, juden unde heiden
 jehent, daz diz ir erbe sî:
 got müeze ez ze rehte scheiden
 durch die sîne namen drî.
 Al diu werlt diu strîtet her.
 Wir sîn an der rechten ger:
 reht ist, daz er uns gewer.

For the very first I am alive to myself,
 since my sinful eye beholds
 the noble land, and also that earth
 to which so much honor is given.
 That has come to pass for which I have ever prayed:
 I have come to the place
 where God walked in human form.

Such fair lands, rich and noble,
 as I have seen elsewhere,
 you are the honor of them all,
 what miracles have come to pass here!
 That a maid bore a child,
 lord over all the angelic host,
 was this not a perfect miracle?

Having humiliated the devil there,
 such that no emperor has ever fought better,
 he travelled back to this land.
 Then began the Jews' sorrow:
 that he, the Lord, broke from their custody
 and that he was later seen alive,
 whom their hand had beaten and pierced.

Christians, Jews, and heathens
 all say that this is their patrimony.
 God must decide this justly,
 by his three names.
 All the world is warring here;
 we are pursuing a just claim,
 so it is just that He grant it.

Matsor ba'atha ha'ir

Siege came to town and the town was set up;
 The sons of Se'ir surrounded me up to the moat of the pond
 Every day I shall praise the Rock,
 Who precedes the strike with balsam.
 You defended and rescued – fire poured on my foes.

מצור באֶתָּה העיר והעיר היא נבֹּכָה;
 סָבְבוּנִי בְּנֵי שְׁעִיר אֶל תַּעֲלֵת הַבְּרִיכָה.
 בְּכֹל יוֹם צוֹר אֲבָרְכֶה,
 צָרִי מִקָּדִים לַמַּכָּה,
 גְּנִיתָה וְהוֹשַׁעְתָּה – בְּצַרִּי אֵשׁ נִתְּכָה.

While deformed encompassed Bashanites encircled us
 bringing dangerous obstacles before us rest forced on us
 On the watch we stood
 after climbing on the roofs
 being in fear and not as used we did not keep Shabbat.

נִכְּמִים כִּי אֶפְפֹּנוּ, בְּנֵי בָשָׁן כְּתָרוּנוּ,
 מוֹקְשֵׁי מוֹת קִדְמוּנוּ מִנּוּחָה הַדְרִיכֹנוּ,
 עַל מִשְׁמַר עֲמַדָנוּ,
 עֲלוֹת לָגַג כְּלָנוּ
 הָיִית לְחֹרֶדֶת וְלֹא כִדָּת בְּשַׁבָּת לֹא שִׁבְתָנוּ

They waged struggle close to the wall chased all over
 the flock got scattered while fighting by the gates
 While seeing the crowd of the besiegers
 Taking flight and stand alike
 Kith and kin head over heels eyelids shedding tears.

חִזְקוּ רִיב דְּחֹק גִּדָּר רְדַפּוּ עַד הַשְּׂבָרִים
 כִּי נִפְּוּז כָּל הָעֵדָר אִזְ לְחֵם בְּשַׁעֲרִים
 כְּרֵאוֹת אֶת עַם צָרִים
 נָסִים וְגַם נִשְׁעָרִים
 טף וְנָשִׁים מְשׁוּבָשִׁים בְּנֵי עֵינָם נִגְרָים.

[...]

[...]

The seventh of the month Adar the day the true servant was born
 The evil that it conveyed the merciful God turned around
 The faithful keeper of the covenant
 Took them away from their stand
 They fell apart and they get lost like in the days of the fall of Haman.

חֹדֶשׁ אֶדָר בְּשַׁבְּעָה בּו יוֹם לִידַת צִיר נְאֻמָּן
 זְדוּן אֲשֶׁר בְּתוֹךְ קִרְבוֹ הִפְךָ אֶל הַרְחֻמָּן,
 שׁוֹמֵר הַבְּרִית אוֹמָן
 הִסִּיעַן מִמְּקוֹמָן,
 יִתְפָּרְדּוּ וְיֵאבְדוּ כַּמָּאז בְּנִפּוּל הָמָן.

Seignor, saichiés

I

Seignor, saichiés qí or ne s'en ira
 En celé terre ou Dex fu mors et vis,
 Et qui la crois d'outremer ne prendra
 A paines mais ira en paradis.
 Qui a en soi pitié ne ramenbrance
 Au haut Seignor doit querre sa vengeance
 Et délivrer sa terre et son païs.

My Lord, you should know that he who does not go
 To the land where God was born and died
 And does not carry the cross overseas
 Will have trouble ever getting into Heaven.
 However, he who has pity on and bears
 Our Great Lord in mind must avenge him
 And rescue His Land and His Country.

II

Tuit li mauves demorront par deçà,
 Qui n'aiment Deu, bien ne honor ne pris ;
 Et chascuns dit : « Ma feme, que fera ?
 Je ne lairoie a nul fuer mes amis. »
 12 Cil sont cheoit en trop foie atendance,
 Qu'il n'est amis fors que cil, sans doutance.
 Qui por nos fu en la vraie crois mis.

The Evil Ones will remain on this side,
 Those who love neither God, nor good, nor honour, nor merit;
 And will all say: "What will become of my wife?
 I will not leave my friends for any price."
 Their concerns are all in vain,
 Because, without a doubt, there are no true friends,
 Except for he who was nailed to the true cross for our sake.

III

Or s'en iront cil vaillant bacheler
 Qui aiment Dieu et l'ennor de cest mont,
 Qui sagement vuelent a Dieu aler,
 Et li morveus, li cendreus demorront ;
 Avugles est, de ce ne dout je mie,
 Qui un secors ne fait Dieu en sa vie
 Et por si pou pert la gloire dou mont.

All of the valiant bachelors will now leave
 Those who love God and the Honour of this World
 Who wisely wish to go to their God;
 While the scoundrels and cowards stay home.
 Blind they are, without a doubt,
 Those who never in their life will fought for God
 And will forfeit the praise of the World by so little.

IV

Diex se lessa por nos en crois pener.
 Et nos dira au jor ou tuit vendront :
 Vos qui ma crois m'aidastes a porter.
 Vos en irez la ou mi angle sont ;
 La me verrez et ma mère Marie,
 Et vos par cui je n'oi onques aïe
 Descendrez tuit en enfer le parfont. »

God let himself be tortured on the cross for our sake
 And will say to us, on the day that must arrive for everyone:
 Those of you who helped to carry my cross,
 You will go to where my angels are;
 There, you will see my mother, Mary,
 And those of you from whom I never received any aid
 You will all descend into deepest Hell.

V

Chascuns cuide demorer toz haitiez
 Et que ja mes ne doie mal avoir ;
 Ainsi les tient Anemis et péchiez
 Que il n'ont sens, hardement ne pooir.
 Biax sire Diex, ostés leur tel pensée.
 Et nous metez en la vostre contrée
 Si saintement que vos puissons veoir.
 Douce dame, roïne coronee,
 Proiez por nos, Virge bien àuree.
 Et puis après ne nos puet mescheoir.

Everyone believes that they will hold on to their wellbeing
 Without ever having to suffer any pain;
 The devil and sin keep them in their clutches
 To the point where they have no sense, strength or force.
 Beau Lord God, drive such thoughts away,
 And take us to your land
 So holily that we are able to see you;
 Pray for us, crowned Virgin,
 So that no harm can ever reach us.

Lemi Evkeh

1. Whom shall I cry for
and beat my hands,
weep in bitterness,
and give clear voice to the tumult
from my bosom?

לְמִי אֶבְכֶּה
וְכַף אֶכֶּה
וּבְבִכִי אֶמְרֶר
וְהִמּוֹן מֵעֵי אֲשַׁנֵּן

2. For the Sanctuary, the Sacred Ark
or the Kherubim, where ravens
now, and owls
build their nest?

הַלְמִקְדָּשׁ וְאֲרוֹן
אוֹ כְרוּבִים אֲשֶׁר עוֹרְבִים
וְקַפּוֹד שָׁם
יִקְוּ?

6. How did darkness swallow
the light of the Law!
Derelict lay our studies
who now shall rebuild their lore?

וְאֵיכָה חָשְׁכָה
אוֹר הַהִלְכָה
וְהִתְלַמּוּד כְּמוֹ גְלִמּוּד
מִי יְבֹנֵן

7. Is there naught who can find light
in the secrets of the Torah?
Someone who will stand as a shield
to this generation?

וְסוּד תּוֹרָה
הֵיִשׁ מוֹצִיא לְאוֹרָה
וּמִי הוּא זֶה עַלִי הַדּוֹר
יִגֹּנֵן

11. I shall keep away
from sounds of joy
the dirge I'll sing:
"How solitary she sits".

וְאֶחָדֵל מִשְׂמֵעַ
קוֹל מְרִנָּן
וְאֵיכָה יִשְׁבֶּה בְּדָד
אֶקוּנֵן

Mont sont a mechief

Mont sont a mechief Isr[ael], l'egaree gent,
 Os n'e[n] poë[n]t meis se [o]s s'e[n] vont enrayan[t] ;
 Car d'entre os fure[n]t ars meinz proz cors sage e gent
 Ki por l[or v]ivre ne vore[n]t done[r] nu as rächeit d'argent.

Israel, the abandoned people, is suffering great hardship,
 They cannot help it if they are all enraged;
 For many fine bodies and souls among them were burned,
 Who in exchange for their lives did not want to give even a penny of ransom.

Troblee eit notre joie e notre deduit
 D'[i]sos ki medeie[n]la Thora e l'aveie[n]t en lor co[n]duit;
 Os ne fineie[n]t [d']asqer e le jor e la nuit.
 Ores sont ars e fenis; checun Gé vraie requenuit.

Our joy and pleasure are troubled
 By those who studied Torah and had it in their safekeeping
 They did not stop studying the law
 Now they are burned and dead, each one the true God

La pruede fanme kant ele vit ardir son mari,
 Mont ii fit ma la departie ; de ce jeta mot grant cri ;
 Ele dit : "je ve morir de t'e mort com mon ami mori.
 D'e[n]fant eteit grosse ; por ce grant poine sofri.

When the good wife saw her husband burn
 The separation was very hard for her, so she uttered a loud cry.
 She said: "I am going to die such a death, as my beloved one died."
 She was big with child; for this reason she suffered great pain.

Dos freres i fure[n]t ars, un petit e un grant.
 Lo petit fut ebahi de foee ki si s'e[pre]nt
 E dit : "haro! j'ar tos!" E li grant li apre[n]t
 E li dit : "a paradis seras tot je te acrant."

Two brothers were burned there, one a child, one grown.
 The little one was terrified of the pyre that was catching fire
 And he said: "Help! I am burning up!" And his older brother instructed him
 And said to him, "You will soon be in Paradise, I promise you."

E[n]cores i ot un qadosh qi fu amené avant.
 An li fit un petit fo, il aleit an grivant.
 I hucheit Gé de bon cor menu e sovant
 Docemant çofri poine por servir le Gé vivant.

There was yet another holy one who was brought forward.
 They made him a little fire, and he went forward in distress.
 He called to God with all his heart over and over again.
 He suffered meekly to serve the Living God.

Gé vanchera e an prinera, vanch' nos de cé felons :
 De ata[n]dre ta va[n]chace mot nos sable lé jors lons,
 De te preer de cor anteur la o neisso[n]s e alo[n]s
 Pres somes e apareleis. Repon, Gé, qa[n]t t'apelo[n]s !

God will punish and take vengeance for these things!
 The day seems very long to us as we wait
 And as we pray to you with our whole heart, [and where we go.
 We are ready and prepared. Answer, Lord,

Ha-selat ha-la'az. HaShem yatsileni mi-goi 'az

MAY G*D SAVE ME FROM THE FIERCE PEOPLE.

Ki lo nae

Because it is proper for Him, because it befits Him.

Mighty in sovereignty, rightly select.

His minions say to Him: “Yours and Yours, Yours because it is Yours,
Yours and only Yours— Yours, Adonai, is sovereignty!”

Exalted in sovereignty, rightly glorious.

His faithful ones say to Him: “Yours and Yours, Yours because it is
Yours, Yours and only Yours— Yours, Adonai, is sovereignty!”

Blameless in sovereignty, rightly powerful.

His generals say to Him: “Yours and Yours, Yours because it is Yours,
Yours and only Yours— Yours, Adonai, is sovereignty!”

Singular in sovereignty, rightly strong.

His learned ones say to Him: “Yours and Yours, Yours because it is
Yours, Yours and only Yours— Yours, Adonai, is sovereignty!”

Exalted in sovereignty, rightly awesome.

Those who surround Him say to Him: “Yours and Yours, Yours because
it is Yours, Yours and only Yours— Yours, Adonai, is sovereignty!”

Humble in sovereignty, rightly saving.

His righteous ones say to Him: “Yours and Yours, Yours because it is
Yours, Yours and only Yours— Yours, Adonai, is sovereignty!”

Holy in sovereignty, rightly merciful.

His multitudes say to Him: “Yours and Yours, Yours because it is
Yours, Yours and only Yours— Yours, Adonai, is sovereignty!”

Strong in sovereignty, rightly supportive.

His perfect ones say to Him: “Yours and Yours, Yours because it is
Yours, Yours and only Yours— Yours, Adonai, is sovereignty!”

כי לו נאָה. בי לו יאָה.
אדיר במלוכה. בחור בהלכה. גדודיו יאמרו לו:
לך ולך. לך בי לך. לך אף לך.
לך ה' הממלכה. בי לו נאָה. בי לו יאָה

דגול במלוכה. הדור בהלכה. ותיקיו יאמרו לו:
לך ולך. לך בי לך. לך אף לך.
לך ה' הממלכה. בי לו נאָה. בי לו יאָה

זכאי במלוכה. חסין בהלכה. טפסריו יאמרו לו:
לך ולך. לך בי לך. לך אף לך.
לך ה' הממלכה. בי לו נאָה. בי לו יאָה

יחיד במלוכה. כביר בהלכה. למודיו יאמרו לו:
לך ולך. לך בי לך. לך אף לך
לך ה' הממלכה. בי לו נאָה. בי לו יאָה

מלך במלוכה. נורא בהלכה. סביביו יאמרו לו:
לך ולך. לך בי לך. לך אף לך
לך ה' הממלכה. בי לו נאָה. בי לו יאָה

עניו במלוכה. פוזה בהלכה. צדיקיו יאמרו לו:
לך ולך. לך בי לך. לך אף לך
לך ה' הממלכה. בי לו נאָה. בי לו יאָה

קדוש במלוכה. רחום בהלכה. שגאנו יאמרו לו:
לך ולך. לך בי לך. לך אף לך
לך ה' הממלכה. בי לו נאָה. בי לו יאָה :

תקוף במלוכה. תומך בהלכה. תמימיו יאמרו לו:
לך ולך. לך בי לך. לך אף לך
לך ה' הממלכה. בי לו נאָה. בי לו יאָה:

Evel a'orer

Скорбь пробуждаю, с мольбою взываю.

Увы мне!

Горько рыдаю, врата обвиняю,
пути исправляю. Горе мне!

אָבֵל אֶעֱרָר אֲנִינֹת אֲגָרֵר
אוֹיְהָ לִי

בְּבִכִי אֲמָרֵר בְּחֵמַת צוֹרֵר
דְּרַכֵי סוֹרֵר אֲלֵלִי לִי

Изгнание длится, сердце томится.

Увы мне!

Ворог глумится, охотником мчится,
добычей живится. Горе мне!

גְלוֹת אֶרְדּוּ וְלִבִי הֶרְדּוּ
אוֹיְהָ לִי

דֶּרֶדּוּ וּפְרֶדּוּ נָח שֶׁרֶדּוּ
וְצִידוֹ תֶרֶדּוּ אֲלֵלִי לִי

Мало было врагам разрушить Храм.

Увы мне!

Святыням – срам, и святым местам,
позор – мудрецам. Горе мне!

הַמַּעֲט מִבְּאִישֵׁי וְחָלְלוּ מִקְדָּשֵׁי
אוֹיְהָ לִי

וְהִבְזוּ קְדָשֵׁי הַחֵלֹל מִמִּקְדָּשֵׁי
וְזָחְלוּ קְדוּשֵׁי אֲלֵלִי לִי

В году 856, 11 в круге 256.

Увы мне!

Вооружились мечом, оставили дом,
как саранча числом. Горе мне!

זְמַן שָׁנַת תַּתְנַ"ו בִּי"א לְמַחְזוֹר רַנ"ו
אוֹיְהָ לִי

תְּחִלּוֹת זִינוּ מִקּוֹמָם פָּנוּ
כְּאַרְבֵּה גִמְנוּ אֲלֵלִי לִי

Себя тцетой соблазняли, меня ярмом подавляли.

Кумиром стращали, знамена сдвигали,

Увы мне!

меня совращали. Горе мне!

טַעוֹת בִּקְשׁוּ וְעָלִי הִקְשׁוּ
אוֹיְהָ לִי

יִרְאַתֶּם קִשְׁקִשׁוּ וְאוֹתוֹת הִקִּישׁוּ
וְאוֹתֵי עֲקִשׁוּ אֲלֵלִי לִי

Выкуп не брали, людей убивали.

Увы мне!

Левитов топтали, коэнов терзали,
непорочных хватали. Горе мне!

כֶּפֶר מֵאִסּוּ נִפְשׁוֹת חָמְסוּ
אוֹיְהָ לִי

לֹוִי בּוֹסְסוּ כְהֵנִי בּוֹשְׁסוּ
צְנוּעֵי אֲנִסּוּ אֲלֵלִי לִי

Мечами сраженные, крови лишённые.

Увы мне!

Тела освященные, в чистоте сохранённые,
лежат разорённые. Горе мне!

מֵתֵי חֶרֶב מֵהִדָּמִים בְּאַפָּס דָּמִים
אוֹיְהָ לִי

נִבְלַת תְּמִימִים בְּלֵי מוֹמִים
הָיוּ שׁוֹמְמִים אֲלֵלִי לִי

Волочат, бросают, грязью марают.

Увы мне!

Молоху угождают, царскую рать умножают,
земли покоряют. Горе мне!

סָחֹב וְהִשְׁלַךְ עָרוֹם וְלִכְלַךְ
אוֹיְהָ לִי

עוֹבְדֵי מִלֶּךְ חֵיל יָרֵב מִלֶּךְ
וְרָדוּ בְּפֶלֶךְ אֲלֵלִי לִי

Нам одежду и волосы рвать, о Торе горевать.

Руке врага – дерзать, умело отбирать,

Увы мне!

и уничтожать. Горе мне!

פְּרִיעָה וּפְרִימָה עַל תּוֹרָה תְּמִימָה
אוֹיְהָ לִי

צָר בְּיַד רָמָה הַמִּסְכֵּן תְּרוּמָה
גַּם לְהַחְרִימָה אֲלֵלִי לִי

Вопль из дома собраний, из дома множества знаний.
Увы мне!
Утешительницы страданий, чьих дланей коснулась
кровь закланий. Горе мне!

קול בְּתֵי כְּנִסְיֹת וּבְתֵי תוֹשִׁיֹת
אוֹיָהּ לִי
רַחֲמֵינִי בְּיַדְהֶן נִקְיֹת
זְבַחֵי רְאִיֹת אֶלְלִי לִי

Закланы вместе – жених лицом к невесте.
Увы мне!
Дары в тесте – отроки с девами вместе,
и богачи – все по чести. Горе мне!

שְׁלָמִים וְעוֹלוֹת חֲתָנִים וְכִלוֹת
אוֹיָהּ לִי
תוֹדוֹת וּבְלִילוֹת בְּחוּרִים וּבְתוֹלוֹת
וְטוֹבֵי קַהְלוֹת אֶלְלִי לִי

Вместе, братцы, нашей крови проливаться.
Увы мне!
Сестрам – бояться, на Него полагаться
и на убой отправляться. Горе мне!

אֲחִים גַּם יַחַד נִשְׁפָּד דָּמָם כְּאֶחָד
אוֹיָהּ לִי
כֵן אֲחִיוֹת בְּפֶחַד יִרְאֵת שֵׁם הַמִּיחָד
לְטַבַּח לְהֶאֱחָד אֶלְלִי לִי

Studied, well read, late and early – Woe to me!
Palate of famous saying – full of rubble and ashes
And where is the one who weighs and counts? O woe to me!
Has like this ever been, since the hard hearted people – Woe to me!

מְלַמְדֵי סֵפֶר נֶשֶׁף וְצָפֶר
אוֹיָהּ לִי
חֵד אֲמַרֵי שְׁפָר מְלֵא חֶצֶץ וְאָפֶר
וְאִיֶּה שׁוֹקֵל וְסוֹפֵר אֶלְלִי לִי

Determined to extinct, and annulled the strong people
Were the sons of vile and barbarians. O woe to me!
The uprooted wanted only to deracinate and evirate. Woe to me!
The gyp in false sideways planned to extinct
Without leaving a bone for tomorrow. O woe to me!

הִתְיַתָּה זֹאת מֵאֵז עֲלָה גּוֹי עֲזָאוּיָהּ לִי
לְהִשְׁמִיד הוֹעֵז וְאֶסְפֵּף עִם נוֹעֵז
בְּנֵי נָבֵל וְלַעֲזוֹ אֶלְלִי לִי

If the One who kept the covenant had not left a remnant
In the valley of estrangement
As He saw the dissociative state of the beloved Hebrews
He pitied them from extinction and there is hope and end:
You who enshrouds in avenge wake and stand up
To get her standing on her feet.
Amidst the hybridic, He shall judge the corpses embroidered
And the Shekhina stands up at her place.

בְּקֶשׁ עֶקֶר רַק לְעֶקוֹר וּלְעֶקֶר
אוֹיָהּ לִי
בְּקוֹ אֲרָמֵי מְשַׁקֵּר יִזֶם אֲרָמֵי לְעֶקֶר
וְלֹא לְגֵרָם לְבַקֵּר אֶלְלִי לִי
מִקֵּיִם הַבְּרִית לֹוֹלֵי הוֹתִיר שְׂאֵרֵית
בְּגִיא נְכָרִית אוֹיָהּ לִי
כְּשֶׁר שְׁעֵרוֹרִית יְדִידוֹת עֲבָרִית
רַחֲמֵם מִהַכְּרִית וַיֵּשׁ תִּקְוָה וְאַחֲרִית