



# מגילת אסתר

## MEGILAT ESTER

KNJIGA O JESTIRI  
THE BOOK OF ESTHER



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THE BOOK OF ESTHER

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**SVETI SPISI  
PET SVITAKA**

**KNJIGA O JESTIRI**

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



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## VELIKU ZAHVALNOST UPUĆUJEM

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





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



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

*Miljana Šnap*



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

Eugen Verber

## Uvod ili o čitanju pet *megilot*

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

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

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



## Napomena o hebrejskom pismu

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

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

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

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

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

## Napomena o transliteraciji

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

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

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

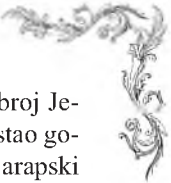
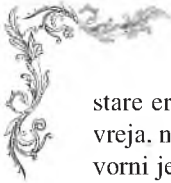
Hebrejsko slovo	Hebrejski naziv slova	Transliteracija (konverzija hebrejskog slova latiničnim)	Izgovor latiničnog slova
א	'Alef	' (apostrof)	bez izgovora, seče dah
ב	Bēṭ	B	b
ב	Vēṭ	V	v
ג	Gimel	G	g
ג	<u>Gimel</u>	<u>G</u>	guturalno (grleno) g
ד	Daleṭ	D	d
ד	<u>Daleṭ</u>	<u>D</u>	meko d
ה	He	H	jedva čujno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



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

### Napomena o srpskom prevodu

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





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



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

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

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

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





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



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

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

## **Napomena o engleskom prevodu**

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



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



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

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

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



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


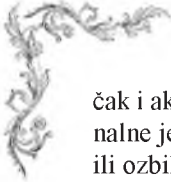
Opređenije za engleski prevod pet *megilot* (iz originalnog prevoda *Svetog pisma*, prema masoretskom tekstu, Jevrejskog izdavačkog društva iz 1917. godine), nastalo je iz razloga: poštovanja prema istaknutim rabinima i naučnicima koji su se prihvatili ovog brušenja prevoda *Tanaħa* na engleski jezik;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

## Zaključak

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

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

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



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

Miljana Šnap

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

Eugen Verber

## **Introduction or About the Reading of Five *Megilot***

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

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

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



## Note on the Hebrew Script

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

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

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

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

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



## Note on Transliteration

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

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

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

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

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




## Note on Serbian Translation

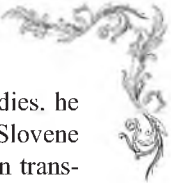
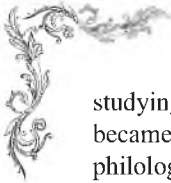
Sacred books were translated from Hebrew already before the Common Era, firstly to languages spoken by Jews themselves, such as Aramaic and Greek, followed by other languages. In this way *Targumim* were created as translations of the Tora to Aramaic, starting with the return of Jews from Babylon to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

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

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

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





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

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

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



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





## Note on English Translation

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

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


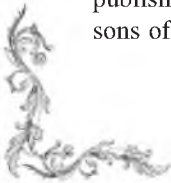


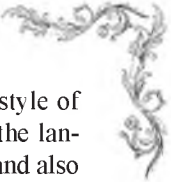
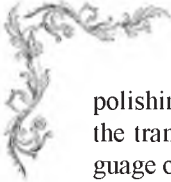


Certainly, the utter respect for the endeavours and accomplishments of all brilliant experts who translated the holy Hebrew texts should be emphasized. but one should also bear in mind that translation, like frankincense, has to be our own so that our word, like its smell, would be accepted by the Creator.

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

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





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

## Conclusion

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

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

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

Miljana Šnap



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

אאוגן ורבר

### הקדמה, או על קריאת חמש המגילות

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

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

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

### הערה על השפה העברית

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

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

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

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

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

### **הערה על התעתיק**

במטרה ליצור תעתיק אשר מעביר בצורה הטובה ביותר את המצולל העברי, בחרתי בתעתיק אקדמי של האלף-בית העברי (לפי International Standard Organization, 1962), אשר לוקח בחשבון את קיומן של שתיים או שלוש תופעות שבקרב יהדות אירופה מרוודות לתופעה אחת בלבד אשר שגורה בשפה המדוברת. התעתיק האקדמי הוא התעתיק היחיד אשר מאפשר תעתיק מסודר ומוסכם, בעוד שתעתיק פרטי או מקומי יוצרים תחושה של אקראיות ואי סדר.

הטבלה לתעתיק של אותיות עבריות לאותיות לטיניות יכולה להמצא בקרב מומחים רבים לדקדוק העברי התנ"כי. כגון, "דקדוק מעשי לעברית קלאסית", שנכתב על ידי יעקב וינגרין, פרופסור מטריניטי קולג' בדבלין, הופיע במספר גליונות (1939, 1959 ו 1963).

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

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

## הערה על התרגום לסרבית

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

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

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

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

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

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

### **הערה על התרגום לאנגלית**

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

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

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

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

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

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

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

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

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# ברכות קודם המגילה

Berachot qodem haMegila

*Blagoslovi pre čitanja megile*

Blessings before the reading of the Megillah

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל מִקְרָא  
מִגִּילָה:



Baruh ata Adonay Eloheinu meleh ha'olam, asher qidešanu bemišvotav vešivanu 'al miqra Megila.

*Blagosloven da si ti, Gospode Bože naš, kralju vasseljene, koji nas je posvetio zapovestima svojim i obavezao nas da čitamo megilu.*

Blessed are You, LORD our God, King of the universe who has sanctified us with His commandments, and commanded us concerning the reading of the Megillah.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ בַּיָּמִים הָהֵם  
בַּיָּמֵן הַזֵּה:

Baruh ata Adonay Eloheinu meleh ha'olam, še'asa nisim la'avotenu bayamim hahem bazeman haze.



*Blagosloven da si ti, Gospode Bože naš, kralju vaseljene, koji je učinio čudesa očevima našim u dane one u vreme ovo.*

Blessed are You, LORD our God, King of the universe, who performed miracles for our forefathers in those days at this time.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Baruh ata Adonay Elohenu meleh ha'olam, sheheyanu weqiyemanu wehigi'anu lazeman haze.

*Blagosloven da si ti, Gospode Bože naš, kralju vaseljene, koji nas je poživio i održao i doveo da doživimo ovaj trenutak.*

Blessed are You, LORD our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

# אסתר פרק א

## Jestira, glava 1 / Esther Chapter 1

א וַיְהִי בַיָּמֵי אַחַשְׁוֵרוֹשׁ הוּא אַחַשְׁוֵרוֹשׁ הַמֶּלֶךְ  
מִהַדּוֹ וְעַד־כּוֹשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה:

1 Wayhi bimē Aḥašweroš; hu Aḥašweroš hamoleḥ meHodu we'ad-Kuš ševa' we'esrim ume'a meḏina.

**1:1 U vreme Asvirovo, a taj Asvir carovaše od Indije do Etiopije u sto i dvadeset i sedam zemalja,**

1 Now it came to pass in the days of Ahasuerus--this is Ahasuerus who reigned, from India even unto Ethiopia, over a hundred and seven and twenty provinces—

ב בַּיָּמִים הָהֵם כָּשֶׁבֶת א הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ עַל כֶּסֶף  
מִלְכוּתוֹ אֲשֶׁר בְּשׁוּשַׁן הַבִּירָה:

2 Bayamim hahem; keševet hameleḥ Aḥašweroš 'al kise malḥuṭo ašer beŠušān habira.

**1:2 U to vreme, kad seđaše car Asvir na prestolu carstva svog u Susanu carskom gradu,**

2 that in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the castle,

ג בַּשָּׁנָת שְׁלוֹשׁ לְמֶלְכוֹ עָשָׂה מִשְׁתֶּה לְכָל־שָׂרָיו  
וְעַבְדָּיו חֵיל א פָּרַס וּמְדֵי הַפְּרָתִימִים וְשָׂרֵי  
הַמְּדִינֹת לְפָנָיו:

3 Bišnat šaloš lemolḥo 'asa mište lehol-saraw wa'avadaḡ; ḥēl Paras uMaḡay hapartemim wesarē hamedinoṭ lefanaw.

**1:3 Treće godine carovanja svog učini gozbu svim knezovima svojim i slugama svojim, te beše kod njega sila Persijska i Midska, vlastelji i upravitelji zemaljski;**

3 in the third year of his reign, he made a feast unto all his princes and his servants; the army of Persia and Media, the nobles and princes of the provinces, being before him;

ד בַּהֲרֵאתוֹ אֶת־עֶשֶׂר כְּבוֹד מַלְכוּתוֹ וְאֶת־יָקָר  
תַּפְאֵרַת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמֵאֵת יוֹם :

4 Behar'oto et- 'ošer kevod malhuto we'et-yeqar tif'eret gedulato; yamim rabim šemonim um'at yom.

*1:4 | on pokazivaše bogatstvo i slavu carstva svog i diku i krasotu veličine svoje mnogo dana, sto i osamdeset dana.*

4 when he showed the riches of his glorious kingdom and the honour of his excellent majesty, many days, even a hundred and fourscore days.

ה וּבַמְלֹאֵת | הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ  
לְכָל־הָעָם הַנִּמְצְאִים בְּשׁוּשַׁן הַבִּירָה לְמַגְדוֹל  
וְעַד־קֶטֶן מִשְׁתֵּה שִׁבְעַת יָמִים בְּחֶצֶר גִּנַּת בֵּיתוֹ  
הַמֶּלֶךְ :

5 Uvimlot hayamim ha'ele 'asa hameleh lehol-ha'am hanimše'im beŠušān habira lemigadol we'ad-qatan mište šiv'at yamim; baḥašar ginat bitān hameleh.

*1:5 | posle tih dana učini car svemu narodu što ga beše u Susanu carskom gradu od malog do velikog gozbu za sedam dana u tremu u vrtu od carskog dvora.*

5 And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the castle, both great and small, seven days, in the court of the garden of the king's palace;

ו חֹר | כָּרַפֵּס וּתְכֵלֶת אָחוּז בְּחַבְלֵי־בּוּץ וְאֶרְגָּמָן  
עַל־גְּלִילֵי כֶסֶף וְעַמּוּדֵי שֵׁשׁ מִטּוֹת | זָהָב וְכֶסֶף עַל  
רִצְפַת בַּהֲטֹוֹשֵׁשׁ וְדָר וְסַחֲרַת :

6 Hur karpas uthelet aḥuz beḥavlē-vuṣ we'argaman 'al-gelilē ḥesef we'amudē šeš; mitot zahav wahesef 'al riṣfat baḥaṭ-wašeš weḏar wesoharet.

*1:6 Zavesi beli, zeleni i ljubičasti behu obešeni vrpcama belim, lanenim i skerletnim o biočuzima srebrnim na stupovima mramornim; odri behu zlatni i srebrni po podu od zelenog, belog, žutog i crvenog mramora.*

6 there were hangings of white, fine cotton, and blue, bordered with cords of fine linen and purple, upon silver rods and pillars of marble; the couches were of gold and silver, upon a pavement of green, and white, and shell, and onyx marble.

ז והשקות בכלי זהב וכלים מכלים שונים ויין  
מלכות רב כיד המלך:

7 Wehašqot bihlē zahav weḥelim mikelim šonim; weyēn malḥuṭ rav keyaḏ hameleḥ.

*1:7 A piće davahu u sudovima zlatnim, i to u sudovima drugim i drugim, a vina carskog beše izobila, kako može biti u cara.*

7 And they gave them drink in vessels of gold--the vessels being diverse one from another--and royal wine in abundance, according to the bounty of the king.

ח והשתיה כדת אין אנס כייבן | יסד המלך על  
כל-רב ביתו לעשות כרצון איש-ואיש: {ס}

8 Wehašetiya hadat ēn ones; ki-ḥen yisaḏ hameleḥ 'al kol-rav bēto la'asoṭ kirṣon iš-wa'iš.

*1:8 I pićem niko ne navaljivaše po naredbi, jer car beše zapovedio svim pristavima doma svog da čine kako ko hoće.*

8 And the drinking was according to the law; none did compel; for so the king had appointed to all the officers of

his house, that they should do according to every man's pleasure. {S}

ט גַּם וַשְׁתִּי הַמַּלְכָּה עָשְׂתָה מִשְׂתֵּה נָשִׁים בֵּית  
הַמַּלְכוּת אֲשֶׁר לַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ:

9 Gam Wašti hamalka 'aseṭa mište našim; bēt hamalhut  
ašer lameleh Aḥašweroš.

1:9 | carica Astina učini gozbu ženama u carskom dvoru  
cara Asvira.

9 Also Vashti the queen made a feast for the women in the  
royal house which belonged to king Ahasuerus.

י בַּיּוֹם הַשְּׁבִיעִי כָּטוֹב לְבַה־הַמֶּלֶךְ בַּיּוֹן אָמַר  
לְמַהוּמָן בִּזְתָּא חַרְבוֹנָא בִּגְתָּא וְאַבְגָּתָא זֶתָר וְכַרְכָּס  
שִׁבְעַת הַסָּרִיסִים הַמְשָׁרְתִים אֶת־פְּנֵי הַמֶּלֶךְ  
אַחַשְׁוֵרוֹשׁ:

10 Bayom haševi'i keṭov lev-hameleh bayayin; amar  
liMhuman Bizeta Ḥarvona Bigta wa'Avagta Zetar  
weHarkas šiv'at hasarisim hamšaretim et-penē hameleh  
Aḥašweroš.

1:10 Sedmi dan kad se car razveseli od vina reče  
Meumanu, Visati, Arvoni, Vikti, Avakti, Zetaru i Harkasu,  
sedmorici dvorana koji dvorahu pred carem Asvirom,

10 On the seventh day, when the heart of the king was merry  
with wine, he commanded Mehuman, Bizzetha, Harbona,  
Bigtha, and Abagtha, Zethar, and Carcas, the seven  
chamberlains that ministered in the presence of Ahasuerus  
the king,

יֵא לְהַבִּיא אֶת־וַשְׁתִּי הַמַּלְכָּה לְפָנֵי הַמֶּלֶךְ בְּכַתָּר  
מַלְכוּת לְהִרְאוֹת הָעַמִּים וְהַשָּׂרִים אֶת־יָפוּהָ  
כִּי־טוֹבַת מְרָאָה הִיא:

11 Lehavi et-Wašti hamalka lifnē hameleh beheter malhut; lehar'ot ha'amim wehasarim et-yofyah ki-tovat mar'e hi.

*1:11 Da dovedu caricu Astinu pred cara pod carskim vencem, da pokaže narodima i knezovima lepotu njenu, jer beše lepa.*

11 to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on.

יב ותמאן המלכה ושתי לבוא בדבר המלך אשר  
בניד הסריסים ויקצר המלך מאד וחרתו בערה  
בו: {ס}

12 Watema'en hamalka Wašti lavo bidvar hameleh ašer beyad hasarisim; wayiqsof hameleh me'od waḥamato ba'ara vo.

*1:12 Ali carica Astina ne hte doći na reč carevu, koju joj poruči po dvoranima; zato se car vrlo razgnevi i gnev se njegov raspali u njemu.*

12 But the queen Vashti refused to come at the king's commandment by the chamberlains; therefore was the king very wroth, and his anger burned in him. {S}

יג ויאמר המלך לחכמים ידעי העתים פייכון  
דבר המלך לפני כל ידעי דת ודין:

13 Wayomer hameleh laḥaḥamim yode'ē ha'itim; kihēn devar hameleh lifnē kol-yode'ē dat waḏin.

*1:13 I reče car mudracima koji razumevahu vremena (jer tako car iznošашe stvari pred sve koji razumevahu zakon i pravdu,*

13 Then the king said to the wise men, who knew the times--for so was the king's manner toward all that knew law and judgment;

יָד וְהִקְרַב אֵלָיו כַּרְשֵׁנָּא שֶׁתָּר אַדְמַתָּא תַרְשִׁישׁ  
 מֵרֶס מַרְסֵנָּא מְמוּחָן שִׁבְעַת שָׂרֵי א פָּרַס וּמְדֵי רֵאִי  
 בְּנֵי הַמֶּלֶךְ הַיְשָׁבִים רֵאשֶׁנָּה בַּמְּלָכוֹת:

14 Wehaqarov elaw Karšena Šetar Admata Taršiš  
 Meres Marsena Memuhan; šiv'at sarē Paras uMađay  
 ro'e penē hameleh hayoševim rišona bamalhut.

**1:14 A** najbliži do njega behu Karsena, Setar, Admata,  
 Tarsis, Meres, Marsena i Memukan, sedam knezova  
 Persijskih i Midskih, koji gledahu lice carevo i seđahu na  
 prvim mestima u carstvu):

**14** and the next unto him was Carshena, Shethar, Admatha,  
 Tarshish, Meres, Marsena, and Memucan, the seven princes  
 of Persia and Media, who saw the king's face, and sat the  
 first in the kingdom:

טו כְּדַת מַה־לַּעֲשׂוֹת בַּמֶּלְכָּה וְשֵׁתִי עַל אֲשֶׁר  
 לֹא־עָשִׂתָּה אֶת־מֵאֲמַר הַמֶּלֶךְ אַחְשֻׁרוּשׁ בְּיַד  
 הַסָּרִיסִים: {ס}

15 Kedat ma-la'asot bamalka Wašti; 'al ašer lo-'aseta  
 et-ma'amar hameleh Aħašweroš beyad hasarisim.

**1:15 Šta** treba po zakonu činiti s caricom Astinom što nije  
 učinila šta je zapovedio car Asvir preko dvorana?

**15** 'What shall we do unto the queen Vashti according to law,  
 forasmuch as she hath not done the bidding of the king  
 Ahasuerus by the chamberlains?' {S}

טז וַיֹּאמֶר מוּמְכֹן (מְמוּכָן) לַפְּנֵי הַמֶּלֶךְ וְהַשָּׂרִים  
 לֹא עַל־הַמֶּלֶךְ לְבַדּוֹ עֲוֹתָה וְשֵׁתִי הַמֶּלְכָּה כִּי  
 עַל־כָּל־הַשָּׂרִים וְעַל־כָּל־הָעַמִּים אֲשֶׁר  
 בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחְשֻׁרוּשׁ:



**16** Wayomer Memuhan lifnē hameleh wehasarim lo 'al-hameleh levado 'aweta Wašti hamalka; ki 'al-kol-hasarim we'al-kol-ha'amim ašer behol-medinet hameleh Ahašweroš.

**1:16** Tada reče Memukan pred carem i knezovima: nije samo caru skrivila carica Astina nego i svim knezovima i svim narodima po svim zemljama cara Asvira.

**16** And Memucan answered before the king and the princes: 'Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples, that are in all the provinces of the king Ahasuerus.

יִי כִי־יֵצֵא דְבַר־הַמֶּלֶכָה עַל־כָּל־הַנָּשִׁים לְהַבְזוֹת  
בְּעֵינֵיהֶן בְּעֵינֵיהֶן בְּאֲמָרָם הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ אָמַר  
לְהָבִיא אֶת־וַשְׁתִּי הַמֶּלֶכָה לְפָנָיו וְלֹא־בָאָה:

**17** Ki-yese devar-hamalka 'al-kol-hanašim lehavzot ba'lēhen be'ēnēhen; be'omram hameleh Ahašweroš amar lehavi et-Wašti hamalka lefanaw welo-va'a.

**1:17** Jer će se delo caričino razići među sve žene, pa će prezirati muševe svoje govoreći: car Asvir zapovedi da dovedu preda nj caricu Astinu, a ona ne dođe.

**17** For this deed of the queen will come abroad unto all women, to make their husbands contemptible in their eyes, when it will be said: The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

יַח וְהַיּוֹם הַזֶּה תֵּאמְרָנָה | שָׂרוֹת פָּרַס־וּמַדִּי אֲשׁוּר  
שָׁמְעוּ אֶת־דְּבַר הַמֶּלֶכָה לְכָל שָׂרֵי הַמֶּלֶךְ וְכַדִּי  
בִּזְיוֹן וְקַצֵּף:

**18** Wehayom haze tomarna sarot Paras-uMaday ašer šame'u et-devar hamalka lehol sarē hameleh; uhday bizayon waqašef.

**1:18** *I od danas će kneginje Persijske i Midske koje čuju šta je učinila carica tako govoriti svim knezovima carevim; te će biti mnogo prkosa i svađe.*

**18** And this day will the princesses of Persia and Media who have heard of the deed of the queen say the like unto all the king's princes. So will there arise enough contempt and wrath.

יֵט אִם־עַל־הַמֶּלֶךְ טוֹב יֵצֵא דְבַר־מַלְכוּת מִלְּפָנָיו  
וַיִּכְתֹּב בְּדַתִּי פָרְס־וּמְדִי וְלֹא יֵעֲבֹר אֲשֶׁר  
לֹא־תָבוֹא וְשָׂתִי לְפָנָי הַמֶּלֶךְ אַחְשֻׁרוֹשׁ וּמַלְכוּתָהּ  
יִתֵן הַמֶּלֶךְ לְרֵעוּתָהּ הַטּוֹבָה מִמֶּנָּה:

**19** Im-‘al-hameleh tov yeše devar-malbut milefanaw weyikatev bedatē Faras-uMaday welo ya‘avor; ašer lo-tavo Wašti lifnē hameleh Aḥašweroš umalḥuṭaḥ yiten hameleh lir‘utah haṭova mimena.

**1:19** *Ako je ugodno caru, da iziđe carska zapovest od njega i da se upiše među zakone Persijske i Midske da je nepromenljivo, da Astina ne izlazi više pred cara Asvira i da će car dati njeno carstvo drugoj, boljoj od nje.*

**19** If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus, and that the king give her royal estate unto another that is better than she.

כּ וְנִשְׁמַע פִּתְגָם הַמֶּלֶךְ אֲשֶׁר־יַעֲשֶׂה בְּכָל־מַלְכוּתוֹ  
כִּי רַבָּה הִיא וְכָל־הַנָּשִׁים יִתְּנוּ יָקָר לְבַעֲלֵיהֶן  
לְמִגְדוֹל וְעַד־קָטָן:

**20** Wenišma‘ pitgam hameleh ašer-ya‘ase behol-malḥuto ki raba hi; wehol-hanašim yitenu yeqar leva‘lehen lemigadol we‘ad-qatan.

**1:20** *I kad se zapovest careva koju učini čuje po carstvu njegovom svemu kolikom, sve će žene poštovati svoje muževe, od velikog do malog.*

**20** And when the king's decree which he shall make shall be published throughout all his kingdom, great though it be, all the wives will give to their husbands honour, both to great and small.'

כָּא וַיִּשְׁבּוּ הַדְּבָר בְּעֵינֵי הַמֶּלֶךְ וְהַשָּׂרִים וַיַּעַשׂ  
הַמֶּלֶךְ כַּדְּבָר מִמּוֹכֵן:

**21** Wayitav hadavar be'ēnē hameleh wehasarim;  
waya'as hameleh kidevar Memuhan.

**1:21** *I ovo bi po volji caru i knezovima, i učini car kako reče Memukan.*

**21** And the word pleased the king and the princes; and the king did according to the word of Memucan;

כָּב וַיִּשְׁלַח סְפָרִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ  
אֶל-מְדִינָה וּמְדִינָה כַּכְּתָבָהּ וְאֶל-עַם וְעַם כַּלְשׁוֹנָו  
לְהִיוֹת כָּל-אִישׁ שָׂרָר בְּבֵיתוֹ וּמְדַבֵּר כַּלְשׁוֹן  
עִמּוֹ: {ס}

**22** Wayishlah sefarim el-kol-medinot hameleh el-medina umdina kihtavah we'el-'am wa'am kilsono; lihyot kol-iš sorer beveto umdaber kilšon amo.

**1:22** *I razasla knjige po svim zemljama carskim, u svaku zemlju njenim pismom i svakom narodu njegovim jezikom, da bi svaki muž bio gospodar u svojoj kući; i bi proglašeno jezikom svakog naroda.*

**22** for he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, that every man should bear rule in his own house, and speak according to the language of his people. {S}

# אסתר פרק ב

*Jestira, glava 2 / Esther Chapter 2*

א אחר הדברים האלה כשף חמת המלך  
אחשורוש זכר את-ושתי ואת אשר-עשתה ואת  
אשר-נגזר עליה:

1 Aḥar hadevarim ha'ele kešoh ḥamat hameleh  
Aḥašweroš; zahar et-Wašti we'et ašer-'asata we'et ašer-  
nigzar 'aleha.

**2:1** *Posle toga, kad se utiša gnev cara Asvira, on se opomenu Astine i šta je učinila i šta je naredeno za nju.*

1 After these things, when the wrath of king Ahasuerus was assuaged, he remembered Vashti, and what she had done, and what was decreed against her.

ב ויאמרו נערי-המלך משרתיו יבקשו למלך  
נערות בתולות טובות מראה:

2 Wayomeru na'arē-hameleh mešaretaw; yevaqšu  
lameleh ne'arot betulot tovoṭ mar'e.

**2:2** *I rekoše momci carevi, sluge njegove: da potraže caru mladih devojaka lepih;*

2 Then said the king's servants that ministered unto him: 'Let there be sought for the king young virgins fair to look on;

ג ויפקד המלך פקידים בכל-מדינות מלכותו  
ויקבצו את-כל-נערה-בתולה טובת מראה  
אל-שושן הבירה אל-בית הנשים אל-יד הגא  
סריס המלך שמר הנשים ונתון תמרקהן:

3 Weyafqed hameleh peqidim behol-medinot malhuṭo  
weyiqbešu et-kol-na'ara-vetula tovat mar'e el-Šušān

habira el-bēt hanašim el-yad Hege seris hameleh šomer hanašim; wenaton tamruqēhen.

**2:3** *I neka odredi car pristave po svim zemljama carstva svog da skupe sve devojke mlade i lepe u Susan grad carski u ženski dvor pod ruku lgaja dvoranina carevog, čuvara ženskog, i neka im se daju potrebe za lepotu.*

**3** and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the castle, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their ointments be given them;

ד וְהִנְעִרָה אֲשֶׁר תִּיטָב בְּעֵינֵי הַמֶּלֶךְ תִּמְלֹךְ תַּחַת  
וַשְׁתִּי וַיִּיטָב הַדָּבָר בְּעֵינֵי הַמֶּלֶךְ וַיַּעַשׂ כֵּן: {ס}  
**4** Wehana' ara ašer titav be'ēnē hameleh timloh taḥat  
Wašti; wayitav hadavar be'ēnē hameleh waya'as ken.

**2:4** *Pa koja devojka bude po volji caru, neka bude carica na Astinino mesto. I to bi po volji caru, i učini tako.*

**4** and let the maiden that pleaseth the king be queen instead of Vashti.' And the thing pleased the king; and he did so. {S}

ה אִישׁ יְהוּדִי הָיָה בְּשׁוּשַׁן הַבִּירָה וּשְׁמוֹ מֹרְדֳכַי בֶּן  
יְאִיר בֶּן-שִׁמְעִי בֶן-קִישׁ אִישׁ יְמִינִי:

**5** Iš Yehuđi haya beŠušān habira; ušmo Mordohay ben Ya'ir ben-Šim'i ben-Qiš iš Yemini.

**2:5** *Beše u Susanu, carskom gradu Judejac po imenu Mardohej, sin Jaira sina Simeja sina Kisovog, od plemena Venijaminovog,*

**5** There was a certain Jew in Shushan the castle, whose name was Mordecai the son of Jair the son of Shimei the son of Kish, a Benjamite,

ו אֲשֶׁר הִגְלָה מִירוּשָׁלַיִם עִם־הַגְּלָה אֲשֶׁר הִגְלָתָהּ  
עִם יְכֹנְיָה מֶלֶךְ־יְהוּדָה אֲשֶׁר הִגְלָה נְבוּכַדְנֶשָׁר  
מֶלֶךְ בָּבֶל:

6 Ašer hogla mIrušalaim 'im-hagola ašer hogleta 'im Yehonya meleḥ-Yehuḏa; ašer hegla Nevuḥadnešar meleḥ Bavel.

**2:6** *Koji bi odveden u ropstvo iz Jerusalima s robljem koje bi odvedeno u ropstvo s Jehonijom carem Judinim, kog zarobi Navuhodonosor, car Vavilonski.*

6 who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

ז וַיְהִי אִמֵּן אֶת־הַדּוֹסָה הִיא אֶסְתֵּר בַּת־דּוֹדוֹ כִּי אֵין  
לָהּ אָב וְאֵם וְהַנְּעָרָה יִפְתִּיחָאֵר וְשׁוֹבֵת מְרֵאָה  
וּבְמֹת אָבִיהָ וְאֵמָה לְקַחָהּ מְרַדְכַי לֹא לְבַת:

7 Wayhi omen et-Haḏasa hi Ester bat-dodo ki ēn lah av wa'em; wehana'ara yefat-to'ar weṭovat mar'e uvmot aviha we'imah leqahah Mordohay lo levat.

**2:7** *On odgajaše Adasu, a to je Jestira, kći strica njegovog, jer ne imaše oca ni matere; a devojka beše lepog stasa i krasnog lica, i po smrti oca joj i matere uze je Mardohej za kćer.*

7 And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the maiden was of beautiful form and fair to look on; and when her father and mother were dead, Mordecai took her for his own daughter.

ח וַיְהִי בְּהִשְׁמַע דְּבַר־הַמֶּלֶךְ וְדָתוֹ וּבְהַקְבִּץ נַעֲרוֹת  
רַבּוֹת אֶל־שׁוּשַׁן הַבִּירָה אֶל־יָד הֶגַי וּתְלַקַּח אֶסְתֵּר  
אֶל־בֵּית הַמֶּלֶךְ אֶל־יָד הֶגַי שֹׁמֵר הַנָּשִׁים:

8 Wayhi behišama' devar-hameleh wedato uvhiqaves  
ne'arot rabot el-Šušān habira el-yad Hegay; watilaqah  
Ester el-bēt hameleh el-yad Hegay šomer hanašim.

*2:8 I kad se razglasi reč careva i zapovest, i mnogo se  
devojaka skupi u Susan grad carski pod ruku lgajevu, bi i  
Jestira dovedena u dvor carev, pod ruku lgaja čuvara  
ženskog.*

8 So it came to pass, when the king's commandment and his  
decree was published, and when many maidens were  
gathered together unto Shushan the castle, to the custody of  
Hegai, that Esther was taken into the king's house, to the  
custody of Hegai, keeper of the women.

ט וַתִּיטַב הַנַּעֲרָה בְּעֵינָיו וַתִּשָּׂא חֶסֶד לְפָנָיו וַיְבַל  
אֶת־תְּמָרוּקֶיהָ וְאֶת־מְנוֹתֶיהָ לָתֵת לָהּ וְאֵת שֶׁבַע  
הַנַּעֲרוֹת הָרְאִיּוֹת לָתֵת־לָהּ מִבֵּית הַמֶּלֶךְ וַיִּשְׁנֶה  
וְאֶת־נַעֲרוֹתֶיהָ לְטוֹב בֵּית הַנָּשִׁים:

9 Watitav hana'ara ve'ēnaw watisa ḥesed lefanaw  
wayvahel et-tamruqeha we'et-manoteha latet lah we'et  
ševa' hane'arot hare'uyot latet-lah mibēt hameleh;  
wayšaneha we'et-na'aroteha letov bēt hanašim.

*2:9 I devojka mu omile i nađe milost u njega, te joj odmah  
dade potrebe za lepotu i deo njen, i sedam pristalih  
devojaka iz carskog doma, i namesti je s njenim devojkama  
na najlepše mesto u ženskom domu.*

9 And the maiden pleased him, and she obtained kindness of  
him; and he speedily gave her her ointments, with her  
portions, and the seven maidens, who were meet to be given

her out of the king's house; and he advanced her and her maidens to the best place in the house of the women.

י לא־הִגִּידָה אֶסְתֵּר אֶת־עַמָּהּ וְאֶת־מִוֹלַדְתָּהּ כִּי  
מֵרָדְדָכִי צִוָּה עָלֶיהָ אֲשֶׁר לֹא־תִגִּיד :

10 Lo-higida Ester et-`amah we`et-molaḏtah; ki  
Mordohay šiwa `aleha ašer lo-tagid.

**2:10** *Jestira ne kaza narod svoj ni rod svoj, jer joj Mardohej beše zabranio da ne kazuje.*

10 Esther had not made known her people nor her kindred;  
for Mordecai had charged her that she should not tell it.

יֵא וּבְכָל־יּוֹם וַיּוֹם מֵרָדְדָכִי מִתְהַלֵּךְ לִפְנֵי חֲצַר  
בֵּית־הַנְּשִׂיִם לְדַעַת אֶת־שְׁלוֹם אֶסְתֵּר וּמַה־יַּעֲשֶׂה  
בָּהּ :

11 Uvḥol-yom wayom Mordohay mithaleḥ lifnē ḥašar  
bēt-hanašim; lada`at et-šelom Ester uma-ye`ase bah.

**2:11** *A Mardohej hodaše svaki dan ispred trema od ženskog doma da bi doznao kako je Jestira i šta će biti od nje.*

11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.

יב וּבְהַגִּיעַ תֵּר נִעְרָה וְנִעְרָהּ לָבֹא | אֶל־הַמֶּלֶךְ  
אֲחַשְׁוֵרוֹשׁ מִקִּץ הַיּוֹת לָהּ כַּדַּת הַנְּשִׂיִם שְׁנַיִם עָשָׂר  
חֹדֶשׁ כִּי כֵן יִמְלֹאוּ יְמֵי מְרוּקִיהֶן שְׁשָׁה חֳדָשִׁים  
בְּשִׁמְן הַמֶּר וְשִׁשָּׁה חֳדָשִׁים בְּבִשְׂמַיִם וּבַת־מְרוּקִי  
הַנְּשִׂיִם :

12 Uvhagi`a tor na`ara wena`ara lavo el-hameleh  
Aḥašweroš miqeš heyot lah kedat hanašim šenēm `asar  
ḥodeš ki ken yimle`u yemē meruqēhen; šiša ḥodašim



bešemem hamor wešiša ḥodašim babesamim uvṭamruqē hanašim.

**2:12** *A kad bi došao red na koju devojkju da uđe k caru Asviru, pošto bi joj se činilo po ženskom zakonu dvanaest meseca (jer toliko vremena trebaše da se ulepšavaju, šest meseca uljem od smirne, a šest meseca mirisima i drugim stvarima za lepotu žensku),*

**12** Now when the turn of every maiden was come to go in to king Ahasuerus, after that it had been done to her according to the law for the women, twelve months--for so were the days of their anointing accomplished, to wit, six months with oil of myrrh, and six month with sweet odours, and with other ointments of the women—

יג וּבִזָּה הַנְּעָרָה בָּאָה אֶל־הַמֶּלֶךְ אֶת כָּל־אֲשֶׁר  
תֹּאמֶר יִנָּתֵן לָהּ לָבוֹא עִמָּה מִבֵּית הַנָּשִׁים עַד־בֵּית  
הַמֶּלֶךְ:

**13** Uvaze hana'ara ba'a el-hameleh; et kol-ašer tomar yinaten lah lavo 'imah mibēt hanašim 'ad-bēt hameleh.

**2:13** *Tada bi devojka išla k caru, i šta bi god rekla dalo bi joj se da s tim ide iz ženske kuće u dom carev.*

**13** when then the maiden came unto the king, whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

יד בְּעֶרְבִי הִיא בָּאָה וּבִבְקָר הִיא שָׁבָה אֶל־בֵּית  
הַנָּשִׁים שְׁנֵי אֶלְיָד שְׁעֵשָׁגִז סְרִים הַמֶּלֶךְ שֹׁמֵר  
הַפִּילָגְשִׁים לֹא־תָבוֹא עוֹד אֶל־הַמֶּלֶךְ כִּי אִם־חֶפְצִי  
בָּה הַמֶּלֶךְ וְנִקְרָאָה בְּשֵׁם:

**14** Ba'erev hi va'a uvaboqer hi šava el-bēt hanašim šeni el-yad Ša'ašgaz serim hameleh šomer hapilagšim; lo-tavo 'od el-hameleh ki im-ḥafes bah hameleh weniqre'a vešem.

**2:14** Uveče bi ušla, a ujutru bi se vratila u drugu kuću žensku pod ruku Sazgaza dvoranina carevog, čuvara inočkog; više ne bi išla k caru, već ako bi je hteo car, te bi bila pozvana po imenu.

**14** In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the king's chamberlain, who kept the concubines; she came in unto the king no more, except the king delighted in her, and she were called by name.

טו ובהגיע תר-אסתר בת-אביחיל דד מרדכי  
אשר לקחלו לבת לבוא אל-המלך לא בקשה  
דבר כי אם את-אשר יאמר הגי סריס-המלך  
שמר הנשים ותהי אסתר נשאת חן בעיני  
כל-ראיה:

**15** Uvhagi`a tor-Ester bat-Avihayil dod Mordohay ašer laqah-lo levat lavo el-hameleh lo viqša davar ki im et-ašer yomar Hegay seris-hameleh šomer hanašim: watchi Ester noset hen be`ēnē kol-ro`eha.

**2:15** I tako, kad dođe red na Jestiru, kćer Avihaila strica Mardohejevog, koju beše uzeo za kćer, da uđe k caru, ona ne zaiska ništa nego šta reče lgaj dvoranin carev, čuvar ženski; i Jestira nalažашe milost u svakog ko je vidaše.

**15** Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour in the sight of all them that looked upon her.

טז ותלקח אסתר אל-המלך אחשורוש אל-בית  
מלכותו בתוך העשירי הוא-תחדש טבת  
בשנת-שבע למלכותו:

16 Watilaqah Ester el-hameleh Aħašweroš el-bēt malħuṭo baħodeš ha'asiri hu-ħodeš Tevet; bišnaṭ-ševa' lemalħuṭo.

**2:16** Tako bi Jestira odvedena k caru Asviru u carski dvor njegov desetog meseca, koje je mesec Tevet, sedme godine carovanja njegovog.

16 So Esther was taken unto king Ahasuerus into his house royal in the tenth month, which is the month Tebeth, in the seventh year of his reign.

יָו וַיֵּאָהֵב הַמֶּלֶךְ אֶת־אֶסְתֵּר מִכָּל־הַנְּשִׁים וַתִּשְׂאֵחֶן  
וַחֲסֵד לְפָנָיו מִכָּל־הַבְּתוּלוֹת וַיִּשֶׂם כְּתֹר־מַלְכוּת  
בְּרֹאשָׁהּ וַיִּמְלִיכָהּ תַּחַת וַשְׁתִּי:

17 Waye'ehav hameleh et-Ester mikol-hanašim watisa-ħen waħesed lefanaw mikol-habetulot; wayasem keter-malħuṭ berošah wayamliħeha taħaṭ Wašti.

**2:17** I caru omile Jestira mimo sve druge žene, i pridobi milost i ljubav njegovu mimo sve devojke, te joj metnu carski venac na glavu i učini je caricom na mesto Astinino.

17 And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.

יָח וַיַּעַשׂ הַמֶּלֶךְ מִשְׁתָּהּ גָּדוֹל לְכָל־שָׂרָיו וְעַבְדָּיו  
אֶת מִשְׁתָּהּ אֶסְתֵּר וַהֲנַחָה לְמַדְיָנוֹת עֹשֶׂה וַיִּתֵּן  
מִשָּׂאת כְּתֹר הַמֶּלֶךְ:

18 Waya'as hameleh mište gaḏol leħol-saraw wa'avadaḡaw et mište Ester; wahanaha lamedinot 'asa wayiten mas'et keyaḡ hameleh.

**2:18** I učini car veliku gozbu svim knezovima svojim i slugama svojim radi Jestire, i pokloni zemljama olakšice, i razdade darove kako car može.

18 Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

יֵשׁ וּבְהַקְבִּיץ בְּתוּלוֹת שְׁנִית וּמֶרְדֵּכַי יוֹשֵׁב  
בְּשַׁעַר־הַמֶּלֶךְ:

19 Uvhiqaveš betulot šenit; uMardoḥay yošev beša'ar-hameleh.

2:19 *A kad se drugom skupljahu devojke, Mardohej seđaše na vratima carevim.*

19 And when the virgins were gathered together the second time, and Mordecai sat in the king's gate—

כַּאֲשֶׁר הָיְתָה בְּאֵינֹת מֶרְדֵּכַי וְאֵת־מֵאֲמָר מֶרְדֵּכַי אֶסְתֵּר עָשָׂה  
צִוָּה עָלֶיהָ מֶרְדֵּכַי וְאֵת־מֵאֲמָר מֶרְדֵּכַי אֶסְתֵּר עָשָׂה  
כַּאֲשֶׁר הָיְתָה בְּאֵמְנָה אִתּוֹ: {ס}

20 Ēn Ester magedet moladtah we'et-'amah ka'ašer šiwa 'aleha Mardoḥay; we'et-ma'amar Mardoḥay Ester 'osa ka'ašer hayeta ve'omna ito.

2:20 *A Jestira ne kaza svoj rod ni narod, kao što joj beše zapovedio Mardohej, i Jestira činjaše šta joj Mardohej govoraše, kao kad se odgajaše kod njega.*

20 Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him-- {S}

כַּאֲשֶׁר הָיְתָה בְּאֵינֹת מֶרְדֵּכַי וְאֵת־מֵאֲמָר מֶרְדֵּכַי אֶסְתֵּר עָשָׂה  
צִוָּה עָלֶיהָ מֶרְדֵּכַי וְאֵת־מֵאֲמָר מֶרְדֵּכַי אֶסְתֵּר עָשָׂה  
כַּאֲשֶׁר הָיְתָה בְּאֵמְנָה אִתּוֹ: {ס}

21 Bayamim hahem uMardoḥay yošev beša'ar-hameleh; qašaf Bigtan waTereš šenē-sarisē hameleh

mišmerē hasaf wayvaqšu lišloaḥ yad bameleḥ  
Aḥašweroš.

**2:21** *U te dane, kad Mardohej seđaše na vratima carevim, rasrdiše se Vihtan i Tares, dva dvoranina careva između onih koji stražahu na pragu, i gledahu da dignu ruke na cara Asvira.*

**21** in those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those that kept the door, were wroth, and sought to lay hands on the king Ahasuerus.

כב וַיִּוְדַע הַדָּבָר לְמֹרְדֵכַי וַיַּגִּד לְאַסְתֵּר הַמַּלְכָּה  
וַתֹּאמֶר אֶסְתֵּר לַמֶּלֶךְ בְּשֵׁם מֹרְדֵכַי:

**22** Wayiwada' hadavar leMordohay wayaged le'Ester hamalka; watomer Ester lameleḥ bešem Mordohay.

**2:22** *A to dozna Mardohej i javi carici Jestiri, a Jestira kaza caru u ime Mardohejevo.*

**22** And the thing became known to Mordecai, who told it unto Esther the queen; and Esther told the king thereof in Mordecai's name.

כג וַיִּבְקַשׁ הַדָּבָר וַיִּמְצָא וַיִּתְּלוּ שְׁנֵיהֶם עַל-עֵץ  
וַיִּכְתֹּב בְּסֵפֶר דְּבָרֵי הַיָּמִים לִפְנֵי הַמֶּלֶךְ: {ס}

**23** Wayvuqaš hadavar wayimaše wayitalu šenēhem 'al-  
'eš; wayikatev besefer divrē hayamim lifnē hameleḥ.

**2:23** *I kad se stvar izvide i nađe, biše obešena ona obojica na drvo, i to se zapisa u knjigu dnevnika pred carem.*

**23** And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree; and it was written in the book of the chronicles before the king. {S}

## אסתר פרק ג

### *Jestira, glava 3 / Esther Chapter 3*

א אַחַר | הַדְּבָרִים הָאֵלֶּה גִּדַּל הַמֶּלֶךְ אַחְשֵׁרוֹשׁ  
אֶת־הֶמָּן בֶּן־הַמֶּדְתָּא הָאֲגָגִי וַיִּנְשְׂאֵהוּ וַיִּשֶׂם  
אֶת־כִּסְאוֹ מֵעַל כָּל־הַשָּׂרִים אֲשֶׁר אִתּוֹ:

1 Aḥar hadevarim ha'ele gidal hameleḥ Aḥšweroš et-Haman ben-Hamedata ha'Agagi waynase'ehu;  
wayasem et-kis'o me'al kol-hasarim ašer ito.

**3:1** Posle toga, podiže car Asvir Amana, sina Amedatinog, Agageja, i uzvisi ga, i namesti mu presto više svih knezova što behu kod njega.

1 After these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that were with him.

ב וְכָל־עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ כָּרְעִים  
וּמִשְׁתַּחֲוִים לְהֶמָּן כִּי־כֵן צִוָּה־לוֹ הַמֶּלֶךְ וּמֹרְדֳכַי  
לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה:

2 Wehol-'avde hameleḥ ašer-beša'ar hameleḥ kore'im umištaḥawim leHaman ki-ḥen šiwa-lo hameleḥ;  
uMordohay lo yihra' welo yištaḥawe.

**3:2** I sve sluge careve što behu na vratima carevim klanjahu se i padahu pred Amanom, jer tako beše car zapovedio za nj. Ali Mardohej ne klanjaše se niti padaše.

2 And all the king's servants, that were in the king's gate, bowed down, and prostrated themselves before Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor prostrated himself before him.

ג וַיֹּאמְרוּ עַבְדֵי הַמֶּלֶךְ אֲשֶׁר־בְּשַׁעַר הַמֶּלֶךְ  
לְמֹרְדֳכַי מִדּוּעַ אַתָּה עוֹבֵר אֶת מִצְוֹת הַמֶּלֶךְ:

3 Wayomeru 'avdē hameleh ašer-beša'ar hameleh leMordohay; madu'a ata 'over et mišwat hameleh.

**3:3** *I sluge careve što behu na vratima carevim govorahu Mardoheju: zašto prestupaš zapovest carevu?*

3 Then the king's servants, that were in the king's gate, said unto Mordecai: 'Why transgressest thou the king's commandment?'

ד וַיְהִי בְּאִמְרָם (כְּאִמְרָם) אֵלָיו יוֹם וַיּוֹם וְלֹא שָׁמַע  
אֲלֵיהֶם וַיִּגִּידוּ לְהֶמֶן לְרֵאוֹת הַיְעִמְדוּ דְבָרָיו  
מֶרְדֵּכָי כִּי־הִגִּיד לָהֶם אֲשֶׁר־הוּא יְהוּדִי:

4 Wayhi ke'omram elaw yom wayom welo šama' alēhem; wayagidu leHaman lir'ot haya'amdu divre Mordohay ki-higid lahem ašer-hu Yehudi.

**3:4** *I pošto mu od dana na dan govoraše, a on ne poslušā, javiše Amanu da vide hoće li ostati reči Mardohejeve, jer im beše kazao da je Judejac.*

4 Now it came to pass, when they spoke daily unto him, and he hearkened not unto them, that they told Haman, to see whether Mordecai's words would stand; for he had told them that he was a Jew.

ה וַיֵּרָא הֶמֶן כִּי־אֵין מֶרְדֵּכָי כֹּרַע וּמִשְׁתַּחֲוֶה לּוֹ  
וַיִּמְלֵא הֶמֶן חֶמָה:

5 Wayar Haman ki-ēn Mordohay kore'a umištaḥawe lo; wayimale Haman ḥema.

**3:5** *A kad vide Aman da se Mardohej ne klanja niti pada pred njim, napuni se gneva Aman.*

5 And when Haman saw that Mordecai bowed not down, nor prostrated himself before him, then was Haman full of wrath.

ו וַיִּבְּזוּ בְּעֵינָיו לְשַׁלַּח יָד בְּמֶרְדֵּכָי לְבַדּוֹ כִּי־הִגִּידוּ  
לּוֹ אֶת־עַם מֶרְדֵּכָי וַיִּבְקַשׁ הֶמֶן לְהַשְׁמִיד

אֶת־כָּל־הַיְהוּדִים אֲשֶׁר בְּכָל־מְלָכוֹת אַחַשְׁוֵרוֹשׁ  
עִם מֶרְדֵּכָי:

6 Wayivez be'ēnaw lišloah yaḏ beMordohay levado ki-higidu lo et-'am Mordohay; wayvaqeš Haman lehašmid et-kol-haYehudim ašer behol-malḥuṭ Aḥašweroš 'am Mordohay.

**3:6** *Ali mišljaše da nije vredno da digne ruku na Mardoheja samog, jer mu kazaše kog naroda beše Mardohej, nego gledaše da istrebi sve Judejce što behu po svemu carstvu Asvirovom, narod Mardohejev.*

6 But it seemed contemptible in his eyes to lay hands on Mordecai alone; for they had made known to him the people of Mordecai; wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

וּבַחֹדֶשׁ הָרִאשׁוֹן הוּא־חִדָּשׁ נִסָּן בִּשְׁנַת שְׁתַּיִם  
עָשְׂרָה לַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ הִפִּיל פּוּר הוּא הַגּוֹרָל  
לִפְנֵי הַמֶּן מִיּוֹם אֶל יוֹם וּמִחֹדֶשׁ לְחֹדֶשׁ שְׁנַיִם־עָשָׂר  
הוּא־חֹדֶשׁ אָדָר: {ס}

7 Baḥodeš harišon hu-ḥodeš Nisan bišnaṭ šetēm 'esre lameleh Aḥašweroš; hipil pur hu hagoral lifnē Haman miyom leyom umehodeš lehodeš šenēm-'asar hu-ḥodeš Adar.

**3:7** *Prvog meseca, a to je mesec Nisan, godine dvanaeste carovanja Asvirovog, bacaše Fur, to jest žreb, pred Amanom, od dana do dana i od meseca do meseca, do dvanaestog meseca, a to je mesec Adar.*

7 In the first month, which is the month Nisan, in the twelfth year of king Ahasuerus, they cast pur, that is, the lot, before Haman from day to day, and from month to month, to the twelfth month, which is the month Adar. {S}



ח וַיֹּאמֶר הַמֶּלֶךְ לְמֶלֶךְ אַחַשְׁוֵרוֹשׁ יִשְׁנֹו עִם־אֶחָד  
 מִפְּזָר וּמִפְּרָד בֵּין הָעַמִּים בְּכֹל מְדִינֹת מַלְכוּתָךְ  
 וּדְתֵיהֶם שְׁנוֹת מִכָּל־עַם וְאֶת־דְּתֵי הַמֶּלֶךְ אִינָם  
 עֹשִׂים וְלְמֶלֶךְ אִי־שׁוּה לְהַנִּיחָם:

**8** Wayomer Haman lameleh Aħašweroš yešno ‘am-eħad mefuzar umforad bēn ha‘amim behol medinot malhuteħa; wedatehem šonot mikol-‘am we‘et-datē hameleh ēnam ‘osim welameleh ēn-šowe lehaniħam.

**3:8** | *Aman reče caru Asviru: ima narod rasejan i rasut po narodima po svim zemljama carstva tvog, kog su zakoni drugačiji od zakona svih naroda, i ne izvršuje zakona carevih, pa nije korisno caru da ih ostavi.*

**8** And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them.

ט אִם־עַל־הַמֶּלֶךְ טוֹב יִכְתֹּב לְאַבְדָּם וְעֲשֶׂרֶת  
 אֲלָפִים כֶּפֶר־כֶּסֶף אֶשְׁקוֹל עַל־יְדֵי עֹשֵׂי הַמְּלָאכָה  
 לְהָבִיא אֶל־גִּנְזֵי הַמֶּלֶךְ:

**9** Im-‘al-hameleh tov yikatev le‘abedam; wa‘aseret alafim kikar-kesef ešqol ‘al-yedē ‘osē hamelaha lehavi el-ginzē hameleh.

**3:9** *Ako je caru ugodno, da se piše da se istrebe; i ja ću izmeriti deset hiljada talanata srebra u ruke poverenika da donesu u carevu riznicu.*

**9** If it please the king, let it be written that they be destroyed; and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries.'

י וַיִּסֶר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ מֵעַל יָדוֹ וַיִּתְּנָהּ לְהָמָן  
בֶּן־הַמֵּדָתָא הָאֲגָגִי צֶרֶר הַיְהוּדִים:

10 Wayasar hameleh et-taba'to me'al yado; wayitenah leHaman ben-Hamedata ha'Agagi šorer haYehudim.

3:10 Tada car skinu prsten s ruke svoje i dade ga Amanu sinu Amedatinom Agageju neprijateljju Judejskom.

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' enemy.

יֵא וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן הַכֶּסֶף נָתוּן לָךְ וְהָעָם  
לַעֲשׂוֹת בּוֹ כַּטּוֹב בְּעֵינֶיךָ:

11 Wayomer hameleh leHaman hakesef natun lah; weha'am la'asot bo katov be'ēneha.

3:11 I reče Amanu: to srebro neka tebi, a od naroda čini šta ti je drago.

11 And the king said unto Haman: 'The silver is given to thee, the people also, to do with them as it seemeth good to thee.'

יב וַיִּקְרָאוּ סְפָרֵי הַמֶּלֶךְ בַּחֲדָשׁ הָרִאשׁוֹן בְּשִׁלּוּשָׁה  
עָשָׂר יוֹם בּוֹ וַיִּכְתֹּב כָּכָל־אֲשֶׁר־צִוָּה הָמָן אֶל  
אֲחֵשֶׁדֶרְפָּנִי־הַמֶּלֶךְ וְאֶל־הַפְּחֹת אֲשֶׁר ׀ עַל־מְדִינָה  
וּמְדִינָה וְאֶל־שָׂרֵי עָם וְעַם מְדִינָה וּמְדִינָה כִּכְתָבָהּ  
וְעַם וְעַם כָּל־שׁוֹנוֹ בְּשֵׁם הַמֶּלֶךְ אֲחֲשׂוּר־שׁ נִכְתָּב  
וַנְּחַתֵּם בְּטַבַּעַת הַמֶּלֶךְ:

12 Wayiqare'u sofrē hameleh baḥodeš harišon bišloša 'asar yom bo wayikatev kehol-ašer-šywa Haman el aḥašdarpenē-hameleh we'el-hapaḥot ašer 'al-medina umdina we'el-sarē 'am wa'am medina umdina kihtavah

we'am wa'am kilšono; bešem hameleh Aḥašweroš niḥtav weneḥtam beṭaba'at hameleh.

**3:12** *Zato dozvaše pisare careve prvog meseca trinaestog dana, i napisa se sve kako zapovedi Aman, namesnicima carevim i vojvodama u svakoj zemlji i knezovima svakog naroda, svakoj zemlji pismom njenim i svakom narodu jezikom njegovim, u ime cara Asvira napisa se i prstenom carevim zapečati se.*

**12** Then were the king's scribes called in the first month, on the thirteenth day thereof, and there was written, according to all that Haman commanded, unto the king's satraps, and to the governors that were over every province, and to the princes of every people; to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king's ring.

יג וְנִשְׁלַח סְפָרִים בְּיַד הַרְצִיִּים אֶל-כָּל-מְדִינֹת  
הַמְּלָךְ לְהַשְׁמִיד לְהַרְגַּ וּלְאַבֵּד אֶת-כָּל-הַיְהוּדִים  
מִנְעַר וְעַד-זָקֵן טָרַף וְנָשִׁים בָּיּוֹם אֶחָד בְּשִׁלּוּשָׁה  
עָשָׂר לְחֹדֶשׁ שְׁנַיִם-עָשָׂר הוּא-חֹדֶשׁ אָדָר וְשִׁלְּלֵם  
לְבוֹז:

**13** Wenišloaḥ sefarim beyad harašim el-kol-medinot hameleh lehašmid laharog ul'abed et-kol-haYehuḏim mina'ar we'ad-zaqen taf wenašim beyom eḥad bišloša 'asar lehodeš šenēm-'asar hu-ḥodeš Adar; ušlalam lavoz.

**3:13** *I razaslaše se knjige po glasnicima u sve zemlje careve da potru, pobiju i istrebe sve Judejce, staro i mlado, decu i žene u jedan dan, trinaestog dana dvanaestog meseca, koje je mesec Adar, i da razgrabe imanje njihovo.*

**13** And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all

Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey.

יֵד פִּתְשָׁגֹן הַפֶּתֶבֶת לְהַנְחִיחַ דָּת בְּכָל־מְדִינָה וּמְדִינָה  
גָּלוּי לְכָל־הָעַמִּים לְהִיּוֹת עֵתָדִים לַיּוֹם הַזֶּה:

14 Patšegen haketav lehinaten dat behol-medina umdina galuy lehol-ha'amim; lihyot 'atidim layom haze.

**3:14 U** knjigama se govoraše da se oglasi zapovest po svim zemljama i da se objavi svim narodima da budu gotovi za onaj dan.

14 The copy of the writing, to be given out for a decree in every province, was to be published unto all peoples, that they should be ready against that day.

טו הַרְצִים יֵצְאוּ דְחֻפִּים בְּדַבַּר הַמֶּלֶךְ וְהָדָת  
נִתְּנָה בְּשׁוּשַׁן הַבִּירָה וְהַמֶּלֶךְ וְהַמֶּן יֵשְׁבוּ לְשִׁתּוֹת  
וְהָעִיר שׁוּשַׁן נְבוֹכָה: {ס}

15 Harašim yaše'u deḥufim bidvar hameleḥ wehadat nitena beŠušān habira; wehameleḥ weHaman yaševu lištot weha'ir Šušān navoḥa.

**3:15 Glasnici** otidoše brzo po zapovesti carevoj, i zapovest bi oglašena u Susanu, carskom gradu. A car i Aman sedahu i pijahu, a grad se Susan smete.

15 The posts went forth in haste by the king's commandment, and the decree was given out in Shushan the castle; and the king and Haman sat down to drink; but the city of Shushan was perplexed. {S}

# אסתר פרק ד

## Jestira, glava 4 / Esther Chapter 4

א וּמֵרֹדֶכַי יָדַע אֶת־כָּל־אֲשֶׁר נַעֲשָׂה וַיִּקְרַע מְרֹדֶכַי  
אֶת־בְּגָדָיו וַיִּלְבַּשׁ שָׂק וַאֲפֹר וַיֵּצֵא בַתּוֹךְ הָעִיר  
וַיִּזְעַק זַעֲקָה גְדוֹלָה וּמְרָה:

1 UMordohay yada' et-kol-ašer na'asa wayiqra'  
Mordohay et-begadaw wayilbaš saq wa'efer; wayeše  
betoh ha'ir wayiz' aq ze' aqa gedola umara.

**4:1 A** Mardohej doznav sve šta bi, razdre haljine svoje i  
obuče se u kostret i posu se pepelom i pođe po gradu vičući  
iza glasa gorko.

1 Now when Mordecai knew all that was done, Mordecai  
rent his clothes, and put on sackcloth with ashes, and went  
out into the midst of the city, and cried with a loud and a  
bitter cry;

ב וַיָּבֹא עַד לַפְּנֵי שַׁעַר־הַמֶּלֶךְ כִּי אֵין לָבֹא  
אֶל־שַׁעַר הַמֶּלֶךְ בִּלְבוּשׁ שָׂק:

2 Wayavo 'ad lifnē ša'ar-hameleh; ki ʔn lavo el-ša'ar  
hameleh bilvuš saq.

**4:2 I** dođe do pred vrata careva, jer ne beše slobodno ući na  
vrata careva u kostreti.

2 and he came even before the king's gate; for none might  
enter within the king's gate clothed with sackcloth.

ג וּבְכָל־מְדִינָה וּמְדִינָה מְקוֹם אֲשֶׁר דִּבְרַתְהֶמֶלֶךְ  
וְדָתוֹ מִגִּיעַ אֶבֶל גְּדוֹל' לַיְהוּדִים וְצוּם וּבְכֵי וּמִסָּפֵד  
שָׂק וַאֲפֹר יֵצֵעַ לְרַבִּים:

3 Uvhol-medina umdina meqom ašer devar-hameleh  
wedato magi'a evel gadol laYehudim wešom uvhi  
umisped; saq wa'efer yuša' larabim.

**4:3** *I u svim zemljama, u koje god mesto dođe reč careva i zapovest njegova, bi velika žalost među Jevrejima i post i plač i jauk, i mnogi u kostreti i pepelu ležahu.*

**3** And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

ד ותבואינה (ותבואנה) נְעֵרוֹת אֶסְתֵּר וּסְרִיֶּסְיָהּ  
וַיַּגִּידוּ לָהּ וַתַּחֲלֹחַל הַמַּלְכָּה מְאֹד וַתִּשְׁלַח  
בְּגָדִים לְהַלְבִּישׁ אֶת־מֶרְדֵּכַי וּלְהַסִּיר שָׂקוֹ מֵעָלָיו  
וְלֹא קָבַל:

**4** Watavona na'arot Ester wesariseha wayagidu lah watiḥalḥal hamalka me'od; watišlah begadim lehalbiš et-Mordohay ulhasir saqo me'alaw welo qibel.

**4:4** *I dođoše devojke Jestirine i dvorani njeni, i javiše joj: i carica se ožalosti veoma, i posla haljine da preobuku Mardoheja i da skinu s njega kostret; ali on ne primi.*

**4** And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly pained; and she sent raiment to clothe Mordecai; and to take his sackcloth from off him; but he accepted it not.

ה ותקרא אֶסְתֵּר לְהַתִּךְ מִסְרִיֶּסְיָהּ הַמַּלְכָּה אֲשֶׁר  
הָעֵמִיד לְפָנֶיהָ וַתַּצְוֶהוּ עַל־מֶרְדֵּכַי לְדַעַת מַה־זֶּה  
וְעַל־מַה־זֶּה:

**5** Watiqra Ester laHataḥ misarisē hameleh ašer he'emid lefaneha watešawehu 'al-Mordohay; laḏa'at ma-ze we'al-ma-ze.

**4:5** *Tada dozva Jestira Ataha, dvoranina carevog, kog joj beše dao da joj služi, i zapovedi mu za Mardoheja da razbere šta mu je i zašto.*

5 Then called Esther for Hathach, one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was.

וַיִּצְאָה הַתֶּדָה אֶל־מֶרְדֳּכָי אֶל־רְחֹב הָעִיר אֲשֶׁר  
לִפְנֵי שַׁעַר־הַמֶּלֶךְ:

6 Wayese Hatah el-Mordohay; el-rehov ha'ir ašer lifne ša'ar-hameleh.

*4:6 I otide Atah k Mardoheju na ulicu gradsku koja beše pred vratima carevim.*

6 So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate.

ז וַיִּגְד־לוֹ מֶרְדֳּכָי אֵת כָּל־אֲשֶׁר קָרָהוּ וְאֵת | פְּרִשְׁת  
הַכֶּסֶף אֲשֶׁר אָמַר הָמָן לְשָׂקוֹל עַל־גִּנְזֵי הַמֶּלֶךְ  
בִּיהוּדִים (בִּיהוּדִים) לְאַבְדָּם:

7 Wayaged-lo Mordohay et kol-ašer qarahu; we'tet parašat hakesef ašer amar Haman lišqol 'al-ginzē hameleh baYehudim le'abedam.

*4:7 I Mardohej mu kaza sve što mu se dogodilo i za srebro što je obećao Aman dati u carevu riznicu za Judejce da ih istrebi;*

7 And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them.

ח וְאֵת־פְּתִישָׁן כְּתַב־הֵדֶת אֲשֶׁר־נָתַן בְּשׁוֹשָׁן  
לְהַשְׁמִידָם גָּתָן לוֹ לְהִרְאוֹת אֶת־אֶסְתֵּר וּלְהַגִּיד לָהּ  
וּלְצַוּוֹת עָלֶיהָ לְבֹא אֶל־הַמֶּלֶךְ לְהִתְחַנֵּן־לוֹ  
וּלְבַקֵּשׁ מִלְּפָנָיו עַל־עַמָּה:

8 We'et-patšegen ketav-hadaṭ ašer-nitan beŠušān lehašmidam naṭan lo lehar'oṭ et-Ester ulhagid lah; ulšawot 'aleha lavo el-hameleh lehithānen-lo ulvaqes milefanaw 'al-'amah.

**4:8** I prepis od zapovesti koja bi proglašena u Susanu da se istrebe, dade mu da je pokaže Jestiri i javi, i da joj naruči da otide k caru i da ga umilostivi i da ga moli za svoj narod.

**8** Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her; and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.

ט וַיְבֹא הַתֵּךְ וַיִּגֵּד לְאַסְתֵּר אֶת דְּבָרֵי מְרֹדֶכַי:

9 Wayavo Hataḥ; wayaged le'Ester et divrē Mordohay.

**4:9** I vrativši se Atah kaza Jestiri reči Mardohejeve.

**9** And Hathach came and told Esther the words of Mordecai.

י וַתֹּאמֶר אֶסְתֵּר לְהַתֵּךְ וַתְּצַוֶּהוּ אֶל-מְרֹדֶכַי:

10 Watomer Ester laHataḥ watešawehu el-Mordohay.

**4:10** A Jestira reče Atahu i zapovedi mu da kaže Mardoheju:

**10** Then Esther spoke unto Hathach, and gave him a message unto Mordecai:

יא כָּל-עַבְדֵי הַמֶּלֶךְ וְעַם-מְדִינֹת הַמֶּלֶךְ יִדְעוּם  
אֲשֶׁר כָּל-אִישׁ וְאִשָּׁה אֲשֶׁר יָבֹא-אֶל-הַמֶּלֶךְ  
אֶל-הַחֹצֵר הַפְּנִימִית אֲשֶׁר לֹא-יִקְרָא אַחַת דָּתוֹ  
לְהִמִּית לְבַד מֵאֲשֶׁר יוֹשִׁיט-לוֹ הַמֶּלֶךְ אֶת-שֵׁרְבִיט  
הַזֶּהב וְחַיָּה וְאֲנִי לֹא נִקְרָאתִי לְבֹא אֶל-הַמֶּלֶךְ זֶה  
שְׁלוֹשִׁים יוֹם:



11 Kol-ʿavdeḥ hameleḥ weʿam-medinot hameleḥ yodeʿim ašer kol-iš weʾiša ašer yavo-el-hameleḥ el-heḥašer hopenimit ašer lo-yiqare aḥat daṭo lehamit levad meʾašer yošit-lo hameleḥ et-šarvit hazahav weḥaya; waʾani lo niqreti lavo el-hameleḥ ze šelošim yom.

**4:11** *Znaju sve sluge careve i narod po zemljama carevim da ko bi god, čovek ili žena, ušao k caru unutra u dvor nepozvan, jedan je zakon za nj, da se pogubi, osim kome bi car pružio zlatnu palicu, taj ostaje živ; a ja nisam zvana da uđem k caru, ovo je trideset dana.*

11 'All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except such to whom the king shall hold out the golden sceptre, that he may live; but I have not been called to come in unto the king these thirty days.'

יב וַיִּגִּידוּ לְמֶרְדֵּכַי אֶת דְּבָרֵי אֶסְתֵּר :

12 Wayagiḏu leMordohay et divrē Ester.

**4:12** *I kazane behu Mardoheju reči Jestirine.*

12 And they told to Mordecai Esther's words.

יג וַיֹּאמֶר מֶרְדֵּכַי לְהָשִׁיב אֶל-אֶסְתֵּר אֶל-תְּדַמִּי  
בְּנִפְשֶׁךָ לְהַמְלִיךְ בֵּית-הַמֶּלֶךְ מִכָּל-הַיְהוּדִים :

13 Wayomer Mordohay lehašiv el-Ester; al-tedami venafšeh lehimalet bet-hameleḥ mikol-haYehudim.

**4:13** *A Mardohej opet poruči Jestiri: nemoj misliti da ćeš se mimo sve Judejce izbaviti u domu carevom.*

13 Then Mordecai bade them to return answer unto Esther: 'Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

יֵד כִּי אִם־הִחַרְשׁ תַּחֲרִישִׁי בְּעַת הַזֹּאת רוּחַ וְהִצְלָה  
יַעֲמֹד לַיהוּדִים מִמָּקוֹם אֲחֵר וְאֶת וּבֵית־אָבִיךָ  
תֵּאבְדוּ וּמִי יוֹדֵעַ אִם־לָעֵת כְּזֹאת הִגַּעַתְּ לַמְּלָכוֹת:

14 Ki im-haḥareš tahariši ba'et hazot rewaḥ wehašala  
ya'amod laYehudim mimaqom aḥer we'at uvēt-aviḥ  
tovedu; umi yode'a im-le'et kazot higa'at lamalḥut.

*4:14 Jer ako ti začutiš sada, doći će pomoć i izbjavljenje  
Judejcima s druge strane, a ti i dom oca tvog poginućete; i  
ko zna nisi li za ovakvo vreme došla do carstva.*

14 For if thou altogether holdest thy peace at this time, then  
will relief and deliverance arise to the Jews from another  
place, but thou and thy father's house will perish; and who  
knoweth whether thou art not come to royal estate for such a  
time as this?'

טו וּתְאֹמֶר אֶסְתֵּר לְהָשִׁיב אֶל־מַרְדֵּכָי:

15 Watomer Ester lehašiv el-Mordohay.

*4:15 Tada reče Jestira da odgovore Mardoheju:*

15 Then Esther bade them return answer unto Mordecai:

טז לך כָּנוּס אֶת־כָּל־הַיהוּדִים הַנִּמְצָאִים בְּשׁוּשַׁן  
וּצְוֹמוּ עָלַי וְאֶל־תֵּאכְלוּ וְאֶל־תִּשְׁתּוּ שְׁלֹשַׁת יָמִים  
לַיְלָה וַיּוֹם גַּם־אֲנִי וְנִעַרְתִּי אֲצִוּם כֵּן וּבְכֵן אָבֹא  
אֶל־הַמֶּלֶךְ אֲשֶׁר לֹא־כָדַת וּכְאֲשֶׁר אֲבַדְתִּי אֲבַדְתִּי:

16 Leh kenos et-kol-haYehudim hanimše'im beŠušān  
wešumu 'alay we'al-tohelu we'al-tištu šelošet yamim  
layla wayom gam-ani wena'arotay ašum ken; uvhen avo  
el-hameleh ašer lo-hadat weha'ašer avadti avadti.

*4:16 Idi, skupi sve Judejce što se nalaze u Susanu, i postite  
za me, i ne jedite ni pijte za tri dana ni danju ni noću; i ja ću  
sa svojim devojkama postiti takođe, pa ću onda otići k caru,  
ako i nije po zakonu, i ako poginem, neka poginem.*

16 'Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law; and if I perish, I perish.'

יִזְוֵי־עֵבֶר מְרֹדֶכַי וַיַּעַשׂ כְּכֹל אֲשֶׁר־צִוְּתָהּ עֲלָיו  
אֶסְתֵּר :

17 Waya'avor Mordohay; waya'as kehōl ašer-šiweta 'alaw Ester.

4:17 Tada otide Mardohej i učini sve kako mu zapovedi Jestira.

17 So Mordecai went his way, and did according to all that Esther had commanded him.

## אֶסְתֵּר פֶּרֶק ה

Jestira, glava 5 / Esther Chapter 5

א וַיְהִי אִ בַּיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מְלָכוֹת  
וַתַּעֲמֵד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית  
הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מְלָכוֹתוֹ בְּבַיִת  
הַמְּלָכוֹת נֹכַח פֶּתַח הַבַּיִת :

1 Wayhi bayom hašeliši watilbaš Ester malhut wata'amod baḥašar bēt-hameleh hapenimit nohaḥ bēt hameleh; wehameleh yošev 'al-kise malhuto bevēt hamalhut nohaḥ petaḥ habayit.

5:1 A treći dan obuče se Jestira u carsko odelo, i stade u tremu unutrašnjeg dvora carskog prema stanu carevom; a car seđaše na carskom prestolu svom u dvoru carskom prema vratima od dvora.

1 Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's

house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

ב וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת  
בַּחֲצַר נִשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר  
אֶת־שַׁרְבִיט הַזֶּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע  
בְּרֹאשׁ הַשַּׁרְבִיט:

2 Wayhi hir'ot hameleh et-Ester hamalka 'omedet behašer nase'a hen be'ēnaw; wayošet hameleh le'Ester et-šarviṭ hazahav ašer beyado watiqrav Ester watiga' beroš hašarviṭ.

*5:2 | kad car ugleda caricu Jestiru gde stoji u tremu, ona nađe milost pred njim, te car pruži prema Jestiri zlatnu palicu koja mu beše u ruci, i Jestira pristupi i dotače se kraja od palice.*

2 And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

ג וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה  
וּמַה־בְּקִשְׁתְּךָ עַד־חֲצִי הַמַּלְכוּת וַיִּנָּתֵן לָךְ:

3 Wayomer lah hameleh ma-lah Ester hamalka; uma-baqašateh 'ad-ḥaši hamalhut weyinaten lah.

*5:3 | reče joj car: šta ti je, carice Jestiro? i šta želiš? ako je i do polovine carstva, daće ti se.*

3 Then said the king unto her: 'What wilt thou, queen Esther? for whatever thy request, even to the half of the kingdom, it shall be given thee.'

ד וַתֹּאמֶר אֶסְתֵּר אִם־עַל־הַמֶּלֶךְ טוֹב יָבוֹא הַמֶּלֶךְ  
וְהַמֶּן הַיּוֹם אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשִׂיתִי לוֹ:

4 Watomer Ester im-‘al-hameleh tov; yavo hameleh weHaman hayom el-hamište ašer-‘asiti lo.

**5:4 A** Jestira reče: ako je ugodno caru, neka dođe car s Amanom danas na obed koji sam mu zgotovila.

4 And Esther said: 'If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.'

ה וַיֹּאמֶר הַמֶּלֶךְ מְהֵרָה אֶתְהַמֵּן לַעֲשׂוֹת אֶת־דְּבַר  
אֶסְתֵּר וַיָּבֹא הַמֶּלֶךְ וְהַמֶּן אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה  
אֶסְתֵּר:

5 Wayomer hameleh maharu et-Haman la‘asot et-devar Ester; wayavo hameleh weHaman el-hamište ašer-‘aseṭa Ester.

**5:5 A** car reče: zovite brže Amana da učini šta reče Jestira. I dođe car s Amanom na obed koji zgotovi Jestira.

5 Then the king said: 'Cause Haman to make haste, that it may be done as Esther hath said.' So the king and Haman came to the banquet that Esther had prepared.

ו וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר בְּמִשְׁתֵּה הַיַּיִן מַה־שְּׂאֵלָתְךָ  
וַיִּנָּתֶן לָךְ וּמַה־בִּקְשָׁתְךָ עַד־חֲצֵי הַמַּלְכוּת וְתַעַשׂ:

6 Wayomer hameleh le‘Ester bemište hayayin maše‘elateh weyinaten lah; uma-baqašateh ‘ad-ḥaši hamalḥut weṭe‘as.

**5:6** Potom car, napiv se vina, reče Jestiri: šta želiš? daće ti se; i šta moliš? ako je i do polovine carstva, biće.

6 And the king said unto Esther at the banquet of wine: 'Whatever thy petition, it shall be granted thee; and whatever

thy request, even to the half of the kingdom, it shall be performed.'

ז וַתַּעַן אֶסְתֵּר וַתֹּאמֶר שְׂאֵלֹתַי וּבִקְשָׁתַי:

7 Wata'an Ester watomar; še'elati uvaqšaṭi.

5:7 A *Jestira odgovarajući reče: želim i molim:*

7 Then answered Esther, and said: 'My petition and my request is—

ח אִם־מָצָאתִי חֵן בְּעֵינֵי הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ  
טוֹב לָתֵת אֶת־שְׂאֵלֹתַי וְלַעֲשׂוֹת אֶת־בִּקְשָׁתִי יָבוֹא  
הַמֶּלֶךְ וְהַמֶּן אֶל־הַמִּשְׁתֶּה אֲשֶׁר אֶעֱשֶׂה לָהֶם וּמָחָר  
אֶעֱשֶׂה כְּדַבַּר הַמֶּלֶךְ:

8 Im-maṣaṭi ḥen be'ēnē hameleh we'im-'al-hameleh ṭov latet et-še'elati wela'asot et-baqaṣaṭi; yavo hameleh weHaman el-hamište ašer e'ese lahem umaḥar e'ese kidvar hameleh.

5:8 *Ako sam našla milost pred carem, i ako je ugodno caru da mi da šta želim i učini šta molim, neka opet dođe car s Amanom na obed koji ću im zgotoviti, i sutra ću učiniti po reči carevoj.*

8 if I have found favour in the sight of the king, and if it please the king to grant my petition, and to perform my request--let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said.'

ט וַיֵּצֵא הַמֶּן בַּיּוֹם הַהוּא שְׂמֵחַ וְטוֹב לֵב וְכִרְאוֹת  
הַמֶּן אֶת־מֶרְדֳּכָי בְּשַׁעַר הַמֶּלֶךְ וְלֹא־קָם וְלֹא־זָע  
מִמֶּנּוּ וַיִּמְלֵא הַמֶּן עַל־מֶרְדֳּכָי חֲמָה:

9 Wayeṣe Haman bayom hahu sameaḥ weṭov lev; weḥir'ot Haman et-Mordoḥay beša'ar hameleh welo-

qam welo-za' mimenu wayimale Haman 'al-Mordohay hema.

**5:9** *I tako otide Aman onaj dan veseo i dobre volje. Ali kad vide Aman Mardoheja na vratima carevim, a on ne usta niti se mače pred njim, napuni se Aman gneva na Mardoheja.*

**9** Then went Haman forth that day joyful and glad of heart; but when Haman saw Mordecai in the king's gate, that he stood not up, nor moved for him, Haman was filled with wrath against Mordecai.

י וַיִּתְאַפֵּק הָמָן וַיָּבֹא אֶל-בֵּיתוֹ וַיִּשְׁלַח וַיָּבֵא  
אֶת-אֶהֱבָיו וְאֶת-זֶרֶשׁ אִשְׁתּוֹ:

**10** Wayit'apaq Haman wayavo el-bēto; wayišlah wayave et-ohavaw we'et-Zereš išto.

**5:10** *Ali se uzdrža Aman dokle dođe kući svojoj; potom posla i sazva prijatelje svoje i Seresu ženu svoju.*

**10** Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife.

יֵא וַיִּסְפֹּר לָהֶם הָמָן אֶת-כְּבוֹד עֲשָׂרוֹ וְרַב בָּנָיו  
וְאֵת כָּל-אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ וְאֵת אֲשֶׁר נִשְׂאוֹ  
עַל-הַשָּׂרִים וְעַבְדֵי הַמֶּלֶךְ:

**11** Waysaper lahem Haman et-kevod 'ošro werov banaw; we'et kol-ašer gidelo hameleh we'et ašer nise'o 'al-hasarim we'avdē hameleh.

**5:11** *I pripovedi im Aman o slavi bogatstva svog i o mnoštvu sinova svojih i o svemu čim ga je podigao car i kako ga je uzvisio svrh knezova i sluga carskih.*

**11** And Haman recounted unto them the glory of his riches, and the multitude of his children, and everything as to how the king had promoted him, and how he had advanced him above the princes and servants of the king.

יב וַיֹּאמֶר הָמָן אַף לֹא־הֵבִיֵּאָה אֶסְתֵּר הַמַּלְכָּה  
עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה אֲשֶׁר־עָשְׂתָה כִּי אִם־אוֹתִי  
וְגַם־לְמָחָר אֲנִי קָרוּא־לָהּ עִם־הַמֶּלֶךְ:

12 Wayomer Haman af lo-hevi'a Ester hamalka 'im-hameleh el-hamište ašer-'asata ki im-oti; wegam-lemahar ani qaru-lah 'im-hameleh.

**5:12 I** doda Aman: pa i carica Jestira nikoga osim mene ne poziva s carem na obed, koji beše zgotovila, pa i sutra sam pozvan k njoj s carem.

12 Haman said moreover: 'Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king.

יג וְכָל־זֶה אֵינְנוּ שׁוֹהֵה לִי בְכָל־עֵת אֲשֶׁר אֲנִי רֹאֶה  
אֶת־מַרְדֵּכָי הַיְהוּדִי יוֹשֵׁב בְּשַׁעַר הַמֶּלֶךְ:

13 Wehol-ze enenu šowe li; behol-'et ašer ani ro'e et-Mordohay haYehudi yošev beša'ar hameleh.

**5:13 Ali** sve to nije mi ni na šta dokle god gledam onog Mardoheja Judejca gde sedi na vratima carevim.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.'

יד וַתֹּאמֶר לוֹ זֶרֶשׁ אֲשֶׁתּוֹ וְכָל־אֶהְבִּיו יַעֲשׂוּ־עִין  
גְּבוּהַ חֲמִשִּׁים אַמָּה וּבִבְקָר | אָמַר לְמֶלֶךְ וַיִּתְּלוּ  
אֶת־מַרְדֵּכָי עָלָיו וּבֹא־עִם־הַמֶּלֶךְ אֶל־הַמִּשְׁתֶּה  
שָׂמַח וַיִּיטֵב הַדָּבָר לְפָנָי הָמָן וַיַּעַשׂ הָעֵץ: {ס}

14 Watomer lo Zereš išto wehol-ohavaw ya'asu-'es gavoha ḥamišim ama uvaboqer emor lameleh weyitlu et-Mordohay 'alaw uvo-'im-hameleh el-hamište sameah; wayitav hadavar lifnē Haman waya'as ha'eš.



**5:14** Tada mu reče Seresa, žena njegova i svi prijatelji njegovi: neka načine vešala visoka pedeset lakata, i ujutru reci caru da se na njima obesi Mardohej, pa idi s carem veseo na obed. I to bi po volji Amanu i pripravi vešala.

**14** Then said Zeresh his wife and all his friends unto him: 'Let a gallows be made of fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet.' And the thing pleased Haman; and he caused the gallows to be made. {S}

## אסתר פרק ו

### Jestira, glava 6 / Esther Chapter 6

א בלַיְלָה הָהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא  
אֶת־סֵפֶר הַזְּכוֹרֹנוֹת דְּבַרֵי הַיָּמִים וַיְהִיו נִקְרָאִים  
לִפְנֵי הַמֶּלֶךְ:

1 Balayla hahu nadedā šenaṭ hameleh; wayomer lehavi et-sefer hazihronot divrē hayamim wayihyu niqra'im lifnē hameleh.

**6:1** Onu noć ne mogaše car spavati, i zapovedi te mu donesoše knjigu od znamenitih događaja, dnevnike, te je čitaše caru.

1 On that night could not the king sleep; and he commanded to bring the book of records of the chronicles, and they were read before the king.

ב וַיִּמְצָא כָּתוּב אֲשֶׁר הִגִּיד מְרֹדֶכִי עַל־בְּגַתָּנָא  
וַתִּרְשׁ שְׁנֵי סְרִיסֵי הַמֶּלֶךְ מִשְׁמַרְי הַסֵּפֶר אֲשֶׁר בִּקְשׁוּ  
לְשַׁלַּח יָד בַּמֶּלֶךְ אַחֲשׁוּרוֹשׁ:

2 Wayimase hatuv ašer higid Mordohay 'al-Bigtana waTereš šenē sarisē hameleh mišomerē hasaf; ašer biqšu lišloah yad bameleh Ahašweroš.

**6:2** *I nađe se zapisano kako je Mardohej prokazao za Vihtana i Teresa, dva dvoranina, koji čuvahu stražu na pragu, da gledaju da dignu ruke na cara Asvira.*

2 And it was found written, that Mordecai had told of Bighthana and Teresh, two of the king's chamberlains, of those that kept the door, who had sought to lay hands on the king Ahasuerus.

וַיֹּאמֶר הַמֶּלֶךְ מֵה־נַּעֲשֶׂה יָקָר וְגִדּוּלָהּ לְמֹרְדֵכַי  
עַל־זֶה וַיֹּאמְרוּ נַעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא־נַעֲשֶׂה  
עִמּוֹ דָּבָר:

3 Wayomer hameleh ma-na'asa yeqar ugdula leMordohay 'al-ze; wayomeru na'arē hameleh mešaretaw lo-na'asa 'imo davar.

**6:3** *Tada reče car: kakva je čast i kako je dobro učinjeno Mardoheju za to? a momci carevi, sluge njegove, rekoše: nije mu učinjeno ništa.*

3 And the king said: 'What honour and dignity hath been done to Mordecai for this?' Then said the king's servants that ministered unto him: 'There is nothing done for him.'

ד וַיֹּאמֶר הַמֶּלֶךְ מִי בְּחָצֵר וְהֵמֶן כָּא לְחָצֵר  
בֵּית־הַמֶּלֶךְ הַחִיצוֹנָה לֵאמֹר לְמֶלֶךְ לְתִלּוֹת  
אֶת־מֹרְדֵכַי עַל־הָעֵץ אֲשֶׁר־הִכִּין לוֹ:

4 Wayomer hameleh mi vehašer; weHaman ba lahašar bet-hameleh haḥiṣona lemor lameleh litlot et-Mordohay 'al-ha'eš ašer-hehin lo.

**6:4** *A car reče: ko je u tremu? A Aman beše došao u spoljašnji trem dvora carevog da kaže caru da se obesi Mardohej na vešala koja mu je pripravo.*

4 And the king said: 'Who is in the court?'--Now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.—

ה וַיֹּאמְרוּ נְעָרֵי הַמֶּלֶךְ אֵלָיו הִנֵּה הֶמָּן עֹמֵד בַּחֲצַר  
וַיֹּאמֶר הַמֶּלֶךְ יָבֹוא:

5 Wayomeru na'arē hameleh elaw hine Haman 'omed behašer; wayomer hameleh yavo.

**6:5** *A momci carevi rekoše mu: gle, Aman stoji u tremu. A car reče: neka dođe.*

5 And the king's servants said unto him: 'Behold, Haman standeth in the court.' And the king said: 'Let him come in.'

ו וַיָּבֹוא הֶמָּן וַיֹּאמֶר לוֹ הַמֶּלֶךְ מַה־לַּעֲשׂוֹת בְּאִישׁ  
אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ וַיֹּאמֶר הֶמָּן בְּלִבּוֹ לְמִי  
יִחָפֵץ הַמֶּלֶךְ לַעֲשׂוֹת יָקָר יוֹתֵר מִמֶּנִּי:

6 Wayavo Haman wayomer lo hameleh ma-la'asot ba'iš ašer hameleh ḥafeš biqaro; wayomer Haman belibo lemi yaḥpoš hameleh la'asot yeqar yoter mimeni.

**6:6** *I Aman dođe, a car mu reče: šta treba učiniti čoveku koga car hoće da proslavi? A Aman reče u sebi: koga bi car hteo proslaviti ako ne mene?*

6 So Haman came in. And the king said unto him: 'What shall be done unto the man whom the king delighteth to honour?'--Now Haman said in his heart: 'Whom would the king delight to honour besides myself?'—

ז וַיֹּאמֶר הֶמָּן אֶל־הַמֶּלֶךְ אִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ  
בִּיקְרוֹ:

7 Wayomer Haman el-hameleh; iš ašer hameleh ḥafeš biqaro.

**6:7** *I reče Aman caru: koga car hoće da proslavi,*

7 And Haman said unto the king: 'For the man whom the king delighteth to honour,

ח יביאו לבוש מלכות אשר לבש-בו המלך וסוס  
אשר רכב עליו המלך ואשר נתן כתר מלכות  
בראשו:

8 Yavi'u levuš malhut ašer lavaš-bo hameleh; wesus ašer rahav 'alaw hameleh wa'ašer nitan keter malhut berošo.

**6:8** *Treba doneti carsko odelo koje car nosi, i dovesti konja na kome car jaše, i metnuti mu na glavu venac carski;*

8 let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

ט ונתון הלבוש והסוס על-יד-איש משרי המלך  
הפרתמים והלבישו את-האיש אשר המלך חפץ  
ביקרו והרכיבו על-הסוס ברחוב העיר וקראו  
לפניו ככה יעשה לאיש אשר המלך חפץ ביקרו:

9 Wenaton halevuš wehasus 'al-yad-iš misarē hameleh hapartemim wehilbišu et-ha'iš ašer hameleh ḥafes biqaro; wehirkivuhu 'al-hasus birhov ha'ir weqare'u lefanaw kaḥa ye'ase la'iš ašer hameleh ḥafes biqaro.

**6:9** *I odelo i konja treba dati kome između najvećih knezova carevih da obuku čoveka onog koga car hoće da proslavi, pa da ga provedu na konju po ulicama gradskim i viču pred njim: ovako biva čoveku koga car hoće da proslavi.*

9 and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honour, and cause him to ride on horseback through the street of the city, and proclaim before him: Thus shall it be done to the man whom the king delighteth to honour.'

י וַיֹּאמֶר הַמֶּלֶךְ לְהָמָן מַה־רַק אֶת־הַלְבוּשׁ  
 וְאֶת־הַסּוּס כַּאֲשֶׁר דִּבַּרְתָּ וַעֲשֵׂה־כֵן לְמֹרְדֳכָי  
 הַיְהוּדִי הַיּוֹשֵׁב בַּשַּׁעַר הַמֶּלֶךְ אֶל־תִּפֹּל דָּבָר מִכָּל  
 אֲשֶׁר דִּבַּרְתָּ:

**10** Wayomer hameleh leHaman maher qah et-halevuš we'et-hasus ka'ašer dibarta wa'ase-hen leMordohay haYehuđi hayošev beša'ar hameleh; al-tapel davar mikol ašer dibarta.

**6:10** Tada reče car Amanu: brže uzmi odelo i konja kao što reče, i učini tako Mardoheju, Judejcu koji sedi na vratima carevim; nemoj izostaviti ništa što si rekao.

**10** Then the king said to Haman: 'Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate; let nothing fail of all that thou hast spoken.'

יֵא וַיִּקַּח הָמָן אֶת־הַלְבוּשׁ וְאֶת־הַסּוּס וַיִּלְבַּשׁ  
 אֶת־מֹרְדֳכָי וַיַּרְכִּיבֵהוּ בַרְחֻב הָעִיר וַיִּקְרָא לְפָנָיו  
 בְּכֹה יַעֲשֶׂה לְאִישׁ אֲשֶׁר הַמֶּלֶךְ חָפֵץ בִּיקְרוֹ:

**11** Wayiqah Haman et-halevuš we'et-hasus wayalbeš et-Mordohay; wayarkivehu birhov ha'ir wayiqra lefanaw kaha ye'ase la'iš ašer hameleh hafeš biqaro.

**6:11** I uze Aman odelo i konja, i obuče Mardoheja i provede ga na konju po ulicama gradskim vičući pred njim: ovako biva čoveku koga car hoće da proslavi.

**11** Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him: 'Thus shall it be done unto the man whom the king delighteth to honour.'

יב וַיֵּשֶׁב מֹרְדֳכָי אֶל־שַׁעַר הַמֶּלֶךְ וְהָמָן נִדְחָךְ  
 אֶל־בֵּיתוֹ אָבֵל וְחַפּוּי רֹאשׁ:

12 Wayašov Mordoḥay el-ša'ar hameleḥ; weHaman nidḥaf el-bēto aval waḥafuy roš.

**6:12** *Potom se vrati Mardohej na vrata careva, a Aman brže otide kući svojoj žalostan i pokrivenne glave.*

12 And Mordecai returned to the king's gate. But Haman hastened to his house, mourning and having his head covered.

יג וַיִּסְפֹּר הַמֶּן לְזֶרֶשׁ אִשְׁתּוֹ וּלְכָל־אֶהָבָיו אֵת  
כָּל־אֲשֶׁר קָרָהוּ וַיֹּאמְרוּ לוֹ חֲכָמָיו וּזְרַשׁ אִשְׁתּוֹ אִם  
מִזְרַע הִי־הַיְהוּדִים מִרְדֵּכָי אֲשֶׁר הַחֲלוֹת לְנַפְל לְפָנָיו  
לֹא־תוּכַל לוֹ כִּי־נַפּוֹל תַּפּוֹל לְפָנָיו:

13 Waysaper Haman leZereš išto ulḥol-ohavaw et kol-ašer qarahu; wayomeru lo ḥaḥamaw weZereš išto im mizera' haYehudim Mordoḥay ašer haḥilota linpol lefanaw lo-tuḥal lo ki-nafol tipol lefanaw.

**6:13** *I pripovedi Aman Seresi, ženi svojoj i svim prijateljima svojim sve što mu se dogodi. Tada mu rekoše mudraci njegovi i Seresa žena njegovova: kad je od Judejskog semena Mardohej pred kojim si počeo padati, nećeš mu odoleti, nego ćeš pasti pred njim.*

13 And Haman recounted unto Zeresh his wife and all his friends every thing that had befallen him. Then said his wise men and Zeresh his wife unto him: 'If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him.'

יד עוֹזֵדִם מִדְּבָרִים עִמּוֹ וְסָרִיסֵי הַמֶּלֶךְ הִגִּיעוּ  
וַיִּבְהִלוּ לְהָבִיא אֶת־הַמֶּן אֶל־הַמִּשְׁתָּה אֲשֶׁר־עָשְׂתָה  
אֶסְתֵּר:

14 'Odam medaberim 'imo wesarisē hameleḥ higi'u; wayavhilu lehavi et-Haman el-hamište ašer-'asetā Ester.

**6:14** I dok oni još govorahu s njim, dođoše dvorani carevi i brže odvedoše Amana na obed koji zgotovi Jestira.

**14** While they were yet talking with him, came the king's chamberlains, and hastened to bring Haman unto the banquet that Esther had prepared.

## אסתר פרק ז

*Jestira, glava 7 / Esther Chapter 7*

א וַיָּבֹא הַמֶּלֶךְ וְהַמֶּן לְשִׁתּוֹת עִם־אֶסְתֵּר הַמַּלְכָּה:

**1** Wayavo hameleh weHaman lištoṭ 'im-Ester hamalka.

**7:1** I tako dođe car i Aman na obed carici Jestiri.

**1** So the king and Haman came to banquet with Esther the queen.

ב וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר גַּם בַּיּוֹם הַשֵּׁנִי בְּמִשְׁתֵּה הַיַּיִן מִה־שְּׁאֵלָתְךָ אֶסְתֵּר הַמַּלְכָּה וְתַנְתִּין לָךְ וּמִה־בְּקִשְׁתְּךָ עַד־חֲצֵי הַמַּלְכוּת וְתַעֲשׂ:

**2** Wayomer hameleh le'Ester gam bayom hašeni bemište hayayin ma-še'elateh Ester hamalka wetinaten lah; uma-baqašateh 'ad-ḥaši hamalḥuṭ wete'as.

**7:2** I reče car Jestiri opet drugi dan napivši se vina: šta želiš, carice Jestiro? daće ti se. I šta moliš? ako je i do polovine carstva, biće.

**2** And the king said again unto Esther on the second day at the banquet of wine: 'Whatever thy petition, queen Esther, it shall be granted thee; and whatever thy request, even to the half of the kingdom, it shall be performed.'

ג וַתַּעַן אֶסְתֵּר הַמַּלְכָּה וְתֹאמַר אִם־מְצֹאֲתִי חַן בְּעֵינֶיךָ הַמֶּלֶךְ וְאִם־עַל־הַמֶּלֶךְ טוֹב תִּנְתֶּן־לִי נַפְשִׁי בְּשִׂאלָתִי וְעַמִּי בְּבִקְשָׁתִי:

3 Wata'an Ester hamalka watomar im-maṣaṭi ḥen be'ēneḥa hameleḥ we'im-'al-hameleḥ ṭov; tinaṭen-li naḥši biš'elaṭi we'ami bevaqaṣaṭi.

*7:3 Tada odgovori carica Jestira i reče: ako sam našla milost pred tobom, care, i ako je caru ugodno, neka mi se pokloni život moj na moju želju i narod moj na moju molbu.*

3 Then Esther the queen answered and said: 'If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request;

ד כִּי נִמְכַרְנוּ אֲנִי וְעַמִּי לְהַשְׁמִיד לְהַרְגוֹ וּלְאַבֵּד  
וְאֵלּוּ לְעִבָדִים וּלְשִׁפְחוֹת נִמְכַרְנוּ הַחֲרַשְׁתִּי כִּי אִין  
הֵצֵר שׁוֹה בְּנֹזֶק הַמֶּלֶךְ: {ס}

4 Ki nimkarnu ani we'ami lehašmiḏ laharog ul'abed; we'ilu la'avadiḥ welišfaḥoṭ nimkarnu heḥeraṣti ki ēn haṣar šowe benezeq hameleḥ.

*7:4 Jer smo prodani ja i moj narod da nas potru, pobiju i istrebe. Da smo prodani da budemo sluge i sluškinje, čutala bih, premda neprijatelj ne bi mogao naknaditi štete caru.*

4 for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, for the adversary is not worthy that the king be endamaged.' {S}

ה וַיֹּאמֶר הַמֶּלֶךְ אַחְשֻׁרוֹשׁ וַיֹּאמֶר לְאַסְתֵּר  
הַמֶּלֶכָה מִי הוּא זֶה וְאֵי-זֶה הוּא אֲשֶׁר-מָלְאוּ לְבוֹ  
לְעִשׂוֹת כֵּן:

5 Wayomer hameleḥ Aḥašweroš wayomer le'Ester hamalka; mi hu ze we'ē-ze hu ašer-mela'o libo la'asoṭ ken.

*7:5 A car Asvir progovori i reče carici Jestiri: ko je taj? i gde je taj koji se usudio tako činiti?*



5 Then spoke the king Ahasuerus and said unto Esther the queen: 'Who is he, and where is he, that durst presume in his heart to do so?'

ו וַתֹּאמֶר אֶסְתֵּר אִישׁ צַר וְאוֹיֵב הָמֶן הָרַע הַזֶּה  
וְהָמֶן נִבְעֵת מִלִּפְנֵי הַמֶּלֶךְ וְהַמְּלָכָה:

6 Watomer Ester iš šar we'oyev Haman hara' haze; weHaman niv'at milifnē hameleh wehamalka.

*7:6 A Jestira reče: protivnik i neprijatelj ovaj je zlikovac Aman. A Aman se uplaši od cara i od carice.*

6 And Esther said: 'An adversary and an enemy, even this wicked Haman.' Then Haman was terrified before the king and the queen.

ז וְהַמֶּלֶךְ קָם בְּחֶמְתּוֹ מִמִּשְׁתֵּה הַיַּיִן אֶל־גִּנַּת הַבַּיִת  
וְהָמֶן עָמַד לְבַקֵּשׁ עַל־נַפְשׁוֹ מֵאֶסְתֵּר הַמְּלָכָה כִּי  
רָאָה כִּי־כָלְתָה אֵלָיו הָרָעָה מֵאֵת הַמֶּלֶךְ:

7 Wehameleh qam baḥamato mimište hayayin el-ginat habitan; weHaman 'amaḏ levaqeš 'al-nafšo me'Ester hamalka ki ra'a ki-haleṭa elaw hara'a me'eṭ hameleh.

*7:7 Tada car gnevan usta od vina i otide u vrt kod dvora, a Aman osta da moli za život svoj caricu Jestiru, jer vide da je car naumio zlo po nj.*

7 And the king arose in his wrath from the banquet of wine and went into the palace garden; but Haman remained to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

ח וְהַמֶּלֶךְ שָׁב מִגִּנַּת הַבַּיִת אֶל־בֵּית אֱלֹהֵי מִשְׁתֵּה הַיַּיִן  
וְהָמֶן נִפְלַעַל־הַמַּטָּה אֲשֶׁר אֶסְתֵּר עָלֶיהָ וַיֹּאמֶר  
הַמֶּלֶךְ הֲגַם לְכַבּוֹשׁ אֶת־הַמְּלָכָה עִמִּי בַּבַּיִת הַדָּבָר  
יָצָא מִפִּי הַמֶּלֶךְ וּפְנֵי הָמֶן חָפוּ:

**8** Wehameleh šav miginat habitan el-bēt mište hayayin weHaman nofel 'al-hamiṭa ašer Ester 'aleha wayomer hameleh hagam lihboš et-hamalka 'imi babayit; hadavar yaša mipi hameleh ufnē Haman ḥafu.

**7:8** *Potom se car vrati iz vrta dvorskog u kuću gde beše pio vino; a Aman beše pao na odar gde seđaše Jestira. I car reče: eda li će i caricu osramotiti kod mene u kući? Čim ta reč iziđe iz usta carevih, pokriše lice Amanu.*

**8** Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon the couch whereon Esther was. Then said the king: 'Will he even force the queen before me in the house?' As the word went out of the king's mouth, they covered Haman's face.

ט וַיֹּאמֶר חֲרַבּוֹנָה אֶחָד מִן־הַסְּרִיסִים לִפְנֵי הַמֶּלֶךְ  
גַּם הַגְּדִיהֶעֶץ אֲשֶׁר־עָשָׂה הָמָן לְמַרְדֵּכַי אֲשֶׁר  
דִּבֶּר־טוֹב עַל־הַמֶּלֶךְ עֹמֵד בְּבַיִת הָמָן גְּבוּהָ  
חֲמִשִּׁים אַמָּה וַיֹּאמֶר הַמֶּלֶךְ תִּלְהוּ עָלָיו:

**9** Wayomer Ḥarvona eḥad min-hasarisim lifnē hameleh gam hine-ha'eš ašer-'asa Haman leMordoḥay ašer diber-ṭov 'al-hameleh 'omed bevēt Haman gavoha ḥamišim ama; wayomer hameleh teluhu 'alaw.

**7:9** *I Arvona, jedan od dvorana carevih, reče: evo i vešala što je načinio Aman za Mardoheja koji je govorio dobro po cara stoje kod kuće Amanove, visoka pedeset lakata. I reče car: obesite ga na njih.*

**9** Then said Harbonah, one of the chamberlains that were before the king: 'Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spoke good for the king, standeth in the house of Haman.' And the king said: 'Hang him thereon.'

וַיִּתְּלוּ אֶת־הֶמֶן עַל־הָעֵץ אֲשֶׁר־הֵכִין לְמֹרְדֵכַי  
וַחֲמַת הַמֶּלֶךְ שָׁכְכָה: {ס}

10 Wayitlu et-Haman 'al-ha'eš ašer-hehin leMordohay;  
wahamat hameleh šahaḥa.

7:10 I tako obesiše Amana na vešala koja beše pripravio  
Mardoheju. I gnev carev utiša se.

10 So they hanged Haman on the gallows that he had  
prepared for Mordecai. Then was the king's wrath assuaged.  
{S}

## אסתר פרק ח

Jestira, glava 8 / Esther Chapter 8

א בַּיּוֹם הַהוּא נָתַן הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ לְאַסְתֵּר  
הַמַּלְכָּה אֶת־בֵּית הָמֶן צָרַר הַיְהוּדִים (הַיְהוּדִים)  
וּמֹרְדֵכַי בָּא לִפְנֵי הַמֶּלֶךְ כִּי־הִגִּידָה אֶסְתֵּר מָה  
הוּא־לָהּ:

1 Bayom hahu natan hameleh Aḥašweroš le'Ester  
hamalka et-bēt Haman šorer haYehudim; uMordohay ba  
lifnē hameleh ki-higida Ester ma hu-lah.

8:1 Istog dana dade car Asvir carici Jestiri kuću Amana  
neprijatelja Judejskog. A Mardohej iziđe pred cara, jer  
Jestira kaza šta joj je on;

1 On that day did the king Ahasuerus give the house of  
Haman the Jews' enemy unto Esther the queen. And  
Mordecai came before the king; for Esther had told what he  
was unto her.

ב וַיִּסַּר הַמֶּלֶךְ אֶת־טַבַּעְתּוֹ אֲשֶׁר הָעֵבִיר מִהֶמֶן  
וַיִּתְּנָה לְמֹרְדֵכַי וַתִּשֶׂם אֶסְתֵּר אֶת־מֹרְדֵכַי עַל־בֵּית  
הָמֶן: {ס}

2 Wayasar hameleh et-ṭabaʿto ašer heʿevir meHaman wayitenah leMordohay; watase Ester et-Mordohay ʿal-bet Haman.

**8:2** *I car skinuvši prsten svoj, koji beše uzeo od Amana, dade ga Mardoheju; a Jestira postavi Mardoheja nad kućom Amanovom.*

2 And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman. {S}

ג וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לְפָנָי הַמֶּלֶךְ וַתִּפֹּל לְפָנָי  
רַגְלָיו וַתִּבְכֶּה וַתִּתְחַנֵּן-לוֹ לְהַעֲבִיר אֶת-רֵעַת הַמֶּן  
הָאֲנֹכִי וְאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל-הַיְהוּדִים:

3 Watosef Ester watedaber lifnē hameleh watipol lifnē raglaw; watevk watithanen-lo lehaʿavir et-raʿat Haman haʿAgagi weʿet maḥašavto ašer ḥašav ʿal-haYehudim.

**8:3** *Potom Jestira opet govori caru i padnuvši pred noge njegove i plačujući moljaše ga da ukloni zloću Amana Agageja i misao njegovu koju beše smislio na Judejce.*

3 And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

ד וַיּוֹשֶׁט הַמֶּלֶךְ לְאַסְתֵּר אֵת שֵׁרֶבֶט הַזָּהָב וַתָּקַם  
אֶסְתֵּר וַתַּעֲמֵד לְפָנָי הַמֶּלֶךְ:

4 Wayošet hameleh leʿEster et šarvit hazahav; wataqom Ester wataʿamod lifnē hameleh.

**8:4** *Tada car pruži zlatnu palicu prema Jestiri, i Jestira usta i stade pred carem.*

4 Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

ה וְתֹאמֶר אִם־עַל־הַמֶּלֶךְ טוֹב וְאִם־מִצְּאֵתִי חַן  
 לְפָנָיו וְכִשֶּׁר הַדָּבָר לְפָנָיו הַמֶּלֶךְ וְטוֹבָה אֲנִי בְּעֵינָיו  
 יִכְתֹּב לְהָשִׁיב אֶת־הַסְּפָרִים מִחֻשְׁבֵּת הָמֶן  
 בֶּן־הַמְּדַתָּא הָאֲגָגִי אֲשֶׁר כָּתַב לְאַבְדֹת אֶת־הַיְהוּדִים  
 אֲשֶׁר בְּכָל־מְדִינֹת הַמֶּלֶךְ:

5 Watomer im-‘al-hameleh tov we’im-maṣati hen  
 lefanaw weḥašer hadavar lifnē hameleh weṭova ani  
 be‘ēnaw; yikatev lehašiv et-hasefarim maḥaševet  
 Haman ben-Hamedata ha’Agagi ašer katav le’abed et-  
 haYehudim ašer behol-medinot hameleh.

**8:5 I** reče: ako je ugodno caru i ako sam našla milost pred  
 njim, i ako je pravo pred carem i ako sam mu mila, neka se  
 piše da se poreknu knjige u kojima je misao Amana sina  
 Amedatinog, Agageja, koje je raspisao da se istrebe Judejci  
 što su po svim zemljama carevim.

5 And she said: 'If it please the king, and if I have found  
 favour in his sight, and the thing seem right before the king,  
 and I be pleasing in his eyes, let it be written to reverse the  
 letters devised by Haman the son of Hammedatha the  
 Agagite, which he wrote to destroy the Jews that are in all  
 the king's provinces;

ו כִּי אֵיכָכָה אוֹכֵל וְרֹאֵתִי בְרַעָה אֲשֶׁר־יִמְצָא  
 אֶת־עַמִּי וְאֵיכָכָה אוֹכֵל וְרֹאֵתִי בְּאַבְדֹן  
 מוֹלַדְתִּי: {ס}

6 Ki eḥaha uḥal wera’iti bara’a ašer-yimša et-‘ami;  
 we’eḥaha uḥal wera’iti be’ovdan molaḏti.

**8:6 Jer** kako bih mogla gledati zlo koje bi zadesilo moj  
 narod? i kako bih mogla gledati da se potre rod moj?

6 for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?' {S}

וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֵרֶשׁ לְאֶסְתֵּר הַמַּלְכָּה  
וְלְמֹרְדֹכַי הַיְהוּדִי הִנֵּה בֵּית־הָמָן נָתַתִּי לְאֶסְתֵּר  
וְאֵתוֹ תָּלוּ עַל־הָעֵץ עַל אֲשֶׁר־שָׁלַח יָדוֹ בִּיהוּדִים  
(בִּיהוּדִים) :

7 Wayomer hameleh Aħašweroš le'Ester hamalka ulMordohay haYehudi; hine bet-Haman natati le'Ester we'oto talu 'al-ha'eš 'al ašer-šalaḥ yado baYehudim.

**8:7 A** car Asvir reče carici Jestiri i Mardoheju Judejcu: eto, dao sam kuću Amanovu Jestiri, a njega su obesili na vešala zato što htede dignuti ruku svoju na Judejce.

7 Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew: 'Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

ח וְאַתֶּם כְּתֹבוּ עַל־הַיְהוּדִים כְּטוֹב בְּעֵינֵיכֶם בְּשֵׁם  
הַמֶּלֶךְ וְחַתְּמוּ בְּטַבַּעַת הַמֶּלֶךְ כִּי־כָתַב אֲשֶׁר־נִכְתַּב  
בְּשֵׁם־הַמֶּלֶךְ וְנִחַתּוֹם בְּטַבַּעַת הַמֶּלֶךְ אִין לְהִשִּׁיב :

8 We'atem kitvu 'al-haYehudim kaṭov be'ēnēhem bešem hameleh wehitmu betaba'at hameleh; ki-hetav ašer-nihtav bešem-hameleh wenaḥtom betaba'at hameleh ēn lehašiv.

**8:8 Vi** dakle pišite za Judejce kako vam je drago u ime carevo i zapečatite prstenom carevim; jer šta se piše u ime carevo i zapečati prstenom carevim ne može se poreći.

8 Write ye also concerning the Jews, as it liketh you, in the king's name, and seal it with the king's ring; for the writing

which is written in the king's name, and sealed with the king's ring, may no man reverse.'

ט וַיִּקְרְאוּ סֹפְרֵי-הַמֶּלֶךְ בַּעֲתֵי-הָיָא בַחֲדָשׁ  
הַשְּׁלִישִׁי הוּא-חֲדָשׁ סִינּוֹן בְּשִׁלּוֹשָׁה וְעֶשְׂרִים בּוֹ  
וַיִּכְתֹּב כְּכֹל-אֲשֶׁר-צִוָּה מֶרְדֳּכָי אֶל-הַיְהוּדִים וְאֶל  
הָאֲחַשְׁדַּרְפָּנִים וְהַפָּחוֹת וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר  
מִהָדוּ וְעַד-כּוּשׁ שֶׁבַע וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה  
וּמְדִינָה כִכְתָּבָהּ וְעַם וְעַם כָּל־שָׁנָו וְאֶל-הַיְהוּדִים  
כִּכְתָּבָם וְכָל־שׁוֹנָם:

9 Wayiqare`u soferē-hameleh ba`et-hahi baḥodeš  
hašeliši hu-ḥodeš Siwan bišloša we`esrim bo wayikatev  
kehōl-ašer-šīwa Mordohay el-haYehudim we`el  
ha`ahašdarpenim-wehapaḥoṭ wesarē hamedinoṭ ašer  
meHodu we`ad-Kuš ševa` we`esrim ume`a medina  
medina umdina kihtavah we`am wa`am kilšono; we`el-  
haYehudim kihtavam wehilšonam.

**8:9** | dozvaše pisare careve u isto vreme, trećeg meseca, koji je mesec Sivan, dvadeset trećeg dana, i pisa se sve, kako zapovedi Mardohej, Judejcima i namesnicima i knezovima i upraviteljima po zemljama, od Indije do Etiopije, sto i dvadeset i sedam zemalja, u svaku zemlju njenim pismom i svakom narodu njegovim jezikom, i Judejcima njihovim pismom i njihovim jezikom.

9 Then were the king's scribes called at that time, in the third month, which is the month Sivan, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded concerning the Jews, even to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and

unto every people after their language, and to the Jews according to their writing, and according to their language.

י ויכתב בשם המלך אחשוורש ויחתם בטבעת  
המלך וישלח ספרים ביד הרצים בפוסים רכבי  
הרכש האחשתרנים בני הרמכים:

10 Wayihtov bešem hameleh Aħaşweroš wayaħtom betaba'at hameleh; wayišlah sefarim beyad harašim basusim rohevē hareheš ha'ahašteranim benē haramahim.

**8:10 A** napisa u ime cara Asvira i zapečati prstenom carevim, i razasla knjige po glasnicima koji jahahu na brzim konjima i na mladim mazgama:

10 And they wrote in the name of king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud;

יא אשר נתן המלך ליהודים | אשר  
בכל-עיר-ועיר להקהל ולעמד על-נפשם  
להשמיד ולהרג ולאבד את-כל-חיל עם ומדינה  
הצרים אתם טף ונשים ושללם לבז:

11 Ašer naṭan hameleh laYehudim ašer behol-'ir-wa'ir lehiqahel wela'amod 'al-nafšam lehašmid welaharog ul'abed eṭ-kol-ḥēl 'am umdina hašarim oṭam ṭaf wenašim; ušlalam lavoz.

**8:11 Da** je car dopustio Judejcima što su u kome god gradu da se skupe i brane život svoj, da potru i pobiju i istrebe svaku vojsku kog mu drago naroda i zemlje, koji bi udarili na njih, i decu njihovu i žene njihove, a imanje njihovo da razgrabe.

11 that the king had granted the Jews that were in every city to gather themselves together, and to stand for their life, to



destroy, and to slay, and to cause to perish, all the forces of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey,

יב בְּיוֹם אֶחָד בְּכָל־מְדִינֹת הַמֶּלֶךְ אַחְשָׁרוֹשׁ

בְּשִׁלּוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנַיִם־עָשָׂר הוּא־חֹדֶשׁ אָדָר:

12 Beyom eḥad behol-meḏinot hameleh Aḥašweroš; bišloša 'asar lehodeš šenēm-‘asar hu-ḥodeš Adar.

**8:12 U** isti dan po svim zemljama cara Asvira, trinaestog dana meseca dvanaestog, koje je mesec Adar.

**12** upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

יג פִּתְשֵׁגֶן הַכְּתָב לְהִנָּתֵן דָּת בְּכָל־מְדִינָה וּמְדִינָה

גָּלוּי לְכָל־הָעַמִּים וְלִהְיוֹת הִיהוּדִיִּים (הִיְהוּדִים)

עֲתוּדִים (עֲתִידִים) לְיוֹם הַזֶּה לְהִנָּקֵם מֵאִי־בֵיהֶם:

13 Paššegen haketav lehinaten dat behol-medina umdina galuy lehol-ha'amim; welihyot haYehudim 'atidim layom haze lehinaqem me'oyevēhem.

**8:13 U** knjigama se govoraše da se oglasi zapovest po svim zemljama i da se objavi svim narodima da Judejci budu gotovi za onaj dan da se osvete svojim neprijateljima.

**13** The copy of the writing, to be given out for a decree in every province, was to be published unto all the peoples, and that the Jews should be ready against that day to avenge themselves on their enemies.

יד הַרְצִים רִכְבֵּי הָרֶכֶשׁ הָאֲחַשְׁתָּרְנִים יֵצְאוּ

מִבְּהָלִים וּדְחוּפִים בְּדַבַּר הַמֶּלֶךְ וְהִדָּת נִתְּנָה

בְּשׁוֹשׁן הַבִּירָה: {ס}

14 Harašim rohvē hareḥeš ha`aḥašteranim yaše`u mevohalim udḥufim bidvar hameleh; wehadat nitena beŠušān habira.

**8:14** *Glasnici koji jahaše na brzim konjima i mazgama otidoše brzo i hitno po zapovesti carevoj; i zapovest bi oglašena u Susanu, carskom gradu.*

**14** So the posts that rode upon swift steeds that were used in the king's service went out, being hastened and pressed on by the king's commandment; and the decree was given out in Shushan the castle. {S}

טו ומרדכי יצא | מלפני המלך בלבוש מלכות  
תכלת וחרור ועטרת זהב גדולה ותכריך בוץ  
וארגמן והעיר שושן צהלה ושמחה:

15 UMordohay yaša milifnē hameleh bilvuš malḥut tehelet waḥur wa`aṭeret zahav gedola wetahriḥ buš we`argaman; weha`ir Šušān ṣahala wesameḥa.

**8:15** *A Mardohej otide od cara u carskom odelu ljubičasom i belom i pod zlatnim vencem velikim i u plaštu od tankog platna i skerleta, i grad Susan radovaše se i veseljaše se.*

**15** And Mordecai went forth from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple; and the city of Shushan shouted and was glad.

טז ליהודים היתה אורה ושמחה וששן ויקר:

16 LaYehudim hayeta ora wesimḥa wesason wiqar.

**8:16** *Judejcima dođe svetlost i veselje i radost i slava.*

**16** The Jews had light and gladness, and joy and honour.

יז וּבְכָל־מְדִינָה וּמְדִינָה וּבְכָל־עִיר וְעִיר מְקוֹם  
 אֲשֶׁר דְּבַר־הַמֶּלֶךְ וְדָתוֹ מֵגִיעַ שְׂמֵחָה וְשִׂשׂוֹן  
 לַיהוּדִים מִשְׂתָּה וַיּוֹם טוֹב וְרַבִּים מֵעַמֵּי הָאָרֶץ  
 מִתְּהַדִּים כִּי־נָפַל בְּחַדְהֵיהֶם עַל־הֵם:

17 Uvhol-medina umdina uvhol-'ir wa'ir meqom ašer  
 devar-hameleḥ wedato magi'a simḥa wesason  
 laYehudim mište weyom ṭov; werabim me'amē ha'ares  
 mitYahadim ki-nafal paḥad-haYehudim 'alēhem.

**8:17** *I u svakoj zemlji i u svakom gradu, gde god dođe  
 zapovest careva i naredba njegov, beše radost i veselje  
 među Judejcima, gozba i blagi dani, i mnogi iz naroda  
 zemaljskih postajahu Judejci, jer ih popade strah od Jevreja.*


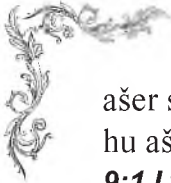
17 And in every province, and in every city, whithersoever  
 the king's commandment and his decree came, the Jews had  
 gladness and joy, a feast and a good day. And many from  
 among the peoples of the land became Jews; for the fear of  
 the Jews was fallen upon them.

## אסתר פרק ט

### Jestira, glava 9 / Esther Chapter 9

א וּבַשָּׁנִים עָשָׂר חָדָשׁ הוּא־חָדָשׁ אָדָר בְּשָׁלוֹשָׁה  
 עָשָׂר יוֹם בּוֹ אֲשֶׁר הִגִּיעַ דְּבַר־הַמֶּלֶךְ וְדָתוֹ  
 לְהַעֲשׂוֹת בַּיּוֹם אֲשֶׁר שָׁבְרוּ אִיבֵי הַיהוּדִים לְשָׁלוֹט  
 בָּהֶם וְנִהְפְּוּ הוּא אֲשֶׁר יִשְׁלְטוּ הַיהוּדִים הַמָּה  
 בְּשָׁנָאֵיהֶם:

1 Uvišněm 'asar ḥodeš hu-ḥodeš Adar bišloša 'asar yom  
 bo ašer higi'a devar-hameleḥ wedato lehe'asot; bayom



ašer siberu oyeve haYehuđim lišlot bahem wenahafoh  
hu ašer yišleṭu haYehuđim hema besone' ehem.

**9:1** *I tako dvanaestog meseca, a to je mesec Adar, trinaestog dana, kad dođe da se izvrši reč careva i zapovest njegovu, istog dana kad se neprijatelji Judejski nadahu da će ovladati njima, preokrenu se, te Judejci ovladaše svojim protivnicima.*

1 Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have rule over them; whereas it was turned to the contrary, that the Jews had rule over them that hated them;

ב נקהלו היהודים בעריהם בכל־מדינות המלך  
אחשוּרוֹשׁ לְשַׁלַּח יָד בְּמִבְקָשֵׁי רַעְתָּם וְאִישׁ  
לְאֶ־עַמֵּד לְפָנֵיהֶם כִּי־נָפַל פְּחָדָם עַל־כָּל־הָעַמִּים:

2 Niqhalu haYehuđim be'arēhem behol-medinot  
hameleḥ Aḥašweroš lišloaḥ yad bimvaqšē ra'atam;  
we'iš lo-'amaḍ lifnēhem ki-nafal paḥdam 'al-kol-  
ha'amim.

**9:2** *Skupiše se Judejci u svojim gradovima po svim zemljama cara Asvira da dignu ruke na one koji im tražahu zlo; i niko ne mogaše stajati pred njima; jer strah od njih spopade sve narode.*

2 the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them; for the fear of them was fallen upon all the peoples.

ג וְכָל־שָׂרֵי הַמְּדִינֹת וְהָאֲחַשְׁדָּרְפָּנִים וְהַפְּחוֹת וְעֹשֵׂי  
הַמְּלָאכָה אֲשֶׁר לַמֶּלֶךְ מִנְּשָׂאִים אֶת־הַיְּהוּדִים  
כִּי־נָפַל פַּחַד־מֹרְדֵכַי עֲלֵיהֶם:

3 Wehol-sarē hamedinot weha'ahašdarpenim wehapaḥot we'osē hamelaḥa ašer lameleḥ menase'im et-haYehudim; ki-nafal paḥad-Mordohay 'alēhem.

**9:3** | svi knezovi zemaljski, namesnici i upravitelji i koji obavljahu poslove careve, podupirahu Judejce, jer ih spopade strah od Mardoheja.

3 And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them.

ד כִּי־גָדוֹל מֹרְדֵכַי בְּבַיִת הַמֶּלֶךְ וְשָׁמְעוּ הוֹלָהּ  
בְּכָל־הַמְּדִינֹת כִּי־הָאִישׁ מֹרְדֵכַי הוֹלָהּ וְגָדוֹל:

4 Ki-gadol Mordohay bevēt hameleḥ wešom'o holeḥ behol-hamedinot; ki-ha'iš Mordohay holeḥ wegadol.

**9:4** Jer velik beše Mardohej u domu carevom, i slava njegova prolazaše sve zemlje, jer taj čovek, Mardohej bivaše sve veći.

4 For Mordecai was great in the king's house, and his fame went forth throughout all the provinces; for the man Mordecai waxed greater and greater.

ה וַיִּכּוּ הַיְּהוּדִים בְּכָל־אַיְבֵיהֶם מִכַּת־חֶרֶב וְהָרָג  
וְאִבְדָּן וַיַּעֲשׂוּ בְּשֵׁנָיָהֶם כְּרִצּוֹנָם:

5 Wayaku haYehudim behol-oyevēhem makat-ḥerev weherēg we'avdan; waya'asu vesone'ēhem kiršonam.

**9:5** | tako pobiše Judejci sve neprijatelje svoje mačem i potrše i istrebiše, i učiniše šta hteše od protivnika svojih.

5 And the Jews smote all their enemies with the stroke of the sword, and with slaughter and destruction, and did what they would unto them that hated them.

וּבְשׁוֹשָׁן הַבִּירָה הָרְגוּ הַיְהוּדִים וְאָבְדוּ חֲמֵשׁ מֵאוֹת  
{ר} {איש}: {ס}

6 UvŠušān habira haregu haYehudim we'abed ḥameš me'ot iš.

9:6 | u Susanu, carskom gradu, ubiše Judejci i istrebiše pet stotina ljudi.

6 And in Shushan the castle the Jews slew and destroyed five hundred {N} men. {S}

ז וְאֵת | {ר} פַּרְשַׁנְדָּתָא {ס} וְאֵת | {ר} דַּלְפֹּן  
{ס} וְאֵת | {ר} אֲסַפְתָּא: {ס}

7 We'et Paršandata we'et Dalfon we'et Aspata.

9:7 | Farsandatu i Dalfona i Aspatu,

7 And {N} Parshandatha {S}, and {N} Dalphon {S}, and {N} Aspatha {S},

ח וְאֵת | {ר} פּוֹרְתָא {ס} וְאֵת | {ר} אַדְלִיָּא {ס}  
וְאֵת | {ר} אַרִידָתָא: {ס}

8 We'et Porata we'et Adalya we'et Aridata.

9:8 | Poratu i Adaliju i Aridatu,

8 and {N} Poratha {S}, and {N} Adalia {S}, and {N} Aridatha {S},

ט וְאֵת | {ר} פַּרְמֶשְׁתָּא {ס} וְאֵת | {ר} אַרִיסִי  
{ס} וְאֵת | {ר} אַרִידֵי {ס} וְאֵת | {ר}  
{יזתא}: {ס}

9 We'et Parmašta we'et Arisay we'et Ariday we'et Wayzata.

9:9 | Farmastu i Arisaia i Arilaia i Vaiezatu.

9 and {N} Parmashta {S}, and {N} Arisai {S}, and {N} Aridai {S}, and {N} Vaizatha, {S}

י עֲשֶׂרֶת {ר} בְּנֵי הַמֶּן בְּיַהֲמַדְתָּא צֹרֵר הַיְהוּדִים  
הֲרִגוּ וּבְבַיְזָה לֹא שָׁלְחוּ אֶת־יָדָם :

10 'Aseret benē Haman ben-Hamedata šorer  
haYehudim haragu; uvabiza lo šalehu et-yadam.

**9:10** *Deset sinova Amana, sina Amedatinog neprijatelja  
Judejskog pobiše, ali na plen ne digoše ruke svoje,*

**10** the ten {N} sons of Haman the son of Hammedatha, the  
Jews' enemy, slew they; but on the spoil they laid not their  
hand.

יא בַּיּוֹם הַהוּא בָּא מִסְפַּר הַהֲרוּגִים בְּשׁוֹשַׁן הַבִּירָה  
לִפְנֵי הַמֶּלֶךְ :

11 Bayom hahu ba mispar haharugim beŠušān habira  
lifnē hameleḥ.

**9:11** *U onaj dan, kad javiše caru broj pobijenih u Susanu  
carskom gradu,*

**11** On that day the number of those that were slain in  
Shushan the castle was brought before the king.

יב וַיֹּאמֶר הַמֶּלֶךְ לְאֶסְתֵּר הַמַּלְכָּה בְּשׁוֹשַׁן הַבִּירָה  
הֲרִגוּ הַיְהוּדִים וְאָבֵד חַמֶּשׁ מֵאוֹת אִישׁ וְאֵת עֲשֶׂרֶת  
בְּנֵי־הַמֶּן בְּשָׂאֵר מְדִינֹת הַמֶּלֶךְ מִן עָשׂוּ  
וּמֵה־שְׂאֵלֹתָי וַיִּנְתֵּן לָּהּ וּמֵה־בִּקְשָׁתָי עוֹד וַתַּעַשׂ :

12 Wayomer hameleḥ le'Ester hamalka beŠušān habira  
haregu haYehudim we'abed ḥameš me'ot iš we'et  
'aseret benē-Haman biš'ar medinot hameleḥ me 'asu;  
uma-še'elateḥ weyinaten lah uma-baqašateḥ 'od  
wete'as.

**9:12** *Reče car Jestiri carici: u Susanu carskom gradu pobiše  
i potrše Judejci pet stotina ljudi i deset sinova Amanovih, a*

šta su učinili po ostalim zemljama carevim? Šta želiš? daće ti se; i šta još moliš? biće.

**12** And the king said unto Esther the queen: 'The Jews have slain and destroyed five hundred men in Shushan the castle, and the ten sons of Haman; what then have they done in the rest of the king's provinces! Now whatever thy petition, it shall be granted thee; and whatever thy request further, it shall be done.'

יג וַתֹּאמֶר אֶסְתֵּר אֶם-עַל-הַמֶּלֶךְ טוֹב יִנָּתֵן  
גַּם-מִחֹר לַיהוּדִים אֲשֶׁר בְּשׁוּשָׁן לַעֲשׂוֹת כְּדַת הַיּוֹם  
וְאֵת עֲשֶׂרֶת בְּנֵי-הָמָן יִתְּלוּ עַל-הָעֵץ:

**13** Watomer Ester im-<sup>al</sup>-hameleh tov yinaten gam-maħar laYehuđim ašer beŠušan la<sup>asot</sup> kedat hayom; we<sup>et</sup> <sup>aseret</sup> benē-Haman yitlu <sup>al</sup>-ha<sup>eš</sup>.

**9:13 A** *Jestira reče: ako je ugodno caru, da se dopusti Judejcima u Susanu i sutra da učine po današnjoj naredbi i deset sinova Amanovih da obese na vešala.*

**13** Then said Esther: 'If it please the king, let it be granted to the Jews that are in Shushan to do to-morrow also according unto this day's decree, and let Haman's ten sons be hanged upon the gallows.'

יד וַיֹּאמֶר הַמֶּלֶךְ לְהַעֲשׂוֹת כֵּן וְתִנָּתֵן דָּת בְּשׁוּשָׁן  
וְאֵת עֲשֶׂרֶת בְּנֵי-הָמָן תָּלוּ:

**14** Wayomer hameleh lehe<sup>asot</sup> ken watinaten dat beŠušan; we<sup>et</sup> <sup>aseret</sup> benē-Haman talu.

**9:14 I** *zapovedi car da bude tako. I oglašena bi zapovest u Susanu, i obesiše deset sinova Amanovih.*

**14** And the king commanded it so to be done; and a decree was given out in Shushan; and they hanged Haman's ten sons.



טו וַיִּקְהָלוּ הַיְהוּדִים (הַיְהוּדִים) אֲשֶׁר-בְּשׁוּשַׁן גַּם  
בַּיּוֹם אַרְבַּעַת עָשָׂר לְחֹדֶשׁ אָדָר וַיַּהַרְגוּ בְּשׁוּשַׁן  
שְׁלֹשׁ מֵאוֹת אִישׁ וּבְבַזָּה לֹא שָׁלְחוּ אֶת-יָדָם:

15 Wayiqahalu haYehudim ašer-beŠušan gam beyom arba‘a ‘asar leḥodeš Adar wayahargu veŠušan šeloš me’ot iš; uvabiza lo šaleḥu et-yaḏam.

**9:15** | Judejci koji behu u Susanu skupivši se i četrnaestog dana meseca Adara pobiše u Susanu tri stotine ljudi, ali na plen ne digoše ruke svoje.

15 And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men in Shushan; but on the spoil they laid not their hand.

טז וְשָׂאֵר הַיְהוּדִים אֲשֶׁר בְּמַדִּינֹת הַמֶּלֶךְ נִקְהָלוּ וַיַּעֲמִדוּ עַל-נַפְשָׁם וַיִּנּוּחַ מֵאֵיבֵיהֶם וַהֲרוּגוּ בְּשֵׁנָאֵיהֶם  
חֲמֵשָׁה וּשְׁבַעִים אָלֶף וּבְבַזָּה לֹא שָׁלְחוּ אֶת-יָדָם:

16 Uš‘ar haYehudim ašer bimḏinot hameleh niqhalu we‘amod ‘al-nafšam wenoaḥ me’oyevēhem weharog besone‘ehem ḥamiša wešiv‘im alef; uvabiza lo šaleḥu et-yaḏam.

**9:16** A ostali Judejci koji behu po zemljama carevim skupiše se da brane život svoj i da se smire od neprijatelja svojih; i pobiše sedamdeset i pet hiljada protivnika svojih; ali na plen ne digoše ruke svoje.

16 And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand--but on the spoil they laid not their hand—

יז בְּיוֹם-שְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ אָדָר וְנוֹחַ בְּאַרְבָּעָה  
עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:

17 Beyom-šeloša 'asar lehodeš Adar; wenoah be'arba'a  
'asar bo we'aso oto yom mište wesimḥa.

**9:17** *To bi trinaestog dana meseca Adara; a četrnaestog počinuše, i praznovaše taj dan gosteći se i veseleći se.*

17 on the thirteenth day of the month Adar, and on the fourteenth day of the same they rested, and made it a day of feasting and gladness.

יח וְהַיְהוּדִים (וְהַיְהוּדִים) אֲשֶׁר-בְּשׁוּשָׁן נִקְּחָלוּ

בְּשְׁלוֹשָׁה עָשָׂר בּוֹ וּבְאַרְבָּעָה עָשָׂר בּוֹ וְנוֹחַ

בְּחִמְשָׁה עָשָׂר בּוֹ וַעֲשֵׂה אֹתוֹ יוֹם מְשֻׁתָּה וְשִׂמְחָה:

18 WehaYehudim ašer-beŠušān niqḥalu bišloša 'asar bo  
uv'arba'a 'asar bo; wenoah baḥamiša 'asar bo we'aso  
oto yom mište wesimḥa.

**9:18** *A Judejci koji behu u Susanu skupiše se trinaestog i četrnaestog dana istog meseca, a počinuše petnaestog, i praznovaše taj dan gosteći se i veseleći se.*

18 But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.

יט עַל-כֵּן הַיְהוּדִים הַפְּרוּזִים (הַפְּרוּזִים) הִישָׁבִים

בְּעָרֵי הַפְּרוּזוֹת עָשִׂים אֶת יוֹם אַרְבָּעָה עָשָׂר לְחֹדֶשׁ

אָדָר שִׂמְחָה וּמְשֻׁתָּה וְיוֹם טוֹב וּמְשַׁלַּח מַנּוֹת אִישׁ

לְרֵעֵהוּ:

19 'Al-ken haYehudim haperazim hayoševim be'arē  
haperazot 'osim et yom arba'a 'asar lehodeš Adar simḥa  
umište weyom tov; umišloah manot iš lere'ehu.

**9:19** Zato Judejci seljani, koji žive po mestima neograđenim, praznuju četrnaesti dan meseca Adara veseleći se i gosteći se i blagujući, i šaljući jela jedan drugom.

**19** Therefore do the Jews of the villages, that dwell in the unwallled towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

כ ויכתב מרדכי את־הדברים האלה וישלח  
ספרים אל־כל־היהודים אשר בכל־מדינות  
המלך אחשוורוש הקרובים והרחוקים:

**20** Wayihtov Mordohay et-hadevarim ha'ele; wayišlah sefarim el-kol-haYehudim ašer behol-medinot hameleh Aħašweroš haqerovim wehareḡoqim.

**9:20** Jer Mardohej napisa ovo, i razasla knjige svim Judejcima koji behu po svim zemljama cara Asvira, blizu i daleko,

**20** And Mordecai wrote these things, and sent letters unto all the Jews that were in all the provinces of the king Ahasuerus, both nigh and far,

כא לקים עליהם להנות עשים את יום ארבעה  
עשר לחדש אדר ואת יום־חמשה עשר בו  
בכל־שנה ושנה:

**21** Leqayem 'alēhem lihyot 'osim et yom arba'a 'asar lehodeš Adar we'et yom-ħamiša 'asar bo; behol-šana wešana.

**9:21** Naređujući im da praznuju dan četrnaesti meseca Adara i petnaesti dan istog meseca svake godine;

**21** to enjoin them that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same, yearly,

כב פְּיָמִים אֲשֶׁר־נָחוּ בָהֶם הַיְהוּדִים מֵאֹיְבֵיהֶם  
וְהַחֲדָשׁ אֲשֶׁר נִהְפָּךְ לָהֶם מִיָּגוֹן לְשִׂמְחָה וּמֵאֲכָל  
לַיּוֹם טוֹב לַעֲשׂוֹת אוֹתָם יְמֵי מִשְׁתָּה וְשִׂמְחָה  
וּמִשְׁלַח מְנוֹת אִישׁ לִרְעֵהוּ וּמִתְּנוֹת לְאֲבִינִים :

22 Kayamim ašer-naḥu vahem haYehuḏim  
me'oyevēhem wehahodeš ašer nehpaḥ lahem miyagon  
lesimḥa ume'evel leyom tov; la'asot oṭam yemē mište  
wesimḥa umišloaḥ manot iš lere'ehu umatanot  
la'evyonim.

**9:22** *Prema danima u koje se smiriše Judejci od neprijatelja svojih i prema mesecu kad im se pretvori žalost u radost i tuga u veselje, da te dane praznuju gosteći se i veseleći se i šaljući jela jedan drugom, i siromasima darove.*

22 the days wherein the Jews had rest from their enemies, and the month which was turned unto them from sorrow to gladness, and from mourning into a good day; that they should make them days of feasting and gladness, and of sending portions one to another, and gifts to the poor.

כג וְקִבֵּל הַיְהוּדִים אֶת אֲשֶׁר־הֵחֵלוּ לַעֲשׂוֹת וְאֵת  
אֲשֶׁר־כָּתַב מֹרְדֳּכָי אֲלֵיהֶם :

23 Weqibel haYehuḏim eṭ ašer-heḥelu la'asot; we'eṭ  
ašer-kaṭav Mardoḥay alēhem.

**9:23** *I primiše svi Judejci da čine šta su počeli i šta im pisa Mardohej.*

23 And the Jews took upon them to do as they had begun, and as Mordecai had written unto them;

כד כִּי הָמָן בֵּין־הַמְדָּתָא הָאֲנֹנִי צִרַר כָּל־הַיְהוּדִים  
חָשַׁב עַל־הַיְהוּדִים לְאֲבָדָם וְהֶפֶל פּוֹר הוּא הַגּוֹרֵל  
לְהָמָם וּלְאֲבָדָם :

24 Ki Haman ben-Hamedata ha'Agagi šorer kol-haYehudim ḥašav 'al-haYehudim le'abedam; wehipil pur hu hagoral lehumam ul'abedam.

*9:24 Jer Aman, sin Amedatin Agagej neprijatelj svih Judejaca namisli za Judejce da ih istrebi, i baci Fur, to jest žreb, da ih potre i istrebi.*

24 because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had cast pur, that is, the lot, to discomfit them, and to destroy them;

כֹּה וּבְכֹאֵה לִפְנֵי הַמֶּלֶךְ אָמַר עַם-הַסֹּפֵר יָשׁוּב  
מִחֲשַׁבְתּוֹ הִרְעָה אֲשֶׁר-חָשַׁב עַל-הַיְהוּדִים  
עַל-רֹאשׁוֹ וְתָלוּ אֹתוֹ וְאֶת-בָּנָיו עַל-הָעֵץ :

25 Uvevo'ah lifnē hameleḥ amar 'im-hasefer yašuv maḥašavto hara'a ašer-ḥašav 'al-haYehudim 'al-rošo; weṭalu oṭo we'eṭ-banaw 'al-ha'eš.

*9:25 Ali kad Jestira iziđe pred cara, on zapovedi knjigom, te se zla misao njegova koju smisli na Judejce vrati na njegovu glavu, i obesiše njega i sinove njegove na vešala.*

25 but when she came before the king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged on the gallows.

כּו עַל-כֵּן קָרְאוּ לַיָּמִים הָאֵלֶּה פּוּרִים עַל-שֵׁם  
הַפּוּר עַל-כֵּן עַל-כָּל-דְּבָרֵי הָאִגֶּרֶת הַזֹּאת  
וּמֵה-רָאוּ עַל-כִּכָּה וּמָה הִגִּיעַ אֲלֵיהֶם :

26 'Al-ken qare'u layamim ha'ele Furim 'al-šem hapur 'al-ken 'al-kol-divrē ha'igeret hazot; uma-ra'u 'al-kaḥa uma higi'a alēhem.

**9:26** Zato prozvaše te dane Furim od imena Fur; i radi svojih reči te knjige i radi onog što videše, tako i radi onog što im se dogodi,

**26** Wherefore they called these days Purim, after the name of pur. Therefore because of all the words of this letter, and of that which they had seen concerning this matter, and that which had come unto them,

כִּז קִיְמוּ וּקְבַל (וּקְבָלוּ) הַיְהוּדִים | עֲלֵיהֶם |  
וְעַל-זֶרַעַם וְעַל כָּל-הַנְּלוּיִם עֲלֵיהֶם וְלֹא יַעֲבוֹר  
לְהַיּוֹת עֲשִׂים אֶת שְׁנֵי הַיָּמִים הָאֵלֶּה כְּכַתְּבָם  
וְכִזְמָנָם בְּכָל-שָׁנָה וְשָׁנָה:

**27** Qiyemu weqibelu haYehudim 'alēhem we'al-zar'am we'al kol-hanilwim 'alēhem welo ya'avor lihyot 'osim et šenē hayamim ha'ele kihtavam wehizmanam; behol-šana wešana.

**9:27** Postaviše Judejci i primiše na se i na seme svoje i na sve koji se udruže s njima da je nepromenljivo da slave ta dva dana kao što je napisano za njih i na vreme koje je za njih određeno, svake godine,

**27** the Jews ordained, and took upon them, and upon their seed, and upon all such as joined themselves unto them, so as it should not fail, that they would keep these two days according to the writing thereof, and according to the appointed time thereof, every year;

כַּח וְהַיָּמִים הָאֵלֶּה נִזְכָּרִים וְנַעֲשִׂים בְּכָל-דָּוָר  
דָּוָר מִשְׁפָּחָה וּמִשְׁפָּחָה מְדִינָה וּמְדִינָה וְעִיר וְעִיר  
וַיָּמֵי הַפְּוֹרִים הָאֵלֶּה לֹא יַעֲבְרוּ מִתּוֹךְ הַיְהוּדִים  
וְזָכְרָם לֹא-יִסּוּף מִזֶּרַעַם: {ס}

**28** Wehayamim ha'ele nizkarim wena'asim behol-dor wador mišpaḥa umišpaḥa meḏina umḏina we'ir wa'ir;

wimē haPurim ha'ele lo ya'avru mitoh haYehudim  
weziḥram lo-yasuf mizar'am.

**9:28** *I da se ti dani spominju i slave u svakom naraštaju, u svakoj porodici, u svakoj zemlji i u svakom gradu; i ti dani Furim da ne prestanu među Judejcima i spomen njihov da ne pogine u semenu njihovom.*

**28** and that these days should be remembered and kept throughout every generation, every family, every province, and every city; and that these days of Purim should not fail from among the Jews, nor the memorial of them perish from their seed. {S}

כַּט וְתִכְתֹּב אֶסְתֵּר הַמַּלְכָּה בִּתְ-אֲבִיחַיִל וּמֹרְדֵכַי  
הִיְהוּדֵי אֶת-כָּל-תִּקְוָה לְקַיֵּם אֶת אַגְרַת הַפְּרִים  
הַזֹּאת הַשְּׁנִית:

**29** Watih̄tov Ester hamalka vat-Avilḥayil uMordohay  
haYehudi et-kol-toqef; leqayem et igeret haPurim hazot  
hašenit.

**9:29** *I pisa carica Jestira, kći Avihailova i Mardohej Judejac svakom tvrdnjom potvrđujući knjigu za Furim drugi put.*

**29** Then Esther the queen, the daughter of Abihail, and Mordecai the Jew, wrote down all the acts of power, to confirm this second letter of Purim.

ל וַיִּשְׁלַח סְפָרִים אֶל-כָּל-הַיְהוּדִים אֶל-שֶׁבַע  
וְעֶשְׂרִים וּמֵאָה מְדִינָה מְלָכוֹת אַחְשֻׁרוֹשׁ דְּבָרֵי  
שְׁלֹמֹם וְאַמֶּת:

**30** Wayišlah sefarim el-kol-haYehudim el-ševa'  
we'esrim ume'a meḥina malḥut Aḥšweroš; divre šalom  
we'emet.

**9:30** *I razasla knjigu svim Judejcima u sto i dvadeset i sedam zemalja cara Asvira i rečima ljubaznim i istinitim,*

**30** And he sent letters unto all the Jews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, with words of peace and truth,

לא לְקִיָּם אֶת־יְמֵי הַפְּרִים הָאֵלֶּה בְּזִמְנֵיהֶם כַּאֲשֶׁר  
קִיָּם עֲלֵיהֶם מֹרְדֳּכָי הַיְהוּדִי וְאֶסְתֵּר הַמַּלְכָּה  
וְכַאֲשֶׁר קִיָּמוּ עַל־נַפְשָׁם וְעַל־זֵרַעָם דְּבַר־י דְּבַר־י הַצּוֹמוֹת  
וַיַּעֲקֹתָם:

**31** Leqayem et-yemē haPurim ha'ele bizmanēhem ka'ašer qiyam 'alēhem Mordoḥay haYehudi we'Ester hamalka weḥa'ašer qiyemu 'al-nafšam we'al-zar'am; divrē ḥasomoṭ weza'aqātam.

**9:31** *Da tvrdo drže dane Furim na vreme kao što im je postavio Mardohej Judejac i carica Jestira i kao što sami postaviše sebi i semenu svom za spomen postu njihovom i vikanju njihovom.*

**31** to confirm these days of Purim in their appointed times, according as Mordecai the Jew and Esther the queen had enjoined them, and as they had ordained for themselves and for their seed, the matters of the fastings and their cry.

לב וּמְאֹמֵר אֶסְתֵּר קִיָּם דְּבַר־י הַפְּרִים הָאֵלֶּה  
וְנִכְתָּב בְּסֵפֶר: {ס}

**32** Uma'amar Ester qiyam divrē haPurim ha'ele; weniḥtav basefer.

**9:32** *Tako zapovest Jestirina potvrdi uredbu za Furim, i bi zapisano u knjigu.*

**32** And the commandment of Esther confirmed these matters of Purim; and it was written in the book. {S}



# אסתר פרק י

*Jestira, glava 10 / Esther Chapter 10*

א וַיִּשֶׂם הַמֶּלֶךְ אַחְשֵׁרֶשׁ (אַחְשֹׁרֶשׁ) מִסַּעֲלֵה־הָאָרֶץ וְאֵי הַיָּם:

1 Wayasem hameleh Ahasweroš mas 'al-ha'ares we'iyē hayam.

*10:1 Potom car Asvir udari danak na zemlju i na ostrva morska.*

1 And the king Ahasuerus laid a tribute upon the land, and upon the isles of the sea.

ב וְכָל־מַעֲשֵׂה תְקִפּוֹ וְגִבּוֹרָתוֹ וּפְרָשֵׁת גְּדֻלָּת מְרֹדֵכַי אֲשֶׁר גִּדְּלוֹ הַמֶּלֶךְ הַלּוֹא־הֵם כְּתוּבִים עַל־סֵפֶר דְּבָרַי הַיָּמִים לְמַלְכֵי מִדְיָ וּפָרַס:


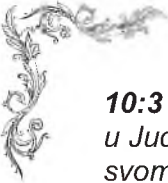
2 Wehol-ma'ase toqpo ugvurato ufarašat gedulat Mordohay ašer gidelo hameleh; halo-hem ketuvim 'al-sefer divrē hayamim lemalhē Maḏay uFaras.

*10:2 A sva dela vlasti njegove i sile, i pripovest o veličini Mardohejevoj kako ga je car učinio velikim, to je napisano u knjizi dnevnika careva Midskih i Persijskih.*

2 And all the acts of his power and of his might, and the full account of the greatness of Mordecai, how the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?

ג כִּי מְרֹדֵכַי הַיְהוּדִי מִשְׁנֵה לְמַלְךְ אַחְשֹׁרֶשׁ וְגִדּוֹל לַיְהוּדִים וְרִצּוֹי לְרַב אֶחָיו דָּרַשׁ טוֹב לְעַמּוֹ וְדָבַר שְׁלֹם לְכָל־זֵרְעוֹ: {ש}

3 Ki Mordohay haYehudi mišne lameleh Ahasweroš wegadol laYehudim werasuy lerov eḥaw; doreš tov le'amo weḏover šalom lehol-zar'o.



**10:3** *Jer Mardohej Judejac beše drugi do cara Asvira i velik u Judejaca i mio mnoštvu braće svoje starajući se za dobro svom narodu i govoreći za sreću svega semena svog.*

**3** For Mordecai the Jew was next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren; seeking the good of his people and speaking peace to all his seed. {C}

# ברכה אחר קריאת המגילה

Beraha ahar qeriat haMegila

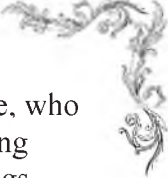
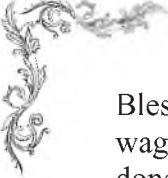
Blagoslov posle čitanja megile

Blessing after the reading of the Megillah

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הָרַב אֶת רִיבֵנוּ, וְהִדָּן אֶת דֵּינֵנוּ,  
וְהַנּוֹקֵם אֶת נַקְמָתֵנוּ, וְהַמְשַׁלֵּם גְּמוּלָה  
לְכָל אוֹיְבֵי נַפְשֵׁנוּ, וְהַנּוֹפֵר לָנוּ מִצָּרֵינוּ,  
בָּרוּךְ אַתָּה יְיָ הַנּוֹפֵר לְעַמּוֹ יִשְׂרָאֵל  
מִכָּל צָרֵיהֶם, הָאֵל הַמוֹשִׁיעַ:

Baruh ata Adonay Eloheinu meleh ha'olam, harav et rivenu, wehadan et dinenu, wehanoqem et niqmatenu, wehamešalem gemul lehol oyve nafšenu, wehanifra' lanu mišarēnu; Baruh ata Adonay hanifra' le'amo Yisra'el mikol šarēhem, haEl hamošī'a.

*Blagosloven da si ti, Gospode Bože naš, kralju vasseljene, koji vojuje bitke naše, i sudi osude naše, i osvećuje osvete naše, i plaća po zasluži svim neprijateljima duše naše, i izbavlja nas od dušmana naših. Blagosloven da si ti, Gospode, koji izbavlja narod svoj Izrael od svih zlotvora njegovih, Bože spasitelju.*



Blessed are You, LORD our God, King of the universe, who wages our battles, defends our rights, avenges the wrong done to us, punishes our oppressors in behalf, and brings retribution upon all our mortal enemies. Blessed are You LORD, who exacts payment in behalf of His people Israel from all their oppressors; God who delivers.

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וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

We'asu li miqdaš wešaḥanti beṭoḥam.

I neka mi načine svetinju, da među njima nastavam;

And let them make Me a sanctuary, that I may dwell among them.