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MÖRĀN 'ETHÖ

3

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

THE BOOK OF JUDITH



S.T. EPHREM ECUMENICAL RESEARCH INSTITUTE [SEERI]

BAKERHILL KOTTAYAM. 686001

INDIA

1991

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

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By

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

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Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that s/he will have to give answer before God's awesome tribunal as if s/he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.

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 Šoba (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 copyist made quite a number of mistakes, which he corrected by adding some *deletur* 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.

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 Aḥsiras (= 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 Nebûkadnesar 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

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 *ṣḥaḥê* = chapters, which do not wholly coincide with the extant editions. In the Ceriani ms. there are no *ṣḥaḥê*.

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 Maṣṣam (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 Wissenschaften in Göttingen), Göttingen 1979, and R. Hanhart, *Septuaginta, Velus 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 (★) 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

ṣ ḥ ā ḥ ā 1

- 1 /1/(¹)* In the twelfth year of the reign of Nebû-
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
Aḥsîras /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
2 the Persians.(²)* And he built strong towers
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 length 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
3 cubits.(³)* And he built towers for the gates

Page 1

/17/ of the wall of the town. Their height
 was hundred cubits and their width /18/ was
 4 eighty cubits.⁽⁴⁾* And he made gates between
 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/
 5 alltogether.⁽⁵⁾* And in those days Nebukad-
 nešar, /22/ that is Aḥsiras, waged war
 against king Arpaksad in that broad valley
 /23/ which is called the valley of Rā'ô. /24/.⁽⁶⁾
 6 *And all those who dwell on the mountains
 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 Aryôk, king of the
 Elamites. /27/ And very many peoples assem-
 7 bled to fight /28/ the Chaldeans.⁽⁷⁾* And
 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 in Saûr 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 /5/ and in the large plain of Izr'el,⁽⁹⁾
 9 *and to all those in Samaria /6/ and in its
 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'amsis /9/
 10 *and in the whole country of Gesem⁽¹⁰⁾ up to
 So'an and to Mâmpis, /10/ and to all those
 who live in Egypt up to the frontiers /11/
 11 of Kûs.⁽¹¹⁾* And all those who were living in
 that region disregarded and contempted /12/
 the command of Nebûkadnešar, king of the
 Assyrians; /13/ and did not come to (wage)

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.

ş ħ ā ħ ā 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, /20/(¹³⁻¹⁴)
 13 *and to put to the sword all the inhabitants
 of Moab, and the Ammonites, /21/ and the
 whole of Judea and all those in Egypt, until
 he would reach /22/ the shores of the two
 14 seas. *And he marshalled his whole army /23/
 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.
 15 *And he prevailed in the battle /25/ and was
 victorious. And he *routed* the whole army
 of Arpaksad and all /26/ his cavalry and all
 16 his chariots,* and he conquered his towns
 /27/ and he reached Eqbatana and he subdued
 its high towers and he captured /28/ and
 uprooted its strong men, and he took away
 all its rich treasures and all /29/ its
 splendour and glory and all its land.
 And he uprooted it and brought ★
 /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

17 numerous people. /5/ * And he returned to
 18 Ninive, he and all his army, * and there he
 celebrated the triumph /6/ and he feasted
 with all his army, one hundred and twenty
 2,1 days. /7/ (1)* And in the eighteenth year of
 his reign, the twenty second day of the first
 month, a command was given in the house
 of Nebûkadneşar, /9/ the king, to take rela-
 tion and revenge on the whole region of
 those /10/ who had despised him, as he had
 2 sworn and said.(2) * And he called all /11/
 his servants and his nobles and made them
 3 sit with him. *And he disclosed /12/ to them
 his secret plan and made his heart known
 4 to them. And it happened /13/ that when
 he had finished telling them his entire
 wicked plan /14/ to bring evil over the
 earth,(3) they also accepted (it) and
 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:
 5 /20/(5)* Thus speaks the great king, the lord
 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.


★ /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 /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/ I 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.

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ṣ ḥ ā ḥ ā 3

- 7 /12/ ⁽⁷⁾⁽¹⁴⁾*And Olôpârna left his lord 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 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
- 8 /19/* and innumerable sheep and goats and
- 9


cows for their consumption, /20/ ⁽¹³⁾ and
 10 plenty of provisions for each man, and* gold
 and silver from the house /21/ of the king,
 11 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 Q̄îlat.
 And they camped opposite Q̄îlat /28/ and
 in the vicinity of the mountain of the Râg-
 ayê, 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
 14 of the Chaldeans,⁽²⁴⁾ * and he crossed the
 Euphrates /4/ and he traversed Bêt Naharain.
 15 *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.
 16 *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 sheep-
 17 folds 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

valleys and he ruined their gardens. /13/ And
 he destroyed their sheepfolds and he anni-
 hilated their cattle and their flocks and all
 /14/ their sheep. And he plundered their
 towns and killed their young men /15/ with
 3,1 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 Asqalon and in Gâza, and
 1 they feared him /19/ very much.^(3,1)* And they
 sent messengers to him with words of
 2 peace,* saying: /20/⁽²⁾ We are the servants of
 Nebûkadnesar, the great king; and lo, we
 are lying down /21/ before you. Come, do
 with us according to what pleases your
 3 eyes.⁽³⁾* Behold, the whole country /22/ where
 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
 4 you). /24/* Do with us as is good in your
 5 eyes.⁽⁴⁾* See, our towns and their inhabitants;
 6 /25/ they are your servants.* Come and meet
 7 us, as is good in your eyes.⁽⁵⁾* And when
 /26/ those messengers met Olôpârna, they
 spoke to him according to these words.
 /27/⁽⁶⁾ And Olôpârna descended to the sea-
 shore, he and his army, /28/ to those towns.
 8 And he placed garrisons in them* and he took
 from them /29/ auxiliary troops, picked war-
 9,10 riors.⁽⁴⁾* And those towns *and the villages
 of their regions received him with garlands
 and dances and tambourins /2/ and tympan.⁽⁸⁾
 11 *And he destroyed all their temples and all their
 12 idols, /3/ and he cut down all their groves,*
 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

gods of the earth, in order that all the
 peoples should worship and adore Nebûkadne-
 13 sar only, and that all the tongues and tribes
 of all the peoples should call him god.⁽⁹⁾*
 And he went to Iszr'êl, which /8/ is near
 Dôtâim, opposite the great ridge (of mounta-
 ins) of Juda. And he camped /9/ between
 14 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.

ş ħ ā ħ ā 4

4,1 /13/* And the Israelites living in Juda heard
 all that /14/ Olôpârna, the general of Nebû-
 kadnesar, 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
 2 their temples.⁽²⁾* And they feared him very
 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
 3 purified /22/ from pollution.⁽⁴⁾* And they sent
 (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
 4 high mountains, /25/* and they fortified their
 villages with walls and prepared them /26/ for

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 IZR'el, opposite 
 6 /1/ the great plain near Dôtâîm, (⁷)* saying:
 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
 7 climb (it) together.(⁸)* And the Israelites did
 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)
 8 *And all Israel cried a long time to the Lord,
 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
 9 with money. (¹⁰)*And they put /11/ sackcloth
 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 sack-
 cloth before the temple of the Lord,(¹²)
 and they draped the altar in sackcloth. /15/
 10 *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

11 almighty./21/(¹⁴)* And Jôâkîm, the high priest,
 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 votive
 offerings and the freewill offerings /24/ of
 the people. (¹⁵) And there were ashes on the
 12 turbans /25/ and on their heads,* and they
 cried to the Lord with all their might /26/
 that he might visit favourably the whole
 5,1 house of Israel. (^{5,1})* And it became known
 /27/ to Olôpârna, the general of the Assyrians,
 and it was told to him, /28/ that
 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)
 2 *And Olôpârna became very angry and he
 called all /3/ the nobles of Môâb and the
 chiefs of the Ammonites, and all the gover-
 nors of the towns of those (who live) near
 3 the sea-coast.(³)* And he said to them: /5/
 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
 /7/ strength? And what is the reason of
 their power and their strength? And who is
 4 /8/ the general who commands them? (⁴)*And
 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?

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 § h ā h ā 5

5 /12/(⁵)* And Ahiôr, the chief of the Ammoni-
 tes, answered and said to him: Māy my lord

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
 6 the mouth of your servant.⁽⁶⁾*This people is
 7 /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
 8 the Chaldeans.⁽⁸⁾* But they departed from
 9 /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
 in a multitude of cattle.⁽¹⁰⁾ And they
 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
 there was no number to the families
 10 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.
 11 *And the Egyptians expelled them from their

12 country, /4/ (13) and* God dried up the
 13 Red Sea before them,(14)* and He led them
 /5/ on the way to Mount Sinai and to
 14 Qades Bârna.* And they expelled /6/(15) all
 those who lived in the country of the
 Amorites and all /7/ the sons of Hēsbôn and
 the sons of Batnîn. They wrecked and dest-
 royed them with (the help of) their army.
 /8/ And they crossed the Jordan and they
 took possession of whole of this mountainous
 20 country. /9/(16)* And they drove out and
 chased before them the Canaanites and the
 Perizzites and the Jebusites /10/ and Siche-
 m and all the Girgûsites. And they lived in
 21 their country/11/many days.(17)* And as long
 as they did not sin against their God /12/
 they prospered, because their God is a God
 22 who hates wickedness. /13/ (18)* But when
 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)
 23 *And now, having returned /18/ to their
 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
 24 waste.(20)* And now, my lord, if there is
 (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
 25 them.(21)* But if there is in this people /24/
 no crime, my lord should not pay attention

to them and not wage war against them,
 /25/ lest their God succours them and (lest)
 we become (an object of) shame for the
 26 nations, /27/ on the whole earth.⁽²²⁾* And
 when Ahiôr had finished /27/ these words,
 all the people standing around the tent of
 27 Olôpârna became angry, /28/* and all the
 nobles of Olôpârna and all /29/ the comman-
 ders 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, /2/ 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
 28 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
 29 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
 30 them, ⁽³⁾* but we, the servants of king
 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
 31 the neighing of our horse.⁽⁴⁾* But we will
 overwhelm and destroy them, /17/ and their

mountains will be drenched with their
 blood, and their valleys will be filled with
 32 /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).
 6,1 /21/ (5)* But you, Ahiôr, mercenary of
 2 '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
 3 who came up /24/ from Egypt.(6)* And then
 the sword of my soldiers and the lance /25/
 of my servants shall pierce your sides,
 4 *and when I return you shall fall with
 their slain. /26/ (7) Now my servants
 will take you today and bring you to one
 /27/ of the towns of the slopes of Israel.(8)
 And you will not die until /28/ you perish
 5 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. Page 11

§ ḥ ā ḥ ā 6

7 /3/(10)* Olôpârna ordered his servants who were
 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)
 8 *And those men, the servants of Olôpârna,
 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/

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,
 9 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.
 10 /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
 /17/ and made him stand before the magi-
 strates of their town, ⁽¹⁵⁾ those who were /18/
 11 there(in office) in those days:* 'Ozia the son of
 Mîka of the tribe of Sem'on /19/ and 'Anbarî
 son of 'Uthûniêl and Karmi the son of
 Malkiêl. ⁽¹⁶⁾ And they called /20/ all the
 elders of the town. And all the young men
 ran together /21/ with their wives and their
 12 children to the assembly.* And they placed
 Ahiôr /22/ in the midst of the whole people.
 And 'Ozia asked him to tell before /23/ the
 13 people what had happened.⁽¹⁷⁾* And Ahiôr
 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 /25/ 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
 14 against /28/ the house of Israel.⁽¹⁸⁾* And the
 whole people fell upon their faces and they
 15 worshipped God, /29/* and cried, saying: ⁽¹⁹⁾

Lord, God of heaven, look at their pride ★
 /1/ and look down upon their haughtiness and
 pity the humiliation of thy people, and
 16 look /2/today at thy sanctuary. (20)* And they
 comforted Aḥîôr and praised him /3/ much. (21)
 17 *And 'Ozia took him with him from the
 assembly and conducted him to his house
 18,19 /4/* and prepared a meal for the elders.*And
 they invoked the God of 'Israel during the
 whole night, /5/ to succour them.

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ṣ ḥ ā ḥ ā 7

7,1 /7/* And the next day Olôpârna ordered his
 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/
 2 Israelites.(2)* And on that day all the strong
 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,
 3 broke camp /14/(3)* and they encamped in the
 plain near the town Bêt Ulwa, near /15/ the
 water-spring. And they extended the breadth
 of their camp from /16/ Dôtâim to Abelmâin,
 and the length /17/ of the camp from Bêt
 Ulwa until Qayûmôn, which /18/ faces
 4 Isra'êl(4).* When the Israelites saw their
 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
 war, and they kindled fire on /23/ the tower

6 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
 7 the slopes leading to the town,* and he moved,
 forward and passed beyond /27/ all the water-
 springs and occupied them. And he assigned
 and stationed there /28/ troops of soldiers.
 And he returned to his tent, to his people.
 8 /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
 9 *and they said to him: /2/(9) Let now our
 lord listen to a word of his servants,
 that there may be no /3/ slaughter in
 your army,(10) because this people does
 not trust in lances and in /4/ their arms,
 but they trust in the height of the moun-
 tains 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
 which flows /10/ at the foot of the
 mountain,(13) 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

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⁾
 10 *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 infan-
 try 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
 'Aqarbîl which lies near 'Uz, which is situ-
 ated /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 /2/⁽²⁰⁾ all the troops of the As-
 syrians 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

of the town and in the approaches /9/ of
the gates, and there did not remain any
12 strength in them.⁽²³⁾* And the whole people
gathered /10/ against 'Ozia and the chiefs of
the town, young men and women /11/ and
13 children.* And they cried with a loud voice
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
14 peace to the Assyrians.⁽²⁵⁾* And now there
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
15 great destruction.⁽²⁶⁾* And now, call them and
surrender to them /16/ the town to the
sword and to captivity and to plunder, to
the people of Olôpârna /17/ and to his
16 whole army,⁽²⁷⁾* because we consent to be
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⁾
17 *And we call heaven and earth to witness
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/
18 today.⁽²⁹⁾* And there was a loud weeping in
the assembly and in the whole /23/ commu-
nity. And they cried to the Lord God with a
loud voice, all of them together. /24/⁽³⁰⁾
23 *And 'Ozia said to them: My brothers take
heart 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
25 entirely.⁽³¹⁾* And when those five days
will have passed /27/ and no help
will have come for us, we will act
26 according to these words. ⁽³²⁾* And he

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 ★ /1/ very much humiliated.

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ṣ ḥ ā ḥ ā 8

- 8.1 /3/* And in those days there lived in the town Bêt Ulwa /5/ Jehûdît, daughter of Merarî son of 'Uz, son of Joseph, son of Uzîêl, /5/ son of Helqana, son of Ḥanan, son of Ged'ôn, son of Rapnîn, son of Ahîṭôb, /6/ son of Elîhû, son of Ḥelqîa, son of Elîb, son of Malkîa, son of 'Ir, son /7/ of Nataniêl, son of Selemya, son of Sûrîsday, son of Sem'ôn, /8/ son /8/ of Israel⁽²⁾* and the name of the man 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 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⁾
- 4 *And /15/ Jûdith remained in the house of her, widowhood three years and four months. /14/⁽⁵⁾* And she made for herself a booth on the roof of her house, and she put sackcloth /14/ on her loins,* and above it she wore her 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 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.

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⁾

8 *And there was nobody who ran after her or who /23/ spoke ill of her, because she feared

9 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

10 of the town,^{11*} and they came to her. And she said to them: Listen /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 oaths to God and said /5/ that you would surrender the town to your enemies, if in these five days /6/ the Lord

11 will not come to our aid. ^{(12)*} Now, who 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

12 understand?^{(14)*} See, the depth of the heart 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

13 of the Lord our God, /14/^{(15)*} because if He

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
 11 in front of us.⁽¹⁶⁾* You should not think
 that /17/ the plan of the Lord our God is
 15 poor,* because God is not as a man,/18/ that
 He can be threatened, nor as a son of man,
 16 that he can be soothed,⁽¹⁷⁾* because /19/ when
 we are awaiting his salvation, we must in-
 17 voke Him to help us,* and He will hear /20/
 18 our voice, if it pleaseth to Him.⁽¹⁸⁾* Indeed,
 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/
 19 happened in our past days.⁽¹⁹⁾* And for that
 reason our /24/ fathers were delivered to the
 sword and to plunder, and before their ene-
 20 mies their fall /25/ was very deep.⁽²⁰⁾* But
 we 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
 ★ /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
 21 to all those who will abduct us.⁽²³⁾* For our
 servitude will not have /4/ a good effect,
 but our Lord will make it (a cause of) con-
 tempt and scorn.

 ṣ ḥ ā ḥ ā 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)
 22 *Remember everything God did with (regard
 to) /10/ Abraham and Isaac, and all that
 happened to Jacob in Bêt Nahrain, /11/
 when he herded the sheep of Laban,
 23 the brother of his mother* because in the
 way /12/ He chose to put their heart to the
 27 test,* He also (acts) with us.²⁷ It is not for
 condemnation /13/ but for correction and
 admonition that the Lord afflicts us, because
 28 we are close /14/ to Him.²⁸* And 'Ozia said
 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 saga-
 city 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
 29 we cannot break.(31)* And now, pray /20/ for
 us, 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 ciste-
 rns may be filled, and we will not perish
 30 anymore. /22/(32)* And Judith said to them:
 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
 32 sons of our people.(33)* Stand yourselves at

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 I 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 descended 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 /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 com-
 manded 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

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.
 4 My God, listen also to me, /17/ a widow,⁽⁵⁾
 *because Thou hast 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
 5 in the future. /19/* Indeed,(what) Thou hadst
 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
 6 creatures were first in thy mind.*⁽⁷⁾And lo,
 /22/ the army of the Assyrians is numerous
 and they glory in their horses and in their
 8 chariots, /23/* and they boast of the power
 of the infantry and they feel strong, relying
 9 on swords and lances /24/ and shields,* and
 10 they rely on bows and on slings* and they
 do not acknowledge that Thou art /25/ the
 Lord who shatters wars,⁽⁸⁾ and Lord is thy
 11 name.* Thou, crash their army /26/ by thy
 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
 the glory of thy name and to 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
 13 pleaseth Thee.⁽¹⁰⁾* Crush the slave through
 the deceit of my lips, /3/ the chief and the
 14 servants who flatter him.* Break his power
 16 through the hands of a woman⁽¹¹⁾/4/* for
 thy power and thy strength are not in the

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 with-
 17 out 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 prayer,
 18 ^{(13)*} and give me that I may mislead and
 deceive, to kill and to destroy /11/ those
 who rise against (the people of) thy coven-
 ant 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
 19 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.

ṣ ḥ ā ḥ ā 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 anoint-
 ment. And she anointed also the hair of her

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
 4 ornaments.* And she adorned herself beauti-
 fully, /27/ to attract the eyes of the men
 5 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
 6 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
 /3/ 'Ozia and the elders of the town,
 7 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
 8 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
 9 /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
 10 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

they had reached the plain, they saw her
 no more. /15/(¹¹) And she went straight
 11 through the plain* and met the first post
 /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
 12 answered them:* I am a Hebrew woman and
 I fled from them because /19/ they are ready
 to surrender themselves to you as food.⁽¹³⁾
 13 *And I have come to (see) Olôpârna, the
 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
 15 much and said to her:⁽¹⁵⁾* You have saved
 your life /25/ happily, having come down
 16 with speed to our lord.* Now therefore /26/
 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
 17 he will be good for you. /29/⁽¹⁷⁾* And they
 chose from them hundred men and they
 accompanied her and the maid-servant
 ★/1/ who accompanied her, and they brou-
 ght 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. /5/⁽¹⁹⁾ And they admired her
 beauty and listened to her words, because

18 they were very /6/ good.* And because of
 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.

ṣ ḥ ā ḥ ā 11

/12/(²⁰) And all the attendants who were
 standing before the residence /13/ of Olôpârna
 and all his servants came out, and brought
 19 her to the tent.* And(²¹) Olôpârna/14/ was
 lying down and taking rest on his bed, under
 a mosquito-net, a transparent /15/ and pure
 one, called kônûpayôn, woven of purple-
 wire /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).

20 *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
 11,1 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
 2 of the whole earth. (²)* Now if this your
 people, those /25/ who live in this moun-
 tainous 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/

from them: you came indeed to save your
 life. 29 Take heart, from this night and
 henceforth your life is safe, (*) because there
 is no one who will molest you ★ 11 and I
 will treat you as the servants of my lord are
 treated.*/2 (*) And Judith said to him:
 Listen and hear the words of your maidservant,
 and let your 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
 your 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 6 of Nebûkadneşar, king of the
 whole earth, and by his power, 7 who has
 sent you to (establish) order in the whole
 earth, 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 Nebûkad-
 neşar. 10 through your power.*(*) We heard
 indeed of your wisdom and the cleverness of
 your heart 11, that are known and proclai-
 med in the whole earth, for you 12 alone
 are good in the whole kingdom of king Nebûk-
 adneşar, 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 Abiôr 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 (*) Therefore, my lord, do not disregard
 his word, but lay 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. (*)
 *And now, 20 in order that my lord be not
 unsuccessful, I make known to my lord 21/

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⁾

10 *Until now, indeed, /23/ (though) they did not 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 they 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⁾


13 *Wherefore I, your handmaid, /7/ seeing 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-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

14 will pray God,* and He will reveal (me) /13/ and show when they commit their sins against

Page 23


Him. ⁽¹⁸⁾ And when I 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 against 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.

ṣ ḥ ā ḥ ā 12

18 /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,
 19 said to him. ⁽²¹⁾* There is no woman like 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.
 20 /26/ ⁽²²⁾* And Olôpârna said to her: It was excellent 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,
 21 *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.

his (dinner-) service were set out, (command-
 ing) that there they should make ready for
 her, and should give her from the food,
 prepared for /5/ his supper, and from the
 2 wine of his banquet.* /6/ (2) But Judith said:
 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
 3 /8/ what I have taken with me.* (3) And
 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)
 4 *And Judith said: As sure as you live, my
 lord, I rely /12/ on God, that your maid-
 servant will not consume what she took
 with her /13/ before God will have accom-
 plished through my hand that which pleaseth
 Him. And /14/ (5) the servants of Olôpârna
 5 brought her to the tent,* and she slept until
 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)
 6 *And Olôpârna ordered the watchmen not to
 withhold her. /18/ And she remained three
 7 days in the camp,* and every night she went
 out /19/ to the valley of Bêt Ulwa, and she
 8 bathed in the water-spring. /20/ (8)* And
 whilst she came out she prayed the God of
 Israel to make straight /21/ her way to
 9 support Israel, her people.* (9) And when she
 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. (10)
 10 *And it happened on the fourth day /24/ that
 Olôpârna 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
 11 drink with us,^{*(12)} because it is a shame for us to
 permit /29/ that we have no intercourse with
 a woman like she, for when ★ we do not
 12 touch her, she will laugh at us.^{13*} And Bâgôa
 left Olôpârna 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
 13 king Nebûkadneşar.^{(14)*} And Judith said to
 him: And who /7/ 'am I to refuse, and to
 speak a word against the order of my lord?
 14 ^{*/8/} For I am anxious to do all that is
 good in his eyes and I will do it with care.
 /9/ And this will be an honour for me,
 15 until the day of my death.^{(15)*} And she
 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.
 16 ^{*}And the heart of Olôpârna quaked /15/ beca-
 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 Olôpârna
 17,18 said to her: Now drink and be merry with

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
 19 my life.²⁰ Taking (food), /20/* she drank and
 ate in his presence what her maidservant
 20 had prepared for her. /21/(²⁰)* And Olôpârna
 enjoyed her presence and drank very much
 wine, as much as /22/ he never drunk on
 13,1 a single day, since he was born. /23/ (^{13,1})
 And 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
 2 went to their tents. /26/* for all ^fof them
 were tired, because /27/ the banquet had
 3 been very abundant.* (²) But only Judith
 4 remained in the tent, /28/* and Olôpârna was
 lying on his bed and slept, because he had
 5 drunk /29/ too much wine.* (³) And Judith had
 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,
 6 remained with her in the sleeping-room.* And
 Judith was standing /5/ near the head of
 7 Olôpârna* and said in her heart: Lord, God
 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
 8 peoples that arose against us. (⁶)* And when
 /9/ she approached the (bed)-post near the
 head of /10/ Olôpârna, she took from it his
 sword and unsheathed it(⁷) and approached
 9 /11/ the bed* and grasped the hair of his

head and said: strengthen me, God /12/ of
 10 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 mosquito-
 11 net from /15/ the bed-posts.* And a moment
 later she went out and handed to her maid-
 servant the head /16/ of Olôpârna,⁽¹⁰⁾ and
 she put it in the bag of the food they had
 12 carried /17/ with them.* And both went out
 together, as they used to do /18/ at the
 time of prayer. And when they had trave-
 rsed 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⁾
 13 *and Judith said to those who were watching
 /21/ on the wall from a distance: 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/
 14 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
 16 and let them in, /28/* and they kindled a
 fire to be able to see and they surrounded
 her.⁽¹⁴⁾ And she said to them /29/ with a
 loud voice: Praise and glorify the Lord
 our God, who has not withdrawn ★
 17 /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

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
 20 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
 21 destruction, through my face.* And he committed no sin with me, /7/ in shameful
 22 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."

ṣ ḥ ā h ā 13

23 /11/⁽¹⁸⁾* And 'Ozia said to her: "Blessed are you, my daughter, to the exalted God, above
 24 /12/ all the women on earth.* And blessed is the Lord God who /13/ created heaven and earth, who guided you to cut off the head /14/
 25 of the commander of our enemies.*⁽¹⁹⁾ Therefore 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
 26 our God.* And the whole people said: "Amen
 14, 1 and amen!" /19/ (14,¹) And Judith said to them: "My brethren, listen now to me. Take this head /20/ and hang it upon the upper
 2 part of the wall of our town.*⁽²⁾ And as soon /21/ as day breaks and the sun rises above the earth, every one of you must take /22/ his

3 weapons,*and (you), all the strong men, must
 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
 1 *and rush to the tent of Olôpârna /27/ and
 do not find him, fear will come over them
 and they will flee from before you. /28/ ⁽⁴⁾
 5 *And going out to pursue them and all those
 who stay in the whole /29/ territory of Israel,
 you will strike them down and slay them on
 the roads, wherever ✨ /1/ they will go. ⁽⁵⁾ Page 28
 6 *But before you do this, call to me Aḥîôr the/2/
 Ammonite, /2/ that when he sees the head of
 Olôpârna, 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
 7,8 the house of Ozia,* and when he came and
 saw the head /5/ of Olôpârna in the hand of
 a man in the assembly of the people, he fell
 down /6/ upon his face and his spirit fainted
 9 for stupor.*⁽⁷⁾ And when they had taken him
 and had lifted him up, /7/ he fell at the feet
 of Judith and did obeisance to her and
 10 said to her:*(Most) blessed /8/ are you in the
 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.
 11 ^(9a)* When she had ceased /12/ speaking, the
 15,2 people cried with a loud voice, (15 2b) all of
 them 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
 3 took /15/ to flight.* And the Israelites, all

warriors, came out /16/ and spread, following
 4 them swiftly.⁽⁴⁾* And 'Ozia sent runners /17/
 to Bêt Tûmâsta and to Abelmaim and to
 Hûba and to Qe'îla and to all /18/ the terri-
 tories of Israel, to announce them what had
 happened, (asking) /19/ 19 all of them to come
 out swiftly (and) with speed against the
 6 enemies and destroy /20/ them.⁽⁵⁾* Now when
 the Israelites heard (this), all went out toge-
 ther /21/ and attacked them and wrought
 destruction among them, till Hûba. /22/ Those
 who were in Jerusalem also came, and together
 with them /23/ (men) from the whole moun-
 tainous region, because they had heard every-
 thing 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
 7 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 them-
 8 selves much. ⁽⁷⁾*/29/ Now the Israelites, retur-
 ning 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
 9 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
 10 greet her.⁽⁹⁾* /5/ 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."

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

ṣ ḥ ā ḥ ā 14

12 /10/(¹⁰)* And when Ahîôr saw everything God
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
13 /12/ of Israel, until this day.⁽¹¹⁾* When it
became morning, they hung the head /13/
14 of Olôpârna on the wall,* and every man
took his arms, /14/ and they went out on
15 the slope of the mountain.⁽¹²⁾* And when
the 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 superinten-
16 dant of everything he had:* “Come /18/ (and)
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.
17 /21/(¹⁴)* And Bâgôa came and went (and)
knocked at the door of the tent, because
he thought /21/ that he was still sleeping
18 with Judith.*⁽¹⁵⁾ And when nobody answered
him, /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
19 he rent his clothes, (¹⁷)* and he went to the
tent where /26/ Judith had stayed and did
not find her. And he jumped out to the people
20 and said /27/ to them. (¹⁸)* “The slaves have

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
 21 and his head is cut off from him.” *(19) And
 when the generals of the Assyrians heard
 his words ★ /1/ they rent their clothes and
 were much afraid /2/ in the midst of the
 15,1 camp. (15,1) And when those in the tents
 heard it, they were alarmed /3/ and shocked,
 for they did not know what it was that had
 happened, /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

Page 30

(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.”

 ș h â h â 15

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

Page 31

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 danced /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

2 Judith said:* Praise my Lord, with cymbals, sing to my Lord, with tambourines; praise Him with a new song of praise,

3 /15/ exalt Him and invoke his name.*⁽²⁾ God,

4 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

5 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/

6 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

7 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

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

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

ṣ ḥ ā ḥ ā 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,
- 23 /21/(¹⁹)* also Judith brought the ware of 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/
- 24 of the Lord.(²⁰)*And the people was rejoicing and 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)
- 25 *And /27/ after those days, everyone returned to his dwellings, and Judith went /28/ to Bêt Ulwa and she lived on her estate,* and she was honoured /29/ in the whole country.(²²) And many wished to marry her, but
- 26 ✦/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 she advanced (in years) the more she became famous, and her honour and dignity increased, until she had become very great.* And she 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)
- 27
- 28
- 29 *And /6/ all Israel mourned her death seven days. And she had divided all her possessions

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.
 30 /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 discaled 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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חֲסִידַי דְּרִישׁוּן דְּמֵה

וְעַד דְּחֵלְקֵי עַד דְּעֵסֶר. וְיָבֵד כִּי תֵבַד דְּבִלְדֵי אֲזַלְתָּ: —
 לְמִסְגְּרֵי רִשָׁה דְּאֲזַלְתָּ. מְסִיב לְחַדְיָא כְּמַלְכֵיהּ בְּלָא דְּהַפְקֵיהּ:
 לְזַעֲרָה וְלְחַדְיָא מְבִישְׁתֵּיהּ. אֲתַחַד לְמַעֲרָה כִּי בְּרִית דְּיִשְׁתָּא.
 מוֹלֵד דְּלֵא רִשָׁה תְּהֵאֲרֵי דְּמַדְּכֵרֵי לְמַבְרֵהּ מִלְּפָנֵי מְלִיכָא:
 וְאִלֵּי תְּסַלֵּם לְמַלְכֵיהּ וְעַד דְּזֵהֲרֵי. אֵלֵּי דְּמַחְתֵּק:
 אֲבָרְכֵי לְמַלְכָּא: וְעַד דְּזֵה דְּחֵרֵתָּ. וְעַמְּסֵי דְּמַחְתֵּק:
 וְקִדְוֵהּ דְּרִישׁוּן דְּדֵלֵה מַחְדָּא מִן חַדְיָא. מִן לְמַן פְּדֵם —
 אֲלֵהֶּם דְּאֲתֵי וְאֲלֵהֶם דְּמַחְתֵּק דְּמַחְדָּא: מַחְדָּא דְּעֵסֶר —
 וְדֵלֵה דְּחֵרֵתָּ: חֲדָהּ דְּחֵרֵתָּ: מַחְדָּא דְּחֵרֵתָּ. אֲלֵהֶם
 עַמְּסֵי מַחְדָּא דְּחֵרֵתָּ: וְרִישׁוּן מַחְדָּא דְּחֵרֵתָּ. אֲלֵהֶם
 דְּרִישׁוּן דְּמַחְתֵּק לְמַלְכָּא מַחְדָּא: וְלֵה מַחְדָּא מַחְדָּא מַחְדָּא
 דְּרִישׁוּן: וְלֵה מַחְדָּא מַחְדָּא דְּחֵרֵתָּ. אֲלֵהֶם מַחְדָּא מַחְדָּא
 וְחֵרֵתָּ: וְעַד עַד חֵרֵתָּ. וְעַד חֵרֵתָּ מַחְדָּא דְּאֲזַלְתָּ:
 דְּיִבְרַח לְהֵן דְּלֵה מַחְדָּא מַחְדָּא אֲלֵהֶם דְּחֵרֵתָּ. וְדֵלֵה
 לְמַחְדָּא: וְלֵה מַחְדָּא מַחְדָּא דְּמַחְדָּא לְמַחְדָּא מַחְדָּא:

וְיִשְׁתָּא

וְיִשְׁתָּא דְּחֵרֵתָּ מַחְדָּא מַחְדָּא דְּחֵרֵתָּ. אֲלֵהֶם מַחְדָּא
 וְעַמְּסֵי חֵרֵתָּ מַחְדָּא: מַחְדָּא מַחְדָּא דְּחֵרֵתָּ. וְעַד
 לְמַחְדָּא: וְלֵה מַחְדָּא מַחְדָּא מַחְדָּא דְּחֵרֵתָּ. וְעַד
 דְּחֵרֵתָּ. וְדֵלֵה דְּחֵרֵתָּ. מַחְדָּא מַחְדָּא מַחְדָּא מַחְדָּא.
 מַחְדָּא מַחְדָּא דְּאֲזַלְתָּ. מַחְדָּא מַחְדָּא מַחְדָּא מַחְדָּא.
 מַחְדָּא מַחְדָּא מַחְדָּא מַחְדָּא. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ:
 מַחְדָּא מַחְדָּא מַחְדָּא מַחְדָּא. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ:
 דְּחֵרֵתָּ. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ:
 מַחְדָּא מַחְדָּא מַחְדָּא מַחְדָּא. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ:
 דְּחֵרֵתָּ. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ:
 מַחְדָּא מַחְדָּא מַחְדָּא מַחְדָּא. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ:
 דְּחֵרֵתָּ. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ. וְעַד חֵרֵתָּ:

ואלה דברים

וזה שנתה דאיה דאיה. וזה לחמיתם האהב לאלה
זלג תה מעזיבא. וזה ד. וזה ד. וזה ד. וזה ד.
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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. *bqbṭn' ep ekbatanon* but Mo *bqapṭān* (in Esdr 6, 2 [Aramaic] 'ahm^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 Aḥsîras (Artaxerxes); on Page 2, 2 the same identification is found. Every reader knew that Nebûkadneşar, the Chaldean king of Bâbel, never reigned over the Assyrians in Ninive. In Esther 10,1 the name of Artaxerxes is written 'ḥaswrws and from this 'Aḥsîras 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 'ḥsyrs of Tr.

— line 6/7. The Aḥaswerôs 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 Aḥsîras.

— 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. *Rā'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 writing *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 semitic original.

— line 11. "and ... disregarded and contempted" *w'šyw 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 ʿāb nebūkadnešar* (and no *saggi'* 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 *Ulôpârna*, 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 *elegmoi auton* "of their conviction" (Enslin-Zeitlin, Judith).

— line 28. "mountain of the *r'gy'*", Mo *ʿûra 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 *lpôtâyê wallôdayê*, G *phoud kai loud*. page 5, line 3. "to the south of Kâlôn, the country

of the Chaldeans"; Mo in the south, and Kêlôn, 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 & Mclean). 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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