A CONCISE CHRONOLOGY
OF BIBLICAL HISTORY

PART I
FROM THE CREATION OF THE WORLD UNTIL YETZIAS MITZRAYIM

PhD-DISSERTATION

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“Remember the days of old, consider the years of many generations; ask your father, and he will show you; your elders, and they will tell you.”

(Devarim 32:7)
Preface

לשמוחל השמים ולארץ, "Be glad, oh Heavens and rejoice, oh Earth", blessed be Hashem, our G-d, King of the Universe, Who kept me alive, sustained me, and brought me to this moment when He who graciously endows man with wisdom enabled me to end the first part of this work.

The following paper was originally intended to serve as working material for a series of lectures which I held years ago in a high-school. Essentially, it followed the "Sefer Seder haDoros" of Jechiel HALPERIN. With the time, I collected more and more material, from many other sources, primarily the aggadic corpus of the Two Talmuds, the different Midrashim and the commentaries.

What actually the reader will find on the following pages, after an introduction about time-reckoning, the different calendar systems and World-Eras, is a chronological overview of Biblical history from Creation until the Exode. Although the Torah is not a book of history, nevertheless we can find there many "historical" informations also. And the background of these short informations has been conserved by the aggadic tradition.

Besides the actual chronologically organized compilation of the aggadic material, the reader will find in footnotes commentaries of modern scientific sources, my own critical remarks concerning the difficulties to coordinate certain data of the different rabbinical sources, as well as Greek and Ancient Middle East mythological paralells to certain stories of the aggada. Naturally, the paper

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1 Yechiel HALPERIN, Seder haDoros. [The Order of Generations] Bnai Berak: Sifra Or haChayyim, 2003. The successive editions of the work, originally published in 1779, accumulated quite a great number of printer’s errors. Although the last edition of 2003 pretends to have emended these errors, there are still quite a lot left. When necessary, I will mark these in footnotes.
is accompanied by a bibliography. Hebrew names occurring in the text are generally given with Hebrew characters also in brackets. From the Hebrew sources, places in the \textit{TANACH} are indicated in brackets with Latin characters, places in the Talmud, the \textit{midrashim} and rabbinical commentaries in brackets with Hebrew characters. As I consider this dissertation being the elaboration of a \textit{religious} topic with \textit{scientific} methods, during the whole text I used the transliteration of Hebrew words customary in the American \textit{yeshivah}-world, and for many years by the \textit{Artscroll} series also. Naturally, this kind of work can never have any aspiration to completeness. The \textit{„Sea of the Talmud”}\textsuperscript{1} is an endless source for \textit{aggadic} researches. What this paper proposes is an approximative idea about what did a „learned” Jew know – before the apparition of „modern” historiography, let’s say until the end of the 18th century - about the history of mankind and more concretely of the Jewish people.

\textsuperscript{1} Although the well-known expression, \textit{„the sea of the Talmud” (Yom shel Talmud)}, does not figure in the Talmud itself, we find several places in the \textit{TANACH} which compare the vastness of knowledge to the sea: e. g. \textit{Yeshayah} 11:9, \textit{Iyov} 11:9. One of the first occurrences of the expression can be found in the \textit{RAMBaM}’s introduction to his commentary to the \textit{Mishna}. It is also present in the introduction to R. Yitzchak ABOAB’s \textit{„Menoras haMaor”} (c. 1400): „The precious pearls that lie upon the bed of the sea of the Talmud, the aggadic passages so rich in beauty and sweetness” (cf. \textit{jSotah} 8:3, 22d).
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Introduction

1. Basic terms: Day, month, year, week:

The alternation of the days and the nights, the cold and warm viz. the dry and rainy seasons influences fundamentally the everyday life and activities of mankind. Consequently, for the societies based on regular and organized food-production – agriculture and stock-breeding - it was always of vital importance to observe these changes, and also to establish the regularities of these changes. Consequently, in Ancient Egypt and Mesopotamia where agriculture was based on irrigation, it was of vital importance for the population to be sufficiently prepared for the repeated risings of the rivers, the Nile and the Tigris and the Euphrates, and also to organize public works in the possibly best way. This created the need for an utmost „exact” study of the natural phenomena which influence decisively the survival of the peoples. It is for this purpose that the first time-reckoning systems are born, based on astronomical observations and computations.

In order to redact an astronomical calendar, first of all it is necessary to recognize the fact that the regularly repeated natural phenomena are dependent upon the movement of the planets or at least are connected to them; and that the duration of these movements can be determined even in relation to each other.

To redact an astronomical calendar, three celestial motions are to be taken into consideration:

► 1./ the rotation of the Earth around its axis (the apparent East-West motion of the Sun across the sky),

► 2./ the revolution of the Moon around the Earth,
3./ the revolution of the Earth in its orbit around the Sun.

1.1. The Day. Old English *dæg*,¹ Lat. *dies*, Sanskrit *dive*, Hebr. דָּי ′day′; Hungarian *Nap ′day′* is homonymous with *Nap* meaning ′Sun′ presumably of Finno-Ugrian origin.

A day is the time necessary for a single rotation of the Earth around its axis (the apparent East-West motion of the Sun across the sky).

The Earth makes 365.25 (more exactly 365.242199) rotations around its axis until it returns during its revolution around the Sun to the same point. The *solar day* is thus the time during which the Sun apparently revolts around the Earth because of the rotation of the latter around its axis, and returns to its meridian. The length of the *solar day* varies with 5 to 15 minutes. Consequently, time-reckoning is based on the so-called *average solar day*: the mean of these fluctuations.

The – arbitrary - subdivision of a day into hours, minutes and seconds goes back to Ancient Mesopotamia. The Sumerians used, parallel with the decimal system, a sexagesimal system also, intended for the expression of larger units. Conforming to the approximately 360 days of the year, they divided a circle into 360 degrees and, accordingly, the orbit of the (apparent) revolution of the Sun, the day, also into 360 degrees: into 2 x 6 hours of 30 minutes each. In the 5th century BCE, these units came to be divided into two, thus creating the actual system. The French Revolution made an attempt to introduce the use (based on

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the decimal system) of 10 or 20 hours’ days. However, the revolutionnary calendar did not survive the Revolution.¹

1.2. The Month. OE Monath < OE Mona 'Moon', OHG Manod, Lat. mensis < Gr. menē 'Moon'; Hebr. יָם 'new'; Hung. hónap < Holden['hó]nap 'lunar month'.

The sidereal month is the time it takes the Moon to return on its orbit to a given position among the stars (Lat. sidus, sideris 'constellation, star'): 27.321661 days (27 days 7 hours 43 minutes 11.5 seconds).

The phases of the Moon are dependent on the position of the Moon with respect to the Sun as seen from the Earth. The average period of the Moon’s revolution with respect to the Sun is called synodic month (Greek σὺν ὁδῷ, syn hodō, 'with the way [of the sun]'). As the Earth is progressing in its orbit around the Sun, the Moon, while orbiting the Earth, after completing a sidereal month, has to move a little farther to reach the Earth’s new position with respect to the Sun. When the Sun, the Moon and the Earth are in line, i. e. the Moon is in between (called Sun-Moon conjunction), only her face to the Sun is enlightened: this is the astronomical New Moon (called in Latin accensio lunae 'the day [before] the Moon’s apparition; in Hebr. molad [מולד] 'birth'). However, peoples of the Antiquity considered the first appearance of the thin crescent of the „new” Moon as the begin of the lunar month. Upon observing it, they proclaimed the begin of the new month. From the moment of the conjunction, the Moon moves on a slightly elliptic orbit from West to East, „showing” always greater and greater part of her enlightened face to the Earth. When the Moon reaches a position opposite the Sun, the enlightened face is circular: the Moon is at the full. Thereafter, the Moon again approaches conjunction.

¹ See below, p. xxxix.
The average length of a synodic month between two New Moons (lunation) is in one year 29,530.589 days, i.e. 29 days 12 hours, 44 minutes and 3 seconds: about 45 minutes longer than 29 and a half days. However, because of astronomical reasons, there can be a difference of up to 13 hours, between the length of the different lunar months. Consequently, the new Moon can appear a day earlier or later than expected.

In Babylonia, in the 5th century BCE, a calendar-system based upon lunar months of 29 and a half days has been established. Thereafter, observation only sanctioned computation. In order to avoid problems resulting from the accumulations of the monthly half-day differences, a part of the months has been fixed as having 29 days and the others 30 days. The remaining almost 45 minutes monthly plus has been compensated through declaring by times an „extraordinary” 30 days’ month. Consequently, the length of a lunar year is 12 lunar months, 11 days, 8 hours, 48 minutes and 36 seconds.

In calendars based upon the motion of the Sun, a month is no more a lunar month, it is simply a twelfth part of the year.

1.3. The (solar)year. Lat. annum, Hebr. יָהָמָה 'solar year'. West Saxon gear, Anglian gēr continues Proto-Germanic *jēram (*jēram). Cognates are Old High German jar, Old Norse ár and Gothic jer, all from a PIE *yērom „year, season”. Cognates outside of Germanic are Avestan yare „year”, Greek άρα „year, season, period of time” (whence „hour”), Old Church Slavonic jaru and Latin hornus „of this year”. Latin annum is from a base *at-no-. Both *yē-ro- and *at-no- are based on verbal roots expressing movement, *at- and *ey- respectively, both meaning „to go” generally. Latin annum has a cognate in Gothic aþnam „year”. The Greek word for „year”, ἐτὸς, is cognate to Latin vetus
„old”, from PIE *wetus- „year”, also preserved in this meaning in Sanskrit vat-sa- „yearling (calf)”. Hung. év is of Finno-Ugrian origin.

One year is the time during which the Sun, because of the revolution of Earth around the Sun, moves apparently around the Earth on a full elliptical orbit following the *ecliptic*. Already the peoples of the Antiquity were able to observe this, due to the fact that the Sun, after one year can be seen in the same position when defined in relation to one of the twelve constellations which form the *Zodiac* along the *ecliptic*.

The term *Zodiac* comes from Latin *zōdiacus*, from Greek ζῳδιακός [κύκλος] ’circle of animals’, derived from ζῷον, the diminutive of ζῷον ’animal’. *Zodiac* is „an imaginary belt in the heaven usually 18 degrees wide that encompasses the apparent path of all the principal planets except Pluto, has the *ecliptic* as its central line, and is divided into 12 constellations or signs each taken for astrological purposes to extend 30 degrees of longitude”.¹ Beginning from the *vernal equinox*, these twelve constellations are:

- Lat. Aries ’Ram’, Hebr. *Tale* (תהל): allusion to the *Pessach* lamb;
- Lat. Leo ’Lion’, Hebr. *Aryeh* (ה-ארי): the king of animals;
- Lat. Libra ’Scale or Balance’, Hebr. *Moznayim* (מאזנים): allusion to the Eternal’s judging the world on *Rosh hashonoh*;
- Lat. Scorpio ’Scorpion’, Hebr. *Acrov* (עמק): allusion to the thirst after water;

¹ Webster, p. 1.372.
► Lat. Saggitarius ‘Archer’, Hebr. Kheses (כְּשֵׁה): allusion to the rainbow after the Flood;
► Lat. Capricornus ‘Horned Goat’, Hebr. Gedi (גְּדִי): allusion to going out to the fields;
► Lat. Aquarius ‘Water-Bearer’, Hebr. Deli (דֶּלי);
► Lat. Pisces ‘Fish’, Hebr. Dagim (דָּגִים): allusion to the blessing that Avrohom’s descendants will be countless as the fish.

The time during which the Sun’s zenith returns, on a given geographical place, to the same place in heaven is called tropical year (Greek tropai ‘vernal point’). Concretely, what is taken into consideration is one of the two intersections of the ecliptic (the plane of the Earth’s orbit) and the celestial Equator (the terrestrial Equator, the plane perpendicular to the rotation axis of the Earth, projected to the celestial sphere). The two form an angle of 23° 27’ degrees, and are called vernal and autumnal points. The intersections taken into consideration are observed on the day of the vernal or the autumnal equinox, on March 21 or September 23, respectively.

The apparent celestial path of the Sun starting from one fixed star back to the same fixed star, is called sidereal year. Its length is 365 days 6 hours 9 minutes 9,8 seconds, slightly longer than a tropical year. The difference is due to a slight motion of the vernal point on the ecliptic from East to West. This motion is called precession, and astronomically it means the slow but continuous changing of the orientation of the Earth’s rotational axis, which traces out a conical shape in a cycle of approximately 25,765 years, the so-called Great- or Platonic year. According to our actual knowledge, it was the Greek astronomer, HIPPARKHOS of Rhodes (or Nikaia), who discovered precession. Although his works – „On the Displacement of the Solsticial and Equinoctial Points“, „On the Length of the
Year”, „On Intercalary Months and Days” - are no more extant, we know largely about them from PTOLEMY’s Almagest. We do not even know the exact dates of his life, however, the lunar eclipses he observed can be established that took place in 146 and 135 BCE. Actually, Hipparkhos discovered precession comparing his own measurements to those of TIMOKHARIS of Alexandria (early 3rd century BCE), as did, almost five centuries later, Ptolemy to his.1

And as the precession is not constant, the length of the tropical year is also not constant: its average length is 365,242190 days, 365 days 5 hours 48 minutes and 46 seconds. As a result of different observations (the observation of the vernal point, the shortest shadow, the zodiac etc.), in the Egypt of the Old Kingdom, in the 3rd millennium BCE, they were using a calendar of 365 days and, in the middle of the 2nd millennium, one of 365 and ¼ days.

1.4. The Week < OE wicu, wucu; akin to OHG wehha ’week’; cf. Lat. vicis ‘change, alternation’. Lat. septimana or hebdomada, Hebr. שבוע ’a week of seven days’. Hung. hétt ’seven’.

The week is a calendrical unit generally independent of the computation of months and years. Nevertheless, the seven days’ week can be related to the phases of the Moon (New Moon, prime of the Moon, full Moon, wane of the Moon).

The Egyptians already used the seven days’ week as a time-unit. According to their astrological ideas, the seven celestial bodies visible by naked eye (the three external planets – Uranus, Neptunus, Pluto – were still unknown) reign over the days of the week. The Latin names of the seven „planets” are: Luna [’Moon’] Mercurius, Venus, Sol [’Sun’] Mars, Iuppiter, Saturnus. Consequently, the

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1 See below, p. xli-xlili.
Saturnus (identified later with the G-d of the Jews), rules over the first, eighth, fifteenth and twenty second hours of Saturday. The twenty fifth hour, i.e. the first hour of the next day is under the rule of the Sun, which is the third „planet”, counting backwards, and so on. In the Germanic languages, the days of the week are named after the German deities identified with the above Roman ones.

The names of the seven days of a week in the Germanic and Romance languages are:

Latin *dies Solis*: English *Sunday*, German *Sonntag*; but French *Dimanche*, Italian *Domenica* from Latin *dies Dominica* ’the day of the Lord’;


The Jewish calendar marks the days of the week with numbers from one to six, according to the biblical description of the six days of Creation (*Beraishis* 1:1-2:3). The only day which has a proper name is the seventh day: *Shabbos* (שבת ’rest’). One *day* lasts from evening until evening of the next day: „...And there was evening and there was morning, one day” (*Beraishis* 1:5).

The Romans used a market-week of eight days: *nundinæ* ’nine days’, the
market held every ninth day. With the time this has been replaced by the seven days’ week, originating in the biblical account of Creation and spread through *hellenistic* intermediaries. This starts with Sunday, its seventh day being Saturday / Shabbos. When Christianity inherits this system, they start to call the week-days *feria*, and mark them with numbers: *feria prima* ’Sunday’ (more often *Dominica*), *feria secunda* ’Monday’, *feria tertia* ’Tuesday’, *feria quarta* ’Wednesday’, *feria quinta* ’Thursday’, *feria sexta* ’Friday’, however instead of *feria septima*, *Sabbatum* ’Saturday’. The reason behind the renaming of the days has been the Church’s aspiration to drive out the cult of the pagan deities, the planets being named after the pagan Roman deities. This new Christian system is followed by the Portuguese language: *segunda feira* ’the second day [after Shabbat] = ’Monday’, *terça feira* ’Tuesday’ etc.; but *domingo* (< *Dominica*) ’Sunday’.

In this system, the fourth day of the week (which starts on Sunday) is in the middle of the week (Sunday-Monday-Tuesday / Thursday-Friday-Saturday). Therefore, the name of Wednesday in German is *Mittwoch* ’the middle of the week’; and in the Slavonic languages it is also formed from a root *sreda* ’central, middle’, whence in Hungarian > *Szerda* ’Wednesday’.

The first general council of the recently legalized Christian Church, held in 325 CE in Nikaia in Asia-Minor (today Iznik, Turkey), the so-called *Nicean Council* took position in questions related to the calendar also. Taking over the principle of the weekly rest-day from Judaism, the new Christian concept transfers it from Saturday – connected to Creation and thus to Judaism – to Sunday, the day of the „Resurrection”. This could have been motivated by the Church’s general intention to express her independence of Judaism, but also by her intention to overcome the Sun-cults by absorbing them. This „new” Christian
concept is declared obligatory by emperor CONSTANTINE the Great (307-337)\(^1\) with the approbation of pope SYLVESTER I (314-335),\(^2\) counsellor to the emperor in the elaboration of the so-called *Edictum Mediolanense*, through which Christian religion became legalized. This „new” Christian concept is reflected in the denomination of the days of the week in the Slavonic languages and, through them, in Hungarian. Consequently, Monday is the first day of the week and Sunday the seventh.

Russian *ponedelnik* 'the begin of the week’, its Hungarian calque being *hétfő*;
Russ. *vtornik* (Russ. *vtaroi* 'second’), its Hungarian calque being *kedd* (< ketted 'second’);
Russ. *sreda* 'the middle of the week’ (see above), Hung. *szerda*;
Russ. *tshetvierg* (Russ. *tshetyri* 'four’), Hung. *csütörtök*;
Russ. *piatnitsa* (or. *piati* 'five’), Hung. *péntek*;
Russ. *subbota*, Hung. *szombat*;
Russ. *voskreseniya* 'resurrection’; but Hung. *vasárnap* < vásárnap 'market day’.

In the Arabic language, as in the Hebrew, the „first day” of the week corresponds with Sunday of the planetary week. The Islamic and Jewish weekdays begin at sunset, whereas the medieval Christian and planetary weekdays begin at the following midnight. Muslims gather for worship at a mosque at noon on *yaum al-jumu’a* 'gathering day' corresponding with Friday. Consequently, „gathering day” can be considered as the weekly day of rest, and

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\(^1\) Historical data, concerning the years of the reign of the different kings, are those generally accepted by historiography, and are taken from John E MORBY, *A világ királyai és királynői. Az idők kezdetétől nap-jainkig*. [Dynasties of the World. A Chronological and Genealogical Handbook. Oxford University Press, 1989.] Budapest: Maecenas, 1991 [In Hungarian].

\(^2\) Historical data, concerning the years of the reign of the different popes, are those generally accepted by historiography, and are taken from Zoltán HANGAY, *A pápák könyve. A római pápák Szent Pétertől II. János Pálig*. [The Book of the Popes. The Roman Popes from St. Peter to John Paul II] Budapest: Trezor, 1991.
the following day, Saturday, as the first day of the work week. The names of the
days in the Islamic calendar are:

**yaum al-ahad** (first day, Sunday),

**yaum al-ithnayn** (second day, Monday),

**yaum ath-thulaathaa’** (third day, Tuesday),

**yaum al-arbia`aa’** (fourth day, Wednesday),

**yaum al-khamis** (fifth day, Thursday),

**yaum al-jumu`a** (gathering day, Friday),

**yaum as-sabt** (Sabbath day, Saturday).
2. Calendar systems

2.1. In general terms, taking into consideration that a given calendar system follows the motion of the Sun or the Moon, or combines the two, we speak about three calendar systems.

Lunisolar: to solve the problem of the more than eleven days’ difference between the length of the lunar and solar years, every second or third year a 13th month, called leap- or intercalary-month is inserted into the calendar: this is called intercalation. This procedure can be observed in the Babylonian, the Jewish, the Greek (this latter was not a homogenous system using intercalations only accidentally) and the Roman calendar systems (the latter only until the introduction of the so-called Julian-calendar).

Solar: time-units are defined exclusively following the motion of the Sun, being anyhow more relevant from the point of view of agriculture. This was the case of the Egyptian calendar and also of the so called Julian-calendar, introduced after 46 BCE, after the calendar reform by Iulius CAESAR (101/100-44 BCE). It is from the latter that most of modern calendar systems take their origin.

Lunar: based on pure lunar years, independently of the Sun’s motion. This was the case of the Islamic calendar arranged and prescribed by Muhammad for his adepts, the latters being mainly nomadic herdsmen and sheperds pasturing their herds mainly by night.

2.2. The Egyptian calendar was a purely solar system, serving as a direct antecedent and partially even as a basis for the Julian reform of the Roman calendar and, through this, of the modern calendar systems of Christian origin.
Life in Ancient Egypt was based on agriculture, and agriculture was dependent on irrigation. This was based on the yearly inundation of the Nile provoked by the thaw of the snow on the snow-fields of the Ethiopian Highlands. Even the name of the country in the ancient Egyptian language was *Kemi / Kemet* 'black', as the silt left over by the inundation of the Nile is black, contrary to the yellow sand of the desert. The word signified originally Upper Egypt, Lower Egypt being called *Desret* 'red'. At the beginning, they even counted the years from one inundation of the Nile to the next, dividing them into three periods: the seasons of inundation (*ahet*), sowing (*peret* 'sprouting') and harvest (*shemu* 'heat').

Later, the begin of the year was fixed to the heliac rising of the star *Sothis*, the main star of the constellation *Sirius*, called in Egyptian *Sopdet*. According to long years’ observations, inundation generally started on this day, the 19th of July.

The calendar, established already since the Old Kingdom (28-27th century BCE) was divided into twelve months, each having 30 days. The remaining 5 days were declared extracalendar holidays: the so-called *epagomena*-days being the birthdays of the deities *Osiris*, *Horus*, *Set*, *Isis* and *Nephthys*. The months were divided into three „weeks” of ten days each. The names of the twelve months were: *Thout, Paopi, Hathor, Koiak, Tooba, Emshir, Paremhat, Pare moude, Pashons, Paoni, Epip, Mesori*.

As the 365 days’ year of the Egyptian calendar was with approximately a quarter of a day shorter than the solar year, stellar events so to say „wandered” through the calendar. Therefore, the Egyptian year is referred to as „*Annus Vagas*” ‘wandering year’. The priests used to introduce *leap*-years of 366 days. This results in about every 1460 year in a whole year’s difference, *i.e.* the date of the *Sothis*’ rising returns to the original in every 1460 year. This is called in the late-period *Sothis*-year: $3 \times 365 + 1 \times 366 = 1.460$, what means that the *Sothis*-
year harmonizes the so-called „small cycle“ of four years with the so-called „celestial or big cycle“.

In order to solve this problem, PTOLEMAIOS III Euergetes (246-222 BCE), Hellenistic ruler of Egypt orders, in 238 BCE, the introduction into the calendar of an intercalatory day every fourth year. However, the priesthood does everything possible to disturb the execution of the royal order. It will be only in 26 BCE, when AUGUSTUS (27 BCE -14 CE) occupies Egypt, that the leap-year system of the Iulian-calendar will be introduced in Alexandria. This will later serve as the fundament for the Coptic calendar in Egypt as well as of the Christian calendar in Ethiopia (the latters have 7 CE as the starting point of their time-reckoning).

2.3. The Jewish calendar is a lunisolar one (as was the case of the Babylonian also). It is based upon a calendar-system where the lunar years, consisting of 12 lunar months, are equalized with the solar years in cycles of 19 years.\(^1\) Despite of different claims that the ancient Jewish calendar was a solar one, as suggested by the Ethiopian Book of Enoch (72-78), Jubilees (6:29-30) and the Qumran Book of the Covenant of Damascus (p. 16), the terms chodesh and yerach indicate clearly its dependence of the Moon.\(^2\)

The length of one month is 29 days 12 hours and 793 parts;\(^3\) consequently, the months of the calendar are of 29 and 30 days alternatively. The formers are called defective months (חדש חסר), and the latters complete months (חדש מלא).

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\(^1\) RA\text{MBAM}, Mishneh Torah, Hilchos Kidush haChodesh 1:1.
\(^2\) See below, p. xxviii.
\(^3\) Ibid. 6:3. According to others (Pirkai deRabbi Eliezer, chapters 6-7), the length of a lunar month is 29 days 12 and 2/3 hours and 73 parts, in opposition to the solar month of 30 days and 10 and a half hours.
In the Torah, the months have no names, they are only numbered. The first month is the „spring-month” (Aviv = Nissan), because of the decisive place occupied by the Exode in Jewish history. However, the calendar-year begins in the seventh month (Tishrai), the first day of this month – the sixth day of Creation - being the day of the creation of the first human being.

Although the Tanach, one can find proper names for certain months: Ziv (זיו; 1.Melochim 6:1, 37) for the second, Bul (בול; 1.Melochim 6:38) for the eighth and Essonim (אдонים; 1.Melochim 8:2) for the seventh month respectively, the names of the months in use until our days were brought from the Babylonian exile by the Jews upon their return to Eretz Yisroel. The names are (beginning from spring-time): Nissan (ניסן), Iyyar (אייר), Sivan (סיוון), Tammuz (תמוז), Av (אב), Elul (אלול), Tishrai (תשרי), Cheshvan (חשון), Kislaiv (כסלו), Taives (טבת), Shvat (שבט), Adar (אדר).¹ Nissan is always of 30 days, Iyyar always 29, Sivan always 30, Tammuz always 29, Av always 30, Elul always 29, Tishrai always 30, Cheshvan 29 or 30, Kislaiv 29 or 30, Taives always 29, Shvat always 30, Adar always 29.

Intercalation. According to the Torah (Devorim 16:1), the yom tov Pessach is supposed to fall in the spring-month: „Observe the month of Aviv [spring] …”. In order the yom tov Pessach should not „walk around” the calendar, instead of falling always in the spring-month, the 354 days long lunar year has to be harmonized with the 365 days long solar year.² Consequently, to prevent the 16th of the lunar month Nissan should occur before the tekufah of Nissan (bRH 21a) – on the presupposition that the tekufah of Nissan stands for the true and not the

¹ Cf. the names of the months in the Babylonian calendar: nissannu, airu, simanu, du'uzu, ubu, ululu, ululu II., tashritu, arachshama, kislimu, tebetu, shabatu, addaru, addaru II.
mean *vernal equinox* – an intercalatory thirteenth month has to be inserted, and the year to be proclaimed a *leap*-year.

In the times of the *Bais hamikdosh*, three factors were taken into consideration when proclaiming a *leap*-year:

- 1./ should the *vernal equinox* (*tekufah*) fall after the 15th of *Nissan*, they declared *Nissan* for *Adar sheni*;
- 2./ if the fruits ripened late, or
- 3./ if spring was late, they proclaimed a *leap*-year, thus making it possible to bring the *omer*-sacrifice on the 16th of *Nissan*.¹

The four seasons of the Jewish year, more exactly the (mean) beginning of the seasons is called *tekufah* [’circuit’], denoting the mean Sun at the *vernal equinoctial* point (*Nissan*), at the summer *solstitial* point (*Tammuz*), at the *autumnal equinoctial* point (*Tishrai*), and at the winter *solstitial* point (*Taives*). According to Mar SHMUEL (c. 165-254), *Rosh Yeshivah* at Nehardea, the length of each season is 91 days 7 ½ hours. As the *tekufos* move forward in the week, after 28 years, the *tekufah* of *Nissan* reverts to the same hour on the same day of the week as at the beginning. This 28 years’ cycle is called the great- or *solar*-cycle (*machzor hagodol*, *machzor hachammah*).

According to Jewish astronomical tradition, the length of one day is 24 hours 59 parts and 8 seconds.² One hour (*שעה*) = 1080 parts (*חלק*), one part = 76 minutes (*רגע*), 1 minute = 60 seconds (*שני*). The length of a *solar* year is 365 days and 6 hours (according to other – Jewish and non-Jewish [Greek and Persian] – opinions 365 days 5 hours 997 parts and 48 seconds). The length of a *lunar* year is 354 days 8 hours and 876 parts what means that there is a difference

of 10 days 21 hours and 204 parts.\(^1\) In order to compensate this, every 3rd, 6th, 8th, 11th, 14th, 17th and 19th year of a 19-years’ period,\(^2\) called in Hebrew \textit{machzor katan}, is made a \textit{leap}-year (י"ח מעוברות). In these years, after the 12th month (\textit{Adar}) of 30 days, a 13th \textit{leap}-month of 29 days is intercalated (\textit{Adar sheni}, 'second \textit{Adar}').\(^3\) In times of the \textit{Bais hamikdosh}, the proclamation of \textit{leap}-years could still be occasional, depending on the necessities of agriculture. The actual system of intercalation did not become generally accepted until the tenth-eleventh centuries (see the relative controversy of R. \textit{Saadyah gaon} with R. Aharon ben Meir so late as in the tenth century). The length of a \textit{leap}-year is 383 days 21 hours 589 parts. Consequently, even after the equalizing through the 19 years’ cycle, there remain one hour and 485 parts.\(^4\) As the Jewish holidays cannot fall, because of certain liturgical considerations (the so-called \textit{Ad"u}-rule, see below), indifferently on every day of the week, occasionnally a 30th day is added to the eighth month (\textit{Cheshvan}), while the ninth month (\textit{Kislaiv}) is abridged with one day, thus it will have 29 days instead of 30. Therefore, the month \textit{Cheshvan} is called \textit{Marcheshvan} ('Lord \textit{Cheshvan}') also, as the length of the other months is adjusted according to its length. Accordingly, the length of the year is also modified: hence we speak about long- or \textit{full}-years (שלמים), in case both months are of 30 days; and about \textit{defective} years (חסרים), in case both are of 29 days. Finally there are also years \textit{according to their order} (כסדרון), in case \textit{Cheshvan} is of 29 days and \textit{Kislaiv} of

\(^{1}\) \textit{Ibid.} 6:4.
\(^{2}\) For the \textit{Metonic}-cycle see below, p. xxviii. The Babylonian calendar-system used, since 499 BCE certainly, a cycle of 235 \textit{lunar} months in 19 years (with only three exceptions before 380 BCE), but it did not use a specified number of days. The \textit{leap}-month was intercalated in the 2nd 5th, 8th, 10th, 13th, 16th and 19th year of the 19 years’ cycle.
\(^{3}\) \textit{Rambam, Ibid.} 6:10.
\(^{4}\) \textit{Ibid.}
Consequently, one calendar-year can have 353, 354, 355 or 383, 384, 385 days.

The aforementioned Ad”u-rule means that the yom tov Rosh hashonoh cannot fall on the first, fourth and sixth day of the week („lo Ad”u Rosh”1), viz. on Sunday, Wednesday and Friday.2 Should Rosh hashonoh fall on Wednesday or Friday, would the Fast-day of Yom Kippur fall on Friday or Sunday, rendering impossible the burning during the night of the remaining fat of the daily sacrifices of Yom Kippur or Shabbos respectively and, in our days, the preparations for Shabbos or Yom Tov (cooking, candle-lighting etc.). Should Rosh hashonoh fall on Sunday, would Hoshanoh Rabboh fall on Shabbos, making it impossible to accomplish the mitzvoh of the esrog-lulav and the arovos. Naturally, the ad”u rule entered into function only after Matan Torah, when the Yomim Tovim of the Torah became introduced: according to Rav Saadyah gaon and Rabainu Chananael, the actual Jewish calendar system takes its origin from Mount Sinai. The sixth day of Creation, when the Eternal created the first human couple, and which is consequently the starting point of our time-reckoning, i.e. the first day of the first year (Rosh hashonoh of the first year) was Friday. And it follows from the Ad”u-rule that we have to face the same problem with the other holidays also. Consequently, Yom Kippur cannot fall on the first, third and sixth day of the week, viz. on Sunday, Tuesday and Friday (Ga”u). Purim cannot fall on the second, fourth and seventh day of the week, viz. on Monday, Wednesday and Shabbos (Zebe”d). The first day of Pessach cannot fall on the second, fourth and sixth day of the week, viz. on Monday, Wednesday and Friday (Bad”u). The first day of Shovuos and Hoshanoh Rabboh cannot fall on

1 For a possible different reading see Ezra 8:17.
2 RAMBAh, Ibid. 7:1; Shulchan Aruch, Orech Chayyim 428:1; cf. mShabbos 15:3, mSukkah 4:2-3.
the third, fifth and seventh day of the week, *viz.* on Tuesday, Thursday and *Shabbos* (*Gaha’z*). The first day of *Chanukah* cannot fall on the third day of the week, *viz.* on Tuesday. The Fast of Esther (the day before *Purim*) cannot fall on the first, third and sixth day of the week, *viz.* on Sunday, Tuesday and Friday (*Ag’u*). The 17th of *Tammuz* and *Tishoh beAv* cannot fall on the second, fourth and sixth day of the week, *viz.* on Monday, Wednesday and Friday (*Bad’u*).

One of the consequences of the aforementioned *Ad’u*-rule is that if the *molad* of the month *Tishrai* occurs on a Sunday, Wednesday or Friday, the first day of the *yom tov Rosh hashonoh* is postponed to the next day. This postmonement is called in Hebrew *dechiyo-h*. There are altogether four kinds of *dechiyos*. The second one is used when the *molad* of the month *Tishrai* occurs at noon or after it, and the first day of the *yom tov Rosh hashonoh* is postponed to the next day. But if the next day happens to be a Sunday, Wednesday or Friday, the *yom tov* is postponed – in accordance with the *dechiyo-h* 1 - with one more day. The other two *dechiyos* serve to prevent a regular year from having more than 355 days, and a leap-year from having less than 383 days.1

*Proclamation of the New Moon*. In *Yerusholayim,* the *Sanhedrin,* following the report of two reliable witnesses concerning their observation of the (re)appearance of the thin crescent of the new Moon, proclaimed the New Moon (*קדוש החדש*, ‘sanctification of the [new] Moon’). If the witnesses arrived to testify during the day of the 30th day of the month, the *Sanhedrin* declared that day for the first day of the next month. In case the witesses did not arrive until sunset, they declared the next (the 31th) day for the first day of the next month, making the previous one for a *leap*-month of 30 days. However, the proclomation of the New Moon as well as the intercalation of *leap*-years is only permitted,

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according to halachah, \(^1\) when there is an ordained Sanhedrin in Eretz Yisroel. In lack of this, New Moons and leap-years are fixed by astronomical calculations.

Originally, they accepted the witness of everyone concerning the reappearance of the new Moon. Later, however, because of the misleading manoeuvres of the tzadokim / sadduceans, they only accepted the witnesses of Jews true to the Oral Law, to the rabbinic tradition (\textit{mRH} 2:1). The population got informed about the beginning of the month by the light of beacons kindled on the Mount of Olives and thence over the entire land and in parts of the Diaspora. Later, however, as the Kutim began to light misleading beacons, the Sanhedrin despatched messengers to far-removed communities (\textit{Ibid.} 2:2). Inhabitants of Shomron / Samaria (hence called Samaritans), the Kutim, a population of Assyrian origine from the town Kuta in North-Eastern Mesopotamia, were settled in Shomron by Sancheriv, observing certain prescriptions of the Jewish religion. The New Moon thus proclaimed became the first day of the next month (\textit{Rosh Chodesh}), and made it possible to calculate the holidays which are designated by the Torah for certain days of the months (\textit{cf. Tehilim} 104:19).

In 358 CE, after the legalization of Christianity, emperor CONSTANTIUS II (337-361), son of CONSTANTINUS I the „Great”, prohibits the proclamation of the New Moon. Consequently, Hillel hanossi [‘patriarch, prince’], the younger (320-365) redacts the calculated calendar, the \textit{luach} (לבח), \(^2\) in use until our days. According to tradition, quoted in the name of Rav Hai gaon, it was introduced in the year 670 of the Seleucid Era, which was the year 4119 after the Creation:

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\(^1\) \textit{RA}MB\textit{A}M, \textit{Ibid.} 5:1-2.  
\(^2\) \textit{Luach}: Hebr. 'table, tablet'; \textit{cf. Shneh Luchos haBris} 'the two Tablets of the Covenant'. \textit{Cf. Akkad. lehu 'tablet of wax'}, the Mesopotamian name of the tablets serving for astronomical observations.
358/59 CE. However, the Karaite Jews, who do not accept rabbinical tradition, still rely on actual moon observations.¹

As a consequence of the redacted character of the actual Jewish calendar, an interesting feature can be observed: the so-called „ATBA”-rule.² The days of the Yom Tov Pessach correspond to the other holidays of the year, following a system paralleling the first and last letters of the Hebrew alphabet: הוא יא תב שד. Accordingly, the first day of Pessach (יא דפסח) always falls on the same day as Tisho beAv (תשעה באב). The second day of Pessach (ב) always falls on the same day as the first day of Shovuos (שבועות); the third day of Pessach (ג) always falls on the same day as Rosh hashonoh (ראש השנה). The fourth day of Pessach (ד) always falls on the same day as Simchas Torah (סימאות התורה); the fifth day of Pessach (ה) always falls on the same day as Yom Kippur (יומ קפער); the sixth day of Pessach (ו) always falls on the same day as the preceeding Purim (פורים).

To redact the Jewish calendar for a given year, one needs three basic informations:

1. On which day of the week falls the first day of Rosh hashonoh;
2. How many days have the months Cheshvan and Kislaiv, i. e. if the year is chosser, sholem or kessidro; and
3. On which day of the week falls the first day of Pessach.

¹ According to the RamBaM 5:3, they used to proclaim the New Moon until the end of the period of the Sages of the Gemara, until the times of Abaye and Rova. According to the Encyclopaedia Judaica (presumably based on the Letter of Rav Sherira gaon), Abaye lived between 278-338 CE (for an analysis of the different data related, see „Seder haDoros”, year 4,039). However, the Babylonian Talmud has been closed in 500 CE, and this year is generally considered as marking the end of the period of the amoraim.

² Shulchan Aruch Orech Chayyim 428:3.
These data can be found in Chizkiya-h ben David da Silva’s (Leghorn, 1659 - Yerusholayim, 1695) commentary to the Shulchan Aruch, named „Pri Chadash“, until the year 6000 of the Jewish World-Era. There, for every single year, three Hebrew letters are given: using their numerical value for 1./ and 3./, and the initial of one of the three Hebrew words for 2./. According to this, the year 5765 after the Creation (2004/05 CE) was the eighth year of the 304th machzor, a leap-year, when the first day of Rosh hashonoh fell on Thursday, Rosh Chodesh Nisan and the first day of Pessach fell both on Sunday, and the two „problematic” months, Cheshvan and Kislaiv were both of 29 days. The calculation of the molad, the exact moments of every New Moon is, naturally, much more complicated.2

The calendar-system described above is the one used by rabbinical tradition. Different sources seem to indicate that there were other calendar solutions in use also. According to 1.Melochim 12:32-33, King Yeroboam of Israel instituted the postposition of the High Holidays with one month, to the eighth month. Eventually, it can well be that, later, Kutim / Shomronim / Samaritans also followed his system. The tzaddokim and beothusians also deviated from the rabbinical calendar. Contradicting the traditional interpretation of the expression „the morrow of the Shabbos” (Vayikroh 23:11) which, according to the Sages, means „the second day of Pessach” (bMenachos 65b), they started the „counting of the omer” on Sunday after the first day of the Festival (mMenachos 10:3).

As attested by the Book of the Covenant of Damascus (p. 16) and also by the War Scroll (col. 2), the Dead Sea Sect’s solar calendar divided the 364 days’ year into twelve month of 30 days each and simultaneously into 52 weeks (7 x 52 =

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1 # 428.
2 See ibid. in the Pri Chadash.
Each of the four seasons consisted of 13 weeks: $13 \times 7 = 91$ days, *viz.* of three months of 30 days and one day for the „*sign*”: $3 \times 30 + 1 = 91$ days; $4 \times 91 = 364$. The four days of the „*signs*” are the vernal- and the autumnal equinoxes and the summer- and winter *solstices*. An „advantage” of the regularity of this calendar is that the first day of the year and all the Festivals fell always on the same day of the week. According to what attested by the *Dead Sea Scrolls, Rosh hashonoh* (and hence *Rosh chodesh Nissan* and of *Pessach* also) was fixed on Wednesday. According to *Beraishis* 1:14-19, The Eternal created the Sun on the fourth day, and the sect’s calendar followed the great Heavenly Luminary. Naturally, this *solar* year is $1 \frac{1}{4}$ days shorter than the astronomically computed length of a *solar* year. However, the sect did not exist so long that this shoud have caused problems through the decalation of the Festivals in relation to the seasons.¹

2.4. *Calendar-systems in ancient Greece*. The division of the 354 days’ year into four seasons and twelve *lunar* months is already present in HOMER, see *e. g.* the story of *Helios’* herds.² However, in the different city-states, rather different calendar systems were in use. Writing in the Greek, JOSEPHUS Flavius uses the Macedonian names of the months even in the second half of the first century CE, presumabely out of respect for the – Macedonian - ALEXANDROS the Great. These names are: Xanthikos (March-April), Artemisios (April-May), Daisios (May-June), Panemos (June-July), Loos (July-August), Gorpiaios (August-September), Hyperberetaios (September-October), Dios (October-November), Apellaios (November-December), Audynaios (December-January), Peritios

² *Odyssey* 12:127-141.
(January-February), *Dystros* (February-March). Summerizing the earlier efforts to harmonize the different calendar-systems of the different city-states, SOLON *arkhon* (c. 640-559 BCE) introduces, in 593 BCE, a new calendar of Babylonian origin, which is based upon periods of eighth years each (the so-called *oktaeris*- or *oktaetis*-cycle). In one such cycle, five years have 12 lunar months, while the other three have 13 lunar months. In order to equalize the lunar years with the solar system, in every fourth year of the cycle one month is intercalated, and in the eighth two months. This gives together three intercalated months during a period of eight years. Solon’s calendar was in use until 431 BCE, the begin of the first *Metonic*-cycle.

It is generally accepted that the Atticean surgeon and astronomer, METON (Leucone, 5th century BCE) was the first to recognize the fact that the phases of the Moon fall on the same day of a tropical year only after 19 years. This is the so-called *Metonic*-cycle (Lat. *cyclus decemnovennalis* or *lunaris*), which makes it possible to equalize the difference of the lunar and solar years through the intercalation of *leap*-months or *leap*-days. In 19 years we have 228 lunar months (as the length of a month is approximately 29 and a half day, we use alternatively months of 29 and 30 days). To this we have to add seven *leap*-months of 30 days each (*mensis embolismalis*), and four „Julian” *leap*-days for the entire cycle. In this way, we arrive to a total amount of $6.726 + 210 + 4 = 6.940$ days which is approximately one day more than the length of 19 tropical years. Consequently, at the end of each cycle, one day has to be omitted: this is called *lunar leaping* (*saltus lunae*). As the begin of the first cycle, Meton established the 16th of July 432 BCE. However, the *Metonic*-system has not been introduced officially in Athenes itself until 406 BCE, and we do not have any information about its introduction in the other Greek states.
In 342 BCE, the calendar-system based on the so-called *Metonic*-cycle is further developed by KALLIPPOS. With his calendar, based on periods of 76 years *viz.* on four *Metonic*-cycles (4 x 19 = 76), Kallippos approached with greater exactitude the length of the year according to the *Iulian*-calendar. Omitting the last days of the last years of four consecutive *Metonic*-cycles, at the end of 76 years one can reduce the difference between the *lunar* and *solar* years to a few minutes. The length of a month, according to Kallippos’ reckoning, is longer than the astronomical month with only 22 seconds. From the end of the fourth century BCE, this system will replace the use of the *Metonic*-cycle in Athenes. From the 76 years of the cycle, 33 had 354 days, 15 years 353 days, while the remaining 28 years had 384 days (so-called enlarged or *embolismal* years). This means that, from the 940 months of a cycle (33 x 12 + 15 x 12 + 28 x 13 = 940), 499 months had 30 days, and 441 had 29 days.

2.5.1. *The Roman calendar.* According to tradition, the old Roman calendar had been redacted by king ROMULUS, founder of the city. The year started in springtime, and had originally 10 months, presumabely 304 days. According to certain sources, the length of the months depended on the work in the fields, thus varied between 36 days (*Martius*) and 16 days (*September*). Curiously, this system supposes two „empty” months for the winter, being out of season fo agriculture. At the end of winter, when spring came, people prepared themselves with different rites of purification for the new agricultural working-year.

From the ten months of the old Roman calendar, four had their own names, the others being marked only with numbers: *Martius, Aprilis, Maius, Iunius*; and *Quintilis* (Lat. *quintus* ’fifth’), *Sextilis* (Lat. *sextus* ’sixth’), *September* (Lat.
septem ‘seven’), October (Lat. octo ‘eight’), November (Lat. novem ‘nine’), December (Lat. decem ‘ten’), respectively.

The month Martius received its name after the legendary father of Romulus, the deity Mars (Lat. ‘brilliant’) who is supposed to be originally the deity of the Sun, thus the one who decides about the begin of the spring, the begin of the agricultural year. The vernal New-Year, reckoned in relation with the vernal equinox, was feasted at full-Moon, on the Ides of Martius. Later, Mars became the patron of the soldiers who go to war in springtime. His birthday was feasted on the 1st of Martius, and young men were sent out to occupy new lands. In times of famine, they brought sacrifices from the first produce of the land, the plants and animals (Lat. Ver sacrum ‘holy spring’). In the homes and on the Forum, fire-places were renewed, and new bread was baked for the soldiers.1

The month Aprilis was named after the maternal ancestor of Romulus, the goddess Venus, called in Etruscan Apru (cf. Greek Aphrodite). The Latin word aperio (< ad-perio) means ‘to open’, what makes allusion to a primitive fertility cult related to the renewal of nature. According to an „official” explanation of later times, the Consuls, entering into office on the first day of Aprilis, „opened” the year named consequently after them.

The month Maius was dedicated to the adults (Lat. maior, maius ‘greater’; maiores ‘the elders’). The name was given after the Greek goddess Maia [‘old woman’], who begot Hermes from Zeus, and the Roman goddess Maia (Lat.

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1 According to certain opinions, this bread, the Martis panis or Panis Martianus is at the origin of the marzipane. However, according to the generally accepted etymology, the name takes its origin from the Italian name of unknown origin of a Byzantine money in use during the period of the Crusades, the marzapane. Cf. Arab mautaban ‘a sitting king, a Byzantine money’ (the money represented Oto Ish sitting on a throne), Ecclesiastic Latin matapanus ‘a Venetian money’.

The Torah says (Shemos 23:13) “…make no mention of the name of other gods, neither let it be heard from your mouth”. Consequently, instead of his original name, traditionally the surname Oto Ish [‘that man’] is supposed to be used. Naturally, this became necessary only after he has been „deified” by the Nicean Council.
maiestà ’greatness, dignity’), wife of Vulcanus, goddess of the vernal fertility. At the same time, Iuppiter was also called Deus Maius. Later, the month has been dedicated to Iuppiter. On the first of May, a sow in farrow was sacrificed to Maia: this was called maialis (cf. Ital. maiale ’pig’). The night before the first of May (the so-called Walpurgis-night of the German tradition) is mythologically the fight of the Greek and Roman, the old and the young spring-goddesses; the last efforts of the winter snow-storms against the renewal of nature. After the Ides of the month, the Vestal-virgins threw puppets of straw into the Tiberis as a symbolical human sacrifice.

Iunius was dedicated to the youth (Lat. iuniores ’the youth’). The name of the month got associated to the name of Iuno, goddess of matrimony and childbirth: mensis Iunonis.\(^1\) During the week which followed the ninth of the month was held the Vestalia, feast of Vesta, goddess of the hearths.

October was dedicated, the same as Martius, to Mars, and celebrated with military festivities.

The commemoration of the deads on the first day of November is of Celtic origin. The first of November was the Celtic New Year, when sacrifices were brought in honour of the deads. This has been “christianized” into the „All-Saint’s day” (“Hallow’s day”, Festum omnium sanctorum; since 835) and the „All Souls’ day” (Dies omnium defunctorum or Animarum commemoratio; since 998). The latter departed from the Benedictine monastic at Cluny, in connection with the „World’s End”, the Doomsday expected for the year 1,000.

The most important series of holidays in December were the Saturnalia, dedicated to Saturnus, deity of agriculture (Lat. sero ’to sow’), on the 23rd of the month on occasion of the winter solstice. According to the legendary story of

\(^1\) Cf. Ovidius, Fasti.
later times, the reign of Saturnus, the oldest king of Latium, marked the original (agrarian) Golden Age.\(^1\) Coming from Greece, he settled in Italy where he learned people the art of agriculture. Therefore, the real content of the feast was an expression of the citizens’ longing back to the former agrarian society. Consequently, the feast – in later times already enduring for a whole week - had a social character also: with complete break of legislation and tax collecting; slaves were dressed in free men’s garments and served as Lords; giving presents to each other in the frame of some kind of a feast of loveliness.

According to Roman tradition, around the year 700 BCE, NUMA POMPILIUS (715-672 BCE) reformed the calendar. He introduced the use of lunar years consisting of twelve lunar months. Therefore, he inserted into the calendar two new months. At the same time, he uniformized the length of the months, establishing months of 31 and 29 days alternatively (with the exception of Februarius which had 28 days), thus arriving to years of 355 days. Nevertheless, this tradition is considered by many as being only the explanation of the numbers „hidden” in the names of the different months through popular etymologies and, thus, lacking any foundation and, consequently, being unacceptable. In the „new” calendar, the first month of the year was already Ianuarius, followed by Februarius.

Ianuarius takes its name of Ianus, the double-faced deity of the begin and the end. Originally an old Italian sheperd-king: Zan - Ian (Zeus pater - Iupiter), his...

\(^1\) In Roman mythology, Saturnus’ figure became melted with that of Kronos, originally also an agrarian deity in Greece. The latter, son of Uranos and Gaia, the youngest among the Titans, king of the second generation of g-ds, being instigated by his mother, mutilates his father with a sickle, and dethrones him. Kronos-Saturnus is the personified Time, which dethrones the precedent year (Uranos, Kronos’ father). He devours his children born of his own sister, Rhea (cf. the mother of Romulus and Remus was also called Rhea Silvia ‘forest spring’), the months. Consequently, after having drunk the poison received from his son, Zeus (who was born and grown up secretly on the island of Crete), he gives them back: the year is re-born, renewed. Zeus-Juppiter (in the mythology, after ten years of war waged together with his brothers) triumphantly dethrones Kronos to the Tartaros.
two faces were the bearded and unbearded symbols of the Sun and the Moon. Later, both are bearded guards of the gates, looking forward and backward. Lat. *ianua* 'gate, Ian’s house'; *iani* 'Ianus'-Arcs, gates leading to the *Forum*. These gates were opened for the soldiers when they left for war, being kept closed in times of peace. His wife was *Dea Iana* = Diana, goddess of the Moon.

*Februarius* was the month of purification. Lat. *fibra* 'leather fibres'; *febru* 'a purification rite, during which women are lashed with leather fibres by naked young men who only covered their loins with goat’s skin’, the priests of *Faunus* (*Pan*), called *luperci*. *Lupercal* 'a cave at the foot of the Mount *Palatinus* consacrated to *Faunus* (*Pan*) where, according to tradition, *Romulus* and *Remus* were nursed by the she-wolf”. Hence, *Lupercalia* was the feast of magic purification on the 15th of the month (presumably, at the same time, a wolf-driving and men’s initiation ritual also). *Februus* was the deity of the dead souls, and the feast to commemorate the dead parents was called the *Parentalia*. Later, the month of purification became the month of fertility. Originally, this was the last month of the year: *Terminalia*, the feast of boundaries on the 23rd of the month (*Terminus* was the deity of the boundaries), the end of the year, after which the calendar-correction has been intercalated. The *Lupercalia* has been “christianized” in 494, during the Council held in Rome, by pope *Gelasius* (492-496) – who established the Biblical canon –, into the „*Candlemas Day*” (*Festa candelorum*) on the 2nd of February. This commemorates the purification of *Oto Ish*’s mother, according to Torah-prescriptions (*Vayikroh* 12:1-8), and the bringing of sacrifices on the 40th day after the birth, accompanied by burning candles (*Purificatio BMV*).

The first day of the *lunar* month was called *Calenda* (Lat. *calo* 'proclaim’), being at the same time the date of interest payement; thus a *calendarium* was
originally a 'debenture bond’. Besides the *Calenda*, there were two other important days in a *lunar* month: the *Ides* (Full Moon) and the *Nona* (prime of the Moon). In eight of the months, the *Ides* occurred on the 13th day, in March, May, July and October, it occurred on the 15th. The *Nona* always occurred 8 days before the *Ides*, *i.e.* on the 5th or the 7th of the month.

Until 153 BCE, the *Consuls* entered into office around the *Ides of Martius*, this being, consequently, the official begin of the year. Beginning from this year, *Consuls* entered into office on the 1st of *Ianuarius*, this day becoming later the begin of the year also.

*Proclamation of the New Moon.* In order to adjust the right place of the feast-days fixed to certain seasons, *viz.* to eliminate the 11 days’ difference between the *lunar*- and *solar* years, the High Priests, the *Pontifex Maximus* (Lat. ’the principal bridge-builders’, *i. e.* between the g-ds and humans) intercalated, every second year, a *leap*-month of 23 or 22 days alternatively (*Intercalaris, Mercedonius* ’additional’). The intercalatory month came after the month *Februarius* which, in this case had only 23 days. A four-years’ cycle of this system has $355 + 378 + 355 + 377 = 1465$ days, giving a yearly average of 366.25 days, what exceeds the length of a *tropical* year with about a day.

### 2.6.2. Iulius CAESAR’S calendar-reform.

To the year 47 BCE, following the repeated arbitrary *intercalations* and calendar inexactitudes, the errors raised up to 90 days, three months of difference between the begin of the seasons in relation to the calendar. Therefore, IULIUS CAESAR – in the quality of *Pontifex Maximus, Consul* and *Dictator* in one-man -, charges the Alexandrian astronomer, SOSIGENES, to elaborate upon a calendar reform.¹ In that year,

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¹ *DIO CASSIUS* 44:26.
already a leap-year, two additional months were intercalated between November and December. Consequently, the year, together with the 23 days of Februarius, had 445 days: *annus confusionis* 'the year of confusion'. At the same time, the system of leap-months together with the proclamation of the New Moon became abolished.

Introduced in 45 BCE, the so-called Iulian-calendar (*Calendarium Iulianum*), uses years of 365 days, every fourth year – originally every first year of a four years’ cycle, later its fourth year – being a leap-year of 366 days. The leap-day has been intercalated between the 23th and 24th of Februarius. Following the Roman system of naming the days, after the 23th of Februarius, comes *ante diem sextum Cal. Mart.* ('the sixth day before the Calenda of Martius'). In order to avoid an alteration in the system of the days, the leap-day has been intercalated before this day with the same name adding only the differentiating particle *bis*: *ante diem bis sextum Cal. Mart.* ('the second sixth day before the Calenda of Martius'). Consequently, the leap-day was called *dies bis sextus*, and the leap-year (only in the Middle Ages¹) *annus bis sextilis* (hence in French *année bissextile* 'leap-year'). One year consisted of four months of 30 days and of seven months of 31 days alternatively, Februarius being of 29 days (of 30 days in a leap-year). Thus a cycle of four years has $3 \times 365 + 366 = 1,461$ days, meaning an average of 365.25 days per year, what means that one year of the Iulian-calendar is longer than the tropical year with 11 minutes and 14 seconds; resulting every ca. 128 years in a difference of a whole day. According to the established system of the calendar, the vernal equinox was supposed to fall on the 25th of Martius. However, because of inexact reckoning (the exactitude of astronomical measuring was within the one day), in the year of the introduction

¹ *Cf. Isidorus Hispalensis, Etymologiae* VI:17.
of the calendar reform, the *vernal equinox* fell on the 23th of *Martius*. The begin of the year was also transferred from the first of *Martius* to the 1st of *Ianuarius*, the date when the *Consuls* entered into office.

After the assassination of Iulius Caesar (44 BCE), the month *Quintilis* (31 days) was renamed after him, as he was born on the 12th day of this month. As Iulius Caesar came from the clan *Iulius* (the *Gens Iulia*), the month was called henceforward *Iulius*.

As in the turbulences of the civil wars they forgot to intercalate three *leap*-days, in 8 CE emperor *Augustus* (C. Iulius Caesar *Octavianus*, 27 BCE – 14 CE) again „adjusts” calendar. He declares that year – the 761th year from the foundation of Rome according to tradition (*ab Urbe condita, aUc*) – and every following fourth year for a *leap*-year. In the same year, the month *Sextilis* is renamed, by a decision of the *Senate*, after the assumed name of the Imperator, *Augustus*.\(^1\) It was in this month that he was named for the first time for a *Consul*; it was in this month that he conquered Egypt; and it was also in this month that, in the next year, he held three *triumphs*: to celebrate his conquests in *Yllirium*, his victory at *Actium* and his conquest of Egypt. He has been honoured with the attribute *augustus* 'holy, majestic' (‘the most fortunate’, < Lat. *augur*) by the *Senatus*, on the 16th of *Ianuarius* 27 BCE. From then on, his assumed name was *Imperator Caesar Augustus divi filius*. At the same time, as the month *Quintilis*, renamed *Iulius* after Iulius Caesar, had 31 days, he declares the month *Sextilis* being also of 31 days, renaming it after his own assumed name *Augustus*. Therefore, he reduces with one day the length of *Februarius*, which will thus have 28 days (29 in a *leap*-year). He also reduces the length of the month *September* – having originally 31 days in the Iulian-calendar – to 30 days and,

\(^1\) *Suetonius, Divus Augustus*, c. 31.
consequently, he interchanges the length of the following months, *October* becoming of 31 days, *November* of 30 and *December* of 31 days.

In medieval Europe, the use of these Latin names of the months became generally accepted: not only in the countries speaking a Romance language, but also for those speaking German and Slavonic languages.


The *Convention* of the French Revolution introduced, with a law of October 5, 1793, the revolutionnary calendar, redacted by the mathematician Gilbert **ROMME** (the republican year-reckoning has been adopted already the precedent year). As the starting point of the new time-reckoning, with retroactive effect, the day of the proclamation of the Republic, September 22, 1792 has been declared. The 365 days’ year was divided into 12 months of 30 days each, each month being subdivided into *decades* of ten days. At the end of the year, five extra days were added (*epagomene*): 12 x 30 + 5 = 365; however, the system of the intercalation of *leap*-days every fourth years was taken over from the *Gregorian* calendar. The months were named after the natural phenomena characteristic of the months. Starting with autumn, the names were the following: *vendémiaire*

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¹ *Vita Karoli Magni* 29.

In Hungary, parallel to the use of the Latin names, Hungarian names were also used to designate the months.

\begin{itemize}
\item \textit{Boldogasszony hava} / \textit{Tél-hó}: 'the month of the BVM or winter-month’, January, related to the cult of the BVM.
\item \textit{Böjtelő} / \textit{Télutó hava}: 'Pre-Lent or Late-winter month, February’; named after the begin of the \textit{quadragesima}, the forty days’ (six weeks’) Lent preceeding (Christian) Easter.
\item \textit{Böjtmás} / \textit{Tavaszél hava}: 'the second month of Lent or Pre-Spring month, March’; named so as it is the second month of the Lent.
\item \textit{Szt. György hava} / \textit{Tavasz-hó}: 'St. George’s month or Spring-month, April’; the feast of St. George is on the 24th of April.
\item \textit{Pünkösdl} / \textit{Tavaszútó hava}: ' Pinkster-month or Late-Spring month, May’; Pinkster, the 50th day after Easter, falls generally in this month.
\item \textit{Szt. Iván} / \textit{Nyárelő hava}: 'St. John’s month or Pre-Summer month, June’; the feast of the birth of St. Ivan - really St. John Baptist – is on the 24th of June.
\item \textit{Szt. Jakab hava} / \textit{Nyár-hó}: 'St. James’ month or Summer-month, July; the feast of St. James is on the 25th of July.
\item \textit{Kisasszony} / \textit{Nyárútó hava}: 'the BVM’s month or Late-Summer month,
August’; the feast of the „assumption”, *assumptio beatae Mariae virginis* is on the 15th of August. Although „Kisasszonynap” the birthday of the *BVM*, *nativitas Mariae* is on the 8th of September, the latter month is already „occupied” for the Archangel Michael.

► „Szt. Mihály / Őszelő hava”: ’St. Michael’s month or Pre-Autumn month, September’; the feast of the Archangel St. Michael is on the 29th of September.

► „Mindszent hava / Ősz-hő”: ’All-Saints’ month or Autumn month, October’; the *All-Saints’ Day* is on the 1st of November, however, November is already „occupied” for the apostle St. Andrew.

► „Szt. András / Őszutó hava”: ’St. Andrew’s month or Late-Autumn month, November’; the feast of the apostle St. Andrew is on the 30th of November.

► „Karácsony / Télelő hava”: ’Xmas-month or Pre-Winter month, December.

In 325 CE, at the council held at Nikaia, it has been ascertained that the *vernal equinox* occurred, instead of its supposed date, the 25th of *Martius*, almost three days earlier. The reason for the three days’ (more exactly 2.87 days’) difference, the difference between the *Iulian*-year and the *tropical* year has however not been recognized. Consequently, the *vernal equinox* was only transferred to the 21th of *Martius*, but the problem has not been solved.

2.5.3. **Pope GREGORY XIII’s calendar-reform.** As the 365.25 days’ years of the so-called *Iulian*-calendar (the *stilus antiquus*), are longer than the astronomical *solar* year with 11 minutes and 14 seconds, the *vernal equinox* regresses one day in every *ca.* 128 years (exactly every 128.1899 years). Since the *Nicean Council* of 325 CE, when the calendar had allegedly been „adjusted” with three days, and until the 16th century, this difference reached already ten days. Thus, the calendar calculation was in advance as compared to the real date with ten days,
the vernal equinox falling on the 10th of March instead of the 21th of it. Also the reckoning of the date of Easter (based on the Metonic-cycle) was inaccurate: 235 lunar months are shorter with 1 hour 28 minutes and 30 seconds than 19 tropical years, provoking a difference of a whole day every ca. 310 years. Consequently, the vernal Full Moon calculated following the so-called Easter-tablets did not coincide with the effective Full Moon.

Johannes de SACRO BOSCO (c. 1230), author of „De anni ratione seu computus ecclesiasticus” [About the Reckoning of the Years or Ecclesiastical Computation], was the first to draw the attention to the failures of the reckoning of the date of Easter according to the cycles,¹ and in general of the Ptolemaic astronomical system. The Greek astronomer and geographer, Claudius PTOLEMAIOS (c. 100-170 CE), from the Alexandrian cultural and scientific centre of hellenism, was the author of a „Mathematike Syntaxis” [Mathematical Compendium] - later called „Megiste” [The Greatest] or, by its Arab name, „Almagest” - and of a „Geographika” in eight volumes. In his „Basileioi kanones” [Royal Canon], he enlists the Babylonian, Persian and Egyptian kings and Roman Caesars from 747 BCE up to Diocletian, together with the exact dates of their accession to the throne, and mentions astronomical events also. Ptolemaios’ geocentric conception of the universe has later been accepted and even dogmatized by the Church, thus determining the cosmogonical thinking of the Middle Ages until the renaissance. However, his reliability is widely discussed in our days. It has recently been proposed that the data published in his works are not based on his own observations, are merely the calculations of earlier Greek authors, namely HIPPARKHOS (180-125 BCE); who had a decisive influence on the formation of Ptolemaios’ conception of the world and

¹ See below, pp. lviii-lxi.
HIPPARHER’S main source, TIMOKHARIS of Alexandria (c. 300 BCE).¹ After Sacro Bosco, it was Roger BACON (1220-92), Franciscan monk of England, the doctor mirabilis, who proposed, in 1266, the revision of the calendar, in a letter to pope CLEMENT IV (1265-68).

At the beginning of the 15th century, at the Council of Constance of 1414, the problem of the necessity of an eventual revision of the calendar is again discussed. At the Council of Basle, held between 1431-49, it was Nicolaus CUSANUS (Nikolaus Krebs, 1401-64) who presented a proposal for calendar-reform. In 1475, SIXTUS IV (1471-84), the renaissance pontife who, in a bull issued in 1478, invested the „katholic kings” of Spain with extraordinary powers to appoint inquisitors in all parts of Castille, commissioned the excellent mathematician and astronom, Johannes REGIOMONTANUS (Johannes Müller, 1436-76), to prepare a draft for the calendar reform. Regiomontanus, named simultaneously bishop of Regensburg, participated earlier in the revision of the so-called Tabulae Alphonsinae (Tablas Alfonsinas), astronomical tablets elaborated under ALFONSE X the Wise, king of Castille and Leon (1252-84). In order to be able to correct the imperfections of the current Ptolemaios-translations, he goes to Italy to learn Greek from the Byzantine scientists who recently escaped from the Turcs together with their manuscripts. Among his teachers, we find the theologist and statesman, inclined towards neoplatonisme like many other figures of the Italian renaissance, former bishop of Nikaia, later cardinal in Rome, BESSARION (c. 1395-1472), whose manuscripts formed the first collection of the St. Mark’s Library in Venice, the Biblioteca Marciana. In 1463, Regiomontanus prepares his compendium of Ptolemaios, entitled „Epitome

in Ptolemaei Almagestum”. According to his dedication written to king MATTHIAS of Hungary (1458-90), the works of antique authors are to be used only when accompanied with human experiences. However, Regiomontanus dies in a pestilence before finishing his task. Finally, the general council convoked by pope PAUL III (1534-49) to Trident, in Southern Tirol (1545-63), although did not decide in calendar-issues, at least authorized the pope to the calendar reform. In order to prepare scientifically the calendar reform, pope GREGORY XIII (1572-85) orders, in 1576, the construction of an astrodome in the Vatican. In 1578, he charges the Italian Aloysius LILLIUS (Liglio, 1510-76) lector at the University of Perugia and Christophorus CLAVIUS SJ (1537-1612), two outstanding astronomers, to elaborate upon a calendar reform. The pope proclaimed the calendar reform in his bull beginning with the words „Inter gravissimas…” on February 24, 1582. In order to eliminate the accumulated differences, when introducing the so-called Gregorian-calendar (the stilus novus), October 4 of the year 1582 was followed by October 15; however, the days of the week followed regularly: Friday after Thursday. As the yearly difference of 11 minutes and 14 seconds results, in about every ca. 128 years, in a whole day plus and, consequently, ca. three days’ plus in every 400 years, in every 400 years three leap-days are omitted (the remaining difference amounts to a whole day only after ca. 3300 years). This means that from the years ending with hundred, only those will be leap-years which are divisible with 400. Consequently, however, the difference between the Iulian- and Gregorian-calendars grows with one day every hundred years, above the inserted 10 days: 10 days in 1582, 1600 is a leap-year, 11 days in 1700, 12 days in 1800, 13 days in 1900, 2000 is a leap-year. In order to eliminate the differences in the cyclic reckoning of the date of
Easter,\(^1\) in the first year of the 19 years’ *lunar* cycle, the date of the first New Moon of January is pushed back from January 23 to January 20; more exactly – taking into consideration the intercalated ten days – pushed forward to January 30. To facilitate the reckoning of the first vernal Full Moon which is necessary for the fixing of the date of Easter, the reform-commission accepts, upon Lillius’ proposal, the system of the so-called *Lilianus-epactas*. This system shows how many days „has” the Moon on the first of January of every year in the cycle. According to the above, in the first year of the cycle, New Moon falls on January 30 and, consequently, the precedent New Moon fell on December 31. This means that in the first year of the cycle, on January 1, the Moon is one day „old”, thus the *epacta* of this year is 1, and the reckoning can be continued in this way.

The so-called *Gregorian-calendar* entered into force on the same day with Rome only in a part of Italy, and Spain, Portugal, Poland and Luxemburg. It was introduced into France in December of the same year; into the Spanish-Netherlands and Switzerland in the next year; into the Catholic „Habsburg” Hungary in 1588. The protestant German states and Holland adopted the *Gregorian calendar* only in 1700; England and the colonies in 1752 (writing September 14 after September 2, pushing at the same time - after 600 years- the day of New Year back from March 25 to January 1); and Russia in January 1918, after the triumph of the socialist revolution.

In 1586, pope *SIXTUS V* (1585-90) ordered the erection of an obelisque in Rome in commemoration of the calendar reform, on the actual St. Peter square in the Vatican, on the same place where, according to tradition, Christian martyrs, among them the apostle Peter, were executed upon emperor *NERO’s* (54-68) order. The obelisque came from Egypt, its weight being 320 tons, and recalled

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1 See below, pp. lviii-lxi.
the antique sun-dials (Greek gnomon ’rod’).

The great French humanist, the protestant Joseph Juste SCALIGER (1540-1609), in his works about time reckoning „De emendatione temporum” (1583), „Elenchus et castigatio anni Gregorii” (1595) and „Thesaurus temporum” (1606), draws the attention to the deficiencies of the Gregorian-calendar. Opposed to him, D. FETAVIUS SJ (1583-1652), in his „De doctrina temporum” (1627) and „Uranologium” (1629), takes the defense of the calendar reform. Their works constitute, at the same time, the foundation of modern scientific chronology.

2.6. The Islamic calendar is a pure lunar system, not equalized with the solar year.

The pre-Islamic Arab calendar was a lunisolar calendar which used lunar months, but was also synchronized with the seasons by the occasional intercalation of an additional month, when required. Whether the intercalary month (nassi) was added in the spring, like that of the Hebrew calendar, or in autumn and, consequently, the year beginning in spring or in autumn, is debated. As Arabs had four months in which fighting was forbidden (three successive: Dhu al-Qi’dah, Dhu al-Hijjah and Muharram; and the Rajab of Mudar which is between Jumada and Shaban), they used the intercalary month to manipulate the time in which these months occur. To avoid all kind of corruption in connection with the intercalation of leap-months, MUHAMMAD (Mekka c. 570 - Medina 632), in the ninth year after the Hijra, as documented in the Qur’an,\(^1\) prohibits intercalation, calling (voluntary) intercalations „an addition to unbelief”. In this way, he released the calendar from the seasons, only permitting the use of pure

\(^1\) „Quran”, Sura IX:36.
lunar-years of 354 days viz. of twelve lunar months of 29 and 30 days alternatively. In the following year, during the so-called „Farewell Pilgrimage” to Mecca, he repeats the prohibition.

The names of the twelve months are: Muharram ul Haram (or shortened to Muharram) محرم, Safar صفر, Rabi’-ul-Awwal (Rabi’ I) ربيع الأول, Rabi’-ul-Akhir (or Rabi’ al-T’haany; Rabi’ II) ربيع الآخر أو ربيع الثاني, Jumaada-ul-Awwal (Jumaada I) جمادى الأول, Jumaada-ul-Akhir (or Jumaada al-Thaany; Jumaada II) جمادى الآخر أو جمادى الثاني, Rajab رجب, Sha’aban شعبان, Ramadhan رمضان, Shawwal شوال, Dhul Qadah (or Thou al-Qi’dah) ذو القعدة, Dhul Hijja (or Thou al-Hijjah) ذو الحجة.

Later, however, leap-years are introduced: the last month of 29 days is made of 30 days, thus the calendar-year will have 355 days. In the Islamic countries, one can find two different systems of leap-years: the Arab and the Turkish ones. As a lunar year is 10 or even 11 days shorter than the solar one, the Turkish New Year goes through the Gregorian year backwards. In the Arab system, the months and holidays go through the entire length of the solar year during a period of 32 years. This means that every 32 years, they are with one year more behind the Gregorian calendar.
3. Time-reckoning systems (World-Eras)

In the Middle Ages, the word *aera* (more exactly *era*) was considered - erroneously - as the plural of Latin *aes*.

According to certain opinions, the word is of Gothic origin and is identical with the German *Jahr*,

while others pretend the word means simply 'number'.

3.1. The Jewish World-Era. In the Antiquity, peoples did not use continuous time-reckoning. Historical records, when there were such, were always dated according to the years of the kings: in the fifth year of the given King. Jews were using different time-reckoning systems. They were thus reckoning the years from the *Exode* (as we see it in the Torah), from the construction of the first *Bais hamikdosh*, from the ascension to the throne of the kings (as in the *Sefer Melochim* and the prophetical books), from the destruction of the first *Bais hamikdosh* (*churban*), from its reconstruction and its second destruction. Beginning with the year 312 BCE, the so-called *Seleucid-Era* came to be used. Slowly, beginning with the sixth (eventually only the eighth or even the tenth century of the Common Era, in any case after the introduction of the Christian *A. d. reckoning* or even parallel with it), the so-called *Creation-Era* became generally used. The actual calendar- and time-reckoning system, called *Creation Era*, and introduced by *Hillel* the younger in 358/59 CE, is based on the „*Seder Olam Rabbah*” [Great World Order], redacted in the second century CE by the *Tanna* R. *Yosse* bar Chalafta as stated by the Talmud (*bYevamos* 82b; *bNidah* 32-33).

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1 Szentpeteri, *Kronológia...*, pp. 32-33.
3 F. Ruhl, *Chronologie...*, p. 207.
4 See below, p. 1.
This work is a chronological composition of „biblical history“ continued until the Bar-Kochba uprising, and was redacted following the historical and time-reckoning tradition of rabbinical Judaism. According to Hillel, the year 670 of the Seleucid-Era (358/59 CE) was the year 4119 after the Creation. According to the Rambam, the year 4938 after the Creation = 17th year of the 260th machzor [the Metonic-cycle of 19 years] = the year 1489 of the shtarot ['contracts'] = the 1,109th year after the churban = the 1178th year of the Christian Era [A. d.].

The starting point of the Jewish World-Era is the Creation of the Universe which, according to traditional computation based on the „Seder Olam Rabbah”, occurred on October 6/7 3761 BCE. The starting point of calendar-reckoning is the night of the second day (i. e. Monday night) 11 hours and 204 parts. According to the Talmud (bSanhedrin 97a, bAZ 9a), this world was created to exist for 6000 years, conforming to the six days of Creation: „For a thousand years in your sight are but like yesterday” (Tehilim 90:4). This will be followed, after Moshiach’s coming, by the World to Come, conforming to the seventh day, Shabbos.

Since the Middle Ages – more exactly since the year 5000 of the Creation Era which was 1240 CE – the thousands are omitted, and only the hundreds are reckoned: this is called „short reckoning” (קרטיקס פטרקט, lit. 'small part').

3.2. Ancient Greek time-reckoning. According to tradition, the Greeks for many centuries reckoned the years from the fall of Troy: 1184 BCE, according to Castor and Eratosthenes; 395 years before the first Olympiad, i. e. 1171 BCE, according

\footnote{Rambam, Op. cit. 11:16}
\footnote{Ibid., 6:8.}
to SOSIBIOS’ „Kronon anagraphe” (3rd century BCE). Other traditions pretend, the starting point of time reckoning was the Ionian coloniziation (1044 BCE), or the Dorian migration (1104 BCE). In Athenes, since the arkhon Kreon (683 BCE), they used to reckon the years following the arkhons (one, three and finally nine chief officials of the state after the abolition of kingdom). In Sparta, time-reckoning followed the first ephoros (five officials exercising effectively the power together with the king). Several smaller city-states (eg. Rhodes, Argos, Boiotie, Epidauros) had their own time-reckoning system, while in Macedonia – conforming to Eastern tradition – years were reckoned according to the kings.

HELLANIKOS of Lesbos was the first who tried to elaborate upon a unified time-reckoning system, dating the years and arranging events according to the priestesses of Hera at Argos.

HIPPIAS of Elis was seemingly the first who, at the end of the 5th century BCE, established the first „complete” list of the winners of the Olympiads. During the Olympiads of 476 BCE, the participants came to the conclusion that their victory over the Persians was due in great part to the joint effort of the different Greek city-states. From them on, the „panhellen” idea became connected to the Zeus-sanctuary at Olympia. However, it looks like that Hippias took rather arbitrarily the year 776 BCE as the year of the first Olympiad, i. e. 300 years before the games where the idea of panhellenism was born and became connected to the games, these being, accordingly, 76th Olympiads (75 x 4 = 300). Today it can be considered for sure that sacral sport competition were held in Olympia as early as the 11th century BCE.¹ The Sicilian Greek historian, TIMAIOS (c. 356 - c. 260 BCE), chronicler of the history of the Western Greeks (in the 38 books of his

Historiai or Sikeliak Historiai), was the first to date the years according to the Olympiads. In his historical work (now lost) about the winners of the Olympiads, he collates the data about the winners of the Olympiads, the Athenian arkhons and the ephoros of Sparta, and dates the enlisted events after the Olympiads which were respected throughout the entire Greek world, marking them with numbers. Accordingly, 776 BCE is the year of the „first” Olympiad: we know the name of a winner for the first time. Timaios’ younger contemporary, the Alexandrian Eratosthenes (c. 284 - c. 202 BCE) further develops this system: 776 BCE is the first year of the „first” Olympiad, and so on (the year started with the first Full Moon after the Summer solstice). Using this, he makes an effort to elaborate upon a unified chronological system which should embrace the early mythological history of the Greek world also.

3.3. The Seleucid Era’s starting point is the New Year of the twelfth year after Alexander Mokdon’s death (336-323 BCE): the 17th of December, 312 BCE in Syrie and the 3rd of April, 311 BCE in Babylon. On this day, Seleukos I Nikator (312-281 BCE), founder of the Seleucid Empire, victoriously returns to Babylon, after having defeated – with the help of his associate, the Egyptian ruler, founder of the Ptolemaid dynasty, Ptolemaios I Soter (323-281 BCE) – Demetrios I Poliorketes (294-287 BCE) at Gaza. Thence, the lunisolar years are marked with numbers, dating official documents also accordingly. According to Jewish tradition, the so-called „Era of the Contracts” (Minyan Shtarot) or „Greek Era” (Minyan Yevani) starts with the year 3448 after the Creation (312 BCE), when Alexander Mokdon – on his way to Egypt – comes for the first time to Yerushalayim. Modern historiography pretends, Alexander the Great conquers Egypt in 332 BCE. The year 312 BCE of the traditional Jewish computation
means, naturally, that the „Minyan Shtarot” is identical with the Seleucid Era. At the same time, it also shows that tradition connected this time-reckoning system – in use for about thousand years – to the figure of Alexander Mokdon, behaving favorably to the Jews, instead of connecting it to the Seleucids whose policy toward the Jews (cf. Antiokhos IV Epiphanes, 175-164 BCE) provoked later the events which led to Chanukah. Judaism abandons slowly, beginning with the sixth (eventually only the eighth or even tenth century of the Common Era, in any case after the introduction of the Christian A. d. reckoning or even parallel with it), the use of the so-called Seleucid-Era, introducing the general use of the Creation-Era. In Eastern Judaism, however, especially in Yemen, the use of the former can still be sporadically detected until the 16th century. Interesting to remark that the Mishna (mYodayim 4:8) reproaches the tzadokim / sadduceans for the use of the minyan yevani, i. e. for counting the years according to the Gentile kings and not according the Creator of the Universe.

In the calendar of the Syrian Monophysite Church, this Era is in use until our days.

3.4. Roman time-reckoning. In republican Rome, years were named after the Consuls. This system continued to be used in the Imperial period also (the Caesars being at the same time Consuls too). And it survived the fall of the Empire in the West with more than hundred years, being still used until the sixth century CE. The names of the Consuls was preserved by the list called Fasti Capitolini.

Beginning with the 3rd century BCE, Roman historiographers start to use the time-reckoning system which starts with the traditional foundation of the city, called ab Urbe condita. According to Livy (Titus Livius, 59 BCE – 17 CE),

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Decemvirs entered into office for the first time in the 302nd year after the foundation of Rome (aUc; i. e. in 451 BCE). The ten patrician members (Lat. decem ’ten’) of this „comitee” were elected in order to redact and put into writ laws: in the period of the kingdom and the early times of the Republic, there were no written laws. The laws born from their activities were engraved on ten (later twelve) metal tablets and called Lex XII tabularum ['Laws of the XII tablets'].

According to the first annalists (recording and relating events in the order of the years), the City was founded in 748/747 BCE (Fabius Pictor), or 729/728 BCE (Cincius Alimentus). According to the „Origines” of M. Porcius CATO (Cato Censorius, 234-143 BCE; the seven volumes of his historical work is known today only from fragments), the foundation of Rome took place in the first year of the seventh Olympiad, what means in 751 BCE. According to Marcus Terentius VARRO (116-27 BCE), organizer of the first public library in Rome, Romulus drew the demarcating furrow, destined to protect magically the new City, in the third year of the sixth Olympiad, on the feast of Parilia (April 21, 753 BCE). Parilia or Palilia, became the Day of the foundation of Rome in honour of Pales, g-dess protectrice of herds and sheperds. Varro’s dating became generally accepted following the convincing argumentation of CICERO.

3.5. Christian World Era (Era Vulgaris). It is based on an eschatologic concept of Jewish origin, which considers the Last Judgment as the teleologic finality of human history. Accordingly, human history embraces merely six thousand years conforming to the six days of Creation: „For a thousand years in your sight are but like yesterday” (Tehilim 90:4). This will be followed by the seventh millennium, the messianic era, conforming to the seventh day, Saturday (khiliasm; Greek khilioi 'thousand’). This periodisation appears programatically in the title of an
11th century Latin „World Chronicle” by the German Benedictine monk, HERMANN der Lahme von Reichenau (HERMANNUS Contractus OSB, 1013-54): „Chronicon de 6 aetatibus ab orbe condita usque ad annum 1054” [Chronicle about the Six Periods from the Creation of the World until the Year 1054].

3.5.1. Christian World-Eras before the introduction of the „A. d.”-reckoning.

The first to elaborate a Christian World-Era was the Greek historian and Alexandrian presbyter, Sextus JULIUS AFRICANUS (Yerusholayim mid 2nd century - Rome ? c. 240), whose „Khronographiai” [Chronicles] or „Pentabiblon kronologikon” [The Five Books of Chronology. c. 220] is the first known Christian World-Chronicle. In this today lost work (known only from fragments in EUSEBIOS and in the 8th century „Chronography” of Georgios SYNKELLOS), he tries for the first time to give a synthesis of Biblical and universal history, dating the events beginning from Creation, and establishing the birthdate of Oto Ish to the middle of the sixth millennium, to the year 5500. This dating can take its origin from the antipope HIPPOLYTOS (217-235), Origen’s contemporary, the last church-father who wrote in Rome in the Greek language, whose „Kata Passon Hairesseon elenkhos” [Refutation of all Kinds of Heresies, c. 222] is the greatest treasure of antique wisdom and heresies.

The Alexandrian monk, PANODOROS redacts the so-called Alexandrian World-Era around the year 400, establishing its starting point to August 29, 5493 BCE (Synkellos gives almost exactly the same date).¹

Byzantine chroniclers established the starting point of the so-called Byzantine Era (named after these chroniclers), to March 21, 5508 BCE, transferring it later

¹ Curiously, Panodoros’ system differs from that of Julius Africanus with seven years the same as the error made by Dionysius Exiguus when reckoning the year of the birth of Oto Ish. See below, pp. lxi-lxii.
to September 1, 5509 BCE. Presumably, this is not the date of the Creation of the World according to their computation, rather a refined version of Iulius Africanus’ reckoning. Beginning with the year 691 CE, this Era became the official time-reckoning system of the Byzantine Empire.¹ This system became used over the Balcan-peninsula under Byzantine rule also, as well as in Southern-Italy during the relatively short period of Byzantine occupation. This is taken over by the Russian state of Kiev (see the so-called NESTOR-chronicle of the 12th century). It will be only in the year 1700, that the year-reckoning according to the birth-year of Oto Ish and beginning on the first of January is introduced by the tzar PETER I (1682-1725). The Byzantine Era will remain still in use for long by the Serbs and Rumanians.

Church-father EUSEBIOS (265-339; bishop of Caesarea c. 313), „the father of ecclesiatical historiography”, in his universal history entitled „Kronographia” [World Chronicle] or „Khronikoi Kanones” [Chronological Tables] and known only from an Armenian translation and the Latin version by St. Jerome, also gives a synthesis of Biblical and of universal history (the latter naturally according to the Greco-Roman tradition) from Creation until 324 CE. There, he gives the year 2016 for Avraham, and forces the date of the birth of Oto Ish back from the year 5500 after the Creation to 5200. Accordingly, the „World’s End”, expected for the year 6000, was supposed to arrive in the year 800 A.d.² As a next step, presumabably in the 10th century, time-reckoning is again „shifted back” with 200 years, fixing the date of the birth of Oto Ish to the year 5001 after

¹ GINZEL, op. cit.
² Let us remember, that the year 800 is of primordial importance in the history of the Christian West. On December 25, 800, i. e. New Year of 801 (years were beginning on Xmas Day, see below, pp. 59-60) took place (according to the unique biography of EGINHARD, Vita Caroli) in Rome the imperial incoronation of Charlemagne.
the Creation. Consequently, the „Doomsday” became expected to the year 1000 A.d.

Curiously, no real historical evidence is attested of this expectation of the Doomsday for the year 1000. Theologically it is based on the „Revelations of St. John” (Apocalypse 20:7): „When the thousand years are over, Satan gets free from his prison...”. On the other hand, we find that the Italian Christian mystical theologian, GIOACCHINO da Fiore (Joachim de Floris; c. 1130 – c. 1210), in his commentary to the „Book of Revelations”, fixes the end of the „millennial empire” and the getting free of Satan for the year 1260. Gioacchino wrote his „Expositio in Apocalipsim” in 1186, urged by pope Urbain III (1185-87). There, his conception of history is based on computable cyclicism, and his ideas concerning Trinity oppeses him to the Church. Consequently, he is condemned by the Council of 1215. In 1268, pope Clement IV (1265-88) even bans the reading of his books. Actually, the mysterious number 1260 can several times be found in the „Book of Revelations” (11:3; 12:6), although in both cases the text speaks about 1,260 days.

The Latin translator and continuator of Eusebios’ work, the church-father St. Jerome (c. 340-419/20) – author of the Latin Bible-translation called „Vulgate”, the main source for biblical knowledge in the Middle Ages – also starts with Avraham his Latin chronicle continued until his age. At the same time, he also gives the years according to the World-Era. According to him, Oto Ish was born in the year 5199 after the Creation. The details are as follows: from Odom horishon to the Flood 2242 years (in the Torah 1656 years, 2262 according to Josephus), from the Flood until Avraham 942 years (292 according to the

1 On the other hand, Dante speaks about him in Canto XII of Paradiso, a prop the renewal of theology. Gioacchino also wrote a pamphlet against the Jews, „Adversus Iudaeos” [Against the Jews].

2 Antt. I:3.
Torah). From Avraham until the birth *Oto Ish* 2,015 years (according to the Jewish chronological tradition conserved by the „*Seder Olam Rabbah*”, 1,813 years), altogether 5,199 years. Jerome ends his „*Chronicle*” with the battle at Hadrianopoles (Drinaples, today Edirne) which marked the begin of the collapse of the Roman Empire in the West: there the Western Goths in revolt defeated the Roman army, emperor *Valens* (364-378), an adept of *Arianism*, also lost his life. According to Jerome, he closed his chronicle in the year 5579 after the Creation (378 CE).

St. *Augustin* (Aurelius Augustinus; 354 - 430), bishop of Hippo Regius in North-Africa from 395, whose works – the „*Confessiones*” [c. 398] and the „*De civitate Dei*”, [413-426] – constitute one of the main ideological source of the Christian Middle Ages, follows Eusebios’ conception of history. He also uses the six thousands years’ periodization, followed by the seventh, *messianic era*. At the same time, he insists upon Divine providence being the final cause of human history.

In 457, *Victorius* (Victurius) of Aquitaine, based on his calculations concerning the motion of the Moon, establishes March 25 of the year 5201 after the Creation as the date of the birth of *Oto Ish*.

The Irish prelate, James *Ussher* (1581-1656) established the year 4004 BCE as the date of Creation.

D. Petavius and J. Scaliger, in their aforementioned chronological works[^1] give the years 3983 and 3949 respectively.

The starting year of the so-called *Era Diocletiana or Era martyrnum* is the year 284 CE, the first year of emperor *Diocletianus’* (284-305) reign. It was used until the sixth century in honour of the Christian martyrs killed during his reign.

[^1]: See above p. xliv.
The tenth great wave of the persecution of Christians started with an imperial decree of February 23, 303. As Diocletian considers the Christians, firmly opposed to the Roman state-religion, as an obstacle on the way of his centralizing policy, he orders the Christian churches be destroyed, their holy books burnt, and their civil rights revoked. This will be followed by three other imperial orders which oblige Christians under death- or forced-labour penalty, to pagan sacrifices. Pope MARCELLINUS (296-304?) is also killed during these persecutions.

In 525, the Roman abbot, DIONYSIUS EXIGUUS (500-560) proposes to stop the use of this Era, and to use instead a time-reckoning which has for its starting point the birth of Oto Ish.¹

The Christian countries of the Iberian-peninsula had their own time-reckoning system called Spanish Era (Era Hispanica). Its use is attested by the works of important Christian writers of the peninsula, among them the bishop IDACIUS who continued Jerome’s chronicle until the year 467. Also the last Western church-father, St. ISIDOR (Isidorus Hispalensis, 560-636), bishop of Seville who, in his „Etymologiarum sive originum libri viginti“ [The 20 Books of Explanations or Origins], resumes the entire knowledge of his time elaborating upon antique and Christian (partly no more extant) sources. However, great number of the tombstones which use the Era Hispanica are considered by modern scientists as being falses.² The starting point of the Era Hispanica is the first of January 38 BCE, date given by several chronological manuals as the year when Augustus occupied (a part of) the Iberian peninsula. This notwithstanding, it can

¹ See below, pp. lxi-lxii.
not be established with certainty to which event this date has to be connected. The „Realencyclopädie der classischen Altertumswissenschaft” of PAULY-WISSOWA also considers this data as being rather problematical: it took almost two centuries for Rome to occupy the Iberian peninsula beginning from the second Punic War (218-201 BCE) until 19 BCE. In 25 BCE, Augustus subjugates personally the Northern tribes of the peninsula, called Astures and Cantabri, founding 16 colonies on their territory (cf. Cesarea Augusta > Zaragoza). In his work about the history of the Goths, Vandals and Sueves, Isidorus utilises the Era Hispanica. On the other hand, according to one data of his Historia Naturalis, the first year of the Era is the year of the first census held by Augustus in Rome (7 BCE). This is, obviously, erroneous: a confusion with the begin of the A. d.-reckoning.

Surprisingly, the use of the Era Hispanica (beginning with the year 38 BCE) is not attested until c. 500 CE, when the Iberian peninsula was already under the rule of the Visigoths and Northern Africa under the rule of the Vandals, both people adherents to Arian Christianity. More than that, the use of the Era Hispanica is only attested in the Western half of the Iberian peninsula, while the Eastern half – the former Provincia Tarraconensis and Catalonia – continues using the year-reckoning according to the Consuls, i. e. according to the years of their rulers. At the same time, it is an interesting coincidence that between the year 38 BCE (the first year of the Era Hispanica) and 45 BCE (the year of the introduction of the Iulian-calendar) there are 7 years, exactly the same as the error made by Dionysius Exiguus in 525, when computing the year of the birth of Oto Ish. In 429, the Vandals occupy North-Africa, and in 439 Carthago, founding there – on the territory of the actual Tunis – their state which will exist until the Byzantine conquest in 533. There is an other interesting coincidence also.
the Vandals, led by their first king, GEISERICH (439-477), sack Rome in 455, this is the year 493 of the *Era Hispanica* supposing the *Era* started in 38 BCE, but it is the year 500 of the *Era* if this started in 45 BCE (the year of the introduction of the *Julian*-calendar). The Council held at Tarragona in 516, decides about the obligatory use of the *Era* in the countries of the Western Mediterraneum, on the Iberian peninsula, Western France, North-Africa, and the islands. In Portugal, the so-called *Era Hispanica* is continued to be used until the 15th century.

The starting point of the so-called *Alexandrian-Era* (or *Augustine-Era*) is August 30, of the year 30 BCE when (presumably some days earlier) Augustus occupies Alexandria, thus remaining – after the suicide of Antonius and Cleopatra – the *de facto* only ruler over the entire Roman Empire. This *Alexandrian-Era* is not to be confounded with the similarly sounding *Era after Alexandros’ death*, which starts on November 11, 324 BCE. This is an earlier – erroneous – transcription of the date of Alexander the Great’s death into the Christian time-reckoning system: Actually, Alexander died on June 10, 323 BCE. As he was followed on the throne by his brother PHILIPPOS III *Arrhidaios* (323-317 BCE), this *Era* is also called *Philippine-Era*.

The starting point of the so-called *Era Mauretana* is the year 40 CE, when Mauretania is converted into a Roman *province*.

The starting point of the so-called *Armenian Era* is July 9 of the year 552 CE.

**3.5.2. The reckoning of the date of Easter.** As Christianity is based on the belief in Resurrection and the universal redemption, the most important holiday in the Christian calendar is Easter (Lat. *Pascha* from Hebr. *Pessach* ’to jump over’; „….and when I see the blood, I will jump over you…”, *Shemos* 12:13). However, its date varies from year to year being dependent on the phases of the monthly
lunar cycle. Consequently, the most important problem when making an ecclesiastical calendar, is the reckoning of the date of Easter, the feast of the „Resurrection” of Oto Ish. On the other hand, this most important Christian holiday is connected manyfoldedly with the Jewish Pessach. According to the Gospel (Jn. 18:28, 19:14, 31) Oto Ish was executed on the eve of Pessach (Erev Pessach, the 14th of the month Nissan) which, according to the synoptic Gospels (Mt. 27:62, 28:1; Mk. 15:42; Luk. 23:54; Jn. 19:31, 42) in that year fell on Friday.

However, since early times, there were differences in the fixing of the date of Easter between the Antiochean Church which followed automatically the Jewish Pessach (Nissan 15), and the Alexandrian Church which insisted on the independent fixing of the date of Easter together with the first vernal New Moon. Effectively, already from the beginning of the second century, Roman Christians feasted Easter on the anniversary of the „Resurrection”, i. e. on Sunday following the 15th of Nissan. On the other hand, they did not follow necessarily the position of the Sun, but kept instead the feast according to (the Jewish) tradition on the 21 of March (in the East), on the 24th (on the Iberian peninsula), or the 25th (in Rome), respectively. The Nicean Council of 325 decided among other things about the principles of the unified feasting of Easter, fixing its date to the Sunday which follows the first Full Moon after the vernal equinox. At the same time, the Council – allegedly - charged the bishop of Alexandria with the reckoning of the date of Easter and the publication of this date. As the Council’s resolutions are no more extant, this is generally accepted following a letter of pope St. LEON I the Great (440-461).

In Alexandria, Easter-tablets were prepared already in the third century, containing all the data necessary for the reckoning of the date of Easter, and also

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1 Cf. GINZEL, III. p. 217.
the date of Easter, for a cycle of a certain amount of years. More than that, once the years of the cycle are finished, the date of Easter can be fixed in the same manner following the tablets. According to our actual knowledge, the first such Easter-tablet was prepared by Dionysios, bishop of Alexandria, however, it is no more extant. In the fifth century, the tablet prepared by the patriarch Kyrillos (412-444) established a cycle of 95 years (the first cycle starting in the 153th year after Diocletian and ended in the 247th), which became the base of ulterior computations. From among the Easter-tablets prepared for Western Christians who did not follow exactly the Alexandrians, the oldest known was prepared by Hippolytus, bishop of Portus; it is, however, no more extant. In 457, Victorius (Victurius) of Aquitaine reckons the dates of Easter for a cycle of 532 years, often differing from the Alexandrians: 28 x 19 = 532; the solar cycle being of 28 years, the lunar one of 19, what means that the Sun and the Moon arrive after 532 years to the same position on the same day of the week.

In 525, the Roman abbot, Dionysius Exiguus – referring himself erroneously to the Nicean Council – prepares Easter-tablets taking into consideration the Alexandrian principles together with the 95 years’ cycle of Kyrillos. With the time, his tablets became generally accepted for the reckoning of the date of Easter. In the Christian Middle Ages, the first year of the first cycle was fixed, following DIONYSIUS Exiguus, for the year when the first lunar month – ending in January – started on the precedent December 25th, this being the first day of the „first” ecclesiastical year, i. e. 1 BCE. Consequently, the saltus lunae was fixed for the lunar month of the 19th year which ends in July or, following BEDA Venerabilis, in November.

1 All these computations are based on PTOLEMAIOS’ tablets which were prepared, as mentioned above (see p. xlii-xlii), after earlier authors.
3.5.3. *The „A. d.”-reckoning.* Considering the activity of *Oto Ish* as the starting point of a new *World-Era*, Christianity arrived naturally to insist upon the necessity of the introduction of a new – Christian - time-reckoning system. In one of the rubrics of his abovementioned *Easter-tablets* of 457, Victorius of Aquitaine enlists the years according to the crucifiction also, nevertheless, his initiative was not followed. In his remarks to his *Easter-tablets* redacted in 525, *DIONYSIUS EXIGUUS* refutes the use of the so-called *Era-Diocletiana* (which started with the year 284) saying, Christians should not reckon the years according to the reign of an Emperor ill-famed because of his persecutions of Christians. Instead, he proposes the year of the birth of *Oto Ish* as the starting point of the – Christian – time-reckoning. This new, Christian concept is manifested, in the Middle-Ages and, in ecclesiastical texts even in modern times, in the expressions *anno domini* ['in the year of the Lord'], *annus domini* ['the year of the Lord'], *annus ab incarnatio domini* ['the year after the incarnation of the Lord'], *annus gratiae* ['the year of grace']. Although we do not know with certainty, how did Dionysius Exiguus establish this birthdate, and nonwithstanding the fact that today his computation is generally accepted as being erroneous, still, until our days, Christian ecclesiatical (and, consequently, modern civil) time-reckoning is based on his data. According to Dionysius, the year 248 of the so-called *Era Diocletiana* is the year 532 A. d. Consequently, the year of the birth of *Oto Ish* – the first year of the *Christian World-Era* - is the year 754, after the foundation of Rome (*ab Urbe condita*), and also the 42th year of Augustus’ reign. In reality, 42 BCE is not the begin of Augustus’ reign who remained, after Antonius’ suicide, the „only” ruler over the entire Empire in 27
BCE. In the battle near Philippi, on October 23, 42 BCE the triumvirs defeated decisively the murderer of Caesar, Brutus and the republicans.

In the West, Dionysius’ computation became widespread through the works of the British monk, later presbyter at Jarrow, BEDA Venerabilis (c. 673-735): the „Chronica maior” [Universal Chronicle], an appendix to his „De temporibus liber” [About Time-Reckoning. 725] and the „De ratione temporum”, also a chronological work in 71 chapters. The principal sources of Bede’s chronological works are the „Etymologiarum” of ISIDORUS Hispalensis, and the „Historia Francorum libri X” [The Ten Books of the History of the Franks, called also „Historia ecclesiastica”] by St. GREGORY of Tours (Gregorius Turonensis, c. 540-594). In Chapter 30 of Book V of „Etymologiarum” are discussed the year, month, day, week; while in Chapter 17 of Book VI, the reckoning of the date of Easter and other problems of time-reckoning. Curiously, Bede knows about and utilises zero, which did not arrive to Europe from India, through Arab intermediaries, until after the year 1100. It is also very surprising that he knows about the inconstant revolt of the Moon, still unknown by Hermann of Reichenau in the middle of the 11th century.

However, the time-reckoning according the birth of Oto Ish starts to be generally used in the Christian West. Presumably, it was Regino, abbot of Prüm (c. 845-915) who uses for the first time consequently the „A. d.” dating. His chronicle, finished in 908 but extant only in later copies,1 the „Chronicon sive Annales”, relates annalistically the world’s history until the year 906 A. d., but his data are often lacking reliability.2 The list of the years of the popes according to

2 „As we are in front of an annual not written year after year but, rather, in one time, his dates cannot be considered as being reliables.” KRISTÓ Gyula ed. A Honfoglalás korának írott forrásai. [The Written Sources of the Period of the Magyar Occupation of and Settlement in Hungary] Szeged, 1995, p. 194.
the „A. d.”-reckoning, is first composed following an order by pope EUGENE IV (1431-47). The Eastern Church will not, however, accept Dionysius’ computation until the 18th century.

According to the Gospel (Mt. 2:15), Oto Ish was born in one of the last years before HERODE the Great’s death, during the all-imperial census ordered by emperor Augustus (Lk. 2:1). According to IOSEPHUS, Herode died in the spring of the year 750 „ab Urbe condita” [„aUc.”], while modern computations give the date of 749 aUc., i. e. 4 BCE (the year can easily be identified through the lunar eclipse of March 12-13 of that year. The all-imperial census by emperor Augustus – the second one, according to his own autobiography – took place in 8/7 BCE. According to CLEMENT of Alexandria (c. 140/150 – after 215), Oto Ish was born in the 28th year of Augustus’ reign i. e. in 1 CE. In connection with his observing the coniunction of the Jupiter and the Saturn in 1604, Johannes KEPLER (1571-1630) came to the idea to identify this astronomical phenomenon with the so-called star of Bethlehem, described by the Gospel (Mt. 2:1-10). Accordingly, he reckoned that in 7 BCE, the two planets met three times in the constellation Pisces. To evaluate justly Kepler’s idea, we have to take into consideration the fact that the Fish was a symbol of primitive Christianity. The Greek word for fish, ikthys was understood as being formed from the initials of the words expressing the deity and messianic character of Oto Ish: „Iessous Khristos, Theou Hyos, Soter”, ‘J., the anointed, the son of G-d, Redemptor’.

Modern historiographical data vary between 7 and 4 BCE. At the same time, we can observe that, taking away 525 years (when Dionysius is making his computations) from the 532 years of Victorius’ Easter-cycle, we arrive to 7, i. e. again 7 BCE.
3.5.4. Christmas. The shortest day of the year is the day of the winter solstice. Before the calendar-reform by pope Gregory XIII, this fell on the 13th of December: the day of St. Lucy (Hung. Luca, Lat. lux 'light').

In 274 CE, in Rome, emperor AURELIANUS (270-275) declares for an imperial deity the Sun-g-d renewing on the shortest day of the year, the winter solstice, the Sol Invictus (Lat. 'undefeated Sun'), and establishes its feast on the 25th of December. The pagan mythological cycle connected with the Saturnalia, the winter solstice is „transsubstantiated” by Christianity when, relatively late, in 354 CE, pope IULIUS I (337-352) establishes the feast of the birth of Oto Ish. Thus, the new faith, of Jewish origin, based on messianic redemption, defeats the Time, with the slogan of reestablishing the ancient state of equality and love. Naturally, this idealistical image is the one suggested by the authors of the Gospels more than half a century later.

The birthday of Oto Ish - Lat. dies natalis 'birthday', hence Fr. noël, Ital. natale, Sp. Navidad; Hung. karácsony is of Slavic origin, meaning originally 'solstice' - was for long feasted on the 6th of January, the day of the Epiphany. According to tradition, it was on this day that St. John Baptist (Yochanan the Essene) baptized Oto Ish in the Jordan river. This means that originally it was considered being more important the (re)birth of the soul, than the physical birth of the body. The name of the feast, Epiphania, of Greek origin means 'manifestation, appearance', and is connected to the visit of the Three Magi related by the Gospel (Mt. 2:1-12), hence the other Hungarian name of the feast:

1 According to her later redacted and hence not always reliable Acts, St. Lucy suffered a martyr’s death during the great persecutions of Christians under Diocletian’s reign, c. 304. In Hungary, there are different folk-customs connected with this day (mainly of fertility-purposes): foreigners are not allowed to enter, different kinds of sorceries, Lucia’s chair (the girl who sits on it will see her future husband), placing under the pillow small pieces with the names of eventual fiancés, etc.

2 Cf. the dionysies (Dionysos = Diony-Zos = the feast of the reviving Zeus), the feast of Mithras. Criticizing this, Agustine writes „Do not adore the Sun, but Him Who created the Sun”.

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Háromkirályok 'three kings'. However, it was only after having defeated, at the Nicean Council of 325, Arian „heresy” which preached the human character of Oto Ish, that the Church could „permit” herself to generalize the feast of December 25, which accentuates upon the human character of Oto Ish, his having been born of a human mother. In Rome it is established in 354, 18 years after Arius' death in 336, and it became accepted by the Eastern Church in 378. And it was presumable following the such established birthday that they reckoned „backwards” the feast of the conception, fixing it on the 25th of March (Annuntiatio BMV).\(^1\)

The so-called „mystery-plays” were also intended to „transubstantiate” the Saturnalia, the pagan festivities related to the winter solstice. These „mystery-plays” were generally supposed to start with the first scene in the Garden in Eden\(^2\) where the Tree of the knowledge of good and bad was standing. In Germany, during the winter, the only tree which remains green is the pine-tree: the „Xmas-tree”. It is mentioned for the first time in the region of Strassbourg, in 1,605: it was decorated with nuts, gold-leaves, flowers made of paper and sweets. Candles are used for it since the middle of the 18th century. According to the memories of Frederic Podmaniczky, the „checkered baron” (1824 - 1907), president of the Liberal Party in Hungary, it was one of his Austrian aunts who erected for the first time, in 1825, a Xmas-tree in Hungary. The corresponding

\(^1\) In the Hungarian Catholic calendar the Lady Day is called the feast of the „Gyümölcsoltó Boldogasztály” 'the Grafting BVM': the traditional day of grafting fruit-bearing trees. It is not to be confounded with the feast on December 8 of the so-called Immaculata Conceptio which, contrary to what people generally mean, is related to the conception of the mother of Oto Ish. The relative dogma, widely discussed by theologians until the end of the Middle Ages, was declared by pope Pius IX [1846-78] on December 8, 1854, as a dogma based on heavenly revelation.

\(^2\) Hebr. Eden 'luxury, pleasure'; Hung. Paradicsom < Lat. paradisus 'Garden of Eden' < Gr. paradeisos 'a park with fence, Garden of Eden' < Hebr. pardéš ( Prayer ), Av. pairi-daêza, Middlepersian pardéz, Kurd pardèš, Armenian partèž, Late Ass. pardëshu 'fence, royal hunting park'; cf. French parvis 'the place before the church' where the mystery-plays were represented.
Hungarian word *karácsonyfa* is a calque from the German (*Weihnachtsbaum ‘id.’*), documented for the first time from the year 1846.

### 3.5.5. New Year

In Christian Middle Ages, different days were considered as the first day of the new year.

- **January 6, Epiphany**;
- **March 1**, as the vernal Full Moon on which the date of Easter depended, generally fell in this month. It was in use by the Franks during the Merovingian kings, in connection with the vernal assemblies. In Venice they used it until the abolition of the republic, the end of the 18th century;
- **March 25** (*stilus annunciationis or incarnationis*) beginning with the feast of *Annunciatio Mariae*, with the earthly life of *Oto Ish*. Of Italian origin (*calculus florentinus, calculus pisanus*), it was in use in Capeting France, Germany and, between the years 1115-1752, in England also;
- **Easter** (*stilus paschalis*), it was specially wide-spread in France in the 12-14th centuries, and was called *gallicus* or *gallicanus* also;
- **September 1**, the starting point of the *Byzantine Era* was the 1st of September;
- **Advent** (Lat. *adventus domini ’the arrival of the Lord’*), the fourth Sunday before Xmas, it can fall on the 27-28-29-30th of November and the 1st-2nd-3rd of December. This was traditionally the starting point of the ecclesiastical year. The first signs of its feasting can be traced back to the 5th century. Pope GREGORY VIII (1187) established it officially as a festive period;
- **December 25** (*stilus nativitatis*), it was principally used in Central- and Western-Europe. In Hungary, it was used in the 11-16th centuries, parallel, from the 13th century on, with the New Year on the 1st of January;
January 1: it was only relatively late, in 1691, that pope INNOCENT XII (1691-1700) fixed the begin of the new year on the 1st of January (stilus comunis vagy Circumcisionis). Already the Julian-calendar started the year on the 1st of January, and many pagan rites of ancient origin were connected to this day. Therefore, in the ecclesiastical calendar, this day – the eighth day after Xmas - was established as the feast of the circumcision of Oto Ish.\footnote{As the 1st of January is the eighth day after Xmas (octava), its popular name in Hungary was Kiskárcsomb 'Small Xmas'.}

3.6. The Islamic World-Era. Its starting point is the Hijra, Muhammad’s flight from Mecca to the „Jewish” town Yathrib (Medina), on July 16, 622 CE, according to tradition.\footnote{It can be interesting to draw the attention to the fact that if we parallel the Hijra-Era with the Julian-calendar (and, through this with the presumabley real beginning of the Era Hispanica), we come to the conclusion that the Hijra occured in the 666th year of the latter, and 666 is the apocalyptic number of the wild beast mentioned in Apocalypse 13:18.} After the removal of all intercalary months between the Hijra and Muhammad’s prohibition of them nine years later, the first day (New Moon) of the first month (1 Muharram) of that proleptic Islamic year, correspond to this date. However, modern scientific opinions pretend, it actually took place in September of the same year.

According to Islamic tradition, Abraha, governor of Yemen, then a province of the Christian Kingdom of Aksum (Ethiopia), made an attempt to destroy the Kaaba with an army which included several elephants. As it was customary to name a year after a major event which occurred during it, that year became known as the Year of the Elephant, despite the fact that the raid was unsuccessful. This was also the year that Muhammad was born. Most Muslims equate it with the year 570 CE, there are however who equate it with 571.
In 638 (AH 17), the second so-called orthodox Caliph ['successor'] – according to tradition the conqueror of Syrie, Persie, Egypt and Mesopotama - UMAR I (Abu Hafsa ibn al-Qattab, 634-644) began numbering the years of the Islamic calendar from the year of the Hijra, postdating it AH 1. The first surviving attested use of the Hijri calendar is on a papyrus from Egypt in AH 22.

The arrival of Muhammad at the city of Medina was the first victory for Muslims. For the first time Muslims gained the right to run a country based on Islamic teachings, led by Muhammad himself. It came naturally to the Muslims at that time, to name the year of Muhammad’s arrival at Medina as the first year. This act was not forbidden by Muhammad, and they continued to count their years from the Hijra-year onwards.

Thus, the Islamic calendar started in the year of Muhammad’s arrival at the city of Medina and, because of the Hijra-event, the calendar was named the Hijra-calendar. And it started from the month of Muharram, as it was already customary by the Arabs at that time to start their year with the month of Muharram, after the return of the pilgrims from their Hajj, the pilgrimage at the Kaaba.

The year 1424 of the Islamic calendar started on the evening of March 4, 2003.
4. Comparative Jewish Chronology

In 1962, in the *Breuer Jubilee Volume*, Rabbi Simon SCHWAB published an article with the above title.¹ There, he analyses the discrepancies of the Jewish chronological tradition and chronology as presented by modern scientific historiography.

As mentioned above,² the outlines of Jewish chronological tradition are established in the „*Seder Olam Rabbah*“ [Great World Order], redacted in the second century CE by the Tanna R. YOSSE bar Chalafta as stated by the Talmud (*bYevamos* 82b; *bNidah* 46b). This work is a chronological composition of „*biblical history*” continued until the Bar-Kochba uprising, and was redacted following the historical and time-reckoning tradition of rabbinical Judaism.

The main data as given by the „*Seder Olam*” are as follows.³ The *Exode* took place in the year 2448 after the Creation. After 40 years’ wandering in the wilderness, the *Bnai Yisroel* crossed the Jordan river. It took 7 years for the tribes to occupy the Land, and other 7 to distribute its territory among the tribes. After Moshe rabainu’s death, *Judges* ruled the people until Shaul’s incoronation: for 394 years, between 2488-2882 (the two times 7 years are included in those of Yehoshua). After the reign of Shaul and Dovid, in the fourth year of his reign,

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² Pp. xlvii-xlviii.

³ There is clear evidence that there were other chronological traditions also in circulation. This is attested first of all by the different data conserved by the *Septuagint* and also followed by JOSEPHUS. Their data will not be discussed here, as they need a separate study concerning the possible origins of the differences, which in many cases contedict textual evidence given by the Torah itself. However, the data, uncommented, will be given in footnotes in the Chronology.
480 years after the *Exode*, Shlomoh hamelech starts to build the *Bais hamikdosh* which will stand for 410 years, until its destruction by Nevuchadnetzar, king of Babylonia. After 52 years of exile, Jews are permitted to return home and rebuild the *Bais hamikdosh*. However, the works are shortly thereafter stopped for 18 more years by the Persian King, not to be retaken until the 70th year of the Babylonian Exile. The Second *Bais hamikdosh* will stand for 420 years. In the year 3828 after the Creation, Titus destroys it, and the present *diaspora* begins, be His will that it be ended still in our days, *bimhairo veyomainu omain*.

I do not intend to analyze here every detail of this chronological system. Nor do I intend to attempt some kind of harmonizing the 5769 years of *Creation Era* to the several *billions* of years of modern historiography (even if I am convinced that there is a possibility of this harmonizing). Instead, I would like to focus on what I consider being the two main problems: 1./ the duration of the Second Commonwealth period; 2./ the date of the *Exode*. Although it is evident that chronologically the *Exode* preceded the period of the Second Commonwealth, I prefer to analyze first this second issue, the duration of the latter period.

### 4.1. The duration of the period of the Second Commonwealth

Let us first summarize „Biblical chronology“. The year when *Avrohom* was born according to the *Jewish World Era / Creation Era / Era Mundi (AM)*, although not recorded explicitly in the Torah, can still easily be computed through a simple addition of the data given there for the first twenty generations (*Beraishis* 5; 11:10-26). Thus, we arrive to the year 1948 after the Creation. *Avrohom* was 100 years old when *Yitzchok* was born (*Beraishis* 21:5), and the latter 60 when *Yaakov* was born (*Beraishis* 25:26). *Yaakov*, on his turn, was 130 years old, when he descended to *Mitzrayim* (*Beraishis* 47:9). Until now, we had just to follow the *psuqim*, and we
arrived to the year 2238 after the Creation.

The first real chronological complication starts with the effective stay of the Bnai Yisroel in Mitzrayim, as its length does not figure explicitely in the Torah.

- During the Bris bain habsorim, the „covenant between the parts” (Beraishis 15), the Eternal promised Avrohom that „….your seed shall be a stranger in a land that is not theirs … four hundred years” (Beraishis 15:13);
- however, their stay in Mitzrayim could not have lasted 400 years. Kehos was still born in Eretz Canaan (cf. Beraishis 46:5-7, 11), and lived 133 years (Shemos 6:18); Kehos’ son, Amrom lived 137 years (Shemos 6:20). Amrom’s son, Moshe rabainu went to Paroh – almost one year before the Exode - at the age of 80 (Shemos 7:7): 133 + 137 + 80 = 350; and a part of the years necessarily belong up and down to the father and the son also, what means that in any case less than 400 years;
- therefore, according to the Midrash (Tanchuma P. Bashalach), we have to admit that the 400 years of golus promised by the Eternal start at Yitzchok’s birth - i.e. from the moment when Avrohom has finally a seed, and this seed can only be Yitzchok (Beraishis 21:12) -, in the year 2048, thirty years after the Bris bain habsorim;
- Yitzchok was 60 years old when his son, Yaakov, was born; and Yaakov went to Mitzrayim at the age of 130: 60 + 130 = 190;
- deducting from the 400 years promised by the Eternal for the duration of golus, the 190 years already elapsed until Yaakov’s descent to Mitzrayim, remain 400 –190 = 210 years for the Bnai Yisroel’s effective stay in Mitzrayim;
- according to the Midrash (Beraishis Rabbah 91:2), this was alluded to by Yaakov, when he sent his sons to buy food in Mitzrayim: „….there is grain in Egypt; get down [יְהִי] there…” (Beraishis 42:2). The gematrioh of the word
ר"ד is 210. And this was already alluded to by the Eternal also during the *bris bain habsorim*: „...your seed shall be a stranger...“; *Beraishis* 15:13, the gematriah of the two final letters יי is also 210.

On the other hand, *Yocheved, Moshe rabainu’s* mother was born upon their arrival to *Mitzrayim*. She does not figure in the list of those descending to *Mitzrayim* (*Beraishis* 46:6-27). However, according, to an different place of the Torah (*Bamidbor* 26:59), she was born in *Mitzrayim*. Consequently, we must say *Yocheved* was born at the moment of their arrival to *Mitzrayim*, so to say „in the gate” of *Mitzrayim* (*Seder Olam; Beraishis Rabbah* 94:4, 8; *bSotah* 12; *bBB* 120, 123). This means that the number of the members of the family was 70 upon their arrival to *Mitzrayim*, but only 69 upon their departure, and three from among them (*Yossef* and his two sons) were already in *Mitzrayim*. *Yocheved* was 130 when she gave birth to *Moshe rabainu* who went to *Paroh* at the age of 80: 130 + 80 = 210; what again means that the *Bnai Yisroel* stayed in *Mitzrayim* 210 years;

Consequently, *Yetzias Mitzrayim* took place in the year 2448.

According to an other *Midrashic* source (*Pirkai derabbi Eliezer* 48), as *Yossef’s* two sons were born five years before the family’s arrival to *Mitzrayim*, these 5 years have to be added to the 210 years. And as in the father’s merit, the Eternal considers the days and the nights separately, reducing the length of the *Bnai Yisroel’s* stay: 215 x 2 = 430 years, the time elapsed since the *bris bain habsorim*.

Following the order of the „*Seder Olam*”, the construction of the first *Bais hamikdosh* started 480 years after the *Exode* (*1.Melochim* 6:1), i. e. in the year 2.928 after the Creation. This 480 years can with relative simplicity be filled with the 40 years in the wilderness, the 7 years of occupying the Land, the other 7 for
the distribution of the occupied territories (possibly conceived parallel to the precedent), the years of the reigns of the Judges, Shaul, Dovid and the first four years of Shlomoh.

According to the „Seder Olam”, the first Bais hamikdosh stood, until its destruction by NEVUCHADNETZAR of Babylonia, for 410 years, i.e. until the year 3338 after the Creation. This again, can with relative simplicity be filled with the years of the subsequent kings, given in the „historical books” of the Tanach.

Allusions in the Tanach to the 410 years of the first Bais hamikdosh, according to the Midrashim:

► „And let them make me a sanctuary; that I may dwell among them.” (Shemos 25:8). וְשָׁכַֽנְיָ֣יִם 'he dwelled for 410 years’: the gematriyah, the numerical value of the letters ת and י, is 410. Or we can say וְשָׁנִ֖י 'its years being 420’: the gematriyah of the letters ת and כ is 420, the traditional 420 years of the second Bais hamikdosh (Baal haTurim ibid.).

► „But you are holy, O you who are enthroned on the praises of Israel.” (Tehilim 22:4). The gematriyah of the letters of the word ש י ד ו 'holy’ is 410, the years of the first Bais hamikdosh (Baal haTurim ibid.).

► „Thus [lit. In this] shall Aharon come into the holy place” (Vayikroh 16:3). The gematriyah of the letters of the word ת א ב ז 'in this’ is 410, the years of the first Bais hamikdosh.

► בָּרָאשִׁיָּ֖הוּ 'in the beginning’, interpreted as formed from the initials of the words: בָּרָא - אֱלֹהִ֗ים - וְנִשְׁמַֽחְתֶּ֥נָּה, i.e. The first Bais [hamikdosh was destroyed by] fire [after] 410 years.

1 See the repeated discussions about the symmetries in history as a form of manifestation of Divine providence in Abraham IBN DAUD’s „Sefer haKabbalah” (Ed. Gershon COHEN). Cf. Beraishis Rabbah
The length of the *Babylonian Exile* is clearly attested by a prophetic letter of *Yirmeya-h* (29:10), and also by *Daniel* (9:2): 70 years, interrupted, after 52, by the first return.

Consequently, the second return and the subsequent rebuilding of the *Bais hamikdosh*, *i. e.* the construction of the second *Bais hamikdosh* took place (started) in the year 3408 after the Creation.

According to the „*Seder Olam*” (11), the second *Bais hamikdosh* stood for 420 years, from 3408 to 3828, until its destruction (*churban*) by Titus during the Jewish war. And we find in several places of the Talmud (*bYoma* 9a, *bErachin* 12b, *bAZ* 9b, *jMegillah* 1, *cf. Vayikroh Rabbah* 21:9, *tKorbanos* 13) these data of the „*Seder Olam*”, 410 and 420 years.

Generally, the number 420 is considered being a computation of *Daniel*’s prophecy about the future redemption (*Daniel* 9:24): „*Seventy weeks are decreed upon your people and upon your holy city, to finish the transgression*”, thus, it will happen after $7 \times 70 = 490$ years. Distracting the 70 years of the Babylonian exile, we receive 420 years. The Talmud (*bBB* 3a-b) finds this to be supported by a *possuq* in *Chagai* (2:9): „*The glory of this latter house shall be greater than that of the former, says the Lord of hosts*”. The dispute of two *amoraim* concerning this *possuq* is reported in the Talmud. According to *Rav*, the measures of the two *Botai mikdosh* are meant to be compared: the second one was 100 *amos* high (*mMidos* 4:6; presumably after the reconstruction by *Hordos / Herode*); according to *Shmuel*, the years of their existence: *i. e.* the second stood longer.

The „*Seder Olam*” (and, based on it, *bAZ* 9a-10b) also gives the details of the 420 years of the Second Commonwealth. Accordingly, *Eretz Yisroel* was under
Persian rule for still 34 years. This was followed by 180 years of Greek [Egyptian and Syrian] rule [of the Ptolemaids and Seleucids respectively], thereafter the Hashmoneans reigned for 103 years, followed by the „dynasty” of HERODE for again 103 years. 34 + 180 + 103 + 103 = 420.

Beginning with the reign of Alexander Mokdon [Alexander the Great, 336-323 BCE], although here and there slightly differing, the Jewish and the scientific chronologies can be considered being more or less parallels.

The crucial point of the differences is the „Persian period”. According to the standard Jewish chronological tradition as conserved by the „Seder Olam Rabbah”, the Persian Empire existed, after the conquest of Babylon and until the final defeat by Alexander Mokdon, for 52 years. Although a parallel manuscript tradition has 250 years, all the later Jewish historiographical-chronographical works emend this, conforming to the data given in the different places of the Talmud and its early commentaries, to 52 years. On the other hand, modern historiography, following the Greco-Roman tradition, based on the descriptions of HERODOTE and THUKYDIDE, extends the rule of the Persian kings – from CYRUS (559-530 BCE) to DARIUS III (336-330 BCE) - over a period of some 229 years. Accordingly, from the conquest of Babylon by the former (539) until the defeat of the latter in the battle at Gaugamela by Alexander (331), there were 208 years. This was the period of the Greco-Persian wars also, between 500-387 BCE.

Nevertheless, it is important to remark, that the same number of kings can be found enlisted in the so to say „last” traditional Jewish chronology, the „Sefer Seder haDoros” by YechiH HALPERIN: 1 14 kings from Koresh to the last Daryovesh. It has also to be assumed that the author of the „Seder haDoros” or his sources, or eventually both, were well acquainted with the „Gentile”

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historical tradition. On the other hand, in the *Tanach*, as in rabbinical sources (*Seder Olam* 30, *bRH* 3b) we find only four names for the Persian kings: *Daryovesh, Koresh, Achashverosh, Artachshasto*. And as the use of the four names is still not always evident, the „transposition” of the whole period results even more difficult. As Rabbi SIMONS states: „Greek historians (such as Herodotus, Ctesias, Xenophon, and others who lived after the events and collected oral histories) speak of 10 Persian kings who ruled for 208 years. By contrast, the Biblical Jewish account speaks of four kings ruling 52 years. The confusion stems from the fact that one person may have several names. For example Clinton, President, and Hillary's Husband may all be names for the same person. So too, Arta-Khsharta is a title used by all Persian kings and means literally 'Fit for the Kingdom', yet Artaxerxes is listed separately as three kings in the Greek lists.” These problems will be examined in a following part of the present work, when enlisting the events of the Babylonian exile.

The traditional year of the destruction (*churban*) of the first *Bais hamikdosh* is 3338 *Creation Era*. If the present year is 5769 after the Creation and 2009 CE, we have to say that the *churban* took place in 422 BCE. However, modern historiography, following the Greco-Roman tradition, gives the year 587/6 for the first *churban*. The difference is some 165 years. This difference is already too big: it cannot be simply misconsidered, pretending it as an inexactitude due to the fact that the Jewish historiographers were in reality theologians, they were interested in the presentation of the „chain of tradition”, in the defense of this

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1 R. David GANZ, author of the well known Jewish chronological work of the late 16th century, the „Sefer Tzemach David” [Prague, 1592], actually divides the book into two separate parts: the first for the Jewish history and the second for a survey of universal history. There he even gives his sources for this second part, the „Weltchroniks” of Laurentius FAUSTUS, Cyriak SPANGENBERG and others.
2 Rabbi SIMONS, *Jewish Calendar’s Missing Years*. In: [http://judaism.about.Com/library/3_Askrabbi_o/bl_simmons_calendarjewish.htm](http://judaism.about.Com/library/3_Askrabbi_o/bl_simmons_calendarjewish.htm)
3 See below in a next volume under the year 3390 after the Creation.
(rabbinical) tradition against the sectarian attacks of Karaite Judaism so far, and not the scientific exactitude.

Shlomoh Yehudah RAPOPORT (1790-1867) suggested\(^\text{1}\) that this shortening of the Persian period was due to *CHAZAL*’s intention to purposely create a chronology in which *Minyan Shtarot* began exactly 1000 years after the *Exode*.

In an article published in 1934, J. Z. LAUTERBACH proposed an interesting solution to the problem.\(^\text{2}\) According to him the 34 years, assigned by the *Seder Olam Rabbah* to the Persian rule over *Eretz Yisroel*, has to be counted before the construction of the second *Bais hamikdosh* (לפנין הבית), and not after its construction (בין הבית, lit. ‘in the [existence] of the house) as in the current printed texts. The different reading can be or a misunderstanding or simply a copyist’s or printer’s error. Thus, the 34 years extend from Koresh’s conquest of Babylon in 549 BCE, until 516 BCE, the year of the completion of the *Bais hamikdosh*. In his article entitled *Chronology*, in the *Encyclopaedia Judaica*, Benny ISAACSON rejects this solution, considering it “...ingenious but unacceptable, since Babylon fell not in 549 but in 539 BCE. Although Cyrus undertook the conquest of Lydia in 547-546, and large parts of Babylonian territory were conquered, Babylon itself was not.”

In his aforementioned article, written almost half a century ago, Rabbi SCHWAB presents his approach to the problem no less ingeniously. Seeking to establish a comparative chronology which would satisfy both Orthodox Jews – faithfully trusting in rabbinical tradition – and secular historians alike, he revises some suggestions of the earlier Jewish scholars. Thereafter, he declares that: “...our traditional chronology is based on the *Seder Olam because of the

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\(^\text{1}\) *Erech Millin*, p. 74.

authority of its author. It is therefore quite inconceivable that any post-Talmudic teacher could possibly 'reject' those chronological calculations which have been made the subject of many a Talmudic discussions.”¹ The solution he actually proposes is a purposed hiding of the problematic 165 years by the Sages. „It should have been possible that our Sages – for some unknown reason – had ‘covered up’ a certain historic period and purposely eliminated and suppressed all records and other material pertaining thereto.”² He also suggests the reason thereto: „….a Divine command conveyed by an angel to Daniel to »seal the words and close the book until the time of the end«…” (Daniel 12:4).³ The reason of this „Divine command” is to be found in the Talmud (bSanhedrin 97b): „Blasted be the bones of those who calculate the end.” Thus, what actually Rabbi Schwab proposes is, that the Sages had purposely hidden the 165 years in question, in order to prevent all kind of calculations concerning the (exact) date of the coming of Moshiach.

Rabbi Schwab’s thesis would mean on the one hand that we are 165 years „nearer” to the „end of the days”, to the coming of Moshiach. As stated above, this world was created to stand for 6000 years. Consequently, the actual year should be instead of 5769, 5934! Only (maximum) 66 years, and Moshiach is surely here. On the other hand, Rabbi Schwab also proposes as a consequence of his thesis, that although we are obliged not to unveil what our Sages have hidden, exception made when „….the mystery had become unveiled all by itself”: i. e. by the archeological discoveries.⁴ „We might, however, attempt to investigate how to take advantage of the already available archeological evidence which could

¹ SCHWAB, op. cit. p. 186.
² Ibid. p. 188.
³ Ibid. p. 189. It has to be remarked that R. Schwab actually interchanges the words in his traduction of the passuq, writing „seal the words and close the book”.
⁴ Ibid. p. 190.
serve as a guide for the perplexed, in order to avoid an intellectual dilemma."¹ At the end of his article, Rabbi Schwab fills up the gap of the hidden years, establishes the „completed” comparative chronology of the events for the whole period from Cyrus to Alexander the Great. Rabbi Schwab proposes to accept, instead of the traditional Jewish chronology as conserved by the „Seder Olam”, the one established by modern scientific historiography.

As mentioned above,² PTOLEMAIOS’ reliability is more than questioned today. Robert NEWTON demonstrated errors and misleading observations, viz. (often erroneous) calculations instead of effective observations. E. J. BICKERMANN goes even further, questioning the Ptolemaic authorship of the „Royal Canon”.³ The Christian scholar, Walter R. DOLEN states⁴ that Babylonian records of astronomical character need interpretation, as they not always clearly describe whether it was question of a real eclipse or simply some weather phenomenon (e. g. the reported eclipse of June 15, 763 BCE which, according to MITCHELL⁵, if it was effectively an eclipse, could have taken place in 791, 771, 770 BCE), and also because of often misrecordings due to poor conditions of observation. Besides, he draws the attention to the fact that dates of ancient texts also often need interpretation, because of broken texts and/or difficulties of establishing the just order of the found texts. Brad AARONSON demonstrates⁶ that many Persian inscriptions contain only names and titles, and that the persons mentioned need interpretation. Besides, there are inscriptions which can be considered as being

¹ Ibid.
² P. 42.
⁶ Brad AARONSON, Fixing the History Books. Dr Chaim S. Heifetz’s Revision of Persian History. Jewish Action, Summer 1991. (Quarterly put out by the Union of Orthodox Rabbis.)
forgeries. Dr. Ch. Sh. HEIFETZ offers\(^1\) a restructuration of the Persian history according to the chronology of the TaNaCH and the „Seder Olam”.

4.2. When did Yetzias Mitzrayim take place? To answer this question we find ourselves in front of the opposite difficulty as in the case of the duration of the period of the Second Commonwealth. There, the problem is that traditional Jewish chronology contradicts „historical evidence”. Here, the problem is that we actually lack any kind of „non-Biblical, historical evidence”. Egyptian sources are completely silent about the Jewish people’s sojourn in Egypt and the Exode. On the other hand, as O. EISSFELDT states „It is quite inconceivable that a people could have obstinately preserved traditions about a dishonourable bondage of its ancestors in a foreign land, and passed them on from generation to generation, unless it had actually passed through such an experience”.\(^2\) Generally, this „lack of evidence” instead of being considered as evidence for fictitiousness, is explained by the fact, that the Egyptians only marked events favorable for them. Consequently, catastrophes like the Ten Plagues were omitted from national memory.

The first mention of Israel is on the stele of Pharaoh MERNEPTAH (1212-1202 BCE, 19th Dynasty) erected in the fifth year of his reign, somewhere towards the end of the 13th century BCE.

Earlier opinions (e.g. MAHLER\(^3\)) identified the Pharaoh of the Exode with YAHMES I (Ahmose, Amosis, Nebpehtire; 1552-1527 BCE; 18th Thebean Dynasty) who expelled the Hyksos and, through this, established the New

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\(^1\) Dr. Chaim Shlomoh HEIFETZ, in Megadim 14 (1991) [in Hebrew].
\(^3\) Jüdische Chronologie..., p. 120.
Kingdom; or with AMENMESSE MENMIRE (after 1213 - before 1186 BCE; 19th Dynasty) who defeated the Lybians. DUBNOV and others, recently John BRIGHT (referring to certain archeological evidences: there have been excavated in Palestine cities destroyed by fire in the 13th century BCE) pretend the Exode took place during the reign of RAMSES II (1290-1224 BCE) who fought with the Hettites for Syria and Palestine (the battle at Qadesh, repartition of the discussed territories). According to them, the construction of Pisom (Taanis) and Ramses mentioned in the Torah and also the latter’s name is an allusion of RAMSES’ constructions at Abydos, Abu-Simbel (the sanctuaries carved into the rock) and Thebai (Ramesseum).

According to the rendering of the traditional Jewish chronology, Nissan 2448 would coincide with the year 1312 BCE, during the reign of HOREMHEB Jeserheperure (1334-1306 BCE; the last Pharaoh of the 18th Dynasty who came to the power as a general of the army).

On the other hand, according to midrashic sources, the „Sefer haYoshor”, the name of the Paroh of Yetzias Mitzrayim was: Adikom / Adikos. He ruled for only four years and his Kingdom was destroyed by the Plagues, and his army drowned into the sea. His father, by the name Molol, reigned – also according to the „Sefer haYoshor” - for an extraordinary long period: 94 years!

Curiously enough, in the king-lists we can actually find a Pharaoh who ruled for such a long time: PEPI Noferkaré II effectively ruled over 90 years c. 2350-2260 BCE – according to Manetho as well to the Turin Royal Canon. The only problem on the way of identifying him as the Paroh of the Exode is that he was of the SIXTH Dynasty (Memphis) of the OLD Kingdom! But historians almost unanimously seek to fit Yetzias Mitzrayim somewhere into the periode of the New Kingdom. Besides, Pepi II was the next to the last king of the sixth dynasty
before the collapse of the Old Kingdom, as was Molol before the collapse of Mitzrayim due to the Ten Plagues. And he was followed by his son, who ruled for only four or five years. And the ressemblance of the situation in Egypt during the collapse of the Old Kingdom as described by the so-called Ipuwer-papyrus, evokes the descriptions of the Ten Plagues in the Torah. Astonishing coincidence which can hardly be considered as being incidental!

Immanuel VELIKOVSKY, in his „Ages in Chaos” (1952), proposed for the first time to revise Egyptian chronology, and synchronize Egyptian history with that contained in the Tanach. More recently, Brad AARONSON proposed to identify the Ten Plagues with the events accompanying the collapse of the Old Kingdom, and to connect the date of the latter to the traditional date of Yetzias Mitzrayim!1

This would naturally result in reducing Egyptian chronology with almost thousand years (naturally with all the difficulties being implied) and, parallel with this, in reconsidering Mesopotamian chronology also, viz. the entire chronological edifice of the history of the Ancient Middle East! Consequently, major credit will be given to Jewish tradition, instead of the far less reliable Greco-Roman descriptions.

In the letter column of the Summer 1991 issue of Jewish Action, Aaronson answers a rather critical letter by Rabbi Alan Yuter from Springfield, NJ. There he writes among others: „Why assume that the rest of the world is right and that we need to adapt our traditions to the theories currently in fashion? Why not instead do as our father Abraham did and take a stand for what we know to be the truth? Emunat chachamim demands that we give Chazal this benefit of the doubt.”

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CHAPTER ONE: THE CREATION OF THE UNIVERSE
(בריאת הגלום)

1.1. Before Creation

The Eternal creates seven things before creating the Universe (נ scrimmage ל"ת; פי"ח
כ"ד):

1. The Torah (תורה). 2,000 years before Creation, He hides the Torah for the
Bnai Yisroel (בר"ד; פי"ח; הנוסף ג; פי"ח; הנוסף א; פי"ח; פי"ח). This means 974
generations before Creation (בר"ד; פי"ח). This means 974 generations before Creation:
"the word which he commanded to a thousand generations" (Tehilim 105:8). The Torah has been
given to Moshe rabainu in the 27th generation after Odom horishon, 1,000 – 26
(הר"ש; שבת פ"רש; פי"ח; פי"ח) = 974.
The Torah is called „Tushioh" (תועשיה; Mishlai 8:14).

As there was no parchment before the Creation of the material world, the Torah
was written with black fire upon white fire (בר"ד).

The Eternal, so to say, consults the Torah whether to create the world or not
(בר"ד; פי"ח); and creates the universe as if looking into the Torah (בר"ד).

The ministering angels decide not to let the Torah to come into human hands,
pretending humans will definitely sin. As the Torah complains about this before
the Eternal, He answers the angels, that they will not come out from Mitzrayim,
they do not eat, etc. The same arguments will be used by Moshe Rabainu when
the angels will try not to let him to bring down the Two Tablets of the Law
(בר"ד).

In the Torah, the paragraphs (parshiyos) do not figure in the original order
conceived by the Eternal, because if so, even a school-boy should be able to

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perform miracles, and ressurect the deads. On the other hand, in this form it is easier to learn the Torah for its own sake (לשמה), for the only reason, that this is Hashem’s will, and not in order to can perform miracles (שא"ת).

2. Teshuvo (תשובה): that the World could stand during the Judgement.

3. Gan Eden (גarden): the reward (שכר) for the accomplishment of the mitzvos.

4. Gehinnom (גיהנום): the punishment (עונש) for the sins.

5. Kissai hakovod (כסאי הכבוד): haShem’s reign over the world. It is held by four human figures (Yechezkel 1:5), each one has four faces, four wings (Ibid. 1:6) and their feet are like a calf’s feet (Ibid. 1:7). The four faces are: a human one (Yaakov’s face; ר”.י:ו תורף א;); that of a lion, a steer and an eagle (Yechezkel 1:10).

6. The Bais hamikdosh (בית המקדש): the dwelling place of the Shechinah (שכינה, the Divine Presence).

7. Moshiach’s Name (שמו של משיח).

Other sources (הנהוֹס וְנָשָא; פר' ג: תрен"א 4: א; א"ר ל"תדא; א ג"פדר; תנחומא נשא) enumerate these seven things in different order: Gehinnom, Gan Eden, Kissai hakovod, Bais hamikdosh, Teshuvo, Moshiach’s Name. Again other sources (ב"ר ג: א; ב"ר א: א"ר ל"תדא) mention only six of them, or state that a part of these had only been conceived by the Eternal before the Creation of the Universe, but materialized only later, during the six days of Creation.

This world was created after several other worlds, which had all been destroyed (ב"ר ג: א).

This world was created to exist for six thousand years (more exactly 6.093 years; תורה ובוּהוֹת) two thousand years Tohuwabohu (תחות ובהו), two thousand years Torah, two thousand years the days [of the coming] of Moshiach (יםות, סנحضرת א; א"ר ג: ת; המessian).
Five periods of the history of mankind:

1. The life in this world (עולם הזה);

2. *Gan Eden*, where the souls of the righteous (צדיקים) are awaiting for the resurrection of the deads (תחיה המתים);

3. the days of Moshiach;

4. the resurrection of the deads after the Day of Judgement;

5. the World to Come (עולם הבא).

According to others (רמ"א), the Gan Eden is the World to Come, the Olam haBo.

According to R. Eliezer, the Universe was created in the month Tishrei, according to R. Yehoshuah, in the month Nissan (תשרי), (ס"ד ו"כ מ"ס ד"כ). According to others (מס"ד ו"כ מ"ס ד"כ), the idea of Creation was conceived in Tishrei, and it has been realized in Nissan. According to both opinions, the Final Redemption will be in the same month.

### 1.2. The Six Days of Creation

The Universe was created with ten utterances (אמות ו"כ מ"ס ד"כ):

1. „In the beginning…” (Beraishis 1:1): „By the word of the Lord were the heavens made…” (Tehilim 33:6). According to an other opinion (ת"ס ו"כ מ"ס ד"כ), the first utterance is: 1. „Behold, I have given you…” (Beraishis 1:29);

The letter „א” complains during 26 generations, finally it will be recompensed by the Eternal at Mount-Sinai with the word „אנוכי”, beginning with the letter „א” (ת"ס ו"כ מ"ס ד"כ).

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2. "And a wind from G-d hovered..." (Beraishis 1:2): a separate utterance, a separate creation. According to the above other opinion (א ג"פדר), the second utterance is "It is not good that the man should be alone" (Ibid. 2:18);

3. "Let there be light..." (Ibid. 1:3);

4. "Let there be a firmament..." (Ibid. 1:6);

5. "Let the waters...be gathered..." (Ibid. 1:9);

6. "Let the earth bring forth grass..." (Ibid. 1:11);

7. "Let there be luminaries..." (Ibid. 1:14);

8. "Let the waters be filled..." (Ibid. 1:20);

9. "Let the earth bring forth all kinds of living creatures..." (Ibid. 1:24);

10. "Let us make man..." (Ibid. 1:26; א ג"פדר ה"ר).

The Universe was created with the divine attribute of strict justice (מידת הדין). Later, the Eternal joined to it the divine attribute of mercy (מידת הרחמים), in order that Creation should survive (ו"ט, ב"ר י"ב).

Hashem created the Universe in six days: from the 25th of Elul until the 1st of Tishrai; acting only during daytime: 6 x 12 = 72 hours, as it is written "The world is built by kindness..." (Tehilim 89:3). "יבנהדדדד"חחסחסיחסחר", the gematriah (גימטריה 'numerical value') of the letters of the word חס chiffah 'kindness' is 72.

- Elul 25, Sunday: the first day of Creation.

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1 Gematriah: from the Greek word geometria 'geodesy, geometry', one of the aggadic hermeneutical rules for interpreting the Torah (Baraisa of 32 Rules, no. 29), consisting of explaining a word or group of words according to the total numerical value of the letters.
Everything was created on the first day, but the different things started functioning only on one of the following days.

Ten creatures (תומנה יב):

1-2. / The Heaven and the Earth (Beraishis 1:1):

► „Bais Shammai say: Heaven was created first and afterwards the earth was created, for it is said: »In the beginning God created the heaven and the earth«” (Beraishis 1:1);

► „Bais Hillel say: Earth was created first and afterwards heaven, for it is said: »In the day that the Lord God made earth and heaven« (Beraishis 2:4) first the Earth then the heaven”; „...you laid the foundation of the earth; and the heavens are the work of your hands” (Tehilim 102:26);

► „But the Sages say: Both were created at the same time. For it is said: »Yea, Mine hand had laid the foundation of the earth, and My right hand had spread out the heavens: When I call unto them they stand up together.«” (Yeshayah 48:13).

► „Raish Lakish answered: When they were created, He created heaven [first], and afterwards He created the earth; but when He stretched them forth He stretched forth the earth [first], and afterwards He stretched forth heaven.” (המְדַרְדַּר; תומנה יב)

The Eternal takes a piece of the light of His „garment”, and spreads it over the Universe (סזר אג).

There are seven heavens (תומנה יב):

► vilon (וילון; 'curtain') – „it serves no purpose except that it enters in the morning and goes forth in the evening, and renews every day the work of

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1 Cf. Dante’s Paradise has nine sectors.
2 From Lat. velum.
creation, for it is said: »That stretches out the heavens as a curtain, and spreads them out as a tent to dwell in.« (Yeshayah 40:12)”;
► rokiah (רקיע; ’expansion, firmament’) – „is that in which sun and moon, stars and constellations are set. For it is said: »And God set them in the firmament [Rokiah] of the heaven.« (Beraishis 1:17);
► shechokim (שתוקים; ’clouds’) - „is that in which millstones stand and grind manna for the righteous. For it is said: »And God commanded the skies [Shechokim] above, and opened the doors of heaven; and He caused manna to rain upon them for food…« (Tehilim 78:23-24);
► zvul (זבול; ’elevation, height, lofty abode’) - „is that in which [the heavenly] Jerusalem and the Temple and the Altar are built, and Michoel, the great Prince, stands and offers up thereon an offering. For it is said: »I have surely built You a house of habitation [Zvul], a place for You to dwell in for ever.« (1Melochim 8:13). And whence do we derive that it is called heaven? For it is written: »Look down from heaven, and see, even from Your holy and glorious habitation.«” (Yeshayoh 63:15);
► moon (מעון; ’dwelling, habitation’) – „is that in which there are companies of Ministering Angels, who utter [divine] song by night, and are silent by day for the sake of Israel’s glory [who say by day]. For it is said: »By day the Lord does command His lovingkindness, and in the night His song is with me.« (Tehilim 42:9). And whence do we derive that it is called heaven? For it is said: »Look forth from Your holy habitation [moon], from heaven.« (Devorim 26:15);
► mochon (麦克ון; ’fixed or established place, foundation, residence’) - „is that in which there are the stores of snow and stores of hail, and the loft of harmful

1 BDB.
2 Cf. bTaanis 5a: „The Holy One blessed be He, said: I shall not enter the Jerusalem which is above, until I enter the Jerusalem which is below.”
dews and the loft of raindrops, the chamber of the whirlwind and storm, and the
cave of vapour, and their doors are of fire. For it is said: »The Lord will open
unto you His good treasure.« (Devorim 28:12). And whence do we derive that
it is called heaven? For it is written: »Then hear You in heaven, Your dwelling
place [mokon]«." (1Melochim 8:39);
► arovos (ערבות) - „is that in which there are Right and Judgment and
Righteousness, the treasures of life and the treasures of peace and the treasures
of blessing, the souls of the righteous and the spirits and the souls which are yet
to be born, and dew wherewith the Holy One, blessed be He, will hereafter
revive the dead. … And whence do we derive that it is called heaven? From the
word ‘riding’, which occurs in two Biblical passages. Here it is written: »Extol
Him that rides upon Arovos«. (Tehilim 68:5). And elsewhere it is written: »Who
rides upon the heaven as your help«.(Devorim 33:26)“.

Other sources give other lists. One (ברות) has the same seven as the above
Talmud, but mochon precedes moon. An other (вший"ר כ"ש, שב"ש) has shomayim
(שמים), shemai hashomayim (שמאי השמים; Tehilim 148:4, Nechemiah 9:6),
rokiah, shechokim, zevul, moon, arovos. Again an other list (מדרש התלמוד כ"ד) has
shomayim, rokiah, shechokim, zvul, moon, mochon, arovos.
The Eternal pours from the snow under the Kissai hakovod over the waters, and
these crystallize and become sand: the Earth is created (ברות). The seven parts of the Earth are:
► etez (ארץ): mild weather,
► adomoh (אדמה; Beraishis 1:25): cold weather,
► arko (ארקה): hot weather, but all three are inhabited,
► ge (ג; Yehoshuah 15:8): low place, the sun does not reach there,
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- tzioh (צִיוֹה; Yeshayoh 41:18): unbarren desert, however there is a road crossing near the inhabited place.
- neshioh (נְשִׁיוֹה; Tehilim 88:13): desert, inhabited only by wild beasts.
- taivail (תַּבְל; 1Shmuel 2:8): Eretz Yisroel.

3-4./ The Light and the Darkness (Beraishis 1:3-4): two separate creatures. That Light erradiated from the Glory of the Shechinah, and not from the celestial bodies.

5-6./ Tohu ['chaos'] and Bohu ['desolation'] (Beraishis 1:2).

7./ The Wind (Beraishis 1:2).

Four winds rule over the world: the Southern (bringing blessings: rain, dew), the Eastern (light), the Western (darkness), the Northern (snow, hail, cold-warm).

Some say (א ג"פדר) that the Eternal did not finish the northern pole of the Earth. Thus, if someone comes and wants to make concurrence to Him, let him come and finish. That is the place where the harmful beings come to the world.

8./ The Water (Beraishis 1:2).

9-10./ The measure of the Day and the Night (Beraishis 1:5).

- Elul 26, Monday: the second day of Creation.

1./ The Eternal separates the waters.

2./ He consolidates the Firmament (Beraishis 1:6), this is the firmament above the Kissai hakovod (Yechezkel 1:22; פָּדָר "א; פרדס).

The heaven (שמים; Beraishis 1:8) is composed of fire ( האש; an allusion to the severness of justice) and of water (מים; an allusion to mercifulness), being the dwelling place of the Eternal (ב"ד י; מים: זרומת י"ב).
The waters below complain that because of the consolidation of the firmament, they are now farther from the Creator. The Angel of the Sea (שר של ים) complains for an other reason also. A third part of the world is inhabited territory, a third part of it is desert, and again a third part is water. Now, the Torah will be given in the wilderness, the Bais hamikdosh will stand on inhabited territory, and which honour will there be for the water? The Eternal promises that there will always be sea-salt on the altar together with the sacrifices (Bris melach, Vayikroh 2:13), and in the Bais hamikdosh every year during Sukkos, the Jews will pour water on the altar (ילךן יצחק,尼斯וך המים).

2./ The seven sectors of the Gehinnom, conforming to the seven heavens. 1

3./ The five groups of the Angels: Arailim (ארלים), Malochim (מלאכים), Ofanim (אופנים), Serofim (סרפים), Chasmalim (חשמלים); the others on the fifth day (ח, ר ג'ב).

On this day the Eternal doesn’t say „and G-d saw that it was good“ („Ki tov…“; Beraishis 1:10, etc.), because of the creation of the Gehinnom, and the waters what were to destroy mankind one day in the flood (ב"ר ד,ג:יך"ר,א,ו). 

● Elul 27, Tuesday: the third day of Creation.

1./ The Dry Lands emerge from the waters (Beraishis 1:9).

2./ The fruit-bearing Trees and the Herbes (Beraishis 1:11): originally every tree was supposed to be a fruit-tree and even itself fit to eating, but as the Earth disobeyed, the Eternal curses it together with Odom hoRishon.

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1 Cf. Dante’s Hell has nine sectors.
Originally – until Odom horishon’s - the trees bear fruits the same day when planted; during the wandering of the Bnai Yisroel in the wilderness, it will again be so.

The herbes wait under the ground until Friday, when Odom horishon will pray for them. Consequently, rain will fall, and the herbes sprout. This shows that the Eternal is awaiting for the prayers of tzaddikim (חוליין ס).

3./ The Garden hidden in Eden (Beraishis 2:8): 800,000 trees, in the middle the Tree of Life, tzaddikim are sitting beyond it and learning Torah.

The river coming out from Eden waters the Garden (Beraishis 2:10).

The river gets divided, becoming four branches (Beraishis 2:10).

► Pishon (פשון; Beraishis 2:11): this is only an attribute of the river, its true name being Nilus (נלוס; י"レス). ABRAVANEL identifies Pishon with the

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1 The Garden is present in different civilizations of the Antiquity. On the Tablet no. IX. of the Gilgamesh Epic, we read about the „….refreshing garden of the g-ds…”. In the Greek mitological tradition, the Garden of the g-ds is situated on top of the Olympos Mountains. However a different tradition, also conserved by Homer, places the Garden of the g-ds somewhere behind the Pillars of Hercule (the Strait of Gibraltar): modern opinions identify the place with the Gran Canaria.

2 According to JOSEPHUS (I:1), it surrounds the whole earth.

3 The word Nilus originates from a semitic root ‘nhl ‘river’, and has been taken to the European languages through the Greek form Neilos. The Egyptians called it simply ‘iotr, ‘iotr ‘river’; considered being the outlet of Nun, the primitive sea. In Assyrian cuneiform tablets ja’aru ‘river’, ‘iaru ‘Nil’ (BDB). The 6,670 km long river is formed by the so called White-Nile (Ar. Bahr el Abjad) which starts from the big lakes of Eastern Africa, and the 1,350 km long Blue-Nile (Ar. Bahr el Azrak) which starts on the Ethiopian Highland, from the Lake Tana, and joins the precedent at Khartoum, Sudan. The third important affluent, the Atbara meets the Nile in Nubia near Meroe. The river formes an S-bend in the Nubian desert, going through six cataracts. The Delta, north of Cairo, has today only two branches reaching the Mediterranean Sea: that of Rosetta (Rasid) and that of Damietta. However, in ancient times, it had more branches: Canobos, Bolbitis-Naukratis, Sebennytos, Phatnis, Tanis, Pelusion.

The Nile is generally mentioned in the Torah (eg. Beraishis 41:1-3, 17-18; Shemos 2:5; 4:9; 7:15) as yeor (יאור), meaning simply ‘The River’, and on one occasion (Beraishis 15:18) is designated as nohor (נהר).

On the other hand, the expression nachal Mitzrayim (נחל מצרים; Bamidbor 34:5) is translated by the Targum Yonassan and the Targum Yerushalmi and also by RASHI (Bamidbor 34:3) and R. Eliyah Mizrachi as Nile. However, IBN EZRA says, that this is not the yeor i.e. the Nile. Rabainu BACHIA considers it also erroneous to identify the nachal Mitzrayim with the Nile. According to the RADBAZ (ד"א ה"תרומות פ' ם ה"על רמב, ו"ר' תשובה ב), the river called by the Torah nachal, is not the Nile, but a temporary water called in Arab Wadi el-Arish. This latter originates on the Sinai-peninsula, East of Aisom, on the other side of the Jebel el-Tih, ca. at the height of Wadi Amarah. Running Northwards, it
Ganges (cf. the Targum Yonassan ad loc. has Hindeki for Chaviloh, see below), and Gichon with the Nile, what is surprising supposing that they were for sure also acquainted with the tradition conserved by RASHI. It flows around the whole land of Chaviloh (בחל) (Beraishis 2:11), where there is fine gold and bedolach (בדלח) (Beraishis 2:12). However, this cannot be Chaviloh shel Mitzrayim, as the river flows around Chaviloh, and then it flows through the whole land of Mitzrayim, until it finally flows into the Mediterranean. In ancient times, this was the border between Eretz Yisroel and Erez Mitzrayim, and this could obviously not be the Nile. In the same way, the expression Shichor Mitzrayim (שיחור, 'black', related to the black left-over of the river; Yehoshua 13:3; I Divrei haYomim 13:5) has to mean the border-river between Eretz Yisroel and Erez Mitzrayim, nonwithstand the fact that the Targum Rav Yossef (נילוס דמצרים) and the other meforshim render it unanimously as Nile. However the same word presumably means effectively the Nile in Yeshayoh 23:3. 1

1 JOSPEHUS (I:1) has the same: Ganges for Pishon and Nile for Gichon.

2 Bedolach: the 'bdellium, an odoriferous transparent gum, of yellowish colour'; in the Septuaginth antrax; however 'rock crystal' in Bamidbor 11:7 (BDB).

3 Shoham-stone: 'onyx' or 'chrysoprasus' or 'beryl' or 'malachite'; cf. Ass. Sâmtu (BDB).

4 Considering the Pishon to be the Nile, the land of Chaviloh mentioned as Cush’s son among the descendants of Noach (Beraishis 10:7) can be Upper-Egypt (called Mitzrayim in the strict sense) or a part of it, as the river makes a curbe on its territory. However the epitheton ‘rich in gold’ is more valid to Nubia. JOSPEHUS (I:1:3) renders it similar to the abovementioned Targum as India (Hindeki); while the RAMBAN says explicitly, that this is not Chaviloh of Mitzrayim. Modern scientific identifications are looking for the Land of Chaviloh on the Ethiopian sea-shore, on the shores of the Arabian-Peninsula on the Persian-Gulf, on the North-Eastern edge of the Syrian desert, in the Central- or North-Eastern part of the Arabian-Peninsula, and even in India. A further difficulty is that there is a Chaviloh among the descendants of Shem: one of Yokton’s sons bears the same name (Beraishis 10:29). This latter is rendered by JOSPEHUS as Ghetuli, the inhabitants of Nubia (In Daat Mikra: Numidia).

5 Mitzrayim: Egypt or, in the stricter sense, Lower-Egypt. Upper Egypt is called in the TaNACH Patros (the use of the dualis could mean Upper- and Lower-Egypt together). The name of the land figures in Assyrian cuneiform texts as Musur(u), Zusru, Misri, on the Amarna tablets as Misri, in Arab it is called Misr (sing.). The Greek name, Aigyptos is derived from the name of the Memphis temple, and of the town itself in the New-Kingdom period: Hut-Ka-Ptah (‘the house of the spirit of the g-d Ptah’).

Called Memphis by the Greeks, the original Egyptian name of the town was Ineb-Hej ‘White Wall’. It was called Memphis (Egypt. Men-Nofer-Pepi) after the pyramid of Pepi I (c. 2400 BCE, 6th Dynasty in Memphis). The town has been founded on the West bank of the Nile, South of the Delta, by Aha-Menes (c. 3000 BCE, 1st Dynasty) of Thinis (Tjen) as his new capital, when he united Lower- and Upper-Egypt, thus creating the unified Egyptian Empire.
► Gichon (גִּחון; Beraishis 2:13).\(^1\)

It flows around the whole land of Cush (כוש; Beraishis 2:13).\(^2\)

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\(^1\) Gichon: JOSEPHUS (I:1) renders it as the Nile. One can think to the Blue-Nile, which effectively has a great curbe on the actual territory of Ethiopia, to South of the Land of Cush. However Cush in the broader sense means all the territories South of Mitzrayim, as the ancient Greeks called in general Aithiopia all the territories South of Egypt and Libya.

Others (Aharon MARCUS, Keseth Sofer) identify the Gichon with the Oxos (the Amu-Darya) which in the Antiquity flew into the Caspian Sea (today into the Aral Lake), or eventually with a left-side affluent of the Eufrates, the Khaboras. These latter solutions render difficult the identification of Cush, as in this case – contradicting tradition – we have to place the land of Cush on the „map‟ of the Tanach not South of Mitzrayim but to the East, somewhere on the territory of Iran. However, it is also true that the Greeks called the inhabitants of India also Aithiopos.

We have also to remember the fact that the midroshim (especially the „Sefer haYoshor‟) often call the Mediterranean Sea, mentioned in the Torah generally as the „Big Sea‟ (יָם חָוָה; eg. Bamidbor 34:6-7), the Sea of Gichon. However, in Bamidbor 34:6, the Targum Yonassan renders it as Okinos (< Greek Okeanos „the river surrounding the World, the world-sea, the name of the g-d of the big primitive water‟).

\(^2\) Cush: in Egyptian texts Kosh (Ass. Keshu, on the Amarna tablets Kashu) means the territory South of Egypt – i. e. of the first cataract, of Sveneh (סְנֶה, Yecheqgel 29:10; today Assuan) on the right bank of the Nile, in front of the Island of Elephantine -, not the Ethiopia of today, rather the modern Sudan, the ancient Nubia, possibly with the Northern region of the actual Ethiopia. However, already JOSEPHUS renders Cush as Ethiopia. This region was called in Greek Aithiopia: Greek aithiop „a man whose face is bronzed by the sun‟, originally the homeland of people living at the South-Eastern edge of the world, later the inhabitants of Nubia and India. Nubia takes its name from a Mahas word, nob „slave‟, cf. Arab nuba.

The sovereigns of this territory beginning with Kasta (d. 747 BCE), king of Napata (at the fourth cataract), try successfully to extend their rule over Egypt: 25th Dynasty, 716-656 BCE, Sabaka (716-702 BCE). Their reign is overthrown by the Assyrian conquest. When PSAMMETIK II (595-589 BCE, 26th Dynasty) starts a military campaign toward the South, the royal capital moves to Meroe (today Sendi), situated between the fifth and sixth cataracts, where the Nile, the Astrapus and the Astaboras meet. According to STRABON (XVII:5.5), the town had been named by KAMBYSES II (529-522 BCE) when conquering Egypt in 525 BCE, after his sister (or wife) Meroe who died there. From the fourth century BCE, there was existing a Meroe Empire. In 270 BCE, King ERGAMENES defeats the priesthood, and creates a new empire which exists until the third century CE, its capital being Napata.

The Targum (to 2 Divrai haYomim 1:8) renders Cush as Arabia. According to the „Book of Jubilees‟ (9:1) Cush is situated to the East of Eretz Yisroel. It is possible that the two regions are called by a common name, Arabia because of similitudes of language, civilization and even alimentation.

Modern scientific identifications propose the abovementioned alternatives: Nile (SUENIK-CASSUTO, ALBRIGHT) versus Ganges (DILLMANN) and Ethiopia (GRINTZ, Encyclopaedia Judaica) versus India (DILLMANN). Others (F. DELITZSCH, E. A. SPEISER, A. MARCUS), however, try to identify Cush (כוש) as Kash (כוש) = Akkadian Kashu, and speak about the land of the Kashus, a dynasty of foreign origin, bearing foreign names, who rule over Babylon for five hundred years, until 1155 BCE. Consequently, they are looking for the Pishon and the Gichon in Mesopotamia. They propose the rivers Kerche (SPEISER) or Diala (JENSEN) for the former, and the Oxos or the Khaboras (MARCUS) for the latter. Again an other idea (SAUER, The River Runs Dry. In: Biblical Archeological Review, July-August, 1996.) identifies the Pishon with the already extinct Kuwait-river, which originated in the Hijaz-mountains near Medina and reached the Persian Gulf. And the ancient Mesopotamian town of Kish, eight miles to
In his commentary to the Torah (to Beraishis 2:11), R. ABRAHAM ibn Ezra criticizes R. SAADYA Gaon: according to him the latter „only rendered the Pishon as the Nile in his Arab translation of the Torah, that the Arabs could not say there are things in the Torah what the Jews do not understand”. And the Pishon can not be Egypt’s river, the Nile, „because it has its source far in the South, »on the White-Mountain«”. Ibn Ezra draws our attention to an unresolvable geographical problem which emerges when we try to identify the Pishon or the Gichon with the Nile: the river-heads of the four rivers are located many thousands of miles distant from each other. The Tigris and the Eufrates take their sources in the Southern region of the Caucasus, somewhere on the territory of the actual Armenia, and run from Northwest to Southeast, from North-Western Mesopotamia to the Persian Gulf. On the other hand, the (two) Niles take their sources in Central-East-Africa, and run from the South to the North, to the Mediterranean Sea. However, the Torah says explicitly that it the East of Babylon has also been proposed.

1 Chidekkel (חדקל): to the East of Ashur (אشور) (Beraishis 2:14), what is Saliko (סריקה). 2

Pras (פרת; Beraishis 2:14). 4

1 Chidekkel: this is the Greek Tigris (Shumerian Tig-ru-shu ’running with a victorious lance’), Akkadian Idiklat, Shumerian Idigina, Old Persian Tigra, Arab Dikle or Diyla.

2 Ashur: named after the towns ancient g-d, whose name means ‘merciful’. Old Persian Athura.

3 Saliko/Salik: Seleukeia. The town was founded by SELEUKOS I Nikator on the Tigris river, where a channel connected the two rivers. At the end of the first century CE, the town had 600.000 inhabitants. In 164 CE, the Roman Avidius Cassius – commander in chief of L. VERUS – occupied and destroyed the center of the town. However, a suburb on the other side of the river, Ktesiphon, survived and became the winter residence of the Parthian kings. In 201 CE, the Roman Emperor SEPTIMUS SEVERUS destroyed this also, the stones of the ruins serving later for the building and the decoration of Bagdad, the new capital of the caliphs.

4 Pras: Greek Euphrates, Akkadian Puratta ’big river’, Old Persian Ufratu, its Shumerian name was Barunuma, Arab Firat, al Farat, al Furat.

5 The White-Mountain can be an allusion to the snow-covered mountains of the Ethiopian Highland.

6 One can argue that this was JOSEPHUS'S reason when identifying the Pishon with the Ganges. However, in this case a new problem emerges, as it runs from the West to the East.
was the river coming out of *Eden* which was divided into four branches! How then could the four river-heads be separated by thousands of miles. Actually, the *Ramban* (to *Beraishis* 2:11) writes the same: „And Rabbi Abraham [ibn Ezra] contravenes what had been said, that the *Pishon* is the Nile, because it has been found that it takes its source at the 'White Mountain', and this is the reason of its summer overflow. And we know already about many rivers, which flow for long and then disappear under the earth for a stretch of several day’s journey, and are divided into two branches. The two taking again their sources somewhere under two mountains being distant one from the other.”

According to the Midrash (מהלך בראשית ב' 'Eden is a special place on the Earth, but no creature is allowed to know its exact [geographical] place. In the future, when *Moshiach* will come, the Eternal will unveil the way to *Eden* for the *Bnai Yisroel.*”

The surface of *Mitzrayim* is 400 x 400 parsoh, this is one sixtieth of the surface of *Cush; Cush* is one sixtieth part of the world; the world is one sixtieth part of

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1 An interesting idea can be found by one of the early Eastern church-fathers, the Syriac St. Efrem (c. 306-373), who was presumably acquainted with the relative Jewish traditions. As the *Garden of Eden* is situated on top of a high mountain, the rivers taking their source from it, „...run quickly and descend ... under the earth, i. e. under the big sea [the Okeanos] reemerging later because of the big impetus of their descent, and reemerge on our globe, running forward under the sea.” EFREM, *ComGen* II:6. In: MÓZES BAR KÉPHA, *Paradicsom-kommentár.* [Commentary to Paradise] Translated by András Kövé, Ilona Lukács, Monika Pesthy. Budapest: Magyar Könyvklub, 2001. 26. o. (In Hungarian). Dante also places the terrestrial Paradise, where the first human couple has sinned, on a high mountain.

Seemingly, in order to resolve the above geographical problem, and to identify correctly the *Pishon* and the *Gichon*, the two rivers has to be looked for somewhere to the North-East of *Eretz Yisroel*, in the region where the Tigris and the Eufrate take their sources. D. ASHBEL (in: *Bet Mikra*, 40, Kislev 1970, pp. 100-104, in: *Daat Mikra*, Jerusalem: Mossad Rav Kook, 1993) identifies the two rivers with the Saichan and the Djichan, the two big rivers originating in the Armenian mountains in Eastern Turkey and running to the Mediterranean Sea. David ROHL (*Az elveszett testamentum. Az Éden Kertjétől a Fogságig. – A Bibliá népének Ötzer éves történelme.* [The Lost Testament. From Eden to Exile: The Five-Thousand Year History of the People of the Bible] Budapest: Gold Book. S. a. p. 43. In Hungarian) gives the rivers Gayhun-Aras (Persian Djejun) and Kizil Uzun which also have their sources in the Armenian mountains but run towards the East and reach the Caspian Sea. The rivers which take their sources in this region reach five seas: the Mediterranean, the Black-Sea, the Caspian-Sea, the Persian Gulf and the Indian Ocean.
the Garden; the Garden is one sixtieth part of Eden; Eden is one sixtieth part of Gehinom – the whole world is like a dish-cover on a pot.

- Elul 28, Wednesday: the fourth day of Creation.

The Celestial Bodies (Beraishis 1:14): all of them at the same moment, at the beginning of the night (סדרת א). This seems to contravene the opinion quoted above, according to which the Creation took place only during daytime.

Originally the Sun and the Moon were equal (Beraishis 1:16); but when the Moon complains that one crown is not enough for two kings, the Eternal diminishes the size of the Moon (חולין ס), and enlarges the Sun (פ דברי 8 רא). The Moon understands her sin, and makes teshuvah which is accepted by the Eternal. To console the Moon so ashamed, the Eternal promises that the Bnai Yisroel will conform their calendar to the Moon and, more than that, they will bring a special sacrifice on occasion of every New Moon (חולין ס).

All the stars are subordinated to the seven stars which influence the hours. These are: Chamoh (חמה), Nogah (נגה), Kochov (ככב), Levonoh (ራב), Shabsay (שבתאי), Tzedek (צדק), Madim (מאדים). Others (מ הלכות יסודי התורה ג:רמב) enumerate the seven stars in different order: Yoraiach (ירח), Kochov, Nogah, Chamoh, Madim, Tzedek, Shabsay.

These reign over the days of the week: Sunday Kochov and Chamoh, Monday Tzedek and Levonoh, Tuesday Nogah and Madim, Wednesday Shabsay and Kochov, Thursday Chamoh and Tzedek, Friday Levonoh and Nogah, Shabbos Madim and Shabsay.
All the stars are subordinated to the twelve mazals (מזל, 'zodiac') which correspond to the twelve month. They are (beginning with the mazal of the month Nissan):

- **Tole** (טולה)'Aries' – Nissan,
- **Shor** (IALOGUE 'Taurus' – Iyyar,
- **Teumim** (תאומים)'Gemini' – Sivan,
- **Sarton** (סרון)'Cancer' – Tammuz,
- **Aryeh** (אריה)'Leo' – Av,
- **Bessuloh** (בשלות)'Virgo' – Elul,
- **Moznayim** (מאזנים)'Libra' – Tishrai,
- **Akrov** (ארוב)'Scorpion' – Cheshvan,
- **Keshes** (קשת)'Sagittarius' – Kislaiv,
- **Ghedi** (גדי)'Capricorn' – Taives,
- **Deli** (דלי)'Aquarius' – Shvat,
- **Doghim** (דגים)'Pisces' – Adar (א ו"פדר).

- **Elul 29, Thursday:** the fifth day of Creation.


2. The **Taninim** (תנינים; *Beraishis* 1:21): the hugh fish also called *Leviosson* (לוייתן), the female of which is set apart by the Eternal for the World to Come, when He will prepare of it and of the *Shor habor* (שור הabor) a festive meal for the *tzaddikim* (קדושי). The symbolic meaning of this talmudic saying is a new and higher level of Torah-learning.

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1 *Cf.* the *Livyathan* of the Canaan mythology, the oldest form of its name known from Ugarit texts being *Lothan*. The Leviosson is generally identified today with the whale.
The word *Tanin* occurs several times in the *Tanach*, and signifies different animals. Aharon’s stick is converted into a *tanin* (‘snake’, י”רש) before *Paroh* (*Shemos* 7:9-10). There is question of hugh animals which revolt against the Eternal and are consequently punished by Him (*Yesayoh* 51:9, *Tehilim* 74:13-14, *Iyov* 7:12): these are today generally identified with the crocodiles (*Crocodylus niloticus*). Again other places (*Aicho* 4:3, *Iyov* 40:25-41:26) seemingly speak about the hugh fish (the whale) called also *Leviosson*. *Yechezkel* (29:3) compares *Paroh* to a crocodile (cf. *Yeshayoh* 27:1, where the *taninim* and *leviosson* are mentioned as separate animals, symbolizing the kingdoms which will one day subjugate the *Bnai Yisroel*; י”רש), while *Yirmeyoh* (51:34) compares *Nevuchadnetzar* to a crocodile.

3./ The Birds (*Beraishis* 1:20).

- **Tishrai 1, Friday: the sixth day of Creation** (א”ה י”ר).

1./ The Animals of the dry land (*Beraishis* 1:24).

The Eternal blesses the fish and the birds intended for human consumption with the blessing „*be fruitful and multiply*” (*Beraishis* 1:22). However the animals of the dry land (the quadrupeds, mammalia), also intended for human consumption, are not blessed with the same benediction beacuse of the curse to be pronounced later on the snake (ב”כ, ג א”מדא).

2./ The creation of the first human being (אדם הראשון) (*Beraishis* 1:26): the **starting point of the Jewish time-reckoning, of the Jewish World-Era.**

Man, being the aim and perfection of Creation, is created only on the sixth day (סננהדרין ל). According to an other opinion (ר"ש ברא' ל''ד), the man was created

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1: According to traditional reduction, the first day of the *Jewish World-Era* was October 6, 3761 BCE.
immediately at the beginning of Creation, just He did not blow a soul into him that no one could say He had an associate in Creation.

Before creating a man, the Eternal consults the Torah which protests arguing that the man will sin and thus rouse His Creator’s anger. Upon this, He refers to the divine attributes of patience and mercy, and immediately starts to gather the dust of the Earth from the four corners of the world: for the blood, the organs, the bones and tendons and the body (פְּדוּרָו אֲנָשָׁא). The events as they took place during the twelve hours of the day (א"א י"פדר):

► The first hour: the Eternal gathers the dust of the Earth (Beraishis 2:7) to the Mount Moriah, to the ulterior place of the altar of the Bais hamikdosh: from the four corners of the world for the limbs, from Bovel for the body, from Eretz Yisroel for the head (ח"י סנהדרין ל"רש; ט"כ י ברא"תרגו).

► The second hour: still only a shapeless body.

► The third hour: the Eternal forms the limbs.

Some say (א, ר ח"ב), Odom horishon was created with double face: a man from before and a woman from behind. Others say (ש"ט קל"שוח), two bodies in one cover.

Odom horishon was created circumcized.

Before his sin, Odom horishon was so tall, that his head reached the heaven (סנהדרין ל"ז).

► The fourth hour: the Eternal blows a soul into the man (Beraishis 2:7) - Odom hoRishon.

► The fifth hour: Odom horishon puts himself on his feet.

The Eternal places Odom horishon into the Garden what is in Eden (Beraishis 2:8)

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1 Odom horishon: in the Torah, the word Odom means simply ‘man, human being or even mankind’, i. e. it is not a person’s name. According to the Torah (Beraishis 2:7), man was created from the earth (דָּמָם). Cf. Ass. admu ‘nestling’ (BDB).
to cultivate it and to keep it (Beraishis 2:16). This means, he should learn Torah, and keep the way of the „Tree of the knowledge of good and evil“ i. e. of the Torah (א"א י"פדר).

► The sixth hour: he gives a name to each creature (Beraishis 2:20).

Odom horishon is praised for giving to every creature the name originally intended by the Eternal. Cf. „A man is called by three names: one which his father and mother call him, a second which other persons call him, and a third by which he is designated in the book of the generations of his creation [which he conquers for himself through his deeds].” (חוה כבש ת. כ, )

► The seventh hour: Chavoh (חוה) is created (Beraishis 2:22) upon Odom horishon’s request.

She is created of Odom horishon’s thirteenth rib (Beraishis 2:21-22). According to an other opinion (ר"ש תב慣 ד, the Eternal only separates the two figures united like “Siamese twins”.

The Eternal prepares for them ten „nuptial canopies” (חופה), each one of the precious stones mentioned by the prophet Yechezkel (28:13).

The ministering Angels functioning as bridesmen conduct them under the chupah, and the Eternal is standing as a chazon and blesses them: „and G-d blessed them” (Beraishis 1:28; פדר"א י' ב. כ).3

► The eighth hour: Odom horishon and his wife go to their bed, and they descend seven, together with their children (ב"ר כ"ב). Two brothers are born

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1 The 13th rib: it can be they were united at that point and, consequently, the Eternal separated them at that point.

2 According to the apocryphal „Life of Adam and Chavah” (Greek version, I.), the first human couple lived, after their expulsion from Eden, for 18 years and two months to East of Eden, and it happened only then that Chavoh became pregnant. According to this version, the two children were born 19 years after the expulsion. This also means that they were twins (see below, and also the data of the Pirkai deRabbi Eliezer 21). The same apocrypha gives other names for the two boys also: Cain is called Diofotos (דיאפוטוס), and Hevel is called Amiloves (אמילובס). According to the Latin text of the same apocrypha (XXI.), they were also born after the expulsion.
in the same hour, together with one and two twin sisters, respectively: *Cain* (קין)\(^1\) and his twin sister and also *Hevel* (הבל)\(^2\) and his two twin sisters are born (*Beraishis* 4:1-2; ר"ש). According to others (*Beraishis* 4:2; סוטה ג, ב"ר כ"ב ט), *Hevel* and his twin sisters were born in the twelfth hour. Again others (פד"א 8) pretend also *Cain* and *Hevel* were twins.

They are born adults, in the same hour of their conception.

The birth was without birthpangs, just like it happened in *Mitzrayim* and also during the wandering of the *Bnai Yisroel* in the wilderness.

Both of them marry one of the twin sisters. Although the Torah bans the marriage between brothers and sisters (*Vayikroh* 20:17), as at that moment they were the only human beings, the Eternal gives them permission to do so (פד"א כ"א).

„And Adam knew [ידע] *Chavoh*, his wife“ (*Beraishis* 4:1): the real meaning of the word *yodah* is ‘he knew’. This means that he got to know, he discovered that *Chavoh* was pregnant, i. e. from the serpent (פוד"א כ"א-ל"ב; שהמה, תרומ, ברא, ה; ה"ש).\(^3\)

According to the Eternal’s original plan the snake was supposed to be the king of the animals. At the beginning it marched on two feet (פוד"א א-מ"ה ג', י"ב, כ; ר"א).\(^4\)

Others say (פוד"א א), it was like a camel.

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\(^1\) *Cain*: the meaning of the name is probably deductible from the related Semitic languages ‘blacksmith, metallurgist’; Ass. *kinai* (*BDB*).

\(^2\) *Hevel*: according to modern identification, it can be related to Ass. *ablu* ‘the son of’. The identification with the Hebrew *הבל* ‘vanity’ can not be accepted (*BDB*).

\(^3\) This *Midrash* poses problems in relation with the proper order of the events. According to this, *Cain* had to be born later, and as *Hevel* was or his twin-brother or a younger brother, the same is true for him also (cf. *Pirkai deRabbi Eliezer* 11, quoted on the next page).

\(^4\) *Cf.* the biped dinosaur called *Tirannosaurus Rex*. According to the apocryph „*Life of Adam and Chavoh*“ (Greek version, XVI.), the serpent although being bigger of all the animals, bowed even before the smallest ones. And, actually, the *yatzer horoh* attacked it at this point touching its self-esteem (the inferiority complex).
"The serpent was more subtle than any beast of the field" (Beraishis 3:1). The yaitzer horoh (יצר הרע) renders it impure riding on its back. Consequently, the serpent wants to kill Odom horishon and marry Chavoh (ושהו"ז).

The ninth hour: the Eternal bans Odom horishon and Chavoh to eat from the fruit of "the Tree of Knowledge of good and evil" (Beraishis 2:17). The opinions vary about what this fruit actually was (ב"ר ת"כ, ר"כ ט"ב):
- grape-juice: the most precious of fruits;
- wheat: the most precious food;
- figs: cf. "and they sewed fig leaves together, and made themselves aprons" (Beraishis 3:7);
- esrog;
- apple: a certain part of the Garden of Eden is called the "field of the holy apples". Cf. Yitzchok’s blessing (Beraishis 27:27).

To eat of the "Tree of life" (עץ החיים) means (Beraishis 2:16) to learn Torah, to learn about the Creation of the Universe.

The Eternal commands the first six mitzvos:

1. That there should be laws (דינים) and also judges (דיינים), charged to have the other five mitzvos be respected. As it is said (Beraishis 18:19): "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment";

2. To bless haShem (ברכת ח), i.e. a prohibition against blasphemy. As it is said (Vayikroh 24:16) "and one who blasphems the name of the Lord, shall surely be put to death";

3. The prohibition against idolatry (עבודה זרה). As it is said (Shemos 20:3): "You shall have no other gods before Me";
4./ The prohibition against bloodshed (שפכת דמים). As it is said (Beraishis 9:6): „Whoever sheds man’s blood, by man shall his blood be shed”;

5./ The prohibition against adultery (גלוי עריות). As it is said (Yirmeyah 3:1): „They say, If a man put away his wife, and she go from him, and became another man’s”;

6./ The prohibition against theft (גזל).

After the flood, the Eternal adds a seventh mitzvoh (Beraishis 9:4): the prohibition against eating flesh cut from a living animal (אבר מן החי; סנהדרין ו"נ).

Other sources (ט, ז"ר ט"ב) find allusions to this seven mitzvos partially in different psuqim:

1./ The prohibition against idolatry: „he willingly walked after a command [i.e. after idolatry]” (Hoshea 5:11);

2./ To bless Hashem: see above;

3./ The authority of judges: „You shall not revile God [i.e. the judges]” (Shemos 22:27);

4./ The prohibition against bloodshed: see above;

5./ The prohibition against adultery: „And cleave unto his wife” (Beraishis 2:24), which implies, but not to his neighbour's wife, nor to a male, nor to an animal;

6./ The prohibition against theft.

As one can see, the two sources intervert the order of nos. 5./ and 6./.

Again an other source (רמב"ע מ"א מלתמה פ"ת ה"ד) gives once more a different order of the same mitzvos: the prohibition against idolatry, blasphemy, bloodshed, adultery, theft and the authority of judges.

However, all the sources find allusion to these mitzvos in the possuq: „And the Lord God commanded the man, saying, Of every tree of the garden you may
freely eat’ (Beraishis 2:16)

1. And commanded (ויצָה): that there should be laws (דִינִים) and also judges (דיינים), charged to have the other five mitzvos be respected;

2. the Lord (יהוה): to bless haShem;

3. G-d (אלקים): prohibition against idolatry;

4. the man (על אדם): prohibition against bloodshed;

5. saying (לאמר): prohibition against adultery. As it is said (Yirmeyah 3:1): „Saying: If a man put away his wife…”;

6. of every tree of the garden (מכל אץ הגן): prohibition against theft [of every tree but not of robbery];

7. you may freely eat (אכול תאכל): the seventh mitzvoh added after the flood (Beraishis 9:4); the prohibition against eating flesh cut from a living animal [you may eat what is ready to eat, and not when the animal is still alive] (ד"ט ה"מלכים פ' מ ה"רמב; ז"מ, ר א"שיהש; ו, ר ל"שמו; ז, ד"ל; ט)

According to others (א"א י"פדר), the prohibition to eat of the „Tree of knowledge” preceded Cain’s birth, this means to interchange the events of the eighth and the ninth hours.

► The tenth hour: Odom horishon sins.

The serpent speaks against the Eternal: it is forbidden to eat of the „Tree of knowledge” that they should not be like Him (Beraishis 3:5), and be also able to create worlds.

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1 According to the apocryphal „Life of Adam and Chavah” (Greek version, VII.) the yaizer horoh appears disguised for an angel, and addresses Chavoh in the very moment, when all the angels come together above, to bow to the Eternal. And at the end it is Chavoh who finally lets him in to the Garden (ibid. XIX.).
**Chavoh** adds to the *mitzvoh*: it is forbidden to eat and also to touch it (*Beraishis* 3:3).  

The serpent cheats *Chavoh*. It pushes the tree to show that – naturally – nothing happens. If it can be touched without consequences, also its fruit can be eaten without consequences (*פְּדוֹר* 3:3).  

**Chavoh** remarks the Angel of Death (*מוֹלֶאֶךְ הָמוּט*), and gets frightened of dying, after what her husband could marry another woman; she eats and decides to give to her husband also: if she has to die, both of them should die, if not both should stay alive. So she eats and gives to *Odom horishon* as well (*Beraishis* 3:6), and also to all of the animals.  

Were they waiting until *shabbos* they would receive of the Fruit, and this could have led to the final redemption. As they were unable to wait, and tasted the fruit too quickly, the Eternal bans the *Bnai Yisroel*, to eat of the fruits of the fruit-bearing trees in the first three years: *orloh* (*עַרְלוֹה*; *Vayikroh* 19:27; ד”ויקְרוֹ ה ב”כ).  

Now, they come to know that they are naked (*Beraishis* 3:7): the scale-like cover which wrapped them originally falls, only the nails remain of it (*פְּדוֹר* 3:3 מ”). Others say (ו, ט”ר י”ב מ”ל) they are naked of their Creator’s first *mitzvoh* (“…you shall not eat…”; *Beraishis* 2:17). It is for this reason also that we look at our nails at the end of *Shabbos* during the *havedolah* ceremony (*חֲבֶדֹלוֹה*).  

They sew for themselves aprons from fig-leaves (*Beraishis* 3:7): according to this the „*Tree of knowledge*” was a fig-tree.  

► **The eleventh hour**: the Eternal pronounces the verdict.

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1 According to the apocryphal „*Life of Adam and Chavah*” (Greek version, XX.), they were naked of righteousness (*tzedek*).  
2 According to the apocryphal „*Life of Adam and Chavah*” (Greek version XX.), when *Chavoh* contravenes her Creator’s *mitzvoh* and eats of the Tree, all the trees of the *Garden* let their leaves fall. When the Eternal comes into the *Garden* to judge the first human couple, the trees come again into leaf.
All three try to shift responsibility upon the others (Beraishis 3:12-13).

All three receive nine curses plus become mortals (ד"א י"פדר).

The punishments of the serpent: it can no more speak, has to go upon the belly and eat dust, cast its skin every seventh year (Beraishis 3:14-15). Besides, it becomes white spots on the skin similar to leprosy (צרעת) and its tongue split into two: these remind the fact that the serpent was the first to speak loshon horoh (שָׁמַר רֹאשׁ בְּרֵאשִׁית).

The punishments of the woman: niddah (נִדָּה 'menstruation'), pregnancy- and birthpangs, (when Moshiach will come, birth will again be without birthpangs in the same hour of the conception; בְּרֵאשִׁית, ר"ט, שָׁמַר רֹאשׁ בְּרֵאשִׁית), the upbringing of children. Also her head is covered as of a mourner, and is considered as immoral to discover it, her husband rules over her, therefore the piercing of the ears, symbolizing the eternal servitude, she cannot bear witness (Beraishis 3:15).

The punishment of the man: his height is reduced to 100 amos (ca. 60 meters) (בראשית, שמות א"ו, א"ד), his force is also diminished. He is exposed henceforward to different uncleannesses, „in the sweat of his face” he has to earn his livelihood (Beraishis 3:17-19; פ"ר א"ד ו"ז).

They are supposed to die on the same day, but the Eternal - using heavenly measure - changes one day for thousand years: „For a thousand years in your sight are but like yesterday...” (Tehilim 90:4; א"ט כ"ג;)

Odom horishon calls her wife’s name Chavoh (Beraishis 3:20).

The Eternal prepares for them coats of skin (Beraishis 3:21): of the casted skin of the serpent (paragus בְּרֵאשִׁית ו"ז) נזון שָׁמַר רֹאשׁ בְּרֵאשִׁית. Others say (ר"כ גיטין כ"ה), of the skin of the tahas,

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1 According to the apocryphal „Life of Adam and Chavah” (Greek version VIII), Odom horishon is punished with 70 punishments by the Eternal. After that (Ibid. XXVIII), Odom horishon asks the Eternal’s permission to eat of the Tree of eternal life before being expelled of the Garden. The Eternal rejects his demand, however He promises the resurrection of the deads.
again others say (ח“הפועלים ת’ פ), of the skin of the \leviosson, or of rabbit-wool. Through this, the Eternal teaches mankind to dress ragged people (א“ש ח“יל התтокס). Odom horishon brings sacrifices in this sacerdotal garment. When they leave the Garden, they will be wrapped in these coats. The coat will be inherited by Shes despite the fact that he is not the first-born (until the \Golden Calf, it was the firstborns’ duty to bring sacrifices). From Shes it goes to Chanoch, then to Mesushelach. It is inherited by Noach, who takes it to the ark, and later also brings sacrifices wrapped in this sacerdotal garment. Noach gives it to Shem. However Chom steals it, and gives it to his son, Cush who, on his turn, gives it to his son, Nimrod. The latter reaches his hunting successes because of the coat. When Aisov kills Nimrod’s son (?), he takes the coat (according to a variant Shem > Avrohom > Yitzchok > Aisov), and stores it in his mother’s house. This coat is taken by Yaakov, when he wants to obtain his father’s blessing, and he finally buries it (כ“ת; ו, ר ד“במדב; ד“א כ“פדר). As all this happened on the first day of Tishrai, on Rosh hashonoh, in every year, on the same day the Eternal judges the descendants of Odom horishon, however with the same mercifulness as in his case (ז“ה ט“ר). ► The twelfth hour: the expulsion (Beraishis 3:23-24; ח“סנהדרין ל). The Eternal pronounces the verdict already on Friday afternoon. However, the expulsion takes only place after the end of Shabbos (ב“ר י"א א 8 ב). According to others (פדר"א "ו”), the expulsion also takes place on the same Friday afternoon.

„Ten things were created on Shabbos eve, at twilight. They are:
► The mouth of the Earth – which swallows Korach;
► The mouth of the Well – Miryam’s well,
The mouth of the donkey – *Bilom’s* donkey;

The rainbow – the sign of the covenant given to *Noach* that there will be no more flood (*Beraishis* 9:13);

The *manna*;

The staff - *Moshe rabainu’s* staff;

The *shamir* (שמיר): a small insect, used to cut stones when constructing the *Bais hamikdosh* (see 2928);

The script;

The inscription – on the Tablets of the Law;

The Tablets of the Law.

Some say also the destructive spirits (*מזיקין*), *Moshe rabainu’s* grave and the ram of our forefather *Avrohom*. And some say also tongs, which are made with tongs (*אמות ה, ו: פ計畫א* "ט"א).

All these however, enter in function only later, in the moment described in the Torah.
1.3. The First Shabbos

- Tishrai 2, Shabbos: the seventh day of Creation.

The Eternal creates the rest.

The sixth day is written in the Torah with a definite article (יומ תשעה; Beraishis 1:31), while the other days not: this is an allusion to a certain day, the 6th of the month Sivan, the day of the giving of the Torah, what will be on Shabbos (שבת ש'.)

When the Sages translate the Torah into Greek, in order to avoid misunderstandings, on 18 places they change the words of the Torah (שם"ר ה ש'). Here they write: „And on the seventh day G-d [in singular] ended His work which He had made; and He rested on the seventh day” (Beraishis 2:2), that no one could think there are more than one Lord over the world (כ"ד ש' ו כ').

When Shabbos enters, it speaks for the defence of Odom horishon: during six days no one was sentenced to death, why do You begin it with me? Is this my blessing, is this my holiness? Actually, Odom horishon is saved from Gehinnom in the merit of the first Shabbos.

When Shabbos enters, Odom horishon starts to sing a shiroh (שיר וה, 'eulogy'):

„A Psalm Song for the Shabbos day” (מימינו שיר ליום השבת; Tehilim 92:1), and he continues together with the Shabbos in praise of the Eternal: „It is a good thing to give thanks to the Lord…” (תוב להודות ליי; Ibid.). This shiroh will be forgotten until the days of Moshe rabainu (פ"ר ת'); the ten shiros:

- Odom horishon in the Gan Eden (Tehilim 92);
- Moshe rabainu and the Bnai Yisroel by the Sea of Reeds (Shemos 15:1-19);
► the Bnai Yisroel in praise of Miryam’s Well (Bamidbor 21:17);
► Moshe rabainu, on the day of his death, the one beginning with the word Hazinu (Devarim 32:1-43);
► Yehosua fighting with the emoris in Givon, when he stoppes the Sun (Yehosua 10:12);
► Deborah and Barak, when they defeat Sisroh, the general of the Canaanis (Shoftim 5);
► Chanah, when her son, Shmuel hanovi is born (1Shmuel 2:1-10);
► Dovid hamelech before his death to the Eternal who saved him from his enemies (2Shmuel 22);
► Shlomoh hamelech composed „Shir haShirim” (תהלים הב’);
► the tenth will be sung by the Bnai Yisroel when Moshiach will come.

● Tishrai 3, Sunday: the eighth day.

When the Shabbos goes out, the Eternal hides the light which enlightened and gave warmth during the six days of Creation and the first Shabbos, for the tzaddikim to the World to come (ב”חגיגה י; ו, ר ג”ב). When the Eternal sees that the first human couple just expulsed from Gan Eden is desparated in the cold and darkness, He sends a pillar of fire to enlight them and to protect them. Odom horishon is joyous and he pronounces a blessing over the light of the fire (תהלים הב’; ברכות נג), and praises the Eternal who separated the holiness of Shabbos of the weekdays (בראשית ו, ברכות המברックス). According to others (ב”חגיגה י; ו, פסחים נג), the Eternal made him find two flints which he struck against each other; light came forth and he uttered a blessing over it. That
is the reason why we utter a blessing over the light of the fire at the end of the Shabbos (ב"ר ז, ר. משיחת צ"ה).
CHAPTER TWO: THE FIRST TEN GENERATIONS
FROM ODOM HORISHON TO NOACH

2.1. Cain and Hevel

*Cain* has hundred children (ר"קה). *Cain* the ploughman gives *Hevel* to eat, while the latter gives skin and milk of his flock: it is still forbidden to eat meat (ט"א י"פדר).

**Nissan 14:** *Cain* and *Hevel* bring sacrifices to the altar built by *Odom horishon* (י"תרגו; א"א כ"פדר).

*Cain* brings the most poorish flax seeds (*Beraishis* 4:3), while *Hevel* brings perfect, unshorn first-born sheep (*Beraishis* 4:4).

As the Eternal accepts only *Hevel*’s sacrifice (*Beraishis* 4:4), *Cain* decides to kill his brother:

► at first he proposes to divide their heritage: everything movable should be yours, and the land should be mine;
► then he insists *Hevel* should get out of the land belonging to him: *i.e.* of the whole world;
► *Hevel* on his turn wants to have back *Cain*’s cloths made of the wool of his flocks (י"סה).

According to others (ז, ב"ר כ"ב), the dispute breaks out because of *Hevel*’s second twin-sister, *Chavoh* (!); or the controversy starts when both receive land and movable property, and they cannot decide on whose territory the future *Bais hamikdosh* should be built.
Finally Cain kills Hevel (Beraishis 4:8) striking him with a piece of stone (뿤"א).¹

Hevel lives from Rosh hashonoh until Chanuka, or from Pessach until Shavuos: in both cases no more than fifty days (כ"ר וב ז). According to others (ם"יהו), he lives ninety days, or hundred years (רס"ף). Others say, Cain is hundred years old, when he kills Hevel.²

Cain’s fratricidal act is one of the reasons why the Eternal bans to wear clothes made of wool and linen mixed together, called shaatnes (שעטנז; Vayikroh 19:19, Devorim 22:11): their sacrifices should never be mixed together (פד"א ד"א; א"א כ"פדר ט' תנחומא ברא). According to an other opinion (ז"ל, ם מורה ג"רמב), the priests of the idols were wearing such garments.

Cain’s punishment:
► he can no more cultivate his land (Beraishis 4:12);
► he will be obliged to run continuously for his life (Beraishis 4:12).

The brand of Cain (Beraishis 4:15): leprosy, or Hevel’s sheperd dog, or a horn, or a letter of the Eternal’s Name on his front, or a letter of the Torah on his arm (פד"א כ"א).

However, he will be killed only in the seventh generation (see below by Lemech; ב"ר כ"א ד; מ"א כ"ד, ו"ז).

Odom horishon and Chavoh, not yet acquainted with the custom of burying the dead, learn this when they see a raven burying his fellow-raven (ב"ר כ"א ב).³

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¹ According to the apocryph „Life of Adam and Chavah“ (Greek version, II), Chavoh sees in a dream as Cain sheds Hevel’s blood and drinks the blood. She tells the dream to Odom horishon, and they start to look for their son, but they find him dead.

² According to the apocryph „Life of Adam and Chavah“ (Latin version, XXIII) Odom horishon is 130 years old, when Cain kills Hevel who at that moment is 122 years old. This means that the third boy, Shes is born in the same year of Hevel’s death.

³ According to the apocryph „Life of Adam and Chavah“ (Greek version, XL), the earth was unwilling to accept Hevel’s dead body before the body of the first human being created from the earth. Therefore Hevel could be buried only after Odom horishon.
And, as a reward, the Eternal Himself takes care of the ravens’ nestlings abandoned by the parents (סודר"א ל"א).

Odom horison and Chavoh are mourning: they eat lentils (פדר"א ל"א).\(^1\)

Odom horishon learns from Cain that as he made teshuvoh, the Eternal diminished his punishment: he may settle in the land of Nod (ארץ נוד) 'separation or wandering'; Beraishis 4:16), East of Eden, as his father has also been exiled to East of Eden (ארש).

According to others (פדר"א), on the eighth day Odom horishon enters the river Gichon, until the water reaches his neck. There he keeps seven days fasting, asking the Eternal to annul his punishment, so the world could learn: there is teshuvoh for sinners;\(^2\) Again others say (ו"א), when Odom horishon learns from Cain about teshuvoh, he also makes teshuvoh: he fasts for 130 years and separates from his wife.

In the paragraph speaking about vows (نزיר; Bamidbor 6:13-20), there are 130 words: the abstention prescribed is an atonement for Odom horishon’s sin ( Санкт'ר"א ל"א). According to this, the fruit of the „Tree of Knowledge” was grape, and Chavoh gave to her husband the grape juice to drink.

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\(^1\) Cf. 2123.

\(^2\) According to the apocryph „Life of Adam and Chavah” (Latin version, VI) Odom horishon sends Chavoh to stand for 37 days in the river Chidekkel (the Tigris) on a stone covered with water until her neck without saying a word, as it is improper to pray with the mouth impure of the forbidden fruit. Odom horishon enters the Jordan river and stays there for 40 days. However, after 18 days, the yatzer horoh entices Chavoh to come out of the water, and leads her to Odom horishon (ibid, IX-X). Thereafter, the yatzer horoh relates to Odom horishon why does he try again and again to harm him in every possible way. When the Eternal created the man, all the Angels had to bow before the man created on the Eternal’s image. He (the yatzer horoh) was however unwilling to do so pretending that he was created before man. As a punishment the Eternal exiled him from heaven together with his fellow-Angels, and sent him down on Earth (Ibid., XII-XVI).

\(^3\) In reality, the abovementioned verses contain altogether 131 words.
Consequently, a new son is born to Odom horishon: Shes (שׁ; Beraishis 4:25). He will be the father of the righteous, the tzaddikim, as Cain will be the father of the wicked, the reshoim (רה"מ).\(^1\)

Cain builds a town, and names it after his firstborn son: Chanoch (Beraishis 4:17).

Cain’s descendants (Beraishis 4:17-18): Chanoch (חנוך) > his son Irod (ירוד)\(^2\) > his son Mechyoel (ל-מחיי)\(^3\) > his son Mesushoel (ל-מושט-ל)\(^4\) > his son Lemech (למלך).

Cain’s descendants go naked, they live in incestuous relations (כ"ה; cf. Beraishis 6:5).

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\(^1\) According to the Torah (Beraishis 5:4), after Shes, Odom horishon fathered more sons and daughters. According to the apocryph „Life of Adam and Chavah“ (Greek version, V), 30 sons and 30 daughters.

\(^2\) Irod: the name can be identical with the name of the important Mesopotamian town, Eridu.

\(^3\) Mechyoel: according to modern translations, the name means ‘smitten by G-d’ or ‘G-d makes alive’ (BDB).

\(^4\) Mesushoel: the Babylonian form of the name is mutu-sa-ili ‘man of G-d’ (BDB).
2.2. Ten generations from Odom horishon to Noach (Beraishis 5:3-31)

<table>
<thead>
<tr>
<th>Year</th>
<th>Generation</th>
<th>Aged</th>
<th>Son born</th>
<th>Lives more</th>
<th>Total</th>
<th>Dies</th>
</tr>
</thead>
<tbody>
<tr>
<td>130</td>
<td>Odom horishon</td>
<td>130</td>
<td>Shes</td>
<td>800</td>
<td>930</td>
<td>930</td>
</tr>
<tr>
<td>235</td>
<td>Shes</td>
<td>105</td>
<td>Enosh</td>
<td>807</td>
<td>912</td>
<td>1042</td>
</tr>
<tr>
<td>325</td>
<td>Enosh</td>
<td>90</td>
<td>Kainon</td>
<td>815</td>
<td>905</td>
<td>1140</td>
</tr>
<tr>
<td>395</td>
<td>Kainon</td>
<td>70</td>
<td>Mahalalel</td>
<td>840</td>
<td>910</td>
<td>1235</td>
</tr>
<tr>
<td>460</td>
<td>Mahalalel</td>
<td>65</td>
<td>Yered</td>
<td>830</td>
<td>895</td>
<td>1290</td>
</tr>
<tr>
<td>622</td>
<td>Yered</td>
<td>162</td>
<td>Chanoch</td>
<td>800</td>
<td>962</td>
<td>1422</td>
</tr>
<tr>
<td>687</td>
<td>Chanoch</td>
<td>65</td>
<td>Mesushelach</td>
<td>300</td>
<td>365</td>
<td>987</td>
</tr>
<tr>
<td>874</td>
<td>Mesushelach</td>
<td>187</td>
<td>Lemech</td>
<td>782</td>
<td>969</td>
<td>1656</td>
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<tr>
<td>1056</td>
<td>Lemech</td>
<td>182</td>
<td>Noach</td>
<td>595</td>
<td>777</td>
<td>1651</td>
</tr>
</tbody>
</table>

130: Shes is born, like his father, circumcised.

Odom horishon teaches him the six mitzvos received from the Eternal.

He instructs him to keep aloof of Cain’s family.

His descendants observe this until the seventh generation, when they finally marry them: the giants (ענקים) are born When these giants will sin, they will perish in the flood (ב"ק צ"ד nameof ה"סה). Others say (ג"ל, ג"י במדבר י"רש), the giants were descendants of the nephilim. ²

¹ In the Septuagint, the data of the third column of the above table (i.e., in which year of the precedent generation is the next one born) differ significantly of those given by the Torah. Thus we find 230, 205, 190, 170, 165 (all of the first five are 100 more than in the Torah), 162 (this is conform to the Torah), 165 (again 100 more), 167 (20 less, however the Alexandrian ms. has 187 as the Tora and also as JOSEPHUS, what makes the year of the flood 2262), 188 (six more) years, arriving thus to the total of 1642 years. If we add to this Noach’s 600 years, the flood – according to the Septuagint – took place in the year 2242! JOSEPHUS (I:3:3-4) seems to follow the same tradition however, in one instance, he follows the Torah and the Septuagint when he gives the data of 187 for the year of Mesushelach’s life in which the latter begot Lemech! In this way, he arrives to a total of 1662 years and, consequently, has the year 2262 for the flood. See the next chapter for the data of the next ten generations.

² Cf. 1056.
Shes’ son, Enosh (אנוֹשׁ) is born.

His generation starts worshipping idols.

In the beginning their intention is to express their respect to the Eternal, building sanctuaries to His servants, the celestial bodies (ם"ד בשם השם"מ ת"ב: רמ"מ ת"מ; א"כ). Other say (ם"ד), it is the river Gichon which floods.1

Enosh starts to worship effectively idols: statues of copper, iron, wood and stone.

The waters of the Okinos (אוקינוסים) flood a third of the earth (הנומאה יוהו; ממלאתו: ראה"ו; ברא"ו, ד: בריים ל"ב, ב). Others say, it is the river Gichon which floods.2

The waters of the Okinos flood twice: first they reach Akko (אַלָּכֶה) and Yafa (יָפָה), the second time Barbaria (ברבריה). According to others, they reach first Barbaria and later Akko and Yafa; again others say, the waters reach first Calabria (אֶלֶף תַּל), and later Barbaria (ב"ו ת"כ); the Barbaria (this is the land of the „barbarous” peoples living behind the Caucasus, North of the Black Sea), near the Eufrate (wich takes its origins on the Southern side of the Caucasus) (רָשִׁי ב"ר ת"מ; ברבּיר) thus creating the Black Sea (אַלָּכֶה מַמְשִׁית קָמ). The above inundation of the Okinos creates the Mediterranean Sea, called in the Torah (e.g. Bamidbor 34:6) „Big Sea” (ים הגדול): the Atlantic breaks through the Strait of Gibraltar, thus creating the Western bassin of the Mediterraneum up to Calabria. As a second step, it flows further Eastward, up to Akkon and Jaffa, thus producing the Eastern Mediterraneum. Consequently, it continues towards Barbaria (this is the land of the „barbarous” peoples living behind the Caucasus, North of the Black Sea), near the Eufrate (wich takes its origins on the Southern side of the Caucasus) (רָשִׁי ב"ר ת"מ; ברבּיר), thus creating the Black Sea (אַלָּכֶה מַמְשִׁית קָמ").

1 Cf. the story first mentioned by PLATON (see below, 3300) in his dialogue named „Kritias” referring to an information received of an Egyptian priest, about the legendary island of Atlantis. According to the legend, somewhere in the Atlantic there existed a continent 9000 years before Solon (Athens c. 640 – c. 558 BCE) with a flourishing civilization, later inundated by the waters of the Ocean.

2 Cf. 1996.
The first and the third data of the above Midrash are two variants of the same procedure. However the third one can only be understood if – contravening RASHI – one should place Barbaria instead of the Northern coasts of the Black Sea, somewhere to Northwest-Africa.

According to others (ד, ג"ר כ"שמו), the two gulfs called in the Torah Yom Suf (ים סוף, 'Sea of Reeds') also came into being when the waters of the Okinos inundated, and divided the desert Kuv (כוב) into pieces: this however signifies supposingly not the Atlantic but the Southern Ocean. This, however, can difficultly be connected to the Mediterranean.

325: Enosh’s son, Kainon (كيفון) is born.

365: Kainon rules wisely over the people. He knows about the forthcoming flood, therefore he lets it be written upon stone tablets, which he deposits in his treasure (魆"ם).

During the lifetime of Kainon, the waters of the Okinos flood once more a third part of the earth (יו"ש).\(^1\)

395: Three sons and two daughters are born to Kainon:

- Mahalalel (ל-מהלל)\(^2\), Ainon (עין), Mored (מורד)\(^3\);
- Adoh (עדה)\(^4\) and Tzilloh (צלה)\(^5\).

460: Mahalalel’s son, Yered (ירד) is born.

622: Yered’s son, Chanoch (חנך) is born.

687: Chanoch’s son, Mesushelach (מתושלח)\(^6\) is born.

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\(^1\) According to the „Sefer Tzemach Dovid”, this happened in the year 1235, the year of Kainon’s death.

\(^2\) Mahalalel: ‘G-d’s praise’ (BDB).

\(^3\) Mored: ‘he who revolts’.

\(^4\) Adoh: ‘ornament’ (BDB).

\(^5\) Tzilloh: ‘shadow’ (BDB).

\(^6\) Mesushelach: the name is supposed to signify ‘man of lances’ (BDB).
Chanoch rules over all the kings of the world, over about 130 kings, for 243 years. He teaches people to serve the Eternal (נָאֹחַ). He ranges the people into classes: priests, kings and masses. He teaches them the mitzvos, according to climates and zones: sacrifices, holidays, food, purity, etc. He transmits all this to Noach (נָאֹחַ).

Besides Mesushelach, Chanoch has two more sons: Elishua (אֶלישְׁעַ) and Elimelech (אֵלִימֶלֶךְ); and two daughters: Milkoh (מַלְכֹּה) and Naamoh (נָעְמָה). Lemech, the sixth generation of Cain’s descendants (and not Mesushelach’s son!) marries the two daughters of Kainon (קָין גָּד), Adoh and Tzilloh (בָּרֹא). Adoh’s children: Yovol (יַבִּיל), the father of those who live in tents, and of those who have cattle (בראשית 4:20) and Yuvol (יַבּוֹל), the father of all who handle the harp and pipe (בראשית 4:21).

For a long time, Tzilloh has no children, as in this period it was common among the people to give to one of their wives to drink a certain beverage which caused barrenness, and this in order to preserve their beauty.

Tzilloh will have children only in her elderly years: Tuval-Cain (תوبة קִין), forger of every sharp instrument in bronze and iron and his sister Naamoh (נָעְמָה; בְּרֵאשִׁית 4:22; נָאֹחַ). During a hunting, Lemech’s son born of Tzilloh, Tuval-Cain (the seventh generation after Cain) takes Cain for a wild beast because of the horns on his head. When he calls his father’s attention upon this, the blind Lemech kills Cain with his arrow. Realising what happened, Lemech strikes one hand against the other, killing Tuval-Cain also (בְּרֵאשִׁית 4:23; נָאֹחַ). After this, frightened that the Eternal can kill the rest of their children, his wives are unwilling to live with him. Lemech – who does not consider himself being...
fully guilty – proposes to ask for Odom horishon’s counsel. The latter answers with the commandement of „be fruitful and multiply” (Beraishis 1:28). To this the women reply arguing that Odom horishon also separated himself of his wife after their sin. Following the discussion, Odom horishon takes his wife back (הנמות ברה ר”). However, Odom horishon also separated himself of his wife after their sin. Following the discussion, Odom horishon takes his wife back (ד”כ, ד”ב ראי"רש; י”תנחומא ברא).1

According to others (ן”רמב), Cain lives until the flood, so he can see the destruction of his descendants.

874: Mesushelach’s sons, Lemech (למך) and Elyokum (אליקום) are born.

930: Odom horishon dies at the age of 930 years.2

He gives 70 years of his life to Dovid hamelech, who was supposed to live only three hours (פ”ד). The Torah only gives the years of the „leading figure” of every generation. The others live „normal” periodes (ס מורה"רמב). Other opinions (ק ו”ד על פי שה"סה) about the surprisingly long life-times:

► the years given are Lunar-years (this is however only 11 days less than the Solar-year);

► ten years of those generations equal to one of ours (this has to be considered impossible);

► when they were eating only vegetables, and drinking only water, they lived for a long time, but when they started– after the Flood – to eat meat their lifetime became shorter.3

1 However this Midrash is very difficult to understand, as Kainan was born almost 200 years after Shes, and his daughters are born when he is 70 years old.

2 According to the apocryph „Life of Adam and Chavoh” (Greek version, XXXI), Odom horishon tells Chavoh in a profecy that they will die together. In reality, Chavoh dies six days after Odom horishon is burried (Ibid. XLII).

3 According to JOSEPHUS (I:3), they lived long because they were favored by the Eternal, descending directly from Him, and also they were nourishing themselves more correctly. The long life, on the other hand, gave them the possibility to exerce morality, and to perfect upon their astronomical and geometrical inventions.
There were seven tzaddikim whose lives comprehend the whole history of the world:

► **Odom horishon**,  
► **Mesushelach**: he serves **Odom horishon** for 243 years,  
► **Shem**: he serves **Mesushelach** for 98 years,  
► **Yaakov**: he serves **Shem** for 50 years,  
► **Amrom**: Kehos, Laivi’s son goes to Mitzrayim together with **Yaakov** who, on his turn, still sees **Amrom**,  
► **Achiyoh hashiloni**: he comes out of Mitzrayim, thus he had seen **Amrom**,  
► **Eliyohu hanovi**: **Achiyoh hashiloni**’s disciple, he goes to heaven alive (ב"ע"א לפי ס"קכ).  

The Eternal buries **Odom horishon** and **Chavoh** to the Cave of **Machpeloh** (מערת המכפלה, ‘double cave’, couples were buried there) situated to two days journey East of Chevron (חברון). The other name of Chevron, **Kiryas Arba** (קרית ארבע, ‘fourfold village’; Beraishis 23:2), is an allusion to the four giants living there and to the four couples buried in the cave (י"שר; א כ"פדר).

As **Odom horishon** is 100 amos tall, the Eternal can only put him in the cave „folded”.

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1. *Chevron*: the original meaning of the name is ‘alliance, the place of the alliance’, its Arab name is El-Halil in Southern Yehudoh.
2. According to the apocryph „**Life of Adam and Chavah**” (Greek version, XXXVII), following the Eternal’s command, the Archangel Michael first buries **Odom horishon** in the Garden, in the third heaven. Consequently (ibid. XL), he buries him in the Garden, on the same place where the dust had been taken for his creation. At this moment is Hevel also buried, as the earth was unwilling to accept his body as long as the body of the first human created of it does not return to it. And the Angels will bury **Chavoh** who dies six days later, into Hevel’s grave (ibid. XLII).
Others say (ד"ס), Shes, Chanoch and Mesushelach bury Odom horishon. The two opinions are not contradictorius: it is the Eternal who buries him, however Shes, Chanoch and Mesushelach are also present at the burial.

974: Naamoh, Chanoch’s daughter, Mesushelach’s younger sister, Noach’s future wife is born. Others say (י"ס), Noach’s wife, Naamoh is the younger sister of Tuval-Cain (see above, 744).

987: the Eternal takes Chanoch alive to Gan Eden (Beraishis 5:24).

Other tzaddikim who enter the Gan Eden alive (7, 9 or 13 names in the different sources):

► Eliezer, Avrohom’s servant: he does not sin with Rivkoh on their way home from Lovon;

► Serach bas Osher: he „revives” Yaakov with the news about Yossef;

► Batya, Paroh’s daughter: she converts (לתוד), and saves the infant Moshe rabainu:

„..who preserves one soul of Israel is considered as if he had preserved the whole world” (ק"ס ז"ב), this is the reason why she merits to convert. And this is also the reason why the TANACH (1.Divrai haYomim 4:18) calls her name Bitya-h ’the daughter of the Eternal’ (נ"ז ז"ד ז"ד ז"ד);

► Eliyohu hanovi: he reaches Odom horishon’s holiness as it was before the sin;

► Moshiach: born at the destruction of the Bais hamikdosh, he is hidden by the Eternal;

► Chirom, the king of Tzur: he helps Shlomoh hamelech to build the Bais hamikdosh. However, after thousand years, he starts to proclaim himself g-d, and is put to the Gehinnom;
► Eved Melech haKushi: he saves the life of the prophet Yirmeyoh, when the latter is thrown into a pit (Jirmeyoh 38:6). Some say (פדה, א"ע), he is the prophet Boruch ben Neriyoh;
► R. Yehoshua ben Laivi: when the Angel of Death shows him the Gan Eden, he jumps through the wall. However, because of his merits, he is allowed to stay (התיבה, א"ע). In certain sources he figures instead of Chirom;
► Yaavetz: R. Yehudoh hanossi’s son (ג"א, נ"ע). Chanoch’s son, Mesushelach rules on his father’s place, following in his father’s path.
Towards the end of Mesushelach’s life, people start to abandon the Eternal’s way. Mesushelach tries in vain to keep them back: the Eternal punishes them first with drought and, finally, with the flood (ג"א).
1042: Odom horishon’s son, Shes dies at the age of 912 years.
1055: Lemech marries Ashmua bas Elishua (אשמועה בת אלישוע), the daughter of his father’s brother, his niece (ג"א).
1056: Lemech’s son, Noach (נן, ‘rest’) is born circumcised (ר"ב).
His grandfather - Mesushelach – calls him Noach; his father - Lemech – calls him Menachem (מנחם, ‘consolation’).
In Noach’s merit, the Eternal withdraws the former curses of the earth: produce, agricultural labour, obiedience of the animals, etc. (Beraishis 5:29; cf. Beraishis 3:17-19).
Before Noach, people are born with fingers joined in growing. Noach is the first born with separated fingers, what facilitates work (מרחק, אבקר).
He invents the agricultural instruments (הנמותא א"ע).
In the days of Tuval-Cain’s younger sister, Naamoh (נאם), two angels come down to earth as humans: Shemchazay (שםchezay) and Azael (יצאל), they are the nephilim ('fallen from heaven’; Beraishis 6:2; ג”ל, ג”י בנדר י”רש). According to others (ד, ו’ יב רה, ב ראה), the second is called Uziel ( الإنترنت; ג”י ג”י); again others say (ז”יומא ס), the first is called Uza (עזר). They want to obtain the Eternal’s permission pretending that they would not sin as humans do. In reality their sins surpass those of the humans.

Therefore is the he-goat thrown down of the rock on Yom Kippur is called Azozel (ערוזל; ווייקו 16:8): allusion to the fact, that it is supposed to obtain atonement for sins, for immoralities like those committed by these two (рош", רוזא ס"ז). They beget giants with the earthly women (Beraishis 6:4), the descendants of Cain, who go naked, behave provocatively and live an immoral life (גור", ג"פ בב). Some say (רפח"ו), the Torah uses the expression 'G-d’s sons’ when speaking about the descendants of Shes, and the expression 'the sons of men’ when speaking about the descendants of Cain.

1 JOSEPHUS (I:3.1) also mentions the story.
2 According to the apocryph “Testament of the 12 Patriarchs” (4:6-7) the provocative behaviour of these women charm the Angels, and they bore giants thinking to the Angels whose height seemed to them as if they reached the heaven. According to the Talmud (בשלח 34ב), they are called giants (anokim) because they touch (манיקים) the sun with their heads.
CHAPTER THREE: THE FLOOD (חמבולה)

"The generation of the flood waxed haughty only because of the good which the Holy One, blessed be He, lavished upon them" (חנ:כ"נ): 
► women gave birth to their children on the same day of the conception; the children could immediately stand, walk and speak, and they lived always longer than their parents (ב"ר ה:ו');
► the giants were born extremely strong, and their force was continuously growing during their lifetime of several hundred years (ב"ר ו"ר, ז:ו');
► they were born six of one birth;
► when Noach (נח) tried to convince them they should correct their ways, and thus avoid the Flood, they did everything to impede further multiplying;
► in their arrogance, they put all their confidence to their height, thinking that because of their height, the waters cannot reach their neck, and their soles are so big that they will be able to cover with them all the openings of the earth. Therefore the Eternal will heat the waters which consequently will burn the skin of their soles (פומד:ו"כ ז');
► they were insensitive to all kind of pains and sufferings (כ"ז:ז, ו');
► they had to sow only once in 40 years, they were not exposed to meteorological changes, there were no saisons (תנ"ה ו:ת'.)

Despite all this, they ignore the Eternal’s commands: they bow to idols, kill, and live and immoral life (ב"ר ו"ו, ז:כ"ב). The animals follow the example of humans: animals which normally mate only their own species start to mix with others (Beraishis 6:13).
Had they sinned for ignorance, the Eternal would not punish them: however, as they transgress explicite commands, adding robbery to the precedents, the Eternal brings the flood upon them (ח"סנהדרין ק).  

1140: Noach is 84 years old.  

Enosh dies at the age of 905 years.  

1235: Noach is 179 years old.  

Kainon dies at the age of 910 years.  

He was the king of one of the islands of the [Mediterranean] Sea (ד"צ).  

1290: Noach is 234 years old.  

Mehalalel dies at the age of 895 years.  

1422: Noach is 366 years old.  

Yered dies at the age of 962 years.  

1536: Noach is 480 years old.  

People true to the Eternal die, so they would not see the punishment of the wicked. Only Noach and Mesushelach stay alive (י"סה).  

According to the Eternal’s command, Noach starts to construct the Ark (תיבה, בריאתית 6:14).  

The Eternal uses His  

► small finger to show how Noach should build the Ark: „And this is the fashion by which you shall make it...” (Beraishis 6:15);  

► third finger to punish the mitzriim: „...your right hand, O Lord, has dashed in pieces the enemy” (Shemos 15:6);  

► second finger to write upon the Tablets: „...two tablets of Testimony, tablets of stone, written by the finger of G-d.” (Shemos 31:18);
index to show to Moshe Rabainu the ransom which the Bnai Yisroel are supposed to pay to Him: „This they shall give, every one who passes among those who are counted, half a shekel...” (Shemos 30:13);

and finally will use His thumb to smitter the descendants of Aisov when Moshiach will come (פַּרְדֶּס אָסָא).

Noach builds the Ark for 120 years: this time is given to the people to repent.

The Eternal decides that, in case people do not repent during this time, this should be the time of their lives (Beraishis 6:3).

Noach’s task is to induce people to repent. He results unsuccessful because he does not pray for them (ו"א ק"זהר ח).

In reality, the preparations take 115 years, the construction itself takes place only in the last 5 years. Others say (ג"א כ"פדר), Noach builds the Ark for 52 years, that there should be enough time to repent.

The Ark was 300 amos long, 50 amos wide, 30 amos high (Beraishis 6:15).

The Ark was built with three floors (Beraishis 6:16)\(^1\): lower, second, and third floors.

the bottom for the dung;

the middle for the animals (only the sinless): one pair of each impure species (to preserve the species, i.e. the work of Creation; Beraishis 6:19-20), while seven-seven from the pure species (to bring sacrifices after the flood; Beraishis 7:2);

the top for the humans (כ"נ ה"נ). According to others (ג"א כ"פדר), the bottom for the animals, the middle for the birds, worms and reptils, the top for the humans.

\(^1\) JOSEPHUS (I:3) has four floors; cf. the Gilgamesh-epic speaks about 6 floors.
The Ark was made of *gopher*-wood (*גפר*; *Beraishis* 6:14),\(^1\) taken from the *Kadron*-mountains (*קדרון*; *פירוש וינון*). According to others (*ח"סנהדרין ק; ג"ה כ"ר*), the Ark was made of *mabligah* or *golmis* (*מליגא*, *גולמיש*), both are kinds of cedars. Again others say (*אברבנל*), it was made of deal-wood.

The Ark was enlightened by a precious stone hanged on the wall (*פירוש יונתן*).

1554: *Noach* is 498 years old.

*Noach* marries *Chanoch*’s 580 years old daughter, *Naamoh* (*נעמה*; *י"סה*). Others say he marries *Tuvol-Cain*’s younger sister who has the same name.

They have three children: *Shem* (*שם*), *Chom* (*חמ*), *Yefes* (*יפת*; *Beraishis* 5:32).

Although they were born in different order, the Torah mentions *Shem* at the first place, he is the greatest *tzaddik* from all three.

*Noach*’s three sons, according to the date of their respective birth (*ט"סנהדרין ס*):

\(^1\) *Gopher*: according to modern opinions (*BDB*), this is a kind of cedar-tree (*cedrus libanotica* from the Gr. *kedros*; Gr. *kyparissos* from *kaphar/gaphar*, a loan-word from the Hebrew).

\(^2\) *Arorot*: originally the name signified not only the mountain itself, but the Eastern part of ancient *Armenia* situated between the river Araxes and the lakes Van and Oromia (eventually the entire *Armenia*). Etymologically the word is related to the Assyrian name (of Caucasian origin) of the ancient kingdom of *Urartu*, situated around the Van-Lake, surrounded by mountains rich in tin, copper and iron. The „*Targum Onkelos*” renders *Arorot* as *Kardu*; while the „*Targum Yonassan*” speaks about the *Kadron* mountains: one is the *Kardanyoh* (the Kordin-mountains in Kurdistan), the other the *Arminia*, with the omonymous town on its top, on the Eastern Land. Effectively, the Ararat consists of two mountains, the Big- and the Small-Ararat. According to *JOSEPHUS* (I:3.5), the Armenians call the mountain Apobaterion (‘the place of landing’). He quotes *BEROSSOS*, according to whom the Ark is still there. He also quotes *NICHOLAS DAMASCENE*, according to whom (Book 96) this is the Baris-mountain, near Minyas. *Yirmeyoh* 51:27 mentions it among the peoples which will attack *Bovel*, together with *Ashkenaz* and *Mini* (*מני*; a part of Armenia, Ass. *Mannai*).

The kingdom called by the Assyrians *Urartu* – with its capital called Tuspa or Turuspa situated on the Eastern shore of the Van-Lake – was an important rival of Assyria in the 9-7th centuries BCE. Under the impact of the Indo-European conquest, they gave up their independence in 640 BCE, and became the subjects of ASSUR-BAN-APLI.
<table>
<thead>
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<th>Date</th>
<th>Generation</th>
<th>Aged</th>
<th>His son</th>
<th>Lives more</th>
<th>Total</th>
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<tr>
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<td>Noach</td>
<td>500</td>
<td>Yefes</td>
<td>450</td>
<td>950</td>
</tr>
<tr>
<td>1557</td>
<td>Noach</td>
<td>501</td>
<td>Chom</td>
<td>449</td>
<td>950</td>
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<tr>
<td>1558</td>
<td>Noach</td>
<td>502</td>
<td>Shem</td>
<td>448</td>
<td>950</td>
</tr>
</tbody>
</table>

Others say (ם"ח), the order of their birth is Yefes, Shem, Chom; again others say (י"דה, י.רמ"ב) Shem, Chom, Yefes.

Shem prophesies for 400 years, but no one listens to him (ם"ח). Shem is identical to Malki Tzedek, the king of Sholem (מלכי צדק שלום), mentioned in the Torah (Beraishis 14:18; ז"ר ו"ב).

He starts to construct the walls of Jerusalem (ירושלים).1

Noach marries his three sons to his three nieces (שלישי בשני), the three daughters of his uncle Elyokum (אליקום), his father, Lemech's brother. (ם"ח). Yefes is also called Ianu (יאנו): he is so fat that he looks like as if he had two faces (ם"ח ו"כ ו"ו).2

1651: Noach is 595 years old.

Lemech, Noach’s father dies at the age of 777 years.

1656: Noach is 600 years old (Beraishis 7:6).

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1 Yerusholayim: Hebr. 'home of peace' or 'property of Shalem (= the G-d of peace, the Eternal)'; Ass. Urussalim, Uralimmu.

2 Ianu: cf. Ianus ancient Italian g-d, son of Saturnus and Entoria; brother of Felix, Faustus and Hymnos. According to an other tradition, he arrived to Italy from Thessalia together with his wife, Camasena. Their children were already born in Italy: Tiberius (according to certain myths he was drowned in the Tiberis, named after him) and Pomona (g-oddess of fruit-bearing trees.). Again an other tradition says that his wife was Iturana; as a sun-g-d he designates the year; he was represented double-faced: one looking forward, the other backward, to the new and the old year, to the future and the past. G-d of the begin, the entrance: Patulcius 'opener', Clusius 'closer'. In war-time, the doors of his sanctuary were open, as he starts the Roman army, and it is also he who awaits them back, and also to can come to help for the Romans.

3 According to JOSEPHUS, the flood started in the year 2262, as he has 1662 years for the first ten
• **Cheshvan 10:** Mesushelach dies seven days before the flood (תְּנֵהוֹרֵנִי ח"ש, cf. **Beraishis** 7:10), at the age of 969 years (ח"ש).\(^1\)

The Eternal sends the Flood only after the seven days of his mourning are over (ב"ש מ"יל; מדרש אביגר; י, ב"ר ל"ב).

During this seven days, the Eternal sends earth-quakes, thunders, lightnings and solstice, to draw the attention of the people to repent of their bad ways, but everything in vain (ח"ש).

• **Cheshvan 17:** the Flood (לֹמֵב; **Beraishis** 7:11; י, תרמר).\(^2\)

\(^1\) In my exemplar of "Tzemach Dovid", Mesushelach dies at the age of 960 years, what is obviously a copist’s or printer’s error.

\(^2\) Cf. the story of the Flood in the Shumerian Gilgamesh-epic. Um-napishti’s account of the Flood has been preserved on the Tablet XI of the Epic (extant in a new-Assyrian redaction). According to this, the g-ds decide to send a Flood on the Earth. However, one of them tells this to Um-napishti, calling him to build a ship of six floors, and escape on it, together with one pair of each animal. Um-napishti survives the Flood, provoked by the sea lashed by the Southern Wind, on the ship together with his relatives, friends, servants, artisans and the animals. The ship grounds on the Mount Nisr. After a week, Um-napishti sends out the dove, which does not find dry land, and returns. The next day he sends out a young swallow, which also returns back. After two more days, he sends out the raven, which does not return. At this point they leave the ship: he lets free the animals that they should fill up the world. He, on his turn, brings sacrifices to his g-ds. Um-napishti’s account of the Flood is often parallel, and sometimes even identical with the story related in the Torah.

The Flood is also present in Greek mythological tradition. Seeing the wickedness of people, Zeus decides to destroy them, and sends the Flood upon the Earth. However, he spares the life of an honest couple, Deukalion (the son of Prometheus and Klymene) and his wife, Pyrrha. Following Prometheus’ counsel, they build an Ark, which takes them, after nine days spent on the sea, to the shores of Thessalia. Feeling themselves alone, and following Themis’ counsel, they throw behind themselves the bones (the stones) of their big mother (the Earth). Deukalion’s stones become the men, while Pyrrha’s stones become women. Their children are Hellen, Xuthos, Melantheia, Amphiktyon and Protogeneia, their daughter. Hellen rules over Phthia in Thessalia, his wife is the nymph Orseis; his sons are: Doros (who gives his name to the Doriens) and Aioloos (Sisyphos’ father); his grandchildren are Aioloos and Boiotos, who gave their names to Aiolia and Boiothia. The mother of these latters is made blind by the grand-father, and the children put on the top of a mountain, where they are nourished by a cow, and later saved by sheperds (cf. the story of Romulus and Remus in Roman tradition). Xuthos gave his name to the Greeks, while Amphiktyon calls his town Athens. Protogeneia being the wife of Lokros (who gave his name to Lokris), king of the Lelex of Asia-Minor and Greece, she conceives two sons from Zeus. The whole story, like that related in the Torah, speaks about how the Earth has been repeopled after the Flood.

When the British archeologist, Sir Charles Leonard Wooley discovered the South-Mesopotamian town of Úr (see the next chapter) in the 920’s, he observed that the lowest sedimental strata of the excavations is situated higher than the water-level of the Eufrates. As he continued to digging, he again found, under three meters of clay, remnants of human civilization. He pretended this being remnants of a
The Torah says (Beraishis 7:11), in „the second month”, viz. following the Creation of the World: in Cheshvan (according to R. Eliezer) or in Iyyar (according to R. Yehudoh; ר"ה י"ר).

The constellation Kimo is strong in Cheshvan: this provokes rains (according to R. Eliezer). In Iyyar the Kimo is weak, however people changed the order of nature, so the Eternal also changed something in the order of nature, and it rained (R. Yehudoh’s opinion).

Noach and his family – his wife, his sons and his daughters–in-law – enter the Ark (Beraishis 6:18).

The animals are led by the Eternal: He sends angels who deposit amounts of food, which makes the animals come togeteher (ג"א כ"פדר).

The Eternal closes the door of the Ark (Beraishis 7:16).

Day and night, during the whole duration of the Flood, Noach and his family are busy with feeding the animals: this is considered an act of charity (חסד).

Noach understands the tongue of the animals.

In the Ark, marital relations are prohibited for humans and animals alike. Three transgess this prohibition: the dog, the raven and Noach’s son, Chom, whose wife gives life in the Ark to the giant Sichon (סיחון), later king of the Emoris.

The real father of Sichon is one of the two angels fathering giants with human women. In order to save his wife’s reputation, Chom sleeps with her in the stone-age civilization destroyed by the Flood. His telegramm, announcing the discovery, became world-famous: „I’ve found the Flood!”. However, scientists have serious questions about the interpretation of Wooley’s discoveries.

According to an other „scientific” explanation, under the influence of the interglacial rise in temperature, the masses of ice melted, what made the sea-level to rise, and this caused the flood. They argue that this is the reason, why the flood is present in the tradition of people fully separated in time and in space: the Greeks, certain peoples of India, Tibet, Kashmir, Polinesia, Australia, or the aboriginals of America. However people cannot remember this!

1 See above, p. 39.
darkness of the night. Therefore, he will come out of the Ark dark-skinned, and his descendants will also be dark-skinned (תָּהוֹדֵרִים ק"ה). The huge animal, the Reem (ראם) cannot enter the Ark, therefore Noach ties it on the top of the Ark.

The giant Og (עוג), Sichon’s paternal stepbrother also remains outside (ותיסו ק ד). Noach gives them food through the window of the Ark. Og swears with an oath, he will be the servant of Noach’s descendants for ever (פּרֵד"ש ר"ג).

• Cheshvan 17 - Kislaiv 27: for 40 days, hot rain is falling day and night (Beraishis 7:12). The Eternal especially warms up every raindrop in Gehinnom (ב"ר כ"ט, ס"ב).

When rain starts to fall, about 700,000 people come together around the Ark. They ask Noach, he should let them in too, that they could avoid death. But the cover of the Ark has already been closed by the Eternal. When they try to break through the wall of the Ark, the wild beasts – which were not taken into the Ark – drive them away, killing even many of them (ס"ח). The hot rain destroys every being on the dry land.

The generation of the Flood is excluded from the World to Come, from Olam haBo (תָּהוֹדֵרִים ק"ה, פּרֵד"ש ק"ה), they will not stand up when the deads will resurrect (פּרֵד"ש ק"ה, based on Yishayoh 26:14).

The water level exceeds the top of the highest mountain with 15 amos [ca. 9 meters] (Beraishis 7:20; יר"ש י"ס א"ע לע"ל).

The rain does not fall in Eretz Yisroel, however the waters inundate it from the surrounding countries (פּרֵד"ש ק"ה, ר"ג ע"ב, בָּרָא ת"נ).  

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1 Reem: 'wild ox', cf. Ass. remu; the equivalent Arab word signifies the white antelope (antilope leucoryx). The Greek text of the Septuagint has erroneously unicorn, just like the Vulgate, the latter therefore often rendering it as rhinoceros (BDB).
• **Kislaiv 27 - Sivan 1**: for 150 days, geysers break out from the earth (*Beraishis* 7:24).

When they stop, three hot wells remain from them: the gulf of Gaddor,\(^1\) the hot-springs of Tiberias in Lake *Kinneres* (מידע,\(^2\) and the great well of Biram\(^3\).

The Eternal hides the fish under the hot water of the Flood where the water remains cold. This is their reward for abstaining from immorality, not mingling with other species (<<). After that, the waters are ebbing 1 *amoh* every four days.

• **Sivan 17**: the Ark strands on the Mount *Arorot*\(^4\) (*Beraishis* 8:4). According to others (תרב), this happens on *Nissan* 17. The Torah only says, in the seventh month: counting from the beginning of the Flood, the seventh month is *Sivan* (<<).\(^5\) However, when counting from the anniversary of Creation, *Tishrai* 1, *Rosh hashonoh*, the seventh month is *Nissan* (תרב). Others say (תרב), this happens on the first of *Tammuz*.

• **Av 1**: the peak of the mountains can already be seen (*Beraishis* 8:5;疹). Others say (תרב), this happens on the first of *Tammuz*.

• **Elul 9**: after 40 days, *Noach* opens the window of the Ark (*Beraishis* 8:6;疹). Others say (診), on the 10th of *Tammuz*, which is 40 days from *Sivan* 1.

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\(^1\) *Gadar* (Gadara): was famous for its thermal springs. Authors of Antiquity, Eusebius, Jerome and others speak of its thermal waters. It is identified with Gum Kreis (NEUBAUER, *Geographie*, p. 35).

\(^2\) *Lake-Kinneres*: big lake in Gallilee near the omonymous town. Its name in the *Targums* is *Ginessar*, *Gennessar* (*Bamidbor* 34:11), *Ginnossar* (*Yehoshuah* 13:27): this name will be taken over to European languages, cf. Eng. Lake-Genesareth.

\(^3\) *Biram*: is identified with Baaras near the thermal spring of Callirhoe, east of the Dead Sea (NEUBAUER, *op. cit.* p. 36).

\(^4\) In the *Gilgamesh-epic*, the Ark strands on the Mount Nissir, situated, according to the witnesses of Old-Babylonian cuneiform texts, between the rivers Tigris and the Lower-Zab.

\(^5\) *Rashi*'s explanation – according to him we have to count the seventh month from the stop of the rain, *i.e.* from *Kislaiv* – is only true, when we take that year for a leap-year, *i.e.* that we count two *Adars*, however there is nowhere any allusion to this in the Torah.
Noach send out the raven, but she only flies around the Ark (Beraishis 8:7), therefore Noach is unwilling to take her back. But the Eternal commands him to let the raven back into the Ark: ravens will bring food for Eliyohu hanovi from king Yoshofot’s table (תהלים 17:6; ח"א סנהדרין ק"מהרש; ה', ג"ר ל"ב).

- **Elul 16:** Noach sends out the dove (Beraishis 8:8).
  As the dove does not find a rest-place on the waters (Beraishis 8:9), in the same way, the Bnai Yisroel will not find peace among the people. And as the dove finally returns to the Ark, so will the Bnai Yisroel finally return to their Land, to Eretz Yisroel, when Moshiach will come (תהלים 8"א, ח, ג"ר ל"ב).

- **Elul 23:** Noach sends out the dove for the second time (Beraishis 8:10).
  The dove returns with an olive-branch (Beraishis 8:11): she brings it from Gan Eden, as the plants have also been destroyed on earth by the flood (תהלים 8"א, ח).

1657: Noach is 601 years old.

- **Tishrai 1:** Noach sends out the dove for the third time, and she does not return any more (Beraishis 8:12). From this, Noach understands that the earth is already dry: he opens the cover of the Ark (Beraishis 8:13).

- **Cheshvan 27:** the Flood is over, the earth is dry (Beraishis 8:14).
  The Flood lasted one year and eleven days: the solar year is 11 days longer than the lunar year (תהלים 8"א).

One of the evil spirits (מזיקין) in the Ark made Noach sick. He is therefore taken to Gan Eden by an Angel, who teaches him the „Book of Healings“ (ספר רפואות), what will be hidden later (3,199) by king Chizkiyoh (ז'eshר).\(^2\)

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1 In the Gilgamesh-epic, Um-napishti sends first out a dove, then an young swallow and finally the raven.

2 According to Jubilees 10:10-14, the mazikin have to teach Noach the science of healing, what he later writes down.
Noach comes out of the Ark, and rebuilds Odom horishon’s altar, destroyed by the Flood: it stands on the same place where the Eternal took the dust from to form Odom horishon, where Cain and Hevel brought their sacrifices, here will Avrohom tie Yitzchok up to the altar, and on the same place will stand both Botai mikdosh (הרמזו, בראשי כ"ב,ז).

Noach and his three sons bring four sacrifices to the Eternal of the pure animals and birds preserved in the Ark (Beraishis 8:20): ox, lamb, goat and doves (א"פדרג"כ). The Eternal enters into a Covenant (ברית) with Noach and, through him, with humanity (Beraishis 9:9): there will be no more Flood. The Eternal promises, He will not destroy once more mankind and all the other creatures at the same time (Beraishis 9:11; cf. Yishayoh 54:9). The sign of the Covenant is the rainbow (קשת; Beraishis 9:12-17): when it appears in heaven, it reminds the Eternal of His promise to Noach, and reminds us to repent.

Later, the Sages order, we should remember the Eternal’s oath sworn to Noach: in the prayer Shema Yisroel we say twice a day, „That your days may be multiplied...” (Devorim 11:21; פדרו א"כ"ת). After the Flood, people live less years then before it, and also their lives become difficult.

The Eternal permits to eat meat (Beraishis 9:3), however it is forbidden to eat flesh cut from a living animal (אבר מן החי; Beraishis 9:4): this is the seventh mitzvoh of Noach’s descendants (the first six had already been commanded to Odom horishon by the Eternal).

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1 According to the so-called „Shumerian King-list”, the kings before the Flood ruled extremely long, the shortest reign lasted 18,600 years, the longest 43,200 years. After the flood, the longest reign in Kish lasts 1560 years, in Uruk 1200 years, and Gilgamesh rules only for 126 years.
Noach plants the wine-branches which he took along into the Ark (Beraishis 9:20; בראשית כו כ). According to others (Peda\”a כ"א), he found grapes coming from the Gan Eden, he tasted them, found them delicious and, therefore, he planted them.

On the soil destroyed by the Flood, the wine-branches bring grapes already on the same day when Noach planted them.

Noach gathers the grapes, prepares wine (must) and drinking without control, he gets drunk (Beraishis 9:21).

Chom’s fourth son, Canaan remarks his grandfather lying drunken in his tent, and show this to his father (Beraishis 9:22).1

They make fun of Noach: they castrate him (!), that he should not have other children, with whom to share the heritage (םנדהים ז: ח"ש ו). According to others (פדהא כ"א), Canaan acts alone. Again others say (ספתי חכמים ט), they commit an immoral act with him.

Shem and Yefes cover their father’s nakedness going backwards (Beraishis 9:23): Shem’s descendants receive as a reward the mitzvoh of tzitzis (לילתא). Noach curses Chom’s son, Canaan (Beraishis 9:25): not Chom himself, as the latter has already been blessed by the Eternal after the Flood, together with his parents and brothers (םנדהים ז).

According to certain opinions (םנדהים ז: ח"ש ו), Noach is called henceforward Ianu (יאנו). His wife is also mentioned by different names:

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1 Cf. in Greek mythological tradition Ikarios the Atticean invites Dionysos who gives him as a present wine-branches and wine, until then unknown in Hellas. Ikarios invites the sheperds to drink of the wine who, thinking it is some kind of poison, kill him, and hide his cadaver in the ground. With the help of her dog, his daughter discovers the corpse. They three become the Great-Bear, the Virgin and the Dog constellations.

2 Ianu: cf. 1558, where Yefes is called Ianu. However, there the name is connected to the double-faced Italian deity, Ianus; while here it is related to the Hebrew word for wine, because of similar sounding.
Totzioh (תוציאה) or Artzioh (ארצייה)\(^1\) and, after her death, Arsi Priscoh (ארסי פריסכה)\(^2\).

\(^1\) Artzioh: the name is surely connected to the Hebrew word *eretz* (ארץ) 'land, earth'. According to the „Seder haDoros“, it means ‘mother of all living creatures’.  

\(^2\) Arsi Priscoh: as the name sounds Latin, it has to be related to the name Ianu: cf. Gr. *arkhi* ‘main-’ (< Gr. *arkhein* ‘to command’), Lat. *priscus* ‘old, severe, honorable’ (cf. one of the Roman kings was called Tarquinius Priscus).
CHAPTER FOUR: TEN GENERATIONS FROM NOACH TO AVROHOM

4.1. The seventy peoples

Seventy peoples are born from Noach’s three sons: 14 + 30 + 26 (ד"סה).\(^1\)

When the Eternal will confuse the language of people as a punishment for the construction of the Tower of Bovel, there will be seventy languages corresponding to the seventy peoples. According to others (ש"יל), in reality the Torah mentions seventy-four peoples: 15 + 32 + 27. However, as Shem, Arpachshad and Ever are tzaddikim, they are not counted together with the others.\(^1\)

The seventy peoples correspond to the seventy members of Yaakov’s family who will descend to Mitzrayim (_wfריר ה_וא_ו_ש_

\(^8\); cf. Shemos 1:5, Devorim 10:22): the Bnai Yisroel are as dear to the Eternal as the seventy peoples together, cf. „...he set the bounds of the people according to the number of the people of Israel” (Devorim 32:8; כל_י_קר). However, the Talmud (ד"א כ"פדר) draws the attention to the fact, that Sancherib, the king of Assyria mixed up the peoples and, consequently, the people are not necessarily identical with those mentioned in the Torah.

With the Eternal’s blessing, six children are born of one birth.

Shem’s descendants are dark-skinned and beautiful, they inherit the liveable lands; Chom’s descendants are black like the raven, they inherit sea-shores; Yefes’ descendants are white and beautiful, their inheritance are deserts and fields (בר_ח רנ_תכד).

\(^1\) The total number conserved by the tradition of Hungarian Medieval chroniclers is 72: 15 from Yefes, 30 from Chom, 27 from Shem, in opposition to the numbers given by the Torah: 14, 30, 26.
After the Flood, and until the Dispersion, people live exclusively in the Land of Shinear (ארץ שנער, cf. "And the whole earth was of one language, and of one speech." (Beraishis 11:1). There they built the Tower, and it was from there that the Eternal dispersed them after having destroyed the Tower (רש"ו, שבת י"רש).

According to certain opinions, Noach had a fourth son born after the Flood, Yoniko (יוניקו),² the great astrologer (‘star-gazer’). When he is driven away by his brothers, he goes to Nimrod whom he teaches the art of war (션 ד בשר). Some say (ם"ד בשר ששת), after the Flood Noach goes from Armenia to Italy, where he learns wisdom.

In the list below, peoples counted in the number seventy, are marked with an * after the Hebrew names in brackets.

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¹ However 74 – 3 are still 71 !
² Yoniko: Hebr. yanik (יניק) ‘small child’. However cf. Enki (see nelow, year 2.000) of the Shumerian mythology; also Oannes, mentioned by Berossos, the half-human, half-fish who, emerging from the sea, brings wisdom to humanity, and whose ....name and figure is authentically Mesopotamian: originating from the traditions about the apkallus and, finally, from the cult in Eridu, from the mythology of Enki-Ea”. Komoróczy, Bérosos és a mezopotámai irodalom. [Berossos and Mesopotamian Litterature] p. 139.
4.1.1. The descendants of Yefes (תולדות יפת):

14 families (Beraishis 10:2-4), about 460 persons (י"סה).

- **Gomer** (ߌרמוי;):** Germania** (グラマンシア; in Rabainu CHANNAEL’s text
  Germomia (גרמומיא). However, the VILNA GAON emends it to Germania (גרוסמאא). After the dispersion which follows the construction and the destruction of the Tower of Bovel, his descendants, the **Francus** (פורטוקא) settle in the land **Franza** (ארץ פרנצא), alongside the river **Sina** (סינה). According to others (ה, א א"י דהי"תרגור; י"תרגו; ה"מ, ז"ר ל"ב), they settle in **Africa** (אפריקא), i.e. the Celts, the Galls. The Talmud’s rendering can mean Germania in Commagene, or Garamnea near Armenia. According to modern opinions, Cappadocia, cf. Armenian Gamir, Ass. gimirrai. According to "Jubilees" (9:8), they live east of the river *Tina*, the Halys.

**Germania/Germania**: the Latin name of Celtic origin but of not clear etymology (earlier rendered as 'neighbour'), Germani was originally the name of tribes living on the West bank of the Rhine-rider (Germani Cisrhenani). However, HERODOTE (I:125) mentions the *germanoi* who live in Eastern Persia. The Targum renders several times (Yechezkel 27:14, 38:6) Togarmoh as Germamia. It is also well possible that Germania here means Cimmeria (ק"החל, Aruch haSholem), cf. Ass. Gimmerai.

**Francus**: the Franks. Their name comes from a Proto-German *franka* 'audacious'. However, it is also possible, that here it is rather question of the ancient inhabitants of France, the Celts and not the Franks. It has also to be remerbered that R. SAADIHAI gaon renders Rifas/Difas as Franjah, what means that what is said in the „Sefer haYoshor“ about Gomer himself, the gaon says it about his son, Rifas/Difas.

**Franza**: France; Lat. Francia 'France, Northern-Gallia', from Lat. Frangi 'the Franks'.

**Sina**: the French river Seine, from Lat. Sequana, of possibly Pre-Indo-European origin.

**Africa**: Lat. Afer (pl. Afri) 'African, Punic', originally 'member of one of the Berber tribes allied to the Punic'. Terra Africa: Karthago on the actual territory of Tunis. See 2.329, the Punic wars.

However, it is also possible that Africa here does not mean the continent, but a distorted form of the name of the ancient people, the Phrygians, which settle in Asia Minor on the Southern shores of the Black Sea, destroying the Hittite Empire, in connection with the apparition of the so called 'peoples of the sea' (cf. Indo-European *bhrug* 'fruit; to eat, enjoy sg'; Lat. *frux* 'fruit', *frui* 'to enjoy sg'). According to HERODOTE (VII:73), living still in Europe their name was Brigos. In the 8th century BCE, the Cimmerians, escaping from the Steppes of Southern Russia because of the Scythian invasion, push them to the Northern shores of the Black Sea (IV:11, I:6, I:103).

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1 The descendants of Yefes are primarily the Indo-European peoples. However, later the Turkish peoples are also ranged among his descendants, see below. Modern opinions identify Yefes with the Greek *Iapotes*, the father of Atlas and Prometheus, one of the Titans whom Zeus throw down to the underworld.

2 Gomer: according to JOSEPHUS, the inhabitants of *Galatia* (1:6:1), originally a part of ancient Phrygia, i.e. the Celts, the Galls. The Talmud’s rendering can mean Germania in Commagene, or Garamnea near Armenia. According to modern opinions, Cappadocia, cf. Armenian Gamir, Ass. gimirrai. According to "Jubilees" (9:8), they live east of the river *Tina*, the Halys.

3 The Latin name of Celtic origin but of not clear etymology (earlier rendered as 'neighbour'), Germani was originally the name of tribes living on the West bank of the Rhine-rider (Germani Cisrhenani). However, HERODOTE (I:125) mentions the *germanoi* who live in Eastern Persia. The Targum renders several times (Yechezkel 27:14, 38:6) Togarmoh as Germania. It is also well possible that Germania here means Cimmeria (ק"החל, Aruch haSholem), cf. Ass. Gimmerai.

4 Francus: the Franks. Their name comes from a Proto-German *franka* 'audacious'. However, it is also possible, that here it is rather question of the ancient inhabitants of France, the Celts and not the Franks. It has also to be remerbered that R. SAADIHAI gaon renders Rifas/Difas as Franjah, what means that what is said in the „Sefer haYoshor“ about Gomer himself, the gaon says it about his son, Rifas/Difas.

5 Franza: France; Lat. Francia 'France, Northern-Gallia', from Lat. Frangi 'the Franks'.

6 Sina: the French river Seine, from Lat. Sequana, of possibly Pre-Indo-European origin.

7 Africa: Lat. Afer (pl. Afri) 'African, Punic', originally 'member of one of the Berber tribes allied to the Punic'. Terra Africa: Karthago on the actual territory of Tunis. See 2.329, the Punic wars.
Garmanayoh (גַּרְמָנְיָוָה).

Gomer’s children (Beraishis 10:3):

- Ashkenaz (אָשְׁכֶנָז). 1

After the dispersion, his descendants live in Asia (עָסִיָּא) 2

- Rifas (רְיָפָס) / Difas (דִּפָּס).

After the dispersion his descendants, the Bartons (ברטונים) settle in Bartonia (הָאַבְרְטוניַּח), alongside the river Lira (לִירָה) which joins the big sea, the Okinos, called Gichon (הָיִים הַגִּכְנָה). According to others, they settle in Parkvi (פַּרְכִּבֵי), Parsaveh (פַּרְסַעֵה).

1 Ashkenaz: the prophet Yirmeyoh (51:27) mentions him among the peoples which will destroy Bovel. Germany is identified with Ashkenaz for the first time in the Siddur of Rav A'MROM gaon, possibly because it sounds like the German name of Saxony (Sachsen). The “Sefer haYoshor” does not mention the settlement of Ashkenaz when speaking about the dispersion after the construction and destruction of the Tower of Bovel, possibly because of the abovementioned identification of Gomer with Germania (Ashkenaz).

2 Asia: the name is supposed to take its origin from the Hittite name of Lydia, Hett. assuwa ‘a land with good soil’. The Phenicians could connect it through popular etymology to the Assyrian word ashu ‘West’. It is also possible, however, that the Asia mentioned by the Targum means Asasia.

3 Rifas: according to JOSEPHUS, Ashkenaz is Reginia what, in connection with Germany, can be an allusion to the river Rennus (‘Rhine’); or Rhegion in Southern-Italy (HERODOTE I:167); or Regnum Polemonis South-East of the Black Sea. Modern opinions identify it with the Armenian form of the name of a Bithynian tribe, the Askaniots.

4 Bartons: the Bretons. The name, of Celtic origin, is supposed to mean ‘warrior’.

5 Bartonia: Brittany. In 1604, King James I of England (1603-1625) takes the title King of Great-Britain. Bartonia in our text is presumabley Small-Britain, the French Bretagne, where the Celtic British withdrew from England.

6 Lira: the French river Loire, from Lat. Liger of Pre-Indo-European origin, but of unclean etymology. My exemplar of the “Sefer haYosor” has Lida: a copist’s error (וֹלַד), a ל instead of a ל.

7 Parkvi, Parsaveh: possibly Parkvi, in Northern Ariana. One of the two forms is surely a copist’s error.
Again others say (ז"יבמות ט; א, ירושלמי מגילה ט; ז"ר ל"ב), in Chadiev (חדייב) / Hadias (הדיס).¹

The names of his ten children are:

- **Kuzar** (כוזר): he converts to Judaism,
- **Pitznak** (פיצנק),⁴
- **Alan** (אָלָן),⁵
- **Bulgar** (בולגר),⁶

through interchanging the letters ככככ and סססס.

¹ Chadiev / Hadias: is thought to be Hadijv, the Assyrian province of Adiabene.
² Togarmoh: according to Josephus, the Phrygians, according to Abrabanel, the Turkish peoples. Here Onkelos conserves the name Togarmoh, while elsewhere (Yechezkel 38:6) he renders it as the Land Germamia (מדינת גרממיא), what can be simply an identification with Gomer, or a copist’s error. The identification of the Turkish peoples living North of the Caucasus with Togarmoh is rather problematic if we follow the identification Gomer-Germania! When we render Germamia not as Germania but as Cimmeria, we immediately arrive to the North of the Caucasus, independently however of ethnicity. On the other hand, it is also true, however, that the Ottoman Empire is called in Medieval Hebrew Malchus Togar (מלכות תגר). See e. g. Yossef Hakoën’s book entitled Divrai haYomim leMalchai Tzarfat uleMalchai Bait Ottoman haTogar (Sabionetta 1554, Amsterdam 1733).

Hettite sources mention a town between Charran and Karkemish, called Togaramah or Takaramah. Modern identifications place it to the South-Western part of Armenia (Fr. Delitzsch, cf. Akk. Tigliairimmu) or the North-Eastern part of Asia Minor (Lagarde, cf. Gr. Teuthrania in Mysia). The Armenians consider themselves being the descendants of Togarmoh.

³ Kuzar: the name, of supposingly Turkish origin, of the Chazars takes its origin from a (supposed) participal form of the verb qaz- ’to wander’: *qazar ’wanderer, nomad’. The Turkish original of the words Kazah and kossack also comes from the same word. For the conversion, see below, 4730, the exchange of letters between R. Chasdaï ibn Shaprut and Yossef, the khan of the Chazars.

⁴ Pitznak/Partzinach (in Samuel Kohín, Héber kútforrások és adatok Magyarország történetéhez. [Hebrew Sources and Data Relating to the History of Hungary] Budapest: Akadémiai Kiadó, 1990, p. 4.): the Pechenegs. Their name (in Greek πατζινακος, in Arab Pačanak, Kohín, p. 7), is supposed to take its origin from an Old-Turkish person’s name *Büčä. They ruled over the steppe-region North of the Black Sea in the 10–11th centuries CE.

⁵ Alan/Alicanus: Harkavy, in his work about the Khazars (quoted by Kohín, ibid.), emends Alican to Allanos; Gr. Αλλανος ’Alans’ (Kohn p. 7). Their name comes from Old-Iranian *arya ‘arya’. The belligerent nomad tribal confederation belonging to the Western Saka (Scythian-Sarmatha) peoples, appears on the steppe between the Don and the Caucasus in the 1–4th centuries CE. A part of them goes toward the West together with the Vandals and Visigoths; their Eastern group settle on the outskirts of the Caucasus (their state will be annihilated by the Mongols, the Ossethians are their descendants), the third part stays, and will be dissolved.

⁶ Bulgar: their name is supposed to come from an Old-Turkish word meaning ‘mixture’. Originally it was the name of the Bulgarian Turks who established an autonomous state after 681 South of the lower
course of the Danube. Later, however, they got intermingled with the local Slavonic population who called themselves originally Slavonic.'

1 Katzbinah: unidentified. D. Flusser’s edition of the „Sefer Yosippon” (David FLUSSER ed, Sefer Yosippon. Jerusalem: Mosad Bialik, 1979. p. 4) has here Kanvina (канвин). However, the „Sefer haYoshor” and also KÖHN’s exemplar of the „Sefer Yosippon” has Ragbinah. According to KÖHN (p. 7), it is possible that the correct reading is metathetically Barginah, Gr. Βαράγγες ‘the Varegs’. This tribe of Scandinavian (Viking) origin, entering Russia in the 9th century, and they soon function as the commercial intermediary between the Baltic region and the Black and Caspi Seas. They will give the body-guards of the Byzantinian emperors. They even give the name to the Russians: it is from the name of these Scandinavian peoples that the leading group of the Russian State of Kiev is called Rus ‘Russian’ ← ‘North-German, Scandinavian’.

2 Turk: the Uigurs. Turk was the name of a Turkish-speaking tribe and empire near China in the 6-8th centuries CE. The word is supposed to mean originally ‘force’.

3 Kuz/Buz: One of the two forms can be considered as a copist’s error. According to KÖHN (p. 8), they are the Ουζοι, in Byzantine sources Ουζοι, in the Russians Торк, in the Islamic ones Гуз. This Turkish-speaking people establishes an important empire East of the Ural between the 8-11th centuries CE. In the 10th century, they convert to Islam; a part of them moves to the South where, around the middle of the 11th century, they establish the Seljuc-Empire. It is also possible that they are the Cumans, a Turkish-speaking people of the Kipchak-group (together with the Kimeks and Mamelucks [Arab mamluk ‘slave’, the rulers of Egypt 1250-1517]) who, in the 11th century – during the migration of peoples provoked by the westward expansion of the Kitays -, overthrow the Uz-Pecheneg rule over the steppe-region. Cf. Beraishis 22:21, Yirmeyoh 25:23, Iyov 32:2, 1.Divrai haYomim 5:14.

4 Zakuch/Zabuch: One of the two forms is necessarily a copist’s error. According to KÖHN (p. 8) they are the Σαβωκοι, Σαβυκοι mentioned in Byzantine sources.

5 Ungar: ‘Hungarian’. The word takes its origins from the people’s name onog(und)ur; on ‘ten’ (an allusion to the confederation of ten tribes), the second part of the name is not yet correctly clarified. Certain sources call with this name the Bulgarians who settle South of the Danube. For the enlisting of the Ungars among the Turkish peoples, cf. the Byzantine sources which mention the Hungarians as Turkoi or Hunnoi or Ungroi.

6 Tolmatz or Tilmatz: According to KÖHN (p. 8) they are the Τουλµαζοι mentioned in Byzantine sources, one of the Pecheneg tribes, living East of the Dnieper, in the neighbourhood of the Khazars. According to Gy. MORAVCSIK (Byzantinoturcica II. Sprachreste der Türkvolker in den Byzantinischen Quellen. Budapest, 1943. pp. 267-68), the Byzantine imperial bodyguards of Turkish origin. In chapter 37 of CONSTANTINE VII Porphyrogennetos’ (913-959) De Administrando Imperii (DAI), they are called Boro-Tolmač. According to a modern edition of the „Sefer Yossippon” (Jerusalem: Oraysoh, 1999. p.
The letter sent by the Khazar khan, Yossef, to R. CHASDAI Ibn Shaprut, court physician and diplomat of the Cordoban Caliph, ABD al Rachman III (912-961), gives again a partially different list. It has: Agiur (அஜொர்), Tiros (திரஸ்), Avvar (அவ்வார்), Oguț (ஓகுட்), Bizal (பிச்சல்), Tarna (தார்னா), Khazar (க்ஹாசார்), Zagud/Zagur (சாகூர்), Bulgar (புல்கார்), Savir (சாவியர்). The Khan also writes that „…we [i.e. the Chazars] are the descendants of Khazar, the seventh”.

Again an other source (קוה מברס "ס ח ז א ר ת") gives the same list somewhat differently, adding new names instead of Avvar, Oguț, Tarna, Zagud and Bulgar: Agior, Tiros, Ozar (அசார்), Chugon (சுகோன்), Bizal, Tirtzo (திர்த்த்சொ).
Khosar, Unor (וֹנָר), Belkar (בלקרא)\(^1\), Savir.

Following the dispersion, they move toward the North, settle alongside the river Hetal (אֶלְתָּל), \(i.e.\) the Altach (אַלְתָּח),\(^3\) with the exception of Ungar, Bulgar and Piznak, who settle alongside the big river, the Donobi (דונבּוֹ). According to others (חֶבְרָאִי), following the dispersion, they settle in Barberayoh (בָּרָבְרָיאָה).\(^5\)

\[\text{Magog \(m\&n\text{ג}, \text{Gumsoh \(m\&n\text{גכ}, \text{in Rabainu CHANNAEL'S}}\]

\(^1\) Unor: the varia lectiones, the differences between the forms given by the different sources is presumably due to copist’s and/or printer’s errors. Interesting is, however the totally different form given by the „Seder haDoros“: Unor instead of Zagur / Zagur. It is also interesting to remark that, according to Kohn [p. 31], Harkavy brings an almost similar name: Janur \(\text{גאַנְוָר\&נָר}\). Cf. the fictitious figure of Honor - created by Hungarian Medieval chroniclers - who, together with his brother, Magor (‘Magiar’) are the children of the giant Menroth (at least partially from the figure of Nimrod) and his wife Eneth (a copist’s error instead of Enech; cf. Turk. *ināk, Old-Hungarian ende ‘hind’). Honor’s legendary figure appears for the first time in the chronicle of Simon Keszai, court-chaplain of King Ladislas IV (1272-1290) writing between 1282-85. According to modern opinions, Honor personifies the Onogur component of the Hungarian tribal confederation, and not the Huns. According to the chronicle, Menroth, a descendant of Yafet’s sons (!), settles, after the destruction of the Tower of Bovel, in the province of Evilath, later called Persia (cf. Chaviloh, the son of Cush).

\(^2\) Belkar: the Bulgars. See footnote no. 1 on p. 59.

\(^3\) Hetal, Altach: in the „Sefer haYoshor“ ‘על נהר הייתל הרא אֶלְתָּל’; in the „Sefer Yosippon“ ‘رحل הייתל הרא אלטאל’, ‘alongside the river Yetel, the Altloch’. According to Kohn (pp. 8-9), the river Yetel is the Etil, the latter being the Turkish name of the Volga, and the text speaks or about its affluents or about the region named after the river. The text continues after the second name יָטֵל גַּנְר, and from this Kohn comes to the conclusion that the word יָטֵל had been repeated following a copist’s error, and the correct text is supposed to be simply יָטֵל ‘Etil = Volga’. The same solution is offered by Flusser. The Turkish name of the Volga river, Etil (the etymology of its Russian name is not clarified), appears for the first time in Byzantine sources of the 7th century; certain sources call by this name the capital of the Khazar Empire also.

\(^4\) Donobi: the Danube river. Its name is of Celtic origin: Celtic *Danuvia. In the Antiquity its lower course was called in Greek Istrōs, and the upper course Danuvius.

\(^5\) Barberayoh: Barbaria. Originally, the Greek word βᾰρβᾰρος was used onomatopeically for a foreign and thus „uncomprehensible” language. It came to the European languages through the Latin.

\(^6\) Magog: according to Josephus (1:6:1), the Scythians. According to Herodote (IV:11), the Scythians (of Iranian origin) had been pushed by the Massagets (cf. Meshech) in the neighbourhood of the Cimmerians. Others say, the name of the Mongols and, through this, the denomination (Grand)Mogul of the Islamic rulers of Central-Asian origin of India between the years 1526-1858 comes also from the name Magog. The first Mogul, Babur (1483-1530), was a descendant of Timur Lenk (1336-1405). Arab writers call the Great Chinese Wall the wall of „al Magog“. According to modern identifications, it is the mountainous region between Cappadocia and Media, or some part of Armenia. According to the Encyclopaedia Judaica, Gog is Gyges, the king of Lydia (c. 680-645 BCE) who asks for the help of Assurbanipal against the Cimmerians (see Rassam cylinder 2:95). Cf. Ass. Gagî ‘head of a tribe living
text). According to Yechezkel’s prophecy (Yechezkel 38) Gog, the chief prince of Meshech’s and Tuval’s sons from the land Magog will attack Yerusholayim, but the Eternal will take revenge of him. Thus, Magog can simply mean the land of Gog. According to the Talmud (יומא י, קנדי), Candia (קנדי) Others say (ירושלמי מגילה ט), they are the Goths.

His children are: Elichoref (אליחרף) and Lovov (לוב). According to others (גלו), the first two are two separate names: Eli (אלי) and Cholof (חלף).

After the dispersion, they settle in Narmania (נראניה), in Germania / Gitayoh (גותיא). Others say (גותיא), in Germania / Gitayoh (גותיא). 2

North of Assyria’

1 Candia: the Arab name of Crete (Ar. handaq ‘ditch’), taken into the European languages through the Italian. The name has originally been given to the town of Herakleion (today Megalokastron). The Greek name of the island, Crete, comes from its Pelasgian inhabitants, the “Kaptores, the word is supposed to mean ‘hunters, fishers’. Cf. Chom’s son Kafser (see below). It has to be remembered that the word Kan-dia of Arab origin, could not figure in the original text of the Talmud Bovli, redacted in the year 500 CE, it has to be considered being an interpolation of a later date, or that the word of ancient and unknown origin has been taken by the Arab conquerors through popular etymology in the above sense.

The early Minoan civilization existed in the second half of the 3rd millennium, the middle-Minoan civilization is characterized by the coexistence of autonomous kingdoms - Knossos, Phaistos, Mallia, Zakro – around 2000 BCE. A Knossos-centered united kingdom is existing from 1700 BCE until the explosion of the Santorin volcano on the island Thera around 1500 BCE. Around the year 1450 Mycenean conquest. Three types of writing had been identified: the linear A (of the indigenous population, originating presumably from Asia Minor), the linear B (of the Greek-speaking Achaians invaders of Crete), and the hieroglyphic writing of the plate discovered in the Phaistos palace. The Greek – Ionic – Abc has been taken in the 9th century BCE from the Phenicians: the forms of the letters and also their place in the Abc (this latter is already attested by a cuneiform tablet from Ugarit of the 14th century BCE).

In the Greek mythological tradition, Kronos’ wife, Rhea (cf. in Roman tradition the mother of Romulus and Remus is also called Rhea Sylvia) gives life to her youngest son, Zeus, on the Mount Ida, on the island Crete. Consequently, she hides him because of her husband’s anger into the cave Dikte of the Mount-Aigaion. It is into the same cave, that Zeus takes Europe, after having her kidnapped, and it is from this cave that their son, Minos brings forth the laws of his „heavenly” father.

2 Narmania: the name of the North-French province here is almost certainly also a copist’s error; the correct reading is supposed to be Germany: instead of . Besides, it seems that in the current text of the „Targum Yonassan” Africa and Narmania/Germania are interchanged due to a copist’s error. The correct order is thus Gomer’s dwelling place is Narmania/Germania = Cimmeria; and that of Magog is (North-)Africa; even if all the identifications seem to indicate some part of Asia.

3 Gitayoh: presumably the correct form of the above Gunma/Ginsoh, however, we have to read with a different vocalization as it is showed by the form given in the Talmud Yerushalmi: Gothia. Thus all the variae lectiones of the name Germany can be explained by the influence of the name of the German Goths, who came to Europe from Eastern-Europe, from the Southern territories of actual Russia.
**Modai**: Makedonia / Media (in Rabainu CHANANAEEL’s text).

His children are: Achvon (אחון), Ziloh (зон), Chonai (חוני), Lotai (לוטי).

Following the dispersion, they are called Arezlus (ארזלוס), and settle in the land Kursan (ארץ קורסן).

According to the Targums, they settle in Tamad (תמד) / Chamad (חמדה) / Hamad (המד) / Hamren (המרן).

**Yovon**: Makedonia (מקדוניה; יומא י), according to others (תמד"ה), Ovissus (אוביסוס).

His children (Beraishis 10:4) are the Greeks living in Macedonia:

- **Elishoh**: Elishoh-Alas (אלישה אלס) / Alsutros

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1 Modai: Media. cf. Old Persian Mada, Ass. Madai. Macedonia given by the Talmud seems to be a copist’s error, although according to "Jubilees" (9:9), Modai is situated to the West of Gomer and Magog, on the sea-shore and on the islands. According to certain modern opinions (GRINTZ), it can be connected to the ancient Mitanni Empire also.

2 Arezlus: according to HERODOTE (VII:62), the ancient name of the Medes was Areios, and they took this name from the name of the land Media.

3 Kursan: it can be the ancient province of Hyrkania, South of the Caspian Sea, between Media and Parthia, with the ruins of the omonymous town alongside the omonymous river, in Old Persian cuneiform inscriptions it is called Varkana, New Persian Gurgan (STRABON, XI:7.1-5).

4 Tamad, etc.: presumably all these are distorted forms of the same name due to copist’s errors, because of the similarity of the letters תתתת,חחחח, and רררר.

5 Yovon: Greece; cf. the Ionians (the etymology of their name is unknown, cf. Old Persian Yauna, Ass. Iamana). Egyptian Еўуѓן-Іμα (n.w), one of the biggest Greek tribes, forming town-states on the Western coast of Asia Minor. In Greek mythology, Ion is conceived by his mother, Kreusa from Apollon still before getting married. Later, she exposes the baby on the same place in a basket. Apollon saves the child, and sends him to Delphoi. Kreusa and her husband, Xuthos, later adopt Ion, whom Kreusa recognizes as her son, due to the basket still preserved.

6 Makedonia: from Greek makednos ‘grown tall’.

7 Ovissus: presumably Ephesos, a town in Lydia, founded by the Ionians c. 1050 BCE. According to "Jubilees" (9:10), they lived on the Lydian coast of Asia Minor.

8 Elishoh-Alas: Elishoh is presumably the province of Elis, situated on the North-Western part of the Peloponnisos-peninsula; with Olympia, where the cultic games were organized every fourth year in honor of Zeus. Alas, with more correct vocalization Elas, is Hellas, cf. the story of Deukalion among the different Flood-stories on p. 46, footnote no. 1.

According to JOSEPHUS, they are the Aiolos, who live on the islands (Lesbos); according to ABRABANEL Sicily. Alas can also be the river Halys in Asia Minor, or the other name of Carthago: Elisz-sah. External (Accadian, Egyptian, Ugaritian) sources show, however, that the island Cyprus (or at least
Following the dispersion his children settle in *Almania* (ה”א, א”; אלמניא), their towns are situated between the rivers *Yov* (יהו”ב) and *Shivatmu* (שיבתמון); they conquer *Italia* (ארץ איטליה), and settle there (ה”א).  

**□ Tarshish (תורשי): Tarsa / Tersus (תרזית).**  
According to others (*ד, י’ י ברא“תורגי*).  

**□ Kittim (קיתים): Rome (י’רש; ד”כ, ד”א במדבר כ“תורגי*). According to others say (*ד”כ, ד”י במדבר כ“תורגי*).  

Again others say (*ד”כ, ד”י במדבר כ“תורגי*). According to ABRABANEL, the *Tyrsenos ‘Etruscans’. It can also be Tartessos situated on the South-Western part of the Iberian peninsula. To ensure the commerce with the territory rich in silver, gold and tin, the Pheniceans established, already in the 11th century BCE, a fortified port, called *Gadeira* (today Cádiz). Other modern identifications seek them in Phenicia or in Sardinia.

6 *Italia shel Yovon* (ה”א, א”; איטליון), in an other a part of it) was also called *Alasiyah*.  

1 *Almania*: from Germ. Alamann latincized to Alamanus, the name of the German tribe living the nearest to France. However, they can difficultly be connected to the Greeks!  


3 *Italia*: from Oscan *vítel(l)iu*, presumebely through Greek intermediar forms. It is supposed to have been the Oscan name of the tribe called in Latin *Itali*; their totem-animal could have been a calf, cf. Lat. *vitulus* ‘calf’. Originally it meant the South-Western coin of the peninsula, called Calabria (the name is supposed to come from a Pre-Indo-European *kalabra ‘rock’).* The conquest of Italy has to be an allusion to Greek colonization, cf. *Italia shel Yovon = Magna Graecia*.  

4 *Tarshish*: according to JOSEPHUS, *Cilicia*, with its capital, Tarsos; in the Greek text of the Septuagint, *Tars(e)is*, with the exception of *Yeshayoh 23:1, 14*, where it is rendered as *Karkhedon (Carthago)*. According to ABRABANEL, the *Tyrsenos ‘Etruscans’. It can also be Tartessos situated on the South-Western part of the Iberian peninsula. To ensure the commerce with the territory rich in silver, gold and tin, the Pheniceans established, already in the 11th century BCE, a fortified port, called *Gadeira* (today Cádiz). Other modern identifications seek them in Phenicia or in Sardinia.  

5 *Kittim*: according to JOSEPHUS, they live on Cyprus. According to ABRABANEL, the greatest town on the island is called *Citium* (today Karrika). Modern identifications also connect them to Cyprus.  

The name of the second greatest island of the Eastern Mediterranean is of uncertain origin. Around 1500 BCE, there are already Phenician colonies, around 1000, following a Greek colonization, nine small kingdoms are established. From the 7th century, Assyria, Tyros, Egypt and Persia rule consecutively over the island. Following the battle at Issos, Alexander the Great occupies the island. After his death, the island passes to the Ptolemaic empire and, in 58 BCE, is organized fora Roman province.  

However, the *Targumim*, as well as the „Sefer Yosippon“ and „Sefer haYoshor“, all identify *Kittim* with the Romans.  

6 *Italia shel Yovon: Magna Graecia*, the Greek colonies of Southern Italy. The territory South of the rivers Silarus and Frento are named so for the first time by POLYBIOS; however not Southern Italy in general, but the Greek colonies established there from the 8th century BCE onward. STRABON calls the Greeks of Italy and Sicily Great *Hellas*.  

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manuscript Achzovayoh (אכזויא). Again others say (י"סה), these are the Romans who live in the Kanfania-Valley (כנפניא), alongside the Tiberaiu-Sea (ים תבראיו).

3 Again others (ראב"ע) identify them directly with Yovon.

□ Dodanim (דודנים).

His children are: Ridom (רודום), Chameyon (חמיינ) and Antiuch (אנטיוך)

5 Ridom: according to Abrabanel, the Egean island of Rhodes. The island’s name is supposed to come from Greek rodion 'rose'. According to the mythological tradition, its oldest inhabitants, the Telkhines of Phenician origin, were rich merchants. Around 850 BCE, the island is reached by the Doric migration and, subsequently, the inhabitants establish colonies in Hispania, Italy, Asia Minor. In 223 BCE, the island is shaken by a strong earthquake, which destroys the huge statue standing at the entrance of the port, one of the seven wonders of Antiquity.

5 Antiuch: probably Antioch (Antioch) Founded in 300 BCE by the Macedonian born general of Alexander, Seleukos I Nikator (312-280 BCE), the latter named it after his father, Antiochos. It was in this town that the followers of Oto Is were called khristianos (Acts 11:26) for the first time.
the Land Bardana (ארץ ברדנא).  

Tuvol (תוبول):  Bais Unyaki (בית אונייקי). Others say (סה"ם), the Sabins.  

His children are: Arifai / Arisai (אריפי; אריסי), Chesed (כסד), Taroi (תארי).  

Following the dispersion they settle in Tushkana (תושקָנָה), in their town on the river Pashiah (פשיאה), named after Tuvol’s son Sabinoh (סבינה; cf.  

1 Bardana: if the word is not a copist’s error through the interchanging of ב and ד, than it can be the South-Western French town, Bordeaux, called by the Romans Bardigala, of two Iberian (Aquitanian) radicals, burd- and gala-, both of unknown meaning. In this case the Land Bardana is Aquitania, possibility confirmed by the allusion to the Atlantic Ocean.  

2 Tuvol: according to Josephus, the Iberians; according to Abrabanel, the Ibers of Hispania (Ibers were living on the Eastern side of the Black Sea also). Others identify them with the inhabitants of Bithynia East of the Bosporos. According to modern identifications (Delitzsch), Eastern Asia Minor, possibly Cappadocia (cf. Ass. Tabalu, Hett. Tapalash).  

3 Sabins: the tribes of the Sabins (Marsi, Marrucini, Paeligni and Vestini) lived between the rivers Nar and Anio, their common name was sabelli. The „Sefer haYoshor” identifies Yefes’ son Tuvol with the Sabins, however the inhabitants of „Tushkanah” were the Etruscans!? Besides, the „Sefer haYoshor” mentions Tuvol’s son Sabinoh for the first time in Parshas Lech lecho, without remembering him in Parshas Noach in the genealogies. It is also true, however, that Tuvol’s son Sabinoh does not figure in the Torah itself either.  

4 Arifai / Arisai: one of the two forms can be considered being a copist’s error, through interchanging the letters פפפפ and סססס.  

5 Chesed: he gave his name to the Kasdim ‘Chald(ean)’s’.  

6 Tushkana: Lat. Tuscia or Tuscania (today Toscana), from Lat. Tusci (pl.) ‘Etruscans’ of uncertain etymology. It can be connected to an Etruscan *tursis* ‘tower’, or with Etruscan *eθρα*, what would connect it to the etymology of Troy. According to an Egyptian inscription from Karnak, the tribe of the turushas (*twrš*, generally identified with the Etruscans, however, others identify them with the inhabitants of Tarsos) also participated in the Libu invasion against Egypt, on the North-African seashore. Other participants of the campaign were the Akhaiwasa (*ikjwš*, Achais, Luka (Lycians), Sardana (*šrdn*, the inhabitants of Sardonios, Sardinia or Sardeis) and the Sekeles (*škrš*, Sicilians). This „wave” of the migration of the so-called „peoples of the sea” has been defeated by Merneptah (1224-1214 BCE), in the fifth year of his reign.  

7 Arifai / Arisai: one of the two forms can be considered being a copist’s error, through interchanging the letters פפפפ and סססס.  

8 Pashiah: the antique town Pisae (pl.; today Pisa). Its river is presumabably the Lat. Arnus (today Arno;
2,039 - 2,042). Others say (תרוג'י תרוג'י) following the dispersion they live in Iatinyah (יאטיניא).1

**Meshech** (משחק):2 Musiah (מוסיא).3

His children are Redon or Dedon (רדון) / Zedon (זדון) and Shevshoni (שיבשוני).

Following the dispersion, they settle in Asia (Minor) (אסיה; יומא י). Others say (תרוג'י תרוג'י) in Musiah (מוסיא).5

**Tiros** (תירס):6 according to the Sages and R. Yossef this is Pras (פרס).7

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1 *Iatina:* presumably a copist’s error instead of *Latinia = Latium* helyett.
2 *Meshech:* according to modern identifications, they are the Moskhos (cf. Ass. Mushku, Mushki) mentioned, together with the *Tibarens,* by Herodote (III:94, VII:78). They lived first in Western- or North-Western Armenia and, later – in the Persian period – at the South-Eastern edge of the Black Sea.
3 *Musiah:* Mysia, the North-Western part of ancient Asia Minor, to West of Bithynia, on the shores of the Sea of Marmora, where the Greeks founded several important colonies. Their name is supposed to be connected to the name of Mycene. This was the *Pergamon* kingdom of the *Attalids* (3rd-2nd century BCE); the famous library of *Pergamon* disposed of 400,000 books.

The tribe of the *Mysos* (on Egyptian inscriptions *mš, masa*) participated – together with the *Dardanos,* in one of the „waves“ of the migrations of the so called „peoples of the sea“ – in the battle of Qadesh, as auxiliary troops of the *Hittites.*

According to Josephus, *Cappadocia,* with the capital *Mazaka.* According to modern identifications, the *Massaguetes* (cf. Herodote 1:201) living East of the Aral-Lake Others connect them to the *Moskhos* mentioned above at *Meshech.*

4 *Redon/Dedon etc.*: presumably all these are variants of the same name through a copist’s error.
5 *Asia/Musia:* although they are two different geographical units, here we have presumably to do only with a copist’s error.
6 *Tiros:* according to modern identifications, the *Tyrsenians* living on the Egean coast. Others connect them with the *Turushas,* one of the tribes of the „peoples of the sea“ which attacked Egypt. See also, however, the Scythian river *Tyras* ‘Dnieper’, and the river *Tearos* in Thracia (Herodote IV:89). The „*Sefer Yosippon*“ has the Russians, feeling the two names sounding similar.
7 *Pras:* Persia. This was the official name of the country until 1935, from the name of the South-Western province called by the Greeks *Persis,* in Old Persian *Parsa* (presumably from the name of the *Parsua* tribe), seat of the Achaimenids who ruled over the country in the 6-4th centuries BCE. The actual name, Iran is from an Old Iranian *arya* ‘just, noble’.

According to Herodote (VII:61), the name of the country and of its inhabitants takes its origins after the son of *Perseus* and *Andromede,* *Perseus.* Their ancient Greek name was *Kephen,* while their own name was *Artaios.* The land of *Perseus* was *Tyrins.*
according to R. Shimon, Bais Trayki (ብ̀̀ሱን ወን ከጥ ዓወንክ).\(^1\)

He is the first to wear rings, and to make a fire striking two flints against each other (ד"סח).\(^2\)

His children are: Benyov (בניוב), Guero (ג"רו), Chizyon (כשיוון), Loferyon (לופריון), Guilok (גילוק).

Following the dispersion, they settle in Rosas (רושש), Bosni (בשנ), Anglis (אנילס).\(^3\) Their towns are situated at the Yebus-Sea (ים יבוס) alongside the river Kira (נהר כירה) which joins the river Gurgan (נהר גורעאן).\(^5\)

Others say (ה, א א"י דהי"תרגור), the name of their country is Tarkeh (תרק); again others say (תרקה), in Turkiah (תרקיה) / Tarkeh.\(^7\)

4.1.2. The descendants of Chom (ታሎስት ከመስት):

30 families (Beraishis 10:6-20), about 730 persons (ה, א"י ד).\(^8\)

\(^1\) Bais Trayki: presumably the Thracians (Gr. Θρακη; cf. Θραυσοι pl. 'the name of a Thracian tribe') who in the Antiquity lived on the North-Eastern part of the Balcan peninsula and on the Western coast of the Black Sea. Their name can etymologically be related to the Thracian origin of the name of the town Troy (Greek Τροία): *Trosia.

\(^2\) However, according to an above quoted Midrash (see p. 26), following their expulsion from the Gan Eden, at the outcome of the first Shabbos, the Eternal makes Odom horishon to find two flints, and He teaches him how to bring forth light striking them against each other!?

\(^3\) Bosni: they can be the Bosnians. Bosnia takes its latinized name from its most important river, the Bosna, which on its turn presumably takes its name from the Illyrian continuation of an Indo-European *bhog 'river'.

\(^4\) Anglis: from the ancient name of the North-Eastern part of Schleswig-Holstein, Angeln: Angul 'a cornered territory with hook-like boundaries' (Eng. angle, Germ. Angle 'hook'). The ancient territory of the Anglo-Saxons was Jutland. However, the text, when mentioning the Thracians and Bosnians, seems to make reference rather to the Greek word angelos 'Angel', and to a name of a tribe and/or of a town derived from it.

\(^5\) Kira: Flusser's edition of the „Sefer Yosippon” has Kiu ( KNOW) 'Kiev', the capital of the Medieval Russian state. The name presumably takes its origin from a Slavonic person's name *Kiy meaning 'stick, hammer'. Kiev's river is the Dnieper.

\(^6\) Gurgan-Sea: this was the Persian name of the Caspean-Sea (FLUSSER).

\(^7\) Turkiah/Tarkeh: it can be considered being a copist's error due to the identical consonants, Turkiah / Thrakiah.

\(^8\) Cush: see p. 11, n. 6.
After the dispersion, they settle in *Arabia* (ארבעא; תרני"ך; י"ותרג).\(^1\)

His children are (*Beraishis* 10:7-8):

- **Sevoh** (סבא*),\(^2\)
  
  They settle in *Sinair* / *Sinaid* (סוינא; תרני"ך; י"ותרג)\(^3\);

- **Chaviloh** (חוילה*).\(^4\)
  
  They settle in *Hindek(i)* (הנדי; תרני"ך; י"ותרג)\(^5\);

- **Savtoh** (*Beraishis* 10:7) / (*DivraYomim* 1:9).\(^6\)
  
  They settle in *Smid* / *Smod* (סמיד; תרני"ך; י"ותרג);

- **Ramoh** (*Beraishis* 10:7) / (*DivraYomim* 1:9).\(^7\)
  
  *Mavreyotinos* (מוריאטינוס; תרני"ך; י"ותרג)\(^8\).

His children are:

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1. *Arabia*: the name of the Arabian Peninsula takes its origin from the name of one of the Arab tribes, meaning 'nomad'. It came to the European languages through the Latin. Cf. Ass. *Aribu, Arubu, Arabi*: the tribes of Northern Arabia dwelling in the desert. It is in the same sense that one can find it in *Yirmeyoh* 25:24, *DivraYomim* 9:14, etc. However, it is difficult to understand that if *Cash* means the lands South of *Mitzrayim* (Egypt), why then does the „*Targum Yonassan*” place the descendants of *Cush* to Arabia where the descendants of *Shem* (and of his grandson *Yishmoel*) are living and not the descendants of *Chom*!

2. *Sevoh*: according to modern identification, this is *Saba*, a port-town on the Western shore of the Red Sea, mentioned by STRABON (XVI:4:8), or *Sabai* alongside the upper course of the Nile (*Ibid.* XVI:4:10, today Massawa?). According to JOSEPHUS, the *Sabeans* in South-Western Arabia. According to HERODOTE, *Kambyses* gives the name Meroe to the Ethiopean *Sevoh* after his daughter.

3. *Sinair / Sinaid*: one of the two forms is presumably a copist’s error, through interchanging ר and ד.

4. *Chaviloh*: according to different modern identifications, the Eastern coast of the Arabian-Peninsula, or the Ethiopian coast, eventually the Eastern coast of the Persian Gulf: India (cf. *Hindek*). According to *Daat Mikra*, identical with the *Chaviloh* mentioned in *Beraishis* 2:11, which formed part of *Mitzrayim*.

5. *Hindek*: the „*Targum Yonassan*” renders, as in *Beraishis* 2:11 also, the Land *Chaviloh* – surrounded by the river *Pishon* (which, according to *Rashi*, is the Nile) - as *Hindek*.

6. *Savtoh*: according to modern identifications, this can be *Sabbata*, an important commercial town in Southern Arabia, mentioned by STRABON (XVI:4:2). According to JOSEPHUS, the *Astaboras*, the Ethiopian tribe living alongside and having given the name to the river *Astaboras*, the *Aibara* of today. The place-names given by the *Targums* can be related to the *Cushi* tribe of the *Sabratas* in North-Africa.

7. *Ramoh*: according to *Yechezkel* 27:22, they are traders of spices, precious stones and gold. According to modern identifications, the name can be related to *Reg(a)ma* in South-Eastern Arabia, on the Persian-Gulf, mentioned by Claudius PTOLEMY (VI:7:14).

### Shevo (שובה):
- They settle in Zimdegad (זמדגד) / Zmargad (זרגד) / Dmargad (דרגד).

### Dedon (דהון):
- They settle in Lub (לוב) / Lov (לוב).

### Mzog (מזוג):
- They settle in Zeng (זנג) / Zing (זינג).

### Savtechoh (סבטיך):
- They settle in Zeng.

### Savtoh, Ramoh and Savtechoh:
Shevo and Dedon: according to modern identifications, these are South-Arabian tribes, which moved Northward, alongside the Persian-Gulf. Thus Shevo and Dedon (sons of Keturah's son, Yokshon) mentioned in Beraishis 25:13 as the descendants of Keturah, constituted their northern branch. However, those are the descendants of Shem, and here (Beraishis 10:7) it is question of Chom's descendants. JOSPHUS identifies the two Shevos, and Dedon with the Ethiopean Judadeani.

Zimdegad etc.: the three names are presumabely the variants of the same name due to copist's errors, through the interchanging of the letters ד and ר.

Lub: Libya. The Greek name of the country, Libyeh preserves the name of an ancient tribe, the Libî; in Egyptian sources the country and the people are written rbw / lbw. With one of the „waves” of the migration of the so-called „peoples of the sea”, the Libyans (at the head of several other tribes) attack several times Egypt on the African coast. In the fifth year of his reign, Pharaoh Merneptah defeats them.

Savtoh, Ramoh and Savtechoh are Inner- and External-Sakistan (סקסטן גוייתא וברייתא; יומא י) / Sakistan: the Sakas, a horse-riding nomad people lived, according to HÉRODOTE (VII:64), alongside the river Oxos (today the Amu-Daryah flowing into the Aral-Lake). According to STRABON (XI:8:8), they lived North of the Iaxartes (today Sir-Daryah), in Eastern Scythia. They conquered the Eastern part of Armenia, Bactria (around 165 BCE) and Drangiana (around 130 BCE), the latter called henceforward Sakastana. Persians called every Northern tribe by the name Saka. They could well be not of Iranian, but Turkish origin. The remnants of their epic poetry can be recognized in the national epic – the Nart-epic - of their later descendants, the ossetes.

To connect Sakistan with Cush, is rather difficult to understand: the midrashim place two of the three peoples in question into Arabia and one into Africa, while according to the Talmud, all three live in Persia.

Nimrod (נמרד):
- According to the rishonim - Rashi, Redak, Ibn Ezra to Micho 5:5 - Bovel. Modern identifications seek to connect him with different Babylonian names, as e.g. with the name of the g-d Marduk, or with that of one of the Kashu rulers, Nazi-maruttash (maraddas, 1307-1282 BCE). In Syrian texts he is called Nebrod. Presumably, he gave his name to the giant Menroth of the Hungarian medieval chronicles.
His descendants live alongside the river Sichor (שִׁחוֹר), Mitzrayim’s river (מצרים).  

His children are (Beraishis 10:13-14):

- **Lud** (לוד): These Lyds living in North-Eastern Africa are naturally not the same with the Lyds living in Asia Minor and mentioned (Beraishis 10:22) among Shem’s descendants. According to R. SAADYAH gaon, they lived in Tunis.

- **Enom** (אֶנוֹם): Presumably variants of the same name due to copist’s error through interchanging the letters ג and נ. According to „Daat Mikra“, the name is an allusion to the Sebennitos-branch of the delta of the Nile. A possible relation with the Gr. Aigyptos ‘Egyptian’ has also to be taken into consideration.

- **Lahav** (להב): According to Josephus, the Libyans. R. SAADYAH gaon renders it as Albahanasin, what is thought to be Benghazi in Tunis. According to certain modern identifications, the Lubim (לובים) mentioned in Nochum 3:9, the inhabitants of Libya being the Libus.

- **Naftoach** (פתח}: Presumably, the descendants of Mitzrayim can not be identified. For the identification of Mitzrayim’s river, see above, pp. 9-10, in footnote. According to JOSPEHUS, the Libyans. R. SAADYAH gaon renders it as El Paramah on the ancient site of Pelusion. According to modern opinions, Sachini, near the Mount Cassius (according to some opinions, the Baal Tzefon mentioned in Shemos 14:9 ?), at the North-Eastern part of the delta, or one of the five towns of the Lower-Egyptian nomos, Pentaskoinos, called later Dodekaskoinos, cf. Egyptian p3t3hi ‘the Northern land, Lower-Egypt’. Presumably, the names Pantasken / Pentsachion and Penatsachen, given for Kasluach are also variants of the same Pentaskoinos. It is also possible that the name should be related to „Mai Naftoach” mentioned in Yehoshuah 15:9, 18:15 and in Zecharyah 13:1.
His descendants are the Pelishtim (Philistines).
The descendants of the Casluchim and Patrusim are the Pelishtim, Grarim (Grarim), Azatim (Azatim), Gitim (Gitim), Ekronim (Ekronim). According to others, the people descending from the Casluchim and the Patrusim — who changed the wives between them — came out of the land Caftor and settled in the land called Peleshes (Peleshes), and they are called Pelishtim after the name of the land (Pelishtim). Put: put is the first-born, often called simply Canaan.

His children are: Gevol (Gevol), Chadon (Chadon), Chanah (Chanah), Eden (Eden).

After the dispersion, they settle in Alichroc (Alichroc, Aliachrac).

Canaan: the name, of Canaanian origin, means 'purple-land'; homeland of wool-dyeing with the a paint obtained from the purple, and also of the trade with this paint. Cf. Egyptian Ka-n-‘na, Kinahna, Kinahhi on the Amarna-tablets.

Tzidon: the Greek Σίδων, Roman Sidon (today Saida), fortified port on the Phenician coast between Berytus (Ar. Bairut; presumably from a Semitic radical meaning 'well', cf. Hebr. beer, beerot 'well') and Tyros/Tirus/Tzor. The name, of supposedly Phenician origin (Phen. Tzidhon), means 'a place for
He is Cosniom (תור(sort) א; בורתניאם) who builds Tzidon;

☐ Chet (ח);  

☐ Yebus (יבוש);  

☐ Emori (אמור);  

☐ Girgoshi (גרגשם). They leave Eretz Canaan when the Bnai Yisroel start to

fishing’. Cf. Ass. Sidun(n)i, on the Amarna Tablets Siduna, Egy. Di-(dj)u-na. Between 1600-1100 BCE, the town is at the head of the Phenician towns, they found several colonies, later however Tyros becomes the leading force. From the end of the 8th century BCE, the town is under foreign rule until, in 677 BCE, its final destruction by Assur-Ah-iddina.

1 Cosniom / Bosniom: one of the two names is presumabely a copist’s error through the interchanging of the letters ככככ and בבבב.

2 Chet: the Hettites; cf. Egy. H-ta, Heta, Ass. Hatti, Hatta. This people, of Indo-European origin, breaks in into Asia Minor around 2000 BCE. They called themselves nasili or nesumnili ’from the town Nesa’. They do not subjugate the aborigins called hatti or protohatti, rather absorb them, what on the other hand makes it necessary to wage continuously wars to acquire slaves. Around 1650 BCE, they establish a strong and agressive empire (Old-Empire, later the New-Empire 1430-1200 BCE), which conquers the greatest part of Asia Minor and Syria. Their military supremacy was due in great part to their using of iron-made weapons and war-chariots (three soldiers on each) organized into great fighting units.

Written documents have been found so far only in the capital, Hattushash (today Boghaz-Köy). However, the tablets found there – apart of the Shumerian and Akkadian texts to be found everywhere in the ancient Middle-East – contain texts in five languages: the Indo-European Hettite, Luwi and Palai, and two more languages what cannot be related to others and to each other either: the Hatti or Protohatti and the Hurri. Their civilization is suddenly destroyed around the year 1200 BCE, because of the invasion of the so called „peoples of the sea”: the Phrygians using Asia Minor annihilate the Hettite Empire. At this moment, instead of the cuneiform Hettite writing, the so-called hieroglyphic Hettite writing used by the Aramaic peoples of Syria appears. Through the intermediaries of Northern-Syria, Phenicia and Western Asia Minor, their civilization influences the later civilizations of the ancient Middle East. The Assyrians get into contact with them during the reign of Tukulti-apil-esarra I (1104-1076 BCE), while Egypt under Thothmes III (Tuthmosis, 1504-1450 BCE) in Northern Canaan.

As in the case of the Pelishtim, the changing of the Hittis of Canaanian origin into Hettites speaking an Indo-European language, can also be explained with the changing of name and idiom as a result of the intermingling with the aborigins: the conquerors speaking an Indo-European language take the name of the aborigins and give them their language.

3 Yebus: Canaanian people living on the mountains of Yehudoh (Bamidbor 13:29).

4 Emori: they can be the nomads mentioned in Akkadian texts as the Amurrus. Their name can be related to the collective name mardu ’Western’, used in Shumerian cuneiform texts to designate peoples living West of the Eufrates; according to others, the word means ’mountaineer’. They form one of the oldest branches of the Canaan group of peoples. The Amurrus enter Mesopotamia when their meadows start to dry out and thus turning into desert; their principal base is the town Kasallu in Northern Mesopotamia. They play a decisive part in the annihilation of the state of the third Dynasty of Ur, beside the Elamis’ attacks and the centrifugal tendencies disrupting the frames of the Empire. Cf. also the East-Persian
conquer it (הראשヶ月 שבעית, א, ירושלמי שביעית ו;)

□ Chivi (חוי): he is Chori (חרי) who occupies Seir (שער), and from whom later Aisov takes the mountain-region (לפי ברא"רמב). According to others (י"סה), Seir is the son of Chur ben Chivi ben Canaan (חור בן חוי בן חנני;)

□ Arki (ערקי): inhabitants of the town Arka, situated 60 miles to the North of Beirut, near the Mediterranean Sea; cf. Ass. Arka, on the Amarna Tablets Irka(t), Egyptian Arkantu. The Romans named it Caesarea Libani.

□ Sinni (סיני): unidentified Canaani people. Their name is supposed to mean ‘village people’.

□ Chori: the name presumably means ‘cave-dwellers’, cf. Ass. harâru ‘to pierce’.

The name is supposed to be identical with the name of the hurris, a people of unknown origin (however the ruling class had personal names of expressly Indo-European character) which enters Northern Mesopotamia around 2000 BCE. Their Empire, the Mitanni-Empire included – in the 16-14th centuries BCE - the North-Mesopotamian region called by the Assyrians Sabarit and a great part of Northern Syria; their capital, Wassaikaniti, has not yet been found. The earliest written memories of the people can be assigned to the end of the third millennia BCE. Towards the middle of the second millennium BCE, they play an important part also in Ugarit and the Hittite Empire (most of their written records have been found at these places). The most important document found is a letter of king Tushratta II to Pharaoh Amenhotep, consisting of some 500 lines. A Shumerian-Hurri word-list written with cuneiform characters has been found in Ugarit. The continuation of the Hurri language in the first millennium, the Urartu, is not related to the Hurri literature. However, De VAUX does not accept the Chori-hurri identification.

□ Arvadi (ארוד): inhabitants of the North-Phenician town, Arvad; Ass. arudai. Cf. Ass. Aruada, today Ruad, North of Tripolis, on an island near the mainland.

□ Tzemori (צמרי): cf. Ass. Shimirra, Egyptian Da-(m)-ma-ra, on the Amarna Tablets Shumur. Today Shumra, North of Tripoli and South of Ruad. Chometz given by the Targum is, according to modern identifications, the Syrian town Emasha on the Eastern bank of the Orontes (today the river el-Ashi), today Hums.

people by the name mardoi mentioned by HERODOTE.

1 Girgoshi: unidentified Canaani people.
2 Chivi: unidentified Canaani people, their name is supposed to mean ‘village people’.
3 Chori: the name presumably means ‘cave-dwellers’, cf. Ass. harâru ‘to pierce’.

[10.13146/OR-ZSE.2009.003]
‘wool’: it is possible they were wool-workers or -traders (ב“ר לי‘,1;)

\[\Box\] Chamossi (חמתי): 1\] Antoch (יאנטך) / Antiuch (אנטיאק)2

Elsewhere (Beraishis 15:19-21), the Torah gives a different list of the ten Canaani peoples whose land the Eternal will give to Avrohom’s descendants: Kaini (קיני), Kenisi (קנגי)3, Kadmoni (קדמנא), Chitti, Perisi (פרזי), Refoim (רפאים)4, Emori, Canaani, Girgoshi, Yevussi.

They build eleven (?) towns for themselves calling them after their names (כ“א). Four of Chom’s family - Sdom (סדום), Amoroh (אמורה), Admoh (אדמו), Tzevoyim (צבויים) – depart in search for a new „homeland”, and they build towns for themselves in the Yarden-Valley, calling them after their names (כ“א). Seir ben Chur ben Chivi ben Canaan (שיער בן חור בן חוי בן כנען) settles at the Poron-mountain, builds a town there, calling it after his name (כ“א).

4.1.3. \textit{The descendants of Shem} (תולדות שם):

26 families (Beraishis 10:22-29), about 370 persons (כ“א).8

\[\Box\] Elam (אילם)*.8

1 Chamossi: the town Chamat, the name meaning ’fortress or sacred place, temenos’; cf. Ass. Amattu. Today Chama on the Orontes (the river el-Ashi), North of Damascus. According to JOSEPHUS, this is the place called Amathe, what the Macedonians call Ephania (cf. Beraishis Rabboh 37).

2 Antoch: earlier, the „Targum Rav Yossef“ mentioned it among the descendants of Yovon; it is also true, however, that there were more than a dozen towns in the Seleucid Empire with the name Antiokheia.

3 Kenisi: presumabely a people of South Canaan.

4 Kadmoni: the name is supposed to mean ‘Eastern or the earlier’.

5 Perisi: the name can be related to the word פִּירָז, an open place’.

6 Rephoim: the giants, aborigins of Eretz Canaan. According to modern opinions, their name means ‘sunken, powerless or shadowy, vaguely known’ (BDB).

7 Sdom: an important town in Canaan, presumabely at the Southern edge of the Dead-Sea, between Jebel Ushdum and Tzoar of today.

8 Elam: the Greek Elymais, South-Eastern neighbour and concurrent of the Mesopotamian states, situated on the territory of the provinces Lusistan and Khisistan of contemporary Iran. Their name takes
His children are: *Shushan* (שושן), *Mochol* (מוכל), *Chermon* (חרמון);  

**Ashur** (אشور).  

His children are: *Meros* (ميروس), *Mokil* (מוקיל).  

(For their towns see below, after the dispersion);  

**Arpachshad** (ארפחסד);  

His children are:  

► *Shelach* (שלח),  
► *Onair* (עלэр),  
► *Eshkol* (אשכול);  

Shelach’s son is *Ever* (הבר);  

Ever’s children are:  

► *Peleg* (פלג; ‘the earth is divided in his days’; *Beraishis* 10:24), the name is also an allusion that 'human lifetime is cut to the half’; 

its origin of Akkadian *Elamtu* 'highland’, their ‘inner’ name by which they called themselves was *Haltampt*. Their language is not related to any other ancient language. The first Old-Elamic documents are pictographic texts still undeciphered. From the third millennium, we have royal inscriptions with Akkadian cuneiform writing (of Shumerian origin). Between 1300-1100 BCE, they excercise military control over Mesopotamia: classical (Middle-Elamic) period. In the first millennium BCE, autonomous literature in Akkadian and also in Elamic; Dareios’ inscription at Behistun (Bisutun) in Old-Persian, Akkadian and Elamic. Their state is annihilated in the 6th century BCE.  

1 *Shushan*: Susa, the capital of Elam on the river Ulai, later the winter residence of the Persian kings, *Shushan* in cuneiform texts.  

2 *Ashur*: see p. 11 note 3.  

3 *Arpachshad*: according to modern identification it is supposed to be Babylonia; in this case, the first part of the name means 'border’, the second one is the name *Kessed* meaning 'Chaldean’. However, according to the ‘*Sefer haYoshor*, the latter was the son of Yefes’ son Tavol. The Chaldeans or *Casdim* - cf. Ass. *Kaldu*, from an earlier Babylonian form *Kashdu* – are astrologers, star-gazers and magicians in *Daniel* (2:2); according to *Strabon* (XVI:1:6), astrologers. The Northern part of former *Shumer* is called *Chaldea* from 1000 BCE on, the name becomes the name of Babylonia from the 7th century on. According to an other opinion, it is *Arrapakhitis* on the Upper-Zab river, North-East of Niniveh, Ass. *Arbaha* / *Arapa*, Armenian *Albak*.  

4 *Shelach*: the meaning of the name is presumabely ‘weapon’ (*BDB*) or ‘spring” (*Daat Mikra*).  

5 *Onair, Eshkol*: in *Beraishis* 14:13 (and 14:24) they figure as the brothers of Mamrai the Emori, who is one of the sons of Chom’s son *Canaan*, and not a grandson of *Shem*.  

6 *Ever*: the name is explained on several places in the *Tanach* (*Yehoshuah* 24:2; *Beraishis* 14:13), as meaning the other side of the river (*Pras*, the Eufrates). On the tablets found at Tell-Eblah in Northern Syria, is apparent, that in earlier times there was a kingdom called *Ever*.  

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\[\text{Yocton (יקטן*; ‘human lifetime gets shorter’).}^1\]

\[\text{Peleg’s son is Reu (רעד),}^2\]

\[\begin{align*}
\text{his son is Serug (שרו),} \\
\text{his son is Nochor (נחר),} \\
\text{his son is Terach (תרח)}^3, \\
\text{his sons are Horon (הור),}^4 \text{Nochor (נחר), Avrom (אבו).}
\end{align*}\]

\[\text{Yocton’s children are (Beraishis 10:26-29):} \]

\[\begin{align*}
\text{Almodod (אלמודד*},) \\
\text{Sheleph (שלף*},)^5 \\
\text{Chatzarmoves (חצרמות*; ‘brigand’),}^6 \\
\text{Yorach (ירוח*; ‘poisons his guests to take their money’),}^7 \\
\text{Hadorom (הדורם*},)^8 \\
\text{Uzol (אוזל*},)^9 \\
\text{Dicloh (דקלה*},)^10 \\
\text{Ovol (עובל*; in 1.Divrai haYomim 1:22 his name is Aivol (עובל),} \\
\text{Avimoel (אבימ*},)^1 \\
\text{Shevoh (שבא*).}^1\]

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1. Yocton: South-Arabian, more precisely Yemenite tribes. According to modern opinions, the name can be related to the Arabic verbe kahtan ‘to beat’. According to JOSEPHUS, his children live in India, alongside the river Kophon. According to Arab tradition, Cochton was the founder of Yemen (“Keshes haSofer”).

2. Reu: according to modern scientific opinions, this is the name of a Mesopotamian g-d.

3. Terach: according to certain modern opinions, ‘Caucasian goat (capra caucasica)’, cf. Ass. turahu; others say, it is a Mesopotamian g-d’s name.

4. Horon: it can mean ‘mountaineer’.

5. Sheleph: a tribe and a region in Southern Arabia, near Aden. The name presumably means ‘one who takes his sword’, cf. the Targum’s explanation about the following two tribes.


8. Hadorom: modern identification relate it to Dauram near San’a in Yemen.

9. Uzol: the old Arab name of San’a, capital of Yemen.

10. Dicloh: the name means dates, meaning a place (an oasis?) with palm-trees. Arab geographers ment-
 ► **Ophir** (.Op'ir). ‘the land of gold’.

 ► **Chaviloh** (Xavilot). ‘the land of precious stones’.

 ► **Yovov** (Yovob).

 ■ **Lud** (לוד).

 His children are: **Pessor** (פוסר) and **Azyon** (עזרון);

 ■ **Aram** (ארום).

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1 Shevoh: he gave the name to the land Sheba in South-Western Arabia. The queen of the rich trading country, the „Queen Saba“ visits Shlomoh hamelech (1.Melochim 10:1 ff.).

 According to Ethiopian tradition, the land of the „Queen Saba“ was situated on the territory of actual Ethiopia (see 2924, in footnote). This tradition could be based on the fact, that in the Torah there is a Shevoh the son of Cush, and a Shevoh the grandson of Cush, and there is a Shevoh among the children of Keturah also.

2 Ofir: the land where Shlomoh hamelech sends ships together with Chiram the king of Tzur, to bring gold (1.Melochim 9:27-28). According to certain opinions, Ofir has to be looked for on the Western (Nubian) coast of the Red-Sea; or eventually on the Eastern (Arabian) coast. Others seek it in South-Eastern Arabia, where gold was brought from, and where merchandise coming from distant countries (India, Ceylon, eventually South Africa) was taken from to Eretz Yisroel. Again others speak about the Hispanic Tartessos, the Tarsis mentioned in connection with the children of Yefes. The verse speaking about ships turning back once in three years (1.Melochim 10:22) is supposed to mean long-distance commerce. The mention of ivory and apes can be an allusion to Africa or India; the mention of the peacocks (pavo cristatus) autochtonous in India (ibid.), however seems to indicate explicitly India, what is known to have had maritime commercial relations with the Middle-East. According to JOSPHUS (8:6:4), Aurea Chersonesus in India. The Greek text of the Septuaginth renders it as Sophia, what is the Coptic name of India. Cf. Supara or Upara in South-Western India. In Oman there is a town named el-Ofir.

 After the discovery of America, the New World appears in Jewish sources also, as the land Ofir mentioned in the Torah (Thor HEVERDAHL’s expedition, the RA proved it well that it was possible to reach America via the Atlantic Ocean).

 Cf. HERODOTE writes (4:42) that Pharaoh NECHO, „When he finished to digging out the canal between the Nile and the Red Sea, he sent out a naval expedition, manned by the Phenicians, instructing them to come home by the way of the Straits of Gibraltar, into the Mediterranean and in that fashion get back to Egypt. So, setting out from the Red Sea, the Phenicians sailed into the Indian Ocean. Each autumn they put in at whatever part of Africa they happened to be sailing by, and sowing the soil, they stayed there until harvest time. Reaping the grain, they continued their journey; so that two years passed and it was not until the third year that they rounded the Pillars of Hercules and made it back to Egypt.”

3 Chavilo: it can be the Khavlotai at the Persian Gulf (today Huvaila in Bahrein), mentioned by STRABON (XVI:7:28). According to other opinions, in Aden. Again others say, Nagar Havili in India, North of Bombay, or Chvala at the Caspian-Sea, the Russian name of the latter being Chvalinskoye Morye.

4 Lud: according to JOSPHUS, Lydia in Asia Minor, Ass. Ludda. The capital of the kingdom was Sardeis. The royal dynasty was founded by Gyges, the last king was Kroisos. In 547 BCE, Cyrus of Persia conquers Lydia. Not to be confound with Lud mentioned among Mitzrayim’s children.

5 Pessor: according to modern identification, Ass. Pitru, on the Western bank of the Upper-Eufrates.
Elsewhere (1.Divrai haYomim 1:17), his children are mentioned together with Shem’s children in the same possuq as if, so to say, abridging the text (רל"ב):

☐ Utz (עוץ): 2 Armatziah (aramיתיא).

☐ Chul (חול).

☐ Gesser (גזר).

☐ Mash (מש) / Meshech (משך).

After the dispersion, they build a town and they call it after the name of their oldest brother, Utz (עוץ).

4.2. Ten generations from Noach to Avrohom (Beraishis 11:10-26):

<table>
<thead>
<tr>
<th>Date</th>
<th>Generation</th>
<th>Aged</th>
<th>His son</th>
<th>Lives more</th>
<th>Total</th>
<th>Dies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1658</td>
<td>Shem</td>
<td>100</td>
<td>Arpachshad</td>
<td>500</td>
<td>600</td>
<td>2158</td>
</tr>
<tr>
<td>1693</td>
<td>Arpachshad</td>
<td>35</td>
<td>Shelach</td>
<td>403</td>
<td>438</td>
<td>2096</td>
</tr>
</tbody>
</table>

1 Aram: cf. Ass. Aramu (however, it is to remember that Assyrian texts do not use the name Aramu to peoples living West of the Eufrates, whom they call generally Hatti). They are the most important group of the Semitic tribes living in Mesopotamia and Syria. R. SAADYAH gaon renders it Armenia, meaning North-Eastern Mesopotamia

2 Utz: according to JOSEPHUS (1:6:4), he was the founder of the towns Trachnitis and Damascus, living on the territories between Eretz Yisroel and Coele Syria. According to modern identification Hauran or to the North-East of it. Others identify it with the Ass. Ussu.

3 Armatzya: according to modern opinions Armenia (ארמניה) or Armannia (Romania ?) near Istanbul.

4 Chul: according to JOSEPHUS, he was the founder of Armenia.

5 Gesser: according to JOSEPHUS, he was the ancestor of the Bactrians.

6 Here again, the data given by the Septuagint differ from those given by the Torah (see above, chapter 2 for the first ten generations). 100 + 135 (100 more than in the Torah) + (there is intercalated a certain Kainon who does not figure in the Torah – but figures among the first ten - and who begot Selach at the age of) 130 + 130 (100 more) + 134 (100 more) + 132 (100 more) + 130 (100 more) + 179 (150 or – according to Alex. – 50 more) + 70 (identical). Thus, according to the Septuagint, Avrom was born in the year 3434, instead of having been born in the year 1948 computed traditionally by the „Seder Olam Rabboh“, what makes a difference of 1486 years. The Septuagint has also certain differences concerning the data of the fifth column, i.e. how many years did they live after having begot the next generation: 500 (identical), 400 (3 less or – according to Alex. what has 430 - 27 more), 330 (Kainon intercalated), 330 (103 less), 270 (160 or – according to Alex. – 60 less), 209 (identical), 200 (identical), 125 (6 or – according to Alex. - 10 more). According to JOSEPHUS, Avrom was born 290 years after the Flood. However, according to him, Arpachshad was born 12 years after the Flood and not 2 as the Torah states. Nevertheless, also according to him, Avrom was born in the year 2262 + 12 + 135 + 130 + 134 + 130 + 132 + 120 + 70 = 3255, thus 993 years after the Flood !?.
Shelach
1723
30
403
433
2126
1757
34
430
464
2287
Peleg
1787
30
209
239
1996
Reu
1819
32
207
239
2026
Serug
1849
30
200
230
2049
Nochor
1878
29
119
148
1997
Terach
1948
70
135
205
2083
Avrom

1657: one year after the Flood. Noach is 601 years old.

Shem, Noach’s son builds the town of Sibatah (סיבאתא ד”צ).

1658: Noach is 602 years old.

Arpachshad, ancestor of the Chaldeans (בלדיאים ד”סה) is born two years after the Flood (Beraishis 11:10).

The construction of Bovel (בבל) starts in his days.¹

The lifetime of people is reduced to half: from 900 to 400.

1693: Noach is 637 years old.

Shelach is born (Beraishis 11:12).

He is the ancestor of the inhabitants of Sarmaria,² situated behind the high mountains called Monte Kaspi (מונטי כספי)³, and who are called today [in the time of the author of „Seder haDoros”] tartars¹ (พันה"ם מתש מ"ט).  

¹ Bovel: Babylon. The Shumerian name of the town, Babilla has been interpreted in Akkadian as Bab-ili ‘G-d’s gate’. The Greek name, Babylon comes from the form Bab-ilan ‘the G-ds’ gate’, being a calk of the Shumerian expression Ka-dingir ‘the G-ds’ gate’. The Quarter of the Sancturies is the Essagila ‘house of the lifting of the head’ or ‘the house with the head lifted high’, its central, highest building is the ziggurat.

² Sarmaria: supposingly the name is taken from the Sarmatas, nomad people of Iranian origin, who invaded the territories behind the Caucasus.

³ Monte Kaspi: presumabley the Caucasus, situated between the Black-Sea and the Caspian-Sea. The name of the mountain is supposed to come from Schythian *xrohukasi, meaning ‘flittering from ice’. The Black-Sea is called so because its waters in great depth seem black, its oldest known name is the Iranian-Schythian *zrayo aššenam ‘dark sea’; translated into Greek through „popular etymology“ as Πόντος Άξεινος ‘unfriendly sea’ and, with a euphemistical transformation, Πόντος Εύξεινος ‘Black Sea’. The Caspian Sea is named after the Caspians (Gr. Κάσπιοι) ‘a people in Media’. The form given in the „Seder haDoros”, Monte Kaspi seems to come from an Italian form: or the source of the „Seder haDoros” was an Italian Jewish author, or the author used some Italian geographical description.
1723: Noach is 667 years old.

Ever is born (Beraishis 11:14).

The name Ivri has been taken from his name: an allusion to their original dwelling place on the other side of the river Eufrates (Yehosuah 24:2-3; Beraishis 14:13).

1757: Noach is 701 years old.

Peleg\(^2\) is born (Beraishis 11:16).

The lifetime of people is reduced to the half for a second time (Beraishis 10:25): from 400 to 200.

It is toward the end of his life that the Tower of Bovel is erected and, as it provokes heavenly anger, the dispersion of people takes place.

1786: Noach is 730 years old.

Yefes’ son’s Gomer’s son Ashkenaz is born (ד”ס). He is the first king of Ashkenaz (Germany) (ד”צ).

1787: Noach is 731 years old.

Reu is born (Beraishis 11:18).

In his days were founded the Czech Kingdom (!? in Prague (ייד המוך);\(^3\) the kingdom of the Amazons (אמחנס) killers of their husbands, whose kingdom

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1 Tartary: their name is supposed to be of Mongolian origin: cf. Mong. tatarı ‘a stutterer man’. Old Turkish inscriptions of the 8th century call with this name a people living in Northern China. Curiously, in a part of Western European languages, an r has been inserted through popular etymology under the influence of Lat. Tartarus ‘the lower world’, cf. Ital. Tartari.

2 Peleg: cuneiform tablets found by Prof. Parrot at Mari (today Tell-Hariri), at the middle course of the Eufrates, still on Syrian territory, on the right bank of the river, make mention of Peleg, Serug, Terach, Nachor. However, the problems raised by the names on the Ebla tablets identified originally as „biblical”, draw the attention to necessary precautions when looking for such identifications.

3 According to the so-called „Hagen-chronicle” (15th century), Austria has been founded 860 years after the Flood. According to COSMAS’ Chronica Boemorum (Bertold BRETMLHOLZ Hrsg., MGH SS Rer. Germ. NS II. 1923, p. 166.), the oldest Czech chronicle, Jews settled in Prague immediately after the destruction of the Bais hamikdosh.
will be annihilated by Alexander the Great, and the Egyptian Empire later occupied by Octavian.

1819: Noach is 763 years old.

Serug is born (Beraishis 11:20).

1844: Noach is 788 years old.

Sefarad ('Spain'). Portugal and Aragon are founded (ק"ד).

1849: Noach is 793 years old.

Nochor, Terach’s father, Avrohom’s grandfather is born (Beraishis 11:22).

1878: Noach is 822 years old.

Terach, Avrohom’s father is born (Beraishis 11:24). He is Nimrod’s Grand-Vizir (י"סה).

He is the first to coin money (ק"ד).

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1 Herodote (IV:110 ff.) speaks about the Amazons, a people consisting of aggressive women who were originally living in Cappadocia in Asia-Minor, near the river Thermodon, and from there they came to Scythia, the region of the Lake Maietis (the Sea of Azov). Their society consisted only of armed women, they tolerated no men in their midst. They begot children with the men of the neighbouring peoples. From the children which were born, they killed the boys, or sent them back to their fathers, keeping with them only the girls. And for the girls, one breast has been burnt, that it should not disturb them when throwing their spears. This is the origin of their name through popular etymology: Gr. amazdos ‘without breast’.

Strabon makes also mention (XI:5) of the Amazons living North of the Caucasus, and also knows about their queen’s relation with Alexandros the Great, however, he considers these stories being of rather legendary character.

An Egyptian story of the 4th century BCE (?) about the Amazons is conserved by a papyrus with demotic writing of the 2nd century CE. The Egyptian armies are waging war against the land of Hentu (India? cf. Hodu [ gerekti] in the Megilah and Hindeki in the Targum). Reaching the land of the Amazons, they first join battle with them. Later however, queen Serpet and Petuhons, the commander of the Egyptian army fall in love with one another and, finally, they defeat together Hentu. The old Egyptian mythology does not know about the Amazons, therefore the above story is generally considered reflecting Greek influences: the Indian campaign of Alexandros, commercial relations between the Ptolemaios’ Egypt and India. The old Egyptian „Petubastis-story” has also to be mentioned: legendary stories around the figure of Petubastis (818-793 BCE, 23th Dynasty); being the late (already of the Roman period) apparition of the Egyptian epic poetry, cf. the „Iliad”).

2 Whether the Egyptian Empire mentioned by the „Seder haDoros” is the Old- or the Middle-Empire, difficult to say. However, as I incline to consider the Exode being related to the collapse of the Old-Empire (see 2448), I would prefer to speak here also about its foundation in c. 3000 BCE, obviously disregarding comparative chronological parallelisms.

3 According to the edition of „Tzemach Dovid” in my possession, Terach is born in the year 1879, what
1906: *Noach* is 850 years old.

*Niniveh* is named after King *Ninos* (ד”צ).¹

1908: 252 years after the Flood. *Noach* is 852 years old.

*Chom’s son, Cush* fathers a son in the elderly years: *Nimrod* [‘people start to revolt against the Eternal’, תרנ”ח]; his other name is *Amrofel* (אמרפל) ‘who ordered *Avrohom* to be thrown in the lime-kiln’ (ב”ר מ”ב) or ‘his ministers and people died at the construction of the *Tower*’ (ח”ד).  

*Nimrod* is a „mighty hunter” (Beraishis 10:9): at the age of twenty, he receives *Odom horishon’s* coat, what *Chom* had stolen from his father, and later given to his son *Cush*. Due to the coat, he is successful in hunting (פ”ר ע”ח), and also in war: he is able to defeat all of his enemies (ס”ד). At the beginning, he always brings sacrifices to the Eternal of the hunting spoils.

*Chom’s other name is Doroastro²* (others say, this is *Nimrod*’s other name): he is the first magician, and the first to cultivate the so-called „Seven Liberal Arts” (ס”ד; שלוש חכמות לברקלי).

must be a copist’s or printer’s error.

¹ *Niniveh*: the name of the town is supposed to be of Hurri origin, cf. Akkadian *Ninuwa*. According to the tradition conserved by DIOEIIIROS Sikeliotis (following KTESIAS Knidios), the name remembers the memory of the town’s legendary founder, called by the Greeks Ninos. However it is more probable, that he has been considered as the founder of the town only because of the similarity of the names. The ruins of the town are still to be seen on the left bank of the Euphrates, opposite Mosul. *Ninos’* wife, Semiramis is also a legendary figure: daughter of the Phenician g-dees *Derketo* and *Simios*, wife of a Syrian governor called *Oannes*, from whom *Ninos* took her with force. According to tradition, after her husband’s death, she founds Babylon and Ekbatana, abdicates in favour of her son, Ninuas, in conspiracy against her. Later she becomes a dove, the favorite animal of the g-dees *Ishtar*. In her figure the Phenician g-dees *Derketo-Astartel/Attar/Ashtarot* is mingled with the Assyr-Babylonian *Ishtar-Billit*. According to the ancient historical tradition, the Assyrian Empire founded by *Ninos* and *Semiramis* stands for 1306 years (2189-883 BCE), from *Ninos* to *Sardanapallos* (ASSURBANAPLII 668-627 BCE). Cf. 1788, 3140. Although *Ninos* and *Semiramis* are legendary figures, however let’s remember that the mother of King AAD-NIRARI III of Assyria (810-783 BCE), *Sammuramit* – after the death of her husband, SHAMSHI-ADAD V (823-811 BCE), being the guardian of her minor son, leads several successful military campaigns.

² *Doroastro*: cf. Zoroaster or Zarathustra (628-551 BCE), reformer of Mazdeism, founder of *Zoroastrianism* named after him. The holy book of his followers, at the same time the oldest monument of Persian literature, the „*Avesta*” is a collection of religious texts (mainly prayers and ritual
Nimrod is one of the ten kings who rule over the whole world: the Eternal, Nimrod, Yossef, Shlomoh hamelech, Achov, (Achashverosh rules only over the half of the world, over 127 lands), Nevuchadnetzar, Koresh, Alexandros Mokdon and, finally, again the Eternal (.UPDATE 8). Nimrod, together with his relatives, the descendants of Chom, defeat and subdue the descendants of Yefes, and therefore he is crowned a king (UPDATE 3).

They throw off of themselves the yoke of the King – the Eternal -, and elect instead for a king the servants’s servant (UPDATE 4): Chom’s descendants are the servants of Shem and Yefes (Beraishis 9:25). Nimrod’s name itself is an allusion to the revolt against the Eternal (UPDATE 1).

During his reign, real idolatry starts: he has his statue erected, and everyone is obliged to bow to it. The statue will be destroyed by Daniel (UPDATE 5).

He is the founder of the great towns of the Land Shinear (UPDATE 6; ’Pontus’ [فارزان], among them the capital of his empire, Bovel (Beraishis 10:10).

Prescriptions) of different periods, its 17 oldest pieces are said to be of Zarathustra himself. In the Sassanide period, the book has been written down with the Aramaic alphabet; however, later, presumably in the 6th century, a special Avestian alphabet has been elaborated, and the text has been provided with a middle-Persian translation and commentaries. The Persian word for commentary, zand, has been misunderstood, and this gave birth to the erroneous denomination Zend-Avesta (Middle-Persian apastak u zand ‘text and commentary’; according to an other etymology the word Avesta means ‘praise’. 1

1 In the Middle-Ages, basic sciences were classified into two cycles (Septem artes liberales): trivium (grammar, rhetoric, dialectic) and quadrivium (arithmetic, music, geometry, astronomy). The form given by the „Seder haDoros”, liberali, again alludes to the using of Italian sources.

2 Shinear: the name is generally identified with the name of the Shumerians and, through this, with Babylonia. The oldest known – but not the oldest – inhabitants of Southern Mesopotamia, the Shumerians settle – according to the actual scientific consensus – in the fourth millennium BCE between Babylon and the Persian-Gulf, alongside the lower courses and the delta of the rivers Buranunna and Idigina (in the Antiquity, the two rivers reached the Gulf separately, the Shatt-el-Arab is a medieval formation). On the turning of the fourth and third millennia, they establish their script, called cuneiform, taken later over by the semitic Akkadians, who on their turn transmit it to several other peoples. The cultic center of the Shumerian city-states was Nippur. Their literature influenced manifoldly the literatures of the whole Near East.

According to other modern opinions, Shinear is the North-Mesopotamian Shangar (Egypt. Shangar, Sanhar on the Amarna-tablets).

Let us remember that the „Seder haDoros” – in contradiction to the Torah - speaks about the town of Shinear, however rabbinic literature does not necessarily make any difference between town and land.
From there, he rules over the subdued peoples, all the descendants of Noach (נֹאַךְ). Nimrod rules for 185 years: he ascends to the throne at the age of 30, and he is 215 years old when Aisov kills him during a hunting, in 2123 (י"ס; ב"י, ג"ר ס"ב).

According to others (ד"צ), Nimrod is born in the year 1748, when Noach was 692 years old, he comes to the throne at the age of forty, rules for 47 years, and his kingdom stands for 1601 years: until 3389, the assassination of Belshatzar, there will be 51 kings (cf. 3140, Pul Bilachu). Others say (ד"ד), 37 kings rule during 1305 years.³

Nimrod's son, Mirdon (מִרְדֹּן) is even more wicked than his father (ד"ד).⁴

1948: 292 years after the Flood. Noach is 892 years old.

Avrom (אברם) is born (Beraishis 11:26).

cf. "city-states".

¹ Pontus: this is not the ancient kingdom of Pontus, situated once in Asia-Minor, South of the Black-Sea, between Bithynia and Armenia, rather Lat. pontus 'sea', the "sea-land", cf. the so-called dynasties of the Sea-Land in Southern-Mesopotamia.

² Purely chronological considerations would suggest an allusion to the empire of the so-called 3rd Dynasty of Ur, coming to the power with Ur-Nammu (2112-2095 BCE). However, there are serious chronological problems to be solved: after Nazi-Maruttash, Tiglath Pileser III is the 51st king; counting backward from Tiglath Pileser III, Merodach Baladan I (1171-1159 BCE, the so-called kashu dynasty), is the 40th. However, it is more then probable that not all the kings – known by modern historiography – have been listed.

³ According to the "Sefer haYoshor" (נְחַ פ), Nimrod is crowned at the age of 40, however this contradicts the information given later by the same book (תולדות פ), according to what Nimrod dies at the age of 215 years, when Aisov kills him after 185 years at the throne. This means, he had to ascend to the throne at the age of thirty. Presumably, we have to do with copist's and/or printer's error(s), and it seems being impossible to correct them.

And also, if Nimrod is born in the year 1748, is crowned at the age of forty, in 1788, and rules (according to the "Tzemach Dovid") for 47 years, his rule ends in the year 1835. How then could Terach – born in 1878 – be the Grand-Vizir of Nimrod who ruled until 1835? An other difficulty of this tradition is that Nimrod who rules until 1835 cannot have Avrom thrown into the lime-kiln, when the latter will be born only in 1948. If however – according to the other tradition - Nimrod is born in the year 1908, and ascends the throne at the age of forty, which is the year of Avrom's birth, 1948, when Terach is seventy years old, this difficulty seems to be solved.

⁴ Mirdon: the name contains the same letters as that of his father, Nimrod.
CHAPTER FIVE: THE AVOS (האנובות 'Patriarchs')

5.1. Avrohom (אברהם)

1948: Noach is 892 years old; 292 years after the Mabul. Avrom (אברם) is born.

The year when Avrom was born can be computed from the Torah (Beraishis 11:10-26). His birthplace, however, is not given there. About the whole period of his life until the covenant between the parts (Beraishis 15:9), the Torah only informs us about two events: that he got married (Beraishis 11:29) and, later, he left Ur Casdim (אור כשדים). We also learn that, following the Eternal’s command, he was supposed to go to Eretz Canaan and, as a first step, he arrived to the North-Mesopotamian town, Choron (חרן; Beraishis 11:31).

Terach’s two elder sons, Nochor (נחר) and Avrom were still born on the ancient territory of Shem’s descendants. The region, situated between the rivers Pras and Chidekkel (the Eufrates and the Tigris), is called in the Torah Aram

1 Ur Casdim: according to modern „tradition” (see BDB) Ur Casdim is the South-Mesopotamian Ur, situated about 150 miles South-East of Babylon, „the homeland of Terach, and Avrohom’s starting point toward Mesopotamia and Canaan”. The name of the town Úr takes its origin from Akkadian Urim, Ura, Uri meaning ‘the region of the light, East’; where the Moon-g-dess was revered in Southern-Mesopotamia, today Tell Muqayyar.

However, the characteristics of the city Ur can difficultly be conformed to the way of life of Avrohom and his descendants who were nomad or at least half-nomad (wandering over smaller territories) sheperds. They have to be related to the appearance of Semitic tribes in Mesopotamia after the Shumerians.

An other difficulty is constituted by the fact that the expression ever hanohor ‘the other side of the river’ (Yehoshuah 24:2-3) can difficultly be related to the town Úr, situated on the right bank of the Eufrates i.e. – seen from Eretz Yisroel – on „this side” of the river.

It is also true, however, that the information given in Beraishis 11:31 – according to what Terach together with his family came out of Ur Casdim, to go to Eretz Canaan – makes in itself possible the identification of Ur Casdim with the Mesopotamian town, as only Avrom has been thrown into the burning furnace, Terach, Lot and Soray not. See below.

2 Choron: Harran in Northern Mesopotamia, Ass. Harrana (-ni) ‘way’, today Sultantepe. The name is mentioned, apart of the Torah, in Hettite texts and Assyrian royal inscriptions from the last third of the second millennium BCE. Later, it was conquered by the Assyrians. The sanctuary of its principal deity,
Naharaim (ארם נהרים; Mesopotamian Aram; Beraishis 24:10) or Ever haNohor (לבר הנהר; ‘on the other side of the river, i.e. the Eufrates’; Yehosuhah 24:2-3). Avrom was born in Cuta (כוותא), situated between Choron and Ashur, some six days walk from the former; while Nochor one year later (בך ל"ח; סנדהריך מ"ס) or in the same Cuta or in Choron (if he was born in Cuta he had to settle in Choron later).

From Choron, Terach goes together with Avrom to the South, to the land of the Casdim, to the land Shinear (שנער), the territory of Chom’s descendants.

It was there that, after one more year (ט"סנהדרין ס; ח"ר ל"ב, the third brother, Horon (הרון) was born (Beraishis 11:28).

From there – after Avrom had been miraculously saved and Horon died - Terach returns to North-West-Mesopotamia, to Choron, accompanied by Avrom and Horon’s son, Lot (the latter was born in 1925, what means he is 23 years older than Avrom).

And it will be from the same Choron that Avrom, following the Eternal’s command (לך לך' פ; Beraishis 12:1), departs for Eretz Canaan (א"י' ברה"רמבל).
According to others, Avrom is born in Cuta and after his separation from the masses which rever the Sun, the king exiles him to the border of Eretz Canaan, thus making him impossible to influence the people against the official idolatry. Again others say, Terach and his ancestors came from Eretz Canaan.

According to another tradition, Horon and Nochor were 32 years older than Avrom: they were both born in the year 1916, but from two different mothers; if so, Nochor dies in the age of 172, in the year 2088.

Avrom’s mother is called Amaslay bas Carnebo. His father, Terach was a minister of Nimrod. A leading figure in idolatry, he has twelve idols in his house, and every month he brings sacrifices to one of them.

Before Avrom is born, the magicians tell Nimrod that a child is to be born who will deny the divine character of the king, and will finally destroy the king himself. Consequently, the king orders to kill all the new-born children: 700,000 new-borns are massacred.

Terach’s family is exempted.

When Avrom is born, the magicians see a great and very luminous star above Terach’s house, rising from the East, and swallowing four stars from the four directions.

Now they seek to kill Terach’s new-born also, so the father changes his child for

1 See below, 1998.
2 Amaslay: in my exemplar of the „Seder haDoros” the name is written Amaslo.
3 Cf. Pharao’s similar order when Moshe rabainu is born.
a maidservant’s new-born\(^1\) who will effectively be put to death.

Terach hids Avrom in a cave with his mother and the nurse for ten years (ם"ח); according to others (פ"ד) for thirteen years.

Already at the age of three, he recognizes through contemplation and reflexion that the world has been created by the Eternal. Consequently, he is only willing to serve Him: “Because Abraham obeyed my voice...” (Because Abraham obeyed my voice...”; Beraishis 26:5), the gematrioh (the total numerical value of the letters) of the word עיקיב is 172, Avrohom lived 175 years, 175 - 172 = 3 (יומא; ד"ר כ"ב; ב"נדרים ל; ח"כ).

When he leaves the cave at the age of ten (thirteen), Avrom speaks loshon hakodesh (ל肖ון הקדש), he despises the idols and recognizes his Creator (פ"ד).

During the following 39 years, he lives in the house of Noach and Shem: he learns from them how to follow the Eternal’s ways (ם"ח). He also learns from Noach directly about the mabul, and from „third hand” (after Odom horishon and Lemech) about the Creation of the world (פ"ד).

According to others (ב"ד ר"ד: ט"ה י"ח), Avrom is 48 years old when, in connection with the building and the subsequent destruction of the Tower of Bovel, he recognizes the Eternal as the Creator of the world. He is 52 when, in the year 2000, he starts to proclaim in public the knowledge of the Eternal.

Again others say (ב"ד פ"ח: ש"ה), he is 51 when he recognizes his Creator, and 60 when he starts to proclaim the knowledge of the Eternal in the world.

He is the author of the „Sefer Yetziroh” (ספר יצירה):\(^2\) this mystical book of

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1 Cf. the interchanging of R. Yehudoh hanossi and ANTONINUS, see 3900.

2 According to modern scientific opinion, the „Sefer Yetziroh” has been written or after the Bar Kochba uprising or around the year 850, presumably in Alexandria. According to Gershom SCHOLEM, in EJ, it was written in Eretz Yisroel between the 3-6. centuries CE.
cosmogony contains many *gematrios* (גמטריות) and also vocal symbolisms.

**1956:** *Avrom* is 8 years old; *Noach* 900; 300 years after the *Mabul.*

*Lot* (לֹעֵט) is born. He is the son of *Avrom*’s younger brother, *Horon* (הָוָרֵן). According to others (ם:ם), *Horon* – who is 32 years older than *Avrom,* thus born in the year 1916 – gets married at the age of 39, he is 40 when his son *Lot* is born. The latter will die at the age of 142, in the year when *Yitzchok* is 39, *i.e.* two years after the *Akaidoh* (2087).

**1958:** *Avrom* is 10 years old; *Noach* is 902; 300 years after the *Mabul.*

*Soray* (שרה) is born (*cf.* *Beraishis* 17:17).

She is the daughter of *Avrom*’s younger brother, *Horon,* and a younger sister of *Lot.* According to the other abovementioned data (ם:ם), she was born to *Horon* when the latter was 40 years old.

Her other name was *Yiscoh* (יסכה): because of her beauty (*cf.* *Beraishis* 12:15), or because she was a prophetess (*cf.* *Beraishis* 21:12; ט”סנהדרין ס; ד”מגילה י).

She is one of the seven prophetesses: *Soroh,* *Myriam,* *Devorah,* *Chanah,* *Avigail,* *Chuldah,* *Ester* (ד”מגילה י).

In the same year, *Bovel* is surrounded by a wall, and the towns Worms (וירמש), *Mainz* (מענץ) and *Strassburg* (שטראסבורג) are built.

**1973:** *Avrom* is 25 years old; *Noach* is 917; 317 years after the *Mabul.*

*Avrom* marries *Soray* (ח”ש לך לך ע”יל; ח”ר י”תדא). According to others (ד”סה), he gets married only at the age of fifty.

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1 However, the „*Seder haDoros*” queries the data of the „*Sefer haYoshor*”: if *Lot* was born in the year 1925, and lived 142 years, he had to die in the year 2067. But *Lot* was born in 1956! Consequently, if he lived 142 years, he had to die in the year 2098, and not in 2087, two years after the *Akaidoh.* The data of the „*Seder haDoros*” (1925) is presumably a copist’s or printer’s error, maybe through the interchanging of the letters כ and נ (what occurs several times in the available editions of the „*Seder haDoros*”! \[10.13146/OR-ZSE.2009.003\]
Soray’s sister, Milkoh will be married to Avrom’s other brother, Nochor (Beraishis 11:29).

The descendants of Horon (Beraishis 11:27-29):

- Lot (לט); his children are: Moab (מואב),\(^1\) Amon (_personal name_);\(^2\) Milkoh (מחלקה);
- Yischoh = Soray.

The descendants of Nochor (Beraishis 22:21-24):

□ of Milkoh:

- Utz (ערץ). His children are: Avichoref (אביחרף), Gadin (גדין), Milom (ميلום), Dvorah (דבורה);
- Buz (ברו).\(^3\) His children are: Barachel (ברכ-ל), Naamos (נאמוס), Shuach (шуח), Medoni (מדוני);
- Kemuel (כמואל). His children are: Arom (ארום), Rechov (רהבוק);
- Kessed (כשד).\(^4\) His children are: Anamelech (ענמלך), Messor (מישר), Bonon (בנון), Yifi (יפעי);
- Chasoh (חלב).\(^5\) His children are: Pildos (פלדש), Menay (umni), Aifer (אפלף);
- Pildosh (פלדש). His children are: Orod (ערוד), Amorom (أمארום), Miryod (ميزד), Meloch (מילך);
- Yidlof (ידלף). His children are: Musson (מושן), Kusson (כושן), Motzi (מולצי);

\(^1\) Moab: ancient people living East of the Jordan, _cf._ Ass. Ma’aba, Ma’bu, Ma’aba.

\(^2\) Amon: ancient people living East of the Jordan, North-East of Moab, _cf._ Ass. Bit Ammanu.

\(^3\) Buz: modern opinions seek to identify it with an Assyrian place-name, Bazu.

\(^4\) Kessed: the casdim > chaldeans can be his descendants, see the precedent chapter.

\(^5\) Chazo: _cf._ the place-name Hazu, mentioned in cuneiform texts together with Bazu.
Besuel ( besar-k). His children are:

► Sochor (شكر;
► Lovon (לבן).

Four of Lovon’s daughters are mentioned by name. Two from his wife: Leah (לאה)1 and Rochel (רחל);2 and two from concubines: Zilpoh (זלפה) and Bilhoh (בלחה);

► Rivkoh (borah);

of Reumoh (ראומה; a concubine): Tevach (טבח), Gacham (גחם),3 Tachash (תחש),4 Maacoh (מעכה).

Apart of the twelve boys (cf. Yaakov’s twelve sons), daughters are also born to him.

5.2. The Tower of Bovel

1996: Avrom is 48 years old; Noach 940; 340 years after the Mabul.

Peleg dies at the age of 239 years.

To avoid destruction by an eventual new Flood, following Nimrod’s counsel, people start to construct a tower in Bovel, „whose top may reach to heaven” (Beraishis 11:4).

Their intention is to escape, from the top of the tower, being already independent of gravitation, with a ship to the Moon (תורת יתנ떼, פ’ נון).

They also want to erect an idol on top of the tower, to wage war against the Eternal (ב”ר ל”ח; ו, ח”ר ל”ב).

1 Leah: according to modern opinions, the name is supposed to mean ‘wild cow’.
2 Rochel: the name means ‘ewe’.
3 Gacham: the name is supposed to mean ‘flame’.
4 Tachas: according to modern identification, it is presumably Tihessi, mentioned in Egyptian texts, North of Kadesh on the Orontes river.
As no stones can be found in Mesopotamia, they burn bricks (פָּרֹד)". „And they had brick for stone, and slime had they for mortar” (Beraishis 11:3).

They build the tower up to 70 mils (ca. 70 kms!) high (פָּרֹד). Apart of Avrom, it is only Noach, his son Shem and his great-grandson Ever who do not take part in the construction of the tower.

When Avrom tries to convince people not to revolt against the Eternal, they renounce his call for teshuvah reminding him of his chidlessness.

Thereafter, Avrom curses them: „Destroy, O Lord, and divide their tongues; for I have seen violence and strife in the city.” (Tehilim 55:10).

It is only Shem’s son, Ashur, who heeds to Avrom’s words, and leaves Bovel.

As a reward, the Eternal promises him four towns. Subsequently, Ashur builds the four towns (Beraishis 10:11-12; מָשָׁה ר’ א8):

- **Niniveh** (ܢܝܢܘܐ;)
- **Rechovos Ir** (ܪܼܪܘܒܘܼܘܐ ܥܝܐ) Mishon on the Eufrates (ܡܫalleries). According to others this is Paltias Karto (ܐܦܠܛܝܣܐ ܟܪܬܐ) / Platoyoso deKarto (ܦܠܛܝܣܐ ܕܟܪܬܐ);
- **Kolach** (ܟܠܚ); Borsip on the Eufrates (ܒܘܪܣܝܦ) (ܒܘܪܣܝܦܐ) / Charyos (ܚܪܝܘܣ) / Charyas (ܚܪܝܝܣ);
- **Ressen** (ܪܫܝܢ) town situated between Kolach and Niniveh, Talassar.

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1 *Niniveh*: see below.
2 *Rechovos Ir*: cf. Ass. rebit Nina. Meshan or Messeneh, the island surrounded by the two rivers and the Royal Channel, near Basra, on the lower course of the Tigris.
4 *Borsippah*: important town in Southern Mesopotamia, South of Babylon, always dependant of the latter since 2100 BCE, the period of the 3rd Dynasty of Ur. Today Birs-Nimrud.
5 *Paryos/Charyos*: one of the two is presumabely a copist’s error. It can be Chadiyoth in Assyria.
6 *Ressen*: the name of the Assyrian town situated near to Niniveh can take its origin from Ass. *resh eni*
According to others (י"תרגו), Nimrod is coming out of the Land Shinear, he reigns in Ashur and builds the four towns. This tradition, in apparent contradiction with the text of the Torah, can be explained by the grammar: out of that Land [i.e. the Land Shinear] came out [i.e. Nimrod, to go to] Ashur, and built the towns; that is the reason why Assyria [Eretz Ashur] is called (Michoh 5:5) Nimrod’s land (רמבא).

Accompanied by seventy angels, the Eternal descends on earth (Beraishis 11:5-7), and confuses the language of the people speaking until then exclusively loshon hakodesh. Thus he separates the peoples: seventy different languages for the seventy different peoples (however each of the seventy languages conserves elements of loshon hakodesh, צ"ד), and each has an angel, a heavenly „representant” (פדה צ"ד).

Other five occasions when the Eternal descends on earth:

► Sdom (Beraishis 18:21),
► Mitzrayim (Beraishis 46:4),
► the burning bush (Shemos 3:8),
► Sinai (Shemos 19:20),
► when He shows Himself (Shemos 34:5; א"מ-ט"ל, ה"א כ"פדר).

As people are unwilling to do teshuvoh, the Eternal punishes them:

► those who only want to escape from a new mabul, will be dispersed;
► those who want to wage war against Him, will be changed in apes and

meaning ‘the head of spring’.

2 Ktesiphon: the town was built on the left bank of the Tigris, in front of Seleukeia. After the destruction of the latter by the Romans in 165 BCE, the winter residence of the Parthian kings. Its New Persian name is Tissifûn, popularly called Tak i Kisrah 'the throne of Chusrau'.
demons;
► those who want to use the tower also for idolatry, will have their language confused (דְּרוֹר הָפַלַגּוֹת; מְנַדְרִי' מ' ה"ם).
According to others (ס"ה):
► those who want to use the tower for idolatry, will be changed in apes;
► those who want to attack heaven with arrows, will die of each others’ hands;
► those who want to wage war against Him, will be dispersed.
He does not destroy them all like the generation of the mabul, because – although they revolted against Him – at least they lived in peace and unity with each other, and the destruction of the generation of the mabul was due to their mutual hatred (היח' מ"א ה"ס סנהדרין ק"א). The half of the Earth is destroyed by the waters of the Ocean (ב"ר). According to others (מ"א), people unable to communicate, to understand each other, kill each other: the half of the population.
The lower third of the tower is swallowed by the earth, the upper third is burnt down, the middle of it remains for a reminder (סנהדרין ק"א: ר' ה). At this time extraordinary creatures live on the different parts of the Earth (ס"ה):¹
► androginoses (אַנְדְּרוֹגִינִיסוֹס; 'hermaphrodites');²
► in Scythie:³ people with only one eye, creatures with a human face but with

¹ Cf. the miraculous beings of the Greek mythology, e.g. the kentaurs (sons of the image of Ixion and Hera; or the sons of Kentauros the son of the image of Ixion and Hera) their body is human but their feet are of a horse; they lived on the mountains of Thessalia, etc.
² Androginos: the Talmudic word is composed of two Greek words: Gr. anér, andros 'man' and gynes 'woman'. Cf. Platon's concept of the ancient 'androgyne' nature of humans.
In Greek mythology, Hermaphroditos is the son of Hermes and Aphrodite, with whom a nymph of Karye, Salmakis, falls in love. When he renounces, the nymph seizes him while taking a bath in her lake. On her demand, the g-ds convert them into one being with one body but two sexes. And the lake weakens the virility of those entering it.
³ Scythie: name given by the ancient Greeks to the Southern part of today’s Russia between the rivers Danube and Don, occupied between the 12th-2nd centuries BCE by the nomad Scythians of Iranian
feet of a horse, called stiri; creatures which are wolf during summer and human during winter, which bring human sacrifices to the stars;

► in India (ודוה):¹ people without a mouth; people with tails; creatures with body of a horse and head of a ram with horns on their heads which light. Also creatures with human heads but with body of a lion, having three ranks of teeth; people without neck, who have their eyes on their back; people with only one foot but with very wide palm thus being able to run very quickly;

► in Arabia: small people, their wives have children at the age of five; at the age of eight they are already old; they are continuously in war with their neighbours;

► in Ethiopia (Cush): people living in caves, who eat snakes; they do not speak, only give voices;²

► in Romania:³ people dressed in fish-skins.

Noach’s dispersed grandchildren build towns named after the founders’ names (their own names or that of their children): until now they lived only in the Land Shinear, it was there that they constructed the Tower, and after its destruction they are dispersed by the Eternal (ר''ש, *שבת י'רש*):

► the five towns of the Pelishtim: Azah (ﺈژ), Ashdod (אשדוד), Ashkelon (אשקלון), Gas (ג'ס), Ecron (אכרון; Yehoshuah 13:3);

origin; their name is also of Iranian origin.

¹ India: the name takes its origin from the Persian form Hind of the Old-Indian name (Sindhu ‘river’) of the river Indus.

² Cf. the troglodytes.

³ Romania: it is more than unprobable, that it should mean the territory of actual Rumenia as at the time of the author of the „Seder haDoros“ the entire Balcan peninsula was under Turkish rule, and also because a land called Rumenia never existed in history. Presumably, the text means the Byzantine (East-Roman) Empire which considered itself and also called itself a legal continuation of the Roman Empire.


⁵ Ashkelon: Philistine town on the Mediterranean coast, South-West of Yerusholayim, Ass. Isqalunah, Ar. `Asqalan.
Chevron (חברון; בא צ'ר פ”יל) 1: it is built by Chom for his youngest son, Canaan (הש”א, המדבר י”ב, צ”א) living there and builds the town for his son, Anok (אנק);

Sdom (סדום), Amoroh (אמורה), Tzevoim (צובים), Admoh (אדמוה) from Chom’s family in the Jordan-valley (ירדן); 2

Seir (שער), Canaan’s great-grandson (see below);

Ashur, Shem’s son (according to others, Nimrod, see above) builds the towns Ashur, Niniveh, etc.;

Nimrod – still in the Land Shinear – builds the great Mesopotamian towns:

☐ Bovel (بول);
☐ Erech (ארכך), Urikos (אוריוקס) 3: According to others (ה”א, האוריוקס), Hados (חדס). 4 Again others say (ב”ר ל”ב) Choron;
☐ Akkad (אקרד), Netzivin (نزיבין) in Northern Mesopotamia (שבר ל”ב);
☐ Calneh (כלנא), Nofar Ninfi 6: According to others, Kiesiphon 8 (Beraishis 10:10).

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1 Cf. 2003.
2 Jordan: Arab Urdunn, of Semitic etymology, presumably meaning ‘a river running quickly down’.
3 Erech / Urikos: the South-Mesopotamian Urak, Shumerian Unug, today Warka on the left bank of the Euphrates, 40 miles North of Ur.
4 Hados: presumably Edessa. It can be interesting to remark that while according to modern scientific opinions these towns are to be looked for in the Babylonian region or South of it, the Targum, the Midrash and also the Talmud place all of them to North-Western Mesopotamia.
5 Akkad: Shumerian Agade ‘crown of fire’, Akkadian Akkadi, Hebr. Akkad. Its place – and its identification with Akkad in Beraishis 10:10 – is still uncertain. New researches seek them in Ishan-Mizyad North of Babylon. Presumably, the town was founded by SHARRUKIN I (ca. 2334-2279 BCE) as the capital of his empire.
6 Calneh: Babylonian town conquered by SARGON, possibly Kul-una = Zirlab, its place is still unknown. According to certain opinions, Kullanhou near Aleppo, conquered by TIGLAT-PILESSER III in 738 BCE; others say, it is Kunulua South-East of Antioch.
7 Nofar-Ninfi: the middle-Babylonian Nippur, Shumerian Nibiru; today Niffer, on half-way between Erech and Babylon on the Euphrates.
8 Ktesiphon: it has to be remembered that the above quoted Talmudic place identifies Resen mentioned in Beraishis 10:11-12 with Ktesiphon.
Nimrod reorganizes his empire and transfers his capital to Bovel.\(^1\) According to others ("נתיב" ל"נ ה"ב), Nimrod founds Bovel and builds the tower 135 years after the Mabul, in the year 1791.

His subjects call him henceforth Amrofel ("ארופל" מ"ש; מ"ש; צ"ע"י נ): 'who ordered Avrom be thrown in the burning furnace' (\(ד"ס.\).). According to others ("נ"ש), the name means 'his ministers and his people had been destroyed at the Tower'.

1997: Avrom is 49 years old; Noach is 941; 341 years after the Mabul.

Nochor dies at the age of 148.

Kedorloomer ("כדרלעומר"),\(^3\) Chom’s descendant, king of Elom ("עילם"), subyugates the five towns of the Jordan Valley, thus forcing them to pay him tribute during 12 years (\(בראשית\ 14:4\)). Earlier, he was one of Nimrod’s generals, after the construction of the Tower of Bovel and the dispersion what followed he went to Elom, became its king in revolt against his former sovereign.

5.3. \textit{Ur Casdim}

1998: Avrom is 50 years old; Noach is 942; 342 years after the Mabul.

Avrom asks his mother to prepare food – a goat (\(פסח\ ?; cf. Yitzchok’s blessing) – for his father’s twelve idols ("בר" ל"חי, ל"חי,", מ"ש).\(^2\)

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\(^1\) Cf. the periodo of the first Babylonian dynasty (ca. 1894-1595 BCE) which came to the power after the incursion into Mesopotamia of the Semitic Amurru tribes who destroy the reign of the Shumerian 3rd dynasty of Ur (ca. 2112-2004 BCE). Their outstanding ruler was Hammurapi (1792-1750 BCE). The Old-Babylonian Empire has been destroyed by the Hittite Mursilis I (1620-1590 BCE).

\(^2\) Amrofel: modern opinions identify him with Hammurapi.

\(^3\) Kedorloomer: according to modern identification, in reality the king of Babylon, Acc. Kudar-laga(mar), cf. Lagamaru = the name of one of the Babylonian g-ds.
When he observes that they do not touch the food, he broke them with an axe except one, and places the axe in the hand of the biggest idol left intact.

When his father, Terach, queries about what happened, he answers that the statues started to fight over the food and the biggest broke the others.

Upon his father’s answer that these are but wooden statues unable to move etc., Avrom tries to convince his father to abandon the unsensed idolatry and return to the service of the Eternal (יהוה).

Later, when they go together to the royal palace to bring sacrifices there, Avrom brings together all the idols of the palace, and burns them (מידות, ג, ד, ח, ו). Consequently, Terach denounces Avrom, his own son, to Nimrod (בָּשָׂר, ה, ב, ל). As Avrom declares publicly that Nimrod is nothing else but a mortal human being ( מידות, ג, ד, ח, ו), the latter has him imprisoned for ten years: he spends three years in Cuta and seven in Kardu (קרדו). Others say (קשת; א, ו, פדר; א, ב, צ, ב) this in the opposite way: seven in Kuta and three in Kardu.

As Avrom is still unwilling to bow to the idol representing Nimrod, following the king’s order, he is thrown in a burning furnace heated previously for three days and three nights.

In the Torah, we do not find the name of the town where all this took place. One could think that in the royal capital, Bovel, eventually in Avrom’s birth-place, Cuta, or in Choron where he actually lived. According to the Talmud (ב, ב, ג, ד, ח), Ur Casdim is Cuta, and received its name after the miracle which happened there. Menachem ben Shuruq renders Ur (اور) as a deep situated place, a

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1 Kardu: cf. Beraishis 8:4, where the Targums, in connection with the Flood, render the Mount Ararat-as Kardu. Kardu has also to be looked for in North-Western Mesopotamia: the kingdom Arorot is rendered by the Targums (to Yirmeyoh 51:27) as the kingdom of the Land Kardu; and the Talmud says (bYevamos 16a) that converts has to be accepted from among the Kardus. The name is the etymon of the name of today’s Kurdistan, of unclarified etymology.
valley. This means that there was a deep situated place in this town, it was there that Avrom has been thrown into the burning furnace, and it was from there that the Eternal saved him („brought him out”, Beraishis 15:7; ס"כ, ד"ה, פ"רמב). The Eternal personally descends on Earth to save Avrom (פ"ר, כ"א; ר"ש, מ"סדה). A miracle happens: Avrom is not reached by the fire, not even his clothes are burnt.

From the four corners of the world, about 900,000 people come to see the big event. Avrom spends three days and three nights in the burning furnace, thereafter he comes out intact.

Those, on the other hand, who threw him into the burning furnace, and also those who wanted to pull him out following the kings order - about twenty people –, are burnt (ח"כ). Certains from among those presents are unwilling to believe that a miracle happened: they accuse Avrom’s brother, Horon, that he saved his brother’s life through magic (ה"א, ח"ה, ד"דה; ח"כ, א"ג, י"מדא). Meanwhile, Terach, the father, in order to avoid punishment, accuses his other son, Horon, before the king, that it was he who proposed the new-born Avrom should be interchanged with a maidservant’s child and, later, to be hidden that the king could not have him killed (ח"כ). Seeing his brother saved, Horon lets himself to be thrown into the furnace.

His is burnt entirely: no miracle happens for someone who is ready to „sacrifice” his life for the Eternal only when he is sure of being finally saved (ב"ד, ל"ח, י"ס; ש"ב). According to others (ח"כ), Horon was thrown into the furnace together with Avrom, however, as his heart is not entirely dedicated to the
Eternal, he was immediately burnt.

His death, on the other hand, shows that Avrom has been saved through a real miracle and not through magic.

The parents, Terach and his wife mourn for Horon: they eat lentils (כְּדָרָיו לְפָדֶר).\(^1\)

Nimrod and the princes of the country give lots of presents to Avrom, and send him away. They also give him two servants: Nimrod’s son, Eliezer (אֱלִיעֶזר) and a second by the name Uni (עַנִי). According to others, Eliezer mentioned in the Torah is the same person with Chom’s son Canaan. Again others say (וַיְרַגְו), he was from Damascus; or he was Nimrod’s servant, or the son of one of his concubines (כְּדָרָיו לְפָדֶר).

About three hundred people follow Avrom to serve the Eternal.

In the same year, a man named Bola (בּוָלָה) from the family of Shem’s son Ashur goes out from Niniveh together with his family in search of a new home. When they arrive to the Jordan-Valley, they settle near Sdom. There, they build a small town, and name it Bela: this is Tzoar (צֹואָר; וַיְרַגְו).\(^2\)

2000: Avrom is 52 years old; Noach is 944; 344 years after the Mabul.

Nimrod has an unpleasant dream: a man similar to Avrom comes out of the burning furnace and runs after the escaping king to kill him with his sword. Unable to reach the king, the man throws an egg to Nimrod’s head. The egg suddenly turns into a hugh river, and all the king’s men and soldiers are drawn into it, only Nimrod escapes accompanied by three men dressed in his clothes and being thus similar to him. Then the river returns into an egg and a small bird comes out of it gouging the king’s eye.

According to the interpretation presented by one of Nimrod’s counselors, Enoki

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1 Cf. 2123.
2 Tzoar: small town at the South-Eastern edge of the Dead Sea, its name presumably means ‘insignificant’. 
the dream means that Avrom and his descendants are a real danger for the king’s house: he proposes to kill Avrom (אברהם). However, Eliezer, who at that moment was at the royal court, informs Avrom about the royal plans: Avrom goes into hiding in Noach’s house for one month. Terach secretly visits his son who convinces his father they should leave Ur Kasdim - Kuta (אדריכל קוטה) or Bovel – and go to Eretz Canaan (ארץ כנען). Avrom wants to ensure the security of his whole family, he does not want to rely himself upon miracles (רקח הראות ע”י). Apart of Avrom’s wife, Soray, Avrom’s nephew, Lot, the son of his dead brother, Horon, also goes with them (Beraishis 11:31). As they reach Aram-Naharaim (ארם נהרים), the land where the descendants of Shem’s son Aram founded several empires, they do not feel the danger any more: Terach settles with his family in the rich town, Choron. Avrom travels across the country to propagate the knowledge of the Eternal and his belief among the people: he gains tens of thousands of followers (רמב”ם ד”ס ע”ש ח”יל). He writes several books to prove the vanity of idolatry (ע”ש צ”צ ע”י). This is the end of the 2000 years of Tohuvabohu.

5.4. Avrom in Eretz Canaan

2003: Avrom is 55 years old; Noach is 947; 347 years after the Mabul. Following the Eternal’s command, Avrom goes from Choron to Eretz Canaan together with his wife, Soray. For the coming 15 years he travels between Choron and Eretz Canaan to

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1 Enoki: cf. Enki ’the Lord of the Earth’ in the Shumerian mythology; the Shumerian precedent of
accomplish his task.

Terach, Nochor and Lot stay in Choron.

Tzoan Mitzrayim (תרぬ, תונס סאנויס, י"ת רונס סאנויס) is built, seven years after Chevron (Bamidbor 13:22). This is the most important town in Mitzrayim, the royal capital (cf. Yishayoh 30:4), built by Chom for his second son seven years after he has built Chevron for his youngest son, Canaan (י"ת רונס סאנויס, י"ת נאסויס).

2006: Avrom is 58 years old; 350 years after the Mabul.

Noach dies at the age of 950 years.

2008: Avrom is 60 years old.

After paying tributes during 12 years, the towns of the Jordan Valley (Sdom, Amoroh etc.) stand up against Kedorloomer. They will be in revolt against him for the coming 13 years (Beraishis 14:4).

2013: Avrom is 65 years old.

Hearing about the revolt, Nimrod tries to subjugate his former general, Kedorloomer. With an army of 7,000 soldiers, he goes into battle against the 5,000 people of Kedorloomer. In the battle which takes place in the valley of Bovel, between Elom and Shinear, he is defeated.

Kedorloomer concludes an alliance with the kings of the surrounding countries:

Akkadian Ea; he „creates” the humans they should work instead of the g-ds.

1 Tzoan: the town Tanis (Egy. Da'ne[1], Ass. Si'nu, Sa'anu, today San), situated in the delta of the Nile, becomes the royal capital during the reign of Ramses III (1184-1153 BCE, 20th Dynasty) and his successors, the pharaohs of the 21-23rd Dynasties. In the time of the prophet Yishayoh, in the 8th century BCE, it was surely, but he lived about thousand years after Avrohom! Generally, Tzoan means Lower-Egypt. The Targums render, beside Tzoan, the towns On (see 2229) and Pisom (see 2340) also as Tanis.

Just to remember: when founding the Middle Empire (11th and 12th Dynasties, 2040-1786 BCE), a new capital has been constructed: Thebes in Upper-Egypt. The Old-Egyptian name of the town was Uasset; Gr. Thebai, name of presumably Pelassgian origin, meaning ‟a fortified hill”; today Luxor.

2 Cf. 1996.
with Aryoch (אריוך)\(^1\), king of Elossor (אלסר)\(^2\) and Sidol (תדעל)\(^3\), king of Goyim (הטורוס)\(^4\).

2018: Avrom is 70 years old, 362 years after the Mabul.

• Nissan 15, Pessach (פסח) (מצה, כ"ז): the Covenant between the parts (ברית בן הבתרים; Beraishis 15:9-21).

According to others (תנחומא), it took place in the year 1996, during the building of the Tower of Bovel, when Avrom was 48 years old. And from the Torah it looks like it happened after the War of the Kings.

It is written in the Torah (Shemos 12:41), that the Bnai Yisroel stay in Mitzrayim 430 years, while here the Eternal promises 400 years of slavery. These 400 years has to be computed from Yitzchok’s birth, when Avrohom is 100 years old. This means that this Covenant had been concluded thirty years earlier, when Avrom was 70 years old (ד”י, ג”ר כ”במדב; ע”ס). The Eternal enters into a covenant with Avrom between the parts of three times three animals (heifer, female goat and ram) cut in two, and a turtledove and a young pigeon (Beraishis 15:9). The animals symbolize the sacrifices what the Bnai Yisroel will bring ulteriorly to the Bais hamikdosh ( דברי מ”ד, ד”ר מ”ב).

The animals also symbolize the four empires which will one day rule over the Bnai Yisroel:

► the heifer (עגל) symbolizes Rome,
► the female goat (עז) symbolizes Greece,
► the ram (איל) symbolizes the Mede-Persian empire,

\(^1\) Aryoch: according to modern identification, he can be Rim-Aku, the Elamite king of Larsa.
\(^2\) Elossor: according to modern identification, Akkadian Larsa, today Senkereh, 28 miles North-East of Ur.
\(^3\) Sidol: according to modern identification, he can be Taduula mentioned on later Babylonian tablets.
\(^4\) Goyim: according to modern identification, they can be the Gutus (cf. Gutium in Kurdistan). Others say, the name has been corrupted from a Babylonian or Elamite king’s name. According to RaShI, the name of an (unidentified) place.
► the turtledove (תֵּרָה, in loshon hakodesh 'turtledove', but in Aramaic 'stir') symbolizes Bovel.

► finally the young pigeon (גרָזְל) symbolizes the Bnai Yisroel (בראשית כו ה). The Eternal promises that although, according to the stars, Avrom can not have any children, he will have as much descendants as the stars in heaven (Beraishis 15:5): the Bnai Yisroel are not under the rule of the stars (בראשית כו ה).

An other verse in the Torah (Beraishis 22:17) compares the number of his descendants to that of the sand on the sea-shore: if they will heed to the commands of the Eternal, people will look up to them as to the stars; but if not, they will be walked over as the sand of the earth;

► his descendants will inherit the land of Canaan, expulsing from there the ten peoples living there: seven in the times of Yehoshuah, the other three when Moshiach will come (בראשית כו ה);

► this will, however, be preceded by 400 years of slavery in a foreign land (Beraishis 15:13): the Eternal shows to Avrom the slavery in Mitzrayim, and also the four subsequent exiles: the Babylonian, Mede-Persian, Greek, Roman ones (בראשית כו ה);

► where they will ultimately be liberated from and come out with great wealth (Beraishis 15:14): the fourth generation (Beraishis 15:16).

Iyov (יאוב) is born: he is the son or the grandson of Nochor’s firstborn, Utz (עטר). According to others (בראשית כו א ז), he is Utz himself.

Other opinions concerning Iyov:

► the „Sefer Iyov“ is only a moshol, a parable;

► Iyov lived in Yaakov’s days and married the latter’s daughter, Dinoh: as Iyov was born circumcised, Dinoh was willing to marry him. They had four sons and
three daughters. *Iyov* was very rich and lived until *Yossef’s death* (ג לארשי ורמא ש וית לארשי)

- *Iyov* was born when *Yaakov* descended to *Mitzrayim*, he lived 210 years, and died when the *Bnai Yisroel* came out from *Mitzrayim* (כ לארשי ש וידוהי ש וידוהי; מלתא מפתא ר וית בר חלפאתו וית ב ש וית).

- he was one of *Paroh’s* counselors, and the calamities are the punishment for the wicked counsel he gave to *Paroh* (כ לארשי ש וידוהי; מלתא מפתא ר ש וית). Others say (כ לארשי ש וידוהי; מלתא מפתא ר ש וית), this is not the same person, but a *gilgul*, the second life lasting 210 years is the punishment for the first one;

- he is *Yovov ben Zerach* who, four years before the *Exode*, is elected king of *Edom* (ו וית יומרה וית ימר;)

- he is among those who come back from the Babylonian exile, and is at the head of an *yeshivah* in *Tveryeh* (ד לארשי ש וידוהי ש וית, ר יוחנן ור אleoזא;)

- he lives in the days of the Judges (R. Eleozor);

- he lives in the days of the *Casdim* [the Assyrians]. According to certain opinions, these *Casdim* are not the descendants of *Kessed* mentioned among *Nochor’s* descendants, and this Queen *Shevoh* is not the *Shevoh* mentioned among the descendants of *Keturoh* (ד לארשי ש וידוהי ש וית תאר;)

- he lives in the days of *Achashverosh* (R. *Yehosuah ben Korcha*);

- a descendant of *Avrohom*, he lives in Arabia (לארשי ש וידוהי; לארשי ש וידוהי רמה; ש וידוהי; ש וידוהי; קנסא והתייטא; יומרה ש וידוהי ש וית תאר). However, the *Targum* renders *Utz* as *Armenia*, what is Asia Minor. Besides, Also according to the *Targum*, he has been buried in Constantinople (וקנסא והתייטא; יומרה ש וידוהי ש וית תאר; יומרה ש וידוהי ש וית תאר): it can well be that he went to live there from
his birth place, *Aram Naharaim* (ד"סה).\(^1\)

*Avrom* returns to *Choron* to visit his father and other relatives: he spends there five years (ס"ת: ד'י). According to others (פרק"א ס', פְּרָא"ס), it is at this moment that he goes from *Ur Casdim* to *Choron*: this however had to happen earlier, in the year 2000.

2021: *Avrom* is 73 years old, 365 years after the *Mabul* (הפשוע ברכות;).

*Kedorloomer*, king of *Elom* and his allies (*Aryoch* king of *Elossor* and *Sidol* king of *Goyim*) and also *Amrofel* king of *Shinear* (he is *Nimrod*, defeated earlier by *Kedorloomer*), four kings wage war (מלחמות המלכים) against the five revolting kings of the Dead-Sea region. The name of the five kings are: *Bera* (ברע), king of *Sdom*, *Birsha* (ברשע) king of *Amoroh*, *Shinov* (שאנב) king of *Admoh*, *Shemever* (שמעובר) king of *Tzevoim* and *Bela* (בלא) king of *Tzoar* (בראשית 14:1-2).\(^2\)

The four kings, who will be finally defeated by *Avrom*, symbolize the four kingdoms what will later subjugate the *Bnai Yisroel*; while *Avrom*’s victory alludes to the fact that – with the Eternal’s help – finally it will be the *Bnai Yisroel* to win.

- the first one is *Amrofel* = *Nimrod*: *Bovel* (Daniel 2:38);
- the second one is *Elossor*: presumably a town in *Moday*;
- the third one is *Elom*: it will be there that the king of *Yovon*, *Alexander Mokdon*, will reign for six years, and thereafter – after having defeated *Daryovesh* – will extend his dominion over the entire world (ם"ז);
- the fourth one is *Goyim*: Rome, what will reign over many peoples (רמב"ח).

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\(^1\) *Iyov*: according to the apocryphic „*Iyov’s testament”* - a pseudoepigraphic Jewish text, composed presumably in the first century BCE, written originally in Hebrew or in Aramaic, but preserved only in Greek translation - he was a king of Egypt.

\(^2\) Cf. 2047.
The Eternal’s intention is with the whole warfare is that, as a result of the war, all of their belongings should finally come into Avrom’s possession.

The army of Kedorloomer and his allies numbers altogether 800,000 [!] men.

The decisive battle takes place in Aimek hasidim (עמק הבדים): the revolting kings are defeated.

Lot with all his belongings is taken captive (Beraishis 14:12).

The giant Og brings the news to Avrom who at that moment is baking matzos for Pessach (בראשית כ”ד ג). According to others (פ”ד כ”ד ב), the Archangel Michoel informs Avrom.

The name of the giant takes its origin from the word ugah (עגה) ‘cake’: he makes as if he would be interested in the mitzvoh of baking matzos, and intended to convert.

Og hopes that Avrom will try to liberate Lot, but will be killed and so he, Og, can marry Soray (愆, ב”ר מ”ב).

Avrom goes into battle accompanied by his 318 trained servants (Beraishis 14:14): the Sages criticize him, as the latters are suspending Torah-learning when going to war. According to others (הנהו树木 ל א”כ), it is only Eliezer who goes with him: the gematriah of the latter’s name is 318: the force of Avrom’s all 318 followers is given to Eliezer by the Eternal.1

• Nissan 15: the Eternal divides the night of Pessach (Beraishis 14:15). The half of it is for Avrom’s victory, while the other half will be reserved for the Exode (שמות כ”ד; ז”א כ”ד ב).

Avrom defeats the army of the four victorious kings, and liberates Lot.

However, he does not accept anything of the spoil that the king of Sdom should

1 The “Sefer haYoshor” brings both traditions: in פ”ד כ”ד ב the latter, in פ”ד כ”ד ג the former.
not say, Avrom became rich through him (Beraishis 14:23). He only takes the wages of his allies: Mamray (ממרא) the emori and his brothers, Eshkol (אשלכ) and Onair (ואיר; Beraishis 14:24) who were taking care of his belongings during the battle. Avrom restitutes to the king of Sdom the latter’s liberated subjects. However, he retains by him the children whom he teaches the knowledge of the Eternal (ב"ר ב"נדרים ל; ח, ג"מ). After the battle, Avrom meets Malki Tzdedek (מלכי צדק – i.e. Shem = Yerusholayim) who blesses Avrom. As Malki Tzdedek gives precedence in his blessing to Avrom over the Eternal, the Lord takes away the priesthood from him and gives it to Avrom (נדירם ל"ז). The priesthood was anyway to be inherited by Avrom’s descendants but, in this way, the heritage came to them on Avrom’s right and not of that of Malki Tzdedek’s. Avrom gives tithe to Malki Tzdedek of the spoil (Beraishis 14:18-20) and of Lot’s possessions (פדר"א ל; יל"ש ח"א מ"א). 2023: Avrom is 75 years old (Beraishis 12:4). The Eternal orders Avrom „....Get out from your country...” (לך לך; Beraishis 12:1): although not born in Choron, he settled there with his family, therefore the Torah says „....Get out from your country...”. The purpose of this changing the dwelling-place is to gain more people to the Eternal’s service, and to can have children (הנהוֹתֵא לְךָ אַשְׁרֵי דְּבָרָי). This is already the second time that the Eternal orders him „Lech lecho”, „....Get out from your country...”: the first time was twenty years earlier, what made Avrom to leave Ur Casdim (א"ע, i.e. Cuta (see above). The Eternal does not tell him where to go, that the challenge should be greater
According to others (י"סה), the Eternal tells him that he has to go to Eretz Canaan.

Avrom, together with his wife, his nephew Lot and the people whom he gained for the Eternal’s service, go again to Eretz Canaan (Beraishis 12:5): Chevron is 17 days walk from Choron.

He spends 25 years in Chevron, travelling back and forth in the Land (Beraishis 12:9): through this, he takes possession of the land according to the halochoh (ג"י, א"ר מ"ב).

Avrom’s father, Terach and also his brother, Nochor stay in Choron.

In those days, an especially beautiful, but very poor man from the Land Shinear, by the name Rakoyon (רקיון), who was well dressed in all the sciences, goes to Mitzrayim to offer his services to the king Ashverosh ben Ainom (ארשוש בן עenos). As the people can see their king only one day in a year, and as he has to gain his life in the meanwhile also, Rakoyon with a few armed people occupies the cemetery and – pretending acting in the name of the king – he allows the deads to be buried only after the family pays a „tax” to him. When the next year people complain about this before the king, the latter orders Rakoyon should be brought before him. The compelled however appears in the royal palace accompanied by his men bringing rich presents to the king. Consequently, he is made a king over the whole Land Mitzrayim, and is even given a new name: Paroh (Pharaoh; ‘you made the deads to pay’). During the whole year, it is Rakoyon who rules over the town, Ashverosh himself rules only

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1 Ashverosh: the name given in the „Sefer haYoshor” is curiously similar to the name of Ahashverosh in the „Megilas Esther”. Cf. for example the renderings of the French LAROUSSE: Assuérus ‘the name of the Persian king Xerxes I quoted in the Biblical Book of Esther’; and Ahashverush ‘the name of the legendary figure of the wandering Jew (le juif errant)’.

2 Paroh: the word taken over to the European languages through Greco-Latin intermediaries as Pharaoh, takes its origin from the Old Egyptian per a’a ‘big house’, designating the royal court and, later, the king himself from the 18th Dynasty (New Empire) on.
one day a year. From this day on, the king of Mitzrayim is called Paroh (י"סה).

2026: Avrom is 78 years old, he lives in Eretz Canaan since 3 years.

Reu dies at the age of 239 years.

2030 c.: Avrom is 82 years old, he lives in Eretz Canaan since 7 years.

Avrom goes to Mitzrayim with his whole household and his nephew, Lot, because of the famine in Eretz Canaan (Beraishis 12:10). This was the first famine since the creation of the world, and it striked only Eretz Canaan.

Although Avrom hids Soray in one of the luggages, she is discovered by the Mitzri border-guards and taken to Paroh’s house (Beraishis 12:14-15): this happens Pessach by night (ו"א כ"פדר).

Soray pretends being Avrom’s sister (Beraishis 12:13): this is not a lie as a niece can be called a sister (ב"י, ב"ג י"מדה).

Paroh, in the intention to marry Soray, sends rich presents to Avrom (Beraishis 12:16); and to Soray, besides other presents, as an engagement he gives a land-property (act confirmed by a legal contract): the province Goshen (ו"א כ"פדר).

Now Soray tells Paroh that Avrom is her husband, but the king insists to force her to marry him.

Therefore, the Eternal gives a punishment to Paroh and his whole household

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1 The story told by the „Sefer haYoshor” show several surprising similarities to the transition from the 11th to the 12th Dynasties. After the collapse of the Old Empire, during the first transition period, the land is divided into three parts, reunited finally by MENTUHOTEP I (2134-2118 BCE), the first ruler of the 11th Dynasty in Thebes. Towards the end of the period, the former vizir, seizing the control over the whole country, rules under the name AMENEMHAT I (1991-1962 BCE), and founds the new 12th Dynasty. He constructs a new capital South of Cairo, near today’s List, the town is called Itj-Taui ('Conqueror of the two Lands'). And although the title Pharaoh comes to be used only later, let us remember that the non-Jewish stories (e. g. the Punic wars etc.) are not always presented with chronological exactitude.

2 In Beni Hassan, situated about 300 kms South of Cairo, a wall painting made around 1900 BCE has been discovered in a grave. According to the inscription, the painting represented Egyptian border-guards in white „uniform” accompanying a semitic group dressed in colored clothes. The men and women are going by foot, the children and the packages are carried by donkeys.

3 See 2238.
(Beraishis 12:17): they are inflicted by the most severe of the 24 kinds of leprosy (צרעת), this symbolizes the last of the ten plagues what will also be inflicted on the Mitzriim Pessach by night (ב"ר מ"א: בtoBeInTheDocumentות כל ה: פדרי"ג ל"א: עדר ו"י). Paroh gives new presents to Avrom, giving him also one of his daughters, Hogor (הגר) – a descendant of Chom (ב"ר מ"א: ב), born from a concubine. He says to her: it is better for you to be a maidservant in the house of this holy man, than to be a lady in mine (י"סה). According to others (יוחסין מאמר ה זמן ב), the widow queen, ruling instead of her minor son heir to the throne, after the death of her husband, the Paroh named Totis, gives her maidservant Hogor, to Soray. Paroh sends away Avrom from Mitzrayim together with his family, accompanying him four steps. As a reward, Avrom’s descendants are supposed to serve him for 400 years. 

Afte three months, Avrom returns from Mitzrayim to Eretz Canaan, and settles near the altar erected earlier by him between Bais Kel (ל-בית ק) and Ai (ל: Beraishis 13:3). Avrom separates himself from Lot, being ashamed by the behavior of his nephew who, although he acquired his great wealth in Avrom’s merit, does not turn with his whole heart to the Eternal, he rather puts his confidence into idols. Besides, it is a permanent source of conflicts with local herdsmen, that Lot’s herdsmen take regularly their cattle on the fields of others (Beraishis 13:5-9). Lot settles in Sdom, a town ill-famed because of its wicked inhabitants (Beraishis 13:10-12): he hopes to enlarge his wealth in the rich town (ל: סנהדרין י). Lot marries someone from Sdom: Iris (עירית; א"ו בשם פדר"כ, ט"י' בעל הטורים ברא).

1 Totis: there is no Pharaoh called Totis in the extant Egyptian king-lists. The name eventually remembers not a concrete Pharaoh, rather the Egyptian g-d of wisdom, Thot, who by times personnifies even the Moon. Other names sounding „similar” can be Thot (Sehemre-Sementaui of the 17th Dynasty, 1644-43 BCE) ruling in Thebes subordonated to the Hyksos; or one of the four Pharaohs of the 12th Dynasty ruling during the New Empire, by the name Thotmes.
Avrom settles in the plain of Mamray (האלל_OFF Hànמרא.JSON) the Emori – a brother of his allies, Eshkol and Onair -, near Chevron: he builds an altar to the Eternal (Beraishis 13:18).

5.5. Yishmoel

2033: Avrom is 85 years old, he lives in Eretz Canaan since 10 years.

Soray is barren, therefore she gives her maidservant, Hogor, to Avrom. Hogor becomes pregnant, aborts, and becomes again pregnant (Beraishis 16:1-4).

Soray is jealous of Hogor who, consequently, escapes into the desert (Beraishis 16:6; ב"ה). The Eternal sends an Angel to Hogor (Beraishis 16:7) who orders her to call her future child’s name Yishmoel (לישמעא.JSON; Beraishis 16:11): he receives a possibility to greatness, to live according to the Torah, but he disregards it (ב"ר ב"ר א"י). The Eternal will hear (לשמע) the cry of the Bnai Yisroel suffering from the Bnai Yishmoel (ב"א ל"פדר.JSON).

Six persons received their name before their birth: Yishmoel, Yitzchok, Moshe rabainu, Shlomoh hamelech, Yoshiyoh hamelech and Moshiach (ב"א ל"פדר.JSON).

The Angel also tells Hogor that the great king of Bovel, Nevuchadnezar will be a descendant of Yishmoel (ב"ר ב"י). The Angel also orders her to return to Avrom’s house (Beraishis 16:9; ב"ה). Hogor names the well situated between Kodesh (כדרו.JSON) and Bered (ברד) – in the

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1 Iris/Idis: presumably a copist’s error through interchanging the letters נ and ר.
2 Kodesh: according to Beraishis 14:7, this is an other name of Ain Mishpot (עין Mishpot), situated in
Targums between Rekom / Rekam (ܪܰܟܡ) and Chagro (חגרו) / Chalutzoh (חַלָּעְצוח), where the Angel spoke to her, Beer laChai Roi (בֵּאֵר לַחַי רוֹי; 'the well of seeing the Living one'; Beraishis 16:14).

2034: Avrom is 86 years old (Beraishis 16:16), he lives in Eretz Canaan since 11 years.

Yishmoel is born (Beraishis 16:15).

Avrom does not sufficiently admonish his son (יוהו וַיִּלָּא; this is one of the reasons why Yishmoel turns away of the Eternal’s service.

2039: Avrom is 91 years old, he lives in Eretz Canaan since 16 years.

The descendants of Yovon’s son, Kittim attack the descendants of Tuvol, living also in Italy. Both tribes arrived to Italy with the dispersion which followed the construction and destruction of the Tower of Bovel. Kittim’s descendants have built themselves a town alongside the river Tiberayu, while Tuvol’s descendants settled in Tushkanah, South of the river Pashia, and built a town what they name after Tuvol’s son, Sabinoh. Because of the war, the latters swear with an oath not to marry henceforward their enemies: their daughters of extraordinary beauty were looked for even for kings and princes (יִלְגַּד).

2042: Avrom is 94 years old, he lives in Eretz Canaan since 19 years;

After three years, however, during harvest, while the men of Tuvol are working in the fields, Kittim’s sons attack Sabinoh, the town of Tuvol’s sons, raping the girls who stayed at home.

Now, Tuvol’s sons attack Kittim’s sons, but they are defeated.
After their defeat, Tuvol’s sons recruit a mercenary army of around ten thousand soldiers, and attack again Kittim’s sons: the war ends with the conclusion of peace. According to others (ד”צ), the so-called „war for the women” (מלחמות women) takes place in the year 2,037.

2047: Kittim’s sons build two towns near the sea: Portu (פורטו) and Aritzoh (אַריצו). K

2047: Avrom is 99 years old, Soray is 89 (Beraishis 17:1), Avrom lives in Eretz Canaan since 24 years.

• Nissan 13: the circumcision (ברית מילה; Beraishis 17:10-11). According to others (פ”ד), it happened on Yom Kippur.

On the ulterior place of the altar of the Bais hamikdosh ( participação). His descendants have to be circumcised on the eighth day after their birth (Beraishis 17:12).

In case Avrom renounces to perform the mitzvoh, the Eternal is ready to send the world back to Tohuvabohu (תנחומא).

The act of circumcision is a covenant (ברית מילה; Beraishis 17:7): if they observe the mitzvoh of circumcision, Avrom’s descendants will inherit Eretz Canaan.

Changing of names:

1 Cf. the rape of the Sabines. A part of the Sabine people gets united to the Romans already in Romulus’ time (LIVIUS, „Ab Urbe Condita”, 1:9); the other part is defeated in 448 BCE, subjugated in 290 BCE, they receive finally the rights of Roman citizens in 268 BCE.

2 Portu: Lat. portus ‘port’ (porta ‘door’); an unidentifiable port, presumably on the Thyrenian coast. It can eventually be question of the building of Rome’s port, Ostia (Lat. ostium ‘door, entrance, estuary’; Lat. os ‘mouth’), situated at the estuary of the Tiberis river whose former name was Civitas Porta. It can also be that the allusion is to Herculis Portus, situated effectively on Etrurian territory, North-West of Tarquinii.

3 Aritzoh: it can be Arretium (today Arezzo) in Etruria (not situated however, on the coast); or Aricia (today Ariccia) in Latium (this town gave its name to the anti-Roman Arician confederation).

4 The date given by my example of the „Tzemach Dovid”, 2046, is presumably due to a copist’s error.
Avrom (אברום, 'the father of his birth-place, Aram’) > Avrohom (אברחם, 'father of many nations'; Beraishis 17:5);

Soray (שרי, 'Lady, mistress of Avrom’s house’) > Soroh (שרה, 'mistress of the whole world’; Beraishis 17:15).

The Eternal promises to Avrohom that, in the merit of the mitzvoh of circumcision, he will have a child from Soroh (Beraishis 17:16).

The Eternal also orders Avrohom, to call the name of his future son Yitzchok (יצחק; Beraishis 17:19):

Avrohom is tested ten times by the Eternal;
Soroh is 90 years old when she gives him birth;
circumcision on the eighth day;
Avrohom is 100 years old when he is born.

Yitzchok receives his name already before his birth: he will be the father of the Bnai Yisroel, the first child born from holy parents (בנ”א). Avrohom first circumcises himself (Beraishis 17:26): the Eternal is keeping his sword that his hand should not tremble. According to others (ב”ד שומע, ב”ב; פרדר א’ צ”כ), Avrohom calls Shem, the latter should circumcise him.

Consequently, he circumcises the 13 years old Yishmoel (Beraishis 17:23), all the 318 members of his household (among them Onair, Eshkol and Mamray) and also his servants (Beraishis 17:23).

Avrohom’s tent has four doors so he can bring in guests from every direction. He
teaches the service of the Eternal to his guests.

As long as Soroh is alive, the doors are continuously open.

In her merit, the Shechinah is always present above her tent, the candles she lits in reverence of the Shabbos never blow out and there is always a blessing on her dough (בראשית כ"ו י"ג).

- **Nissan 15**, the first day of Pessach: on the third and critical day after the circumcision, the Eternal, accompanied by three Angels - Michoel, Gavriel, Rephoel (בראשית כ"ו י''ג), visits Avrohom (Beraishis 18:1-2).

  The Bnai Yisroel leave Mitzrayim 400 years after Yitzchok is born, on the first day of Pessach, this means that Yitzchok is also born in Pessach, and the Angels also come on Pessach (בראשית כ''ד). Avrohom wants to stand up to honour the Shechinah, however the Eternal lets him keep sitting, saying: „I will stand the same above your descendants when they will utter the words of the Shema Yisroel prayer while sitting” (בראשית כ''ד י''ג). Avrohom, despite of his weak state of health, performs the mitzvoh of hospitality:

  - he asks his wife to bake matzos (Beraishis 18:6) however, as Soroh becomes niddah, Avrohom does not give the matzos to his guests, but slaughters instead a bullock (בראשית כ''ד א''ג);
  
  - at first, he serves to his guests, who are willing to accept the invitation of the great tzaddik, milk and butter and thereafter the tongue of the bullock (Beraishis 18:8). According to others (י''רש), he serves simultaneously but on separate tables the meat and the dairy food, leaving it to the guests to choose.

  The missions of the Angels (one Angel can execute only one mission; י''ג י''ג י''ג)

  - **Michoel** announces that Soroh, despite of her old age, will have a child the coming year (Beraishis 18:10-11);
  
  - **Gavriel** destroys the five towns - (Sdom, Amoroh, Admoh, Tzevoim and Tzoar
- of the Jordan Valley, 52 years after the destruction of the Tower of Bovel, i.e. after 51 years of existence (ת"ע), because:
□ their inhabitants are idolaters, adulterers and murderers (סנדרים ת), similar to the generation of the Mabul;
□ according to their laws, they are obliged to rob the travellers, to kill everyone who gives to eat to the poor;
□ they put their guests in a „standardized” bed set up in the centre of the town: if he is longer than the bed, they cut of his feet, if he is shorter, they „stretch” him out, etc. (סנדרים ת; סנדרים ת);
□ their wicked judges follow the wicked laws: the judge of Sdom is called Sherek (שרק), that of Amoroh Sharkar (שקר), that of Admoh Zabnoch (זרך), that of Tzevoim Monon (מנון).
Eliezer, Avrohom’s servant – who had earlier problems with them – gives new names to the judges: Shikro (שקר, ’false, liar’) instead of Sherek, Shakroro (שקררו) instead of Sharkar, Kazvon (казан), presumably ‘liar’) instead of Zabnoch, Metzale Din (מטלות דין, ’overshadows the sentence’) instead of Monon (מנון);
□ Lot’s daughter, Plotis (פלוטיס), born during the kings’ war, is burnt alive in Sdom, because of the only reason that she gave to eat to a hungry person. The daughter of a rich man is killed for the same „crime”, in the town of Admo, in a monstrous manner: she is tied naked to a tree, smeared with honey and let there until she is stinged to death by the bees (סם; according to others (סנדרים ת), this happened to Plotis.
At this point the Eternal decides to destroy Sdom and the other towns (תנחומא ב);

1 Cf. the bed of the ill-famed Atticean robber, Prokrustes (Gr. ’who stretches out’, called originally Polypemon) in the Greek mythology.
naturally after forewarning.

Avrohom’s prayer to save the five towns of destruction (ו"א ק"זוהר ח): maybe there are fifty (five times ten) just people in them, the the towns should be saved in their merit; maybe are there forty, thirty, twenty that at least four, three, two towns could be saved (*Beraishis* 18:23-32).

But there are not even ten just persons, that at least one town could be saved: and the Shechinah does not rest upon less than ten persons; Lot’s sons-in-law do not count as they are not tzaddikim (ר"ב, ו"ב ט"ר מ"ב).

Lot takes the Angels into his house (*Beraishis* 19:1-3), the inhabitants of the town decide to kill him together with the Angels (*Beraishis* 19:4-5). According to others (ר"א כ"פדר, ר"א פ"ש ח"יל), they want to deprave the „foreigners”.

A child has seen Lot taking the „guests” into his house, and informed the townsmen (ר"ב, ו"ב ס"ר). According to others (ר"ב ו"ב ש"ר), Lot’s wife borrows some salt from her neighbour for the guests, that’s how the thing gets known.

Lot, in order to defend the Angels, offers his two unmarried daughters to the inhabitants of the town (*Beraishis* 19:7-8): he is not risking his own life.

When Lot realizes that the Angels came to destroy the town, he tries to pray for its inhabitants, but it is too late.

The Angels commit an error telling Lot that they came to destroy the town (*Beraishis* 19:13). They were supposed to say, the Eternal will destroy it. Therefore, the Eternal exiles them from his throne for 138 years (מים ר"ב, ב"ר הק"ס).}

► Rephoel heals Avrohom who is still convalescent after the circumcision, then he saves Lot with a part of his family – his wife and two daughters (*Beraishis* 19:15), the other two daughters and their husbands are not afraid of the punishment (*Beraishis* 19:14; נ"ו, ו"ב). Healing and saving lives is the same mission.
• **Nissn 16:** Lot, who settled in Sdom in order to increase his wealth, escapes from the town leaving everything behind (בראשית יג:6).

They are forbidden to look behind themselves while escaping (Beraishis 19:17), as the Shechinah and 12,000 destroying Angels descend to destroy the towns (בראשית יג:8, ה'ד). Lot’s wife looks backwards to see her two other daughters: upon seeing the Shechinah, she becomes a pillar of salt (בראשית יג:26): the hospitality of her husband got known in the town when she went to her neighbour to ask for some salt (בראשית יג:8).

In the merit of Lot’s prayer, the Eternal spares Tzoar: Lot can run there (בראשית יג:18-23).

Contrary to the Angels’ command, Lot does not go to Avrohom, he is afraid the Eternal should not compare him to his uncle (בראשית יג:8).

He does not stay in Tzoar either: he is afraid in the vicinity of Sdom (בראשית יג:8).

He prefers to hide himself in the mountains in a cave together with his daughters (בראשית יג:30).

Under the impact of the events, his daughters mean that a new Flood is striking the Earth, and they are the only survivors (בראשית יג:8). They make their father drunk and – in order to preserve the human race (בראשית יג:8) – they beget children with him (בראשית יג:30-38): Amon (לְוַלוי תֵּאל) and Moav (מֹאָב). According to the etymologies given by the Torah, Amon means ‘son of my people’ (בראשית יג:38) and Moav means ‘of my father’ (לְוַלוי תֵּאל).

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1 Cf. in Greek mythology, Kreusa, Aineias’ wife – daughter of Priamos and Hekabe, mother of Askaniou – while they are escaping from the burning Troy, drops behind her husband, and dies.

2 Amon: people living East of the Jordan, North-East of Moab, between the rivers Arnon and Yabbok.

3 Moav: Ass. Ma'aba, Ma'bu, Ma'aba.
Moav’s descendant will be Ruth, Dovid hamelech’s great grandmother; Amon’s descendant will be Naamoh, Shlomoh hamelech’s wife, Rechovom’s mother.

According to the Eternal’s original plan, they were anyway to be descendants of Lot’s daughters, but of a holy and noble way (this is the reason why they were saved from Sdom) and not of an incestuous relation, even though not committed with wicked intentions (ב"ה מ"א, ח"א).

Lot and his family settle on the East bank of the Jordan river. His grandchildren marry Canaanite girls, build towns for themselves, which they name after their own names (ס"ה).

Lot’s descendants:

- **Moav**’s children: Or (ער), Moayon (מלחין), Torasyon (תרסיון), Canvil (קנויל);
- **Ammon**’s children: Gairim (גרים), Isson (עישון), Rabos (רבות), Tzilon (צלון), Ainon (עינון), Moyom (מיוום).

5.6 **Yitzchok**

2048: Avrohom is 100 years old, he lives in Eretz Canaan since 25 years.

- **Tishrai 1**, Rosh hashonoh (ר"י, א"ה). The Eternal remembers Soroh (Beraishis 21:1): she becomes pregnant and, together with her, the Eternal opens the womb of all the barren women thus making them able to have children (בעל הטורים). Ashamed of his nephew, Lot, Avrohom goes to the land of the Pelishtim. Although he became rich in Avrohom’s merit, Lot’s heart turns to the idols and not to the Eternal.
Avrohom lives in Gherar (גרר), between Kodesh ( קודש) and Shur (שור; Beraishis 20:1) for the coming 26 years.

The Torah says (Beraishis 21:34) for „many days“ (ימים רבים), this means that longer than he lived in Chevron, where he spent 25 years: this means 26 years (ס"ע של פ"ר ב"ר, ס"ח).

Avrohom again says that Soroh is his sister (Beraishis 20:2).

Avimelech (אביימלך), the king of the Pelishtim, takes Soroh to the royal palace (Beraishis 20:2).

- Nissan 15, the night of Pessach: the Eternal appears to Avimelech in a dream, and threatens him with death (Beraishis 20:3). The whole household and all the domestic animals are struck with barrenness (Beraishis 20:18).

Avimelech liberates Soroh (Beraishis 20:14), however he curses her to have a blind son: toward the end of his life, Yitzchok looses his sight (Beraishis 20:16).¹ Avrohom prays to the Eternal for Avimelech and his household, referring himself to the divine commandement of „be fruitful and multiply“ (פרק' ו"א כ"פדר): the women beget again children (Beraishis 20:17).

In the merit of Avrohom’s parayer uttered for others, the Eternal remembers him also (ב"ק צ"ב).

- Nissan 15 midday of the first day of Pessach: Yitzchok (יצחק) is born (Beraishis 21:2), four months after Avrohom’s settling in Gherar, and seven months counting from Rosh hashonoh, when the Eternal remembered Soroh (ב"ר ר"ח נ"ב). According to others (ב"ר ר"ב, ר"ח), of nine months.²

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¹ Cf. 2171.
² In case we admit Yitzchok is born to nine months, this means or he is not born in Pessach, or we have to count not from Rosh hashonoh.
As people have doubts about the legitimacy of Yitzchok’s birth (because of the elderly age of his parents, and because of Soroh’s captivity in Avimelech’s house), the Eternal forms the baby’s face perfectly similar to that of his father (בראשית י', כ'ג).

The Eternal makes all the women to go dry. Consequently, they bring their newborns to Soroh, who nurses them all (cf. Beraishis 21:7, בניו ב plural; ב"א נ"פדר).

Avimelech and his vizir, Pichol (פיכל) come to congratulate Avrohom. Also Shem and Ever are coming as do Avrohom’s father, Terach and his brother, Nochor who are coming from Choron ( Chronicles).

2049: Avrohom is 101 years old, Yitzchok is 1.

Sorug dies at the age of 239 years.

2053: Avrohom is 105 years old, Yitzchok is 5.

Following Soroh’s demand, Avrohom sends away from his house Hogor and her 19 years old son, Yishmoel (Beraihis 21:10; ה"א כ). Soroh does not want Yitzchok should learn Yishmoel’s incorrect behaviour: e. g. already at the age of fifteen, he took home idols of the Canaanis (שָׁמָיָא, א, ר א"שמו). According to others (פָּדְר"א), at that moment Yitzchok is ten years old, what means that Yishmoel is 24 (according to the textual tradition preserved in another manuscript, they are 13 and 27).

Avrohom gives a letter of divorce (גט) to Hogor (ח"א צ"ש ח"יל; ב"א ל"פדר).

Hogor settles with Yishmoel first in the wilderness of Poron (פרון; Beraihis 21:21), later they go back to Mitzrayim (מ"ת). Yishmoel marries a moavi girl by the name Isso (עיסָתָה, עויס). When he sees his father being unsatisfied with her behaviour, Yishmoel divorces her after three years.
After that, his mother marries him to an Egyptian woman by the name Fotomoh/ Fotimoh (פטימה / פטימה),\(^1\) of Paroh’s family (what means a relative of Hogor also; Beraishis 21:21; י”תרגו). According to others (), his mother marries him first to a Mitzri woman by the name Merivoh (מריבה ‘strife’), a relative of Paroh, who gives him four boys and a girl.

Later, when the behaviour of this wife is also considered uncorrect by his father, Avrohom, after three years Yishmoel divorces her, and marries a Canaanite woman, by the name Malkis (מלכיית).

From Mitzrayim, Yishmoel returns to the wilderness, together with his mother, his wife and children, living in his tents the nomad life of herdsmen: the Eternal gives him lots of cattles and big wealth (עמ"ל). Avimelech, being afraid of Avrohom, seeing how the Eternal helps the latter in everything, proposes to conclude a covenant: Avrohom promises not to go into war against Avimelech’s family (Beraishis 21:23-24).

They also clarify to whom belong the wells digged by Avrohom’s servants but used by Avimelech’s herdsmen: Avrohom gives seven lambs to Avimelech as a reminder to the seven mitzvos to be observed by the Bnai Noach (Beraishis 21:25-30).

Beer Sheva (באר שבע) receives its name after this event: it means ‘seven wells’ but also ‘the well of the oath [i.e. of the covenant]’ (Beraishis 21:31).\(^2\)

The Eternal disagrees with this covenant: „Take heed to yourself, lest you make a covenant with the inhabitants of the land where you go” (Shemos 34:12, 15-16; Devorim 7:2). Therefore

\(^1\) Fotomoh / Fotimoh: presumabely, this is the Arab name Fatimah, first known to be the name of Mohammad’s youngest (and favourite) daughter of his wife Khadidyah (Mekka, c. 616 - Medina, 633), wife of Ali, mother of Hassan and Hussain. According to tradition, the prophet’s followers are her descendants.

because of the seven lambs, the Bnai Yisroel can enter Eretz Canaan only after seven generations (from Avrohom to Moshe rabainu);

Avimelech’s descendants (the Pelishtim) will kill seven tzaddikim from among Avrohom’s descendants: Shimshon, Chophni, Pinchos, Shaul and his three sons;

Avimelech’s descendants (the Pelishtim) will keep the Holy Ark captive for seven months;

seven sanctuaries of Avrohom’s descendants will be destroyed: the Mishkan, Gilgal, Shiloh, Nov, Givon and the two Botai mikdosh (תננ”א: ב”ר ד, ה).

2058: Avrohom is 110 years old, Yitzchok is 10.

At the age of 180, Terach gets remarried: his new wife is Peliloh, (פלילה) who begets a son named Tzovo (צובה).

At the age of thirty, Tzovo ben Terach fathers three sons: Aram, Ochliv (אכליו) and Merik (מריק).

Aram Tzovo’s three wives give birth to twelve sons (cf. Yaakov’s twelve sons) and three daughters.

He becomes so rich, he will have so many cattles that will be forced to leave Choron.

Therefore, he and his brothers go to look for new places where to settle: they build a town, named after Aram, this will be Aram Tzovo (ארם צובא; cf. 2.Shmuel 10:6,8).1

The sons of Kemuel ben Nochor, Aram and Rechov also leave Choron. They settle alongside the Eufrates, build a town there and name it after Aram’s son, Pessor: this is Aram Naharaim (ארם נהライים).

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1 Aram Tzovo: Aramaic kingdom in the time of Shaul and Dovid, between Hamath and Damascus, near Hums (Emessa), cf. Ass. Subitu.
Kessed’s children also leave Choron. They go to South, to the land Shinear, build a town and name it after their father, Kessed: this is the land of the Casdim (canסידים).

2074: Avrohom is 125 years old, Yitzchok 25.

After 26 years in the land of the Pelishtim, Avrohom returns to Chevron for eleven years, until the Akaidoh.

2083: Avrohom is 135 years, Yitzchok 35.

Terach dies in Choron at the age of 205 years (Beraishis 11:32). Avrohom and the grandchildren bury him in Choron (שָׁם).

5.7. The Akaidoh

2185: Avrohom is 137 years old, Yitzchok 37 (פָּדַר, וָאֶלְבָּא). Avrohom sacrifices Yitzchok (אִיצֵּק). The exact meaning of the word is only ‘binding’, i.e. up to the altar (Beraishis 22:2).

According to other data (ספרים), at that moment Yitzchok is 2, 5, 8, 13, 26 years old. However, as Soroh, who is 10 years younger than Avrohom (Beraishis 17:17), dies at this moment at the age of 127 (Beraishis 23:1-2), this means that Avrohom is 137 and Yitzchok 37. Again others say, it happened in the month Nissan or on Yom Kippur.

Yishmoel, who at that moment is 51 years old,1 comes home to his father’s house in Chevron.

Yishmoel tries to convince Yitzchok about his own greatness: how big it was the sacrifice to let himself be circumcised at the age of thirteen. Of this Yitzchok

1 In my exemplar of the „Pirkai deRabbi Eliezer” the erroneous data of 50 years is given.
answers saying he is ready to let himself be sacrificed for the Eternal: thereafter
the Eternal decides to test Avrohom this way also (סנהדרין פ"ט ח"ו). Avrohom
could argue against the Eternal’s command, saying You promised me
that my seed shall be named after Yitzchok (Beraishis 21:12); and if I sacrifice
him what will Your promise become.

However, Avrohom does not care, he goes to accomplish the Eternal’s command,
leaving the solution to Him. Avrohom departs early in the morning (Beraishis 22:3),
accompanied by Yitzchok, Eliezer and Yishmoel (חרב). He institutes the morning
prayer (Shachris; שחרית; cf. Beraishis 19:27; ו"ברכות כ"א ש"ר תנחומא ט ומכילתא, ד"א' י ש"לרש).
The way to the Mount Moriah (ה-הר המרי) takes three days (Beraishis 22:4): the
Eternal leaves time for Avrohom to reconsider what he really wants to do
(تشكם וירא כ"ח תנחומא). During the way Yishmoel and Eliezer dispute over the order of inheritance
instead of the sacrificed Yitzchok, the son of the dismissed maidservant or the
true servant (פדר' א"ל ח"ל תנחומא).

Soton (סלן) tries to convince Avrohom to return home, when the latter insist in
fulfilling the Eternal’s mitzvoh, Soton turns into a very fast river closing their
way. However, Avrohom enters the river to cross it.

Following Avrohom’s prayer - if Yitzchok is drawn, who will sanctify the
Eternal’s name (cf. Beraishis 21:12) –, the Eternal forces Soton to leave (א"י ש"ל ח"ל).
The Eternal appears on top of the mountain in form of a pillar of fire thus
signalizing the place for the altar.
As this has been seen only by Avrohom and Yitzchok, Avrohom orders Yishmoel and Eliezer to wait for them in certain distance (Beraishis 22:5; כבדו ברי י"ש; ה"א ל"פדר).

Avrohom builds the altar (Beraishis 22:9) on the same place where the Eternal had taken the dust from to form Odom horishon. This is the same place where Cain and Hevel brought sacrifices; the same place where Noach brought sacrifices after coming out of the ark. And on this same place will stand the altar of the first and also of the second Bais hamikdosh in Yerusholayim (רהב"ה).

The Angels of mercy intervene for Yitzchok (פדרו א"א Stamford.

Finally, Avrohom – following the Eternal’s command – sacrifices a ram instead of Yitzchok (Beraishis 22:12-13). The ram has been prepared already on the sixth day of Creation (אבות ה, שופר). The sound of a ram’s horn (שופר) will make the Eternal remember, on the day of Rosh hashonoh, the merit of the Fathers, to consider them for the sons.

When Avrohom’s sword touches Yitzchok’s neck, the soul of the latter leaves his body tied to the altar.

When the Eternal says “...Lay not your hand upon the lad...” (Beraishis 22:12), Yitzchok’s soul returns into his body: an allusion in the Torah to the ressurection of the deads (פדרו א"א Stamford).

The ram’s left horn will be blown by the Eternal on Mount Sinai (Shemos 11:19), the bigger right one will be used when Moshiach will come (Yishayoh 27:13; פדרו א"א Stamford).

Avrohom calls the name of the place of the Akaidoh „HaShem yireh” (די יראوه) ‘the Eternal looks down from heaven, and fills the earth with goodness’ (Beraishis 22:14).

Noach’s son, Shem also gives a name to the place: Sholem (שלם, ‘perfect or only for perfects’).
The Eternal makes one name of the two: *Yerusholayim* (ירושלם).  

Avrohom returns to *Beer-Shevo* (Beraishis 22:19) to tell her wife about what happened.  

Soroh however, as Soton already related her the news about the Akaidoh, left for Chevron.  

The four giants – Achimon (אחימן), Sheshai (ששא), Talmai (תלמי), sons of Arba (ארבע) – see from the high *Yitzchok* tied upon the altar.  

Now Soton again appears, and – contradicting himself – tells that *Yitzchok* did not die.  

From great happiness, Soroh’s soul departs from her body: she dies at the age of 127 (Beraishis 23:1-2).  

Before dieing, she cries out six times: corresponding to this we blow six tekios on *Rosh hashonoh* (פזרא לא"ב).  

After her death, the Shechinah departs from above her tent, no more blessing on the dough, the candles burning from one *Shabbos* to the next are spent (ב"ר ס"ב).  

She is the model of the G-d-fearing woman, the Aishes chayil (אשת חיל), praised by Shlomoh hamelech in the last 22 verses of the „Proverbs“ (משלי: Mishlay 31:10-31).  

As she brought life to the world she merited that, contrary to Chavoh, her death should be mentioned by the Torah (זוהר).  

Avrohom purchases, for the sum of 400 great shekels, the cave of *Machpeloh* (מערת המכפלה) 'double cave', couples had been buried there), situated at
**Kiryas Arba** (קרית ארבע = Chevron) from **Efron ben Tzochar the Chitti** (אפרון בן צוחר החתי), and buries **Soroh** there (**Beraishis** 23:3-20).

*Chevron* received its other name of the four giants living there, or of the four couples buried there (ב"ר, ו"א, ו"ב ר"ז).

**Avrohom** found the cave running after an ox when he wanted to prepare a meal for the Angels visiting him.

The cave is also the entrance of the **Gan Eden**; here did the Eternal bury **Odom horishon** and **Chavoh** ( весьма החתי; ו"א ק"א ר"ז). The contract about the selling of the cave is signed by four witnesses: the **Chitti Amigal ben Avishua** (אמיגל בן אבישוע), the **Chivvi Elichoron ben Eshunash** (אليفורן בן אשונש) and the **gomri Avdon ben Achira** (עבדון בן אחירה) and the **Tzidoni Akdil ben Avidayish** (עקדיל בן אבדיש). The **Chittis** make **Avrohom** swear an oath that his descendants will not attack their town, **Yebus**, when conquering **Eretz Canaan**.

**Avrohom**’s oath is carved on several copper pillars what are erected in the town.

The town, **Yerusholayim** will be occupied only by **Dovid hamelech** when preparing to build the **Bais hamikdosh**, after removing the pillars (**2.Smuel** 5:8; ו"א ל"פדר). However, he purchases for money the site of the **Bais hamikdosh** from **Arvanah haYebussi** that the idolaters should not say they have a share in it.¹

The funeral ceremony is assisted by **Shem**, his great-grandson **Ever, Avimelech** king of the **Pelishtim**; and also by **Onair, Mamray and Eshkol, Avrohom**’s allies (ו"א).  

**Rivkoh** (רבקה) is born.

¹ Cf. 2892.
She is the daughter of Besuel, granddaughter of Avrohom’s brother Nochor (Beraishis 22:23).

After the Akaidoh, the Eternal tells Avrohom the news about the birth of his grand-niece. At the same time, He tells him that she is intended for a wife for Yitzchok (יִתְצָו יָז). Avrohom sends Yitzchok to learn in the yeshivah of Shem and Ever: he spends three years there (י"סה).

Avrohom returns to Beer Shebah (ב"ש). The ten trials of Avrohom¹ (in brackets the chronological order with the year when the event took place²):

► 1./ Ur Casdim (cf. Beraishis 15:7; 1 – 1998);
► 2./ Lech lecho (Beraishis 12:1; 4 – 2023);
► 3./ hunger in Canaan: Avrohom goes to Mitzrayim (Beraishis 12:10; 5 – c. 2030);
► 4./ Soroh is taken to Paroh’s house (Beraishis 12:14-15; 6 – c. 2030);
► 5./ the war of the kings: Avrohom liberates Lot (Beraishis 14:1-2; 3 – c. 2021);
► 6./ Bris bain habsorim: the Eternal shows him the servitudes (Beraishis 15:9-21; 2 – 2018);
► 7./ Bris miloh (Beraishis 17:10-11; 7 – 2047);
► 8./ Avimelech takes Soroh (Beraishis 20:2; 8 – 2048);
► 9./ he has to send away Hogor and Yishmoel (Beraishis 21:10; 9 – 2053);

¹ Cf. the twelve trials of Herakles (son of Zeus and Alkmeneh) in the service of the physically and psychologically underdeveloped Eurystheus (son of Sthenelos and Nikippeh; grandson – together with Herakles - of Perseus, descendants of Zeus), after what he will be rewarded with immortality.

² All three lists – „Pirkai deRabbi Eliezer”, RABAAM, BARTENURA – give the trials in the order of their occurrence in the Torah, and not in chronological order.
According to others (ו"ל-ו"א כ"פדר):

► 1. He recognizes the Eternal: he renounces idolatry;
► 2. Ur Casdim;
► 3. Lech lecho (from his father’s house to Choron);
► 4. Hunger in Eretz Canaan: he goes to Mitzrayim;
► 5. Soroh is taken to Paroh’s house;
► 6. The war of the kings: he liberates Lot;
► 7. Bris bain habsorim: the servitudes;
► 8. Bris miloh;
► 9. He has to send away Hogor and Yishmoel;
► 10. Akaidoh.

Again others (רמב"ם) enumerate only the trials mentioned in the Torah (that means without Ur Casdim):

► 1. Lech lecho;
► 2. Hunger: he goes Mitzrayim;
► 3. Soroh is taken to Paroh’s house;
► 4. The war of the kings: he liberates Lot;
► 5. He marries Hogor;
► 6. Bris miloh;
► 7. Avimelech takes Soroh;
► 8. He has to send away Hogor;
► 9. He has to send away Yishmoel;
► 10. Akaidoh.

2086: Avrohom is 138 years old, Yitzchok is 38.
Avimelech, king of the Pelishtim, dies at the age of 193.

Avrohom goes to Gerar with his people to visite the mourning family.

On the place of the deceased king, his twelve years old son, Benmelech (בנמלך) is crowned. According to the laws of the country, he receives a new name: Avimelech, as his father (י"סה).

2087: Avrohom is 139 years old, Yitzchok is 39.

Yishmoel with his twelve sons (cf. Yaakov’s twelve sons) and grandchildren go back to the wilderness of Poron (湎ל). They occupy the territory from Chaviloh to Shur, from Mitzrayim towards Ashur (Beraishis 25:18).

2088: Avrohom is 140 years old, Yitzchok is 40.

Until Avrohom, the face of the people did not reflect their age, at the end of their lives they looked exactly the same, as in their youth. Avrohom’s face is made old, upon his own request, by the Eternal so people are able to differentiate between him and his son, Yitzchok whose face had been made exactly identical to his father’s (פדרו 8 פ"נ וב"ר ט"ז; ד"ג פ"נ; [%תנ"ך ק"נ]; א"י). Avrohom does not want his son should take a wife from one of the Canaani peoples which were to be annihilated later (Beraishis 24:3). Therefore, he sends his servant, Eliezer, to his family in Choron, the latter should bring a wife for his son from there (Beraishis 24:4). Altough the members of Avrohom’s family in Choron are idolaters, he considers them being able to do teshuvoh (ב"ד ו"ת מ"ל; מ"ל כ"ג; מ"ל כ"ג; מ"ל כ"ג; מ"ל כ"ג; מ"ל כ"ג; מ"ל כ"ג; מ"ל כ"ג.

Eliezer puts himself on way with ten camels charged with rich presents, to demonstrate the richess of Avrohom (Beraishis 24:10). He is accompanied by ten servants and two Angels.

He also takes along the document of inheritance of Yitzchok signed by Avrohom.

The journey takes, instead of seventeen days, only three hours (פדרו 8 פ"נ).
One of the Angels brings Rivkoh befor Eliezer at the well (Beraishis 24:15). She is a king’s daughter who have never yet been at a well (ז”א ט”פדר).

Rivkoh accomplishes the mitzvoth of gemilus chassodim (גמילות חסדים, ‘good deed’) above every expectation: not only gives she to drink to Eliezer, but also to the latters’ camels (Beraishis 24:17-20).

The water comes up alone, so Rivkoh does not have to bow down (ו, ר ס”ב).

Rivkoh’s father, Bessuel, king of Aram Naharaim, tries to poison Eliezer, to take all the wealth the latter brought from Avrohom, but an Angel interchanges the dishes, and it is Bessuel who dies.

In reality, this a favour (חסד) of the Eternal: Bessuel, the king, promulgated a law about his royal right to the first night of every new couple, and as he died he has not to be afraid of any vengeance from the part of the people in connection with his own daughter (ג”נ, ד”ג כ”מדא).

Bessuel’s son, Lovon is obliged to let his sister, Rivkoh, depart with Eliezer (Beraishis 24:59).

Lovon blesses his sister: „...You are our sister, be you the mother of thousands of ten thousands, and let your seed possess the gate of those who hate them.” (Beraishis 24:60).

Because of this blessing, Rivkoh will be barren for twenty years, the idolaters should not say ulteriorly that her seed got multiplied because of their blessing.

Eliezer departs together with Rivkoh (Beraishis 24:61) and her nurse, Devorah, the daughter of Utz (נ”ס).

The way back also takes only three hours, that they should not stay alone by night (ז”א ט”פדר).
Yitzchok goes to Hogor who lives near the well named Beer leChai roi: he wants her to be remarried – after Soroh’s death - by Avrohom (ג"י, ר ס"ב).

He stops to pray (לשוח, 'to speak, to complain') at the Mount Moriah (Beraishis 24:63): he institutes the afternoon prayer, the minchoh (מנחה; י "רש; ו" כברכות א"חולין צ).

According to the Midrash (ו"ג על פי ספרי דברים כ"יפתי כהן דברים ג כש), we find ten expressions for prayer in the Torah:

► shuoh (שועה; Shemos 2:23), 'cry for help’;
► tzeokoh (צעקה, Beraishis 27:34), 'outcry’;
► naakoh (נאקה, Shemos 2:24), 'groaning’;
► rinoh (רנה, Yirmeyoh 7:15), 'ringing cry’;
► petzur (פצור, Beraishis 19:3), 'pressing upon’;
► crioh (דריה, 2.Shmuel 22:7), 'calling upon’;
► niphul (נפילה, Devorim 9:25); 'falling down’;
► pelul (פלה, Beraishis 20:7), 'prayer’;
► pegioh (פגיה, Beraishis 28:11), 'approach’;
► techinoh (תחנה, Devorim 3:23), 'plead’.

However, the same Midrash enumerates more expressions:

► zaakoh (저עה, Shemos 2:23), 'cry’;
► asiroh (用水, Beraishis 25:21), 'supplication’;
► amidoh (עמידיה, Tehilim 106:30), 'stand before’;
► chiluy (חילוי, Shemos 32:11), 'strong plead’.

An other midrashic place (תנחומא ואתחנן ג) gives the following expressions: עמידה, פללה, מניין, שועה, צעקה, צעקה, תחנה, תפלת.

Yitzchok marries, at the age of forty, Rivkoh (Beraishis 24:67, 25:20) who at that moment is three years old (זוהר). Others say (ם"ה), she is ten; or she is fourteen
Rivkoh was born at the moment of the Akaidoh, when Yitzchok was 37, what means that at the moment of their marriage when, according to the Torah Yitzchok was forty, she had to be three years old. However, according to others, at the moment of the Akaidoh, Yitzchok was only 26, what means that Rivkoh – born at the moment of the Akaidoh - gets married at the age of 40 - 26 = 14 years.

In Rivkoh’s merit the three blessings (the Shechinah, the dough and the Shabbos-candles) which stopped at the moment of Soroh’s death, return and are again permanently present (ב"ר, ס"ב).

Eliezer’s reward: he is liberated by Avrohom. He becomes a king: he is Og the king of Boshon (פדר"א ו"ת; ד"א ו"ת א"ד; עוג מלך הבשן; א"ז ט"תדר), 1 who eats thousand oxes for one meal (א"ספרים כ' מ).

According to others (ט"ש חיי שרה כ"יל), the Eternal takes Eliezer alive to the Gan Eden, because Yitzchok suspected him of incorrect behaviour toward Rivkoh during their way back.

Avrohom gets remarried: his wife is Keturoh (קטורה; Beraishis 25:1) from Eretz Canaan. According to others (ב"ר, ס"ב), in reality, he remarries Hogor who made teshuvoh, changing her whole personality and, consequently, the Eternal gave her a new name.

They beget six more children.

**Avrohom’s descendants of Hogor (Beraishis 25:2-4):**

- **Yishmoel** (ישמעל). His children are (Beraishis 25:12-16):
  - from Merivoh hamitzris:

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1 Og: (adopted) son of Og who survived the Flood, or Nimrod's son?
• **Nevoyos**: the Nabateans take their name from him; Ass. Nabaitai. Of Arab origin, their civilization is formed through the integration of foreign (Aramaic and Greek) elements, at the turn of the 2nd and 1st millennia BCE at the border of the Syrian-Arabian territories. The capital of the kingdom was Petra. ALEXANDER the Great liberates them from Persian rule, to be later conquered by TRAIAN. Their agriculture is based on irrigation, besides, they play an important role in the long distance trade connecting the Mediterranean with the Red Sea and the Persian Gulf (STRABO XVI:4:21 ff). PLINY (Historia Naturalis, V:11:65) mentions them by the name Nabataei and Tzedrei.

• **Kaidor**: nomads living in the Arabian desert, their name takes its origin from their black clothes made of a goat’s skin; Ass. Kidru; PLINY mentions them by the same name as the Nabateans, see precedent footnote.

• **Adbeel**: cf. Ass. Idiba’il, name of a North-Arabic tribe.

• **Bosmas**: cf. Beraishis 26:34, where Aisov’s wife, Bosmas is the daughter of Ailon haChitti, see below.

• **Dumoh**: modern opinions seek to identify him with Dumath-al-Jandal in Northern Arabia, in Jof.
• **Taimo** (תימא). His children are **Said** (סעיד), **Sadon** (סגוד), **Yichul** (ייחול); **Yetur** (יטור). His children are: **Merik**, **Yiish** (יעיש), **Ilvi** (ילוי), **Pochis** (פוחית);

• **Nofish** (נפיש). His children are: **Eved**, **Tomir** (תמיר), **Aviyossef** (אביוסף), **Mir** (מיר);

• **Kaidmoh** (קדמה). The *Children of the East* (בני קדם; cf. *Yirmeyoh* 49:28), who settled on Cain’s heritage (א נ”פדר), are his descendants. His children are **Koliph** (כליף), **Tachti** (תחתי), **Amir** (אמיר);

• **Zimron** (זמרן). His children are **Avihon** (אביהון), **Molich** (מוליך), **Meriach** (מראח);

• **Yokshon** (יקשן). His children are: **Shevo** (שבא), **Dedon** (דעון). The children of the latter are: **Ashurim** (אשורים), **Letushim** (לטושים), **Leumim** (לאמים);

• **Medon** (מדון). His children are: **Amido** (אמידע), **Iyov** (יוב), **Gochi** (גخي), **Eliso** (אليس), **Nosoch** (נוחה);

• **Midyon** (מדין). His children are:

  • **Aifo** (עיפה). His children are: **Maisach** (מיתח), **Maishor** (מישר), **Evi** (אוי), **Etzloa** (אצלול);

  • **Aifer** (עפר). His children are: **Efron** (עפרון), **Tzur** (צור), **ELYoron** (אלירון), **Maidon** (מידון);

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2 Yetur: modern opinions seek to identify him with the *Ituraios* mentioned by STRABO (XVI:2:18) and JOSEPHUS (XIII:11:3), who gave their name to the province of *Ituraea*. According to 1. *Divrasi haYomim* 5:19, the two and a half tribes which settle on the East bank of the Jordan wage war against them and the descendants of the following, Nofish.

3 Amido, Iyov etc.: in the „*Sefer haYoshor*”, they are all enlisted as the children of Dedon. However, in the Torah (*Beraishis* 25:3), the children of the latter are Ashurim, Letushim, Leumim. Although the „*Targum Yonassan*” renders the three names as merchants, artisans and heads of tribes, and although according to CHIZKUNI they live in camps and dispersedly, IBN EZRA and the RABAN agree that these are personal names. Besides, here we have five names, instead of the three mentioned by the Torah. Therefore it is well possible that the „*Seder haDoros*” is right when it enlists them as Medon’s children.
Avrohom gives rich presents to Keturoh’s children and sends them away (Beraishis 25:6).

They settle on the Eastern Mountain (Beraishis 25:6), and build six towns (ס”ה). Yokshon’s children does not stay with them: they dwell in the wilderness as wandering nomads (ס”ה).

Midyon’s children settle in the Eastern region, East of Kush, they build a town, and conquer the entire Land of Midyon (ס”ה).

2096: Avrohom is 148 years old, Yitzchok is 48.

Arpachshad dies at the age of 438 years.

In Yitzchok’s days, kings begin to rule over the island of Kandia (קְנְדִיָּה). In the same time, a woman named Vesta (ויבטָה) starts to surround herself with virgins never to get married only serving their g-d.

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1 Kandia: Crete, see above.
2 Vesta: Roman equivalent of Greek Hestia, daughter of Kronos and Rheia, Zeus’ sister. She is the g-ddess of the family hearth, and also of the divine force emanating from the fire and of the warmth emanating from the Earth. In her sanctuary on the Forum (the ‘hearth’ of the state: focus publicus,
A woman by the name Mandivah (מנדיבוה) invents weaving and spinning, oil-pressing, the use of armours, the science of warfare and of arithmetics. And it is in this same time that people start to fish and to go bird-catching, to mine iron, to build houses, to mine salt, and to adore the Star Tzedek (צדק) called Jupiter.

5.8. Yaakov

Vesta populi Romani Quiritium) fire was burning permanently, protected by six vestal virgins supervised by the pontifex maximus, and stired up again once a year on the 1st of Martius.

Outside Rome, the most important sanctuary of Vesta was situated in the Latin town Lavinium. According to Roman mythological tradition, it was Aeneas, founder of the town, who brought along the holy fire of the altar and the penates (the protecting g-ds of the family and of the state) when escaping together with his family from Troy. Aeneas (Gr. Aineias) was the son of the Troyan Ankhises – prince of the town Dardanos, situated near the Mount Ida South-East of Troy, second cousin of the Troyan king, Priamos - and Aphrodite). Also according to tradition, Aeneas named Lavinium after the name of his wife, Lavinia the daughter of Latinus king of Laurentum (son or grandson of Faunus and Marica, king of the Italian aborigines, the town was situated between Ostia and Rome) and his wife, Amata. Lavinia was originally to get married to Turnus (son of Daunus and the nymph Venilia) the king of the Rutulus people who took arms against the conquering Trojans. However, when Aeneas kills Turnus, he obtains following an oracle, Lavinia's hand (Virgil, Aeneis; Ovid, Metamorphoses). In Livy's version (1:1:2), Aeneas marries Lavinia, founds a town what he names Lavinium, he begets a son named Ascanius, and only after that is he attacked by Turnus. In the war also Latinus falls. Finally, Aeneas organizes the Trojans and the aborigines called henceforward Latini, and defeats Turnus. Ascanius or Iulus founds the town Alba Longa 30 years after the foundation of Lavinium. His successor will be his son, Silvius; he gives his name to the royal family of the Silvius ruling over Alba Longa for 300 years. Romulus and Remus (Livy 1:3) were descendants of this family. According to an other tradition (Dionysos Halikarnasseus 1:70) Iulus was or the second son of Aeneas, or the son of Ascanius, and Silvius a brother of Ascanius.

1 Herodote (5:59), Diodoros Sikulos (1:23), Apollodore („Bibliotheka” 3:1.1, 4:1.2), Pausanias Periegetes (9:5.1,12:1-3) mention that when Agenor, king of Syrie, sends his sons - Kadmos, Phoinix and Kylix - to find his daughter Europe, raped by Zeus appearing in the form of a bull, Kadmos introduces in the West the writing, the use of armours, the building of fortresses and irrigation. Agenor was the son of Poseidon and Libya – daughter of Epaphos and Memphis, she gave her name to the land Libya -, the twin-brother of Belos king of Egypt (the father of Aigyptos); his wife was the nymph Telephassa. Kadmos, while searching for his sister, founds Thebai in Boeotia, the fortress of the town (the Thebean Akropolis) is named Kadmeia after him; his wife is Harmonia the daughter of Ares (their marriage is like the holy nuptials of Melkart – the name of Baal in Tyre/Tzur meaning ‘the g-d of the town’ - and Astar-tel/Attar-tel). Phoinix settles during their wandering in Phoinikia (Phenicia) named ulteriorly after him. Kylix settles in Cilicia named ulteriorly after him. Kadmos' name seems to be of Semitic origin: Hebr. kedem 'the beginning of sg. East'), just like the name Europe: Hebr. erev 'mixture, evening', maarav 'West'). The story is the mythological rewriting of the Phenician colonisation
2107: Avrohom is 159 years old, Yitzchok is 59.
Rivkah has not yet children (Beraishis 25:21), therefore she asks her husband, Yitzchok, to pray to the Eternal for offspring.
The Eternal listens to their prayer offered on the Mount Moriah (הירモン): Rivkah becomes pregnant (Beraishis 25:21).
In the seventh month of the pregnancy, the quarrel of the embryos causes great pains to Rivkah (Beraishis 25:22).
Upon her question, the Eternal answers that she will have twins, two peoples will descend from her (Beraishis 25:23).

2108: Avrohom is 160 years old, Yitzchok is 60.
Yaakov (יעקב) and Aisov (איש) are born: they are twins.
Yaakov’s hand takes hold on Aisov’s heel (Beraishis 25:26): Aisov’s descendants will keep their power until Yaakov’s descendant will not come and cut his brother’s heel (פדר 3 ואדב). Yaakov is born circumcised, Aisov is born „…..red, all over like a hairy garment….”1 (Beraishis 25:25), already having all of his teeth.
Aisov receives his name from his parents, Yaakov from the Eternal (ויהי רשא; ב'א ל''פדר).
Seir (שעיר; Beraishis 25:25): the same word is used by the Torah for the two he-goats sacrificed on Yom Kippur: the Eternal puts the sins of the Bnai Yisroel upon Aisov, the hairy, among whose descendants the Jews are living and because of whom they sin, the yaitzer horoh (ב''ד ס''ד; א, ה''יו ס''ד).
Because of the lesions suffered during the birth, Rivkah can no more have any children, although originally she was also to have 12: this is her punishment for

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1 According to modern scientific opinion, this can be explained by the seldom occurring hypertrichosis lanuginosa caused by the remaining and developing lanugo.
regretting, under the pression of the birthpangs, being pregnant (ד"כ ל"י, כ"ד; תנחומא תצא ד; cf. the sacrifice to be brought by a woman forty or eighty days after the birth; Vayikroh 12)

In this year, the king of Ashkenaz starts ruling over Bohemia and Saxony (ד"כ).

It is also in Yaakov’s days that a woman teaches people in the East [Mesopotamia ?] the „science” of farming, the use of wheat, the baking of bread and many other useful things.

Also the great oracle and wise man, Argo, lives in Yaakov’s days. He is said to have had hundred eyes. He builds the first ship.¹

And it is also in this period that a philosopher [?] starts to wear a ring on the fourth finger of his hand where the veine of the heart passes (ד"כ).²

2123: Yitzchok is 75 years old, Yaakov and Aisov are 15.

1 Argo: in Greek mythological tradition, several person bear this name. 1/ the son of Zeus and Niobe, king of a town and of a whole province on the eastern part of the Peloponnessou peninsula, named Argolis after his name. He introduces the cultivation of wheat in Greece. 2/ The great-grandson of the former, who had two eyes before and two behind. According to others (OVIDIUS, Metamorphoses 1:624) he had hundred eyes, or even several hundreds (APOLLODOROS). 3/ The son of Phrixos and Khalkiope, builder of the ship named Argo (according to others, he did not build it). The building of the ship, the greatest at that moment (placing 50 oarsmen), is ordered by Iason (son of Aison and Alkimede, grandson of Kretheus the founder of Iolkos), one generation before the Troyan war (c. 1200 BCE). Iason’s intention is to travel on board of the ship with his companions – the argonauts – to Kolkhis, situated on the East coast of the Black Sea, to bring back from there the Golden Fleece. The latter is the fleece of the ram on whose back Phrixos and his sister Hellé tried to escape from their step-mother, Ino (during their flee, Helle fell into the sea from the back of the flying ram, hence the name of the place Hellespontos ‘the sea of Helle’). After many adventures, Iason and his companions arrive to Kolkhis, bring along the Golden Fleece, and return to Iolkos. The story is presumabley the mythological rewriting of the early discoveries of the Greeks on the shores of the Mediterranian and, later, of the Black Sea.

The Argolian plain is very poor in water, therefore only the irrigation introduced by Danaos (son of Belos king of Egypt and of Ankhinoe; brother of Aigytos who gave his name to Egypt) or his 50 daughters, the Danaides (killers of their husbands) what made the soil cultivable (HESIODE Frag. 170).

2 See above, where Yefes’ son, Tiros is the first who, after the Flood, bears a ring. Every free Athenian citizen – with the exception of the poorest groups of the population – was bearing a seal-ring (Gr. sfragis), on the fourth finger of his hand (paramessos). Later, not only on the fourth finger and not only seal-rings, they were also wearing golden rings with precious stones. In Rome, in the beginning, people were wearing only iron rings (annulus, anulus), mainly as seal-rings. Later the right to wear golden rings (ius annuli aurei) was attributed to senators and knights. At the beginning, here also they were wearing one ring on the fourth finger of the left hand, later even more than one on every finger of both hands. The bride-groom gave also a ring to his fiancée (annulus pronubus). The mourners did not wear the
- **Teves:** *Avrohom* dies at the age of 175 years (*Beraishis* 25:7-8).

He lives five years less than his son *Yitzchok*, so he will not see the wickedness of *Aisov*, whose failures were not remarked by *Yitzchok* (8, ת"שת). Before his death, *Avrohom* orders his son, *Yitzchok*, not to turn aside of the Eternal’s way, and to order the same thing later to his sons (*cf.* „…*For I know him [Avrohom], that he will command his children and his household after him, and they shall keep the way of the Lord…”; *Beraishis* 18:19): that the Eternal’s promise concerning the inheritance of *Eretz Canaan* should be fulfilled (ת"שת).

*Yitzchok* and *Yishmoel* bury *Avrohom* into the cave of *Machpeloh* by the side of *Soroh* (*Beraishis* 25:9).

All the kings of *Eretz Canaan* come to the funerals, also the members of *Avrohom’s* family who stayed in *Choron* (ת"שת).

The Eternal visits and blesses the mourning *Yitzchok*, thus teaching the people the *mitzvoh* of consolating of the mourners (ת"שת ותנחתת א"ד). During a hunting, *Aisov* kills the 215 years old *Nimrod* (ך"יב, ג"ר פ"ב) and his two companions (ת"שת): thus *Nimrod’s* dream, according to what he will die of the hand of a descendant of *Avrohom*, is fulfilled.

His men carry him home to *Bovel* to burry him there. *Nimrod* ruled over his country for 185 years. After his death, his empire is dissolved, even the members of his family become servants for a long time (ך"ד).

*Aisov* seizes *Odom horishon’s* coat (ך"ד) which until then was in *Nimrod’s* possession making the latter a successful hunter.

*Aisov* arrives home tired and nervous, afraid of the vengeance of *Nimrod’s* children (*Beraishis* 25:29).
Yaakov is cooking lentils (Beraishis 25:29) because of the mourning over Avrohom’s death (ז”ב ט”ב): the round lentils symbolize the vitious circle of life and death (ט”י, ג”ר ס”ב), and also because the kingdom, the power and the position of the first-born belong to Aisov (ב”ש ל”פדר).

Aisov sells his birthright to Yaakov (Beraishis 25:33): according to halochoh, the first-born inherits double portion, and has the right to bring sacrifices. He also sells his place in the cave of Machpeloh. They write a contract, signed by witnesses, and seal it (י”סה). Yaakov pays with gold (ט”לק), then gives lentils to Aisov (ב”).

The Eternal ulteriorly gives His accord to the „deal”: „Yisroel is My first-born” (ל-בני בכרי ישר; Shemos 4:22; הל, ה”ג כ”מדא).

Hunger in Eretz Canaan: Yitzchok wants to go to Mitzrayim as his father did. However, the Eternal does not let him to go (Beraishis 26:2-3): he has already been put upon the altar as a sacrifice for the Eternal, he can not be taken any more out of Eretz Yisroel (ל”רש).

Yitzchok goes to Gerar, to the land of the Pelishtim (Beraishis 26:1).

Avimelech wants to take Rivkoh, whom Yitzchok presented as his sister (Beraishis 26:7), just like Avrohom did earlier with Soroh, but finally he realizes the truth (ד”ר ס”ב).

Avimelech orders Yitzchok should be conducted all around the town, clothed in his royal garments, calling out everywhere that whoever dares to insult the guest or his wife, will be put to death (Beraishis 26:11; cf. Haman and Mordechai, Megilas Ester 6:11).

Avimelech gives to Yitzchok lands and wineyards. Yitzchok becomes very rich, he will have hugh flocks (Beraishis 26:13-14; מ”ר).
In Yitzchok's merit there is abundance in Gerar (Beraishis 26:12; ו"ר ע"ב), when he returns – following the Eternal’s command - to Chevron, the soil only gives very poor produce.

Yitzchok separates tithe (מתיק) of all his belongings and distributes it among the poor (ו"ד ס"ב).

Finally, Avimelech reaffirms with Yitzchok the covenant concluded earlier with Avrohom (Beraishis 26:31; י"תה: as a sign of the covenant, Yitzchok gives to Avimelech one of the birdles of his donkey, it will ultimately be taken back by Dovid hamelech who thus becomes able to defeat the Pelishtim (פדר"א ע"ו).

2126: Yitzchok is 78 years old, Yaakov is 18.

Shelach ben Arpachshad dies at the age of 433 years.¹

Yitzchok sends Yaakov to learn in the yeshivah of Shem and Ever: he spends there 32 years.

Aisov does not want to go: he stays with his father (י"תה).

2148: Yitzchok is 100 years old, Yaakov and Aisov are 40.

Aisov, the great hunter, is hunting on the land of Seir for several months.

He sees there a Canaani woman, Yehudis, the daughter of Beeri ben Efer hachitti from Canaan’s family (יהודית בת בארי בן עפר בן חת בן כנען), and marries her (Beraishis 26:34).

He returns to Chevron, to his parents together with his wife (י"תה).

2158: Yitzchok is 110 years old, Yaakov is 50.²

Shem dies at the age of 600 years.

¹ In my exemplar of the „Tzemach Dovid“, the erroneous data of 2123 is given, what is presumably a copist’s error.

² Several sources and authors speak about forty years, for an analysis of the problem, see the „Seder haDoros“.
He said prophecies to the peoples of the world during 400, years but they were not listening to him (תנוא"ר).

Yaakov returns to his father to Chevron.

Yitzchok and Yaakov hear Shem’s personal account about the Mabul.

2170: Yitzchok is 122 years old, Yaakov is 62.

Lovon’s barren wife, Adinoh (עדינה) gives birth to two twins: Leoh (לאה) and Rochel (רחל) are born (כ"ט: לי"נ). According to others, they are not twins: Rochel is born in 2161 and Leoh in 2163. Again others (ב"ז) say, both were born in 2164; or in 2171 (מע"ז: ל"אג), on the day when Yitzchok blesses Yaakov.

Again others (בחיי' ר) say, Rochel was born in 2180.

The good news from Choron arrive to Rivkoh to Beer Sheva.

5.9. Yitzchok’s Blessing (ברכת יצחק)

2171: Yitzchok is 123 years old, Yaakov and Aisov are 63.

• Nissan 14, erev Pessach (תרנ"א: ה, כ): Yitzchok blesses Yaakov (Beraishis 27).

Yitzchok does not realize the full extension of Aisov’s wickedness what is concealed before him by the Eternal (so Yaakov receives the blessing so to say "accidentally"); זוהר).

Yitzchok wants to give a blessing to Aisov also (Beraishis 27:4; סדרת לה"ב, מ"י: סדרת לה"ב של"ב): a material, this-worldly blessing (related to Olam hazeh), while the spiritual one (related to Olam habo) he reserves for Yaakov.

1 If they are not born in the same year they can naturally not be twins. This data, however, contredicts Beraishis 29:16, according to what Leah is the elder and Rochel the younger.
Yitzchok sends Aisov to catch some venison (Beraishis 27:3), so Aisov will receive the blessing in the merit of the mitzvoh of honouring the parents: he is preparing food for his father.

Here also, Aisov was consequently cheeting his father, making him believe that he is not shooting the venison but catching and then slaughtering according to the halochoh.

Yitzchok’s eyes became dim (Beraishis 27:1) from the smoke of the fire burnt by Aisov’s wife and children on the altars of the idols (ב”ר ס”ב). Also rom the tear falling on his eye from Avrohom’s (or an Angel’s) eye during the Akaidoh harmed his seeing (ס”א סאה), and also the fact that he had seen the Shechinah when his father tied him upon the altar (סי”ר ל”א קומ”ה ח). Rivkoh’s trick: while Aisov is hunting, Yaakov should enter to his father disguised in Aisov’s clothes, should take for him food and should thus receive the blessings instead of his wicked brother (Beraishis 27:10).

Rivkoh prepares to kids of the goats as Yitzchok likes it (Beraishis 27:9): on erev pessach they symbolize the chagigah- and pessach-sacrifices (ר”ר). Rivkoh gives to Yaakov dressed in Aisov’s coat „which were with her in the house” (Beraishis 27:15): this was the same coat what the Eternal made for Odom horishon in the Gan Eden, and what Aisov has taken from Nimrod after having killed the latter.

Yitzchok smells on the coat the smell of the fields (Beraishis 27:27) of the Gan Eden (ｽ”ד): a part of the Gan is called „the field of the holy apples”.

Yaakov covers his smooth hands with the skin of the goats (Beraishis 27:16): if Yitzchok touches him, he should feel as if he was touching Aisov.

„The voice is Yaakov’s voice, but the hands are the hands of Aisov” (קול י יעקב והידים יidl איש; Beraishis 27:22): until Yaakov’s descendants, the Bnai
Yisroel learn and fulfill the Torah; Aisov's descendants have no power over them (ב"ר סחי, ד"ת).

"I am – Aisov [is] your firstborn"; Beraishis 27:19; "אנכי עשו בכרך" (ב"ר ס"ב).

Yaakov does not lie!

Yitzchok blesses Yaakov: as the Eternal blesses the world with dew on the night of Pessach (בראשית, ט"ו; הרו"מ, ח"ג), in the same way, Yitzchok also blesses his son with dew ("מטל השמיים"; Berashis 27:28; פדרא "ו"ב).

Ten blessings according to the ten utterances of Creation (פ"רא כ"ו; ז"גי):

► "…of the dew of heaven (מטל השמיים),
► and the fatness of the earth (משמורי הארץ),
► and plenty of grain (ורב דגן),
► and wine (ותירש),
► Let people serve you (יעבדוך עמים),
► and nations bow down to you (וישתחו לאמים),
► be lord over your brothers (יהיה גביר לאחיך),
► and let your mother's sons bow down to you (מך ישתחוו לך בני א),
► cursed be every one who curses you (ארריך ארור),
► and blessed be he who blesses you" (ב "ומברכיך ברוך"; Beraishis 27:28-29).

Yitzchok blesses Aisov also (Beraishis 27:39-40): the latter receives his whole reward in this world, so he will be excluded from the blessings of Olam habo (מדרש פליא). Aisov, decided to take revenge, wants to kill his father and also his brother (Beraishis 27:41) to rule over the whole world (ב"ר ט"ו, ח"ד).

Yaakov goes into hiding in Ever's yeshivah (founded by the late Shem) in Eretz Canaan: he learns there for 14 years (ב"ר ה"ג, ח; ח"ג).
► **Yishmoel** is 74 years elder than **Yaakov**: he is 14 years elder than **Yitzchok** + **Yitzchok** was 60 when **Yaakov** was born;
► **Yishmoel** dies at the age of 137 years, when **Yaakov** is 137 - 74 = 63 years old;
► **Yaakov** spends 14 years in the house of **Lovon** until **Yossef** is born;
► **Yossef** is 39 when **Yaakov** – at the age of 130 – goes to **Mitzrayim** with his children;
► \[63 + 14 + 39 = 116; 130 - 116 = 14\] (ט, ח"י כ"רש).

Although during these 14 years he does not fulfill the **mitzvoh** of honoring his parents, he will not be punished in the merit of learning the Torah (زادה ש"י ג).

**Aisov** goes to the land of **Seir** together with his wives.

He marries a new wife: **Bosmas**, the daughter of **Elon hachitti** (בשמת בת אילון החתי).

Her name is an allusion of her burning incenses to idols (רש).

Therefore **Aisov** gives her a new name: **Odoh** (עדה).

**Aisov** stays in **Seir** for six months, thereafter he returns to his parents to **Eretz Canaan**.

His wives continue their idolatrous costums even in **Yitzchok**’s house: they bring sacrifices to their idols (ו"ים).

To his wives, he marries again a new one: **Machlas**, **Yishmoel**’s daughter (בת ישמעל לחשמה; **Beraishis** 28:9).

Her name is an allusion to the fact that her sins will be pardoned (רש).

The Torah does not mention the fact that **Machlas** is **Nevoyos**’ sister (**Beraishis** 28:9) because, after their father’s death, **Nevoyos** the eldest sister, takes care of **Machlas**, and also sees to marry her.
Aisov wants to use his father-in-law against his father and brother, in this way he will have later a pretext „to take vengeance of him”: to kill him and take his wealth also (ב”), ר"ש ס”ב.

However, Yishmoel dies still before the wedding at the age of 137 years (Beraishis 25:17), so Aisov’s plan is aborted (ר"ש"ב, כ”ר נב).\(^1\)

2172: Yitzchok is 124 years old, Yaakov and Aisov are 64.
Aisov’s wife, Odoh gives birth to a boy, Elifaz (אליפז; י”סה).\(^2\)

5.10. The Twelve Tribes

2185: Yitzchok is 137 years old, Yaakov is 77.

After 14 years, Yaakov returns to his parents to Beer Sheva.

Aisov’s furor gets again kindled against Yaakov, therefore Rivkoh sends the latter, still on the same day, to Choron, to Padan Aram (פדן ארם; i.e. Aram Naharaim)\(^3\) to her brother, Lovon, in the hope that, time passing, Aisov will calm down (Beraishis 27:42-45).

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\(^1\) The „Sefer haYoshor” connects Aisov’s third marriage to the warning given by Yitzchok to Yaakov not to marry a Canaani women. This, however, means a switch of two years.

\(^2\) The „Seder haDoros” queries the data given by the „Sefer haYoshor” considered erroneous, pretending that Elifaz was born in the same year when Yishmoel died i.e. in 2171. This, however can difficultly be accepted. Yitzchok blessed Yaakov on Pessach 2171. In the same year Yaakov escapes, Aisov goes to Seir, spends six months there, and gets remarried. Supposing that the year begins in autumn, it is almost impossible that Elifaz should be born in the same year, more precisely in the same six months. On the other hand, the „Seder haDoros” corrects justly the „Sefer haYoshor” when the latter pretends that Yaakov is 65 years old at Yishmoel’s death. If Yishmoel was born, according to the Torah, in the 86th year of Avrohom (born in 1948), i.e. in the year 2034, and lived 137 years, this means that Yaakov (born in 2108) is only 63 years old at the moment of Yishmoel’s death, in 2171.

In the next paragraph, the „Seder haDoros” again corrects the „Sefer haYoshor” according to which Elifaz is 13 years old when Aisov sends him to kill Yaakov. Consequently, the data have to be corrected as follows: Elifaz is born in the year 2172, one year after Yishmoel’s death when his father, Aisov is 64; and he, Yishmoel, is 13 when – in the year 2185 – his father send him to kill Yaakov.

\(^3\) Padan Aram: the expression presumably means ‘Aram’s field or garden’, cf. Ass. padanu ‘road, garden’. It is supposed to be Paddana near Harran, mentioned by Arab geographers by the name Tell Faddain.
However, it is a well-known halochoh that Aisov hates Yaakov (בראשית א: כה ב; ספירה בראשית א); if Yaakov’s children observe the Torah, Aisov’s children have no power of them, but in case they do not, antisemitic hatred becomes manifest.

Yitzchok warns Yaakov not to marry a Canaani woman but to take a wife of Avrohom’s family living in Choron: one of Lovon’s daughters, his nieces (בראשית 28:1-5), and also he should not forget to observe the Eternal’s covenant with and Avrohom (כ”ח).

Yaakov departs from Beer Sheva (בראשית 28:10).

Aisov sends his son, Elifaz, the latter should kill Yaakov.

Elifaz departs together with his ten uncles, the brothers of his mother, to find Yaakov (כ”ח). They reach Yaakov on the border of Eretz Canaan, in front of the mountain of Schem. However, following Yaakov’s supplications, they do not kill him, they only take the presents Yaakov was carrying for Lovon, and return to Beer Sheva (כ”ח).

When Yaakov arrives to Choron, he reminds himself of having forgotten to stop at the Mount Moriah to pray (ר”ש כ”ח). When he wants to return, a miracle happens and the mountain is coming before him (כ”ח ג). The Sun goes down earlier than the proper time (בראשית 28:11), so Yaakov has to spend the night on the Mount Moriah (הר ומורים כ”ח ב. בן בר כ”ח ג), near the town Luz (ל”). The way from Beer Sheva to the Mount Moriah took him two days (פ”ד). "And he lighted upon a certain place” (ויפגע במקום, literally means 'He met the place…’; בראשית 28:11), i.e. the Mount Moriah; however the word Place
(מקום means here the Eternal: Yaakov institutes the Maariv ( сохран 위한) prayer)

Yaakov takes twelve stones of the altar erected by Avrohom to sacrifice Yitzchok: he puts one under his head, and the others around himself for a protection (Beraishis 28:11; כ"א בר' י"ב; ו"ברכות כ"א.): an allusion to his 12 sons ( vez"א בר' י"ג;).

Until the next morning, the twelve stones form one great stone (Beraishis 28:18; תרונות בר' י"ג;): all of his sons will be equally great tzaddikim.

Yaakov dreams: the Eternal speaks to him, guaranteeing to be with him even outside Eretz Canaan, and to conduct him back to the Land promised to his fathers (Beraishis 28:13-15).

He also sees in his dream „…a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.” (Beraishis 28:12). This is a prophetic vision of the four empires later to subdue the Bnai Yisroel:

► Bovel’s Angel ascends 70 steps, and descends;
► the Angel of Modai and Pras ascends 52 steps and descends;
► Yovon’s Angel ascends 180 steps and descends;
► Edom’s Angel ascends and does not descend. However, the Eternal says to him: „Though you soar aloft like the eagle, and though you set your nest among the stars, from there will I bring you down…” (Ovadyah 1:4; פדר"א ו"יב; ויקרא"ד; כ"ב בר' י"ג.

In his dream, Yaakov also sees the Bais hamikdosh, the giving of the Torah, and the Angels who accompany him inside Eretz Canaan and outside it ( ז"ר ב' בר' י"ג; ספ"א בר' י"ג).
In the morning, Yaakov sets up the stone from under his head for a pillar (מצבה; Beraishis 28:18), and renames the place called until then Luz: he calls its name Bais Kel (בêt קאל; Beraishis 28:19).

Yaakov’s prayer-vow at the pillar consacrated with oil received from heaven (פָּרְדָע:):¹ if the Eternal will help him and he will return home in peace, he will give tithe of all of his belongings to the Eternal, and he will also bring sacrifices on the same place (Beraishis 28:20-21).

The Eternal sink the stone deep into the Earth, so to say supporting the Earth with it.

Later, in the Bais hamikdosh in Yerusholayim, the Holy Ark will be seated on this stone called Even haShsiyoh (ה-אבן השתי; זוהר ברא; ל"אד; ח"כא "פדר; ח, ח"ר כ"ב א"רל).

Yaakov sets out for Choron and, as he is carried by the Eternal’s Angel, he arrives the same day (Beraishis 28:10, 29:1; Midrash Tehillim; ה"א ל"פדר; י, ח"י כ"תרגו).

Lovon has no sons, only daughters: it was only his wife by the name Adinoh who gave birth to two girls, Leoh and Rochel, his other wives and concubines are barrens (י"סה).

An epidemic ravages Lovon’s cattles and flocks (פָּרְדָע: א""ה ו"ה; מדרש התהילים; 1:1). He sends away his herdsmen, and it is only Rochel who takes care of the remaining animals (Beraishis 29:9).

Yaakov and Rochel meet each other at the drinking fountain (Beraishis 29:9-12).

Yaakov gives three signs to Rochel by what he would recognize her at their wedding (פָּרְדָע: א""ה מ"ל:): the three mitzvos specific to women, challoh (חֲלוֹה), niddoh (נִדְדָה), chadlokas nair (רֹקוּחַ; הָדְלָכָה נַר). According to others, the signs are the

¹ Cf. according to the French chroniclers’ tradition, CHLODVIG I (481/2-511) king of the Franks had been baptized with holy oil of the Holy Ampoule brought by a pigeon (an angel) descending from heaven.
three points where the *kohanim* were later to be ointed: the right ear, the right thumb, the right big toe (*Vayikroh* 8:23). Again others (אזכירו פיתוחא) say, it is *Rochel* who gives the signs to *Yaakov*.

*Yaakov* stays as a guest in *Lovon*’s house for a whole month (*Beraishis* 29:14).

After a month, he enters in *Lovon*’s service to obtain, in return for seven years of work, the hand of the latter’s younger daughter, *Rochel* (*Beraishis* 29:18; לסה).  

2187: *Yitzchok* is 139 years old, *Yaakov* is 79, he works for *Lovon* since two years.  

*Ever ben Shelach* dies at the age of 464 years.¹

2188: *Yitzchok* is 140 years old, *Yaakov* is 80, he works for *Lovon* since three years.  

*Yishmoel*’s daughter, *Bosmas* gives birth to *Aisov*’s son: *Reuel* is born (רעה-ל; ספה).  

2189: *Yitzchok* is 141 years old, *Yaakov* is 81, he works for *Lovon* since four years.  

In *Yaakov*’s merit, the Eternal blesses *Lovon*: not only his wealth is growing (*Beraishis* 30:30), he also begets three sons, although not of the mother of *Leoh* and *Rochel*: *Adinoh* died in between (ב"ד ת. ר"ב).  

*Lovon*’s sons are: *Beor* (בעור), *Eliv* (آلיב), *Morosh* (مورש; ספה).  

2190: *Yitzchok* is 142 years old, *Yaakov* is 82, he works for *Lovon* since five years.  

*Aisov*’s wife, *Yehudis bas Beeri* dies in *Eretz Canaan*.  

She gave birth only to girls: *Martzis* (מרצית) and *Puis* (פועית).

¹ My exemplar of the „*Tzemach Dovid*” has here the erroneous data of 804 years, what has to be considered being a copist’s error.
After Yehudis’ death, Aisov again goes to the land of Seir, and stays there for a longer time (י"סה).

2191: Yitzchok is 143 years old, Yaakov is 83, he works for Lovon since six years.

Aisov, to his precedent wives, marries Oholivomoh the daughter of Anoh and of Tzivon haChivvi (אבליובמה בת ענה בת צבעון החוי; Beraishis 36:2): Anoh was Tzivon’s son but, as Tzivon violated his daughter-in-law, it was impossible to know whose daughter was Oholivomoh (ב"ד פ"ב; תנחומא וישב א; ו"ט, ב"ר פ"ב).

His new wife gives birth to three sons in Eretz Canaan: Yeush (יעוש), Yalom (יעלם), Korach (קרח).

Aisov’s descendants of his different wives (Beraishis 29:14):

► of Bosmas (= Odo bas Elon haChitti): Elifaz.

The children of Elifaz: Taimon (תמון), Omor (ואמור), Tzepo (תצפו) / Tzepi (צפי).

1.Divrai haYomim 1:36, Gasom (גסום). 1

Of his concubine, Timno (תמנה), he also had a son: Amolek (אמיילק).

Timno was born to Elifaz of Seir’s wife (הנוהמה רישב א), she was Lotan’s sister (Beraishis 36:22). 3

Becoming adult, she wanted to convert herself to Judaism, but all three - Avrohom, Yitzchok and also Yaakov rejected her demand. Therefore did she become her father’s concubine. They would not have to reject her although they surely had good reasons to do so (סנהדרין ג"ט; ר"י, י"ט ב).

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1 Kenaz: cf. Osniel ben Kenaz, the first Judge (Yehoshuah 15:17; Shoftim 1:13, 3:9, 11; 1.Divrai haYomim 4:13,15) and also the denomination of Kolev 'the kenizi' (Bamidbor 32:12; Yehoshuah 14:6,14). He is not to be confounded with the omonymous tribe mentioned among the Canaani peoples (Beraishis 15:19).

2 Timno: cf. the town Timna North of Aden in Southern Arabia, on the actual territory of Yemen.

3 According to the RA MBA (to Beraishis 36:22), Lotan is born of the same father and mother as Timno, but only a stepbrother of the others. According to RA SH (Beraishis 36:12), Lotan and Timno were born of the same mother, but not of the same father.
According to others, there were two different persons called Timno.

- of Oholivomoh the daughter of Anoh and of Tzivon hachivvi (Yehudis, the daughter of Beeri ben Efer hachitti; לש"י, וב). In case the two women are the same just mentioned by different names, she can be at the same time of a Chitti family and of a Chivvi family in two ways. 1. Her father and mother are not of the same family and so the Torah is connecting her once to this and again to the other (שפתי חכמים).
- 2. A Chitti man and a Chivvi man, one of them violates the other’s wife and, consequently, it is impossible to know who is the father of the child, just that he is a bastard.

- Yeush. His children are: Timno, Alvoh (עלוה), Yeses (יהות);
- Yalom. His children are: Aileh (אללה), Phinon (فينון), Kenaz,
- Korach. His children are: Taimon, Mivtzor (מבצר), Magdiel (מולדיל–ל=Rome; פרד"א ל"ש)

- of Machlas bas Yishmoel (= Bosmas): Reuel (ראלע). The children of this latter are: Nachas (נחת), Zerach (זרח), Shamoh (שמה), Mizoh (מזה).

A war breaks out in Eretz Canaan between the sheperds of Aisov’s hugh flocks and the local Canaani inhabitants.

Therefore Aisov goes, together with his family, his servants and flocks, to live in the land of Seir, however, he regularly visits his parents in Eretz Canaan.

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1 What RaShI says here, can difficultly be conformed to what the „Sefer haYoshor“ – and following this, also the „Seder haDoros“ – pretend that Aisov marries Yehudis in the year 2,148 and Oholivomoh in the year 2191, what means that 2191 - 2148 = 53 years later. More than that, Yehudis dies one year before Aisov marries Oholivomoh. Two possible ways to solve the contradiction: Aisov repudiates Yehudis (she „dies“) and, later, he remarries her; or Yehudis gives birth to a child after such a long time, after 53 years.
Aisov marries his daughters to the sons of Seir hachori: the eldest, Martzis becomes the wife of her uncle, Anoh ben Tzivon; while the younger one, Puis, is married to Bilhon ben Etzer (בִּלְחֹה בֶּן אֵצֶר).

2192: Yitzchok is 144 years old, Yaakov is 84.

Yaakov, after having served Lovon for seven years, gets married (Beraishis 29:21-22): the wedding takes place on Shabbos hagodol (ד, ו"ר ויצא נ"יל).

Lovon cheats Yaakov: he changes Rochel for Leoh (Beraishis 29:23-24), he does everything possible the twelve tribes should not be born.

Rochel, to avoid that her sister should be ashamed, tells Yaakov’s signs to Leoh (ג"מגילה י).

One week after the wedding with Leoh, Lovon marries Rochel also to Yaakov, with the condition that the latter will serve him for again seven years (Beraishis 29:27-28).

Together with the two wives, Yaakov receives two maidservants also: Lovon’s two daughters of one of his concubines (ו"א ל"פדר). The eldest, Bilhoh (בִּלְחֹה), is Rochel’s maidservant (Beraishis 29:29), the younger one, Zilpoh (זִלְפֹה), is Leoh’s (Beraishis 29:24).

Yaakov liberates the two maidservants, and marries them also (לְך"ת).

At the moment of their wedding, the twins, Rochel and Leoh are 22 years old (ש"יל; ע"ס). According to others (ע"א לס"הגר), they are 21 or 28 (י"סה). Again others say, the wedding took place in the year 2193.

Yaakov begets 12 sons with his four wives (Beraishis 29:31-30:24): these are the twelve tribes (ב"ו שבטים).

With the exception of Binyomin, all the boys are born during the seven years what follows the two weddings, even their sister, Dinoah (ב"ר פ' ישא).
All the children are born to the seventh month (בחיי’ ר; ע”ס). According to others (פדררא א כא), this is true only to Leoh’s children.1

A twin-sister is born together with each boy: „His sons, and his grandsons with him, his daughters, and his sons’ daughters…” (Beraishis 46:7; ר"ב פ’ב). According to others (פדררא י"ג), the future wife is also born together with them.

Each boy marries the twin-sister of one of his brothers or half-brothers (פדררא א"ג), with the exception of Yehudoh and Yossef (the latter was to marry later Dinoh’s daughter, Osnas). According to others (פדררא ח"כ), only Shimon

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1 Apart of Laivi’s and Yossef’s age (Shemos 6:16, Beraishis 50:26), the data about the birth and death of the twelve tribes given in the following table do not figure in the Torah. One can find the different computations about in the Talmud and the different Midrashim (פדררא א"ג, ט"ל; תב"ד; י"נ; מ"א; ע"ס; ע"ס). The sources and the analysis of the differences among the sources can be found in the „Seder haDoros” beginning with the year 2193.

However, there are several problems with the data. From Shabbos hagodol, when Yaakov’s wedding took place, until the 14th of Kislev, Ruvain’s birth there are 7 months. According to the „Pirkai deRabbi Eliezer” (ת"ח א"ג), Laivi is 6 years older than Yossef, according to this he would have to be born in the year 2193 what can go together with the other data only with difficulties.

The year 2195, given by the „Seder haDoros” relying himself on several sources, as the year of Yehudoh’s birth, is also difficult because, in this case, he would have to be born only two months after Laivi! Consequently, or he did not live 119 years, or he did not die in the year 2314, although several Midrashim agree that he died 18 years before Laivi! More than that, according to the „Midrash Rabboh” (P. Nosso), all the children except Binyomin were born during the second seven years and, according to Rabainu BACHYAH, they were born to the seventh month, what again causes new problems (see the commentary „Seder haZmanim” to the „Seder Olam”). According to this, the year of Yehudoh’s birth has to be emended to 2,196.

The date of Zevulun’s birth is also problematic, because from the 10th of Av 2197 until the 7th of Tishrai 2198 there is less than two months! Accordingly, the year of his birth has also to be emended with one year, to 2199.

The same problem is posed in connection with the date of Naftoli’s birth: from Elul 2194 until Tishrai 2195 there is only one month!
marries his (half)sister, while the others or they marry Canaani women, or they marry their distant relatives from Terach’s family. Again others say, that the posuq on which this Midrash is based is only related to Dinoh or to Yocheved or Serach, Osher’s daughter.
<table>
<thead>
<tr>
<th>Wife’s name</th>
<th>Name of the tribe</th>
<th>Born</th>
<th>Died</th>
<th>Lives … years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leoh</td>
<td>Ruvain (רואן)</td>
<td>2193</td>
<td>2317 (2318)</td>
<td>124 (125)¹</td>
</tr>
<tr>
<td></td>
<td>Shimon (שמעון)</td>
<td>2194</td>
<td>2314 (2313)</td>
<td>120²</td>
</tr>
<tr>
<td></td>
<td>Laivi (ไล)</td>
<td>2195</td>
<td>2332 (2331)</td>
<td>137</td>
</tr>
<tr>
<td></td>
<td>Yehudoh (יהודה)</td>
<td>2196</td>
<td>2314 (2324)</td>
<td>119 (129)</td>
</tr>
<tr>
<td></td>
<td>Yissochor (יששכר)</td>
<td>2197</td>
<td>2319 (2318)</td>
<td>122 (110)</td>
</tr>
<tr>
<td></td>
<td>Zevulun (זבולון)</td>
<td>2198</td>
<td>2322 (2321)</td>
<td>124</td>
</tr>
<tr>
<td>Bilhoh</td>
<td>Don (דון)</td>
<td>2194</td>
<td>2318 (2321)</td>
<td>124 (125)</td>
</tr>
<tr>
<td></td>
<td>Naftoli (נפתלי)</td>
<td>2195</td>
<td>2327</td>
<td>132 (133)</td>
</tr>
<tr>
<td>Zilpoh</td>
<td>God (גד)</td>
<td>2196</td>
<td>2321</td>
<td>125</td>
</tr>
<tr>
<td></td>
<td>Osher (אשר)</td>
<td>2197</td>
<td>2320</td>
<td>123</td>
</tr>
<tr>
<td>Rochel</td>
<td>Yossef (יוסף)</td>
<td>2199</td>
<td>2309</td>
<td>110</td>
</tr>
<tr>
<td></td>
<td>Binyomin (בנימין)</td>
<td>2208/7</td>
<td>2318</td>
<td>109(110,111,115)</td>
</tr>
</tbody>
</table>

2198: Yitzchok is 150 years old, Yaakov is 90.

Dinoh (דינה), Leoh’s daughter is born.

She was Zevulun’s twin-sister. According to others (ברכת ס), she was born without a twin-brother: she was supposed to be a boy, but following Leoh’s prayer her sexe was changed still in her embryonal state.

¹ According to the apocryph „Testament of the 12 Patriarchs” (I:1:1), Ruvain dies at the age of 125, two years after Yossef’s death, but the latter died in the year 2309!
² According to the apocryph „Testament of the 12 Patriarchs” (II:2:1) Shimon dies at the age of 120 years, at the same year with Yossef who, according to the Torah (Beraishis 5:26) lived 110 years.
³ According to the Dead Sea scroll named „Biblical chronology” (4Q559: frg. 2:3), Yaakov was 65 years old when he begot Laivi. Yaakov, born in the year 2108, was, according to the Torah, 63 when he obtained his father’s blessing and had to escape. Even if we do not take into consideration the 14 years spent in the yeshivah, he served in Lovon’s house 7 years before marrying the latter’s daughter. Besides, Laivi was Yaakov’s third son!
Yitzchok is 151 years old, Yaakov is 91.

Yossef is born circumcised (יִתְחָכָה, יָסָף).
The Eternal remembers Rochel on Rosh hashonoh (רוכהל, רוש השנה).

Rivkoh sends her nurse, Devorah – the daughter of Utz – to Yaakov calling him home (ריבוק, דוורא).

According to the Torah (Beraishis 30:25-26), Yaakov’s intention is to return home, after he served in Lovon’s house for fourteen years, together with his children.

Finally, following Lovon’s request, he works for six more years in Lovon’s house for his wages, the dowry (Beraishis 31:41).

Devorah stays with him (דוארא). According to others (ו, בבו למדא), Rivkoh sends her nurse, Devorah, to call Yaakov home, and she meets him under way, so they return home together.

Yaakov becomes very rich (Beraishis 30:43): Lovon’s sons accuse him of having obtained his wealth of their father’s (Beraishis 31:1).

Yaakov is 97.

During the twenty years he stayed in the house of the fraudulent Lovon, the Eternal did not speak to him (ויתחכה, ראוי), and He did not permit him to make leap years outside Eretz Canaan (הארץ כانا, ראוי).

Now, following the Eternal’s command, Yaakov returns to Eretz Canaan (Beraishis 31:3) with great riches, flocks (5,500 animals; ראוי, ראוי), servants and his wives and children (Beraishis 31:17-18).

Rochel steals Lovon’s idols, the terophim (习近פיס; Beraishis 31:19). With the help of these idols, people were able to predict the future. Cutting the head of a first-born man, they put a golden plate with the idol’s name under his tongue, than they light a candle and bow to it. Consequently, the teroph speaks („…the terophim have spoken vanity...”; Zecharyoh 10:2). Rochel steals them in order...
to clean her father’s house of the idols, and also that these should not tell Lovon about Yaakov’s escaping (פָרַדָא א ל ו).

When Yaakov leaves Choron, the wells dry out: the twenty years of abundance (lasting in the merit of Yaakov) are over (וּרְאוֹנָי ל ו, ב”ב); even Beor, Lovon’s son was born in Yaakov’s merit.

Aisov’s son, Amolek, tells Lovon about Yaakov’s escaping (משכלה א שלמה ו, ז). Lovon goes after his son-in-law in order to kill him with arms and with sorcery (וּרְאוֹנָי ל ו, קס”זוהר ח).

After seven days of pursuit, Lovon reaches Yaakov at the Mount Gilod (Beraishis 31:23; כ”ז).

- Nissan 15, the night of Pessach: the Eternal appears to Lovon in a dream and orders him: „Take heed that you speak not to Yaakov either good or bad.” (Beraishis 31:24).

Yaakov, not knowing that it was Rivkoh who has stolen Lovon’s idols, curses the unknown thief (Beraishis 31:32) with premature death (פָרַד א ל ו).

The blessing or the curse pronounced by a tzaddik is accomplished by the Eternal: this is the reason why Rochel dies when she gives birth to Binyomin (פָרַד א ל ו, ז ל ו).

Yaakov and Lovon conclude a covenant (Beraishis 31:44): Yaakov’s descendants will not occupy the land of Lovon’s descendants, Aram (פָרַד א ל ו).

As a witness of their covenant, they bring together stones thus making a heap:

Lovon calls the heap in Aramaic Yegar Sochaduso (וֶגֶר שְׁחָדוֹס) , while Yaakov calls it Galed (גָלֶעָד ’heap of witness’; Beraishis 31:45-48).

The land of Lovon’s descendants, Aram will only be occupied by Dovid hamelech, after having broken the stones of that heap (2Shmuel 8:3; כ”ז).
Upon returning home, *Lovon* sends his son, the seventeen years old *Beor*, together with *Avichoref ben Utz* and ten more people, to *Aisov*. He sends with them the following message: *Yaakov* – who became rich in *Lovon*’s house but have stolen from *Lovon* – is on his way home and, if *Aisov* will, now he can settle the old bill on the border of *Eretz Canaan*, at the river *Yabbok* (לבק; י"סה).

*Aisov* arms his sons, servants and all his men: sixty persons, and also all the 340 men of *Seir haChori*, and with the 400 men, he goes against *Yaakov* (ל"ס). *Lovon*’s messengers continue their way to *Eretz Canaan*: they inform *Rivkoh* that *Aisov* is preparing to attack *Yaakov*.

*Rivkoh* sends 72 people from *Yitzchok*’s servants to help *Yaakov*. They meet him on the other side of the river *Yabbok* (ל"ס).

When *Yaakov* sees them, he cries out from happiness: this camp has been sent by the Eternal to help me. Therefore, he calls the name of the place *Machnayim* (מחנים; *Beraishis* 32:3).

They give to *Yaakov* the message sent to him by his mother: he should try to reconcile *Aisov* with nice words (ל"ס).

Arriving near to the border of *Eretz Canaan*, *Yaakov* sends „truce-bearers“ (מלאכים ‘Angels’) to *Aisov* (*Beraishis* 32:4).

This results to be a faulty step: through this, he directs *Aisov*’s attention to himself, reawakens the latter’s sleeping hatred (ב, ה"ר ע"ב): it is better to serve the Eternal in silence, than to draw the world’s attention to ourselves.

*Yaakov* sends a message to *Aisov* saying that he obtained his wealth not in the merit of the paternal blessing, but only due to the Eternal’s grace, as *Lovon* not only made him work hard but also changed his wages several times.

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1 *Yabbok*: river joining the Jordan from the East, Ar. Wady Zerqa.
Aisov, however, answers arrogantly to the messengers saying that it was Yaakov who acted fraudulently to Lovon (just as he did to him, to Aisov), and who treats his wives – Lovon’s daughters – as maidservants. This means, Aisov simply repeats to the messengers what he has heared from Lovon. Consequently, he will do to Yaakov as it only pleases him (מעניין).

Yaakov prepares himself to meet Aisov in three different ways:

► with prayer: „I am not worthy of the least of all the mercies, and of all the truth, which you have shown to your servant…” (Beraishis 32:11). He asks the Eternal to help him not in his own merit, but in the merit of his fathers, Avrohom and Yitzchok;

► with presents: he „…took of that which came to his hand a present for Aisov his brother” (Beraishis 32:14). As he did not observe his vow made when he had to escape (Beraishis 28:20-21), he did not give tithe to the Eternal, now he has to give 550 animals to Aisov (Beraishis 32:15-16). Hence we know, he had allltogether 5,500 animals (פזרו א נין או

► preparing himself to a battle (in the circumstances of an eventual diaspora, this can only mean escaping and hiding and in no way military actions; מזאמה ל ושה ר; ר"ב ב ח"ב רב; ר"ב ח"ב ל; א"קי)।

● He divides his camp into two (Beraishis 32:8; תזיבת מ ושה ר; ר"ב צ אי ל; ר"ב ח"ב ר; ר"ב ח"ב ל; א"קי): „If Aisov comes to the one company, and attacks it, then the other company which is left shall escape.” (Beraishis 32:9).

● He places the two camps under the care of the two sons of Avrohom’s servant, Eliezer: Damesek (דמיסק) and Elyonos (אלינוס). The Eternal sends legions of Angels to frighten Aisov who effectively gets terrified when seeing them: he means to have met Yaakov’s
armies (יה"ש).

On the border of Eretz Canaan, at the shallows of the river Yabbok, on the night of Pessach (יט"ל), Yaakov fights with the Angel of Aisov (י"ס; Beraishis 32:25). According to others (ל"ד), this happened on the night of Tisho beAv.

The dust shaken by their feet during the fight goes up to the Eternal’s throne (הטורים בעל): the gematriah of the word ויאבקויאבקויאבקויאבקו ('wrestled') is identical to the gematriah of the expression כסא הכבוד ('the heavenly throne'; ואתו מצרים).

The Angel can not prevail against Yaakov, he can only touch the hollow of the latter’s thigh, so that „…Yaakov’s thigh was out of joint” (Beraishis 32:26).

At dawn, the Angel wants to leave (Beraishis 32:27): it is now his turn to sing shiroh in honour of the Eternal (א"ר ל"פדר).

Yaakov receives from the Angel the name Yisroel (י-ישר): this means the confirmation of the paternal blessing (Beraishis 32:29; ט"לק).

Later, the Eternal confirms this new name (Beraishis 35:10).

At the Angel’s behest, Yaakov designates thite, maasser, even of his children: he consacrates Laivi to the Eternal.

The Archangel Michoel takes Laivi to heaven, before the Eternal’s throne: the Eternal blesses him that his children should serve in the Bais hamikdosh, similar to the Angels in heaven (פדה א"ה ל"פדר).

Finally, Yaakov meets Aisov (Beraishis 33:1-15).

Aisov wants to kill Yaakov not with his arm but with his mouth: he tries to bite his brother’s throat, but the Eternal makes it hard like a stone so Aisov breaks his teeth (Beraishis 33:4; פדה א"ה ל"פדר).

The Eternal also changes Aisov’s heart filling it suddenly with good intentions toward Yaakov (יה"ש), therefore Aisov recognizes that the paternal blessing
effectively comes to Yaakov: „keep what you have to yourself” (Beraishis 33:9; בְּכָא יַעֲקֹב יִמְצָא). Yaakov humiliates himself before Aisov: he calls him „my Lord” eight times (Beraishis 32:5, 6, 19; 33:8, 13, 14, 14, 15), although he could have recognize only the Eternal as his Lord. Therefore, Aisov’s descendants will reign in this world, however Yaakov’s descendants will rule in the world to come (ז”א ל”פדר). For the same reason, there will be eight kings of Aisov’s descendants before the Bnai Yisroel – the descendants of Yaakov – will elect a king (Beraishis 36:31-39; והשלmuştur בחר על ישראל; Moshe rabainu (שמות מפורטים) or Shaul (י”רש). The eight kings of Edom are:

► Bela ben Beor (בלע בן בעור) from Dinhovoh (דנהבה);¹
► Yovov ben Zerach (יבב בן זרח) from Botzroh (בצרה);
► Chusom from the South (חשם מארץ התימני);
► Hadad ben Bedad (הדד בן בדד) from Avis (עוית) who defeated Midyon on the field of Moav;
► Samloh (שמלוה) from Masrekh (משרקה);
► Shaul (שאול) from Rechovos haNohor (רחבות הנהר);
► Baal Chonon ben Akbor (בעל חנן בן עכבור);
► Hadar (הדר) / Hadad (הדד) 1.Divrai haYomim 1:50-51 from Pou (פוע) / Poi (פוי) 1.Divrai haYomim 1:50. The name of his wife is Mehaitabel bas Matraid bas Mai Zohov (מhaitבל בת מטרד בת מי זחר).

Aisov settles in the South, near the Arabian Sea, on the Mount Seir = Edom (Beraishis 33:16),² what is named after him. Seir the Chori (Beraishis 36:20) is

¹ Dinhovoh: according to modern opinions, it is presumably Tennib, or Thenib at the Belka. See, however, the next chapter where it is rendered as Africa, Carthago.
² Edom: its name was later, in Roman times Idumaea, the South-Eastern neighbour of Eretz Yisroel.
named after the place, but only later, in the Torah, when Aisov already occupied the region, named after him Seir ( lehet).

Yaakov stays for a year and a half (י"ס) in Sukkos (וּכְקֹס Beraishis 33:17) on the Eastern side of the Jordan (Yehoshuah 13:27). According to others (ירה), for one year.¹

After eighteen months in Sukkos, Yaakov settles in the central region of Eretz Canaan, in the surroundings of the towns Shchem (שכם; Beraishis 33:18)² and, later, of Bais-Kel (Beraishis 35:1).³

5.11. Yaakov in Eretz Canaan

¹ The interpretation given by RASHI and together with him the greatest part of the commentators is very difficult to accept. Why would Yaakov stop in Sukkos, on the Eastern side of the Jordan for a year and a half, where it was definitely less safe for him as in the house of his parents in Eretz Canaan? And also, why was he not hurrying home to his parents, taking in consideration that his mother had called him home already six years earlier through Devorah?

² Shchem (Hebr. ‘shoulder’, Egyptian Sha-ka-ma, Ar. Nablus < Roman Neapolis) is already mentioned by an Egyptian inscription of around 1850 BCE. The rapport of Chu-Sebek, general of SESOSTRIS III (Senusert Hakaure, 1878-1842 BCE, 12th Dynasty), about a military expedition to Eretz Canaan (in Egyptian texts Retenu) against the nomads who were continuously disturbing the border-region, speaks of the occupation of the town.

³ Yaakov’s stay in Shchem is explained by SEFARNO with the fact that, arriving to Eretz Canaan, he wanted to fulfill immediately his vow, and erected an altar to the Eternal, buying a piece of land from Chamor’s sons outside the town.

The RASHBA tries to solve the problem interpreting the word sholem – rendered generally as ‘intact, integral’ – as a proper name, the name of Shchem’s town, whose name has later been changed to Shchem because of the events which happened there. Besides, he also draws the attention to an other, grammatical problem. In the Torah, a construction like „Ir Shchem“ ‘Shchem’s town’ never means the name of the town, in that case the word „ir“ ’town’ is supposed to be placed after the name of the town. Consequently, we have to do simply with a possessive construction: ‘the town of a man called Shchem’. On the other hand, Sholem = Yerusholayim, but it is well possible that there were other towns also with the same name.

According to the „Sefer haYosher”, Yaakov spends only days (eventually two days) on the border of Eretz Canaan, than „he arrived to the land of Sholem, what is Shchem’s town [see the RASHBA], in Eretz Canaan. And he rested before the town. And he bought the piece of land there from the sons of Chamor, the inhabitants of the region, for five shekels. And Yaakov built there a house for himself, and camped there, and for his flocks he made tents, therefore he called the name of the place Sukkos. And Yaakov was sitting in Sukkos for one year and a half.” This means that the „Sefer haYosher” places Sukkos into Eretz Canaan.

10.13146/OR-ZSE.2009.003
2207: Yitzchok is 159 years old, Yaakov is 99.

Dinoh, Yaakov’s nine years old daughter, goes, together with her mother and aunts, to see the festival of the girls in Shchem (Beraishis 34:1; פסחא ל"פדר). According to others (ספרים סוף מ), at that moment Dinoh is five years old. Again others say, she is seven, eight (ד"צ; according to the latter, this happened in the year 2206) or ten years old.

It is there, that Shchem, the son of the Chivvi Chamor ben Chedkem ben Pered (המור בן חדקם בן פרד החוי), the king of Shchem sees her, rapes her and violates her (Beraishis 34:2).

The whole affair happens because of Yaakov: he has hidden Dinoh from his circumcised brother, Aisov, although it is possible she could have influenced the latter to do teshuvoh. As a punishment, an uncircumcised rapes and violates Yaakov’s daughter (ב"ד ו"ר ע"ב).

Yaakov tries in vain to get back his daughter.

On his son’s bequest, Chamor goes to Yaakov asking from him Dinoh for a wife for his son. At the same time, Chamor proposes that the two peoples should intermarry (Beraishis 34:8-12).

The answer comes from Yaakov’s sons: this is only possible if the inhabitants of Shchem circumcise themselves (Beraishis 34:13-17).

Shchem and Chamor convince the inhabitants of their town to let themselves circumcised (Beraishis 34:20-22), it is only Chamor’s father, Chedkem and his six brothers who are unwilling to do so (כם).

Shimon (who is thirteen years old) and Laivi (twelve years; ט"נזיר כ) take vengeance of the inhabitants of the town (Beraishis 34:25-29): they kill about 600 men (being convalescent on the third day after their circumcision), together
with their wives, and they free Dinoh.¹

Shchem and his father deserve death-punishment because of transgressing one of the Noachide mitzvos: the prohibition to rape others, but not for violating Dinoh, as she was not yet married.² The others deserve the same punishment because they did not do anything to avoid bad things should happen (אלהים). Yaakov does not agree with what his children have done: he is afraid of the Canaanis’ eventual revenge (Beraishis 34:30).

They take 85 girls and 47 boys as hostages apart of the many flocks: the prisoners will be the servants of Yaakov’s children until the Exode of Mitzrayim (יוהם).

Two boys escape from Shchem, they alert Yoshuv (יהוד), the king of Tapuach (תפוח) who, together with seven other Emori kings, with an army of tens of thousands of soldiers, depart against Yaakov’s camp, this latter counting – even together with Yitzchok’s men – only 112 men.

Yaakov and Yitzchok pray to the Eternal. The enemy’s soldiers finally get frightened and go home, the kings are also afraid to enter into battle alone, without their armies (Beraishis 35:5; יוהם).

Yaakov – following the Eternal’s command – goes to Bais Kel, to accomplish his vow made when he departed: he erects an altar and bring on it sacrifices (Beraishis 35:6-7).

¹ According to the apocryph „Testament of the 12 Patriarchs“ (III:2:2), Laivi was at that moment ca. twenty years old. Later, the text (12:5) clarifies the reckoning exactly: Laivi was eight years old when he came to Eretz Canaan, he was eighteen when he killed Shchem, nineteen when received priesthood instead of Rivain, he got married at the age of 28, and he arrived to Mitzrayim at the age of 48. According to the same text (ibid. 5:3), an Angel came to Laivi in dream, and ordered him to take vengeance of what had happened to Dinoh. At first, Laivi kills Shchem, after what Shimon kills Chamor (ibid. 6:4), finally the brothers kill the inhabitants of the town (ibid. 6:5).

² According to the apocryph „Testament of the 12 Patriarchs“ (III:6:8), they deserved death as they wanted to do the same to Soroh and Rivkoh also, as they have done to Dinoh. They were continuously pursuing Avrohom, they tried to seize his flocks (ibid. 6:9), and they did the same to every foreigner, taking their wives and expulsing them from their country (ibid. 6:10). It was for this reason that the Eternal became enraged against them, to destroy them (ibid. 6:11).
He spends six months in the town: the way from Chevron to his parent’s house took two years.

Devorah dies in Bais Kel; Yaakov buries her (Beraishis 35:5).

Rivkoh dies at the age of 122 years (בראשית ה, כב, ל). According to others (בראשית כב, כב), at the age of 133 years.

Yitzchok buries her into the cave of Machpeloh.

Lovon dies: the Eternal punishes him, as he violated the covenant with Yaakov (בראשית כב).

The Eternal appears to Yaakov, and blesses him confirming the name Yisroel (בראשית כב).

Yaakov, together with his family and his people, departs from Bais Kel (בראשית כב) to go to his father to Chevron (בראשית כב).

2208: Yitzchok is 160 years old, Yaakov is 100.

Binyomin and his two twin sisters are born, under way, near Bais Lechem (בראשית כב): therefore the Bais hamikdosh will stand on his territory. Others say, he was born in the year 2,207.

Rochel dies during the birth (בראשית כב), at the age of 37 years: cf. Yaakov’s curse because of the steeling of Lovon’s idols. According to others (בראשית כב), she dies at the age of 43 years. Again others say (בראשית כב), at the age of 37 years but in the year 2208.

She is buried there, near Bais Lechem (קבר רחל; בראשית כב): when Yossef is taken to Mitzrayim, and when the Bnai Yisroel are later taken to the Babylonian exile, they can pray on her tomb, and she can intercede for them.

1 Governmental texts found at Mari on the upper course of the Eufrates, already in the 19th century BCE speak about nomads of the deserts called Benyamini, who menace the kingdom and against whom the kings have to wage war: one of the years of Lahdulim’s reign, and two of the last king, Zimri-Lim’s reign have been named after the war with the Benyaminis.

2 For an analysis of the different opinions, see the „Seder haDoros“. 
before the Eternal (שס"ר ג"פס). In the same year, Dinoh gives birth to a girl: Osnas (אסנת).

Dinoh will later marry her brother of the same father and same mother, Shimon, begeting five children with him: she is the mother of Shaul ben haCanaanis (שאול בן הכנענית). According to others (محا"ד וב"ל ר"ם), she will marry her twin-brother, Zevulun. Again others say (محا"ד וב"ל), Dinoh - at the age of 63, seven years after Yaakov’s death, in the year 2262 - gets married to Iyov. Again others say (محا"ד וב"ל), she was already Iyov’s wife when raped by Shchem and, later, after having killed Shchem, Shimon marries her, still before descending to Mitzrayim, and Shaul ben hacanaanis, mentioned in the Torah, was her son of a Canaani man.

On his sons’ bequest, Yaakov sends away Dinoh from his house: she gives her an amulette with the Eternal’s Name.

The Archangel Michoel takes the forty years old ( mocked?) Dinoh and her daughter to Mitzrayim. They come to the house of Potifar, whose barren wife brings up Osnas as her own daughter, until she finally gets married to Yossef (פדר'א ק"י). After Rochel’s death, Yaakov moves from Rochel’s tent to the tent of Bilhoh, who was earlier Rochel’s maidservant (שבה נ"י).

Ruvain is vexed seeing that Yaakov does not consider his mother properly: he takes Yaakov’s bed into Leoh’s tent (شبש נ"א). According to others (נוהמה ב' שבש נ"א), he lies himself on his father’s bed: naturally he does not sin with Bilhoh

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1 The data quoted by the „Seder haDoros” is definitely inexact: Dinoh, born in the year 2208, is 63 years old in 2271, this however is not seven but sixteen years after Yaakov’s death!

2 If the data given by the „Pirkai deRabbi Eliezer” is not simply a copist’s error, it would mean that, according to this, Dinoh and her daughter arrive to Mitzrayim in the year 2238, the same year when Yaakov and his family. However, Yossef has already children with Osnas when his family arrive!
However, as he touched his father’s bed, this is already considered as if he would have sinned (ה”תרغو). Consequently, the Eternal takes away from him:

► the right of the firstborn to inherit two portions (Devorim 21:17; ב”י פ”ב א”ר), and gives it to Yossef: the two sons of Yossef born in Mitzrayim will be recognized by Yaakov as autonomous tribes (Beraishis 48:5);
► the kingship, and gives to Yehudoh (Beraishis 49:10);
► the priesthood what He gives to Laivi.  

2211: Yitzchok is 163 years old, Yaakov is 103.

Yaakov goes to his father to Chevron (Beraishis 35:27).

The Greek sea inundates many towns, killing many people (ד”צ).  

2213: Yitzchok is 165 years old, Yaakov is 105.

From Chevron, Yaakov moves, together with his children, to Shchem what has been rebuilt in the meantime. The town has at that time about 300 inhabitants and excellent fields for the flocks (י”סה).

Upon hearing this, Yoshuv, the king of Tapuach calls the six kings of the towns surrounding Shchem to attack together Yaakov. The six kings are: Ailon (אילון)

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1 In the apocryph „Testament of the 12 Patriarchs” (I:1:6), Ruvain speaks in the first person of singular about his immoral act, the desecration of his father’s bed. Later, he relates the details also (3:11-15): he has seen Bilhoh taking her bath, and the desire awakened in him. When Yaakov went to visit Yitzchok, and Bilhoh was sleping drunken and uncovered in her tent, Ruvain has seen her nudity, and thus he committed the immoral act, while she did not feel anything. An Angel unveiled to Yaakov what had happened, who consequently did not touch her any more.

According to the same source (ibid. 1:8), Ruvain was at that moment thirty years old, what contradicts the abovementioned data about his birth and death.

2 According to the apocryph „Testament of the 12 Patriarchs” (I:1:7), the Eternal wanted to punish Ruvain first with death but, following Yaakov’s prayer, He only punishes him with a sickness of his virility, lasting seven months. Consequently, Ruvain is continuously doing tesuvoh during seven years (Ibid. 9-10). At the end of his Testament (6:7), Ruvain speaks about the Eternal giving to Laivi the reign (i.e. not only the priesthood), what modern commentators consider being an allusion to the reign of the Chasmonaens. However, together with the reign, the text (6:8), also speaks about the bringing of sacrifices, what will be entrusted to the tribe of Laivi only after the Golden Calf.
Yaakov prays to the Eternal, while his sons – together with their servants numbering only 112 men – take the battle against the huge armies of the kings. Yaakov’s sons not only defeat the kings, they also destroy their towns, killing many of their inhabitants.

Upon hearing this, Yophia (יפיע) king of Chevron calls the kings of Ay (עי), Givon (גבעון), Sholem (שלום), Adulom (עדלם), and Chatzor (חצור) together with their vassals, all together 21 Canaanis kings, and they decide to ask for peace. They do not want the Bnai Yaakov should do to them as they did to the seven kings of the Shchem-region.

When Yaakov’s sons get convinced that they seriously mean peace, make a covenant with them. Henceforward, Yaakov’s sons live in peace with the Canaanis until the occupation of the Country (י"שת).
2214: *Yitzchok* is 166 years old, *Yaakov* is 106.

*Yaakov*’s sons move back to their father to *Chevron*. Their flocks, however, remain in *Shchem* where the fields are good. They go regularly to look after the flocks.  

*Leoh* dies at the age of 44 years. According to others, at the age of 51 years (this means, she was born in 2163). Again others say, in 2216.

*Yaakov* buries her to the cave of *Machpeloh*.

2215: *Yitzchok* is 167 years old, *Yaakov* is 107.

*Kehos* (*קهة), *Laivi*’s son is born. *Kehos* was born in the year 2236, as he is two years old when *Yaakov* and his children descend to *Mitzrayim*.

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1 According to the apocryph „*Testament of the 12 Patriarchs*” (III:9:5-14), *Yitzchok* regularly teaches the rules of the sacrifices to his son, *Laivi*.

2 According to the apocryph „*Testament of the 12 Patriarchs*” (III:11:1), *Laivi* gets married at the age of 28, the name of his wife is *Milkoh*. The name of his first-born is *Gershom*. The etymology of the name is given by the text after the etymology given by the Torah for the name of *Moshe rabainu*’s son: „*I have been a stranger in a strange land*” (*Shemos* 2:22). According to the Qumran fragment named „*Biblical Chronology*” (4Q559: frg. 2:3), *Laivi* was 34 years old when he begot *Kehos*. According to the chronology of the text, this would mean 2208/9. However, at that moment, *Laivi* – according to the „*Seder haDoros*” – was twenty years old.
CHAPTER SIX: EGYPT (מצרים)

6.1. Yossef in Mitzrayim

2216: Yitzchok is 168 years old, Yaakov is 108, Yossef is 17.¹

Yaakov makes a silk coat with long sleeves for his favourite son, Yossef (Beraishis 37:3), to show that he is exempted from work (حا"ר ד"ר פ"ב).

Yossef tells loshon horoh (‘slander’) to his father concerning his brothers (Beraishis 37:2): he misinterprets their deeds, considering they transgress the halochoh:
► they eat meat cut of a living animal. In reality, they eat the embryos of the slaughtered animals, what needs not to be slaughtered (ש"ח ברא' ל"ו);
► they call the sons of Bilhoh and Zilpoh servants. In reality, they are only making allusion to the original status of the mothers;
► they do business with Canaani women. According to Yossef, this is inadmissible.

According to the halochoh, this slander could cost the life of the brothers: in case any of Yossef’s charges result just, they would merit death penalty for transgressing one of the seven mitzvos of the Bnai Noach (ב"א פ"ר, ו"ז ברע' ברא"ש).

Yossef is punished midoh keneged midoh (מидеה קנדה מידה, ‘measure for measure’):
► his brothers slaughter the goat according to the halochoh, before dipping his coat in its blood (וישב ו' תנחומא ב;)

¹ In my exemplar of the „Tzemach Dovid“, the year 2245 is given, what has to be considered a copist’s error.
they sell him for a slave;

Potifar’s wife tries to seduce him (ג, ז"ל’ ח, ברא' ל"ו, וב). Yossef’s prophetic dreams:

- the brothers’ sheaved dry up, his remain fresh (Beraishis 37:7): the seven years of abundance (ב"ד פ"ד, ג);
- the brothers’ sheaves bow to his (Beraishis 37:7): the brothers will bow to him (as to the Viceroy of Mitzrayim, without recognizing him);
- the Sun, the Moon and the stars bow to him (Beraishis 37:9): his father, his mother – viz. Bilhoh, his foster-mother – and his brothers will bow to him (when they know already that he is Yossef).

Yaakov knows that these are prophecies, and secretly awaits their fulfilment (ב"ר פ"ד, ג, וב). Openly, before his sons, however, he rebukes Yossef, to draw off of him the anger of the rest of his sons (Beraishis 37:10-11; רש"ו', ברא' ל"ו, וב).

Yaakov sends Yossef to his brothers (Beraishis 37:14).

Under way, Yossef gets lost, therefore the Archangel Gavri-l conducts him to his brothers (פ"ד, ג, וב). Filled with envy towards Yossef, the brothers (wrongfully) suspect him of intending to become his father’s sole heir.

Because of this, and also because of the loshon horoh, they decide to kill Yossef (Beraishis 37:18-20). However, they change mind and, upon Ruvain’s counsel, they throw him into a pit (Beraishis 37:21-24). Later, they want to sell him to an Arab caravan (Beraishis 37:25-27). Finally, they sell him for twenty silvers to

1 According to the apocryph „Testament of the 12 Patriarchs” (VI:2:1), it was Shimon, Don and God who wanted to kill Yossef.
2 According to the apocryph „Testament of the 12 Patriarchs” (VI:4:4), Yossef stays in the pit for three days.
seven Midyoni merchants passing by (Beraishis 37:28; י"סה).\(^1\)

With the money, the brothers buy shoes for themselves (ת"ה יראות ובארשות לא"ת, כ"נ; cf. Amos 2:6).\(^2\)

The Midyonis, on their turn, resell him to the aforementioned Arab caravan (Beraishis 37:28),\(^3\) again for twenty silvers, while they continue their way to Gilod.

The Yishmoelim sit Yossef on a camel, and take him to Mitzrayim (Beraishis 37:28).

During the way, they make fun of him, they beat him. Yossef, desperated because of his fate, stops at Bais Lechem, on the tomb of his mother, Rochel, to ask her to intercede with the Eternal for him.

The Eternal listens to Yossef’s pray: the Yishmoelim and also their animals loose all their force, and fall to earth. Besides, a great tempest befalls them.

Finally, they ask for Yossef’s pardon, and decide to sell him immediately upon arriving to Mitzrayim (י"סה).

The whole issue – Yossef’s selling and his arriving to Mitzrayim – was but the Eternal’s plan in order to bring Yaakov and his family to Mitzrayim (ב"ד מ"ע, ב).\(^6\)

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\(^1\) According to „Jubilees”, the brothers sold Yossef on Yom Kippur.

\(^2\) See also the piyyut „Aileh ezkeroh” in the Machzor of Yom Kippur. According to the apocryph „Testament of the 12 Patriarchs” (VI:3:2), with the money, Shimon, Don and God buy shoes for themselves and their families: when selling Yossef, their intention was to humiliate their brother not to kill him. Zevulun connects this to the chalitizoh-ceremony: according to the Torah-rule (Devorim 25:7-9), if the brother of a dead man „...refuses to raise to his brother a name in Israel...”, the widow shall „...pull his shoe off from his foot, and spit in his face...”. When the brothers go to buy food in Mitzrayim, before entering the Viceroy’s palace, the servants make them pull off their shoes (Ibid. VI:3:6).

\(^3\) According to the apocryph „Testament of the 12 Patriarchs” (II:2:6), Shimon hated and, consequently, wanted to kill Yossef, because of the paternal favouritism. Therefore, the Eternal punished Shimon: his right arm became paralyzed for a whole week (Ibid. 2:12). Ravain and Shimon being absent, Yehudoh sold Yossef to the Yishmoelim (Ibid. 2:9). Because of this, Shimon was angry at Yehudoh for five months (Ibid. 2:11). Later, however, Shimon made teshuwhoh: he was fasting for two years (Ibid. 3:4) and, thereafter, he permanently withold himself from every kind of envy (Ibid. 2:13). More than that, in his Testament (Ibid. 6:2-7), he speaks about withholding oneself of envy as one of the conditions of the
The brothers swear with an oath to keep the affair a secret even before their father, Yaakov: whoever transgresses the oath, should be put to death.

At the moment of swearing, Ruvain is not with them, therefore they associate the Eternal for the tenth. It is for this reason, that the Eternal does not unveil anything to Yaakov (俸רא שרי מ"ב ח"א ל"פדר).

Upon Yissochor’s counsel, they slaughter a kid of a goat, dip Yossef’s coat in the goat’s blood, and send the coat with Naphtoli to their father saying „…an evil beast has devoured him…” under way, they have only found the bloody coat (Beraishis 37:31-33; פסחי נ). This is Yaakov’s punishment midah keneged midah: he had cheated his father when covering his hand with the goat’s skin (ז"י מגילה י"רש). Yaakov mourns for his (living) son for 22 years: when he stayed in Lovon’s, house he failed to fulfill the mitzvoh of honouring one’s parents also for 22 years (20 + 2 years the way; ב, ד"ר פ"ב).

The fourteen years he learned earlier in the yeshivoh, naturally does not count from this point of view: learning Torah is even more important than honouring one’s parents (ר"ש"י מגילה י"ר). The brothers blame Yehudoh for what had happened, and they exclude him from among themselves (שם"ד מ"ב ב, ב, ב"ר מ"שמו).

Instead of marrying one of his (half)sisters, Yehudoh marries the daughter of the Canaani Shua (俸רא שוע; Beraishis 38:2, עלית; ב, ב). Shua’s name is rendered in the Targums and the Talmud (סבא, ברסבא, ברסבו) as ‘merchant’.

According to others (ד, י"רב יל), the name means ‘immigrant’, not from the coming of Moshiach and the ressurection of the deads.

1 According to the apocryph „Testament of the 12 Patriarchs” (IV:8:2), Yehudoh’s wife was Sovo (סבאו), daughter of Barsova (ברסבו, ברסבו), the king of Adulom. According to the story, they made first Yehudoh drunk, then presented to him the girl dressed into gold. It was for that reason that he married her without consulting his father (Ibid. 13:4-7).
Canaani tribes. Let us remember that Avrohom took an oath from Eliezer, that the latter would not marry Yitzchok to a Canaani woman (Beraishis 24:3).

Upon arriving to Mitzrayim, the Yishmoelim sell Yossef for five silvers to Medonim (Beraishis 37:36; the descendants of Avrohom’s son, Medon, born from Keturoh), who resell him for 400 silvers to Potifar (פוטיפר), officer of Paroh’s Guards (Beraishis 37:36). Alltogether, Yossef is sold four times (ד”ס). He stays in Potifar’s house for one year: six months he works around the house and six on the fields (Beraishis 39:5; ייוו"ש ר, קפ"ר). In Yossef’s merit, the Eternal’s blessing rests upon Potifar’s house (Beraishis 39:1-6).

Like Yehudoh, Ruvain also marries a Canaani women: Elyorom (אליורם), the daughter of Avi (עוי) from Timnoh (י"סה). The children of the eleven brothers are all born still in Eretz Canaan, before descending to Mitzrayim.

6.2. Yossef in Jail

2217: Yitzchok is 169 years old, Yaakov is 109 (ד”ס; ד”צ), Yossef is 18. Potifar’s wife, Zelicho (זליכה)1 tries to seduce Yossef. However, her efforts repeated during several months result unsuccessful (Beraishis 39:7-10).2 When people come together on the Nile-bank to celebrate the rise of the river, Zelicho stays at home, to make a new attempt with Yossef (Beraishis 39:11). Being Shabbos, Yossef does not work: he is reading the weekly portion of the Torah (אמרות-abbev; י"שו רא"ח).  

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1 Zelicho: cf. Arab Zuleica.
2 According to the apocryph „Testament of the 12 Patriarchs“ (I:4:9), Potifar’s wife even turned to sorcerers trying also to make Yossef drink some kind of love-philtre, but everything was in vain.
When Yossef tries to run away, his mistress seizes his garment and tears it while Yossef, leaving his clothes behind, escapes (Beraishis 39:12).

The best defense is to attack: Zelicho, afraid of being called to account, accuses Yossef before her husband that the Hebrew slave wanted to rape her (Beraishis 39:13-19; י"סה).

The Eternal Himself comes to witness Yossef’s innocence and, what is even more, his holiness: He adds a letter of His Name (יהי) to Yossef’s: nameing him Yehossef (יוסף).²

Potifar knows about Yossef’s innocence: Osnas, who is raised in his house, relates him the truth (ו"א קמ"ש ח"יל). According to others (י"סה), the Eternal makes Potifar’s one year old baby to speak and tell his father what actually happened.

However, Potifar brings Yossef into court, where again „the Hebrew slave’s” innocence becomes clear.³ This nonwithstanding, in order to save the fame of Potifar and of his wife, Yossef is put into jail (Beraishis 39:20; ב"ר ב, ז"ר פ"ב).

Yossef is in jail for ten years (ח"א ל"פדר): he spoke slander of his ten brothers (כ"ו, ג"ר). He is let out every night for some hours to continue managing Potifar’s estate.

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¹ Cf. the Canaanite story of Ashertu, and also the story about Bellerophon(tes) in the sixth book of the Iliade. Proitos’ wife, Stheneboia (according to others Anteia) falls in love with Bellerophon, whose name means ‘Belleros’ murderer’, the son of Glaukos or of Posseidon and Eurymede. By misadventure, he killed the Corynthian Belleros (or the latter’s brother, Peiren), and was looking for purification. When Bellerophon refuses her, she accuses him of rape. As Proitos may not kill his guest, he sends the latter to his father-in-law, Iobates, king of Lykia, with a letter asking for the murder of the bearer of the letter (cf. the „Uriah-letter", 2911). Iobates sets Bellerophon tasks which could cause him death, however he overcomes all the difficulties with the help of his hippogrieff, the Pegasus. When Iobates realises that only a man of heavenly origin can be able of all this, he marries his daughter, Philomoe, to Bellerophon. Stheneboia commits suicide or, according to others, she tries to escape on the Pegasus, but the horse throws her down, and she dies.

² See below, p. 186.

³ According to the variant given in the Quran, the shirt had been teared behind, thus proving Yossef’s innocence.
Yitzchok is 178 years old, Yaakov is 118, Yossef is 27.

Tomor (תמר), Shem’s daughter (8"ו,_bbox_684_690 מ"ר) – or, according to others, the daughter of Elom ben Shem1 - gets married to the eight years old Er (ער). Yehudoh’s firstborn. When her husband dies, she gets married to his brother-in-law, Onan (און) who in the meantime reached the age of eight. The latter is thus supposed to accomplish the mitzvoh of yibum (יבום 'levirate'; Beraishis 38:6-8).

Onan, however, is unwilling to accomplish the mitzvoh: he does not want the child to be born should bear his brother’s name. Therefore, he also refuses – as his brother did (י”רש) – to consume the marriage (Beraishis 38:9). Consequently, the Eternal kills him too (Beraishis 38:10).

After the death of his two sons, Yehudoh sends Tomor back to the house of her parents: he is unwilling to marry her to his third son, Sheloh (שלו; Beraishis 38:11), who is anyway only six (or seven) years old.

2228: Yitzchok is 180 years old, Yaakov is 120, Yossef is 29.

Yehudoh, on his way to fleece his sheep, sleeps with Tomor, not recognizing her and thinking, she is a prostitute. He even gives her presents (Beraishis 38:14-19). When Yehudoh gets acquainted with the fact that Tomor is pregnant, he convokes a Bais Din where she is comdemned to be burnt alive (Beraishis 38:24). As it is written in the Torah: „…and the daughter of any priest, if she defiles herself by playing the harlot, she defiles her father; she shall be burned with fire.” (Vayikroh 21:9): Tomor was the daughter of (the son of) Shem ben Noach, Shem – as a firstborn (י"ל א"ר) although the Torah mentions Shem at the first place from among Noach’s sons, the firstborn was actually Yefes!)

1 Tomor: according to the apocryph „Testament of the 12 Patriarchs“ (IV:10:1), she was Aram’s daughter.
functioned as a *kohen*, and she has been destined for *Yehudoh*’s son (יְהוּדָה).  

*Tomor*, however, proves her innocence presenting the objects she received from *Yehudoh* (*Beraishis* 38:25-26).  

*Tomor* begets twins of *Yehudoh* (*Beraishis* 38:27) - *Illis*, *Yehudoh*’s wife has died in the meantime (*Beraishis* 38:12) - *Peretz* (פרץ; *Beraishis* 38:29; the ancestor of *Dovid* hamelech and of *Moshiach*) and *Zorach* (זרח; *Beraishis* 38:30).¹  

The chief of the butlers, by the name *Merod* (ميرוד), and the chief of the bakers of *Paroh* are put in custody (*Beraishis* 40:1-2), because a fly was found in *Paroh*’s cup, and a small stone in his bread (*ב-א, ח"ר פ"ב*). According to others (*י, י מ"תרגו*), they wanted to poison *Paroh*, but the thing became known.  

They are put in the same prison where *Yossef* was confined already 10 years ago (*Beraishis* 40:3).  

As the Eternal gave *Yossef* „…favor in the sight of the keeper of the prison”, the latter „…..committed to *Yossef*’s hand all the prisoners who were in the prison…” (*Beraishis* 39:21-23); he also charges *Yossef* with the two new prisoners (*Beraishis* 40:3).  

Both dream a dream during the same night (*Beraishis* 40:5).  

► the chief of the butler’s dream: „….in a vine were three branches; and it was as though it budded, and its blossoms shot forth; and its clusters brought forth ripe grapes;…. and I took the grapes, and pressed them into Paroh’s cup, and I gave the cup into Paroh’s hand.” (*Beraishis* 40:9-11);  

► the chief of the baker’s dream: „….I had three white baskets on my head; And  

¹ According to the apocryph „Testament of the 12 Patriarchs” (IV:11:2), *Yehudoh* beeing drunk, sleeps with her. After two years (*Ibid* 12:1-4), *Tomor* hears that *Yehudoh* goes to fleece his sheep: she dresses herself for a fiancée, and stands waiting at the gate of her town (it was customary by the *Emoris*, a fiancée had to pass seven days before her wedding as a prostitute). There is she seen by the drunken *Yehudoh* who sleeps with her and even gives her several presents.
in the uppermost basket there were all kinds of baked food for Paroh; and the birds ate them out of the basket upon my head.” (Beraishis 40:16-17).

Both of them see the interpretation of the other’s dream also in their dream (ותרמאו דיהו לכות בבראשית כ"ד, ח"פ).

Yossef interprets the dreams:

► prophecies for the Mitzris:
■ after three days, the chief of the butlers will be restored to his former dignity (Beraishis 40:12:13): only a living person can give the cup to Paroh;
■ the chief of the bakers will be hanged up (Beraishis 40:18-19): the birds dare to eat only of a basket put on the head of a dead perso who does not move;

► prophecies for the Bnai Yisroel:
■ slavery in Mitzrayim,
■ the three branches are Moshe-Aharon-Miryam;
■ redemption, three new exiles and an even harsher fourth one (יהו.BLL, ח"א פ"ב).

Yossef asks for the help of the chief of the butlers: „….make mention of me to Paroh, and bring me out of this house.” (Beraishis 40:14).

His punishment for the two words (והצאתני והזכרתני) are two additional years in prison (Beraishis 41:1:1:1): he was supposed to rely himself only and exclusively upon the Eternal and not upon a human being(יהו.BLL, ב).  

When his first child is born, Paroh celebrates a festivity of eight days for his entire Empire: Tzoan (צען) and Mitzrayim (י"סה).1

On this occasion, Paroh restores the chief of the butlers to his butlership (Beraishis 40:21). The latter, however, does not remember Yossef, but forgets about what he had promised (Beraishis 40:23): he does not intercede for the liberation of his ex-prison-mate (יהו.BLL).

1 In this context, Tzoan and Mitzrayim presumably mean Upper- and Lower-Egypt (see above),
At the same time, Paroh orders the chief of the bakers be hanged, as Yossef has interpreted the dream (Beraishis 40:22).

Yitzchok dies at the age of 180 years in Chevron (Beraishis 35:29). According to certain opinions (י"ס), this happens in the period when Yossef stands before Paroh: this has to be understood only approximately, because actually Yitzchok dies a year earlier (י"ה ז"כ ח"ג).

Yaakov and Aisov bury their father to the cave of Machpeloh.

After their father’s death, Yaakov and Aisov divide their inheritance: upon the counsel of Yishmoel’s son Nevoyos - according to others (י"ה ז"כ ח"ג), of Yishmoel himself¹ - Aisov takes all the wealth of Yitzchok. On the other hand, they put it into a contract and they have it signed by witnesses, that Yaakov and his descendants inherit the entire of Eretz Canaan, all the lands and towns of the seven Canaani peoples from the river of Mitzrayim² to the river Pras, with the cave of Machpeloh included (י"ה ז"כ ח"ג ד"ג). After the burial, Aisov returns to the land of Seir (Beraishis 36:6): he has to leave Yaakov’s land, Eretz Canaan.

As a reward, Aisov receives hundred countries from Seir to Magdiel, what is Rome (י"ה ז"כ ח"ג א"ג): after the eight kings which reign over Edom (see 2,205), there are heads of tribes ruling, the tenth in Rome, from where there rule extends over the whole world (רמ"ב בר א"ג ח"ג).

### 6.3. Yossef Viceroy of Mitzrayim

¹ The data given by the „Pirkai deRabbi Eliezer“ is problematic, as Yishmoel died already 57 years earlier! He was born 14 years before Yitzchok, and lived 137 years; 137 – 14 = 123, 180 – 123 = 57. It can, however, well be that he gave a counsel earlier pro futuro.

² The expression „the river of Mitzrayim“ has to be interpreted here as meaning the Wadi el-Arish, being...
Yaakov is 121 years old, Yossef is 30 (Beraishis 41:46).

- Tishrai 1: Paroh’s dreams Rosh hashonoh by night (א”ה י”ר).

Paroh’s name is Dion ben Walid (דיאן בן וליד).

During the two additional years Yossef has to stay in prison, Paroh dreams every night the same dream, but he can not remember his dream in the morning. After this night, however, he remembers the dream in the morning (mızד”ח מ”ח א, א”ג מ”מדה).

Paroh’s dubble dream:

► standing by the river of Mitzrayim, the Shichor (שןור), Paroh sees seven cows, gaunt and thin, coming up from the river and eat seven other cows, sleek and fat which came up earlier from the river (Beraishis 41:1-4);

► seven lump and full ears are devoured by seven thin ears what sprung on the same stalk (Beraishis 41:5-7).

In his dreams, Paroh sees the interpretation of his dreams also, but he forgets them also until the morning ( Mizד”ח מ”ח א, א”ג מ”מדה).

There is no one to interpret Paroh’s dreams among all the wise men, interpreters of dreams and sorcerers (חרטומים) of Mitzrayim (Beraishis 41:8).

Paroh wants to have them all executed, all the sorcerers of all the provinces of the land: of Mitzrayim, Goshen (גושן), Ramses (רעמסס), Tachpanches (.once the border between Eretz Mitzrayim and Eretz Canaan (see above).  

1 Cf. Daniel 2:1-12, where the interpreters of dreams have to relate the dream itself also together with its interpretation, as to justify their interpretation.

2 The expression „the river of Mitzrayim” is related here, in opposition to the Torah’s usage, naturally to the Nile.

3 Ramses: according to the „Targum Yonassan”, this is Pelusion, on the East branch of the delta of the Nile. According to RaStil (Shemos 1:11), the towns which according to the Torah were built by the Bnai Yisroel, existed already, at this time they only had to fortify them and made them usable for storage. See below.

The name of the town also involves chronological problems. The RAMSES were reigning later, being the Pharaohs of the last two Dynasties of the New Empire in Thebes: of the 19th (1306-1186 BCE) and the 20th (1186-1070 BCE). For a discussion of the dating, see below.

Modern opinions identify the town (and the province) with Avaris, the capital of the Hyksos in the delta: Egypt. Ramses, Pa-Ramses, Per-Ramses; today near Tell el-Mashkhuta (Pisom), but it is still not
Upon this, the chief of the butlers remembers his ex-prison-mate, Yossef (Beraishis 41:9-13): upon his proposal, Yossef is taken before Paroh (Beraishis 41:14).

In prison, Yossef observes nazirus (נזר): he does not drink wine, nor cuts his hair (cf. Bamidbor 6:3-5).

Now, in honour of the king, he lets his hair be cut (Beraishis 41:14).

There are seventy steps leading to Paroh’s throne: common people can climb only to the third step, the noblemen only to the thirty-first step; to the seventieth, near Paroh, only those privileged can arrive who speak all the seventy languages: on the throne of Mitzrayim there can sit only someone who speaks all the seventy languages.

To can stand near Paroh, Yossef, who speaks only the Ivris language (לֵשון הָעִבְרִית), has to learn all seventy languages.

The Eternal adds one letter (ה) of His Name to that of Yossef (יוסף) > Yehossef (יהוסף), thereafter an Angel teaches him all the seventy languages.

Yossef interprets Paroh’s dreams: seven years of rich produce will be followed by seven years of poor produce, the two dreams mean the same thing, and the

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1 Tachpanches: according to the generally accepted modern identification, the Greek Daphnai (the first military base of Greek mercenaries in Egypt), today Tell Defenneh about 18 miles South-South-East of Taanis, about 9 miles West of El-Kantara.

2 Cf. the members of the Sanhedrin were supposed to know all the seventy languages (bMenachos 65a).

3 Cf. in the Greek mythological tradition, Egypt is struck by nine years of hunger. An oracle, Phrasios, proposes to the cruel king of the country, Busiris (son of Posseidon and Lysianassa), to sacrifice every year a foreigner to Zeus. Busiris first sacrifices the oracle himself. Finally, Busiris and his son are killed
repetition means that the Eternal had already decided the things what will soon become reality (Beraishis 41:25-32).

Yossef’s counsel: in the years of rich produce, a fifth part of the produce should be put into storage for the poor years (Beraishis 41:33-36). To justify his interpretation, Yossef even gives a sign to Paroh: the same day the queen will give birth to a boy, and his two years old firstborn son will die. Both thing come to happen (י"סה).

Yossef is named viceroy (משנה למלך, vizir) of Mitzrayim at the age of thirty (Beraishis 41:40).

Paroh gives him a new name: Tzofnas Paneach (צפנת פנーン) ‘the unveiler of hidden things’ (Beraishis 41:45). ¹

Yossef is taken around in the town on the king’s charriot as of a triumphal march (Beraishis 41:43; ג"מ-ב"מ, א"י מ"רש; י"סה).

The girls standing on the roofs of the houses, throw their jewelleries into the charriot in order to draw upon themselves the attention of the exceptionally beautiful Viceroy² (פֻּרָדָה אֲלֵהֶם; ב"ד צ"ר). Osnas, Dinoh’s daughter (cf. 2207),³ throws into Yossef’s charriot the amulet given to her by her grandfather Yaakov. On the amulet there was the Name of the Eternal, and an inscription: who will marry this girl, will marry a member of Yaakov’s family. Osnas had earlier been taken to Mitzrayim by the Archangel Michoel.

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¹ Tzofnas Paneach: according to modern interpretation, Tzapneteph ‘ון ‘g-d speaks and he lives’; Egypt. D(d)-p(nt(r)-ef-‘nh (De-pnute-ef-ónh).

² According to the apocryph „Testament of the 12 Patriarchs” (II:5:1), Yossef was especially beautiful, because he had not been governed by bad characteristics (inclination to immorality; Ibid. II:5.3).

³ Osnas: according to modern interpretations, the name of Egyptian origin means ‘belonging to the g-ddess Neth’, or takes its origins of the expressions Ash-Neth ‘Neth’s beloved’ or, eventually, ‘Isis-Neth’. 
She was grown up in the house of Poti-Fera (Poti-Fera), the priest of On (On), as his adopted daughter (Taanis; Beraishis 41:45), as his adopted daughter (Taanis; Beraishis 41:45), as his adopted daughter (Taanis; Beraishis 41:45), as his adopted daughter (Taanis; Beraishis 41:45), as his adopted daughter (Taanis; Beraishis 41:45). When this became known, he – ashamed – had to hide himself among the priests, changing the palace for the sanctuary. Paroh marries Osnas to Yossef (Beraishis 41:45). Yossef has a palace built for himself: the construction takes three years (Yossef). The war of the inhabitants of Tarshish, descendants of Yovon ben Yefes, against the descendants of Yishmoel, inhabitants of the land Chaviloh. The latters ask for Yossef’s help. Yossef’s Mitzri army defeats the Tarshishim, who withdraw to the surroundings of Yovon, while their country is occupied by the Yishmoelim.

1 Poti-Fera: cf. Egypt. P’di-p’R’ ‘he whom Ra has given’. It has to be remarked that, according to the BDB, the form Potifar is an abbreviation of the more complete form Poti-Fera.
2 On: in the case of Shemos 1:11, however, the Targums render Pisom as Taanis, and in Bamidbor 13:22, Tzoan is rendered the same (see above)! Consequently Pisom = Tzoan = On = Taanis?? It can also be that there have been several towns named Taanis, or that earlier an other town had been called by the same name?

According to RaSHI to Bamidbor 13:22, following Yeshayoh 30:4, Taanis, the royal capital (although, according to the commentary „Metzudas Dovid”, this was Tachpanches) was situated on the Nile-bank. It was there that Moshe rabainu’s parents lived, it was also there that Batyah went to the river to take her bath. And it was also there that Moshe rabainu spoke to Paroh, and also the first of the ten plagues took place there.

Modern opinions identify it with Bais Shemesh, mentioned in Yirmeyoh 43:13, which received its name after the cult of the sun-g-d Ra: Gr. Heliopolis, with its Old Egyptian name Ynu, An, it can be identical with Unu mentioned in Assyrian texts. Today Matariyeh on the right bank of the Nile.

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4 Cf. Shlomoh hamelech’s palace was completed in thirteen years (1Melochim 7:1).

5 Tarshish: because of geographical considerations, the war with Yishmoel’s descendants, has presumably to be connected to Tarsos in Asia Minor and not to the Hispanic Tartessos.

6 The land of Chaviloh presumably means here a part of Arabia and not of Egypt.

7 Yovon: in a broader sense, Yovon means Greece. Here, however, it is used presumably in the stricter sense, meaning Asia Minor or the Ionian towns of Asia Minor. See above at Noach’s descendants.
Yossef is one of the ten kings who rules over the whole world (סוד רא"ו).¹

2232: Yaakov is 124 years old, Yossef is 33.

Yissochor gets married.²

2236: Yaakov is 128 years old, Yossef is 37.

Osnas gives birth to twins: Efroim (אפרים) and Menashe (משה) are born (Beraishis 41:50-52; ת"ו). According to others (ס"ד), they were born in the year 2233. Again others say (ר"ד), in the year 2234.³

The seven years of abundance come to an end.

The eight years old Peretz (Yehudoh’s son of his ex daughter-in-law, Tomor) begets a son, Chetzron (חצרון; ת"ו).  

2237: Yaakov is 129 years old, Yossef is 38.

“And the seven years of famine began to come” in Mitzrayim⁴ and in the nearby countries (Beraishis 41:54; כ"א): Syria, Arabia and Eretz Canaan. According to others (ד"ד), the seven years of famine started in the year 2236. Again others say (ר"ד) in the year 2238.

Eretz Canaan is striked by the famine because of the selling of Yossef (סוד ר"ד ק"ו). 

Upon Yossef’s order, in the government’s warehouses the wheat is stocked covered by sand: in this way it cannot be rotted. The peasants, on the other hand, does not cover their wheat with sand, so that it becomes entirely rotted. At the end, they see themselves obliged to turn to Yossef to ask for wheat (ד"ה).

¹ See 1908, Nimrod.
² The data, unknown by other sources, is only given by the apocryph „Testament of the 12 Patriarchs”.
³ According to my exemplar of the „Tzemach Dovid”. The „Seder haDoros” quotes here the „Tzemach Dovid” what, according to him, has 2235.
⁴ According to an inscription found on the Sehel Island, carved into the rock by the priest of the g-d Hnum in the 2nd century BCE, there had been seven consecutive years of famine beginning with the 18th year of Pharaoh Joser’s reign (c. 2700 BCE). This again connects the Bnai Yisroel’s stay in Mitzrayim to the Old Empire.
Yossef is willing to give wheat to the peasants only if they have themselves circumcised (ברית מילה): later, in Mitzrayim, the Bnai Yisroel will not be ashamed because of their bris miloh (ברית מילה).

Yossef promulgates new laws for the selling of wheat: in virtue of the new laws, foreigners can also come and buy. Thus, his brothers will surely come to Mitzrayim to buy wheat, and he will surely meet them. His son, Menasshe, named royal commissioner for the selling of wheat, presents every night to Yossef the list of the foreigners who entered the country and the names of their fathers (ברית מילה).

People come continuously to Mitzrayim from the neighbouring countries to buy wheat (Beraishis 41:57): gold and silver is flowing in to the country.

This is also part of the Eternal’s plan to fulfil His promise made to Avrohom: after 400 years of slavery, „...shall they come out with great wealth.” (Beraishis 15:13).

Yossef hides all the wealth coming from abroad or taken from the peasants in exchange for food – gold, silver (Beraishis 47:14), shoham-stones, bedollach and expensive clothes – on three different places.

► one will be found by Korach who thus becomes the wealthiest man of the world;
► the second will be discovered by the Emperor Antoninus, who uses the money to help with it the Bnai Yisroel;
► the third will come into the possession of the Bnai Yisroel only after the coming of Moshiach (משיח).

According to others (י"סה), Yossef hides about 72 kikkar gold, silver and precious stones on four places: one is in the desert, near the Sea of Reeds (the Yom Suf), in the sanctuary of the idol called Baal Tzephon; one is near the river Pras (the
Eufrates); two are in the desert, in front of the desert of Poras and Modai (Persia and Media). From the remaining wealth, he gives rich presents to his brothers and to the women of his father’s family. The still remaining twenty kikkars of gold and silver he gives to Paroh who deposits everything in the royal treasury.

When all the money is spent in the whole country, nor had the people more valuables, flocks, cattles of herds, Yossef purchases for Paroh the ownership of all the lands in Mitzrayim. Henceforward, the peasants are Paroh’s tenants, working on Paroh’s fields, and they have to give a fifth part of the produce to Paroh (Beraishis 47:15-26). However, the priests are allowed to keep their lands, and they are also exempted from giving the fifth part of the produce to Paroh (Beraishis 47:22).

„And as for the people, he moved them to cities from one end of the borders of Mitzrayim to the other end of it.” (Beraishis 47:21): he moves the inhabitants of the towns to the villages, they should cultivate the fields (יראת). Yossef’s intention is that through this, the Mitzriim should understand the situation of those living in a foreign place, and they should take this into consideration when treating the Bnai Yisroel upon their arriving to Mitzrayim (תרמא). He also wants to make the province of Goshen „free” for Yaakov and his family.

Yaakov also sends his ten sons to Mitzrayim to buy food (Beraishis 42:1-3).

The brothers consider this as a good occasion to find Yossef (ב, א"ר צ"ב). They are brought before Yossef (Beraishis 42:6) who recognizes his brothers. The latters, however, do not recognize him (Beraishis 42:7): when they have seen their brother for the last time, Yossef was still a child (ו, א"ר צ"ב); and now he

1 As Sancheriv will later do, see 3210.
receives them as the *Viceroy* of *Mitzrayim*, clothed in rich garments and surrounded by servants (יִשָּׁלָם).

*Yossef*’s son, *Menasshe* is functioning as an interpreter (יִשָּׁלָם).

*Yossef* accuses his brothers of being spies (*Beraishis* 42:9): he orders they should be imprisoned for three days (*Beraishis* 42:17).

He withholds *Shimon* as a hostage (*Beraishis* 42:24), while he sends home the others charged with enough food for their families (*Beraishis* 42:25): he is willing to free *Shimon* only after *Binyomin* is brought to him (*Beraishis* 42:20).

The brothers return to *Yaakov* to *Eretz Canaan* (*Beraishis* 42:29).

When the food brought previously from *Mitzrayim* is finished, *Yaakov* is obliged to let *Binyomin* go together with his brothers to *Mitzrayim* (*Beraishis* 43:11-14).

*Yaakov* sends rich presents (*Beraishis* 43:11) and a letter to the *Viceroy* of *Mitzrayim*. In his letter, *Yaakov* clears his sons of the accusation of being spies. At the same time, he menaces the *Viceroy*, in case the latter is unwilling to let his sons return home, he might have the same fate as the kings of *Eretz Canaan* defeated by the brothers, as the Eternal, G-d of *Avrohom* and *Yitzchok* listens to their prayers and helps them (יִשָּׁלָם).

*Yaakov* also gives money to his sons to buy again food. He even sends back the money hidden into their bags by *Yossef* the precedent time, the price of the wheat bought on the earlier occasion (*Beraishis* 43:12).

*Yossef* eats lunch together with his brothers in his own palace (*Beraishis* 43:16-17). He orders his son, *Efroim*, to prepare the *Shabbos* meal still on Friday.

*Efroim’s* reward: his descendant, *Elishomo ben Amichud* (אֶלֶישוֹמּוּ בן עָמִיחַוד), the *nossi* [’prince’] of the tribe *Efroim*, can bring his sacrifice to the consacration of the *Mishkan* (כָּלְחַגַּר יִבְנֵי רַבִּי חֲזָקָה). During the meal, with the aid of his pretended „miraculous” cup, a silver cup
decorated with precious stones, he enumerates his brothers’ order of birth. He also sits them accordingly, placing Binyomin – who „has no brother” – near to himself.

During the meal, he unveils himself to Binyomin, asking the latter should not unveil the secret to the others, as Yossef’s intention is to test them (י”סה).

The next morning, Yossef lets his brothers go: his „miraculous” cup is hidden in Binyomin’s bag (Beraishis 44:2).

Yossef accuses Binyomin with theft, and orders him to be brought back to the palace (Beraishis 44:12-13).

Together with Binyomin, all the brothers return (Beraishis 44:14).

Yehudoh enters into dispute with Yossef (Beraishis 44:18-34), and even threatens the latter with the destruction of the entire land Mitzrayim.

Enraged, Yehudoh cries with such a force that Paroh sitting on his throne in his palace, falls to earth, and all the pregnant women in town abort (י”סה).

Upon this, Paroh offers to Yossef two alternatives: or he gives back Binyomin to his brothers and, through this, he saves Mitzrayim of being destroyed by the Hebrews’ (עברים) anger, or he renounces to the kingship, and in this case he can also go together with the Hebrews wherever he wishes (י”סה).

Finally, Yossef unveils himself to his brothers (Beraishis 45:3-4): he ensures them of his pardon, promising them he would not to take revenge of them. Rather, he explains to his brothers, that everything happened according to a heavenly „plan” (Beraishis 45:8): the Eternal wanted that he, Yossef, should be able to feed them in Mitzrayim (Beraishis 45:5-7).

Yossef sends charriots (עגלות) – a reminder to the Torah-portion he learned for the last time with his father: ’a heifer whose neck has been striked off’ (עגלת; Devorim 21:1-9; י”א צ ר,), and also food for the journey, clothes, etc.
his father and to the whole family (Beraishis 45:21-23).

Serach, Osher’s daughter (סרח בת אשת) brings the good news to Yaakov singing and accompanying herself with a fieddle, Yaakov should not die from sudden happiness.

22 years earlier, upon having lost Yossef, the ruach hakodesh ('holy inspiration') departed from Yaakov. Now, it returns to him (Beraishis 45:27; פדה'א ח''ג). Therefore Yaakov blesses his granddaughter, Serach, with eternal life (סדה).

Serach will be still alive in the days of Dovid hamelech (דovid מלכת) She is one of those who were taken alive to the Gan Eden (גינ עלה). The Eternal speaks to Yaakov in a prophetic dream, and promises him to stay with him in Mitzrayim also (Beraishis 46:2-4). The Eternal also ensures Yaakov that Yossef, even after having spent long years in Mitzrayim, remained the same tzaddik as he had been in the paternal house(סדה).

6.4. Yaakov and his Family in Mitzrayim

2238: Yaakov is 130 years old (Beraishis 47:9), Yossef is 39.1

- Nissan 15, Pessach: Yaakov, together with his family, their flocks, and all their belongings descend to Mitzrayim (Beraishis 46:6-7).

The family consists of seventy persons (Beraishis 46:27): in reality only 66 go (Beraishis 46:26), as Yossef and his two sons were already in Mitzrayim (Shemos 1:5), this means 69 + the Eternal (סדה'א ר''ח).2

The Torah says (Beraishis 46:26), the members of Yaakov’s family descending

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1 In my exemplar of the „Tzemach Dovid”, the erroneous data of 2251 is given what has presumabley to be considered being a copist’s error.
2 The Septuaginth has 72 persons, cf. its traditional number of Noach’s descendants.
together with him to Mitzrayim are 66 peoples. However, according to the next possuq (Beraishis 46:27), they are seventy.

Yocheved (יוכבד), Laivi’s daughter, Moshe rabainu’s mother, does not figure in the list of those descending to Mitzrayim. We also find that, according to an other place of the Torah (Bamidbor 26:59), she was born in Mitzrayim. However, as we know that all the seventy members of Yaakov’s family were born still in Eretz Canaan, we must say Yocheved was born at the moment of their arrival to Mitzrayim, so to say „in the gate” of Mitzrayim (כ“ג; ד”ר צ“ב; ע”ס ג“קכ, כ“ב ק“ב; ב“סוטה י). This means that the number of the members of the family is seventy upon their arrival to Mitzrayim, but it is only 69 upon their departure, and three from among them (Yossef and his two sons) are already in Mitzrayim.

Yaakov’s descendants (תולדות יעקב; Beraishis 46; those among the seventy are marked with the sign °):

► Ruvain (ראובן). His wife is Elyorom (אליורם), daughter of Avi haCanaani (עוי) from Timnoh.

His children are: Chanoch (חנוך), Palu (פלוא), Chetzron (חצרון), Karmi (כרמי).

► Shimon (שמעון).

His first wife is his half-sister, Dinoh (די”ס). His children are: Yemuel (ל-ימו), Yomin (ימין), Ohad (אהד), Yochin (יכין), Tzochar (צחר).

His other wife is a Canaani women, Bunoh (בונה), Dinoh’s maidservant, brought as a prisoner from Shchem. Her son is Shaul (שאול בן הכנענית; Beraishis 46:10).
Laivi (לוי). His wife is Adinoh (עדינה), Yovov ben Yokton ben Ever’s elder daughter.

His children are (Shemos 6:16-25):

- **Gershon** (גרשון) / **Gershom** (גרשם). His children are: Livni (לבני), Shimi (שמעי).

- **Kehos** (קהת). His children are:
  - **Amrom** (עמירו). His wife is Yocheved. His children are:
    - **Aharon** (אחרא). His wife is Elisheva (אלישבע), Aminodov’s daughter.
    - **Moshe** (משה). His wife is Tzippora (ציפריה), Yisro’s daughter.
  - **Moshe** (משה). His wife is Tzippora (ציפריה), Yisro’s daughter.
  - **Miriam** (מרים);

- **Yitzchor** (יזכורה). His children are:
  - **Korach** (קורח). His children are: Assir (אסיר), Elkonoh (אלקנה), Aviossof (אביוספי);
  - **Nefeg** (נפג);
  - **Zichri** (זכרי);
  - **Chevron** (חברון);
  - **Uzziel** (عزיאל). His children are: Mishoel (מישאל), Eltzfon (אלצף), Sisri (ססרי);

- **Merori** (מרורי). His children are: Machli (מחלי), Mushi (moshi);

- **Yocheved** (יוḵהד)°. Born „in the gate” of Mitzrayim, she will enter Eretz Canaan.

Yehudoh (יהודה). His wife is Illis (עלית), daughter of Shua (שלוח) hacanaani.
His children are: Air (א), Onon (אונו), Shailoh (שלוח).

His (twin) children born of Tomor (תומר בת שמ), his ex daughter-in-law, the ex-wife of Air and thereafter of Onan:

- Peretz (פרץ). His children are: Chetzron (חצרון), Chomuel (חרمو-ל), Chalkol (כלכל), Dora (דריה; 1.Divra haYomim 2:6).
- Zorach (זרח). His children are: Zimri (זמרי), Aison (איתן), Haimon (הימן), Chalkol (כלכל), Dora (דריה).

Shailoh’s sons are enlisted in 1.Divrai haYomim 4:21-23. From among them, Yoosh (יושע) and Sorof (שורף) are the same with Machlon (מחלון), husband of the Moavi Ruth and Kilyon (клиון), husband of Ruth’s sister, Orpoh (שרפ), the two sons of Elimelech and Noomi (רuth 1:2).

► Yissochor (יששכר). His wife is Aridoh (אירדה), Yovov ben Yokton ben Ever’s younger daughter.

His children are: Tolo (תולו), Puoh (פוה), Yov (יוב), Shimron (שתמר).

► Zevulun (זבלון). His wife is Mairoshoh (מרושה), the daughter of Molad ben Avido ben Midyon (מולד בן אביית בן מדין).

His children are: Sered (סרד), Ailon (אלון), Yachleel (ליחל).

► Don (דן). His wife is Eflolas (אללולה), daughter of Chamudon (חמודון) hamoavi.

His child, born long after his wedding: Chusim (خشים).

► Naftoli (נפתלי). His wife is Merimas (מרימות), the elder daughter of Amorom ben Utz ben Nochor from Choron.

His children are: Yachtzeel (ליחצ), Guni (גוני), Yaitzer (ינזר), Shilaim (שלם).

► God (גד). His wife is Utzis (עזרית), the younger daughter of Amorom ben Utz ben Nochor from Choron.
His children are: Tzifyon (نزירות), Chagi (חג), Shuni (שמה), Etzbon (יצבון), Airi (אירי), Arodi (ארודי), Araili (ארလא).

► Osher (אשר). His wife is Adun (אדון), Eflol (אפלל) ben Chadad ben Yishmoel’s daughter. She dies childless.

Later Osher marries Hadoroh (הדורה), Avimoel (אבימל) ben Ever’s daughter.

She was earlier Malkiel (מלכיה) ben Ailom ben Shem’s wife, but her husband died and she remained alone with her three years old daughter, Serach (סרה). Her children of Osher: Yimnoh (ימנה), Yishvoh (ישוה), Yishvi (ישוי), Berioh (בריה). The latter’s children: Chever (חבר), Malkiel (מלכי).

► Yossef (יוסף). His wife is Osnas, Dinoh’s daughter.

His children are: Efroim (אפרים), Menasshe (מנשה).

► Binyomin (بنيימין). His wife is Mochalyo (מחליא), Aram ben Covo ben Terach’s daughter (at that moment Binyomin is ten years old).

His children are: Bela (בלא), Becher (בכר), Ashvail (אשלב), Gairo (גרא), Naamon (נמון).

Later, at the age of eighteen, Binyomin marries a new wife: Orvas (אורב), Zimron ben Avrohom’s daughter.

Her children are: Aichi (אחי), Rosh (ראש), Mupim (מעפים), Chupim (חפים), Ord (ארד).

Before departing, Yaakov goes to Beer Sheva, and brings sacrifices to the Eternal (Beraishis 46:1).

Descending to Mitzrayim, he takes along from the cedar trees planted there by Avrohom: the Bnaï Yisroel will need them for the construction of the Mishkan (בֵּית יִשְׂרָאֵל).
Also before departing, *Yaakov* sends *Yehudoh* to *Yossef*, the latter should prepare place for them *(Beraishis 46:28)*: in case *Yossef* did not do so yet, he should now clean the land of *Goshen* of idols left behind by the *Mitzriim*, and establish a *Bais hamidrosh* (בֵּית הָמִדְרוּשׁ, ג). From the royal residence in *Taanis*, *Yossef* goes to *Ramses* – situated in the land *Goshen*, near the *Canaani* border - accompanied by the *Mitzris*, to receive his father in his royal garments *(Beraishis 46:29)*.

Upon seeing his father arriving, *Yossef* descends from his charriot and comes nearer by foot: the *Mitzriim* follow him also by foot (*יְסַרְּא יִשְׂרָאֵל*). Upon seeing his son – whom he have not seen for 22 years (*עֲשַׁרְן עָשָׁרָה* - *Yaakov* thanks the Eternal: he recites the prayer *Shema Yisroel* (לִשְׁמָה יִשְׂרָאֵל 'the Lord, our G-d is One’; *Devorim* 6:4; יִשְׁמָע יִשְׂרָאֵל).

With *Paroh*’s permission *(Beraishis 47:6)*, *Yossef* settles his father and the whole family in the land *Goshen* *(Beraishis 47:6)*, on the *Ramses* territory *(Beraishis 47:11)*: this is the name of a part of the land *Goshen* (גֹּשֵׁן), the *Pilusin* territory (ארעא דפילוסין). This is the land which has been given earlier by *Paroh* to *Soroh* (מַלְדֵה ד"ם מ"ר). In this way, they are separated from the *Mitzriim*, on the Eastern side of the delta of the Nile, between the *Pelusion*-branch of the delta and the lake *Timsoh*. The land is far from the alluvial territory, not good for agriculture, but excellent pasture for the flocks and cattles.

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1 Placing the royal residence to *Taanis*, which is thought to be *Avaris* in the Delta, would suggest to connect the *Bnai Yisroel’s* stay in *Mitzrayim* to the *Hykos* occupation of the country. This notwithstanding, I prefer to enter it into the period of the Old Kingdom.

2 *Pilusin*: *Pelusion* (Gr. *pelos* 'mortal'), at the mouth of the Eastern branch of the delta. The *Targum* renders *Ramses* as *Pilusin* in *Shemos* 1:11 also.

3 Later canalization has been excavated there and – presumably during the reign of *RAMSES II* - *Goshen* also became irrigated. Also hughes stocking-towns are constructed for the military stationed on the Sinai-peninsula to guard the borders and the copper-mines.
At first, Yossef presents five of his brothers (Beraishis 47:2) to Paroh: Ruvain, Shimon, Laivi, Yissochor and Binyomin, whose name will not be repeated by Moshe rabainu during the blessings (Devorim 33:9). According to others, he presents first Zevulun, God, Don, Naftoli and Osher, whose names will be repeated (Devorim 33:6-25). According to both opinions, Yossef chooses the weak ones, hoping that Paroh would not find them fit for military commanders (רשב"א, מ"א). Later, he presents his father also to Paroh (Beraishis 47:7). Yaakov blesses Paroh (Beraishis 47:7, 47:10): the famine stops after only two years (ב, ב"ר י"במדב).

In Paroh’s court, Yaakov meets Og, Paroh’s friend. Paroh presents Yaakov to Og saying that he is the grandson of Avrohom, about whom Og has said that will not beget children. Consequently, Og looks upon Yaakov and his sons with an evil eye. Therefore, the Eternal repeats that Avrohom’s descendants will one day defeat Og (ד, ר א"דבר).

2255: Yossef is 56 years old, Yaakov’s sons are in Mitzrayim since 17 years. Yaakov dies at the age of 147 year (Beraishis 47:28).²

He lived seventeen years in Mitzrayim (Beraishis 47:28): this corresponds to the seventeen years Yossef was together with his father before having been sold. ויחי יעקב means ‘Yaakov lived’: the gematrioh of the word ייחויחויחויחו is 34, i.e. two times 17 (בעל הטורים).

As Yaakov complained before Paroh about his life with 33 words (Beraishis 47:8-9), the Eternal makes Yaakov’s life 33 years shorter than that of his father, Yitzchok: 180 - 147 = 33 (מ"א, מ"דא).

He is the first man who becomes seriously ill before dieing (ס"א): this was his

¹ My exemplar of the „Tzemach Dovid“ has 144 years, presumabely a copist’s error.
own demand to the Eternal in order to have time enough to make his will, etc.

Before his death, Yaakov accepts Yossef’s two sons, Efroim and Menasshe as his children (tribes) with equal rights (Beraishis 48:5): they will have their own flag, their own nossi (נשיא) and their own territory (ג י"מ). However this is only valid to these two. Yossef’s other children, to be born later, will not have the same rights (Beraishis 48:6).

Yaakov blesses Yossef’s sons, Efroim and Menasshe (המלאך הגאל; Beraishis 48:15).

He puts his right hand on the head of Efroim, the younger one, while the right hand on the head of Menasshe, the elder one (Beraishis 48:14). He forsees Efroim will be greater (Beraishis 48:19): Yehosuah will be his descendant (ג יי, ח מ"ד).

The Eternal gives the firstborn’s right to Efroim (Beraishis 48:20) in the merit of his humbleness (ב ר ו). Before his death, Yaakov makes Yossef swear with an oath that the latter will bury him in Eretz Canaan, to the cave of the Machpeloh (Beraishis 47:29-30).

When Moshiach will come, the first to stand up (תחית המתים) will be those buried in Eretz Yisroel. For those buried outside Eretz Yisroel (خارץ לארץ), the Eternal will prepare underground channels through which their corpses could reach Eretz Yisroel where they will also stand up.

He orders his sons, they should carry his coffin and not his grandsons.

He also orders them, which one of the brothers should go on which side of the coffin when carrying the coffin:

► on its Eastern side: Yehudoh, Yissochor, Zevulun;
► on its Southern side: Ruvain, Shimon, God;
► on its Western side: Efroim, Menasshe, Binyomin;
► on the Northern side: Don, Osher, Naftoli.

Laivi and Yossef will not carry the coffin: Laivi will carry one day the Holy Ark, the Aron hakadosh (ארון הקודש), and Yossef because of the royalty, the dignity of Viceroy (ב"י, ר ג"במדב).

Later, during their wandering in the wilderness, the tribes will march and camp according to the same order (ב"ר ז"ט, ב). Yaakov orders his sons, they should serve the Eternal, and to teach this to their children and grandchildren (ח"מ). He prophesizes about the coming slavery and also about the future redemption (ח"מ).

He gives three signs to his children how to recognize the true redemptor:
1./ he will use the word onochi (אנכי),
2./ he will nominate Torah-sages as leaders of the people,
3./ he will repeat the words pokod pokodti (פקד פקדתי; Shemos 3:16; ח, ז"ר צ"ב). Before his death, Yossef transmits these signs to Osher’s daughter, Serach, who will still be alive when Moshe rabainu returns from Midyon to Mitzrayim, and it will be precisely according to her instructions that the people will recognize Moshe rabainu as their leader (ח"מ; cf. 2.447).

When Yossef promises his father to bury him in Eretz Canaan, as a reward, Yaakov gives Yossef Shchem as a burial place (Beraishis 48:22; ר"ש, ז"א), and also the right of the firstborn to double inheritance (cf. Devorim 21:17; ב"ד ז"א, ז"א ש"א; ז"א). Yaakov wants to unveil the exact date of Moshiach’s coming to his children (Beraishis 49:1), but the Eternal does not let him to do so: the Shechina departs from him (כ"ה, ב"ר ז"ח, ז"א; cf. 2.447).

Before blessing his sons, Yaakov wants once more to get convinced about the
stability of their belief: they recite together the prayer „Shema Yisroel”.

Yaakov answers: „Boruch Shem Kevod Malchusso” (ברוך שם כבוד מלכותו) ‘let the name of the glory of His kingdom be blessed’ (תנונמא ב" פ"ש): as these words do not figure in the Torah, during the prayer we say them in a low voice. According to others (ו"ל, ר ב"דבר), Moshe rabainu heard in heaven the Angels saying this, and he taught it to the Bnai Yisroel.

Before his death, Yaakov blesses his sons (Beraishis 49:1-28):

► Ruvain, the firstborn, was deserving of priesthood (כהונה) and kingdom (מלכות) but, motivated by an ill-considered indignation, he touched his father’s bed;

► Shimon’s territory will be dispersed within that of Yehudoh (גדא"ף מ"ש): cf. the destruction of Shchem because of what had been done to Dinoh;

► Laivi receives the priesthood – taken back from Ruvain - but he does not receive any territory (ב"ר ז"ח, מ"פא מ"פ;)

► Yehudoh receives the kingdom taken back from Ruvain (ב"ר ז"ח, מ"פא מ"פ).

► Zevulun (mentioned before his brothers despite the order of their birth) will be a seaborne trader, and will support Yissochor that the latter could learn Torah in tranquillity (ר"ו ר"ו ר"ו א"א כס"א). His territory will be on the sea-shore: the mollusc called Chilozon (חולזון) will be caught in his waters (ח"ל ז"ל מ"ח, ו"י ז"יב, ז"ל מ"ח). The shell of this mollusc grows together with it (ר"ה מ"ע, נ"ו מ"ע), and it is from this mollusc that the blue dye is obtained for the tzitzis (ציצית);

► Yissochor will receive a territory whose soil is especially fertile, so the work will not retain him from Torah-learning (רש"י מ"ע, מ"ע;)

► The great Judge, Shimshon will be a descendant of Don (ב"ר ז"ח, מ"פא מ"פ);

► God’s tribe will give excellent combattants: although they fight the entire war
of occupying Eretz Canaan, no one will fall from among them (ב"ר צ"ה, כ"ז).

► On Osher’s lands there will be olive oil in abundance (םז"מו פ"יו). His daughters will marry kohanim, and their descendants will even be high priests. Osher will provide the oil for the Bais hamikdosh to the anointing (ר"ל"ש ח"אק א"קס).

► Naftoli’s descendant, the prophetess Devorah will sing a shiroh in praise of the Eternal (ב"ר צ"ה כ"ב; ח"א).

► In Yossef’s merit – putting himself before his mother, he has hidden her from Aisov’s evil eye – Bilom cannot harm the Bnai Yisroel (ב"ו"ז צ"ז, י"ב: תואר ר"ר). As he did not lift his head to see the women throwing their jewelleries into his charriot, a special chapter of the Torah deals with the problems of inheriting in relation with the daughters of Tzelofhod, a descendant of his tribe (Bamidbor 27:1-11; ב"ו"ז צ"ז, כל: ח"א).

► The Bais hamikdosh will stand on Binyomin’s territory: he did not take a part in Yossef’s selling (ב"ר צ"ז, א"כ).

Yossef, without the Eternal’s permission, orders his father should be embalmed (Beraishis 50:2-3).

His punishment: he will die at the age of 110 years (instead of 120). According to others (משלי וישיב פ"י), he receives this punishment because he heard 2 x 5 = 10 times from Yehudoh (more exactly five times from Yehudoh’s mouth and five times from the interpreter Menashe’s) “our father / my father your servant” (עבדך אבינו, עבדך אבי; Beraishis 43:28, 44:24, 44:27, 44:30, 44:31), thus ten times transgressing the mitzvoh of honouring one’s parents. Again others say (ך"ר א"כ ל"ס), his punishment will be that he will also be embalmed (Beraishis 50:26).

The embalming takes forty days (Beraishis 50:3).
The twelve brothers, the whole family, even the entire Mitzrayim are mourning for Yaakov for seventy days (Beraishis 50:3), even people from Eretz Canaan come to express condolences with the mourners (י"סה).

After the seventy days, they depart to bury Yaakov into the cave of Machpeloh (Beraishis 50:7-9).

Paroh not only gives them permission to do so, he even orders under death penalty the entire Mitzrayim should accompany the funeral procession (Beraishis 50:4-6; י"סה).

Aisov does not want to let Yaakov be buried into the cave of Machpeloh near to Leoh: According to him, the remaining place is his, Aisov’s and not Yaakov’s.

Thereupon, the fast-moving Naftoli runs down to Mitzrayim to bring the contract, where Yaakov and Aisov divided their inheritance after Yitzchok’s death. According to the contract, certified by witnesses, Aisov inherited all the wealth of Yitzchok while Yaakov received the land of Eretz Canaan with the cave of Machpeloh included (פדר נ ל י"סה; צ"ת, ב"כ, ח"ר צ"ב; ט"א ל"פדר).

Upon this, Aisov and his sons attack Yaakov’s sons and the Mitzriim who accompany them. In the battle, about forty of Aisov’s men fall (י"סה). According to others (ר, "הברית", "ב"ו), it is Aisov’s grandson, Tzepo ben Elifaz, who attacks Yossef and his brothers when the latters go to bury Yaakov.

Don’s deaf-mute son, Chushim, cuts Aisov’s head with his sword: the head rolls into the cave (י"סה). According to others (ספרי, כ"ב, ח"ט י"שוח; ב"ל, ח"ט י"שוח), this happened during Yitzchok’s funeral: Aisov wants to kill Yaakov who prays alone in the cave, but Yehudoh cuts Aisov’s head (according to this Aisov lived for only 120 years). Again others (תוספות גיטין י"ט) seem to try

1 Cf. 2228. According to my exemplar of the ”Sefer haYoshor”, the division of the inheritance took place thirty years earlier, i. e. in the year 2230. But Yitzchok died in 2228! Presumably, this is not an error but an approximative expression: 25 is a round number.
to „conciliate” the two former opinions: during Yaakov’s funeral, Chushman ben Don strikes Aisov with his stick and, finally, it is Yehudoh who kills Aisov.¹ Aisov also lived 147 years, the same as Yaakov.

**2256:** Yossef is 57 years old, Yaakov’s children are in Mitzrayim since 18 years.

- **Tishrei 15, the first day of Sukkos** (this is already a new year): Yaakov is finally buried into the cave of Machpeloh (מַחְפֶּלָה). His children mourn for seven days (שבעה; Beraishis 50:10; י"סה): it is from this that we learn the mitzvoh of mourning for seven days (ז"א י"פדר).

Thereafter, Aisov’s children attack again Yaakov’s children. However, they are defeated: eighty of Aisov’s men are killed, Tzepo ben Elifaz with fifty others are taken captives to Mitzrayim (י"סה).

Aisov’s body is taken by his children to Seir to be buried there (פָּרָדָה א"ק ל"פדר).

Aisov’s children - allied to the children of Seir hachori and the Children of the East (בני קדם)² - attack again Yaakov’s children in Mitzrayim with a huge army (י"סה).

Yossef and his brothers with Yossef’s Mitzri army defeat them: they kill about 600,000 enemy soldiers (י"ס). When Yaakov arrived to Mitzrayim, the famine, already striking the land since two years, ceased. Now, after his death, it continues.³

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¹ According to the apocryph “Testament of the 12 Patriarchs” (IV:9:1-3), Yaakov and Aisov live for eighteen years peacefully in Eretz Canaan. Then, Aisov with his men attack Yaakov and his family. Yaakov blesses mortally Aisov, who is taken home by his servants to Mount Seir, where he dies in the town of Anonirom. The name of the town can be identical with Adoroh mentioned by Josephus (Antt. XIII:9:1); cf. the variant in „Jubilees”: Adorom.

² Cf. 2323, where the „Sefer haYoshor”, speaking about the Children of the East, adds that these are the children of Keturoh. Even if it would seem more comfortable to render the expression as inhabitants of Mesopotamia, it seems that tradition really has meant by it the descendants of Keturoh (the Yishmoelim?) cf. 1.Melochim 5:10.

³ Cf. around the year 1200 BCE many fertile territories became deserts, what was, together with the following famines, among the main reasons which provoked the wandering of the so-called „peoples of the sea”. Supposingly, the series of wanderings had been provoked by a Central-European civilization
After Yaakov’s death, the situation of the Bnai Yisroel living in Mitzrayim starts to deteriorate: although they are not yet enslaved, however, they are forced to pay taxes.

Amrom ben Kehos, Moshe rabainu’s father is born. He has still seen Yaakov. This means, he is had to be born the latest in the year of Yaakov’s death, in 2255. According to the Torah (Shemos 6:20), he lived 137 years, what means he died the latest in the year 2392. According to others, Amrom dies in the thirtieth year of Moshe rabainu’s life, in the year 2368 + 30 = 2398. Now, discounting 137, we arrive to 2261: he was thus born in 2261, and died in 2398.

His wife is his aunt, Kehos’ younger sister, Laivi’s daughter, Yocheved. 1

2258: Yossef is 59 years old, Yaakov’s children are in Mitzrayim since 20 years. As so many of them fell in the war against Yaakov’s children, Seir’s children seek to get rid of Aisov’s children sending them back to their own land, to Eretz Canaan.

However, Aisov’s children, being unwilling to do so, ask secretly for the help of Angias, 2 the king of Dinhovoh, 3 who sends 500

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1 Yocheved: according to the apocryph „Testament of the 12 Patriarchs” (III:12:4), Yocheved was born on the same day with Amrom. According to the same source, Laivi was 64 years old, when Amrom (Laivi’s grandson) married Yocheved (Laivi’s daughter).

2 Angias: he is Aineias (Lat. Aeneas) of the Greco-Roman mythological tradition. Trojan hero, son of Ankhises and Aphrodite who, together with his family and people, leaves the burning Troy and goes Westward. After long wandering through the Mediterraneum, they reach Italy at the mouth of the river Tiberis. Allied to Euaendros, an Arcadian Greek who came to Italy some sixty years earlier, he wages war against the autochthonous people, the Rutuli and their king, Turnus. There is nothing strange in that the „Sefer haYoshor” speaks about Aineias as the king of Africa, as – according to Roman tradition – Aeneas arrived to Italy coming from Carthago, from the queen Dido.

3 Dinhovoh: the town is mentioned in the Torah (Beraishis 36:32, repeated in 1Divrai haYomim 1:43) as the place where Bela ben Beor – the first of the eight kings who ruled over Edom before there was a king over the Bnai Yisroel – came from. The name of the town is connected by the Zohar (Bamidbor 135a) through popular etymology with the word hovoh (‘let’s go’; Shemos 1:10). The identification of Dinhovoh with Africa / Carthago can only be found, as far as I know, in the „Sefer Yosippon” and the
footsoldiers and 800 cavalrymen. Together, they attack the joint army of Seir’s children and their allies, the Midyonim and the Children of the East.

The war ends with the definitive victory of Aisov’s children, despite the fact that many of their soldiers go over to the enemy. They kill almost everyone of Seir’s children, leaving alive only fifty young boys and girls, enslaving the formers and making their concubines the latters.

They also pursue the allies of Seir until their respective countries.

Finally, Aisov’s children occupy the land of Seir’s children with all their wealth left behind, their flocks, herds etc. From that moment on, this is the land of Aisov’s children: Edom (אדום). The region is named after Aisov: Mount Seir (Beraishis 33:16) = Edom.

Seir hachori (Beraishis 36:20) had been named after the region, but only in the Torah, retroactively, afterwards, when Aisov had already occupied the region, named after him Seir (냄יבא).1

Thereafter, Aisov’s children decide to elect a king but, because of the traitors during the war, not someone from among themselves: they elect the bravest warrior from among Angias’ men sent by the latter to help them.

Bela ben Beor (בֶּלַה בֶּן בֶּוֶר), reigns as the king of Aisov’s children for thirty years. He will fall in a new war against Yaakov’s children in 2288 (י”ש). Aisov’s five sons divide Seir’s land among themselves (נֵגְרוּ).

2270: Yossef is 71 years old, Yaakov’s children are in Mitzrayim since 32 years. Paroh dies.

His 41 years old son, Migron (מגרון) follows him on the throne. From then on –

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1 Cf. 2205.
according to the laws of the country - he is called Paroh as his father. He rules for forty years.¹

According to Paroh’s will, Yossef is named Migron’s guardian (יְשַׁנּו). According to others (אֵשֶׁר אֱלֹהִים), Yossef, after having reigned for forty years as a Viceroy, after Paroh’s death he reigns for another forty years as the king of Mitzrayim², until his death in 2309. This would mean, the „new king” (מלך חדם) mentioned in the Torah (Shemos 1:8) was Yossef himself (see below).

Yossef extends his sovereignty over the surrounding countries: the land of the Pelishtim, Eretz Canaan, Tzidon, the East bank of the Yarden until the river Pras. Paroh reigns only in Mitzrayim itself, the conquered territories come under Yossef’s rule (יְשַׁנּו).

2283: Yossef is 84 years old, Yaakov’s children are in Mitzrayim since 45 years.

The land Schwaben is named after the king Schwab (שָׁבָא).

2288: Yossef is 89 years old, Yaakov’s children are in Mitzrayim since 50 years.

Aisov’s children attack again Yaakov’s children and Mitzrayim which is under Yossef’s rule. They want to take revenge for their previous defeat, and also to liberate Tzepo ben Elifaz.

They make peace with their former enemies, they even ally themselves to the Children of the East (who earlier helped Seir). They also ask for the help of

¹ Cf. 2340, where it is written that Migron’s son ascends to the throne after his father’s death in the year 2340. If Migron ascends to his father’s throne in 2270, and reigns for forty years, we have to admit he reigned until 2310! The apparent contradiction can be solved in three possible ways. 1./ The data had been mixed up due to copist’s error(s); 2./ or Migron did not reign for forty years but for seventy years, or we have to admit that there was a Pharaoh reigning between father and son (cf. the above second opinion according to which Yossef was ruling for forty years after Paroh’s death). 3./ A different solution is offered by the „Sefer haYoshor”: after Yossef’s death in the year 2309, Paroh takes in his own hand the competence of the vizir also, exerced until then by Yossef, thus he reigns forty years together with Yossef and, after the latter’s death, another 31 years alone.

² This tradition can eventually be connected to certain modern ideas which try to identify Yossef (and, in an other variant, even Moshe rabainu!) with Pharaoh EKHNATON (Amenhotep IV Noferheperurê Uaenré, 1364-1347 BCE, 18th Dynasty) of Amarna, who introduced the monotheistic cult of the Sun-g-d in
Angias and of Yishmoel’s children. Together, they attack the Mitzri province of Ramses, with an army of 800,000 soldiers.

Yossef with his brothers and army – only 600 men (!) – go to battle against them, defeating the enemy and killing about 200,000 (!) soldiers and making the others to escape. From Yossef’s army, there are only twelve Mitzri soldiers killed.

The king of Aisov’s children, Bela ben Beor also falls in the battle.

Tzepo and his men stay in prison in Mitzrayim.

Thereafter, Aisov’s children elect a new king from among the Children of the East: Yovov ben Zerach (יובב בן זרח) from Botzroh (בצרה) reigns for ten years in Edom.

Aisov’s children do not dare to attack Yaakov’s children any more. Consequently, because of this, they hate them even more strongly (י"סה).

In the same year, geometry is invented (ד"צ).

2298: Yossef is 99 years old, Yaakov’s children are in Mitzrayim since 60 years.

After Yovov ben Zerach’s death, Aisov’s children elect a new king, this time from the Southern Land (ארץ תימן): Chushom ( חושם) reigns in Edom for twenty years (י"סה).

2309: Yossef is 110 years old, Yaakov’s children are in Mitzrayim since 71 years.

Yossef dies at the age of 110 years (Beraishis 50:26), Shabbos afternoon at minchoh-time (הוד). According to others (י"סה), he dies in the year 2308.

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1 Botzroh: according to the ‘Sefer haYoshor’, Aisov’s children elect their kings not from Edom, and Yovov came from among the Children of the East, from Botzroh. Nevertheless, in the Tanach, several places (Yeshayoh 63:1, Yirmeyoh 49:13, 22) seem to indicate that Botzroh is in Edom.

2 Presumably one of the kingdoms of Southern Arabia, on the actual territory of Yemen (as Ar. al-Yaman / yaman ‘right side’, and yumm ‘fortune, success’ sound similarly, this gave birth to the Latin expression Arabia Felix ‘Happy Arabia’).

3 According to my exemplar of the ‘Tzemach Dovid’, in the year 2330, what has to be considered being a copist’s/printer’s error.
He lives ten years less than 120 years, because he heared 2 x 5 = 10 times from his brothers the words „our father your servant” and he did not protest not willing unveil who he really was (פוד"א ל"ט). He lives in Mitzrayim for 93 years and rules for eighty years (פוד"א).

Before dieing, he makes his family to swear with an oath that, upon leaving Mitzrayim, they will carry along his bones (Beraishis 50:25), and will bury them again in Shchem where he had been sold, and what his father had given to him. His brothers and the inhabitants of Mitzrayim mourn for Yossef seventy days, as they had done earlier for his father, Yaakov (פוד"א).

His body is embalmed (Beraishis 50:26): this is his punishment for having embalmed his father’s body (Beraishis 50:2; בעל הטורים).

He is buried in a metal coffin covered with tin (Beraishis 50:26) on the Nile-bank (סוטה י:1): the gematriah of Yossef’s name (יוסף) - 156 – is identical to that of the river Nile (נילוס). According to others (סוטה י:8), he is buried in the grave of the kings.

In this way, Paroh’s sorcerers want to tie the Bnai Yisroel forever to Mitzrayim: unable to find Yossef’s body, they will be unable to fulfil their oath sworn to him and, consequently, they will have to stay until finding his grave.

At the same time, they hope Yossef’s remnants will secure blessing for the waters of the Nile (י"ש, א, ר). After the funeral, his children and the whole family of his father mourn for seven days (פוד"א).

After Yossef’s death, the Mitzris start to subjugate the Bnai Yisroel (פוד"א).

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1 Cf. speaking about the funeral of Attila, king of the Huns, Hungarian Medieval chroniclers relate that his body was put into a triple coffin of three different metals, and buried into the river Tisza.

2 According to the apocryph „Testament of the 12 Patriarchs” (II:8:3) also, Yossef was buried in the grave of the kings, as the magicians said to them (Ibid. 8:4) that, in case Yossef’s bones will be taken out of the country, this will provoke darkness and great plagues for Mitzrayim.
After Yossef’s death, the wells are dried out in Mitzrayim: the Bnai Yisroel start to feel the weight of the exile, the golus (תריוד הולך על ישראל). Paroh - who until than reigned under Yossef’s guardianship – now concentrates the whole power in his own hand (י“סה). 2310: Yaakov’s children are in Mitzrayim since 72 years.

Tzebo ben Elifaz escapes from his prison in Mitzrayim together with his men. He goes to Angias to Dinhovoh, Africa (י“סה). Angias names Tzebo for his vizir (י“סה).

Tzebo tries to convince Angias to restart the war against Yaakov’s children and Mitzrayim. Angias, however, under the impact of his defeat in the precedent war, is unwilling to do so (י“סה).

In the same year, Angias, king of Africa and Turgos (תרונוס),¹ king of Bevinto (בבניטו),² both ask for the hand of Yonnia (ה-יאני),³ orphaned daughter of Utzu (עוצו), a chieftain of the Kittim [Yovon’s son = Magna Graecia] from the town Potzaymana (פאצימנה).

The Kittim are unwilling to give Yonnia to both of them. To Turgos they say she is already engaged to Angias, while they send a message to the latter saying,

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¹ Turgos: presumably a copist’s error instead of Turnus (21 2). Turnus, the king of the Italian aborigins, the Rutuli, son of Daunus and the nymph Venilia. Coming from Illyria, Daunus founded three kingdoms in Italy, named after his brother, Iapyx, the Land of the Iapyx. He is the principal enemy of Aineias / Aeneas, ancestor of the Romans, when the latter comes to Italy in search for a new homeland.

² Bevinto: presumably the Italian town Benevento (today Benevent). The town’s earlier name, Maleventum Ḫ Maluentum has been interpreted as ‘bad fate’, and hence altered embelling it eufemistically to Beneventum. The etymology of the name is still unclear, it can take its origins of a Pre-Indo European root *mal ‘elevated point, mountain’.

³ Yonnia: it can be a Latin (or a Latin-sounding) women’s name, made as a feminin form for Ianus. The person of Iutunia, the daughter of Daunus has also to be taken into consideration, despite the fact that she was Turnus’ sister. More probably, she is Lavinia of the Roman tradition. Daughter of Latinus, king of the aborigins and his wife, Amata, Lavinia had been promised to Turnus, king of the Rutuli. Aineias / Aeneas, allied to Latinus, defeats Turnus who wanted to impede the settlement in Italy of the escapees of Troy. Following an oracle, Aineias can marry Lavinia. The conflict of Angias and Turgos reflects the conflict of Aineias in search for a new homeland and Turnus, king of the Rutuli, defender of his kingdom.
Turgos comes with an army against him and, under way, he wants to attack Lokosh, king of Sardonia.\(^1\) Angias’ brother. Consequently, Angias, with his army, goes to Sardonia, to his brother, to confront Turgos with joined forces.

The first battle takes place in the Kampania-Valley: Turgos wins, Lokosh looses the major part of his army, even his son, Givlosh falls.

In the second battle, however, Angias kills Turgos, killing even his entire army. Givlosh and Turgos are buried there on the battlefield, on a crossroad, between Rome (רומא) and Elpano (אלפונט).\(^2\)

Lokosh returns to Sardinia, while Angias goes to Bevinto. The town, an important town of the Kittim, surrenders and they pay henceforward a yearly tax to him.

Angias returns to Africa, taking along Yonnia, Utzu’s daughter (יונה).\(^3\)

2312: Yaakov’s children are in Mitzrayim since 74 years. Paroh orders the construction of a new royal palace in Mitzrayim. He orders the Bnai Yisroel should also work at the construction (י”ס).

2314: Yaakov’s children are in Mitzrayim since 76 years. Shimon dies at the age of 120 years. According to others (י”ס), he dies in the year 2313.\(^3\)

Yehudoh dies in the same year at the age of 119. According to others (י”ס), he

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\(^1\) Sardonia: the island of Sardinia. Lat. Sardinia, Gr. Sardó, Sardóne, today Sardegna. The island received its name after its aborigins, the Sards (Lat. Sardi pl.) of unclear ethnical origins, whose name can be connected to the name of an Etruscan tribe *sartu, sartuna, sartni, others look for contacts with certain oriental names. Among the tribes attacking Egypt (in one of the waves of the wandering of the so-called „peoples of the sea”) led by the Lybians on the African shores, and defeated by Pharaoh MERNEPTAH, one can find Sardanas (חרדנה, Sardonios ‘the inhabitants of Sardinia’) also.

\(^2\) Elpano: cf. Elpenor, companion of Ulysses (also one of the protagonists of the Trojan story) who, being drunk, fell down of the roof of Circe’s house.

\(^3\) See 2192.
dies in the year 2324, at the age of 129. Again others say (ד"סה), he dies in the year 2324, but at the age of 119.

His body is embalmed (י"סה).

2316: Yaakov’s children are in Mitzrayim since 78 years.

Tzepo ben Elifaz ben Aisov tries again to instigate Angias for a new war against Yaakov’s children and Mitzrayim, but the king of Africa does not want a new conflict with them.

Finally, Tzepo leaves Africa. He goes to the land of the Kittim where he is named a general. From his incomes, he becomes very rich (י"סה).

At this time, the army of the king of Africa attack regularly the land of the Kittim. The people look for a shelter on the Mount Kupatitziah (קופטיציאה; י"סה).

Looking for one of his lost steers, Tzepo finds a huge cave, whose entrance is covered by a rock.

Tzepo with his great strength is able to roll down the rock and, upon entering, he finds in the cave a half human half animal being, devouring his steer.

Tzepo slains the monster with his sword. The people give him great ovation, celebrating that day every year, calling it Tzepo’s day, and give him rich
presents (י"סה). ¹

Yonnia, Angias’ wife taken from the Kittim’s land, becomes ill. According to the king’s counsellors, the water of their country is different of that of the queen’s homeland, and this must be at the origin of her illness.

Angias orders the construction of a stone-bridge, an aqueduct, from the Kittim’s land until Africa, thus providing „good” water for the queen. Yonnia effectively recovers of her illness (יוסיפון; י"סה).

2317: Yaakov’s children are in Mitzrayim since 79 years.

Ruvain dies at the age of 124 years. According to others (י"סה), he dies at the age of 125. Again others say, he dies in the year 2316, at the age of 128. ²

In the same year, the Africans attack again the land of the Kittim.

Tzepo with his soldiers defeats them: the victorious general is elected king of the Kittim.

Led by Tzepo, the Kittim attack and conquer the land of Tuvol’s children ³ and the neighbouring islands.

Tzepo’s kingship is renewed: a hugh palace is built for him. He rules over the land of the Kittim and the entire Italy for fifty years (י"סה).

He is the first king of Rome. ⁴

¹ In the Roman mythology, Cacus, Vulcanus’ son, a giant ogre belching forth flames lived in a cave of the Mount Aventinus – one of the seven hills of Rome -, terrorizing the surrounding region. When he steals Herakles’ steers, the great hero kills him. The above story, thus, combines the traditions about the Minotaur and Cacus.

² See 2192. According to the apocryph „Testament of the 12 Patriarchs” (1:1), Ruvain dies at the age of 125 years, two years after Yossef’s death, but the latter died in the year 2309!

³ Cf. the so-called Latin war of Rome (340-338 BCE) and the so-called Samnite wars (343-341, 328/326-304, 298-290 BCE) for the hegemony over Italy.

⁴ See 2924, 3153, 3185. Being easy to recognize, in the name of Angias, coming from Carthago to Italy, the name of Aineias / Aeneas escaping from Troy, the story about Tzepo ben Elifaz ben Aisov’s becoming the king of Italy creates the historical antecedents to the identification of Aisov-Edom (who hates Yaakov, i. e. the Bnai Yisroel) with Rome (destroyer of the Bais hamikdosh in Yerusholayim). Angias’ war with the Kittim reflects the so-called Punic wars. The story could have been influenced by the similiar sounding of the names Tzepo / Scipio (see below).
**2318:** Yaakov’s children are in Mitzrayim since 80 years.

Don dies at the age of 124 years (י"נה). According to others, he dies in the year 2321, at the age of 125.

Binyomin dies in the same year at the age of 111 years. According to others (י"נה), he dies in the year 2325, at the age of 117. Again others say, he dies in the year 2318, but at the age of 115.\(^1\)

In the same year, Chusom, king of Edom, dies.

He is followed on the throne by Hadad ben Bedad. He rules for 35 years (י"נה).

**2319:** Yaakov’s children are in Mitzrayim since 81 years.

Yissochor dies at the age of 122 years (י"נה). According to others, he dies in the year 2318, at the age of 110.\(^2\)

**2320:** Yaakov’s children are in Mitzrayim since 82 years.

Osher dies at the age of 123 years (י"נה).

**2321:** Yaakov’s children are in Mitzrayim since 83 years.

God dies at the age of 125 years (י"נה).

**2322:** Yaakov’s children are in Mitzrayim since 84 years.

Zevulun dies at the age of 124 years. According to others (י"נה), he dies in the year 2310, at the age of 114. Again others say (י"נה), at the age of 110.\(^3\)

In the fifth year of Hadad ben Bedad’s reign, Aisov’s children, the Edomis attack Moav with an army of about 400,000 soldiers.

Moav asks for the help of Midyon, but – after having been defeated in the battle

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\(^1\) See 2192.

\(^2\) See 2192.

\(^3\) See 2192. According to the apocryph „Testament of the 12 Patriarchs” (VI:1:1) also, Zevulun died at the age of 114 years. The same text says, however, that two years (!) after Yossef’s death. But the latter died in 2,308! According to „Jubilees” (28:23-24), Yossef and Zevulun were both born in 2,134. Yossef died in 2,242 (Ibid. 46:8), at the age of 110 (nevertheless, this makes only 108 !) and, if Zevulun died two years after him, in 2,244, the latter lived 112 years.
on Moav’s field – they leave behind the Midyonis (who came to help them). The Midyoni soldiers remain all dead on the battlefield. Thereafter, Hadad subjugates Moav forcing them to pay a yearly tribute (י"סה).

2323: Yaakov’s children are in Mitzrayim since 85 years.

War of the Midyonis and their allies – the Children of the East, descendants of Keturoh – against Moav, to take revenge of Moav’s treason in the war against Hadad.

The Moavis ask for the help of Hadad, the king of Edom, who defeats the Midyonis and their allies.

From then on, there is a permanent hostility between Moav and Midyon (י"סח).¹

2327: Yaakov’s children are in Mitzrayim since 89 years.

Naftoli dies at the age of 132 years (י"סח). According to others (מראים והשנהו), at the age of 133.²

2329: Yaakov’s children are in Mitzrayim since 91 years.

In the thirteenth year of Tzepo’s reign, after thirteen years of peace, the Africans attack again the land of the Kittim, but Tzepo defeats them (י"סח).

6.5. The Slavery

2332: Yaakov’s children are in Mitzrayim since 94 years (ד"צ).

Laivi, the last of the brothers, dies at the age of 137 years (Shemos 6:16).

According to others (י"סח), he dies in 2331, what means after having lived in Mitzrayim „only” 93 years. Again others say (י"סח), Laivi lived 92 years in

¹ Cf. Bolok, 2488. The story related by the „Sefer haYoshor“, is the antecedent of the story of Bilom-Bolok (see below).
² See 2192. According to the apocryph „Testament of the 12 Patriarchs“ (VIII:1:1), Naftoli dies at the age of 130.
Mitzrayim.\(^1\)

With this, the 94 (93) years of good life for the Bnai Yisroel in Mitzrayim come to an end.\(^2\)

The slavery (شعرם) begins: the Mitzris take away from the Bnai Yisroel everything they had received from Yossef, their fields, their vineyards, their houses. Later, they start to afflict (עלונים) them in every possible way (ת"ם).

Of the remaining 116 (117) years, thirty are the slavery and 86 (87) years of affliction.

When all the twelve brothers are already dead, the Bnai Yisroel, living until then only in the province of Goshen, get dispersed over the whole territory of Mitzrayim: "...,and the land was filled with them" (Shemos 1:7).\(^3\)

They start to get assimilated to the customs of the Mitzriim. More than that, they even start to take part in their idol-worshipping (שמות ו' תנחומא ב): therefore the staying in Mitzrayim becomes slavery in Mitzrayim (ד'י, ספרנו שמות א).

Other opinions about the factors which provoked slavery:

\(\text{► Avrohom was supposed not to descend to Mitzrayim because of the famine but to have confidence in the Eternal, He will sustain him in Eretz Canaan as well. This is the reason why his descendants were later forced to descend to Mitzrayim (רמב''א, ב''א);}

\(\text{► A punishment mida-keneged-mida for the brothers dealing with Yossef:}

\(\begin{itemize}
\item they sold Yossef for a slave: their children are enslaved;
\end{itemize}\)

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\(^1\) According to the apocryph "Testament of the 12 Patriarchs" (III:12:6), Laivi was 118 years old when Yossef died what, accordingly, happened nineteen years earlier, in the year 2313. This is however four more than the traditionnally given date, see 2309. In the same text (13:8, 15:1-4), Laivi prophecizes the diaspora, the golus.

\(^2\) Cf. 2448.

\(^3\) Modern scientific opinions seek to identify them with the apera, apuriu, habira mentioned in Egyptian texts who work on constructions and dig channels, or are private slaves. It is difficult to decide if the above words mean a certain ethnicity or hired guest-workers, or originally it meant a certain ethnicity and, later, \(\textit{per extensionem,}\) every guest-worker.
they threw Yossef into a pit: their children are thrown into the Nile;

Yossef arrived to Mitzrayim because of his brothers: they have to descend there because of Yossef. On the other hand, Yossef’s children cannot avoid slavery, because Yossef related his dreams (אברבנל פ ל"ך);

► When he takes his followers to liberate Lot, Avrohom withholds them from Torah-learning: although this was meant for saving lives (פקוח נפש), still endures hard consequences (R. Abahu; נדירים ל"ב);

► When the Eternal promises him Eretz Canaan during the bris ben habsorim, Avrohom asks for a sign: the lack of confidence in the Eternal makes the Shechinah to depart from Avrohom, therefore the Mitzris will later be able to enslave his descendants (Shmuel; נדירים ל"ב);

► During the war of the kings, Avrohom renders to the king of Sdom the latter’s liberated subjects, thus depriving these idol-worshippers of becoming the Eternal’s servants: the consequence will be the slavery in Mitzrayim for his descendants (R. Yochanan; נדירים ל"ב).

The members of the tribe of Laivi as well as the tzaddikim of the other tribes do not become idol-worshippers (א ו"ר ט"שמו).

Because of the growing assimilation, the Eternal changes the behaviour of the Mitzriim toward the Bnai Yisroel: respect and gratitude give place to hatred (שם"ר ס"א).

After the brother’s death, Paroh bans circumcision. Nevertheless, despite the ban, the tribe of Laivi observes this mitzvoh also (פדר"א ש"ט; שם"ר ר"ז).

At the same time, during the entire periode of their staying in Mitzrayim, the Bnai Yisroel show their difference of the local population in four respects:

► They do not change their names, i.e. they do not give non-Jewish names to their children;
They do not change their language. This means that:
- they conserve the holy language (loshon hakodesh), the Hebrew. However, living among idol-worshippers, they do not use it for the everyday communication. On the other hand, they do not speak pure, correct Mitzri language either, but some kind of a mixture formed for their own purposes;¹
- they do not denounce each-other before the Egyptian authorities;
- they preserve their moral purity (א, ד"כ; ד-ג ב"כ; ז"ר י"תדא; ב"כ, ר כ"במדב).

Besides, they do not change their way of clothing, i. e. they do not wear Egyptian garments (אסרבל לנדוה של פסח).²

Two places of the Tanach are traditionally considered as allusions to the three things, name, language and garments:

- The Torah says (Beraishis 33:18) that Yaakov, after having successfully withstood the cultural challenges at his father-in-law’s, Lovon’s house, arrives "…intact [שלם] at the city of Shchem". The letters of the word שלם form the initials of the words ש ש ש ש [‘name’], ל ש ש ש [‘language’], ו מ מ מ [‘garment’].

- In the last 22 verses of Shiloah melech’s „Proverbs“ (משלי), in the section beginning with the words Aishes Chayil (אשת חיל), we find the word

¹ During the many exiles of their history, although conserving the holy tongue (loshon hakodesh), the Hebrew Jews were always speaking in the local vernaculars, and this also in a somewhat altered form (cf. Yiddish, Ladino, etc.) and also writing them with Hebrew characters. And they did so despite the fact that .....the ancients were also well versed in the vernacular but intentionally corrupted the language [German into Yiddish] because of the decree of 18 measures...", (Shul Chasam Sofer, Even hoEzer 2:11). The „decree of 18 measures” is a series of prohibitions (bShabbos 13b, 14b), aimed seemingly at separating Jews from non-Jews. According to the variant given by the Talmud Yerushalmi (Shabbos 1:4), one of these „measures” is „on their languages”, which means that „A Jew should not accustom himself or his children to speak in the language of idol-worshippers” (David FRANKEL, Qorban Eda, s.v. veal leshonom).

² The Canon 68 of the IVth Lateran Council (1215) makes an allusion to the Jews’ different way of clothing as being already present in the Mosaic Laws.

³ The Soncino Tanach takes the word for a proper name, and hence renders it „to Shalem the city of Shechem”, cf. Beraishis 14:18: .....Malchizedek, king of Salem...”.
‘profit, gain’; Mishlai 31:11. The letters of this word form again the initials of the words שטש שמש (‘name’), שטש (‘language’), הבורי (‘garment’).

According to an other tradition (חא מפדר), the Bnai Yisroel merited to be taken out of Mitzrayim because of three things:
► they did not change their tongue,
► they did not denounce each-other,
► the whole duration of their exile there, they continously believe in the unity of the Eternal (יהודים השם).

Although the Bnai Yisroel formally get involved into idol-worshipping, the purity of their souls remains inaltered, they do not become immorals.

One of the manifestations of the Eternal’s inaltered love for the Bnai Yisroel is the fact that in Mitzrayim the Jewish women gave birth every time to sextuplets (שבעים, 8.). To this allude the six expressions in the Torah in relation with the multiplication of the Bnai Yisroel: „And the people of Israel…“ (ובני ישראל)
► were fruitful (פרו),
► and increased abundantly (וישרצו),
► and multiplied (וירבו),
► and became mighty (ויעצמו)
► exceedingly (במאד מאד),
► and the land was filled with them.” (ותמלא הארץ אתם; Shemos 1:7).

2,340: Yaakov’s children are in Mitzrayim since 102 years.

A „New King” (מלך יהודה; Shemos 1:8) ascends to the throne of Mitzrayim:¹ after Migron’s death,² his 26 years old son, Molol (מלך) reigns (כז ג; שמות 1:8). According to

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¹ It is not evident, from the different commentaries, that the new king mentioned in the Torah, is Molol or his son Adikos / Adikom who rules from 2444. See 2444.
² Cf. both footnotes to the year 2270.
His wife’s name is *Elparonis*.\(^2\)

Their children are: *Asoray* (*עתרי*), *Adikos* (*אדיקוס*) / *Adikom* (*אדיקום*); and two daughters: *Batya* and *Akuzis* (*עכוזית*) / *Apuzi* (*עפוזי*).\(^4\)

Besides, naturally, he also had children of his concubines.\(^5\)

According to another opinion (*Shmuel*), this means that the same person is reigning, he only afflicts the *Bnai Yisroel* with new decrees. This opinion is based on the fact that, according to the Torah (*Shemos* 1:8), "...there arose up a new king over Egypt..." without the usual formula: the king is dead and a new king is reigning instead.

Other opinions about the same topic:

► The new king came to the throne with force, he was not of royal lineage;\(^6\)

► As the Torah does not say explicitly that the king died, this is the same king but, henceforward, he behaves like an enemy who wants to overcome the *Bnai Yisroel* and the Eternal;\(^7\)

► As he does not want to provoke a further deterioration in the *Bnai Yisroel*’s situation, the aristocracy dethrones him for three months. Thereafter, he is already willing to satisfy their demand: therefore is it written "...there arose up a new king over Egypt,..." (דעת זקנים).\(^8\)

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\(^1\) Reckoning 94 years from 2340, we arrive to 2434. Later, however, the *Sefer haYoshor* writes that *Molol*’s son and successor on the throne reigns only four years after his father’s death (2444 – 2448).

\(^2\) *Elparonis*: presumably, the feminine form of *Paroh*'s name, possibly combined with an Arab prefix.

\(^3\) *Adikos* / *Adikom*: one of the two forms can be considered being a copist’s error through interchanging the letters ס and מ.

\(^4\) *Akuzis* / *Apuzi*: one of the two forms can be considered being a copist’s error through interchanging the letters כ and פ.
The New Paroh did not know Yossef: he was born when Yossef was in jail. It is his birthday what the Torah mentions (Beraishis 40:20). Also the whole generation - who still knew Yossef and his brothers, who still knew of personal experience or at least of hearing, what has Mitzrayim to thank to Yaakov’s children – dies.

And the new generation - who do not know them any more, and do not know about all these things – start to afflict the Bnai Yisroel.

In the same year, Angias – the king of Africa – attacks anew the land of the Kittim, but Tzepo – the king of the Kittim – defeats them with his army killing all the enemy soldiers.

Upon hearing about the tragic end of his army, Angias asks for the help of Lokosh, king of Sardonia. Thereupon, Tzepo asks for the help of Hadad, king of his relatives, Aisov’s children. Hadad, however, does not want to take part in the war because of the alliance concluded earlier with Angias.

Remaining alone against Angias and Lokosh, Tzepo accept the counsel of his noblemen, and turns for help to the Eternal, the G-d of his fathers, Avrohom and Yitzchok.

In the merit of Avrohom and Yitzchok, the Eternal helps who asks for His help: Tzepo, with only 3000 men, defeats the army of the two kings, alltogether 800,000 soldiers, the half of the latter remain dead on the battlefield.

The two kings and Angias’ son, Ezdrubal (אֶזְדְרוּבַּל) are successful in escaping.

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1 It is very difficult to understand the point of R. BACHJA: Yossef reigns 80 years after having been liberated, what means, Paroh, son of the precedent Paroh is supposed to know him. If not, we have to combine this with Ibn EZRA’s opinion: he was not of royal lineage.

2 Ezdrubal: cf. Hasdrubal Barca, Hannibal’s brother (c. 247-207 BCE), but in the 6th-2nd centuries there were several generals in Carthago with the same name.
After their defeat, the Africans do not dare to attack again the Kittim.¹

Upon hearing the defeat, Bilom ben Beor who, at that moment, is in Angias’ camp, escapes to the Kittim. Tzepo receives him friendly, knowing about his great wisdom.

After his victory, Tzepo forgets about who helped him to defeat his enemies, he forgets about the Eternal: he continues worshipping the idols (י"סה).

After his victory over Angias, Tzepo decides to attack Mitzrayim: he asks for the help of Hadad ben Bedad, king of Aisov’s children, and of Yishmoel’s children and the Children of the East.

The great armies come together near Chevron, and from there they go against Mitzrayim, camping in the Valley of Patros.²

Mitzrayim’s army consists of about 300,000 soldiers. To this, they join about 150 of the Bnai Yisroel. The latters are, however, ordered not to enter into fight only in case of extreme danger: the Mitzriim are afraid the Jews should not deliver them into the hands of their relatives, the children of Aisov and Yishmoel.

Bilom tries to unveil the end of the battle, but the Eternal confounds him.

The battle takes place in the Valley of Patros at Tachpanches: the Mitzris are defeated, so they call the Jews [the 150 people!] to help them.

The Bnai Yisroel pray to the Eternal and, with His help, they defeat the huge armies of the enemy kings, pursuing them until the border of Kush, killing many thousands of them.

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¹ Cf. the Punic Wars, the three wars between Rome and Carthago - 264-241, 218-201, 149-146 BCE (about more than thousand years later) -, for the supremacy over the Western part of the Mediterranean bassin. The wars end with the destruction of Carthago itself, its territory and the territories of its overseas colonies (e.g. Hispania, Sicilia, Sardinia) are organized into Roman provinces. See 2914.
² Patros is supposed to mean Upper-Egypt, therefore it is very interesting, how the huge armies could reach there, the only possibility being crossing the Red Sea. However, we know about a channel digged during the period of the Ramses-pharaohs. And how can our text write „in the Valley of Patros, at Tachpanches”, when earlier we had to place Tachpanches somewhere in the Delta ?!
From among the Bnai Yisroel, no one falls in the battle. The Mitzriim flee, leaving the Jews behind. Therefore, the Jews, on their way back, kill many of the Mitzriim: they do as if taking the latters for Edomis or Yishmoelis (ם"ס). Under the impact of the latest events, the Mitzriim are really afraid of the Bnai Yisroel: they decide to first weaken their force and consequently destroy them (Shemos 1:10). Paroh orders, Jews and Mitzriim should start – as hired workers – to construct fortified border-towns. According to his plan, the Mitzriim will later leave the constructions and force the Jews to continue the hard work but without being payed (ם"ס).

Forced labour: the construction of Pisom (ים סומ , 'Taanis'; רמסס, 'Pilusin') and Ramses (רמסס , 'Pilusin'), the two storage-towns (Shemos 1:11). The towns existed already, they only reconstructed and fortified them (יי"רש). According to others (א"סוטה י), the two names are of the same town being only attributes of it. The tribe of Laivi does not work, they are uninterruptedly versed in Torah-learning.

As they are not working, they do not receive sustenance of the government: the other tribes sustain them with maasser.

The Bnai Yisroel have to work not only on the construction of the two towns, but on the fields of the Mitzriim as well, and also in their homes (Shemos 1:12; יכאר " ויצא ט' תנחומא ב).

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1 According to one of the modern scientific opinions „The Egyptians after having expelled the [Semitic] Hyksos, enslaved the Hebrews together with the other defeated peoples, forcing them to inhuman forced-labour…” (Hahn, p. 4).
2 Pisom: Egypt. Fatum, Per-Atum 'the house of the Sun-G-d Atum'; according to modern identification, Tell al-Maskhuta, situated near to the Eastern end of the Wadi Tumilat. However, on other places, the Targum renders Tzoan (see above) and On (see above) also as Taanis!
To stop the numerical increasing of the Bnai Yisroel, Jewish husbands are separated from their wives (א"י, א"בעה).

The Mitzriim force the Jewish men to do women’s work (in the households, kitchens, etc.) while the women have to do men’s work (hard physical labour) (א"סוטה י; ויצא ט’ תנחומא ב).

The Jewish women do everything possible to maintain in their husbands the belief in redemption (י"סה).

2345: Yaakov’s children are in Mitzrayim since 107 years.

From that moment on we are speaking about the Latin language (צ"א).

2348: Yaakov’s children are in Mitzrayim since 110 years.

Kehos dies at the age of 133 years (ס"ד باسم שא"ך). According to others, he was born in 2235 or 2236, and died in 2368, 2369 or 2370.¹

2353: Yaakov’s children are in Mitzrayim since 115 years.

Hadad ben Bedad, the king of Edom dies after 35 years of reign, in the thirteenth year of the „New” Paroh (י"סה). According to others (ס"ד), he dies in 2348, but the next king ascends to the throne only in 2353, after an interregnum of five years.

He is followed by Samlo\h (שנאל\ה) of Masrekoh (משרכה), from the land of the Children of the East. He rules over the children of Aisov for eighteen years.

He intends to attack Tzepo and the land of the Kittim, but later he changes his mind.

Hearing about Samlo\h’s plans, Paroh gets scared whether he wants to attack him also.

Therefore they oppress the Jews even more harshly, but the Bnai Yisroel are fruitful and they multiply (Shemos 1:12; י"סה);

¹ For an analysis and critic of the different data see the „Seder haDoros“.
Yaakov’s children are in Mitzrayim since 126 years.

Miriam, the Mitzris embittered our lives’, i. e. they made the forced labour even more harsh; she is born. According to others, she was born in 2361. Again others say, in 2362.1

She is the daughter of Amrom and of Yocheved. Having been born upon the family’s arrival to Mitzrayim, in 2238, the latter is at that moment 126 years old.

Already as a young girl, she helps her mother in the latters work as a midwife.

Miriam, being overcharged with work, looks like someone very sick, and cannot get married.2

Later, she will be Kolev ben Yefune’s wife. Kolev, although he is more than forty years younger than Miriam, considers she will have children great tzaddikkim, similars to her brothers.

She is one of Dovid hamelech’s ancestors.

Aharon is born: he is three years elder than Moshe rabainu (Shemos 7:7).

The latter is in his eightieth year when they are standing before Paroh – Aharon is 83 at that moment - and, in the next year, the Bnai Yisroel leave Mitzrayim.2

1 According to the Talmud, Yocheved was born upon their arrival to Mitzrayim, in 2238, what means that she was 130 when Moshe rabainu was born, in 2368: the latter dies in 2488 at the age of 120, 2488 – 120 = 2368. According to the Torah (Shemos 7:7), Aharon is three years elder than Moshe rabainu, thus born in 2365. Miryam – the eldest of the three – was born presumably one year before Aharon, in 2364, when Yocheved is 126 (according to the Talmud, she gets married at this age), i. e. in the same year when she gets married. Accordingly, Miryam could not have been born in 2361/62, and Paroh’s order concerning the killing of the new-born Jewish boys could also not have been published in 2363 (according to the same Talmud, one of the midwives mentioned by the Torah is Miryam as still a child)!

2 The date of the „Seder haDoros“ has to be modified with one year, as he dies in 2487 and not in 2488! According to the Torah (Bamidbor 33:39), he dies at the age of 123, 2,487 – 123 = 2364. This is however still in contradiction with the reckoning of the precedent footnote! The solution is seemingly the same as in the case of Moshe rabainu (he was in his eightieth year when he stood before Paroh,
His wife is Elisheva (אלישבע), Aminodov’s (עמיודוב) daughter, Nachson’s (נחסון) sister, from the tribe of Yehudoh.

2367: Yaakov’s children are in Mitzrayim since 129 years.

When they see that the forced labour does not break the Bnai Yisroel, they even become more fruitful and multiply, Paroh - following the counsel of Iyov from Aram Naharaim, from the land of Uitz - gives new orders: all the new-born Jewish boys must be killed (Shemos 1:16). In this way, the Mitzriim won’t have to be afraid any more of the Bnai Yisroel (משה)ן. According to others (משה), this happens in 2365, in the 127th year of their staying in Mitzrayim.

Despite of Paroh’s orders, the Jewish women continue to have children. The Eternal save the children through miracles, hiding them from the Mitzri soldiers sent to kill them (משה א"א סוטה י"מהרש). The merit of the G-d-fearing midwives, Shifroh (שפרה) and Puoh (פועה; Shemos 1:15) - Yocheved and Miryam who, as a young girl, helps her mother; according to others (משה י"א סוטה), Yocheved and Elisheva -: despite of Paroh’s order, they do not kill the new-borns (Shemos 1:17), they even risk their lives to feed them (משה). Tzepo dies after fifty years of reign.¹

He is followed by Yanini / Yanush (יאנני, יאנוני, יאינס), Yoniosh (יאניוש, י'ניאשו; Shemos 1:15) - Paroh’s orders, the Jewish women continue to have children. The Eternal save the children through miracles, hiding them from the Mitzri soldiers sent to kill them (משה א"א סוטה י"מהרש). The merit of the G-d-fearing midwives, Shifroh (שפרה) and Puoh (פועה; Shemos 1:15) - Yocheved and Miryam who, as a young girl, helps her mother; according to others (משה י"א סוטה), Yocheved and Elisheva -: despite of Paroh’s order, they do not kill the new-borns (Shemos 1:17), they even risk their lives to feed them (משה). Tzepo dies after fifty years of reign.¹

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He also reigns for fifty years (משה)ן as king of the Kittim.

After Tzepo’s death, Bilom goes to Mitzrayim, and becomes one of Paroh’s

¹ The data is not exact: if he was elected for a king in the year 2317, and ruled for fifty years, he is supposed to have ruled until 2366!
² Yanini etc.: presumably, the different Hebrew forms are variants of the same Latin name of the double-faced Roman deity, Ianus, due to copist’s error(s).
counselors (סנהד).  

Paroh’s dream: an old man puts in one plate of a balance all the noblemen of Mitzrayim, and a young goat into the other. The goat overweights all the noblemen.

Bilom’s interpretation: a child is to be born by the Jews who will destroy Mitzrayim and lead the Bnai Yisroel to freedom.

Paroh’s three counselors propose three different solutions:
- **Yisro**: the G-d, the Eternal protects them, against Him no one can do anything, and, because of Yossef, the Mitzriim are even obliged to them. They are not allowed to harm them, only supposed to let them in peace or to send them back to Eretz Canaan, to the land of the ancestors.

Because of Paroh’s anger, Yisro, ashamed, returns to his land, Midyon, taking along Yossef’s stick.

His reward: his descendants will be among the leaders of the Sanhedrin.
- **Iyov** does not say a word.

His punishment: his sufferings (שלום, א, ו, י"ב).  

- **Bilom**: the new-born Jewish boys are to be drown in the river (חלב).  

His punishment: the Bnai Yisroel will later kill him (לך, א, וה). According to others (ר), it is his great grandson whom they will kill.

Following Bilom’s counsel, Paroh orders the new-born Jewish boys to be drown into the river.

Paroh’s oracles give their consentment, considering the Eternal cannot punish midoh keneged midoh: He promised there will be no more a Flood (לק, א, וה, ו, ישו, א, ו).

Paroh’s punishment: his army will be drown into the sea (of Reeds).

Following the publication of the new gezeroh, a part of the Jewish men divorces
their wives. Nevertheless, the other families remain together, and Jewish children continue to be born.

Jewish women go out to the fields, and give birth to their children there, leaving the new-borns to the mercy of the Eternal. He really takes care of the infants: placing two stones in the hands of each child, He feeds them with milk from the one and with honey from the other. Thereafter, He hides them under the ground, and they come again back to the surface when they are already grown up, ables to return home (י"סה; א"סוטה י).

2367: Yaakov’s children are in Mitzrayim since 129 years.

Through ruach hakodesh, Miryam prophecizes that the redeemer of the Bnai Yisroel will be born in her family (סとなっている). Amrom divorces his wife, Yocheved, who is 130 years old (more exactly she is in the hundred thirtieth) and who is in the third month of her pregnancy: the Bnai Yisroel follow his example (סとなっている). According to others (י"סה), Amrom divorced his wife already three years earlier.1

Under the influence of Miryam’s arguments - Paroh ordered to kill the boys only, because of you no girls will be born either - Amrom remarries Yocheved: the Bnai Yisroel again follow his example (סとなっている). The oracles can foresee the birth of the Bnai Yisroel’s redeemer. They are however uncertain if he will be of Jewish or Mitzri origin: Moshe rabainu will be brought up by Paroh’s daughter (סとなっている).

Now Paroh orders the new-born Mitzri boys shall also be drown into the river (Shemos 1:22; סとなっている).

Paroh’s three orders:
► the new-born Jewish boys are to be killed,

1 The variant given by the „Sefer haYoshor“ is presumably a copist’s error, three years instead of three
the new-born Jewish boys are to be drown into the river,

every new-born – Jewish and Mitzri – is to be drown into the river.

6.6. Moshe Rabainu

2368: Yaakov’s children are in Mitzrayim since 130 years.

• Adar 7, Wednesday: Moshe Rabainu (משה ר Báo נו) is born.

He is born to seven months (י”סה).

He is the son of Amrom ben Kehos ben Laivi and of the 130 years old Yocheved (салת יב סה).

When he reaches the adult age, he will be ten amos tall (ca. six meters; ברכות ד”נ).

A prophet (נביא): the Eternal unveils through him the future hidden for simple people. Besides, he leads and teaches the Bnai Yisroel in the spirit of the Torah.

1,200,000 prophets were prophecizing for the Bnai Yisroel. However, tradition conserved the name and prophecies of only 48: the latters were „actual” for later generations also, while the others only for their own generation, occasionally (מלנלאל ד”.). In the following list, after the names, are given in brackets the names whose disciples the mentioned neviim were and during which periode were they functioning.

1./ Avrohom, 2./ Yitzchok, 3./ Yaakov (they learned Torah from Shem ben Noach), 4./ Moshe Rabainu (he received the Torah from the Eternal on Mount Sinai), 5./ Aharon, 6./ Yehosuah, 7./ Pinchos (Moshe Rabainu’s disciples), 8./ Elknoh (Shmuel hanovi’s father), 9./ Eli hakohen (Pinchos’ disciples; during 10.13146/OR-ZSE.2009.003
Mordechai (the last seven are all Yechezkel’s disciples; they are actives during the Babylonian exile. According to others, the last seven are all the disciples of Ezra, Boruch ben Neriyoh’s disciple, they are members of Ezra’s Bais Din, they are called - together with many other Sages, altogether 120 men - the Men of the Great Assembly [Anshai Knesses haGdoloh], the last of them, Shimon hatzadik, was the High Priest after Ezra).

Seven prophetesses: Soroh, Miryam, Deborah, Chanah, Abigail (אבריגלי), Chuldoh, Ester (있独立董事). They were prophecizing from Yetzias Mitzrayim (יצאית מצרים; ’the Exode’) up to the initial years of the Second Commonwealth: 2448 – 3448 = 1000 years.

Moshe rabainu is born circumcized (שם"ר אבריגלי, מ"כ). He is called by ten different names:

► his mother, Yocheved calls him Yekusiel (יקוסייל): ’he teaches the Bnai Yisroel to hope and have confidence in the Eternal’; or ’I hoped to receive it back from the Eternal’;

► his sister, Miryam, calls him Yered (ירד): ’he brings down the Torah on Earth’; or ’I followed him to the river’;

► his grandfather, Kehos, calls him Avigdor (אבי גדור): ’he puts fences (גדר) to the Torah’; or ’because of him, the Eternal did not let the Jewish new-born boys to be drowned into the river’;

► his father, Amrom, calls him Cheber (חבר): ’he brings the Bnai Yisroel nearer to their heavenly Father’; or ’because of him I again approached my wife’;

► his nurse (Yocheved ?), calls him Avi Socho (אבני סוכו): ’the greatest prophet’; or ’I could hide him for three months’;

\[^1\] See 3370.
► his brother, Aharon, calls him Avi Zonoach  

(Aבוי זנוח)  'induces the Bnai Yisroel to abandon idol-worshipping'; or 'my father had left my mother, and he took her back'.

These six names figure in the TANACH (1.Divrai haYomim 4:18) as the names of Bityah’s children born from Mored: Paroh’s daughter, Batyah brings him up, what is counted for her as if she gave him life (ד"מ); and the names she gave to Moshe Rabainu through ruach hakodesh (ד"ה).  

► Toviah (תוביא-ה)  'when he was born, his mother saw that he was good’ (Shemos 2:2);  

► Shmayoh (שמעיה-ה)  'the Eternal listens to his prayers'; or 'it is in his time that the Eternal listens to the outcry of the Bnai Yisroel because of their miserable situation, and saves them’;  

► Ben Nessanel (.vertical('bec nati-ל')  'the Eternal will give him the Torah’;  

► Laivi (לי)  'he is from Laivi’s family’ (י"סה).  

In Paroh’s house he is called Moshe (משה)  'I drew you out of the water’ (Shemos 2:10). Batya-h calls him Tomor (תומר); the Mitzriim call him Monius (مونיוס) or Mosh (משה, Egypt, 'water’; ש"ם).  

1  One of the six cases of giving the name before the child is born: “My spirit shall not always strive with man, for he also is flesh; yet his days shall be a hundred and twenty years.” (Beraishis 6:3); the gematrioh of בושם = the gematrioh of  משה; Moshe Rabainu lived 120 years (פ"ל).  

■ Sivan 6: Yocheved hides the new-born Moshe for three months (Shemos 2:2): the Mitzri soldiers are looking for the child only nine months after the second wedding (משה ה"כ). Thereafter, she „…took for him an ark made of reeds, and daubed it with slime and with pitch, and put the child in it; and she laid it in the

1 Moshe: according to modern opinions, Egypt. mes, messu 'child, son of someone'.
rushes by the river’s brink.” (Shemos 2:3).\(^1\)

The oracles immediately report to Paroh that the redeemer of the Bnai Yisroel has been thrown into the river. Thereupon, Paroh withdraws his order to have the new-borns drown into the river (שمو"ר א, ג). The Eternal sends extraordinary heat that everyone should go to the river to take a bath, among them Batya-h (ביתי, 'the Eternal’s daughter’, cf. 1.Divrai haYomim 4:18), Paroh’s daughter also (Shemos 2:5; ח"ה). Batya-h converts herself to Judaism (י"סה), therefore she goes to immerse herself (ר"ש, רשת י"ב), her intention is to cool down the boils on her body.

She takes the basket out of the water: the Eternal miraculously extends her arm to make her able to catch the basket with the baby Moshe (Shemos 2:5; י ו). As the child is unwilling to take the milk of a Mitzi women (شعبו"ר א ח), Batya-h gives the child to Yocheved for nursing (Shemos 2:7-9). She nurses him for 24 months, thereafter takes him to the palace to Batya-h (Shemos 2:10; י ו). The infant Moshe is grown up in Paroh’s house as Batya-h’s son (Shemos 2:10).

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\(^1\) Cf. the Akkadian story of SHARRUKIN, whom his mother had born in secret, thereafter put him in a basket made of reeds upon the Eufrates. Caught by a fisherman by the name of Akki, the child is grown up by the latter and becomes a gardiner. Later, however, the g-dess Ishtar falls in love with him and makes him for a king: he is the first ruler of the so-called Akkadian dynasty in Agade 2334-2279 BCE. In Babylon, Ishtar is revered as the g-dess of fertility, however, in Agade he is a bearded g-d of war named Anunitum (the same as in Niniveh). In the Shumerian Uruk, she is called Innin, and is the g-dess of love. The Phenicians called her Attart, Ashtarte, Ashtaret, Ashtoret.

Cf. also the Greek mythological tradition about Perseus. Son of Zeus and Danae, he is put into an ark together with his mother and entrusted to the waters of the sea by her father, Akrisios, king of Argos, who knew it from an oracle that his grandson was to kill him. Nevertheless, they are saved by a certain Dikty. Danae is married by prince Polydektes, and her child brought up by him. After having brought for the latter the Gorgo-head, head of Medusa, Perseus saves Andromede - daughter of Kephheos, king of Aithiopia, son of Belos, brother of Aigypitos etc., and Cassiopeia - from being sacrificed to a monster. Perseus marries Andromede, one of their children will be Perses, ancestor of the Persian kings, who will inherit Kepheos’ land. Later, Perseus effectively kills his grandfather although unintentionally. The same topos reappears in the Roman mythological tradition also, in the story of Romulus and
2371: Yaakov’s children are in Mitzrayim since 133 years.

At the age of three, Moshe takes the crown off of Paroh’s head and puts it on his own.

Bilom’s counsel: to get immediately rid of this child pretendent to the throne.

An Angel sent by the Eternal in the form of a minister, proposes a trial: living coal and diamonds should be put before the child. Does he choose the diamonds, the child really strives to the throne. If he chooses the living coals, he is not dangerous at all.\(^1\)

As the infant Moshe wants to choose the flashing diamonds, the Angel Gavriel pushes his hand: Moshe seizes the living coal, takes it in his mouth thus burning his tongue and his lips also. Consequently, he will stutter (Shemos 4:10; שמות א:י, א:ס). Paroh entrusts him very early to manage the affairs of the royal household (כ:י, פ:ט).

Moshe rabainu gets acquainted with the fact that the Jewish new-born boys had been drowned into the river following Bilom the sorcerer’s counsel and that the latter wanted to have him also killed when he – as a child - took Paroh’s crown. Consequently, he seeks to kill Bilom, who escapes together with his two sons, Yanus (יינוס) and Yambrus (יומברוס):\(^2\) they flee to Kikonos (קיקנוס) / Kokinos (קוקינוס) / Nikonos (ניקנוס), king of Kush (כ:ב). Moshe rabainu obtains from Paroh the weekly day of rest for the Bnai Yisroel:

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1. Cf. the episode in Hungarian Medieval Chronicles about the brothers Andrew I and Bela I, kings of Hungary: „if you value your life, choose the sword“.
2. Yanus, Yambrus: both names sound evidently Latin. Besides, it is interesting to remember that the name Ianus reappears as one of the nicknames of Yefes ben Noach and even of Noach himself as well as of the follower of Tzepo as the king of the Kittim (Italy; see 1554, 1657 and 2365). In the apocryph „Salamon’s Testament“, Yanus and Yambrus are the demons of the Sea of Reeds (see 2448). They reappear in the „New Testament“ also, see 2Timot 3:8.
3. Kikonos / Kokinos / Nikonos: presumably variants of the same name following copist’s error(s).
Shabbos, what they consecrate entirely to Torah-learning (כְּבָנָיו, אַלִּים: כְּבָנָיו). In the same year, Samlo, the king of Edom dies after eighteen years of reign. He is buried in his palace.

He is followed on the throne by a well-made, unmarried young man, Shaul from Pessor (לֹא, בֵּיתוֹ), on the river, Bilom’s town: he rules for forty years as the king of Aisov’s children.

2384: Yaakov’s children are in Mitzrayim since 146 years; Moshe rabainu is 16 years old.

Rome exists already since the time of the construction of the Tower of Bovel (ד”צ). ¹

2386: Yaakov’s children are in Mitzrayim since 148 years; Moshe rabainu is 18 years old.

Moshe rabainu goes to the province of Goshen to visit his parents. According to others, at that moment he was twenty.

One of the Mitzri overseers is beating a Jew before Moshe rabainu (Shemos 2:11):
this was Doson (ד’), whose wife, Shlomis bas Divri, had been previously seduced by the Mitzri (שנְלָחָר: אֱלֹהִים). She was called Shlomis because she was greeting everyone too friendly, saying shalom.

She did so even to the Mitzri who came to take her husband to work. Encouraged by her behaviour, the Mitzri came later back when the husband was at work. Later, afraid of being discovered, he wants to kill the husband.

¹ Rome: several aggadic traditions seem contradict the data given by the „Tzemach Dovid“. The Talmud (bShabbos 56b; bSanhedrin 21b) connects the founding of Rome to the marriage of Shlomoh hamelech with Paroh Necho’s daughter: „When Shlomoh married Paroh’s daughter, Gabriel descended and planted a reed in the sea, and it gathered a bank around it, on which the great city of Rome was built.” This obviously took place several centuries later. See 2928.
At this moment did Moshe rabainu arrive and kill the Mitzri through pronouncing the Divine Name (שם המפרש). Thereafter, he hides the carcass into the sand (Shemos 2:12).

The child born from the Mitzri, thus not belonging to either of the tribes, will later, in the wilderness, curse the Divine Name, and will consequently be sentenced to death and stoned (Vayikroh 24:10-11).

The next day, Moshe rabainu tries to intervene in the quarrel of Doson and Avirom (אבירם; Shemos 2:13): Doson wants to divorce his wife while Avirom - presumably Doson’s brother-in-law – tries to convince him not to do so. According to the Torah (Devorim 11:6), both of them are the children of Eliov (א-ליאב) ben Ruvain. According to others, the Jew beaten by his fellow-Jew belonged to the family of Kehos ben Laivi.

Together, they denounce Moshe rabainu to Paroh (קסז-א קסו''ש ח''יל).

Paroh orders the execution of Moshe rabainu (Shemos 2:15).

However, the Eternal makes Moshe rabainu’s neck to become hard like marmor: the sword cannot go through but finally kills the henchman (צ''ת; ו''ל, ר א''שמו).

Moshe rabainu flees (Shemos 2:15): he goes to land of Kush where he becomes one of the counselors of king Kikonos.

Kikonos, king of Kush, goes to war against his revolting subjects, the Children of the East and Aram. He leaves his capital in the hands of Bilom, the sorcerer.

The king being absent, Bilom, the sorcerer occupies the throne: with his adepts, they fortify the capital surrounding it with walls and deep waterjumps, settling snakes on one side of the fortress.

Kikonos, on his way back from the war belaguers for nine years his own capital

1 Cf. the story of Hungarian Medieval chronicles about the execution of Ladislas Hunyadi, brother of King Mattias.
occupied and fortified by *Bilom*, the sorcerer.

*Moshe rabainu* is with *Kikonos*, in the king’s camp (ד"ס).

**2387**: *Yaakov’s* children are in *Mitzrayim* since 149 years, *Moshe rabainu* is 19 years old.

The prophet *Achiyohhashiloni* is born (ד"ס). He is from the tribe of *Laivi* (ב"ו קכ"ב).

He still knows *Amrom* (ב"ו קכ"ב), thus he is supposed to be born before the latter died: the latest in the year 2392. According to the result of the different computations, he was born five years before *Amrom’s* death – 2392 –, i. e. in the year 2387 (ד"ס). ¹

Although he is among those who come out from *Mitzrayim*, the Divine order deciding about the fate of the generation of the wilderness – those between twenty and sixty cannot enter *Eretz Canaan* - does not apply to him (*Bamidbor* 14:23). Consequently, at that moment, in 2449, he had to be at least 61 years old, i. e. to be born the latest in the year 2388.²

He lives more than 500 years.

**2390**: *Yaakov’s* children are in *Mitzrayim* since 152 years, *Moshe rabainu* is 22 years old.

The land *Ashkenaz* (*Germania*) is named *Alemania* (אלהמיה) after the king’s name (ד"צ).

**2392**: *Yaakov’s* children are in *Mitzrayim* since 154 years, *Moshe rabainu* is 24

¹ This computation of the „*Seder haDoros*” is somewhat problematic. It counts 61 years backward from the *Exode* (2448 - 61 = 2387), although the abovementioned order (*Bamidbor* 14:23) had been pronounced during the summer of the year what followed the *Exode*, on the 9th of the month *Av* 2449. Accordingly, the 61 years have to be counted from this date backwards: 2449 - 61 = 2388!

² But *Achiyoh* was from the tribe of *Laivi*, and the order (being applied only to those between twenty and sixty) did not apply to the *leviim*, who entered into service at the age of thirty only. *RA'ShiTIL* also says, in relation to the above Talmudic place, that the whole computation (to suppose the age of at least 61 years) is not necessary at all, as he was a *Laivi*, and consequently the order does not apply to them.
Amrom dies at the age of 137.

After Amrom’s death, Yocheved is married to Eltzofon ben Parnoch (אלצפן בן פarness), having two children Eldod (埃尔דד) and Maidod (מידד).

According to others (ו"א כ"י במדבר י"תרגו), when Amrom divorces Yocheved, the latter is married by Eltzofon, and they beget Eldod and Maidod. Later Amrom remarries Yocheved, who consequently gives birth to Moshe rabainu.

Again others say (ש"יל; בעל הטורים; חיי בהעלותך ר; ט"י, ו"ר ט"במדב; תנחומא), Eldod and Maidod were no brothers: according to this, Eldod is Elidod ben Kislon (אלידד בן קסלון; Bamidbor 34:21), and Maidod is Kemuel ben Shofton (ל-קמו בן שפטון; Bamidbor 34:24), the nesiiim of the tribes of Binyomin and Efroim respectively, who will be allowed to enter Eretz Canaan, and who will be leading the distribution of the lands.

2395: Yaakov’s children are in Mitzrayim since 157 years, Moshe rabainu is 27 years old.

In the 55th year of Paroh’s reign, in the nineth year of the belaguering of his own capital, Kikonos dies.

His men elect for a king the faithful counselor of the late king: Moshe rabainu is

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1 הניי, the „Seder haDoros“ has erroneously, through printer’s error, זויר.

2 Here, the „Targum Yonassan“ seems to contradict the Torah, where (Devarim 24:4) it is forbidden to remarry one’s divorced wife in case she was in the meantime someone else’s wife. However, all this happened still before the giving of the Torah on Mount Sinai!

3 Although the story related by the „Sefer haYoshor“ happened in the Land Kush, and speaks about a revolt led by Bilom in the absence of the ruling king, it reminds in several details the expelling of the Hyksos from Mitzrayim. It takes several years for the uprising which started in Thebes in Upper-Egypt to occupy the capital of the Hyksos, Avaris, situated in the Delta. TA-AA SEKenenrih II (1573-1558 BCE; 17th Dynasty), who ruled in Thebes as a vassal of the Hyksos, and who effectively started the revolt, dies (possibly he was killed), and his son, YAHMES I (Ahmes, Amosis Nebpehtireh; 1552-1527 BCE; 18th Dynasty) expells definitively the Hyksos. He is the first Paroh of the 18th Dynasty, and also of the New Empire. Would this connect the Bnai Yisroel’s stay in Mitzrayim to the Hyksos?
the new king of the Land Kush. He rules for forty years (ח"א קס"ש ח"יל).

He overcomes the revolting Bilom: Moshe rabainu orders his soldiers to catch as many young storks as they can. During three days, the storks does not receive to eat. When they are let free near the field settled and covered with snakes, the hungry young storks devour all the snakes, thus making free the way to the fortress.

Bilom the sorcerer, together with his two sons and eight brothers flee back to Paroh to Mitzrayim: they are the oracles-sorcerers (חרטמים) mentioned in the Torah.

Moshe rabainu has to marry officially the widow of the late Kikonos, Adoniyoh (ה-אדוני), but the marriage is not consummated (ם"מלבי).

Upon hearing the news about Kikonos’ death, Aram and the Children of the East stand up in revolt: they try to throw down the yoke of Kush.

However, Moshe rabainu, with his Kushi army of about 30,000 men, defeats the revolt, and reinforces taxes (י"סה).

An earthquake takes place in Bovel: lots of peoples die (ד"צ).

2406: Yaakov’s children are in Mitzrayim since 168 years, Moshe rabainu is 38 years old, he rules over the land Kush since 11 years.

Yehosuah (יהושע) is born (ד"צ). According to others (א"י, ג"ע שמות ל"ראב), he was born in the year 2392. According to the latter tradition, Yehoshua, who lives 110 years, rules as a Judge after Moshe rabainu’s death for only fourteen years (seven years the Kivush + seven years the distribution of the lands). 2488 + 14 = 2502; 2502 - 110 = 2392, what means, he was born in 2392. Again others say, he was born in 2408.

2409: Yaakov’s children are in Mitzrayim since 171 years, Moshe rabainu is 41 years old, he rules over the land Kush since 14 years.
Kolev ben Yefune (ךליב בן טפנוה) is born (cf. Yehosuah 14:7). According to others (ך"ס), he was born in 2410.\(^1\)

According to the TANACH (Yehoshua 14:7), Kolev is forty years old when they send the Spies. According to the data given by the Talmud in relation to Kolev’s descendants (ך"ס), the Bnai Yisroel made the Mishkan in the first year of Yetzias Mitzrayim, Moshe rabainu erected it in the second year and in the same year he sent the Spies to spy Eretz Canaan. In reality, however, the making of the Mishkan, its erection and the sending of the Spies all took place in the same calendar year, in the year 2449. Consequently, Kolev was born in 2409 and not in 2410. And this also means that Betzalel is in reality fourteen years old – or at least he is in his fourteenth -, when he directs the construction of the Mishkan:

\[
10 + 8 + 8 + 13 = 39; \quad 10 + 8 + 8 + 14 = 40.
\]

He is Kolev ben Chetzron ben Peretz ben Yehudoh (ךליב בן חצרון בן פרץ בן ידוח). He is a half-brother of the mother of Osniel ben Kenaz, the first Judge, and also the father-in-law of the latter (Shoftim 1:13; סנהדרין ס). He is called Yefune, because he turned away (ך"ס) from the Spies (ך"ס). When his first wife, Azubah (עזובה), dies, Kolev gets remarried. His second wife is Efros (אפרת; 1.Divra haYomim 2:9). In reality, both names are of the same person: Miryam who, because of her sickness, looked like if she were dead. When getting married, she became as rejuvenated (ך"ס; ה"א מ"פדר).

Kolev is ten years old, when his son Chur (חור) is born, the latter will be killed by the erev rav at the Golden Calf. On his turn, Chur is eight years old when his son, Kolev’s grandson, Uri (אורי) is born. Also at the age of eight, the latter

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\(^1\) According to my exemplar of the „Seder haDoros”. My exemplar of the „Tzemach Dovid” has 2406, but it has to be considered a copist’s error.
also begets a son, Kolev’s great-grandson, Betzalel (בֶּצֶלֶל), who will be the “chief-architect” of the Mishkan at the age of only fourteen years (1.Divrai haYomim 2:19-20).

According to others (הרמ“א, ד. ח, מ"ה), Kolev also marries Paroh’s daughter, Batya-h, who converted herself to Judaism. According to this, he is Mored (מרד; ‘revolted against the Spies’) mentioned in the Tanach (1.Divrai haYomim 4:18) as Bitya-h’s husband.¹

2411: Yaakov’s children are in Mitzrayim since 173 years, Moshe rabainu is 43 years old, he rules over the land Kush since 16 years.

After forty years of reign, Shaul, king of Edom dies.

His successor, Baal Chonon, the son of Achbor (בעל חנן בן אכבור), rules over Edom for 38 years.²

He is the only one among the eight kings of Edom mentioned in the Torah whose birthplace is not given: as he had a lot of enemies, he did not live on one place but hiding himself in one town after the other (על הטוריםב). According to others (ן"רמב), he was originally from Shaul’s town, that is why the Torah does not mention his birth-place. Accordingly, Chonon is also the name of a place: he was ruling there before being elected for the king of Edom.

In the same year, Angias, king of Africa, dies. He is buried in his palace.

He is followed on the throne by his son, Ezdrubal (זדрубאל).

2413: Yaakov’s children are in Mitzrayim since 175 years, Moshe rabainu is 45 years old, he rules over the land Kush since 18 years.

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¹ According to the „Seder haDoros”, this can be find in chapter 45 of „Pirkai deRabbi Eliezer”. However, in my exemplar of the latter work, there is no mention of it.

² The data of the „Sefer haYoshor” is presumably a copist’s error, and has to be emended to 35 instead of 38: 2411 + 35 = 2446, what would mean already after the Exode, while the events related here happened all before it. If we emend 38 to 35, 2411 + 35 = 2446, thus two years before the Exode!
Athens is the city of wisdom (ד"צ).\(^1\)

2417: Yaakov’s children are in Mitzrayim since 179 years, Moshe rabainu is 49 years old, he rules over the land Kush since 22 years.

Yoniosh (יוניוויט = Yanini-Yanush, cf. 2,365), king of the Kittim, dies.

He is followed by Lationus (לטיאנוס)\(^2\) for 45 years.

He orders the construction of a hugh tower for himself, with a palace inside

2418: Yaakov’s children are in Mitzrayim since 180 years, Moshe rabainu is 50 years old, he rules over the land Kush since 23 years.

Yignon (יגנון) from the tribe of Efroim pretends that the Eternal appeared to him and entrusted him to lead the Bnai Yisroel out of Mitzrayim (פדר"א מ"פדר).

He pretended that the 400 years of slavery promised by the Eternal to Avrohom are to be counted from the Bris bain habsorim (2,018), and not from Yitzchok’s birth (2,048).

30,000 members of the tribe of Efroim flee from Mitzrayim (שמע"ר, כ"א; אה"ב).

According to others (מכילתא; א מח"פדר; א"כ, א ז"י דהי"תרגור; ז"י, ג"י שמות י"תרגו, זוהר בשלח; בשלח), 200,000: they are the warriors of the tribe of Efroim mentioned in the TANACH (Tehilim 78:9; יה"ש). Yehoshua does not go with them: he stays with Moshe rabainu (רדך).

Naturally, they do not go towards the Sea of Reeds, following the ulterior route of Yetzias Mitzrayim, but advance on the Mediterranean coast, towards the Land of the Pelishtim (דרגני"ד; ד"א).\(^3\)

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\(^1\) This means somewhere in the fourteenth century BCE!

\(^2\) Lationus: presumably he is Latinus, king of Laurentum, whose daughter, Lavinia, will be married by Aineias, after the latter defeats her fiancé, Turnus, king of the Rutuli. He gave his name to the Latins and Latium. Here again, evidently, two stories are intermingled: that of Aineias, legendary ancestor of the Romans who flees from Troy and is on search for a new homeland, and that of the Punic wars, although the latters took place more than thousand years after Aineias’ adventures!
They are all slain in the battle with the *Pelishtim* at *Gas*: their bones remain unburied on the battlefield (ם"ס), according to others (*פדר"א מ"ח*), they are slain by the *Mitzris*.

They will be resurrected by the prophet *Yechezkel* (שם"ר כ"ג). Only ten messengers are able to regain *Mitzrayim* (שם"ר כ"ג).

The Eternal does not defend them because

1. they have transgressed the oath sworn to *Yossef*, to carry along his bones when leaving *Mitzrayim* (*Beraishis 50:25*);
2. contrary to the words of *Yossef*, their intention was to put themselves an end to slavery and, finally,
3. they counted the time of Redemption, relying themselves on their own calculations instead of waiting that the Eternal should take them out of *Mitzrayim* (מדלחתא פותחתא בorch; לק"ט; ר"ש תחילית י"ח; תוכ; רדקה).

*Efroim* mourns for his fallen grandchildren.

Later, he begets a new son, *Berioh* (בריעה, 'a bad thing happened in my house'; Divrei haYomim 7:22-23).

According to certain opinions (*פדר"א מ"ח*), slavery really begins only after the "Exode" of the *Bnai Efroim*, thus – contrary to the generally accepted tradition - , it lasts only thirty year, what means that the *Bnai Yisroel* live for 180 years in safety in *Mitzrayim*.

2419: *Yaakov*’s children are in *Mitzrayim* since 181 years, *Moshe rabainu* is 51 years old, he rules over the land *Kush* since 24 years.

*Kolev*’s son, *Chur* is born (סנלריר ס"ד).

In the same year, in the third year of his reign, *Lationus*, king of the *Kittim*, attacks with a huge fleet *Ezdrubal*, king of Africa.

He destroys the aqueduct constructed earlier by *Angias* to conduct water from the
land of the Kittim until Africa.

In the war which ends with the complete defeat of the Africans, Ezdrubal is also killed.

The latters’ daughter, Ushpizyonah (אשפייזיונה), world-famous for her beauty, is taken by Lationus to the land of the Kittim.

After Ezdrubal’s death, the Africans elect his brother, Anivel (אניבל),1 for a king.

He orders the construction of a huge fleet, sails to the land of the Kittim, and subjugates them.

After eighteen years, he returns home to Africa, and rules in safety (יהו).  

2427: Yaakov’s children are in Mitzrayim since 189 years, Moshe rabainu is 59 years old, he rules over the land Kush since 32 years.

Uri ben Chur ben Kolev is born (⠀). His son, Betzalel, will later construct the Mishkan, the Tabernacle of the wilderness.

2434: Yaakov’s children are in Mitzrayim since 196 years, Moshe rabainu is 66 years old, he rules over the land Kush since 39 years.

For afflicting the Bnai Yisroel, the Eternal strikes Paroh with leprosy which covers his entire body.

Following his counselors, he orders to kill Jewish new-borns – 150 every morning and again 150 every evening -, to take a bath in their blood (שניהם, א, כ"ס). According to others (⠀), every day a child, altogether 375, what means

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1 Anivel: Hannibal (ca. 247 BCE – 183 BCE), general and statesman of Carthago during the second Punic War, eldest son of Hamilcar Barcas. In 218 BCE, he crosses the Alps with his army and attacks Italy. Finally, in 202 BCE, he is defeated by Scipio at Zama in Numidy, South-West of Carthago. Afraid of being delivered to the Romans, he flees to Syria to ANTIOKOS III, than to Bithynie to PRUSIAS, finally he comits suicide. I mentioned already that the chronological problems are due to the intermingling of the stories of Aineias and the Punic Wars.
that for about a year.

Paroh suffers from the leprosy for ten years\(^1\) and, as he is unwilling to change his attitude, but afflicting every time more the Bnai Yisroel, the Eternal changes leprosy for boils and even adds intestinal sicknesses ("ם"ה).

2435: Yaakov’s children are in Mitzrayim since 197 years, Moshe rabainu is 67 years old, he rules over the land Kush since 40 years.

Moshe rabainu is deposited of the throne following the accusations of the Kushi queen: they did not consumpt the marriage, he does not worship the deities of the country, and the precedent king has a son (a heir to the throne of royal lineage).

Nevertheless, the Kushis remember what they can thank to Moshe rabainu. Consequently, they send him away with great respect and rich presents ("ם"ה).

His follower is Kikonos’ son, Monachris ("תק"נ; מַנְחָרִיס). According to others ("ח"א קס"ש ח"יל), his name is Muncham ("מק"ח).

Moshe rabainu is unwilling to return to Mitzrayim even after forty years of exile: he is afraid of Paroh. He rather goes to Midyon (Shemos 2:15; "ת"ה).

Yisro (") – who escaped to Midyon from Mitzrayim just before Moshe rabainu’s birth and was at that moment called Yeser ("Ѱ"ר) or Reuel ("רי"ל) – was the high priest of Midyon for a long period, but as he became annoyed of idol-worshipping, he became excommunicated by the inhabitants of the country ("ת"פ; א"ל; ל"ח; ת"ח). Yisro is mentioned in the TANACH by seven different names ("מק"ל; א"ל; ת"ח; ל"ח; ת"פ).

\(^1\) Cf. 2340, where it is said that the „new king” rules for 94 years. 2340 + 94 = 2434. However, Molol’s son – according to the „Sefer haYoshor” – ascends the throne only after the ten years of sickness of his father, and rules for only four years! Consequently, Molol is supposed to have ruled not for 94, but for 104 years, as the „Sefer haYoshor” writes explicitly that it was he to designate his successor. As the „Sefer haYoshor” gives generally chronological allusions to the events related – in which year of the Bnai Yisroel’s staying in Mitzrayim did it happen – it is difficult to explain the continuous inexactitudes in relation to the subsequent Pharaohs, if not we consider inconsistencies due to the error(s) of copist(s).
Reuel (Shemos 2:18),
Yeser (Shemos 4:18),
Yisro (Shemos 18:1),
Chovev (חובב; Shoftim 4:11),
Chever (חבר; Shoftim 5:24),
Kaini (קרני; Shoftim 1:16),
Putiel (.PUTIEL; Shemos 6:25).

According to certain opinions (ספרי בהעלותך י), Reuel was Yisro’s father (cf. Bamidbor 10:29).

Moshe Rabainu defends Yisro’s seven daughters from the other sheperds at the well, and gives to drink to their flocks (Shemos 2:16-17). Eliezer also met Rivkoh at the well when she brought her father’s flocks to drink (Beraishis 24:15).

Yisro invites Moshe rabainu to his house (Shemos 2:20).

When Moshe rabainu tells that he has fled from Mitzrayim, Yisro – afraid of Paroh – imprisons him for ten years (ויהי הנה כ bada ב'.)

During this ten years, one of Yisro’s daughters, Tzipporah (צפורה), brings secretly food for Moshe rabainu.

Betzalel ben Uri ben Chur ben Kolev is born.

He will construct the Mishkan at the age of thirteen (כמתנהaroo ר' קמאם).\(^1\)

2438: Yaakov’s children are in Mitzrayim since 200 years, Moshe rabainu is 70 years old.

Rochov (רחב) is born.\(^2\)

From the age of ten, she is a famous harlot for forty years.

Later, she converts to Judaism and will be married to Yehoshua.

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\(^1\) In reality, in his fourteenth year, see above.

\(^2\) see 2488
Yaakov’s children are in Mitzrayim since 203 years, Moshe rabainu is 73 years old.

When the royal messengers tell to Paroh that – upon hearing the news about his sickness – the Bnai Yisroel start to loosen discipline (Shemos 2:23), he decides to go, despite of his sickness, to visit the land Goshen.

On the way, his horses become wild and throw the king’s chariot into the abyss: his dangerous injuries are his punishment inflicted upon him by the Eternal for his wickedness.

Following the counsel of his wife and the noblemen of the country, he designates his successor: instead of his mental defective first-born, he designates his handicapped (manikin) but very intelligent second son, Adikos (אדיקס) / Adikom (םאדיק)

Adikos’ wife is the ten years old Gedidoh bas Avilot (גדידה בת א빌ט), who gives birth to four sons.

Later, he marries three more wives who give him eight more boys and three daughters (י”סה); this means he has altogether twelve sons, cf. Yaakov’s twelve sons.

Yaakov’s children are in Mitzrayim since 206 years, Moshe rabainu is 76 years old.

Paroh dies (Shemos 2:23).

Because of his sickness, his body is so extremely rotted that people are unable to embalm him, they are unable to stay near to his carcass because of the horrible smell.

He is buried into the royal grave in Tzoan.

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1 One of the two forms is presumably due to a copist’s error, interchanging ס and ש.

2 In 1939, in Taanis, the French Egyptologist, Pierre Montet, discovered a series of royal graves (among others that of OSORKON II, SHESHONK II, TAKELOT II). However, these graves are of a later date, from
According to his will, he is followed on the throne by the twenty years old Adikos (안ikkוֹס).

Henceforward, he is called – according to the customs of the country – Paroh, the same as his father was.

Because of his height, the people in the royal court give him a nickname in the Mitzri language: Ovuz (אובז; י"סה).

According to others (יוחסין), his name is Talmo (טַלְמָו; קינקוורי; י"סה). 1 Again others say (י"סה, Kinkori (קינקורי) or Amosai (אמסאי).

Yetzias Mitzrayim, the Exode of the Bnai Yisroel from Mitzrayim will take place under his reign. 2

He afflicts the Jews with even more wickedness as his father did:
► he designates Jewish overseers (שוטרים) over the Bnai Yisroel;
► the quantity of the bricks to be made daily is established;
► in case the Jews do not make enough brick, they wall in as many Jewish newborns as many bricks they failed to make (פִּדְרָא מ"ח; מ"ט כ"שוח; מ"פדר): altogether 270 Jewish children are murdered in this way. According to others (י"סה), the idea had still been conceived by the precedent Paroh, in the time around Moshe rabainu’s birth (2368), Adikos only renews it: he did not learn

the so-called Late-Period, of the Lybian Pharaohs (22th and 23rd Dynasties).

1 Talmo: cf. the names of Egypt’s Hellenistic kings, the Ptolemaides.
2 Earlier opinions (e. g. MAHLER, Jüdische Chronologie…, p. 120) identified the Pharaoh of the Exode with YAHMES I (Ahmose, Amosis, Nebpehtire; 1552-1527 BCE; 18th Thebean Dynasty) who expelled the Hyksos and, through this, established the New Kingdom; or with AMENMESSE MÉNMIRe (after 1213 - before 1186 BCE; 19th Dynasty) who defeated the Lybians. DUBNOV and others, recently John BRIGHT (referring to certain archeological evidences: there have been excavated in Palestine cities destroyed by fire in the 13th century BCE) pretend the Exode took place during the reign of RAMSES II (1290-1224 BCE) who fought with the Hettites for Syria and Palestine (the battle of Qadesh, repartition of the discussed territories). According to them, the construction of Písom (Taanis) and Ramses mentioned in the Torah and also the latter’s name is an allusion of RAMSES’ constructions at Abydos, Abu-Simbel (the sanctuaries carved into the rock) and Thebai (Ramesseum).

According to the rendering of the traditional Jewish chronology, Nissan 2448 would coincide with the year 1312 BCE, during the reign of HOREMHEB Jeserheperure (1334-1306 BCE; the last Pharaoh of the
anything of the plagues inflicted upon his father. Here also, Divine providence can well be seen: only those children are waaled in who would later revolted against the Eternal (הנה אמרתשא כ"ד; סנהדרין כ"ז).

2445: Yaakov’s children are in Mitzrayim since 207 years, Moshe rabainu is 77 years old.

After ten years, Yisro (Reuel) lets Moshe rabainu out of jail. After his liberation, Moshe rabainu finds in Yisro’s garden and pulls out of the ground the saphir staff what has been given to Odom horishon by the Eternal still in the Gan of Eden. The staff later came to Shes, than to Avrohom and, finally, to Yossef in Mitzrayim. After the latter’s death, Yisro took it with himself, as he knew it from the stars that it was intended for the redeemer of the Bnai Yisroel, only he will be able to pull it out of the ground (פדר"א כ"ד; י"ס"ז ח"יל).1

Later, the staff will arrive to Dovid hamelech and, consequently, to the following kings of Yehudoh.

The staff weights forty sooh, the initials of the ten plagues (ד"ך שלש ש"ך ש"ך ש"ך ש"ך ש"ך ש"ך ש"ך ש"ך ש"ך ש"ך) and the Eternal’s name are carved on it (א"א קפ"ש ח"יל).

At the age of 77, Moshe rabainu gets married in Midyon: his wife is Tzipporah, Yisro’s daughter (Shemos 2:21).

Until then, Yisro had refused all of his daughter’s suitors: he only wanted to give her hand to the one who is able to pull out the staff (פדר"א כ"ד; מדר). Tzipporah gives birth to two sons: Gershom (גרשם, ‘I am a stranger in a foreign land’: although everyone is worshipping idols, I serve the Eternal; מיכלאת יוהו) and Eliezer (אליעזר, ‘the Eternal helped me’; Shemos 2:22).

1 18th Dynasty who came to the power as a general of the army).

1 Cf. the Excalibur, king Arthur’s legendary sword, and also Attila’s sword in the Hungarian chronicler’s tradition.
Following *Yisro*’s request, one of the two boys is not circumcised: the opinions differ about whether the elder (*יִשְׁיָח*; כ”ד; תהלים) or the younger son remains uncircumcised (*א, ח”ג י”ד על פי מדא”כ, י שמות ד”רש*).

2446: *Yaakov*’s children are in *Mitzrayim* since 208 years, *Moshe Rabainu* is 78 years old.

*Baal Chonon ben Achbor*, the king of *Edom* dies.¹

He is followed by *Hadar* (*חרדר*) from *Pou*, from the land *Aram*: he rules for 48 years over *Edom* (סדה).²

2447: *Yaakov*’s children are in *Mitzrayim* since 209 years, *Moshe rabainu* is 79 years old.

- **Nissan 15, Pessach**: *Moshe rabainu* is grazing the flocks of his father-in-law and, in search for convenient grazing lands, after forty days of wandering, he finds himself at the foot of Mount *Sinai* (*סני*; שמות 3:1): the mountain comes across him (*א”ב כ”זוהר ח; א, ג ג”מדה*). According to others (*י”סה*), he finds himself at the foot of the Eternal’s mountain the Mount *Choreb* (*חורב*) when running after a stray kid of a goat.

From the burning bush (*סנה*; שמות 3:2-5) the Eternal calls him with *Amrom*’s voice: *Moshe rabainu* understands, his father has to be dead, as the Eternal does not associate His name with the names of livings (*צ”ת; א, ר ג”שמו*).

The Eternal sends *Moshe rabainu* back to *Mitzrayim*, to lead the *Bnai Yisroel* out (*Shemos 3:10*).

As *Moshe rabainu* is unwilling to accept the commission (*Shemos 3:11, 4:13*), The Eternal tries to convince him during seven days (the seven days of *Pessach*; *סנה*). Finally, as a punishment (*Shemos 4:14*), He takes away the priesthood

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¹ See 2411.

² My exemplar of the *Sefer haYoshor* has here *Hadad* – presumabably a copist’s error through interchanging the letters פ and ד – who was an earlier king of *Edom*. 
The Eternal designates Aharon as an „interpreter” for Moshe rabainu because of the latter’s defective speech (Shemos 4:14-16). Moshe rabainu returns to Midyon (Shemos 4:18).

The Eternal appears to Moshe rabainu in Midyon, and orders him to return to Mitzrayim (Shemos 4:19). Moshe rabainu, together with his wife and children (Shemos 4:20), departs at the end of the month Nissan.

On the way, an Angel tries to kill Moshe rabainu (Shemos 4:24). Therefore, Tzipporah circumcizes her uncircumcized son (Shemos 4:25) with a knife or – according to others (סד) – with a sharp stone.

Aharon goes across his brother until the Mount Sinai (Shemos 4:27): they return together to Mitzrayim.

Aharon relates to the Bnai Yisroel all what the Eternal had said to Moshe rabainu at Mount Sinai.

Moshe rabainu on his turn presents to them all the signs what the Eternal had given to him (Shemos 4:30). However, they believe in the truth of his mission even without the signs: he is justified by the use of the words pokod pokadti (פקד 팔ת; שמות 3:16; שמות 4:31).

Moshe rabainu, Aharon and the Elders (זקנים) go together to Paroh’s palace (Shemos 5:1).

„And Moshe was eighty years old, and Aharon eighty three years old, when they spoke to Paroh” (Shemos 7:7): if he dies at the age of 120, and spends 40 years in the wilderness after Yetzias Mitzrayim, he has to be 80 years old at the moment of Yetzias Mitzrayim. However, Moshe rabainu was born on the 7th of the month Adar, thus he was 79 on the 7th of Adar of the year 2447.
Consequently, when he goes for the first time to Paroh at the end of Nissan,\(^1\) he is already in the eightieth year of his life.

When they remark the Jews tortured and killed, the Elders turn back.

Their punishment: during the Giving of the Torah (Matan Torah) only Moshe rabainu can ascend the Mount Sinai, the Elders has to stand downstairs (שנמא"ר, וי"א).

Paroh’s palace has 400 gates. All the gates are guarded by wild beasts which however become friendly upon seeing Moshe rabainu’s staff (ר"ש ה"ש ע"ש), and they even accompany him to Paroh’s throne (רס"ש).

Moshe rabainu fled from Mitzrayim 61 years earlier, in 2386. Therefore, Paroh does not recognize him and he does not unveil who he really is,\(^1\) he only tells that he is the Eternal’s messenger (Shemos 5:1, 5:3).

Paroh orders them to come back the next day. He also calls to the palace Bilom the sorcerer with his two sons and all the sorcerers and star-gazers of Mitzrayim.

The next day, Moshe rabainu and Aharon return to the palace, and transmit to Paroh the Eternal’s message: „Let my son go, that he may serve me” (Shemos 4:23; ח"א).

With Aharon’s staff, they perform the signs: the staff thrown down to the ground becomes a serpent and swallows all the staffs of the magicians which also became staffs, than it returns to a staff and swallows all the staffs of the sorcerers without changing the size (Shemos 7:10-12; שנמ"א, ח, ב-ג).\(^2\)

Paroh pretends that the Eternal does not figure in his books containing all the deities of all the nations, consequently he is not supposed to listen to Him (Shemos 5:2; א, מדרת"א, ח, ג).

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\(^1\) See below.
Moshe rabainu insists Paroh should let the Bnai Yisroel leave for three days to bring sacrifices to their G-d, the Eternal (Shemos 5:3): since they are in Mitzrayim, they were unable to do so because of the idol-worshipping surrounding (ז"ל).

Paroh – who arrogantly pretends that he as a g-d created himself and also the river Nile – does not let the Bnai Yisroel go (ז"ל).

Paroh makes the situation of the Bnai Yisroel even more difficult:

► as Moshe rabainu and Aharon belong to the tribe of Laivi, he orders this tribe should also work;
► he orders the Mitzri overseers should not give straw to make the bricks. Instead, everyone should collect the straw necessary for the bricks (Semos 5:7), without diminishing the quantity of bricks to be made daily (Shemos 5:8);
► contrary to what he himself authorized previously, now he orders the Bnai Yisroel should work on the weekly day of rest (Shabbos) also (ז"ל).

Moshe rabainu returns his wife and children to his father-in-law, and stays together with them in Midyon for the following three months (ר"ב). According to others (שם ז"ל; ח"כ-ג"כ, ר ה"שמו), for six months. Again others say (ז"ל), when they had met at the Mount Sinai, Aharon expressed his discontent about Moshe rabainu’s Midyoni wife, and this was the reason why he sent her back to Midyon.

With making their work even more hard and with Moshe rabainu’s absence, the Eternal wants to test the Bnai Yisroel: He wants to test the strength of their confidence in Him (ז"ל).

After three months, Moshe rabainu returns to Mitzrayim (ר"ב). According to others (שם ז"ל; ח"ב-ג"כ), after six months.

1 Cf. Yossef and his brothers.
Aharon again goes across him.

When gets informed – from the complaints of Dosson and Avirom (Shemos 5:20) and from the complaints of the Bnai Yisroel – about the always harshening situation of his brethren, Moshe rabainu complains to the Eternal (Shemos 5:22-23).

His punishment: it will be Yehoshua and not he who will lead the Bnai Yisroel to occupy Eretz Canaan (שם"ר, י, ע"ב).

Moshe rabainu is permitted to liberate a Jewish child sentenced to be walled in: this is Micho who will participate in the making of the Golden Calf and who will, in the time of the Judges, erect an idol in Eretz Yisroel (Shoftim 17:18). According to others, he saves two children: Dosson and Avirom who will stand at head of every revolt against the Eternal and against Moshe rabainu.

Moshe rabainu transmits the Eternal’s message to the Bnai Yisroel: fourfold redemption for Paroh’s four decrees:

► „and I will bring you out (ו, תשתא) from under the burdens of the Egyptians”: because they were forced to work hard for the Mitzriim;

► „and I will rid you (ו, תשתא) from their slavery”: because their new-borns were drawn into the river;

► „and I will redeem you (ו, תשתא) with an outstretched arm, and with great judgments” (Shemos 6:6): because the children of the Bnai Yisroel were slain that Paroh should take his bath in their blood;

► „And I will take you (ו, תשתא) to me for a people” (Shemos 6:7): because they stopped giving them straw for making the bricks.

Pessach by night, during the Seder, we thank the Eternal for the fourfold redemption with drinking four cups of wine (שם"ר, י, ע"ב; מדה"ג, י, ר).
„And I will bring you (והבאתי) in to the land, concerning which I swore to give it to Avrohom, to Yitzchok and to Yaakov” (Shemos 6:8): the fifth cup of wine prepared in honour of Eliyohu hanovi, messenger of the final redemption.

Moshe rabainu urges the Bnai Yisroel they should stop worshipping the Mitzri idols, however they do not follow him (Shemos 6:9).  

6.7. The Ten Plagues

2447 – 2448: the Ten Plagues.

The Eternal strikes the Mitzriim with ten plagues because Paroh negates the existence of the Eternal who created the world with ten utterances (ברר הפורר), and also because Avrohom – ancestor of the Bnai Yisroel – went through all of his ten tests (רל"ש ח"שת ו"ב).

The plagues strike only the Mitzriim not the Bnai Yisroel: these are ten miracles for the Bnai Yisroel in Mitzrayim (זרה, ז).

Mitzrayim’s sentence is twelve months: the ten plagues take place during the twelve months preceding Yetzias Mitzrayim. According to the Torah (Shemos 5:7), the Bnai Yisroel do not receive any more straw for the making of the bricks, they have to go themselves to glean. As straw can be found in the month Iyyar and they go out in Nissan; from Iyyar to Nissan there are twelve months (וירא ע"ה, ז).

Moshe rabainu goes to Mitzrayim to speak to Paroh at the end of the month Nissan, thereafter he returns to Midyon for three months: consequently the first plague (Blood) starts on the first day of the month Av; in Elul the Frogs, in Tishrai the Lice (starting on the 1st of Tishrai 2448, on Rosh hashonoh, at the same moment, forced labour ends for the Bnai Yisroel; ז"רא), in Cheshvan the Wild Beasts, in Kislaiv the Pestilence, in Taives the Boils, in Shvat the Hail, in
Adar the Locusts (but it is also possible that these came in the month Nissan, as the trees are budding at this time of the year\(^1\)), in Nissan the Darkness for six days, then a break for a week, consequently, during the night of the 14th to the 15th, the Slaying of the Firstborn (ירח בחרית). According to others (רמב"ם), the first plague (Blood) takes place already in Nissan (it was a Thursday; א ט"פדר); thereafter Moshe rabainu returns to Midyon for three months; on the 1st of Av come the Frogs, in Elul the Lice, in Tihsrai the Wild Beasts, in Cheshvan the Pestilence, in Kiskaiv the Boils, in Taives the Hail, in Shvat the Locusts, in Adar the Darkness, and on the night of the 14th to the 15th of Nissan the Slaying of the Firstborn. Again others say (שם ר, מ"ב"ש), the plagues started in the month Iyyar, as straw can be found in this month, see above. Again others say (שם ר, מ"ב"ש), the plagues could not start before Tishrai, as Moshe rabainu returned to Midyon for six months.

Every plague is preceded by a waiting period of three weeks, the plagues themselves (with the exception of the last one) endure for a week (Shemos 7:25). According to others (שם ו, מ"ב"ש), things happened just in the opposite way: after a waiting period of one week, the plague endures three weeks. Again others say, the waiting period between two plagues lasted more than thirty days. Again others say (ר, מ"ב"ש), two plagues are preceded by a warning while the third one not, thereafter again two plagues are preceded by a warning and the third one not, and so on.

Every plague is accompanied (as by a „side-plague“) by an epidemic what kills many Mitzriim (שם ו, מ"ב"ש). Every plague consists in reality of four parts, striking the Mitzriim in four different ways, what means that in reality we can speak about 4 x 10 = 40

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\(^1\) On the one hand, here Rabainu Bachya contradicts himself and, on the other, this would mean three
According to others (עקיבא שמעון ר), the plagues consisted of five parts consequently we can speak about \(5 \times 10 = 50\) plagues.

The first three plagues take place with the collaboration of Aharon, while the others with that of Moshe Rabainu: the water had saved the infant Moshe Rabainu, he could hide the Mitzri overseer into the sand on the bank of the river consequently it would be ungrateful to strike with his staff the water (שמות ר ב:ז; שמואל ר ב:ץ) and the sand (שמות ר ב:ז).

1. **Blood (דם):**

This plague takes place on a Thursday, the day of the Creation of the animals of the waters (פרできます).

Paroh – who ordered the people to worship him as a g-d – goes every morning at dawn secretly to the Nile to do his needs (שם הרב ב:ז), therefore Moshe Rabainu – upon the Eternal’s command – warns him at daybreak on the Nile-bank that, in case he is unwilling to let the Bnai Yisroel leave, the Eternal will punish him and his whole country (Shemos 7:15-18).

Aharon strikes the Nile with his staff, and all the waters of Mitzrayim become blood (Shemos 7:20).

This a punishment because:

- the Nile was worshipped (שם השם ב:ז)
- Paroh said: „My river is my own, and I have made it for myself.” (Yechezkel 29:3), meaning 'I do not need the rain given by the Eternal, as the river is giving life to the country’;
- they shed innocent Jewish blood when throwing the Jewish children into the Nile (לאל);

plagues for the month Nissan, and the first seven during the preceding eleven months.

For the Mesopotamian occurrence of this topos, see KOMORÓCZY, Kistükőr, pp. 213-14, vv. 35 and 75-81 (Innin and Shukallatuda), and the relative note on p. 440.
they did not let the Jewish women to make their ritual immersion in the Nile.

In the province of Goshen, where the Jews live, the waters of the wells remain clear: the Mitzriim has to come and buy water from the Jews for money.

As Paroh’s sorcerers are also able to turn water into blood, Paroh does not let the Bnai Yisroel go (Shemos 7:22).

As the seven days of the plague are over, the Eternal sends Moshe rabainu to warn Paroh concerning the next plague (Shemos 7:25-29).

▶ 2. Frogs (צפרדע):

At first a huge frog comes up from the Nile (Shemos 8:2), spitting forth from its mouth masses of smaller frogs; thereafter always new and new legions of frogs break forth from the river.

At first, they break into Paroh’s palace spared by the first plague, thereafter they overrun the whole country, the houses, biting the people, entering the people’s mouth, the ovens etc.

If someone kills a frog, six others come out of it.

The appearance of the frogs decides, as a “side-effect”, the border-dispute between Mitzrayim and Kush: they only invade the territory of Mitzrayim.

A punishment:

— because the Mitzriim tortured the Bnai Yisroel also through forcing them to collect all kinds of reptiles;
— and because Paroh said „I know not the Lord” (Shemos 5:2), the frogs came and even sacrificed themselves for the Eternal: they even jumped into the ovens.
Although the sorcerers are also able to bring forth frogs (Shemos 8:3), Paroh sees himself obliged to call Moshe rabainu and Aharon: „Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go…” (Shemos 8:4).

Upon Moshe rabainu’s prayer (Shemos 8:8), the following morning the frogs disappear (Shemos 8:9-10) with the exception of those which jumped into the ovens: these can return to the river as they were ready to sacrifice themselves for the Eternal (Shemos 8:5, 8:7).

However, at the end, Paroh does not let the Bnai Yisroel go (Shemos 8:11): although he got frightened, he still did not make tehsuvah.

2448: the Bnai Yisroel are in Mitzrayim since 210 years.

● the First of Tishrai, Rosh hashonoh (ר"ח):

► 3. Lice (כינים).

Aharon strikes the sand on the Nile-bank, and it turns into lices (Shemos 8:13).

They cover and bite humans and animals (Shemos 8:13), they cover even the produce.

This plague is not preceded by a warning, as Paroh did not take into consideration the warning preceding the first two plagues.

A punishment: because the Mitzriim made the Bnai Yisroel to clean the dust of the streets and squares.

From the beginning of this plague, the Bnai Yisroel’s forced labour comes to an end, as there is no more clean clay to be found for the constructions (משנת ר"ח א"כ ס"כ).

The sorcerers of Mitzrayim are unable to repeat the miraculous happening (Shemos 8:14): they are forced to recognize about this plague and also – with a retroactive effect – about the precedent two that these were the Eternal’s work.
Nevertheless, Paroh hardeneth his heart: he doeth not let the Bnai Yisroel go (Shemos 8:15).

► 4./ Wild Beasts (ערוב):

This plague again takes place after three weeks of continuous warnings. Lions, bears, snakes, scorpions etc. break in to the houses of the Mitzriim (Shemos 8:20), while the domestic animals become wild biting the peasants mortally (י"סה).

The wild beasts devour the animals left outside on the fields.

A punishment: because the Mitzriim, upon remarking that the Bnai Yisroel do not work any more on the constructions, they sent them to catch wild beasts hoping that these will devour them.

Therefore, the Eternal sends Moshe rabainu to bring together wild beasts and they should invade Mitzrayim (ד, א"ר י"שמו; ז"י, ג ח"מדה).

Paroh calls Moshe rabainu and Aharon: you should sacrifice to your G-d, but here in Mitzrayim, you are not allowed to leave the country (Shemos 8:21).

Moshe rabainu's answer: as we want to sacrifice lambs which are idols for the Mitzriim, we cannot do this here, we have to leave for at least three days (Shemos 8:22-23).

Paroh seems to agree: you may go, just take off this plague of me (Shemos 8:24).

After Moshe rabainu’s prayer (Shemos 8:26), the Eternal makes the wild beasts to disappear from the entire territory of Mitzrayim (Shemos 8:27). Nevertheless, Paroh does not let the Bnai Yisroel go (Shemos 8:28).

► 5./ Pestilence (דבר):

The Eternal warns Paroh through Moshe rabainu (Shemos 9:1) that, already the following morning (Shemos 9:5), He will strike Mitzrayim with pestilence...
in this way, they cannot say that it is a natural epidemic, however, Paroh has time to repent, to make teshuvah (תפלה). The pestilence kills the animals in the stables, and the sheperds, the horsmen etc. also die (תפלה).

A punishment:

— because the Mitzriim, in order to stop the multiplication of the Bnai Yisroel, forced the latters to go out with herds to farewell mountains and also to go to distant places as donkey-drovers. Now their animals are striked (תפלה);— and also because the Bnai Yisroel, originally being herdsmen, lost their herds when they started to work on the constructions, therefore the herds of the Mitzriim are destroyed (תפלה).

Nevertheless, Paroh hardens his heart: he does not let the Bnai Yisroel go (Shemos 9:7).

After the fifth plague, it is the Eternal to harden Paroh’s heart (Shemos 9:12): until now he had the possibility to do teshuvah, the Eternal was even waiting for his repentance. Now, He takes away of him the possibility to make teshuvah (תפלה). However, in case he would make a sincere effort to make teshuvah, it would still be accepted (תפלה). The first three plagues (Blood, Frogs, Lice), operating from below upwards, take place with Aharon’s collaboration; three (Hail, Locusts, Darkness), operating from above downwards, starting from heaven, happens with Moshe rabainu’s collaboration; three plagues (Wild beasts, Pestilence, Slaying of the Firstborn) are brought upon the Mitzriim by the Eternal Himself; finally, one (Boils) is the result of the cooperation of all three (תפלה).

► 6./ Boils (שחין):

Moshe rabainu and Aharon take two and two handfuls of ashes from a furnace,
and Moshe rabainu sprinkles it toward the heaven (Shemos 9:8). The ashes fly to heaven to the Eternal’s throne.

Among normal circumstances, this amount of ashes would cover only a territory of four amos, however, through a miracle, the ashes get dispersed over the entire territory of Mitzriim (Shemos 9:8), provoking “boils … with sores upon man and beast…” (Shemos 9:10).

This plague strikes already the Mitzriim also not only their properties (ק פ"ב), Consisting of the combination of 24 kinds of leprosy, the sickness cannot be healed.

Paroh’s sorcerers and counselors will suffer from this sickness until the end of their lives (ד"א קס"ש ח"יל), as it was their counsel to drow the Jewish new-borns into the river, and to sentence to death Moshe rabainu when the latter, as a child, put Paroh’s crown upon his own head (י"ע).

A punishment:

— the Bnai Yisroel had to prepare the bath for the Mitzriim, while for them they did not even let time enough to scratch their itching bodies. Now the Mitzriim experience the itch and, more than that, their bodies do not support even the contact with water (כ"ל יקר);

— and also because the Mitzriim separated Jewish women from their husbands, therefore the Eternal punishes them with boils what makes them difficult marital relations.

► 7./ Hail (ברד):

At first, simple rain starts falling: the Eternal still hopes the Mitzriim make teshuvah ( mãoתמא וארא כ"ם).

Thereafter, lightning, thunder, earthquake come and huge pieces of hails,
composed of fire and ice, start to fall (Shemos 9:23-24; המד"ח, ח, ח"ג): the suspension of the laws of nature shows for the world with evidence the Eternal’s power (ר"ד).

The fire symbolizes the punishment of the wicked in Gehinnom.

The ice congeals while the fire burns the produce on the fields (Shemos 9:25), with the exception of what the Eternal reserves for the locusts (ל"ק). A punishment: because Paroh was unwilling to listen to the Eternal’s voice (ל"ק; Who is the Lord that I should listen to his voice…”; Shemos 5:2; כלי יקר).

Upon Paroh’s request – „I have sinned this time; the Lord is righteous, and I and my people are wicked. Entreat the Lord, for it is enough, that there be no more mighty thunderings and hail; and I will let you go…” (Shemos 9:27-28) - Moshe rabainu extends his hands to the Eternal: the hail stops (Shemos 9:33).

The Eternal stops the hail even before Moshe rabainu should start to pray: He does not want the wicked should praise Him (ר"ד).

The pieces of hail remain as if suspended in the air. A part of them will fall after 41 years, in the times of Yehoshua (see 2,489, Yehoshua 10:11); the other part remains suspended until the times of Gog and Magog (ח, ב"ר י"שמו; ז"תנחומא ט). On the other hand, the thunder will be ended in the times of Yorom, king of Israel (2.Melochim 7:6).

However, when thunder and hail are stopped, Paroh does not let the Bnai Yisroel go (Shemos 9:34-35).

► 8./ Locusts (ארבה):

Upon the Eternal’s command, Moshe rabainu warns Paroh concerning the next plague (Shemos 10:3-6).

Paroh’s counselors are already willing to believe to Moshe rabainu, and they suggest Paroh should let the Bnai Yisroel go (Shemos 10:7).
Paroh would let the men go (Shemos 10:11), Moshe rabainu however insists, he should let all of them free (Shemos 10:9): as the entire people was serving Paroh, now the entire people will serve the Eternal (יִרְאָם).

Paroh, a great astrologer, sees in the stars, that the constellation Raa, the symbol of blood, shines above the Bnai Yisroel in the wilderness: according to his conclusion, they will perish there.

However, the Eternal changes the blood of death into the blood of circumcision: He takes the fate of the Bnai Yisroel out of the influence of the stars and, henceforward, He directs their fate through His direct and permanent intervention, through continuous miracles (משהו נמי; ה, ג'ר י'שמו).

A strong Eastern wind is blowing the whole day and the whole night (Shemos 10:13): the Eternal is still waiting for the teshuvah of the Mitzriim (משהו ר' ג'י'שמו).

At dawn, herds of locusts appear in heaven (Shemos 10:14).

They destroy the produce on the fields spared by the hail and also the produce in the granaries, later they devour everything what they find in the houses (Shemos 10:15), they even kill the men (משהו ר' ג'י'מדה).

A punishment:
— because the Mitzriim forced the Bnai Yisroel to work on their fields;
— and also because they tried to impede the fulfilment of the Eternal’s promise made earlier to Avrohom – „and in multiplying I will multiply your seed” (הוֹרֵכָה אַרְבָּעִים את וְרֵעָה, „Beraishis 22:17): אַרְבָּעִים ‘locust’, but it means also ‘I will multiply’ (כִּלַּי קֵרָו).

Upon Paroh’s request - „…entreat the Lord your G-d, that he may take away from me this death only…” (Shemos 10:17) - Moshe rabainu prays to the Eternal (Shemos 10:18): a strong west wind blows away all the locusts to the Sea of Reeds (משהו ר' ג'י'מדה;fecta; שִׁמְחָה ר' ג'י'מדה; מַדְהָה, מ).
However, Paroh does not let the Bnai Yisroel go (Shemos 10:20).

► 9./ Darkness (חושך): ¹

This plague endures only for six days: the seventh day of Darkness will befall the Mitzriim when they pursue the Bnai Yisroel at the Sea of Reeds (Shemos 10:20). During the first three days of Darkness, the Mitzriim can freely move they just do not see anything even when they light candles (Shemos 10:22).

During these three days, those among the Bnai Yisroel who do not believe in the mission of Moshe rabainu, do not believe in redemption, do not want to go out of Mitzrayim (because they became rich and/or they have reached high ranks in the administration), four fifth of the Bnai Yisroel, die: “...and the people of Israel went up armed...” (Shemos 14:18); “חמשים עלק בני ישראל” means ‘armed’, but also means ‘five’ (תנחומא  ב"מכילתא בא פסחא פי במדבר).

They are buried during the night that the Mitzriim should not know about their death (Shemos 10:26).

On the fourth day, Darkness becomes so thick that it forces the Mitzriim to stay without moving for the coming three days (Shemos 10:23).

During these three days, the Bnai Yisroel go and look around in the Mitzriim’s houses to see the valuables the latters dispose, without touching anything: they will ask for these thing when going out of Mitzrayim (Shemos 10:24).

A punishment:

— because the Bnai Yisroel were forced to serve as living candelabres lighting

¹ According to modern scientific interpretation, the eruption of the Santorin volcano on the Thera island (today Thira, a Southern member of the Cyclades) c. 1500-1450 covers Egypt with dense black volcanic ash; the volcanic ash can be seen in archeological excavations. Cf. the sixth plague (Boils) starts when Moshe rabainu sprinkles two handfuls of ashes towards heaven, and through a miracle they cover the entire territory of Mitzrayim.
with burning candles upon their heads in the house of the Mitzriim, now the Eternal punishes the latters with Darkness; and they must even see – despite of the darkness, as if in a „cinema” – that, in the land Goshen, the Bnai Yisroel are awaiting with joy to can leave (מָדְחָה יָבֹא כ”א-ג”א); and also because the Bnai Yisroel had to hide their new-borns, and the Eternal had hidden them even under the ground (כִּלְיָר). Now Paroh is willing to let the Bnai Yisroel (the men and even the children) go, but without their animals (Shemos 10:24): a guarantee for their returning (רֻקְח). Naturally, Moshe rabainu does not agree, he even asks Paroh to give them more animals: we do not know in advance, how many animals we will have to sacrifice (Shemos 10:25-26).

From Moshe rabainu’s answer Paroh understands that he is only willing to listen to the Eternal and not to him (although he pretends being the master of the universe): he urges Moshe rabainu out of the royal palace, and even bans him under death penalty to return any more there (Shemos 10:28).

Moshe rabainu effectively promises not to return to the palace (Shemos 10:29): it will be Paroh who will come to see him (שָׁמַר רַבְיָנֵו ע”ש). In order Moshe rabainu could keep his word, this single time the Eternal speaks to him still in the royal palace (despite of the presence of all the idols there; כִּכְלָי, א,ו,ד, י”י, ו, ר) calling him to warn Paroh of the coming tenth plague, the Slaying of the Firstborn (Shemos 11:4-8).

Paroh does not take the warning seriously (Shemos 11:10) considering only a few children will be touched: however, because of the Mitzriim’s general state of immorality, a woman can have more than one firstborn of different men, and vice versa (מָדְחָה י”א, ל”).

- the 1st of Nissan, Thursday:
The Eternal orders the months should be counted beginning from Nissan (החדש נון; Shemos 12:2): although the „birthday of the world” is the first day of Tishrei, Yetzias Mitzrayim marks a new chapter in (Jewish) history. The command to sanctify the new moon (מצות קידוש החודש): until then it was the Eternal to establish the begin of every new (lunar) month; now – as the Bnai Yisroel become a people – he charges them with this task. The Eternal shows to Moshe rabainu and to Aharon how the new moon is supposed to look like that the Bais Din could sanctify and declare the begin of the new month. He also explains them how the Bais Din has to interrogate the witnesses who come to relate the appearance of the new moon (麥כילא). For a long time, they accepted the witness of every Jew. Later, however, when the followers of Tzaddok and Beysus, the tzaddokim (צדוקים, ‘sadduceans’) try to mislead the Bais Din, only the witnesses of Jews who follow the teachings of the Sages will be accepted (ר"א כ"ד כ"ה). The Eternal also commands the Pessach-sacrifice (קרבן פסח) and, as a condition of it, circumcision (Shemos 12:42, 12:48): in Mitzrayim they were not circumcized. Besides, the Eternal orders that every year, the 15th of Nissan should be a Festive day (יום טוב; Shemos 12:14). On the 14th of Nissan, everything leavened (חמץ) has to be put away from the Jewish houses, which have to be kept leavened-free during seven days (Shemos 12:15, 12:19). Every year, on the night of the 14th to the 15th of Nissan, the korban pessach has to be eaten roasted with fire (צלי אש; it should be recognizable) together with unleavened bread (מצה) and bitter herbs (מרר; Shemos 12:8) to remember the liberation of the Egyptian slavery. The remnants of the meat has to be burnt the nex morning.
the 16th Nissan; Shemos 12:10).
The Eternal also orders that „Speak now in the ears of the people, and let every man borrow from his neighbour, and every woman from her neighbour, jewels of silver, and jewels of gold.” (Shemos 11:2): through this, the Eternal will fulfil His promise made to Avrohom according to what „…and afterward shall they come out with great wealth.” (Beraishis 15:14).
The Eternal uses the word please (נא) that, due to the excitement of being liberated, they should not forget about this, and His promise should not remain unfulfilled.

- the 10th of Nissan, Shabbos (حضرות שבת פ' על פי בא "תוספות שבת פ; שבת הגדולה): 1

The Bnai Yisroel prepare the Pessach-sacrifice (Shemos 12:3): a lamb without blemish, a male of the first year (Shemos 12:5), revered by the Mitzriim as an idol. It has to be kept for four days at home (Shemos 12:6) tied to the bed that the Mitzri neighbours should see the Jews will sacrifice their idols and they cannot do anything (שומן ר"ט, ז"ב).

At the same time, the sacrificing of the Mitzri idols to the Eternal is an expiation for the Bnai Yisroel’s participating in idol-worshipping in Mitzrayim, and it will also fortify their belief in the Eternal (צ"ת; ז"ב ר"ט).  

- the 14th of Nissan, Wednesday afternoon: Moshe rabainu and Yehoshua circumcise the entire people (ררא). 

To can partake in the pessach-sacrifice and also in the glory of the Bnai Yisroel who prepare themselves to the liberation, also a lot of the Mitzriim let themselves be circumcised, and convert fictitiously to Judaism: they are the erev rav (לארב רב). Cf. Purim: the misyahadim (מיטיידעים; Ester 8:17; לב"ה). 

1 Cf. 2487, Miryam’s death.
Effectuating the two mitzvos connected with blood – the pessach-sacrifice and bris miloh – they merit to be redeemed: in this way, they do not receive their freedom simply as a present (מתנת חנם) from the Eternal.

They bring the Pessach-sacrifice: the Eternal carries them on clouds to Yerusholayim (as if on „eagles’ wings”, Shemos 19:4), they should bring the Pessach-sacrifice there, on the ulterior site of the Bais hamikdosh. Thereafter, He carries them back to Mitzrayim.

With a bunch of hyssop, they have to spread the lamb’s blood on the lintel and the two side posts of their houses (Shemos 12:7, 12:22): the Eternal so to say will „jump through” (פסח) the Bnai Yisroel’s houses marked with the blood of the korban Pessach (Shemos 12:13, 12:23) because

— the hyssop is the poorest plant: even if the Bnai Yisroel were held in Mitzrayim in low esteem, they are precious for the Eternal (שם ז"ר י"שמו);

— the lintel symbolizes Avrohom, the two side posts symbolize Yitzchok and Yaakov: as the side post cannot be separated of the door, so were the patriarchs attached to the Eternal; therefore it is only in their merit that the Bnai Yisroel are saved from the Slaying of the Firstborn, their own merits being insufficient (שם ז"ר י"שמו);

— in reality, it is not the Eternal, who needs the blood to can recognize the Bnai Yisroel’s houses: the exteriorization of being Jewish means the refusal of idol-worshipping, thus proves they merit to being redeemed (שם ז"ר י"שמו).

● the night of the 14th to the 15th of Nissan:

► 10./ The Slaying of the Firstborn (מכת בכורות).

The Mitzri firstborn ask their parents they should let the Bnai Yisroel go, but the latters refuse this.

Thereupon, they turn to Paroh (himself a firstborn), but he also refuses their
request (ר"כ כ"ש ס"ז). Near to midnight, the Mitzri firstborn take their swords and slay their parents and also everyone who comes into their way (שמות ז"א ט"ב ח"א). At midnight, the Eternal, accompanied by destroying Angels, descend upon Mitzrayim: He himself kills the firstborns (Shemos 12:12, 12:29), while the destroying Angels kill those not yet born, who are still in their mothers’ womb (שמות ח"א ט"ב ט"ז). Many seek refuge in the sanctuaries of the idols: these will perish together with the idols (Shemos 12:12). The Eternal only spares the idol named Baal Tzefon (בעל צפון) in order the Mitzriim should have the possibility to choose whether they will recognize the Eternal’s power or to continue with their idol-worshipping (שמות ט"ב ט"ז). The sanctuary of the idol Baal Tzefon stood near the Sea of Reeds: cf. "...when Pharaoh had let the people go, ...G-d led them not through the way of the land of the Pelishtim, although that was near...But G-d led the people around, through the way of the wilderness of the Sea of Reeds...” (Shemos 13:17-18). And they encamped „...before Pi haChiros, between Migdol and the sea, opposite Baal-Tzephon...” (Shemos 14:2). In the families where there is no firstborn, the eldest son is slain (שמות ט"ב ט"ז). The carcasses of the already dead and buried firstborns are dug out by dogs.  

1 Baal Tzefon: according to O. EISFELDT (Baal-Zephon. Halle, 1932), the Baal-sanctuary of the Phenician colonists stood on the Mediterranean coast of the Sinai Peninsula, at the Sirbonnis Bay, named after the Mount Tzefon near Ugarit being the dwelling place of the g-ds there, like the Mount Olympos in Greece. From this, certain modern opinions would say that the Sea of Reeds mentioned in the Torah actually was the Sirbonnis Bay and not the Northern edge of the Red Sea. This however contradicts the quoted words of the TorahWithout querying Eisfeldt’s opinion, it seems difficult to suppose that here it should be question of the same place. Nevertheless, it can also be that there were more than one „Baal Tzefon” in Mitzrayim. According to EBERS (Durch Gosen zum Sinai. p. 524.), this can be the ‘Mount Ataka in Egypt, near the Red Sea’.
which devour them (מַדְּחַת יִבְּאָר לְשָׂחְתָּא).

Paroh’s firstborns also die. Thereupon, he slays his counselors with his sword: it was following their counsel that he disobeyed Moshe rabainu and, through him, the Eternal.

Three slayings during one night:

— the firsborns slay their parents,
— the Eternal slays the firstborns,
— Paroh slays his counselors (רָוֲחּ שׁ מְן; וֹזֶור ח ב מ נ ח).

A punishment: because they wanted to destroy the Eternal’s firstborn, the Bnai Yisroel (Shemos 4:22; כְּלֵי יָכָר). However, He does not bring upon them the water of the sea. Instead, in their wickedness, they themselves will enter it (כְּלֵי יָכָר).

And this happens during the night, because the Mitzriim overthrow the natural order of the world, forcing the Bnai Yisroel to do night-work during the day and day-work during the night, and also when they forced the women to do men’s work and the men to do women’s work (עָפָרוֹח אֵלד ז). Paroh – himself a firstborn – stays alive, to declare publicly the Eternal’s miracles (רֹוָחּ).

Upon Moshe rabainu’s prayer, the Eternal spares Batya-h’s life also: although a firstborn to her mother (נְחָל אֶל), she saved Moshe rabainu and brought him up as her own child (מַדְּחַת יִבְּאָר לְשָׂחְתָּא).

While the tenth plague takes place, the Bnai Yisroel are eating their Pessach-sacrifice roasted with fire, together with matzos and maror: Seder (סְדַר):

— roasted with fire, because Avrohom had been saved from the burning furnace;
— with matzos, because Soroh had baked matzos for the three Angels, and also because they were eating such a poorish bread as slaves;
— with maror, because Yaakov’s life, being pursued by Aisov, was full of
bitterness (שָׁמַי, וֶרֶנֵט"ב) and also because the Mitzriim embittered the Bnai Yisroel's life (Shemos 1:14).

Paroh himself goes to Moshe rabainu to the province of Goshen, ordering him they should leave immediately the country (Shemos 12:31-32).

To stop the plague, Paroh declares publicly the liberation of the Bnai Yisroel: until then they were Paroh's slaves, henceforward they only will serve the Eternal (יִרָשְׁלִמי פָּסָחִים פ"ז). Moshe rabainu's answer: the Eternal prohibited us to leave our houses until dawn; we shall only go tomorrow morning at the sight of everyone, as free people, and not during the night as robbers (פָּדְרָא מ"ז: ח"א מ"פדר).
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