Genesis 36:1	
The preceding Torah chapter ended with the passing of Yitzchok (Isaac), father of	וְאֵלֶה
Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov (Esau), and these Torah passages	
chronicle	
the generations of offspring fathered by	הּלְדוֹת
<i>Eisov.</i> Although Eisov is his given name, there are occasions when	עַשָּׂו
he hears people refer to him by the name of	הוא
Edom.	אֶדוֹם
Genesis 36:2	
Yaakov (Jacob) a/k/a Yisrael (Israel)) inherits Chevron (Hebron) from his father	עֵשָׂו
Yitzchok's (Isaac) estate and orders his twin brother Eisov (Esau) to leave and resettle	
elsewhere. Eisov is eager to leave Chevron because of his inferior status to his brother	
to whom he sold his birthright. Eisov eschewed piety because of his foreknowledge of	
the pending 400-year enslavement of God's covenant-observant people. Having	
fathered a number of illegitimate children, Eisov blanches at the castigation that would	
have ensued had he continued dwelling in the midst of the righteous Chevronites.	
Despite having a proclivity toward harming his twin brother, Eisov hesitates to kill	
Yaakov because he fears incurring the wrath of Yaakov's sons Shimon and Leivi, who	
single-handedly massacred the Shechemites. Prior to leaving Chevron to discover and	
resettle upon a new parcel of land, <i>Eisov</i> forms a caravan and	
takes	לָק <u></u> ח
with him the tangibles comprising his inheritance and	אָת
<i>his</i> three Chittite (Hittite) <i>wives</i> chosen	נַשָּׁיו
<i>from</i> among the <i>daughters</i> of Chittite clans situated in the land of	מִבְּנוֹת
Canaan. ²⁸⁵ Eisov entered into marriage	כְּנָעַן
with	אֶת
Adah (a/k/a Bosmas),	עָדָה
daughter of	בַּת
Eylon,	אַילוֹן
the Chittite,	הַחָּתִי
and subsequently entered into marriage with	ןאֶת
Oholivomoh (a/k/a Yehudis). People mistakenly believed Oholivomoh is the	אָהָלִיבָמָה
<i>daughter</i> of	בַּת
Anoh, but in reality, the byproduct of an adulterous union between her mother and her	עַנָה
mother's father-in-law, she is the	
daughter of	בַּת
Tzivon	אָבְעוֹן
the Chittite.	הַחָּוּי
Genesis 36:3	
Eisov (Esau) established a marital bond with Oholivomoh and a marital bond with	וָאֶת
Bosmas (a/k/a Adah),	ָּגֶ בָּשְׂמַת
daughter of Avraham's (f/k/a Avram) son	בת
Yishmael (Ishmael) and	<u>י</u> שְׁמָצֵאל

²⁸⁵ Adah (a/k/a Bosmas), Bosmas (a/k/a Mahalath) and Oholivomoh (a/k/a Yehudis).

sister of Yishmael's son

אַחוֹת

Nevayos. ²⁸⁶	נְבָיוֹת
Genesis 36:4	
Eisov (Esau), son of Yitzchok (Isaac) is inclined toward procreating, has intimate relations with Adah (a/k/a Bosmas) <i>and she gives birth</i> to a child.	וּשּלֶב
Adah, while married	עָדָה
to Eisov, has intimate relations	רְצֵשָׂו
with and gives birth to	אָת
<i>Eliphaz</i> (Eisov's firstborn). Desiring more progeny, Eisov has intimate relations with his other wife (Bosmas (a/k/a Mahalath)),	אֱלִיפָז
and Bosmas becomes pregnant	וּבָשְׂמַת
and gives birth to a son named Reueil (Eisov's second). By way of two of his three wives, Eisov fathered Eliphaz, along	יָלְדָה
with	אָת
Reveil.	רְעוּאֵל
Genesis 36:5	•
Eisov (Esau), son of Yitzchok (Isaac) is further inclined toward procreating, <i>and</i> has intimate relations with his third wife <i>Oholivomoh</i> (a/k/a Yehudis). Oholivomoh conceives	ןאָהֶלִיבָמָה
and gives birth to a son named Yeush (Eisov's third). Tasked	יָלְדָה
with naming his third child, Eisov names him	<u>אַרי, אַרי, אַרי, אַרי, אַר</u>
Yeush. Eisov and Oholivomoh continue having intimate relations,	עיש:
and with regard to his desire to father more children, impregnates Oholivomoh who gives birth to a son whom Eisov named	<u>ן</u> אָת וְאֶת
Yalom (Eisov's fourth). Upon reaching manhood, Eisov's firstborn son Eliphaz commits adultery	יַעְלָם
and fathers a child by way of Eisov's wife Oholivomoh. Challenged with either accepting or rejecting the illegitimate child fathered by his son Eliphaz by way of an adulterous liaison with Oholivomoh, Eisov accepts the child as his own and names him	ןאָת
Korach.	קׂרַח
These aforementioned four	אַלֶּה
sons fathered by	<u>ר</u> ְנֵי
<i>Eisov</i> are the ones	ַצַשָּׂו
who	ָאַ שֶׁר
who are	יַיַּיָּרוּ <u>י</u> ַלְרוּ
<i>to him</i> while he dwelt	<u>יי</u> לו
<i>in</i> the <i>land</i> of	ĘĶŢŸ
Canaan. ²⁸⁷	כְּנָעַן
Genesis 36:6	
After Yitzchok (Isaac) passes away, Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov	<u>וּי</u> קַת

²⁸⁶ Following the passing of his father, Yishmael's (Ishmael) son Nevayos gave Eisov (Esau) leave to marry Bosmas.

²⁸⁷ Eliphaz, Reueil, Yeush and Yalom are the names of the four sons fathered by Eisov (Esau)). Eisov's fifth, albeit illegitimate son Korach was fathered by his son Eliphaz by way of an adulterous liaison with Eisov's wife Oholivomoh (a/k/a Yehudis).

(Esau) situate his body inside the Machpeilah Cave and take possession of their	
respective inheritances. By virtue of surreptitiously acquiring Eisov's birthright, Yaakov	
inherits his father's land. Eisov inherits his father's movable goods (gold, silver, jewelry	
and livestock). Initially elated from the acquisition of his inherited largesse, Eisov	
becomes dejected after Yaakov's refusal to share land insufficient to accommodate	
their respective herds of livestock. Eisov needs to acquire a parcel of land and after	
<i>taking</i> leave of Yaakov, sets out to acquire a parcel of fertile land capacious enough to	
sustain his clan and livestock. With an objective of separating from his twin brother,	
Eisov is committed to sojourning with	ַצַשָׂו את
his three wives,	ַּאֶוּג נְשָׁיו
and with	
	ַןאָת רייי
his five sons, and with	<u>בָּנ</u> ְיו
	וָאָת
his daughters. Eisov begins organizing a caravan comprised of his immediate family,	<u>ה</u> ְּנֹתָיו
movable property and other members of his household. Eisov finishes assembling his	
caravan	
and is poised to set out with his movable possessions,	ַןאֶת
all the living	כָּל ביייי: -
souls serving in	נַפְשׁוֹת
his household,	<u>בּ</u> יתוֹ
and with	וְאֶת
his cattle,	מִקְנֵהוּ
and with	וְאֶת
all	ڎؚڔ
<i>livestock</i> acquired by way of inheritance,	בְּהֶמְתּוֹ
and with the remainder of	וְאֵת
all	ڎؚڔ
of his movable wealth	קנְיָנוֹ
that	אֲשֶׁר
<i>he acquired</i> from his father's estate. Eisov hopes to find an unoccupied parcel of land	רַכַּשׁ
somewhere	
<i>in</i> the <i>land</i> of	בּאֶרֶץ
Canaan. Yaakov settles down upon that particular inherited parcel of land (Chevron)	כְּנָעַן
(Hebron) situated in Canaan. Bereft of land, Eisov has to find, purchase and settle upon	
a parcel of land large enough to accommodate the livestock acquired from his father's	
estate,	
and to achieve his objective, leaves Canaan and sets out for parts unknown	ڗؾٛڮٝڮ
<i>to</i> find, acquire and settle upon a parcel of	אָל
land. There is no love lost when the brothers Yaakov and Eisov part ways. Tasked with	אָרַץ
acquiring a parcel of land, Eisov begins distancing himself	
from the face of	מִפְּנֵי
Yaakov,	יַעַקׂב
his estranged twin brother.	
his estianged twin brother.	אָחִיו
Genesis 36:7	1.116

together <i>because</i>	
there were too many herds for the land to accommodate. Between them,	הָיָ ה
they possessed	<u>ָּיָיָ</u> רְכוּשָׁם
too many herds of livestock to graze off the land Yaakov acquired by way of	<u>ן מּ פָּב</u> רָב
inheritance. Lack of sufficient grazing land is one of the reasons barring Yaakov and	- ÷
Eisov	
from living	מִשֶּׁבֶת
together,	<u>יַ</u> חְדָּו
and Eisov's animosity toward Yaakov was another reason why it was not feasible for	<u>ולא</u> ולא
them to live together in Chevron (Hebron). That which barred Yaakov and Eisov from	
living together was a combination of insufficient grazing land and past qualms. The	
Chevron parcel of land Yaakov inherited	
<i>could</i> not accommodate the pasturing needs of both their (Yaakov and Eisov's) herds.	יָכְלָה
From an agrarian perspective, Chevron, the	· · +
land	אָרַץ
of their dwelling, was insufficient in size	מָגוּרֵיהֶם מְגוּרֵיהֶם
to bear the burden of sustaining the respective herds belonging to	<u>ַרְּאֵיּגֵ טֶּר</u> לְשֵׂאת
them (Yaakov and Eisov). Upon inheriting the parcel of Chevron land from Yitzchok	<u>ְּשֵׁאוּג</u> אֹתָם
(Isaac), Yaakov orders Eisov off his property. Fraternal banishment	
<i>from</i> the <i>face</i> of Yaakov, it is imperative for Eisov to acquire a parcel of land if both of	מִפְּנֵי
<i>their</i> (Yaakov and Eisov's) respective herds of <i>livestock</i> are to survive.	<u>-יִּדְּבֵּ</u> מִקְנֵיהֶם
Genesis 36:8	יי <u>א</u> וב יוים
Yisrael (Israel) a/k/a Yaakov (Jacob)), Eisov (Esau) and members of their respective	וַיֵּשֶׁב
clans) congregate at the Machpeilah Cave and pay their last respects to Yitzchok	₩.1
(Isaac). While retreating from the burial site, the bereaved brothers turn their attention	
toward the insufficiency of size of the parcel of Chevron (Hebron) land inherited by	
Yaakov to sustain both their respective households. After inheriting the Chevron land	
from Yitzchok, Yaakov orders Eisov off his property. Laden with gold, silver, jewels and	
livestock inherited from Yitzchok, Eisov assembles a caravan and sets out to find and	
purchase a parcel of land sufficient in size and verdure to accommodate and perpetuate	
their agrarian lifestyle. Eisov and his people happen upon a large and fertile parcel of	
land. Eisov determines that this particular parcel of land is sufficient to accommodate	
his agrarian needs and he settles there (in Seir). Forced by Yaakov to leave Chevron,	
<i>Eisov</i> settles down	עַשָּׂו
in the hill country of	<u>בַּדָּי</u>
Seir. Although his given name is	<u>ייַי</u> שֵׁעִיר
<i>Eisov</i> , there are instances when	<u>ַיַּבְּי</u> עַשַׂו
<i>he</i> hears accounts of people referring to him by the name of	ַבַּשָּׂו הוּא
Edom.	<u>אוא</u> אָדוֹם
Genesis 36:9 The Author of the Torah is intent upon chronicling the genealogy of the generations of	
offspring that issued forth from the loins of Eisov (Esau), and sets down in these Torah	ןאַלָּה
passages the generations of offspring that issued forth from the loins of	תּלְדוֹת
the generations of offspring that issued forth from the loins of	
<i>Eisov</i> , son of Yitzchok (Isaac), twin brother of Yisrael (Israel) a/k/a Yaakov (Jacob)). Eisov is the	עַשָּׂו

father of individuals memorialized in the following Torah passages. Although Eisov is	אַבי
his given name, some call him	÷-;
<i>'Edom'</i> . As Yaakov is the sole land beneficiary of Yitzchok's (Isaac) estate, Eisov finds,	אַדוֹם
acquires and settles upon a particular a parcel of land situated	
in the hill country of	בְּהַר
Seir.	שֵׂעִיר
Genesis 36:10	
The subject matter of chronicling the generations of offspring that issued forth from the loins of Eisov (Esau), son of Yitzchok (Isaac), brother of Yisrael (Israel) a/k/a Yaakov (Jacob)) occurs within the following Torah passages. <i>These</i> are the	אַלֶּה
names of the	שְׁמוֹת
sons whom	<u>ה</u> ני
<i>Eisov</i> fathered: Eisov's firstborn, whom he named	עַשָׂו
<i>Eliphaz</i> , is the	אֶלִיפַז
<i>son</i> of	ڎۣڒ
Adah (a/k/a Bosmas), his	עָדָה
<i>wife</i> (one <i>of</i> three women married to	אֵשֶׁת
<i>Eisov</i>). Eisov's second-born, whom he named	עַשָׂו
<i>Reveil</i> , is the	רְעוּאֵל
<i>son</i> of	ڎۣٳ
Bosmαs (a/k/a Mahalath), his	בָּשְׂמַת
<i>wife</i> (one <i>of</i> three women married to	אֵשֶׁת
Eisov).	עַשָּׂו

Genesis 36:11

Eisov's (Esau) firstborn son Eliphaz fathered five sons, and they (Eisov's grandsons) are	<u>ו</u> ּהְיוּ
Teiman, Omar, Tzepho, Gatam and Kenaz. The	
sons of	רְּנֵי
<i>Eliphaz</i> are	אֶלִיפָז
Teiman,	וּזַימָן
Omar,	אוֹמָר
Tzepho,	צְפוֹ
and Gatam	וְגַעְהָם
and Kenaz.	וּקְנַז

Eliphaz had an adulterous relationship with the wife of Seir and fathered <i>Timna</i> . Years	וְתִמְנַע
later, Eliphaz initiated intimate relations with Timna, his illegitimate daughter. Timna	
contrasts the vile manner in which her fellow clansmen comport themselves with the	
virtues of God's covenant-observant people, and implores the covenant-observant	
leaders to allow her to convert. Their refusal to accept her into their fold, forces Timna	
to cohabit with Eisov's (Esau) descendants whose antecedents included Avraham (f/k/a	
Avram) and Yitzchok (Isaac).	
She (Timna) was a	ָהָיְתָ ה
concubine	פּילֶגֶשׁ
<i>to Eliphaz,</i> the firstborn	ָלֶא <u>ָ</u> לִיפַז
<i>son</i> of	ږ ړ
Eisov,	עַשָּׂו

וּמַלֶּד
<u>ל</u> ָאֶלִיפַז
אֶת
אַמָלֵק
אַלֶּה
רְּנֵי
עָדָה
אֵשֶׁת
עֵשָׂו

The following Torah passage chronicles the generations of offspring that issued forth	וְאֵכֶּה
from the loins of Eisov's (Esau) son Reueil, and these	
sons fathered by	<u>ה</u> ְנֵי
<i>Reveil</i> are	רְעוּאֵל
Nachas,	נַחַת
and Zerach,	וָזֶרַה
Shamoh	שׁמָה
and Mizzoh.	וּמָזָּה
These offspring of Reueil	אֵלֶה
are the	ָּדָי וּ
grandsons of	רְנֵי
Bosmas,	בָשְׂמַת
<i>wife</i> of	אֵשֶׁת
Eisov. ²⁹⁰	עֵשָׂו

Genesis 36:14

The following Torah passage chronicles the generations of offspring that issued forth	וְאֵלֶה
from the loins of Eisov and Oholivomoh (a/k/a Yehudis), and these offspring	
are known as the	ָ הָיוּ
sons Eisov fathered by way of	<u>ה</u> ָנֵי
Oholivomoh. Eisov had intimate relations with Oholivomoh	אָהָלִיבָמָה
<i>(daughter</i> of	בַת
Anoh,	אֲנָה
granddaughter of	בַּת
<i>Tzvion</i> , and	אָבְעוֹן
<i>wife</i> of	אַשֶּׁת
Eisov),	עַשָּׂו
and she gave birth to two of his sons. Oholivomoh, in relation	וַהַּלֶד
to Eisov, is the mother of two of his sons whom Eisov named Yeush and Yalom. Eisov	לְעֵשָׂו

²⁸⁸ Some claim that God punished His covenant-observant people for rejecting Timna's plea to convert to Judaism by enabling the Amaleik clan to come into being and bestride them.

²⁸⁹ Adah was one of Eisov's (Esau) many wives.

²⁹⁰ Bosmas (a/k/a Adah) was one of Eisov's (Esau) many wives.

had intimate relations	
with Oholivomoh and fathered a son named	אֶת
Yeush	יְעיש
and subsequent intimate relations with Eisov resulted in Oholivomoh becoming pregnant and giving birth to a son whom Eisov named	ןאֶת
<i>Yalom</i> . Eisov's firstborn son Eliphaz fathered a son by way of an adulterous relationship with Eisov's wife Oholivomoh,	יַעְלָם
<i>and</i> sidled Eisov <i>with</i> an illegitimate son. Eisov accepted this illegitimate newborn as one of his own and named him	וְאֶת
Korach.	קרת

Genesis 36:15

The preceding Torah passage chronicled the genealogy of the generations of offspring	אַלֶה
that issued forth from the loins of Eisov (Esau) and Oholivomoh (a/k/a Yehudis), and	
these offspring became	
chieftains controlling parcels of territory initially acquired by the	אַלּוּפֵי
sons of	רְנֵי
<i>Eisov</i> . These are the names of the	עַשָּׂו
children of	רְנֵי
<i>Eliphaz</i> . Eliphaz was the	אֱלִיפַז
<i>firstborn</i> fathered by	בּכוֹר
<i>Eisov</i> by way of Adah (a/k/a Bosmas). Eliphaz fathered a son who became a	עַשָּׂו
<i>chief</i> named	אַלּוּף
<i>Teiman</i> . Eliphaz fathered another son who became a	הַימָן
<i>chief</i> named	אַלּוּף
Omar. Eliphaz fathered another son who became a	אוֹמָר
<i>chief</i> named	אַלּוּף
<i>Tzepho</i> . Eliphaz fathered another son who became a	זָפּו
<i>chief</i> named	אַלּוּף
Kenaz.	ŖĘĭ

Eliphaz had adulterous relations with his father Eisov's (Esau) wife Oholivomoh (a/k/a Yehudis) and fathered an illegitimate child. Upon maturation, Eliphaz's illegitimate	אַלּוּף
offspring became a <i>chief</i> named	
Korach. Eliphaz fathered another son who became a	קׂרַת
<i>chief</i> named	אַלּוּף
Gatam. Eliphaz fathered another son who became a	<u>זּ</u> עְתָּם
<i>chief</i> named	אַלּוּף
Amaleik.	אֲמָלֵק
These sons of Eliphaz became	אַלֶּה
<i>chieftains</i> of parcels of territory upon which Eisov, their grandfather, settled upon after parting ways from his twin brother Yaakov (Jacob) a/k/a Yisrael (Israel)) who lived in Chevron (Hebron). The son borne from the procreative union of Eisov and Adah,	אַלוּפֵי
Eliphaz, the progeny of Eisov and Adah, lived	אֱלִיפַז
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
Edom.	אֶדוֹם
<i>These</i> children of Eliphaz are the	אַלֶּה

grandsons of	רְּנֵי
Adah and Eisov.	עָדָה
Genesis 36:17	
The preceding Torah passage chronicled the genealogy of the generations of offspring	וְאֵלֶה
that issued forth from the loins of Eisov's (Esau) son Eliphaz. The following Torah	
passage chronicles the generations of offspring that issued forth from the loins Eisov's	
son Reueil, and these	
sons fathered by	קֿנַי
<i>Reveil</i> and genetically linked to Eisov, are the	רְעוּאֵל
grandsons of	ږ ړ
<i>Eisov</i> . Reueil fathered a son who became a	עַשָּׂו
<i>chief</i> named	אַלּוּף
Nachas. Reueil fathered another son who became a	נַחַת
<i>chief</i> named	אַלּוּף
Zerach. Reueil fathered another son who became a	זָרַת
<i>chief</i> named	אַלּוּף
Shamoh. Reueil fathered another son who became a	שׁמָה
<i>chief</i> named	אַלּוּף
Mizzoh.	מִזָּה
These sons of Reueil became	אַלֶּה
<i>chieftains</i> of parcels of Seir territory upon which Eisov, their grandfather, settled upon	אַלּוּפֵי
after parting ways from his twin brother Yaakov (Jacob) a/k/a Yisrael (Israel)) who lived	
in Chevron (Hebron).	
<i>Reveil</i> , the son borne from the procreative union of between Eisov and Bosmas, lived	רְעוּאֵל
<i>in</i> the <i>land</i> of	בְּאֶרֶץ
Edom. ²⁹¹	אֶדוֹם
These children of Reueil, genetically linked to Eisov (Esau), are the	אַכָּה
grandsons of	<u>ה</u> ְנֵי
Bosmas, a	בָשְׂמַת
<i>wife</i> (one of three) married to	אֵשֶׁת
Eisov.	עֵשָׂו
Genesis 36:18	
The preceding Torah passage chronicled the genealogy of the generations of offspring	ןאַלֶּה
that issued forth from the loins of Eisov's (Esau) son Reueil. The following Torah	
passage chronicles the generations of offspring fathered by Eisov by way of	

passage chronicles the generations of offspring fathered by Eisov by way of	
Oholivomoh (a/k/a Yehudis), and these	
sons fathered by Eisov by way of	<u>ר</u> ְנֵי
Oholivomoh,	אָהָלִיבָמָה
<i>wife</i> of	אַשֶׁת
<i>Eisov</i> , became leaders of their respective tribes. One of Oholivomoh's sons became a	עַשָּׂו
<i>chief</i> named	אַלּוּף
Yeush. Another of Oholivomoh's sons became a	יְעוּשׁ

²⁹¹ After acquiring a particular parcel of land situated in Seir territory, Eisov (Esau) (a/k/a Edom) named it 'Edom' after himself.

<i>chief</i> named	אַלּוּף
Yalom. Another of Oholivomoh's sons, fathered by Eisov's son Eliphaz, became a	יַעְּלָם
<i>chief</i> named	אַלּוּף
Korach (offspring of Oholivomoh's adulterous union with Eisov's son Eliphaz).	קׂרַת
These sons of Oholivomoh became	אַלָּה
<i>chieftains</i> of parcels of Seir territory upon which Eisov, their father, settled upon after parting ways from Yaakov (Jacob) a/k/a Yisrael (Israel)), his twin brother, in Chevron (Hebron). The names cited above are the sons of	אַלּוּפֵי
Oholivomoh, the	אָהָלִיבָמָה
daughter of	בּת
Anoh and Tzivon and	אַנָה
<i>wife</i> of	אֵשֶׁת
Eisov.	עַשָּׂו
Genesis 36:19	
Anxious to establish their own tribes, <i>these</i>	אֵלֶה
sons of	רְנֵי
<i>Eisov</i> (Esau) apportion parcels of Seir territory heretofore acquired and settled upon by their father (after parting ways with his twin brother Yaakov (Jacob) a/k/a Yisrael	עַשָּׂו

ואלה

הוא

אֵדוֹם

אַלּוּפֵיהֵם

(Israel)). Eisov's progeny established themselves as chieftains, and the people beholden to these sons of Eisov, acknowledge them as their chief. When people inquire about Yaakov's twin brother, those responding to their

inquiry sometimes refer to him as the one *their chief whose* ancestor is

Edom (a/k/a Eisov).

Genesis 36:20

The chronicling of the generations of offspring that issued forth from the loins of Seir	אַלֶּה
occurs within the following Torah passages. <i>These</i>	
sons fathered by	רְנֵי
Seir,	שֵׂאַיר
the Chorite, are the	הַחֹרִי
ones presently living on	ישָׁבֵי
the parcels of land Seir named after himself. Seir fathered four sons and named them	הָאָ <i>ָ</i> רָץ
Lotan,	לוֹטָן
and Shoval,	וְשׁוֹבָל
and Tzivon,	וְצִרְעוֹן
and Anoh.	וַעֲנָה

In addition to fathering Lotan, Shoval, Tzivon and Anoh, Seir fathered other sons, and	וְדִשׁוֹן
Dishon	
and Eitzer	ןאַצֶר
and Dishan are their names. Upon maturing,	ןדִישָׁן
these sons of Seir established themselves as	אַכֶּה
chieftains of	אַלּוּפֵי
the Chorite clan. Three of the seven	הַחֹרִי
sons of	<u>ה</u> ָנֵי
Seir (Dishon, Eitzer and Dishan) live	שֵׂעִיר

<i>in</i> the <i>land</i> of	בְּאֶרֶץ
Edom.	אֶדוֹם
Genesis 36:22	
Spir's condition for the read two constants and they are Cheriand Heiman. The	רפשרה

Seir's son Lotan fathered two sons, and they are Chori and Heimam. The	וַיָּהְיוּ
sons of	רְנֵי
Lotan are	לוֹטָן
Chori	חֹרִי
and Heimam. In addition to fathering Lotan, Seir fathered a daughter,	וְהֵימָם
and the sister of	וַאָחוֹת
Lotan:	לוֹטָן
Timna.	תִּמְנָע

Genesis 36:23

The chronicling of the generations of offspring that issued forth from the loins of Seir's	ואַלֶּה
son Shoval occurs within the following Torah passages, and these	
sons fathered by	<u>רְנ</u> י
Shoval are	שוֹבָל
Alvan	עַלְוָן
and Manachas	וּמָנַחַת
and Eival,	וְצֵיבָל
Shefo	שָׁפוֹ
and Onom.	וְאוֹנָם

The chronicling of the generations of offspring that issued forth from the loins of Seir's	וָאַלֶּה
son Tzivon occurs within the following Torah passages, and these	
sons fathered by	רְנֵי
<i>Tzivon</i> are Ayoh and Anoh. Tzivon fathered two sons,	אָבְעוֹן
and during their mature years, while observing Ayoh	וְאַיָּה
and Anoh, discovered that	וַעַנָה
<i>he</i> (Anoh) possessed keen powers of observation.	הוא
Anoh was the one	אַנָה
who, while looking for a place to pasture his father's herd,	אַשֶׂר
<i>found</i> an alternative source of water in the desert and discovered the means by which	מָצָא
donkeys interbred	
with mares (female horses) to produce offspring of species known as	אֶת
the mules. Anoh ventured forth	הַיֵּמִם
into the wilderness, and	<u>ה</u> ּמִדְבָּר
while grazing his father's livestock, happened upon mares interbreeding	<u>הַר</u> ְעֹתוֹ
with	אֶת
<i>the donkeys</i> belonging	הַחֲמׂרִים
to Tzivon,	לְצִבְעוֹן
his father.	אָבִיו
Genesis 36:25	

The chronicling of the generations of offspring that issued forth from the loins of	וְאֵלֶה
Tzivon's son Anoh occurs within the following Torah passages, and the names of these	
<i>children</i> fathered by	רְנֵי

Anoh:	עַנָה
Dishon	דּשׂן
and Oholivomoh,	ןאָהָלִיבָמָה
daughter of	בַּת
Anoh.	עַנָה

Genesis 36:26

The chronicling of the generations of offspring that issued forth from the loins of	וְאֵלֶה
Tzivon's son Dishon occurs within the following Torah passages, and the names of	
these	
sons fathered by	<u>רְנ</u> י
Dishon:	ڗڹڟ۪ٳ
Chemdan,	<u>ט</u> מָדַן
and Eshban,	ڔؚۑ؆۪ڿؚٳ
and Yisran,	וְיִתְרָן
and Keran.	וּכְרָן

Genesis 36:27

The chronicling of the generations of offspring that issued forth from the loins of Seir's	אַלָּה
son Eitzer occurs within the following Torah passages, and the names of these	
sons fathered by	<u>רְנ</u> י
Eitzer:	אַצֶר
Bilhan	בּלְהָן
and Zaavan	ווזִאַנו
and Akan.	וַעֲקָן

Genesis 36:28

The following Torah passage chronicles the generations of offspring that issued forth	אַלָּה
from the loins of Seir's son Dishan, and the names of these	
sons fathered by	רְנֵי
Dishan:	דִישֶׁן
Utz	עוּץ
and Aran.	וַאָרָן

Genesis 36:29

Having chronicled the genealogy of the generations of offspring that issued forth from	אַלֶּה
the loins of Seir, The Author of the Torah chronicles their ascension to the rank of	
chieftain, and these	
<i>chieftains</i> are members of a clan known as	אַלּוּפֵי
the Chorites. One of the leaders of the Chorite clan is	הַחֹרִי
chief	אַלּוּף
Lotan. Another	לוּטָן
<i>chief</i> of the Chorite clan is	אַלּוּף
Shoval. Another	שוֹבָל
<i>chief</i> of the Chorite clan is	אַלּוּף
Tzivon. Another	צִבְעוֹן
<i>chief</i> of the Chorite clan is	אַלּוּף
Anoh.	אֲנָה
Genesis 36:30	

The Chorite clan hierarchy consists of chieftains lording over their respective

subordinates. One <i>chief</i> of the Chorite clan is	
Dishon. Another	דִּשׂן
chief of the Chorite clan is	אַלּוּף
<i>Eitzer</i> . Another	אַצֶר
<i>chief</i> of the Chorite clan is	אַלּוּף
Dishan.	דִּישָׁן
These aforementioned	אַלֶּה
chieftains of a clan known as	אַלּוּפֵי
the Chorites lorded over their respective territories	הַחֹרִי
<i>according to</i> the power accorded <i>to their chiefs</i> and according to the particular parcels of territory apportioned to each Chorite chief living	לְאַלֵפֵיהֶם
in the land of	בָּאֶרֶץ
Seir.	שַׂעִיר
Genesis 36:31	
The Edomite chieftains established a ruling class by which they lorded over subordinates situated upon their respective parcels of Edomite territory. Over the	ןאֵלֶה

course of time, the Edomite chieftains became intolerant of a fiefdom-based society	
and sought to appoint one person to lord over all the Edomites, and these Torah	
passages chronicle the genealogy of	
the kings	הַמְּלָכִים
who	אֲשֶׁר
reigned	מָלְכוּ
<i>in</i> the <i>land</i> of	בּאֶרץ
<i>Edom</i> . These Edomites became kings	אֱדוֹם
<i>before</i> the establishment of the first individual	לִפְנֵי
to reign as	ݥݬݪ
king of God's covenant-observant people. The kings destined to rule over God's	۵څل
covenant-observant people will spring forth	
<i>from</i> the loins of the twelve <i>sons</i> of	לִבְנֵי
Yisrael (Israel) a/k/a Yaakov (Jacob)).	יִשְׂרָאֵל

The first of the Edomite kings was a man named Bela, <i>and he reigned</i> over the Edomites	וַיָּמְלֹדְ
until he died. For the first time	
in Edom, a man was empowered to lord over all the Edomites, and his name was	چېټتم
Bela,	<u>הָּלַ</u> ע
<i>son</i> of	ډ ړ
<i>Beor</i> . Bela, the first king of Edom, built a city,	בְּעוֹר
and named	וְשֵׁם
his city	עִירוֹ
<i>Dinhavah</i> . Bela designated the city of Dinhavah as the capital of his kingdom.	דִנְהָבָה
Genesis 36:33	

Bela became the first king of Edom and lorded over the Edomites until he died. The	וַיָּמָת
Edomites established	
Bela as their first king,	<u>הָּלַ</u> ע
and he reigned over the Edomites until he died.	וַיָּמְלֹדְ
<i>After him</i> (Bela), a man named	<u>ת</u> ּחְתָּיו

(son of13Zerach,m11from Botzrah), became the second king of the Edomites.m13329Genesis 36:34m2329Yovav became the second king of Edom, and lorded over the Edomites until he died.n221The Edomites established221*Yovav stheir second king,221*and he reigned over the Edomites until he died.17291After him (Yovav), a man named17292Chusham became the third king of the Edomites. Chusham originated279*Genesis 36:3570*Chusham became the third king of Edom, and lorded over the Edomites until he died.7979Chusham became the third king of Edom, and lorded over the Edomites until he died.7970Genesis 36:3570*Chusham became the third king of Edomites. Hadad was the7970and he reigned over the Edomites until he died.79707After him (Chusham), a man named179707Hadad became the fourth king of the Edomites. Hadad was the7137the one who struck out at his enemies in warlike fashion and battled71970Midian11719And named1179Avis. Hadad built2490And named1179Avis. Hadad built2490After him (Hadad), a man named1179Arise 1. Hadad built2490And named1179Avis. Hadad built2490And named1179Avis. Hadad built2490Avis. Hadad built an an named11799After him (Hadad), a man named11799After h		· · · · · · · · · · · · · · · · · · ·
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from Botzrah), became the second king of the Edomites. الإثبي (Genesis 36:34 الإثبي (Yovav became the second king of Edom, and lorded over the Edomites until he died. الإثبي (The Edomites established المؤبل (Yovav as their second king, 1 and he reigned over the Edomites until he died. 1 After him (Yovav), a man named 1 Chusham became the third king of the Edomites. Chusham originated 1 If the Teimantes. 1 Senesis 36:35 1 Chusham became the third king of Edom, and lorded over the Edomites until he died. 1 The Edomites established 1 Chusham as their third king, 1 and he reigned over the Edomites until he died. 1 After him (Chusham), a man named 1 Hadad became the fourth king of the Edomites. Hadad was the 1 Son of 1 1 Bedad, known as 1 1 the one who struck out at his enemies in warlike fashion and battled 1 Midian 1 1 on the field belonging to the 1 1 Midian 1 1 1 </td <td></td> <td>ڎؚٳ</td>		ڎؚٳ
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Yovav became the second king of Edom, and lorded over the Edomites until he died. ٣٩٢ The Edomites established ٢٩٢ Yovav as their second king, ٢٩٢ and he reigned over the Edomites until he died. 1747 After him (Yovav), a man named ٣७ Chusham became the third king of the Edomites. Chusham originated ৮७ ffom a parcel of land occupied by a clan known as ٣ the Teimanites. ************************************		מִבָּצְרָה
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After him (Yovav), a man named التراتي Chusham became the third king of the Edomites. Chusham originated التراتي from a parcel of land occupied by a clan known as التراتي Genesis 36:35 التراتي Chusham became the third king of Edom, and lorded over the Edomites until he died. חליים The Edomites established שליים and he reigned over the Edomites until he died. חליים After him (Chusham), a man named שליים Hadad became the fourth king of the Edomites. Hadad was the חליים son of חליים Bedad, known as חליים the one who struck out at his enemies in warlike fashion and battled חלים Midian الطوard Midian חלים Moav clan. Hadad built בעיד Avis. Hadad designated the city of Avis as the capital of his kingdom. חלים Mis city חלים The Edomites established חלים Hadad became the fourth king of Edom, and lorded over the Edomites until he died. חלים Avis. Hadad designated the city of Avis as the capital of his kingdom. חישי Genesis 36:36 שליי חישי Hadad became the fourth kin		
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and the name of his wife was المان	his city	עירו
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אפאפאלע איז	and the name of	ןישֵׁם
daughter of a man named Image: Comparison of the state of the s	his wife was	אָשְׁתּוֹ
Matred. Matred fathered another T daughter named	Meheitaveil. Meheitaveil was the	מְהֵיטַבְאֵל
<i>daughter</i> named Mei- Zahav. ²⁹³ Genesis 36:40 The preceding Torah passage chronicled the reign of eight Edomite kings. The following Torah passage chronicles the generations of offspring that issued forth from	daughter of a man named	בַּת
daughter named Mei- Zahav. ²⁹³ Genesis 36:40 The preceding Torah passage chronicled the reign of eight Edomite kings. The ה' following Torah passage chronicles the generations of offspring that issued forth from	Matred. Matred fathered another	מַטְרֵד
Zahav. ²⁹³ Genesis 36:40 The preceding Torah passage chronicled the reign of eight Edomite kings. The ה following Torah passage chronicles the generations of offspring that issued forth from	daughter named	בַּת
Genesis 36:40 The preceding Torah passage chronicled the reign of eight Edomite kings. The following Torah passage chronicles the generations of offspring that issued forth from	Mei-	מֵי
The preceding Torah passage chronicled the reign of eight Edomite kings. The ਜਾਂ following Torah passage chronicles the generations of offspring that issued forth from	Zahav. ²⁹³	זָהָב
The preceding Torah passage chronicled the reign of eight Edomite kings. The ਜਾਂ following Torah passage chronicles the generations of offspring that issued forth from	Genesis 36:40	
the loins of Eisov's (Esau) descendants, <i>and these</i> are the	The preceding Torah passage chronicled the reign of eight Edomite kings. The following Torah passage chronicles the generations of offspring that issued forth from	וָאֵלֶה
	the loins of Eisov's (Esau) descendants, and these are the	

names of Eisov's descendants, who established themselves as אַלוּפַּע chieftains of their respective clans after the dissolution of monarchist rule. These

²⁹² The Shaul (Saul) mentioned in this Torah passage is not the Shaul who became the first king of Yisrael (Israel).

²⁹³ After embracing monarchist rule spanning the appointment and subsequent deaths of eight kings, the Edomites grew tired of monarchist rule and replaced it with an aggregation of tribal leaders.

descendants of	
<i>Eisov</i> appear in the following Torah verses because of the dissolution of monarchist rule	עַשַׂו
that created a power vacuum enabling them to become chieftains in the land of Edom.	י אין
Their names appear in the following Torah passages according	
to their families and according	לִמִשֶׁפָּחֹתָם
to their respective regions where they lorded over their subordinates. Eisov's	<u>ְּ הִּשְּׁרְחוּ,וּם</u> לְמְקֹמֹתָם
descendants appear in the following Torah verses	ې پارما ر ون ۱
by their names. One of Eisov's descendants is a	בִּשָׁמֹתָם
chief named	<u>בָּשְׁכּתְּים</u> אַלּוּף
Timna. ²⁹⁴ Another of Eisov's descendants is a	<u>הַּא</u> ָדָע הִמְנָע
chief named	<u>ייקי</u> בע אַלוּף
Alvoh. Another of Eisov's descendants was a	ַצַּאַין עַלְוָה
chief named	<u>אַל</u> וּף אַלּוּף
Yeseis.	<u>י</u> תת יְתֵת
Genesis 36:41	
A Another of Eisov's (Esau) descendants is an Edomite <i>chief</i> named	אַלּוּף
<i>Oholivomoh.</i> ²⁹⁵ Another of Eisov's descendants is an Edomite	<u>אָה</u> ָלִיבָמָה
chief named	<u>ַטָּטַיּ ⇒ָּייי</u> אַלּוּף
<i>Elah</i> . Another of Eisov's descendants is an Edomite	<u>אַזין</u> אֵלָה
chief named	<u>אַל</u> וּף אַלוּף
Pinon.	<u>פּינן</u> פּינן
Genesis 36:42	ı
Another of Eisov's (Esau) descendants is an Edomite <i>chief</i> named	אַלּוּף
Kenaz. Another of Eisov's descendants is an Edomite	קנז
<i>chief</i> named	אַלּוּף
<i>Teimon</i> . Another of Eisov's descendants is an Edomite	<u>הַימָן</u>
<i>chief</i> named	ַ <u>ַּיַּ</u> אַלּוּף אַלּוּף
Mivtzar.	<u>אַרְצָר</u>
Genesis 36:43	Ŧ.・
Another of Eisov's (Esau) descendants is an Edomite <i>chief</i> named	אַלּוּף
Magdiel (Rome). Another of Eisov's descendants is an Edomite	מַגְדִּיאֵל
<i>chief</i> named	אַלּוּף אַלּוּף
Iram.	ַּעִירַם עִירַם
These aforementioned	אַלָּה
chieftains native to the land of	אַלּוּפֵי
Edom kept the scope of their rule	ַ <u></u> אָדוֹם
to their respective settlements	לְמשְׁבֹתָם
<i>in</i> the <i>land</i> of Edom and according to	בּאֶרָץ בּאֶרָץ
<i>their occupation</i> of parcels of Edom land. Who is the progenitor of the Edomite	אַקזָתָם אַקזָתָם
chieftains?	***

²⁹⁴ Eliphaz had intimate relations with Timna, his concubine, and they had a son whom Eliphaz named Timna (the same name as his mother).

²⁹⁵ The Oholivomoh (a man), mentioned in this Torah passage had the same name as Eisov's (Esau) wife Oholivomoh (a/k/a Yehudis).

He is	הוא
<i>Eisov</i> , son of Yitzchok (Isaac), and	עַשָּׂו
<i>father</i> of the individuals memorialized in the preceding Torah passages. The aforementioned individuals rose to the rank of chief and lorded over their respective parcels of territory situated in the land of	אֲבִי
Edom.	אֶדוֹם