त्रकार जा

Mōrān ETHō

3

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

THE BOOK OF JUDITH



S-EPHREM ECUMENICAL RESEARCH INSTITUTE [SEER]]

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.

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Baker Hill, Kottayam - 686 001

Kerala, India

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By

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Mörān 'Ethō Series No. 3
First Published 1991

Published by:

St. Ephrem Ecumenical Research Institute (SEERI) Baker Hill, Kottayam – 686 001, Kerala, India.

Printed at:

St. Joseph's Press, Mannanam, Kottayam – 686–561.

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ومدها رون در الهم ودر صدار

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و ایا رموع کو کولاها ویا مع حید اتحا او فصف میدو مدم بدوا مصکا حید مصطا وبومیا مع مید فکوما وصدا را بعدو بولا وار کیلا کو صدا کی ایمو بدوا کو صدا میلا محمدود درما ربومی کو کروکاده

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INTRODUCTION

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

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

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

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

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

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

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

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

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

INTRODUCTION 7

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

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

Literature

Besides the editions of the Syriac text of Judith, mentioned above, one may see Robert Hanhart, Text and Textgeschichte des Buches Judith (=Mitteilungen des Septuaginta-Unternehmens XIV, Abhandlungen der Akademie der Wissenschaftn in Göttingen), Göttingen 1979, and R. Hanhart, Septuaginta, 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

ș hā hā

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

10 JUDITH 1

/17/ of the wall of the town. Their height was hundred cubits and their width /18/ was eighty cubits.(4)* And he made gates between 4 them, gates which had /19/ a height of sixty cubits, and he made their width forty cubits, /20/, to (allow to) let out the whole army, chariots and cavalry and infantry /21/ alltogether. (5)* And in those days Nebukad-5 nesar, /22 that is Ahsîras, waged against king Arpaksad in that broad valley /23/ which is called the valley of Rā'ô. /24/.(6) *And all those who dwell on the mountains 6 went out against him /25/ and waged war against him, with all those /26/ who live near the river Euphrat and near the Tigris and near the Ulay and near /26/ the Udaspin and in the valley of Arvôk, king of the Elamites. /27/ And very many peoples assembled to fight 28, the Chaldeans. (7)* And 7 Nebukadnesar king of the Assyrians, sent (messages) to all 🖊 /1/ the inhabitants of the countries of the West, those who lived in Cilicia /2/ and in Damascus and in the Libanon and in Sanir and in their neigh-8 bourhood, 3/ and to all those who live near the seashores, *and to(8) those /4/ who live on the Carmel and in Gel 'ad and in Upper Galilee /5/ and in the large plain of Izr'el,(9) *and to all those in Samaria /6/ and in its 9 towns and at the other side of the Jordan as far as Jerusalem /7/ and all those who live in Betanîn and at Kâlôs and at Qades, and to /8/ all those who (live) near the river of Egypt and at Tâpnôs and at R'amsîs /9/ *and in the whole country of Gesem(10) up to 10 So'an and to Mâmpîs, /10/ and to all those who live in Egypt up to the frontiers /11/ of Kûs.(11)* And all those who were living in 11 that region disregarded and contempted /12/ the command of Nebûkadneşar, king of the

Assyrians; /13/ and did not come to (wage)

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.

şhāhā 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) *and to put to the sword all the inhabitants 13 of Moab, and the Ammonites, 21 and the whole of Judea and all those in Egypt, until he would reach /22/ the shores of the two seas. *And he marshalled his whole army /23/ 14 in good order and it was drawn up in line of battle against Arpaksad, king /24/ of the Medes, in the seventeenth year of his reign. *And he prevailed in the battle |25| and was 15 victorious. And he routed the whole army of Arpaksad and all /26/ his cavalry and all his chariots,* and he conquered his towns 16 |27| and he reached Eqbatana and he subdued its high towers and he captured /28/ and uprooted its strong men, and he took away treasures and all /29/ its îts rich 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

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

of my armies, and I will give them to them as booty /28/ and as spoil, to all my armies(8) And their valleys and their torrents will be filled /29/ with their dead, and every running rushing river will be filled with their dead. **★** /1/ (9) And I shall take away 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/ 1 said, I shall do with my own hand.13 And you, do not /8/ transgress any of the commands of your lord, but fully /9/ execute my words, as I have commanded you. And do not delay /10/ to execute them.

Page 4

shāhā 3

7 /12/ (7)(14)*And Olôpâr na 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 8 and ordered them to make ready /16/ for war. 17 And he took camels and asses and mules, to transport /18/ their baggage and to carry their provisions, a very great many 9 /19/* and innumerable sheep and goats and

cows for their consumption, /20/ (13) and plenty of provisions for each man, and* gold 10 and silver from the house /21/ of the king, very, very much. 19* And he left Ninive, he 11 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 locusts and as the sand of the earth, /26/ and their multitude could not be counted.(21) *And he left Ninive for a march of three 12 days /27/ through the plain of Bêt Qtîlat. And they camped opposite Qtîlat /28/ and in the vicinity of the mountain of the Ragayê, 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 mountains(23) and he massacred Pûd and Lûd * and 13 he abducted /2/ all the sons of Râsîs and the sons of Ismael, those who live opposite the desert, to the south of Kâlôn, the country of the Chaldeans, (24) * and he crossed the 1/1 Euphrates /1/ 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. *And he also reached /8/ the territories of 16 Japhet, those towards the south, opposite the whole of Arabia. 9/(26) And he wandered through the desert and captured all the sons of Midian and he burned all /10/ their tents. And they abducted and looted all their sheepfolds and all their possessions. /11/(27)* And 17 he descended into the plain of Damaskôs 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 annihilated their cattle and their flocks and all /84/ their sheep. And he plundered their towns and killed their young men /15/ with the sword.(28)* And fear and terror fell upon 3,1 those /16/ who lived on the seaside, those living in Tyrus and Sidon, and upon /17/ the inhabitants of Sûd and of the Qenites, and upon all those living /18/ in Yâmînya and in Asdôd and in Asgalon and in Gâza, and they feared him /19/ very much.(3,1)* And they 1 sent messengers to him with words peace,* saying: /20/(2) We are the servants of 2 Nebûkadnesar, the great king; and lo, we are lying down /21/ before you. Come, 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 you). /24/* Do with us as is good in your 4 eyes.(4)*See, our towns and their inhabitants; 5 /25/ they are your servants.* Come and meet 6 us, as is good in your eyes. (5)* And when 7 /26/ those messengers met Olôpârna, they spoke to him according to these words. /27/(6) And Olôpârna descended to the seashore, he and his army, /28/ to those towns. And he placed garrisons in them* and he took 8 from them /29/ auxiliary troops, picked warriors.(4)*And those towns **and the villages 9,10 Page 6 of their regions received him with garlands and dances and tambourins /2/ and tympans.(8) *And he destroyed all their temples and all their 11 idols, /3/ and he cut down all their groves,* 12 because this was the command given /4/ to him secretly by order of the king: that he should destroy and annihilate all /5,6,7/ the

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

șhāhā 4

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

war, and their lands had recently been harvested. /27/(6)* And Jôâqîm, who was high 5 priest in those days /28/ in Jerusalem, wrote to the inhabitants of Bêt Ulwa and to Bêt Mestîm /29/ which is situated above the ridge (of mountains) opposite lzr'el, opposite /1/ the great plain near Dôtâim, (7)* saying: 6 Occupy /2/ the slopes of your mountainous country, because from there /3/ one can go up to Juda. And the road was not easy for those, who had to climb it, because it was narrow and tight, even /5/ for two men, to climb (it) together.(8)* And the Israelites did 7 as the high priest Jôâqîm had ordered them (to do), and the old men /7/ of the whole people of Israel living in Jerusalem. /8/ (9) *And all Israel cried a long time to the Lord, 8 from all /9/ their heart; they humiliated themselves by a severe fast: they, their wives /10/ and their children, and every sojourner and mercenary, and those bought with money. (10)*And they put /11/ sackcloth 9 on their loins. (11) And every man woman of Israel and the children /12/ of those who lived in Jerusalem fell on their faces before /13/ the temple of the Lord. And they threw ashes on their heads, and they spread out /14/ their sackcloth before the temple of the Lord.(12) and they draped the altar in sackcloth. /15/ *And together they cried to the God of 10 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

2

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 turbans /25/ and on their heads.* and they

turbans /25/ and on their heads,* and they cried to the Lord with all their might /26/ that he mitght visit favourably the whole

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)

*And Olôpârna became very angry and he called all /3/ the nobles of Môâb and the chiefs of the Ammonites, and all the governors of the towns of those (who live) near

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?

shāhā 5

page 8

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

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8

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

country, 4/(13) and* God dried up the 12 Red Sea before them, (14)* and He led them 13 /5/ on the way to Mount Sinai and to Qades Bârna.* And they expelled /6/(15) all 14 those who lived in the country of the Amorites and all /7/ the sons of Hesbôn and the sons of Batnin. They wrecked and destroyed them with (the help of) their army. /8/ And they crossed the Jordan and they took possession of whole of this mountainous country. 9/(16)* And they drove out and 20 chased before them the Canaanites and the Perizzites and the Jebusites /10/ and Sichem and all the Girgûsites. And they lived in their country/11/many days.(17)* And as long 21 as they did not sin against their God /12/ they prospered, because their God is a God who hates wickedness. /13/ (18)* But when 22 they left the way which their God had ordered them /14/ to follow, and transgressed his command, they perished and were crushed /15/ in many wars, in a most heavy way. And they were banished to a country /16/ which was not theirs. And the temple of their God was burned and trampled. /17/ and their towns were captured by enemies. (19) *And now, having returned /18/ to 23 God, they were gathered from the dispersion, and they went up from the place /19/ where they had been dispersed, and they took possession of Jerusalem, where /20/ their sanctuary is (situated). And they inhabited this mountainous country /21/ which was waste.(20)* And now, my lord, if there is 24 (found) guilt or sin /22/ in this people and they offend their God, we know that will become for them /23/ a stumbling-block, and we will set out and wage war against them.(21)* But if there is in this people /24/ 25 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 nations, /27/ on the whole earth.(22)* And 26 when Ahiôr had finished /27/ these words, all the people standing around the tent of Olôpârna became angry, /28/* and all the 27 nobles of Olôpârna and all /29/ the commanders who lived near the seashore and in Môam said that Ahiôr should be executed 🖊 for they said: We do not fear the sons of Israel, /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 army, /4/ o our lord Olôpârna! (6,1)* And 28 when the shouts of those who surrounded /5/ him had become silent in the assembly, Olôparna the general /6/ of the Assyrians, said to Ahiôr, in the presence of the whole assembly of the philistines /7/ and in the presence of all the people:(2) And who are you, Ahiôr, and all the /8/ sons of Môâb and the mercenaries of the sons of 'Ammôn, that you have spoken these words /9/ and that you played the prophet among us as you (did) today, and told us that against the people /10/ of the sons of Israel we should not wage war, because their God supports them? /11/* And who is God but 29 Nebûkadneşar, the great king /12/ of the whole earth, who is known as the first to all men? He will send /13/ his army and will crush and destroy them from the face of the whole earth. And /14/ their God will not save them, (3)* but we, the servants of king 30 Nebûkadneşar, /15/ we will uproot them as (if they were only) a single man. And they will not (be able to) bear 1/16/ or stand up to the neighing of our horse. (4)* But we will 31 overwhelm and destroy them, /17/ and their

mountains will be drenched with their blood, and their valleys will be filled with /18/ their corpses,* and the heel (s) of their 32 feet will not stand firm against us, but /19/ they will surely perish. (Thus) speaks king Nebûkadneşar, the lord of the whole /20/ earth, thus he has spoken, and the words of his mouth will not return (empty). you, Ahiôr, mercenary of /21/ (5)* But 6.1 'Ammôn, you who spoke these words /22/* on the day of your iniquity, you shall not see my face again, from this day /23/ until I will have inflicted punishment and will have taken revenge on the people of those who came up /24/ from Egypt.(6)* And then 3 the sword of my soldiers and the lance /25/ of my servants shall pierce vour sides, *and when I return you shall fall with 4 slain. /26/ (7) Now my servants 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 with them, (9)* because you thought in your 5 heart that they will not be subdued, /29/ and your face will not see anything good. Because I have spoken and will not go in vain 🖊 any of the words of my mouth.

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\$ hā hā 6

/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)
*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 magistrates of their town, (15) those who were /18/ there(in office) in those days: * 'Ozia the son of 11 Mika of the tribe of Sem'on /19/ and 'Anbari son of 'Uthûniêl and Karmi the son Malkîêl. (16) And they called /20/ all the elders of the town. And all the young men ran together /21/ with their wives and their children to the assembly.* And they placed 12 Ahiôr /22/ in the midst of the whole people. And 'Ozia asked him to tell before /23/ the people what had happened.(17)* And Ahiôr 13 answered and told them all the words (which had been said) /24/ in the assembly of Olôpârna, and everything he himself had spoken and said /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 against /28/ the house of Israel.(18)* And the 14 whole people fell upon their faces and they worshipped God, /29/* and cried, saying: (19) 15

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Lord, God of heaven, look at their pride // 1/ and look down upon their haughtiness and pity the humiliation of thy people, and look /2/today at thy sanctuary. (20)* And they comforted Aḥîôr and praised him /3/ much. (21) *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.

șhāhā 7

/7/* And the next day Olôparna ordered his 7,1 whole army, and all /8/ the people which had come to help him, to march against Bêt Ulwa /9/ and to occupy all the passes of the mountains and to wage war against the /10/ Israelites.(2)* And on that day all the strong 2 men and all /11/ their army, one hundred and seventy two thousand men infantry /12/ and twelve thousand cavalry, not counting their baggage /13/ and not counting the men who had joined them, a very great multitude, broke camp /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/ Dôtāim to Abelmâin, and the length /17/ of the camp from Bêt Qayûmôn, which /18/ faces Ulwa until Isra'êl(4).* When the Israelites saw their 4 multitude /19/ they were much frightened and everyone said to his neighbour: Now these men lick the face of the whole earth and even those high mountains, /21/ and the valleys

5 *And all the men took their weapons of war, and they kindled fire on /23/ the tower

and the hills cannot bear their weight. (22/(5).

of the wall of the town. And some of them were watching /24/ that whole night. (6)* But 6 the second day Olôpârna led out /25/ his army against the Israelites who were in Bêt /26/ Ulwa(7). And he visited and explored the slopes leading to the town,* and he moved, 7 forward and passed beyond /27/ all the watersprings and occupied them. And he assigned and stationed there /28/ troops of soldiers. And he returned to his tent, to his people. /29/ (8)* And all the chiefs of the sons of 8 Esau and all the nobles 🖊 /1/ of Môab and 9

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the rulers of the towns near the seashore *and they said to him: $\frac{2}{9}$ Let now our lord listen to a word of his servants, that there may be no /3/ slaughter in your army,(10) because this people does not trust in lances and in /1/ their arms, but they trust in the height of the mountains on which /5/ they live, the summits of which the warriors cannot easily /6/ climb.(11) And now, our lord, we advise (you) not to wage war /7/ against them in the ordinary way a fight is engaged in normal /8/ warfare.(12) But remain in your camp, sparing all the men /9/ of your army. And let your servants occupy the water-spring flows /10/ at the foot of the which mountain,(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 10

town.(15) And you will pay them back /17/ awkwardly for having despised you and not having gone out to meet you /18/ in peace.(16) *And the words pleased Olôpârna and all his /19/ servants. And he ordered them to do what they had said. /20/(17) And the camp of the sons of Môâb was broken, and with them (there were) five thousand men infantry of /21/ the Assyrians. And they encamped in the valley and first occupied the $\left|22\right|$ water springs of the Israelites.(18) And the sons of 'Ammôn mounted, and the sons of Esau, /23/ and with them twelve thousand of the Assyrians. And they camped on the mountain opposite /24/ Dôtâim and they pitched camp from there also toward the south and toward the east, /25/ opposite 'Agarbîl which lies near 'Uz, which is situated /26/ near the valley of Mûkûr. And the remainder of the whole army of the Assyrians /27/ encamped on the plain and covered the face of the earth. And their tents and their baggage /28/ were encamped between them, a tremendous amount.(19) And the Israelites /29/ cried to their God and their spirit was deeply distressed, because 🖊 /1/ their enemies surrounded then and they were unable to flee from their midst, and $\frac{2}{2^0}$ all the troops of the Assyrians kept them encircled, infantry and chariots and cavalry (3,4), for thirty four days, and for all the inhabitants of Bêt ulwa(21) all the cisterns of water gave out and run dry, and all the vessels /5/ for water became empty and there was no water for them to drink and to have enough /6/ for one day, because the drinking water was rationed for them. $7/(2^2)$ 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 strength in them.(23)* And the whole people 12 gathered /10/ against 'Ozia and the chiefs of the town, young men and women /11/ and children.* And they cried with a loud voice 13 and they spoke in the presence of the elders /12/ of the town:(24) The Lord may judge between us and you, because you have done great wrong, /13/ not having offered peace to the Assyrians.(25)* And now there 14 is for us no /14/ help, but the Lord has given us into their hands, and we shall perish before their eyes /15/ for thirst, and great destruction.(26)*And now, call them and 15 surrender to them /16/ the town to the sword and to captivity and to plunder, to the people of Olôpârna /17/ and to his whole army,(27)* because we consent to be 16 their male and female slaves, /18/ that we may live and may not see before our eyes the death of the young people and of the women /19/ and of our sons and daughters, exhausted and consumed with thirst. /20/(28) *And we call heaven and earth to witness 17 against you, and God and the Lord /21/ of our fathers, who is punishing us for our sins, to act according to these words /22/ today.(29)* And there was a loud weeping in 18 the assembly and in the whole /23/ community. And they cried to the Lord God with a loud voice, all of them together. $\frac{24}{30}$ *And 'Ozia said to them: My brothers take 23 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 entirely. (31)* And when those five days 25 have passed /27/ and will $\mathbf{n}\mathbf{o}$ have come for us, we will will according to these words. $(^{32})^*$ And he 26

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

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shāhā 8

- 8.1 /3/* And in those days there lived in the town Bēt 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 Aḥîţôb, /6/ son of Elîhû, son of Ḥelqîa, son of Elîb, son of Malkîa, son of 'Ir, son /7/ of Natanîēl, son of Selemya, son of Sûrîsday, son of Sem'ôn,
 - 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.
 - 5 /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) *And there was nobody who ran after her or 8 who /23/ spoke ill of her, because she feared God very much. /24/* (9) And she had heard 9 those bad words the people had said to the chiefs, because they felt miserable, owing to the lack of water. And she had also heard the words /26/ 'Ozia had spoken to the people, and (how he) had sworn to them, saying: After five /27/ days we will surrender the town to the Assyrians, if the Lord does not show them /26/ mercy.(10) And she sent her maidservant, who was in charge /29/ of all her inner rooms, and she called 'Ozia and Habrî and Karmî 🖊 /1/ who were the elders of the town,11* and they came to her. And she 10 said to them: Listen /2/ now to me, chiefs of those who live in Bêt Ulwa, because /3/ the word you spoke today in the presence of the people was not right. /4/ And you have sworn oathes to God and said /5/ that you would surrender the town to your enemies, if in these five days /6/ the Lord will not come to our aid. (12)* Now, who 11 are /7/ you, that you tempt God today /8/ and that you stand amongst men in the place of God,(13) and that you attempt /9/ to understand the thought of the almighty God, which no man can ever know /10/ or understand?(14)* See, the depth of the heart 12 of men /11/ cannot be fathomed, and their inner thought cannot be grasped. And how (is it that) you examine God who made all these things, and that you should know his thought /13/ and understand his purpose? No, my brothers, do not provoke the anger of the Lord our God, /14/(15)* because if He 13

is not willing to help us in these five days, He is /15/ powerful to protect us and to succour us when it pleases to Him, and to crush /16/ and to destroy our enemies in front of us.(16)* You should not think 11 that /17/ the plan of the Lord our God is poor,* because God is not as a man,/18/ that 15 He can be threatened, nor as a son of man, that he can be soothed,(17)* because /19/ when 16 we are awaiting his salvation, we must invoke Him to help us,* and He will hear /20/ 17 our voice, if it pleaseth to Him.(18)* Indeed, 18 in our generation nobody rose, and there is nobody /21/ in our days, nor tribe, nor family, nor clan, nor any /22/ of your towns, who adore gods made by hands, as /23/ happened in our past days. (19)* And for that 19 reason our /24/ fathers were delivered to the sword and to plunder, and before their enemies their fall /25/ was very deep.(20)* But 20 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 to all those who will abduct us.(23)* For our 21 servitude will not have /4/ a good effect, but our Lord will make it (a cause of) contempt and scorn.

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shāhā 9

/6/ (24) And now my brothers, let us set an example to our brothers, for their life depends on us /7/ and we are responsible for the sanctuary and the temple and the altar.(25) But above /8/ all this we must please our God, because He puts us severely to the test, as /9/ He tempted our fathers.(26) *Remember everything God did with (regard to) /10/ Abraham and Isaac, and all that Jacob in Bêt Nahrain, /11/ happened to herded when he the sheep of Laban, the brother of his mother* because in the way /12/ He chose to put their heart to the test,* He also (acts) with us.27 It is not for condemnation /13/ but for correction and admonition that the Lord afflicts us, because 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 sagacity long ago, and that the thought of your heart is good.(30) /18/ But the people is very thirsty and they forced us to do what we told them /19/ and to swear oaths which we cannot break.(31)* And now, pray /20/ for 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 cisterns may be filled, and we will not perish anymore. /22/(22)* 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 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 33 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 3.1 '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 9.1 booth of Judith /2/ and desended and went to their houses. (9,1) Then Judith fell upon her face to the ground /3/ and put ashes on her head and rent her garment and uncovered the sackcloth /4/ which she was wearing. And it was the time when /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. 2 Thou that gavest a sword in his hand to take vengeance upon /8/ enemies of a foreign race, who had violated the womb of a virgin /9/ defiling (her) and shamefully uncovered her thigh and disgracefully defiled her womb. /10/ Because Thou hast commanded that this should not be done(3). because of this Thou hast delivered /11/ their rulers to be killed and Thou hast avenged the blood of thy beloved one by their blood /12/ which Thou hast accepted. And Thou hast stricken the servants with their masters*, and on /13/ their seats(4) and 3 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. My God, listen also to me, /17/ a widow,(5) 4 Thou hast *because brought the first things and the later ones /18/ and also (what came) after them; and Thou shalt also bring about that which will happen in the future. /19/* Indeed, (what) Thou hadst 5 thought came into being,(6) and Thou devisest (it) and it stood before Thee, and Thou callest /20/ them and they said: here we are. Indeed all thy ways are good /21/ and thy creatures were first in thy mind.*(7)And lo, 6 /22/ the army of the Assyrians is numerous and they glory in their horses and in their chariots, /23/* and they boast of the power 8 of the infantry and they feel strong, relying on swords and lances /24/ and shields,* and 9 they rely on bows and on slings* and they 10 do not acknowledge that Thou art /25/ the Lord who shatters wars,(8) and Lord is thy name.* Thou, crash their army /26/ by thy 11 power, King of the worlds, and shatter their multitude by thy strength. /27/ Humiliate and break down their power by thine anger, because they plan to defile /28/ the sanctuary of the habitation glory of thy name and to of with iron /29/ the horns of thy altar.(9) *Behold their haughtiness and look upon 12 their pride 🖊 and let thine anger come down upon their heads. Give to my hands, those of a widow, /2/ the strength which pleaseth Thee.(10)* Crush the slave through 13 the deceit of my lips, /3/ the chief and the servants who flatter him.* Break his power 14 through the hands of a woman(11)/4/* for 16

thy power and thy strength are not in the

number of warriors, /5/ nor does thy power to help depend on powerful one. But Thou art the God of the humble /6/ and the helper of the poor and the supporter of the weak, /7/ and the saviour of those who are without hope and perishing. (12)* O Lord, God of 17 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, (13)* and give me that I may mislead and 18 deceive, to kill and to destroy /11/ those who rise against (the people of) thy covenant and against thy sanctuary and mount /12/ Sion and the country which belongs to thy sons. Indeed, they contemplate to treat thy sons in a hard /13/ and bad way.(14) And make that the whole nation and all the tribes of the earth /14/* know Thee, Thou 19 who art the God of all strength and of all /15/ power. And there is no other one who protects Israel except Thee.

shāhā 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 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 *and she washed her mouth with water and she anointed herself /22/ with thick anointment. 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 ornaments.* And she adorned herself beauti-4 fully, /27/ to attract the eyes of the men who would see her.* And she gave to her 5 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, Ḥâbri and Karmi.(7)* And when/4/ they saw 7 her and saw that her face was changed and that her garments were changed /5/ and that she was wearing her beautiful clothes,* they 8 were filled very much with admiration of her beauty. /6/ And they said to her:(8) The God of our fathers may give you mercy and grace |7| and bring to consummation your cunning plan, for the glory of the Israelites /8/ and the exaltation of Jerusalem.(9)* And 9 she prostrated herself /9/ and adored God and said to them: Order now to open for me /10/ the gates of the town, and let me go out to carry out the words you have spoken /11/ to me. And they ordered the young men to open the doors for her, as she had asked, /12/10 and they did so.* And 10 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 through the plain* and met the first post 11 /16/ of the Assyrians.(12) And they arrested her and questioned her and said to her: What tidings do you bring /17/ and to whom do you belong and from where do you come and where are you going? /18/ And she answered them: * I am a Hebrew woman and 12 I fled from them because /19/ they are ready to surrender themselves to you as food.(13) *And I have come to (see) Olôpârna, the 13 general of the Assyrians, to tell him words of truth. /21/ And I will show him a way he can take to conquer this whole mountain, /22/ and he will not loose one of the men (text: sons of flesh) who are with him and not even /23/ a living spirit.(14)* And when 14 those men heard her words and looked upon her face, /24/ they admired her beauty very much and said to her:(15)* You have saved 15 your life /25/ happily, having come down with speed to our lord.* Now therefore /26/ 16 come near (and) go to his tent. And men from us will guide you until /27/ they deliver you into his hands.(16) When you shall stand before him, do not fear /28/ in your heart, but tell him and reveal him your words and he will be good for you. /29/(17)* And they 17 chose from them hundred men and they accompanied her and the maid-servant ₩/1/ who accompanied her, and they brought them to the tent of Olôpârna.(18) And /2/ the whole camp got excited, and (the news) of her arrival spread in all /3/ the tents and the men came and surrounded her, whilst she was standing outside /4/ the tent of. Olôpârna, until they had told him (all) about her. 1/5/(19) And they admired her beauty and listened to her words, because

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.

shāhā 11

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

themselves. (3) Now tell me why you fled /28/

from them, you came indeed to save your life. 29 Take heart, from this night acuceforth your life is safe. (*) because there is no one who will molest you 🖊 1 and 1 will treat you as the servants of my lord are treated \$ 2 10 And Judith said to him: Listen and hear the words of your maidservant, and let vour maidservant speak 3 to you, and I will not speak lies to my lord in this night. 4 (*) And if you listen to my words, everything will be accomplished by vour hands, all that 5 God will do with thee: and as long as he lives, my lord will not fail to achieve his plans.*(1) Indeed, by the life o of Nebukadnesar, king of the whole earth, and by his power. I who has sent you to restablish) order in the whole earth, so that not only men 8 serve him by your activity), but (that) also the animals of the field 9 and the cattle and even the birds of heaven should know sing Nebukadi resar. 10 through your power. *(3) We heard indeed of your wisdom and the cleverness of your heart 11, that are known and proclamed in the whole earth, for you 12 alone are good in the whole kingdom of king Nebûksoinesar. 13 (being a man) of admirable knowledge, and powerful in the conduct of the army 14 and in war. *(1) And now, my lord, the word Ahior spoke in the assembly 15 in your presence, is true, Indeed, we heard his words, because the inhabitants of the town received him 16 and he told them all the words he had spoken in your presence. 17 () 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. (11) "And now, 20 in order that my lord be not

unsucces jul, I make known to my lord 21

1,376, 55

a fact: Death has befallen them and a great sin has struck them down /22/ by which they provoked God to anger, perpetrating it. (12) *Until now, indeed, /23/ (though) they did not 10 lack nourishment, nor lack any food; /24/ because drinking-water is lacking to them and the water disappeared from their cisterns, /25/ *they have planned to lay (hands) on their 11 cattle and on all /26/ God taught them in his laws that they should not eat (it).* And 12 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) *Wherefore 1, your handmaid, /7/ seeing 13 and understanding all this, fled from them. /8/ God sent me to do with you something of which the whole world, hearing it, will be astonished, /9/ (17)* because thy maid-14 servant is fearing God /10/ and serves the God of heaven night and day, and propitiates /11/ Him. And now, my lord, I remain with you, but your maid-servant /12/ will go out every night into the valley, and I will pray God,* and He will reveal (me) /13/ 15 and show when they commit their sins against

16

17

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 aganist God, He will be no more /16/ with them, nor will He help them. (19) And I will guide you across Juda /17/ until you reach Jerusalem, and I will set up your seat in the midst of it. /18/ And you will lead them as sheep without a pastor and no dog will bark /19/ against you with his tongue,*because this was revealed to me in my spirit (text: knowledge),/20/* and I have been sent by God to reveal this to you and to tell it to you.

shāhā 12

/22/(20)* And her words pleased Olôpârna and all 18 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. /26/(22)* And Olôpârna said to her: It was 20 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, *and if you act * as you said, your God shall 21 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) *And he ordered his servants to bring her /3/

Page 24

*And he ordered his servants to bring her /3/ to (the place) where the silver vessels /4/ of.

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

any of the officers or of the superintendants.(11) And he said to Bâgôa, /26/ the eunuch, who administered all his possessions: Go /27/ now and persuade that Hebrew woman who is with you to come /28/ to us, to eat and to drink with us,*(12)because it is a shame for us to 11 permit /29/ that we have no intercourse with a woman like she, for when 🖊 we do not touch her, she will laugh at us. 13 * And Bâgôa 12 left Olôpârua and went /2/ to her and said to her: Do not refuse now, a beautiful maid like you, /3/ to come to my lord and to be honoured in his company. And you will eat and drink 4/ wine with us and you will be merry with us and enjoy vourself. And today 5' you will be held in honour like one of the daughters of the nobles who attend in the palace of king Nebûkadneşar.(14)* And Judith said to 13 him: And who /7/ 'am I to refuse, and to speak a word against the order of my lord? */8/ For I am anxious to do all that is 1.1 good in his eyes and I will do it with care. /9/ And this will be an honour for me, until the day of my death.(15)* And she 15 rose /11/ and arrayed herself in her apparel and all (her) female ornaments. And /12/ her maidservant approached and preceded her and she went and spread on the ground before Olôpârna /12/ the lambskins she had received from Bâgôa, to lay down /13/ on them, to eat whilst reclining on them.(16) And when Judith had entered, she reclined /14/ on them before Olôpârna. *And the heart of Olôpârna quaked /15/ beca-16 use of her, and his soul was disturbed, because he desired very much to die /16/ with her, and he had looked for a moment to meet her and to have intercourse with her, from the day /17/ he had seen her.* And Olôpârna said to her: Now drink and be merry with 17,18

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

head and said: strengthen me, God /12/ of Israel, on this day!(8)* And she struck his 10 neck /13/ twice with the sword and she cut off his head.(9) And she rolled his body from /14/ the rug which was on the bed and she took away the embroidered mosquitonet from /15/ the bed-posts.* And a moment 11 later she went out and handed to her maidservant the head /16/ of Olôpârna,(10) and she put it in the bag of the food they had carried /17/ with them.* And both went out 12 together, as they used to do /18/ at the time of prayer. And when they had traversed the camp, /19/ they went around the whole army and went up to the town Bêt Ulwa. /20/ And they went to the gates(11) *and Judith said to those who were watching 13 /21/ on the wall from a distane: Open the gates for me, open for me! /22/ Our God is with us, He is with us, He who gave strength to Israel, and power and vigour /23/ against his enemics, as today!(12)* And it 14 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 of the town,(13)* and all of them together 15 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 and let them in, /28/* and they kindled a 16 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. /2/ (5)* And taking out the head from the 19

bag, she showed (it) to them and said:

Behold the head /3/ of Olôpârna,

Page 27

the

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

şhāhā 13

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

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

warriors, came out /16/ and spread, following them swiftly.(4)* And 'Ozia sent runners /17/ 4 to Bêt Tûmāsta and to Abelmaim and to Hûba and to Qe'îla and to all /18/ the territories of Israel, to announce them what had happened, (asking) /19/ 19 all of them to come out swiftly (and) with speed against the enemies and destroy /20/ them.(5)* Now when 6 the Israelites heard (this), all went out together /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 mountainous region, because they had heard everything which had happened /24/ in the camp of their enemies). And those in Gil'ad and those in Galilee /25/ set out against them and persecuted them; they were much stronger than they (were) /26/ and they struck them with a mighty blow, until they reached Dâmaskos /27/ and its regions. *(6) And the 7 remainder of those who stayed in Bêt Ulwa /28/ attacked the camp of Assyrians and plundered it and looted it and enriched themselves much. */29/(7) Now the Israelites, retur-8 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 booty.*(8) And Elyaqîm, the high priest, came 9 /3/ and the elders of Israel who lived in Jerusalem, to behold the benefits /4/ the Lord had done for Israel and Judith, and to greet her.*/5/ (9) And when she went out to 10 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.

şhāhā 14

/10/(10)* And when Ahiôr saw everything God 12 had done for Israel, he believed in God /11/ and he circumcised the flesh of his foreskin and he was added to the people of the house /12/ of Israel, until this day.(11)* When it 13 became morning, they hung the head /13/ of Olôpârna on the wall,* and every man 14 took his arms, /14/ and they went out on the slope of the mountain.(12)* And when 15 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 superintendant of everything he had: * "Come /18/ (and) 16 waken our lord, because those slaves have dared to come down /19/ to (wage) war against us, in order that they may be wiped out completely and perish from the earth. /21/(14)* And Bâgôa came and went (and) 17 knocked at the door of the tent, because he thought /21/ that he was still sleeping with Judith.*(15) And when nobody answered 18 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 he rent his clothes, (17)* and he went to the 19 tent where /26/ Judith had stayed and did not find her. And he jumped out to the people and said /27/ to them. (18)* "The slaves have 20

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deceived their masters! A woman of the Hebrews has done a shameful thing /28/ against the house of Nebūkadnesar, because, lo, Olôpârna /29/ is lying on the ground and his head is cut off from him." *(19) And when the generals of the Assyrians heard his words */ 1/ they rent their clothes and were much afraid /2/ in the midst of the camp. (15,1) And when those in the tents

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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

(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."

şhāhā 15

13 /26/(11)* And the people looted and plundered the camp of the Assyrians /27/ for thirty

days.* And they gave Judith the tent of Olôpârna /28/ and all his silver ware and his bed and his furniture and all his property /29/ and all his animals. And when Judith received (them), she put them on her mules // 1/ and she also made ready her carts, and her maidservant heaped (and) placed upon them all that /2/ had been given to her of the booty.*(12) And all the women of Israel rushed toward her /3/ and blessed

her. And they choose among them a group

Page 31

15

14

of praising women, and they performed /4/

16.1

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a dance before and round her. And she took twigs of palmtrees in her hand /5/ and gave (of them) also to the women (who were) with her. (13) And she put crowns of twigs /6/ of olives on her head and on the heads of all the women (who were) with her. And she 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 said:* Praise my Lord, with cymbals, sing to my Lord, with tambourines; praise Him with a new song of praise, /15/ exalt Him and invoke his name.*(2) God, who stamps out wars,* /16/ He is the Lord, (Thou) who placest the camp of our enemies in the midst of thy people, to save /17/ us from the hand of our oppressors.(3)* Assur came from the northern mountains, he came /18/ with his numerous army; with their great number they blocked the valleys /19/ and their cavalry covered the heights. (4)* He said that he would set fire to my territories and /20/ kill my young men with the sword, and shatter my children against the ground, /21/ (and said) that he would send my young children into captivity and seize my virgins to be dishonoured. /22/(5)* The mighty Lord spurned them, by the hand of a woman He confounded them. (6)* It was not, $\frac{23}{\text{indeed}}$, 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 beauty of her face.(7)*She took off her widow's 9 clothes, /26/ to take away the miseries of Israel.* She anointed her face with perfumed 10 oil, $\frac{1}{27}$ and she bound the tresses of her hair with a headband. She put on delightful 11 clothes /28/ to beguile him(9)* and her sandal captivated (and) seduced his eyes. And her beauty captivated /29/ his soul. The sword cut through his neck(10)*and the Persians trembled 12 **∠**/1/ because of her boldness, and the Medes Page 32 were crushed by her strength.(11)* Then my 13 oppressed ones shouted, /2/ and my weak ones cried and the Assyrians trembled. They raised their voices and were crushed.*/3/(12) 14 They stabbed them as a young maiden, and as rebellious slaves /4/ they killed them. They perished as by an army of the Lord God, drawn up in battle array.*/5/(13) I will 15,16 sing to my God a new song. Mighty God, Thou art great /6/ and worthy of praise, mighty and wonderful in (your) strength, and invincible.*/7/(14) All the peoples will 17 be subservient to Thee, thy whole creation will serve Thee. /8/ For Thou didst speak, and (everything) was, Thou didst send thy Spirit, and it established them, /9/ and nobody can withstand thy word.(15)* The 18 mountains quake in their foundations, /10/ with the water, and the rocks are dissolved before Thee like wax.*/11/ But for those who 19 fear Thee, Thou wilt be merciful.(16) For every sacrifice is too small /12/ (to be) a fragrant smoke, and all the fat is insufficient /13/ for a holocaust. But he who fears the Lord is always great for Him.*/14/(17) Woe 20 to the criminal nations that rise against my people! The almighty God /15/ shall crush them. On the day of judgment He shall punish them /16/* and deliver their flesh to 21

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

shāhā 16

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

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

END OF THE BOOK OF JUDITH

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

Amen

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

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というかなられるかい

معسا والدهد له و معلمه و ده دد به د معلف و المه دد وفع والعدام عديدوا عدد عدا وف ف عدد : عدم عدام والمواقدة من واحداد عد حوادد مد مداد د مودد مذعاء المؤندوب معاقد صلي عمر سمزة الدهاسهم عل فر صلفا الله و المذهبات عم العسم عدد ده واسم - a sen sa. Lisable Ligha Les ses de de mil lien معجود لعن فرد. بالد ومد و الله سمم معدم الد. الا سلا اذ عاد م عدم الله و عم بعال الله ١٠ ا م المعدم مد ودوما ي فال العمام د دا سعد وداده الا د ودو الد المنا as motion of the representation and and as چهد هما و دول ماد که ده ای دولت دو دها. وصويل . ما مدود في عود و دناك عمناه . دا مهدمد المن وديده، واقته الله عاوده واقته عما . Am Lilpertula. Azz dista la la cara amos amos مبدد صابي الله دامه و عد ذا هم سد ذ. ذه مد داسته المن وعالمته وعالم الفي وقعه فالوالد المان على جهددا د صده دها. د مصعب دا فند دندا. ه الما دعم داخل المعداني. محمم الذخل فيدام ، الذك و منص لامط وافد علم. معلموم عمم وافد اد حديد. العداشدة جسملا لموسم . العدة عدم و العذ بدر ولد الله عد منبع الم عدم عد معد عدم المنعل عدد المعدد المعدد الم المحمد مستدي لفيا الفرود معافي وفي مستديد الفيا خديد: بن د دده عد مر وهدد د د د د م دومه اعد داره alper es lacies chas sais lacis. o chas ous e ini al woi! eit out call out lowall اموا هود: م دهده ارض د ا درم ماند د سامن . ومالموسعه معنفد معلما المد معلد: المعطف معدد ملدنا. معمد تدمده عيد طلقة داماه دعه لقط مدعدب

وملته فيموده

ما المسعور عده دورس و هلک حد او حد واه هاد.

و بعد حده دهده و حعلده او و باهد و باهد و باه هاد.

و لعماله حدد د صلحه و و و العمه ها و و هدف المناهم عدم و العلام عدم و المناهم و المناهم و و المداه و المناهم و المناه

からのかい とうか

لسعدا ، ه جعمه لله د د مد مد د د مد . معجده تده مسهود. و ملامه واه دجه عب مله at or elle or ج صحفت الما لم المال الحدد عدد عدد عدد عدد الم 2 Apropilas or or or or or of the man of or o dice: aculada ros a etro mes. acias cesso asse. ه دینه جماعیمهد ب صلحه ماره: دنه مد جمدب ماذنه جمذ سه عد صد ، مصرا بدالا عصام د مصدود صلف، د بباحد ه به عمم مد دانه ا ذ مد به معدب د اعدامه : اسعاء د بعد ما بعد ، معدا لدادم جحدة من مذه د عدم مان ماحد عام عصه ملك لاص ا ذوا د مستحمره ، مانه د د ا عم لحمه ، مرور ك ه حد علم لعيه عد لموم دلاه صعد ١٨ د ديم المسهد لصمانه صعد مددد در فجله الله معم معلمه لده، لقه دده و للمحلاء مداذ مه: لطاء م معمد هنم د الد عمده و له بهده ليداه قومه و مورد د د علم صعدمان: عذا تدهم عبر خ طف، دامه ذه نهم يد در مد مد مس مطهد عمل لدد العبدي دسك. ذلك مدر معمد بمراقع ، وهمهم د ددد عم ذحه يد لقد ماذ حمد . مراقه مد ملاول مدافن طين اذعه د معذده : مد طامم اصد د موسه ما عمله لعلم قومه: ويلامذ لمم ديليم لد اذعه وظلم م نعمای صمه علم بعد و مسعداید لنافد وطن x is cilly embidue of the Loa legal a husto co le con maistre : a estada enteroa a espetado م مدلاتهم . و دل داود ا د مدلك و الذف مر مدلدة مب Januarin

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is if it have y م دور الموادة و عدم مع مع المواد ع معدد الموادم و عدد oc en milan: a less est e mate el Anciet. a cett leci لذنه لعدم مد مد مع المعدد و العدام والمراه والمراه والمراس معمد بالنب د الله. وفد على و ده الا الا الماء الذيعة النب مراده و معراهم و المناع المم العالمة المذدل . و د دد إنال و مودور و دو الناد و العدو الم و يه معدد المره و المحدد و الموز والموز والموز والموز والموز والموز و الموزود و الموز على . معدد عد و دوا مده دا العد معالمهم و له بعد ه ووه وملا لدل إحدا لعمله . م ده ودد م ده وده در د طلقه هم ايم مولي الله معجه مع وبعده رمه مسلم العدد دار و لعصد مد العلف، تحد مد در د و العدمادية الف وطنه اذ مد و مدد دد : حمد دده م دهد عد م دد الله طلقنه لحدة عد دهد م دوم مصمم سلمله دهد cooperation as it is alique of it was year was صنعد تصليمه ماره م. و عجم بدر سعمه صد ديم ماليلا مه ص عدافة قصده د دم عليله . معده لمعدل دم عليله. حمدد در المدا د داله مه د مر مسلم د مسلم علما. ه دِ دَدُ للله سله: لذ بله ملفذ عه ماهذ ددما

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ه عمد مر الله د ١٨٠٠ مسدد الله د و الله د و عد الله المامم ديد داميم و لدندا عصدل : منم و نعذب مده لومعد مددد: بعرامس ددر لم اد مد وطدت. و بعد هذما و عدده العلم عدد ب وعدد لدام عدد المام طسمفنه املم د عد لمد نسله امه د ددده د عد مده د مها لنعد . ما ۱۸ مارسد او للاسفاد، و صلحا. مسدت لدامن منه د بعده لعدداده ما ١١١ حدف Education a servery a land doese. a se l'es des sa cis. مالمحدد بعدد ددا ماسد لعلمم حن طدر مراه مد لعلمني طعدنانهما . معده و مهلاه ادادهم بالمد عهم ماداته عسام. ه سم العمدم دد ا معمده حدوندا دسيدا د سالم. ه المام سعالم م المعنه م المدند معناهم سعد و للمذ يهم يعد . والعدد معم و المود معم والمؤند معنوم مدد لسفل ، مالعد ناهمه جو: ممالا علىفندم حصوصة د سد ده . و معلم د ساما ه د شاما مد منصب دِ مشد ب تهدن بصه: المدم دام دم مده و دم مورد مبلا معدد من د معدد مدد صنت : مدل طعم زه مع د نعنه تعلى مدين و دي عدود و دي عمان و ديد وا . موسله مديه على . معدده لماره / مؤلد ا دهلا دعلمه ممامد ميد. سع جفره براب د بحددد سرد مدفه دده . دمل همد مجسب، الا مجد لراب د عدد تدسيس، الا دانه اذ حم e en Accocé, o chon mals, o lais? e rece, : aris ممه ذبه و ملام ملذا د مسد و مله عليه عدميه . _ عجد لم اسفى د عصد دسنيه . ٥٥٥ عد نام معدد م جعدته الم الاه ولا حرال فدر وعفد صفها وحد الله . مسماء له ور ذي له و نعد : الم مسلم لعد نداد مد مدمد حصد طلد ۱۸: معد صده عيدة بدر لحدًا لخد عد دميد و محدم عد عدا ها

かからい まくりかつ

ه عدة خد د دامع عداده دامه و دانك ه د هده معالم هد حدد . ه جعد ادامه وسدانه و دانه و د ناهم و د ناهم

معبده دنن معذبه صعم د معنفه عدمه عدمنه معبده اله له له که ذیر مسلم جدومجریه طخه جدماه د عام منتنف د دمد المنام مردد الم لسفاد : و جد مدمد لامندلهم . مجسله عيد حد صد مداد ماه ميلك مه ذعلم ماك مهلا معلى د مدنه مراهم ، موحسه ه عم المعملد. محمد حد سلما: حلا جعدم طلبل Air Kan ceso: Parse os reales apor porte a طلعد موذا و معدى د مده د الله عدى و الله عدى الل د صد دست . افعد سد الآم الماعد عد اصمه . ما المسد ذه صد Lasape. aspèc letra dusies & sace. Marcal ج صم سمذر: فالم علمه م فلمست فلمحد فلعذم ولاده له در منه د عليم . ماسجه لدلام مذعه ١٨٩٥ د لموده ذعه: مسعد تعدد المدديد و دمم. مراسد الب ابه د لعدد در ده د عدم معد سد البدر سيند رهد. ه در من العدم درو ده د دد : دون د د المرون عدد مدا ته معدد علم: لعدد الدماملم مليم معمد من دارهم مدهد مد معدد در الم محدد الم محدد

「いうとでこうとこん

وعدما رض ذدم بد ند بد جو المد دو ا فد اسه جو -صعفند معم جهد في المن د لمادم ، طلا د مد ماص ي ١٩٥٥ مركب ليهم د. ولي ويسمد ١٩٥٥ مريا ا مذيب ك مله ج مقلصه . مولد ج مهد ١٨١٤ م مدة ما ليه ١٨٠ . ١٥ -للاذب لعذم لبعمد احسدا . معجم معن مهذا لم المعدد دومد لامم معاصم دامد مفدد وهذا ج ملته عصد ج معدمل صعم ج نمام صفه صده د عالم a pur cho met at land disse caramant i ent celso لحصم ، عجمه دهغهم حهم د دد، روبم معندم معدد عصم: معل ملم مد ما لبدر موحد معدد معمد عفد عد معقدم ، وحد إحدا جمعد ما ما مالا: ماللا صرصعم ج خصد ب ١٥٥٥ مد علم: علم عدا فنام عجر م داره ج مد ما د صد ماده ما د د د د د د مده معدسه المعتنوم عجم المحلال جعذب المعجمة معنه معنه . مراحم المرا المنافع جمعة ملاء وسيدا: جالم بالد مله و ندم لسيه هنه ه يعننهم لعديد : ه صد نداه د مذاه مسب hier o lasicar tooner o hoor! o harolt ledan . a sace acis a latra, anglisaly visa sace. المن معدد جرامي معند معدد علي المنافعة علم معدد من المنافعة . معدله عدم جمه مد غلم دعدى سلمك اسددل. صدني دين در معمندي دد ا مورد به مه هفي سينم صمدت صمه مغدا علمد دا سمه الا: ه بدداه معدم ب حننه د حصه ، ما ۱۸ موم مراصد مد مدهده مر نقده م عد ذعمه م العم اصمه لفط صديم بدر عله سلمم ب ج يمده ذ للحمد لدلاء صماد د معد بد مامام د د الموله ولا فدسلاد الموذيد ما الاطذ ليه: داملامه دمن بهذرك ما الملحه لعددي معدده -لمسلام و لصحدة ١٨ جهدة ١٠ مسعده دمدة لد مذموه

دمدار درمد الم

ماهد الماه ماه في معدد معدد المهدد المعدد ا

محدي لاسمة و عدي و عدم ما وديام . وعدد مول دد عدما مر دهم و بعده سماه و حدما مد الله عددا طال سعد الله و منه و منه عمد در الله الله الله المومد طالما د الله مد عمصه د دده به معدله المام الم a just a clais a sense a sens a coul a : طلا ذاك و د القعد العامل الماجع المعام المعام درامهم صعدا مصعدت دي ف دي د علي يه ، الله المساهد اء دسه والنازوا دسونهم ومعلوه للامد دهونها للدلما مع داعمه د مه اها وها الله عداد مع دادند عنظم على د والعد لعم العصم ، د عصم مد حده الماهم معدم معدم الم الم الم الم الم مديد و وعدم معامله معدده ه دهندی مهدی ه ددمند ا هفاید الد . ه دسهم المها ذب طلا خدمه درموا در درد درد و دسر . صدر در مافع as die en o man des lessisses estas els. ois - soule asis a parast & lasist deise loom ص ذع ماطسده لحم سدنك مه معدده المب

لا ين ويموديم

على فعلعمظ ، ما محمده المعند معجمه الم عفد عه م الله الما المعمم. م صنعت الدان اذ مد و صوفه. صنفها. ج لله لاصب العصمة. ما قده ما قعم الم طوق عد باد دام كه و الله د الله د الله م الموعد د مه د د الله ما محمد الدامة معدم جعدد ممم حدد در مدد خاصد عدم المام دنن سعدم و دنن دهد : به ما ودجه ا دم دسامه . ه! فيهم مهدده بعد عجمهم لدينته ملاذوي مليدة ها م لعجم المنام إذ إم هيه . محصده دره وعد عدمم م فالمع ما المعدد معدم المعدد من عصوم الذال والمومم المعاد وهد مولك المماس وج حب اخسهم حب امدسان اس اله جرفهد المعب المحم د بهلذم : معدده عد هم عدم الده ما المحمد المح وهد در مهلنان مهلناء ما خد مهد واعدد در ج لله جيلام ، مصحة جا لمصحم بعد مصور لدنعه . ــ ه صد ننه صم برالسد م دداد فند، ه افعه دد الم وده لقط المصمة : المحديد مع جمدة ، وهالمه مع المختم الدمخة داماحد دهمافد . ماسجه ما عمله صمد علم المد دا مماس طعد عصم . معمده مد خده دا المه فعمد جسد مد مصر موراد. مصعد طدر الم والم والم والمعدد حدمد رفد : وطفعلم حدادهم ، بهدم د رفوع الموف المومللاد و بعم و نعذ لا معم الم دم المام الم الله معدم و المعدام المعدا ج لعد، مصد إ يم المحموم : ويعمدا سب سعد المعتدى : عد إف مانه اذعه .. مصورا و دو س اسمد عرد العماله فنله روليه ، خولام معند رونه ج سج ذب معدد، دامله فاذبا فاح رصفا: ما مده د فددس د امله فاد داد و دامم ذیدی رودم د مندن دهدد مدی محصات: العصصهماره

5

ولادي فعده دعو

السهد والد ومعده على د منادم مر دين مهذال نده الله الم مع سنا العذد، مولد الم د ه صدة المعدم بيعم عليهم معدم مناده السام صن اه له هد د دد م دد عموب ده دی د ده دم د سد دد ـ المعمد لله تحديد ديموند ، ديموند المله فالذك ذف بسل جاراه ديد لا سهد: هجم على ويعد والغلالين --ه عجم طبعد . م عبه عبرم المساعدة السعد ه داره حلت صفاحه ما لمنظم وحدة عصم ، جو طلاعا لمحد فكا والب ماماندسدد اب د مصعب ماعفمال ، د لمعدل عف ج دن معذما لي بعدد: صلاحالفهم صفيما لاممر. ه ميده سي المحدد ير المن المعمد و الماد مولاد م الم ج دانه اذ حدد امد و جوابط مجمد كداده د ددد ساله و دولا و ده عد ا عم بدا عن دانه ا ف حد، والسا نعدة ما المصم معالم سهر بعدد المعدم دد دي سلام عصمرا عمر الم المه و المحدد سج و ملي عصددم اه تعميم عجم برمك جمعه الكا بلوه و معدد المه: مله ذروم دد مع حر ج معمر ، معمد مروم ده فلا مب علد نام ، مان ماهم معدما د د المحمد عدم ال عددم دردم: افذ بدودد بي ف بعدد د دلسه اذعه. وحديد العد و الله عن عدد مدا معدد معدد مدا عناجه اسمذ عهدا ج عصم: وفع ج علله ظله وللم فنمعه د حدله عدماسود افت مادد مد شعدهدد. مخصه دا محد بردمه ورباهم فد محه د بوبع د مواحد د بعدن در دناله: ورافل عم علىلىنم إهداه داره معد جب نه حلمارم بحذر به صديد ، م معبده به حسد ک بر صد ندم د معدما د معدما د مد مد مد مد مد مد مد ؛ عصمم الاحد: علد د معددنا حلحب د الى صه ددعب له سونه ا ونه حلده ، طلام لمذ ، ولا نقل صدم صب

در در در ما در ساه

فلل ج فمصن

:0 : Lung:

ه هيم اله اله هد ذ ك لنحدة فرس رونم د صنعم ومه معدده: د دا سجودس له سمذ ، و نه علم نطبه سب عجمالمله إ و يعلمه سرم مديد د دين معاد ما سد محس لحد ي المنع بعقد ا جاء أه عدد دير. ما قصوص لعد مد معم مك العمديد ما عمله مر دانه قصديد ما وله حجمه لها ذ عب مارطه العديث، د منه اله الم دامه معد المساط به ديم اعلما مد بدا . وحد مبوه ا بعن مد بدا . عجام احد ا وسعم: ف نجمه لحد مع معجسه عد مدمه من د مامد، دل لدة ا جغدا معدد ماسمون لعمدة عد صديد: معده عدمم دين في رون مع دد اهدوهد لي سود. ه ودده د بالمحم دسدل . عدم جرافد : معدمه د د عدِ الماسة صر المدار. ما وله لصم لفه طفرهم. سهم कार्विय क्वत . अनकेम क्ष्यत १८११ क्या में केल्या संघ ५२ ' مع المحدة العصوص مصحم العديدا، والمامس ور عنصوص عذم دوه و ده د محمد المامع بورم د محمد معددت حد عماميند له ود صد حد طلعه دلا ، وجده لعلامم عفاء ج صوبده الدمه العدم دل على الم ه بعنام م دننام لديمين ما عبيده سي م مونده حصي عدم د داده عدد . معه المه حدونه د به صد مدد مد معنى صعب لجديد ، محبب اسمد مه بعد لعم دلعنه منك د ديميم داه له هد ديد و ديمن وله جاعد وم و فيلا تصويدا ذه ذود ديم اله ذي مده د مده معمود لامه ذین ممر جعظی د حمد نسد د مداد مدودنی कल्य दीर्नादेवद्य कर्षाविक कर्म द्रांत कर्म कर्म कर् معذبلا . و دوله ما معدد مدا فنتمم . ه معدد الدام. ملاه دد ا فدن عذمه الما دعوس : مده د معدموهم

حمد وحمد ده

o especialistes of the state of

· 5 : Luny o ho as sucis ear salos es lato meto, a later and rive as the lace carto a wash o at al alas. م لعبد سيد لدارم معققة م المخدد م العساديد بعد العات عذبا ما عملم عنوده ونه دانعم المقال مساله اي دواره न्यान्य क्रिके स्वारं हार्य देविक राज्य कर्ता क्रिके । कि । क कि उन में स्क्रिंगिक : कर्रिक के निक ने ه مالذ مر لعد العديد المعلم المعمد معدلك المالية المال معده حدهد و مدر المد صداه المام المعدم معدما . مد وسديد الفيد د فينه . وإ المحدال مده حدهد و مدهد الله و مديد الم عبد الماملة ومالنع ومعودة لله وافتاب المامد وسي c exactle of Explains we are land on the لم صحل عمرة عمله. حدة مصفرال درم حدم معره لعالمه واله الم المرد لسم الله . 10 وقده ولا مدم لعد بحته . وعد لمندم والم اقد و داره ا د دد. ما دلا داره د د د ما دلا لوداره بم دّ صدر وا ولا سنلا و و و الله المعالم المعالم و المعالم معجله مل إيدًا فه من حدده . ماهسمه معلادا بد طلد لنه د عدد مد د مد سماد و ما مامسم احده د نباذ ب طه للنه منه. لمع من جه ما د مديد : هم اله اله اله اله عدد في لدله ساله له معد دن مهذر : العم د مر مه ممه دارسه امله. مصحد مرحد الم صعفته دعد ١٨٠: مصله مددد مد دلات ب طدند د فنه واسد عدب و ولل و اصدر علات صدف ١٨٠ د الحداد عد د ١٨٠٠ و ١٥٠ و ١٥٠ اما عصره الصدره معدده لهماره ملمم دعيد جديد بمعن مطعم دهديد

درود د مودود

وصفاح : مذلك صد فها در مدم د مد صفد بعد ا مده المده الم بعصد محمد طفر طله! هم بعدة معدد بمنديم دل المصل anoth couls aft a seen view is now at usich all معامم مادليه . إلى مد ذمعه و المذي : الله و دامم معدم ماصل مالم د لا فعيم له دي طر معددد الصمع لمه ذيسهم . مصعد صفى طلحه : دلا المعذ ح مصحم ، استد دامه سدی د درمه ادهمی حدد دمه مذدين عالى مما دهعن عين ده نياذ ادا دام الحد ي جسله و به سدم دخرمه الصديع د طاع : رصد د نادم طرطمسه مصده د عددا . مهلد د مرطم طلم مناسب choo casino a en la la la sa son in a contra صديدهم وسل هالسد ذي المذكر تولي د مذيد انه للاد مدال ، معدمد المه و لعهاد الا ، م نباد مد د لا دوه مر صد عدا، ما في مد ا در م دهم وم ددهنه م در مد المدم مدينتهم و دينتهم وال مدم د يه الا طباك سلام. معالم و بعدهم حقق مد د مد عدمهم . مطافح مد المم وه د دیا دید د در دی سام و در دومه لیمود در وعلمنه .. معود مندم محرم اعلم هم ددي. وعدم دادهم مدخوره ع و مد المده المدهد المداء دا طده . ما عمل م معذماً د دن مناده و مصحم مصعد المان ذ المد مر حين المؤذ: معده فيم المدي مخدوده المدين لصنعي چ مننا د دان معاد ال معاهم دان معم و دان عدم . منعصم صر دين المراه و الذير معده داد اله معد الم معده دا له معد colla ochus aura, It list hars o bol acus. المعدل معذدال رمن والمام دعه دعه و معرو: رفي دالمان عد نسكة و مده ده د عددد و سك طاء و دن المه د ... Rais charal a mand line el e es. a aresira, activas عدب رومه درده وروايد وروايد موليد موليد مدونيده والم per bed aci as bloomer ab America ob hall enter a ده دیم دیمه

عد معدد و الم الم الم مع المعدد عد معامم و عدد دلاهم معدنهم و دسامد سودنهم: د الله ه مدد دا معدد عظم اللهم واختلا واختلا واختلام واختلام واختلام مصدقه د جده اه له! والمم له فعد د طعم الد حدم د منه اهموهم و اله الم ممد لمم منه المعماد والمعمد نه مل سد و ملل د دمل سن دب ومه لهم من البعد الم ه الملذفه بلد مله و نامه و معنامه و دله معد. معدد ا هندب صفه بد پرمنه : ه نفلم صفه حتم فعد بدالله ه دهندالله وطذيه ولايهم المقا معم طود سلاء والمجته طده سعه مد مورد وعده د مدومه المعتمد وفقي مهلنه. به بعد دهد د مد ما بعد و لام معد عد ج صدبيدا. لجم صدي صدي و لمم : صلل ج عددمام مرا ذحه: د له طللمم علمه حم دستا المهذ: معفعه المراسمك صدد دند: يرك اعلم صدنه حديدتهم المعده ف معموم صكِ عدا لسدد، و لعدا، و لجودا: لعصه داه له وي دا ه لدانه سانه. طلا د مادهم له د ددمه انهم بدده امامده مرأسه بعد : مله سوء حسنت صمه د عدد ا م د عنب ه د دننه ه د دنم ؛ دد مدلده بهدادهم م مهدت مد وصد مستعدم وحم العمل و في ذك ، والم المامه و مدن جا دافع: رضم د ما قد لراب سيلافه . لمعدد اب قط ره لب صمحه و نمطاء . مامعم عذا د دار دلم دلم دامعما حدا ده eath. of the land weish los call i cas drog lene! .. ه ا ود لامم حمومه . المالحده است. و مصدد مامد سمعا مذهب ا سذيب له يعدد له طذي ك لام ذ محمد حصم: طلا دلا عدم لم عدم عدمه للمد مل محدم الم مفضه مله محمد لم مدد دمد : بسدد اب ظلا صله ، محدده المعه لعل سم لده دهم مد عدد مد مهد الله دمد ما م المعرب مولاك عدم المالات موالم موسم موسم موسم

そうない シノニハン

حصه ددي مهليه، معلىن

" m ; dans

محده ظمالا افعم عدم عنه المعام م منعد و منعد و معدم عملا مداء لهاء محمد ما حذا طذذه: حذ عمو: حذ معلف: حذ عموسك حد الملك : حد سه : حد لجس : حد د ميه : حد اسهاد : حدة المعه: حد سلعمه: حد المحاد عد صلحمه: حد مخد يها الماء لا عن علصه ملا عد عد عدد معدم : حد معدنال والتذاه عصاه اما مديد م عملاه معر بد عالم سية در دسعلا. بيس عصع حد عيه و بعد عد عدم. ه صبه دوسهاه لمد بدراه و محدوس دم إ دموري . _ ديم له ذهاي مو و ديده د و ملايم له دلعا به المانه مه معدد مل دهده و صدولا و عند الله منظمه ا د دد معديم لنه صعدي عديم لذي و صافي ماهذيا همي تسين من و لجعه معمم لدد مده مد ند اذ مدمان مينمد الموماً حلمم معقد دا د عدمان علد مد عداء هذا چىدىدىد. داد كى دەن مىدىن مولىدىد دىدىدى دولىدىد دەن كى د exies, amendas eles, alean caca litrans. aunics صومانات و عجم موا لنه صعب لحدن وصده معدم د بدده ما صدفاله. و حديد ا صلاحه ما إه ذهه ، وصفه عه sex alorias which in lation as while charles a come دلين صليم المعدد . صلا و و سلم مهم مرا لنوا لد ... معصدم لظا ولم صغما د عرف معد الملا ذعدم: طلل د عمد بعدمم حصر مدمد د منه معمد الد ملمه طلنه ملم وطلل عموم لكمد . مبعد لمحم ما عذ: دد مذسعى من معلمين للعديد العند الماه ذ: عرقه يتمم لتمم خسمه مع عجد مدعد . و عجد ذبا للمصلين . وف د عنم oas il choa doiso: oach lises oluisine loc ou حروم د مرودم

منع معلى د معم بالمالي عادل المارة . مد مدر الدون عصصد صدر د عدد د معم و بضد و معمده امد. مولد و لله د مه وظاما طذبو الم عداء من دوالالم عدد معدد حنه مد ross : os aventa crociss esera o istes : oscarda, --ج العلوم عدد بالم العداد وقدم : ١، له حده لم معدد، مفتدا المولاي مدن به المام على المعد فالله . محمد معدم المالام ه صنوب ا دهم سناه المام جده حدده حددتان و حددته ا دهم لصدد ده داد عداده د صد یه مساهدی این و الدی تا الد انه طدد در لدهد مه مصوفه در لدهم در ده الدهم الداد الماد ال صعدد وصعدا جداد سه صلى مدهم في مداد عدد المعدد ति तिश क्षेत्र क रक्षेत्र कार्य करिकन में विष्य क्षेत्र के क्षेत्र के कि والمستحدة العادماء المدادي . في النب الما الموم المده له المام مهلادي، له دو دور ما معدد معدد د دور دالم معدد دالم دوره عليل ديم طام دو والله عليه على منطاهد الم، معاملاه في وسيد العداد فندم مد هد مد عدامه هد المعدم الصعدم! د مدن مل ما المعلى و الله و ا جمع صدارفيد الموذوري تعديد المعجود فالمرفد المل الدمو د له فادد ما ماك د له مم دد در و ما وك ايم टावलंक, का अहाँक की अहं स्ती, की में महार ती की सी صديده صدم: د فالدب له لافه محند ما حديث ايم صد درمه حدوند د مد مد مد مد د مولد مدید اطعود م ا دن بالسخدي م الجوملا . م دوله عدم دولد تداره -مده الله ذ د ۱۸ مد د بر الم ند در الامه اسد در الد صدره. بعد مودم معهد مد د له مدهد مد مه مدهد الافانس وله طذسم مر حص طلا د عى سعم معم لمح: طن مصور مطاطسجه ودا حووم صور غند وده دد यहं के क्षिकार कार्यलक क द क. a halls र ! मां वरका

د اذ حد معمد د بدراهم عدد مها الله عدد عدم عدد د. الماهما عدد مها الماهم عدد مها الماهم عدد مها الماهم عدد و الماهما عدد مها عدد مها

: L : Lucy :

ه صغد اسند. سه اله سند و صلا د در المله دودم . ه عدد نعم مصدلا وعد دسل ملب هصب ، ١٨ مذ د ب ص الملم حلمه العدد لله لم و مالد د محمه عقه لم الم بامعه ج بنصب كه كافر مد ماد حده لدلم بالم جمعيد الما معر المخاصم ما مطسع ، ملط جرمية لمصمد مصمدة : مج خ خدمة حند و لح عسون ويم صلك ويمنعد ولام حباد لته عن و لدمم ، ال دعا الدر لله دها الم دها الم دها الم ي لك لصد جمهد ملصد المعمد معلج له صديد. ميلاد صدبعد لأن مم بعد له حدوث و دلمه مدم ج عللما ولد اعدا عدما النب ، ف ك عدم من ج عموم لوصد بعلنف . صلا د له ص نه صعب الماسج عيم سعم مدر براي مرايد مو مداد مج مناه مج مناه مج مناه مدر الم طه حصد تعدم لم يحب م د الحداد المين صبعدم، د الحد. الله عصاري والمهاد والمول لعدد المدد واحذ المهمر. ملصميه لطه فعد معمد جلك صعصيب لصحدة ومعد وكب الملك و معمد عدم الما الم و ملك و العاملا و سلم الما الما الممصر و معدد الله صدد ومهمهم لمخب وله معمد المد ها صديالامم محمد به عمصدما ما محد عمدت د سيمل ارمه د بعه صد لد د د دنم لعن عص عدمه العام عدماد عنه ج صح بلما حلاله وا فقع ا دير عد ا صمه وحد فلما الله د ا صدام: د دهد دمم العلمم صد بداله لدداد قدم: بهده صدى لىھدىد دى نجى: استى جىدى طدىلاد يى ، يطهرد، له ما دوم لنخده و له مه د عدا نه لدم طنه عدمد ج تعدمتك رضه عدد ب خدد الأفد الله عدوم مذعب الله د مديده. ول معلمه ، وهذ مه المه يدول عدمدي:

人からからたか

مكساه عدوله نتناهم . محمد ما جب تعليا مدافته عداد عد कार्या व्यापर निरंद्र के किन्न मिल्मियां क्रिमिक्कर कि ج لجيد الم مدد له الموساطل . د در مده مده المدا حده ذعلم تحداده د طد مد حلد د د د صعده است م لدم ماه درسه لما طد مر حصل د عدر ما عدما . صد مرا لاص داحد عصم : منه د ماه دما حدر بده معدد المعمده م حدد فند اسخد العدد المعد و عده طد تداه و دام المسلم لعم عد: فالله علمه لجمالة: مظمه مخدده لسعد عم ملا د برعدما د لله واحمد المحدد محدد و مولد المدر مدهد ذعسمم ليهلك: مطعمساهم لدحه سلك دمد دستبحمله الله د عدله: مسسلا بخد، مع مذمحه : مذه د عدل مد ده ذهه المم : مرس دنا معنصم لسلم فيه م دمنتهم محفظ مم لعدمه و دمنهم لجويلاء ودانه جويلاد مسعم خاله دانك ج دستندند: الازم جنيله المعلى المديدة المما مع علومة الم ج م معمم : معد المعد لمحمد فلعمم والالعمام عضديد المعدد ال ك د صله و صلا و الله معجمة لعم مناه ماصع مناه مع مناهد ماك لمالم و جد مهد من منتدر الما الدالم و دمند د داناب . الماذ علم بالذ مصف فالمشبحة معد عد صب معدد ايم واجد الما صاصيع . حيلا و حلاوم الم فسعلم مولدقا __ المسافي و حد مهد ليم يحمد الحص بحد معدد مد دهر م الحك المعذية عليم سلحم ، ما الملاذ بعد حذ دعه محذ دحيرهم ه معمنه در د حد د د الله . ه معد حمنود محسوط ه تعدد عند ما ميل مد معدد مد مد مد مد مد مد ده داده صعدته د معسم عددد : معد به عصه له ١٤ نم الحد ذ whose could where a stain a some soften stary set over warmy many, all elde un haura صعد عد عصمد ديسفا دعص ولصدمه تكذول aciss care cup. mai caraladon. omon macocoa

からのから とうかつ

معجد دهه به المختلف على المحدد معده مديد و به الدهدد المعدد المعدد المعدد المعدد المعدد المعدد و المعدد و المعدد المعدد و المعد

معرب و حد عليم محمومناه و لعبد لها العه ومهذا المعدومة و عدد و العبد و العب

محته دیمه دیم

or in one of a service or spaint Edy Some ه الله عد وطحيد في الماه الماء واعدس المح و فيصم علمامه: لعموم م لمعتفد م صدرهم ساحد مدم ده ده ده سوامة وسوه عمسالات دافنه: ود صعسلاب مدافعه ه د صدلاد سند د ب دران ، ما صحه مد عمودن الد عالم ا م تعمل، ممادا د بر سلمهاد، لتعدد د دنسمدلد: ملاه منه د عره د علم معدالم عدا فنه عداء د عراد عداء معاديا له لذا ما مديا لامن . فعدم و فعد العداس لي الذعه وعديد بالم مالاه على حلك و فقد اله بعديد سد. و قعده للكفف د بدهسم لله الفيد والعديد ه عجده موديه . و يعمل معمد ما رويد مالبار معنى ودني صفه لحدث د صد بدا مسدم دين عد صه جد الم اسماما مد بله ذا . حد دب انال و مؤلسا له مله د . اله المحد سواه ره . ماوليم حلم المامه ماذ سيا به ، مولديم صولدته عد صد د من المه د. واسموه معد له و الله و الله و منه الحد و و صده ا بنامد ، و مع المذار ا الله الم الله مدا ا والداده ا ه العدم المعمر فخط معد عدا الله ميذ عدم مد لمطرحم وللد ج عدميد ليعد المعد الحم لعد حواله مد عد عدالما لم وإسم له اوذسه ويه ول حدة: ويعمل حدله ما ممناه ملك دلاله صده سج جد تن جعدا المدم د مصده: 10 ولا جوسه دسته . ه دد عصده العداد العلام مسده حافية الصرب ممه عد عمدة فعلد. ما مده لنه غموده عدم عصب للدما: دي هم ذرودم. سالله لعدم عذر ، ه معد عدل عده حد ول لفط صعمديه ، ملحدًا عد نف علم عد عد د تعلصه دد دد بده اس ، ه در ما صوصه عد صهرس : لا مادساب حلعم بركه أأه د مه مسه المه به بعلت م يلاد الد فالتنه بعنسم مدار لحدي ، ما ما خ جمه لنه م لا معمانه رضب

からのいったかん

خسمه المراب ال

; Li ; Lucy

ه بهمه ماسم فلننه رويم جمنعه رميه عجم ضماحه وامله في دي معلمم جحدة من ما محمة لمعديد ، وإله فاديد apa rook a antitum se sia apa apa com anno ه بعد الله جعم عدن عد مه عدد المعرف ا ه دره دي ه معدد لجه و دين دي الديد ، ماه د حماده مالدن. ه ١٥٥ حج عود. يقعد لجد لل لعجم معذيه. ملعدنج ك عين د جمعه از فله بعمه عد مدمه ، ما علمه لمطه ه حج عطيم ماه درم عج عدهما ه عج عر بحدة فصا ، المعمد طهم مد عمود د افته ، ٥ دج تطبأ مد افته مدادم علجباله . ما سجون عحدة الله ما عيصه الم المخلف إلى المعددة الم إلالحد ا نظر له طد سلم حلحد . بجلد دا عه له احد عم لتذبعه. حدانيه د بن حه د بدله س عدد مه للته دد بهذ علفة ذكر صداد دكرة اذكر معد معد الانهام ج حضد ب تا ذ محمود ج ماه دا صد عده له المعلماء عملماء ك صديم صفيم علامم سوحه ديل اله اميم عديده للعلامم ولم . صحيل ا يناه إعذه لب طهد فعه عدمه ـ صديمم ما المناه لفيل عدامناه لنذ للمدفقية و يقعد. 1 of Leer of with flow a hole dury. afte chiling aimite.

محدد عموم

وأنه له بعد المد المداد وعد المعدد المعدد المداد المداد وعد المداد المدا latio sose of act asper as it estate; adjull soly عدسهم وله اعلا د المما عدم عديه دبله حلله اولك ها، طعمد طلن عممله طعدم عدمدته ولعد جيدد لالمد عصر ولك بعل عذر به معماده صحة جسا بنيهامه لدد تحدد بود طاف د داماد دی . مسافه امسه دره . منه د عد ذب للم فري د طنه ا فرعه: جله عليه د عدفة طلامل بعلسم له سحد مه ١٠٠١ عدد الد الع سنمه الجد و فذك ه دسدا. والد وذسها جعمد. لجسمسلامه عود طدى در سلم، عجد لند سجعهم مرينها جالدي. الم د مرو المدد وال المطلك عطان لهذا عدم والعامه حلسه دب باحد حدان طافه لا د محمص عود طاف . هما منامه و مد مده و مناله و معدد حضعمه و سدل ه دهد دی ، ه صحه صد م طلا الله من د میلا 2 میمد اعدامه م عد صب عد ند ۱۸۸۱ من عصد باند صله اس عدال و صحله حد صديده، وإعمد لصف حلم، فله صلب دامد عدم طلده در صد س الى طبحد عد مطاءه ، له معبصة حلحه . مهاد د عد ندملا المدة. علا د له بعدالم عدم عدد كالم بعد لل صعد علمه نادر بر دايد : فصل عدم المعمور ، مفعد المخدد وله والممد طدي لله هده دا . طه و عدا فع الم لطد م عمدذي بود صملا مدصهم واج فهايم ساء ددي. د ده مدلوم له لمصمم دد بسده دسه دد در دد الد اه و ماه د معم : ملك سعده لمم حد عله صد خلاله. مهلا د سبعده لحم ضه د يعهم : ٥١ مللامه منه مر له ندى . المسعده لعدمه عد مسخصم وعد طمع صله د هذه لمم بدلامل معمده هذا به ملم والمخدم لعبه ط صدهد. ٥/٥ لذ عما د سند ه د معدد ه د صعب ما د ، دباذه دامم لعمد عه: لدةنه ونم ومنصر مدد المه ا حده فرع المراج به . ليم المع المع ما مد عنه : داه المعند دا والم

والمحار والمودرا

مننده عليد لاد عد دن معد نيم عدده فعليه الا لكوذ علم: طلك ذاك روسه د عفد باطر بعددم طاء رولب. معلسم معجد فم عمحمد لمامند: حدند الال جامعه بعدم بالمامع . ميسما ج حج ساهمه المم بم منه خطه و جمع العبيد خصر او المعتدد مده و محدد يالمسعم له لاحديد عنومد من مومود الدامه: حج سانه ما عمامد ندم ملم حلمه : بخفه مد لمامم , عد دس النفد ليجد عصب معمد داد: الله جالم عده علمها ذحه ونم د لعصده سود و ماله د ماله الماله د ماله الماله منه ه و وليد ولله محد معمد لالنفد و عصد: معبسك عج صوصيد. ما واحد مديد من صفه عدا دي له المه عدد مراهدا يفعد المعالم حط للك لفسك ما ولا الما الما الما معالم مِنسود لب : إ عدم نحجم له لسلام نافع ، و حج إبلا ا مج معمد له . معالم مدا عدم حسله . ملك جده ال عد معدم منه جدم ح لعمدله، طلا د دد سيلم له لامه ، كه طود يده ا بهما حصوف: ملك سج دا يم ، مإنها ا يك مد حدد وا معمود: عج صه جماطيد له ه د علم . م اهبم حمد هم عمر عمر عد مرددد إلى الم عدد منه جلما د سه ، ولا بعس طحة تلعده عجميه، عبلد جره لم عمالك لب تعديد. واعهد دراهم المعدد دينه دعره وإعداب

" on " Lung " معبدد علاية عجم اهله فيد ذيده مجم عحجة ما معبد معطج صدة مظعمه حمد فخه م حبيج صدة و مده المحدد المامله وي مدمم المابه و بهد مود ما يدا الم معه فينه جاذب محجم لهوفنة: تعوذ داف محمه كلادفكا. وا مدد له اه له وا د دار عود عجد اله ا د عدد د م م د معدد ، مرور د دروه و مرد ما در مدا مسجد م دروروس جه عمله لعذ و بلد ا دج دا ، ه صعد ما دا عصد الا معرفه معيده ا الالمن صيره دن و المحمد و مواد و معلق ما بعلمد به مدا

دامته د محاه د م

د طلاله : المحد محمد الماس مع علم وصلف طراحب مراهم معصم المحد مد حلاة ا ذعه ، و فعد دسله من ما معجدة ألم مدار جر معنصب معمه عداد فند جمعه م ل د ملعطه ١٥٠ م معمم لاة ماض ، مد يمالم له مع عديد مسب حمِين د سعميه ، ه مد سعد ي منه د معميه ، ه ا مد ي محمد م. له هنده الله عند معدم عند و له دمم لي للم ملك م لسلمه عدم المه . إلى مقدم لب لعب دد: بب صه دابلا بصحب بدا مدي يهمه له ليدهد لحب اصباه عبلا ج لمة دعم لحدث مر داره معدد رحمة ج درمماء ابه اده المه اده المه : ما صديرًا مامود مل سف رص دهعب صدن، د ما صلم 1 م م بدا لما: د لله الم ويموسان ويمه للغم مدم د عد المد مد مد المد عدده د بددد المنه دل نفه ده مو صدم د بنده .. وا علون بجدة أم له الماله المعنى المعنى المعدم المعد ج للنه . ه صحم له فن حيد الا عدد ملا معد ذيا لفه الماهافير دج لا مدد العمم د صد ، و بعدمه بن لا مدير المهم لم لفه ، معمد امله فد د د لالمدد م داله بدله بدله د الم و كلاذيا تصعدما اللامة على ، معفعه معمر تحد للم لنسله منه د جده اه لما . ه م عضده مه با حصيده ضاد فنه . معد د مفلعه صمی: دخت صمیم مد/ لعمه د معذ مد: د بهادی المذمية لعميم و يعده بعد لل م وج خه له ممر عجد دا اممير حد صملا حله صعفى، عد عد لله مدد د صعدلا اممير الذهبم الدفت ذهعد .. مصوا منه صه دا دحم عجب المله هدفية معهمة للحدة الله والمه و الله عد الم له يد لسعصه ۱: اه مع فلند اه مع معمقد ما مجذ لحد لمد معصم من ج فاع م مم عد دلعا، ج عربه من الم و الم المجلد وا فيعلنه لا علم الله علم بعد مله جابه لهمله: جملا مله لفامل لعبه فالم م المعدد علا و جمع الم المعدم ا بعاريم علي فعد الله عليه عليه عليه ولم لا ك

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يعطين له ، طالب علم ، و دهم حالمه عجم المله فه ذك ، وعد المناف مه معد الله باحث و مد عدمه عصده والمناد. لجدد لما مدد، والعدم عدم المفتد، والإدلى والعدب عمد سعدد : مظا تعمد عمد مطسجه: مظاممه شه عد صبعد ١٨ اله سجه مع حقه ده د حدى جامه د: املم ج عنصب حصامه جالحمدم بي د طلف ، ما صديد اله محمد به ، م صب عربها عديد و يرب على الما معد معلم المصحبح المناهم ومدد. صدد جدل عد جعفِد صدة من مر عد ما مد ما محد معلى به क्षित्र का कि का राज्य : ए ज्या का भी देवलांव. ه الا على المعالم و ومر المعالم و ومر المعالم و معالم المعالم و المعالم المعال العلامة عدمة مد معدم معدم الم عدم الم عدم المه المديد क्षां क्षां कर्षा दं न्या के प्रवास के प्रवास के निष्ण कि عدمة : لجد مد مراهد مدمن ، ه مد عدم المعلم محميم عدمم عجم جامله في د يه وإلماويد لحم جامله في रक्षा का भी के के मान के के कि कि मान कि मिल के कि कि कि कि कि मिल कि حصرة: ٥ جند مورد الم حد عد جد بدولد حدة ٥ دخده: جدهد رض جسورة. واجد لن امله فد ديد بيتم بحص محس صبجوملا ، ماصدم مامه د بل علم د ا د عده : مولا د مذ عد عد سنن شمعت : ملت بر ملحم مه فنه در جمعه مهم معدد المعمد . اعلمين : ما حلي عد صوص عدم ج بإعدا لنه اعدان ، مسجب امله ولاخردي لصمحله: ٥/ علمب سعدي عليه عليه: دفي ج له إعمر اصف، مد صففر دله والله عدم سجم بدار الملد . -محدموا د صعد : بعدم محدون و الم الم د د ما هدفرهد لعبه ولد در المه دم المده للأذه د صعفت بد لحد: ما فعد لعلمم بونم د منعم مجم عجم عذه . مام له علمم لععدنم . مابه محم صفه لبد ملحم ولهب ملاد مهد مهد اصعد المعاد معادم وب محدد به دان دمن دمود ما when week . al we'd was ent la come land with

صحب دعمه دیم

صبقهامنه دمه د معدد، ولعله صفحه عب د معلمر الالك العد الله الله الله عبوله بعد النب علمم المناه والم العمسة عديد معن وميله يه: ذيه اه و مدف عدد غسمه لفه ذهاه داه له ود دهد مد مدم حلحته، معذ مدا لهما جردا جهدة علم: طلل ج صعد وعديد مه لصعب ذه للخطه المناعدة عد المهدي د الحد: المخذا د معضي منه د مصم علم.. ه د ح مذدر لفل عصوب ب حد مل من جهر مم الفلا في عد د اه له الد د ديد. اسليا لعدمد ا جباره مدره ، مخطاطره معدد دي له المديد و دعه ما صديد بالماد الماد د بعذبل تسعی الله و مسلمه بد به ذه تعدمت ک الذام وحنن ، ما ذبطاء لذعه مديه . معذبلاه للالذوم المعميدة المن و عد عدمه ، وعمده المالة الله الله عدمة صب عطفرد . و د ٨ ذ علل عدم ما علمه الم عدارة لذ عيده جامله فله ديد ما د صمره حباد ملا بنه د مد داد دام جد ملك عصم ، معجم الذامع الصداء المه جدينه محمد و عبد المحد صعم لطه سنك منه ، و معلق لفل صحبه به الماملة . وإنال لفِه الذين وا عذوا مامود ما لافعم د فلذب صف المع عمر ١٥٥ : ١٥٥ د مرد بنك تسعد لل اهامسد دا محمد عد حداد حدامه اب د مودد ، ه موا د دد عوده الحد ج مديم لمان على ملاذوده لعسم له الما الذيب و مديده almente los cara lavies a acusto carafa alman अ टाम् के महार कर वर कर कर की किया की दर्भी किया المعمد للمع بو حمله د الملم . و و المسملة عد و محله انس مامسجم عمدا جعمسوا لمص مسجد من ما عدما للمس حملاً ذها بامجه معصم لعديد المراص دلا المحد

دم در مود در

of of the series of

ما بعد للن حدويد. حد بحداد الله عدمات الد النا عدد بعد مد مد جد ملصم نفد جداد مداد مدن و حديد معدد عدا لحد المداد د بدا لعمد و لاذ عد : ٥٥ د باذيه لد د باهت د عده ج ذعب ج معدد فحب سلام الله عدم معامد مراحد دمنعا ج معاد حدث سله دا لما ندوعه لعلم ، ه يعدد در للمسك لده صد صد د المام . ليسمن من حلفها: سلك رض دلا سجه ما عد عفعم مهلد صه محم و عص الله عدمه مهلا بعده الله ا ه الدان دهد بهجمه عجم المه . ما عد دله دهه اصر ما صب ما صدرالمم معمومه عدم عدم عدم عدم عدم ماسد طحم فعدادي. ه الله وسي على عليماء جمعة و صديده و يعمد دا فلم ج سر د ب فدا: وتكفف يصعد علا بد دعه المعجم بالمخم حد سبد طد تن عدده: مراقعم دد بعدد سلم قد لحد هرب لعصده مد صدة الاص عدصه جديد المهذ ولد المسمع. محد المعمم بصحم اولم وعامم معمر مام لمعديه ومعدي: ه تصبحم لذ حد سلة المم: ه عذر المعدد و المامعدد وله بعصص : طول سلمه جسلها ه بدد عم بع عدمدم ه در العمر المم دادهم مداهم هنم د عصرب دداره السمعة بمديد العمم الذهم لايم فيهزيها: دلم المدر Aisams . in Au

دِ معا دِدْدب ، عدد جد جالدهم العلم: صده لب المستفد الانه عطميله . لا مذلك د دد يسول الذعات د لامله كاله د يعهم د م لامه د دهد ما عبد الحدماد د معدد د ما معدد د د المعدد لممل ، ه عذبه و بد عدم د مدوعه ، ه دو مرا الد مده न्त्र १ द्रण्या वर क्षाप्र क्षेत्र क्ष्या ने क्ष्या تجل عد خالين د معمد به معالم مد صدن ، ما مدد ان صدد دي المالات وول عطه . الأنم المالي و تعصوم عود الأو لينو ... مرمعد امد دس دلعد د ددد الله در ده دوران در دوران دوران در دوران در دوران دوران در دوران دوران در دوران در دوران دوران در دوران در دوران در دوران در دوران در دوران در دوران دوران دوران دوران در دوران د الم ملحم د محديا مد نهمه رمنه د دهمه در المعرص مدد من له مد امه د در ودم معناله اصمه دروه في عليه صب ج، المعنام، عده م دهم عله ذه، دامم، المعجاء الله عد طامع لمبدع عدام امذها د محددام المذي مدو منص د عدب ممه حله ذا حسه د دور د حداله اه الهام المعدد المحد عن و معدم عدن مطفيل منامه الخذ عن عدد ملك نقصه ما المعجم د المذموم دسي العدد ف مدوس الحدد د مولي Les faces says of election a largery a lacing. alcho السفط جسمدند: د ته د عم الم الله الله و المدعد المديد د دومم طعم دسد ور علمادر مد دددد دخر مسدوم الم .. حد دم عبده دين مهذرا: طامع عد دسداد دهده. الله ملاءم مسدد به العدم عد مد السمدل الم مر طنة ماه دما واعدم داعم مد لتصف حامد دامد دهدد مدا ه دداد فصمم ممنم د دلدد ممنم د دللله العمد المامم وذوقه والمدامم . الم العدم المنذ مدمم ه صده الم صدم د دمد بد صد د دده لدا صعمه على سموسة . الله دم و عدد، و مصد ممم حصم المناه المناه بعل مد معذمه د مراه د مد و حوه ف معدده مد مده د و بد وس بودرد درم حجره وده مر عذدر هوموم د دردد دخهم

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حج سبوا دم اسه ذ: حدد حجد النه المعدمد ، المعد عدامد ملوذ جهذا د مه د له ام ، ما الماه هد مد معد د جدهم معادمال مجمعه المم صد الهداء حجم عليه عددا. الماذعه جهم لم فه ديه مد عددا . معمد مد لحده لصانه وسه. ه يهمه عد مسملا جهده ، محج سوه ايم فينا ١٥٠٤ -عدده لمط ده د دسمم ملمه د عد الفي : ملفط دامم خ عدم ماوله لما معدده داه له فاخ د ما ماهذه لف الماله حملة و منه و منه مر مول ملا حل مد و عدم محمل لده . من لا المن على المعن العني و على و عاهد من من من من من من المسلم سلم لعدده المنعد د المعد تهميم ويه حدم صاد عد. ماول دي لمي م بد م بعد تهذ يه د صحدي علا د هدد المفاد مد حدد و صهر المفاء عمر مامه و مده في عدم lis. en axe langion alsemo la la bestir ex عدا مد ده دعم د عد د مذهاه مذ الله ، ه د عم عمل صمار صده و مداد حملا ذ داد بم حدما ماسمد مجلسد سلمسما، وي ذر سمة السامة المعدد المعدد وعذب صمم مام د م م الله مع معمد المه معده مد المم ، والمد عقد المدنيهم عددم عمام سدا ، بدامل. طر عدد نه دساه د سه دج به د طلا د صه اه اه دند. عدا مد اذ مه و فعه عصل عده .. دد دمعصدها اخد دلاحی د محمود مر

طحد دهه طرصه بعر صد نه ساه در است دل المام علمبر. وا بعده هامه عمد نه هم وا بعد ن

مراهم عمد د خوب و محدد لن لعدد المحمد عماه ذاك المام معدد م محمد د كماه ذاك المام معدد م محمد م محمد م محمد م محمد م حدد همه و عدد همه و عدد مهم و عدد مهم

A このでしょ とろんり、

محجدين الله من وعيم معمد مدين عجدة طاه امني ج المبعد لله مع حواله. ه د الله المالة على بناء جمعد ل ه حددين . مهند مدن د معد بالله مدخد الله دُهُ ١٤ عج معن مسج دُمن و بعدي معدد در در ملا حد مده : معرودي النفاء صدب بر عصرة معميم طناك، وجد معن دارا چونمے حد عاف وحد عد د دارم دید د دست ماناله مم عجم حله عدي حذوهي حج يزولي ممه حذهد ج ملافس نغد جسعدمل مناهد الممه تهذاهم : حج صونعم معسب دلك دلا عسم دامم إدد مددهد و دعة عد الله حصوصهم . و صعدة موم مصود مل فلا جماع د عام لحليه معاد يل مذي المؤر داره مدود ده دن العجم سها ج عد مه ي المعدم ما ديه م و مد م العدم معدم معدم المعدم المعد و و و ده العدم د بله دونولا ، عصم له طعده سد الله . وخطخ صوصه و عده عصره . منامه المنه و معسم عذها: صد المراقة و معمد معد مدا و عدد فحب حله و معهد المعدف لم جد ابدا جالمند . ابلا المدخد جهدد الدحد . الملا حد دها؛ د ساله ، دهه الله دهابه ماسم محده سال . مذ دهم خصم د طمع ١٠ بعد لعممده طسفظ محدد لبصلله حضوء ملالمدن لبعمهم مدادمه مالكنت عددًا دِ لله يمال العديم والدهمة الهد عدد اسلم فيه. عدنه سلامد المبداين. حديد د يصفه العمه يف له رجمه لمذ بعد المدة وا تجل سلميهم. ما فلا دن للحدّا صمرهم. ما فلا يحدثه عينت مسلمنه إذ صد علمس إلا عامه ده حدم صد دِس. علم عدد دِس علم عدند/دهلم : لذه صد مد ج جه حدة من ج مهد مل معسم ا فنت حصعس معمد، والمعدم لدة لنه مجدد المعم سامره درليك bern. ega. search yoin ogeneran

محك وعمودهم

مذ سفطری ، معج نه ۱ ماما عده بع معدن ، دورج مجده صدر ه كنه صنيف عبدا طويده المعديد . د ديده علام وإطارد المساحد لللمامي د لبعام عن ماس د النفدي هذه د عد مالدانم. د حده الم ج مع معدده مخدد مدد دا الهد. ب عدس له الم ماعدم مد مد مد مد مد مد مد مد مد دد ابلب م معدسة . للحذك مطمعها دسك ، وله معود دسا له به تعلیم عجمه دادم منفد. له طعمدد داسه حديثه ، طلا جاده ا صفط عصمه عجدة الأدميه مصدايم مناع عدم من من المعمد من ا الم منك دوم دم . معند اليه عدم الله الم العدم مد مدرسه. لافعم جب جدد نبلم لهم عديد براحمه مصدهند، مولل جودهدن صب مل د حسما لحساء عصبعه مع حرب خد مه ولد اذدي ليعدي علمه . منه ديد د منط لعفه د دي مهم لفطه تحلود . في للمنفى بناك جهنظم علا علما ، طذك إسجادا ه سال حصفهم لموذا مالعاملاك ، و بحم حطد إعدم عجمه لعلم ب

of as of days & of ه مورا د مد المرا الم د علم: علم المرام المردب معدد من مهم معد نامم غلف لعد مد و فنم ب فندد . المراهد معمده ماصف صديد داه له معددد دهود حجسمد د معدن به صلهده . مسمدي ا نفي سخص حسطه ج مد عد محمد حمد ج سندم و مد حصد حده د علم عدد صلا طعد عد حدث مذبك د مه فلاد ما و معه و ما مهما عصامم المحمد مد مد علم: دامم مه فدا د سده الممم . ده Meinson our che che laserain ouroce Ais Li terstolas asach et auso. anan ausid ldo x c ex ochis x x d & like L lyacio: o L

داع د معدد ا

سجمان المحذي والمن موها دسته و موهد و هم مبت المحذو و وهد و مباهد و م

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المسلم می همد در دردی مدید دردی مدید درده درده دردی معددی معددی

مهد لدجه تعد ۱۸ مج ع۸۶ جود که مده علیت طهدی ج مه مخذی هدوه ۵۰ م فید م مهدفی ۱۵ خد د باذیت م د المعهمر طلح د ظالویاب م د المعهمر طلح د ظالویاب م د المعهم نام نام د د طالعیاب المعبین، مده.

Some select notes

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

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

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

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

— line 3. bqbțn' ep ekbatanon but Mo bqapțān (in Esdr 6, 2 [Aramaic] 'aḥmetā,

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 Babel, never reigned over the Assyrians in Ninive. In Esther 10, 1 the name of Artaxerxes is written 'haswrws and from this 'Ashsîras may have originated, the waw having become a yod; in many manuscripts of Qumran both letters are often written in the same (long) way. But in Persian the name of the king is written hasyārsa and in Babylonian texts hisi'arsi, which might explain the spelling 'hsyrs of Tr.

- line 6/7. The 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 writting d'msqws is rare in Syriac (imitation of the Greek).
- line 3. "near the seashores" 'l spry ym'; Mo 'al yad yammā and G kata prosopon tes paralias G betrays a semite original.
- line 11. "and ... disregarded and contempted" w'syw w'sytw; in Mo the expressions are less strong; G ephaulisan. The variants make it clear that the copyist, sometimes "embellished" their text, reinforcing its expressions. They did not always slavishly follow their "Vorlage".
- line 17. Tr follows G exactly, translating sphodra by sgy, placing it at the end of the sentence. Here the Syriac of Mo is better: w'thmt tāb nebûkadneṣar (and no saggî' at the end, as in Tr.)
- Page 3, line 7/8. The 22nd day of the 1st month; Ceriani: the 12th day...; G: the 20th day... Mo: typographical error (compare Ceriani).
- line 17. The name of the Assyrian general is always written 'wlp'rn'; Mo 'elparnā'; G olophernes. We transcribe Olôpârna, rather than Ulûpârna, because of the transcriptions of the name as Olofernes, or Holofernes; the name is Persian and in the 2nd century B. C. there was a Cappadocian king called Olophernes or Orophernes (see Schürer Vermes, The History of the Jewish People ..., III/1 [1986], p. 218; see also Schürer, Geschichte III [1909, p. 233].
- Page 4, line 4. "of their distress", dmsknwthwn, Mo dmasknúthôn, G clegmoi auton "of their conviction" (Enslin-Zeitlin, Judith).
- line 28. "mountain of the r'gy", Mo țûra d"agnê. The name is omitted in G (Hanhart), but not in all the Greek and Latin mss; see Hanhart.
- page 5, line 1. Pûd and Lûd, Mo lpôtāyê wallôdayê, G phoud kai loud. page 5, line 3. "to the south of Kâlôn, the country.

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

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

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

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

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

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

page 15, line 3ss. The genealogy of Judith is different in the various texts. Tr is the longest one: 20 names (Judith included), Mo has 17 names; G 17 (ed Hanhart, or 13 (ed. Brook & 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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