



מגילת רות

MEGILAT RUT

KNJIGA O RUTI
THE BOOK OF RUTH



2

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THE BOOK OF RUTH

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**SVETI SPISI
PET SVITAKA**

KNJIGA O RUTI

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

BEOGRAD 2018 / 5778



VELIKU ZAHVALNOST UPUĆUJEM

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





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



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

Miljana Šnap



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

Eugen Verber

Uvod ili o čitanju pet *megilot*

Hameš megilot ili pet svitaka, nalaze se u *Keṭuvim* (*Spisima*), trećem delu *Tanaħa* (Jevrejskog kanona *Biblije* ili „*Starog*” *zaveta*), najsvetije knjige Jevreja, temelja Judaizma. To su svici iz kojih čitamo u sinagogama, ili individualno, o praznicima. *Šir Haširim* (*Solomonova pesma nad pesmama*) čita se tokom Pesaha, a Sefardi je čitaju i pred svaki Šabat; *Ruṭ* se čita za Šavu’ot; *Ēha* (*Plać 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.

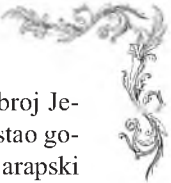
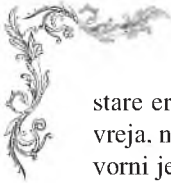
Standardizovana akademaska pravila o latiničnoj transliteraciji hebrejskih slova, u potpunosti su primenjena u ovom izdanju pet svitaka i prikazana su u sledećoj tabeli:

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


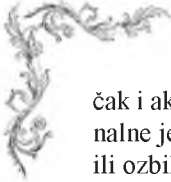
Opređenije za engleski prevod pet *megilot* (iz originalnog prevoda *Svetog pisma*, prema masoretskom tekstu, Jevrejskog izdavačkog društva iz 1917. godine), nastalo je iz razloga: poštovanja prema istaknutim rabinima i naučnicima koji su se prihvatili ovog brušenja prevoda *Tanaħa* na engleski jezik; 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 *Tiša' B'Av*; *Qoheleṭ* (Ecclesiastes) during *Sukot*; and *Ester* on *Purim*.

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

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



Note on the Hebrew Script



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

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

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

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

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



Note on Transliteration

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

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

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

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

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





Note on Serbian Translation

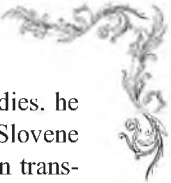
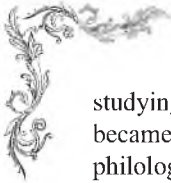
Sacred books were translated from Hebrew already before the Common Era, firstly to languages spoken by Jews themselves, such as Aramaic and Greek, followed by other languages. In this way *Targumim* were created as translations of the Tora to Aramaic, starting with the return of Jews from Babylon to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

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

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

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





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

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

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



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





Note on English Translation

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

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


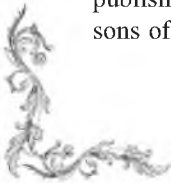


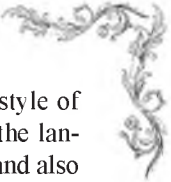
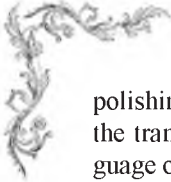


Certainly, the utter respect for the endeavours and accomplishments of all brilliant experts who translated the holy Hebrew texts should be emphasized. but one should also bear in mind that translation, like frankincense, has to be our own so that our word, like its smell, would be accepted by the Creator.

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

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





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

Conclusion

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

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

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

Miljana Šnap



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

אאוגן ורבר

הקדמה, או על קריאת חמש המגילות

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

בשונה מהדת הנוצרית, יהדות אורתודוקסית מאופיינת באי קיומם של כמרים וטקסים פולחניים. יהדות אורתודוקסית מבוססת על זכותו וחובתו של כל אדם לפנות בצורה ישירה אל בורא עולם, בניגוד לנוכחות חסרת אונים בבית כנסת והקשבה לאיש דת (רב או חזן) אשר קורא ומתפלל בעבורו. עדיפה, כמובן, היכולת להבין ולקרוא את השפה העברית, מפני שזו שפת הקודש. עם זאת, כיום, מרבית היהודים בגולה לא מעוררים 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 מעוררים בשפה העברית), ולבסוף בתרגום הפסוקים לסרבית ולאנגלית.

הערה על השפה העברית

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

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

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

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

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

הערה על התעתיק

במטרה ליצור תעתיק אשר מעביר בצורה הטובה ביותר את המצולל העברי, בחרתי בתעתיק אקדמי של האלף-בית העברי (לפי International Standard Organization, 1962), אשר לוקח בחשבון את קיומן של שתיים או שלוש תופעות שבקרב יהדות אירופה מרוודות לתופעה אחת בלבד אשר שגורה בשפה המדוברת. התעתיק האקדמי הוא התעתיק היחיד אשר מאפשר תעתיק מסודר ומוסכם, בעוד שתעתיק פרטי או מקומי יוצרים תחושה של אקראיות ואי סדר. הטבלה לתעתיק של אותיות עבריות לאותיות לטיניות יכולה להמצא בקרב מומחים רבים לדקדוק העברי התנ"כי. כגון, "דקדוק מעשי לעברית קלאסית", שנכתב על ידי יעקב וינגרין, פרופסור מטריניטי קולג' בדבלין, הופיע במספר גליונות (1939, 1959 ו 1963).

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

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

הערה על התרגום לסרבית

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

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

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

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

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

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

הערה על התרגום לאנגלית

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

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

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

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

Ruta, glava 1 / Ruth Chapter 1

א וַיְהִי בַיָּמֵי שָׁפֶט הַשְּׁפֹטִים וַיְהִי רָעֵב בְּאֶרֶץ וַיֵּלֶךְ
אִישׁ מִבֵּית לֶחֶם יְהוּדָה לְגוֹר בְּשָׂדֵי מוֹאָב הוּא
וְאִשְׁתּוֹ וּשְׁנֵי בָנָיו:

1 Wayhi bimē šefoṭ hašofeṭim wayhi ra'av ba'ares;
wayeleḥ iš miBet lehem Yehuda lagur bisde Mo'av hu
we'išto usne vanaw.

1:1 A u ono vreme kad sudiše sudije bi glad u zemlji; i jedan čovek iz Vitlejema Judinog otide da živi kao došljak u zemlji Moavskoj sa ženom svojom i sa dva sina svoja.

1 And it came to pass in the days when the judges judged, that there was a famine in the land. And a certain man of Beth-lehem in Judah went to sojourn in the field of Moab, he, and his wife, and his two sons.

ב וּשְׁם הָאִישׁ אֱלִימֶלֶךְ וּשְׁם אִשְׁתּוֹ נְעֹמִי וּשְׁם
שְׁנֵי בָנָיו | מַחֲלֹן וְכִלְיוֹן אֶפְרַתִּים מִבֵּית לֶחֶם
יְהוּדָה וַיָּבֹאוּ שְׂדֵי-מוֹאָב וַיְהִיו־שָׁם:

2 Wešem ha'iš Elimeleḥ wešem išto Na'omi wešem šene-vanaw Maḥlon weHilyon Efratim miBet lehem Yehuda; wayavo'u sedē-Mo'av wayihyu-šam.

1:2 A ime tom čoveku beše Elimeleh, a ženi mu ime Nojemina, a imena dvojice sinova njegovih Malon i Heleon; i behu Efraćani, iz Vitlejema Judinog; i dođoše u zemlju Moavsku i nastaniše se onde.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Maḥlon and Chilion, Ephrathites of Beth-lehem in Judah. And they came into the field of Moab, and continued there.

ג וַיָּמָת אֱלִימֶלֶךְ אִישׁ נַעֲמִי וַתִּשָּׂאֹר הִיא וּשְׁנֵי בָנֶיהָ:

3 Wayamot Elimeleh iṣ Na'omi; watiša'er hi usnē vaneha.

1:3 Potom umre Elimeleh muž Nojeminin i ona osta sa dva sina svoja.

3 And Elimelech Naomi's husband died; and she was left, and her two sons.

ד וַיִּשְׂאוּ לָהֶם נָשִׁים מֵאֲכִיּוֹת שֵׁם הָאֶחָת עֹרְפָה וְשֵׁם הַשֵּׁנִית רֹוּת וַיֵּשְׁבוּ שָׁם כְּעֶשֶׂר שָׁנִים:

4 Wayis'u lahem našim Mo'aviyot šem ha'aḥat 'Orpa wešem hašenit Rut; wayeševu šam ke' eser šanim.

1:4 Oni se oženiše Moavkama; Jednoj beše ime Orfa a drugoj Ruta; i onde stajahu do deset godina.

4 And they took them wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth; and they dwelt there about ten years.

ה וַיָּמָתוּ גַם־שְׁנֵיהֶם מַחְלוֹן וְכִלְיוֹן וַתִּשָּׂאֹר הָאִשָּׁה מִשְׁנֵי יְלָדֶיהָ וּמְאִישָׁהּ:

5 Wayamuṭu gam-šenēhem Maḥlon weḤilyon; watiša'er ha'iša mišenē yeladeha ume'išah.

1:5 Potom umreše obojica, Malon i Heleon; i žena osta bez dva sina svoja i bez muža svog.

5 And Mahlon and Chilion died both of them; and the woman was left of her two children and of her husband.

ו וַתָּקָם הִיא וְכָל־תֵּיהָ וַתָּשָׁב מִשְׁדֵּי מוֹאָב כִּי שָׁמְעָה בְּשָׂדֵה מוֹאָב כִּי־פָקַד יְהוָה אֶת־עַמּוֹ לָתֵת לָהֶם לָחֶם:

6 Wataqom hi weḥaloteha watašov misedē Mo'av; ki šame'a bisde Mo'av ki-faqad Adonay et-'amo latet lahem lahem.

1:6 Tada se ona podiže sa snahama svojim da se vrati iz zemlje Moavske, jer ču u zemlji Moavskoj da je Gospod pohodio narod svoj davši im hleba.

6 Then she arose with her daughters-in-law, that she might return from the field of Moab; for she had heard in the field of Moab how that the LORD had remembered His people in giving them bread.

וַתִּצָא מִן־הַמְּקוֹם אֲשֶׁר הָיְתָה־שָׁמָּה וּשְׁתֵּי
כְּלוֹתֶיהָ עִמָּה וַתֵּלְכֶנָּה בְּדֶרֶךְ לָשׁוּב אֶל־אֶרֶץ
יְהוּדָה:

7 Wateše min-hamaqom ašer hayeta-šama uštē haloteha 'imah; watelehna vadereh lašuv el-ereš Yehuda.

1:7 I izide iz mesta gde beše, i obe snahe njene s njom; dođoše putem da se vrate u zemlju Judinu.

7 And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

ח וַתֹּאמֶר נַעֲמִי לְשְׁתֵּי כְּלוֹתֶיהָ לֵכְנָה שְׁבֹנָה אִשָּׁה
לְבַיִת אִמָּה יַעֲשֶׂה (יַעֲשׂ) יְהוָה עִמָּכֶם חֶסֶד כַּאֲשֶׁר
עֲשִׂיתֶם עִם־הַמֵּתִים וְעִמָּדַי:

8 Watomer Na'omi lištē haloteha lehna šovna iša levēt 'imah; ya'as Adonay 'imahem ḥesed ka'ašer 'asitem 'im-hameṭim we'imadi.

1:8 Tada reče Nojemina obema snahama svojim: idite, vratite se svaka u dom majke svoje; Gospod neka vam učini milost kao što vi učiniste umrlima i meni.

8 And Naomi said unto her two daughters-in-law: 'Go, return each of you to her mother's house; the LORD deal kindly with you, as ye have dealt with the dead, and with me.

ט יִתֵּן יְהוָה לָכֶם וּמִצָּאֵן מְנוּחָה אִשָּׁה בֵּית אִישָׁה
וּתְשַׁק לָהֶן וּתְשָׂאנָה קוֹלָן וּתְבַכֶּינָה:

9 Yiten Adonay lahem umšena menuħa iša bēt išah;
watišaq lahen watisena qolan wativkena.

1:9 *Da vam da Gospod da nađete počinak svaka u domu
muža svog. I poljubi ih; a one povikavši zaplakaše,*

9 The LORD grant you that ye may find rest, each of you in
the house of her husband.' Then she kissed them; and they
lifted up their voice, and wept.

י וּתְאֹמְרְנָה-לָּהּ כִּי-אֲתֵךְ נָשׁוּב לְעַמִּי:

10 Watomarna-lah; ki-itah našuv le'ameh.

1:10 *I rekoše joj: ne, nego ćemo se s tobom vratiti u tvoj
narod.*

10 And they said unto her: 'Nay, but we will return with thee
unto thy people.'

יא וּתְאֹמֵר נְעָמִי שְׂבִנָּה בְּנֹתַי לָמָּה תִּלְכְּנָה עִמִּי
הַעוֹד-לִי בָנִים בְּמֵעֵי וְהָיוּ לָכֶם לְאֲנָשִׁים:

11 Watomer Na'omi šovna venotay lama telahna 'imi;
ha'od-li vanim beme'ay wehayu lahem la'anašim.

1:11 *A Nojemina im reče: idite natrag, kćeri moje; što biste
išle sa mnom? zar ću još imati sinova u utrobi svojoj da vam
budu muževi?*

11 And Naomi said: 'Turn back, my daughters; why will ye
go with me? have I yet sons in my womb, that they may be
your husbands?'

יב שְׂבִנָּה בְּנֹתַי לָכֵן כִּי זָקַנְתִּי מֵהָיוֹת לְאִישׁ כִּי
אָמַרְתִּי יִשְׁלִי תִקְוָה גַם הָיִיתִי הַלֵּילָה לְאִישׁ וְגַם
יִלְדָתִי בָנִים:

12 Šovna venotay lehna ki zaqanti mihyot le'iš; ki amarti yeš-li tiqwa gam hayiti halayla le'iš wegam yalaḏti vanim.

1:12 *Vratite se, kćeri moje, idite; jer sam ostarela i nisam za udaju. A i da kažem da se nadam i da se još noćas udam, i da rodim sinove,*

12 Turn back, my daughters, go your way; for I am too old to have a husband. If I should say: I have hope, should I even have an husband to-night, and also bear sons;

יג הלהן | תשפרנה עד אשר יגדלו הלהן תעגנה
לבתי היות לאיש אל בנתי כימרלי מאד מכם
כיצאה בי ידיהה:

13 Halahen tesaberna 'ad ašer yigdalū halahen te'agena levilti heyot le'iš; al benotay ki-mar-li me'od mikem ki-yaš'a vi yad-Adonay.

1:13 *Zar ćete ih vi čekati dok odrastu? zar ćete toga radi stajati neudate? Nemojte, kćeri moje; jer su moji jadi veći od vaših, jer se ruka Gospodnja podigla na me.*

13 would ye tarry for them till they were grown? would ye shut yourselves off for them and have no husbands? nay, my daughters; for it grieveth me much for your sakes, for the hand of the LORD is gone forth against me.'

יד ותשנה קולן ותבכינה עוד ותשק ערפה
לחמותה ורות דבקה בה:

14 Watisena qolan wativkena 'od; watišaq 'Orpa laḥamotah weRut daveqa bah.

1:14 *Tada one podigavši glas svoj plakaše opet; i Orpa poljubi svekrvu svoju; a Ruta osta kod nje.*

14 And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth cleaved unto her.

טו וַתֹּאמֶר הִנֵּה שָׁבָה יְבִמְתְּךָ אֶל-עַמָּהּ
וְאֶל-אֱלֹהֶיהָ שׁוּבִי אַחֲרַי יְבִמְתְּךָ:

15 Watomer hine šava yevimteh el-'amah we'el-eloheha; šuvi aḥarē yevimteh.

1:15 A ona joj reče: eto, jetrva se tvoja vratila narodu svom i k bogovima svojim; vrati se i ti za jetrvom svojom.

15 And she said: 'Behold, thy sister-in-law is gone back unto her people, and unto her god; return thou after thy sister-in-law.'

טז וַתֹּאמֶר רֹוּת אֶל-תַּפְּנְעֵי-בִי לְעֻזְבְּךָ לָשׁוּב
מֵאַחֲרַיךָ כִּי אֶל-אֲשֶׁר תֵּלְכִי אֵלַי וּבְאֲשֶׁר תִּלְיִנִי
אֲלִין עִמָּךְ עַמִּי וְאֱלֹהֶיךָ אֱלֹהֵי:

16 Watomer Ruṭ al-tifge' i-vi le'ozveh lašuv me'aḥarayah; ki el-ašer telehi eleḥ uva'ašer talini alin 'ameḥ 'ami wElohayih Elohay.

1:16 Ali Ruta reče: nemoj me nagovarati da te ostavim i od tebe otidem; jer kuda god ti ideš, idem i ja; i gde god ti nastaniš, nastaniću se i ja; tvoj je narod moj narod, i tvoj je Bog moj Bog.

16 And Ruth said: 'Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

יז בְּאֲשֶׁר תִּמְוֹתַי אָמוֹת וְשֵׁם אֲקַבֵּר כֹּה יַעֲשֶׂה יְהוָה
לִי וְכֹה יוֹסִיף כִּי הַמּוֹת יַפְרִיד בֵּינִי וּבֵינְךָ:

17 Ba'ašer tamuṭi amuṭ wešam eqaver; ko ya'ase Adonay li weḥo yosif ki hamawet yafrid bēni uvēneh.

1:17 Gde ti umreš, umreću i ja, i onde ću biti pogrebena. To neka mi učini Gospod i to neka mi doda, smrt će me samo rastaviti s tobom.

17 where thou diest, will I die, and there will I be buried; the LORD do so to me, and more also, if aught but death part thee and me.'

יח וַתֵּרָא כִּי־מִתְאַמֶּשֶׁת הִיא לְלַכֵּת אֶתָּה וַתַּחְדַּל
לְדַבֵּר אֵלֶיהָ:

18 Watere ki-mit'ameset hi lalehet itah; watehdal ledaber eleha.

1:18 *A ona kad vide da je tvrdo naumila ici s njom, presta je odvracati.*

18 And when she saw that she was steadfastly minded to go with her, she left off speaking unto her.

יט וַתֵּלַכְנָה שְׁתֵּיהֶם עַד־בּוֹאֲנָה בֵּית לֶחֶם וַיְהִי
כְּבּוֹאֲנָהּ בֵּית לֶחֶם וַתֵּהֶם כָּל־הָעִיר עֲלֶיהָ
וַתֹּאמְרָנָה הֲזֹאת נָעָמִי:

19 Watelahna setehem 'ad-bo'ana Bēt lahem; wayhi kevo'ana Bēt lehem watehom kol-ha'ir 'alēhen watomarna hazot Na'omi.

1:19 *Tako idoše obe dok ne dođoše u Vitlejem; a kad dođoše u Vitlejem, sav grad uzavre njih radi, i govorahu: je li to Nojemina?*

19 So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that all the city was astir concerning them, and the women said: 'Is this Naomi?'

כ וַתֹּאמֶר אֲלֶיהָ אֵל־תִּקְרָאנָה לִּי נָעָמִי קְרָאן לִּי
מָרָא כִּי־הֵמָר שָׂדַי לִּי מָאֵד:

20 Watomer alēhen al-tiqrena li Na'omi; qerena li Mara ki-hemar Šaday li me'od.

1:20 *A ona im govoraše: ne zovite me više Nojemina, nego me zovite Mara, jer mi velike jade zadade Svemogućí.*

20 And she said unto them: 'Call me not Naomi, call me Marah; for the Almighty hath dealt very bitterly with me.

כָּא אֲנִי מְלָאָה הִלַּכְתִּי וְרִיקָם הֵשִׁיבֵנִי יְהוָה לִמָּה
תִּקְרָאנָה לִי נַעֲמִי וַיְהוָה עֲנָה בִּי וְשָׂדֵי הָרַע לִי:

21 Ani mele'a halahti werēqam hešivani Adonay; lama tiqrena li Na'omi wAdonay 'ana vi weŠaday hera' li.

1:21 *Obilna sam otišla, a praznu me vrati Gospod. Zašto me zovete Nojemina, kad me Gospod obori i Svemogućí me ucveli.*

21 I went out full, and the LORD hath brought me back home empty; why call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?'

כָּב וַתָּשָׁב נַעֲמִי וְרוֹת הַמּוֹאֲבִיָּה כָלְתָה עִמָּה הַשָּׂבָה
מִשָּׂדֵי מוֹאָב וַהֲמָה בָּאוּ בֵּית לֶחֶם בְּתַחֲלִית קַצִּיר
שְׁעָרִים:

22 Watašov Na'omi weRuṭ haMo'aviya ḥalatah 'imah hašava misedē Mo'av; wehema ba'u Bēt leḥem bithilat qešir se'orim.

1:22 *Tako dođe natrag Nojemina i s njom Ruta Moavka, snaha njena, vrativši se iz zemlje Moavske; a dođoše u Vitlejem o početku ječmene žetve.*

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the field of Moab--and they came to Beth-lehem in the beginning of barley harvest.

רות פרק ב

Ruta, glava 2 / Ruth Chapter 2

א וְלִנְעָמִי מִידַע (מוֹדַע) לְאִשָּׁה אִישׁ גִּבּוֹר חַיִּל
מִמְשַׁפַּחַת אֱלִימֶלֶךְ וּשְׁמוֹ בֹּעַז:

1 UIna'omi moḏa' le'išah iš gibor ḥayil mimišpaḥat
Elimeleh; ušmo Bo'az.

2:1 A beše jedan čovek, rod mužu Nojemininom, čovek bogat od porodice Elimelehove, kome ime beše Voz.

1 And Naomi had a kinsman of her husband's, a mighty man of valour, of the family of Elimelech, and his name was Boaz.

ב וּתְאֹמֶר רֹות הַמּוֹאֲבִיָּה אֶל־נְעָמִי אֲלֶכֶה־נָּא
הַשָּׂדֶה וְאֶלְקַטְתִּי בַשְּׂבָלִים אַחַר אֲשֶׁר אֲמַצְאֶחֶן
בְּעֵינָיו וּתְאֹמֶר לָהּ לְכִי בְתִי:

2 Watomer Ruṭ haMo'aviya el-Na'omi eleḥa-na hasade
wa'alaqoṭa vašibolim aḥar ašer emša-ḥen be'ēnaw;
watomer lah leḥi viti.

2:2 I Ruta Moavka reče Nojemini: da idem u polje da pabirčim klasje za onim pred kim nađem milost. A ona joj reče: idi, kćeri moja.

2 And Ruth the Moabitess said unto Naomi: 'Let me now go to the field, and glean among the ears of corn after him in whose sight I shall find favour.' And she said unto her: 'Go, my daughter.'

ג וּתְלַךְ וּתְבוֹא וּתִלְקַט בַּשָּׂדֶה אַחֲרַי הַקְּצָרִים
וַיִּקַּר מִקְרָהּ חִלְקַת הַשָּׂדֶה לְבִעּוֹ אֲשֶׁר מִמְשַׁפַּחַת
אֱלִימֶלֶךְ:

3 Wateleh watavo watelaqet basade aḥarē haqoṣerim; wayiqer miqreha ḥelqat hasade leVo'az ašer mimišpaḥat Elimeleh.

2:3 *I ona otide, i došavši stade pabirčiti po njivi za žeteocima; i dogodi se, te dođe na njivu koja pripadaše Vozu, koji beše od porodice Elimelehove.*

3 And she went, and came and gleaned in the field after the reapers; and her hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech.

ד וְהִנֵּה-בָעַז בָּא מִבֵּית לָחֵם וַיֹּאמֶר לְקוֹצְרִים
יְהוָה עִמָּכֶם וַיֹּאמְרוּ לוֹ יְבָרְכֶךָ יְהוָה:

4 Wehine-Vo'az ba miBet leḥem wayomer laqoṣerim Adonay 'imahem; wayomeru lo yevareheha Adonay.

2:4 *I gle, dođe Voz iz Vitlejema, a reče žeteocima: Gospod da je s vama! I oni mu rekoše: da te blagoslovi Gospod!*

4 And, behold, Boaz came from Beth-lehem, and said unto the reapers: 'The LORD be with you.' And they answered him: 'The LORD bless thee.'

ה וַיֹּאמֶר בְּעֵז לְנַעֲרוֹ הַנֹּצֵב עַל-הַקּוֹצְרִים לְמִי
הַנֹּעֲרָה הַזֹּאת:

5 Wayomer Bo'az lena'aro hanišav 'al-haqoṣerim; lemi hana'ara hazot.

2:5 *Tada reče Voz sluzi svom koji beše nad žeteocima: čija je ono mladica?*

5 Then said Boaz unto his servant that was set over the reapers: 'Whose damsel is this?'

ו וַיַּעַן הַנֹּעֵר הַנֹּצֵב עַל-הַקּוֹצְרִים וַיֹּאמֶר נֹעֲרָה
מוֹאָבִיָּה הִיא הַשָּׂבָה עִם-נַעֲמִי מִשְׁדֵּי מוֹאָב:

6 Waya'an hana'ar hanišav 'al-haqoṣerim wayomar; na'ara Mo'aviya hi hašava 'im-Na'omi miseḏē Mo'av.

2:6 A sluga koji beše nad žeteocima odgovori mu: Moavka je mladica koja se vratila s Nojeminom iz zemlje Moavske.

6 And the servant that was set over the reapers answered and said: 'It is a Moabitish damsel that came back with Naomi out of the field of Moab;

וַתֹּאמֶר אֶלְקָטָה־נָא וְאִסְפַּתִּי בְעִמְרִים אַחֲרַי
הַקּוֹצְרִים וַתָּבֹא וַתַּעֲמֹד מֵאִזְ הַבֶּקֶר וְעַד־עֵתָה זֶה
שְׁבִתָּה הַבַּיִת מְעַט:

7 Watomer alaḳoṭa-na we'asafti va'omarim aḥarē haqoṣerim; watawo wata'amod me'az haboqer we'ad-
'ata ze šivtah habayit me'at.

2:7 I reče: da pabirčim, da kupim klasje između snopova za žeteocima. I došavši bavi se od jutra do sada; samo je malo bila kod kuće.

7 and she said: Let me glean, I pray you, and gather after the reapers among the sheaves; so she came, and hath continued even from the morning until now, save that she tarried a little in the house.'

ח וַיֹּאמֶר בְּעִז אֶל־רוּת הֲלוֹא שָׁמַעַתְּ בָּתִּי
אֶל־תֵּלְכִי לְלָקֵט בְּשָׂדֵה אַחֵר וְגַם לֹא תַעֲבוּרִי
מִזֶּה וְכֹה תִדְבָּקִין עִם־נַעֲרָתַי:

8 Wayomer Bo'az el-Ruṭ halo šama'at biti al-teleḥi lilqoṭ besade aḥer wegam lo ta'avuri mize; weḥo tidbaqin 'im-na'arotay.

2:8 Tada Voz reče Ruti: čuješ, kćeri moja; nemoj ići na drugu njivu da pabirčiš, niti odlazi odavde, nego se drži mojih devojaka.

8 Then said Boaz unto Ruth: 'Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens.

ט עֵינֶיךָ בַשָּׂדֶה אֲשֶׁר-יִקְצְרוּן וְהִלַּכְתְּ אַחֲרֵיהֶן
הֲלוֹא צְנִיתִי אֶת-הַנְּעָרִים לְבִלְתִּי נִגְעֶךָ וְצִמְתִּי
וְהִלַּכְתְּ אֶל-הַכֵּלִים וְשָׁתִית מֵאֲשֶׁר יִשְׁאֲבוּן
הַנְּעָרִים:

9 'Enayih basade ašer-yiqšoron wehalaht aḥarēhen halo šiwiti et-hane'arim levilti nog'eḥ; wešamit wehalaht el-hakelim wešatit me'ašer yiš'avun hane'arim.

2:9 Pazi na kojoj njivi oni žanju, pa idi za njima; jer sam zapovedio momcima svojim da te niko ne dira; a kad ožedniš, idi k sudovima i pij šta moje sluge zahvataju.

9 Let thine eyes be on the field that they do reap, and go thou after them; have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.'

י וַתִּפֹּל עַל-פָּנֶיהָ וַתִּשְׁתַּחוּ אֶרְצָהּ וַתֹּאמֶר אֵלָיו

מִדּוּעַ מָצָאתִי חַן בְּעֵינֶיךָ לְהַכִּירַנִי וְאַנְכִי נִכְרִיָּה:

10 Watipol 'al-paneha watištaḥu arša; watomer elaw madu'a mašati ḥen be'ēneḥa lehakireni we'anohi nohriya.

2:10 Tada ona pade ničice i pokloni se do zemlje, i reče mu: kako našoh milost pred tobom, da me pogledaš kad sam tuđinka?

10 Then she fell on her face, and bowed down to the ground, and said unto him: 'Why have I found favour in thy sight, that thou shouldest take cognizance of me, seeing I am a foreigner?'

יֵא וַיַּעַן בְּעֵז וַיֹּאמֶר לָהּ הֲגַד הֲגַד לִי כָל
 אֲשֶׁר-עָשִׂית אֶת-חַמּוֹתֶיךָ אַחֲרַי מוֹת אִישׁךָ וַתַּעֲזָבִי
 אָבִיךָ וְאִמֶּךָ וְאֶרֶץ מוֹלַדְתֶּךָ וַתֵּלְכִי אֶל-עַם אֲשֶׁר
 לֹא-יָדַעְתָּ תְּמוֹל שְׁלֹשׁוֹם:

11 Waya'an Bo'az wayomer lah huged hugad li kol
 ašer-`asit et-ḥamoteh aḥarē mot išeh; wata'azvi avih
 we'imeh we'ereš moladteh watelehi el-`am ašer lo-
 yaḏa'at temol šilšom.

2:11 A Voz odgovori i reče joj: čuo sam ja sve što si činila
 svekvi svojoj po smrti muža svog, i kako si ostavila oca
 svog i majku svoju i postojbinu svoju, pa si došla k narodu
 kog nisi znala pre.

11 And Boaz answered and said unto her: 'It hath fully been
 told me, all that thou hast done unto thy mother-in-law since
 the death of thy husband; and how thou hast left thy father
 and thy mother, and the land of thy nativity, and art come
 unto a people that thou knewest not heretofore.

יֵב יִשְׁלָם יְהוָה פְּעֻלְךָ וַתְּהִי מִשְׁכָּרְתֶּךָ שְׁלָמָה מֵעַם
 יְהוָה אֱלֹהֵי יִשְׂרָאֵל אֲשֶׁר-בָּאת לְחַסוֹת
 תַּחַת-כְּנָפָיו:

12 Yešalem Adonay pa'oleh; uṯhi maskurteh šelema
 me'im Adonay Elohe Yisra'el ašer-bat laḥasot taḥat-
 kenafaw.

2:12 Gospod da ti plati za delo tvoje, i da ti plata bude
 potpuna od Gospoda Boga Izrailjevog, kad si došla da se
 pod krilima njegovim skloniš.

12 The LORD recompense thy work, and be thy reward
 complete from the LORD, the God of Israel, under whose
 wings thou art come to take refuge.'

יג וַתֹּאמֶר אֲמַצְאֶחֶן בְּעֵינַיִךָ אֲדוֹנָי כִּי נַחַמְתָּנִי וְכִי
 דִּבַּרְתָּ עַל־לֵב שִׁפְחֹתֶךָ וְאֲנֹכִי לֹא אֶהְיֶה כְּאַחַת
 שִׁפְחֹתֶיךָ :

13 Watomer emša-hen be'eneha adoni ki nihamtani
 wehi dibarta 'al-lev šifhateha; we'anoħi lo ehye ke'ahat
 šifhoteha.

2:13 A ona reče: nađoh milost pred tobom, gospodaru, jer si
 me utešio i milostivo progovorio sluškinji svojoj, ako i nisam
 kao jedna od tvojih sluškinja.

13 Then she said: 'Let me find favour in thy sight, my lord;
 for that thou hast comforted me, and for that thou hast
 spoken to the heart of thy handmaid, though I be not as one
 of thy handmaidens.'

יד וַיֹּאמֶר לָהּ בְּעֵז לְעֵת הָאֲכֹל גֹּשִׁי הַלֶּם וְאָכַלְתָּ
 מִן־הַלֶּחֶם וּטְבַלְתָּ פִתֶּךָ בַּחֲמֹץ וַתֵּשֶׁב מִצַּד
 הַקְּצָרִים וַיַּצְבֹּט־לָהּ קָלִי וַתֹּאכַל וַתִּשְׂבַּע וַתֵּתֵר :

14 Wayomer la Vo'az le'et ha'ohel goši halom we'ahalt
 min-halehem wetavalt piteh bahomes; watešev mišad
 haqošerim wayišbot-lah qali watohal watisba' watotar.

2:14 A Voz joj reče: kad bude vreme jesti, dođi ovamo i jedi
 hleba i umoči zalogaj svoj u ocat. I ona sede pokraj
 žetelaca, i on joj pruži prženih zrna, i ona jede i nasiti se, i
 preteče joj.

14 And Boaz said unto her at meal-time: 'Come hither. and
 eat of the bread. and dip thy morsel in the vinegar.' And she
 sat beside the reapers; and they reached her parched corn,
 and she did eat and was satisfied, and left thereof.

טו וַתִּקַּם לְלֶקֶט וַיֵּצֵא בְּעֵז אֶת־נַעֲרָיו לְאֹמֶר גַּם בֵּין
 הַעֲמָרִים תִּלְקַט וְלֹא תְכַלִּימוּהָ :

15 Wataqom lelaqet; wayśaw Bo'az eṭ-ne'araw lemor gam bēn ha'omarim telaqet welo tahlimuha.

2:15 *Potom usta da pabirči. A Voz zapovedi momcima svojim govoreći: neka pabirči i među snopovima, nemojte da je zastidite.*

15 And when she was risen up to glean, Boaz commanded his young men, saying: 'Let her glean even among the sheaves, and put her not to shame.

טו וגם של-תשלו לה מן-הצבתיים ועזבתם
ולקטה ולא תגערונה:

16 Wegam šol-tašolu lah min-haševaṭim; wa'azavtem weliqeta welo tig'aru-vah.

2:16 *Nego još navlaš ispuštajte rukoveti i ostavljajte joj neka kupi, i ne korite je.*

16 And also pull out some for her of purpose from the bundles, and leave it, and let her glean, and rebuke her not.'

יו ותלקט בשדה עדי-הערב ותחבט את
אשר-לקטה ויהי כאיפה שערים:

17 Watelaqet basade 'ad-ha'arev; wataḥboṭ eṭ ašer-liqeta wayhi ke'ēfa se'orim.

2:17 *I ona pabirči na njivi do večera, i ovrše šta napabirči, i dođe oko efe ječma.*

17 So she gleaned in the field until even; and she beat out that which she had gleaned, and it was about an ephah of barley.

יא ותשא ותבוא העיר ותרא חמותה את
אשר-לקטה ותוצא ותתן-לה את אשר-הותרה
משבעה:

18 Watisa watavo ha'ir watere ḥamotah eṭ ašer-liqeta; watoše watiten-lah eṭ ašer-hotira misov'ah.

2:18 I uzevši otide u grad, i vide svekrva njena šta je napabirčila; a ona izvadi i dade joj i ono što je preteklo pošto se nasitila.

18 And she took it up, and went into the city; and her mother-in-law saw what she had gleaned; and she brought forth and gave to her that which she had left after she was satisfied.

יֵט וּתְאֹמֶר לָהּ חַמּוֹתָהּ אֵיפֹה לִקְטַת הַיּוֹם וְאַנָּה
עָשִׂית יְהִי מְכִירָךְ בְּרוּךְ וּתְגַד לַחַמּוֹתָהּ אֵת
אֲשֶׁר-עָשָׂתָה עִמּוֹ וּתְאֹמֶר שֵׁם הָאִישׁ אֲשֶׁר עָשִׂיתִי
עִמּוֹ הַיּוֹם בְּעֵז:

19 Watomer lah ḥamotah ēfo liqatt hayom we'ana 'asit yehi makireh baruh; wataged lahamotah et ašer-'asetā 'imo watomer šem ha'iš ašer 'asiti 'imo hayom Bo'az.

2:19 I reče joj svekrva: gde si pabirčila danas? i gde si radila? da je blagosloven koji te je pogledao! A ona kaza svekrvi svojoj kod koga je radila govoreći: ime je čoveku kod koga sam danas radila Voz.

19 And her mother-in-law said unto her: 'Where hast thou gleaned to-day? and where wroughtest thou? blessed be he that did take knowledge of thee.' And she told her mother-in-law with whom she had wrought, and said: 'The man's name with whom I wrought to-day is Boaz.'

כ וּתְאֹמֶר נְעָמִי לְכַלְתָּהּ בְּרוּךְ הוּא לִיהוָה אֲשֶׁר
לֹא-עָזַב חֲסְדּוֹ אֶת-הַחַיִּים וְאֶת-הַמֵּתִים וּתְאֹמֶר לָהּ
נְעָמִי קָרוֹב לָנוּ הָאִישׁ מִגְּאֻלָּנוּ הוּא:

20 Watomer Na'omi lehalatah baruh hu lAdonay ašer lo-'azav ḥasdo et-haḥayim we'et-hametim; watomer lah Na'omi qarov lanu ha'iš migo'alenu hu.

2:20 A Nojemina reče snasi svojoj: Gospod da ga blagoslovi, kad nije ukratio milosti svoje k živima i k mrtvima.

I reče joj Nojemina: taj je čovek nama rod, i jedan od otkupitelja naših.

20 And Naomi said unto her daughter-in-law: 'Blessed be he of the LORD, who hath not left off His kindness to the living and to the dead.' And Naomi said unto her: 'The man is nigh of kin unto us, one of our near kinsmen.'

כא ותאמר רות המואביה גם | כִּי־אָמַר אֵלַי
עַם־הַנְּעָרִים אֲשֶׁר־לִי תִדְבָּקִין עַד אִם־כָּלוּ אֶת
כָּל־הַקְּצִיר אֲשֶׁר־לִי:

21 Watomer Ruṭ haMo'aviya; gam ki-amar elay 'im-hane'arim ašer-li tidbaqin 'ad im-kilu eṭ kol-haqašir ašer-li.

2:21 A Ruta Moavka reče: još mi je rekao: drži se moje čeljadi dokle ne požanju sve moje.

21 And Ruth the Moabitess said: 'Yea, he said unto me: Thou shalt keep fast by my young men, until they have ended all my harvest.'

כב ותאמר נעמי אל־רות כלתה טוב בתי כי
תצאי עם־נערותיו ולא יפגעו־בך בשדה אחר:

22 Watomer Na'omi el-Ruṭ kalatah; tov biti ki teše'i 'im-na'arotaw welo yifge'u-vaḥ besade ašer.

2:22 A Nojemina reče Ruti snasi svojoj: dobro je, kćeri moja, da ideš s njegovim devojkama, da te ne bi dirali na drugoj njivi.

22 And Naomi said unto Ruth her daughter-in-law: 'It is good, my daughter, that thou go out with his maidens, and that thou be not met in any other field.'

כג ותדבק בנערות בעז ללקט עד־כלות
קציר־השערים וקציר החטים ותשב את־חמותה:

23 Watidbaq bena'arot Bo'az lelaqet 'ad-kelot qešir-hase'orim uqšir haḥiṭim; watešev et-ḥamotah.

2:23 I tako se držaše devojaka Vozovih pabirčeći dokle se ne svrši žetva ječmena i žetva pšenična; i življaše kod svekrve svoje.

23 So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

רות פרק ג

Ruta, glava 3 / Ruth Chapter 3

א ותאמר לה נעמי חמותה בתי הלא אבקש-לך
מנוח אשר ייטב-לך:

1 Watomer lah Na'omi ḥamotah; biti halo avaqeš-lah manoah ašer yitav-lah.

3:1 Potom reče joj Nojemina svekrva njena: kćeri moja, ne treba li da ti potražim počinak, da bi ti dobro bilo?

1 And Naomi her mother-in-law said unto her: 'My daughter, shall I not seek rest for thee, that it may be well with thee?

ב ועתה הלא בעז מדעתנו אשר היית את-נערותיו
הנה-הוא זרה את-גרון השערים הלילה:

2 We'ata halo Vo'az moda'tanu ašer hayit et-na'arotaw; hine-hu zore et-goren hase'orim halayla.

3:2 Evo, nije li nam rod Voz, kod koga si bila sa devojkama njegovim? evo, on će ovu noć vejati ječam na gumnu.

2 And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor.

ג ורחצת | וסכת ושמית שמלתך (שמלתך) עליך
וירדתי (וירדת) הגרון אל-תודעי לאיש עד
כלתו לאכל ולשתות:

3 Weraḥaṣt wasaḥt wesamt simlotayih 'alayih weyaradt hagoren; al-tiwade' i la'iš 'aḏ kaloto le'eḥol welištot.

3:3 *Umij se dakle, i namaži se, i obuci haljine svoje na se, pa idi na gumno; ali da ne dozna za te čovek dokle ne jede i ne napije se.*

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the threshing-floor; but make not thyself known unto the man, until he shall have done eating and drinking.

ד ויהי בשכבו וידעת אתהמקום אשר ישכב-שם
ובאת וגלית מרגלתיו ושכבתי (ושכבת) והוא
יגיד לך את אשר תעשין:

4 Wihī vešoḥvo weyada'at et-hamaqom ašer yiškav-šam uvat wegilit margelotaw wešahavt; wehu yagid laḥ et ašer ta'asin.

3:4 *Pa kad legne, zapamti mesto gde legne, pa onda otidi i digni pokrivač s nogu njegovih, te lezi onde; a on će ti kazati šta ćeš raditi.*

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.'

ה ותאמר אליה כל אשר-תאמרי (אלי)
אעשה:

5 Watomer eleha; kol ašer-tomeri elay e'ese.

3:5 *A Ruta joj reče: šta mi god kažeš, učiniću.*

5 And she said unto her: 'All that thou sayest unto me I will do.'

ו ותרד הגרן ותעש ככל אשר-צותה חמותה:

6 Watered hagoren; wata'as keḥol ašer-šiwata ḥamoṭah.

3:6 *I otide na gumno i učini sve što joj zapovedi svekrva.*

6 And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her.

ז וַיֵּאָכֵל בָּעֵז וַיִּשְׂתֵּי וַיִּיטֵב לְבֹו וַיָּבֵא לְשָׁכֵב בַּקֶּצֶה
הַעֲרָמָה וַתָּבֵא בָלֵט וַתַּגֵּל מִרְגְּלָתָיו וַתִּשְׁכַּב:

7 Wayohal Bo'az wayešt wayitav libo wayavo liškav biqše ha'arema; watavo valat wategal margelotaw watiškav.

3:7 A *Voz jedavši i pivši i provedelivši se otide te leže kod stoga; a ona dođe polako, podiže pokrivač s nogu njegovih i leže.*

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn; and she came softly, and uncovered his feet, and laid her down.

ח וַיְהִי בַחֲצֵי הַלַּיְלָה נִיחָרַד הָאִישׁ וַיִּלְפַּת וְהִנֵּה
אִשָּׁה שֹׁכֶבֶת מִרְגְּלָתָיו:

8 Wayhi baḥaši halayla wayeherad ha'iš wayilafet; wehine iša šohevet margelotaw.

3:8 A *kad bi oko ponoći trže se čovek i obrnu se, a gle, žena ležaše kod nogu njegovih.*

8 And it came to pass at midnight, that the man was startled, and turned himself; and, behold, a woman lay at his feet.

ט וַיֹּאמֶר מִי־אַתְּ וַתֹּאמֶר אֲנִי רֹוֹת אֲמָתְךָ וַפָּרַשְׁתָּ
כִּנְפֶךָ עַל־אֲמָתְךָ כִּי גֹאֵל אַתָּה:

9 Wayomer mi-at; watomer anohi Rut amateha ufarasta henafeha 'al-amateha ki go'el ata.

3:9 I *on joj reče: ko si? Odgovori: ja sam Ruta sluškinja tvoja; raširi krilo svoje na sluškinju svoju, jer si mi otkupitelj.*

9 And he said: 'Who art thou?' And she answered: 'I am Ruth thine handmaid; spread therefore thy skirt over thy handmaid; for thou art a near kinsman.'

וַיֹּאמֶר בְּרוּכָה אַתְּ לַיהוָה בְּתִי הַיְטַבְתְּ חֲסִדָּךְ
הָאַחֲרוֹן מִן־הָרֵאשׁוֹן לְבִלְתִּי־לָכֶת אַחֲרֵי
הַבְּחוּרִים אִמְדַּל וְאִם־עָשִׂיר :

10 Wayomer beruḥa at lAdonay biti hētavt ḥasdeḥ
ha'aḥaron min-harišon; levilti-lehet aḥarē habaḥurim
im-dal we'im-ʿašir.

3:10 A on reče: *Gospod da te blagoslovi, kćeri moja; ova
potonja milost koju mi pokazuješ veća je od prve, što nisi
tražila mladića, ni siromašnog ni bogatog.*

10 And he said: 'Blessed be thou of the LORD, my daughter;
thou hast shown more kindness in the end than at the
beginning, inasmuch as thou didst not follow the young men,
whether poor or rich.

יֵא וְעַתָּה בְּתִי אֶל־תִּירָאִי כֹל אֲשֶׁר־תֹּאמְרִי
אֲעִשֶׂה־לָּךְ כִּי יוֹדַעַ כָּל־שַׁעַר עַמִּי כִּי אִשָּׁת חַיִּל
אַתְּ :

11 We'ata biti al-tire'i kol ašer-tomeri e'ese-laḥ; ki
yode'a kol-ša'ar 'ami ki ešet ḥayil at.

**3:11 Zato sada, kćeri moja, ne boj se; šta god kažeš učiniću
ti; jer zna celo mesto naroda mog da si poštena žena.**

11 And now, my daughter, fear not; I will do to thee all that
thou sayest; for all the men in the gate of my people do know
that thou art a virtuous woman.

יֵב וְעַתָּה כִּי אֲמַנָּם כִּי אִם () גֹּאֵל אֲנֹכִי וְגַם יֵשׁ
גֹּאֵל קָרוֹב מִמֶּנִּי :

12 We'ata ki omnām ki go'el anoḥi; wegām yeš go'el
qarov mimeni.

**3:12 Jeste istina, ja sam ti otkupitelj; ali ima jošte bliži od
mene.**

12 And now it is true that I am a near kinsman; howbeit there is a kinsman nearer than I.

יג ליני | הלילה והנה בבקר אם-יגאלך טוב יגאל
ואם-לא יחפץ לגאלך וגאלתיך אנכי חרייהנה
שכבי עדי-הבקר :

13 Lini halayla wehaya vaboqer im-yig'aleh tov yig'al we'im-lo yahpoš lega'oleh ug'altih anohi hay-Adonay; šihvi 'ad-haboqer.

3:13 *Prenoći ovde; pa sutra ako te bude hteo uzeti, dobro, neka uzme; ako li ne bude hteo uzeti, ja ću te uzeti, tako živ bio Gospod! Spavaj do jutra.*

13 Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he be not willing to do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the LORD liveth; lie down until the morning.'

יד ותשכב מרגלותו עדי-הבקר ותקם בטרום
(בטרם) יכיר איש את-רעהו ויאמר אל-יודע
כייבאה האשה הגרן :

14 Watiškav margelotaw 'ad-haboqer wataqom beterem yakir iš et-re'ehu; wayomer al-yiwada' ki-va'a ha'iša hagoren.

3:14 *I ona spava kod nogu njegovih do jutra; potom usta dok još ne mogaše čovek čoveka raspoznati, jer Voz reče: da se ne dozna da je žena dolazila na gumno.*

14 And she lay at his feet until the morning; and she rose up before one could discern another. For he said: 'Let it not be known that the woman came to the threshing-floor.'

טו וַיֹּאמֶר הָבִי הַמִּטְפָּחַת אֲשֶׁר־עָלַיךָ וְאֶחְזִי־בָהּ
וּתְאָחֲזִי בָהּ וַיִּמְד שֵׁשׁ־שְׁעָרִים וַיִּשֶׁת עָלֶיהָ וַיָּבֵא
הָעִיר:

15 Wayomer havi hamitpaḥat ašer-‘alayih we’eḥozi-vah watohez bah; wayamod šeš-se‘orim wayašet ‘aleha wayavo ha’ir.

3:15 *I reče: daj ogrtač koji imaš na sebi; i drži ga. I ona ga podrža, a on joj izmeri šest merica ječma, i naprti joj i ona otide u grad.*

15 And he said: 'Bring the mantle that is upon thee, and hold it'; and she held it; and he measured six measures of barley, and laid it on her; and he went into the city.

טז וּתְבוֹא אֶל־חַמּוֹתָהּ וְהֹאמֶר מִי־אַתְּ בַּתִּי
וּתְגַד־לָהּ אֶת כָּל־אֲשֶׁר עָשָׂה־לָּהּ הָאִישׁ:

16 Watavo el-ḥamotah watomer mi-at biti; wataged-lah et kol-ašer ‘asa-lah ha’iš.

3:16 *I dođe svekrvi svojoj, koja joj reče: šta bi kćeri moja? A ona joj kaza sve što joj učini onaj čovek.*

16 And when she came to her mother-in-law, she said: 'Who art thou, my daughter?' And she told her all that the man had done to her.

יז וְהֹאמֶר שֵׁשׁ־הַשְּׁעָרִים הָאֵלֶּה נָתַן לִי כִי אָמַר
(אֵלַי) אֶל־תְּבוֹאִי רִיקָם אֶל־חַמּוֹתָךְ:

17 Watomer šeš-hase‘orim ha’ele natan li; ki amar elay al-tavo’i rēqam el-ḥamoteh.

3:17 *I reče: ovih šest merica ječma dade mi, jer mi reče: nemoj se vratiti prazna k svekrvi svojoj.*

17 And she said: 'These six measures of barley gave he me; for he said to me: Go not empty unto thy mother-in-law.'

יח וַתֹּאמֶר שְׁבִי בְתִי עַד אֲשֶׁר תִּדְעִין אִיךָ יִפֹּל
 דָּבָר כִּי לֹא יִשְׁקֹט הָאִישׁ כִּי־אִם־כִּלְהָ הַדָּבָר
 הַיּוֹם:

18 Watomer ševi viti 'ad ašer tede'in eḥ yipol davar; ki lo yišqoṭ ha'iš ki-im-kila hadavar hayom.

3:18 A ona joj reče: počekaj, kćeri moja, dok doznaš kako će izaći; jer onaj čovek neće se smiriti dok ne svrši stvar danas.

18 Then said she: 'Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day.'

רות פרק ד

Ruta, glava 4 / Ruth Chapter 4

א וּבָעַז עָלָה הַשַּׁעַר וַיֵּשֶׁב שָׁם וְהָיָה הַגֹּאֵל עֹבֵר
 אֲשֶׁר דָּבַר־בְּעֵז וַיֹּאמֶר סוּרָה שְׁבֵה־פָּה פְּלֹנִי
 אֶל־מְנִי וַיִּסַּר וַיֵּשֶׁב:

1 UVo'az 'ala haša'ar wayešev šam wehine hago'el 'over ašer diber-Bo'az wayomer sura ševa-po peloni almoni; wayasar wayešev.

4:1 A Voz iziđe na vrata gradska, i sede onde. I gle, naiđe onaj otkupitelj, za kog Voz govoraše, i reče mu Voz: hodi ovamo, sedi ovde. I on dođe i sede.

1 Now Boaz went up to the gate, and sat him down there; and, behold, the near kinsman of whom Boaz spoke came by; unto whom he said: 'Ho, such a one! turn aside, sit down here.' And he turned aside, and sat down.

ב וַיִּקַּח עֲשָׂרָה אֲנָשִׁים מִזִּקְנֵי הָעִיר וַיֹּאמֶר שְׁבוּ־פָּה
 וַיֵּשְׁבוּ:

2 Wayiqah 'asara anašim miziqnē ha'ir wayomer ševufo; wayeševu.

4:2 *Potom uze Voz deset ljudi između starešina gradskih i reče: posedajte ovde. I posedaše.*

2 And he took ten men of the elders of the city, and said: 'Sit ye down here.' And they sat down.

וַיֹּאמֶר לְגֹאֵל חֶלְקַת הַשָּׂדֶה אֲשֶׁר לְאַחִינוּ
לְאֵלִימֶלֶךְ מִכְרָה נַעֲמִי הַשֹּׁבָה מִשְׂדֵּה מוֹאָב:

3 Wayomer lago 'el ḥelqat hasade ašer le'aḥinu le'Elimeleh; maḥera Na'omi hašava misede Mo'av.

4:3 *Tada reče onom otkupitelju: njivu koja je bila brata našeg Elimeleha prodala bi Nojemina, koja se vratila iz zemlje Moavske.*

3 And he said unto the near kinsman: 'Naomi, that is come back out of the field of Moab, selleth the parcel of land, which was our brother Elimelech's;

ד וְאֲנִי אָמַרְתִּי אֶגְלֶה אוֹזְנֶךָ לְאָמֹר קְנֵה נֶגֶד
הַיֹּשְׁבִים וְנֶגֶד זְקֵנֵי עַמִּי אִם־תִּגְאֹל וְאִם־לֹא
יִגְאֹל הַגִּידָה לִּי וְאֲדַע (וְאֲדַע) כִּי אֵין זִוְלַתְךָ
לְגֹאֹל וְאֲנֹכִי אַחֲרֶיךָ וַיֹּאמֶר אֲנֹכִי אֶגְאֹל:

4 Wa'ani amarti egle ozneḥa lemor qene neged hayoševim wenedeg ziqnē 'ami im-tig'al ge'al we'im-lo yig'al hagida li we'ede'a ki ēn zulateḥa lig'ol we'anohi aḥareḥa; wayomer anohi eg'al.

4:4 *Zato recoh: da javim tebi, i kažem ti: uzmi njivu pred ovima što sede ovde i pred starešinama naroda mog; ako ćeš otkupiti, otkupi; ako li nećeš otkupiti, kaži mi da znam; jer osim tebe nema drugog koji bi otkupio, a posle tebe idem ja. A on reče: ja ću otkupiti.*

4 and I thought to disclose it unto thee, saying: Buy it before them that sit here, and before the elders of my people. If thou

wilt redeem it, redeem it; but if it will not be redeemed, then tell me, that I may know; for there is none to redeem it beside thee; and I am after thee.' And he said: 'I will redeem it.'

ה וַיֹּאמֶר בְּעֵז בְּיוֹם־קְנוֹתֶהָ הַשְּׂדֵה מִיַּד גַּעֲמִי וּמֵאֵת
רֵוֹת הַמּוֹאָבִיָּה אֶשְׁתַּחֲמֵת קְנִיתִי (קְנִיָּה) לְהָקִים
שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ:

5 Wayomer Bo'az beyom-qenoteha hasade miyad Na'omi; ume'tet Rut haMo'aviya ešet-hamet qanita lehaqim šem-hamet 'al-naḥalaṭo.

4:5 A Voz reče: u koji dan uzmeš njivu iz ruke Nojeminine, treba da uzmeš i Rutu Moavku ženu umrloga, da podigneš ime umrlom u nasledstvu njegovom.

5 Then said Boaz: 'What day thou buyest the field of the hand of Naomi--hast thou also bought of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance?'

ו וַיֹּאמֶר הַגָּאֵל לֹא אוֹכַל לְגֹאֹל־ (לְגֹאֹל־) לִי
פֶן־אֶשְׁחִית אֶת־נַחֲלָתִי גְאֹל־לְךָ אֶתְּהָ אֶת־גְּאֹלָתִי
כִּי לֹא־אוֹכַל לְגֹאֹל:

6 Wayomer hago'el lo uḥal lig'ol-li pen-ašhit et-naḥalati; ge'al-leha ata et-ge'ulati ki lo-uḥal lig'ol.

4:6 Tada reče onaj otkupitelj: ne mogu otkupiti, da ne raspem svoje nasledstvo; otkupi ti šta bi trebalo da ja otkupim, jer ja ne mogu otkupiti.

6 And the near kinsman said: 'I cannot redeem it for myself, lest I mar mine own inheritance; take thou my right of redemption on thee; for I cannot redeem it.'

ז וזאת לפנים בישראל על-הגאֹלָה ועל-התְמוּרָה
 לְקִיּוֹם כָּל־דָּבָר שֶׁלָּךְ אִישׁ נָעַל וְנָתַן לְרֵעֵהוּ וְזֹאת
 הַתְּעוּדָה בְּיִשְׂרָאֵל:

7 Wezot lefanim beYisra'el 'al-hage'ula we'al-hatemura leqayem kol-davar šalaf iš na'alo wenatan lere'ehu; wezot hate'uda beYisra'el.

4:7 A beše od starine običaj u Izrailju o otkupljivanju i promenjivanju, da bi svaka stvar bila tvrda, da jedan izuje obuću svoju i da drugom, i to beše svedodžba u Izrailju.

7 Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel.

ח וַיֹּאמֶר הַגָּאֹל לְבָעַז קְנֵה־לָךְ וַיִּשְׁלַךְ נַעְלוֹ:

8 Wayomer hago'el leVo'az qene-lah; wayišlof na'alo.

4:8 Kad dakle onaj otkupitelj reče Vozu: uzmi ti, izu obuću svoju.

8 So the near kinsman said unto Boaz: 'Buy it for thyself.' And he drew off his shoe.

ט וַיֹּאמֶר בְּעַז לְזִקְנִים וְכָל־הָעָם יְעָדִים אַתֶּם הַיּוֹם
 כִּי קָנִיתִי אֶת־כָּל־אֲשֶׁר לְאֵלִימֶלֶךְ וְאֵת כָּל־אֲשֶׁר
 לְכַלְיֹון וּמַחֲלֹון מִיַּד נָעָמִי:

9 Wayomer Bo'az lazeqenim wehol-ha'am 'edim atem hayom ki qaniti et-kol-ašer le'Elimeleh we'et kol-ašer leHilyon uMaḥlon; miyaḏ Na'omi.

4:9 A Voz reče starešinama i svemu narodu: vi ste svedoci danas da sam otkupio iz ruke Nojeminine šta je god bilo Elimelehovo i šta je god bilo Heleonovo i Malonovo;

9 And Boaz said unto the elders, and unto all the people: 'Ye are witnesses this day, that I have bought all that was

Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi.

וְגַם אֶת־רוּת הַמֹּאבִּיָּה אֵשֶׁת מַחֲלוֹן קָנִיתִי לִי
לְאִשָּׁה לְהַקִּים שֵׁם־הַמֵּת עַל־נַחֲלָתוֹ וְלֹא־כָרַת
שֵׁם־הַמֵּת מֵעַם אַחִיו וּמִשְׁעַר מְקוֹמוֹ עֵדִים אַתֶּם
הַיּוֹם:

10 Wegam et-Rut haMo'aviya ešet Maḥlon qaniti li le'iša lehaqim šem-hamet 'al-naḥalaṭo welo-yikaret šem-hamet me'im eḥaw umiša'ar meqomo; 'edim atem hayom.

4:10 I da sam uzeo za ženu Rutu Moavku ženu Malonovu da podignem ime umrlom u nasledstvu njegovom, da ne bi poginulo ime umrlom među braćom njegovom i u mestu njegovom; vi ste svedoci danas.

10 Moreover Ruth the Moabitess, the wife of Mahlon, have I acquired to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place; ye are witnesses this day.'

יֵא וַיֹּאמְרוּ כָּל־הָעָם אֲשֶׁר־בְּשַׁעַר וְהַזְקֵנִים עֵדִים
יִתֵן יְהוָה אֶת־הָאִשָּׁה הַבָּאָה אֶל־בֵּיתְךָ כְּרַחֵל
וְכִלְאָהָ אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת־בַּיִת יִשְׂרָאֵל
וַעֲשֵׂה־חַיִּיל בְּאֶפְרָתָה וּקְרָא־שֵׁם בְּבַיִת לָחֶם:

11 Wayomeru kol-ha'am ašer-baša'ar wehazeqenim 'edim; yiten Adonay et-ha'iša haba'a el-bēteḥa keRaḥel uḥLe'a ašer banu šetēhem et-bēt Yisra'el wa'ase-ḥayil be'Efraṭa uqra-šem beVēt laḥem.

4:11 I sav narod koji beše na vratima gradskim i starešine rekoše: svedoci smo; da da Gospod da žena koja dolazi u

dom tvoj bude kao Rahilja i Lija, koje obe sazidaše dom Izrailjev; bogati se u Efrati, i proslavi ime svoje u Vitlejemu!

11 And all the people that were in the gate, and the elders, said: 'We are witnesses. The LORD make the woman that is come into thy house like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephrath, and be famous in Beth-lehem;

יב ויהי ביתך כבית פֶּרֶץ אֲשֶׁר־יִלְדָה תָּמָר
לִיהוּדָה מִן־הַזֶּרַע אֲשֶׁר יִתֶּן יְהוָה לָךְ מִן־הַנְּעָרָה
הַזֹּאת:

12 Wihi vēteḥa kevēt Peres ašer-yaleda Tamar Ihuda; min-hazera' ašer yiten Adonay leḥa min-hana'ara hazot.

4:12 I od semena koje ti Gospod da od te žene, da postane dom tvoj kao dom Faresa kog rodi Tamara Judi.

12 and let thy house be like the house of Perez, whom Tamar bore unto Judah, of the seed which the LORD shall give thee of this young woman.'

יג ויקח בעז את־רות ותהי־לו לאשה ויבא אליה
וייתן יהוה לה קֶרֶן ותֵּלֵד בֵּן:

13 Wayiqah Bo'az et-Rut watehi-lo le'iša wayavo eleha; wayiten Adonay lah herayon wateled ben.

4:13 I tako uze Voz Rutu i bi mu žena, i on leže s njom, i Gospod joj dade te zatrudne, i rodi sina.

13 So Boaz took Ruth, and she became his wife; and he went in unto her, and the LORD gave her conception, and she bore a son.

יד ותאמרנה הנשים אל־נעמי בְּרוּךְ יְהוָה אֲשֶׁר
לֹא הִשְׁבִּית לָךְ גֹּאֵל הַיּוֹם וַיִּקְרָא שְׁמוֹ בְּיִשְׂרָאֵל:

14 Watomarna hanašim el-Na'omi baruh Adonay ašer lo hišbit laḥ go'el hayom; weyiqare šemo beYisra'el.

4:14 I rekoše žene Nojemini: da je blagosloven Gospod koji te nije ostavio danas bez otkupitelja, da se ime njegovo slavi u Izrailju!

14 And the women said unto Naomi: 'Blessed be the LORD, who hath not left thee this day without a near kinsman, and let his name be famous in Israel.

טו וְהִיָּה לְךָ לְמַשִּׁיב נֶפֶשׁ וּלְכֹלֵל אֶת־שִׁיבְתְּךָ כִּי
כִלְתְּךָ אֲשׁוּר־אֶהְבְּתְּךָ יִלְדְתוּ אֲשֶׁר־הִיא טוֹבָה לְךָ
מִשִּׁבְעָה בָּנִים:

15 Wehaya lah lemešiv nefeš ulhalkel eṭ-sēvateh; ki halateh ašer-ahevateh yeladatu ašer-hi tova lah mišiv'a banim.

4:15 On će ti utešiti dušu i biće potpora starosti tvojoj, jer ga rodi snaha tvoja koja te ljubi i koja ti je bolja nego sedam sinova.

15 And he shall be unto thee a restorer of life, and a nourisher of thine old age; for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath borne him.'

טז וְתִקַּח נַעֲמִי אֶת־הַיֶּלֶד וְתִשְׁתְּהוּ בְּחִיקָהּ וְתִהְיֶי־לָּוּ
לְאִמָּנָת:

16 Watiqah Na'omi eṭ-hayeled watešitehu vehēqah watehi-lo le'omenet.

4:16 I uze Nojemina dete, i metnu ga na krilo svoje, i beše mu dadilja.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

יז וְתִקַּר אָנָּה לָּו הַשְּׂכֵנֹת שֵׁם לְאִמֵּר יֶלֶד־בֶּן לְנַעֲמִי
וְתִקַּר אָנָּה שְׁמוֹ עוֹבֵד הוּא אָבִי־יִשִׁי אָבִי דָּוִד: {פ}

17 Watiqrena lo hašehenot šem lemor yulaḏ-ben leNa'omi; watiqrena šemo 'Oveḏ hu avi-Yišay avi Dawid.

4:17 I susede nadenuše mu ime govoreći: rodi se sin Nojemini, i prozvaše ga Ovid. On bi otac Jeseja, oca Davidovog.

17 And the women her neighbours gave it a name, saying: 'There is a son born to Naomi'; and they called his name Obed; he is the father of Jesse, the father of David. {P}

יח ואלה תולדות פריץ פריץ הוליד את־חצרון:

18 We'ele toledot Pares Peres holid et-Hešron.

4:18 A ovo je pleme Faresovo: Fares rodi Esroma;

18 Now these are the generations of Perez: Perez begot Hezron;

יט וחצרון הוליד את־רם ורם הוליד את־עמינדב:

19 WeHešron holid et-Ram weRam holid et-Aminadav.

4:19 A Esrom rodi Arama; a Aram rodi Aminadava;

19 and Hezron begot Ram, and Ram begot Amminadab;

כ ועמינדב הוליד את־נחשון ונחשון הוליד את־שלמה:

20 We'Aminadav holid et-Nahšon weNahšon holid et-Salma.

4:20 A Aminadav rodi Nasona; a Nason rodi Salmona;

20 and Amminadab begot Nahshon, and Nahshon begot Salmon;

כא וְשִׁלְמוֹן הוֹלִיד אֶת־בְּעֹז וּבְעֹז הוֹלִיד
אֶת־עֹבֵד:

21 WeSalmon holid et-Bo'az uVo'az holid et-'Oved.

4:21 A Salmon rodi Voza; a Voz rodi Ovida;

21 and Salmon begot Boaz, and Boaz begot Obed;

כב וְעֹבֵד הוֹלִיד אֶת־יֵשָׁי וְיֵשָׁי הוֹלִיד
אֶת־דָּוִד: {ש}

22 We'Oved holid et-Yiśay weYiśay holid et-Dawid.

4:22 A Ovid rodi Jeseja; a Jesej rodi Davida.

22 and Obed begot Jesse, and Jesse begot David. {P}

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מִצָּאתִי, דָּוִד עַבְדִּי; בְּשֶׁמֶן קֹדֶשׁ מִשְׁחָתִיו:

Maṣaṭi Dawiḏ 'avdi; bešemen qoḏši mešaḥtiw.

Nadoh Davida, slugu svog, svetim uljem svojim pomazah ga.

I have found David My servant; with My holy oil have I anointed him;

זָרְעוֹ, לְעוֹלָם יִהְיֶה; וְכִסְאוֹ כְּשֶׁמֶשׁ נֹגֵדִי:

Zar' o le' olam yihye; weḥiso ḥašemeš negdi.

Seme će njegovo trajati doveka, i presto njegov kao sunce preda mnom;

His seed shall endure for ever, and his throne as the sun before Me.