**Eyaluthi Begaluthi – Karaite version from Vilna**

O my strength [=God]! In my exile, I have raised my eyes up to you,

For you to find me favorable, as long ago, and to restore my throngs of people

To my city and my land, and may I sigh no more.

*And they that know your name will put their trust in You; for you, Lord, have not forsaken them that seek you!*

Remember the scorn and the blasphemy of the Ammonites and Moabites,

On the day when they said, in the Temple of the lofty [God], upon seeing the Cherubim:

"Didn't you say that you worshipped none other than [God], who rides the clouds?!

O contemptible people! Aren't these your gods, standing there?"

I remained silent and mute, and did not raise my face.

*And they that know your name will put their trust in You; for you, Lord, have not forsaken them that seek you!*

Destroy the glory of the Kedarites, who made me an object of scorn,

When I fled, with my spirit in anguish, from the hand of the cruel and ruthless.

From Jezreel [in the Land of Israel] to Ishmael I went wandering, with no strength.

They put gall in my bread, chiefly, and gave me vinegar to drink.

And they destroyed and killed eighty thousand of my priests.

*And they that know your name will put their trust in You; for you, Lord, have not forsaken them that seek you!*

They threw me into confusion, and wounded me -- Caesar and Vespasian.

They chased me and threw me into desolation -- Titus and Hadrian.

They pushed me and trod over me, and I had no way of escape.

They scattered me and led me astray, to the point that my dispersed could not be gathered back.

I was ashamed and humiliated to lift up my face, O God.

*And they that know your name will put their trust in You; for you, Lord, have not forsaken them that seek you!*

Sit down, O poor one [=the Jewish people], who is looking [forward to redemption], for there is hope for you at the end,

I will comfort you and have compassion on you, when I hear your cry.

Your sin is over, O Daughter of Zion; He will no longer exile you.

Lo, I am going to get up on vengeance day, and take vengeance for you.

When the peoples are gathered together, and the kingdoms, to serve the Lord.

*And they that know your name will put their trust in You; for you, Lord, have not forsaken them that seek you!*

*Turn us unto you, O Lord, and we shall be turned; renew our days as of old. Pardon our iniquity and our sin, and take us for your inheritance. Blessed be the Lord for evermore. Amen, and Amen.*

**Eyaluthi Begaluthi – version printed by Samuel David Luzzatto (Shadal, in *Iggeroth Shadal* CCIX, p. 501, immediatley following a different poem with no indication that this is a new poem) and Abraham Dov Dubsevitz, *Baḥada Maḥta*, p. 19:**

O my strength [=God]! In my exile, I have raised my eyes up to you,

O God of vengeance, gird yourself in rage, and pay back vengeance to my neighbors!

Overturn like Sodom the Land of Edom [=Rome and its successor states], who destroyed my Palaces.

*Pursue them in anger, and destroy them, from under the heavens of the Lord!*

Remember the scorn and the blasphemy of the Ammonites and Moabites,

On the day when they said, in the lofty Temple,[[1]](#footnote-1) upon seeing the Cherubim:

“Didn’t you say that you worshipped none other than [God], who rides the clouds?!

O contemptible people! Aren't these your gods, standing there?”[[2]](#footnote-2)

I remained silent and mute, and did not raise my face.

Remove the glory of the Kedarites,[[3]](#footnote-3) who made me an object of scorn,

When I fled, with my spirit in anguish, from the hand of the cruel and ruthless.

From Jezreel [in the Land of Israel] to Ishmael I went wandering, with no strength.

They put gall in my bread, chiefly, and gave me vinegar to drink.

And they destroyed and killed eighty thousand of my priests.[[4]](#footnote-4)

They hit me, and threw me into confusion -- Caesar and Vespasian.

They silenced me and threw me into desolation -- Titus and Hadrian.

They pushed me and chased me, and I had no way of escape.

They scattered me and made me run, to the point that my dispersed could not be gathered back.

They swallowed me and gulped me down, and filled their bellies with my delights.

Sit down, O poor one [=the Jewish people], who is looking [forward to redemption], for there is hope for you at the end,

I will have compassion on you and comfort you, when I hear the sound of your cry.

Your sin is over, O Daughter of Zion; He will no longer exile you.

Lo, I am going to get up on vengeance day, and take vengeance for you.

Then your adversaries and your persecutors will perish from my presence.

1. I would have expected the vocalization בהיכַל רם, with *pathaḥ*, in the construct state, and thus: “in the Temple of the Lofty One [=God]”, but both Vilna and Dubsevitz have *qameẓ*. [↑](#footnote-ref-1)
2. See Midrash Ekha Rabba, Proem §9: “When the enemies entered Jerusalem, Ammonites and Moabites entered with them, as it is said: *The adversary hath spread out his hand upon all her treasures; for she hath seen that the heathen are entered into her sanctuary, concerning whom Thou didst command that they should not enter into Thy congregation.* (Lam. 1:9) They entered the Holy of Holies, and there they found the two Cherubim. They took them and put them in a cage, and brought them all around the streets of Jerusalem, and said: “Didn’t you say that this nation did not worship idolatry? Look what we have found of theirs, what they worship!” The identification of the people “whom Thou didst command that they should not enter into Thy congregation” as Ammon and Moab is based on Deuteronomy 23:3: *An Ammonite or a Moabite shall not enter into the congregation of the Lord*.” [↑](#footnote-ref-2)
3. The Ishmaelites; according to Genesis 25:13, the second son of Ishmael was named Kedar. (Later on, “Kedar” came to be a Jewish term for the Turks; Turkish languages, including the Karaim language, were called *leshon qedar*.) According to Midrash Tanḥuma (regular printed edition), Yithro §5 (and other rabbinic sources), when the Babylonians led the Israelites in chains into exile, they begged their captors to bring them by the way of the land of the Ishmaelites, their cousins; their captors indeed led them their, but the Ishmaelites treated them there with terrible cruelty, giving them very salty bread and brine, and containers filled not with water but with burning hot air. [↑](#footnote-ref-3)
4. According to Ekha Rabbai, Proem §23, Nebudazaran killed 80,000 young priests. [↑](#footnote-ref-4)