

and your em Chittit (a Hittite).
 [4] And as for thy moledot (birth), in the day thou wast born thy navel cord was not cut, neither wast thou washed in mayim to cleanse thee; thou wast not salted at all, nor swaddled at all.

[5] None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out into the open sadeh, when thou thyself were loathed, in your yom huledet (day of birth).

[6] And when I passed by thee, and saw thee flailing about in thine own dahm, I said unto thee when thou wast in thy dahm, Chayi! (live!) Indeed, I said unto thee when thou wast in thy dahm, Chayi!

[7] I have caused thee to multiply as the tzemach of the sadeh, and thou hast increased and matured, and thou art come to excellent beauty; thy breasts are fashioned, and thine hair is grown, whereas thou wast erom (naked) and bare.

[8] Now when I passed by thee, and looked upon thee, hinei, thy time was the time of dodim (love); and I spread My kanaf (wing, corner of garment) over thee, and covered thy ervah (nakedness); indeed, I swore an oath unto thee, and entered into a brit with thee, saith Adonoi Hashem, and thou becamest Mine.

[9] Then washed I thee with mayim; indeed, I thoroughly washed away thy dahm from thee, and I anointed thee with shemen.

[10] I clothed thee also with embroidered cloth, and shod thee with tachash leather, and I girded thee about with fine linen, and I covered thee with silk.

[11] I decked thee also with jewelry, and I put tzemidim (bracelets) upon thy hands,

and a necklace chain on thy neck.

[12] And I put a nezem (ring) in thy nose, and earrings in thine oznayim, and an ateret tiferet upon thine rosh.

[13] Thus wast thou decked with zahav and kesef; and thy raiment was of fine linen, and silk, and embroidered cloth; thou didst eat fine flour, and devash, and shemen; and thou wast exceeding beautiful, and thou didst become fit for royalty.

[14] And thy shem (name, renown) went forth among the Goyim on account of thy beauty; for it was perfect, through My hadar (splendor) which I had set upon thee, saith Adonoi Hashem.

[15] But thou didst trust in thine own beauty, and playedst the zonah because of thy renown, and pouredst out thy harlotry on every one that passed by; his it became.

[16] And of thy begadim thou didst take, and adorned thy bamot te'lu'ot (gaudy high places, cult prostitution brilliantly colored harlot 'beds'), and playedst the zonah thereupon; such things should not come, neither should they be.

[17] Thou hast also taken thy fair jewels of My zahav and of My kesef, which I had given thee, and madest to thyself tzelamim (images) of zakhar (male, *i.e.*, *phallic symbols*), and didst play the zonah with them,

[18] And tookest thy embroidered garments, and coveredst them [*the idols*]; and thou hast set Mine shemen and Mine ketoret before them [*the idols*].

[19] My lechem also which I gave thee, solet (fine flour), and shemen, and devash, wherewith I fed thee, thou hast even set it before them [*the idols*] for a re'ach

hannichoach; and it was thus, saith Adonoi Hashem.

[20] Moreover thou hast taken thy banim and thy banot, whom thou hast borne unto Me, and these hast thou sacrificed unto them [*the idols*] to be devoured. Was this thy zonah harlotry not enough,
 [21] That thou hast slaughtered My banim, and offered them to cause them to pass through the eish for them [*the idols*]?

[22] And in all thine to'avot and thy zonah harlotry thou hast not remembered the days of thy youth, when thou wast erom (naked) and bare, and wast flailing about in thy dahm.

[23] And it came to pass after all thy ra'ah (wickedness) –Oy, oy unto thee! saith Adonoi Hashem–

[24] That thou hast also built unto thee a gev (eminent place, cult prostitution shrine), and hast made thee a ramah (platform) in every rehov (public square).

[25] Thou hast built thy ramah at rosh derech (crossroad), and hast made thy beauty to be abhorred, and hast spread open thy raglayim to every one that passed by, and multiplied thy zonah harlotry.

[26] Thou hast also played the zonah fornicator with the Mitzrayim, thy very fleshy neighbors; and hast increased thy zonah harlotry, to provoke Me to anger.

[27] Hinei, therefore I have stretched out My yad against thee, and have diminished thine food ration, and delivered thee unto the nefesh (passionate desire) of them that hate thee, the banot Pelishtim (daughters of the Philistines), which are ashamed of thy derech zimmah (lewd department).