

7.

א How did You rush in Your fury to exterminate
Your faithful ones at the hand of the Edomites,
ב and not recall the Covenant Between the Parts¹
by which You selected those whom You tested?
Therefore we have proclaimed,
'Remember, HASHEM, what has befallen us!'²

ג How did You reproach with Your rebuke,
to exile at the hand of the haughty those You had once redeemed,
ד and not recall the contraction of the road
You had shortened for Your flag-bearing tribes?
Therefore we have spoken,
'Remember, HASHEM, what has befallen us!'

ה How did You plan in Your thoughts
to push Your multitudes into the hand of the raucous,
ו and not recall the Assembly Hall, the seasonal stronghold*
You had designated for Your meeting partners?
Therefore, we have lamented,
'Remember, HASHEM, what has befallen us!'

ז How did You abandon Your Temples in Your rage,
to suffer indignity at the hands of aliens,
ח and not recall the betrothal of [Israel to the] Laws of Sinai
that You have carved for the recipients of Your compassion?
Therefore we have related,
'Remember, HASHEM, what has befallen us!'

ט How did You take pains in exerting Yourself* to cause
Your sheep to be torn asunder by the hand of the predators,³
י and not recall the [merit of the] precious, beloved upright [Torah]
that You designated for those who know You?
Therefore we have wailed,
'Remember, HASHEM, what has befallen us!'

יא How did You concentrate in Your anger, to devastate
Your vineyard [Israel] at the hand of the vandalizing villain,
יב and not recall that You taught Your acquired people that
[You would] not abandon [them] forever?⁴
Therefore we have cried,
'Remember, HASHEM, what has befallen us!'

the spiritual stronghold at which all of Israel would assemble during three seasons (Pesach, Shavuot, Succot) each year.
איבה שרתת בטרחך — How did You take pains in exerting Yourself. For eighteen years a heavenly voice resounded through the halls of Nebuchad-

ז.

איבה אצת באפה* לאבד ביד אדומים אמוניה,
ולא זכרת ברית בין הבתרים אשר ברכת לבחוניה,
ובכן בטינו, זכור יהוה מה היה לנו?

איבה גערת בגערתך, לגלות ביד גאים גאוליה,
ולא זכרת דליגת הלוג דרך* אשר דלגת לדגליה,
ובכן דברנו, זכור יהוה מה היה לנו.

איבה הנת בהגיונה, להרוף ביד הוללים המוניה,
ולא זכרת ועוד ותק וסת* אשר ועדת לעודיה,
ובכן וקוננו, זכור יהוה מה היה לנו.

איבה זנחת בזעמך לזלזל ביד זרים זבולה,
ולא זכרת חתון חקי חורב אשר חקקת לחמוליה,
ובכן חוינו, זכור יהוה מה היה לנו.

איבה טרחת בטרחה* לטרוף ביד טורפים טלאיה,
ולא זכרת יקר ידידות ישר אשר יחדת ליודעיה,
ובכן יללנו, זכור יהוה מה היה לנו.

איבה בונת בבעסה, לבלות ביד בפירים פרמה,
ולא זכרת לא לזנוח לעולם* אשר למדת ללקוחיה,
ובכן להגנו, זכור יהוה מה היה לנו.

(1) Genesis ch. 15. (2) Eichah 5:1.
(3) Some editions read טמאים, the unclean. (4) Cf. Eichah 3:31.

Orders of the Mishnah. Even the merit of Torah study was ineffective in protecting Israel when its actions became degenerate (Kol BeRamaah).

The contraction of the road. When the Israelites left Sinai, they traveled three days and arrived at Kadosh Barnea — an eleven-day journey under usual circumstances! (See Rashi to Deut. 1:2.) Alternatively, this refers to the four-hundred-year period of slavery prophesied in the Covenant Between the Parts (Genesis 15:13) that was condensed to two hundred and ten years, from Jacob's arrival in Egypt until the Exodus (see Targum to Song of Songs 2:8).

The Assembly Hall, the seasonal stronghold. This alludes to the Beis HaMikdash,

מ How did You speak in Your contempt, to eradicate
at the hand of tormentors those who had exalted You,
נ and not recall the flight on eagle's feathers
when You carried aloft those whom You had exalted?
Therefore we have moaned,
'Remember, HASHEM, what has befallen us!'

ס How did You speak out in Your stormy rage,
to confine Your witnesses by the hand of free thinkers,
ע and not recall the mighty twin Torah-crowns^{1*}
with which You crowned Your servants?
Therefore we have cried out,
'Remember HASHEM, what has befallen us!'

פ How did You utter in Your awesomeness,
to murder Your wondrous people by the hand of law breakers,
צ and not recall the joyous song of the desirable righteous²
that You have concealed for Your legions?
Therefore we have shouted,
'Remember HASHEM, what has befallen us!'

ק How did You proclaim in Your proclamation, to give over those
You had once summoned to the hand of those who oppose You,
ר and not recall the assembly [You attended with an] entourage
of [more than] twice ten thousand,^{3*}
at which You favored your friends?
Therefore we have protested,
'Remember HASHEM, what has befallen us!'

ש How You aspire with Your aspiration,
to disperse Your perfect ones at the hand of pillagers,
ת and not recall the strength of the Temple Mount's stature
which You prepared for Your wholesome ones?
Therefore we have groaned,
Remember HASHEM, what has befallen us!'

אל We have groaned; pouring out [our hearts] like water,
ע because on this day we were taken captive twice.
ז I recall how I dwelt serenely in Jerusalem.
ח I have complained, but now, I shall raise aloft [my laments]
to the sphere of heaven.

of angels, my Lord is among them, at Sinai in holiness (Psalms 68:18). R' Avudimi of Haifa explained that twenty-two thousand ['twice ten thousand' plus two thousand, the minimum that

can be called 'thousands'] ministering angels accompanied God when He descended upon Mount Sinai to give the Torah to Israel (see Rashi to Psalms 68:18).

איכה מללת במואסה, למחות ביד מונים מנשאיה,
ולא זכרת נשיאת גוצת נשר אשר נשאת לנשואיה,
ובכן נהינו, זכור יהוה מה היה לנו.

איכה שחת בסערה, לסגר ביד סעפים סהדיה,
ולא זכרת עז עדי עדיים* אשר עטרת לעבדיה,
ובכן ענינו, זכור יהוה מה היה לנו.

איכה פצת בפחדה, לפגר ביד פריצים פליאיה,
ולא זכרת צהלת צבי צדיקי* אשר צפנת לצבאיה,
ובכן צעקנו, זכור יהוה מה היה לנו.

איכה קראת בקריאתה, לקנות ביד קמים קרואיה,
ולא זכרת רגש רכב רבותים* אשר רצית לרעהיה,
ובכן רגננו, זכור יהוה מה היה לנו.

איכה שאפת בשאפה, לשלות ביד שודדים שלמיה,
ולא זכרת תקף תלתלי תאר אשר תכנת לתמימיה,
ובכן תאננו, זכור יהוה מה היה לנו.

תאננו לשפוך דמעות במים,
על מה ביום זה נשבינו פעמים,
זכרי בהיותי בשלונה יושבת בירושלים,
רגנתי ועפה אאדה עד חוג שמים.

(1) Cf. Ezekiel 16:7. (2) Cf. Isaiah 24:16; some editions read, *the joyous song of the desirable [Land (cf. Ezekiel 20:15) of righteousness (cf. Isaiah 1:16)]*. (3) Cf. Psalms 68:18.

nezzar's palace. It cried: 'O perpetrator of evil! Go destroy your Master's Temple, for His children do not listen to Him' (Midrash Eichah, intro. 23).

עדי עדיים — Twin Torah-crowns. When Israel was asked to accept the Torah, the nation cried out, *נעשה ונשמע*, 'We will do and we will hear' (Exodus 24:7), placing *נעשה*, we will do, before *נשמע*, we will hear. Thus they undertook to fulfill all of God's commandments, even before they knew what was expected of

them. This devotion was rewarded when 600,000 ministering angels approached Israel and placed two crowns upon each Jew's head — one for *נעשה*, and one for *נשמע* (Shabbos 88a).

רגש רכב רבותים — The assembly [You attended with an] entourage of [more than] twice ten thousand. The translation and interpolation are based on a midrashic account of God's descent upon Mount Sinai. The psalmist states: *The chariot of God is twice ten thousand, thousands*

8.

- א Would that I could soar* to the sphere of heaven;
I would make the heavens lament with me!
I would curse the day on which I was twice destroyed.
- ה I would lament, 'Would that my head were [a stream of] water.'¹
- ב I would contemplate the crying of that night in the wilderness;²
I would differentiate between night and night*
and between wilderness and wilderness.*
I would inspire all who emerged from the wilderness to cry with me,
- ש as I would roar, 'Would that I were [once again]
in the Wilderness [of Sinai].'³
- ג [I would cry,] 'My limbs are amputated, my fruits are fallen,
like a beaten olive.'
I would provoke the entire household* [to cry] with me;
I would cause the Master of the Household Himself to say,
- ה 'Would that I allowed Myself [to tread upon Israel's enemies,
as if they were] thorns and thistles!'⁴
- ה I would cause my whole heart to grow faint
as I [would struggle to have Him make Himself available [to me].
Would that I knew the appropriate words
to encourage Him [to forgive me].
I would worry, 'Where is the Shepherd? — but not be able to find Him,
- ק I would lament, 'Would that I be permitted to know,
so that I might find him.'⁵
- ה I would turn round and round with my words
like an [ever-spinning] wheel,
I would speak with Him face to face to bemoan my woes.
The sun and moon would howl together and refuse to shine upon me,
- ז I would shriek, 'Would that my words [of lamentation]
be recorded [for posterity].'⁶
- ו The just ways of the pestle-thieves
I would reveal by [contrasting them with] my greed and treachery.
Even the constellations were distraught when
I ripped my [priestly] vestments [at the Temple's destruction],
- פ I would scream, 'Would that He give heed to me!'⁷
- ז We were exiled when the desirous [Temple] was ruined,⁸
I would remember that I was once wed [to the holy Torah],
I would shed tears that stream forth as from a mountaintop cistern;⁹
- ח I would exclaim, 'Would that I had wings like a dove.'¹⁰

(1) Jeremiah 8:23, see Targum. (2) Some editions read וְלַיְלַת מְרַבֵּר, the wailing of the wilderness. (3) Jeremiah 9:1. (4) Cf. Isaiah 27:4. (5) Job 23:3. (6) 19:23. (7) Cf. 31:35. (8) Cf. Ecclesiastes 12:5. (9) Cf. Isaiah 7:3. (10) Psalms 55:7.

a mortar where they would press them with their pestle. Therefore, they were given the appellation pestle-thieves because they would steal the hearts, i.e., deceive the sentries with the pretext of the pestle (Taanis 28a).

הָאֲבִינָה — The desirous [Temple]. The translation follows Rashi and Ibn Ezra (Ecclesiastes 12:5) who render 'lust for conjugal pleasures.' Some regarded this as a compound word from אב, father or patriarch, and יונה, dove, i.e., Abraham, Isaac

ח.

- אֲאֵלָה אֲתִי שָׁמַיִם,
אֲאֵלָה אֲתִי שָׁמַיִם,
אָאוּר יוֹם מַחְרִיבֵי פְעָמַיִם,
אֲבַחִין בְּבִכֵי לַיִל מִדְּבָר,²
אֲבַחֲנָה לַיִל מִלֵּיל* וּמִדְּבָר מִמִּדְּבָר,*
אֲבַפָּה אֶתִּי עוֹלַת מִדְּבָר,
אֲגַדֵּעַ וְאֲנַשֵּׁל כְּנֹקֶף זֵית,
אֲגַרְהָ אֶתִּי כָּל בְּנֵי בַיִת,
אֲגִרוּם שְׂוֵאֲמֵר בְּעַל הַבַּיִת,
אֲדוּהָ בְּכָל לֵב לְהַמְצִיאָהּוּ,
אֲדַעֲהָ מְלִיץ בָּס לְאֲמָצְיָהּוּ.
אֲדַאֲגֵה אֶיְהִי רוּעָה וְלֹא אֲמַצְיָהּוּ,
אֲהַפְּכָה וְאֲתַהַפְּכָה כְּאוֹפֵן בְּמַלְי,
אֲהַגִּיהָ פָּנִים בְּפָנִים לְתַנּוֹת עַמְלֵי,
אֲהַהוּ חֶרֶס נִסְהַר מִלְּהַגִּיָּה לְמוֹלֵי,
אֲצַרְחָ מִי יִתֵּן אֶפּוֹא וְיַכְתָּבוּן מְלֵי.⁶
אוֹרַח מִשְׁפָּטֵי גּוֹנְבֵי עָלַי,*
אוֹדִיעַ בְּבַצְעֵי וּמַעְלֵי,
אוֹמְלָלוּ מִזְלוֹת בְּקָרְעֵי מַעֲלֵי,
אֲזָרְהָ כְּהוֹפְרָה הָאֲבִיוֹנָה,*⁸
אֲזָכְרָה כִּי הֵייתִי מַחְתָּנָה,
אֲזִיל פְּלָגִים כְּבִרְכָה הַעֲלִיוֹנָה,⁶
אֲעַגּוֹר מִי יִתֵּן לִי אֲבָר בִּיּוֹנָה.⁷

אֲאֵלָה — Would that I could soar. The translation of this rare word is based on הנה כנשר בנשר where we ate the heavenly manna, drank from the Well of Miriam and were protected by the Clouds of Glory, and the wilderness of exile where we were starving, thirsty and at the mercy of the elements and both four-legged and two-legged predators.

אֲבַחֲנָה לַיִל מִלֵּיל — I would differentiate between night and night. On that first tragic night of Tishah B'Av in the wilderness, the nation heard the Spies' slanderous reports regarding the Land of Canaan, and they wept. But that was a בכינה של, an uncalled for (or, needless) weeping. The tragic events that occurred on later Tishah B'Avs, however, were the source of true weeping. Thus we distinguish between tonight's weeping and that first night's weeping.

אֲבַחֲנָה לַיִל מִלֵּיל — And between wilderness and

wilderness, i.e., between the Wilderness of Sinai where we ate the heavenly manna, drank from the Well of Miriam and were protected by the Clouds of Glory, and the wilderness of exile where we were starving, thirsty and at the mercy of the elements and both four-legged and two-legged predators.

Once, the foreign overlords of Eretz Yisrael forbade the bringing of bikkuriim (first-fruit offerings) to Jerusalem and stationed sentries on the roads to prevent the Jews from doing so. Pious men of that generation arose and placed baskets of bikkuriim, covered with dried figs, into large wooden vessels shaped like a pestle, which was used for pressing dried figs into cakes, and carried them on their shoulders to Jerusalem. When the sentries inquired about the contents, the Jews would say that they were taking the dried figs to

- ח Brother [Israel] separated by sinfulness from [Jerusalem]
the mighty city¹ and exiled to Tyre;
like a meadow without water,²
because God withheld [rain] in [His] wrath.
He held [Jerusalem] in His grasp like grain standing to be reaped
and grapes ready to be harvested;
- ט I would speak, 'Would that I be brought to the fortified city!'³
- ט I would pitch my palatial tents⁴ in the very shadow of death
[for life is worthless in exile];
I would fly off and find rest⁵ in Death's Courtyard,
[where] I would associate with those who wait for death.*
- ז I would whimper, [Would that I die, for] which man lives on
[through interminable tragedy] and will never see death?⁶
- י I seek to witness [the fulfillment of my plea],
'O my Strength [God], come to my assistance!'⁷
My awe-inspiring nation proclaims every year,
'This is the year [of redemption]!'
[When that time comes I shall announce to everyone,
so that it will be universally known,⁸
- ח that had the hand of God not wrought all this
[it could not have happened!]⁹
- ט I shall bow my head to You [in penitence], HASHEM,
my source of strength;
I shall bend my knee [in supplication] to You,
to bandage my exile-wounds.
I shall crown You with song, with the melodies of my machalas.*
I will concentrate [my prayer] to request,
'Would that You were as a brother to me!'¹⁰
- ט Do not forget the scream of Ariel [the Beis HaMikdash]¹¹
to assemble to him Judah and Israel.
The thousands of protective angels¹²
whom God designated [to guard Jerusalem],
saying, 'Would that out of Zion shall emerge Israel's salvations!'¹³
- אל [To this request God responds:] 'From the moment Israel ceased
to follow My ways;
- עז they abandoned Me, so I abandoned them and
turned My countenance away from them!'
- ו I grumbled and I groaned,* my innards and my heart
were spilled out [in grief];
O how they have thrown my splendor from my head!

You will have changed מְחֻלֵי, my exile-wounds,
into מְחֻלֵי, my dancing.

רָגַנְתִּי וְהִלְלִיתִי — I grumbled and I groaned. The
speaker here may be God continuing His lament
from the previous two lines, i.e. Israel abandoned
Me ... and threw My splendor [Divine crowns

from the prayers of the righteous (see Chagigah
13b with Tosafos)] from My head. Alternatively,
the lament may revert to Israel's words: From the
time God abandoned me ... the enemy nations
have thrown my splendor [the Beis HaMikdash]
from my head [Jerusalem].

- אֶחָ נִפְשָׁע מִקְרִית עִז אֶל צוּר,
אֶחָו בְּלִי מַיִם בְּאֵף לְעֶצוּר,
אֶחָו קָמוֹת לְקָצוּר וְעוֹלָלוֹת לְבָצוּר,
אֲשִׁיחָה מִי יוֹבִילְנִי עִיר מְצוּר.³
- אֲשַׁע אֶהְלִי אִפְדְּנִי בְּצִלְמוֹת,
אֲטוֹסָה וְאֲשָׁפוּנָה עַד הָצַר מָוֶת,
אֲשַׁפֵּל אֶת הַמְּחַבִּים לְמוֹת,*
- אֲנַהֵה מִי גִבֹר יִהְיֶה וְלֹא יִרְאֶה מָוֶת.⁶
- אֵילוֹתַי לְעֶזְרָתִי קָרַתִּי חֲזוֹת,
אֵימָתִי בְּכָל שָׁנָה אוֹמְרָת הִיא הַשָּׁנָה הַזֹּאת,
אֲנַדַּע לְכָל בֵּי מוֹדַעַת זֹאת,⁸ אִם לֹא בִי יַד יְהוָה עֲשֵׂתָה זֹאת.⁹
- אֲבֹנֶה לָּךְ רֹאשׁ יְהוּדָה חִילִי,
אֲבָרַע לָּךְ בְּרֶךְ לְחַתָּל מַחֲלִי,
אֲבַתִּירְךָ בְּשִׁיר מְשִׁירֵי מַחֲלִי,*
אֶל תִּשְׁכַּח צַעֲקַת אַרְיָאֵל,¹¹
אֵלָיו לְאֲגוּר יְהוּדָה וְיִשְׂרָאֵל,
אֵלָפִי שִׁנְאָן¹² אֲשֶׁר מָסַר אֵל,
לֵאמֹר מִי יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל.¹³
- יִשְׂרָאֵל מַעַת בְּדַרְכֵי לֹא הִלְכוּ,
עֲזָבוּנִי וְעֲזָבוּתַי וּפְנֵי מַהֵם נִהַפְּכוּ,
רַגְנָתִי וְהִלְלָתִי* וּמַעִי וְלִבִּי נִשְׁפְּכוּ,
אֵיכָה תִפְאַרְתִּי מִרְאֲשׁוֹתַי הַשְּׁלִיכוּ.

(1) Proverbs 18:19; see Nazir 23a. (2) Job 8:11. (3) Psalms 60:11. (4) Cf. Daniel 11:45.

(5) Cf. Psalms 55:7. (6) 89:49. (7) 22:20. (8) Isaiah 12:5. (9) Job 12:9.

(10) Song of Songs 8:1. (11) See commentary to Kinnah 37. (12) Psalms 68:18. (13) 53:7.

and Jacob, the Patriarchs of Israel, the nation
compared to a dove (see e.g., Song of Songs 2:14).
The verse then alludes to the Talmudic teaching,
תָּמַן נִכְחוּ אֲבוֹת, the merits of the Patriarchs have
ended (Shabbos 55a), and means that since we no
longer had the merits of the אֲבוֹת to protect us,
the Temple was destroyed (Matteh Levi).

Death's Courtyard — הַמְּחַבִּים לְמוֹת
... those who wait for death. הָצַר מָוֶת, Hazar-
maveth, was a seventh-generation descendant of
Noah. According to the Midrash, he was the
progenitor of a tribe of impoverished people
who ate animal fodder, dressed in papyrus reed
garments, and eagerly anticipated death

(Bereishis Rabbah 37:8). The paytan compares
the plight of exiled Israel to the lives of those
unfortunates.

מַחֲלִי — My machalas. The מַחֲלָה, machalas, is a
musical instrument used by the Levite orchestra
in the Temple (see Psalms 53:1 and 88:1). The
word מַחֲלָה [and מַחֲלִי] can also be cognate with
מַחֲלָה, sickness, and refer to Israel's heartache
over the Destruction of the two Temples (Rashi
to Psalms ibid.). Alternatively, the word may be
related to מַחֲוֹל, a circle dance. Accordingly the
stitch is based on the verse, You have changed
for me my lament into dancing ... (Psalms
30:12), and means that when redemption comes

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אֱלֵי צִיּוֹן וְעָרֶיהָ / כְּמוֹ אִשָּׁה בְּצִירוּתָהּ.

וְכַבְתּוּלָהּ חֲגוּרֹת שָׂק / עַל בְּעַל נְעוּרֶיהָ:

עָלֵי אֲדָמוֹן אֲשֶׁר נָטַשׁ / בְּאַשְׁמַת צֶאֱן עֲדָרֶיהָ.

וְעַל בֵּיאוֹת מְחַרְפֵי אֵל / בְּתוֹךְ מִקְדָּשׁ תְּדַרְיָהּ:

עָלֵי גְלוֹת מְשָׁרְתָיו אֵל / מִנְעֵמֵי שִׁיר זְמִירָהּ.

וְעַל דָּמָם אֲשֶׁר שָׁפַךְ / כְּמוֹ מֵימֵי יְאוּרֶיהָ:

עָלֵי הַגִּיּוֹן מִחֻלְיָהּ / אֲשֶׁר דָּמָם בְּעָרֶיהָ.

וְעַל וַעַד אֲשֶׁר שָׁמַם / וּבִטּוֹל סִנְהֶדְרֶיהָ:

עָלֵי זְבָחֵי תַמְנִידָהּ / וּפְדִיאוֹנֵי בְכוֹרֶיהָ.

וְעַל חִלּוּל בְּלֵי הַיִּכָּל / וּמוֹזַבַּח קְטוֹרֶיהָ:

עָלֵי טַפֵּי מַלְכֵיהָ / בְּנֵי דוֹד גְּבִירָהּ.

וְעַל יָפִים אֲשֶׁר חָשַׁךְ / בְּעֵת סָרוּ כְּתָרֶיהָ:

עָלֵי כְבוֹד אֲשֶׁר גָּלָה / בְּעֵת הָרַבֵּן דְּבִירָהּ.

וְעַל לוֹחֵץ אֲשֶׁר לָחַץ / וְשֵׁם שִׁקִּים חֲגוּרֶיהָ:

עָלֵי מַחֵץ רַב מְכּוֹת / אֲשֶׁר הִכּוּ נְיִירָהּ.

וְעַל נְפוּץ אֱלֵי סֵלַע / עוֹלְלֵיָהּ נְעִירָהּ:

עָלֵי שְׂמִיחַת אוֹיְבֵיהָ / בְּשִׁחְקָם עַל שְׂבָרֶיהָ.

וְעַל עֲנוּי בְּנֵי חוֹרֵין / גְּדִיבָיָהּ טְהוֹרֶיהָ:

עָלֵי פֶשַׁע אֲשֶׁר עוֹתָהּ / סָלַל דֶּרֶךְ אֲשׁוּרֶיהָ:

וְעַל צְבָאוֹת קָהְלֵיהָ / שׁוֹפִיָה שְׁחָרֶיהָ:

עָלֵי קוֹלוֹת מְחַרְפֵיהָ / בְּעֵת רַבּוּ פְגָרֶיהָ.

וְעַל רִגְשַׁת מְגַדְפֵיהָ / בְּתוֹךְ מִשְׁכַּן חֲצֵרֶיהָ:

עָלֵי שִׁמְךָ אֲשֶׁר חִלַּל / בְּפִי קָמֵי מְצִירָהּ.

וְעַל תַּחֵן יִצְחָחוּ לָךְ / קָשׁוּב וּשְׁמַע אֲמָרֶיהָ:

אֱלֵי צִיּוֹן וְעָרֶיהָ / כְּמוֹ אִשָּׁה בְּצִירוּתָהּ.

וְכַבְתּוּלָהּ חֲגוּרֹת שָׂק / עַל בְּעַל נְעוּרֶיהָ:

ואל א

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אֱלֵי Lament, Zion and her cities, like a woman in her labor pains,
like a maiden girl in sackcloth for the husband of her youth.

Joel 1

עָלֵי For the palace now deserted because of the sin of the sheep of her flocks,
and for the intrusion of God's blasphemers
into the chambers of her sanctuary.

עָלֵי For the exile of God's servants, the sweet singers of her songs,
and for their blood which has been spilled like the waters of her rivers.

עָלֵי For the lyrics of her dances, now silenced in her cities,
and for the council now devastated,
and the abolition of her high courts.

עָלֵי For her daily sacrifices and the redemption of her first born,
and for the defilement of the Temple vessels
and the altar of her incense.

עָלֵי For the little children of her kings, the sons of David, her princes,
and for their beauty which was darkened
when she was divested of her crowns.

עָלֵי For the glory that was dispelled at the time her shrines were destroyed,
and for the oppressor who tormented
and placed sackcloth around her waist.

עָלֵי For the wounds and many blows with which her sainted ones were struck,
and for the smashing upon the rock of her babes, her young ones.

עָלֵי For the joy of her enemy rejoicing over her downfall,
and for the torture of those once free, her noblemen, her pious ones.

עָלֵי For the sin which diverted her footsteps from the cleared path,
and for her numerous communities, tarnished and charred.

עָלֵי For the voices of those who mocked her as her corpses mounted,
and to the scoffing mob in the very midst of her Temple courtyards.

עָלֵי For Your name which is desecrated in the mouth
of those who stand against her,
and for the prayer which they shout to You, "Hear and heed her words!"

אֱלֵי Lament, Zion and her cities, like a woman in her labor pains,
like a maiden girl in sackcloth for the husband of her youth.