Genesis 36:1

The preceding Torah chapter ended with the passing of Yitzchok (Isaac), father of Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov (Esau), *and these* Torah passages chronicle	וְאֵלֶּה
the generations of offspring fathered by	תֹּלְדוֹת
Eisov. Although Eisov is his given name, there are occasions when	עֵשָׂו
he hears people refer to him by the name of	הוּא
Edom.	אֱדוֹם

Genesis 36:2

Yaakov (Jacob) a/k/a Yisrael (Israel)) inherits Chevron (Hebron) from his father 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, *Eisov* forms a caravan and	עֵשָׂו
takes	לָקַח
with him the tangibles comprising his inheritance and	אֶת
his three Chittite (Hittite) *wives* chosen	נָשָׁיו
from among the *daughters* 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,	אֵילוֹן
the Chittite,	הַחִתִּי
and subsequently entered into marriage *with*	וְאֶת
Oholivomoh (a/k/a Yehudis). People mistakenly believed Oholivomoh is the	אָהֳלִיבָמָה
daughter of	בַּת
Anoh, but in reality, the byproduct of an adulterous union between her mother and her mother's father-in-law, she is the	עֲנָה
daughter of	בַּת
Tzivon	צִבְעוֹן
the Chittite.	הַחִוִּי

Genesis 36:3

Eisov (Esau) established a marital bond with Oholivomoh *and* a marital bond *with*	וְאֶת
Bosmas (a/k/a Adah),	בָּשְׂמַת
daughter of Avraham's (f/k/a Avram) son	בַּת
Yishmael (Ishmael) and	יִשְׁמָעֵאל
sister of Yishmael's son	אֲחוֹת

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

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) *and she gives birth* to a child.	וַתֵּלֶד
Adah, while married	עָדָה
to Eisov, has intimate relations	לְעֵשָׂו
with and gives birth to	אֶת
Eliphaz (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	אֶת
Reueil.	רְעוּאֵל
Genesis 36:5	
Eisov (Esau), son of Yitzchok (Isaac) is further inclined toward procreating, *and* has intimate relations with his third wife *Oholivomoh* (a/k/a Yehudis). Oholivomoh conceives	וְאָהֳלִיבָמָה
and gives birth to a son named Yeush (Eisov's third). Tasked	יָלְדָה
with naming his third child, Eisov names him	אֶת
Yeush. Eisov and Oholivomoh continue having intimate relations,	יְעִישׁ
and with regard to his desire to father more children, impregnates Oholivomoh who gives birth to a son whom Eisov named	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	וְאֶת
Korach.	קֹרַח
These aforementioned four	אֵלֶּה
sons fathered by	בְּנֵי
Eisov are the ones	עֵשָׂו
who	אֲשֶׁר
who are	יֻלְּדוּ
to him while he dwelt	לוֹ
in the *land* of	בְּאֶרֶץ
Canaan.[287]	כְּנָעַן
Genesis 36:6	
After Yitzchok (Isaac) passes away, Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov	וַיִּקַּח

[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 *taking* 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	עֵשָׂו
with	אֶת
his three *wives*,	נָשָׁיו
and with	וְאֶת
his five *sons*,	בָּנָיו
and with	וְאֶת
his daughters. Eisov begins organizing a caravan comprised of his immediate family, movable property and other members of his household. Eisov finishes assembling his caravan	בְּנֹתָיו
and is poised to set out *with* his movable possessions,	וְאֶת
all the living	כָּל
souls serving in	נַפְשׁוֹת
*his house*hold,	בֵּיתוֹ
and with	וְאֶת
his cattle,	מִקְנֵהוּ
and with	וְאֶת
all	כָּל
livestock acquired by way of inheritance,	בְּהֶמְתּוֹ
and with the remainder of	וְאֶת
all	כָּל
of his movable *wealth*	קִנְיָנוֹ
that	אֲשֶׁר
he acquired from his father's estate. Eisov hopes to find an unoccupied parcel of land somewhere	רָכַשׁ
in the *land* of	בְּאֶרֶץ
Canaan. Yaakov settles down upon that particular inherited parcel of land (Chevron) (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,	כְּנָעַן
and to achieve his objective, leaves Canaan and *sets out* for parts unknown	וַיֵּלֶךְ
to find, acquire and settle upon a parcel of	אֶל
land. There is no love lost when the brothers Yaakov and Eisov part ways. Tasked with acquiring a parcel of land, Eisov begins distancing himself	אֶרֶץ
from the *face* of	מִפְּנֵי
Yaakov,	יַעֲקֹב
his estranged twin *brother*.	אָחִיו
Genesis 36:7	
It was impossible for Yaakov (Jacob) a/k/a Yisrael (Israel)) and Eisov (Esau) to live	כִּי

together *because*	
there were too many herds for the land to accommodate. Between them,	הָיָה
they possessed	רְכוּשָׁם
too many herds of livestock to graze off the land Yaakov acquired by way of inheritance. Lack of sufficient grazing land is one of the reasons barring Yaakov and Eisov	רָב
from living	מִשֶּׁבֶת
together,	יַחְדָּו
and Eisov's animosity toward Yaakov was another reason why it was *not* feasible for 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	וְלֹא
could not accommodate the pasturing needs of both their (Yaakov and Eisov's) herds. From an agrarian perspective, Chevron, the	יָכְלָה
land	אֶרֶץ
of their dwelling, was insufficient in size	מְגוּרֵיהֶם
to bear the burden of sustaining the respective herds belonging to	לָשֵׂאת
them (Yaakov and Eisov). Upon inheriting the parcel of Chevron land from Yitzchok (Isaac), Yaakov orders Eisov off his property. Fraternal banishment	אֹתָם
from the *face* of Yaakov, it is imperative for Eisov to acquire a parcel of land if both of	מִפְּנֵי
their (Yaakov and Eisov's) respective herds of *livestock* are to survive.	מִקְנֵיהֶם

Genesis 36:8

Yisrael (Israel) a/k/a Yaakov (Jacob)), Eisov (Esau) and members of their respective clans) congregate at the Machpeilah Cave and pay their last respects to Yitzchok (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,	וַיֵּשֶׁב
Eisov settles down	עֵשָׂו
in the *hill country* of	בְּהַר
Seir. Although his given name is	שֵׂעִיר
Eisov, there are instances when	עֵשָׂו
he hears accounts of people referring to him by the name of	הוּא
Edom.	אֱדוֹם

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 passages	וְאֵלֶּה
the generations of offspring that issued forth from the loins of	תֹּלְדוֹת
Eisov, son of Yitzchok (Isaac), twin brother of Yisrael (Israel) a/k/a Yaakov (Jacob)). Eisov is the	עֵשָׂו

father of individuals memorialized in the following Torah passages. Although Eisov is his given name, some call him	אֲבִי
'*Edom'*. As Yaakov is the sole land beneficiary of Yitzchok's (Isaac) estate, Eisov finds, acquires and settles upon a particular a parcel of land situated	אֱדוֹם
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. *These* are the	אֵלֶּה
names of the	שְׁמוֹת
sons whom	בְּנֵי
Eisov fathered: Eisov's firstborn, whom he named	עֵשָׂו
Eliphaz, is the	אֱלִיפַז
son of	בֶּן
Adah (a/k/a Bosmas), his	עָדָה
wife (one *of* three women married to	אֵשֶׁת
Eisov).Eisov's second-born, whom he named	עֵשָׂו
Reueil, is the	רְעוּאֵל
son of	בֶּן
Bosmas (a/k/a Mahalath), his	בָּשְׂמַת
wife (one *of* three women married to	אֵשֶׁת
Eisov).	עֵשָׂו

Genesis 36:11

Eisov's (Esau) firstborn son Eliphaz fathered five sons, *and they* (Eisov's grandsons) *are* Teiman, Omar, Tzepho, Gatam and Kenaz. The	וַיִּהְיוּ
sons of	בְּנֵי
Eliphaz are	אֱלִיפַז
Teiman,	תֵּימָן
Omar,	אוֹמָר
Tzepho,	צְפוֹ
and Gatam	וְגַעְתָּם
and Kenaz.	וּקְנַז

Genesis 36:12

Eliphaz had an adulterous relationship with the wife of Seir and fathered *Timna*. Years 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).	וְתִמְנַע
She (Timna) *was a*	הָיְתָה
concubine	פִילֶגֶשׁ
to Eliphaz, the firstborn	לֶאֱלִיפַז
son of	בֶּן
Eisov,	עֵשָׂו

and she gave birth and presented	וַתֵּלֶד
to Eliphaz a son whom Eliphaz named Amaleik. Eliphaz had intimate relations with Timna and she became pregnant	לֶאֱלִיפַז
with	אֶת
Amaleik, the progenitor of the Amaleik clan destined to become enemies of the children of Yaakov (Jacob) a/k/a Yisrael (Israel)).[288] Of all	עֲמָלֵק
these	אֵלֶּה
sons fathered by Eisov, Eliphaz is the only one to have issued forth from the womb of	בְּנֵי
Adah,	עָדָה
wife of	אֵשֶׁת
Eisov.[289]	עֵשָׂו

The following Torah passage chronicles the generations of offspring that issued forth from the loins of Eisov's (Esau) son Reueil, *and these*	וְאֵלֶּה
sons fathered by	בְּנֵי
Reueil are	רְעוּאֵל
Nachas,	נַחַת
and Zerach,	וָזֶרַח
Shamoh	שַׁמָּה
and Mizzoh.	וּמִזָּה
These offspring of Reueil	אֵלֶּה
are the	הָיוּ
grandsons of	בְּנֵי
Bosmas,	בָשְׂמַת
wife of	אֵשֶׁת
Eisov. [290]	עֵשָׂו

The following Torah passage chronicles the generations of offspring that issued forth from the loins of Eisov and Oholivomoh (a/k/a Yehudis), *and these* offspring	וְאֵלֶּה
are known as the	הָיוּ
sons Eisov fathered by way of	בְּנֵי
Oholivomoh. Eisov had intimate relations with Oholivomoh	אָהֳלִיבָמָה
(*daughter* of	בַת
Anoh,	עֲנָה
granddaughter of	בַת
Tzvion, and	צִבְעוֹן
wife of	אֵשֶׁת
Eisov),	עֵשָׂו
and she gave birth to two of his sons. Oholivomoh, in relation	וַתֵּלֶד
to Eisov, is the mother of two of his sons whom Eisov named Yeush and Yalom. Eisov	לְעֵשָׂו

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[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,	יְעִישׁ
and subsequent intimate relations *with* Eisov resulted in Oholivomoh becoming pregnant and giving birth to a son whom Eisov named	וְאֶת
Yalom. Eisov's firstborn son Eliphaz fathered a son by way of an adulterous relationship with Eisov's wife Oholivomoh,	יַעְלָם
and sidled Eisov *with* an illegitimate son. Eisov accepted this illegitimate newborn as one of his own and named him	וְאֶת
Korach.	קֹרַח

Genesis 36:15

The preceding Torah passage chronicled the genealogy of the generations of offspring that issued forth from the loins of Eisov (Esau) and Oholivomoh (a/k/a Yehudis), and *these* offspring became	אֵלֶּה
chieftains controlling parcels of territory initially acquired by the	אַלּוּפֵי
sons of	בְּנֵי
Eisov. These are the names of the	עֵשָׂו
children of	בְּנֵי
Eliphaz. Eliphaz was the	אֱלִיפַז
firstborn fathered by	בְּכוֹר
Eisov by way of Adah (a/k/a Bosmas). Eliphaz fathered a son who became a	עֵשָׂו
chief named	אַלּוּף
Teiman. Eliphaz fathered another son who became a	תֵּימָן
chief named	אַלּוּף
Omar. Eliphaz fathered another son who became a	אוֹמָר
chief named	אַלּוּף
Tzepho. Eliphaz fathered another son who became a	צְפוֹ
chief named	אַלּוּף
Kenaz.	קְנַז

Genesis 36:16

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 offspring became a *chief* named	אַלּוּף
Korach. Eliphaz fathered another son who became a	קֹרַח
chief named	אַלּוּף
Gatam. Eliphaz fathered another son who became a	גַּעְתָּם
chief named	אַלּוּף
Amaleik.	עֲמָלֵק
These sons of Eliphaz became	אֵלֶּה
chieftains 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,	אַלּוּפֵי
Eliphaz, the progeny of Eisov and Adah, lived	אֱלִיפַז
in the *land* of	בְּאֶרֶץ
Edom.	אֱדוֹם
These children of Eliphaz are the	אֵלֶּה

*grand*sons of	בְּנֵי
Adah and Eisov.	עָדָה

Genesis 36:17

The preceding Torah passage chronicled the genealogy of the generations of offspring 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*	וְאֵלֶּה
sons fathered by	בְּנֵי
Reueil and genetically linked to Eisov, are the	רְעוּאֵל
*grand*sons of	בֶּן
Eisov. Reueil fathered a son who became a	עֵשָׂו
chief named	אַלּוּף
Nachas. Reueil fathered another son who became a	נַחַת
chief named	אַלּוּף
Zerach. Reueil fathered another son who became a	זֶרַח
chief named	אַלּוּף
Shamoh. Reueil fathered another son who became a	שַׁמָּה
chief named	אַלּוּף
Mizzoh.	מִזָּה
These sons of Reueil became	אֵלֶּה
chieftains of parcels of Seir 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).	אַלּוּפֵי
Reueil, the son borne from the procreative union of between Eisov and Bosmas, lived	רְעוּאֵל
in the *land* of	בְּאֶרֶץ
Edom.[291]	אֱדוֹם
These children of Reueil, genetically linked to Eisov (Esau), are the	אֵלֶּה
*grand*sons of	בְּנֵי
Bosmas, a	בָשְׂמַת
wife (one of three) married to	אֵשֶׁת
Eisov.	עֵשָׂו

Genesis 36:18

The preceding Torah passage chronicled the genealogy of the generations of offspring 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 Oholivomoh (a/k/a Yehudis), *and these*	וְאֵלֶּה
sons fathered by Eisov by way of	בְּנֵי
Oholivomoh,	אָהֳלִיבָמָה
wife of	אֵשֶׁת
Eisov, became leaders of their respective tribes. One of Oholivomoh's sons became a	עֵשָׂו
chief named	אַלּוּף
Yeush. Another of Oholivomoh's sons became a	יְעוּשׁ

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

chief named	אַלּוּף
Yalom. Another of Oholivomoh's sons, fathered by Eisov's son Eliphaz, became a	יַעְלָם
chief named	אַלּוּף
Korach (offspring of Oholivomoh's adulterous union with Eisov's son Eliphaz).	קֹרַח
These sons of Oholivomoh became	אֵלֶּה
chieftains 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	אָהֳלִיבָמָה
daughter of	בַּת
Anoh and Tzivon and	עֲנָה
wife of	אֵשֶׁת
Eisov.	עֵשָׂו

Genesis 36:19

Anxious to establish their own tribes, *these*	אֵלֶּה
sons of	בְנֵי
Eisov (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 (Israel)). Eisov's progeny established themselves as chieftains,	עֵשָׂו
and the people beholden to *these* sons of Eisov, acknowledge them as	וְאֵלֶּה
their chief. When people inquire about Yaakov's twin brother, those responding to their inquiry sometimes refer to him as the one	אַלּוּפֵיהֶם
their chief whose ancestor is	הוּא
Edom (a/k/a Eisov).	אֱדוֹם

Genesis 36:20

The chronicling of the generations of offspring that issued forth from the loins of Seir occurs within the following Torah passages. *These*	אֵלֶּה
sons fathered by	בְנֵי
Seir,	שֵׂעִיר
the Chorite, are the	הַחֹרִי
ones presently *living* on	יֹשְׁבֵי
the parcels of *land* Seir named after himself. Seir fathered four sons and named them	הָאָרֶץ
Lotan,	לוֹטָן
and Shoval,	וְשׁוֹבָל
and Tzivon,	וְצִבְעוֹן
and Anoh.	וַעֲנָה

Genesis 36:21

In addition to fathering Lotan, Shoval, Tzivon and Anoh, Seir fathered other sons, *and Dishon*	וְדִשׁוֹן
and Eitzer	וְאֵצֶר
and Dishan are their names. Upon maturing,	וְדִישָׁן
these sons of Seir established themselves as	אֵלֶּה
chieftains of	אַלּוּפֵי
the Chorite clan. Three of the seven	הַחֹרִי
sons of	בְנֵי
Seir (Dishon, Eitzer and Dishan) live	שֵׂעִיר

in the *land* of	בְּאֶרֶץ
Edom.	אֱדוֹם

Genesis 36:22

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

Genesis 36:23

The chronicling of the generations of offspring that issued forth from the loins of Seir's son Shoval occurs within the following Torah passages, *and these*	וְאֵלֶּה
sons fathered by	בְּנֵי
Shoval are	שׁוֹבָל
Alvan	עַלְוָן
and Manachas	וּמָנַחַת
and Eival,	וְעֵיבָל
Shefo	שְׁפוֹ
and Onom.	וְאוֹנָם

Genesis 36:24

The chronicling of the generations of offspring that issued forth from the loins of Seir's son Tzivon occurs within the following Torah passages, *and these*	וְאֵלֶּה
sons fathered by	בְנֵי
Tzivon are Ayoh and Anoh. Tzivon fathered two sons,	צִבְעוֹן
and during their mature years, while observing *Ayoh*	וְאַיָּה
and Anoh, discovered that	וַעֲנָה
he (Anoh) possessed keen powers of observation.	הוּא
Anoh was the one	עֲנָה
who, while looking for a place to pasture his father's herd,	אֲשֶׁר
found an alternative source of water in the desert and discovered the means by which donkeys interbred	מָצָא
with mares (female horses) to produce offspring of species known as	אֶת
the mules. Anoh ventured forth	הַיֵּמִם
*in*to *the wilderness*, and	בַּמִּדְבָּר
while grazing his father's livestock, happened upon mares interbreeding	בִּרְעֹתוֹ
with	אֶת
the donkeys belonging	הַחֲמֹרִים
to Tzivon,	לְצִבְעוֹן
his father.	אָבִיו

Genesis 36:25

The chronicling of the generations of offspring that issued forth from the loins of Tzivon's son Anoh occurs within the following Torah passages, *and* the names of *these*	וְאֵלֶּה
children fathered by	בְנֵי

Anoh:	עֲנָה
Dishon	דִּשֹׁן
and Oholivomoh,	וְאָהֳלִיבָמָה
daughter of	בַּת
Anoh.	עֲנָה

The chronicling of the generations of offspring that issued forth from the loins of Tzivon's son Dishon occurs within the following Torah passages, *and* the names of *these*	וְאֵלֶּה
sons fathered by	בְּנֵי
Dishon:	דִישָׁן
Chemdan,	חֶמְדָּן
and Eshban,	וְאֶשְׁבָּן
and Yisran,	וְיִתְרָן
and Keran.	וּכְרָן

The chronicling of the generations of offspring that issued forth from the loins of Seir's son Eitzer occurs within the following Torah passages, *and* the names of *these*	אֵלֶּה
sons fathered by	בְּנֵי
Eitzer:	אֵצֶר
Bilhan	בִּלְהָן
and Zaavan	וְזַעֲוָן
and Akan.	וַעֲקָן

The following Torah passage chronicles the generations of offspring that issued forth from the loins of Seir's son Dishan, *and* the names of *these*	אֵלֶּה
sons fathered by	בְּנֵי
Dishan:	דִישָׁן
Utz	עוּץ
and Aran.	וַאֲרָן

Having chronicled the genealogy of the generations of offspring that issued forth from the loins of Seir, The Author of the Torah chronicles their ascension to the rank of chieftain, *and these*	אֵלֶּה
chieftains are members of a clan known as	אַלּוּפֵי
the Chorites. One of the leaders of the Chorite clan is	הַחֹרִי
chief	אַלּוּף
Lotan. Another	לוֹטָן
chief of the Chorite clan is	אַלּוּף
Shoval. Another	שׁוֹבָל
chief of the Chorite clan is	אַלּוּף
Tzivon. Another	צִבְעוֹן
chief of the Chorite clan is	אַלּוּף
Anoh.	עֲנָה

The Chorite clan hierarchy consists of chieftains lording over their respective	אַלּוּף

subordinates. One *chief* of the Chorite clan is	
Dishon. Another	דִּשֹׁן
chief of the Chorite clan is	אַלּוּף
Eitzer. Another	אֵצֶר
chief of the Chorite clan is	אַלּוּף
Dishan.	דִּישָׁן
These aforementioned	אֵלֶּה
chieftains of a clan known as	אַלּוּפֵי
the Chorites lorded over their respective territories	הַחֹרִי
according to the power accorded *to their chiefs* and according to the particular parcels of territory apportioned to each Chorite chief living	לְאַלֻּפֵיהֶם
in the *land* of	בְּאֶרֶץ
Seir.	שֵׂעִיר

The Edomite chieftains established a ruling class by which they lorded over subordinates situated upon their respective parcels of Edomite territory. Over the 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	וְאֵלֶּה
the kings	הַמְּלָכִים
who	אֲשֶׁר
reigned	מָלְכוּ
in the *land* of	בְּאֶרֶץ
Edom. These Edomites became kings	אֱדוֹם
before the establishment of the first individual	לִפְנֵי
to reign as	מְלָךְ
king of God's covenant-observant people. The kings destined to rule over God's covenant-observant people will spring forth	מֶלֶךְ
from the loins of the twelve *sons* of	לִבְנֵי
Yisrael (Israel) a/k/a Yaakov (Jacob)).	יִשְׂרָאֵל

The first of the Edomite kings was a man named Bela, *and he reigned* over the Edomites until he died. For the first time	וַיִּמְלָךְ
in Edom, a man was empowered to lord over all the Edomites, and his name was	בֶּאֱדוֹם
Bela,	בֶּלַע
son of	בֶּן
Beor. Bela, the first king of Edom, built a city,	בְּעוֹר
and named	וְשֵׁם
his city	עִירוֹ
Dinhavah. Bela designated the city of Dinhavah as the capital of his kingdom.	דִּנְהָבָה

Bela became the first king of Edom *and* lorded over the Edomites until *he died.* The Edomites established	וַיָּמָת
Bela as their first king,	בֶּלַע
and he reigned over the Edomites until he died.	וַיִּמְלֹךְ
After him (Bela), a man named	תַּחְתָּיו

Yovav,	יוֹבָב
(son of	בֶּן
Zerach,	זֶרַח
from Botzrah), became the second king of the Edomites.	מִבָּצְרָה

Genesis 36:34

Yovav became the second king of Edom, *and* lorded over the Edomites until *he died.* The Edomites established	וַיָּמָת
Yovav as their second king,	יוֹבָב
and he reigned over the Edomites until he died.	וַיִּמְלֹךְ
After him (Yovav), a man named	תַּחְתָּיו
Chusham became the third king of the Edomites. Chusham originated	חֻשָׁם
from a parcel of *land* occupied by a clan known as	מֵאֶרֶץ
the Teimanites.	הַתֵּימָנִי

Genesis 36:35

Chusham became the third king of Edom, *and* lorded over the Edomites until *he died.* The Edomites established	וַיָּמָת
Chusham as their third king,	חֻשָׁם
and he reigned over the Edomites until he died.	וַיִּמְלֹךְ
After him (Chusham), a man named	תַּחְתָּיו
Hadad became the fourth king of the Edomites. Hadad was the	הֲדַד
son of	בֶּן
Bedad, known as	בְּדַד
the one who struck out at his enemies in warlike fashion and battled	הַמַּכֶּה
with a clan leader named	אֶת
Midian	מִדְיָן
on the *field* belonging to the	בִּשְׂדֵה
Moav clan. Hadad built	מוֹאָב
and named	וְשֵׁם
his city	עִירוֹ
Avis. Hadad designated the city of Avis as the capital of his kingdom.	עֲוִית

Genesis 36:36

Hadad became the fourth king of Edom, *and* lorded over the Edomites until *he died.* The Edomites established	וַיָּמָת
Hadad as their fourth king,	הֲדַד
and he reigned over the Edomites until he died.	וַיִּמְלֹךְ
After him (Hadad), a man named	תַּחְתָּיו
Samlah became the fifth king of the Edomites. Samlah originated	שַׂמְלָה
from a parcel of land called *Masriekah*.	מִמַּשְׂרֵקָה

Genesis 36:37

Samlah became the fifth king of Edom, *and* lorded over the Edomites until *he died.* The Edomites established	וַיָּמָת
Samlah as their fifth king,	שַׂמְלָה
and he reigned over the Edomites until he died.	וַיִּמְלֹךְ
After him (Samlah), a man named	תַּחְתָּיו
Shaul became the sixth king of the Edomites. Shaul originated	שָׁאוּל

from a place called '*Rehoboth by*	מֵרְחֹבוֹת
the River'. [292]	הַנָּהָר

Genesis 36:38

Shaul became the sixth king of Edom, *and* lorded over the Edomites until *he died.* The Edomites established	וַיָּמׇת
Shaul as their sixth king,	שָׁאוּל
and he reigned over the Edomites until he died.	וַיִּמְלֹךְ
After him (Shaul), a man named	תַּחְתָּיו
Baal	בַּעַל
Chanan became the seventh king of the Edomites. Baal Chanan was the	חָנָן
son of a man named	בֶּן
Acbor.	עַכְבּוֹר

Genesis 36:39

Baal Chanan became the seventh king of Edom, *and* lorded over the Edomites until *he died.* The Edomites established	וַיָּמׇת
Baal	בַּעַל
Chanan as their seventh king. Baal Chanan was the	חָנָן
son of a man named	בֶּן
Acbor,	עַכְבּוֹר
and he (Baal-Chanan) *reigned* over the Edomites until he died.	וַיִּמְלֹךְ
After him (Baal-Chanan), a man named	תַּחְתָּיו
Hadar became the eighth king of the Edomites. Hadar, eighth king of Edom, built	הֲדַר
and named	וְשֵׁם
his city	עִירוֹ
P'au. Hadar designated P'au as the capital of his kingdom. Hadar had a wife,	פָּעוּ
and the *name* of	וְשֵׁם
his wife was	אִשְׁתּוֹ
Meheitaveil. Meheitaveil was the	מְהֵיטַבְאֵל
daughter of a man named	בַּת
Matred. Matred fathered another	מַטְרֵד
daughter named	בַּת
Mei-	מֵי
Zahav.[293]	זָהָב

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 the loins of Eisov's (Esau) descendants, *and these* are the	וְאֵלֶּה
names of Eisov's descendants, who established themselves as	שְׁמוֹת
chieftains of their respective clans after the dissolution of monarchist rule. These	אַלּוּפֵי

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[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	
Eisov appear in the following Torah verses because of the dissolution of monarchist rule that created a power vacuum enabling them to become chieftains in the land of Edom. Their names appear in the following Torah passages according	עֵשָׂו
to their families and according	לְמִשְׁפְּחֹתָם
to their respective *regions* where they lorded over their subordinates. Eisov's descendants appear in the following Torah verses	לִמְקֹמֹתָם
by their names. One of Eisov's descendants is a	בִּשְׁמֹתָם
chief named	אַלּוּף
Timna.[294] Another of Eisov's descendants is a	תִּמְנָע
chief named	אַלּוּף
Alvoh. Another of Eisov's descendants was a	עַלְוָה
chief named	אַלּוּף
Yeseis.	יְתֵת

Genesis 36:41

A Another of Eisov's (Esau) descendants is an Edomite *chief* named	אַלּוּף
Oholivomoh.[295] Another of Eisov's descendants is an Edomite	אָהֳלִיבָמָה
chief named	אַלּוּף
Elah. Another of Eisov's descendants is an Edomite	אֵלָה
chief named	אַלּוּף
Pinon.	פִּינֹן

Genesis 36:42

Another of Eisov's (Esau) descendants is an Edomite *chief* named	אַלּוּף
Kenaz. Another of Eisov's descendants is an Edomite	קְנַז
chief named	אַלּוּף
Teimon. Another of Eisov's descendants is an Edomite	תֵּימָן
chief named	אַלּוּף
Mivtzar.	מִבְצָר

Genesis 36:43

Another of Eisov's (Esau) descendants is an Edomite *chief* named	אַלּוּף
Magdiel (Rome). Another of Eisov's descendants is an Edomite	מַגְדִּיאֵל
chief named	אַלּוּף
Iram.	עִירָם
These aforementioned	אֵלֶּה
chieftains native to the land of	אַלּוּפֵי
Edom kept the scope of their rule	אֱדוֹם
to their respective *settlements*	לְמֹשְׁבֹתָם
in the *land* of Edom and according to	בְּאֶרֶץ
their occupation of parcels of Edom land. Who is the progenitor of the Edomite chieftains?	אֲחֻזָּתָם

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[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	הוּא
Eisov, son of Yitzchok (Isaac), and	עֵשָׂו
father 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.	אֱדוֹם