

## Yehudit and the Holiday of Hanukah

משנה תורה לרמב"ם, הלכות מגילה וחנוכה פרק ג' הלכה א'  
בבית שני כשמלכו יון גזרו גזרות על ישראל ובטלו דתם ולא הניחו אותם לעסוק בתורה ובמצות ופשטו ידם  
בממונם ובבנותיהם ונכנסו להיכל ופרצו בו פרצות וטמאו הטהרות וצר להם לישראל מאד מפניהם ולחצום  
לחץ גדול עד שריחם עליהם אלהי אבותינו והושיעם מידם והצילם וגברו בני חשמונאי הכהנים הגדולים  
והרגום והושיעו ישראל מידם:

Rambam's Mishne Torah, Hilchot Megilah and Hanukah, chapter 3 law 1 (12<sup>th</sup> century)  
During the period of the Second Temple, the Hellenistic kings legislated restrictive legislation against the Jewish People and didn't permit them to learn Torah or to keep the commandments. They ravaged their property and their womenfolk, and they entered the Sanctuary and perpetrated abominations upon it. They defiled the holy things. The Jews were sorely pressed and greatly troubled, until the God of their forefathers had mercy upon them, and redeemed them and saved them. The Hasmonean high priests prevailed and killed them, and redeemed the Jewish People from their hand.

רב משה איסרליס, הגהות על שלחן הערוך חלק אורח חיים סימן תר"ע סעיף ב'  
הגה וי"א שיש קצת מצוה ברבוי הסעודות משום דבאותן הימים היה חנוכה המזבח (מהר"א מפראג) ונוהגין  
לומר זמירות ותשבחות בסעודות שמרבים בהם ואז הוי סעודת מצוה (מנהגים) יש אומרים שיש לאכול גבינה  
בחנוכה לפי שהנס נעשה בחלב שהאכילה יהודית את האויב (כל בו ור"ן).

Rav Moshe Issirlees' Comments on the Shulhan Aruch Section Orah Haim chapter 670  
clause 2 (16<sup>th</sup> century)

Comment: There are those who hold that there is a bit of a mitzvah in making festive meals, in that in those days took place the dedication of the alter (Mahara MPrague). And it is our custom to sing songs and praises to God at these festive meals, and this certainly makes them mitzvah meals (Minhagim). There are those who hold that one should eat cheese during Hanukah, for the miracle was accomplished through the milk that Yehudit fed to the enemy (Kol Bo and the Ran).

משנה ברורה לרב ישראל מאיר קגן שם סעיף קטן י'  
שהאכילה יהודית היא היתה בתו של יוחנן כ"ג והיתה גזירה שכל ארוסה תבעל לטפסר תחלה והאכילה  
לראש הצוררים גבינה לשכרותו וחתכה את ראשו וברחו כולם:

Rav Yisrael Meir Kagan's Mishna Brura ibid minor clause 10 (early 20<sup>th</sup> century)  
"That Yehudit fed to the enemy" – She was the daughter of Yohanan the High Priest, and there was a decree that every bride must first lay with the Greek ruler, and she fed the enemy general cheese to make him drowsy, and she chopped off his head, and they all fled.

תלמוד בבלי מסכת שבת דף כ"ג עמוד א'  
אשה ודאי מדליקה דאמר רבי יהושע בן לוי נשים חייבות בנר חנוכה שאף הן היו באותו הנס:

Babylonian Talmud Tractate Shabat page 23a (3<sup>rd</sup> century)

Women certainly are obligated to light the Hanukkah lights, as Rabbi Yehoshua ben Levi said: Women are obligated in the Hanukkah lights, for even they were involved in that miracle.

מסכת פסחים דף ק"ח עמוד ב'  
ואמר רבי יהושע בן לוי נשים חייבות בארבעה כוסות שאף הן היו באותו הנס

Babylonian Talmud Tractate Pesachim page 108b

And said Rabbi Yehoshua ben Levi: Women are obligated in the four glasses of wine, for even they were involved in that miracle.

רש"י מסכת פסחים דף ק"ח עמוד ב'  
שאף הן היו באותו הנס כדאמרינן (סוטה יא, ב) בשכר נשים צדקניות שבאותו הדור נגאלו, וכן גבי מקרא מגילה, נמי אמרינן הכי, דמשום דעל ידי אסתר נגאלו, וכן גבי נר הנוכה במסכת שבת (כג, א):

Rashi Tractate Pesachim page 108b (11<sup>th</sup> century)

“For even they were involved in the miracle” – As is said (Tractate Sota 11b) that as the reward for the righteous women who lived in that generation were the Israelites delivered, and so concerning the reading of the Megila the same is said, that (women are obligated) because through Esther were they delivered, and so concerning the Hanukkah lights in Tractate Shabat.

מסכת סוטה דף י, א עמוד ב'  
דרש רב עזירא בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרים בשעה שהולכות לשאוב מים הקדוש ברוך הוא מזמן להם דגים קטנים בכדיהן ושואבות מחצה מים ומחצה דגים ובאות ושופתות שתי קדירות אחת של חמין ואחת של דגים ומוליכות אצל בעליהן לשדה ומרחיצות אותן וסכות אותן ומאכילות אותן ומשקות אותן ונזקקות להן בין שפתים שנאמר אם תשכבון בין שפתים וגו'

Babylonian Talmud Tractate Sota page 11b (5<sup>th</sup> century)

Rav Avira expounded: As the reward for the righteous women who lived in that generation were the Israelites delivered from Egypt. When they went to draw water, the Holy One, blessed be He, arranged that small fishes should enter their pitchers, which they drew up half full of water and half full of fishes. They then set two pots on the fire, one for hot water and the other for the fish, which they carried to their husbands in the field, and washed, anointed, fed, gave them to drink and had intercourse with them among the sheepfolds, as it is said: When ye lie among the sheepfolds etc. (Ps. LXVIII, 14).

רש"י מסכת שבת דף כ"ג עמוד א'  
היו באותו הנס שגזרו יונים על כל בתולות הנשואות להיבעל לטפסר תחלה, ועל יד אשה נעשה הנס:

Rashi Tractate Shabat page 23a

“Were involved in that miracle”- for the Greeks decreed upon every virgin to be married that they must first lay with Greek ruler, and through a women was the miracle accomplished.

מסכת כתובות דף ג' עמוד ב'

שקדו חכמים על תקנת בנות ישראל שיהא אדם טורח בסעודה שלשה ימים אחד בשבת ושני בשבת ושלישי בשבת וברביעי כונסה ומסכנה ואילך נהגו העם לכנוס בשלישי ולא מיחו בידם ... מאי סכנה אילימא דאמרי בתולה הנשאת ליום הרביעי תיהרג נהגו לגמרי ניעקריה אמר רבה דאמרי בתולה הנשאת ביום הרביעי תיבעל להגמון תחלה.

Babylonian Talmud Tractate Ketubot page 3b

The Sages watched over the interests of the daughters of Israel so that [the man] should prepare for the [wedding-]feast three days, the first day in the week, and the second day in the week, and the third day in the week, and on the fourth day he marries her. And from [the time of] danger and onwards the people made it a custom to marry on the third day and the Sages did not interfere with them. ... What [was the] danger? If I say that they said, 'a maiden that gets married on the fourth day [of the week] shall be killed', [then how state] 'they made it a custom'? We should abolish it entirely! — Said Rabbah: [That] they said, 'a maiden that gets married on the fourth day [of the week] shall have the first sexual intercourse with the prefect.'

Megilat Taanit

On the 17<sup>th</sup> of Elul the Romans left Jerusalem.

Commentary: Because they were oppressing the inhabitants of Jerusalem and on account of them they were not able to go about their business during the daytime but rather (were forced to do what they needed to) at night. And how did the Greek kings oppress them? They appointed Kastriot in every town in order to afflict the brides, and only afterward could they marry their husbands. And they prevented Israel from celebrating with their wives, in fulfillment of the verse (Deuteronomy 28:11) "You shall betroth a woman and another man shall lie with her". And no one took a wife because of the Kastriot. And then they began to get married in secret ... Matityahu the son of Yochanan the High Priest had a daughter and when her time came to get married the Kastreen came to defile her but they did not let him. Matityahu and his sons acted zealously, and they overpowered and defeated the Greek kingdom and killed them. And the day that they vanquished them they made into a holiday.

The Book of Yehudit

Chapter 4 [1] By this time the people of Israel living in Judea heard of everything that Holofernes, the general of Nebuchadnezzar the king of the Assyrians, had done to the nations, and how he had plundered and destroyed all their temples;

[2] they were therefore very greatly terrified at his approach, and were alarmed both for Jerusalem and for the temple of the Lord their God.

[3] For they had only recently returned from the captivity, and all the people of Judea were newly gathered together, and the sacred vessels and the altar and the temple had been consecrated after their profanation. ...

Chapter 5 [1] When Holofernes, the general of the Assyrian army, heard that the people of Israel had prepared for war and had closed the passes in the hills and fortified all the high hilltops and set up barricades in the plains,

[2] he was very angry...

Chapter 7 [1] The next day Holofernes ordered his whole army, and all the allies who had joined him, to break camp and move against Bethulia, and to seize the passes up into the

hill country and make war on the Israelites.

[2] So all their warriors moved their camp that day; their force of men of war was one hundred and seventy thousand infantry and twelve thousand cavalry, together with the baggage and the foot soldiers handling it, a very great multitude.

[3] They encamped in the valley near Bethulia, beside the spring...

Chapter 8 [1] At that time Judith heard about these things: she was the daughter of Merari the son of Ox, son of Joseph, son of Oziel, son of Elkiah, son of Ananias, son of Gideon, son of Raphaim, son of Ahitub, son of Elijah, son of Hilkiah, son of Eliab, son of Nathanael, son of Salamiel, son of Sarasadai, son of Israel.

[2] Her husband Manasseh, who belonged to her tribe and family, had died during the barley harvest. ...

[7] She was beautiful in appearance, and had a very lovely face; and her husband Manasseh had left her gold and silver, and men and women slaves, and cattle, and fields; and she maintained this estate.

[8] No one spoke ill of her, for she feared God with great devotion.

[9] When Judith heard the wicked words spoken by the people against the ruler, because they were faint for lack of water, and when she heard all that Uzziah said to them, and how he promised them under oath to surrender the city to the Assyrians after five days, [10] she sent her maid, who was in charge of all she possessed, to summon Chabris and Charmis, the elders of her city.

[11] They came to her, and she said to them...

[32] "Listen to me, rulers of the people of Bethulia! ...Judith said to them, "Listen to me. I am about to do a thing which will go down through all generations of our descendants.

[33] Stand at the city gate tonight, and I will go out with my maid; and within the days after which you have promised to surrender the city to our enemies, the Lord will deliver Israel by my hand...

Chapter 10 [3] She bathed her body with water, and anointed herself with precious ointment, and combed her hair and put on a tiara, and arrayed herself in her gayest apparel, which she used to wear while her husband Manasseh was living.

[4] And she put sandals on her feet, and put on her anklets and bracelets and rings, and her earrings and all her ornaments, and made herself very beautiful, to entice the eyes of all men who might see her.

[5] And she gave her maid a bottle of wine and a flask of oil, and filled a bag with parched grain and a cake of dried fruit and fine bread; and she wrapped up all her vessels and gave them to her to carry.

[6] Then they went out to the city gate of Bethulia, and found Uzziah standing there with the elders of the city, Chabris and Charmis.

[7] When they saw her, and noted how her face was altered and her clothing changed, they greatly admired her beauty, and said to her,

[8] "May the God of our fathers grant you favor and fulfil your plans, that the people of Israel may glory and Jerusalem may be exalted." And she worshiped God.

[9] Then she said to them, "Order the gate of the city to be opened for me, and I will go out and accomplish the things about which you spoke with me." So they ordered the young men to open the gate for her, as she had said.

[10] When they had done this, Judith went out, she and her maid with her; and the men of the city watched her until she had gone down the mountain and passed through the valley and they could no longer see her.

[11] The women went straight on through the valley; and an Assyrian patrol met her

[12] and took her into custody, and asked her, "To what people do you belong, and where are you coming from, and where are you going?" She replied, "I am a daughter of the Hebrews, but I am fleeing from them, for they are about to be handed over to you to be devoured.

[13] I am on my way to the presence of Holofernes the commander of your army, to give

him a true report; and I will show him a way by which he can go and capture all the hill country without losing one of his men, captured or slain."

[14] When the men heard her words, and observed her face -- she was in their eyes marvelously beautiful -- they said to her,

[15] "You have saved your life by hurrying down to the presence of our lord. Go at once to his tent; some of us will escort you and hand you over to him.

[16] And when you stand before him, do not be afraid in your heart, but tell him just what you have said, and he will treat you well."

[17] They chose from their number a hundred men to accompany her and her maid, and they brought them to the tent of Holofernes.

[18] There was great excitement in the whole camp, for her arrival was reported from tent to tent, and they came and stood around her as she waited outside the tent of Holofernes while they told him about her. ...

[23] And when Judith came into the presence of Holofernes and his servants, they all marveled at the beauty of her face; and she prostrated herself and made obeisance to him, and his slaves raised her up...

Chapter 12 [10] On the fourth day Holofernes held a banquet for his slave only, and did not invite any of his officers.

[11] And he said to Bagoas, the eunuch who had charge of his personal affairs, "Go now and persuade the Hebrew woman who is in your care to join us and eat and drink with us.

[12] For it will be a disgrace if we let such a woman go without lying with her, for if we do not do so she will laugh at us."

[13] So Bagoas went out from the presence of Holofernes, and approached her and said, "This beautiful maidservant will please come to my lord and be honored in his presence, and drink wine and be merry with us, and become today like one of the daughters of the Assyrians who serve in the house of Nebuchadnezzar."

[14] And Judith said, "Who am I, to refuse my lord? Surely whatever pleases him I will do at once, and it will be a joy to me until the day of my death!"

[15] So she got up and arrayed herself in all her woman's finery, and her maid went and spread on the ground for her before Holofernes the soft fleeces which she had received from Bagoas for her daily use, so that she might recline on them when she ate.

[16] Then Judith came in and lay down, and Holofernes' heart was ravished with her and he was moved with great desire to possess her; for he had been waiting for an opportunity to deceive her, ever since the day he first saw her.

[17] So Holofernes said to her. "Drink now, and be merry with us!"

[18] Judith said, "I will drink now, my lord, because my life means more to me today than in all the days since I was born."

[19] Then she took and ate and drank before him what her maid had prepared.

[20] And Holofernes was greatly pleased with her, and drank a great quantity of wine, much more than he had ever drunk in any one day since he was born.

Chapter 13 [1] When evening came, his slaves quickly withdrew, and Bagoas closed the tent from outside and shut out the attendants from his master's presence; and they went to bed, for they all were weary because the banquet had lasted long.

[2] So Judith was left alone in the tent, with Holofernes stretched out on his bed, for he was overcome with wine.

[3] Now Judith had told her maid to stand outside the bedchamber and to wait for her to come out, as she did every day; for she said she would be going out for her prayers. And she had said the same thing to Bagoas.

[4] So every one went out, and no one, either small or great, was left in the bedchamber. Then Judith, standing beside his bed, said in her heart, "O Lord God of all might, look in this hour upon the work of my hands for the exaltation of Jerusalem.

[5] For now is the time to help thy inheritance, and to carry out my undertaking for the

destruction of the enemies who have risen up against us."

[6] She went up to the post at the end of the bed, above Holofernes' head, and took down his sword that hung there.

[7] She came close to his bed and took hold of the hair of his head, and said, "Give me strength this day, O Lord God of Israel!"

[8] And she struck his neck twice with all her might, and severed it from his body.

[9] Then she tumbled his body off the bed and pulled down the canopy from the posts; after a moment she went out, and gave Holofernes' head to her maid,

[10] who placed it in her food bag. Then the two of them went out together, as they were accustomed to go for prayer; and they passed through the camp and circled around the valley and went up the mountain to Bethulia and came to its gates.

[11] Judith called out from afar to the watchmen at the gates, "Open, open the gate! God, our God, is still with us, to show his power in Israel, and his strength against our enemies, even as he has done this day!" ...

Chapter 14 [19] When the leaders of the Assyrian army heard this, they rent their tunics and were greatly dismayed, and their loud cries and shouts arose in the midst of the camp.

Chapter 15 [1] When the men in the tents heard it, they were amazed at what had happened.

[2] Fear and trembling came over them, so that they did not wait for one another, but with one impulse all rushed out and fled by every path across the plain and through the hill country.

ספר שופטים, פרק ד'

(יז) וסיסרא נס ברגליו אל אהל יעל אשת חבר הקניזי כי שלום בין יבין מלך חצור ובין בית חבר הקניזי:

(יח) ותצא יעל לקראת סיסרא ותאמר אליו סורה אדני סורה אלי אל תירא ויטר אליה האהלה ותכסהו בשמיכה:

(יט) ויאמר אליה השקיני נא מעט מים כי צמאתי ותפתח את נאוד הלב ותשקהו ותכסהו:

(כ) ויאמר אליה עמד פתח האהל והיה אם איש יבוא ושאלך ואמר היש פה איש ואמרת אין:

(כא) ותקח יעל אשת חבר את תד האהל ותשם את המקבת בגדה ותבוא אליו בלאט ותתקע את היד ברקתו ותצנח בארץ והוא נרדם ויעף וימת:

שם פרק ה'

(כד) תברך מנשים יעל אשת חבר הקניזי מנשים באהל תברך:

(כה) מים שאל חלב נתנה בספל אדירים הקריבה חמאה:

(כו) ידה ליתד תשלהנה וימינה להלמות עמלים והלמה סיסרא מחקה ראשו ומחצה וחלפה רקתו:

(כז) בין רגליה פרע נפל נשכב בין רגליה פרע נפל באשר פרע שם נפל שדוד:

The Book of Judges chapter 4

**17** Howbeit Sisera fled away on his feet to the tent of Yael the wife of Heber the Kenite; for there was peace between Yavin the king of Hazor and the house of Hever the Kenite.

**18** And Yael went out to meet Sisera, and said unto him: 'Turn in, my lord, turn in to me; fear not.' And he turned in unto her into the tent, and she covered him with a rug. **19** And he said unto her: 'Give me, I pray thee, a little water to drink; for I am thirsty.' And she opened a bottle of milk, and gave him drink, and covered him. **20** And he said unto her: 'Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say: Is there any man here? that thou shalt say: No.' **21** Then Yael Hever's wife took a tent-pin, and took a hammer in her hand, and went softly unto him, and smote the pin into his temples, and it pierced through into the ground; for he was in a deep sleep; so he swooned and died.

Ibid chapter 5

**24** Blessed above women shall Yael be, the wife of Hever the Kenite, above women in the tent shall she be blessed. **25** Water he asked, milk she gave him; in a lordly bowl she

brought him curd. **26** Her hand she put to the tent-pin, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote through his head, yea, she pierced and struck through his temples. **27** At her feet he sunk, he fell, he lay; at her feet he sunk, he fell; where he sunk, there he fell down dead.

מסכת נזיר דף כ"ג עמוד ב'

אמר רבי נחמן בר יצחק גדולה עבירה לשמה ממצוה שלא לשמה... אלא אימא כמצוה שלא לשמה דכתיב תבורך מנשים יעל אשת חבר הקני מנשים באהל תבורך מאן נשים שבאהל שרה רבקה רחל ולאה אמר רבי יוחנן שבע בעילות בעל אותו רשע באותה שעה שנאמר בין רגליה כרע נפל שכב וגו' והא קא מתהניא מבעילה דיליה אמר רבי יוחנן כל טובתן של רשעים אינה אלא רעה אצל צדיקים שנאמר השמר לך מדבר עם יעקב מטוב ועד רע בשלמא רע שפיר אלא טוב אמאי לא אלא לאו שמע מינה טובתו רעה היא שמע מינה:

Babylonian Talmud Tractate Nazir page 23b

R. Nahman b. Isaac said: A transgression performed with good intention is better than a precept performed with an ulterior motive as good as a precept performed for an ulterior motive ... read rather 'as good as a precept performed with an ulterior motive', as it is written, *Blessed above women shall Yael be, the wife of Hever the Kenite. Above women in the tent shall she be blessed*, and by 'women in the tent', Sarah, Rebecca, Rachel and Leah are meant. Rabbi Yohanan said: That wicked wretch [Sisera] had sevenfold intercourse [with Yael] at that time, as it says, *At her feet he sunk, he fell, he lay*; etc. But she derived pleasure from his intercourse? — Rabbi Yohanan said: All the favours of the wicked are evil to the righteous, for it says, *Take heed to thyself that thou speak not to Jacob either good or bad*. Now [that he was not to speak] bad we can understand, but why was he not to speak good? Thus it may properly be inferred that the good of such a one is an evil.

Megilat Yehudit to be Recited During Hanukah

And it came to pass at the beginning of the Kingdom of Jerusalem, that a certain ruler became jealous of Jerusalem and her inhabitants, and he and all of his army arose against her and put her to the siege. He built a siege wall around her and didn't allow anyone to leave or enter. And the siege lasted many days.

The famine in the city became very great. The walls were breached and the ruler entered Jerusalem, overcame her and conquered her, together with all the fortified cities of Judah. And he imposed a cruel rule upon them. And he took the wealth of the Temple and of the palace for himself, and imposed harsh punishment upon the countryside. And the inhabitants of Judah and Benjamin were humbled before him and could not lift up their heads...

And the King called to all the men of Jerusalem and Judah and they all came to him. And he said to them: Listen to me, you heroic men who will never be saved. I am god and on the throne of god I sit, and there is none like me. You have no redeemer other than me, who is in control from beginning to end... Your best young women, the most beautiful and most attractive, when they are to be married, you will bring them to me first, and I will know them...

They were broken, devastated, but could not escape from the decree. The beautiful virgins fainted and cried out: God has discovered our sin and made a disgrace of us, and they cried an awful cry.

The king's word was implemented, and he had them brought to the palace, and he defiled the women and did lay with them.

But the righteous women declared: For how long will this one ensnare us? Behold it is better for us to refrain from marriage than to be brought into his dwelling. And so indeed was done, and the sound of joy and the sound of gladness, the voice of the bridegroom

and the voice of the bride, were no longer heard in the cities. And many days passed and none were brought in (to the king) as had been done earlier...

Time passed and the city was sad indeed, and the young women of Israel were troubled all their days, as if they were widowed. And as it became more and more burdensome, they gave themselves over to God and returned to Him with all their heart and with all their soul. God from His dwelling heard their cry, and God brought them a savior. His name was Judah, and man greater than all those of his time, a valiant soldier and man of war. He had a sister both beautiful and wise. Her brothers were of a mind to find for her a husband. And when they sought to have her become engaged, all the city was astir. Upon hearing of their plans, she cried out and begged them not to ask her to be betrothed lest I be taken and fall into the hands of the uncircumcised one. Where will I hide in my disgrace? And you (Judah) will be as one of the knaves of Israel. Concerning you story tellers will say: Judah has dealt treacherously and an abomination has he perpetrated; his sister have they taken and afflicted.

And when her brother heard his sister's words, they goaded him to righteous indignation. And he girded on his sword, and proceeded to the king's palace, where the king was sitting on his throne, with his ministers to his right and to his left. And he appeared before the king girded with his sword. And the king made fun of him, saying: Peace be with you, Judah. Let your sister come that I may know her. And he responded: What is this about peace. Turn behind me. Do you think to make a whore of my sister! And he drew his sword and cut off his head. And as well all of the king's ministers and servants did he kill by the sword. And he emerged from there and sounded the shofar, and all the men of Israel gathered around him...

And when the great king Aliforni heard that his brothers were dead, for the men of Israel had killed them and taken many prisoner, he was enraged and cried out with a loud and bitter cry. He gathered an army of many soldiers, as the sand on the seashore. And the men of Israel were sorely afraid...

And when Judith the sister of Judah saw the great danger and the enormity of the peril, she took her life into her hands and went forth with her maidservants and came to the gate of the city. And to the gatekeeper she said: Open the gates that I may go out. Perhaps God will make for me a miracle, and will manage to kill the idolater and Israel will be saved through me...

She had dressed in his finest clothing and had placed the crown of royalty upon her head, and had made herself up. She was splendid and great of beauty, and found favor in the eyes of all who looked upon her. And she went out and came to the camp of Aliforni, and (the soldiers) saw her and praised her to the king. And she asked and said: Where is the tent of the king? And she went accompanied by large throng. And when she came to the king she bowed down to him to the ground. And when he saw her she found favor in his eyes, and he was confounded and asked: Who is this maiden? And she answered and said: I am of the women of Israel, and I have come today to through myself before you and to beg for mercy. May your maidservant find favor in your eyes, and may you take your slave under your wings...

And the king said: come and lay with me my sister, for great is the love with which I love you, an exceedingly great love...

And she made cakes and greatly salted them, and placed them on the tray together with strips of curdled milk. And she took them and brought them inside to where Aliforni was. And Aliforni made a great gathering, the feast of Yehudit. He consumed the cakes and the stripes of curdled milk, and he drank and became very merry. He became very drunk, and lay down to sleep. And when Yehudit saw that had drunk until drunkenness, and had fallen to the ground, and that no one was there with them, she rose up on her legs and spread her hands heavenward: Please God make your servant successful today and save me. And she took the sword and quietly approached him in his slumber, and she raised both hands and struck his head and killed him. And then she cut off his head...