**O How She Sat Alone: A Lamentation\***

Nurit Hirschfeld-Skupinsky, survivor of the slaughter in Kibbutz Nahal Oz

*O How She Sat Alone*

Nir Oz, full of blood

Sderot, *was like a widow*

A city stunned, and who is faithful to her?

*O How* They *Sat Alone*

In the shelter room

One family, and another,

And another, and another one.

*O How* They *Sat Alone*

The many-eyed women at the observation posts

And there was no listening,

And deliverance – none.

*O How* They *Sat Alone*

Young women and young men

Hiding in pits and shrubs.

Their dancing halted,

And who will rescue them?

*O How* They *Sat Alone*

Captive women and captive men

And sitting there, still:

120 men, women, elders and children.

*Crying,* they are *crying at night*

*Tears on* their *cheeks*

*And there is no one who comforts.*

Notes

\*This Lamentation will appear in Dirshuni: Women’s Midrash Vol. 2.

***O how she sat alone…full of …was like a widow*** – A paraphrase of Lamentations 1:1 *“O how she sat alone, the city full of people was like a widow.”* **Nir Oz** – A kibbutz in the Gaza envelope on the North West Negev, attacked on October 7, 2023. **Sderot** - a city in the Negev North East of Gaza, attacked on October 7, 2023. ***A city*** stunned ***And who is faithful to her?*** – A paraphrase of Isaiah 1:21 *“How did she become a whore, the faithful city. Full with justice, righteousness used to rest in her, but now murderers.”* ***Crying, they are crying at night, Tears on their cheeks And there is no one who comforts*** – A paraphrase of Lamentations 1:2 *“Crying she will cry at night, her tears on her cheek. No one comforts her of all those who love her…”*

קִינָה: אֵיכָה יָשְׁבָה בָּדָד \*

**נורית הירשפלד סקופינסקי, שורדת הטבח בקיבוץ נחל עוז**

**אֵיכָה יָשְׁבָה בָּדָד**

**נִיר עֹז רַבָּתִי דָּם**.

**שְׂדֵרוֹת הָיְתָה כְּאַלְמָנָה**,

**קִרְיָה הֲלוּמָה, וּמִי נֶאֱמָנָהּ**?

**אֵיכָה יָשְׁבָה בָּדָד**

**בַּמָּמָ"ד**

**מִשְׁפָּחָה, וְעוֹד אַחַת,**

**וְעוֹד, וְעוֹד אַחַת**.

**אֵיכָה יָשְׁבוּ בָּדָד**

**תַּצְפִּיתָנִיּוֹת רַבָּתִי עַיִן**,

**וְלֹא הָיְתָה הַקְשָׁבָה,**

**וִישׁוּעָה – אָיִן**.

**אֵיכָה יָשְׁבוּ בָּדָד**

**צְעִירוֹת וּצְעִירִים**

**בְּמִסְתּוֹרֵי שׁוֹּחוֹת וְשִׂיחִים**.

**פָּסְקוּ רִקּוּדֵיהֶם**,

**וּמִי יְחַלְּצֵם**?

**אֵיכָה יָשְׁבוּ בָּדָד**

**חֲטוּפוֹת וַחֲטוּפִים**,

**וַעֲדַיִן יוֹשְׁבִים**:

**120 גְּבָרִים, נָשִׁים, קְשִׁישִׁים וִילָדִים.**

**בָּכוֹ בּוֹכִים בַּלַּיְלָה**,

**דְּמָעוֹת עַל לְחָיֵיהֶם,**

**וְאֵין מְנַחֵם.**

**Lamentation for a Beloved Land\***

Leora Eilon, survivor of the slaughter in Kibbutz Kfar Azza

O How your dwellings have been turned into ruins,

Your people become exiles in their own land?

O Betrayed land, your sons betrayed you,

They put their desires before all else,

They sealed your fate with their very tongues,

They abandoned you in their hearts, lost in their ways.

O How your Kibbutzim were destroyed, cities made desolate,

Your people dead, your fields wasting away.

Furrows ravaged, become fields of horror,

All eyes devastated, dried out of tears.

Your sons, daughters butchered undefended,

Fair maidens hauled into captivity.

And the plotters standing before them

Whispering, rustling, and the land was silent

Woe unto you, you cowards,

Sitting carelessly in your cushioned chairs,

Entrusted with the lives of beloved captives

While mothers and fathers are wrapped in their grief.

We will yet return and rebuild you, the soil of our homeland

We will yet return and sing in your fields a joyous song

Your sons will yet return to love and forgive

Your daughters will yet return to complete the thankful song

For neighbors and fellows who had become our enemies,

When our eyes will see peace between us.

And we will cast a prayer together for borders of tranquility,

For becoming good neighbors, for leaders with humility

That we will respect each other, brothers and sisters

When you will sprout again, O land, grain and wheat.

\*This Lamentation will appear in ‘Dirshuni: Women’s Midrash’, Vol. 2.

**קִינָה לְאֶרֶץ אֲהוּבָה\***

ליאורה אילון, שורדת הטבח בקיבוץ כפר עזה

אֵיכָה הָפְכוּ מִשְׁכְּנוֹתַיִךְ לְעִיֵּי חֳרָבוֹת,

אֲנָשַׁיִךְ לְגוֹלִים בְּאַרְצָם?

הוֹי אֶרֶץ נִבְגֶּדֶת, בָּגְדוּ בָּךְ בָּנַיִךְ,

שָׂמוּ מַאֲוַיֵּיהֶם בְּרֹאשׁ מַעְיָנָם,

חָרְצוּ גּוֹרָלֵךְ בְּמוֹ לְשׁוֹנָם,

עֲזָבוּךְ בְּלִבָּם, תּוֹעִים בְּדַרְכָּם.

אֵיכָה חָרְבוּ קִבּוּצַיִךְ, עָרִים שָׁמֵמוּ,

אֲנָשַׁיִךְ מֵתִים, שְׂדוֹתַיִךְ נָשַׁמּוּ.

נִירִים רֻטְּשוּ, הָפְכוּ שְׂדוֹת אֵימָה,

עֵין כָּל חָרְבָה, יָבְשָׁה מִדִּמְעָה.

בָּנַיִךְ, בְּנוֹתַיִךְ נִטְבְּחוּ בְּלִי מָגֵן,

אֶל שִׁבְיָן הוּבְלוּ עַלְמוֹת חֵן.

וְעוֹמְדִים מִנֶּגֶד חוֹרְשֵׁי הַמְּזִמָּה

לוֹחֲשִׁים, רוֹחֲשִׁים, וְהָאָרֶץ דָּמְמָה

אֲבוֹי אַתֶּם, מוּגֵי הַלֵּבָב,

הַיּוֹשְׁבִים בְּכִסְּאוֹתֵיכֶם, עַל עַצְמוֹת הַמּוֹשָׁב,

אֲמוּנִים עַל חַיֵּי יַקִּירִים חֲטוּפִים

עֵת אִמָּהוֹת וְאָבוֹת בְּאֶבְלָם עֲטוּפִים.

עוֹד נָשׁוּב וְנִבְנֵךְ אַדְמַת מוֹלֶדֶת,

עוֹד נָשׁוּב וּנְרַנֵּן בִּשְׂדוֹתַיִךְ שִׁיר מִזְמוֹר

עוֹד יָשׁוּבוּ בָּנַיִךְ לֶאֱהֹב וְלִסְלֹחַ,

עוֹד תָּשֹׁבְנָה בְּנוֹתַיִךְ הַלֵּל לִגְמֹר

עַל שְׁכֵנִים, עַל רֵעִים, שֶׁהָיוּ לְאוֹיְבֵינוּ,

כַּאֲשֶׁר תֶּחֱזֶינָה עֵינֵינוּ, בַּשָּׁלוֹם בֵּינֵינוּ.

וּתְפִלָּה נִשָּׂא יַחַד לִגְבוּלוֹת שֶׁל שַׁלְוָה,

לִשְׁכֵנוּת טוֹבָה, לְמַנְהִיגִים עִם עֲנָוָה

שֶׁנְּכַבֵּד אִישׁ אָחִיו, אִשָּׁה אֲחוֹתָהּ,

עֵת תַּצְמִיחִי שׁוּב, אֶרֶץ, דָּגָן וְחִטָּה.

\* הקינה תופיע בדרשוני: מדרשי-נשים, כרך ג'.