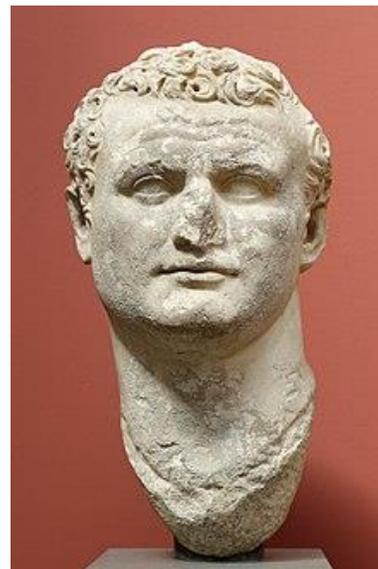


KEY DATES IN THE LIFE OF TITUS

- 30 Dec **39** CE - Birth of Titus to Titus Flavius Vespasianus.
- **57-59** CE (and maybe **63**) serves a Tribune in Germania.
- **66** CE - Jews of revolt against the Roman Empire. (Cestius Gallus, the legate of Syria, was defeated at the battle of Beth-Horon). Nero appoints Vespasian to put down the rebellion, who was dispatched to the region at once with the Fifth Legion and Tenth Legion. He was later joined at Ptolemais by Titus with the Fifteenth Legion. With a strength of 60,000 professional soldiers, the Romans prepared to sweep across Galilee and march on Jerusalem.[18]
- ??? **68** CE – Death of Nero (Begins the Year of Four Emperors)
- 1 July **69** CE – Vespasian Declared Emperor (Titus left in charge of ending the Jewish rebellion).
- Jun **71** CE - Titus returns to Rome from Jewish War.
- 24 Jun **79** CE - Elected Roman Emperor Titus.
- ??? **79** CE – Eruption of Mount Vesuvius
- ??? **80** CE – Fire in Rome
- ??? **80** CE The Colosseum in Rome is officially opened by Titus with a 100 day gladiator spectacular.
- c. **81** CE - The Arch of Titus is built in Rome's Forum Romanum to commemorate the conquest of Jerusalem.
- 13 Sep **81** CE - Death of Emperor Titus.



JOSEPHUS ON TITUS – BELLUM JUDAICUM BOOK 6

But then, on the next day, Titus commanded part of his army to quench the fire, and to make a road for the more easy marching up of the legions; while he himself gathered the commanders together.... Of those there were assembled the six principal persons... Titus proposed to these, that they should give him their advice what should be done about the holy house. Now some of these thought, "It would be the best way to act according to the rules of war, [and demolish it:] because the Jews would never leave off rebelling, while that house was standing: at which house it was that they used to get all together." Others of them were of opinion, that "In case the Jews would leave it, and none of them would lay their arms up in it, he might save it: but that in case they got upon it, and fought any more, he might burn it: because it must then be looked upon not as an holy house, but as a citadel: and that the impiety of burning it would

then belong to those that forced this to be done, and not to them.” But Titus said, that “Although the Jews should get upon that holy house, and fight us thence, yet ought we not to revenge ourselves on things that are inanimate, instead of the men themselves: and that he was not in any case for burning down so vasta work as that was: because this would be a mischief to the Romans themselves; as it would be an ornament to their government while it continued.” So Fronto, and Alexander, and Cerealis grew bold upon that declaration; and agreed to the opinion of Titus. Then was this assembly dissolved; when Titus had given orders to the commanders, that the rest of their forces should lie still; but that they should make use of such as were most courageous in this attack. So he commanded that the chosen men that were taken out of the cohorts should make their way through the ruins, and quench the fire.

... So Titus retired into the tower of Antonia; and resolved to storm the temple, the next day, early in the morning, with his whole army: and to encamp round about the holy house. But as for that house, God had, for certain, long ago doomed it to the fire. And now that fatal day was come, according to the revolution of ages: it was the tenth day of the month Lous [Ab, A.D. 70]8: upon which it was formerly burnt by the King of Babylon. Although these flames took their rise from the Jews themselves, and were occasioned by them. For upon Titus’s retiring, the seditious lay still for a little while, and then attacked the Romans again; when those that guarded the holy house fought with those that quenched the fire that was burning the inner [court of the] temple. But these Romans put the Jews to flight; and proceeded as far as the holy house it self. At which time one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking; and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire: and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward, the Jews made a great clamour, such as so mighty an affliction required; and ran together to prevent it. And now they spared not their lives any longer, nor suffered any thing to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it.

And now a certain person came running to Titus, and told him of this fire; as he was resting himself in his tent, after the last battle. Whereupon he rose up in great haste; and, as he was, ran to the holy house; in order to have a stop put to the fire. After him followed all his commanders: and after them followed the several legions, in great astonishment. So there was a great clamour, and tumult raised, as was natural upon the disorderly motion of so great an army. Then did Cæsar, both by calling to the soldiers that were fighting, with a loud voice; and by giving a signal to them with his right hand, order them to quench the fire. But they did not hear what he said; though he spake so loud: having their ears already dinned by a greater noise another way. Nor did they attend to the signal he made with his hand neither: as still some of them were distracted with fighting, and others with passion. But as for the legions that came running thither, neither any persuasions, nor any threatenings could restrain their violence: but each one’s own passion was his commander at this time. And as they were crowding into the temple together, many of them were trampled on by one another; while a great number fell among the ruins of the cloisters, which were still hot, and smoaking; and were destroyed in the same miserable way with those whom they had conquered. And when they were come near the holy house, they made as if they did not so much as hear Cæsar’s orders to the contrary:

but they encouraged those that were before them to set it on fire. As for the seditious, they were in too great distress already to afford their assistance [towards quenching the fire]. They were every where slain, and every where beaten. And as for a great part of the people, they were weak, and without arms, and had their throats cut wherever they were caught. Now round about the altar lay dead bodies, heaped one upon another; as at the steps (12) going up to it, ran a great quantity of their blood: whither also the dead bodies that were slain above [on the altar] fell down.

And now, since Cæsar was no way able to restrain the enthusiastic fury of the soldiers, and the fire proceeded on more and more, he went into the holy place of the temple, with his commanders; and saw it, with what was in it: which he found to be far superior to what the relations of foreigners contained; and not inferior to what we ourselves boasted of, and believed about it. But as the flame had not as yet reached to its inward parts, but was still consuming the rooms that were about the holy house only; and Titus supposing, what the fact was, that the house it self might yet he saved, he came in haste, and endeavoured to persuade the soldiers to quench the fire; and gave order to Liberalius the centurion, and one of those spearmen that were about him, to beat the soldiers that were refractory with their staves; and to restrain them. Yet were their passions too hard for the regards they had for Cæsar, and the dread they had of him who forbad them: as was their hatred of the Jews, and a certain vehement inclination to fight them too hard for them also. Moreover, the hope of plunder induced many to go on; as having this opinion, that all the places within were full of money: and as seeing that all round about it was made of gold. And besides, one of those that went into the place prevented Cæsar, when he ran so hastily out to restrain the soldiers: and threw the fire upon the hinges of the gate, in the dark. Whereby the flame burst out from within the holy house itself immediately: when the commanders retired, and Cæsar with them; and when nobody any longer forbad those that were without to set fire to it. And thus was the holy house burnt down, without Cæsar's approbation.

Now, although any one would justly lament the destruction of such a work as this was; since it was the most admirable of all the works that we have seen, or heard of; both for its curious structure, and its magnitude, and also for the vast wealth bestowed upon it, as well as for the glorious reputation it had for its holiness: yet might such an one comfort himself with this thought, that it was fate that decreed it so to be: which is inevitable, both as to living creatures, and as to works and places also. However, one cannot but wonder at the accuracy of this period thereto relating. For the same month and day were now observed, as I said before, wherein the holy house was burnt formerly by the Babylonians. Now the number of years that passed from its first foundation, which was laid by King Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be one thousand, one hundred, and thirty: besides seven months, and fifteen days. And from the second building of it, which was done by Haggai, in the second year of Cyrus the King, till its destruction under Vespasian, there were six hundred, thirty nine years, and forty five days.

THE TALMUD ON TITUS - B. GITTIN 56B

Vespasian sent Titus who said, Where is their God, the rock in whom they trusted? This was the wicked Titus who blasphemed and insulted Heaven. What did he do? He took a harlot by the hand and entered the Holy of Holies and spread out a scroll of the Law and committed a sin on it. He then took a sword and slashed the curtain. Miraculously blood spurted out, and he thought that he had slain himself, as it says, Thine adversaries have roared in the midst of thine assembly, they have set up their ensigns for signs.

Abba Hanan said: Who is a mighty one like unto thee, O Jah? Who is like Thee, mighty in self-restraint, that Thou didst hear the blaspheming and insults of that wicked man and keep silent? In the school of R. Ishmael it was taught; Who is like thee among the gods [elim]? Who is like thee among the dumb ones [illelim]. Titus further took the curtain and shaped it like a basket and brought all the vessels of the Sanctuary and put them in it, and then put them on board ship to go and triumph with them in his city, as it says, And withal I saw the wicked buried, and they that come to the grave and they that had done right went away from the holy place and were forgotten in the city. Read not keburim [buried] but keburim [collected]; read not veyishtakehu [and were forgotten] but veyishtakehu [and triumphed]. Some say that keburim [can be retained], because even things that were buried were disclosed to them. A gale sprang up at sea which threatened to wreck him. He said: Apparently the power of the God of these people is only over water. When Pharaoh came He drowned him in water, when Sisera came He drowned him in water. He is also trying to drown me in water. If he is really mighty, let him come up on the dry land and fight with me. A voice went forth from heaven saying; Sinner, son of sinner, descendant of Esau the sinner, I have a tiny creature in my world called a gnat. (Why is it called a tiny creature? Because it has an orifice for taking in but not for excreting.) Go up on the dry land and make war with it. When he landed the gnat came and entered his nose, and it knocked against his brain for seven years. One day as he was passing a blacksmith's it heard the noise of the hammer and stopped. He said; I see there is a remedy. So every day they brought a blacksmith who hammered before him. If he was a non-Jew they gave him four zuz, if he was a Jew they said, It is enough that you see the suffering of your enemy. This went on for

אזל שדריה לטיטוס ואמר (דברים לב, לו) (א) אלהימו צור חסיו בו זה טיטוס הרשע שחירף וגידף כלפי מעלה מה עשה תפש זונה בידו ונכנס לבית קדשי הקדשים והציע ספר תורה ועבר עליה עבירה ונטל סייף וגידר את הפרוכת ונעשה נס והיה דם מבצבץ ויוצא וכסבור הרג את עצמו שנאמר (תהלים עד, ד) שאגו צורריך בקרב מועדיך שמו אותות אותות

אבא חנן אומר (תהלים פט, ט) (מי כמוך חסין יה מי כמוך חסין וקשה שאתה שומע ניאוצו וגידופו של אותו רשע ושותק דבי רבי ישמעאל תנא) (שמות טו, יא) (מי כמוכה באלים ה' מי כמוכה באלמים מה עשה נטל את הפרוכת ועשאו כמין גרגותני והביא כל כלים שבמקדש והניחן בהן והושיבן בספינה לילך להשתבח בעירו שנאמר (קהלת ח, י) (ובכן ראיתי רשעים קבורים ובאו וממקום קדוש יהלכו וישתכחו בעיר אשר כן עשו אל תיקרי קבורים אלא קבוצים אל תיקרי וישתכחו אלא וישתכחו איכא דאמרי קבורים ממש דאפילו מילי דמטמרן איגלייא להון עמד עליו נחשול שבים לטובעו אמר כמדומה אני שאלהיהם של אלו אין גבורתו אלא במים בא פרעה טבעו במים בא סיסרא טבעו במים אף הוא עומד עלי לטובעני במים אם גבור הוא יעלה ליבשה ויעשה עמי מלחמה יצתה בת קול ואמרה לו רשע בן רשע בן בנו של עשו הרשע בריה קלה יש לי בעולמי ויתוש שמה אמאי קרי לה בריה קלה דמעלנא אית לה ומפקנא לית לה עלה ליבשה ותעשה עמה מלחמה עלה ליבשה בא יתוש ונכנס בחוטמו ונקר במוחו שבע שנים יומא חד הוה קא חליף אבבא דבי נפחא שמע קל ארזפתא אישתיק אמר איכא תקנתא כל יומא מייתו נפחא ומחו קמיה לנכרי יהיב ליה ארבע זוזי לישראל אמר ליה מיסתייך דקא חזית בסנאך עד תלתין יומין עבד הכי מכאן

thirty days, but then the creature got used to it. It has been taught: R. Phineas b. 'Aruba said; I was in company with the notables of Rome, and when he died they split open his skull and found there something like a sparrow two sela's in weight. A Tanna taught; Like a young dove two pounds in weight. Abaye said; We have it on record that its beak was of brass and its claws of iron. When he died he said: Burn me and scatter my ashes over the seven seas so that the God of the Jews should not find me and bring me to trial.

ואילך כיון דדש דש תניא אמר רבי פנחס בן ערובא אני הייתי בין גדולי רומי וכשמת פצעו את מוחו ומצאו בו כצפור דרור משקל שני סלעים במתניתא תנא כגוזל בן שנה משקל שני ליטרין אמר אביי נקטינן פיו של נחושת וצפורניו של ברזל כי הוה קא מיית אמר להו ליקליוה להווא גברא ולבדרי לקיטמיה אשב ימי דלא לשכחיה אלהא דיהודאי ולוקמיה בדינא

THE MIDRASH ON TITUS – LEVITICUS RABBA 22:3

Another exposition of the text, 'And the superfluities of the earth.' The Holy One, blessed be He, in effect said to the prophets: 'If you will not carry out My errands I have other messengers.' Thus we have explained the text, 'And the superfluities of the earth with all.' 'With all' I carry out my errands.

R. Aha said: The Holy One, blessed be He, carries out His errands with the help of all, even through the instrumentality of a serpent, even through that of a frog and even through that of a scorpion, aye, even through that of a mosquito. The wicked Titus entered the interior of the Holy of Holies, his sword drawn in his hand, slashed the curtain, brought two harlots and, spreading out a Scroll of the Law beneath them, cohabited with them on the top of the altar, and his sword came out full of blood, according to some authorities it was from the blood of the sacrifices, and according to others it was from the blood of the bullock and he-goat of the Day of Atonement. He began to utter revilings and blasphemies against heaven, and said: 'The case of one who makes war with a king in the desert and vanquishes him cannot be compared with that of one who makes war against a king in his own palace and vanquishes him.' What did he do then? He collected all the vessels of the Temple and placed them in a net, then he embarked on a ship. As soon as he had embarked a violent gale smote the sea. Said he: 'It appears that the power of this God is only on the water. He punished the Generation of Enosh by water. He did the same to the Generation of the Flood, and the same to Pharaoh and his army, and in my case also, when I was in His own house and within His own domain He could not hold out against me, but now in this place He has confronted me.' The Holy One,

ד"א ויתרון ארץ אמר הקב"ה לנביאים אם אי אתם עושין שליחותי יש לי שלוחין הוי ויתרון ארץ וגו' בכל אני עושה שליחותי

אמר ר' אחא בכל הקב"ה עושה שליחותו אפי' על ידי נחש אפי' על ידי צפרדע ואפילו על ידי עקרב ואפילו על ידי יתוש טיטוס הרשע נכנס לבית קדשי הקדשים וחרבו שלופה בידו וגידר את הפרוכת ונטל שתי זונות והציע ספר תורה תחתיהן ובעלן על גבי המזבח ויצאה חרבו מליאה דם מאן דאמר מדם הקרבנות ומאן דאמר מן דם פר ושעיר של יום הכפורים התחיל מחרף ומגדף כלפי מעלה אמר לא דמי ההוא דעבד קרבא עם מלכא במדבר ונצח ליה ההוא דעבד קרבא עם מלכא בגו פלטינ דידיה ונצח ליה מה עשה כינס כל כלי בהמ"ק ונתן לתוך גרגותני אחת וירד לו לספינה כיון שירד מחא נחשולא בימא אמר דומה לי שאין כחו של אלוה זה אלא במים דור אנוש לא פרע מהם אלא במים וכן דור המבול וכן פרעה וחילו אף אני כיון שהייתי בתוך ביתו וברשותו לא היה יכול לעמוד בי ועבשיו לכאן קדמני אמר לו הקב"ה רשע חייך בבריה פחותה ממה שבראתי מששת ימי בראשית אני פורע ממך מיד רמז הקב"ה לים ועמד מזעפו כיון שהגיע

blessed be He, said to him: 'Villain! By thy life, I shall inflict punishment upon thee by means of a trifling creature which I created during the first six days of creation! ' Thereupon the Holy One, blessed be He, beckoned to the sea and it ceased from its fury. When he reached Rome all the citizens of Rome came out and lauded him with the words: 'O conqueror of the Barbarians!' Immediately afterwards a hot bath was prepared for him and he entered and bathed. When he came out they mixed him a cup of wine. The Holy One, blessed be He, brought in his way a mosquito which entered into his nose and gnawed its way up until it reached his brain. It began to bore in his brain, so he ordered: 'Call the doctors, and let them split open the brain of that man¹ and ascertain what it is whereby the God of this nation inflicts punishment upon that man.' Forthwith the doctors were summoned. They split open his brain and found in it something resembling a young pigeon which possessed a weight of two pounds. R. Eleazar b. R. Jose observed: I was present when the pigeon was placed on one side [of the scales] and two pounds on the other side, and the one weighed exactly the same as the other. They took the pigeon and placed it in a bowl. As the bird changed so did he change, and when the mosquito fled the soul of the wicked Titus fled.

לרומי יצאו כל בני רומי וקלסוהו נקיטא ברברייא מיד הסיקו לו את המרחץ ונכנס ורחץ כיון שיצא מזגו לו כסא דחמרא וזימן לו הקב"ה יתוש אחד ונכנס לתוך חוטמו והיה אוכל והולך עד שהגיע למוחו התחיל מנקר את מוחו אמר קראו לרופאים ויפצעו מוחו של אותו האיש ודעו במה אלוה של אומה זו נפרע מאותו האיש מיד קראו לרופאים ופצעו את מוחו ומצאו בו כמו גוזל בן יונה והיה בו משקל שתי ליטראות אמר ר"א ברבי יוסי תמן הוינא ויהבין גוזלא מן דין סטרא ותרתינן ליטריא מן דין סיטרא ותקל חד כל קבל חד ונטלוהו ונתנוהו בתוך קערה אחת כל מאן דהוה הדין שני הוה הדין שני פרח יתושא פרח נשמתא דטיטוס הרשע:

TITUS IN KINNOT

16.

- א Remember* what the tormentor [Titus] perpetrated in the Temple;†* he unsheathed his sword and entered the innermost chamber [the Holy of Holies].
- ב He struck terror throughout [the land of] our heritage when he desecrated the show bread, and he impaled the two-sided² Curtain.*
- ג He besmirched the orphaned [nation] with a red [bloody] shield;^{3*} and measured them [for death]* along a blood-red line.
- ד He muddied our waters, and inebriated his arrows with blood,⁵ as he emerged from the Temple with his blood-soaked sword.
- ה [We mourn] because of the evil plans and words of the man who stretched his hand out against God, attempting to vanquish Him.⁶
- ו [He bragged,] '[Despite the downfall of] Egypt and the other nations, that He conquered, I shall rush with [haughty] neck^{7*} within His own desirable Temple.'
- ז [In the times of] our ancestors, fire consumed His young men⁸ [Aaron's sons Nadab and Abihu] when they brought an alien [fire into the Tabernacle];⁹ while this man [Titus] brought a reclining harlot¹ inside [the Holy of Holies], yet he was not burnt by the fire.*

טז.

זכור* אשר עשה צר בפנים,^{1*}
 שלף חרבו וקא לפני ולפנים,
 נחלתנו בעת כטמא לחם הפנים,
 וגדר פרקת בעלת שתי פנים.^{2*}
 יתומים געל במגן מאדם,^{3*}
 וימדד קו' כמראה אדמדם,
 מימינו דלח והשכיר חציו מדם,⁵
 כיצא מן הבית וחרבו מלאה דם.
 על הגותו הוות גבר,
 ונטה אל אל ידו למולו לגבר,⁶
 מצרים וכל לאום אם בס גבר,
 אני בתוף אוויו ארוץ אליו בצנאר.^{7*}
 אבותינו זרה בהכניסו בחוריו אכלה אש,⁸
 וזה זונה צועה הכניסו ולא נכה באש,*

ח [A lowly] slave-nation stoked the flames within it;
 Why upon this House of [God, the All-consuming] Fire,²
 did He send a fire from on high?^{3*}
 ט Our souls sank, when he removed the service vessels,
 and placed them on oared ships,
 that he might be served with them.
 Our very skin seemed to melt away [in agony]
 when the ministering priest arose early
 and didn't find the [full complement of] ninety-three service vess
 ט The women were terrified when they saw the ruthless one enterers.*
 and riddle the Temple floor with his [hob-nailed] boots.⁴
 ז Princes* cringed in [helpless] fear when the wanton one entered,
 he splattered the Holy of Holies with his foul stench.
 ח Outside, young men [Jewish defenders] stood firm,
 they thought he [Titus] would be harmed by the
 six hundred thousand demons [they saw entering with him].*
 ט Elders panicked when he [Titus] was given free reign by heaven
 to do as he pleased, while He [God] appeared
 to be shackled in chains.⁵
 י When the Satanic one [Babylon] withdrew,
 the ruddy one [Rome] arrived;
 he surrounded the wall and shocked the populace.
 יא The wrath [of God] fell upon the descendants of he [Jacob]
 who had peeled fresh [branches of] almond and chestnut,⁷
 to the point where the palace was abandoned by heaven.
 יב Upon the entrance of the Temple Mount
 he [Titus] began to advance,
 to destroy it through the hand of his four chief commanders.
 יג On the Western side, as a memorial,
 they left over a remnant of it,*
 and He [God] stood behind our wall,
 but did not fight on its behalf.
 יד You [God] were so enraged that You allowed them to empty
 [the Temple of its contents],
 and to remove from there [Jerusalem]
 the unblemished children.¹
 טו Why do You allow the nations to gather [against me] P
 while You ignore my offering, paying it no attention?²
 They sent them [the children] away
 to the land of Uz in three ships.*
 טז 'Bring us back!' [to life in the Hereafter] they cried out
 as they sunk into the sea's depths,⁴
 as they united themselves with a solemn pact
 to cast themselves into the sea as one.
 They sang song and praises as [Israel did] at the Sea of Reeds,
 chanting, 'Because for Your sake we are killed⁵
 in the depths of the Sea!'
 טז Even as the depths were about to take their souls,
 they prayed to the Real One, saying,
 'All this has befallen us, yet we have not forgotten You!'⁶
 They placed their hope in the One [Who promised]
 to bring them back from Bashan,⁷
 and a heavenly voice was heard, 'Awaken!
 Why do You seem to sleep?'⁸

עבדים חתו בתוכו לבת אש,
 ועל מה בבית אש,² מִמְרוֹם שָׁלַח אֱשׁ.^{3*}
 בַּנְּפֹשָׁנוּ טַבְעֵנוּ כְּהוֹצִיא כְּלֵי שְׂרָת,
 וְשָׂמָם בְּאֲנֵי שְׁיִט בָּם לְהִשְׂרָת,
 עוֹרֵנוּ נִמַּק כְּהַשְׂכִּים מִשְׂרָת,
 וְלֹא מִצָּא תִשְׁעִים וּשְׁלֹשָׁה כְּלֵי שְׂרָת.*
 נָשִׁים בָּשְׂרוּ כִּי בָא עָרִיץ,
 בְּקִרְקַע הַבַּיִת נִעְלָיו הַחֲרִיץ,⁴
 שָׂרִים* לָפְתוּ כְּבוֹא פְרִיץ,
 בְּבֵית קֹדֶשׁ הַקְּדָשִׁים צָחַנְתוּ הַשְּׂרִיץ.
 בַּחוּרִים מִבְּחוּץ צָגוּ מִחוּזְקִים,
 וְתָרוּ כִּי יוֹזַק בְּשָׂשִׁים רְבוּא מְזִיקִים,*
 זְקָנִים נִבְעָתוּ כְּהִרְשָׁוְהוּ מִשְׂחָקִים⁵
 עֲשׂוֹת רְצוֹנוֹ וְהוּא אָסוּר בְּזֻקִים.⁶
 שָׁבַת סוּטָן יָבֵא אֲדָמוֹן,
 וְיִסְבֵּב חוֹמָה וַיַּעֲנֵת הַמוֹן,
 נִפְלָה עֲבָרָה עַל גִּינֵי פֶצֶל לַח וְלוֹו וְעָרְמוֹן,⁷
 עַד כִּי נָטַשׁ מִדּוֹק אֲרָמוֹן.
 עַל פֶּתַח הַר הַבַּיִת הַחֵל לְבָא,
 בְּיַד אַרְבָּעָה רֵאשֵׁי טַפְסָרִיו לְהַחְרִיבוֹ,
 עַל צַד מַעַרְבֵי לְזַכֵּר הַשְּׂרִיד בּוֹ,*
 וְצָג אַחַר כְּתֻלָּנוּ וְלֹא רַב רִיבוֹ.
 אֲתָה קִצְפָּת וְהִרְשִׁית לְפָנוֹת,
 יְלָדִים אֲשֶׁר אֵין בָּהֶם כָּל מְאוֹם מִשָּׁם לְהַפְנוֹת,¹
 לְמָה רָגְשׁוּ גוֹיִם² וְלֹא שָׁעַת אֶל הַמְּנַחָה פְּנוֹת,³
 וּשְׁלָחוּם בְּאֲרָץ עוֹץ בְּשֹׁלֵשׁ סַפִּינוֹת.*
 הַשִּׁיבֵנוּ שְׁוֵעוּ כְּבָאוּ בְּנִבְכֵי יָם,⁴
 וְשִׁתְּפוּ עֲצָמָם יַחַד לְנַפּוֹל בַּיָּם,
 שִׁיר וְתִשְׁבַּחוֹת שׁוֹרְרוּ כְּעַל יָם,
 כִּי עָלֶיךָ הוֹרְגָנוּ⁵ בְּמִצּוֹלוֹת יָם.
 כִּי תִהְיוּמוֹת בָּאוּ עַד נִפְשָׁם,
 כָּל זֹאת בְּאֲתָנוּ וְלֹא שָׁכַחְנוּךָ חֵלּוֹ לְמִמְשָׁן,⁶
 תִּקְנֹתָם נָתַנוּ לְמִשִּׁיב מַבְשָׁן,⁷
 וּבַת קוֹל נִשְׁמָעָה עוֹרָה לְמָה תִישָׁן.⁸