

J. P. M. van der PLOEG O. P. THE BOOK OF JUDITH



ST.EPHREM ECOMENICAL RESEARCH INSTITUTE [SEER]] BAKER HILL KOTTAYAM BEEDDI INDIA



THE BOOK OF JUDITH (Daughter of Merari)

Syriac Text with Translation and Footnotes

J. P. M. van der PLOEG O. P.

St. Ephrem Ecumenical Research Institute (SEERI) Baker Hill, Kottayam - 686 001 Kerala, India 1991 THE BOOK OF JUDITH (Daughter of Merari).

By

J. P. M. van der PLOEG O. P.

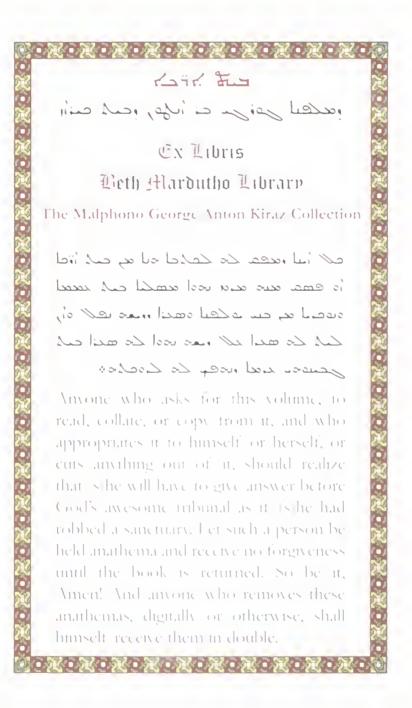
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INTRODUCTION

In 1971 I found in the library of Mar Gregorius, Catholic Malankara Archbishop of Trivandrum, South India, a badly damaged Syriac manuscript, partly eaten by worms. It contained various liturgical texts, the book *Paradisus 'Eden* of 'Abdiso of Şoba (Ebedjesus Sobensis) the biblical book of Judith in an unknown Syriac recension, the 'epistle to the Romans and the first part of 1 Corinthians, all in Syriac.

A description of the manuscript is found in my *The Christians* of St. Thomas in South India and their Syriac Manuscripts, Bangalore (India) 1983, pp. 87-88. The library number is 278 (in oriental libraries, like the one at Trivandrum, manuscripts and printed books are not rarely mixed up and numbered continuously). The book contains 159 ff., $34 \times 22\frac{1}{2}$ cm.; the text of Judith is found ff. 123r - 139r. The text is intact and did not suffer from the worms; a colophon at the end, f. 139r, indicates that it was copied in 1734 A. D. by a copyist who did not mention his name. He belonged to the Catholic Syrian community.

In our photographic edition and in the English translation we do not indicate the folio, but the 33 pages of the text. The writing, East Syriac, is very clear and the text can be read easily for which reason we publish it *in facsimile*, not in a transcription. By inattention, or lack of practice, the copyst made quite a number of mistakes, which he corrected by adding some *deleatur* signs to the wrong letters or word, after which he wrote them correctly. We did not indicate this in the translation.

Towards the end the copyist (or his predecessor?) made a very serious mistake. In copying he skipped an entire passage of the text which he had before him (a page?), and inserted it afterwards.

INTRODUCTION

Thus what is now p. 29, line 8b-30 p. 30, line 1-5a of the Trivandrum ms. should be inserted between the 4th and the 5th word (Syriac) of page 28, line 12 of the ms. The copyist left 17 blank lines on p. 30 and copied the remainder of the text in the correct order, not indicating the mistake he made, nor trying to correct it. Only the blank lines indicate that something is wrong.

The Syriac text of Judith has been published four times: in the polyglotte of Walton, Vol. IV, pp. 64-87 (1657; reprint 1964); in De Lagarde's *Libri Veteris Testamenti Apocryphi Syriace*, pp. 102-126 (1861); in the photolithographic edition of the famous Ceriani ms. of the library of Milan, ff. 218r-223v (1878) and in the Mosul Peshitta, Vol. I, pp. 675-694 (1887; reprint Beyrouth 1951). The Mosul text follows the Ceriani ms. with very few and unimportant variants, probably due to the editors. Besides this a number of Syriac variants of the Hexaplaric Syriac text have been published by De Lagarde, in his *Bibliotheca Syriaca* 1892.

The text of the Trivandrum ms is a peculiar one. It is partly identical with the Syriac texts mentioned above, but deviates from them not a few times. Most remarkable is the beginning in which Nebûkadnesar, "king of the Assyrians" who reigned in Ninive, is identified with Aḥsīras (= Artaxerxes), king of the Persians. This is done in some verses which clearly have been added to the original text, most probably to remove the obvious difficulty that Nebûkadneşar was a Chaldean and reigned over the Babylonians in Babylon, as everybody knew, not in Ninive over the Assyrians.

The scope of the following pages is only to publish the Trivandrum text of Judith. At the end we have added some notes, to draw attention to a number of special peculiarities of the text.

It is clear that Trivandrum (Tr) often follows the Greek text of Judith, as published by Hanhart, quite closely, also in a number of cases in which it deviates from the Syriac texts which have been published. As long as the book of Judith is not published in the Peshitta of Leiden, it seems premature to pronounce a judgment on the character of the Trivandrum ms. In our English translation we have tried to follow the Syriac

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text as closely as possible, in order that the reader who does not know Syriac may get an impression of the Trivandrum text. Because in English the order of the words is often different from the Syriac one, we could not everywhere exactly indicate the beginning of a new line in the manuscript. The reader should take this into account. Sometimes we even had to indicate two lines at the same time. In the translation we indicated the chapters and verses of the Greek text, according to the edition of Hanhart; in the margin we indicated the chapters and verses of the Syriac text according to the Mosul edition.

The text of Tr is divided, as usual in the peshitta, in $\$hah\hat{e} = chapters$, which do not wholly coincide with the extant editions. In the Ceriani ms. there are no $\$hah\hat{e}$.

The place where the ms. was copied is called in its colophon (col. 33) Mattom; its church is now Roman-Catholic (of the Chaldean rite) and according to local tradition it was (first) built in 140 A.D. L.W. Broun, *The Indian Christians of St. Thomas*, 1956¹ (1982²), p. 299, calls it also Marram (so in the garsûni of the colophon); on his map (opposite p. 298) it is situated c. 13 KM N.N.W. of Trichur. A sturdy old presbytery is attached to it; in one of its rooms, with solid wooden rafters the manuscript may have been copied. I visited the place in January 1988.

Literature

Besides the editions of the Syriac text of Judith, mentioned above, one may see Robert Hanhart, *Text and Textgeschichte des Buches Judith* (=Mitteilungen des Septuaginta-Unternehmens XIV, Abhandlungen der Akademie der Wissenschaftn in Göttingen), Göttingen 1979, and R. Hanhart, *Septuaginta, Vetus Testamentum Graecum* ... VIII/4 IUDITH, Göttingen 1979. In these two publications one can find an exhaustive list of texts, versions and manuscripts of Judith, and a bibliography. To the literature mentioned in Text and Textgeschichte we add the important work of A. M. Dubarle, O. P., Judith: Formes et Sens des Diverses Traditions, 2 Tome (Analecta Biblica 24), Rome 1966 (not in Hanhart, *Text u. Textgeschichte*, p. 8). The latest translation + commentary is by Carey A. Moore, Judith: A new Translation with Introduction and Commentary (The Anchor Bible), New York 1985.

Abreviations

Ceriani = Ceriani, Milan ms. of the Peshitta, 6th cent. Mo = the Mosul (Mossoul) edition of the Peshitta. 1887 Tr = the Trivandrum ms. of Judith, 1734 A. D.

In the translation we indicated in the left margin the chapters and verses of the Syriac text of the Mosul edition. In the text itself we indicated between / / the lines of the 33 pages of Tr, and in a circle () verses and chapters of the Greek text of the Septuaginta.

The star (\clubsuit) indicates the beginning of a new page in the ms.

(*) indicates the beginning of verses in the Mosul Edition of Judith.

J. P. M. van der Ploeg O. P.

Nijmegen 10 January 1990

The Book of Judith, Daughter of Merari

<u>ș</u> hā hā - 1

Page 1 /1/(1)* In the twelfth year of the reign of Nebû-1 kadnesar, king of the Assyrians, /2/ who was king in Ninive, that large town, in the days of Arpaksad, /3/ who was king of the Medes at Eqbatana, a town of Media, /4/ a war broke out between those two kings, whilst Ahsîras /5/ was king of the Persians, having great power /6/ over the Persians and the Chaldeans and the Assyrians, and from India [7] to Egypt. He wished to conquer and to occupy also /8/ the country of the Medes, which bordered on his kingdom. But Arpaksad, /9/ the Mede, wished to keep (possession) of the kingship over the Medes, which (belonged) /10/ to his ancestors. And the country of the Medes was not subject to the king /11/ of the Persians.(2)* And he built strong towers $\mathbf{2}$ for Eqbatana, the town /12/ of the Medes, and he surrounded it with a wall of hewn stones. /13/ And the width of a stone was three cubits and its lenghth six cubits. /14/ And he made the height of the wall seventy cubits and its width fifty cubits. /15/ And he made all the towers around the wall eighty cubits high /16/ and their width sixty cubits.(3)* And he built towers for the gates

/17/ of the wall of the town. Their height was hundred cubits and their width /18/ was eighty cubits.(4)* And he made gates between 4 them, gates which had /19/ a height of sixty cubits, and he made their width forty cubits, /20/, to (allow to) let out the whole army, chariots and cavalry and infantry /21/ alltogether.⁽⁵⁾* And in those days Nebukad-5 nesar, /22 that is Ahsîras, waged war against king Arpaksad in that broad valley /23/ which is called the valley of Rā'ô. $/24/.(^6)$ *And all those who dwell on the mountains 6 went out against him /25/ and waged war against him, with all those /26 who live near the river Euphrat and near the Tigris and near the Ulay and near /26/ the Udaspin and in the valley of Arvôk, king of the Elamites. /27/ And very many peoples assembled to fight 28, the Chaldeans. $(7)^*$ And 7 Nebukadnesar king of the Assyrians, sent (messages) to all 🐥 1 the inhabitants of the countries of the West, those who lived in Cilicia /2/ and in Damascus and in the Libanon and m Sanir and in their neigh-8 bourhood, [3] and to all those who live near the seashores, * and to(8) those /4/ who live on the Carmel and in Gel 'ad and in Upper Galilee $\sqrt{5}$ and in the large plain of Izr'el,(9)*and to all those in Samaria /6/ and in its 9 towns and at the other side of the Jordan as far as Jerusalem 7/ and all those who live in Betanin and at Kâlôs and at Qades, and to /8/ all those who (live) near the river of Egypt and at Tâpnôs and at R'amsîs /9/ *and in the whole country of Gesem(10) up to 10 So'an and to Mâmpîs, /10/ and to all those who live in Egypt up to the frontiers /11/ of Kûs.(11)* And all those who were living in 11 that region disregarded and contempted /12/ the command of Nebûkadneşar, king of the Assyrians; /13/ and did not come to (wage)

Page 2

war. And they did not fear him, but he was /14/ in their eyes like a single man and they sent his messengers back /15/ with ashamed faces.

shāhā 2

12/17/(¹²)* And Nebûkadneşar was very angry against this whole region /18/, and he swore by his throne and his kingship that he would punish and castigate /19/ all the regions of Cilicia and of Damascus and of Syria, $\frac{20}{13-14}$ *and to put to the sword all the inhabitants 13 of Moab, and the Ammonites, /21/ and the whole of Judea and all those in Egypt, until he would reach $\left| 22 \right|$ the shores of the two seas. *And he marshalled his whole army |23|14 in good order and it was drawn up in line of battle against Arpaksad, king /24/ of the Medes, in the seventeenth year of his reign. *And he prevailed in the battle /25/ and was 15 victorious. And he routed the whole army of Arpaksad and all /26/ his cavalry and all his chariots,* and he conquered his towns 16 |27| and he reached Equation and he subdued its high towers and he captured /28/ and uprooted its strong men, and he took away treasures and all /29/ its all îts rich splendour and glory and all its land. And he uprooted it and brought 4 1/ shame over it.(15) And he attacked Arpaksad in the mountains of Ra'ô /2/ and pierced him with his spears and destroyed him and annihilated him, until today. /3/ (16) And he ordered all his people to return to him and all the mixed people /4/ he had gathered with him, men of war, a very 11

Page 3

numerous people. /5/ * And he returned to. 17 Ninive, he and all his army, * and there he 18

celebrated the triumph /6/ and he feasted with all his army, one hundred and twenty days. $[7/(1)^*$ And in the eighteenth year of 2.1his reign, the twenty second day of the first month, a command was given in the house of Nebûkadneşar, /9/ the king, to take retaliation and revenge on the whole region of those /10/ who had despised him, as he had sworn and said.(2) * And he called all /11/2 his servants and his nobles and made them sit with him. *And he disclosed /12/ to them 3 his secret plan and made his heart known to them. And it happened /13/ that when 4 telling them his entire he had finished wicked plan /14/ to bring evil over the they also accepted (it) and $earth(^3)$ agreed with him /15/ to destroy and to exterminate from the earth all those men /16/ who had not listened to the command of his mouth and had not obeyed.(4) And it happened that when /17/ he had finished (explaining) his plan, Nebûkadneşar, king of the Assyrians, called /18/ Olôparna, who was the chief of his generals /19/ and second to himself in his kingdom, and said to him: /20/(5)* Thus speaks the great king, the lord 5 of the whole earth, Lo, you /21/ shall march out before me and you shall take with you, in the army, strong men; /22/ one hundred and twenty thousand infantry men and a host of horsemen with /23/ horses, twelve thousand. /23/(6) And you shall march out against the whole /24/ region of the West, against all those who despised and repudiated the word /25/ of my mouth, $(^7)$ and you shall tell them to make ready for me earth and water, because /26/ I march out against them in my anger. And I shall cover the surface of the whole /27/ earth with the feet.

of my armies, and I will give them to them as booty |28| and as spoil, to all my armies⁽⁸⁾ And their valleys and their torrents will be filled /29/ with their dead, and every running rushing river will be filled with their dead. \checkmark /1/ (⁹) And I shall take away their captives and send (them) to the ends of the whole earth. /2/ (¹⁰) And you, go out and occupy for me all their territories. And if $\frac{3}{3}$ they surrender and submit themselves to you, keep them for me, until the day |4| of their distress⁽¹¹).* For those who do not obey, your eye shall not have pity, /5/ delivering them to slaughter and to pillage and to plunder on the whole /6/ earth, $(^{12})$ because by my life and the power of my kingship: what /7/ 1 said, I shall do with my own hand.¹³ And you, do not /8/ transgress any of the commands of your lord, but fully /9/ execute my words, as I have commanded you. And do not delay /10/ to execute them.

shāhā 3

7 /12/ (⁷)(¹⁴)*And Olôpârna left hislord and called all the nobles /13/ and the generals, and the commanders of the army of the Assyrians.⁽¹⁵⁾ And he mustered picked men /13/, to be drawn up in line of battle, as his lord had commanded him: one hundred /14/ and twenty thousand infantry, men and cavalry shooting with the bow, /15/ twelve thousand. $(^{16})^*$ And he assigned them their places 8 and ordered them to make ready /16/ for war.¹⁷ And he took camels and asses and mules, to transport /18/ their baggage and to carry their provisions, a very great many 9 /19/* and innumerable sheep and goats and

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cows for their consumption, $/20/(^{13})$ and plenty of provisions for each man, and* gold

and silver from the house /21/ of the king, very, very much.^{19*} And he left Ninive, he and his army, /22/ to move, and to go ahead of king Nebûkadneşar, and to cover the face /23/ of the whole region of the West with chariots and with cavalry and with infantry, /24/ picked warriors.(²⁰) And with him a motley crowd set out, /25/ numerous as locusts and as the sand of the earth, /26/ and their multitude could not be counted.(²¹)

- 12 *And he left Ninive for a march of three days /27/ through the plain of Bêt Qtîlat. And they camped opposite Qtîlat /28/ and in the vicinity of the mountain of the Râgayê, which is in the north of Upper Cilicia. /29/ (²²) And he took his whole army: the infantry and the cavalry and the chariots. /1/ And he departed from there to the moun-
- 13 tains⁽²³⁾ and he massacred Pûd and Lûd * and he abducted /2/ all the sons of Râsîs and the sons of Ismaêl, those who live opposite the desert, to the south of Kâlôn, the country
- of the Chaldeans,(²⁴) * and he crossed the Euphrates /1/ and he traversed Bêt Naharain.
 *And he destroyed all the fortified towns /5/ along the valley of the Kabrôna, until /6/ he reached the sea.(²⁵) And he went and conquered also the country of Cilicia. /7/ And
- he massacred all those who resisted him. *And he also reached /8/ the territories of Japhet, those towards the south, opposite the whole of Arabia. /9/(²⁶) And he wandered through the desert and captured all the sons of Midian and he burned all /10/ their tents. And they abducted and looted all their sheepfolds and all their possessions. /11/(²⁷)* And he descended into the plain of Dâmaskôs in the days of the harvest of the wheat, /13/ and he set on fire their fields and their

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3,1

he destroyed their sheepfolds and he annihilated their cattle and their flocks and all /84/ their sheep. And he plundered their towns and killed their young men /15/ with the sword.⁽²⁸⁾* And fear and terror fell upon those /16/ who lived on the seaside, those living in Tyrus and Sidon, and upon /17/ the inhabitants of Sûd and of the Qenites, and upon all those living /18/ in Yâmînya and in Asdôd and in Asgalon and in Gâza, and they feared him /19/ very much. $(^3, ^1)$ * And they 1 sent messengers to him with words of peace,* saying: $(20/(^2))$ We are the servants of $\mathbf{2}$ Nebûkadnesar, the great king; and lo, we are lying down /21/ before you. Come, do with us according to what pleases your eyes.(3)* Behold, the whole country /22/ where 3 we live and all the fields and valleys, with our crops and our sheep /23/ and our cows, and all the sheds of our cattle, and all our possessions are at your disposal (text: before you). /24/* Do with us as is good in your 4 eyes.(4)*See, our towns and their inhabitants; 5 /25/ they are your servants.* Come and meet 6 us, as is good in your eyes. $(5)^*$ And when 7 /26/ those messengers met Olôpârna, they spoke to him according to these words. /27/(6) And Olôpârna descended to the seashore, he and his army, 28/ to those towns. And he placed garrisons in them* and he took 8 from them /29/ auxiliary troops, picked warriors.(4)*And those towns ******and the villages 9,10 of their regions received him with garlands and dances and tambourins /2/ and tympans.⁽⁸⁾ *And he destroyed all their temples and all their 11 idols, /3/ and he cut down all their groves,* 12 because this was the command given |4| to

him secretly by order of the king: that he

should destroy and annihilate all /5,6,7/ the

Page 6

gods of the earth, in order that all the peoples should worship and adore Nebûkadneşar only, and that all the tongues and tribes of all the peoples should call him god.(⁹)* And he went to Iszr'ēl, which /8/ is near Dôtâim, opposite the great ridge (of mountains) of Juda. And he camped /9/ between Gâba' and the town of the Scythians, which is /10/ Bêtsan.* And he was there one month, to repair all /11/ the losses of his army.

shāhā 4

13/* And the Israelites living in Juda heard 4.1 all that /14/ Olôpârna, the general of Nebûkadnesar, king of the Assyrians, had done against /15/ the peoples: that he had taken away their gods and had destroyed them, and that he had spoiled /16/ and destroyed their temples. $(^2)$ * And they feared him very 2 much, and also because of /17/ Jerusalem, and also because of the temple of the Lord their God, and they trembled /18/ and were in great trouble. And they feared, $(^3)$ because only recently /19/ they had come back from captivity. And now /20/ the whole people of the Jews had recently gathered together, and the vessels /21/ of the 'altar had only recently been consecrated and had been purified /22/ from pollution.(4)*And they sent 3 (messages) to all the regions of Samaria and to the villages /23/ of Bêt Hôron and to Abelmâin and to .Jericho and to Kûba and to Sarôn /24/ and to the valley of Salîm.⁽⁵⁾ And they occupied all the summits of the high mountains, /25/* and they fortified their 4 villages with walls and prepared them /26/ for

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 $\mathbf{5}$

war, and their lands had recently been harvested. /27/(6)* And Jôâqîm, who was high priest in those days /28/ in Jerusalem, wrote to the inhabitants of Bêt Ulwa and to Bêt Mestîm /29/ which is situated above the ridge (of mountains) opposite lzr'el, opposite 1

/1/ the great plain near Dôtâîm, (7)* saying: 6 Occupy /2/ the slopes of your mountainous country, because from there /3/ one can go up to Juda. And the road was not easy for those, who had to climb it, because it was narrow and tight, even /5/ for two men, to climb (it) together.(8)* And the Israelites did 7 as the high priest Jôâqîm had ordered them (to do), and the old men /7/ of the whole people of Israel living in Jerusalem. /8/ (9) *And all Israel cried a long time to the Lord, 8 from all /9/ their heart; they humiliated themselves by a severe fast: they, their wives (10) and their children, and every sojourner and mercenary, and those bought with money. (10)*And they put /11/ sackcloth 9 on their loins. (11) And every man and woman of Israel and the children /12/ of those who lived in Jerusalem fell down on their faces before /13/ the temple of the Lord. And they threw ashes on their heads, and they spread out /14/ their sackcloth before the temple of the Lord, (12) and they draped the altar in sackcloth. /15/ *And together they cried to the God of Israel, that He should not permit their little children /16/ to be seized by force, and their women to be captured, and their inherited towns /17 to be destroyed, and the holy things to be defiled and dishonoured, to the delight of the peoples. /18/ (13) And the Lord heard their voice and saw their afflictions. And /19/ the people fasted many days in

all Juda and in Jerusalem. /20/ And they

fell down before the sanctuary of the Lord

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almighty./21/(14)* And Jôâkîm, the high priest, 11 and all those who were standing before /22/ the Lord, priests and servants, wearing sackcloth on their loins, /23/ offered the perpetual burnt-offerings and the vetive offerings and the freewill offerings /24/ of the people. $(^{15})$ And there were ashes on the turbans /25/ and on their heads,* and they 12cried to the Lord with all their might /26/ that he mitght visit favourably the whole house of Israel. $(5,1)^*$ And it became known 5.1/27/ to Olôpârna, the general of the Assyrians, to him, /28/ that and it was told the Israelites had prepared and made ready for war and had closed /29/ the slopes and the passes of the mountains, and had fortified with walls all the summits 🐥 /1/ of the high mountains and had placed pitfalls and ambushes in the plain. $/2/(^2)$ *And Olôpârna became very angry and he 2 called all /3/ the nobles of Môâb and the chiefs of the Ammonites, and all the governors of the towns of those (who live) near the sea-coast. $(^3)$ * And he said to them: (5)3 Now tell me, sons of Canaän: what nation is this, which lives in the mountains? /6/ And explain to me why its towns are like these and why it has such a great 17/ strength? And what is the reason of their power and their strength? And who is /8/ the general who commands them? (4)*And 4 why did they resist and did not listen /9/ and why they were unwilling to come to meet me, more than all those /10/ who live in the West?

shāhā 5

5 /12/(⁵)* And Ahiôr, the chief of the Ammonites, answered and said to him: May my lord

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now listen /13/ to the word of the mouth of his servant. And I will explain and tell you the truth /14/ about this people, which lives nearby (text: near to you) in this mountain, and no /15/ word of lie will come out from the mouth of your servant.⁽⁶⁾*This people is /16/ of the race of the Chaldeans, $(^{7})$ * and formerly they lived in the country of Bêt Nahrain, /17/ because they refused to obey the gods of their fathers, whom they /18/honoured and worshipped in the country of the Chaldeans.(8)* But they departed from /19/ the way of the gods of their fathers*and they adored the god of heaven, /20/ the God whom they acknowledged. And He led them away from the country of the Chaldeans, /21/ away from their gods. And they fled to Bêt Nahrain, and there they lived /22/ many days. (9) And their God told them to leave the place (23) of their sojourning and to go to the country of Canaän. And they went and settled /24/ in the country of Canaan. And they became numerous and rich in gold and in silver (25) and in great property and multitude of cattle.⁽¹⁰⁾ And they in a descended to Egypt /26/ because of a famine which was in the country of Canaan. And they established themselves there /27/ and were supplied with food. And there they became a very great multitude, /29/ and no number to the families there was of their race.(11)* But the Egyptians rose against them /29/ and behaved cunningly towards them, and they enslaved them, 🖊 /1/ (to make) bricks from clay. And they humiliated the people and made them slaves. /2/ (¹²) And they cried to their God and He struck the whole country of Egypt with plagues /3/ for which there was no healing. *And the Egyptians expelled them from their

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country, /4/ (13) and* God dried up the 12 Red Sea before them, $(1^4)^*$ and He led them 13 15/ on the way to Mount Sinai and to Qades Barna.* And they expelled $\frac{6}{15}$ all 14 those who lived in the country of the Amorites and all /7/ the sons of Hesbôn and the sons of Batnin. They wrecked and destroyed them with (the help of) their army. /8/ And they crossed the Jordan and they took possession of whole of this mountainous country. /9/(16)* And they drove out and 20chased before them the Canaanites and the Perizzites and the Jebusites /10/ and Sichem and all the Girgusites. And they lived in their country/11/many days.(17)* And as long 21 as they did not sin against their God /12/ they prospered, because their God is a God who hates wickedness. (13)/(18)* But when 22 they left the way which their God had ordered them /14/ to follow, and transgressed his command, they perished and were crushed /15/ in many wars, in a most heavy way. And they were banished to a country /16/ which was not theirs. And the temple of their God was burned and trampled. /17/ and their towns were captured by enemies.(19) *And now, having returned /18/ to 23their God, they were gathered from the dispersion, and they went up from the place /19/ where they had been dispersed, and they took possession of Jerusalem, where (20) their sanctuary is (situated). And they inhabited this mountainous country /21/ which was waste.(20)* And now, my lord, if there is 24 (found) guilt or $\sin /22/$ in this people and they offend their God, we know that this will become for them /23/ a stumbling-block, and we will set out and wage war against them. $(^{21})^{*}$ But if there is in this people /24/25no crime, my lord should not pay attention 26

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to them and not wage war against them, (25) lest their God succours them and (lest) we become (an object of) shame for the nations, /27/ on the whole earth. $(^{22})^*$ And when Ahiôr had finished /27/ these words, all the people standing around the tent of Olôpârna became angry, /28/* and all the nobles of Olôpârna and all /29/ the commanders who lived near the seashore and in Môam said that Ahiôr should be executed 🖊 for they said: We do not fear the sons of Israel, $\frac{2}{\text{because}}$ they are a people which has no strength to (wage) war.⁽²⁴⁾ Because of this, /3/ therefore, we say: let us attack them and they will become food for your army, /4/ o our lord Olôpârna! (6,1)* And when the shouts of those who surrounded /5/ him had become silent in the assembly, Olôpârna the general /6/ of the Assyrians, said to Ahiôr, in the presence of the whole assembly of the philistines /7/ and in the presence of all the people:(2) And who are you, Ahiôr, and all the /8/ sons of Môâb and the mercenaries of the sons of 'Ammôn, that you have spoken these words /9/ and that you played the prophet among us as you (did) today, and told us that against the people (10) of the sons of Israel we should not wage war, because their God supports them ? /11/* And who is God but Nebûkadneşar, the great king /12/ of the whole earth, who is known as the first to all men? He will send /13/ his army and will crush and destroy them from the face of the whole earth. And /14/ their God will not save them, (3)* but we, the servants of king 30 Nebûkadneşar, /15/ we will uproot them as (if they were only) a single man. And they will not (be able to) bear :/16/ or stand up to the neighing of our horse.(4)* But we will overwhelm and destroy them, /17/ and their

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mountains will be drenched with their blood, and their valleys will be filled with /18/ their corpses,* and the heel (s) of their feet will not stand firm against us, but /19/ they will surely perish. (Thus) speaks king Nebûkadneşar, the lord of the whole /20/ earth, thus he has spoken, and the words of his mouth will not return (empty). you, Ahiôr, mercenary of /21/ (⁵)* But 'Ammôn, you who spoke these words /22/* on the day of your iniquity, you shall not see my face again, from this day /23/ until I will have inflicted punishment and will have taken revenge on the people of those who came up /24/ from Egypt.⁽⁶⁾* And then the sword of my soldiers and the lance (25)of my servants shall pierce vour sides, *and when I return you shall fall with 4 slain. /26/ (7) Now my servants their will take you today and bring you to one |27| of the towns of the slopes of lsrael.⁽⁸⁾ And you will not die until /28/ you perish with them, (9)* because you thought in your heart that they will not be subdued, /29/and your face will not see anything good. Because I have spoken and will not go in vain 🖊 any of the words of my mouth.

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shāhā 6

/3/(10)* Olôpârna ordered his servants who were 7 standing in his tent /4/ to seize Ahiôr and to take him off to Bêt Ulwa /5/ and to deliver him into the hands of the sons of Israel. /6/(11)*And those men, the servants of Olôpârna, 8 seized him and brought him outside the camp /7/ to the valley and they went through the whole valley and went to the mountain /8/

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and they arrived at the springs of water which are below /9/ the town Bêt Ulwa.(¹²) And when the people of the town saw them, the men took /10/ their arms* and went outside the town to the top of the mountain, /11/ all the men who cast the sling, and they occupied the slope in front of them /12/ and they threw stones upon them(¹³). And when they had bound Ahiôr /13/ and had tied his feet with a rope, they went from there and left him, /14/ thrown at the foot of the mountain, and went to their lord. /15/ (¹⁴)* Now the Israelites came down from the town and stood by him. And when they had loosed /16/ his ties, they took him along with them to the town and led him upwards

- with them to the town and led him upwards /17/ and made him stand before the magistrates of their town, (15) those who were /18/ there(in office) in those days:* 'Ozia the son of 11 Mika of the tribe of Sem'on /19/ and 'Anbari son of 'Uthûniêl and Karmi the son of Malkîêl. $(^{16})$ And they called /20/ all the elders of the town. And all the young men ran together /21/ with their wives and their children to the assembly.* And they placed 12 Ahiôr /22/ in the midst of the whole people. And 'Ozia asked him to tell before /23/ the people what had happened.(17)* And Ahiôr 13 answered and told them all the words (which had been said) /24/ in the assembly of Olôpârna, and everything he himself had spoken and said $\frac{25}{100}$ in the midst of the nobles of the Assyrians, and what had answered, contradicting him, /26/ the chiefs of the peoples near the seashore, of Môâb
- and of the Philistines, /27/ and what
 Olôpârna had insolently answered and said
 against /28/ the house of Israel.(¹⁸)* And the whole people fell upon their faces and they
 worshipped God, /29/* and cried, saying: (¹⁹)

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Lord, God of heaven, look at their pride /1/ and look down upon their haughtiness and pity the humiliation of thy people, and look /2/today at thy sanctuary. (²⁰)* And they comforted Ahiôr and praised him /3/ much. (²¹) *And 'Ozia took him with him from the assembly and conducted him to his house /4/* and prepared a meal for the elders.*And

/4/* and prepared a meal for the elders.*And they invoked the God of 'Israel during the whole night, /5/ to succour them.

shāhā 7

/7/* And the next day Olôpârna ordered his 7,1 whole army, and all /8/ the people which had come to help him, to march against Bêt Ulwa /9/ and to occupy all the passes of the mountains and to wage war against the /10/ Israelites.⁽²⁾* And on that day all the strong 2 men and all /11/ their army, one hundred and seventy two thousand men infantry /12/ and twelve thousand cavalry, not counting their baggage /13/ and not counting the men who had joined them, a very great multitude, broke camp $\frac{14}{3}$ and they encamped in the 3 plain near the town Bêt Ulwa, near /15/ the water-spring. And they extended the breadth of their camp from /16/ Dôtāim to Abelmâin, and the length /17/ of the camp from Bêt Qayûmôn, which /18/ faces Ulwa until Isra'êl(4).* When the Israelites saw their 4 multitude /19/ they were much frightened and everyone said to his neighbour: Now these men lick the face of the whole earth and even those high mountains, /21/ and the valleys and the hills cannot bear their weight. (22) (5). *And all the men took their weapons of 5 war, and they kindled fire on /23/ the tower

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of the wall of the town. And some of them were watching /24/ that whole night. (6)* But the second day Olôpârna led out /25/ his army against the Israelites who were in Bêt /26/ Ulwa(7). And he visited and explored the slopes leading to the town,* and he moved, forward and passed beyond /27/ all the watersprings and occupied them. And he assigned and stationed there /28/ troops of soldiers. And he returned to his tent, to his people. /29/ (8)* And all the chiefs of the sons of Esau and all the nobles 🖊 /1/ of Môab and the rulers of the towns near the seashore *and they said to him: $\frac{2}{9}$ Let now our lord listen to a word of his servants, that there may be no /3/ slaughter in your $\operatorname{army}_{(10)}$ because this people does not trust in lances and in /4/ their arms, but they trust in the height of the mountains on which /5/ they live, the summits of which the warriors cannot easily /6/ climb.(11) And now, our lord, we advise (you) not to wage war /7/ against them in the ordinary way a fight is engaged in normal /8/ warfare.(12) But remain in your camp, sparing all the men /9/ of your army. And let your servants occupy the water-spring flows /10/ at the foot of the which mountain, (1^3) because from there take water /11/ all the inhabitants of Bêt Ulwa, and they will perish with thirst and will surrender /12/ their town. And we will climb the summits of the mountains which are near /13/ the town and we shall encamp there to keep watch, and we shall see to it that /14/ not a single person leaves the town.(14) And they will be consumed with hunger and with thirst, /15/ they and their wives and their children, even before the sword comes down upon them, /16/ and they will fall down in the streets of their

Page 13

town.⁽¹⁵⁾ And you will pay them back /17/ awkwardly for having despised you and not having gone out to meet you /18/ in peace.(¹⁶) *And the words pleased Olôpârna and all his /19/ servants. And he ordered them to do what they had said. /20/(17) And the camp of the sons of Môâb was broken, and with them (there were) five thousand men infantry of /21/ the Assyrians. And they encamped in the valley and first occupied the (22)water springs of the Israelites.(18) And the sons of 'Ammôn mounted, and the sons of Esau, /23/ and with them twelve thousand of the Assyrians. And they camped on the mountain opposite /24/ Dôtâim and they pitched camp from there also toward the south and toward the east, /25/ opposite 'Agarbîl which lies near 'Uz, which is situated /26/ near the valley of Mûkûr. And the remainder of the whole army of the Assyrians /27/ encamped on the plain and covered the face of the earth. And their tents and their baggage /28/ were encamped between them, a tremendous amount.(19) And the Israelites /29/ cried to their God and their spirit was deeply distressed, because 👗 /1/ their enemies surrounded them and they were unable to flee from their midst, and $\frac{2}{2^{20}}$ all the troops of the Assyrians kept them encircled, infantry and chariots and cavalry (3,4), for thirty four days, and for all the inhabitants of Bêt $ulwa(^{21})$ all the cisterns of water gave out and run dry, and all the vessels /5/ for water became empty and there was no water for them to drink and to have enough /6/ for one day, because the drinking water was rationed for them. $/7/(^{22})$ And their children and women and the whole people and the young men were perishing /8/ with thirst and were falling down in the streets

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of the town and in the approaches /9/ of the gates, and there did not remain any strength in them.(23)* And the whole people 12gathered /10/ against 'Ozia and the chiefs of the town, young men and women /11/ and children.* And they cried with a loud voice 13 and they spoke in the presence of the elders (12) of the town:(²⁴) The Lord may judge between us and you, because you have done us great wrong, /13/ not having offered peace to the Assyrians.⁽²⁵⁾* And now there 14 is for us no /14/ help, but the Lord has given us into their hands, and we shall perish before their eyes /15/ for thirst, and great destruction.⁽²⁶⁾*And now, call them and 15 surrender to them /16/ the town to the sword and to captivity and to plunder, to the people of Olôpârna /17/ and to his whole $\operatorname{army}_{(27)}^*$ because we consent to be 16 their male and female slaves, /18/ that we may live and may not see before our eyes the death of the young people and of the women /19/ and of our sons and daughters, exhausted and consumed with thirst. $(20)(^{28})$ *And we call heaven and earth to witness 17 against you, and God and the Lord /21/ of our fathers, who is punishing us for our sins, to act according- to these words /22/ today.⁽²⁹⁾* And there was a loud weeping in 18 the assembly and in the whole /23/ community. And they cried to the Lord God with a loud voice, all of them together. $/24/(^{30})$ *And 'Ozia said to them: My brothers take 23heart and let us hold out five days 25/ more. Perhaps the Lord our God shows them his mercy, because /26/ He will not leave us entirely. (31)* And when those five days 25have passed /27/ and no will help have come for us, we will act will according to these words. (³²)* And he 26

dismissed |28| the people and (sent) everyone to his place on the wall and on the towers of the town. |25| And He sent the women and the children to their houses. And they were \checkmark |1| very much humiliated.

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șhāhā 8

/3/* And in those days there lived in the 8.1 town Bet Ulwa /5/ Jehûdît, daughter of Merari son of 'Uz, son of Joseph, son of Uzîêl, /5/ son of Helgana, son of Hanan, son of Ged'ôn, son of Rapnîn, son of Ahîtôb, /6/ son of Elîhû, son of Helqîa, son of Elîb, son of Malkîa, son of 'Ir, son /7/ of Natanîēl, son of Selemya, son of Sûrîsday, son of Sem'ôn, son $\frac{8}{0}$ of $\frac{1}{2}$ and the name of the man 2 was Manasse, of her tribe and of her family, /9/ and he had died in the days of the harvest of the barley. $(^3)^*$ When he stood 3 surveying /10/ the reapers in the field, the sun struck his head and he went to his bed /13/ and he died in his town Bêt Ulwa, and they buried him besides his fathers /14/ in a field between Dôtâîn. and Abelmâîn.(4) *And /15/ Jûdith remained in the house of 7 her, widowhood three years and four months. /14/(5)* And she made for herself a booth on 5 the roof of her house, and she put sackcloth /14/ on her loins,* and above it she wore her 6 clothes of widowhood.⁽⁶⁾ And she fasted /16/all the days of her widowhood, except (on) sabbats and the first days /17/ of the months and the days of feasts and of rejoicings and the (days) of commemoration 7 of the house of Israel..(7)* And she was beautiful to see and she had a nice and brilliant /19/ face, and she had a wise heart. 8

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and a good intelligence, /20/ and she was very rich, because her husband Manasse had left to her gold and silver /21/ and male and female slaves, and much cattle and fields, and she administrated /23/ (all) this .(8) *And there was nobody who ran after her or who /23/ spoke ill of her, because she feared God very much. $(24/*)^{9}$ And she had heard those bad words the people had said to the chiefs, because they felt miserable, owing to the lack of water. And she had also heard the words /26/ 'Ozia had spoken to the people, and (how he) had sworn to them, saying: After five /27/ days we will surrender the town to the Assyrians, if the Lord does not show them (26) mercy.⁽¹⁰⁾ And she sent her maidservant, who was in charge /29/ of all her inner rooms, and she called 'Ozia and Habrî and Karmî 🖊 /1/ who were the elders of the town,^{11*} and they came to her. And she

10 said to them: Listen $\frac{2}{now}$ to me, chiefs of those who live in Bêt Ulwa, because /3/ the word you spoke today in the presence of the people was not right. /4/ And you have sworn oathes to God and said /5/ that you would surrender the town to your enemies, if in these five days /6/ the Lord will not come to our aid. (12)* Now, who 11 are /7/ you, that you tempt God today /8/ and that you stand amongst men in the place of God, $(^{13})$ and that you attempt /9/to understand the thought of the almighty God, which no man can ever know /10/ or understand $?(^{14})$ * See, the depth of the heart 12 of men /11/ cannot be fathomed, and their inner thought cannot be grasped. And how (is it that) you examine God who made all these things, and that you should know his thought /13/ and understand his purpose? No, my brothers, do not provoke the anger of the Lord our God, /14/(15)* because if He Page 16

is not willing to help us in these five days, He is /15/ powerful to protect us and to succour us when it pleases to Him, and to crush /16/ and to destroy our enemies in front of us.(16)* You should not think 11 that /17/ the plan of the Lord our God is poor,* because God is not as a man,/18/ that 15 He can be threatened, nor as a son of man, that he can be soothed, $(17)^*$ because /19/ when 16 we are awaiting his salvation, we must invoke Him to help us, * and He will hear /20/17 our voice, if it pleaseth to Him.(18)* Indeed, 18 in our generation nobody rose, and there is nobody /21/ in our days, nor tribe, nor family, nor clan, nor any /22/ of your towns, who adore gods made by hands, as /23/ happened in our past days.(19)* And for that 19 reason our /24/ fathers were delivered to the sword and to plunder, and before their enemies their fall /25/ was very deep.(20)* But 20we do not acknowledge any other God than /26/ Him. Therefore we expect that He will not spurn us and will not turn /27/ his face from us, and will not leave our $people(^{21})$ because if we surrender, /28/ the whole of Juda will be conquered and our sanctuary will be plundered and the Lord will require /29/ their suffering from our blood.22 And the killing of our brothers and the captivity \neq /1/ of the country and the profanation of heritage He will bring back upon the head of the peoples /2/ wherever we will serve them as slaves. And our captivity will become (an object of) scandal /3/ and shame to all those who will abduct us.(23)* For our 21 servitude will not have /4/ a good effect, but our Lord will make it (a cause of) contempt and scorn.

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JUDITH 9

shāhā 9

/6/ (²⁴) And now my brothers, let us set an example to our brothers, for their life depends on us /7/ and we are responsible for the sanctuary and the temple and the altar.⁽²⁵⁾ But above /8/ all this we must please our God, because He puts us severely to the test, as /9/ He tempted our fathers.(²⁶) *Remember everything God did with (regard 22to) /10/ Abraham and Isaac, and all that happened to Jacob in Bet Nahrain, /11/ sheep of Laban, when he herded the the brother of his mother* because in the 23 way /12/ He chose to put their heart to the test,* He also (acts) with us.27 It is not for 27condemnation /13/ but for correction and admonition that the Lord afflicts us, because we are close /14/ to Him.^{28*} And 'Ozia said 28 to her: Everything you have said, you said it with a good heart, /15/ and nobody can argue against your words,²⁹ because not only /16/ from today your wisdom is manifest, since /17/ the whole people knew your sagacity long ago, and that the thought of your heart is $good.(^{30})$ /18/ But the people is very thirsty and they forced us to do what we told them /19/ and to swear oaths which we cannot break. $(^{31})^*$ And now, pray /20/ for 29us, may be the Lord our God listens to you, because you are a woman who fears God. /21/ And God may send rain, and the cisterns may be filled, and we will not perish anymore. $(22/(2))^*$ And Judith said to them: 30 Listen to me, and I am going to do a cunning deed /23/ which from generation to generation will be told (text: heard) to the sons of our people.(33)* Stand yourselves at 32

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the gate /24/ of the town tonight and I will go out with my maidservant. And in those days (25) of which you said that at the end of them you will surrender the town to our enemies, /26/ the Lord will visit Israel through my hands, as 1 am confident (He will do).(34)* But you, /27/ do not examine what I am going to do, because I will not tell you what it is, until /28/ what I am going to do will have been accomplished.⁽³⁵⁾* And 'Ozia and the chiefs /29/ of the town said to her: Go in peace and may the Lord go in front of you 👗 to take vengeance on our enemies.(36)* And they returned and left the booth of Judith /2/ and desended and went to their houses. (9,1) Then Judith fell upon her face to the ground /3/ and put ashes on her head and rent her garment and uncovered the sackcloth /4/ which she was wearing. And it was the time when $\frac{5}{in}$ Jerusalem, in the house of the Lord, the evening incense was offered, /6/ and Judith cried to the Lord with a loud voice and said:(2)* Lord' God /7/ of my father Sem'ôn. Thou that gavest a sword in his hand to take vengeance upon /8/ enemies of a foreign race, who had violated the womb of a virgin /9/ defiling (her) and shamefully uncovered her thigh and disgracefully defiled her womb. /10/ Because Thou hast commanded that this should not be $done(^3)$, because of this Thou hast delivered /11/ their rulers to be killed and Thou hast avenged the blood of thy beloved one by their blood /12/ which Thou hast accepted. And Thou hast stricken the servants with their masters*, and on /13/ their seats(4) and Thou hast delivered their women to be raped, and their sons and daughters /14,15/ to be led into captivity and their houses to

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be plundered. And the sons of Thy beloved ones, filled with zeal for Thee, divided all their possessions as spoil and Thou hast taken away the shame /16/ of their blood and they had invoked Thee, to help them. My God, listen also to me, /17/ a widow, (5)4 Thou hast *because brought about the first things and the later ones /18/ and also (what came) after them; and Thou shalt also bring about that which will happen in the future. /19/* Indeed,(what) Thou hadst 5 thought came into being,(6) and Thou devisest (it) and it stood before Thee, and Thou callest (20) them and they said: here we are. Indeed all thy ways are good /21/ and thy creatures were first in thy mind.*(7)And lo, 6 (22) the army of the Assyrians is numerous and they glory in their horses and in their chariots, $\frac{23}{*}$ and they boast of the power 8 of the infantry and they feel strong, relying on swords and lances /24/ and shields,* and 9 they rely on bows and on slings* and they 10 do not acknowledge that Thou art /25/ the Lord who shatters wars, $(^8)$ and Lord is thy name.* Thou, crash their army /26/ by thy 11 power, King of the worlds, and shatter their multitude by thy strength. /27/ Humiliate and break down their power by thine anger, because they plan to defile /28/ the sanctuary of the habitation of glory of thy name and to the cut of with iron (29) the horns of thy altar.⁽⁹⁾ 12 *Behold their haughtiness and look upon their pride 🖊 and let thine anger come down upon their heads. Give to my hands, those of a widow, 2/ the strength which pleaseth Thee.(10)* Crush the slave through 13 the deceit of my lips, /3/ the chief and the servants who flatter him.* Break his power 14 through the hands of a woman(11)/4/^{*} for 16 thy power and thy strength are not in the

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number of warriors, [5] nor does thy power to help depend on powerful one. But Thou art the God of the humble /6/ and the helper of the poor and the supporter of the weak, /7/ and the saviour of those who are without hope and perishing. $(^{12})^*$ O Lord, God of my father and God of the heritage of Israel, Lord of heaven /9/ and earth, creator of the water, king of the whole creation, do Thou /10/ listen to the voice of my praver, (13)* and give me that 1 may mislead and deceive, to kill and to destroy /11/ those who rise against (the people of) thy covenant and against thy sanctuary and mount /12/ Sion and the country which belongs to thy sons. Indeed, they contemplate to treat thy sons in a hard /13/ and bad way.(14) And make that the whole nation and all the tribes of the earth /14/* know Thee, Thou who art the God of all strength and of all /15/ power. And there is no other one who protects Israel except Thee.

șhāhā 10

10,1 /17/ And it happened that when Judith had ceased to cry to the God of Israel /18/ and had finished all these words,(²) she rose from
2 where she was lying prostrate.* And she called /19/ her maidservant and descended into the house where she resided /20/ on sabbats and on feastdays.(³) And she removed the sackcloth which she was wearing /21/ and she took off the apparel of her widowhood
3 *and she washed her mouth with water and she anointed herself /22/ with thick anointment. And she anointed also the hair of her

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head and arranged it well, /24/ and she put a covering on her head(4) and put shoes on her feet and dressed /24/ in gay clothes, those which she used to wear during the life /25/ of Manasse, her husband. And she put on her bracelets and her bangles and her rings /26/ and her ear-rings and all her ornaments.* And she adorned herself beautifully, /27/ to attract the eyes of the men who would see her.* And she gave to her maidservant |28| a sack of wine and a bottle of oil and she filled a bag with condiments (29) and figs and breads and she put good things into it. And she wrapped all these 🖊 /1/ firmly together and put them on (the head of) her maid-servant.⁽⁶⁾*And both went out together /2/ and went to the town-gate of Bêt Ulwa, and there they found standing elders of the town, /3/ 'Ozia and the Hâbri and Karmi.(7)* And when/4/ they saw her and saw that her face was changed and that her garments were changed /5/ and that she was wearing her beautiful clothes,* they were filled very much with admiration of her beauty. /6/ And they said to her:(8) The God of our fathers may give you mercy and grace |7| and bring to consummation your cunning plan, for the glory of the Israelites /8/ and the exaltation of Jerusalem.(9)* And she prostrated herself /9/ and adored God and said to them: Order now to open for me /10/ the gates of the town, and let me go out to carry out the words you have spoken /11/ to me. And they ordered the young men to open the doors for her, as she had asked, $/12/^{10}$ and they did so.* And Judith went out, she and her maid with her. /13/ And the men of the town gazed upon her and looked at her until she had descended from /14/ the mountain; and when

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they had reached the plain, they saw her no more. (15/(1)) And she went straight through the plain* and met the first post 11 /16/ of the Assyrians.⁽¹²⁾ And they arrested her and questioned her and said to her: What tidings do you bring /17/ and to whom do you belong and from where do you come and where are you going? /18/ And she answered them:* I am a Hebrew woman and 12 I fled from them because /19/ they are ready to surrender themselves to you as food. $(^{13})$ *And I have come to (see) Olôpârna, the 13 general of the Assyrians, to tell him words of truth. /21/ And I will show him a way he can take to conquer this whole mountain, /22/ and he will not loose one of the men (text: sons of flesh) who are with him and not even (23) a living spirit. $(14)^*$ And when 14 those men heard her words and looked upon her face, /24/ they admired her beauty very much and said to her:(15)* You have saved 15 your life /25/ happily, having come down with speed to our lord.* Now therefore /26/ 16 come near (and) go to his tent. And men from us will guide you until /27/ they deliver you into his hands.(16) When you shall stand before him, do not fear /28/ in your heart, but tell him and reveal him your words and he will be good for you. $\frac{29}{17}$ And they 17 chose from them hundred men and they accompanied her and the maid-servant \neq /1/ who accompanied her, and they brought them to the tent of Olôpârna.(18) And /2/ the whole camp got excited, and (the news) of her arrival spread in all /3/ the tents and the men came and surrounded her. whilst she was standing outside /4/ the tent of. Olôpârna, until they had told him (all) about her. $\frac{5}{19}$ And they admired her beauty and listened to her words, because

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JUDITH 11

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they were very /6/ good.* And because of 18 her the Assyrians were amazed at the Israelites and they said /to/ one another: Who can condemn this people which has women /8/ like these? It is not right that we leave a man of them (alive) on earth, /9/ lest those who are left of them are found to conspire /10/ against the whole earth.

shāhā 11

/12/(20) And all the attendants who were standing before the residence /13/ of Olopârna and all his servants came out, and brought her to the tent.* And(21) Olôpârna/14/ was 19 lying down and taking rest on his bed, under a mosquito-net, a transparent /15/ and pure one, called kônûpayôn, woven of purplewire /16/ and gold-wire and samarcad and precious stones, (22) and they announced her to him. /17/ And when he heard (it), he went out to the courtyard before the tent /18/ whilst many silver lamps were carried before him, and they brought her to him. $/19/(^{23})$. *And when Judith stood before him and before his servants, all admired the beauty of her face. And prostrating herself, /21/ she did obeisance to him. And his servants took her and raised her up(11,1)* and Olôpârna said to her: /22/ "Take heart, woman, do not fear in your heart, because I do not harm /23/ anyone who is willing to serve Nebûkadnesar, /24/ the great king, the lord of the whole earth. (2)* Now if this your $\mathbf{2}$ people, those /25/ who live in this mountainous country, had not despised me /26/ I would not have raised against them my lance. But they did these things /27/ against themselves. (3) Now tell me why you fled /28/

Page 22

from them, you came indeed to save your life. 29 lake heart, from this night bus henceforth your life is safe. (*) because there is no one who will molest you 👗 1 and 1 will treat you as the servants of my lord are treated * 2 ... And Judith said to him: 1 Listen and hear the words of your maidservant, and let vour maidservant speak 3 to you, and I will not speak lies to my lord in this night. 4 (*) And if you listen to my words, everything will be accomplished by vour hands, all that 5 God will do with thee: and as long as he lives, my lord will not fail to achieve his plans.*() Indeed, by the life o of Nebukadneşar, king of the whole earth, and by his power. 7 who has sent you to testablish) order in the whole carth, so that not only men 8 serve him by you'r activity), but (that) also the animals of the field 9 and the cattle and even the birds of heaven should know king Nebukad-6 resar. 10 through your power.*(3) We heard indeed of your wisdom and the cleverness of your heart 11. that are known and proclasmed in the whole earth. for you 12 alone are good in the whole kingdom of king Nebûkscipesar. 13 (being a man) of admirable knowledge, and powerful in the conduct of the army 14 and in war.*() And now. my lord, the word Ahior spoke in the assembly 15 in your presence, is true, Indeed, we heard his words, because the inhabitants of the town received him 16 and he told them all the words he had spoken in your presence. 17 (17) Therefore, my lord, do not disregard his word, but lav it in your heart. 18 *because it is true. In fact, our people are not punished, nor does 19 the sword dominate them, unless they sin against their God. (11) "And now. 20 in order that my lord be not 0 unsucces ful. 1 make known to my lord 21

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a fact: Death has befallen them and a great sin has struck them down /22/ by which they provoked God to anger, perpetrating it. (12)*Until now, indeed, /23/ (though) they did not 10 lack nourishment, nor lack any food; /24/ because drinking-water is lacking to them and the water disappeared from their cisterns, /25/ 11 *they have planned to lay (hands) on their cattle and on all /26/ God taught them in his laws that they should not eat (it).* And 12they planned to eat /27/ from it (13) and also the first-fruits of the grain and of the wine and of the oil, all of which /27/ they preserved for the sanctuary for the priests who are standing before God, /29/ to consume and to eat them in Jerusalem, those things which 🖊 /1/ cannot be touched lawfully by the hands of any one of the people. $(^{14})$ And they also sent /2/ a message to Jerusalem /2/ (advising) that all those who live there should do all those /3/ things and send a message to the elders to grant permission, through the hands of those |4,5| who had brought them the message. (15) And it will happen that when the elders of Bêt Ulwa will have got permission from those who live in Jerusalem to do these things, and they do (them), /6/ they will be delivered to you to be destroyed on that day: $(^{16})$ *Wherefore 1, your handmaid, /7/ seeing 13 and understanding all this, fled from them. /8/ God sent me to do with you something of which the whole world, hearing it, will be astonished, /9/(17)* because thy maid-14 servant is fearing God /10/ and serves the God of heaven night and day, and propitiates /11/ Him. And now, my lord, I remain with you, but your maid-servant /12/ will go out every night into the valley, and I will pray God,* and He will reveal (me) /13/ and show when they commit their sins against

Page 23

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11im. (18) And when 1 come and make it known /14/ to you, you may march out with your army, and none of those will be able to resist /15/ you, for when they sin aganist God, He will be no more /16/ with them, nor will He help them. (19) And I will guide you across Juda /17/ until you reach Jerusalem, and I will set up your seat in the midst of it. /18/ And you will lead them as sheep without a pastor and no dog will bark /19/ against you with his tongue, *because this was revealed to me in my spirit (text: knowledge),/20/* and I have been sent by God to reveal this to you and to tell it to you.

shāhā 12

- /22/(²⁰)* And her words pleased Olôpârna and all his servants, /23/ and they were astonished and they admired her beauty and her wisdom. And the servants /24/ of Olôpârna, their lord,
- said to him. $(^{21})^*$ There is no woman like 19 this from the ends /25/ of the earth to the (other) ends, with regard to the beauty of (her) face and the sagacity of her words.
- /26/(22)* And Olôpârna said to her: It was 20excellent that God sent you before the sons /27/ of your people, that our hand may be powerful and /28/ that perdition (may overcome) those who spurned my lord. (23) And now you are beautiful and bright /29/ to see, and your spirit and words are excellent,
- *and if you act 🗰 as you said, your God shall be my God, and you shall reside in the house of the king /2/ and you will be the most famous (woman) of the whole earth. (12, 1) 12,1 *And he ordered his servants to bring her [3] to (the place) where the silver vessels |4| of.

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his (dinner-) service were set out, (commanding) that there they should make ready for her, and should give her from the food, prepared for $\frac{5}{5}$ his supper, and from the wine of his banquet. $*/6/(^2)$ But Judith said: $\mathbf{2}$ I will not eat from those (things), lest it be for me /7/ an offence and a sin against God. But it will be sufficient for me to eat from /8/ what I have taken with me.*(3) And 3 Olôpârna said to her: And when what you took with you will have run out /9/, from where may I give you the same? For /10/ there is no man among us of all your people, who has the same things with him. /11/(4)*And Judith said: As sure as you live, my 4 lord, I rely /12/ on God, that your maidservant will not consume what she took with her /13/ before God will have accomplished through my hand that which pleaseth Him. And /14/ (⁵) the servants of Olôpârna brought her to the tent,*and she slept until 5 the midst /15/ of the night. And she rose at the beginning of the morning-watch $(^{6})$ and she sent (a message) to Olôpârna, /16/ saying: My lord, order that it be permitted to your handmaid to leave (the camp) /17 / for prayer.⁽⁷⁾ *And Olôpârna ordered the watchmen not to 6 withhold her. /18/ And she remained three days in the camp,* and every night she went 7 out /19/ to the valley of Bêt Ulwa, and she bathed in the water-spring. $/20/(^8)$ * And 8 whilst she came out she prayed the God of Israel to make straight /21/ her way to support Israel, her people.*(9) And when she 9 had come back, /22/ she remained in the tent in (a state of) purity, until she received |23| food at the beginning of the evening. ('0) *And it happened on the fourth day /24/ that 10Olôpârna gave a banquet for his servants only. And he did not call [25] to the supper

any of the officers or of the superintendants.⁽¹¹⁾ And he said to Bâgôa, /26/ the eunuch, who administered all his possessions: Go /27/ now and persuade that Hebrew woman who is with you to come /28/ to us, to eat and to drink with us,*(12)because it is a shame for us to 11 permit /29/ that we have no intercourse with a woman like she, for when 🖊 we do not touch her, she will laugh at us.¹³* And Bâgôa 12 left Olôpârua and went /2/ to her and said to her: Do not refuse now, a beautiful maid like you, /3/ to come to my lord and to be honoured in his company. And you will eat and drink 4/ wine with us and you will be merry with us and enjoy yourself. And today 5' you will be held in honour like one of the daughters of the nobles who attend in the palace of king Nebûkadneşar.(14)* And Judith said to 13 him: And who /7/ 'am I to refuse, and to speak a word against the order of my lord? */8 For 1 am anxious to do all that is 1.1 good in his eves and I will do it with care. /9/ And this will be an honour for me, until the day of my death.(15)* And she 15 rose /11/ and arrayed herself in her apparel and all (her) female ornaments. And /12/ her maidservant approached and preceded her and she went and spread on the ground before Olôpârna /12/ the lambskins she had received from Bâgôa, to lay down /13/ on them, to eat whilst reclining on them.(16) And when Judith had entered, she reclined /14/ on them before Olôpârna. *And the heart of Olôpârna quaked /15/ beca-16 use of her, and his soul was disturbed, because he desired very much to die /16/ with her, and he had looked for a moment to meet her and to have intercourse with her, from the day /17/ he had seen her.* And Olôpárna

said to her: Now drink and be merry with

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17,18

us. /18/ (18) And Judith said: I will drink, my lord, because today my life rose to honour /19/ more than all the other days of my life.²⁰ Taking (food), /20/* she drank and 19 ate in his presence what her maidservant had prepared for her. /21/(20)* And Olôpârna 20enjoyed her presence and drank very much wine, as much as /22/ he never drunk on a single day, since he was born. $/23/(^{13},^1)$ 13,1And when it became evening, the servants Olôpârna rose and quickly /24/ left. But Bâgôa closed the door of the tent from outside and sent away /25/ all those who were standing before their lord. And all went to their tents, /26/* for all of them $\mathbf{2}$ were tired, because /27/ the banquet had been very abundant.* (2) But only Judith 3 remained in the tent, /28/* and Olôpârna was 4 lying on his bed and slept, because he had drunk /29/ too much wine.*(3) And Judith had 5 told her maidservant to remain outside 🖊 /1/ the sleeping-room of the tent and to wait for their daily going out, for /2/ she said to her: I go out for prayer, as every day. And to Bâgôa |3| she also said the same words, (4) and all went away from there, from her presence. and /4/ nobody, great or small, remained with her in the sleeping-room.* And 6 Judith was standing /5/ near the head of Olôpârna* and said in her heart: Lord, God 7 of all /6/ strength, look in this hour at the work of my hands, for the glory /7/ of Jerusalem, (⁵) because now it is the time to succour thy heritage; and execute /8/ the plan of my heart, for the ruin of those peoples that arose against $us.(^6)$ * And when 8 /9/ she approached the (bed)-post near the head of /10/ Olôpârna, she took from it his sword and unsheathed $it(^7)$ and approached /11/ the bed* and grasped the hair of his

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head and said: strengthen me, God /12/ of Israel, on this day!(⁸)* And she struck his neck /13/ twice with the sword and she cut off his head.(⁹) And she rolled his body from /14/ the rug which was on the bed and she took away the embroidered mosquitonet from /15/ the bed-posts.* And a moment later she went out and handed to her maidservant the head /16/ of Olôpârna,(¹⁰) and she put it in the bag of the food they had carried /17/ with them.* And both went out together, as they used to do /18/ at the time of prayer. And when they had traversed the camp, /19/ they went around the

whole army and went up to the town Bêt

- Ulwa. /20/ And they went to the gates(¹¹) *and Judith said to those who were watching /21/ on the wall from a distane: Open the gates for me, open for me! /22/ Our God is with us, He is with us, He who gave stre-
- ngth to Israel, and power and vigour /23/
 against his enemies, as today!(¹²)* And it happened that when the men /24/ of the town heard her voice, they hurried to go down to the gates of the town, /25/ and to open for her. And they called the elders
- 15 of the town,⁽¹³)* and all of them together rushed, /26/ young as well as old people, because /27/ the fact that she arrived was a miracle for them. And they opened the gates
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/1/ his mercy from Israel,* but crushed our enemies through my hands in this night.

19 /2/ (*)* And taking out the head from the bag, she showed (it) to them and said: Behold the head /3/ of Olôpârna, the

and let them in, $\frac{28}{*}$ and they kindled a

fire to be able to see and they surrounded

her.(11) And she said to them /29/ with a

loud voice: Praise and glorify the Lord

our God, who has not withdrawn

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general of the Assyrians! Here is the mosquito-net which had fallen /4/ and on which he was lying in his drunkenness. And the Lord has slew him and crushed him by the hand /5/ of a woman.(¹⁶)* And the Lord lives, who watched over me on the path I went, /6/ and made him go astray to destruction, through my face.* And he committed no sin with me, /7/ in shameful impurity.(¹⁷)*And the whole people was much startled and astonished. /8/ And all of them together fell down and they adored the Lord, and all said together: "Blessed /9/ art Thou, Lord our God, who crushed today the enemies of thy people."

shāhā 13

/11/(18)* And 'Ozia said to her: "Blessed are 23 you, my daughter, to the exalted God, above /12/ all the women on earth.* And blessed is 24 the Lord God who /13/ created heaven and earth, who guided you to cut off the head /14/ of the commander of our enemies.*(19) There-25fore your praise will never fade from the heart of men /15/ who will commemorate the power of God, for ever. $(^{20})$ And God will /16/exalt you for ever, visiting you with good things, for you did not spare /17/ yourself because of the humiliation of our people. But you went out because of our misfortune /18/ and you walked in uprightness before our God.* And the whole people said: "Amen 26and amen!" /19/ (14,1) And Judith said to 14,1 them: "My brethren, listen now to me. Take this head /20/ and hang it upon the upper part of the wall of our town. $*(^2)$ And as soon $\mathbf{2}$ /21/ as day breaks and the sun rises above the earth, every one of you must take /22/ his

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weapons, *and (you), all the strong men, must 3 leave /23/ the town, and you must appoint a commander to you, (doing) as if you are going down /24/ the valley against the first outpost of Assyrians. But do not go down, /25/ (³) And when they take their arms and go to their camp /26/ and arouse their generals *and rush to the tent of Olôpârna /27/ and 1 do not find him, fear will come over them and they will flee from before you. /28/(4)*And going out to pursue them and all those 5 who stay in the whole /29/ territory of Israel, you will strike them down and slay them on the roads, wherever 4/1/ they will go. (5) *But before you do this, call to me Ahiôr the/2/ 6 Ammonite, /2/ that when he sees the head of Olâpârna, he may recognize /3/ him who despised and condemned the house of Israel and sent him to us, as if it were, for his death. "/4/ (6) And they called him from the house of Ozia,* and when he came and 7.8 saw the head [5] of Olôpârua in the hand of a man in the assembly of the people, he fell down /6/ upon his face and his spirit fainted for stupor.*(7) And when they had taken him 9 and had lifted him up, 7/ he fell at the feet of Judith and did obeisance to her and said to her:*"(Most) blessed /8/ are you in the 10 whole people, those who will hear your name, will stand in awe. $/9/(^8)$ And now tell me everything you did in these days." And she related /10/ to him everything she had done, from the day she had left them till /11/ the day she had returned, and spoke with them. (⁹a)* When she had ceased /12/ speaking, the 11 people cried with a loud voice, (152b) all of 15,2them together, /13/ 11 spread to escape, fleeing on all the paths of the valley and of the mountain. (3) And also /14/ those who camped on the mountain around Bêt Ulwa took /15/ to flight.* And the Israelites, all 3

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warriors, came out /16/ and spread, following them swiftly.(4)* And 'Ozia sent runners /17/ to Bet Tûmāsta and to Abelmaim and to Hûba and to Qe'îla and to all /18/ the territories of Israel, to announce them what had happened, (asking) /19/ 19 all of them to come out swiftly (and) with speed against the enemies and destroy /20/ them.⁽⁵⁾* Now when the Israelites heard (this), all went out together /21/ and attacked them and wrought destruction among them, till Huba. /22/ Those who were in Jerusalem also came, and together with them (23) (men) from the whole mountainous region, because they had heard everything which had happened /24/ in the camp of their enemies). And those in Gil'ad and those in Galilee (25) set out against them and persecuted them; they were much stronger than they (were) /26/ and they struck them with a mighty blow, until they reached Dâmaskos /27/ and its regions. *(6) And the remainder of those who stayed in Bêt Ulwa /28/ attacked the camp of Assyrians and plundered it and looted it and enriched themselves much. */29/(7) Now the Israelites, returning from battle and the slaying of their enemies, 👗 /1/ occupied the remainder of the towns and of the villages on the mountain /2/ and in the valley, and they took a large booty.*(8) And Elyaqîm, the high priest, came /3/ and the elders of Israel who lived in Jerusalem, to behold the benefits /4/ the Lord had done for Israel and Judith, and to greet her.*/5/(9) And when she went out to meet them, all of them together surrounded her and said to her: "You /6/ are the glory of Israel and the pride of our people (10a) (you) who did all these /7/ things with your own hands. And you have done for Israel a benefit /8/ and God was pleased with it."

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14,9b *(14,9b) And the voice of rejoicing resounded in their town.

shāhā 14

/10/(10)* And when Ahiôr saw everything God 12 had done for Israel, he believed in God /11/ and he circumcised the flesh of his foreskin and he was added to the people of the house (12) of Israel, until this day.(11)* When it 13 became morning, they hung the head /13/ of Olôpârna on the wall,* and every man 14 took his arms, /14/ and they went out on the slope of the mountain $(12)^*$ And when 15the Assyrians saw them, /15/ they informed their nobles and their commanders of thousands and all /16/ their chiefs, (13) and they went to the tent of Olôpârna and said to /17/ the eunuch who was superintendant of everything he had:* "Come /18/ (and) 16 waken our lord, because those slaves have dared to come down /19/ to (wage) war against us, in order that they may be wiped out completely and perish from the earth. /21/(14)* And Bâgôa came and went (and) 17 knocked at the door of the tent, because he thought /21/ that he was still sleeping with Judith.*(15) And when nobody answered 18him, /22/ he opened and entered the sleeping room and found Olôpârna /23/ lying naked before his bed on the footstool, and his head was cut off /24/ from him. (¹⁶) And he cried with a loud voice, with weeping and wailing and /25/ with heavy groaning, and he rent his clothes, $(1^7)^*$ and he went to the 19 tent where /26/ Judith had stayed and did not find her. And he jumped out to the people and said /27/ to them. $(^{18})$ * "The slaves have 20

deceived their masters! A woman of the Hebrews has done a shameful thing (28) against the house of Nebūkadnesar, because, lo, Olôpârna /29/ is lying on the ground and his head is cut off from him." *(19) And 21 when the generals of the Assyrians heard his words 🖊 /1/ they rent their clothes and were much afraid /2/ in the midst of the camp. $\binom{15}{1}$ And when those in the tents 15,1 heard it, they were alarmed /3/ and shocked, for they did not know what it was that had happened, $\frac{4}{2}$ and they were seized with terror and fright, and there was no man of them (5) who remained with his fellow. But when they turned

(17 empty lines)

11,12 /23/* you will be blessed by the almighty God for ever and for ever.'' /24/ And all the people said: "Amen and amen."

shāhā 15

/26/(11)* And the people looted and plunde-13 red the camp of the Assyrians /27/ for thirty days.* And they gave Judith the tent of 14 Olôpârna /28/ and all his silver ware and his bed and his furniture and all his property /29/ and all his animals. And when Judith received (them), she put them on her mules 4 /1/ and she also made ready her carts, and her maidservant heaped (and) placed upon them all that /2/ had been given to her of the booty.*(12) And all the women 15 of Israel rushed toward her /3/ and blessed her. And they choose among them a group of praising women, and they performed |4|

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a dance before and round her. And she took twigs of palmtrees in her hand /5/ and gave (of them) also to the women (who were) with her. (13) And she put crowns of twigs [6] of olives on her head and on the heads of all the women (who were) with her. And she daneed /7/ before the whole people, leading the dance of all /8,9/ the women of Israel. And all the warriors of the Israelites followed her, carrying arms and having crowns on their heads. /10/ And all the nobles of the people accompanied them and the praise of the Lord /11/ was in their mouth.(14)* And Judith alternated words of praise with all /12/ Israel. And the whole people answered her, praising the Lord. /13/ The song of Judith. (16,1) And Judith said:* Praise my Lord, with cymbals, sing to my Lord, with tambourines; praise Him with a new song of praise, (15) exalt Him and invoke his name.*(2) God, who stamps out wars,* /16/ He is the Lord, (Thou) who placest the camp of our enemies in the midst of thy people, to save /17/ us from the hand of our oppressors.(3)* Assur came from the northern mountains, he came /18/ with his numerous army; with their great number they blocked the valleys /19/ and their cavalry covered the heights.(4)* He said that he would set fire to my territories and /20/ kill my young men with the sword. and shatter my children against the ground, /21/ (and said) that he would send my young children into captivity and seize my virgins to be dishonoured. /22/(5)* The mighty Lord spurned them, by the hand of a woman He confounded them.⁽⁶⁾* It was not, /23/ indeed, that his mighty men were slain by young people, /24/ nor did strong men slay them, nor did mighty and powerful men throw themselves upon him, but Judith, /25/ the

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JUDITH 15

daughter of Merari, seduced him by the beauty of her face.⁽⁷⁾*She took off her widow's 9 clothes, /26/ to take away the miseries of Israel.* She anointed her face with perfumed 10 oil, $\frac{27}{8}$ and she bound the tresses of her hair with a headband. She put on delightful clothes (28) to beguile him $(9)^*$ and her sandal 11 captivated (and) seduced his eyes. And her beauty captivated /29/ his soul. The sword cut through his neck(10)*and the Persians trembled 12 \neq /1/ because of her boldness, and the Medes were crushed by her strength. $(^{11})$ * Then my 13 oppressed ones shouted, /2/ and my weak ones cried and the Assyrians trembled. They raised their voices and were crushed.*/3/(12)14 They stabbed them as a young maiden, and as rebellious slaves /4/ they killed them. They perished as by an army of the Lord God, drawn up in battle array.*/5/(13) I will 15,16 sing to my God a new song. Mighty God, Thou art great /6/ and worthy of praise, mighty and wonderful in (your) strength, and invincible.*/7/(14) All the peoples will 17 be subservient to Thee, thy whole creation will serve Thee. /8/ For Thou didst speak, and (everything) was, Thou didst send thy Spirit, and it established them, /9/ and nobody can withstand thy word. $(^{15})$ * The 18 mountains quake in their foundations, /10/ with the water, and the rocks are dissolved before Thee like wax.*/11/ But for those who 19 fear Thee, Thou wilt be merciful.(16) For every sacrifice is too small /12/ (to be) a fragrant smoke, and all the fat is insufficient /13/ for a holocaust. But he who fears the Lord is always great for Him.*/14/(17) Woe 20to the criminal nations that rise against my people! The almighty God /15/ shall crush them. On the day of judgment He shall punish them /16/* and deliver their flesh to

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the fire and to the worm. And they shall cry with pain, /17/ for ever.

shāhā 16

22 $(19)^{(18)}$ * And when she arrived in Jerusalem, she worshipped God. And when the people was purified /20/ and had offered to the Lord their holocausts and their freewill offerings, /21/(19)* also Judith brought the ware of 23 silver and gold of Olôpârna, /22/ and all his best clothes and also the mosquito-net, interwoven /23/ with gold, which she had taken from his sleeping-room, and she gave them as a votive offering to the temple /24/of the Lord.⁽²⁰⁾*And the people was rejoicing 24and feasting in Jerusalem before /25/ the sanctuary of the Lord, one month. And also Judith remained /26/ there with them in Jerusalem, all the days of their rejoicing. $(^{21})$ *And /27/ after those days, everyone returned 25to his dwellings, and Judith went /28/ to Bêt Ulwa and she lived on her estate,* and 26she was honoured /29/ in the whole country.(22) And many wished to marry her, but /1/ all the days of her life no man had intercourse with her, from the day Manasse, her husband, died.* /2,3/(23) And the more 27she advanced (in years) the more she became famous, and her honour and dignity increased, until she had become very great.* And 28she became old in the house /4/ of her husband Manasse and lived hundred and five years. And she died at Bêt /5/ Ulwa and was buried in the cave of her husband Manasse.(24) *And /6/ all Israel mourned her death seven 29days. And she had divided all her possessions

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JUDITH 16

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and everything /7/ she had, before her death, to all the relatives of her husband Manasse and to all /8/ those who were related to her. And she also freed her maid-servants. $/9/(^{25})$ * And during all the days of the life of Judith nobody once again inspired fear to the Israelites, /10/ and also many days after her death.

END OF THE BOOK OF JUDITH

This holy book was completed and finished in the days of the corporeal Cherub and bodily Seraf and angel in the flesh Mar John Baptist Mary, Apostôlîqa of all Hindô and Gôgîn, of the order of the discalced Carmelites, and in the days of the government of Mar Antônîs Metropolitan of all Hendô, of the order of the Jesuits. Our Lord may make long their days, as Metûsala.

Amen

I have written this in the holy church of Mar Thoma, the blessed Apostle, which is called in Indian Mattam, and is called the region of the north, and of Nambudimar, king of Talapîlly, in the year 1734 of Christ our Lord.

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Act of the Acontrop to As in the second معط الخطدعة ، و علمه اله معدد بوذ علف بالمقد مع واحديد معددوا عد عدا احد فعظ: عد معدم وافقه الله واحله عد حد مداله مد مدا و مدد الم حفظه للخنص ماذا رولي عد مد مد الم الم فر طفل الله و الذهبان خير او مو عد الم و اسم - ason so. wish to tiple with and lin - 47. JARSA Gian de à lier de je - + is get de an حد اذ و معدنا الله معد مع معد الله الم الم الم عدم - Liger of theoles pan is a last is it was - Lite L'an a l'al an Are alla . unione 2 a a ba and . a cale afe the sais li aqui an shi . he wild do solo with wild de do a da tion por will out and a list of the a most and a othe attes the close of a cont of a cont of and La chi allinge a sha i can a can afails lit a an - marina . 1. sis la portas . 102. aso a l'ante a chit does ... a can de ch anches. d'ais a aires Level alis and for and and alis la last lacharts & wat so enos! lack enos a lacing alight 2 منها. مرجع حفظ حمونهم النعل علاد المعدد ع الم حمل مر معتمدة لفلا 2 ف هديم طلف . دفعدما رض ف در الله د در مع مد مر وهده و مدهد د خ ده . م دومه اعد داره مودد در لمذهد دامم حمدت المدد. مدامم منم a init at with earl and and have Lapt aler: a clear of the aling ality a subit of a a offerra round afor the afer: lande are ملوته. معدد تدمدم عرد هلفا جامامدته لفا هد مدب

Asons LAD محدة محمدة مندد من و معد م تحمد م تحمد م منفاعيمة محدا معمم هد ، محلحد محمد محمد م : ملقة خلصم معم و خصف مد هدف مط : ممانه ج منعذب حداد د مبلا ه دید الد ه د بالباع جدم · تصعد الأخ تلك ج الم ذعبل: م لما حلام م تم ج تعطيد. • حجد فكال وتحدد و مذج و مجمد لله ه ف علم. a lad vita, a rever a res la a crac x: a lain طحم منعم ج محده د مع ذم : م مله قدم م محذ معمد متطنع من جها مع مد مد مد ملعه مدهد ولفا حلمة وتم وخطف تعيذ مج من لامنفط د دمع. محمد ما عمله طامع منم د مفذ به ممده ته ف حد رض لطلار و محم حد مرف طلف د المم ف ف oth sure ladro lai 25. als and and also unas ilas prime in las un ist un la poises in ب محنا دا فنحم ..

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مالمسعدم محمد و علق حد اذ حد مور دلم عله. م بعد محمد معدم و معلوماره. و بلود م بلامهم عب علمم السقعة و عسلمنه مو وا عممه مو عمونه. ملعماله مسد معد لعلمم حمد از و عمام ما من ملعانه محمود م لعلمم من مر معرف و عمام ما م ملعانه محمود ، م لعلمم من مر معرف و معام ما م ملعانه محمود ، م لعلمم من مر معرف . موهد و بعد المستنعة و المام من معرف . . محمد و المام ملحه مدهد و معمد المعدم معرف . . موهم و بعد ملحه مدهد و معمد من معمد . . محمد و المام ملحه مده و من معمد . . محمد المام مسلم مربع من معمد المام المام معمد ، ما مو مربع . مارمور المام المام منام و معمد المار مع ما مع معند . معمد المام و محمد المام . ما مو ما مع معمد المام المام محمد مراحم معمد . ما مو ما مع معمد المام المام محمد المام و معد الماد المام ما مع ما معمد المعند . معمد . معمد . ما معمد . ما مو ما معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . معمد . معمد . ما مو ما معمد . معمد . معمد . معمد . معمد . معمد . ما مو ما معمد . ما مو ما معمد . معمد

ADONO LA ليبعد م دمعه في ذهم جهد الم در الم د د مد. معجده حدة مسمحد . م مهدمد ماه حجم حد مد لتممد aios ellus ene olas o dos ones orhal on 200 /a ج محدعد مود لد ماره. لحد مد تحمد معد معد معد معد م 2 Apro 2 ran man la . orter also por larel mano dice: a and that the also mero . a ain a sail a ه دينه جراهيدهد ج ملده ارد: دنمه، ج حد م ماذب جمذمن عج عنه. محمرا بدالا معمام جمع ف طلف، : جبراحد مبمعمد مردانه، ذحه جرفه د اعدامه : المحمد د محمد ما بعد . مجد الملتمم ente os a con os anos os a sos a sos a ser anos Logo . oral per la saila . or Aneres 1952 por a ca sta lassai trog also ansent à and ale as لصطبه تبعه حداد ذحه : خجله الد معم معلمه ده، tion the a party of 1 in the series and a series د لا عمده و له دجده ليدا ومصر . محمد د sta currento: acs readers i charmo ale La La Bi Es : ros cla Asron roas à 22 à la al a 21 misito oriens caleatio entita المحمد ما معد معدة معدة معدة معدة معد معد معد المعالية فسيلا فهم 2. دنا مر مد مس. مراهد عمر الدخا معند دسم. ذلله، عدد معمد برافتر. معمد د ددم مر ذحله ير لقد الذ معد . والعمد والاول مدافز طرا اذحه و مدد ته : حد طامم المعم و حربه ما عمله لعلم قوه: وبلامذ لمم ديليدم لد اذحه وظلم . بيلا a ieas is anas who , a ames is list celo sich cith compile of the sector trades a huppers letroa materia: a ender mitroa acifina م علالتهم . مط عمد جمله مالخه م علالة ورز مرجل با منه منه من ملا عد به مم مد هذه و مان ا ذ د. ما ما حمد مد مد ما مع و ل حلم ما مع منهم . م. ما ما حمد مد مع مع و ل حلم ما مع منهم . م. ما ما حمد مد منه لام . باذ ا مع ل : عد مد المع ب منه . الجمل ا مع ل من و الم مالوه من . الى ما مع مع بسته . الجمل ا م المال ما ما و ما الموه . الى ما مع مع مد منه . الجمل ا مع المالك ما معلم حد م الجمالا دور مد منه . مد م هم منه الى ما ماله منه . الى ما مم الم م تعالم الم الم مع الما الم حد من الماله . منه المالا م تعالم الم المال مع مع المالك ما مع مع الماله منه . م تعالم الم المال مع مع المالي منه المالي ما ماله المالي . م تعالم الم المال مع مع المالي منه المالي منه المالي . م تعالم المالي المالي مع مع المالي منه المالي . م تعالم المالي المالي مع مع المالي منه المالي . م تعالم المالي المالي مع معالم المالي . المالي المالي المالي مع معالم المالي . المالي المالي المالي مع معالم المالي . المالي المالي المالي المالي مع معالم المالي . م تعالم المالي المالي مع معالم المالي . المالي المالي المالي المالي المالي المالي المالي . م تعالم المالي المالي المالي مع معالم المالي . المالي المالي المالي المالي المالي المالي المالي . م تعالم المالي المالي المالي المالي منه المالي . م تعالم المالي المالي المالي مع معالم المالي . م تعالم المالي المالي المالي مع معالم المالي . م تعالم المالي المالي المالي المالي . م تعالم المالي المالي المالي المالي . م تعالم المالي المالي . م تعالم المالي المالي المالي . م تعالم المالي المالي المالي . م تعالم المالي . م تعالم المالي المالي . م تعالم المالي المالي . م تعالم المالي . م تم الم الم . م تم المالي . م تم م

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م دوی ام له در در مرج مرج مرد مرد مرد ا دول ام ام در عدر aci an milan !: a lise a mais al hacisto . a cess lise بالتنه لعمد مدمد ور مه ا مود، و معد الم مدور. دور . م معند ب النب د النا. ٥ فذ عد د تقرب هم عمار A ف دهد ؛ لفني . مراجع م معمر ا عمر م هميج اصم الموارده لمذحد المعلم م محفظ م مد الما : العمم الم L'ale liline . pour sales manths a portise as ale acis a la cal las cal las a la conta a la مومه دملا لدل إحدا لعماله . مجمعد مجمعه مد شم ج طلفة هم إيما هدية الحد معجد ه ديده، رمو مسلح لمددد ، م لعمد مد العلف، محم مد مرف م لمسهده) ف وطنه ؛ ذ حد و معد در . تصف دحه م تهذ عد م دخ الد طخنه إحدا هذ دم د. مدوه مصرم سلم مد contral 2 do. 22 3 2 die 4 20 : 1,000 4 2 days منعد لمهد مراجع. و عجم جر سعم مذرح ماللا مفطب مدافة قصده، د در ماراله . معذه لم مدا در مراله. حمدذدا د مله ذا د ذا إن منه د م معظد د مسلم علما. ٥ جدد لطه سله: لذ بله ملكة عد ملعذ ددم

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ه عمد مراخ للمدري . مسخد للمد مللمد . معد لطحم حدة ذا هره و لدند ا معدد : منم و خدد بر مده لمعدد مددم بر المعد د در لم ا د در ج طب ... م يعذ فذا م عدده لد عمد م عفد لدلم، طد عمد مستقدما معلم و عد إسد نسله منه و محذمه، عد هد con lices. and of serie the entry and the ----ممذت الملحف منع و بمعه العمدام. ما الا اند حدف Edución calla chad dans. cal bi cho se cin ماطحذب جمد حدا ماسد لدلمم حت طديد. مانه مع لعلمة معدندمون . مجده و مهلكه لدادم لمذ يحم ملطه مسامع. ه در الم المعدم د د المعمد مع معند د من د ا د من ال مامعد لطحم معلماتمم ولعمتهمم ولغذد معسم مجل. ٥ للمذ ٢٥٠ حجد . ٥ الدهذ ٢٠٠ ٥ الموذ ٢٠٠ ٥ المد vision ere luit. a lac ismae, eq: a all shirts ceatr a mini a mala a mai a char a co and د حضد معد بعد المدم داره مرمد وتم مد ، مبد معدد ده د معدد مدد منته : مدد دارم زمر د نعن حد مدر وحد عدود وجد عطف وحدود . ومد مد عبد . معدده لمعاده / مؤلد / مقلد جعلمه معاهد مو مع جذر مربل جمعمد مرد ملف دهم مرف مع مد عديد. الله حجد لم ايه د عصد حمد الله دانه اذ حمد ج دیم محمد ، : ٥ دلصر سفلم ، ٥ قصنه ج محدد : صحن مله ذب ه دارم بدا د ددر م دارم عبد عد طب ... حجد لي الخله وعصد حديثه . منه عد تكم محمد عم جدة الم الم مولد جرا بدا مد وعد در معد ابدة موتد متم لقد املم ملم مندد. احذ ملم الم ظل ohn a an : cai saal ris rad a lans a . . . لعد ندم رما مر دم مرجم حموز حلة مر: معجد مدم عدد ذمر إحدًا إذم عد دمد ، ٥ محدم عد عد الم A-2002 - 2000

معمدة مد و دامم عرماذ فرامبر حم دلنك مذهب معذب مذ حدم . مجمد لدامم صدلة م . م دامر و منامه م معمد المحم وهمم . ميلا و مرم هذام و منهم دامر له در ذوا ه همو . ميلا و مرم معند : و المعد و عول الدامم م الم در ذوا ه همو . ميلا و مرم معند : و المعد و عول الدامم م الم در ذوا ه معمد مر د مند الم دموم الم الم معالدم و دورم حمنه و الم الم دورم الم دامم الم الم در دورم حمنه . من الم الم دورم الم الم و دورم معند مامم . من الم الم دامم الم م معذ دما و حمنه و الم مدر من الم الم معالدم معذ دما و حمنه م معند . من من من من الم الم الم معذ دما و حمنه مام . من الم الم دورم معذ الم م معذ دما و حمنه مام . من الم الم مود مرد و مد الم من و الم مدر معند . من من من من من و مرد و مد الم مد معند . من من من من و ممان من و من و مد الم من و من من من و معند . الم معن و معن معنا م من و من من من و معنه . من من من و من ما من و من من و معنا م من و من من من و معنه من من من و معنا م من و من من من و معنه من . الم من و من من من و من من و من من و من من من و من من و من من من و من من من و من من و من من من و من من من و من من من و من و من و من و من من و من من و م من و من و

معمده من معذل مدم وحفظ مممه : حل وحد ha la Br éss é e mar e sea equip alès e s da é in cine: cuellano print ano: cinia مدمذ لمنظلمم . و د سله عد حد حد مده ماه علد mail ole aft rech e acin > tona. al als ما عم الله الد. مجمع حد سلما: علد جعدم عليل Ain Kan and : in sense , aluan and porter طلمل رمذا معدد دلر حد د د محمد ما منا فنسب cacens. was ment of I days an of ducie a davas: . aspès tetra, ducier a sace alapè a د حم سمذر : فله حلصه ولم مذسم . فلحمح فلهذم ولكره لمعدر وم د عليم . ما سده لدلهم هذ معماد د لمدة ذعبه: مسعد حدة لممذله د دمم. مرارحه الب ابه د لعذد . ۵۱ ذ د ۸ مع معد سد البه ميز بد ال م در مذا عدم حدم دد خدد: من مرد مرد مده من من منعم حده د علم: لدهمذا و حمد ملمه ملحبه محمد: من دارمه لدد م معدم جله مدد ارم خدا: لم مد

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ومدما رضد ذدم ج خد بد جمالم دج ا خد اسم ج م -معققد معم جهد دنه الله بن ج لمادم. ميلد جع ما ع Lusalhoor con la chan Loo c. . als eres road as الحملي ج مقلعب . مهلا ج مهديد مدهدة ما ليع ١٨. ١٤ لماذم الحذم لجمع المسجا . م مجدم حتذ معذ لل م مخدم ج وجعد لمرم مدا صم حمد من خدم : وهذ ج طلم عطم ج معد ال معم ج نطح مفع حد عام . ofter the weit to had dis tan mark i the sets الحصم . عجده دفع مم حموهم ذحه : روبم معتنمم asso. 2900 - 190 / 20 Junt 10 - 100 : and مفقد عد معمقه مم . محد إحد جمعد ما ما ما الله: مالله جرمعم جحمد بر مم حد مذعلم: علم عداد فنام مح م مداره ج مد ما ذ مده جلعد مد ذعبهم . معهمه Laning acar macho cacin. a lace and contract apiende stre et : 1 and 1 and 2 and 2 and a and a Lupper a existen less : a de iens : cierten de hits a lasters laster a mars a mars a mean . a save action latra. a mal 1 a by sitoa. asha com المما حصة جي مندم مع مدام معديد : حدان محمد ج وحده دعلم . معجله عدم جمه مه جغه جعذ م سلمه م معد . مدامد دم در در در دد مد مدر مندم و منطب ممه مدم صديد ددفعه م معمنعدد. دد ا هدي و مه هفته سيزمم محمد حب صحم مخدا علمد و ٢ مسمه ٢ : م دجة ٢ معمد حد ب حنفته د حصه ۵۱،۵۰۵ جهمه مد معدهما مع دفما معد ذعمهم . منهد ممه لفظ حديم ج حله سلحمر. - source they represent and it and it and it in jokala. Lisahla Kunsi Lis Ladall د المعمدة حنذ معذ ما ما المحدة العذمة . معدد م Lanes a Lance Ar e da es. amosa esa er lel acaens

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ج بلەذا ذهد. مجمعه مار قلالا معمد ك تكميمك. المار عدم ذمارا ج الم هد ذعه خات . م جفة لداده ذه در حدة . و مفات م لق عنه خات . م جفة لدمم ذع حد بناما جمعم ج حد معلق معنه . ماهند لتمم ع بعذه لبر محد حدة حد : هنه خص به ماهند ولهذا ماه جده لبر معد ه ج لب اللب ! نه هم ناموه معماله اله م م ماه جده لبر معد ه ج لب اللب ! نه هم ناموه معماله اله م منده مدد المه مسلمه : معده . معده م عدم حديد المه مسلمه . معداله مدد معده . معده م عدم حديد المه مسلمه . معداله مدد معده . معده م عدم حديد المه معداله . معداله معداله معده م عدم معده المار منه . معداله مدد معده . معده م عدم حديد المه معداله . معال هدد معده . معده م اله برجه لمار منه حد منه . معال هدد معده . معده م اله برجه لمان منه منه . معال هدد . معده . معده م اله برجه لماد حد . معد . معنه مع . معده . م اله منه حمد . معد . معنه معنه . معده . معده . م اله منه معد . معد . معد . معد . معده . معده . م اله منه حمد . معد . معد . معد . معده . . معده . م اله منه حمد . معد . معد . معد . معد . .

: or : Know y

Lon surs. al is la por is a dat i sami des a وذ ولاه و وه و جمد و معاد و معاد و مد ما و المن الم عدد ا all entries to a citie entries alle the service of the insome all's of the a second of and a second and a support -instration a sense o sense a light a could be : طلا والم و حد لجمع، لم لخط و ا حصنتم معدم در مع مسعدا مصدمه در در مله الد الد الم معده الم المد و? لنه و المارد ا در الماده . معالمه الماده بعد الم misto a ser is las del ma la : es a ale la en los 21 a aga a loine a secon la la loin la seconda منع مع معدد . واجد لاحم المحم ، د عمم م جسم asso able. as a ch sich algers a pophosholi to the che act of the action the second ه محمد محمد م محمد ا هفالم اخلت . م سمه لمع ذم طلا جديد جرموا در در در در در مر مرم مرم مرفع cia . It have de last ab ano. ap ihto Look ariss Lacich's flarage . a cias loop A.L ay is al director and is and a second to the ولمعه و واحدوم . م مددوم مع معد معد مد معد م م لده الما المحصم. محسنة لدانة اذ مد جحود مسفه. د لم لحب العدمة، ما عده ما عده الم حرف مرفع اخده : مان حد ا المنا النعار ج علماد مد عد مدمم . ما مم ا الم له و حلمد : ج هبد ولموع ج حددد. ما هم لدائم وقدم ج حضد و موم حد ذحد جا معدد م اللام حند سعدم محدة حمد : جدم ما محجم ا عم مسلمم مدددهمدددد. مددمه لمد مد مدا مهده، دله، ه! فص مادده مع مجمسهم لصنع ملعذوب مليدة ولعجيم فالدامم إذ إمغيه . محطد محم حدة حدة حمد م ا: ممالا مرد له منام معم عجم المرمه الم مقد معدمه الذير . موال د الممرم المرد د فد مول المماس. وج ج ب اذ سعه ه امد من الم د م د الم ح الم المحمد و بهذم : معدد مد هم عد الحم مع المحمد الم حدفد علينه على مم خد معلي ما عد حد مع مد ما عد ج لله جيلامع . محمد ج المحمع معد محما لجنعه . محد تنهمم براطسد حر حدد فخد ممعد دواط ود لما المحمة: المحمد مع حمدة . معلمه مع المذهم للمخد جامحد دمرفد ماسجه واعملله حسمد علم الد chisal isoras sas osas a por soo workly جسدمته ممريل. ممعد مدرا، خرابه مدسمة مسلحد حديد رفد، ، م منفعل حد ليم مع ، به حم د مده الم ف Aplikas !. pour aisai a sera .? Alaghi 120 حمله حددمم . محدة / مم حدد: منه معد معدم. جلعد عصد إدم المحمم: مدمما سب سعد لدمنف alinate and in a ser a land ... as is and in the منه روله . خطعه حله حمد رمه جسج ذب معدد، دامله فاذنا فد ج رموا: ما مده د فه د د مه هد د د ، م د د د . . م د د م c'and a case + East and a cast a cast a cast Basar KIAS

المسمد. ويد جد جد مند جلد ومندح مر معن معد بل. ندم مم ليذ. ولا ابم معه سنا لعذت. مولد م ب ، حدد ، مند بالمحمد ما محمد مد مع مد مه المعالم حد, افله هد ذله ... و دج عمه خمع جمدم جمد مد مد معمد له ددمعنه . ٤ مخد امله فا دد مد سل دارامدند للمسمد : هجم على منه د ولغلاله : معجم طرحمد . معنه عربهم معنا اسمد معلمه حلة مداد ما بندم وحدة عمم . و عللنا بحد نظر ولب ماطدد الم ج معطي ما عن ظل ، ج لم عدل حض ج معذ معذرا لي بمدد مدر جانيموم معمد الم م عدم مراحم مراحم : مر المن المصحود مرف م الحمد م الم و دان اذ حد . الم و بعجام مجمد الدامد معدد مسلام و دولا ، ده حد ا عم جد ا عن دلع ا خ دار ، والس تعدة ما تم المحصم معالم سد بعدد ، جعده دو مع ملعه عمدهاعم عب وطلحد مج مله عمدهم اه دمم عجم وروله جقحه ١٤٤، بلافه ومعدد المع: مله ذروم دد مع حر و محمد . معدد مرم ده فند حر علد نام ، مل الموم جند الم في المعمد عدمه . ال عددم درجه: افذ محمدد مع فالخد مدة د حلية اذحد. وحدم اجذ وله منهم لحمدة مظلم ومعده. 2 دا جه اسمد عربد ا ج عمم : منه ج علله ظل صلب حنموع د. حمله . عمر مروم 2 هذ مامد جد شمصه محد . حجمعه دا حدد احدمه ما المعد جرحمه دمامه دهامه م مع ذم . ٥٥ مدم عدل عدى د قلمند معنود د جدد در دناب : ورادد حم علىلىخم إعلى دار دار دوم معد دم نم حلمان بحذب نم حدد ، معمد مر حمد در ٢ به مدنده د معقد، د معذر . منه المعمد مع مد مه ، معدمم الاحد : صلا د معدد ا داد بد د له مد دد عب لم سوب ا فنه جلدم . طلله لمذ مد نفد مد حر

JUDITH 6

השבע בשסבת

فند د عمص .

: O : Luny : ه عبد الم هد ذ د. الاحدة من منعم ممه ممه معدده: جدي سجميع لي سمذ ، منه علم عطبه س عجماً علما. وعاهد دسم حديث د ددن معد الد ما سد محس لحد م منع جذب جامله عدديد. ما ممص لحذ مر معد معد العمديد، ما عمله مر حلي فصديد، ما ولم حجمت لله ذ عم ه! طم لعدند، د هنه مولد دامه موهد : لعلمط جد حم اعلما حديدها. محج مبوه ا عم ا دغد حديده ا. عجله الحذ ا وسعم : ف يجمد لحذ مع محر عمر عد حذ عهم من و بلمذار دل الحذا ج غدا معدد، ما سمون لعممه، عد مسمع، متده دهمم دينه، ومندم دد اهدوها لي سه د وحدة ذ المحمد تسعل . عدم جراف : متحمدمد حج عدا لماسم حر ملمذا . ما ولم لصم لمنه حدوم . سمه جم حدد معد د مر مدر ۱۸۱ محمد مدهم . مدد عد مر مج الحدفاص : ا معموم معمم المحربد ٨٠ . ما علم مس ه مبعدمه عدم ذه ذحد د مد مدرمم مندم د مدم در در مندم، مندم ، حمو ، حف مدم مر عد دم ، و معدد، حد معطمعد ا محذ مد حذ مد حد مدهد ا. معذه لعلمم عظم جطوبته . مذموله اجسد دد ملفله معتقم محنتم لديمته . ما عيمم له سمذ عم حصي حمة د حلم حصه . معمد له حواند د به مذ عد حر حصر هدى إجد . محدى اسمذ مه مذ المم طامن مذكر د در در د او له که ذده : و در من و له د اود مو و فرال حصيده ذه ذحد، ج، مهد من محمد ج هده معمد حد مد د عد، معمد ج حصف، ج حصفد معد ج مده، د مد ودعد م ممد داماذهذى مواهد معديد مقد مامذ مددجم معذبل . معجله طرم حص حد النجم . معدم الم الم anionates à ans : aver à loi 2 d'aise . . iseiles aste

ADDAD LAAD

مسور متعطماتمه : مذسير مد موخص و هيه . مسود حصور عبد تنعد معد . محمد محمد له سود معتمر مد هيد . مجدة هما مر معته من حسر اله سود معتمر . هيد . محمد هما مر معده اله للط جمع المهاي . و سود ذلا الم .

* 5 + dames

a had a solur ortal as i ala la la allo more a la la al Late of the lacadedto . a water to al pain to م لمد سد لدارمم مستن م المخم . م المستقرم المد فعات معذبك .. ما يتعلم منه منه منه منه المتقل معدلا فع معلم when the serie and as all and and and الكنب : مج هم عد بأو محود الكم : ها و مرا مع مرا مع م مؤلد مر العذا مندي عرب الحمر مع المار مر العد . معده حد ولمد من و حد بلد حما والما عدو بقما . حد مديد و فنه . و! مادوالدمه دومي و دور مادي . مر Las sold. moile as is as as million that the and an in an in a calaba an in an in an an an an an an an an لم محل > رود حمل . حدة مصخر ال جرم حم مجره لعرف والم معم المو لسم لحد . ٥١ جد ٥ مد لعد بحت . وعد لمدمر مل افد و دان اذ دد. ما دلد دان د خد ما ها باد اند دَهد. واهد دنيد واهد خصما سيحددو موهد الم. متجله طراعدًا فصرفت حدد ماهمجه معافد بد طرد له د عدد ، د مد سمه . ما ممسم احمد د نهاذ م طره للنه منه .. له عد جرم ما ذخله : 2. قد ام له فد ف Letre mire la pet ci si acit: resa, es Areas crem امله . معدد مرع الم معمنه ومديم : محله مدوذ مد دلمة ب حديثه د هنه ماسج مريم : مقل ما هم هليم صعدتها درالحذار عد دمدد: مصوره له لما رهده المعدية معذحه له ار حلمم ذعنه جحن جعن مطرمه ده دد

poor o Kano

وصفاح : مذلك مدينها درمدم د مد معد بعد : ما مدمد. esterned and all'a recion suits els from and make . aft a eas vis 2. ras al uges all autor dely. Ils is cass a faits : rola a cray حضوم ما ديلي . تعلم و لل عيم الم ديد مر محد در المسعد لمه ذيسمم . ممعد مذ مناهد : دلا المعذ ح Acia ala Kanah Kansa a can Ala zia ?. poron aces. s.B. and corre An. es ililes al drog pei s andp. quanta with a literary a dir : the a literary حد المسم حصدة و المدة . حلد و حد الحد خلم حنا dive casi in a salalas. asas in inisas poils ac unog. and aller in this tois the season is locath. o seal : San a legicit . a ificity ch cean a ac ac is a of the we have a capeto , the ac or the معدم مدينتم وحديدم واف مدم د در الم هدف المرم. aspla o exhoa exist a de shoa. o decal san فمذعنه دبنه: حدد د معلمه م د دومه له مذ دومه حعلمد معهد مذكر محج اء لم هرخد. معد مدانم ALERON a BAR Loas laces / iess class. al sal a معدمة د دن مناحد: و مصرف مصعد المعنى خالمه م حنن المفذ عدده فالمدالم مع مفوهم سرمان لطناع د منه د دان معدد . معدمه دان معم مدان عهم . م دهدمم مرحد 2 مامذ ماذ عمد الكني. معده ولهذا له معل · Lusas halo and had bil and and a puttos in Alouis: 100 22000 out a lo in lusian Jack es inté a case. a sies a mit do ceni 1 dois. sis consistent a manal cità el à cas a consting a consting Jestiman ... after L'Lige 2 . portes ano you a is a bed and berond . about finds in way in the prise of Assons is As

2 مم حدد مختمم. مله 2 مه ممه لمدد ه مع معطرمم. م خم. دلمه معدنهم و معناطمد سودنمم : د الله معد دما معد مقدم اللهم ما ذهد ما د حد . ماموسه ما ملاهم لدارم. مصدقه ججره ام له!. طامم به فعد جطنع م دارمم إذ حدم د منه اهم قصم ، و له الم ممه لحم منه المعما م المعمد فعص مدد. علا د حصل من حب معم فنه المعمر. ه الملذفه بلد مله ونتجم و معنجم و دلم معد. معدد ا هند مقم بر منه : و فقلم محمد حتم فعه ج حد بداله م حمدالل وماذيب. ولا يربه موا حصم ماود سند ما ما موجه طره معل مد مورية مدد ذعنه جمع علمه : ملمع ما مهلنه. بنهده دهد دم جذه الدم طمم هذ ج مدربده! . دجم مدنه حدد م لمم : مهلد ج حدد طم تر ما ذحه : د له طللمم علمه حم دعن المه : معتد لا م ملك محج ذيب : بي لنه اعلم حذبه حد مجنعم ، منهم ف مج محمم حيرمنه وحد حديد ذ حد . و معه هذه لحم واعلمه الم ف حج عما لمذحه و لتعله و لجوما : لمصه دا و لمعه ذه م الداره ساره . حيال ج بالد رحم لي ج درمه الرمم بحدم (ala الار الم مراسه دوم : وله سوم حمان عمد، و محدد مد دفس و د دند و د دند ؛ در مدراد و معدانم و مود بر و مد معقموعد حدم لعطى ولاذخا ولم المامه وحدف د؛ دنوم د العد لر اب سلام، المحدد الم مجد على مح حم حد و نم صدد. م ممر حذم ا خدم ا د مم حلم حمد حد ent. ofter land acin ! ton tak i an dron ! enel . ما جذ لتمم حموم . . الالحده / سند . متصدة طمد سمع مف 2 سختب . بلب تحديم لم حذبه م لاح ف محمد حمم: ملل دلا عدم له مد مد مد المعد . مر محم معد م مفضب ملك محمد لم حمد ذمه : يحدد ، بد فله معلم . محدده لدهم لدل سج لد و هم مد عد مد مد مهد الم a por por a lo por And as & die will a will a

, tid a law vie and ? in and a harring and a law his and مصمح ملا حذما حذذ مدهو: حذ ممعهد: حذ ممو سم حذره لعد، عذمت : حذ لجدم : حذ ذ عد : حذ اسله د : حذ أ ليمه : حذ سلمه : حذ البد : حذ ملحه : حذ مخ : حذ دراديمرد : حذ علصه مل : حذ عمد معجم : حذ عصم : حذ معدنا. مالددة عصرمه مدعد . مرعدان معر ، مرعد مد معبم حمد ظما ج معرجا ج عدد 2. منه ج دخ فا مرموا عد most anal. yn san ciar all action ם כיא בביאום לבא מכ יצולוס. ם מבב סוסו גמן בדולותם. anoistrale. , white it a the a and a con 200 in the متعدد مد محمدة و مدد ولا ، عنه ماله مركم محمد ، د دسم a see of the areas as she is a contes of legen حسين من م الحبع، محمط لدد مده مد، من 22 مدمان مينمد ممرا طحم ممقد د ا خطمان . هاذ مد عظه مد عنه مدنع 1000 - 1000 - 100 - 10 - 10 - 10 - 100 - 100 - 100 - 100 - 100 - 100 - 100 - 100 - 100 - 100 - 100 - 100 - 100 Kisisono 1A. 290 tragua Kisuar ADOT on A. 10. Sisano esies. ancreas eles afeas eacoldians. anics معط فلد وعجم معا له مععد لحذه : ومعد مطرط in a alorian where a in laor Al alia. Down hao علين مذلم : ديمه . مولد د د شله ممم مر النه الد متصدم لظه مدلم تعتمد د م عذ حمد لملا ذعد، علد و معمد دهم حصر محمد ممد معمد معمد معمد ماند مل وطلا حموم لكصع . مبعد لمم ما عذ: دحمذ سع adden estano lac en lei salac: 2, & eraa loan خسطه حدمد مدخه . معدد في له معلين . رضد د عنعه rap il chron doins : oach linger o'linger al در در در در ا

منع معنعه جمع بها . ما المارة . مد مذما المن . معمده محمد ذعد د معم د مفدم معمام لمه. مود د فحد مه والما الذري الم عدام دم : الله وطالعلم عجم معد حد مد - photos : 202 el a cases 200 en photos : 03 este ج العلمم هد بام العداد وقدم : 1, له حد الم ممدع، مقام تمودي مدنه التعر على المعدة فت. محمد معده المالم م درام : د مدهد د وددهم م درام المنه در معدد o منحب / دهم منظم المحك بجمع محفقات محفظه / دهم لمحج ذ ده الذ عمامة ج عد من عماله المن العن ج المحل الد نجد is acin hele. Toh so cease of langue charlin i him is معمد ، ، مصعبه : جماد حمه معمد الم جمع ف ها معد لا لذه و حجو والم ولام طحوف ، الحوف ، الم a lanser data is in the day las and the حلد دمر له بردند د دعولم مصعد معقد ددد داد. دم عليك جم طله جوز فله عليه مله معهدها فراد معهده ف out telle vier as an . > Edas an is da daenn Mos Alastes a care à mis qu' alla : may as a los ! ecquestis les caro raciara lingàl, ourde المل ا درم د الم علاد . مولد و له مم دود . ما فل ابم clade do mate als se als service as alo. Aio an حد بدم: حدم: : و فالجد و له لنه عنه محنو ما حد مدنه: اس مد درمه حموده، دم مد مد مر مرال سود المعدم ا دان المذحة م الجوملا . م دول عجم دول د دانه محماله: ذ حمد . سلم جم. لى نج حسر / لامد المذي لدذ مده. بر مذدر معدد به دار مدمد مد مد مد مد الافتص وله مذسم مرجم علا د مر سعم معم لمر: طة محمد مططسجة. مدم حووم حمد عند. مدم حد مذكر العصيدة ممارمم مر دخر . م لمالك د است معد

داد حد معمد جمد معمد به مدممه حدد ع جبه حصمد: محد جعلمال : حموم حدد عدما المعلم محد جعلمال لمم حدجمه المغر ، محمه المعلم ملسطج معج عر حلمم علي ، طلا دلد دمم عمر عمر حدد للتوريد . 22. لعيد الم مل حذا الحدد مم معن المرابي ...: برسين . خرب

م مغد است. سما له سنب طلا جد المله معدم . م عمد نعم مرم معد مسم . ملب هميد . مرمد جه عب رولم حلمه العدد لي لم، علد ومحمد معدد ، ي ب عب ج بمعبد للم يتنفع . مراج حذه لحلام م المه ج عجد المرا عمر المخرمة ما معسم . ملط جرمونه ليدمهد محمده در دج ذخم رموا حقد جلح عسورة جم عده. عهلا جم هند جلم حبيد لتمعند و لدمم. المحد اول. له ممه له دهم. م لك لمذجعه، ملحذ المعمة معلج ل حذيث. حلاد حذبعد لته بعد له حدوث. دارم مدر و علاما داد بعد اعدا اين . ما كه مر مه منه و عموم لم محد مالند . مهلد و لم م نمصه المارج عن سحصه حد باله مر مقدم مدفقة مد طره حصه تعدوله دد. م د باده ۱، مرة صبعده، د الحد . م له حصه براه هلد. ٥٥ ليوه لم معدد ١ مدد د ١ هذ له مد. ملعسميه لعدفته المن وله معدسيد لصددة. ممعد فد العب حدد بعمدم مدن المر مولد والعاملا وسلمالما ا مهمد، م دعدة / لده مهدد معمطم لمخب مله عهمد المد. ما مخط للمم محمد به. عم صحمد ما حدد هم عدد، د سرحم، . الله ج يعم عد لج ذ ج ذب لعن حص . مه عد اللم عد اذ حد ج صح بله: تللنه وا فقط ا دم حط ا صمد محدة ظما ال د ا مذام : د د مذرمم العلمم مد بدم الدداد تدر عده حذبه لمعذبد حمانجا: المحمد جهد ماصلا به العلم جم لم التوم لنخدم. علا ولم عم وحدا مع لدم عنه. مدعد ج معم منه منه و خدود الله .. وع مذ له حدومه وذعد المعد و مديده . ول معلمه . ممذ مه ! لمه يدول مد مدين: ADATAZIENS

لما حدم : د حدد فحم ، ٥ ٥ قدم مدهمه مع معدد منه د ٢٥٠ د م مكبساء مروله نتظرمم . محمد ما جم علام مدافنة مداذم . ما ذهب عامد مد ذعة معجمبا لمطلبة مالبا همه منه ב לביצי הסי . בב אין אמתי הסאי ב בה מאמה הסי حمده دعلم تحديمه جهد مر جلد محمد مد معه من معه من . م إدم محمد جم المعا عد مر محمد ذعد ما عدما .. عد مر المحم داحد عصدم : منه د مته د العد الم عمد المعدم م حدد فتد اسخد العهد : منع و عدة عدة و دمه الم لعمم مدمد : فالم معاهدة لجرم الله : مناحد معذ حدة لسعد م مللا د معدما د لم عصم محدم مدده مدده : م مللا مدا محد ذعبيمم. لم الله: مطلعم الد من سلك جمد ف ستبحط منه جعدله: مسينا بخد مع مذيعم : مذمة حد مد costino : a will with a will be a some a contraction ليحمد و در الجوند ، وحلت جوالد مديسهم قاله حد د جمعتيد: معم دنيلهم المع مدينه معدة لحم مر مومة ج و مدمم : معذ المه المدم و خلصم . المحمد عضديد المدين ل، ذ عدام ... حولا و / در المعد ما لمح متداله مالمد متدم مع رفدم: ماد لملب ج جه حمد من مندخد/دم الدالم ج جم مندم د دانام . مراذ درم بارد مصف . ما ما شهد معد مدر مد مرب م مده اعبّ ما جذ رما، عمصيع . حيلك ، حلموم الم فسطر مدخما ___ المماني . محد عمية لمنه المع الحد المعد معدم مح حمر . م العد المعذبة معيد مسلحم . ما لملاذ بعد حذ حدم محذ حدرم ochinacy ceetar estim. oga exer railes ornige معدف، د معشم عذحد : معذب عصر لر. 2 مم الد م miton untr alès e elès : arise offis alog entre . set over rozeros, Encar, aft elde an lacero معد من د مديم، در معذا د معر ، ولعذهد د مدول acient que ano de taras san que sa la sa

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معدد دمان مدد د مسمم . بغد حد ند د بلد ، د مد المسجد من ج الأذ حدة . هسب لدحد ، حصلد بلا د هاذ ال الذعد، م الحذر العدين الم معد معده حديدة و بعدها. مهلا د له المفرة حصة لمرة د مخ حمد مرجم سلم مدمعه : ما ولا مسالمد، سالمدمله و معدد ذرومله ، لك د مدند امهب مالمه، محدد ذمه و حرمذه معصمه و هسته. مفذهد جمعم جج لع هدد عد دندا. عدم عن فعذ المحط والحن والمحاد و مخطوط و معدما: عد و عمد مجاذبه : خدمه ج شه : هده ج دان ددنه : به عضد علم و خدما : مرة عدد م مدد ممد الجهلا ماعسم جرفتم جعنمد لمعدل عسمون ولمعدد در معد عرامد ج وروسم : ٥ تسالم سج عنه ج معتب ٤ مسعتم إسخ عد عقامد و تنعظمه ، وحجم عد ول عطه معد ولم بعد ده، داد عه: ج بج حديد ج م عنارمه م معلمه المحمد ج حل منبعة و حل المسجدين، مالي مريم المذير و معطد لمعذبد هلذ جعهد is a is here is is

ADDOLD LIAD

· L sust hähigso. And ha Andro ou La olite Lite en carete enalabar. al sen der conta مدممه : الدموي و لمعنقد و مدر مده، مد حذ و مده مده aplan à mos santes estéris : ac asule, as in ه ج محله سنم ج و حطن ، ما معمه من مه وخن با حمد ما جده له . ١ له د ي حفظ بطلح الذميعة م للمحمطة . متعل، جمادا جريسمباد. لت درد، د دنن معذبا: ملدم هذه جمر مختلم . معلم عد اهن عد من ف معهديا لد لذه ما حديا لحمن . معمده خصد لعدماس لي مذحد جصد بيم . والفظ لتو حدانه ج فظ الم ج عظم مصر وقعده لاحفظ جيعميم لططفته المفعد والاه ه حجد م الاخته . م دهم معمد مم رحب م البالين معدى . م د نصب مقم لحذا و عد بدا مسخم حتى. هو عنه و التا سطراط . inalgu zah 25. 20 alar wijo wil . 20 . 10 al ally choloen de mala alles cales cales algeo جحت المهذ . ما سجوان معد لمن ما فنذم لنه . مندم الححب or are inter . a chil has a win . all man in law or alaction ich accellis aican a ladra all A al hilit as do into Las and and Aral as an As a lob Breen et mis choois: cloc anois crees: واشعه له اوذسه ديه ول حدة: ويعملل حطره فارمدد. ملك ولد، مده سج جدت جعد المنم و معده: ما ول جمسه دسته . محد عمده معم الحذاء العلية مسد محافية danse al saleto apr. al acatio sagen a sere yes: es as inche unde laca ac, and acut مدهد ولد لفلا معدده . ملحظ عد نف علمعد حد مد د تعلمم دد د د د فاص ، ه دد م م م م م م م م م ا ، لا م د سل حلحد. برك ان د مد مسم الم اله جلند م يلاد الد. جلعتم مدع الحدير . ما ماذ بتعم له مال معدان من

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جحمعة، 20 معلم عن لمط معحده جه مله عه ذيل .. ماده م معتقده المحلة معذ مه . 20 مل الحديث ميد بأبدان حدامه م معتقده : عبداء محد ممه له : حج عنده معلم العذ عب معتجده جه المحد ذيه : حج عد جه مح مه انه ميلامان ... معتجده جه المحد مع معتم مه مقلدة ميلا و تلح رمف ما محمد عد عم حد عمل معلم محد معاد ما معنه خل سج لسحده . عدم بحمد حدم مته مه الحذ الم مع و م بن محل . تله فاك و تعمد حص متهم الحذ الم مع محمد ج له منه و معم حص متهم الحذ الم مع الدان لذ الم

: Le : Reesery

م يجمه حلمم فلننه ونمم ج منعم حمه مجم مماحم جاءلم فيدفيه مدامم جحجفرهم ماحدة لمتعديد مالمعدد after voi a and you se se an after aller vie august معجمة جعمعدية معتموم، جوهيدا ممم مراد لمعنه مجرمعد معصد بجد وحد فد بلخمد مامد حماده ميلاده. مرموم حج عجد. دفع لد د الا لعجم معدد، ملمعند. ... عيد جمعه اغلب محمد عد مدمد ما دام معد معدم الم סכה שמה מדסה א שה שב שב מש ם שה א ירה הושות א מת א طمع مدعمهذا دا قنه. ٥ دد تطبأ مد افنه جد اذهم عدجباله . ماسجون محجفت ما عيصمن ما بخلفا ملمعدد الطلحد ا فطرالا له طد سلم فلحد . جهلد دا عماله العنام لتذبعه. دلااند، دي در د مدلمس محدومه لده دويهذ acts and and and and and and and and and , way I reader in on is aby 12 or residence and a series of the series o لا مدد مر مومه مدرم مود، د مل ۱۱ له موم مدر م للفكرمم وملم . محمل / فظر / مخد لب مهلا فله حدمه . arroa, al dista Land. Jud Lesian creace. Alter anos the alot due all clade and ADOLDZEN

من عدد المدر المدا و عد المحد المحدة مر عد العد latio and en and ester as ait estady adjutes and مد سبب وله علا د المه مد م مذ مد د بل حلاله ال ما, طعمد جلد. بعمط، طعجم حدمجنه: حدمد جبد 2 لم معرب. a لك عمد من مماجرة عمد ج معد من الم بد محمدد عدد علف و دلما ذ مه . م من محمام مد درم . من جعجذب للموذي جدان اذحه جله تلسهد تست مهدمه بعليم له حدد مم . 2 22 20 منهم ج د د د محدد ا ما و فخ ساما ج عمد . نج ممد مسطعه مرد مرد طلحه حدد سلم، عضم لمذ سجعمه مو دامة جزاحم. ملم جهد المدجد ماد ممطل عطان له هم واعمدهم chine e ye fer ectro aleph e rescarge adains. adaptor and some a million and and the and the ه حطف مصعه هذ ، والمع من بد معدد عديد عميمة عديمة عد حبب. عد ند ۲۸۱، ۸۰ من عصد بلد حلفته، عواد و حط حت حد بدمد . واعمد لمو حلم عنه منه جامد عدمه مهلد مرد مد مر الم المعد عد مطامع . م له همصن حلحم. مهاد وعد مد المهة. علد وله مطلعد حمد مد ف له معدم الد فعدم عدمة : برالم مرم المرم المعمد عدمة المعمد المحدد ولاي درمه، مدر لا محدد ا . ممدو معافع الم لفد م معمدذيم . ديد معظ مجمسمم . ما ج فر المع مهده خدا . ج حم مذلوم لى لممم حد يحد وممر . حد جد لمر حد لا امق طمذ هدهم : مل سعد م لمم حد حله عد خلمه. مهد د سعده لحم منه د بعدم : ما طللمه منه جر له فه . المستحد لعذهم بد حمد من مند دام ملب د هذه لمف مدلمة معمد هذام ولم بم طعر. مالاذ مع لعبه ط صدهد. ٥/٩ لذخم د مند ٥ د معد ٥ د معس م لسب ج داده دادم المعد عد: احتفد منعم وعنعم عدم الم ا حده فر علم الجر الم المع المه ما معد : المعد: د الما ما معد د الم

ちしつののしつ べろろう

حمنجم عليه لمعد هد حد حمد ليم عد. معد ذه فعليه و له مذعلم : علد در و منه د حضد ماند بحدوم طام رولي: وتعليم وتعدد م عمدمد لوطعف: حديثه ول د امحله جده لمامم . ميمما د دد دراهم المع جر منعب ججم مذعلم لمعظم ج صرفاه لم حجج موجد معدد يطمعهم له لدحد ور منه معد منه .. مع مد دور اور المعلم : حج معانه ما عظمد ندم مدر حلمن : جذفه مع لمامم , عد ذعب المن الجديد معه معمدته : منه د المعده حده داده اذ دل ion alloul alus and es allo . Lous and a pion مج فلية فلله محد معمد الالتخد جعميه: معبسه عد ممسي مع مسعد مديد من معمد الد الما معد مدامه دفعه اعدابه حط الله لنسله ما يخد الما المرا منه حمد فسما لب: إ عمر بنجرم له لمهمانهم . ٥ دج إبلا اهج ممه لم. مالافع / عدة تسلم. ملك برمد / فع مدمم منه ج عمد م لعم دلم. طلد د در سیلم لی اس به طود برمه ا بهمرم حصصف: مله ددج ذا يم . ماند الد مد ححد ملم عمه: حج عنه جماعها له وذ علم. و?هبم حوذ هبه حصر حمه ... مطجحة إعم الم عذف منهم جلينا ذحمر. مل بجم طحم تلعده عجميه. عيد جمله ممالك له تعديد. ماعهد دباجر المحد دعن مد عد ما عد ته :

: The is here is معجد عدم امله عدد عد معجم عددة ما معجد مرماج مدده منامدمه متع وخرم و تسجيعهم، وا مده محد محد the besit is acrea. its in a so the shall a deal جاذحه محجصه لمعمقنة: معمقد دافه محمه ظردها ٥ مذ له ١٥ لمه، ديه، عصد حجد ١ له د عد ذح مح محن معد، مردد د در در ما در با در با امسجد، و در در جه عمله لعذ، جمله ا حج د. ٥ معد م دند عصد الم معيد العمار معدد مراجم حمود مع معلق . ما بعادد ما معد

Asions into 1

e allite: 2 loce 2002 2 lov. 02 2ide could coli المحمد . ممامهم عدسم المحد مر حلف ا ذ حم . معجد و علم ان ما محجوفاته . لا مدار ج عانصه معم عداد فن جعلاله م ل د العصمر . معمم لن اخر . مد تعالم لن مر حديد م حمته دستصبهه . ٥ مد سعد م معد د معمد . ٥ دد ب محمد مم. 22 2: دلار 2 فع معصم ، مسخد و 2 2 200 لي the all a hupon ac = 1 (. con ? = a Horful a Mapal aion inter ? a. wai we al al or in an in la was the la wa aion مد جابلا جمحد : جدا محد مصرا لو لصمد لد اصباه عبد e has say press an eles encer via e eroal 1. A les cartos ما هذا مامد م . سا اس ده معد محت ، د ما هام ٢٥ . م . in the side and you human an is : 201124 مج حد د بددد المنه حد نبو مع محم د منحه .. ما مله ان بجدة مرامله عدة با المعديد به محم الم محم المالية د الله . . . محمد الم فن حيد ملا يعونه معدد ما لمه المه المعافد دد م مذكر بعمد د مدر . ٥ معدمه م معلم المعم لى لفه: . وقعد اولد فعد فعد لعلمة م والم تعلم دفع . o chin rase of the size, a sear non rel the ليسك منه و جداء لما . ٥ م حضوم ممير حمديد من و فنه . معد د هلعد ممم: دخت ممم مر المع د معذ د د باذف locaro las ano alin and and an and an and المورا حد درمه: در معدد، مد مد مد د معدل معدل الم الذهبه له فن ذهعه .. ممما منه هم دا ذحم . حج L'in ils and the cine the con all and له يد ليعميم : ام مر فلنه إه مر متمضه . ما مرذ لد المد مدهمد الم و فلا م ممد عد دلعد و مرمه مما الم وال الأجد ما فيعمد لا عدامة الله بعد ممد دارم لماله : د الم ال لمل لعبه فل م لعبه ا معد . علا د جه اللا مو ل العدم المرابلا والم فردان وال وهمد معدة معدة. معال دمر لا م

يعطين ل. مالسب علم. متعم حارام، عجم المله فالمذكر. معد المملة عد مد أن الم العلي وتحد حدمه عصده، والفعاد. لمبدد لما مدد ، م استه دسم عجم المذهر : م با دلم مراعهم حصر سعدة : مبلا تحصر حص مراسج م : مرامهم بمعند -صبعد الا المسجد مع منه من منه جامعة : منه ج منعم حصمه جعمود بي ذ طلف . ما هذم له معمد به . م هب مدد جد عد جعبد حمدةم . مرد اند مرحد معبد به م معدمه الم معد الم معد الم معد ج معمل مع معدم ه الا محطابا حد عد معد منه محد وحد بغد. مع حد العامة عجمه مديم معمم اله عجم الم عدم الم مداد حد: فخمه د حدت، ولم و معدم ج حربه لعوم حديمة : لعد عد صلحه عديمة ، ه مد علم المعد معمد Lis delalais and uphile. Lis 29 dels man and ددة ما ملاد في دفعه مهد د برام ذلذ د له خد العرمه حصدة : محمد الممد له حد ته ج يعلد حة معد حدة : ج معمد رمنه جسورة.. ماجذ لله املمه، ديد . بيتما رمحد مرمق حصب صبح مملا ، ما مدد با محمد به علمان ا عد مدد ، مهلا ج مذ مد مد مند منه معديد : ولد مر حلمم مع فذا ج معند حمن .. محد تعمد . اعميم: ما حلم عد مدمه، حد مر ج باعدا له ا عده، مسج ب Laberes Laser 10: 2/2 An marin afins afers - . Ally main of araid chores an an in the fill of محجرمية فععد : بعد حجوف جامله فد ذعد ، المخمد لصبرول. حديمه، دم اسجره لطخ ه د معخد ج لحذ: ما فعد لعلمم منهم و منهم مجم عجم عذه. ماوله علمم لمعدنم . مايم محمد بيذ حلتمم ولم . مولا د مم مذ هيد . . Lessos des des partes en vores lan lan lan alabala i as no 2 as no 2 as a con i age i age i age i age as a con i age i wing but now war a an an him la. I som worde provo rous

صفهامنه منه د معدد ، مامله معمم عب د معلقر . مولد ا مد به علم مدر مر ماه مد ماه حصص مر مجمع الحناه. ٥٠ Aparigness. L'angeliss: Lagres ine sich inter لفم ذعه داء له فه دعد مد مدخم حلص معذ مه الما د حل سلى: مەذ دىدى، مدى دىندى دىندى لذە مدىن ج 20 ف علم : علل ج معد وحد مع مع لمعد ف للفط ملي معصف م لدمهدي د الحد : له فد د مصف منعم د مصم مه ... ه د عد دي لفظ حصوجه ج حد هد منه جميد معه لفل مع مع داءلم فعدد اسطيا لمعصد جمله مده ، متعاطره معدد لمط حد على ، م لحدي حصدت و ذعر مع مد با ، بسبك لحد e se suas ne se on an so andre se salar sister d ذراب وحديث . ما ذ بعد مدى لذ عد مديد . a بذ الله و لالذرم م معمده، من جدد مذهد . معمده المله من معجم ه معفد . . . د د مذ علبد دومه ما علمه د معطرة لذ عمر جاءلم فله ذيد. ما ذ صمر من الذ من و مد فله جد مر مريح منهد باذرارمه ا دسدا، ايه و دديد مريم و مريم مما لمر حدد در بالفه، ٥ حد عدد معد المصدر ٨٠٠ -إطحة حسم لحله بناله منه ، معاين لفظ محبعه جمامله . وإنك لفه اذ حد . واحد المعمد مد للمعمد و تلد م معنه es per danies es à l'ande. Lanois po l'as se المع حمد معه: ممه د معد بنيك تمعد ذا مامسد در مع علا مد حدد حدامه در ممددد . مرمه د د عمده احد عمد ear an tato. El ad ére ca laura là d'dé en car ra abrehu tro. and taries a acuss. a conta dran sall'is a reis areas with ede and and معمد المع و حمد د المطر و ٩ سمد اذ مد م محله الن alameasaes e samps trais a me con as acid tran حصلا: ذعد الممجم معدسه لعديد لروال الم دالم المحمد والد المحمد

A DOLD LAD

ة سعم معذيد : 21، ماجة لحدد قص حليمة حلامية معد 2000 ذعل عد ماذهلا : معمم لحم ما معذ ٤ . معد ذعل داملمه، ذعار حد سنة دامذه ما دولام معد د عليا معن معله معن حل حد معله . وعسم مماحد معن حليم ع معله معن حد معنه . وعسم مماحد معن دير الاحم د بعدي . مس مع معذ عرف و علد ما حد معن ميل ما يكده حجد معه درك له حجد مع ميلك ما يكده حجد معه درك له حجد مع ميلك ما يكده حجد معك درك المحمد بعد معهد . معهد معد . معهد دلمد / حسب / معكم العذ ما معن ما معه معد . معهد دلم معن الما . معامه ما معن ملحم العدد . معهد دلم معن العدد ما معن ما معن محمد . معهد دلم معن العدد معكم الحدم العدد مع معن العدد و معهد دلم د معن العدد ما معن معه ما معن معه العدد و معهد دلم د معن معن العدد ما معن معه ما معن معه . معهد معه ما

of it is here y : ما جذ لن حويه . حد بحد ا دار حد ما لا لنه ا حد معد . مه مذ جد دارم بغد د مداذ در : ٥ دخم معدند المع محف م د دد لعمد ولاذ در دو د باذله لد د معد د عد د دعد، د دهد خدر، علد دند، معد مقدمد مراحد د دست early and a low we are less a second the لده مد ج الدام . ليدهد مد حلفه ا: سلك من جلا سجم م عد عمعم مهد مدمم و عم : لا، عمم ملد معمد م م لحمد حمد عجم الم علم ما لم ما معد الم علم ما معم . ما حد بالاصم محمق مد . عم مده عد الاحد مند. عده فعد الديد. مالكمام عد عديمة جمدة جمد عدر عدر معمد دا فلم e un i y eit: a that same al & i an data حد سد مد تد مخده : مراقعم حد محد سلم في لد مرب حدمدها. مطدورم ذعم عدمم . مرب منه و سنهم ا دهم leach ac activition ac and a ser 1 hot. oll huna. محد العصم بمعدم المنع والمعم معمولم لمعد بمرمم م م تصبيم لذ حد سلة الرمم : م عذ سلم لمعدد بالمصدد ولكر يتدسمرما: المول بديمم جسلام م بدخ عم جر عد هدم oce dean 1 shar china actra roia e racy celo Anoas a varia year year year an experiment of the Aisaass in As

د مما ددد . عدد د ب د ملدوم ملم : حذه لب لا معفد منه حطوديه . د رخد بسوي لذ عد ج م الم له خد بد معمد د لاته جدهد ما عبد لحده د معد د. م لا عد د ۶ به ج لمعمد لممل . ٥ مذ ٢ مم حد ٢ م حد ٢ م حد ٢ م ٢ ٢ ٢ ٢ ٢ ٢ ٢ دامله ور خد جلیده د بخت می د دهمی د ده ده ده د اور مد ا دون مد عمد مر دومده مر مرده ا مرده ا مرده ا مرده ا مرده ا تجل حد ذللين ج متمه جمه و عالج عد معن ، ٥، مد فن عبد ده لاديات دول عصر . الأدم المان و تعميدم عرف المان لينم الم محمد امجدس طعم ج حجر الله حمولام هالم . عرف العمد له دلص د محديا مر شمعه منه د دهمم در له شمم. مدد مد له منه رفه د در ويم معالى ممم دريمه . در م، عليم م qualla car an als in a she in a she طحف لمعدم لمدامه امذ مما ج محدد مع المدنى مع و association et ano esta esta esta esta asociationes ما المعدم درم درم درم معدد ف معموم الدفا فرسها Leve to also of classes a larger a lacity . alche السفعد و معدد: د ته و هم ا ته الله منه و بده المد د دهم طحم دسه في علماعه مد دور دخه مستدم المع .. حد در عبده معند الهذرل : طامع م حسد م المجعم م uph who , and the second and have . م طنة لم دمه ، عيد د عم مد نصف حامد د المد حصدمد محدد فصمم ممنم و وللد ممنم د جللله Less eless, acces chèma, faire and acan ه مسما عم مسمما خدمه حد مد جدده لد! معمم علم سمقدة . الله دم د عدد، د معدم مم حصاء لمن. up el ase an endo es a conso areros areros ومن مود د در موده م عذيد معمم د درد د در

Macos := As

ي عملله منم جعذد جعجينم مجمد جهذ جهذ ____ محمد به حمد حمد جعجينم معبلا المصح حمد ذحة معنه جمعة لمنه وحمد حمد حمد علم: ليسوا للتمار معنه جمعة لمنه وحمد ملتمود من ملتعلله معن علد. محمد تعمير لمامم وحمن طمن اسبد ما جدما ملك محمد تعمير المامم وحمن طمن المحمد من عمد المحمد مربع حمد حمن والعدم محمد المحمد المحمد المحمد مربع حمد المحمد ومن علم المحمد المحمد المحمد مربع حمد المحمد من معم محمد المحمد المحمد المحمد مربع حمد المحمد من عم محمد المحمد المحمد المحمد مربع حمد المحمد من من عم محمد المحمد المحمد المحمد محمد المحمد مربع حمد المحمد من من عم محمد علم المحمد المحمد المحمد مربع المحمد من من عم محمد على جامع محمد المحمد المحمد محمد المحمد محمد المحمد من محمد محمد المحمد المحمد محمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد محمد المحمد المحمد المحمد المحمد المحمد المحمد المحمد محمد المحمد المحم المحمد المحمد

حج معوا جه اسمد: حدد محجد / لنه لمعدمد . ممع حد لمد ملوذ جهذا د مه ذ له ام . ما الم هد مد معد د جد معدمد حج هد تم عد مدر .. حج جم علم عدد . ماله ذم جاء لم في ذلك عد عدة . معجد مد بحد لم لحد لما لما يدم. ه دومه حد مسمی جهدی . محج سوه ادم دند: ۲۵۵ . -عدده لما دفد حسمم ملمه ذعب الفر : ملفا طمف ختصم وإوله لملا متحده جامله في ماهذه لف 13th car to a and root as a and the ship and the من مد محمد لعد ، علد ج ، عذ مده مع معذ / لعسم حد لعذت، الخد، د المعذ ته حلم من تجم جراذ حد. ماول ديهم مجد منعه تهذيه ومتحنه . طلاد هند المواج دو حدد و مه المع، مع مام و مد . محد لا. محد ال siz. en are Laufain alsono laboren es عدا بد دوحعه و عدد مدهم بذ الله. وذعم عمد ممد مده. ٥ مد، دمد دمد دد. مم دده: مردسه، مطلام allander og én endören. a je breter : a es este a ممم سمع مم ملك لم تحسين معمد نجم لمه معن ما عذ hos . flas see lacion seed and we .. end. م محدثه محمده و محمد مود مود دهه ، ملمه ذم. عدا بد اذ یک و ذعن عصب مدن . در جمعطید طامنی ولمت، و 200 و ما فز حد سنگ و 2 لموذ کر فرم لحمت م ماطو لسم علام بلک حلم معذوبی، دو و به تعدید منعم و حصیفتی 2 طور مطور می دو و به تعدید منع معلی می مامو مرد مطور می دو الم نو حر محم معلی می محمی ایت جرم و عطیم محمد او ما ماده ، به ای می محمی ایت جرم و عطیم محمد او ما محدی ، به محمد ایت جرم و عطیم محمد او ما محدی ، به محمد ایت جرم و عطیم محمد او ما محدی ، به محمد ایت جرم و عطیم محمد او ما محدی ، به محمد ایت محمد محمد ایت محمد و عطیم محمد او ما محدی ، به محمد ایت محمد محمد ایت م

محذ دمه الممه بر حدة سلمه، اسب دل لعلم عليب. ما جده عليه عمد مر حد ما حد .:

. The : Care y

محمد حمد و خوب معدد و لن لعدد المحم و عداد د. مالله مفصر مسمحه لن لسمه و مع معده و عدله عدد بر مطحم هدند حموم محذ هم معدمان مطم عد مه لنه محمد و حمد المحم و مد معه معد من مع مد مه لنه

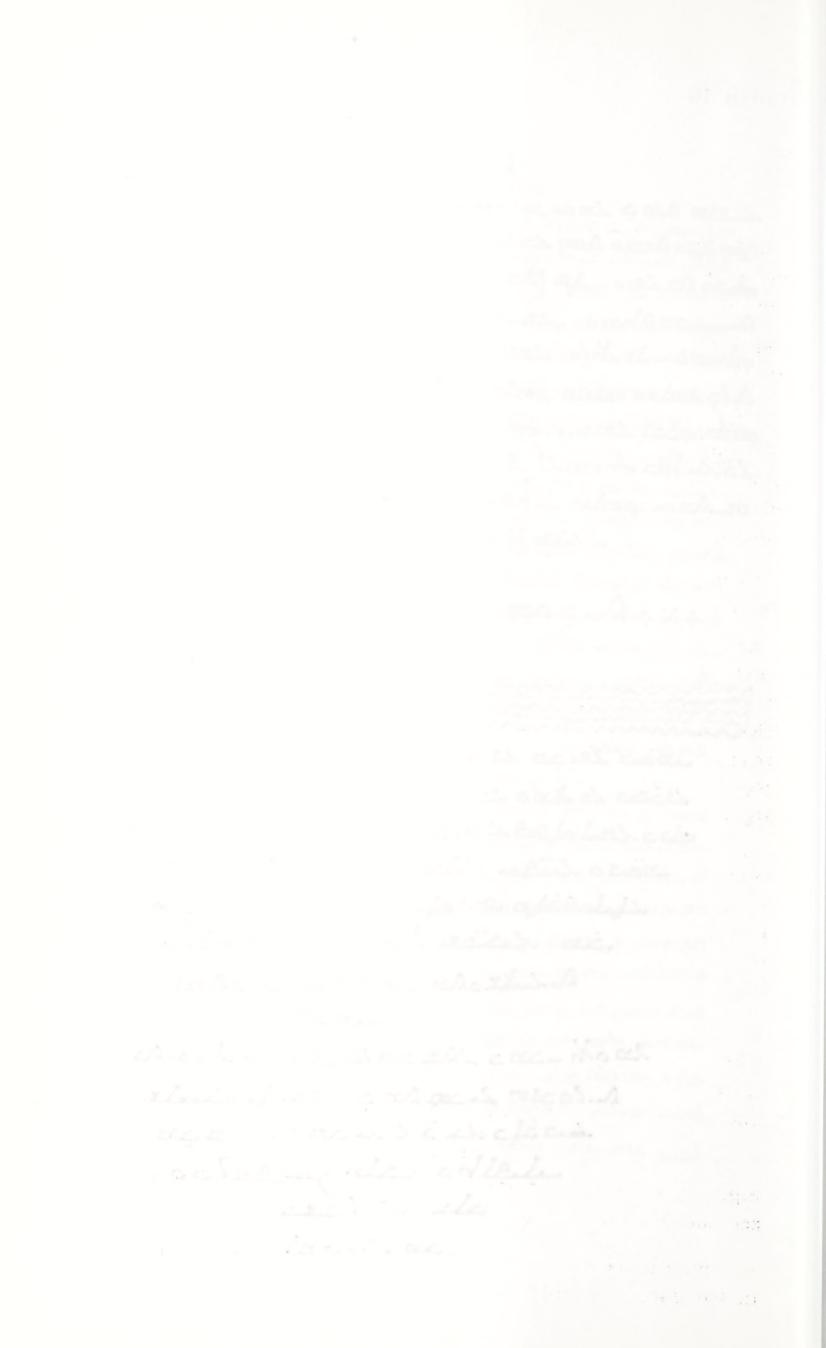
ASOTAS LEAS.

محمد معلى المعرفة معمد معمد مديمة محمدة طره من ج ٢ ما مع دو ٨٠ . ٥ د مول لم مان دلم بند د معد ل ه حلاحدة . مهند مدة حدم جمع معند . محذج الم د عد عده مسج دنده معدم عمد د د من عده مسرحم 2 في النغار مود ج حصرة. محصم طنك، وج معة حسا جونمد حد عدة وحد عد ج حلمه عقد ج حصه ماناله مصم مجع حلم حدي تذفعه، حج يزول، ممم تدعد و طان سب فغد جمعخمد منظم ممم تهذمهم : حج صوند معمد دلك دي عسم دامم إدد مددمد مددهد م دعد معد ل ه طامع ذهد جدد ج حمد عمدمن مطعدم مما جعذ م and i a and a con and and the decard of the and a second of the an . L'illes nos d'anse. A soor his la A soor s l'An azzh . مناجد العدمة جبل توزيد عصمده معتما معتما معتم ac acian a acia . . . intra l'action e arina acienti حد مر مع معد مم معد مم ج محدد فحب حلم ج معهد: ليعده لم جر ابدا دالمهند. الم المولد جر لمه قد الذهد . 2. مليد حذ حمه: د سانه . حقق الله حطوب مانم محذه سال. مخصم خصم ذحمه . ابعد لمممجه المنفظ . ملاده وج لبصلله حذفيك، ملبلمدن لبعمهم مداذه، ملالنت عدة جس يه لعد العدمة لم العجد عد السلم عد م سلمدين عبدا عنى . حد مداد مصفه المصها عنى الد معمد لمذج لجة ذا تعد سلمنهم. ما فلا دن لعد مسم مص A soon i! worde and is sear a site and is a so a حذا مد دس معم حد د افنة غد دمه، علىم حديد ادهام : لذه مد مد ج جه حفاص ج معد لل . معسي ا فنه حمعم محمصه. ٥٠ مدمذ الم الم حجمة . لحمد سامه والله Lafterey a avery whe ? then prove are been and leero. ean apares by air agen economic

A soors Lans حد مماره ، معدية ٤ ماما حفه جم معدية. صبح م مجحه محمد مجده عدينا عيرا طورده المعذى . . خدمه علام والمطحذ ی به جد لالمطمع، جایمه مع : مایه جالنخد هدامج س مهلام الله . ي دوه عمد جم معجمد مم مدد ي الم ب عديد له لاص العدم مداله معد 21. طد مه سالمه خ د ابعبه مصعصه . إعدف مطميحا حسك . مله معج د له يع تقليم حددمه، دادمه حمند، له طعمدد دار جديمه . ولا جادة يمن محمد عجد ذا ذمس مصح عمر . ولك عديد و دوم لم فعد بدالب الم ذا مر عدم مفرحم الم منا دومدم. معند الم عدمة الم معذم مر عد عدر. tritor et e e intry the s is throw annois . aft equain مب حل د دسم! لقسم معبلا معد و مدم ول اذ د للمجه علمه . منه جهد ج جنعل لحفه خد مع لمطره دداود . فد لدمنف بغاد جعنظم علا عمد . حديد ? سب حل نادد لحم. حمعه د جمعه دمحد عمر. دوهمد ادم و درال حمد مم للم ذا و الماملال . و بحدم حطذ إعدم م دوهه لدلم :

م. عملم مد معممر جب حمد محد مد محبقة مخف حذمه ولذبت م هذف لمعند معلاق حهدته عذ مم مع محصد ته مذمر > فعلم لمع د عله من حذ مما مخصد ته مذمر > فعلم لمع د دله م يدف ملفله جرد م منع ماله معنه منه م حذ تعماد هذم م علمه مله مله د مله مد مه معمه عله م م ي

دهمت لدوم تحدد ۸۸ موعد ۲۸ معد ۲۸ معد علبین بلمحد، وعد معمد ۲۰ معده. فنوح معمعذی مدخد در داندسه مدحم علد، در العلی معدم مند من علد، در العلی نعیب، عد.



Some select notes

The following notes are only few, because a thorough comparison of Tr with the other texts and versions of Judith has to await the publication of the Peshitta of Leiden,

page 1. line 1. The name of Nebûkadneşar is always written as in Hebrew, never as in G.

- line 2. hw d'mlk; Mo omits haw; Tr seems to imitate G.

Tr profusely uses pronomina where they are not necessary at all, probably trying closely to follow the Greek text. In our translation it was often impossible to translate the superfluous pronomina.

- line 3. bqbțn' ep ekbatanon but Mo bqapțān (in Esdr 6, 2 [Aramaic] 'aḥm^etā,

The lines 4-11 (first word) are an addition to the original text, not found in Mo or G. The chief intention of this curious addition is to identify Nebûkadneşar, "king of the Assyrians in Ninive", with a Persian king called Ahsîras (Artaxerxes); on Page 2, 2 the same identification is found. Every reader knew that Nebûkadneşar, the Chaldean king of Babel, never reigned over the Assyrians in Ninive. In Esther 10, 1 the name of Artaxerxes is written *'haswrws* and from this *'Ashsîras* may have originated, the *waw* having become a *yod;* in many manuscripts of Qumran both letters are often written in the same (long) way. But in Persian the name of the king is written *hasyārsa* and in Babylonian texts *hisi'arsi*, which might explain the spelling *'hsyrs* of Tr.

— line 6/7. The Ahaswerôs of Esther ruled "from India to Kûs" (G. Ethiopia) Esth 1, 1: Kûs is mentioned in Tr 2, 11 as bordering Egypt in the south. In Tr. l. c., Egypt seems to be one of the countries subject to Ahsîras.

— line 15ss. The towers of the gates of Eqbatana are 60 cubits high according to Tr and Mo; in G 70 cubits. For other variants see the editions of G.

— line 23. $R\bar{a}$ 'ô (the word is fully vocalized) is in G. ragau in Mo dôra (Ceriani dwr').

- line 29. Kldy' "Chaldeans"; idem Mo, but G cheleoud.

Page 2, line 1. "the inhabitants of the countries of the West" (...m'arb'); Mo dlbn'; in Syriac the Libanon is always called lebnān.

- line 2. Damascus, written *d'msqws;* Mo *drmswq* (cf. Hebrew *darmeseq*). According to Payne-Smith, *Thesaurus* the writting *d'msqws* is rare in Syriac (imitation of the Greek).

— line 3. "near the seashores" 'l spry ym'; Mo 'al yad yammā and G kata prosopon tes paralias G betrays a semite original.

— line 11. "and ... disregarded and contempted" w'syw w'sytw; in Mo the expressions are less strong; G ephaulisan. The variants make it clear that the copyist, sometimes "embellished" their text, reinforcing its expressions. They did not always slavishly follow their "Vorlage".

— line 17. Tr follows G exactly, translating sphodra by sgy, placing it at the end of the sentence. Here the Syriac of Mo is better: w'thmt $i\bar{a}b$ nebûkadneşar (and no saggî' at the end, as in Tr.)

Page 3, line 7/8. The 22nd day of the 1st month; Ceriani: the 12th day...; G: the 20th day... Mo: typographical error (compare Ceriani).

— line 17. The name of the Assyrian general is always written 'wlp'rn'; Mo 'elparnā'; G olophernes. We transcribe Olôpârna, rather than Ulûpârna, because of the transcriptions of the name as Olofernes, or Holofernes; the name is Persian and in the 2nd century B. C. there was a Cappadocian king called Olophernes or Orophernes (see Schürer – Vermes, The History of the Jewish People ..., III/1 [1986], p. 218; see also Schürer, Geschichte III [1909, p. 233].

Page 4, line 4. "of their distress", dmsknwthwn, Mo dmasknúthôn, G clegmoi auton "of their conviction" (Enslin-Zeitlin, Judith).

— line 28. "mountain of the r'gy, Mo ț*ûra d'agnê*. The name is omitted in G (Hanhart), but not in all the Greek and Latin mss; see Hanhart.

page 5, line 1. Pûd and Lûd, Mo lpôtāyê wallôdayê, G phoud kai loud. page 5, line 3. "to the south of Kâlôn, the country.

NOTES

of the Chaldeans"; Mo in the south, and Kēlôn, the country of the Chaldeans", but G pros noton tes cheleon.

page 6, line 8. the "ridge", in Tr msr' Mo masra', G tou prionos. The Syriac word means "saw"; the meaning of "ridge" (of mountains) is not found in Payne-Smith, Thes., but the Greek word prion sometimes means "ridge". The Lexicon of Liddell & Scott quotes for this meaning Polybius (2d cent. B,C.) and Appianos (2d cent. A.D.). Compare the spanish sierra and the portugese serra. The mountainous regions of Kerala are often called serra in Portugese documents and the copyst of Judith cannot have ignorod this.

— line 28. *Bêt Ulwa (byt wlw')*, always written in this way and in two words; Mo *bêt palô*, G Baituloua.

page 7, line 2. Various times we have translated *msqn*' (Greek texts anabasis by "slope", though it may also mean "pass" and is often translated in this way.

page 12, line 3. In Tr and Mo the name of the high priest is vocalized ôzia, not uzzia; Gr. Ozias.

page 13, line 20. "the camp of the sons of Moab", so also Mo, but G"... the sons of Ammon".

page 15, line 3ss. The genealogy of Judith is different in the various texts. Tr is the longest one: 20 names (Judith included), Mo has 17 names; G 17 (ed Hanhart, or 13 (ed. Brook & M^clean). The names are mostly the same, though written with variants. Rahlfs has also 17 names, the same as Hanhart.

page 16, line 29-17, line 1 In Tr it is said that God will bring back upon the heads of the peoples the killing of our brothers, etc. Mo is very similar, but reads" ...will bring back upon our heads"; G the same. Did Tr make a mistake by inattention, or was the text purposely changed? Both are possible.

G does not read "mouth" but *soma* which is doubtless correct. Stoma is found in some Greek mss. and is a corruption of *soma*.

page 23 line 2. Both Tr and Mo avoid to say that the people of Jerusalem already started to eat unclean food, as we read in G. page 26, line 5. According to Tr and Mo Judith is standing near

the head of Olôfernes; according to G near his bed, "head" is found in one Greek ms. and in Latin ones.

page 27, line 3 / 4. According to Tr the mosquito net had fallen and Olôfernes was lying on it; according to G Olôfernes was lying in the mosquito net.

page 28, line 7 / 8 "blessed are you in the whole people"; Mo similar, but G: "... in every tent of Juda and in the whole nation". The last words may also mean: "and in every nation."

— line 17 / 18. Tr mentions four places towards which Ozias sent runners; Mo omits them and has only "all the territory of Israel", whereas G mentions only three of the places of Tr, omitting Abelmain.

page 29, line 2. The high priest is called '*lyqym*, instead of *yoyaqîm*, as elsewhere in the text; here also in Mo and G.

— line 5. Both Tr and Mo have "and when she went out to meet them", whereas G: "and when they went in to her". The two Syriac texts avoid to say that men entered into the house of a woman.

page 31, line 13. "The song of Judith" is the title of the song, written with red ink (as also the title of the whole book, page 1). Mo has the same title, but G "And Judith said". In the three versions there are some variants in the text of the song.

The few notes show the complex character of the Tr text of the book of Judith. Tr depends more on G than on Mo (Ceriani) but its Greek "Vorlage" was different from the text as established by Hanhart. A number of times its readings are the same as those of Latin texts. The Greek text itself is clearly a translation of a Semitic (Hebrew, Aramaic) Original.

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