Tzemach David

צמח דוד

(1592 (first composed/printed Prague, שנ"ב; this is a later reprint))

by David Gans (דוד בן שלמה גנז), 1541–1613

Translation by Scott Weisman

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Translator Version 2

Upright reason dictates that the recipients of the good, of whatever type and level of beneficence it may be, must show gratitude and blessing to the beneficent person in every way possible, commensurate with the value of the beneficence. And one who has benefited all the people of the world — for example, one who invented a new instrument for the good of the world, or a good book — it is fitting for every discerning person, out of the obligation of love of fellow beings, to at least purchase it, so that the man will profit and his heart will be encouraged thereby to invent yet more good instruments in the world. And similarly, all other wise-hearted people will likewise strive and exert themselves to invent good things and instruments needed for the repair of the world and its perfection.

And therefore, whoever says: "What do I need this new instrument for?" — he does not act well towards the world. For if not for the man who invented it, where would you be? And what would your city do? And more than this, if the man did not exert himself, what would the world do?

— R. Pinchas Eliyahu Hurwitz, *Sefer HaBris HaShalem* (1797)

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A note on the work

A Hebrew historical chronicle in two parts by David Gans: the first traces Jewish history from creation to the sixteenth century — biblical figures, sages, and rabbis; the second surveys world and gentile history from Julius Caesar to Emperor Rudolph. Its preface to the second part, defending the value of studying secular history, is a notable early statement of Jewish openness to the wider world. Composed in brief, dated entries, it became a widely read reference and the first history book printed in Hebrew (Prague, 1592). This volume is the **Warsaw 1871** printing of the expanded recension, carrying the Part III continuation (to 1692) and supplements running to 1871.

A note on the translation process

This translation was produced with the translation-pipeline. See the linked repository for details on the process.

This text is the product of a highly refined automated translation process. It has undergone only cursory human review and should not be treated as an authoritative or scholarly rendering. It is offered solely as a reference and reading aid — a way to make an otherwise inaccessible work approachable — and any passage of real consequence should be checked against the original source.

Acknowledgements

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Tzemach David — Front Matter

(This opening range is entirely front matter: the binding cover, a National Library bookplate/label page, and blank endpapers. The book's own text — beginning with the Part I title page — starts just after this range.)

Front cover

No text content.

Library bookplate / label page (inside cover)

A pasted National Library of Israel label and shelving marks, over a plain paper pocket-leaf. Transcribed as printed:

- **הספריה הלאומית** — "The National Library" *(printed twice, on two overlapping label slips)*
- **S 32 A 950** — [shelf/classification mark]
- **גנז, דוד בן שלמה,** — "Gans, David ben Shlomo," *(cataloging author entry)*
- **ספר צמח דוד :** — "Sefer Tzemach David:" *(title entry)*
- **VOL. 1–3 C.1** — [holdings: volumes 1–3, copy 1]
- [Barcode] **1323926-10**
- **W-X** — [shelving code, right margin]
- **בית הספרים הלאומי והאוניברסיטא[י]** — "The Jewish National and University Library" *(the institution's former name; last letters run off the label edge)*

Purple oval/rectangular ownership stamp (partly abraded):

> [?] אסור / להוציא א[ת הספר] / המנוקב מ[הספריה]
>
> [Ownership stamp, Hebrew: "It is forbidden to remove the perforated [i.e. library-stamped] book from the library" — standard NLI non-circulation stamp; several words are worn and reconstructed. [?]]

Blank endpaper

Blank endpaper

[Part I title]

Sefer Tzemach David

Part One (חלק ראשון)

[Display title in large ornamental square type: **צמח דוד** ("Tzemach David"), headed by the small word **ספר** ("Book of").]

A comprehensive abridgment of the ancient generations — Adam, Noah, Abraham, and the rest of the upright men; the prophets, the Tannaim, and the enlightened Amoraim; the Savoraim, the Geonim, and the exalted rabbis — down to the year 5452 of the creation of the worlds [= 452 + 5000 = ה' אלפים תנ"ב 5452 AM; 5452 − 3760 = 1692 CE].

And now we have added the accounts of the generations and the events of the times that have passed since the author's death [מיטות = recte מיתת] until the present.

Everything is recorded according to the years, marked by the years of creation.

It was composed by a man of understanding, wise among craftsmen and discerning in knowledge, whose treasure is the fear of the Lord — namely, the great rabbi of his generation in Torah and in wisdom, the honored, holy master, our teacher the Rabbi Rav David Gans [דוד גאנז], may his Rock keep and preserve him. And he called its name in Israel *Tzemach David,* for the reasons mentioned in the Preface.

Warsaw [וואַרשא]

At the press of R. Gershon and R. Pesach Lebensohn [לעבענזאהן], may they live.

In the year 5631 by the minor reckoning [= 1 + 30 + 200 + 400 = תרל"א לפ"ק 5631 → 631 AM; 5631 − 3760 = 1871 CE].

[Russian imprint, lower panel:] "ЦЕМАХЪ ДАВИДЪ. Часть I." — "Tzemach David. Part I." / "Варшава 1871" — "Warsaw 1871." / "Въ Типографіи И. ЛЕБЕНСОНА. улица Францишканская N. 1813." — "At the printing house of I. Lebenson, Franciszkańska Street No. 1813."

[Margin, ownership stamp on this page and on the Preface: "W. PULIK — Wilno, Stefańska 6" — a bookseller's/owner's stamp (Vilna).]

[Censor's leaf]

[Russian, printed center of an otherwise blank leaf:] "Дозволено Цензурою. Варшава 1 (13) Сентября 1870 г." — "Permitted by the Censor. Warsaw, 1 (13) September 1870." [The double date gives both the Julian and the Gregorian day.]

[Below, in a later hand, pencilled shelf/inventory numbers.]

Preface (הקדמה)

A poem in which every word is set in place, in the meter of "peg and moving-syllable" [יתד ותנועה — the metrical feet of Hebrew verse]:

[An acrostic dedication; the initial letters of the five verses spell **יהושע** — Yehoshua, the dedicatee (see below).]

- **י** — My lord and my glory, my adornment and my very being, the honor of my head, my pearls and my gold;
- **ה** — my precious one, my brightness and my light, my chosen and my crowned prince, [worth] my thousands and myriads;
- **ו** — he is my joy, a treasure to my soul, a crown for my head, and the desire of my heart;
- **ש** — my very frame [שלדי [?]] and my blood, the crown of my jewels, my stronghold and my rampart, my prince and my master;
- **ע** — the crown of my praise, my body and my spirit, my lord and my brother, my chief, [dear] as my father.

Behold [הלא] — he is my beloved, my lord, my brother, my dear and cherished one, my diadem and my crown [?], my early and my latter rain, a man who walks in innocence and works righteousness, wise among the skilled and discerning in knowledge, a man of understanding — the one in whom I take pride: the young [modest] Mr. Yehoshua, known as Zelikman [כמר יהושע המכונה זעליקמאן]. My dear brother, since from my earliest days I have longed and yearned to know the histories of the generations and the events of days and times, therefore my heart moved me — I, the lowly and lesser one, whose worth beside the scholars is "a coin rattling in a jug" [Aramaic idiom, כאסתרא בלגינא קיש קריא (cf. Bava Metzia 85b): the empty vessel makes the loudest noise] — to labor and to knock at the doors of the wise, to search out and to inquire from books and from scribes, and to compose for your honor this book of memorials, [ordered] from the years of creation.

The times of the histories of the first ones — the Patriarchs, the Judges, the Prophets, and the Kings — whose records we fill out from the twenty-four books

of Scripture, [noting] in what era and year they lived, and most of the times of the deeds done in their days; also from the books of our ancients, [namely] *Seder Olam Rabbah* and *Zuta*, and likewise from the reckoning of the Rambam [Maimonides] in his introduction to *Seder Zeraim*, and the *Sefer HaKabbalah* of the Raavad [R. Avraham ibn Daud], together with *Sefer Keritut* and *Halichot Olam* [the methodological works], and from the "later beginning" [ומתחלא דבתראי [?]] — the honored book that is ever before us, my crown and the diadem of my heart, *Sefer Yuchasin* [of R. Avraham Zacuto]. From these I gathered the date of the destruction of the First Temple according to the view of R. Yose and those who follow him; and likewise the date of the building of the Second Temple, the date of the miracle of Purim and of Chanukah, and — following Yosippon — the times of all the kings of the Hasmonean house and the times of the reign of the house of Herod, together with the date of the destruction of the Second Temple; also the times of the generations of the Sages of the Mishnah, the Tannaim, and after them the Amoraim and the Savoraim, the times of the Geonim and the rabbis who came after them. From the reckoning of Ibn Yachya [ibn Yachya], the author of *Shalshelet HaKabbalah*, I gathered a portion of the later generations; and to it I added the sages of the world close to our own time, along with the great ones of the world of our own day — all this so that they may be made known to a later generation, "for without the pen of a scribe there is no memorial" of the first ones and of the later ones, as the words of Kohelet, the son of David, teach [cf. Kohelet 1:11].

— *K'ma'amar Kohelet Ben David* [כמאמר קהלת בן דוד — "as says Kohelet the son of David"]:

And you [ואתה], O discerning reader, may it likewise arise in your heart to ask: what benefit is there in the first part of this book, seeing that most of its matters are already found in the books of the ancients — and more than these in that estimable book, wholly delightful, *Sefer Yuchasin* — while for the later generations the author of the aforementioned *Shalshelet [HaKabbalah]* has already added [material], so that scarcely a man is missing? I answer this and say that there are many replies to the matter. The first: that there was not one [work?] among all those before me that counted and kept the years of the world in order from the beginning of the creation down to its own time, as I have done in this book. Even the author of *Sefer Yuchasin* and the author of *Shalshelet HaKabbalah* — especially in the years of the Judges and the Kings — all but omitted them entirely and treated them only very slightly. Second: I have added the order and the times of the kings of the Second-Temple period, from the Hasmonean house, and likewise the order and times of the kings of the house of

Herod, each in his place and name. Third: I have set out the order of the Geonim from the Epistle of Rav Sherira Gaon, the most reliable [source] for knowing their order and their times — since the [other] authors, as I explained above for the year 235 of the fifth millennium [4235 = רל"ה לאלף החמישי AM (?) — a cross-reference within the book; see anomaly note], would not have their reckoning understood, for people are not accustomed to it; and I converted them from the reckoning of the Seleucid era [מנין שטרות] on account of the common folk who would not follow it, since they are not familiar with it. I have arranged them in this book, each under its own standard, according to the years of creation which we ourselves use today. And beyond these matters, the first ones have "left me room to distinguish myself" — so I labored, and blessed be the Lord, I filled it with matters I gathered from books and scribes, with a very little added from the poverty of my own understanding. And one should not wonder at this, for our Sages of blessed memory already said, in the first chapter of [Tractate] Chullin and in the Yerushalmi, chapter 2 of [Tractate] Demai: "Was there no righteous man from Moses until Hezekiah [who might have composed it]? … Rather, his forefathers left him room to distinguish himself." I too — my forefathers have left me room to distinguish myself. They have also already compared this matter to a giant who lifts and sets a dwarf upon his shoulder, so that the dwarf sees farther than the giant himself — although there is a rejoinder to the analogy [in my case], since I have never ridden upon the heights of intellectual speculation [as the dwarf rides the giant]; for even were I to leap a span of ten [cubits], [my leap] would not reach even to the ankles of the intellect of the master, the author of *Yuchasin* [אדלג עברה בנגרא בת עשר [?] — Aramaic-tinged idiom, sense: "however far I leap"]. For who am I, and what am I, in matters such as these?

— *Devar David* [דבר דוד — "the word of David"]:

And know [ותדע] further that my intention in this first part of the book is not to expand upon the things the earlier authors wrote — rather, I have come to abridge. For the earlier ones expanded for their own purposes and wrote many pleasant things, whose worth is beyond doubt [בהפלס [?]], and whose words need no correction; but only because it is already known that most of the common folk of our generation [wish] to learn everything "in the time it takes to stand on one foot" [i.e. in a moment], and lest they grow weary and faint and give up [[?] הפליס הפליגו /], spending their time in the investigation and study of the books of the ancients — I resolved to satisfy their wish through the brevity of this book [בקיצור [?]], even though in this respect "the enhancement exceeds the gleaning" [השבחה מרובה על הלקט [?] — an idiom of disproportion]. Know, therefore, regarding the

plan of the first part of this book, that its content is only generalities and index-markers pointing to the books of

the ancients; only the general framework of the periods is set out in it, not the particulars. And whoever wishes to know the particulars — let him quench his thirst in the books of the ancients mentioned above, which are the "shields of the mighty" [Song of Songs 4:4], set up for armories.

— *K'migdal David* [כמגדל דוד — "like the Tower of David"]:

I also [גם] saw fit to transcribe from the *Chronicos* [הקרוניקו"ס — Greek/Latin *chronica*, "chronicles"], that is, from the memorial-books of the nations, all the times of the four kingdoms — namely Babylon, Persia, Greece, and Edom [Rome] — and all the kings who reigned in them, from the time of Nimrod son of Cush, who was the first king of Babylon, until the time of [the reigning emperor, לענפאלטוס יר"ה [?] — royal honorific "may his glory be exalted"; name uncertain, see anomaly note], and the many deeds done in their days. But in order to distinguish the sacred from the profane, I have set apart a separate section for them in this book, so that the words of the living God shall not be intermingled with the words of men. The benefit of those accounts, and also how they came about [התגלגלותם [?]], I shall explain in their transcription in the second part of this book, with the help of my Rock [בעזר צורי [?]].

— *Magen David* [מגן דוד — "the Shield of David"]:

And behold [והנה] — I have composed for you a table of the years, from the years of creation down to this present year of ours, which is the year 5432 [חמשת אלפים ותל"ב = 5000 + 432 = 5432; see anomaly note (a): this conflicts with the author's known completion year and is a probable misprint/misreading]; and I have written above [למעלה] every single entry the number of the year in which the birth or the event occurred. This is for two reasons. The first: because errors and mistakes fall into the number when the pen omits, adds, or alters even a single letter [of a numeral], … so that even if some error should fall into the number of the years, [the written-out form] will correct its distortion. The second reason is for the benefit that, in any case, the number of the year written above [each entry] will serve those who seek to know it directly, without the trouble or toil of searching for the year.

— *V'Tehillah L'David* [ותהלה לדוד — "and a Psalm of praise, of David"; cf. Psalms 145:1]:

And behold, I lay my supplication before every reader of this book: that if some error be found in it — whether on the side of the reckoning or on some other side — he graciously overlook it [lit. "lift up my face"] and correct it in love and affection, without pride or "the jealousy of scribes." For it is already known that even Daniel, the "man of delights," of whom Scripture testified that he was skilled in all wisdom, knowing knowledge and understanding science, erred in a calculation — as will be explained further on, under the year 350 of the fourth millennium [3350 = ש"ן לאלף הרביעי AM; 3350 − 3760 = 410 BCE (era of Daniel)]. How much more so, then — and a fortiori — a coarse man like me, upon whom a hundred [such errors] may fall. Therefore, my lord, do not batter me to seek out a pretext against me, nor to record a fault against me; rather, judge me favorably, for there are many divided and differing opinions concerning the number of the years, and countless variant readings both in the numbers [and in other matters], such that it is impossible [to be free of error]. … Lay your palm upon me with a kindly eye and in the sweetness of friendship [ידידות [?] ובחמדת], set straight my crookedness, and do not despise it.

— *Tashchet L'David* [תשחת לדוד — playing on the superscription "לדוד … אל תשחת מכתם," Psalms 57–59]:

And yet [ואולם], I foresee from the outset that many will raise their voice against me, saying: "What is the nature of this fellow, that he walks among great and wondrous things beyond him? What has taken hold of his heart, to compose books in the presence of his teachers, the great and noble ones of the land?" But because from this composition of mine no ruling issues — neither impurity nor purity, neither prohibition nor permission — I took heart to put my head into the composing of this book. And God knows that my intention in this book is not to magnify or glorify myself, for even schoolchildren could transcribe and compose a book such as this. For I did not compose it for the scholars who are "full of Torah as a pomegranate is full [of seeds]," but only for householders, and for the lesser and younger among the students — those of my own standing today. And even if this composition of mine should not find favor with every single person — behold, I am no better than my forefathers, the nobles and great ones of the land. Moreover, the Ralbach [הרלב"ח [?] — attribution uncertain] of blessed memory already wrote to the sages of the study-hall, and these are his words: "One [worthy man] from a city confers merit on the whole city; it is impossible that there not be among you one with a listening ear" — end of quote. And perhaps, "to the smallest minority of the minority," these words of mine too will be pleasing, and will be to them as fine gold and pearls.

— *U'Michtam L'David* [ומכתם לדוד — "and a Michtam of David"; cf. Psalms 16:1]:

And I saw fit [וראיתי] to name this book of memorials with a familiar phrase, *Tzemach David*, and this for three reasons. The first: since this work [is the first fruit], it "sprouted forth" [צמח] first, before my other works, *Magen David* and *Migdal David* [ספרי [?]]; ... it emerged first from the science of number and the science of measurement — [therefore] I called it *Tzemach David*. Second: since I rejoiced [שמחתי [?]] to be the first to write, in orderly fashion, by way of a table of the years, the years of creation together with the order of the times of the four kingdoms — in which no man preceded me — and the manner of recounting all the periods and kings ... I said in my heart, in accordance with what the author of *Me'or Enayim* [R. Azariah de' Rossi] wrote in the chapter [on this] ... [that] the hands of copyists have already handled them, adding to them deeds and words ... the [chapters] that are in Yosippon, and in other books besides, many have already handled — so my strength is no greater than theirs, and this same lot befalls me too. Therefore, since I was the first [to arrange] the earlier matter, so as to lend myself in this book a name and a remnant, I called it *Tzemach David*. Third: when the reader reads, in the second part of this book, of the greatness of the kings and the Caesars — while we, in our exile, have neither king nor ruler — we pray to the Lord to restore our judges as at first and to cause to sprout [ולהצמיח] the "shoot of David."

— *Tzemach David* [צמח דוד — "the Sprout of David"]:

And now [ואתה עתה], blessed be the Lord, my dear brother — since your honored eminence has ever been to me "a brother [born] for adversity," and to all the family of our father's house a sustainer, whom the Lord has sent to be for us a preserver of life — upon my bed by night my inmost being chastens me, saying: "With what shall I come before, with what shall I approach [במה אקדם [?]] the face of your lofty eminence, for all the good you have done me?" Therefore I resolved to compose for your honor this book of memorials, and to give the greatness and the honor of this work to your eminence — just as the great rabbi, our master R. Yitzchak Israeli, composed his esteemed book *Yesod Olam* in honor of his teacher, the Rosh [Rabbeinu Asher] of blessed memory, as will be explained further on, under the year 70 of the sixth millennium [5070 = ע' לאלף הששי AM; 5070 − 3760 = 1310 CE]. And may this book be a faithful covenant, a "Mizpah and Gilead" [cf. Genesis 31:48–49], "when a man is hidden from his fellow" — [a memorial] for us and for our children together in the land of the living, a remembrance for our children after us, until the coming of Messiah, the son of David.

— *Ben David* [בן דוד — "the son of David"].

And so, from afar, I bow to the ground [and fall on my]

הקדמה — Preface (conclusion)

[on my] face. And may you be blessed by the Lord, God of heaven, with the blessing of womb and breast; may you be like a tree planted by streams of water; may He favor you with oil [?]… with the gold of Ophir and Parvaim [cf. 2 Divrei HaYamim 3:6]; may your light break forth like the dawn [cf. Yeshayahu 58:8], pure and clean [?]; and may you rejoice [?] in the multitude of the stars of heaven — [a blessing] according to your own soul and the soul of the one who loves you [?].

Your brother and servant, who clings to the dust at the feet of [?] — David, the youngest, son of our master and father, the honored Rabbi Shlomo, of blessed memory; the "goose" [Aramaic: אוזא, "goose" — a pun on the family name], called **David Gans**.

פתיחת המחבר — The Author's Preamble

Before I set foot here, at the opening of my composition — so that the introduction and gateway of this book should not stand bare of some new insight — out of love for one who loves the science of number (arithmetic) and of measurement (geometry), I have seen fit to offer something new, both arithmetical and geometrical, at the head of this book.

Now, there is room here to ask: why did God, blessed be He, create His world specifically in six days, when in a single hour and a single instant He could have created it? And, along the same lines, Chazal asked in Tractate Avot concerning their statement that "By ten utterances the world was created" (Avot 5:1) — could it not have been created by a single utterance? I offer here an answer, both arithmetical and geometrical, to both questions, and I say: God, blessed be He, chose these two numbers, six and ten, because these numbers possess special properties and wisdoms beyond other numbers.

Let us first take up the special property of six. Know that the ancients investigated and searched out "perfect numbers" — those the sum of whose divisors comes out exactly, with no excess or deficiency relative to the number itself. Take, for example, the number eight: its divisors are these — the eighth-part is 1, the quarter-part is 2, the half is 4. When you add these divisors — 1, 2, 4 — they come to seven, which does not reach the number eight, for it falls short by

one; therefore eight is not a perfect number. Likewise the number twelve: its divisors are 1 (a twelfth), 2 (a sixth), 3 (a quarter), 4 (a third), and 6 (a half). When you add these — 1, 2, 3, 4, 6 — they come to sixteen, which is four more than the number itself; therefore twelve, too, is not a perfect number. But the number six is a perfect number, for its divisors are: the sixth-part, 1; the third, 2; the half, 3. When you add these divisors — 1, 2, 3 — they come to exactly six, equal in full to the number itself, with no excess or deficiency whatsoever.

And know that no perfect number is completed by its divisors except: among the units, six; among the tens, twenty-eight; among the hundreds, 496 [the printed gematria is degraded — the surviving glyphs read closer to קנ"ו than תצ"ו, but the perfect-number sequence and the text's own Euclid IX.36 citation fix the value at 496 (תצ"ו); see QA]; and among the thousands, eight thousand one hundred twenty-eight [8128; the print clearly reads (+8000) … ח' אלפים ו, but the hundreds-part is worn — reads קכ"ד for the required קכ"ח — value fixed by Euclid IX.36 at 8128], as is set out by Euclid at the end of the Ninth Book [Elements IX.36].

You should further know that the "number of generation and corruption" is comprised within three forms — the round (circle), the square, and the triangle — whether as plane figures or as solid figures. (The difference: a plane surface has only length and breadth, whereas a solid also has depth, as is known.[?]) A line, before its lines are drawn, is marked by two points; and a circle is marked by six points — for when you make a circle with a compass and step the compass around it, marking off points, the total of all the points comes to six [i.e. the radius steps off a regular hexagon]. When the distance between each pair of points is drawn as half the diameter [?], the geometers call this a "hexagonal circle." So you see that the number six comprises [the fundamental forms].

A triangle is marked by three points [its vertices]; and if between each pair of points you set a further point, you obtain six points, and connecting them yields four small triangles within one triangle [as in the figure]. So too a quadrilateral is marked by four points, and is subdivided in like manner.

Diagram. A large triangle with its three sides drawn. Six point-markers, each printed as a small "0," mark the figure: one at the apex, one at the midpoint of each of the two slanting sides, and three along the base. Interior line-segments join the midpoints, subdividing the large triangle into smaller triangles. The figure illustrates the argument that a triangle defined by three vertices, with a point added between each pair, is marked by six points in all and resolves into four smaller triangles.

- Apex: 0 (point)
- Left side, midpoint: 0 (point)
- Right side, midpoint: 0 (point)
- Base: 0 … 0 … 0 (three points)

And, incidentally, I note that this last property belongs to the number ten as well, even though ten is neither a square number nor a cube: for when you arrange ten balls — four in the bottom row, then three, then two, then one, set close together — their form is that of a triangle [the "triangular number" ten].

Likewise there is the special property of the triangle, the property of the square-cube, and the property of the sphere, which can be turned upon any of its sides and yet keep its form. And know that these two numbers, six and ten, have yet a further relationship and bond with one another — one that Euclid mentions in the ninth proposition of the Thirteenth Book, and which the author of the *Ikarim* [R. Yosef Albo, *Sefer HaIkarim*] cites in Treatise 3, chapter 3, where he states that when a line is joined [?], that line is divided in the ratio of mean [?] and two extremes [the "extreme and mean ratio"]. The sage R. Moshe [of] Provençal has already explained this matter, and his words need no correction. These two numbers have a still further relationship, but I have not seen fit to expand upon it.

This is what I saw fit to present as an innovation at the head of my work, even though this is not its proper place. But if God be with me and the Lord lengthen my days, I will bring to light my other compositions on the science of number and of measurement, [written] in such a way that the mind of every discerning reader will be pleased with them. And now let us return to our work, with the help of the One who graces man with knowledge.

אל עין הקורא — To the Eye of the Reader

[This is the note of the editor/printer of the present edition.]

Said Yosef Yekutiel — called Kaufman the scribe [printer], son of my father and teacher Yaakov Yehuda, of blessed memory [?], may his Rock protect him: When I beheld this book — which gives words of beauty, whose tongue is a scribe's ready pen; a book that recounts a book, numbering genealogies and events and deeds; things new that, for their abundance, cannot be told; the many praises and the profit that issue from this book — I said: "A Song of Ascents of David" [Psalms, a play on the author's name], who composed a book. Why, David? [wordplay on the title].

Be it known, made known, and published abroad: that when I read this delightful book, called *Tzemach David* — whose name befits it and which befits its name — I read it a second and a third time, from its beginning to its end, and its fruit was sweet to my palate as honey and the honeycomb; nor did I fail to find in it whatever I sought, without needing to go searching here and there [i.e. it is self-sufficient]. And in the books of the ancients [?]… with understanding he left out no matter, great or small, that he did not see fit to clarify [?]… For I bear faithful witness that this book comprises the premises [?]… together with the tradition (kabbalah) of the Ramban [?], the *Sefer Yuchasin*, and the *Shalshelet HaKabbalah*, along with other books — a wondrous compendium, small in bulk and great in worth. And why should I expand, when the proof [is already at hand]? As for me — a worm and not a man [Psalms 22:7] — when I saw in the hand of the author, may his Rock protect him, this book together with his other works, I said: "Aha! how dear to me [is this]…"

[The editor recounts obtaining the manuscript:] I [asked] for a copy of one of the books you had written and brought to light [?], so that [others might benefit]. He [the author's heir? — text uncertain] could not, given the greatness of my entreaty, turn me away empty-handed, and so he gave this book into my hand and granted it to me to print. And since I am the one who went about, took pains, and pressed the matter, and who prevailed to bring this book to light — the profit [that comes] from the author, for the sake of his kindness and his truth; and me too may [the Lord] bless [?]… nor will I rest or be still until I bring to light the rest of the author's books.

Therefore, you, the reader, when you give thanks and salvation [?]… [with all] your soul: and if God be with me, I shall not rest nor be still until I print *[Migdal] David* and the other works — from the science of number and the science of geometry — which are [his] [?]… make them, hasten, and buy this delightful book, each man according to [his means], for its name is *David* itself; and let both buyer and seller rejoice, and may there be fulfilled in us the prophecy of Yirmeyahu, chapter 33, where it says: "In those days… I will cause a righteous branch [*tzemach tzedakah*] to sprout up for David [Yirmeyahu 33:15]… and Judah shall be saved and Jerusalem shall dwell securely [Yirmeyahu 33:16]"; and so may it be His will. Amen.

חלק ראשון — Part One

צמח דוד — אלף הראשון — The First Millennium

In the first year of Creation the Holy One, blessed be He, created — out of absolute nothing — during the six days of Creation, the heavens and the earth and all their host; and on the sixth day of Creation, Adam, the first man, was created.

אדם הראשון — Adam, the First Man

The generations from Adam to Noah (the year given is Anno Mundi; the second figure is the father's age at the son's birth):

- **AM 130** (ק"ל) — **Seth**, the second generation from Creation, born in the year 130, in the 130th year of Adam's life.
- **AM 235** (ר"ל"ה) — **Enosh**, the third generation, born in the year 235, in the 105th year (ק"ה) of Seth's life.
- **AM 325** (ש"כ"ה) — **Kenan**, the fourth generation, born in the year 325, in the 90th year of Enosh's life.
- **AM 395** (ש"צ"ה) — **Mahalalel**, the fifth generation, born in the year 395, in the 70th year of Kenan's life.
- **AM 460** (ת"ס) — **Yered**, the sixth generation, born in the year 460, in the 65th year of Mahalalel's life. [Confirmed at native resolution: the inline reads (460) בשנת ת"ס; the marginal anchor's final glyph is worn (ס misread as ם) but consistent.]
- **AM 622** (ת"ר"כ"ב) — **Enoch (Chanoch)**, the seventh generation, born in the year 622, in the 162nd year (ק"ס"ב) of Yered's life.
- **AM 687** (ת"ר"פ"ז) — **Methuselah**, the eighth generation, born in the year 687, in the 65th year of Enoch's life.
- **AM 874** (ת"ת"ע"ד) — **Lemech**, the ninth generation, born in the year 874, in the 187th year (ק"פ"ז) of Methuselah's life.
- **AM 930** (ת"ת"ק"ל) — **Adam**, the first man, died in the year 930, aged 930 years; and in his lifetime the eight generations mentioned above had come forth.
- **AM 987** (ת"ת"ק"פ"ז) — **Enoch** — "God took him" (Genesis 5:24) — in the year 987, aged 365 years (ש"ס"ה) [the printed age-figure is partly worn].

With the Creator's help — with utterance and tongue — we have concluded the First Millennium.

תחלת אלף השני — The Beginning of the Second Millennium

- **AM 1042** (א'מ"ב) — **Seth** died in the year 1042, aged 912 years (תתקי"ב), having seen the seven generations mentioned above.
- **AM 1056** (א'נ"ו) — **Noah**, the tenth generation, born in the year 1056, in the 182nd year (קפ"ב) of Lemech's life; and with him the ten generations from Adam to Noah were completed.
- **AM 1140** (א'ק"מ) — **Enosh** died in the year 1140, aged 905 years (תתק"ה).
- **AM 1235** (א'רל"ה) — **Kenan** died in the year 1235, aged 910 years (תתק"י).
- **AM 1290** (א'ר"ץ) — **Mahalalel** died in the year 1290, aged 895 years (תתצ"ה).
- **AM 1422** (א'תכ"ב) — **Yered** died in the year 1422, aged 962 years (תתקס"ב).
- **AM 1536** (א'תקל"ו) — In the year 1536 the Holy One, blessed be He, said, "My spirit shall not abide in man forever…" (Genesis 6:3), and "his days shall be a hundred and twenty years" — these being the years from 1536 until 1656; and Noah at that time was 480 years old (ת"פ).
- **AM 1556** (א'תקנ"ו) — **Noah** was 500 years old (ת"ק) in the year 1556 and begot Shem, Ham, and Japheth. One should not wonder that, from the birth of Methuselah in the year 687 down to the year 1556 — some 869 years (תת"סט) — Scripture records the birth of only two men over the greater part of those years, namely Lemech and Noah; for Scripture disclosed to us only the line from which Noah descended, from whom the Patriarchs issued. The other people who were born — whether of the line of Mahalalel or of the other generations, all of whom perished in the days of the Flood — Scripture did not disclose their genealogies to us.
- **AM 1558** (א'תקנ"ח) — **Shem** son of Noah, born in the year 1558, two years after the birth of his elder brother Japheth [reading Genesis 10:21], as it says, "Shem was a hundred years old and begot Arpachshad, two years after the Flood" (Genesis 11:10).

[The chronicle continues in the left column of the page:]

- **AM 1651** (א'תרנ"א) — **Lemech** died, in his father's lifetime, in the year 1651, aged 777 years (תשע"ז).
- **AM 1656** (א'תרנ"ו) — **Methuselah** died in the year 1656, aged 969 years (תתקס"ט). This year was the 600th year of Noah's life, and the Flood was upon the earth. [c. 2105 BCE]

- **AM 1656** (א'תרנ"ו) — "And it came to pass in the six hundred and first year… " (Genesis 8:13) — that is, the year 1656 — "the waters were dried up from off the earth." From this verse, and from the plain sense of the Scriptures in that portion, it is proven by clear proofs that the years — and likewise the months mentioned in the early generations — were of the same measure as the years and months we ourselves keep. For it is written that on the seventeenth day of the second month the Flood began (Genesis 7:11), "and it began after seven days" (cf. Genesis 7:10), and yet more [days followed]; and after all this it says, "And it came to pass in the six hundred and first year…" So you see that all these months and days added up to but a single year of Noah's life; and further, that the months of the ancients were as our months, since from the [seventeenth] day to the seventh month, mentioned there in the portion, there are 150 days — as it says, "and the waters decreased… at the end of a hundred and fifty days" (Genesis 8:3) — which yields thirty days to each month.

- **AM 1658** (א'תרנ"ח) — **Arpachshad**, the second generation after the Flood, born in the year 1658, in the 100th year of Shem's life, two years after the Flood.

- **AM 1693** (א'תרצ"ג) — **Shelah**, the third generation after the Flood, born in the year 1693, in the 35th year of Arpachshad's life.

- **AM 1723** (א'תשכ"ג) — **Ever**, the fourth generation after the Flood, born in the year 1723, in the 30th year of Shelah's life.

- **AM 1757** (א'תשנ"ז) — **Peleg**, the fifth generation after the Flood, born in the year 1757, in the 34th year of Ever's life. He was named Peleg ("division") on account of the future, for in his days the earth was divided (Genesis 10:25). From here they said in *Seder Olam Rabbah* that his father Ever was a prophet.

צמח דוד — חלק ראשון (p. 12)

[Continuation — the generations after the Flood, into the third millennium:]

- **AM 1787** (א'תשפ"ז) — **Reu**, the sixth generation after the Flood, born in the year 1787, in the 30th year of Peleg's life.
- **AM 1819** (א'תת"יט) — **Serug**, the seventh generation after the Flood, born in the year 1819, in the 32nd year of Reu's life.

- **AM 1849** (א'תתמ"ט) — **Nahor**, the eighth generation after the Flood, born in the year 1849, in the 30th year of Serug's life.
- **AM 1878** (א'תתע"ח) — **Terah**, the ninth generation after the Flood, born in the year 1878, in the 29th year of Nahor's life.
- **AM 1948** (א'תתקמ"ח) — **Abram** born in the year 1948, in the 70th year of Terah's life; and with him were completed the ten generations from Noah to Abraham. His brothers Nahor and Haran, too, were born in this period. [c. 1813 BCE]
- **AM 1958** (א'תתקנ"ח) — **Sarah** born in the year 1958, for Abram was ten years older than she, as it says, "Shall a child be born to one that is a hundred years old? And shall Sarah, that is ninety years old, bear?" (Genesis 17:17).
- **AM 1996** (א'תתקצ"ו) — **Peleg** died in the year 1996, aged 239 years (רל"ט). This was the time of the Dispersion, according to the tradition — for so did Chazal expound in the first chapter of *Seder Olam Rabbah*, that in his days the earth was divided, at the end of his life. It emerges that Abraham and Noah, too, were alive at the time of the Tower, and Abraham was then 48 years old by the reckoning of *Seder Olam Rabbah*; see further in Part Two under this year. [Confirmed at native resolution: the marginal anchor reads תתקצ"ו (90 = צ, not 70 = ע) and the inline agrees — 1996.]
- **AM 1997** (א'תתקצ"ז) — **Nahor**, father of Terah, died in the year 1997, aged 148 years (קמ"ח).

With the help of my Rock, my Maker, and my Creator, we have completed the Second Millennium.

תחלת אלף השלישי — The Beginning of the Third Millennium

- **AM 2006** (ב'ו') — **Noah** died in the sixth year of the third millennium, aged 950 years (תתק"ן). When Noah died Abraham was 58 years old — and the sage Ibn Ezra (Ra'ava) gave a mnemonic for this, saying: when *Noach* [נח] died, Abraham was *nun-chet* [58 = נ"ח]. It emerges that Noah saw ten generations, namely: Shem, Arpachshad, Shelah, Ever, Peleg, Reu, Serug, Nahor, Terah, and Abraham.
- **AM 2018** (ב'י"ח) — The **Covenant Between the Parts** (*brit bein ha-betarim*) was in the year 2018 of Creation, thirty years before the birth of Isaac; this was in the 70th year of Abraham's life. As for what is written, that Abraham was 75 years old when he departed from Haran (Genesis 12:4), the Tosafos have already explained, in the first chapter of [tractate] Avodah Zarah, that he departed from Haran twice; and so it is said in the first

chapter of *Seder Olam*: that after [God] had spoken with him, he went down to Haran and spent five years there. According to Rashi (parshas Bo), following *Seder Olam Rabbah*, it was from this year that the reckoning of the 430 years of the Egyptian bondage began — thirty years before Isaac was born, and the four hundred years from the time Isaac was born; see further at the year 2448, where various opinions are set out.

- **AM 2023** (ב'כ"ג) — **Abram** departed from Haran at age 75, in the year 2023, which is 27 years after the time of the Dispersion by the reckoning of *Seder Olam*.
- **AM 2026** (ב'כ"ו) — **Reu** died in the year 2026, aged 239 years (רל"ט).
- **AM 2033** (ב'ל"ג) — At the end of ten years of Abram's dwelling in the land [of Canaan], in the year 2033, Sarah gave her maidservant Hagar to Abram (Genesis 16:3).
- **AM 2034** (ב'ל"ד) — **Ishmael** born in the year 2034, when Abram was eighty-six years old at Hagar's bearing of Ishmael (Genesis 16:16).
- **AM 2047** (ב'מ"ז) — **Abraham and Ishmael** were circumcised in the year 2047, Abraham being ninety-nine years old when the flesh of his foreskin was circumcised; and, according to the plain sense of the verses, it appears that Sodom too was overturned in this year. [Confirmed at native resolution: the inline year reads (2047 → 47) מ"ז, corroborated by Abraham's stated age 99; the marginal anchor's final glyph is worn (ז/ו) but consistent.]

[The chronicle continues in the left column of the page:]

- **AM 2048** (ב'מ"ח) — **Isaac** our father born in the year 2048; and from him is reckoned the four hundred years of the Egyptian exile, according to the view of *Seder Olam Rabbah*, as will be explained further on, at the year 2448.
- **AM 2049** (ב'מ"ט) — **Serug** died in the year 2049, aged 230 years (ר"ל).
- *Concerning the Binding of Isaac (the Akedah):* some say it occurred in the year **2074** (ב'ע"ד), when Isaac was 26 years old, and that then [Abraham] was informed of the birth of Rebecca — this according to the Sifri, as [mentioned] nearby; and others say the Binding took place in the year **2085** (ב'פ"ה), close to the death of Sarah, as per Rashi, peace be upon him.
- **AM 2083** (ב'פ"ג) — **Terah** died in Haran in the year 2083, aged 205 years (ר"ה).

- **AM 2085** (ב'פ"ה) — **Sarah** died in the year 2085, aged 127 years (Genesis 23:1), when Isaac was 37 years old; and according to Rashi, peace be upon him… the episode of the Binding was in this year.
- **AM 2088** (ב'פ"ח) — **Isaac** was forty years old when he took Rebecca, in the year 2088; and Rashi explained that Rebecca was 3 years old, following the first chapter of *Seder Olam Rabbah*. But know that the Tosafos, in the chapter "HaBa al Yevimto" (Yevamot), folio 61 [?], wrote in the name of R. Shmuel HeChasid of Speyer [?], and proved from the Sifri, that Rebecca was 14 years old when Isaac married her.
- **AM 2096** (ב'צ"ו) — **Arpachshad** died, aged 438 years (תל"ח), in the year 2096.
- **AM 2108** (ב'ק"ח) — **Jacob and Esau** were born in the year 2108, when Isaac was sixty years old at their birth (Genesis 25:26).
- **AM 2123** (ב'קכ"ג) — **Abraham** died, aged 175 years (ק"עה), in the year 2123; and Jacob and Esau were then 15 years old.
- **AM 2126** (ב'קכ"ו) — **Shelah** died in the year 2126, aged 433 years (תל"ג), having seen the nine generations mentioned above, namely: Ever, Peleg, Reu, Serug, Nahor, Terah, Abraham, Isaac, and Jacob.
- **AM 2158** (ב'קנ"ח) — **Shem** son of Noah died in the year 2158, aged 600 years (ת"ר), having seen the eleven generations, namely: Arpachshad, Shelah, Ever, Peleg, Reu, Serug, Nahor, Terah, Abraham, Isaac, and Jacob (Jacob then being fifty years old). [Note:] Three men [together] saw twenty-two generations across two thousand one hundred fifty-six years, namely: Adam, Methuselah, and Shem.
- **AM 2185** (ב'קפ"ה) — **Jacob** came to Haran in the year 2185, when Jacob was 77 years old. [There is a gap of] fourteen years, and Chazal expounded that during those fourteen years Jacob lay hidden in the house of Ever [studying].
- **AM 2187** (ב'קפ"ז) — **Ever** died in the year 2187, aged 464 years (תס"ד), having seen the eight generations mentioned above.
- **AM 2192** (ב'קצ"ב) — **Jacob** married Rachel and Leah in the year 2192, after he had served Laban seven years; Jacob was then 84 years old.
- **AM 2195** (ב'קצ"ה) — **Levi**, Jacob's third son, born in the year 2195; this is proven from the year [of his death] further on.
- **AM 2196** (ב'קצ"ו) — **Reuben** [gathered] the mandrakes (*dudaim*, Genesis 30:14) when he was 3 years old, or at most 4 years old…

Tzemach David — Part I (Third Millennium)

Global source- (printed pages 3–6). Continuation of the Part I chronology, the Third Millennium (אלף השלישי). Each entry opens with its Anno Mundi year printed in bold; the year lies in the third millennium, so the full date is AM 2000 + the printed value. BCE equivalents are given as approximately 3760 - AM. …after she had borne Jacob six sons, in the year 196 or 197 [?] (the tens-letter reads קנ״ו/קנ״ז, i.e. 156/157, as printed, but the surrounding chronology requires c. 196–197; flagged).

AM 2198 [1562 ≈ ; קצ״ח BCE]. Dinah was born to Leah, after Leah had borne Jacob six sons, in the year 197 or 198 [?].

AM 2199 [1561 ≈ ; קצ״ט BCE]. Joseph was born, the eleventh son of Jacob, after Jacob had served Laban fourteen years, as it is said, "And it came to pass, when Rachel had borne Joseph…" (Genesis 30:25). All of the tribal ancestors were born in Paddan Aram over a span of seven years, except for Benjamin, who was born in the land of Canaan.

AM 2205 [1555 ≈ ; ר״ה BCE]. Laban overtook Jacob at Mount Gilead, as it is said, "These twenty years I have been with you, etc." (Genesis 31:41); and from there Jacob sent messengers.

AM 2207 [1553 ≈ ; ר״ז BCE]. The episode of Dinah [at Shechem]. Its date cannot be fixed from the reckoning of the verses; but according to Rashi's explanation — which follows the Midrash of the Sages, in parshas Vayishlach on the verse "And Jacob journeyed to Sukkot," and likewise in parshas Vayeshev on the phrase "many days" — Jacob stayed in Sukkot, in Shechem, and in Beth El only two years. On this reckoning, the episode of Dinah must have occurred in the year 207 (ר״ז); Simeon and Levi were at most thirteen or fourteen years old, and Dinah was nine or ten.

AM 2207–2208 [ר״ח / ר״ז]. Benjamin was born in the land of Canaan, between Beth El and Ephrat. The exact time of his birth is not known, but from the plain sense of the verses it appears that he was born immediately after the episode of Dinah; and according to the reckoning just given, this would be in the year 207 or 208.

AM 2216 [1544 ≈ ; רי״ו BCE]. Joseph was sold at seventeen years old, in the year 216.

AM 2217 [1543 ≈ ; רי״ז BCE]. The episode of Potiphar's wife. By the plain sense of Scripture its date is not known. If the phrase "and it came to pass at the end of

two full years" is reckoned from the time Joseph was placed in prison, then this episode falls in the year 227 (רכ״ז); but if it is reckoned from the time Pharaoh restored the chief cupbearer to his post, then the date of the episode is unknown, for who can tell us how long Joseph had already been in prison? We know only that it was between the year 216 and the year 227. In Seder Olam Rabbah, however, the Sages expounded that Joseph spent twelve months in Potiphar's house and twelve years in prison; on this view the episode of Potiphar's wife falls in the year 217 (רי״ז).

AM 2225 [רכ״ה as printed; ≈ 1535 BCE]. Isaac our father died at the age of 180 (ק״פ), in the year 225 — twelve years after the sale of Joseph, according to Rashi in parshas Vayishlach. [The printed year and the internal arithmetic diverge: twelve years after the sale (2216) and 180 years after Isaac's birth both yield AM 2228 (רכ״ח); the printed רכ״ה may be a compositor's error or a worn ה for ח — flagged.] And Jacob had ministered to Isaac, after his return from Paddan Aram, for another twenty-two years, as stated in Seder Olam ch. 2.

AM 2229 [רכ״ט; the bold year-anchor reads 228 = רכ״ח; ≈ 1531 BCE]. Joseph was thirty years old when he stood before Pharaoh, in the year 229.

AM 2238 [רל״ח; ≈ 1522 BCE]. Jacob and his sons went down to Egypt, in the year 238 — ten years after the death of Isaac. From the day Joseph was sold until our forefathers went down to Egypt was twenty-two years, according to Rashi's reckoning in parshas Vayeshev. Jacob was then 130 years old, as it is said, "The days of the years of my sojournings are 130 years" (Genesis 47:9); and Levi was then forty-three. From this year until the Exodus from Egypt, the Sages counted 210 years — the numerical value of רד״ו [Hebrew *redu*, "go down" (Genesis 42:2), = 210].

Know that the birth-years down to this year of which we have just spoken — the year AM 2238 — are, for all the generations, clearly derived from the reckoning of the verses, exactly as we have set them down.

[Author's excursus on the chronology.] We have laid out all the generations and years in our tables in such a way that there is today no room for cavil or quibble against them, since they contain no doubt, hesitation, or dispute whatever. But from the year AM 2238 onward, dispute and doubt fill the reckoning of the birth-years in three places. The first locus of doubt is the period of the Egyptian bondage; for the figure of רד״ו (210) which we have just cited is not universally agreed. There is dispute about it among the Rishonim, in chapter 48 of Pirkei deRabbi Eliezer, between R. Elazar ben Azariah and R. Elazar ben

Arach — and also among the Acharonim, as will be explained to you further on, at the year 448.

AM 2255 [1505 ≈ ;רנ״ה BCE]. Jacob our father died at the age of 147 (קמ״ז) [the printed age-letter is worn — arithmetic from his birth confirms 147], in the year 255, which is the seventeenth year of his descent to Egypt.

AM 2309 [1451 ≈ ;ש״ט BCE]. Joseph died at the age of 110, in the year 309. If so, Joseph was ruler in Egypt for a span of eighty years.

AM 2332 [1428 ≈ ;של״ב BCE]. Levi died in the year 332, at the age of 137; the full span of Levi's life was 137 years. He lived in Egypt thirty-four years, and from his time until the Exodus from Egypt was only 116 years (קי״ו) — which, at most, constitute the years of the bondage, since it is said, "And Joseph died, and all his brothers," and only afterward, "and there arose a new king." It may well have been less than this.

AM 2365 [1395 ≈ ;שס״ה BCE]. Aaron the priest was born, in the year 365.

AM 2368 [1392 ≈ ;שס״ח BCE]. Moses our teacher, peace be upon him, was born, in the year 368.

AM 2406 [1354 ≈ ;ת״ו BCE]. Joshua son of Nun was, it appears, born in the year 406; and see further on, at the year 489.

AM 2410 [1350 ≈ ;ת״י BCE]. Caleb son of Jephunneh was born, in the year 410; this is proven from ch. 14 of the book of Joshua.

AM 2448 [1312 ≈ ;תמ״ח BCE]. The children of Israel went out of Egypt at the end of 430 years (ת״ל). All the miracles were performed for them — the splitting of the Red Sea, the war with Amalek, the descent of the manna, the giving of the Torah — the Tabernacle was built, and all the narratives of the book of Exodus: all of this was done in the first year after the Exodus. And all this was in the year AM 2448.

[Excursus at the Exodus — the "five great authorities."] The author of *Me'or Enayim* [Azariah de' Rossi], however, in chapter 35, brings the view of the later commentators, from whose words a different reckoning emerges for us. For Ramban [Nachmanides] wrote, in parshas Bo, that the beginning of the 430 years is from the birth of Isaac — from the hundredth year of Abraham's life — and that the actual duration of the Egyptian exile was thirty [?] years, [added] because of the sin of Israel. So too Rabbeinu Bachya wrote, in parshas Bo, in the name of the Gaon Rabbeinu Chananel, and this is his language: "The 430 years are all

counted from Isaac, from the moment he was born." And likewise the sage Don Isaac Abravanel wrote, in his commentary on parshas Bo, and in [his Passover-Haggadah commentary] *Zevach Pesach*, on the passage "Baruch shomer havtachato" [Heb. "Blessed is He who keeps His promise"]: he states that the four hundred years began from the birth of Isaac, but that the [additional] thirty were added because of the sin of Israel — just as they were likewise delayed forty years in the wilderness on account of the sin of the spies. R. Isaac Karo, too, in his work *Toledot Yitzḥak*, brings the words of Ramban and affirms them. Thus, according to the words of the five great authorities we have cited — all of whom agreed that the 430 years are counted entirely from the birth of Isaac — the Exodus from Egypt, on their view, would fall thirty years after the reckoning of 448, that is, in the year 478 (תע״ח).

The author says: Since in this book I write and reckon all the birth-years with the greatest possible precision, and since here there is some confusion of reckonings and differing opinions, I have thought it right to record them and to say a very little about what appears to my humble judgment. Know that the author of *Me'or Enayim*, in chapter 35 of his book, cast doubt on the birth-years in three places. Before I explain his doubts to you, then, I have thought it right to set out for you the reckoning of the birth-years as we practice it today.

The years from Adam to Noah, from Noah to Abraham, and from Abraham until our forefathers went down to Egypt, are all clearly stated in Scripture, in such a way that no cavil or quibble is possible, as said above at the year 238. From the day our forefathers went down to Egypt until they went out we reckon 210 years, the numerical value of רד״ו. On this basis, the beginning of the 430 years mentioned in parshas Bo would fall in the seventieth year of Abraham; and here there is dispute and differing opinion, as noted. This is the first locus [of doubt], in his view.

[The building of the First Temple] is likewise explained in Scripture, as it is said in 1 Kings ch. 6: "And it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt … that he built the House for the Lord." From the beginning of the building of the First Temple until its destruction we count, following Seder Olam Rabbah, 410 years (ת״י); yet here too there is dispute and differing opinion among Rashi, Kimchi, and the Rashb[?]d [name uncertain], as will be explained further on, at the year AM 3100 (ג״א ומאה) — and this is the second locus that brings him confusion in the reckoning of the birth-years. From the destruction of the First Temple until the building of the Second Temple, in the second year of Darius, is seventy years; these too are stated

in Scripture — in Jeremiah ch. 25 [?] and ch. 29, in Zechariah ch. 1, and in Daniel ch. 9. From the building of the Second Temple until the beginning of the Greek kingdom we count, following the Sages, thirty-four [years] — and about this he raised many doubts, as will be explained further on. And this is the third locus of doubt for him.

From the beginning of the Greek kingdom until the present day — which is the year AM 5352 (ה״א שנ״ב) [≈ 1592 CE] according to the opinion of all the commentators and halachic authorities — there are 1,904 years (אלף ותתק״ד), as will be explained further on in the Seleucid reckoning [Heb. *minyan shetarot*, the "reckoning of contracts"] at the year 448 of the Fourth Millennium — a count concerning which not one of the sages of any nation or tongue has said a word to add or subtract, as is set out in *Me'or Enayim* chapters 24 and 25. When one adds up all these numbers, they come to 5,352. Now it is easy for an intelligent person to see that, whenever we add to or subtract from any one of these numbers, we must correspondingly add to or subtract from the count of the birth-years.

And because the five great authorities named above agreed that all the 430 years are counted from the birth of Isaac, and that their Egyptian exile therefore exceeded the count of (210) רד״ו by thirty years — it follows, on their view, that the present year would be thirty years greater [reckoning uncertain; the derived figure of AM 5382 (ה״א שפ״ב) is flagged]. Such is the opinion of the author of *Me'or Enayim* in chapter 35 and chapter 40 of his book. But it seems to me that, even if he proves his point, one who investigates the count of the birth-years is not thereby investigating the words of the Sages; and a departure from our custom in counting the birth-years causes no contradiction of any law or commandment, God forbid. So too, with respect to the molad of BeHaRaD [Heb. *BaHaRaD* — the primordial new-moon conjunction of Creation: 2 days, 5 hours, 204 parts], the addition of these years neither alters nor displaces any festival-date from its fixed position, nor subtracts so much as one-sixtieth of a molad in all the days of the world — as the author of *Me'or Enayim* argued at length, with sound reasoning, in chapter 35 of his book. Nonetheless, it appears that, on account of the opinion of the five aforementioned Geonim regarding the thirty years, we are under no compulsion at all, in this place, to make an adjustment on account of a doubt in the birth-years — as will be explained further on, at the year 100 and at the year 448 of the Fourth Millennium.

AM 2449 [1311 ≈ ;תמ״ט BCE]. In the second year after the Exodus — that is, the year 449 — the Tabernacle was erected, and all the narratives of Toras Kohanim (Leviticus) and most of the narratives of Chumash HaPekudim (Numbers): the

countings of Israel, the observance of the Passover [of the wilderness], the murmurers, Kivrot HaTa'avah (the Graves of Craving), the spies, and Korach — all took place in the second year after the Exodus. From the second year after the Exodus until they conquered Sihon and Og is thirty-eight years, as it is said in Deuteronomy: "And the time in which we walked from Kadesh-barnea until we crossed the brook Zered was thirty-eight years, etc." We do not know what happened during them, except that they made twenty journeys, as Rashi explained at the head of parshas [Eleh] Masei.

AM 2488 [1272 ≈ ;תפ״ח BCE]. In the fortieth year after the Exodus occurred the death of Miriam; the episode of the Waters of Strife (Mei Merivah); the death of Aaron; the war with Sihon and Og; the affair of Balaam and Balak; the deed of Pinchas; the war with Midian; and all the matters of Mishneh Torah (Deuteronomy), together with the death of Moses our teacher (may he rest in peace). All of this took place in the fortieth year, which is the year AM 2488.

AM 2489 [1271 ≈ ;תפ״ט BCE]. Joshua brought Israel into the Land, in the forty-first year after the Exodus — the year 489. (In counting the years of the Exodus, the year begins from Nisan.) It is said in Joshua ch. 4, "And the people came up out of the Jordan on the tenth of the first month." Joshua was the second recipient [of the tradition], as they said in the first chapter of Avot. The span of his leadership is not found in a verse; but in Seder Olam ch. 12 it is written that he judged Israel twenty-eight years [כ״ח; the tens-letter is worn, but the arithmetic below fixes it] — that is, from the year 488, immediately after the death of Moses, until the year 516 (תקט״ז). This we know only from received tradition; part of it, however, rests on reasoning, in order to make the reckoning come out to the full [three] hundred years that Jephthah mentioned, as Rashi explained in the book of Judges ch. 11 — though there is room to reject this proof.

AM 2496 [1264 ≈ ;תצ״ו BCE]. The seven years of the conquest were completed in the year 496. The proof of this is that Caleb said, after the conquest, "I was forty years old when Moses the servant of the Lord sent me … and now, behold, the Lord has kept me alive, as He promised, these forty-five years" (Yehoshua 14:7–10). Now, subtract from the forty-five years the number of years from the second year [of the Exodus], in which the spies were sent, until the completion of the forty years — namely thirty-eight years — and seven years remain.

AM 2503 [1257 ≈ ;תקנ״ג BCE]. The years of the division [of the Land]: the Sages counted, in Seder Olam ch. 11, likewise seven years, and they ended in the year 503. This too is known to us only through tradition; and perhaps it too rests on reasoning, as they said in the last chapter of [tractate] Zevachim: "Since they

conquered for seven, they divided for seven." Rashi wrote there, and this is his language: "'They divided for seven' is mere reasoning." Radak wrote, in the book of Joshua ch. 14, some proof concerning the seven years of division, but it is not a conclusive proof — see there. The Tabernacle was at Gilgal throughout all the years of conquest and division, a span of fourteen years, according to Seder Olam Rabbah ch. 11.

AM 2503 [תק״ג]. The Tabernacle of Shiloh began after the fourteen years of conquest and division, in the year 503, as it is said in Joshua ch. 18, "And the whole congregation of the children of Israel assembled at Shiloh and set up there the Tent of Meeting, and the land was subdued before them" — even though for seven tribes portions remained undivided, as written there in ch. 18, while at the end of ch. 19 it is written, "These are the inheritances which Elazar the priest and Joshua son of Nun … apportioned by lot at Shiloh before the Lord." At that time, once the seven years of division were completed, they began to count toward tithes, sabbatical years, and jubilees, as written in Seder Olam ch. 11. The Tabernacle remained there at Shiloh from the year 503 until the death of Eli — a span of 369 years (שס״ט) — as Seder Olam states in the chapter cited.

AM 2516 [תקז״ט; the bold anchor reads 1244 ≈ 515; תקט״ו = BCE]. Othniel son of Kenaz, the second judge, judged Israel from the year 516, for forty years — within which are included eight years of servitude to Cushan-rishathaim [Heb. Kushan Rishatayim], as Rashi and Radak explain there; these are the words of Seder Olam ch. 12.

The author says: Know that regarding the chain of transmission of the Torah there are differing opinions — between Rambam [Maimonides] and the author of *Sefer Yuchasin* [R. Avraham Zacuto], who follows him, on the one hand, and Don Isaac Abravanel on the other. It had occurred to me to adjudicate between them and to take from each "a blossom from this one and a lily from that." But since I am not fit to thrust my head between great mountains, I have for the most part recorded the view of both, each in its proper place and year; and you, the reader, may choose whichever of them is holy [to you]. Now the sage Don Isaac Abravanel wrote, in the introduction to his book *Nachalat Avot*, that when the Mishnah says "and Joshua [transmitted] to the Elders," the Elders include the Judges who led Israel after Joshua — and he elaborated there with proofs. It is also stated explicitly in Avot deRabbi Natan: "Joshua received from Moses, the Elders received from Joshua, the Prophets received from the Judges," and so on. Therefore the Rav [Abravanel] said that Othniel received from Joshua, being the first recipient among the Judges after Joshua, and the third recipient from Sinai.

From Othniel and his court, Ehud son of Gera and his court received; and so every judge and his court received from the judge and court that preceded them. Rambam, however, wrote that the third recipient is Pinchas; and R. Isaac Abravanel rejects this for hidden reasons which he set out there in his introduction.

[The idol of Micah and the concubine at Gibeah.] According to the Midrash of the Sages in Seder Olam ch. 12, these two events took place in the days of Cushan-rishathaim, in the time of Othniel son of Kenaz. But Radak and the sage Ralbag [Gersonides] hold that this is not possible — see further on, at the year 811, and there you will find Radak's view, as well as what appears to my humble judgment. [Seder Olam holds that] the idol of Micah stood in the Land of Israel until the time of Zedekiah, for it is said, "And the children of Dan set up for themselves the idol … until the day of the exile of the Land" — its meaning being until the destruction of the [First] Temple; so it is written in Seder Olam ch. 24. But Radak and Ralbag reject this, since it seems far-fetched to them that the idol endured throughout all the days of the Land's existence. Of David (peace be upon him) Scripture says, in 1 Kings ch. 15, that "he did what was right in the eyes of the Lord and turned aside from nothing He commanded him all the days of his life … except in the matter of Uriah the Hittite." Of King Asa too Scripture testified, in ch. 15, "and he removed all the idols." And Scripture dwelt at length on King Josiah, who abolished all idolatry, to the point of testifying of him, in 2 Kings 23, that "there was no king before him like him." How, then, is it possible that not one of these kings abolished this idol? Therefore Radak said that the mind cannot bear to believe this, and he explained "until the day of the exile of the Land" to mean: until the Ark went into exile. Ralbag explained it differently, saying that it is possible the Land was "exiled" in the days of Jabin king of Canaan, when the tribe of Dan fled beyond the Jordan — and he brought a proof from the Song of Deborah; see there.

AM 2556 [תקנ״ו; the bold anchor appears as תקצ״ו, a probable misreading of נ/צ; 1204 ≈ BCE]. Ehud son of Gera, the third judge — the fourth recipient according to R. Isaac Abravanel — judged Israel from the year 556, for eighty years, within which are included eighteen years of servitude to Eglon king of Moab, as Rashi and Radak explain there; these are the words of Seder Olam ch. 12.

Shamgar son of Anath, the fourth judge, judged Israel in the days of Ehud son of Gera, and therefore his years are included within Ehud's years. For this reason Don Isaac Abravanel omitted Shamgar son of Anath and did not include him in the count of the recipients — and also because Abravanel reckons all the classes

of recipients in groups of twelve: the twelve prophets, the twelve men of the Great Assembly, the twelve sages of the Mishnah.

AM 2636 [1124 ≈ ;תרל״ו BCE]. Deborah the prophetess and Barak son of Abinoam, the fifth judge[s], judged Israel from the year 636, for forty years, within which are included twenty years of servitude to Jabin king of Hazor, as Rashi and Radak explain there, following Seder Olam. Barak and his court received from Ehud and his court; this is the fifth transmission from Sinai, according to R. Isaac Abravanel.

AM 2676 [1084 ≈ ;תרע״ו BCE]. Gideon son of Joash, of the tribe of Manasseh, the sixth judge, judged Israel from the year 676, for forty years, as it is said, "And the land had rest forty years in the days of Gideon." It appears that included within them are seven years of the oppression of Midian, according to Ralbag — not as Rashi and Radak hold — for a reason that will be explained to you in the years of Jephthah the Gileadite. Gideon, with his court, is the sixth recipient.

AM 2716 [1044 ≈ ;תשי״ו BCE]. Abimelech son of Gideon [son of the judge Gideon], the seventh judge, killed his seventy brothers and judged Israel from the year 716, for three years. This judge too, on account of the wickedness of his deeds, the sage Don Isaac Abravanel did not include in the count of the recipients.

AM 2719 [1041 ≈ ;תשי״ט BCE]. Tola son of Puah, the eighth judge, judged Israel from the year 719, for twenty-three years, and he is the seventh recipient from Moses our teacher, peace be upon him.

AM 2742 [1018 ≈ ;תשמ״ב BCE]. Yair the Gileadite, the ninth judge, judged Israel from the year 742, for twenty-two years, until the year 763 [22 + 742 ;תשס״ג yields 764, and the transition year is reckoned to both judges — flagged] — because the year 742 is reckoned to both Tola and Yair, following Seder Olam ch. 12; and he is the eighth recipient.

AM 2764 [996 ≈ ;תשס״ד BCE]. The oppression of Ammon began after the death of Yair the Gileadite, in the year 764, and lasted eighteen years, until the second year of Jephthah, following Seder Olam. Were I not afraid [of contradicting] my teachers, I would say that during this oppression occurred the affair of the idol of Micah and the affair of the concubine at Gibeah — for a reason that will be explained further on, at the year 811.

AM 2781 [תשפ״א; the bold anchor appears as תשס״א, but the in-text date recurs as 979 ≈ ;781 = תשפ״א BCE]. Jephthah the Gileadite, of the tribe of Manasseh, the tenth judge, judged Israel from the year 781, for six years; and he, with his

court, is the ninth recipient according to R. Isaac Abravanel. We have set the beginning of Jephthah's years at the year 781 because, as we explained above, the seven years of the oppression of Midian are included within Gideon's years, according to Ralbag — not as Rashi and Radak hold. For this reason the beginning of Jephthah's years reaches only to 781, even though the full [three] hundred years that Jephthah mentioned in the book of Judges ch. 11 would not be completed until the year 788 (תשפ״ח). The words of Ralbag in this matter seem correct to me: that Jephthah spoke by way of approximation, and did not concern himself with the seven years lacking — for such is the way of Scripture, to pursue the general figure and not to be exacting about the particulars, as we find in many places in the Torah and the Prophets, on which we will not now enlarge.

According to the explanation of Rashi and Seder Olam mentioned above, however, some difficulty arises: that the building of the [First] Temple would fall in the 480th year after the Exodus, as written in 1 Kings ch. 6. On their words this must necessarily be 140 years (ק״מ) from the time of Jephthah; yet when we examine the individual years, we find seven years more. Thus: Jephthah 6 years, Ibzan 7, Elon 10, Abdon 8, Samson 20, Eli 40, Samuel 11 [?], Saul 2, David 40, and in the fourth year of Solomon the Temple was built — these come to 147 years (קמ״ז). See the book of Judges according to Ralbag's commentary on ch. 11, and Radak's commentary at the end of ch. 17, for this is difficult [ל״ע].

AM 2787 [973 ≈ ;תשפ״ז BCE]. Ibzan of Bethlehem, the eleventh judge, judged Israel from the year 787, for seven years, until the year 794 [תשצ״ד; printed as תשל״ג, a probable misprint — flagged] — because the year 787 is reckoned to both Jephthah and Ibzan, following Seder Olam. Scripture says that Ibzan had thirty sons and thirty daughters. In his days occurred the story of Ruth; and the Sages said, in the chapter "HaMocher" [of Bava Basra], that Ibzan is Boaz — for from the matters concerning Boaz it appears that he was a judge and was from Bethlehem, and we find no judge from Bethlehem other than Ibzan. The Sages said that this Ibzan is Boaz; so Ralbag explained. Ibzan is the tenth recipient, by the reckoning of R. Isaac Abravanel.

AM 2793 [967 ≈ ;תשצ״ג BCE]. Elon the Zebulunite, the twelfth judge, judged Israel from the year 793 [793/794], for ten years, and he is the eleventh recipient.

AM 2803 [957 ≈ ;תת״ג BCE]. Abdon son of Hillel the Pirathonite, the thirteenth judge, judged Israel from the year 803, for eight years, and he is the twelfth recipient. Scripture says that he had forty sons and thirty grandsons.

AM 2811 [949 ≈ ;תתי״א BCE]. Samson the mighty, of the tribe of Dan, the fourteenth judge, judged Israel from the year 811, for twenty years, until the year 831 — until Eli judged. Radak explained, in the book of Judges ch. 17, that there were many years between Samson and Eli, and that in those years fell the idol of Micah and the concubine at Gibeah. I do not know what compels us to this. If it is because he grounded his view in Scripture's mentioning, in the two episodes, three times, "In those days there was no king in Israel; every man did what was right in his own eyes" — it seems to me far more fitting to say that these two events fell between the years of Yair the Gileadite and the years of Jephthah, in the time of the oppression of Ammon, which lasted eighteen years — a period that, according to the author of Seder Olam and to all the commentators, is not included within the years of any judge. Between the years of Samson and Eli, by contrast, I find no hint [of such an interval]; and further, in view of the difficulty that Ralbag, and Radak himself, already raised concerning the years between Jephthah and the building of the Temple — as we wrote above at the year 787 — if we were to say that there were still many years between Samson and Eli, it would be harder still, and further removed, to make the count of the years come out.

AM 2831 [929 ≈ ;תתל״א BCE]. Eli the priest, the fifteenth judge, judged Israel at Shiloh forty years [the phrase "בן כ״ח שנה" is unclear here — flagged]. In that same year occurred the affair of Hannah the wife of Elkanah; so it is written in Seder Olam. Eli was the first high priest from the seed of Ithamar, whereas the high priesthood [rightfully belonged] to the seed of Elazar. See Sefer Yuchasin, folio [number illegible]. According to Don Isaac Abravanel, Eli is the fourteenth recipient from Moses our teacher, peace be upon him, and the twelfth recipient from Othniel, the first judge after Joshua. And there, in his introduction to *Nachalat Avot*, [Abravanel] wrote further, and this is his language: "Behold, you have twelve generations of the Elders who received the Torah after the death of Joshua; and those whom I have named were the heads of the transmission, being the leaders of the generation, and each and every one of them presided over a great court of wise and eminent men" — and he elaborated further; see there.

AM 2854 [906 ≈ ;תתנ״ד BCE]. David son of Jesse, of the family of Bethlehem, was born, in the year 854.

AM 2861 [the anchor is uncertain — read as תתס״א = 861, but the internal reckoning (Shiloh 369 years from 503, and Eli's 40-year judgeship from 831) points rather to AM 2871/2872; flagged; ≈ 899 BCE]. The Tabernacle of Nob began from the day Eli died, in the year [861/871]; Eli was ninety-eight years old at his

death. And although the Ark of the Lord was [then] at Kiryath-Yearim, they continued to offer sacrifices at Nob for thirteen years, until the death of Saul; so it is written in Seder Olam ch. 13.

AM 2871 [889 ≈ ;תתע״א BCE]. Samuel of Ramah, the prophet, the sixteenth judge, judged Israel alone after the death of Eli, from the year 871 onward. Before this time, even during Eli's lifetime, he too judged Israel, as Radak wrote in the book of [Samuel], as noted. Samuel judged Israel eleven years. This too rests on reasoning: for on the day the Ark went into exile, Eli died; the Ark was in the field of the Philistines seven months, then went up to Beth-Shemesh, and from Beth-Shemesh to Kiryath-Yearim, where it remained twenty years, until David brought it up after he had reigned in Hebron seven years. When the seven years are subtracted from the twenty, thirteen remain; of these, two are for Saul, and eleven remain for Samuel — though there is room to reject this proof. See Ralbag's commentary there, on ch. 17 mentioned above. Samuel the prophet is the first prophet in the chain of transmission, and he is the sixteenth recipient…

Tzemach David — Part I (Third–Fourth Millennium)

up to Moshe Rabbeinu, peace be upon him, according to the reckoning of R. Yitzchak Abravanel [abbreviation כ"י unclear; probably ר"י — [?]].

תתפב [AM 2882, c. 878 BCE] — **Saul**, the first king over Israel, reigned in Gilgal and dwelt in Gibeah in the year 2882. According to the author of *Seder Olam* [Rabbah] he reigned two years. But Ralbag, in his commentary on Shmuel chapter 13, explained — with some difficulty — that Saul did not reign only two years, given the great number of things he did. R. Yeshayah [of Trani] likewise says there in his commentary that it is impossible for all of Saul's deeds to have taken place within two years. For we find in Scripture, in Shmuel I 14, that "he fought against all his enemies round about — against Moav, against the Ammonites, against Edom, against the kings of Tzovah, and against the Philistines; and wherever he turned, he worsted them"; and "he did valiantly and smote Amalek," and so on. He also pursued David at Adullam, at the stronghold, at Keilah, in the wilderness of Ziph, in the wilderness of Ein Gedi, and at the hill of Hachilah — besides the days David dwelt in the field of the Philistines, of which Scripture says in Shmuel [I] chapter 27 that they were "days and four months" (which, per Ralbag and R. Yeshayah, means a year and four months), as

the prophet says there in chapter 29, that David had been with him "these days, or these years," and so on.

The author of *Me'or Enayim* [Azariah de' Rossi], too, in chapter 14, wrote in the name of Don Yitzchak Abravanel that Saul reigned seventeen or twenty years. And the author of *Sefer Yuchasin*, on page 11a, wrote in the name of Josippon that Saul reigned twenty years — eighteen in the lifetime of Shmuel and two after him. According to them, the verse written in Shmuel I chapter 13, "and he reigned two years over Israel," requires resolution; and it is said to be attached to the following verse, as though it read: "after he had reigned over Israel two years, he chose for himself three thousand" and so on — following Ralbag. Or one may say, to settle the matter, that Saul reigned two years until David was anointed king; from then on Scripture did not reckon his kingship to him, and he was "like a king without a crown," in the words of R. Yeshayah.

Know that even though the four or five opinions mentioned add many years to Saul, nonetheless it should not enter anyone's mind that this point casts any doubt on the years of Creation, for the overall reckoning from the Exodus from Egypt to the building of the Temple is spelled out in the verse as being 480 years, as noted above at year 2448 [תמ"ח]. Accordingly, it seems to me that Saul's years, and also Shmuel's years beyond the eighteen, are subsumed within the years of Eli the Priest.

תתפד [AM 2884, c. 876 BCE] — The **Tabernacle at Gibeon** began after the death of Saul, when Nob was destroyed; and this was at the end of Saul's days, in the year [text: "the year of the destruction/mustering" — reading uncertain, [?]]. They took the Tabernacle from Nob and brought it to Gibeon, for Gibeon was a great city and a metropolis for the whole land, as written in the book of Yehoshua chapter 9: "for Gibeon was a great city, like one of the royal cities." They offered sacrifices there in Gibeon, as written in Divrei HaYamim [Chronicles] II chapter 9, and also in chapter 21 [numbers as printed]. But know that although they offered burnt-offerings and sacrifices there in Gibeon, nonetheless the Ark of the Lord was not there — as it is written in Divrei HaYamim II chapter 1: "And Solomon and all the assembly went to the high place at Gibeon, for the Tent of Meeting of God, which Moshe the servant of the Lord had made in the wilderness, was there; but the Ark of God, David had brought up from Kiryat Ye'arim, having prepared for it — for David had pitched a tent for it in Jerusalem," and so on. That Tabernacle stood at Gibeon fifty years, according to *Seder Olam* chapter 14, until Solomon completed the building of the Temple, which the Sages call the "Everlasting House" (*Beit Olamim*).

תתפד [AM 2884, c. 876 BCE] — **David** the King reigned in Hebron over his own tribe, at the age of thirty, from the year 2884 — seven years and six months — as written in Shmuel II chapter 2. On his court were Gad the Seer and Natan the Prophet, and they received [the tradition] from Shmuel. This is the second link of transmission to the prophets [the seventh from Sinai — [?] the count-letter is worn], and in [that generation] Evyatar was High Priest.

תתצב [AM 2892, c. 868 BCE] — **David** reigned in Jerusalem over all Israel in the year 2892, after he had reigned in Hebron seven years and six months. He brought up the Ark from Kiryat Ye'arim, after it had been there from the days of Eli for twenty years, as written in Shmuel I chapter 7 [numbers as printed]. David reigned in Jerusalem another thirty-three years; and Scripture says "and forty years he reigned," because it does not insist on the [additional] seven months.

Pinchas [Pinchas — printed פנחם with final mem, evidently a compositor's slip for פנחס] son of Elazar the Priest was still living in the days of David. So wrote Ralbag on the book of Melachim I chapter 17, on the verse "And Eliyahu the Tishbite said"; and so he explained on the book of Shoftim chapter 6, on the verse "And the Lord sent a prophet." So too wrote Don Yitzchak Abravanel in the course of his remarks in the introduction to his book *Nachalat Avot*, adducing as proof the verse from Divrei HaYamim I chapter 9, in what Scripture says about the keepers of the House in the days of David, peace be upon him: "and Pinchas son of Elazar was ruler over them." Some of Rashi's words incline to this interpretation, as do some of Radak's words there in their commentaries. According to them, it emerges that Pinchas was, at that time, close to 460 years old. And who is he that would open his mouth against the great ones [the eminent authorities]?

Nonetheless, it is a great wonder to me that not one of all the commentators wishes to attend to the precise sense of the word "formerly" (*lefanim*) written there, in the phrase "and Pinchas son of Elazar was ruler over them **formerly**." For in my opinion the plain sense of the verse is that from ancient times he had been ruler over them — in the manner of "and this was formerly in Israel," and "of old (*lefanim*) You founded the earth" (Psalms 102). Moreover, there [in Divrei HaYamim], in the preceding verse, it says "and Shallum son of Kore," and so on, up to "and their fathers" — so that the sense is that Pinchas was ruler over Shallum and his brothers and over their fathers [in generations past]. The word "was" (*hayah*) also hints at this — in saying "and Pinchas son of Elazar **was** ruler over them," whose implication is that he had already been so before this event. And it is further explained in the verse [that he was of those who came out] of

Egypt [?]; hence, from the time of the Exodus until David appointed the [priestly] watches, there are more than 448 years. Is it not more reasonable that, given the human lifespan in those days, four generations — namely Korach, Aviasaf, Kore, and Shallum — would not suffice to span the long period of 440 years?

And if [one relies] on the tradition of the Sages that Pinchas is Eliyahu — [and thus attributes] the length of days to Pinchas [as the reason] — they did not do so with the sons of Korach. Furthermore, what they said, that Pinchas is Eliyahu, the Tosafos already wrote, in [Bava] Metzia in the chapter *HaMekabel*, and *Yuchasin* cites it on page 11a, that there is a dispute in the matter whether Pinchas is Eliyahu. And when you look in Bereishis Rabbah, parashah 71, you will see that there is no way to conclude decisively that Eliyahu is Pinchas — and there are conflicting aggadot.

תתקיג [AM 2913, c. 847 BCE] — The affair of **Amnon and Tamar**: from a backward reckoning of the verses it appears that it was in the year 2913. "And it came to pass after two full years, that Avshalom had sheepshearers," and so on — and there Amnon was slain [in the year 2915, as below].

[The Amnon affair, continued:] Amnon [was slain] in the year **תתקטו** [AM 2915, c. 845 BCE]. Avshalom fled to Geshur and was there three years, until the year **תתקיח** [AM 2918, c. 842 BCE]. Avshalom then dwelt in Jerusalem two full years, and so on, until the year **תתק"ך** [AM 2920, c. 840 BCE]. And in the year **תתקכ"א** [AM 2921, c. 839 BCE] he rebelled against his father, to reign by force, as will be explained shortly. Thus it seems to me, in settling the order of the verses according to the years mentioned.

תתקכא [AM 2921, c. 839 BCE] — **Avshalom** son of David the King, peace be upon him, made himself king in the year 2921, as it says, "And it came to pass at the end of forty years," and so on — and these [forty years are reckoned] from the time they asked themselves a king, one year before Saul reigned. So all the commentators explained, following *Seder Olam* chapter 14. Accordingly, the affair of Avshalom fell near the end of David's days, three years before his death.

תתקכד [AM 2924, c. 836 BCE] — **Solomon** son of David sat on the throne of his father, and the kingship was firmly established in his hand, in the year 2924; and he reigned forty years.

Achiyah HaShiloni and his court — and they were Iddo the Seer, Shemayah the Prophet, and Achima'atz the High Priest, and after him Azaryah — and the rest of the Sages of Israel: these received [the tradition] from David and his court. This is the third link of transmission to the prophets, the seventeenth from Sinai. And

according to the Sages, Achiyah HaShiloni was one of those who came out of Egypt; he it was who anointed Jeroboam. [He was more than 500 years old — the phrase "בן יבנ ה"כ" is garbled and its exact reading is uncertain, [?].]

תתקכח [AM 2928, c. 832 BCE] — **Solomon** built the Temple in the year 2928, as it says in Melachim I chapter 6: "And it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year [of Solomon's reign], in the month of Ziv — that is the second month — [that] he built the House to the Lord."

תתקלה [AM 2935, c. 825 BCE] — **Solomon** completed the building of the Temple in the eleventh year of his reign, in the year 2935, as it says in Melachim chapter 7[?]: "And in the eleventh year, in the month of Bul — that is the eighth month — the House was finished," and so on. And Scripture says "he built it seven years," even though by the reckoning of the verses it is seven years and some months more [text "וששה חדשים" — six months — reading uncertain, [?]]; for this is the way of Scripture, to follow the round figure and not be exact about the fractional part.

תתקמח [AM 2948, c. 812 BCE] — **Hiram** king of Tyre gave Solomon cedar and cypress wood, and 120 talents of gold; and Solomon gave Hiram twenty cities in the land of the Galilee. Hiram too gave Solomon twenty cities in his own land, as written in Melachim I chapter 9 and in Divrei HaYamim II chapter 18[?]. Scripture says this was "at the end of twenty years, in which Solomon had built the two houses" [the Temple and the palace], and so on — and that is the year 2948. Then Solomon went to Etzion Geber, and so on. It appears that around this time Solomon's ships went, together with Hiram's ships, to Ophir to bring gold.

R. Avraham Farissol wrote, in his book *Iggeret Orchot Olam*, that the land of Ophir is the New World, which they call *Nova India* [Mundus Novus — the Americas], and so too wrote the author of *Me'or Enayim* [Azariah de' Rossi] in chapter 11, arguing the point at length with proofs — see there. The discovery of the New World will be treated in this book of mine, in the Second Part, at the year 254, and also at the year 253 of the Sixth Millennium [Part II cross-references].

תתקסב [AM 2962, c. 798 BCE] — **Eliyahu** the Prophet the Tishbite, of the region of [Gilead — [?]] [...]; Azaryah son of Oded; and [Chananyah — [?]] the prophet[ess]; and Yehu his son; and Ovadyah; and Yechiel son of Zechariah, of the sons of Yosef; and Michayhu son of Yimlah — all prophets; and [Yehoram? — [?]], 23[?]; and after him Yehoyada — these received [the tradition] from Achiyah HaShiloni

and his court. [This passage — a link in the chain of transmission — is degraded; several names and the numeral are uncertain.]

[Continuation of the Eliyahu / transmission entry:] […] This is the fourth [link of transmission] to the prophets, and the eighteenth from Sinai, according to R. Yitzchak Abravanel. And this was, according to *Yuchasin* (on page 11a), in the year 2962. We have already spoken of him above, at the year 2832 [תתל"ב], where there are divergent opinions whether Pinchas is Eliyahu or not.

תתקסד [AM 2964, c. 796 BCE] — **Rehoboam** son of Solomon reigned over the tribe of Judah, at the age of forty-one, from the year 2964 — seventeen years.

Jeroboam [same year, AM 2964] — Jeroboam son of Nevat, Solomon's servant, reigned over the ten tribes; he too [began] in the aforesaid year 2964, and reigned twenty-two years. In my opinion his reign preceded Rehoboam's reign by some time, for a reason that will be explained to you shortly, in [reckoning] the regnal years.

The author says: Know that in the regnal years before us great uncertainties and confusions arise. This is because, when you go and count the years of the kings of Israel from the start of the reign of Jeroboam son of Nevat until the exile of Hoshea, as they are set out in the verses, you will find 249 or 250 years; and when you count against them, likewise, the years of the kings of Judah from Rehoboam until the sixth year of Chizkiyah [Hezekiah] — when Hoshea and Israel were exiled from their land — you will find 260 or 261 years. The commentators have already labored to align the reckonings. Apart from this, some of the verses in Melachim appear as though they sometimes fall short and sometimes run over, and some of them appear to the multitude as contradicting one another.

Although it is not my intention to compose a commentary or explanation on the book of Melachim, nevertheless — for the purpose of my composition, which concerns the arranging of the calendar-table of years, to fix the regnal years of the kings — I shall select for you some of the places where you need to know the commentators' view, as well as what appears correct in my humble opinion, so as to set each man under his standard in the proper year. And you must know that most of the regnal years of the kings of Israel are counted by the years of the kings of Judah: so that when a king of Israel begins to reign at the end of one year of the kings of the house of David, and at the start of the [next] year of the succeeding king, two years are reckoned to him. Take this as a general rule in hand: that Scripture is not exact about the years of the kings of Israel; rather, the way of Scripture, in some of the years, [is that] it does not complete their count as

full years, and sometimes does not count them at all; and also many years, even though they were not completed, are counted [both] to the king who passed and to the king who came. Upon these two "quires" [i.e., these two principles] the reckoning of the years before us turns. See the commentary of Rashi and Ralbag on Melachim I chapter 22, on the verse "in the seventeenth year of Yehoshaphat"; also there in Ralbag on chapter 15, on the verse "in the second year of Asa"; and in Melachim, chapter 1, on the verse "and in the second year of Yoram" — and you will find there further matters of interest.

תתקסט [AM 2969, c. 791 BCE] — In the fifth year of Rehoboam king of Judah, in the year 2969, **Shishak** king of Egypt came up against Jerusalem and took the treasures of the House of the Lord and the treasures of the king's house, and so on — Melachim I chapter 14.

תתקפא [AM 2981, c. 779 BCE] — **Abiyah** son of Rehoboam reigned over Judah in the year 2981. I attributed the beginning of his reign to the year 2981 because in it are completed the seventeen years that his father Rehoboam reigned. And as for what Scripture says in Melachim chapter 15 — "and in the eighteenth year of King Jeroboam, Abiyah reigned" — even though Jeroboam and Rehoboam began to reign in one and the same year: by rule it is [...]

[Abiyah, continued:] [...] this is what is meant by [the view] that Abiyah delayed reigning one year after his father's death. And although Radak has already given a good answer, saying that Rehoboam too entered [his reign] in the eighteenth year but Scripture did not count it to Rehoboam because he did not complete it — nonetheless I too will offer my own view. It seems to me that Jeroboam was chosen king immediately after Solomon's death, perhaps even before the dispute that arose between Rehoboam and Israel, and his reign preceded Rehoboam's reign. Therefore, when Abiyah began to reign at the end of the seventeenth year of Rehoboam, Jeroboam had already entered his eighteenth year. And so the language of the verse in Melachim chapter 12 implies, in saying: "And it came to pass, when all Israel heard that Jeroboam had returned, that they sent and called him to the assembly and made him king over Israel." For otherwise the interpretation of this verse would be difficult. What compelled me to this interpretation is what Scripture says: "in the twentieth year of Jeroboam, Asa reigned"; and also what Scripture says: "in the second year of Asa, Nadav son of Jeroboam reigned" — which, apart from the interpretation mentioned, would make it hard to fill out the reckoning of the verses.

The days that Abiyah reigned are three years, and his years are "fractional" within the years of Asa. For Scripture says: "in the eighteenth year of Jeroboam,

Abiyah reigned, three years"; and "in the twentieth year of Jeroboam, Asa reigned" — and there are only two years between the two dates. Therefore they said that Abiyah's years are fractional within the years of Asa his [successor]. And there was war between Abiyah and Jeroboam all his days. And in Divrei HaYamim II chapter 13 it is written that Abiyah felled 500,000 chosen men slain of Israel.

תתקפג [AM 2983, c. 777 BCE] — **Asa** son of Abiyah reigned over Judah, in the twentieth year of Jeroboam, from the year 2983 — forty-one years.

תתקפה [AM 2985, c. 775 BCE] — **Nadav** son of Jeroboam reigned over Israel in the second year of Asa, which is the year 2985. This year was counted as the twenty-second year of Jeroboam, even though by the reckoning of the years it is only the twenty-first; nonetheless, by what we explained just above, the reckoning comes out well. Scripture says Nadav reigned over Israel two years, and they are two fractional years, for in the second year of Asa Nadav reigned, and in the third year of Asa, Baasha killed him.

תתקפו [AM 2986, c. 774 BCE] — **Baasha** son of Achiyah, of the house of Issachar, killed King Nadav son of Jeroboam in his [Nadav's] second year, in the third year of Asa king of Judah, which is the year 2986. He reigned in his stead; and this year is counted [both] to Nadav and to Baasha, as Rashi explains. Baasha killed the entire house of Jeroboam and reigned twenty-four years, until the ninth year of the Fourth Millennium, which is the twenty-sixth year of Asa [the year-letters at this first mention are worn; recte (26) כ"ו, fixed by the entry's own legible "בשנת לאסא כ"ו" below and by the arithmetic — AM 3009 minus Asa's accession, 2983, equals 26]. As for what is written in Divrei HaYamim II chapter 16 — "in the thirty-sixth year of Asa's reign, Baasha came up," and so on, "and he built Ramah," and so on: since by the reckoning of the verses in Melachim, Baasha died in the twenty-sixth year of Asa, how could it say he built Ramah in the thirty-sixth year of Asa? This they already resolved in *Seder Olam* chapter 17. See Melachim chapter 16, on the verse "in the third year of Asa," in the commentary of Radak and Ralbag, of blessed memory.

תתקצג [AM 2993, c. 767 BCE] — In the days of **Asa**, the land was quiet from war, from the beginning of his reign, ten years, until the year 2993. From then onward there was war between Asa and Baasha all their days.

תתקצח [AM 2998, c. 762 BCE] — **Zerach the Cushite** came out against Asa king of Judah, in the fifteenth year of Asa's reign [text "ט"ו"; the arithmetic confirms 15], which is the year 2998. With him was an army of a thousand thousand [a

million], and the Lord smote the Cushites before Asa, and so on — Divrei HaYamim II chapter 14. Such a gathering — a great and numerous army — we do not find again anywhere in [any of] the four holy books [i.e., the whole of Scripture; word uncertain]. See in the Second Part, at the year 353 of the Fourth Millennium, and at the year 157 of the Sixth Millennium.

With the help of my Shield, who lifts my head high, we have completed the Third Millennium.

The Beginning of the Fourth Millennium

[Body heading, printed p. 9: **תחילת אלף הרביעי**]

ט [year 9 of the 4th millennium = AM 3009, c. 751 BCE] — **Elah** son of Baasha reigned over Israel in the twenty-sixth year of Asa king of Judah — that is, the year 9 of the Fourth Millennium. Scripture says he reigned in Tirzah two years, and they are two fractional years; for Scripture says he reigned [from the] twenty-sixth [year] of Asa, and Zimri killed him in the twenty-seventh year of Asa.

י [year 10 = AM 3010, c. 750 BCE] — **Zimri**, servant of Elah king of Israel, rose against his master the king in the second year of his reign, and struck him and killed him, in the twenty-seventh year of Asa king of Judah — that is, the year 10 of the Fourth Millennium. He reigned in his stead and killed the whole house of Baasha; and Zimri reigned in Tirzah seven days.

י [year 10 = AM 3010, c. 750 BCE] — **Omri**, the army commander over Israel — him did Israel make king over them; and Omri went up against Zimri, and Zimri burned the king's house down over himself with fire — Melachim I chapter 16. Then the people split in half: half the people followed Tivni son of Ginat to make him king, and half followed Omri — for about five fractional years [text "משה," a compositor's slip for חמשה (five); confirmed by "the first five years" (חמשה שנים הראשונים) below].

יד [year 14 = AM 3014, c. 746 BCE] — In the thirty-first year of Asa king of Judah — that is, the year 14 of the minor reckoning (*lifrat katan*) — **Omri** reigned over Israel a full reign for another seven years, until the thirty-eighth year of Asa. The first five years, which he reigned after Zimri as above, were not a complete reign, because half the people followed Tivni as above; nonetheless, up to the thirty-eighth year of Asa, Scripture counted altogether twelve years. So Rashi, Radak, and Ralbag explained.

כ [year 20 = AM 3020, c. 740 BCE; the bold anchor is printed as a malformed ב, a compositor's slip for כ, and the twin inline "עשרים לפ"ק" fixes it as 20] — **Omri**, after he had reigned in Tirzah six years, in the year 20 of the minor reckoning, built the hill and called the name of the city **Shomron** [Samaria], after Shemer, the lord of the hill; and this was in the year 20 of the minor reckoning. So it seems to me one should explain this reckoning, following Rashi's commentary on Melachim I chapter 16.

כא [year 21 = AM 3021, c. 739 BCE; the bold anchor is printed "בא," a malformed כ"א, fixed by the inline "היא שנת כ"א לפ"ק"] — **Ahab** son of Omri reigned over Israel in the thirty-eighth year of Asa — that is, the year 21 of the minor reckoning. He did evil in the eyes of the Lord more than all who were before him, and took Izevel [Jezebel], daughter of the king of Sidon, as wife, and served the Baal, and so on — Melachim I chapter 16. Ahab reigned twenty-two years and was killed in the battle of Ramot Gilead.

כב [year 22 = AM 3022, c. 738 BCE] — **Asa** king of Judah fell ill in his feet in the thirty-ninth year of his reign — Divrei HaYamim II chapter 16 — that is, the year 22 of the minor reckoning.

כד [year 24 = AM 3024, c. 736 BCE] — **Yehoshaphat** [Jehoshaphat] son of Asa reigned over Judah, at the age of thirty-five, in the year 24, and reigned twenty-five years. But only twenty-three years were counted to him, because Yehoram his son reigned two years in his lifetime, and these are included with the eight years that [Yehoram] reigned [...]

[Yehoshaphat / Yehoram, continued:] [...] Yehoram reigned after his father. The years of Yehoshaphat's reign ended in the year 47. So wrote my teacher R. Moshe Isserles [Rema], of blessed memory, in his gloss on *Seder Olam Zuta* (which is appended to the *Yuchasin*), on page 166; and so one may infer from the words of *Seder Olam Rabbah* chapter 17, as Rashi and Radak explained on Melachim II chapter 5[?], on the verse "and in the [fifth?] year of Yoram." Without this correction it is hard to fill out the reckoning of the kings' years. Scripture says Yehoshaphat reigned in the fourth year of Ahab, and these are four fractional years, for Ahab reigned in the thirty-eighth year of Asa, and Asa reigned only three more years after that, since all his reign was forty-one years.

כז [year 27 = AM 3027, c. 733 BCE] — King **Yehoshaphat** sent [teachers] to teach in the cities of Judah in the third year of his reign — Divrei HaYamim II chapter 17 — which is the year 27 of the minor reckoning.

לד [year 34 = AM 3034, c. 726 BCE] — A **great famine** was in Samaria. And it is written in *Seder Olam* chapter 17 that this was in the thirteenth year of Ahab, which is the year 34.

Ovadyah [Obadiah] the Prophet — the Sages said that he lived in the days of Ahab and Izevel, as Radak explained at the beginning of the book of Ovadyah. If so, Ovadyah the Prophet, author of the book of Ovadyah, is the [same] Ovadyah who served Eliyahu, mentioned in Melachim I chapter 18.

מא [year 41 = AM 3041, c. 719 BCE] — **Achazyah** [Ahaziah] son of Ahab reigned over Israel in the seventeenth year of Yehoshaphat, which is the year 41 of the minor reckoning. He did evil in the eyes of the Lord, and so on — Melachim chapter 22. Scripture says he reigned over Israel two years, and per Radak they are two fractional years; for Achazyah reigned in the seventeenth year of Yehoshaphat, and if Achazyah had reigned two full years, the beginning of the reign of Yehoram his [brother] should have been in the nineteenth year [of Yehoshaphat] — [but Scripture says Yehoram began in the eighteenth year of Yehoshaphat]. And you know that all the commentators raised a difficulty in the reckoning of the seventeen years of Yehoshaphat, because Yehoshaphat reigned in the fourth year of Ahab, and Ahab reigned twenty-two years; if so, Ahab reigned another eighteen years after that fourth year (which is the start of Yehoshaphat's reign). It emerges that Ahab's days ended in the eighteenth year of Yehoshaphat, not the seventeenth; and furthermore, the four years of Ahab [before Yehoshaphat] are fractional, as explained above, and with respect to the kings of Israel they are only three — so that, accordingly, Ahab's days ended in the nineteenth year of Yehoshaphat. But it is already explained that the way of Scripture, in some of the deficient years, is to count them as full years; see above [at the year 2964 — cross-reference; digits after תתקס uncertain, and a stray mark ("7") appears here, [?]].

מג [year 43 = AM 3043, c. 717 BCE] — **Elisha** son of Shafat the Prophet — of his court were Yonah son of Amitai and Zechariah son of Yehoyada, prophets, and [Yehoshua / Yehoshaphat — [?]], the 23rd; these received [the tradition] from Eliyahu the Tishbite. This is the fifth link of transmission to the prophets, and the nineteenth from Sinai, according to Don Yitzchak [Abravanel]. This was, per *Seder Olam* chapter 17, in the eighteenth year of Yehoshaphat, which is the year 43. In *Sefer Yuchasin*, page 11, he wrote that it was in the year 47 (מ"ז), but that is a printing error, [substituting] (47) מ"ז for (43) מ"ג.

מג [year 43 = AM 3043, c. 717 BCE] — **Eliyahu** the Prophet went up in a whirlwind to heaven — Melachim II chapter 2. This was, per *Seder Olam* chapter 17, in the

second year of Achazyah son of Ahab, which is the year 43 — the year in which King Achazyah fell through the lattice, and so on, and died as the word of the Lord [had said], and so on — Melachim I chapter 22.

מג [year 43 = AM 3043, c. 717 BCE] — **Yehoram** [Jehoram] son of Ahab reigned over Israel after the death of [...]

[Yehoram of Israel, continued:] [...] his brother Achazyah, in the eighteenth year of Yehoshaphat king of Judah, and reigned twelve years — Melachim II chapter 3. We set the beginning of Yehoram's reign at the year 43 in order to align the reckonings, even though by rule the eighteenth year of Yehoshaphat reaches only the year 42; for I say that Yehoram's first year is fractional — part of it is the eighteenth year of Yehoshaphat and part of it is the nineteenth year of Yehoshaphat. As for what is written in Melachim II chapter 1 — "in the second year of Yehoram son of Yehoshaphat, Yoram son of Ahab reigned" — even though it is impossible that his brother Achazyah [reigned] until the second year of Yehoram son of Yehoshaphat (since it is already explained that Achazyah reigned in the seventeenth year of Yehoshaphat and reigned only two years, as above; and it is also explained that Yehoshaphat reigned twenty-five years — so that the second year of Yehoram son of Yehoshaphat is the ninth year of Achazyah): Radak already resolved this, that Yehoram reigned in his father's lifetime seven years, and he brought a proof for his words; and so it is written in *Seder Olam* chapter 17. Ralbag resolved the matter another way — see there [chapter] 11.

In the time of Yehoram son of Ahab, the prophet **Yoel** [Joel] lived; and later, at the year 107 [of the 4th millennium], his name will be mentioned again.

מז [year 47 = AM 3047, c. 713 BCE] — **Yehoram** son of Yehoshaphat reigned over Judah, at the age of thirty-two, from the year 47 in the count of years. Scripture says it is the fifth year of Yoram king of Israel — that is, from the eighteenth year of Yehoshaphat, which is the year 42 of the minor reckoning, as above; and all the reckonings come out well. As for what Scripture says in Melachim II chapter 8 — "and in the fifth year of Yoram son of Ahab, king of Israel, Yehoshaphat being [then] king of Judah," and so on — Rashi and Radak, of blessed memory, already resolved it there, following *Seder Olam*, [applying it] to the fifth year, in which the decree was decreed against Yehoshaphat to be killed at Ramot Gilead, except that it was suspended for him because he cried out, for seven years, and so on. And Ralbag explained, in chapter 8, that after Yehoshaphat married into [the family of] the king of Israel, Yehoshaphat participated with him in the governance of the kingdom of Israel.

נ [year 50 = AM 3050, c. 710 BCE] — **Yehoram** king of Judah, the aforementioned, killed all his brothers with the sword. He walked in the way of Ahab, for the daughter of Ahab was his wife, and he did evil in the eyes of the Lord. A letter came to him from Eliyahu the Prophet, and so on — Melachim II [chapter 5?] and Divrei HaYamim II chapter 21. Per *Seder Olam* chapter 17, the letter from Eliyahu came to him seven years after [Eliyahu] was taken away [ascended]; and this was the fiftieth year of the Fourth Millennium — which was the third year of his reign. In the eighth year of his reign he died of grievous diseases, his bowels coming out, as written in Divrei HaYamim II chapter 21.

נה [year 55 = AM 3055, c. 705 BCE] — **Achazyah** son of Yehoram reigned over Judah in the year 55 of the minor reckoning. He was twenty-two years old when he began to reign, and he did evil in the eyes of the Lord. He reigned one year, and Yehu son of Nimshi killed him. According to what is written in Melachim II chapter 9, it is the twelfth year of Yoram son of Ahab; this will accord, by our tables, lawfully, without need of any correction. And although Yehoram his father reigned […] [entry continues into the next portion of the chronicle]. and so on [the reconciliation of "the eleventh" vs. "the twelfth year of Yoram son of Ahab" continues; Scripture, Melachim II chapter 9, "in the eleventh year of Yoram son of Ahab, Achazyah reigned," and Rashi's resolution that Achazyah reigned one year in his father's lifetime — the father being stricken with grievous diseases, per Divrei HaYamim II chapter 21 — carries forward.]

Tzemach David — Part I, Fourth Millennium (continued)

Running header on all four pages: צמח דוד לאלף הרביעי ("Tzemach David — for the Fourth Millennium"); printed page numbers 11–14.

[Editorial note on the year-anchors: entries are anchored by bold bare-letter minor-reckoning numerals. A letter such as נה (55) denotes Anno Mundi 3055. The approximate BCE equivalents given in brackets are the mechanical conversion (≈ 3761 - AM); they follow Gans's internal reckoning and diverge from the conventional historical dates.]

And as for what is written in Divrei HaYamim (Chronicles) II, chapter 22 — that Achazyah was forty-two years old when he became king — [it cannot stand,] for the whole lifetime of his father Yehoram was only forty years, as it says in Melachim (Kings) [II], chapter 8: he was thirty-two years old when he became

king, and he reigned eight years. On this reckoning Achazyah his son would be two years older than his father. This difficulty has already been raised and resolved in Seder Olam, end of chapter 17; Rashi, of blessed memory, cites it on Melachim II chapter 9, and Radak and Ralbag resolved it there in another way. See there, for I did not wish to be lengthy.

נה [AM 3055, ≈706 BCE]. Yehu son of Nimshi became king over Israel in Shomron (Samaria). He too [came to power] in that same year, 3055 [minor reckoning 55]. He killed King Yoram son of Achav together with the seventy sons of Achav, and left no survivor of his whole house. He also put to death Achazyah king of Judah by the sword. He also slaughtered the forty-two kinsmen of King Achazyah at the pit of Beit-Eked (Melachim II ch. 10). Yehu reigned over Israel twenty-five years.

נה [AM 3055, ≈706 BCE]. Yehoyada the Kohen [Gadol] — he received [the tradition] from Elisha, and this was [?] in the year 3055 [AM]. So it is written in [Sefer] Yuchasin, folio 12. But Don Yitzchak [Abravanel] omitted Yehoyada the Kohen Gadol and did not include him in the count of the receivers [of the chain of tradition].

יונה [Yonah]. Yonah son of Amitai the prophet, [who prophesied] to Nineveh — it appears he lived in the time of Elisha the prophet and in the time of Yehu son of Nimshi, and it was he who anointed him [Yehu] as king; so Rashi and Radak explained on Melachim II chapter 9, on the verse "And Elisha called…" And in Melachim chapter 14 Scripture mentions him explicitly, saying "which He spoke by the hand of His servant Yonah son of Amitai the prophet, who was of Gat-HaChefer." Radak, of blessed memory, wrote there that this prophecy [of his] is not found written [in Scripture].

נו [AM 3056, ≈705 BCE]. Atalyah, mother of Achazyahu, was the daughter of King Achav, whom King Yehoram son of Yehoshafat had taken as his wife. After the death of her son, King Achazyahu, she rose up [to seize the throne] in the year 3056 [56] and destroyed all the royal seed. Of all the seed of the House of David not one remained, except Yoash son of Achazyahu, an infant one year old, whom Elisheva daughter of King Yehoram, the wife of Yehoyada, stole away and hid for six years. Atalyah reigned six years and was killed. My teacher, our master R. Moshe Isserles [Rema], of blessed memory, wrote in a gloss on Seder Olam Zuta that the six years Atalyah reigned are counted as partial years within the [regnal] years of Achazyah, and they ended in the year 3061 [61]. He explained it well, for without this correction it is hard to satisfy the reckoning of the [biblical] verses.

סא [AM 3061, ≈700 BCE]. Yoash son of Achazyah became king over Judah at seven years old, and reigned from the year 3061 [61] — forty years.

ע [AM 3070, ≈691 BCE]. Zecharyah the Kohen Gadol — the author of Sefer Yuchasin wrote of him (folio 12) that he received [the tradition] from his father Yehoyada in the year 3070 [70]. But Don Yitzchak omitted this one too from being counted among the receivers.

פד [AM 3084, ≈677 BCE]. King Yehoash strengthened the repair of the [Temple] House in the twenty-third year of his reign, which is the year 3084 [84]. And it is [?] 155 years from when Shlomo built [the Temple] until Yehoash repaired it, as [reckoned] in Seder Olam chapter 18 — not being exacting over a single year.

פג [AM 3083, ≈678 BCE]. Yehoachaz son of Yehu became king over Israel in the twenty-third year of Yehoash king of Judah, which is the year 3083 [83]. Although [counting] the twenty-third year of Yoash would only be completed in the year 3084 [84], I say that the first year of Yehoachaz was partly the twenty-third year of Yoash and partly his twenty-second year. And Yehoachaz reigned from the year 3083 [83] for seventeen years. It appears that these were not full years, for a reason to be explained shortly; therefore we do not take the first and last [partial] years of the seventeen into our reckoning, and there remain fifteen full years, which ended in the year 98 [צ/ל; צ"ח uncertain — see note], being thirty-seven full years from the year 3061 [61], the beginning of the reign of Yehoash [of Judah]. By this, in my view, great doubts and confusions are removed, as will be explained further on at the year 98 [?].

צ [AM 3090, ≈671 BCE]. Hoshea son of Beeri the prophet prophesied in the days of Uzziah, Yotam, Achaz, [and] Yechizkiyah, and in the days of Yeravam son of Yoash, as [written] at the head of his book. His prophecy preceded the prophecy of Yeshaya; see the commentary of Radak in his introduction to the book of Hoshea. And among them [the prophets of that time] were Amotz the father of Yeshaya the prophet — who was himself also a prophet according to Chazal — and Zecharyahu [?] the Kohen Gadol. In the view of Don Yitzchak, these received [the tradition] from Elisha son of Shafat and his court, and in his opinion this is the sixth transmission to the prophets and the twenty-first from Sinai. This was, according to Sefer Yuchasin (folio 14), in the year 3003 [3? — reads בשנת ג']; in my own view, ten years before the death of Elisha the prophet. The Rambam [?], as well as the author of Yuchasin who follows in his footsteps, inserted Yehoyada the Kohen Gadol and his son Zecharyah among the receivers, between Elisha the prophet and Hoshea, as stated above at the years 3055 [55] and 3070 [70]. But Don Yitzchak Abravanel rejects this, for the reason he wrote in the introduction to

Sefer Nachalat Avot; therefore he, of blessed memory, subsumed [both of] them under the transmission of Elisha, as stated.

צח [AM 3098, ≈663 BCE]. Yoash son of Yehoachaz became king over Israel in the thirty-seventh year of Yehoash king of Judah, [which is] the year 3098 [98]. He reigned sixteen years. According to the reckoning of the [biblical] verses, Yehoachaz became king in the twenty-third year of Yehoash king of Judah and reigned seventeen years, so that the end of Yehoachaz's reign and the beginning of Yoash's reign over Israel would fall in the fortieth year of Yehoash king of Judah, or at least in the thirty-ninth year — yet Scripture says [it was] in the thirty-seventh year of Yehoash. But by our method set out above [at the year 3083], all the reckonings come out well, because in [counting] the kings of Judah [Scripture] mostly reckons full years, whereas for the kings of Israel it reckons even the deficient [partial] years as complete years. I am astonished at Rashi, of blessed memory, who wrote at the beginning of Melachim II chapter 13, and these are his words: "This matter is contradicted by [comparing] the [two] sides" — and I have not found any remedy for him — yet he himself wrote in accordance with this method of ours at the end of chapter 22, on the verse "in the seventeenth year of Yehoshafat." And Radak resolved it in another way, saying that Yoash reigned two years during the lifetime of his father Yehoachaz. In my view we need none of this.

ק [AM 3100, ≈661 BCE]. Zecharyahu son of Yehoyada, the Kohen Gadol and prophet, was killed in the courtyard of the House of the Lord by the command of King Yoash king of Judah, in the thirty-ninth year of his reign, which is the year 3100 [100]. At the turn of the year [i.e. a year later] his blood was avenged, for the king was killed by his servants upon his bed and was not buried in the graves of the kings (Divrei HaYamim II ch. 24).

ק [AM 3100, ≈661 BCE]. Amatzyah son of Yehoash became king over Judah at twenty-five years old, in the second year of Yoash king of Israel, which is the year 3100 [100]. He reigned twenty-nine years and was killed.

Here the commentators struggled. For according to Rashi's explanation only fourteen years are counted for him [Amatzyah], and the fifteen [?] remaining years are absorbed within the fifty-two [?] years that his son Uzziah reigned. His reasoning [Rashi's] is because in the first chapter of Yoma, the first chapter of Avodah Zarah, chapter 2 of Eruvin, and the last chapter of Zevachim, Chazal counted the days of the First Temple as 410 years [ת"י]. Therefore Rashi explained on Melachim II chapter 14 that, if we do not subtract fifteen [?] years [continued] — [these years must be] filled by the reckoning of the reigns of the kings, [so that]

the [First] Temple stood 425 years [תכ"ה]. But Radak challenged him there and said that two [distinct] reckonings can be filled during the days of the [First] Temple: if you count from the building of the Temple, from the fourth year of Shlomo until the last year of Yehoyakim, upon whom Nebuchadnezzar came, it comes to 410 years [ת"י]; and if you count until the Temple was utterly destroyed in the eleventh year of Tzidkiyah, it comes to 429½ years [תכ"ט וחצי]. Such too is the reckoning of Ralbag and Don Yitzchak. The Raavad also, at the beginning of his Sefer HaKabbalah, wrote there that what Chazal counted as 410 years for the days of the First Temple is [the count] up to the last year of Yehoyakim, but the days of its standing altogether he reckoned as close to 430 years [ת"ל], like the statement of Radak and Ralbag.

But this is somewhat difficult, since the discrepancy in the days of the [First] Temple between Rashi and Radak is twenty years. For according to Rashi, who subtracted only fifteen years from the [regnal] years of Amatzyah, there still remain, even in his own view, five more years beyond the 410. Yet it appears that, by the reckoning of the 410 years, we deduct the five partial years — namely, one year in [the reign of] Achazyah, two years in Yehoshafat, [one [?]] year in Yehoram, and one year in Atalyah — as explained above for each of them.

And know that the author of Me'or Enayim [source reads מחזור עינים], in chapter 35, was likewise roused in this very place [to raise] a doubt concerning the count of the years of Creation. For according to the words of the four sages mentioned — the Raavad, the Kimchi [Radak], the Ralbag, and Don Yitzchak — who hold that Chazal counted the 410 years only up to the third year of Yehoyakim, there is no doubt that we shall need to add the twenty years that ran from the third year of Yehoyakim until the eleventh year of Tzidkiyah onto the count of the years of Creation. According to this, in his view, the present year of ours — which is the year 5352 [ה' אלפים שנ"ב] — would be twenty years more, and would be 5372 [שע"ב], apart from the doubt of the thirty years that he [Me'or Enayim] raised concerning the time of the Egyptian bondage, as stated above at the year 2448 [ב' אלפים תמ"ח].

It appears to me, in this place too, that even if it be granted that everyone who inquires into the count of the years of Creation is not inquiring into the words of Chazal — even regarding the matter of the molad (calculation of the new-moon) — [and even if] Radak would not be troubled [by adjusting] even one part of any molad of all the years of the world, as stated above at [the year] 2448 — nevertheless it appears that, on account of the opinion of the four sages mentioned above, even though they added twenty years to the days the Temple

stood beyond the 410, and likewise as to the thirty years they added onto the count of the 210 [רד"ו] years of the Egyptian exile, as stated above at the year 2448 — we are in no way compelled on their account to raise any doubt about the count of the years of Creation. For the intention of the said commentators was only to settle the order of the [biblical] verses according to their plain sense; and one does not raise a difficulty from the plain sense against the Midrash, nor from the Midrash against the plain sense, as Rashi, of blessed memory, disclosed his own view on this at the beginning of Parshas Va'era, saying "the Midrash does not settle [smoothly] with the [plain] verse," etc. The intention of the said commentators was in no way to dispute the count of the years of Creation that we follow today, for we have not found in any one of them that he disclosed his opinion — even by a small hint — to add to or subtract from the reckoning of the customary count of the years of Creation. Perhaps in another place they made up for the deficiency, or absorbed the thirty years and also the twenty years [into the count]. See above at the year 2448 of the Third Millennium, and further on also at the year 3448 [תמ"ח] of the Fourth Millennium; if the Lord be with me, I shall broaden and lengthen [the discussion of] this in another place. And you, the reader, know full well that, although the words of Rabbeinu David Kimchi [Radak] in this matter are more correct than those of Rashi — for the reasons he wrote there in his commentary — nonetheless, since [continued] — according to the words of Radak and the Raavad, and those aligned with them, we would need to add fifteen or twenty years onto the count of the years of Creation in our tables, and we shall not depart from the custom of our forefathers; rather let it remain a fixed teaching for us and for our children. Therefore we shall of necessity follow the reckoning of Rashi, of blessed memory, and in our tables' reckoning we shall attain [the conclusion] that Uzziah reigned fifteen years during the lifetime of his father.

קטּ [AM 3109, ≈652 BCE]. Elisha the prophet died in the tenth year of Yoash king of Israel — so it is written in Seder Olam chapter 19 [?] — which is the year 3109 [109]. According to it [Seder Olam], he sustained Israel for more than seventy [?] years.

קי [AM 3110, ≈651 BCE]. Amos, of the herdsmen (nokedim) of Tekoa, prophesied — alone — in the days of Uzziah over Israel, two years before the earthquake, as written at the head of Sefer Amos. In his days there was also Yoel, and after him Uriah [and] Zecharyah, and they received [the tradition] from Hoshea and [his] court. In Don Yitzchak's view this is the seventh transmission to the prophets and the twenty-first from Sinai. This was, according to Yuchasin, in the year 3110 [110].

קיב [AM 3112, ≈649 BCE]. King Amatzyah struck Edom in the Valley of Salt — ten thousand [men], etc. (Melachim II ch. 14). And it is written in Seder Olam chapter 18 that this was in the twelfth [?] year of his reign, which is the year 3112 [112].

קטו [AM 3115, ≈646 BCE]. Uzziahu — whom the book of Melachim calls Azaryahu — is the son of Amatzyah. He became king at sixteen years old, from the year 3115 [115], [reigning] fifty-two [נ"ב; נ/כ uncertain] years, of which sixteen years he reigned during the lifetime of his father Amatzyah, according to Rashi as stated above.

קטו [AM 3115, ≈646 BCE]. Yeravam [II] son of King Yoash became king over Israel, also in the year 3115 [115]. Scripture says it was in the fifteenth year of Amatzyah. Now, since Amatzyah became king in the second year of Yoash [of Israel], and Yoash reigned sixteen years, then the beginning of Yeravam's reign should have been in the fourteenth year of Amatzyah. But it appears that the first year of Yeravam was partly the fourteenth year of Amatzyah and partly the fifteenth year of Amatzyah. King Yeravam reigned in Shomron forty-one years.

קכט [AM 3129, ≈632 BCE]. King Amatzyah lived fifteen years after [the death of] Yoash king of Israel, as written in Melachim II chapter 14 (that is, from the year 3114 [קי"ד] to the year 3129 [קכ"ט]); and Rashi explained there that throughout those fifteen years there were kings [in Israel] whom Scripture likewise names there. Throughout the fifteen-year period his son Uzziah reigned during his [father's] lifetime. King Amatzyah died in the twenty-ninth year from the beginning of his reign, [which was] the fourteenth year of Yeravam, being the year 3129 [129] — after his son Uzziah had reigned sixteen years during his lifetime. After this period, Uzziahu reigned by himself over his tribe [kingdom] a further thirty-seven years, according to Rashi's explanation as stated. But Radak does not reckon thus, for in his opinion Uzziahu did not reign until this year in which his father Amatzyah died, which is the year 3129 [129]; and from it began the reign of Uzziahu.

קמ [AM 3140, ≈621 BCE]. Yeshaya (Isaiah) son of Amotz prophesied, he too, in the days of Uzziahu, Yotam, Achaz, [and] Yechizkiyahu. The beginning of his prophecy was after the prophecy of Amos, on the day of the earthquake, as Rashi explained at the start of Sefer Yeshaya. In his days there was Hoshea, and he received [the tradition] from Amos and [his] court. In Don Yitzchak's view he is the eighth receiver among the prophets and the twenty-second from Sinai. This was, according to Yuchasin, in the year 3140 [140]. And according to the Midrash

of Chazal, Yeshaya lived after this at least ninety years, for Menasheh son of Chizkiyah killed him, as related in [Tractate] Yevamot.

קמב [AM 3142, ≈619 BCE]. In the twenty-seventh year of Yeravam king of Israel, Azaryah son of Amatzyah became king, etc. This was the year 3142 [142]. Even though [Scripture states that] in the fourteenth year of Yeravam, Azaryah reigned — not in the twenty-seventh — [it can be reconciled:] for Yeravam became king in the fifteenth year of Amatzyah, and Amatzyah reigned twenty-nine years, so it turns out that in the fourteenth year of Yeravam, Amatzyah died and his son Azaryah [Uzziah] reigned in his stead. This has already been resolved in Seder Olam chapter 19, and Rashi cites it in his commentary, saying that from the twenty-seventh year of Yeravam, Uzziah held a completed [independent [?]] reign until the day of his death.

קנג [AM 3153, ≈608 BCE]. Zecharyah son of Yeravam became king over Israel in the thirty-eighth year of Uzziah (Melachim [II] chapter 15), which is the year 3153 [153]. Now it is difficult to fill out the reckoning of the thirty-eight years, both according to Rashi's explanation and according to Radak's. For according to Rashi's explanation — who wrote in accordance with Seder Olam that Uzziah and Yeravam reigned as one — it follows that the end of Yoash's reign and the beginning of Yeravam's reign was in the forty-first year of Uzziah, not in the thirty-eighth. Rashi, of blessed memory, forced himself in his commentary on Melachim chapter 15 and said that Yeravam his father had already reigned three years during the lifetime of his father Yoash; and [thus] his years, which are forty-one, ended in the thirty-fifth year of Uzziah. He himself, of blessed memory, testified to his own forced reading and said that he cannot settle the verse except in this manner. The words of Radak too are far-fetched, for according to him Uzziah did not reign until his father Amatzyah died, and so Uzziah did not reign until the fifteenth year of Yeravam, so it turns out that the forty-one years of Yeravam ended in the twenty-seventh year of Uzziah — thus eleven years are missing from the thirty-eight. Because of this, Radak too was hard-pressed and said, in his own words: "And we may say that those eleven years Zecharyah reigned during the lifetime of his father, though we do not know why; but so it appears according to the reckoning" — thus his words.

קנד [AM 3154, ≈607 BCE]. Shalum son of Yavesh rose up against King Zecharyah to kill [him], after [Zecharyah] had reigned six [?] months; he struck him down and reigned in his stead one month (a "moon of days").

קנד [AM 3154, ≈607 BCE]. Menachem son of Gadi became king over Israel in Shomron in the thirty-ninth year of Azaryah king of Judah, and reigned ten years, from the year 3154 [154] until the year 3164 [164].

קס [AM 3160, ≈601 BCE]. Michah the Morashtite prophesied in the days of Yotam, Achaz, [and] Yechizkiyahu, as written at the head of his book, and in his days the Kohen Gadol was Shalum; and he received [the tradition] from Yeshaya. In Don Yitzchak's view he is the ninth receiver among the prophets and the twenty-third from Sinai. This was, according to Yuchasin, in the year 3160 [160]. These four prophets — Hoshea, Amos, Yeshaya, and Michah — although they received [the tradition] one from another, were nonetheless all in one [same] period.

קסד-קסה [AM 3164–3165, ≈597–596 BCE]. Pekachyah son of Menachem became king over Israel in the fiftieth year of Azaryah king of Judah, which was the year 3164 and 3165 [164 and 165] — for the first year of Pekachyah's reign we must say was partly the forty-ninth year of Uzziah and partly the fiftieth [?] year of Uzziah. Pekachyah reigned two years, and Pekach son of Remalyahu, his adjutant, struck him down and reigned in his stead.

קסו [AM 3166, ≈595 BCE]. Pekach son of Remalyahu became king over Israel in Shomron in the fifty-second year of Azaryah king of Judah, which is the year 3166 [166]. Pekach son of Remalyahu killed in Judah 120,000 [men], all of them valiant warriors, etc., and the number of captives was 200,000, as written in Divrei HaYamim II chapter 28. [Scripture] concludes that Pekach reigned twenty years, and then Hoshea son of Elah put him to death.

קסז [AM 3167, ≈594 BCE]. Yotam son of Uzziah became king over Judah at twenty-five years old, from the year 3167 [167], [reigning] sixteen years. Scripture says this was in the second year of Pekach son of Remalyahu — even though Pekach and Yotam [both] reigned in the fifty-second year of Uzziah — because, as already explained above, the [regnal] years of the kings of Israel are for the most part counted according to the years of the kings of Judah. [Thus] when a king of Israel reigns at the end of one year of one of the kings of the House of David, and at the head of the [next] year of the succeeding king — even though it may all be within a single month — it is reckoned to him, by [the count of] the [Judean] kings, as two years. So it seems to me [right] to settle this verse. Radak, of blessed memory, explained that it was in the year [that fell] within the first two years of Pekach [?]; but this does not appear [to fit] the language or plain meaning of Scripture.

קעד [AM 3174, ≈587 BCE]. Achaz son of King Yotam begot Yechizkiyahu in the year 3174 [174], nine years before he [Achaz] reigned over Israel [Judah]. Achaz was seventeen years old on the day his son Chizkiyah was born to him, as is proven shortly [at the year 183 [?]].

קפג [AM 3183, ≈578 BCE]. Achaz son of Yotam became king over Judah in the seventeenth year of Pekach son of Remalyahu, which is the year 3183 [183]. Achaz was twenty years old at his accession, and he reigned sixteen years, etc. (Melachim II chapter 16).

קפז [AM 3187, ≈574 BCE]. The exile of the sons of Gad and the sons of Reuven — it appears this was at the end of the days of Pekach son of Remalyahu, as it says in Melachim II chapter 15: "In the days of Pekach son of Remalyahu king of Israel, Tiglath-Pileser [תגלת פלאסר] king of Ashur came and took Iyyon and Avel Beit-Maacha," etc. This was in the year 3187 [187], at the end of Pekach's days — like the statement of R. Shmuel bar Nachmani in the Pesichta of Eichah Rabbah. Ralbag wrote that this is the exile of the sons of Gad, the sons of Reuven, and the half-tribe of Menasheh. But Rashi wrote that the exile of the two [and a half] tribes was in the twelfth year of Achaz, in the days of Hoshea son of Elah, in the year he [Hoshea] rebelled against the king of Ashur, which is the year 135 [קל"ה; recte 195 ,קצ"ה — a צ/ל misprint: this is the twelfth year of Achaz / the year of Hoshea's rebellion, which this work itself reckons as the year 195 (below)]. Yet Ralbag's words appear [correct], because Scripture says in Divrei HaYamim I chapter 5: "The God of Israel stirred up the spirit of Pul king of Ashur and [the spirit of] Tiglath-Pileser king of Ashur, and he exiled the Reuvenite, the Gadite, and the half-tribe of Menasheh, and brought them to Chalach, Chavor, Hara [?], and the river Gozan." There Scripture did not explain in what time this exile occurred; it only revealed to us that the exilers were Pul and Tiglath [Pileser], kings of Ashur. And here [in Melachim] it likewise says that Tiglath-Pileser came — presumably it is one and the same matter. Moreover, since Scripture says that Hoshea rebelled against Shalmaneser king of Ashur — not against Tiglath-Pileser — this exile was, according to this, eighteen years before the exile of the rest of the ten tribes.

קפז [AM 3187, ≈574 BCE]. Hoshea son of Elah, the last king over Israel, killed Pekach son of Remalyahu and reigned in his stead in the year 3187 [187]. Scripture says in Melachim chapter 15 that he reigned in the twentieth year of Yotam — though it should have said "in the fourth year of Achaz," since all the years of Yotam were only sixteen. They said in Seder Olam chapter 22 that Scripture chose to reckon by Yotam in his grave and not by Achaz in his life —

that is, because Achaz was wicked. Hoshea reigned until the [sixth [?]] year of Chizkiyah, which is nine [?] years [of his own reign]. And according to the words of Ralbag, for half of his reign it was not a complete kingship; rather he was like a judge (shofet) or governor whom the king of Ashur had appointed as king, until he rebelled against him. His words appear very [sound], as will be explained shortly at the year 205.

קצ [AM 3190, ≈571 BCE]. Yoel son of Petuel the prophet — and [members] of his court (beit din) were Nachum and Chavakuk (Habakkuk) the prophets, and Serayah the Kohen Gadol; and they received [the tradition] from Michah the Morashtite. In Don Yitzchak's view this is the tenth transmission to the prophets and the twenty-fourth from Sinai. The time of Yoel the prophet we do not know: Rashi and Radak wrote that some say this prophet was in the days of Yehoram son of Achav, during those seven years spoken of concerning Elisha, "for the Lord has called for a famine" (Melachim II [ch. 8]). But in Seder Olam they said — and so it is found in Halachos Gedolot — that Yoel, Nachum, and Chavakuk prophesied in the days of Menasheh, and because Menasheh was wicked they were not named after him. And in Yuchasin (folio 12) it is written that Yoel received [the tradition] from Michah in the year 3190 [190].

קצה [AM 3195, ≈566 BCE]. Hoshea son of Elah rebelled against King Shalmaneser and relied on So (Sua) king of Egypt, in the twelfth year of Achaz king of Judah, which is the year 3195 [195]. Although this is the eighth year from the beginning of Hoshea's reign, as stated above at the year 3187 [187], Scripture nonetheless reckons the beginning of his reign from it [195], as it says in Melachim chapter 17: "In the twelfth year of Achaz, Hoshea reigned nine years." And likewise it says there in chapter 18: "In the [sixth [?]] year of Chizkiyah, being the ninth year of Hoshea son of Elah." And they said in Seder Olam chapter 22: "in the ninth year of his rebellion." From the year 3195 [195] until the [sixth [?]] year of Chizkiyah, which is the year 3205 [205], Scripture counts nine full years; and in the first eight years he was only like a judge (shofet), as stated above at the year 3187 [187].

קצט [AM 3199, ≈562 BCE]. Chizkiyah son of Achaz became king over Judah in the third year of Hoshea son of Elah's rebellion, in the year 3199 [199]. He reigned twenty-nine years and was twenty-five years old at his accession. It follows that Chizkiyah was born in the year 3174 [174], nine years before Achaz reigned. And Scripture says that Achaz was twenty years old at his accession, [and he reigned sixteen years], so it turns out that when Chizkiyah was born his father Achaz was eleven years old. One cannot say that there was some [large] sum of years

between the death of Achaz and the beginning of Chizkiyah's reign — for if so, one would have to conclude that Chizkiyah was born in the eleventh year of Achaz, and this cannot be, since Scripture says that in the twelfth year of Achaz, Hoshea reigned, and in the third year of Hoshea, Chizkiyah reigned. So there you have it, that [Chizkiyah] reigned in the year of the death of his father Achaz.

רב-רג [AM 3202–3203, ≈559–558 BCE]. "And it came to pass in the fourth year of King Chizkiyah," etc., being the seventh year of Hoshea son of Elah — in the year 3202 or 3203 [202 or 203] Shalmaneser went up against Shomron and captured it at the end of three years.

רה [AM 3205, ≈556 BCE]. The exile of the ten tribes was in the [sixth [?]] year of Chizkiyah, being the ninth year of Hoshea son of Elah king of Israel (of his rebellion), which is the year 3205 [205]. Shomron was captured, and Shalmaneser king of Ashur exiled Israel to Ashur and settled them in Chalach and Chavor, the river Gozan, and the cities of Media (Melachim II chapter 17). Now, on account of the great distance of the journey, the whereabouts of the ten tribes and their circumstances have not become known to us; a small note is to be found in the book Orchot Olam, and the author of Sefer Yuchasin cites it on folio 155. The author of Me'or Enayim too wrote a little on this in his book, chapter 13, and in his [second] edition on folio 186 — but all this does not suffice to slake our thirst; and there is also some confusion (gimgum) in Sefer Orchot Olam and in Yuchasin regarding their ascribing the place of exile of the ten tribes to the land of Prester John [פרי"טי יוה"ן], which is far to the east from the west [?]. This is not the place to elaborate, but in the book that I have designated to compose I shall lengthen [the discussion of] this, God willing.

ריג [AM 3213, ≈548 BCE]. In the fourteenth year of Chizkiyah, which is the year 3213 [213], Sancheriv (Sennacherib) came up against the cities of Judah and captured them (Melachim II [ch.] 18). In that year an angel of the Lord went out and struck in the camp of Ashur 185,000 [men] (Melachim II chapter 19).

In Seder Olam Rabbah they said: eight years lie between the first exile and the second, and eight years between the second exile and the third, and after a further eight years he [the king of Ashur] went up against Judah, etc. The explanation: the first exile was in the year 3187 [187], mentioned above; from it eight years until the rebellion of Hoshea in the year 3195 [195]; and from it five [?] years to the siege of Shomron, until the year 3203 [203]; and in the year 3205 [205] [Shomron] was captured; from which [there were] five [?] years until the year 3213 [213]. So there you have four exiles, with eight years between each one.

ריג [AM 3213, ≈548 BCE]. In those days Chizkiyah fell mortally ill, and on account of his prayer the Lord added fifteen years to him (Melachim II chapter 20). This too was in the year 3213 [213], the fourteenth year of his reign; for when you add the fifteen additional years to the fourteen years, they amount to twenty-nine, which is the sum of all the years of his reign, as written in Melachim II, beginning of chapter 18. And in Seder Olam chapter 23 they said that the third year of Chizkiyah's illness was the downfall of Sancheriv.

רכח [AM 3228, ≈533 BCE]. Menasheh son of Chizkiyah reigned at twelve years old, in the year 3228 [228], and reigned fifty-five years.

רם [AM 3240, ≈521 BCE]. Nachum the Elkoshite prophesied concerning Nineveh, after Yonah son of Amitai had already prophesied concerning it. Scripture did not state in which generation Nachum prophesied. We have already said above, in the name of Seder Olam Rabbah, that Yoel, Nachum, and Chavakuk prophesied in the days of Menasheh son of Chizkiyah. And in Yuchasin, folio 22, it is written that he received [the tradition] from Yoel in the year 3240 [240]. By the reckoning of the author of Sefer Yuchasin this is the thirteenth transmission to the prophets. The Rav Abravanel subsumed his transmission under the transmission of Yoel son of Petuel, even though there is a three-year gap between the [two] times.

רן [AM 3250, ≈511 BCE]. Menasheh repented, and the Lord accepted his supplication, as written in Divrei HaYamim II chapter 33. Chazal said in [Tractate] Sanhedrin, and in chapter 24 [?] of Seder Olam Rabbah, that this was in the twenty-second year of his reign, which is the year 3250 [250].

רנד [AM 3254, ≈507 BCE]. Chavakuk the prophet — his generation too we do not know. He prophesied concerning Nebuchadnezzar, Persia, and Media. We have already mentioned the statement of Chazal that he was in the days of Menasheh; and according to Yuchasin he received [the tradition] from Nachum the Elkoshite in the year 3254 [254].

רפ [AM 3280, ≈481 BCE]. Tzefanyah (Zephaniah) son of Kushi — Scripture says that he prophesied in the days of King Yoshiyahu; and in Yuchasin it is written that he received [the tradition] from Chavakuk the prophet in the year 3280 [280]. These three prophets — Nachum, Chavakuk, and Tzefanyah — the Rav Abravanel did not include in the count of the receivers, as will be explained further on at the year 3238 [רל"ח? — see note].

רפג [AM 3283, ≈478 BCE]. Amon son of Menasheh became king at twenty-two years old, in the year 3283 [283], and reigned two years. Amon did evil in the eyes

of the Lord, etc., and his servants put him to death in the year 3285 [285], the second year of his reign.

רפה [AM 3285, ≈476 BCE]. Yoshiyahu son of Amon became king at eight years old, from the year 3285 [285], [reigning] thirty-one years, and afterward Pharaoh Necho [פרעה נכה] put him to death.

רצ רצו [?] [AM ≈3293, ≈468 BCE]. Yoshiyahu — in the eighth year of his reign he began to seek the God of [David his father]… [The year-anchor is printed as a doubled/garbled glyph — "רצ רצו". By the reckoning — the eighth regnal year of Yoshiyahu, who acceded in the year 285 [רפה] — the intended value is ≈ 293 [רצג]; transcribed as printed and flagged.]

to the God of David his father (2 Chronicles 34), and this was the year **רצ"ב [?]** — **AM 3292 (468 BCE)** [the glyph is worn; read as רצ"ב = 292 on the strength of the biblical datum, Yoshiyahu's eighth year]. And in the twelfth year, which was the year **רצ"ז [?]** — **AM 3297 (463 BCE)**, he began to purify Judah and Jerusalem — this too is recorded there in Chronicles.

רצ"ח — AM 3298 (462 BCE). Jeremiah son of Hilkiah the prophet began to prophesy in the thirteenth year of King Yoshiyahu, as is written at the head of his book. This was the year 298, forty years before the destruction of the Temple, and he prophesied until the first year of Cyrus, as is written at the end of Chronicles and the beginning of the Book of Ezra — a span of thirty-two [?] years [numeral of the span uncertain]. The sage Don Isaac Abravanel wrote, in his introduction to *Nachalat Avot*, that Jeremiah's court preceded him, together with Uriah and the [other] prophets, and Hilkiah the High Priest, and after him Azariah; and that they received the tradition from Yoel son of Petuel the prophet and his court. In Abravanel's view this is the eleventh link of tradition among the prophets and the twenty-sixth from Sinai. He omitted three [prophets] whom the author of *Sefer Yuchasin* recorded — namely Nachum, Chavakuk, and Tzefaniah — and folded them into the tradition of Yoel and Jeremiah, even though there is a gap of about a hundred years between the two links, Yoel and Jeremiah. This seems to me somewhat far-fetched, that the pillar of tradition should have stood unreceived all the while [between them]. According to the words of *Sefer Yuchasin*, Jeremiah received from those before him; and in its view this is the sixteenth link of tradition among the prophets and the twentieth from Sinai.

ש"ג — AM 3303 (457 BCE). In the eighteenth year of King Yoshiyahu, which is the year 303, King Yoshiyahu sent to repair the House of the Lord (2 Kings 22 and 2 Chronicles 34). Now there were two hundred and eighteen years [ריח] from

when [the House] was repaired under Yehoash until it was repaired under Yoshiyahu, as *Seder Olam* states in chapter 24 — not to be exacting over a single year.

ש"ג — AM 3303 (457 BCE). Chuldah the prophetess also prophesied in the days of King Yoshiyahu, in the eighteenth year of his reign, as written in 2 Kings 22 and 2 Chronicles 34; and it was the year 303. You thus find three prophets who prophesied in the days of Yoshiyahu — Jeremiah, Uriah, and Chuldah. Radak wrote, at the beginning of the Book of Tzefaniah, on the authority of Chazal, that Jeremiah would prophesy in the markets, Uriah in the synagogues, and Chuldah among the women.

שי"ז [?] — AM 3317 (443 BCE) [bold anchor worn; the entry's own datum points rather to the year 316, see below]. Yehoachaz son of King Yoshiyahu reigned after his father, when Pharaoh Necho put [Yoshiyahu] to death, in the year **שי"ו — 316 (444 BCE)**. Scripture says "and the people of the land made him king" (2 Kings 23:30) — meaning, contrary to the usual order, for his brother Yehoyakim was older than he by two years, since both reigned in the same year; and Yehoachaz became king at the age of twenty-three. Chazal said that because Yehoachaz filled the place of his fathers better than Yehoyakim [he was chosen]. Yehoachaz reigned three months and was seized by Pharaoh Necho, who brought him to Egypt, where he died.

שי"ו — AM 3316 (444 BCE). Yehoyakim reigned after his brother, likewise in the year 316. He was twenty-five years old when he became king, and he reigned eleven years. In that year, at the beginning of Yehoyakim's reign, Jeremiah and Uriah the prophets prophesied against him, and King Yehoyakim killed the prophet Uriah by the sword (Jeremiah 26).

שי"ח — AM 3318 (442 BCE). Nebuchadnezzar became king in Babylon in the fourth year of Yehoyakim, for so it is written in Jeremiah 25: "in the fourth year of Yehoyakim … which was the first year of Nebuchadnezzar." And as for what is written at the head of the Book of Daniel — "in the third year of the reign of Yehoyakim, Nebuchadnezzar king of Babylon came to Jerusalem" — its plain sense is that this was Nebuchadnezzar's first year, which fell partly in Yehoyakim's third year and partly in his fourth. This accords with the manner of Scripture, as we explained above under the year 2964 [ב' אלפים תתקס"ד; a cross-reference — figure read as printed]. As for the length of Nebuchadnezzar's reign, [Seder Olam] states in chapter 28 that it was forty-five years. Although we do not find this stated explicitly in a verse, we can deduce it: from the start of the reign of his son Evil-Merodach, who reigned in the thirty-seventh year of the exile of

King Yehoyachin (as written at the end of the Book of Kings and of Jeremiah), and given that Yehoyachin was exiled in Nebuchadnezzar's eighth year (as written in 2 Kings 24) — add the eight years to the thirty-seven and they total forty-five.

שי"ט — AM 3319 (441 BCE). In the year just mentioned, which is the year 319, Nebuchadnezzar besieged Jerusalem and captured it, as it says in Daniel 1: "In the third year of the reign of Yehoyakim, Nebuchadnezzar ... came, etc.," and "the Lord gave Yehoyakim into his hand," and he led him to Babylon. He also [led away] Daniel, Chananiah, Mishael, and Azariah, as written there. After this the king of Babylon returned Yehoyakim to Jerusalem, and [Yehoyakim] served him faithfully for three years — this is the meaning of "and Yehoyakim was his servant three years" (2 Kings 24:1).

ש"ך — AM 3320 (440 BCE). "And it was in the fourth year, etc." — this being the year 320 — Jeremiah warned of the destruction, as written in Jeremiah 36.

שכ"א [?] — AM 3321 (439 BCE) [anchor read שכ"א on the strength of the datum below]. Jeremiah the prophet reproved Israel and prophesied of the destruction in the year 321, as it says in Jeremiah 25: "from the thirteenth year of Yoshiyahu ... to this day, these twenty-three years, etc."

שכ"א — AM 3321 (439 BCE). "And it was in the fifth year of Yehoyakim ... they proclaimed a fast, etc." — and Baruch read out in the scroll the words of Jeremiah (Jeremiah 36). Chazal said that [Yehoyakim] made a scroll of the Book of Lamentations, and Yehoyakim burned it in the fire (Jeremiah 36); and it was the year 321.

שכ"ג — AM 3323 (437 BCE). Yehoyakim was subdued and served Nebuchadnezzar three years, as mentioned; and in the fourth year, which was the year 323 — the seventh year from the beginning of Yehoyakim's reign — he rebelled against him a second time. This is what is said, "and he turned and rebelled against him" (2 Kings 24:1); and accordingly he persisted in his rebellion for four years, until the year **שכ"ז — 327 (433 BCE)**.

שכ"ז — AM 3327 (433 BCE). In the eleventh year of Yehoyakim, which is the year 327, the Lord sent against him bands of Chaldeans, who captured him; and he died on the way, his corpse cast out — to the heat by day and to the frost by night — as Jeremiah prophesied (Jeremiah 36). This is what seems to me the right way to arrange the years of Yehoyakim, following the plain sense of the verses in 2 Kings 24, according to one of the three approaches that Radak, of blessed memory, set out there — see there and you will find more of value.

שכ"ז — AM 3327 (433 BCE). Yehoyachin son of Yehoyakim, called elsewhere Yechoniah, reigned after his father at the age of eighteen. In Chronicles it is written that he was eight years old; but Radak already resolved this — that his father Yehoyakim made him king in his own lifetime, ten years before his death. Yehoyachin reigned after his father's death, in the year 327, for three months. Nebuchadnezzar came up against him in the eighth year of his own [Nebuchadnezzar's] reign — though in Jeremiah it is written "in the seventh year," and Ralbag's commentary [explains] that seven full years had passed for him; and in the eighth year he exiled Yehoyachin and ten thousand with him, together with the craftsmen and the smiths (2 Kings 24). Further on in the passage it says seven thousand, and in Jeremiah 52 it says three thousand Jews; Radak explained that the ten thousand mentioned here is the total, of which seven thousand were of Benjamin and three thousand of Judah.

שכ"ז — AM 3327 (433 BCE). Tzidkiyahu, son [?] of King Yehoyakim [relationship uncertain: read בן, "son of," but the following clause and 2 Chronicles 36:10 treat Tzidkiyahu as Yehoyachin's kinsman/uncle] — Nebuchadnezzar made him king in place of his brother Yehoyachin, in that same year 327. He was twenty-one years old when he became king, and reigned eleven years, until the Temple was destroyed.

של"א — AM 3331 (429 BCE). Jeremiah prophesied of the destruction of everything, as written in his book, chapter 21; and this was in the fourth year of Tzidkiyahu, the year 331.

של"ב — AM 3332 (428 BCE). Ezekiel son of Buzi the priest began to prophesy in the fifth year of the exile of Yehoyachin, as written at the head of his book; and it was the year 332. Rabbi Don Isaac Abravanel counted the prophet Ezekiel as the twelfth link of tradition among the prophets, and omitted Baruch son of Neriah; he wrote that the recipient [of the tradition] was Baruch son of Neriah and Tzadok [?] father of Ezra [reading and role uncertain], and that they received from Jeremiah — and in his view this is the twelfth link among the prophets and the twenty-sixth from Sinai. He did not reckon Chaggai, Zechariah, and Malachi among the prophets, because Chazal said "[the elders transmitted it] to the prophets" — these being the earlier prophets. And what are the "earlier prophets"? "Earlier" is stated so as to exclude Chaggai, Zechariah, and Malachi. Thus far his words, may his memory be blessed. He included them with the Men of the Great Assembly, even though it is stated explicitly in *Avot d'Rabbi Natan* that the Men of the Great Assembly received from Chaggai, Zechariah, and Malachi. One may say that apart from one, they were counted among the

prophets, and apart from one, they were counted among the Men of the Great Assembly.

של"ו — AM 3336 (424 BCE). Ezekiel prophesied concerning Jerusalem in the ninth year of King Tzidkiyah, as written in his book, chapter 24; and it was the year 336. In that same year — the ninth year of King Tzidkiyah — the city came under siege, which lasted until the eleventh year of King Tzidkiyah (2 Kings 25).

של"ז — AM 3337 (423 BCE). "The word that came to Jeremiah from the Lord in the tenth year of Tzidkiyah, etc." (Jeremiah 32); and it was the year 337. In that same year Ezekiel prophesied concerning Egypt, as written in his book, chapter 29.

של"ח — AM 3338 (422 BCE). The destruction of the First Temple — because of our sins — occurred in the eleventh year of King Tzidkiyah, and the nineteenth year of King Nebuchadnezzar, when Jerusalem was captured. They seized King Tzidkiyah and slaughtered his sons before his eyes; the officers of Judah too they slaughtered at Rivlah. They blinded Tzidkiyahu's eyes, bound him in bronze fetters, burned the House of the Lord and the king's palace, and exiled Judah from its land [from before Him]. And according to Rashi, as noted above under the year 100 [ק' — cross-reference figure as printed], and according to the reckoning of the years of Creation that we follow today, all this occurred in the year 335 [של"ה [?]], while the marker used here is 338 [של"ח]. [The two figures — 335 and 338 — are transcribed as printed; the discrepancy is Gans's own note on the reckonings, flagged as a numerical/chronological item.] This exile was one hundred and thirty-three years after the exile of the Ten Tribes.

של"ט — AM 3339 (421 BCE). Gedaliah son of Achikam was killed, together with the Jews who were with him at Mitzpah, in the year 339. Radak, in the Book of Jeremiah, chapter 41, writes as follows: "'And it was in the seventh month' — like 'tomorrow is the new moon,' meaning: on the first of the seventh month" — and on Rosh Hashanah Gedaliah son of Achikam was killed; and they set the fast for the day after Rosh Hashanah, because [Rosh Hashanah itself] is a festival. Thus far his words. But in *Seder Olam*, chapter 26, he wrote that this occurred on the third of Tishrei, twenty-two days after the destruction. [The days] would be completed on the third of Tishrei; for afterward in Jeremiah 52 it says "in the fifth month, on the tenth of the month, etc., and he burned the House of the Lord." If so, there remained four [?] days of the month of Av [possibly 24], and twenty-nine [days] of Elul, and three of Tishrei. [The day-count arithmetic does not obviously close; flagged as a numerical item.]

ש"ם — AM 3340 (420 BCE). In the second year of the reign of Nebuchadnezzar he dreamed dreams, "and his spirit was troubled, etc." (Daniel 2:1). They explained in *Seder Olam*, chapter 25, that this means the second [year] after the destruction of the Temple; and it is the year 340.

שמ"ב — AM 3342 (418 BCE). In the twenty-third [year of Nebuchadnezzar] — which is the year 342 — Nebuzaradan exiled seven hundred and forty-five souls (Jeremiah 52). In *Seder Olam*, chapter 26, he wrote that [Nebuzaradan], sword in hand, swept away all the Jews who were in Ammon and Moab and the environs of the Land of Israel — seven hundred and forty-five souls. Thus far the quotation.

שמ"ו — AM 3346 (414 BCE). In the twenty-seventh year of Nebuchadnezzar, which is the year 346, Egypt was given into his hand; he carried off its wealth, plundered its plunder, and it was as wages for his army, as Ezekiel prophesied (Ezekiel 29). At that time Jeremiah and Baruch were exiled to Babylon, as written in *Seder Olam*, chapter 27.

ש"ן — AM 3350 (410 BCE). Baruch son of Neriah received [the tradition] from Jeremiah the prophet — so wrote Rambam, of blessed memory, in his introduction to *Seder Zeraim*. In *Sefer Yuchasin*, p. 12, it is written that the time of his reception was in the year 350, twelve years after the destruction. But we already explained above, under the year 332, that the sage Don Isaac Abravanel counted the prophet Ezekiel as the twelfth recipient among the prophets and omitted Baruch son of Neriah, saying that Baruch was not a prophet. Baruch son of Neriah died in Babylon and was buried there, as stated in [tractate] Megillah. See *Sefer Yuchasin*, p. 12.

שנ"ב — AM 3352 (408 BCE). "In the twenty-fifth year of our exile, etc." (this being the exile of Yehoyachin), "in the fourteenth year after the city was smitten, etc." (this being the year 352) — "the hand of the Lord was upon me" (Ezekiel 40).

שס"ד — AM 3364 (396 BCE). Evil-Merodach son of Nebuchadnezzar reigned in Babylon after his father's death, in the year 364. In that year — the thirty-seventh year of the exile of Yehoyachin — King Evil-Merodach lifted up the head of Yehoyachin from the prison house, treated him kindly, and set his throne above the throne of the [other] kings, etc., as written at the end of the Book of Kings and the end of Jeremiah (2 Kings 25:27). As for the years that Evil-Merodach reigned, it is written in *Seder Olam Rabbah*, chapter 28, that they were twenty-three years; and so it is written in *Seder Olam Zuta*. But in the *Sefer HaKabbalah* of the Raavad, and likewise in *Sefer Yuchasin*, p. 157, he wrote that the days of his reign were

twenty-two years. We shall not be exacting over the variation of one year among the versions. But know that, although we do not find the length of his reign stated explicitly in a verse, we can nonetheless deduce it from the total of the seventy years from when Nebuchadnezzar began to reign until the beginning of Cyrus's reign, according to the reckoning fixed by Daniel, as will be explained shortly. We have already found forty-five years for Nebuchadnezzar; and we found three years for Belshazzar and Darius — that is forty-eight years — leaving another twenty-two years to complete the seventy: these belong to Evil-Merodach.

שפ"ו — AM 3386 (374 BCE). Belshazzar reigned in Babylon in the year 386. In that year — "in the first year of Belshazzar king of Babylon" — Daniel dreamed a dream, etc. (Daniel 7). Belshazzar reigned three partial years, counted within the years of Darius, as *Seder Olam Rabbah* states in chapter 28.

שפ"ט — AM 3389 (371 BCE). In the third year of Belshazzar (which is the year 389): "A vision appeared to me, Daniel, etc." (Daniel 8). "In the third year of the reign of Belshazzar the king, the king made a great feast, etc." (Daniel 5:1).

שפ"ט — AM 3389 (371 BCE). Darius the First, son of Achashverosh, of the seed of Media — mentioned in Daniel 6 and Daniel 9 — reigned over the Chaldeans, that is, the kingdom of Babylon, after the death of Belshazzar, in the year 389, at the age of sixty-two, as written in Daniel 6: [Aramaic] "And Darius the Mede received the kingdom, being about sixty-two years old" (Daniel 6:1). We thus find that Darius was born in the eleventh year of Yehoyachin, in the year 327. This is what they said in *Seder Olam*, chapter 22: on the day that Nebuchadnezzar entered the Sanctuary in the days of Yehoyachin, his adversary was born — namely Darius. As for the days that Darius the Mede reigned, they already said in *Seder Olam*, chapter 25: "In the first year of Darius son of Achashverosh, of the seed of Media, etc." — you do not find a year attributed to Media in the Scriptures except this one alone.

ש"ץ — AM 3390 (370 BCE). Cyrus, king of Persia, reigned in the year 390. He was the first king of the general Persian empire, as explained in the second part of this book. In that same year the seventy years were completed from the exile of Daniel, [which took place] in the year Nebuchadnezzar began to reign, when he captured Yehoyakim, as above. This Cyrus was a king of kindness and a lover of Israel, and he was called "anointed" (*mashiach*), for so it is written in Isaiah 45: "Thus said the Lord to His anointed, to Cyrus, etc." In the first year of Cyrus the Lord stirred his spirit to build the Temple, and Zerubbabel went up to Jerusalem, and his exiles with him. When the building was halted, Daniel complained and said, "I, Daniel, understood from the books the number of the years about which

the word of the Lord came to Jeremiah the prophet, to fulfill for the ruins of Jerusalem seventy years, etc." (Daniel 9:2); and the angel answered him and said, "Seventy weeks are decreed upon your people, etc." (Daniel 9:24). By this he informed him that the reckoning of the seventy years runs from the exile of Tzidkiyah, from the time of the Temple's destruction — not from the time of Daniel's exile, in the year Nebuchadnezzar began to reign. See *Sefer Yuchasin*, p. 257, and the *Sefer HaKabbalah* of the Raavad, p. 20.

שצ"ב — AM 3392 (368 BCE). In the third year of Cyrus king of Persia a matter was revealed to Daniel, etc. (Daniel 10). King Cyrus, in the third year of his general reign, was killed, as you will find explained in the second part.

שצ"ב [?] — AM 3392 (368 BCE) [anchor and year read as שצ"ב; the sequence would also admit 393]. Achashverosh — [husband] of Queen Esther — reigned after Cyrus, in the year 392, for the three years of Cyrus are counted as partial years within the years of Achashverosh, according to *Seder Olam*, chapter 28. At the beginning of Achashverosh's reign they wrote an accusation, etc., as written in Ezra 4, and the building of the Temple was halted — the Temple which they had already begun with Cyrus's permission — until the second year of Darius. As for the length of Achashverosh's reign, we do not know it, save that we find in the Scroll of Esther that Scripture says "in the twelfth year of his reign." There is some cause to wonder at Rabbi Yossi, author of *Seder Olam*, who wrote in chapter 29 that he reigned fourteen years. What led him to count Achashverosh's reign as fourteen years, when we find for him in Scripture only twelve — something he did not do for the other kings of Persia, for whom he never added to the days of their reign beyond what is found in Scripture, even by a single year? But the Gaon, our teacher Rabbi Sinai bar Betzalel, resolved this, saying that according to the plain sense of the verses in the Scroll of Esther we find for Achashverosh fourteen years: for Scripture says "in the first month — that is the month of Nisan — in the twelfth year of King Achashverosh, [Haman] cast the *pur*, etc." And after this, in the twelfth month, [the Jews] grew great, on the thirteenth and fourteenth of Adar their fortune was overturned, and the Jews prevailed over their enemies, killing in Shushan five hundred and three hundred men — that being the thirteenth year of Achashverosh. And after all these events it is said, "and Esther wrote, etc., to confirm" the second letter of Purim — and that is, without doubt, the fourteenth year of Achashverosh. Thus far, according to the words of the wise, whose words are gracious [an allusion to Ecclesiastes 10:12].

שצ"ה — AM 3395 (365 BCE). In the third year of his reign [Achashverosh] made a feast for all his officers and servants, etc. (Esther 1:3); it is the year 395.

שצ"ט — AM 3399 (361 BCE). "And Esther was taken, etc." in the seventh year of his reign (Esther 2:16); and it is the year 399.

ת"ד — AM 3404 (356 BCE). Haman cast the *pur* (lot) in the twelfth year of Achashverosh's reign; it is the year 404. We find, then, that Esther did not disclose her people until the fifth or sixth year of her reign, for she did not disclose it until the twelfth month, when [the Jews] grew great — and this is a wondrous thing.

ת"ו — AM 3406 (354 BCE). Darius son of Achashverosh, the second [of that name], reigned over Persia in the year 406; and according to *Vayikra Rabbah* he is the son of Queen Esther, as the Tosafos also wrote in the first chapter of Rosh Hashanah. He was seven years old when he became king; and according to *Seder Olam*, chapter 30, it appears that he is the Artachshasta mentioned in Nehemiah 2 and 13. In [Seder Olam's] view he reigned only thirty-two years, as found in the Scriptures, for it is said, "in the thirty-second year of Artachshasta, etc." (Nehemiah 13:6).

ת"ח — AM 3408 (352 BCE). Chaggai the prophet prophesied in the year 408, as it says at the head of the Book of Chaggai, "in the second year of Darius, etc." (Chaggai 1:1). For then were completed the seventy years since the destruction of Jerusalem; and since at the start of Achashverosh's reign the building had been halted, Chaggai came to arouse Zerubbabel to build the House. So Rashi and Radak, of blessed memory, explained there.

ת"ח — AM 3408 (352 BCE). The building of the Second Temple — its beginning was in the year 408, in the second year of Darius, as explained at the head of the Book of Chaggai; and it is the seventieth year from the Temple's destruction. In *Seder Olam Zuta* he wrote "in the eighteenth year, which is the seventieth year from the Temple's destruction, Ezra the Scribe went up to Jerusalem, etc." — but I did not understand his words, for Ezra did not go up until the seventh year of Artachshasta, as will be explained shortly, under the year 413.

ת"ח — AM 3408 (352 BCE). Zechariah the prophet also prophesied in that same year, as it says, "in the second year of Darius the word of the Lord came to Zechariah, etc." (Zechariah 1:1).

Malachi. Scripture did not disclose to us his time, but according to the tradition this prophet lived in the era of Chaggai and Zechariah, for so it is written at the end of chapter [4/5?] of *Seder Olam*, in these words: "Mordechai the Jew, and Chaggai, Zechariah, and Malachi — all of them prophesied in the second year of Darius." Thus far the quotation. The three of them were among the Men of the Great Assembly, as will be explained shortly. Radak wrote, at the beginning of the

Book of Malachi: "And it is possible that Malachi was the last of them; and so it appears, for he is not mentioned in connection with the building of the Temple." Thus far his words. And in the first chapter of [tractate] Megillah we find, following the Midrash, that Malachi is Ezra.

ת"י — AM 3410 (350 BCE). "And it was in the fourth year of Darius, the word of the Lord came to Zechariah, etc." (Zechariah 7). And it is the year 410. See further on, under the year 442, at [the entry beginning] "for 39..." [ל"ט — cross-reference as printed].

תי"ב — AM 3412 (348 BCE). In the sixth year of Darius, which is the year 412, the building of the House was completed, as it says [Aramaic], "and this house was finished, etc." (Ezra 6:15).

תי"ג — AM 3413 (347 BCE). Ezra the Scribe went up from Babylon to Jerusalem, and his exiles with him, in the seventh year of Artachshasta, as written in the Book of Ezra, chapter 7. According to *Seder Olam*, chapter 30, [Artachshasta] is Darius the builder of the House, for all the kings of Persia were called Artachshasta, just as all the kings of Egypt were called Pharaoh — as will be explained in the second part, under the year 350. Accordingly, Ezra did not cease going up to the Land of Israel [without delay]: for in the sixth year the building was completed, and in the seventh year he went up from Babylon to Jerusalem. But if we were to say that Artachshasta is not Darius, one would have to wonder why Ezra did not go up during all the days of Darius and all six years of Artachshasta. Rather, certainly Darius is Artachshasta; only that Ezra the Scribe [first] separated the foreign wives, and after this he and Nehemiah built the wall of Jerusalem, while Zerubbabel returned to Babylon and died there.

The Men of the Great Assembly. The men known to us, mentioned in Scripture — according to the view of Don Isaac Abravanel in his introduction to *Nachalat Avot* — are twelve, and these are they: Chaggai, Zechariah, Malachi, Zerubbabel, Mordechai Bilshan, Ezra the priest-scribe, Yeshua son of Yehotzadak, Serayah, Re'elayah, Mispar-Bigvai, Rechum-Ba'anah, and Nehemiah son of Chachaliah. Rambam grouped with them also Chananiah, Mishael, and Azariah, but Rabbi Abravanel rejects this, for a reason he set out there in his introduction. These named sages had other sages join them until their number reached one hundred and twenty; and they received [the tradition] from the prophets. The Men of the Great Assembly — it was they who instituted our prayers for us, as stated in the chapter "One who reads the Megillah" [in tractate Megillah]. According to the majority view, the Men of the Great Assembly were all of one era — not that they came one after another, as with [the succession of] the Elders and the Prophets.

The last of them was Shimon HaTzaddik, the High Priest, as they said in the Mishnah in the first chapter of Avot; and they received from Ezekiel son of Buzi, according to the opinion of Rabbi Isaac Abravanel. See further on, under the year 448, regarding the lineage of Shimon HaTzaddik, and you will find some opinions that the Men of the Great Assembly were not [all] of one generation and one time.

תכ"ו [?] — **AM 3426 (334 BCE).** In the twentieth year of Artachshasta the walls of Jerusalem were built, as written in Nehemiah 2; and this was in the year 426, eighteen years after the beginning of the building of the House. See the Tosafos in the first chapter of Rosh Hashanah, s.v. "the twentieth year."

תל"ח [?] — **AM 3438 (322 BCE)** [the bold anchor is worn (read תל"ה, 435); the entry's own datum — "after the thirty-second year of Artachshasta" — and its closing figure give 438]. Elyashiv built the chamber for Toviah, and Nehemiah threw Toviah's vessels out of the chamber, as written in Nehemiah 13. This was after the thirty-second year of King Artachshasta, and it is the year 438 [תל"ח].

תמ"ב — AM 3442 (318 BCE). Alexander of Macedon became king, at the age of nineteen, over the Greeks in the land of Macedon, in the year 442, and conquered under him many kings, near and far. For in that same year, too, he went up against Persia and captured the royal city of Elam, which is the metropolis of the kingdom of Persia. At that time, however, Darius himself had not yet fallen into his hand. So it seems right to me to place the beginning of his reign in the year 442, in accordance with Rabbi Yossi, who said so in *Seder Olam*, chapter 30, and who is cited in the first chapter of Avodah Zarah, that "the reign [counted] among the nations we do not reckon" — meaning, with respect to the dating of documents, as will be explained further on. There are thus two reckonings here, concerning the cessation of the Persian kingdom and the beginning of the Greek: the one is the year 442, which is thirty-four years from the building of the House, even though Darius had not yet fallen into Alexander's hand; and the year in which Darius fell into his hand and the Persian kingdom was cut off entirely is the year **תמ"ח — 448 (312 BCE)**, which is the beginning of his general reign, from which documents are dated, as will be explained further on. Persia stood before the House [i.e., during the Second Temple's existence up to this point] for thirty-four years; for when you add thirty-four years to 408 — the time of the beginning of the building of the House — it ends in the year 442. According to this, the beginning of Alexander's reign in the year 442 is reckoned as the beginning of the kingdom of the Greeks, even though his general reign did not begin until the year 448, when he conquered Darius. It is on this account that it says in the first chapter of Avodah Zarah, [regarding] the Second Temple, "that

[Alexander] reigned among the nations we do not count for them" — meaning, for the dating of documents, as will be explained further on. And once these two markers are in your hand, in my view all the difficulties and confusions to which the author of *Me'or Enayim* testified in chapter 23 will be resolved. Also, in the commentary they said in *Seder Olam Rabbah*, chapter 30, in these words: "All the days of the kings of Persia were fifty…" — [the word] is not [complete] there; it is a printing error, and it wrote "two hundred" in place of "two" [reading of the emended figures is uncertain] — and it is an exact reckoning from the beginning of Cyrus's reign, from the year 390 until the year 442: fifty-two [נ"ב] years.

ב"תמ — AM 3442 (318 BCE). Chaggai, Zechariah, and Malachi died in the year 442; and this is called the time of the sealing of prophetic vision, for at that time prophecy ceased from Israel. The Raavad, in his *Sefer HaKabbalah*, wrote [in their generation] that Chaggai, Zechariah, Malachi, and Ezra the Scribe died in the year 448; and so it is written in *Sefer Yuchasin*, p. 14. But I have set the time of their death in the year 442, on the authority of *Seder Olam Zuta*, which says there, in these words: "In the twenty-second year of Media and Persia, Chaggai, Zechariah, and Malachi died; at that time prophecy ceased from Israel — it is the year three thousand four hundred and forty-two [AM 3442]." Thus far the quotation. Although all the versions of *Seder Olam Zuta* — of Venice, of Ashkenaz, and of Krakow — each differ from the other in the count of the years of Creation, nonetheless, that they died in the twenty-second year of Media, all the versions agree. And we already explained nearby that the twenty-two years end in the year 442. Rashi, of blessed memory, wrote in the first chapter of Yoma, regarding "the five things lacking in the Second Temple," in these words: "From the second year of Darius onward the Holy Spirit did not rest upon the prophets." Without doubt there is a scribal error in this reading, and it should read "from the fourth year of Darius," for it is written in Zechariah 7, "and it was in the fourth year of Darius the word of the Lord came to Zechariah, etc." (Zechariah 7:1).

ח"תמ — AM 3448 (312 BCE). Alexander of Macedon, in the sixth year of his reign — which is the year 448 — went up against Darius, the last king of Persia, drove him from his land, and [Darius] was killed, as explained in the second part. From this time was reckoned the beginning of his general reign, and from it the beginning of the counting of documents (the *minyan shtarot*), as will be explained further on. And the first six years, during which he had already reigned from the year 442, we do not count, as we say in the first chapter of Avodah Zarah, and as above.

Shimon HaTzaddik was among the last of the Men of the Great Assembly. His lineage: … [name] son of Yehoshua son of Yehotzadak the High Priest, mentioned in the Book of Ezra, chapter 3, and in the prophecy of Chaggai. And the Yehoshua mentioned there — he was the brother of Ezra the Scribe; so wrote the Raavad in his *Sefer HaKabbalah*, and the author of *Sefer Yuchasin*, p. 65.

[Continuation of the discussion of Shimon HaTzaddik carried over from the previous page.]

so [wrote] Don Isaac Abravanel in the introduction to his *Nachalat Avot* [his commentary on Avot]. Now, concerning Shimon HaTzaddik [?]:

Shimon HaTzaddik served in the high priesthood forty years, as stated in the Yerushalmi Shekalim and in the first chapter of Yoma [and in] Menachot, chapter 13. He was the last of the Men of the Great Assembly, for so they said in the Mishnah at the head of the first chapter of Avot: "Shimon HaTzaddik was of the remnants of the Great Assembly." And he was the first of the Sages of the Mishnah.

Know that the author of *Me'or Enayim* [Azariah de' Rossi] raised two difficulties here. The first: that if you search through all of Ezra and Nehemiah, Shimon HaTzaddik will not turn out to be only the second generation from Yehoshua ben Yehotzadak. For in chapter 22, and again in chapter 37, [de' Rossi] wrote that in the traditional authorities' view Shimon HaTzaddik was the second generation from Yehoshua ben Yehotzadak, and he brought a proof from a verse in Nehemiah, chapter 12: "And Yeshua begot Yoyakim, and Yoyakim begot Elyashiv, and Elyashiv begot Yoyada, and Yoyada begot Yonatan, and Yonatan begot Yaddua" (Nechemyah 12:10–11). And it is a received tradition among them that Yaddua begot Chonyo (Onias), and Chonyo begot Shimon HaTzaddik. The author of *Sefer Yuchasin* [R. Avraham Zacuto], too, wrote on folio 137 that Chonyo son of Yaddua was the father of Shimon HaTzaddik, and he wrote likewise on folio 138. And on folio 60, under the letter *shin*, he wrote as follows: "After Yehoshua died, his sons and his sons' sons were high priests, as it says in the Book of Ezra, until the high priesthood reached Shimon HaTzaddik." According to this, then, the Men of the Great Assembly were not all of one time and one generation, but spanned at least eight generations.

ת"מח [3448 AM = 312 BCE by the text's Seder-Olam reckoning]. In the days of Shimon HaTzaddik the High Priest, Alexander of Macedon came forth from his land, in the [first?] year of his reign [?], when he went up to make war on Darius king of Persia and marched upon Jerusalem to destroy it — for the sons of Judah

were subject to Darius and his allies. There was great mourning among the Jews, weeping and lament, and they cried out to Hashem in their distress. Shimon HaTzaddik went out to meet him in the priestly vestments, and the elders of Israel with him. When King Alexander saw Shimon HaTzaddik the High Priest, he came down from his chariot and prostrated himself before him. His officers and servants were astonished at this and grew angry over it, but the king said to them: "The angel that goes before me in my night visions in battle is in his very likeness and form, like this man." Alexander then made a covenant with Shimon HaTzaddik; the priest and the elders of Judah brought him into Jerusalem, and he saw the House of Hashem and said, "Blessed is Hashem, the God of Israel, the God of this House." The king asked Shimon HaTzaddik to have made, as a memorial for him, an image of his likeness, to be set between the Entrance Hall (Ulam) and the Altar. The priest answered that it is forbidden to them, by [command of] their God, to accept any statue or image; "but a memorial greater than what you ask we shall make for you: all the sons of the priests born in this year shall be named Alexander, after your name." The matter pleased him; the king gave much gold for the repair of the Temple, prostrated himself before Hashem, and departed.

The Raavad [R. Avraham ibn Daud, in his *Sefer HaKabbalah*], the author of *Sefer Yuchasin*, the author of *Yesod Olam*, R"Y Abravanel, and others besides them wrote that the High Priest vowed to the king that from that day onward they would reckon [the years] for their documents by the count of the years from when he [Alexander] brought [his sovereignty] there [i.e., the origin of the document-era]. But know that this matter — according to the author of *Seder Olam* — is not found in Yoma, nor in the first chapter of Avodah Zarah, nor in the rest of the words of Chazal, nor in the Hebrew Yosippon, nor in the Roman [Latin] Yosippon.

The episode of Shimon HaTzaddik with King Alexander is found in the Yerushalmi Shekalim, in Megillat Taanit chapter 9, in Yoma [the chapter] "Ba Lo," at the end of Shemini Rabbah, and in other places besides. It is also in Yosippon chapter 2 — except that there he called Shimon HaTzaddik by another name, calling him Chananiah, or also Iddo.

According to R"Y Abravanel in [his commentary on] the Mishnah [?], such was their custom in the Second Temple period: to call one and the same person by many different names at various times. This episode took place in the fortieth year of the building of the [Second] Temple, three hundred eighty [ש"פ] years before its destruction, and one thousand years after the Exodus from Egypt, as stated in the first chapter of Avodah Zarah — and it is the year 448 [ת"מ].

תמ"ח [3448 AM = 312 BCE]. Also in this year, when Alexander came to the Land of Israel, many Kutim (Samaritans) [filled the land], whose head was Sanballat the Horonite, mentioned in the Book of Ezra. His son [son-in-law], with Alexander's permission, built a temple on Mount Gerizim and offered burnt-offerings and sacrifices outside the House of Hashem; and Sanballat installed his son-in-law Manasseh — the brother of Shimon HaTzaddik — as High Priest there. This is the Manasseh whom the pious priests of Jerusalem had expelled from the city because he would not divorce his foreign wife in accordance with Ezra's ordinance. To this Nehemiah alluded when he said at the end of his book: "And one of the sons of Yoyada son of Elyashiv the High Priest was son-in-law to Sanballat the Horonite; therefore I drove him from me" (Nechemyah 13:28).

This sect fabricated laws and statutes of their own devising, and that temple became a stone of stumbling and a rock of offense; for from then on half the people split off after Shimon HaTzaddik and his following, and the other half after Sanballat and his son-in-law, with Tzadok and Baitos becoming their heads. This temple on Mount Gerizim stood more than two hundred years, until the time of Yochanan son of Shimon, called Hyrcanus, who [besieged?] and destroyed it, as will be explained further on, in the year 632 [תרל"ב — reading uncertain].

And you, O reader, know well: the placing of this building of the temple on Mount Gerizim [in this year], as above, follows the tradition of the Raavad, of blessed memory, who wrote it thus, [placing it] in the second generation of the Men of the Great Assembly. It is stated more explicitly in his account of the kingdom of the Second Temple, where he mentions Hyrcanus and his deeds. The author of *Sefer Yuchasin*, who follows in his footsteps, wrote likewise in his book, folio 14. In Tractate Yoma, chapter "Ba Lo," however, and in Megillat Taanit chapter 9, it appears that in the days of Alexander of Macedon this [temple] was already built, from earlier times — for when the Kutim sought to destroy the Temple that was in Jerusalem, [Alexander] granted Shimon HaTzaddik leave to kill the Kutim, and they demolished Mount Gerizim and sowed it with vetch and salt, and so forth. See there, and see further on, in the year 881 [תתפ"א], and in the Book of *Me'or Enayim*, chapter 21, and in Part Two, in the year 584 [תקפ"ד]. For in my view, joining together the episode of Sanballat the Horonite, the episode of the Kutim, and the episode of Tzadok and Baitos into a single time is far-fetched, and to my mind their [conflated] accounts have no basis whatsoever, as you will see further on, in the second generation of the Sages of the Mishnah, where he mentions Antigonus, in the year 460 [ת"ס] — see there.

מנין שטרות [Minyan Shtarot — the reckoning by documents (the Seleucid era)]

Know that at first the Israelites counted their years from the Exodus from Egypt, and afterward by the number of the years of the [reigning] kings — as you will find this matter [attested] in the words of the earlier and later Prophets. From the time of Alexander of Macedon [onward] they began to count their years and to date all their documents from his era, as [the Sages] said in the first chapter of Avodah Zarah: Rav Nachman said, "And in the Exile we count only by the reign of the Greeks." Not only while [the Greeks] still ruled over us, for the sake of the peace of the kingdom, [did we count thus]; even after [their] rule of the world passed away from over our neck, this custom has remained with us more and more, [for] over a thousand years. For the practice of counting the years-from-creation, if you inquire into former days, you will find was not customary among us except from the time of the sealing of the Gemara, or long after its sealing — as the author of *Me'or Enayim* treated at length, in his chapter 25.

And even though I found in Tractate Avodah Zarah, folio 9, as follows — "It was taught in a *baraita*: After [the year] four thousand two hundred thirty-one from the creation of the world, if a man should say to you, 'Buy a field worth a thousand dinars for [one] dinar,' do not buy it," and Rashi explains that this is the End [i.e., the time of the Redemption] — nevertheless, do not infer from this that they used to date their documents from the creation of the world. For on the face of it, it appears that the practice of counting the years-from-creation did not spread among our people until after Rav Sherira Gaon; for in his responsum, cited in *Sefer Yuchasin* folio 106, you will find that in all periods [dating] is founded upon the counting of documents. Even in the words of the Rambam, of blessed memory, in the Laws of Sanctification of the Moon, and also in the Laws of Divorce, you will find [that] some of the reckoning of the years is [still] by the counting of documents.

And although there is some slight doubt and hesitation about the time of the beginning of Alexander of Macedon's reign — and a still greater doubt falls upon the time of the beginning of the counting of documents, as you will find in the Book of *Me'or Enayim*, chapters 23, 24, and 26 — nevertheless know that, according to what emerges from the responsum of Rav Sherira Gaon mentioned above, and from the words of the Rambam of blessed memory in chapter 11 of the Laws of Sanctification of the Moon and chapter 10 of the Laws of the Sabbatical Year, and from the responsum of R. Levi ibn Chaviv [Ralbach], no. 143, and from the tradition-account of the Raavad regarding the second generation of

the Men of the Great Assembly, and [regarding] the seventh generation of the Geonim — all of these testify to us that the beginning of the counting of documents was in the year 3448 [ג' אלפים תמ"ח], which is the year one thousand after the Exodus from Egypt, and the fortieth year from the beginning of the building of the Second Temple, and three hundred eighty [ש"פ] years before its destruction. So it has been established for us that this year, which is the year…

חמשת אלפים ושנ"ב [5352 AM] — that is, the year one thousand nine hundred and four [1904 = א' תתק"ד] of the documents [Seleucid era]:

[This is the author's own present year, 5352 AM = 1592 CE; the count is 3448 + 1904 = 5352.]

Said the author: Since I write and reckon in this book all the years-from-creation with the greatest precision possible, and record all the divergent opinions, I shall not omit [to do so] here either. Therefore know that here, in the year 3448 [ג' אלפים תמ"ח] — which is the time of the beginning of the Greeks, as mentioned above — is the third place that gives rise to doubt concerning the years-from-creation. We have already passed the first two places [of doubt]. We have also already explained above, on the authority of R. Yosi, author of *Seder Olam*, chapter 30, that the Persian kingdom stood before the [Second] Temple thirty-four years. Now, the author of *Me'or Enayim* expatiated at great length in his investigation of, and perplexity over, R. Yosi's thirty-four years — from the beginning of the Second Temple until the Greek kingdom. He raised many questions and difficulties, until he said that it is hard to believe, and the mind cannot accept, that all the deeds of the kings and the six generations of the chain of high priests set forth explicitly in Scripture could all fit within the brief span of those thirty-four years. Rather, as it appears from the plain sense of the verses, they were certainly far more than these. He expatiated on this in his book, in chapters 37, 38, and 39. Also in his chapter 35: [he held that] all the kings of Media and Persia were only four; and accordingly, even though Artaxerxes alone reigned thirty-two years, as is set out in Nehemiah 13, the span of the thirty-four years suffices for them. He [also] wrote in chapters 18 and 38, and [noted that] in Bereishis Rabbah most of the commentators [held] that the kings of Persia were more than four; so that, in the measure that the times of the Persian kings before the [Second] Temple are lengthened beyond thirty-four [years], to that same degree — in his opinion — the years-from-creation increase beyond our count, the one we use nowadays.

Says the writer: In order to remove all doubts about the years-from-creation from the heart of the multitude, I have seen fit in this place to reply to the two great doubts and perplexities that the author of *Me'or Enayim* raised in his chapters 37 and 38. For over the shortness of the times of the Persian kings I have labored — and, blessed be Hashem, I have found ample relief in the [available] spans, which will be after the completion of Artaxerxes' thirty-two years, up to the beginning of the Greek kingdom in general: ten free years. So that, even if we concede that the kings of Persia were more than four, these ten years mentioned will suffice to apportion them among the remaining kings. For in the second year of Artaxerxes the [Second] Temple was built, in the year 408 [ת"ח]; thus in the thirtieth year of the building of the Temple, in the year 438 [תל"ח — see note], the thirty-two years of Artaxerxes were completed. There remain to us, then, to complete R. Yosi's thirty-four years, four more years, and these extend to the year 442 [תמ"ב], which is the time of the beginning of Alexander's reign. At that time Darius the Last was still alive, for he was not killed until the sixth year of Alexander. And there are two reckonings in the matter, as above, in the year 448 [תמ"ח]: [if] we add these six years to the four, they come to ten. So that now this perplexity we mentioned, concerning the times of the Persian kings, has collapsed entirely, and it poses no difficulty whatsoever.

Also the great perplexity that [de' Rossi] raised concerning the examination of the chain of the high priests — which in his eyes is exceedingly astonishing — requires, in my view, only [further] study and settling; it appears to me that there is no room for his difficulty at all. For behold, in chapter 37 he wrote concerning Yehoshua ben Yehotzadak — who is likewise mentioned in Ezra chapter 3 as one of those who came up from Babylon in the seventh year of Artaxerxes, as above, in the year 413 [תי"ג] — of whom Scripture says in Nehemiah chapter 12: "And Yeshua begot Yoyakim, and Yoyakim begot Elyashiv, and Elyashiv begot Yoyada, and Yoyada begot Yonatan, and Yonatan begot Yaddua." Now, even if we concede that Yaddua, the sixth generation, is Shimon HaTzaddik — who served in the high priesthood when he went out to meet Alexander — [still] some time [remained] from their going up [from Babylon] enough to contain these six generations; and all the more so according to those who relate that Shimon HaTzaddik was the son of Chonyo son of Yaddua, as above — [for de' Rossi holds] that it is not possible that they should crowd eight generations into the span of R. Yosi's thirty-four years. This is the sum of his perplexity in this place.

But I say: when we scrutinize [the matter], we shall find ample [room], sufficient for all the years of their lives, and we may say that they begot [children] at eighteen — or perhaps at twenty — years of age. And this is [how]: let us posit

and say that in the seventh year of Artaxerxes — which is the fifth year of the building of the Temple — when they came up from Babylon, Yeshua ben Yehotzadak was one hundred years old, which, by the human lifespan in those generations, would not be reckoned extremely old. Accordingly, let us posit that his son Yoyakim was then eighty; Elyashiv, the third generation, sixty; Yoyada, the fourth, forty; Yonatan, the fifth, twenty; and Yaddua, the sixth, was born, by this reckoning, in the year of their going up. All of this can occur even in the natural course of births in our own day, and there is in it no novelty whatsoever. And if it is [as they say — that] Shimon HaTzaddik was Yaddua, then by this reckoning, when he went out to meet Alexander in the fortieth year of the building of the Temple, he was thirty-eight years old. And even if we say that Shimon HaTzaddik was the eighth generation from Yehoshua ben Yehotzadak, as above, the time still suffices for us, if we say that each begot [his heir] at eighteen. Thus this difficulty of the author of *Me'or Enayim*, too, has collapsed entirely, so that the words of the author of *Seder Olam* remain in their full force, without any hesitation whatsoever.

Up to this point, O reader: Know well, O discerning one — although the author of *Me'or Enayim* expatiated on the perplexity of the years-from-creation, and wrote us thirteen chapters on it, from chapter 29 to chapter 42, great and lengthy words, in which he drew out his reproof at the end of the book against his friend Rabbi [name uncertain] [?] to more than forty folios (apart from what he abridged of this in chapter 18); and in chapter 27, in fine rhetoric, in his own eloquent language, with great and expansive disclosures, [saying] that whoever inquires into the years-from-creation by reasoning and sound sense is not thereby inquiring against the words of Chazal, and that the contradiction of our customary reckoning does not entail the overturning of any law or commandment, God forbid; and although he brought as shield and buttress Rabbeinu Chananel, the Ramban [Nachmanides], the Raavad, Rabbeinu Bachya, R"Y Abravanel, and R. Isaac Karo; and although in chapter 35 of his book he expatiated, with reasoning and sound sense, that on account of the addition of the years no fixed date (*moed*) would be altered or displaced from its establishment, nor would even a single portion (*chelek*) of any *molad* be shifted, for all the days of the world — nevertheless, know well that his words are not accepted among the great authorities, and the view of the Sages is not at ease with him. For although there were found great ones of the world — Rabbeinu Chananel, the Ramban, and other wise and renowned men — who lengthened the duration of the Egyptian exile, or who did not subtract sixty-six years from the years of [...?] [?], as above, in the year 448 [תמ"ח] and in the year 100 [ק'] [?] — it was not the intent of the Geonim, of blessed memory, to dispute the tradition of

Chazal regarding the counting of the years-from-creation according to the author of *Seder Olam*; rather, their intent was only to settle the order of the verses according to their plain sense, as is Rashi's way everywhere. And perhaps in another place they omitted, or absorbed [into other reckonings], the added years; for we have not found any one of them who disclosed his opinion, even by a hair's breadth, to add to or subtract from the reckoning of our customary years-from-creation. Therefore know that in all three places mentioned — about which he wrote that they introduce doubt into the years-from-creation — his words are entirely nullified, and they have no root or foundation. I have set them down in this book of mine only in order to remove doubts about the years-from-creation from the heart of the multitude, in the manner of what the Rambam, of blessed memory, wrote in his introduction to the Order of Zeraim, when he said: why is the opinion of a lone individual recorded among the many? — in order to nullify it; so that if a man should say, "thus have I received as tradition," they may say to him, "you heard it [only] as the opinion of the individual so-and-so." The sum of my words: we seek no novelties, for we have nothing but what our forefathers bequeathed to us and the tradition; and the custom of our forefathers shall remain Torah for us, and it shall not depart from our mouth nor from the mouth of our seed nor from the mouth of our seed's seed, forever.

תמ"ח [3448 AM = 312 BCE]. Yeshua ben Sirakh — or Sira — called Ben Sira. Some say he was the grandson of Yehoshua ben Yehotzadak, the High Priest mentioned in Ezra chapter 3 and in the prophecy of Chaggai; and so R. Shlomo ibn Verga traced his descent at the head of *Sefer Shevet Yehudah*. This Yeshua composed the Book of Ben Sira, called in the Roman [Latin] tongue *Ecclesiasticus* [אקקליסיאסטיקות], which is entirely words of ethical instruction and wisdom. Chazal forbade the reading of the Book of Ben Sira, as stated at the head of [the chapter] "Chelek" [Sanhedrin, ch. 11], where they said that it is forbidden to read the "outside books"; and there R. Yosef said that even the Book of Ben Sira is forbidden to read. But Rav Yosef said there: it contains excellent matters, which we do expound. Indeed, the words of this book are cited in the Gemara in several places — in Chagigah chapter 2, and in Bereishis Rabbah [chapter] 8; and the Ramban cites it in his introduction to his commentary on the Torah, saying, "Into what is concealed from you do not inquire," and so forth, which is in Ben Sira chapter 3. And in Yevamot chapter 7 they said in his name, "Many are they that seek your welfare," and so forth, which you will find in his book, chapter 7. "A good wife is a good gift" is in [Avodah Zarah] the chapter [?]. And in the chapter "HaChovel" [Bava Kamma] the Sages counted the Book of Ben Sira among the Ketuvim (Writings), when they said, "and it is doubled in the Ketuvim, as it says: every bird dwells according to its kind, and the son of man according to what is

like him" — and Tosafos there wrote that perhaps this verse is from Ben Sira; and indeed so it is found in his book, chapter 13, word for word. All this [shows] that Chazal cited the words of this book in many places.

Some say that the Book of Ben Sira, called in their tongue *Ecclesiasticus* [?], is the [same] book mentioned in the Talmud, of which Chazal spoke at the head of the Mishnah of "Chelek." And in *Likkutei Maharil* it is written that Ben Sira was the son of Jeremiah [the prophet], conceived in a bath-house — but in my opinion this is mere fancy, for I, the writer, have not found this matter in the Talmud, and I have also not heard from my teachers that it is found in any aggadah or midrash. As for [this] Ben Sira mentioned, his time is not known; but according to the author of *Me'or Enayim*, chapter 22, Ben Sira was in the days of Shimon HaTzaddik — and he is the Ben Sira who mentions Shimon HaTzaddik at the end of his aforementioned book and recounts his praise, [saying] that he was to Israel like a shining light, and he sent them [words of] praise and jubilation in the glory of our God. And in Yosippon, book 3, chapter 76, he mentions him, [saying] that Yehoshua ben Sirakh was a prince and a great man over the Jews — but I do not know whether it refers to this Ben Sira or to another Ben Sira. Also, there in Yosippon there is great confusion in the number of the years, and this is not the place to elaborate. And in Yuchasin, folio 138, [Zacuto] wrote that he was after the year 539 [תקל"ט], which does not appear [correct] at all, and it is a corruption [?] — [rather,] it alludes to his grandson, likewise called Ben Sira, who was the one who brought to light the composition of Ben Sira his grandfather, as is set forth in the introduction to the Book of Ben Sira called *Ecclesiasticus*, mentioned above. And see in Part Two, in the year 508 [תק"ח] of the Fourth Millennium.

תנ"ד [3454 AM = 306 BCE]. Alexander of Macedon honored and cherished Israel — not only the people of Jerusalem, at the time of the episode of Shimon HaTzaddik as above, but also the rest of the Jews under his dominion; he granted them many concessions, in accordance with the statement of Chazal in Tractate Yoma, at the end of Shemini Rabbah, and in Yosippon book 1, and as will be further explained in Part Two. And King Alexander died — [poisoned] by his cupbearer [?] — in the year 454 [תנ"ד], at the age of thirty-one, in the twelfth year of his general reign, which is the sixth year of his [sole] reign. After his death his kingdom was divided among four heads [the Diadochi], as was hinted in the prophecy of Daniel when he said, "and when he stands up, his kingdom shall be broken and divided toward the four winds of heaven" (Daniel 11:4); and the four heads — their details you will find further on, in Part Two.

ת"ס [3460 AM = 300 BCE]. Antigonus of Socho, a man of Socho, received [the tradition] from Shimon HaTzaddik, and he is the twenty-eighth [recipient in the chain] from Sinai. R. Avraham Zacuto, author of *Sefer Yuchasin*, wrote on folio 87 that this reception was in the year 460 [ת"ס]. And so, he of blessed memory likewise wrote [that] each of the Sages of the Mishnah [received] the time of his own [link in the] tradition — but I do not know his source for this, or whence he derived it; and if it is a [genuine] tradition in his hand, we accept it.

R. Eliezer ben Charsom was in the generation of Antigonus. He had a thousand towns on dry land and a thousand ships at sea, and he served in the high priesthood eleven years, as stated in the first chapter of Yoma.

Tzadok and Baitos were both disciples of Antigonus, and they erred concerning the words of the master [Antigonus] in what he said: "Do not be like servants who serve the master in order to receive a reward (*pras*)." One said to his fellow: "Behold, the master has said explicitly that a man has neither reward nor punishment" — and [so] he went out from [the community of] the whole and separated himself; and they disputed the [Oral] tradition, denied the Oral Torah (*Torah she-be'al peh*) and the reward of the World to Come, and so forth, inverting the [sense of the] verse "according to the Torah which they shall instruct you." On account of this they were also called "Sadducees" (*Tzedukim*, after Tzadok), as the Rambam explained all this at length on the Mishnah of Antigonus in the first chapter of Avot.

But know that, according to the words of the Rashbam, it appears that Tzadok and Baitos did not deny the reward and punishment of the World to Come; for he, of blessed memory, explained in Bava Basra, the chapter "Yesh Nochalin," folio 116, as follows: "And the disciples erred in this — that they supposed the master meant, 'Serve the Omnipresent, but do not receive [any] reward' — and they said: just as there is no substance to this matter, so [there is no substance to] all the words of the Sages; and they erred and became heretics regarding the words of the Sages"; end of quotation. And so it appears to me that the words of Chazal in Avot deRabbi Natan incline to this view, for they said there concerning the Sadducees, as follows: "What did our forefathers see [to say]: is it possible that a worker should labor all day and not receive his wages in the evening? Rather, had our forefathers known that there is a World to Come and that there is resurrection of the dead, they would not have said thus"; [so] they arose and separated from the Torah; end of their words.

Nevertheless, whether by the explanation of the Rambam or by the explanation of the Rashbam mentioned above, one may wonder: would Tzadok and Baitos not

understand what even the schoolchildren of the schoolhouse understand — that the master's intent was that [divine] service should be from love of Hashem, and not in order to receive a reward? And how could it enter the mind that they would understand the master's words to mean that he denied reward and punishment? The mind cannot bring itself to believe this. And already my heart has emboldened me to say that, as it appears, their error was of another manner, and this is it: the master said to them, "Do not be like servants," and so forth — only "not in order to receive a reward." And this matter was difficult in their eyes, because the Torah's promises are always for the assurance of reward, as it says, "that it may be well with you," "and length of days," "that your days may be lengthened," and many like these — as Don Isaac Abravanel raised this difficulty, and likewise the author of *Sefer Midrash Shmuel* on the Mishnah of Antigonus. Therefore Tzadok and Baitos disputed him and said: just as there is no substance to this matter, so there is no substance to the rest of the words of the Sages. And according to this explanation many doubts will, in my opinion, be removed — except that the language of Avot deRabbi Natan does not imply so.

The time of the episode of Tzadok and Baitos we do not know; we know only that it was in the days of Antigonus, or in the days of his disciples. The Raavad, in his *Sefer HaKabbalah*, lumped together this episode, the time of Sanballat the Horonite, and the time of the episode of the Kutim who built earlier on Mount Gerizim — as mentioned above, in the year 448 [תמ"ח]. The author of *Sefer Yuchasin,* too, followed his approach and wrote likewise in his book, folio 14. But my heart stammers at this. For — apart from the doubt we raised above, in the year 448 [תמ"ח], that according to the opinion of some, Shimon HaTzaddik would be the eighth generation from Yehoshua ben Yehotzadak, in whose time was Sanballat the Horonite, as mentioned in the Book of Ezra; and apart, too, from the second doubt we raised above, in the year 448 [תמ"ח], in the episode of the Kutim, for according to the words of Chazal the episode of the Kutim was before the time of Shimon HaTzaddik — it appears that it cannot be, and [that we may not] force [the matter] and say that the episode of Tzadok and Baitos was in the days of Sanballat, who was long before Antigonus by everyone's account; nor even that their deeds were at the beginning of Shimon HaTzaddik's time, while Tzadok and Baitos were disciples of Antigonus. For how could it be that their evil deeds were in the time of Shimon HaTzaddik, and afterward they went back to being disciples of Antigonus? Rather, as it appears, this episode was neither in the time of Sanballat in any manner, nor in the days of the Kutim, nor in the time of Shimon HaTzaddik in the year 448 [תמ"ח] — only in the time of Antigonus, or in the days of his disciples, according to the implication of Avot deRabbi Natan. As for the Raavad and the author of Yuchasin, of blessed memory, who lumped the

three times into a single time — I do not know their source, or whence they derived this, or from what reasoning such a thing arose in their mind.

ת"ק [3500 AM = 260 BCE]. Yosi ben Yoezer and Yosi ben Yochanan received [the tradition] from Antigonus. This was, according to the words of Yuchasin, folio 77, in the year 500 [ת"ק], and it is the twenty-ninth transmission from Sinai. They are the beginning of the Zugot (Pairs), and the houses of the Pairs continued for five generations, until Hillel the Elder. And it is written in Yuchasin, folio 17, that of all these Pairs mentioned, one of them was the Nasi (Patriarch) and the second was the Av Beit Din (head of the court) and head of the academy; and so wrote Don Isaac Abravanel. This "Nasi" was a *nasi* of [spiritual] renown, not a *nasi* of [dynastic] family descent, like the Nesi'im of the House of David — like Hillel and his line. These five Pairs that we mentioned were called neither by the title "Rabban" nor by the title "Rabbi," but were called by their [own] names — and this on account of the greatness of their rank, [such] that it was impossible to supply a fitting title for them, just as there is no title for the prophets. The Sages who are below this rank are titled "Rabban," and those still below this rank are titled "Rav," as the Rambam wrote in his introduction to the Order of Zeraim.

And a mnemonic for the matter: greater than "Rabbi" is "Rabban"; greater than "Rabban" is one's [own] name.

Yosi ben Yoezer mentioned [above] lived very long — until the time of Yannai the King — and was killed in the persecution of the Greeks; see Yuchasin folio 77, and also folio 61, for there [Zacuto] dwells at length on them and their praise. And in their days was R. Eliezer the High Priest, who sent the seventy-two elders to Ptolemy king of Egypt, as will be explained shortly.

תקט"ו [3515 AM = 245 BCE — anchor and inline year uncertain; see note]. Ptolemy king of Egypt [commanded/desired] to translate the Torah into the Greek tongue by means of seventy-two elders, in the year [תקט"ו / תקמ"ו — reading uncertain] [?]. And in Part Two you will find fully explained the whole content of this episode.

תקל"ד [3534 AM = 226 BCE]. Avraham [?] the great astronomer [?]: it is known — look into all the ancient reckonings, over nearly four hundred years, concerning the eclipse of the moon, the threshold [of visibility], the hours, *chalakim*, *regaim*, and *dakim* — until his reckoning turned out to accord with the reckoning of Chazal regarding the measure of the lunar month, which is 29 [days], 12 [hours], and 733 *chalakim* [תשל"ג as printed — see note; the conventional value is 793 (תשצ"ג)]. And according to the reckoning of the author

of *Me'or Enayim*, who wrote in his book, chapter 40, in the name of R. Avraham the Nasi [Avraham bar Chiya] that it was in the year 127 of the building of the Second Temple, and eighty years after the death of Alexander of Macedon — it would be the year 534 [תקל"ד]; and so [Zacuto] wrote in Yuchasin, folio 16. But on folio 18 he wrote….

(Anchors are the bold bare-letter minor-reckoning years; AM = 3000 + anchor. CE by the text's own Seder-Olam reckoning = AM - 3760, which for this whole stretch falls BCE and runs a few decades later than the conventional dating — expected. Approximate conventional BCE equivalents are given in brackets.)

he wrote that it was in the twenty-fifth year (כ"ה) of the building of the Temple, and the first [reckoning] is the essential one; see in Part Two.

תק"ף — AM 3580 [≈180 BCE]. Yehoshua ben Perachiah and Matai the Arbelite (מתאי הארבלי) received [the tradition] from Yosi ben Yoezer and Yosi ben Yochanan — according to the *Yuchasin*, folio 77 — in the year 560 (תק"ס), [which is year] 132 (קל"ב) of the building of the Temple; and this was the thirtieth link [of transmission]. [The obscure phrase ומדורס והתירס as printed — unclear, possibly garbled] According to Rambam, [the High Priest at that time] was Yochanan ben Mattityahu the High Priest. This Yehoshua is the one who fled to Alexandria of Egypt in the days of Alexander — the one called Yannai, king of the Hasmoneans — when he was killing the sages; and he lived a great many years, until the year תמ"ד (444) [as printed; impossible in this context — see anomalies]. *Yuchasin*, folio 77.

תק"ץ — AM 3590 [≈170 BCE]. In the *Me'or Enayim* [of Azariah de' Rossi], chapter 23 — and also in chapter 36 — [the author] wrote, following Don Isaac Abravanel, that the end of the Greek kingdom and the beginning of the Hasmonean kingdom, on the reckoning of the earlier [era], fell in the year 148 (קמ"ח) of the Greek reckoning. And so it is found in the First Book of Maccabees, chapter 8 — namely, that Antiochus Epiphanes (אנטיוכס אפיפנוס) began to oppress Israel in the year 143 (קמ"ג) of the Greek kingdom, and laid his hand heavily upon them, together with the decree of [שקולו השמם — reading uncertain; apparently the "abolition"/desolation decree], earlier, [in?] the year 148 (קמ"ח). And after three years, in the year 148 (קמ"ח), the Lord looked upon the affliction of His people and drove [Antiochus] out; and he departed from them in fury. And it was in the year 149 (קמ"ט) that he died of diseases the like of which had never been seen for their cruelty. Thus far [Abravanel's words].

And I, the writer, have found support for Abravanel's words in the *Seder Olam Zuta*: there they said explicitly that Mattityahu the High Priest died in the year 148 (קמ"ח) of the Greek [era]; and of Shimon son of Mattityahu — who, according to the Raavad and the *Yuchasin*, was put to death twenty years after Mattityahu's death — the *Seder Olam Zuta* writes that he was put to death in the year 170 (ק"ע) of the Greek [era], and so it is found in the Book of Maccabees. If so, on this basis, [when] one adds 148 (קמ"ח) to 442 (ת"מב) — which is the beginning of the Greek reckoning, [and which is] "that precise book" [כההוא ספרא דוקנא — Aramaic, cf. the first chapter of *Avodah Zarah*], as above — it comes to 590 (תק"ץ); and that is the time of the beginning of the Hasmonean kingdom.

And know this: if the translation of the Torah for Ptolemy was in the year 515 (תקט"ו), as [stated] above and as will come in Part Two, then the Chanukah event cannot in any way have fallen in the year 621 (תרכ"א) or 622 (תרכ"ב) — for between the one date and the other there would be one hundred and seven years (107), and it is impossible that Eliezer the High Priest figured in both events, since when Eliezer the High Priest was put to death by Antiochus he was ninety years old. But by the reckoning of 503 (תק"ג) we can say that Eliezer was twenty years old at the time of the translation, and that he was put to death in the year 143 (קמ"ג) of the Seleucid era — which is the year 585 (תק"פה) — when [Antiochus] began to oppress Israel. According to the *Seder Olam Rabbah*, however, the Chanukah miracle and the beginning of the Hasmonean kingdom fall in the year 621 (תרכ"א), as will be explained shortly.

תר"י — AM 3610 [≈150 BCE]. Antiochus the wicked, called Epiphanes (אפיפנים), king of Yavan [Greece], became king over Aram (ארס) in the year 610 (תר"י), and reigned eleven years (י"א). In the sixth year of his reign he went up against Jerusalem and destroyed the Temple, set up an idol in the Sanctuary, made evil and harsh decrees, abolished Shabbos, the festival, and circumcision, and killed the seven sons of Hannah — as well as Eliezer the High Priest, ninety years old — and oppressed Israel more than any foe or enemy. Israel stood in great distress five years, until the eleventh year (י"א) of his reign, which is the year 621 (תרכ"א) or 622 (תרכ"ב). The full account of Antiochus you will find in the fourth book of Yosippon, and more clearly in the books of the Maccabees. See further, in Part Two.

תרכ"א — AM 3621 [≈139 BCE]. Yehuda ben Tabbai and Shimon ben Shatach [the next Pair]... the thirty-first recipients, according to the reckoning of Don Isaac Abravanel; and according to the author of the *Sefer Yuchasin*, folio 17, they

received [the tradition] in the year 621 (תרכ"א). In their day lived Choni HaMe'agel (Honi the Circle-Drawer).

The Monarchy of the Second Temple

The [account] of the Hasmonean house — their dates, and most of the reckoning of their years — follows the book of Yosippon ben Gurion. I have only arranged them by the years of [each ruler's] accession; and in connection with this I have seen fit to set down for you also a portion of the stories of their lives, their deeds, and their wars, according to the years — but in few words, as briefly as possible.

תרכ"א — AM 3621 [≈139 BCE]. Mattityahu ben Yochanan, Hasmonean High Priest. He and his sons revolted against Antiochus the wicked and threw off the yoke of the Greeks from their necks. They circumcised all the children in the people of Judah, and dealt a great blow to the Macedonian people (עם מוקדון). When Mattityahu's days drew near to death, he summoned his five sons and strengthened them, charging them to avenge the vengeance of the Lord; and he took the flask of oil and poured it upon the head of his son Yehuda, anointing him as leader (nagid) and as commander of war. All the people sounded a great blast and blew the shofar, and they proclaimed, "Long live the leader! Long live the anointed one!" [Mattityahu] then served as High Priest [reading uncertain]; and after he had subdued the Macedonians for one year, he died, and his son Yehuda arose as leader in his father's place.

And although in the book of Yosippon, and in the book of Maccabees, neither Mattityahu nor his son is given the title "king," nonetheless — since from the later ones on they were called by the title "king" — I shall not demote them from their greatness, but shall likewise call them by the title "king." The beginning of Mattityahu's reign was in the year 621 (תרכ"א) — so wrote the Raavad in his *Seder HaKabbalah*, and the author of the *Yuchasin* on folios 14 and 17. This accords with the view of R. Yosi [in the] *Seder Olam*, who wrote in chapter 30 that the kingdom of Yavan lasted 180 years (ק"פ), namely from the year 442 (ת"מ) to the year 622 (תרכ"ב).

תרכ"ב — AM 3622 [≈138 BCE]. Yehuda ben Mattityahu the High Priest, the leader — or the second king — of the Hasmonean house, reigned after his father in the year 622 (תרכ"ב). He was called Yehuda Maccabee (מכבאי) on account of his might, for *makkabai* in the Greek tongue means "mighty" and "man of war." And some say [it is] "Maccabee" (מכבי), and that it was so written on his banner, and that it is an acronym of *Mi Kamocha Ba'elim, Hashem* — "Who is like You among the mighty, O Lord" [מ"י כ' ב' אלים יי'] (Shemos 15:11). Even so, the name

"Maccabee" is found among people who lived before the time of the Hasmoneans, as is noted in the gloss in the *Me'or Enayim*, chapter 21 — nonetheless, since the word admits of this sense and that, both are true.

King Yehuda Maccabee, at the beginning of his reign, struck down 5,200 men (ה' אלפים ומאתים) of the mighty men of Yavan who had come against him to seize him. After this he killed Apollonius (אפיליאנוס), the Macedonian general, and all his people, by the sword, and took his chariot; and he fought against him all the days of his life. So too he did to the general Seron (סדין) [reading uncertain]; he also fought Nikanor (ניקנור) and killed 9,000 (תשעה אלפים) of his mighty men, though [Nikanor] himself escaped with his life. And the general Philip (פיליפוס) fled and turned aside into a certain house, and King Yehuda destroyed the house and burned it down [over him].

When Antiochus heard these things, he gathered all his people — a vast host beyond counting — and went up by way of Jerusalem to destroy it to its foundation. Israel stood in great distress and cried out to the Lord, and the Lord heard their voice; and the Lord struck Antiochus with a foul stench and with a disease of the bowels, and he fell from the chariot and his bones were shattered.

his bones. And the Lord added blow upon his blows, and his flesh stank like the smell of a carcass; his servants carried him on a litter upon their shoulders, for he could no longer ride, and they cast him to the ground and [held themselves] far from him because of the foul stench. All the physicians could not heal him. He cried out to the Lord, but He did not accept his prayer, and he died on the road in shame and disgrace; and his son Antiochus Eupator (אנטיוכם אופיטר) reigned in his place.

And the leader and king Yehuda, [the High Priest — reading uncertain,] together with his people, came to Jerusalem on the twenty-fifth (כ"ה) of Kislev, purified the House, and rededicated the Sanctuary. But they did not find pure oil — only a single flask, sealed with the High Priest's seal, holding enough to light for only one day; and a miracle occurred, and they lit from it for eight days, as related in the second chapter of [Tractate] Shabbos and in chapter 9 of Megillat Taanit. Because of the great deliverance the Lord wrought at that time, when He brought His people out of darkness and gloom into shining light, [the sages], on account of the aforementioned miracle, fixed the eight days of Chanukah, to give thanks and praise, for us and for our children forever.

They already asked, in Megillat Taanit, chapter 9, and resolved: "What reason did they see to make Chanukah eight days," and so on — and they answered that the

Hasmoneans had already been occupied with it [the rededication] for eight days. And I have found yet another [reason]: in the *Me'or Enayim*, chapter 21, [drawn] from the First Book of Maccabees, chapter 4, and the Second Book, chapter 10 — namely, that in the period before this they had been unable to keep the festival of Sukkot, having had to flee from their oppressors to the mountains and the wildernesses, because their oppressors were many. Thus far.

Yehudit (יהודית) [Judith], a valiant woman among the Hebrews, killed the general Holofernes (אלפורנא) as she lay beside him upon his bed, and cut off his head; and she brought about a great deliverance and redemption for the Jews, as is written in the Book of Judith. The date of this event we do not know, for I have found nothing of it in the book of Yosippon. According to the words of the *paytan* who composed the *Yotzer* for Chanukah, this event too was in the days of the Hasmoneans — though in the books of the Maccabees I have found nothing whatever of it. And according to the plain sense of the Book of Judith itself, in which the body of the account is written, it appears that her deeds were in the days of Nebuchadnezzar. Some say that this event was in the days of Cambyses son of Cyrus (קמביסה בן כורש), king of Persia — in which case the deed of Judith would be some two hundred or three hundred years before the time of the Chanukah miracle. In any case, the sages of the generation agreed to include the commemoration of this together with the Chanukah miracle. See in the *Me'or Enayim*, chapter 25, and also in chapters 32 and 34; also in Part Two of this book, in the year ש"אג[?] [cross-reference year — reading uncertain; see anomalies].

King Yehuda Maccabee, the aforementioned, went up against the land of Edom (אדום) toward Gorgias (גריגורים), struck a thousand (אלף) of his people, and captured the land of Edom, and [the Edomites] became tributaries to him. After this, Timotheus (תמתיאום) came out against him with 120,000 men (ק"ך אלף), and Yehuda struck of his people 20,000 and 500 (ך' אלף ות"ק). Then Antiochus Eupator sent Lysias (ליסא) with 80,000 horsemen (פ' אלפים פרשים) and eighty elephants (שמונים פילים), and Yehuda killed among them 11,000 foot-soldiers (י"א אלפים רגלי) and 1,300 riders (אלף ושלש מאות רוכבים). But Eleazar (אליעזר), King Yehuda's brother, died in this war, when an elephant fell upon him. Then King Antiochus Eupator made peace with Yehuda Maccabee the Hasmonean, and the two of them cut a covenant and a faithful brotherhood. After these things King Yehuda went to the Arabian desert (מדבר ערב) and subdued all the people there to him as tributaries; and with the army of Timotheus he killed a second time 10,000 men (י' אלפים איש),

and yet another 30,000 men (ל' אלפים); and Timotheus he took alive — and Yehuda had mercy on him and sent him away in peace, and he did no further harm to the Jews, as he had sworn to Yehuda. Among the Macedonian people (עם מוקדן) Yehuda Maccabee killed 25,000 warriors (כ"ה אלף גבורים), and at Ephron (בעפרון) (עשרים אלף) 20,000; and Nikanor, general of the army of Demetrius (דימיטריאור), he killed together with 30,000 men (שלשים אלף), and hanged him at the gate — therefore that gate was called Nikanor['s Gate]. See the *Yuchasin*, folio 65, [under] the entry "Nikanor." At the end of the days of King Yehuda Maccabee, Bacchides (בקירס), general of the Macedonians, came up against him; and after Yehuda had killed 16,000 (ט"ז אלף) of their soldiers, he too fell in that war, in the sixth year of his reign. All Israel wept for him many days, and it was a time of trouble for the Jews the like of which there had never been — for four months, until Yonatan reigned.

תרכ"ח — AM 3628 [≈132 BCE]. *(bold anchor worn; the inline date reads = תרכ"ח 628)* Yonatan ben Mattityahu the High Priest, [brother of — reading uncertain] King Yehuda Maccabee, the third king of the Hasmonean house, reigned after his brother in the year 628 (תרכ"ח). After he had struck down the army of Bacchides (בקירס) by the sword, Antiochus [Sirof? — reading uncertain] then went up against him; but Shimon ben Mattityahu the High Priest and his sons struck down all his people, and Antiochus escaped with only two riders. And Israel dwelt securely all the days of Yonatan, each man under his vine and each man under his fig tree. Yonatan died old and full of favor and rest, in the [?] year of his reign.

תרל"ד — AM 3634 [≈126 BCE]. Shimon ben Mattityahu the Hasmonean High Priest, the fourth king of the Hasmonean house, reigned after his brother Yonatan in the year 634 (תרל"ד), and reigned eight years (שמנה שנים). King Shimon made a marriage alliance with Ptolemy king of Egypt, called Ptolemy Euergetes (בטולמיאום אבירדגיטוס), and King Shimon gave his daughter to Ptolemy as a wife. After these things, Ptolemy killed his father-in-law King Shimon at a wine-feast; and this was in the company of Antiochus [דיר"ם? — reading uncertain] king of Aram and Yavan. His wife the queen — the wife of King Shimon — and her two sons, he led away with him, bound in chains, to Egypt. There the elder, Hyrcanus (הורקנוס), a mighty warrior, was killed by the sword; and the younger, Yochanan, escaped from the prison-house and fled for his life.

תרמ"ב — AM 3642 [≈118 BCE]. Yochanan ben Shimon ben Mattityahu, High Priest, the fifth king of the Hasmonean house, reigned after his father in the year 642 (תרמ"ב). This king was called, in the words of Chazal, Hyrcanus (הורקנוס). Against this king too, Ptolemy the aforementioned king of Egypt went up; but the

Lord struck Ptolemy, and slain fell before the children of Israel, and Ptolemy fled to the city of Dagon (דגון), and the city was laid under siege. King Ptolemy gave orders to bring the mother of King Hyrcanus up onto the wall and to beat her with whips before the eyes of her son King Yochanan; and King Hyrcanus's compassion was stirred, and he could not bear to look upon his mother's suffering, and he drew back from [pressing] Ptolemy. Even so, Ptolemy killed the king's mother, and [fled] to Egypt.

תרמ"ו — AM 3646 [≈114 BCE]. In the fourth year of King Yochanan, which is the year 646 (תרמ"ו), Antiochus Pius (אנטיוכם פיאוס) went up against Jerusalem; and after a great war they called for peace. King Antiochus sent from [his camp] to the Temple a bull for a burnt-offering, [with] its horns [overlaid] in gold, and girded it with a great crown, [together with] every precious stone and vessels of silver and gold filled with all kinds of spices — all as an offering to the Lord of Hosts. Then Hyrcanus went out to him and made peace with him, and the two of them cut a covenant.

covenant. And King Antiochus gave from his treasury three hundred talents of gold (שלש מאות ככרי זהב) and consecrated them to the Temple. Afterward King Hyrcanus waged great and mighty wars, and in all of them he was helped, and Israel dwelt securely in the days of King Hyrcanus, each man under his vine and each man under his fig tree, and they multiplied and grew exceedingly mighty. After these things King Yochanan, called Hyrcanus, went up and destroyed the temple of the Sadducees and the Samaritans (הכותיים) that they had built on Mount Gerizim (הר גריזים) by permission of Alexander of Macedon, as mentioned above, in the year 448 (תמ"ח).

On his return in peace, [Hyrcanus] made a feast for the sages. Among them was a fool and knave named Eliezer ben Pi'ora (אליעזר בן פיעורא), who said to King Hyrcanus: "The crown of kingship is enough for you, for the priesthood belongs to the seed of Aaron" — and they whispered that the king was disqualified (chalal), because his mother had been taken captive at the mountain of Modi'in. The king grew very angry. There was present one of the Sadducees, who told the king [to expel the sages] according to his intent, and to uphold the words of the aforementioned fool. The next day the king [was joined to them] and had a proclamation cried throughout all his kingdom to follow the practice of Tzadok and Baithos (צדוק ובייתוס); and Hyrcanus killed a great many of the Pharisees that day, and the fool Eliezer he burned in fire.

The king [grew] very old; and after serving in the high priesthood forty years (ארבעים שנה), he too became a Sadducee, and he expired and was gathered to his

people. The days that Yochanan reigned over Israel were 26 years (כ"ו); but in Yosippon, chapter 30, it is written 31 years (שלשים ואחד), and in chapter 65 it is written 28 years (כ"ח).

תרמ"ה — AM 3645 [≈115 BCE]. *(bold anchor as printed; the inline date reads 648 = תרמ"ח — divergence, see anomalies)* The beginning of the rule of the Romans over Israel was in the year 648 (תרמ"ח); for so said Chazal in the first chapter [of *Avodah Zarah*]: "180 years (ק"פ) before [the destruction of] the Temple, the kingdom of Rome spread over Israel" — and Rashi explains "spread" [as] "ruled." And it was the year 648 (תרמ"ח).

תרס"ח — AM 3668 [≈92 BCE]. Aristobulus (אריסתובלום), son of King Yochanan, the sixth king of the Hasmonean house, reigned in place of his father in the year 668 (תרס"ח). It is written in Yosippon, chapter 68, that this was at the end of 480 years and three months (ארבע מאות ושמנים שנה ושלשה חדשים) since the ascent of Israel from Babylon. But this reckoning does not accord with the reckoning of R. Yosi, author of the *Seder Olam*, as to the years the kingdom of Persia stood during [the time of] the Temple, and the years of the Hasmonean rule; for according to his reckoning they are only 235 years (רל"ה). By this, [Yosippon's figure] exceeds our reckoning by 145 years (קמ"ה) [arithmetic does not close — see anomalies], and perhaps there is a scribal error in Yosippon. King Aristobulus was the first to place a royal crown upon his head, and he despised [holding it together with] the high priesthood, and did not wish to perform the [Temple] service. He imprisoned his mother and his brother Alexander in bronze fetters and put them in prison all the days of his life, for he said, "Perhaps they will betray me over the kingship." But his brother Antigonus (אנטיגנוס) he set as commander of his army, and loved him as his own soul. King Aristobulus fell gravely ill, and Antigonus his brother heard of it and came to Jerusalem to visit him. He hurried and did not delay; he removed his armor and his weapons of war and went to the Temple of the Lord to pray for his brother's deliverance and recovery. But scoundrels went — [the men] of the queen, King Aristobulus's wife — and told the king, saying, "Antigonus your brother has come to kill you." The king trembled and set guards, and sent word to his brother, saying, "Remove the armor and your weapons of war from upon you," [and] "come to me." But the queen and her wicked advisers reversed the king's message, telling Antigonus, "Your brother the king has heard that you have donned

armor and mail, and the king [wishes] to see you in all the splendor of your weapons of war." So Antigonus hurried to come, since the king's word was urgent, according to the messenger's report. He went in his innocence, confident,

up to the king's gate — and there the gatekeepers, in league with the queen's escort, rose against him and killed him. When the king heard of these things, he cried out a great and bitter cry and struck his chest with both fists, until much blood came from his mouth, and he died in the second year of his reign.

תרע"ו — AM 3676 [≈84 BCE]. Alexander (אלכסנדר), son of King Yochanan, brother of King Aristobulus — also called Hyrcanus, and also Yannai the king (ינאי מלכא), after his father's name — the seventh king of the Hasmonean house, reigned in the year 676 (תרע"ו). This king was a mighty warrior and a man of war, and he fought all his enemies round about. At first he loved the Pharisees, until one time, on the eve of [the festival], one of the sages pelted him with an esrog, in [mock] festivity and in derision; and the king's troops gathered, saying, "Why have they profaned the king's honor?" — until the quarrel broke open. And they said to the king, "Why are you so haughty?"; and they said that he was disqualified (chalal), and that his father's mother had been a captive at the mountain of Modi'in. The king grew very angry and gave the word, "The sword!" And the king's troops killed, in the courtyard of the Temple, six thousand men (ששת אלפים); and then the king became a Sadducee. There was war between him and the Pharisees for [several] years, and over the course of this time he killed 20,000 men (כ' אלף), and killed the sages — except for Shimon ben Shatach, who was his wife's brother. Yehoshua ben Perachiah, his colleague, fled to Alexandria of Egypt, until Shimon ben Shatach requested him from the king and brought him back. Then the king humbled himself and wished to accept correction according to all that might be imposed upon him, but the Pharisees would not accept him. Then the war intensified, and a great many fell between them. The king captured eight hundred (שמנה מאות) of the leaders of the Pharisees and commanded to hang them all upon a tree. He also destroyed the army of Demetrius (דימיטריאוס) [and] Nikanor, king of Aram, who had been helping them. He ruled over all the land of Edom [and] Moab; and with him [came] the [Salmaeans?], and the land of Arabia, and many great and jubilant cities entered into a covenant with him and circumcised the flesh of their foreskin. This king died of a fever in the eighteenth year (י"ח) of his reign; but in Yosippon it is written that he reigned 27 years (כ"ז).

תרפ"ח — AM 3688 [≈72 BCE]. Alexandra (אלכסנדריאה), wife of King Yannai (ינאי) Alexander, the eighth reign of the Hasmonean house, reigned in the year 688 (תרפ"ח). She was a wise and sin-fearing woman; she loved the Pharisees and gave them dominion over the Sadducees, to do with them as they saw fit. She had two sons: the elder, named Hyrcanus III (הורקנוס השלישי), who loved the Pharisees, and to whom the queen gave the priesthood; and the second, named Aristobulus II (אריסתובלום השני), who loved the Sadducees, whom she made commander of the

army over the Sadducees, and whom she sent out from the city of Jerusalem to dwell in the other cities of the province. Alexandra reigned in ease and quiet — no [alarm] and no evil calamity in her days — and she died at the age of 37 (בת שנה ז"ל) [as printed; likely 73 / ע"ג — see anomalies], in the ninth year (תשע) of her reign.

תרצ"ז — AM 3697 [≈63 BCE]. It is written in Yosippon, chapter 37, that at the end of the days of Queen Alexandra (which was the year 697 [תרצ"ז]), the counselors of Rome renewed the covenant with the princes of Judah, and engraved it with an iron stylus upon two bronze tablets, to be a memorial: one [set] in Jerusalem and one in Rome.

תרצ"ז — AM 3697 [≈63 BCE]. Aristobulus II, son of King Alexander and son of

son of Queen Alexandra, the ninth king of the Hasmonean house, reigned by force. When his mother Alexandra was gathered to her people, in the year 697 (תרצ"ז) [reading of the anchor letter uncertain — see anomalies], he went up against his brother Hyrcanus to Jerusalem, after [Hyrcanus] had reigned there three months, and built a siege-work against the city. Then the elders of Israel made peace between them: that Aristobulus would reign over all the people of Israel and Judah, and Hyrcanus would be High Priest in the Temple of the Lord. And the two of them cut a covenant and swore, each to his brother.

Antipater (אנטיפטר) [was] a mighty man of valor, a wise craftsman and understanding of knowledge. He took a wife of royal seed, an Edomite, whose name was Cypros (קפרון), and she bore him a son whom he named Herod (הורדוס). According to Yosippon, this Herod was, on his father's side, of the tribes of Judah, and was not of Edomite stock except on his mother's side. The aforementioned Antipater was a faithful friend to King Hyrcanus and loved the Pharisees. A great quarrel was stirred up between the [two] brothers, until each of them sent a large bribe to Pompey (פומפיוס), general of the army of the Romans, who was then fighting in Armenia (ארמניאה); also [in their affliction] they went up to him, to the city of Damascus, and brought him to Jerusalem. Much blood was spilled there between the Jews and the Romans,

and the hand of Pompey prevailed. But he did not lay his hand on the Temple, and did not wish to touch anything that was in the Temple of the Lord. Pompey made Hyrcanus king over all Israel, and killed all the supporters of Aristobulus; and Aristobulus himself he took with him, a prisoner in chains, to Rome. The days that Aristobulus reigned over Israel were three years and some months.

The two brothers Hyrcanus and Aristobulus — both of them brought about the calamity, in that they brought Pompey to Jerusalem, so that from that day onward Jerusalem and Judah became a tributary vassal to the Romans. See the commentary of the Ramban at the beginning of Parshas Vayechi; also on Parshas Ki Tavo, at the verse "The Lord will lead you..." and so on; also in Part Two, in the year תרל"ז [637? — reading uncertain; the era here is the 690s–700s, see anomalies].

After these things, Aristobulus fled with his sons [and with] Antigonus from Rome, gathered his host, and rebelled against the Romans, working a great slaughter among them. In the end the Romans [captured] him, and [they] and the elders [wished] to hang him upon a tree; but his escorts had mercy on him and [substituted] another man in his place. After some time, when Aristobulus came out toward Pompey in the company of Caesar Julius (הקיסר יוליום), the men of Jerusalem schemed against him, so that he would not become a snare and a stumbling block for the whole of the Jewish people, and they gave him deadly poison to drink.

ת"ש — AM 3700 [≈60 BCE]. Hyrcanus III, [brother of — reading uncertain] King Aristobulus, the tenth king of the Hasmonean house — Pompey made him king, as mentioned above, in the year 700 (ת"ש). He was a righteous, upright, and God-fearing man; and his second-in-command was Antipater the aforementioned, likewise a righteous, pious, and wholehearted man, who did kindness and worked great deliverance for King Hyrcanus all the days of his life.

In those days Alexander (אלכסנדר), son of Aristobulus, rebelled against the Romans. Through his doing, Crassus (גריסים), [being sent?] in peace from Rome, as he went out toward the king of Persia [Parthia], went up by way of Jerusalem and took as plunder all the gold found in the House of the Lord — more than eight hundred talents of gold (שמונה מאות ככרי זהב); and according to Yosippon, two thousand talents (אלפים ככר) of drachma-gold, and gold vessels worth more than two thousand talents (אלפים ככר) of pure gold. And one need not wonder at the abundance of gold that was in the Second Temple, for all the kings of the earth —

great and mighty kings — sent an offering to the Lord year by year: vessels of silver and vessels of gold, as [the author of the] *Me'or Enayim* elaborated on this in chapter 21. The aforementioned Crassus did not prosper with the gold he had plundered from the House of the Lord, for in the war with Persia everything became spoil — he too, and all his people fell there slain before the Persians. "So may all Your enemies perish, O Lord" (Shofetim 5:31).

תשי"ב — AM 3712 [≈48 BCE]. Julius (יוליום) became Caesar in Rome in the year 712 (תשי"ב), as is explained in Part Two. He is the one who did King Hyrcanus every kind of good in the world, and honored him with great honor — even Hyrcanus's envoys sat with Julius Caesar in Rome, at his table, in great honor. And there was then a faithful covenant and great love between the Jews and the Romans; and [all the domains?] that Pompey had taken from the kings of Judah, Julius Caesar restored to King Hyrcanus. The Caesar also commanded to give tribute to the great Temple that was in Jerusalem, year by year, as is written in Yosippon, chapter 74 (ע"ד) [reading uncertain].

תשי"ג — AM 3713 [≈47 BCE]. Rabbi Yochanan ben Zakkai was born in the year 713 (תשי"ג) and lived 120 years (ק"ך), like Moshe Rabbeinu, peace be upon him — until the year (733) תשל"ג [as printed; the arithmetic requires 833 = תתל"ג, see anomalies], five years after the Destruction.

תשכ"א — AM 3721 [≈39 BCE]. Antigonus (אנטיגנם), son of Aristobulus II, the eleventh king of the Hasmonean house, brought up Pacorus (פגורוס) king of Persia [Parthia] against Jerusalem in the year 721 (תשכ"א), and [Pacorus] conquered the city, captured King Hyrcanus, and made Antigonus king in his place. And Antigonus cut off the ear of his uncle King Hyrcanus, in order to disqualify him also from the priesthood; and the king of Persia led King Hyrcanus away with him, bound in chains, to Babylon.

תשכ"ב — AM 3722 [≈38 BCE]. Shemaya and Avtalyon (שמעיה ואבטליון), righteous converts, were descendants of the sons of Sennacherib (סנחרב), and received [the tradition] from Yehuda ben Tabbai and Shimon ben Shatach — according to the *Yuchasin*, folio 18 — in the year 722 (תשכ"ב), [which is] year 314 (שד"י) of the building of the Temple; and this was the thirty-second link [of transmission] from Sinai. In this period, also in the days of Hillel and Shammai, lived Akavia ben Mahalalel. If so, then Yehuda ben Tabbai and Shimon ben Shatach held their office — from the time they received [the tradition] until they transmitted it, according to the *Yuchasin* — for more than a hundred years (מאה שנה); whereas Shemaya and Avtalyon, according to his words, held their office only six years (ששה שנים), until the year 728 (תשכ"ח). And I do not know his source for all this.

Rabbi Yehuda ben Bteira (בן בתירא) was in the company of Shemaya and Avtalyon [*Yuchasin*, folio 18 and folio 20]; and he lived a great many years, a long time after the Destruction, in the days of all the Ten Martyrs (עשרה הרוגי מלכות), as is written in the *Yuchasin*, folio 30. If so, R. Yehuda lived more than 150 years (ק"ן).

תשכ"ד — AM 3724 [≈36 BCE]. Antigonus, son of the aforementioned Aristobulus, did not reign long over his kingdom; for Augustus (אגוסטוס), Caesar of Rome, and Antony (אנטוניוס) his colleague, with the agreement of the elders of Rome, made Herod (הורדוס) king. Herod went up, with the help of [Sosius (כסיאו)? — reading uncertain,] general of the army of the Romans, against Jerusalem, and there was a great war between them, until Herod's hand prevailed and he captured the city and killed Antigonus by the sword — in the third year of his reign, in the year 724 (תשכ"ד). The kingdom was established in the hand of Herod, and the kingdom of the Hasmonean house was cut off, after their kingdom had stood 150 years (ק"נ), according to R. Yosi, chapter 30 of the *Seder Olam*.

הורדוס — [Herod]. *[Entry begins here and continues into the next portion.]*

The Kings of the House of Herod

מלכי בית הורדום — The Kings of the House of Herod

תשכ"ד [AM 3724 = 36 BCE]. Herod the First — called Herod the Ashkelonite — was the son of Antipater, the friend and deputy of King Hyrcanus, whom [Hyrcanus] had appointed as noted above, in the year 3637 [תרל"ז]. The elders of Rome made him king in place of his master Hyrcanus in the year 3724. This Herod had already been King Hyrcanus's servant; it was Herod whom King Hyrcanus had once saved from execution by Shammai's court, so that he would not be put to death over the blood of Hezekiah [the brigand], as is written in Yosifon, Book Six, chapter 44. Herod took as his wife Mariamne, daughter of Alexander son of Aristobulus — she being the daughter of King Hyrcanus's own daughter.

After these things, Pacorus king of Parthia [Persia] took King Hyrcanus's head [i.e., released him] from prison and set him as head over all the exiles of Israel who were within his kingdom. Then Herod sent for King Hyrcanus and spoke kindly to him, though in his heart he was plotting evil against him. Hyrcanus longed to see the Holy City and the Temple, and he trusted Herod's words. When King Hyrcanus returned to his people, Herod went out to meet him, embraced him and kissed him — but before long he set upon him and would not let go until he had killed him. After this, informers denounced his wife Mariamne until he put her to death, and of all the Hasmonean house he left no survivor; even his two sons whom Mariamne had borne him were denounced until he ordered them hanged upon a tree. At the beginning of his reign he oppressed the Jews for two

years, until they swore allegiance to him and accepted him over themselves as king.

תשכ"ח [AM 3728 = 32 BCE]. Hillel and Shammai received [the tradition] from Shemaya and Avtalyon in the year 3728; this is the thirty-third [link of the] transmission. At first the pair had been Hillel and Menachem; but Menachem left for the king's service, together with eighty men clothed in gold, as related in [tractate] Chagigah. The aforementioned Hillel is the one called Hillel the Elder, the Nasi. He came up from Babylon to Jerusalem and there found the Bnei Bteira, who had been appointed after the deaths of Shemaya and Avtalyon; and they stepped aside and gave the office of Nasi to Hillel. The beginning of his tenure as Nasi was one hundred years before the destruction [of the Temple], as they said in the first chapter of [tractate] Shabbos: Hillel, and Shimon his son, and Rabban Gamliel the Elder his son, and Rabban Shimon ben Gamliel — [these four] held their office of Nasi during the Temple's existence for one hundred years. For the custom in Jerusalem was that, although the monarchy was of the Hasmonean house and after them of the house of Herod, there was always a Nasi of the house of David; for the king was the one who led the people out and brought them in to war and in matters of state, but all matters of Torah, statutes, and judgments were decided on the authority of the court [ב"ד [?]] and the Nasi of the house of David. And Hillel was of the house of David, descended from Shephatiah son of Avital, as related in [tractate] Kesubos, chapter *HaNosei*. He lived 120 years, like Moses our teacher: at forty he came up from Babylon; for forty years he studied Torah [מעונו [?]]; and for forty years he sustained Israel, and he left unlearned no branch of wisdom. He had several thousand disciples, and eight great and choice ones among the rest belonged to Hillel, the greatest of them all being Yonatan ben Uziel, and so forth. Hillel the Elder is the head of the family of the Nesi'im, and this lineage continued through his sons and his sons' sons for ten generations, down to Hillel the Nasi the Amora, whose name will be mentioned later under the year 118 of the fifth millennium [AM 5118].

The aforementioned **Yonatan ben Uziel** rendered the Prophets into [Aramaic] translation and lived a long life. In their generation was Rabbi Nechunya ben HaKanah, who composed *Sefer HaBahir* on the Kabbalah; and Bava ben Buta, and R. Yehuda ben Bteira, and R. Pinchas, and R. Yochanan ben Bag Bag, and R. Yochanan HaChorani, and Chananya ben Chizkiya, and others besides them. See the introduction of the Rambam mentioned above, and also *Sefer Yuchasin*, folio 19, for there he treats them at length.

תשל"א [AM 3731 = 29 BCE]. In the seventh year of Herod's reign, the year 3731, there was a great earthquake in the Land of Israel, the like of which had not occurred since the days of Uzziah king of Judah. Ten thousand men died then in Jerusalem, besides those who died in the cities of Judah — so wrote Yosifon in chapter 53; and see the second part of this our book, under the year 3731.

תשל"ז [AM 3737 = 23 BCE]. In the thirteenth year of Herod's reign, the year 3737, there was a great and very grievous famine throughout all the land. King Herod brought out silver and gold from his treasuries and imported wheat in abundance, and Herod provisioned all the land of Judah and performed a great kindness to the poor, the elders, and the sick. From that day onward the people of Judah loved King Herod and forgot all the evils he had done in earlier times.

תשמ"ב [AM 3742 = 18 BCE]. In the eighteenth year of his reign — the year 3742 — Herod the king began to build the House of the Lord. The king began with his own hand the work of the Temple's foundations, and after him all the nobles of Judah and all the elders and sages; the king labored in person that day like a hired day-laborer, and so did all the officers and dignitaries of Judah and Jerusalem, and the whole work was completed at the end of eight years. Throughout all this time the Lord let no rain fall on Jerusalem by day, only by night, so as not to hinder the building of the Sanctuary. He rebuilt the Temple in greater splendor than Solomon's, as our Sages too extolled it in the first chapter of Bava Basra and in [tractate] Sukkah, chapter *HeChalil*, saying: "Whoever has not seen Herod's building has never seen a beautiful building in his life."

תשנ"ז [AM 3757 = 3 BCE]. Yosifon ben Gorion the priest, who composed the book of Yosifon, was born in the year 3757; for three or four years before the destruction he was seventy-seven [ושבעים [?]] years old, as is written in his book, Book Two, chapter 85. Yet at the beginning of his book [ספר בני [?]], and likewise in Book Three, chapter 76, he wrote that he was born in the 134th Olympiad, and that in the 182nd Olympiad Julius Caesar was born, at which time Yosifon was 21 years old, and that in the 19th year of Julius he was 70 years old. I have not understood this reckoning, for it is well known that from Caesar Julius until Caesar Vespasian — in whose days the Temple was destroyed by his son Titus — ten Caesars reigned, whose combined years number more than a hundred years; by this account Yosifon would have been nearly two hundred years old at the time of the destruction. Here one must say there is a scribal error — because the four reckonings mentioned above are self-consistent; and yet one cannot say the scribal error is in chapter 85, for immediately afterward he wrote that his mother's lifetime was 85 years and that his father likewise was 103 years old.

Therefore the matter requires further study. Yosef ben Gorion the priest, called Yosifon, was the brother of Nakdimon ben Gorion mentioned in tractate Ta'anit, and he was one of the three wealthy men of Jerusalem mentioned in the chapter *HeZaken*.

תש"ס [AM 3760 = c. 1 BCE/1 CE]. [The bold anchor is printed as תש"ם; the inline year and the arithmetic give תש"ס —] Akiva ben Yosef was born in the year 3760. He became a righteous convert and was of the descendants of Sisera, whose name went out through all the world. He lived 120 years, like Moses, Hillel, and Rabban Yochanan ben Zakkai: he lived during the time of the Temple [for a number of years the print gives uncertainly, "(?6) "'ו [?]], and after the [destruction of the] Temple, as will come under the years 3840 and 3880.

תשס"א [AM 3761 = 1 CE]. King Herod, at the beginning of his reign, was a man of blood and deceit, quick to accept slander, on account of which he shed much innocent blood — yet later he grew remorseful over his evil deeds. He then conducted himself with good qualities and did great good for Israel: he loved the sages and honored them, gave them provision and sustenance, and established Nesi'im from the house of David — Hillel and his sons, as above — and Israel was filled with tranquility in his days; and his sons and his sons' sons reigned after him until the destruction of the Temple. This King Herod [ordered] his son Antipater put to death five days before his own death, because of the wickedness of his deeds — and also because it had already become widely reported that he had killed his two aforementioned sons. Herod made his son Archelaus king in his place during his own lifetime. The days that Herod reigned over Israel were thirty-seven years, and he was buried with great and abundant honor, as is written in Yosifon, chapter 61. All this was in the year 3761.

תשס"א [AM 3761 = 1 CE]. Archelaus, the second king of the house of Herod, reigned after his father's death in the year 3761. He was wicked, evil, cruel, and a destroyer of men. At the beginning of his reign he commanded his officers, and on the festival of Passover there were slain in the Temple of the Lord nine thousand souls. Caesar Augustus made Archelaus king in place of his father Herod, but did not grant him a royal crown, for the Caesar said he would first see how he conducted his reign. King Archelaus persisted in his wickedness from beginning to end, on account of which the Roman army came up, seized him, and sent him to Rome bound in chains, and he died there in the year **ת"ע** [printed thus, = 470; from the ninth regnal year onward from 3761 this must be תש"ע = AM 3770 = 10 CE —], in the ninth year of his reign. Caesar Augustus made

Antipater, Archelaus's brother, king in his place, and changed his name to that of the elders [i.e., forebears] of Herod.

תשס"ח [AM 3768 = 8 CE]. Rabban Shimon ben Hillel the Elder received [the tradition] from his father and was appointed Nasi after him. The date of the beginning of his tenure as Nasi I have not found in any of the authors; but since it has already been made clear above that Hillel sustained Israel for forty years, and that the beginning of his tenure was — according to our Sages — one hundred years before the time of the destruction, in the year **תשכ"ה** [printed thus, = 3725; the arithmetic requires תשכ"ח = 3728 —], the forty years therefore ended in the year 3768; accordingly we have placed the end of Hillel's days and the beginning of his son's tenure as Nasi at the year 3768. Now the length of Rabban Shimon ben Hillel's tenure we do not know, for this too I have not found in any of the authors. On the face of it, it appears that he did not long survive his rule; therefore his years are subsumed within the years of his son, Rabban Gamliel the Elder — for the latter undoubtedly lived long, which is why he is called Rabban Gamliel *the Elder*.

רבן — "Rabban" is a title higher in rank than "Rav" and "Rabbi," as written above under the year 3500 [ת"ק]. Rabban Shimon ben Hillel is the first to be called by the title "Rabban." It is written in *Yuchasin*, folio 21, that the title "Rabban" is found only for the Nesi'im. This lineage continued down to Rabban Shimon bar Rabbi [ורי"ז [?]]; and because he was Nasi in place of Rabban Gamliel — as will come under the year 3833 [תתל"ג] — he was called "Rabban" like him, and no other besides them. As for the fact that in our own time we call the ordained ones "Rabbanim" in the plural, even though "Rabban" is not [otherwise] used among us — [this is because] from the days of Rabban Shimon bar Rabbi it is about one thousand three hundred years; and because the word "Rabbi," whether pointed with a *chirik* or with a *shva*, does not take a plural — for we cannot say "Rabbim" with a *chirik* or "Rabbim" with a *shva*, as Elijah the Grammarian [Elijah Levita] wrote in *Sefer HaTishbi* under the root *rav* — it would have been more fitting to call them "Chaverim." See further below under the year 186 of the sixth millennium [AM 5186].

Rabban Yochanan ben Zakkai also received [the tradition] from Hillel and Shammai, for they said so explicitly in the second chapter of Avot. Therefore the Rambam, the Raavad, and other authors arranged, in the order of the transmission, Rabban Yochanan ben Zakkai as the recipient after Hillel the Elder. But because the descendants of Hillel down to Rabbeinu HaKadosh [R. Yehuda HaNasi] each received from his own father — as the Rambam wrote in his

introduction to Seder Zera'im — it is in my view for this reason that Rabbeinu Shimshon of Chinon, in his *Sefer Keritut*, joined Rabban Yochanan ben Zakkai and the aforementioned Rabban Shimon together, saying: "Rabban Yochanan ben Zakkai and Rabban Shimon son of Hillel received from Hillel and the court"; and so too the author of *Sefer Yuchasin* recorded on folio 4, saying that they received from Hillel. In the view of Don Yitzchak [Abravanel] this is the thirty-fourth [link of the] transmission from Sinai. There is some cause for surprise at the author of *Halichot Olam* and at Don Yitzchak Abravanel, who in their books deferred the transmission of Rabban Yochanan ben Zakkai and did not place him until three generations later, after Rabban Shimon ben Gamliel who was slain.

Rabbi Chanina ben Dosa was in the days of Rabban Yochanan ben Zakkai and Rabbi Shimon ben Hillel. He is the R. Chanina concerning whom a Heavenly Voice went forth: "The whole world is sustained for the sake of My son Chanina," and so forth. And in [the chapter] *Arvei Pesachim* they said that they would proclaim concerning him: "Take heed of My son Chanina." He studied Torah with Rabban Yochanan ben Zakkai, as related in [tractate] Berachos. See also [the details concerning him and the rest of] the sages who were in their days — they are set out in the chapters of the Rambam's introduction to Seder Zera'im.

Rabban Gamliel the Elder received [the tradition] from his father, Rabban Shimon ben Hillel, the colleague of Rabban Yochanan ben Zakkai. This Rabban Gamliel did not receive from Rabban Yochanan ben Zakkai; rather, he was to him as a colleague, like his father. This Rabban Gamliel alone is called "Rabban Gamliel the Elder." R. Yitzchak Abravanel included him in the count of the recipients and reckoned him the ninth recipient among the sages of the Mishnah, so that in his view this is the thirty-fifth [link of the] transmission from Sinai. Rabban Gamliel the Elder held office, according to *Yuchasin* folio 24, until the year 18 before the destruction, which is the year 3810 [תת"י]. This aforementioned Rabban Gamliel the Elder is the one who, before his death, [instructed] that he be carried to burial in linen garments; for before this they would carry out the dead in garments of silk, and the expense of the funeral was harder for the relatives than the death itself, as related in the second chapter of [tractate] Shabbos.

תש"ע [AM 3770 = 10 CE]. Herod Antipater — some call him "the Tetrarch" [טיסרקיו] — was the son of Herod the First and the brother of Archelaus, and he was the third king of the house of Herod. He too was wicked, evil, and a destroyer; he killed many of the sages of Israel by the sword. He took his brother Philip's wife while Philip was still alive, and a certain Yochanan [John — the abbreviation "כ"ג" [?]], because he rebuked him over this, he put to the sword,

along with many of the sages of Israel. When Caesar Tiberius heard of his evil deeds, they banished him from the land, and he was exiled to Spain — so wrote Yosifon in chapter 63. And in chapter 65 he wrote that [Herod Antipater] captured the land of Spain and destroyed it, because the king of Spain had taken his brother's wife. Herod Antipater died there in Spain in the eighteenth year of his reign, in the year 3781 [תשפ"א = AM 3781 = 21 CE — but see the note on his reign length in numbering anomalies], and Agrippa his son reigned in his place.

תשפ"א [AM 3781 = 21 CE]. Agrippa [I], son of Aristobulus the slain [הנכלה [?]], son of Herod the First, the fourth king of the house of Herod, reigned in place of his uncle in the year 3781 and reigned twenty-three years, until the year [תת"ד = AM 3804; the printed form here is unclear [?] —].

תשפ"ח [AM 3788 = 28 CE]. The Sanhedrin went into exile from Jerusalem to Yavneh, forty years before the destruction of the Temple, in the year 3788. There Shmuel [ha-Katan] instituted the Blessing of the Heretics [*birkat ha-minim*] before Rabban Gamliel the Elder, as related in the first chapter of Sanhedrin. At that time the doors of the Heikhal opened of their own accord, and Rabban Yochanan [ben Zakkai] rebuked them, and so forth, as related in [tractate] Yoma, chapter *Kirah*. From that time Rabbi Tzadok began to fast for forty consecutive years, and he became so emaciated that Rabban Yochanan ben Zakkai asked Vespasian that his physicians heal him, as related in [the chapter] *HaNizakin* and in *Eicha Rabbati*; see *Yuchasin* folio 21 and folio 26.

תשצ"ג [AM 3793 = 33 CE]. Rabban Yochanan ben Zakkai — we have already spoken of him above, under the year 3765 [תשס"ה], namely that he received from Hillel and Shammai. According to the reckoning of the years, he began his tenure of the yeshiva in the time of Rabban Gamliel the Elder — this Rabban Gamliel being the Nasi and Rabban Yochanan ben Zakkai the head of the yeshiva; and this was around the year 3733 [the anchor reads תשל"ג; the third letter is a tall lamed, though תשנ"ג = 3753 remains possible [?]], after Rabban Yochanan ben Zakkai had already engaged in trade for forty years, and after he had already studied for forty years, and now taught every branch of wisdom for another forty years. Reckon them, for the years of his life were 120, like Moses our teacher and like Hillel. He was present at the destruction; and Caesar Vespasian and his son Titus inclined toward him in kindness, and he requested of [Vespasian] Yavneh and its sages, the dynasty of Rabban Gamliel, and physicians to heal Rabbi Tzadok, as above. His five great disciples are known from the second chapter of Avot, and their names too will be mentioned later.

תת"ד [AM 3804 = 44 CE]. Agrippa the Second — he is the son of Agrippa the First — the fifth king of the house of Herod, reigned in the year 3804. All the days of his reign the land had no rest from the war of Israel against the Romans; and for twenty years Agrippa did not cease to plunder spoil and to seize booty in the land of Edom and also in Judah. At first this Agrippa was a king of kindness, seeking the good of his people and acceptable to most of his brethren — until the ruffians [*paritzim*] rebelled against him.

King Monobazus and Queen Helena are those mentioned in the third chapter of [tractate] Yoma: King Monobazus made all the handles of the vessels used on Yom Kippur of gold; Helena his mother made a golden lamp (Rashi explains: a golden menorah) over the entrance of the Heikhal; she also made a golden tablet on which was inscribed the passage of the *sotah*. So too Monobazus is mentioned in the Yerushalmi of Peah, first chapter, and in the Tosefta of Peah, last chapter; and in the first chapter of Bava Basra our Rabbis taught: "It happened with King Monobazus that he lavished away his own treasures and the treasures of his forefathers in years of famine." And in Bereishis Rabbah, parashah 46, they there recounted also the episode of Monobazus and his brother, and said there that they were the sons of King Ptolemy. But the author of *Me'or Enayim*, in chapter 51, argued against Rashi and the Tosafos that Monobazus and his mother were not of the children of Israel, but were righteous converts. Therefore do not confuse this Monobazus with Monobazus son of King Agrippa mentioned in Yosifon, whose name too will be mentioned later. See *Sefer Yuchasin* folio 141 and *Sefer Me'or Enayim* chapter 22, where you will find set out in full the whole substance of the episode of Monobazus and his mother — how they became Jews and were made righteous converts. This episode was in the days of Caesar Claudius [קלין [?]], in the time of King Agrippa, around the year 3804.

תת"י [AM 3810 = 50 CE]. Rabban Shimon the Second, son of Rabban Gamliel the Elder, became Nasi and head of the yeshiva in the year 3810, eighteen years before the destruction, as written in *Sefer Yuchasin* folio 24. In the view of Don Yitzchak he is the tenth recipient among the sages of the Mishnah, the thirty-sixth [link of the] transmission from Sinai. This Rabban Shimon too was a colleague of Rabban Yochanan ben Zakkai: he was the Nasi and Rabban Yochanan ben Zakkai the head of the yeshiva, in the days of Rabban Gamliel the Elder his father, and in the days of Rabban Shimon ben Gamliel the Elder. This Rabban Shimon is the one who was killed at the time of the destruction, and he was the first of the Ten Martyrs of the Kingdom, as will be explained later under the year 3825 [תתכ"ה]. See the introduction of Don Yitzchak Abravanel and *Sefer Yuchasin* folio 21, and you will find three "Rabban Gamliel"s and four "Rabban Shimon"s, all of them

fathers and sons one after another, according to the order in which we have arranged them here.

תתי"ו [AM 3816 = 56 CE]. In the year 3816 Claudius, Caesar of Rome, the friend of King Agrippa, died, and Nero reigned as Caesar in his place. Nero sent Felix [פילוס], a commander of his army, to Jerusalem, and he made their yoke heavy upon them, shed innocent blood, robbed, extorted, and plundered; he even violated women and virgins. Then Eliezer ben Chananya [ענינו [?]] and his companions gathered against him and struck all his people by the sword, as is written in Yosifon, chapter 64.

בעת [At that time], Agrippa the Second, king of the Jews, returned from Rome, and the officers of Rome with him. Agrippa spoke to the heart of the people not to rebel against the Romans, and he told them the greatness of their strength and dominion; he lifted up his voice and wept, and the High Priest and all the elders and sages with him wept with him. But Eliezer ben Chananya the priest [ענינו [?]] and his companions rose up and killed the Roman officers who had come with King Agrippa. So King Agrippa and the elders of Judah and all the sages and pious ones fled from Jerusalem and seized the fortress of Zion; and the ruffians fought against the king and the sages for seven days, and the hand of the king and the sages prevailed. Then the ruffians rose up and burned the palace of King Agrippa that was in Jerusalem, and all the treasures of his storehouses and his precious things, together with all the treasures of his father's house, they plundered for themselves. King Agrippa went to Rome and told Nero all these things, and the Caesar sent Cestius [כסתיאו], a commander of his army, with a great and vast host, and he wrought great destruction in the Holy Land. King Agrippa and Cestius sought to [destroy? — verb uncertain [?]] Eliezer ben Chananya [continues below].

תתכ"ה [AM 3825 = 65 CE]. After these things, Caesar Nero sent against them Vespasian, the commander of his army, and Titus his son — when they had returned from the war of England [Britain] and had grown old [וזקנו [?]], as explained in the second part — to avenge the Romans; and they brought up with them a host beyond number. The hand of King Agrippa was with the Romans. Then Yosef ben Gorion the priest was anointed as the war-priest, and he struck the Romans a great and mighty blow, the like of which had not befallen the Romans; yet after many days the Romans struck all his people by the sword, and Vespasian sent Yosef the priest bound in chains to Rome. Vespasian also took King Agrippa and his son Monobazus with him when he went up from Jerusalem to Rome to be made Caesar there, saying: "Perhaps the Jews will follow their

kinsmen and rebel against me." Some days after Vespasian was made Caesar, he grew angry at Agrippa king of the Jews, for informers denounced him, saying that he intended to betray him and had sent a letter to Jerusalem to that effect; and he put him and Monobazus his son to the sword. This was three and a half years before the destruction of the Temple, and it is the year 3825.

ה"תתכ [AM 3825 = 65 CE]. In that same year the Caesar raised up Yosef the priest — called Yosifon — for Vespasian [i.e., before Vespasian], from prison, and inclined toward him in kindness, as is written in Yosifon, chapter 78. After these things, while the three ruffians were in Jerusalem — Yochanan the Galilean [John of Gischala], Eliezer ben Chananya [עניני [?]], and Shimon the ruffian [Simon bar Giora] — there was there the sword of a man against his fellow and the sword of a man against his brother, not only within the city but even in the Temple of the Lord, where a great slaughter took place among them; even while the High Priest was offering burnt-offerings and sacrifices, the blood of the righteous mingled with the blood of the wicked, the blood of the base with the blood of the honored, and the blood of the pure with the blood of the impure, and the blood was in the midst of the Temple of the Lord like a pool of water. A fire too broke out within the city because of the ruffians, and the fire consumed all around until it reached the storehouses; at that time the fire consumed one thousand four hundred storehouses, all of which were full of food and sustenance for the time of siege. The elders and men of faith who were then in Jerusalem estimated that they had filled them with food and sustenance for two hundred thousand souls for twenty years — all of which was burned in the war of the ruffians, as is written in Yosifon, chapter 79 [ע"מ [?]], and also in the chapter *HaNizakin*.

There was then in Jerusalem pestilence, sword, famine, and burning, and despite all this the ruffians did not humble their hearts, but made their deeds even more evil than before. Shimon the ruffian killed the three sons of Amitai the pious priest before their father's eyes, and afterward killed him too. He also ordered Chananya the High Priest killed on that day, and they cast his corpse upon the corpses of Amitai and his sons. He also ordered the faithful scribe Aristeus [הרסטיוס [?]], together with ten righteous men of his family and twenty-eight sages besides them, to be killed at that time — Yosifon, chapter 89.

Menachem ben Saruk, a faithful scribe at the gates of Jerusalem, recorded the number of the dead who were carried out of the city by way of the gate of the Kidron Valley: their number was 146,000 and 808 [ותת"ח [?]] souls — nobles and honored ones from among the notables of Jerusalem — who all died during the distress of the ruffians, besides those carried out through the other gates of the

city and those cast down from the walls. Titus made the leaders of the Jews who came to him to escape the evil of the ruffians swear to him the number of the dead in the days of the famine and the war — the known ones, few of whom had come to dwell over Israel [text garbled here [?]] — and their number there was several hundred thousand and one thousand five hundred seventy-five [תקע"ה [?]], besides those killed by the design of the ruffians. Yet despite all this the ruffians stiffened their necks and would not heed Yosef the priest, nor would they allow the men of the city to make peace — Yosifon, chapter 61 [ל"א [?]].

תתכ"ח [AM 3828 = 68 CE]. Jerusalem the Holy City was captured by Titus in the year 3828. As for the number of the slain who fell in the war of Titus — the known ones who were buried and counted — Yosifon wrote in chapter 65 [ל"ה [?]] that their number came to one thousand times a thousand and a hundred thousand [1,100,000] — which by the ready reckoning is eleven times a hundred thousand — besides the slain who were not known and those killed in the war of Eliezer ben Anani [ענני] the priest. And [some number of] thousand [וט"ו [?]] Titus led with him to Rome; and of the rest of the captives there was no number. Titus commanded that Yochanan [John], the chief of the ruffians, be put to a harsh and unusual death; he likewise commanded that Shimon the ruffian be put to death by cruel torments, and they cast his carcass to the dogs. As for the rest of the ruffians who had done evil to Israel, Titus commanded, in every single city where he encamped on his way to Rome, that they be brought out and thrown to the lions, until all the ruffians who were with him were consumed.

The Second Temple was destroyed — for our many sins — by the hand of Titus, in the year 3,000 [and] 828. — Among the Ten Martyrs of the Kingdom, some were slain at least twenty-two years after the destruction, and some even a long time after the twenty-second year from the destruction, as will be explained later under the year 3880 [תת"פ]. Therefore, you, the reader, do not err to say that all Ten Martyrs of the Kingdom were in the time of a single Caesar. The *seliḥah* that begins "*Eleh Ezkerah*," which we Ashkenazim are accustomed to recite in some places in the Musaf service and in some in the Minḥah of Yom Kippur — from which it appears as though they were all in one time — is not so; only that an error slipped out before its author. Titus also wished to kill Rabban Gamliel the Second, son of Rabban Shimon who was slain, but Rabbi [ורי"ז [?]], through his much pleading, saved him from his hand. And this Rabban Gamliel did not become Nasi after his father's death until after five years — see *Sefer Yuchasin* folios 36, 37, and 67.

תתכ"ט [AM 3829 = 69 CE]. Yosef ben Gorion the priest — of the well-born and noble priests of Jerusalem, and a war-priest — composed his book after the destruction of the Temple. And although some of his words concerning Titus appear somewhat to contradict the words of our Sages in the chapter *HaNizakin*, nevertheless know.

Know that since this man [Yosef ben Gorion] was great in wisdom and understanding — a righteous and upright man who lived several centuries before the sages of the Gemara and who witnessed all that took place in his own day — we do not regard him as an unreliable chronicler. For this reason, wise and learned men have woven his accounts together with the accounts of others; that is to say [רי"ל], in such a way that their words do not contradict one another. There is no need to elaborate on this here.

The author says: Know that in the generations of the Tannaim, and in the order of transmission (seder HaKabbalah) from Hillel the Elder down to Rabbeinu HaKadosh, there is some slight variation among the various authors. I have therefore seen fit to set their several orderings before you:

The order of transmission according to the various authorities

*Reads right-to-left in the source; presented here as a set of labeled chains. *

According to the Rambam:

- R. Yochanan ben Zakkai [ר' יב"ז]; R. Eliezer ben Yaakov
- R. Tarfon and R. Akiva
- R. Meir and R. Yehuda
- Rabbeinu HaKadosh

According to the Raavad:

- R. Yochanan ben Zakkai
- R. Gamliel of Yavneh
- R. Akiva
- R. Shimon, father of Rabbi [Yehuda HaNasi]
- Rabbeinu HaKadosh

According to the author of Sefer Kritot [R. Shimshon of Chinon] (two parallel columns in the source):

- Column one: R. Yochanan ben Zakkai · R. Eliezer the Great · R. Akiva · R. Meir · Rabbeinu HaKadosh

- Column two: R. Shimon ben Hillel · R. Gamliel the Elder · Rabban Shimon ben Gamliel who was killed [שב"ג הנהרג] · R. Gamliel of Yavneh

According to the author of Halichot Olam:

- R. Gamliel the Elder [list truncated in the source at this point]

[Chain with heading illegible in the source — possibly a fuller Rambam variant or the continuation of Halichot Olam]:

- R. Shimon ben Gamliel
- R. Yochanan ben Zakkai
- R. Eliezer ben Hurkenos
- R. Tarfon and R. Akiva
- R. Meir
- Rabbeinu HaKadosh

According to the author of Sefer Yuchasin [Zacuto]:

- R. Yochanan ben Zakkai
- R. Eliezer the Great
- R. Akiva
- R. Shimon and R. Meir
- Rabbeinu HaKadosh

According to Abravanel:

- R. Shimon ben Hillel
- R. Gamliel the Elder
- R. Shimon who was killed
- R. Yochanan ben Zakkai
- R. Gamliel of Yavneh
- R. Shimon, father of Rabbi
- Rabbeinu HaKadosh

And even though each one of these authors alters the sequence — whether by addition or by omission — from those who preceded him, know nonetheless that, in my opinion, there is no real dispute among them at all, for each of them is simply naming one of the great men of the generation. Therefore, although above I set out the order of transmission following the approach of Don Yitzchak [Abravanel] — and there called the recipients of the tradition "the son and grandson of Hillel the Elder" — nevertheless, since with respect to the essential

point there is, in my view, no dispute among them, I have chosen to adopt here the ordering of the foremost of these authors, the Rambam of blessed memory, who follows a more concise path than all of them. In his introduction to Seder Zera'im he reckoned four groups, or generations, that existed from the time of the churban of the Temple until the sealing of the Mishnah.

The group and first generation after the churban are these:

[3833] [833 + 4000 = ג"תתל ;א"תתל Hebrew 833 = 400+400+30+3 = ג"תתל; AM 3833 − 3760 = 73 CE] **Rabban Yochanan ben Zakkai** — of whom we have already spoken above several times. He became Nasi after Rabban Shimon ben Gamliel (mentioned above) was killed, and after the churban he went up from Jerusalem to Yavneh, where he instituted several safeguards for the Torah. He held the office of Nasi there until he died — according to the reckoning of the Baal Yuchasin (fol. 200 [ר'] and fol. 22, following Rashi of blessed memory) — five years after the churban, in the year **3833**.

[3833] Rabban Gamliel the Second, son of Rabban Shimon who was killed, grandson of R. Gamliel the Elder and grandfather of R. Yehuda HaNasi. He is called R. Gamliel of Yavneh, and he is the one who was saved from the hand of Titus. He was the disputant-colleague of R. Yehoshua, and he became Nasi after Rabban Yochanan ben Zakkai, five years after the churban, in the year **3833**. He received the tradition from his father, Rabban Shimon ben Gamliel who was killed.

Rabbi Eliezer the Great, ben Hurkenos. He is the plain "R. Eliezer" mentioned in the Gemara. His wife's name was Ima Shalom, the sister of Rabban Gamliel the Second. He is the author of Sefer Pirkei Rabbi Eliezer. He received the tradition from his teacher Rabban Yochanan ben Zakkai, and Rabban Gamliel had already received it from his father, Rabban Shimon — and all of it is reckoned as a single tradition. According to the reckoning of Don Yitzchak, this is the thirty-eighth link in the chain of transmission from Sinai, and [the recipients] were arrayed in generations.

Rabbi Yehoshua ben Chananya, the colleague of R. Eliezer the Great. He was an av beit din, a charcoal-burner [smith], and a singer upon the Levites' platform (duchan). Every plain "R. Yehoshua" in the Mishnah is R. Yehoshua ben Chananya. He was held in high regard in the house of Caesar Trajan, to the point that Caesar granted permission to rebuild the Temple, as mentioned in Bereishis Rabbah, parashah 65, and in the Yalkut on parshas Toldos. It was of this R. Yehoshua that the daughter of Caesar said, "Such splendid wisdom in so ugly a

vessel!" — and he replied that wine is not kept in vessels of silver and gold but only in earthenware. He is the one who redeemed R. Yishmael ben Elisha from prison, as related in [Gittin,] perek HaNizakin [בהגזקין — reading uncertain]. Both of them, R. Eliezer and R. Yehoshua, were disciples of Rabban Yochanan ben Zakkai, mentioned in the second chapter of Avot; and the three other disciples were R. Yossi HaKohen, R. Shimon ben Netanel,

[continued below]

and R. Eliezer ben Arach. Even though they were exceptionally great sages, we do not find that they disseminated Torah in Israel to the same degree as the others.

Rabbi Eliezer ben Azariah — a priest, exceedingly rich, and tenth in descent from Ezra. He was appointed head [of the academy] in place of Rabban Gamliel; and afterward the two of them conducted the office of Nasi together, with Rabban Gamliel expounding for two weeks and R. Eliezer ben Azariah for one week, as related in the chapter Tefillat HaShachar.

Rabbi Eliezer HaModai — he is the one whom King Koziva [Bar Kochba] killed at Beitar, because they slandered him to Bar Kochba, alleging that he wished to make peace with Caesar Hadrian, as written in Sefer Yuchasin, fol. 32.

Rabbi Eliezer ben Yaakov, whose teachings are "a small but clean measure" (kav ve-naki) — he too lived in this generation. It is written in Yuchasin, fol. 23, that he revealed to us the secret of the World to Come more than all the other sages, when he said in the chapter Ben Zoma that "this world is like an antechamber," and so forth. He was an exceptional expert in the science of measurement (geometry), and it was on his authority that tractate Middot was composed. He lived to a great age, into the third generation after the churban. See Yuchasin, fol. 30 and fol. 21.

Rabbi Eliezer HaKalir was one of the Tannaim — which is why he composed liturgical poems (piyyutim) for us only for the first day of each festival, in accordance with the custom of the people of the Land of Israel, who did not observe two festival days out of doubt as those outside the Land do. Some say that R. Eliezer HaKalir too lived in this generation. But it is not clear to us whether he is R. Eliezer the Great ben Hurkenos, or R. Eliezer ben Arach, or R. Eliezer ben Yaakov; and some say he is R. Eliezer beRabbi Shimon ben Yochai. So it appears from the Tosafos on Chagigah, chapter Ein Dorshin, and so it is written in Yuchasin, fol. 48 — see there — [and in] the opening of the chapter Ein Ma'amidin, and see the Tosafos on the chapter Kol HaBasar in the name of Rabbeinu [?]. And see also in Yuchasin, fol. 34.

Rabbi Yehuda ben Beteira is also reckoned to this generation. He was the colleague of Rabban Yochanan ben Zakkai, and he lived in the time of the Temple and in the time of all the Ten Martyrs. He lived in Netzivin, and he too reached a great age, into the third generation after the churban. In the chapter Chelek they said that he was among the descendants of the dead whom Ezekiel revived — see Yuchasin, fol. 30, where he elaborates on him. All these sages named [above] are the first group after the churban; and all of them witnessed the churban. The other sages who lived in their days are set out in the words of the Rambam in his introduction to Seder Zera'im, and the Baal Sefer Yuchasin elaborates on them from fol. 31 to fol. 35.

The group and second generation after the churban

[3840] [Hebrew 840 = 400+400+40 = תת"ם; AM 3840 − 3760 = 80 CE] **Rabbi Akiva ben Yosef**, the greatest of the sages. He was a righteous convert, descended from Sisera, the army commander of Yavin king of Chatzor mentioned in Sefer Shoftim, chapter 4. He became head [of the academy] after the death of R. Gamliel of Yavneh, and I have set the beginning of his academy at the year **3840**, because they said at the end of the Sifri — and the Baal Yuchasin cites it at fol. 35 — that for forty years he served the sages and for forty years he sustained Israel [as their leader]. Presumably, then, this was

from the year 3840 until the year 3880, when he was killed, as will come later in its place. Accordingly, R. Akiva was then, at the beginning of his academy, eighty years old. His name went out from one end of the world to the other, and all of the Oral Torah reached us from his hand: the plain Mishnah (stam mishnah) is R. Meir; the plain Sifra — that is, Toras Kohanim — is R. Yehuda; the plain Sifri is R. Shimon; the plain Tosefta is R. Nechemia; the plain Seder Olam is R. Yossi — and all of them accord with R. Akiva, since all of them were his disciples. His praises are so many that a single book could not contain them. See Yuchasin, fol. 36, where he elaborates on his affairs and his praises.

R. Akiva had twenty-four thousand students, as related in Bereishis Rabbah on the verse "And Avraham again [took a wife]," and they all died between Pesach and Shavuos (Atzeret) because they did not show honor to one another. R. Akiva married the daughter of Kalba Savua, and after her he married the wife of the wicked Turnusrufus [Tineius Rufus] — [שחרם/שהמיר — reading uncertain] — a woman who was exceedingly beautiful and of great wealth. He converted her, and she became his wife. His colleagues, the sages who lived in his days, are these:

Rabbi Tarfon the Kohen, the wealthy one. Some say he was the teacher of R. Akiva, and some say he was his colleague. The Baal Yuchasin has already elaborated on his affairs and his learning at fol. 25 and fol. 35, where he wrote that R. Akiva was a colleague-disciple (talmid-chaver) to R. Tarfon.

Rabbi Yishmael, who said that the Torah is expounded through thirteen hermeneutical principles

— he stands at the beginning of Toras Kohanim [the Sifra]. He too was a colleague of R. Akiva; thus wrote the Raavad in his Sefer HaKabbalah. And the Baal Yuchasin, fol. 29, places his words later — [holding] that he was not a disciple of R. Akiva, as the Rambam of blessed memory supposed.

Rabbi Yehoshua ben Karcha, the teacher of Rabbeinu HaKadosh; he lived to a great age, like R. Akiva. According to the Baal HaAruch, he is the son of R. Akiva, the one called "Karcha," as related at the end of Bechorot, where Ben Azzai said, "All the sages of Israel are like the peel of garlic compared with this bald one (Karcha)." So too it is written in Sefer Halichot Olam, sha'ar 2. But the Tosafos in the chapter Sho'el proved that he is not the son of R. Akiva; rather he was a distinct man whose name was Karcha. See Yuchasin, fol. 38 and fol. 39.

Rabbi Eliezer ben Chisma and Rabbi Yochanan ben Gudgeda. Both were great sages in the science of number (mathematics) and in astronomy (techunah); they too lived in the time of R. Akiva. It was said of them that they knew how to estimate how many drops there are in the sea. See Yuchasin, fol. 29 and fol. 39.

Yehuda ben Teima, who said "Be bold as a leopard" [Avot 5] — he too lived in his [R. Akiva's] days. His esteemed saying is cited in [the chapter] Arvei Pesachim: "Make your Shabbos like a weekday rather than be dependent on other people." He was one of the Ten Martyrs; and the rest of the Ten Martyrs who lived in his days are set down by name later, in the year **3880** [תת"פ].

Onkelos the Convert translated the Torah in the days of R. Akiva, from the mouth of

R. Eliezer and R. Yehoshua, as related in the first chapter of Megillah. He lived to a great age, for the Baal Me'or Enayim [Azariah de' Rossi], chapter 45, brings a proof from the Zohar (on parshas Acharei Mot, on the verse "My ordinances you shall perform") that Onkelos converted in the days of Hillel and Shammai, and that Onkelos saw Yonatan ben Uziel, who translated the Prophets. Likewise, "our master Onkelos" is mentioned in the days of Rabban Gamliel the Elder — in the Tosefta of Shabbos, chapter 5, and in the first chapter of Avodah Zarah, where we

read (and Yuchasin cites it at fol. 24): a case in which Rabban Gamliel the Elder died, and Onkelos the Convert burned for him [spices worth] seventy Tyrian maneh; and there in Yuchasin it is explained in detail how much seventy Tyrian maneh is. It has already been explained above that Rabban Gamliel the Elder did not witness the churban — for according to Yuchasin, fol. 24, he died eighteen years before the churban. Know, therefore, that the "Onkelos the Convert" mentioned in [Gittin,] perek HaNizakin, who raised up his uncle Titus by necromancy (b'nagida), is certainly not this one — for that Onkelos did not convert until after the death of Titus, who destroyed the Temple. For it says there: "He wished to convert; he raised up Titus by necromancy," and so forth. This Onkelos of whom we are speaking here is the Tanna of the baraita in the chapter

HaMocher Peirot. And although the Baal Sefer Yuchasin wrote, at fol. 22, that the Onkelos who translated the Torah is the son of Titus's sister — this is not clear to me; for it is better for us to hold, as the Baal Me'or Enayim does, that Onkelos was a different person, [and that the confusion arose] because there are conflicting aggadot concerning them.

Akilas the Convert — he too translated the Torah before R. Eliezer and R. Yehoshua, as related in the Yerushalmi, first chapter of Megillah: R. Chiya said, Akilas the Convert translated the Torah before R. Eliezer and R. Yehoshua, and they praised him, saying, "You are the fairest of the sons of men" [Psalms 45:3]. According to Me'or Enayim, chapter 45, Akilas the Convert translated the Torah into the Greek tongue; and there [de' Rossi] expands at length with clear proofs, and also demonstrated that Onkelos and Akilas — although both were righteous converts, and both lived at one and the same time — are nonetheless not a single man with two names, as many had supposed. Rather, Onkelos converted in the days of Hillel and Shammai and lived in the days of Rabban Gamliel the Elder, as above; whereas Akilas did not convert until long after the churban. For in Shemos Rabbah, parshas Mishpatim, they said: Akilas said to Hadrian Caesar, "I wish to convert," and so forth. So too there in the Tanchuma, and in the midrash Bereishis Rabbah on the verse "And Yaakov vowed a vow" [Genesis 28:20], it is evident that Akilas did not convert until the time of Hadrian, who destroyed Beitar twenty-two [כ"ב — see note; elsewhere and by the author's own chronology this is fifty-two] years after the churban of the Temple. And see further on, in the discussion of the year **3884** [תתפ"ד] of the fourth millennium.

[3880] [Hebrew 880 = 400+400+80 = פ"תת; AM 3880 − 3760 = 120 CE] **Ben Koziva, called Bar Kochba**, rebelled against the Romans and made himself out to be the Messiah. He was called Bar Kochba because he expounded and declared

that of him it was said, "A star (kochav) shall step forth from Yaakov," and so forth [Bamidbar 24:17]; and R. Akiva himself, when he saw him, said of him, "This is the King Messiah," as related in Eichah Rabbah on the verse "The Lord has swallowed up" [Eichah 2:2]. The Jews in Beitar chose him and crowned him king over them, and they threw the yoke of the Romans off their necks. They made a great slaughter among the Romans and the [ציונים — reading uncertain; garrisons?] in Africa — a people great and numerous as the sand on the seashore, beyond counting. Likewise they did in Egypt: the inhabitants of Alexandria of Egypt also killed among the Romans, according to the Baal Me'or Enayim, chapter 12, more than two hundred thousand men. And the Jews in נפרי [Nafri/Cyprus (?)] (that is, ליפרן [Lifran (?)]) also killed all the gentiles utterly [עד גימל — reading uncertain],

leaving them no survivor — until Caesar Trajan sent against them his army commander, his sister's son, Hadrian, who wrought among them a slaughter so great as had neither been heard nor seen — not in the days of Nevuzaradan, nor in the days of Titus. Chazal already spoke at length, in perek HaNizakin, of the great slaughter done at that time, when they said: "The voice is the voice of Yaakov" [Genesis 27:22] — this is Vespasian Caesar, who killed in the city of Beitar four hundred myriads [4,000,000], and some say four thousand myriads [40,000,000] — even though the destruction of Beitar was at least fifty-two [נ"ב] years after the churban of Titus son of Vespasian, and four Caesars reigned after Vespasian before Beitar was destroyed. Nonetheless, we find in many places that kings and Caesars were called by the name of the preceding Caesar, as will be explained in the second part in many places. [These matters are set forth] in the Yerushalmi of Ta'anit, and in the midrash Eichah Rabbah on the verse "The Lord has swallowed up," which treats the destruction of Beitar and the affair of Ben Koziva; also in Bereishis Rabbah, parshas Toldos; and in the Kabbalah of the Raavad; and in Yuchasin, fol. 32, 35, and 142; and in Sefer Me'or Enayim, chapter 12.

Concerning the time of the affair of Ben Koziva and the destruction of Beitar, there are differing opinions. According to the Raavad, the beginning of Ben Koziva's reign was in the days of Caesar Domitian [דימאספסיאן] — who was the brother of Titus — in the year 52 after the churban of the Temple. He wrote that this Koziva died during his reign, and that his son Rufus reigned in his place, and after him reigned his grandson Romulus (who was also called by his grandfather's name, Koziva); and he wrote that in his days there occurred the great slaughter at Beitar, in the year 73 after the churban of the Temple. Thus, according to him, the reign of Koziva and his sons extended twenty-one [כ"א]

years. This does not contradict the statement of Chazal in Seder Olam, chapter 30, that Ben Koziva reigned two and a half years — nor what they said likewise in the chapter Chelek — because one may say that Chazal were referring to the last Koziva. But as for his claim that the end of Koziva's reign and the great slaughter at Beitar fell in the year 73 after the churban — it appears that this reckoning accords neither with the days of the Caesars Trajan and Hadrian, nor, in my view, with the end of the days of R. Akiva, who was killed at that time; for on the day R. Akiva died, Rabbi [Yehuda HaNasi] was born. I have therefore emended the end of Ben Koziva's reign and the destruction of Beitar to the year **3880** [תת"פ], which is the year 52 after the churban of the Temple, in accordance with Seder Olam Zuta, and with the Baal Sefer Yuchasin (fol. 32, 38, 66, and 142), and with the Baal Me'or Enayim, chapter 12. And see in the second part, at the year 3880.

[3880] Rabbi Akiva, mentioned above, after living one hundred and twenty years, was killed in the year 52 after the churban of the Temple — that is, the year **3880**. He was one of the Ten Martyrs, and he is the principal one, for so they said: "R. Akiva and his colleagues." The Raavad of blessed memory wrote that all of this came about in the persecution (pulmus) of Hadrian, on account of his anger at Ben Koziva; and they raked R. Akiva's flesh with combs of iron, and he expired, his soul departing as he reached [the word] "Echad." And since most of the Ten Martyrs were killed at the time when R. Akiva was killed — even though we have already mentioned the first three of them above, in the year 3828 [the churban; התתכ"ח] — I have nonetheless seen fit, in passing, to mention them all together in this place:

The first is **Rabban Shimon ben Rabban Gamliel the Elder**, Nasi of Israel; he was killed at the time of the churban, and he was the first of the Ten Martyrs.

The second is **Chananya, deputy High Priest (Segan HaKohanim)**; he too was killed at the time of

the churban, together with Rabban Shimon ben Gamliel.

The third is **Rabbi Yishmael ben Elisha**; he was killed after the churban, as above.

The fourth is **Rabbi Akiva**, as mentioned; he was killed in the year 52 after the churban of the Temple.

The fifth is **Rabbi Yehuda ben Bava**, [killed] for having ordained elders between Usha and Shefar'am [בין אושא לשפרעם]. They made his whole body like a sieve

with three hundred iron [lances — רמחים(?)], as related in the first chapter of Sanhedrin.

The sixth is **Rabbi Chananya ben Teradyon**; he was burned together with a Torah scroll.

The seventh is **Rabbi Chutzpit the Interpreter (HaMeturgeman).**

The eighth is **Rabbi Yeshevav the Scribe**; they cast him to the dogs, and he was neither eulogized nor buried.

The ninth is **Rabbi Eliezer ben Shamua.** It appears that he was killed a long time after R. Akiva, because on the day R. Akiva died Rabbeinu HaKadosh was born, and R. Eliezer ben Shamua was the teacher of Rabbeinu HaKadosh, as written in Yuchasin, fol. 48, 46, and 42.

The tenth — the Baal Sefer Yuchasin is uncertain about him, at fol. 40, fol. 52, and also fol. 60. Some say he is **R. Yehuda ben Teima**, and some say he is **R. Eliezer ben Dama**; and Don Yitzchak Abravanel wrote, in Sefer Nachalat Avot, that R. Yehuda ben Teima is [the one] called Ben Dama.

Rabbi Yehuda HaNasi, called Rabbeinu HaKadosh, and also called simply "Rabbi." He was born on the day R. Akiva died; and they said of him, "The sun rises and the sun sets" [Kohelet 1:5], as related in Midrash Shmuel and in [tractate] Kiddushin.

[3880] Also around this time occurred the great slaughter at Alexandria of Egypt, the like of which — so vast a massacre — had never been heard of. In perek HaNizakin the killing is attributed to Hadrian, when they said: "The voice — this is Hadrian Caesar, who killed in Alexandria of Egypt sixty myriads upon sixty myriads [600,000 × 600,000], double the number of those who went out of Egypt." In the Yerushalmi, in perek HeChalil, it is attributed to Caesar Trajan; and there in our own Gemara [the Bavli], to Alexander of Macedon (Mokdon). The Baal Sefer Me'or Enayim, chapter 12, wrote that the word "Mokdon" (Macedon) is a scribal error and was merely inserted — [and that] this Alexander was an army commander of the Romans in the days of Caesar Nero, and that it is possible he later became army commander under Caesar Trajan as well, just like Hadrian.

Therefore know that all of this is one and the same essential event, one deed, and there is no dispute in it at all. And I say further that it is possible that Alexander, the Roman army commander mentioned there in Sefer Me'or Enayim on the authority of the Yosippon-to-the-Romans [Josephus] — that the land of his own people was also Macedon, and that Chazal therefore named him "Alexander of

Macedon" after the land of his birth, so that there is no need to delete the word "Mokdon" at all. This great slaughter occurred at the end of the days of Caesar Trajan, at the hands of his two army commanders, Hadrian and Alexander, in the year 52 after the churban of the Temple — which is the year **3880** [תת"פ].

The group and third generation of the Tannaim after the churban

[3881] [Hebrew 881 = 400+400+80+1 = תתפ"א; AM 3881 − 3760 = 121 CE] **Rabban Shimon the Third, son of Rabban Gamliel the Second**, who lived at Usha and Shefar'am; and he is the father of R. Yehuda HaNasi. It is written in Yuchasin, fol. 67, that this Rabban Shimon ben Gamliel is the one mentioned throughout the Mishnah, and the halacha follows him except in certain known cases. He became Nasi after the death of R. Akiva, around the year **3881**. According to R. Yitzchak Abravanel, he is the twelfth generation of the Sages of the Mishnah, and the thirty-ninth recipient of the tradition from Sinai.

Rabbi Meir, whose is the anonymous Mishnah (stam mishnah). He was a disciple of R. Akiva, and he was a righteous convert like his teacher R. Akiva. He was among the descendants of Nero Caesar, as related in perek HaNizakin. R. Meir was appointed, together with the aforementioned Rabban Shimon, as head of the academy in the days of R. Akiva, and R. Akiva said, "Let Meir sit first." In the Gemara R. Meir is referred to by the name "Acherim" (Others); R. Shimshon of Chinon wrote that this was because he would state his teachings in the name of his teacher Elisha — who was called "Acher" [Elisha ben Avuyah] — so that of him they say, "Acherim say" (Others say). And although he belonged to the third group after the churban, he too lived in the time of the first group, as the Baal Yuchasin demonstrated at fol. 62 and fol. 40; likewise at fol. 45 he brings a proof from the Gemara that R. Meir was present at the wedding of the son of Rabbeinu HaKadosh. Thus he lived to a great age, spanning all four generations after the churban.

Beruria, daughter of R. Chananya ben Teradyon, wife of R. Meir — a woman of great wisdom, mentioned in the Tosefta, chapter 11 of Kelim; she has a place among the Tannaim. In the chapter Tamid they said that she learned three hundred teachings from three hundred rabbis [in a single day]. See Yuchasin, fol. 31 and fol. 40.

Rabbi Eliezer ben Shamua — Rav called him "the best of the sages" (tuvyana d'chakimei). He was the teacher of R. Yehuda HaNasi, and he is one of the Ten Martyrs, as above.

Rabbi Yehuda bar Ilai — a great pious man and "the foremost of the speakers on every occasion," in the matter concerning Caesar, as related in perek Bameh Madlikin. Every anonymous "R. Yehuda" is R. Yehuda bar Ilai, and he is the anonymous [author of] the Sifra, which is Toras Kohanim. In Yuchasin, fol. 60, and at fol. 41, he elaborates on him.

Rabbi Shimon ben Yochai — he and his son R. Eliezer were in the cave for twelve years, as related in perek Bameh Madlikin. He began to compose the Sefer HaZohar, and his disciples after him completed it. It is written in Yuchasin, fol. 42, that this book was revealed only after the days of the Ramban, and that even the Rambam did not see it. And R. Pinchas ben Yair was the son-in-law — or the father-in-law — of R. Shimon ben Yochai.

Rabbi Yossi of Tzippori, [son of] Bar Chalafta, was a great pious man, and the halacha follows him. He was a tanner of hides — for most of the sages practiced a trade. He is the anonymous "R. Yossi." He had eight sons, all of them great sages. He too was a teacher of Rabbeinu HaKadosh. This R. Yossi is called "beRabbi," for this title is applied to the greatest man of the generation — so it is written in Yuchasin, fol. 46 and fol. 23. He is the anonymous [author of] Seder Olam Rabbah, following R. Akiva, as they said in perek Yotzei Dofen. See Yuchasin, fol. 43.

Tzemach David — Part I, Fourth Millennium (concluded) into the Fifth Millennium

(Continuation of the enumeration of the Tannaim of the third generation after the Destruction, leading into R. Yehuda HaNasi and the redaction of the Mishnah, and on into the generations of the Amoraim.)

R. Natan the Babylonian composed *Avot deRabbi Natan*.

R. Eliezer, son of R. Yossi HaGelili, composed the Thirty-Two Middot (hermeneutical rules) of the Torah; and the Sefer Yuchasin places his father, R. Yossi HaGelili, in this generation as well.

In the days of R. Meir mentioned above, the Kutim (Samaritans) fashioned the likeness of a dove upon Mount Gerizim [source: נהר, "river," recte הר, "mount"], as is stated in the first chapter of Chullin, and he decreed that they be judged entirely as idolaters. As for what we said above, in the year 448 [448 = ח"תמ; AM 3448; CE −312], that in the days of Shimon HaTzaddik the Kutim were killed and their temple was abolished — the Ritva [R. Yom Tov ibn Ashbili] resolved [the

difficulty]: the Kutim were "lion-converts" (*gerei arayot* — converts out of fear); in the days of Shimon HaTzaddik they were deemed fit, and in the days of R. Meir they reverted to their forbidden status and were disqualified. See the book *Me'or Enayim* [Azariah de' Rossi] chapter 21, and above at the year 448 [final abbreviation illegible: כי ל"ע [?]].

The Company and Fourth Generation of the Tannaim after the Destruction

[910 = תתק"י; AM 3910; CE 150] — **R. Yehuda HaNasi**, who is called **Rabbeinu HaKadosh** (Our Holy Teacher), and is also called simply "Rabbi." He was the son of R. Gamliel [R"G] mentioned just above, and the seventh in descent from Hillel, of royal stock — the family descended from the house of David, peace be upon him [phrase uncertain: משפחת בן הביטל [?]]. He was the recipient [of the tradition] from the Forty, and became the Nasi and head of the yeshiva together with the seventy of the Sanhedrin in the Land of Israel. The date when his patriarchate began is not known to us. But since I have found that Caesar Antoninus, his friend, reigned from the year 900 [900 = תת"ק; AM 3900; CE 140] for a span of twenty-three years, as will be explained in Part Two, we have placed him [Rabbi] near the midpoint of his years, at the year 910 [תתק"י]; and at that time Rabbi was thirty years old.

Now the virtues of Rabbeinu HaKadosh himself are beyond counting. He was perfect in his character and perfect in every excellence. Because of his great holiness and humility he was called Rabbeinu HaKadosh. They already said in the sixth chapter of tractate Avot: beauty, strength, wealth, wisdom, age, venerable years, honor, and children are becoming to the righteous and becoming to the world — and these seven qualities were fulfilled in Rabbi and his sons. He was a man of Torah, son of nobles, of a family of patriarchs as mentioned, exceedingly wealthy, and close to the ruling power — so that it was said of him that from the days of Moshe Rabbeinu, peace be upon him, until Rabbi we do not find Torah and worldly greatness together in one place. There were three Caesars in his days: Caesar Antoninus, and after him Marcus Antoninus [Marcus Aurelius], and after him Commodus [קמאדוס]; and all of them decreed persecution against the Christians (Notzrim), as is explained in Part Two, while they showed kindness to Rabbeinu HaKadosh and honored and exalted him — so that in his days all were good days for Israel.

As for his companions, the sages and holy ones who were with him, [Zacuto] wrote in the Yuchasin, page 45, that their number is beyond investigation; yet the

Raavad, of blessed memory, listed some of them, even though some belong to the second and third company. And you, the reader, take this general rule in hand: that most of the third company, and even some of the fourth, you will sometimes find their records entered under the time of the first company, when you look for the Destruction, as the author of Sefer Yuchasin elaborated on page 20. And in truth one should not wonder at this, for the whole span of the four generations from the time of the Destruction of the Temple until the time of the sealing of the Mishnah — which is the end of the days of Rabbeinu HaKadosh — was no more than 150 years [150 = ק"ן]. And if you count from the time of the Destruction until the beginning of the patriarchate of Rabbeinu HaKadosh, it was only about eighty years.

[975 = תתקע"ה; AM 3975; CE 215] — R. Yehuda HaNasi, mentioned above, when he saw the duress of the exile, and that the students and their resolve were dwindling, and that the hand of wisdom and of the received tradition had weakened and sunk very low, ruled [as] the exigency of the hour required. For even though "words that are oral you are not permitted to recite in writing," as stated in the chapter HaNizakin, nevertheless Rabbi relied upon "It is a time to act for the Lord; they have voided Your Torah" (Psalms 119:126). He gathered and collected all the halachos and laws and the sayings of the sages that each one had written down for himself — from what the courts had learned in every generation, from the days of the Elders and the Prophets and the Men of the Great Assembly and the sages of the Mishnah down to his own time — and set them down in six orders, namely: Zera'im, Mo'ed, Nezikin, Nashim, Kodashim, Taharot; and the mnemonic is "Zman nakat" [זמן נקט].

As to the date when the composition of the Mishnah was completed, there are differing opinions. For according to the words of Rav Sherira Gaon in his responsum, cited in Sefer Yuchasin page 176 [קע"ו], it appears that this was in the year 978 [תקע"ח(ה), recte תתקע"ח = 978; AM 3978; CE 218], since he recorded the time when Rav went down to Babylon; and that is the time when the composition of the Mishnah was completed — in the year 978, which is 530 to the Seleucid era [תק"ל לשטרות = 530] and 150 to the Destruction of the Temple [ק"ן = 150]. So too the sage R. Yehuda HaLevi, author of the Kuzari, wrote near the end of the third Ma'amar, and the author of *Me'or Enayim* cites him in chapter 24, and these are his words: "Rabbi composed the Mishnah in the year 530 to the Seleucid era, which is the year 150 to the second Destruction, 530 after the cessation of prophecy" — thus far; and so he wrote in chapter 12. But the Raavad in his Sefer HaKabbalah wrote that the composition of the Mishnah was in the year 948 [תתקמ"ח = 948; AM 3948; CE 188], 500 to the Seleucid era [ת"ק = 500] and 120 to

the Destruction of the Temple [120 = ק"ך]; and so wrote R. Menachem ben Zerach in the introduction to his book. This, in my opinion, is the path from which Don Isaac Abravanel took what he wrote in his introduction [to Nachalat Avot], and these are his words: "He made the composition of the Mishnah in the year 3,939 [3939 = ג' אלפים ותתקל"ט] from the creation of the world, which was the year 1,450 [1450 = אלף ות"ן] from the giving of the Torah, and the year 500 to the Seleucid era [500 = ת"ק]." But know that there is a printer's error there, and one must emend two mistakes: the first, [it reads] 939 [תתקל"ט], and it should be 948 [948 = תתקמ"ח]; and the second, [it reads] 1,450 [אלף ות"ן], and it should be 1,500 [1500 = אלף ות"ק] — examine closely there and you will find [it].

[979 = תתקע"ט; AM 3979; CE 219] — The composition of the Mishnayot: all Israel established and accepted them upon themselves, and they occupied themselves with them during Rabbi's lifetime. In the yeshiva of the Land of Israel [engaged with them]: his two sons Rabban Gamliel and Rabbi Shimon, and R. Chiya, and Rav Oshaya, R. Chanina, and R. Yochanan, and their colleagues; and in the yeshiva of Babylon, Rav and Shmuel, the disciples of Rabbi, whose names will be mentioned further on. For they went down to Babylon in the year 979 [תתקע"ט] and disseminated Torah there during Rabbi's lifetime, as they said in the first chapter of Sanhedrin: "Our teachers who are in Babylon, Rav and Shmuel." Also, in the days of Rabbi, Rav Huna the First was the Reish Golusa in Babylon; and Rav Huna died during Rabbi's lifetime and was buried in the Land of Israel. So it is written in the responsum of Rav Sherira Gaon cited in Sefer Yuchasin page 176, and so he wrote on page 89 [פ"ט].

Rabban Gamliel the Third and Rabbi Shimon the Fourth were the sons of R. Yehuda HaNasi. R. Gamliel received the patriarchate during his father's lifetime, and he is fixed in the Mishnah under the title "Rabban." And according to [the words of R.] Shimon [who] transmitted the orders of wisdom, they and their sons were spoken of in the Land of Israel together with R. Chiya, Rav Oshaya, R. Chanina, and R. Yochanan, whose names will be mentioned further on.

R. Chiya Rabbah — that is, "the Great" — and he is also called R. Chiya bar [Rav], for this title is applied to the greatest of the generation, as explained above regarding R. Yossi b'Rabbi in the year 881 [881 = תתפ"א; AM 3881; CE 121]. And they already said in the Gemara, "Great are the deeds of R. Chiya." He was a disciple of Rabbeinu HaKadosh, and according to the Yuchasin he was a Tanna in one respect and an Amora in another, just as his disciple Rav was like him. This R. Chiya wrote the Tosefta and elucidated the matters of the Mishnah — he and R. Oshaya Rabbah; so [wrote] the Rambam of blessed memory in his introduction to

Seder Zera'im, and so it is written in Sefer Yuchasin page 84 [פ"ד] and page 31 [ל"א], and so wrote Don Isaac Abravanel in his introduction to *Nachalat Avot* — that R. Chiya composed the Tosefta. The author of *Sefer Keritut*, in the fourth part of his book, brought a proof from the Gemara that the Mishnah of R. Chiya and the Tosefta are two [distinct] works. In the book *Halichot Olam* it is written, anonymously, "Tosefta — R. Nechemiah" [reading uncertain [?]]. And in the Kabbalah of the Raavad, of blessed memory, it is written: "Bar Kappara wrote the Tosefta, and R. Chiya and R. Oshaya and R. Shimon composed the Beraitot." And so wrote the author of *Tzeidah LaDerech* [source: לדה לדרך, recte צ/ל ,צידה] in the introduction to his book — that R. Chiya and R. Oshaya composed the Beraitot; thus far.

R. Oshaya Rabbah, mentioned above, composed *Bereishis Rabbah* — and it is not the *Bereishis Rabbah* composed by Rabbah bar Nachmani, whose name will be mentioned further on, in the Fifth Millennium. It is written in the Yuchasin page 84, and these are his words: "They said that the *Seder Genesis* that (Rav Oshaya) made is to elucidate the words of the Mishnah." And at the beginning of [the tractate — reading uncertain: ברישׁ הג' [?]], Rabbeinu Chananel [רבינו חס [?]], of blessed memory, said that the Mishnayot existed before Rabbi, except that Rabbi arranged them; but the Beraitot that R. Chiya his disciple taught are what Rabbi added to the Mishnayot — thus far.

The Mechiltot. It is written in the Kabbalah of the Raavad that R. Chiya, Rav Oshaya, and R. Shimon are its authors (*chavruhi*). And in the Yuchasin page 29 [כ"ט] it is written concerning Ben Azzai, and these are his words: "He made a book — from *Eleh Shemos* [the opening of Exodus] to the end of the Torah — called *Mechilta*. And I saw a *Mechilta of R. Yishmael*, from *HaChodesh HaZeh* [Exodus 12] to *Lo Teva'aru Esh* [Exodus 35], and so forth; and it is ascribed to him, as the *Sifrei* [is ascribed] to R. Shimon bar Yochai" — thus far. And the author of *Tzeidah LaDerech* wrote that Rav composed the Mechiltot, the Sifra, and the Sifrei.

Order of the Amoraim (Seder Amora'im)

[979 = תתקע"ט; AM 3979; CE 219] — **Rav and Shmuel** were both disciples of Rabbeinu HaKadosh. Rav is called "R. Abba Arikha" in tractate Niddah, a disciple of Rabbeinu HaKadosh, and also a disciple of R. Chiya Rabbah mentioned above; he was the nephew of R. Chiya — his brother's son on the father's side and his sister's son on the mother's side. He stands at the close of the Tannaim and the beginning of the Amoraim. Rav went down to Babylon after Shmuel had already gone down there, at the end of the days of Rabbeinu HaKadosh, in the year 979

[תתקע"ט], which is the year 530 to the Seleucid era [תק"ל] and 150 to the Destruction of the Temple [ק"ן]. So wrote the Raavad in his Sefer HaKabbalah, and Rav Sherira in his responsum; and on their authority I have set it at the year 979 — not like the author of Yuchasin, who wrote on page 105 [ק"ה] that Rav went down to Babylon in the year 949 [תתקמ"ט], but rather in the year 999 [source תתקצ"ם, recte תתקצ"ט = 999 — the final letter is a worn ט misprinted as final mem; required by "Rabbi lived one hundred years"], which is the end of Rabbi's days; and according to this Rabbi lived one hundred years. …at the head [of the yeshiva] all the days of R. Shila. He also did not wish to be head at Nehardea in the place of Shmuel; so Rav went to Sura — that is, Mata Mechasya — and was head there for twenty-four years. He died in the year 555 to the Seleucid era [תקנ"ה = 555, source נ/ל reading; recte per the equation given], which is the year 4,003 from the creation of the world [ד' אלפים ושלשה = 4003; CE 243]. And they established the yeshiva of Sura and Pumbedita, [which endured] until the days of Rav Hai Gaon, close to [...] years [figure illegible: קרוב לתת"ך [?]].

Sifra and Sifrei. These are two books, and to whom [do they belong]? To Rav. So wrote the Rambam of blessed memory in his introduction to Seder Zera'im; and Don Isaac Abravanel wrote likewise in the introduction to his book *Nachalat Avot*, saying that Rav composed the Sifra and Sifrei; and so wrote the author of *Shevilei Emunah* in the eighth pathway. This is despite what is already explained above, at the year 881 [תתפ"א], that R. Yehuda bar Ilai [authored] the anonymous Sifra, as written in the Yuchasin page 60 [ס']; and so he wrote on page 36 [ל"ו], and these are his words: "The anonymous Sifra is R. Yehuda; the anonymous Sifrei is R. Shimon bar Yochai — for they are the latter books, [treating] after Vayikra, which is *Toras Kohanim*, and they are called in the Talmud 'the Sifrei of Rav'" — thus far. And so he wrote at the head of page 30 [ל']. It appears that Rav composed the Sifra according to R. Yehuda bar Ilai, just as Rabbi [composed] the anonymous Mishnayot according to R. Meir. And in the book *Halichot Olam* it is written: "The anonymous Sifra is R. Yehuda; the anonymous Sifrei is R. Yishmael" [source; the received reading is R. Shimon [?]]; and so forth.

R. Yehoshua ben Levi — he was in the days of Rav and Shmuel. Some count him among the Tannaim and some among the Amoraim. He is the one who entered the Garden of Eden alive, as stated at the end of the chapter HaMadir. He was the teacher of R. Yochanan, who composed the Jerusalem Talmud. See the Yuchasin page 29 [כ"ט] and page 38 [ל"ח].

[980 = תתק"ף; AM 3980; CE 220] — **R. Chanina** became head of the yeshiva in the Land of Israel after the passing of Rabbeinu HaKadosh — for so it had been [arranged] before his [Rabbi's] death; thus wrote the Raavad, of blessed memory. This was around the year 980 [תתק"ף]. His colleagues were the sons of Rabbeinu HaKadosh, Rabban Gamliel and R. Shimon mentioned above, and R. Oshaya bar Chama, and R. Eliezer HaKappar, and R. Chiya, and Rav, and Bar Kappara, and Levi, and Avuha diShmuel (the father of Shmuel), and R. Afess. And it is written in the Yuchasin page 83 [פ"ג] that R. Afess was older than R. Chanina by two and a half years, and that R. Afess sat at the head after Rabbeinu HaKadosh died, and that after his [Afess's] death R. Chanina sat [at the head]. R. Chanina led, according to the Yuchasin page 26 [כ"ו], ten years, until the year 990 [תתק"ן as printed = 950; recte 990 = תתק"ץ by the 10-year span; נ/צ — see anomalies].

[990 = תתק"ץ; AM 3990; CE 230] — **R. Yochanan** became head of the yeshiva in the Land of Israel after the death of R. Chanina, around the year 990 [source תתק"ן; recte תתק"ץ]. He composed the Jerusalem Talmud on five orders [of the Mishnah], for no Talmud is found on the order of Taharot except on tractate Niddah. He was the colleague and brother-in-law of Reish Lakish, and was head of the yeshiva in the Land of Israel for eighty years, like Yosef in Egypt; and thus he said, "I come from the seed of Yosef." He was exceedingly handsome and would sit at the gate of the immersion-house (sha'ar ha-tevilah). All his sons died in his lifetime, and he would say, "This is the bone of my tenth son" [Aramaic: דין גרמא דעשיראה ביר]. It is explained in the Yuchasin page 34 [ל"ד] that R. Yochanan had ten sons; nine died, and the tenth fell into a boiling cauldron; and R. Yochanan took a small finger-bone and would console mourners with it. His disciples — Rav Ami and Rav Asi, and R. Eliezer ben Pedat, and R. Shmuel bar Nachmani — examine closely in the Yuchasin page 35 [ל"ה] and page 100 [ק'].

With the help of the One who rested on the seventh day, we have completed the Fourth Millennium.

Beginning of the Fifth Millennium

[3 = ג; AM 4003; CE 243] — **Shmuel Yarchina'i**, the colleague of Rav. He was head at Nehardea before Rav went down to Babylon, as explained above at the year 979 [תתקע"ט], as the author of Yuchasin proved on page 150 [ק"ן]. He was an astrologer [Greek: ἀστρολόγος, *astrologos*; Hebrew transliteration אסטרלוגון, with the leading aleph present on the page] and a great sage in Greek wisdom, over and above his Torah. He was called "Aryokh" [אריוך] — because the halacha follows him; and he is also called "Shavor Malka," after the king of Persia [i.e., King Shapur, with whom he was close]. "The paths of the heavens were as clear to

him as the paths of Nehardea." He was also a great physician, and he healed Rabbi — see the Yuchasin page 104 [ק"ד]. And when Rav passed away at Sura in the year 4,003 [ד' אלפים ושלשה], the members of his yeshiva came over to Shmuel. Rav and Shmuel are the first generation of the Amoraim. Shmuel died in the year 4,010 [4010 = ד' אלפים ועשרה; CE 250]. Their disciples are named in the Sefer HaKabbalah of the Raavad, of blessed memory.

Rav Ada bar Ahava was a great sage in the science of astronomy (*techunah*) and the reckoning of the seasons (*tekufot*); and these [reckonings of his] are truer and more precise than the seasonal reckoning of Shmuel, as the Rambam testified concerning this in the Laws of the Sanctification of the New Moon, [and] R. [...] Makili [?] and R. David Abudarham and others besides them. The celebrated wisdom of Rav Ada in his seasons is this: the one hour and 485 portions (*chalakim*) [שעה ותפ"ה חלקים] that remain in every [nineteen-year] cycle (*machzor*) according to Shmuel's view — as is known to the masters of intercalation (*ba'alei ha-ibbur*) — Rav Ada, by the science of geometry, apportioned that one hour and 485 portions among the seventy-six seasons [= ע"ו 76] that are in every cycle. Because of this he further subdivided each and every portion into seventy-six [ע"ו] smaller units, and called them *rega'im* (moments; a *rega* = 1/76 of a *chelek*). Thus to each and every season of the cycle there came 4 portions [and] 45 *rega'im* [ד' חלקים מ"ה רגעים], and the mnemonic for it is *KMa"H* [כמ"ה], meaning 4 *chalakim*, 45 *rega'im*. And when you subtract from "4, 17, [and] 21" [ד' י"ז בכ"א] — which is the surplus of one season according to Shmuel's view — there remains for you "4, 17, [and] 31" [ד' י"ז ש' ל"א] — which is the surplus of one season according to Rav Ada's view. [The compound seasonal figures — ד' י"ז בכ"א (Shmuel) and ד' י"ז ש' ל"א (Rav Ada) — are transcribed as printed; the author's subtraction cannot be independently reconciled with the 4-*chalakim*, 45-*rega'im* correction stated just above.] In such a way that, by our reckoning, the solar year and the lunar year are completed in every single cycle with utter exactness, without any surplus or deficiency at all — not even one *rega*. For the lovers of the science of intercalation I have disclosed this page, though this is not its proper place.

This Rav Ada was in the days of Rav and Shmuel and was among the disciples of Rav. On the day that Rabbi died, Rav Ada was born, as stated in [the midrash on] Parshas Chayei Sarah, and so Rashi explained in the chapter "Asara Yochasin" [Kiddushin, ch. 4]. He lived a great many years, until he was even in the days of Rava and Rav Nachman; but the author of Yuchasin on page 70 [ע"ן] demonstrated that there were two [men named] Rav Ada — see there.

The Second Generation of the Amoraim

[10 = יוד; AM 4010; CE 250] — **Rav Yehuda bar Yechezkel** became head at Pumbedita, as is written in Sefer Yuchasin page 106 [ק"ו]; and he brought a proof from the chapter "Chavit" [Shabbos], the chapter "Asara Yochasin" [Kiddushin], and "Arvei Pesachim" [Pesachim]. On page 33 [ל"ג] he [Zacuto] wrote that he was an outstanding disciple of Shmuel Yarchina'i. On the day that Rabbeinu HaKadosh died, Rav Yehuda bar Yechezkel was born, as stated in the chapter "Asara Yochasin."

Rav Huna led at Sura; he was the first head of the yeshiva at Sura, a great sage, close to the ruling power, and preeminent above all the people of his generation. Even Rav Ami and Rav Asi, the honored priests of the Land of Israel, deferred to him; and they always took counsel with him as Torah scholars — see the Yuchasin page 88 [פ"ח] and page 106 [ק"ו]. This is the beginning of the yeshiva of Sura and Pumbedita.

Rav Nachman was head of the yeshiva at Nehardea. All of this was in the tenth year of the Fifth Millennium [year 10; AM 4010]. The three of them led until the year 60 by the minor reckoning [ששים לפ"ק; AM 4060]. Their disciples were Rav Yosef, Rav Nachman bar Yitzchak, R. Zeira, Rabbah bar Huna, and Rav Hamnuna.

[18 = יח; AM 4018; CE 258] — In the year 570 to the Seleucid era [תק"ע לשטרות = 570], which is the year 18 of the Fifth Millennium [י"ח; AM 4018], Papa bar Netzer [source: פפא דמן נגר; the traditional form is פפא בר נצר [?]] came and destroyed Nehardea — from the responsum of Rav Sherira Gaon, in the Yuchasin page 116 [קי"ו].

[38 = לח; AM 4038; CE 278] — **R. Yochanan**, who composed the Jerusalem Talmud as mentioned above, died in the year 38 of the Fifth Millennium [ל"ח; AM 4038]. So [wrote] the Raavad in his Sefer HaKabbalah, [placing him] in the second generation of the Amoraim, and the Yuchasin cites him on page 100 [ק']. So too it is written in the responsum of Rav Sherira Gaon in the Yuchasin page 116, and these are his words: "In the year 505 (to the Seleucid era) [505 = תק"ה] R. Yochanan passed away." But know that there is some confusion (*gimgum*) in this calculation, because R. Yochanan was head of the yeshiva in the Land of Israel for eighty years, as the Raavad and the author of Yuchasin wrote as mentioned; and before him R. Chanina led in the Land of Israel, according to the Yuchasin page 100, for ten years. If so, when we add the eighty years of R. Yochanan and the ten years of R. Chanina to 3,979 [ג' אלפים תתקע"ט] — which is the end of Rabbi's years — it comes to 4,069 [reading of the printed figure uncertain: ד' אלפים ובבעים

4,069 = 90 + 3,979 ;[?]], apart from the years that R. Afess led in the Land of Israel before R. Chanina led, as mentioned above, in the year 980 [תתק"ף]. The author of Yuchasin, on page 106, sensed this difficulty and said that this calculation is built upon the view which holds that in the year 500 to the Seleucid era [ת"ק לשטרות = 500] — which is the year 3,948 [ג' אלפים תתקמ"ח] — Rabbeinu HaKadosh died; if so, when we add the ten years of R. Chanina and the eighty years of R. Yochanan to 3,948, it comes to 4,038 [ד' אלפים ול"ח = 4038]. Know also that the author of Yuchasin wrote there on page 106 that R. Yochanan and R. Yehuda bar Yechezkel both died in the year 60 by the minor reckoning [ששים לפ"ק; AM 4060], when Rabbah and Rav Chisda led — and see further on, at the year 60.

The Third Generation of the Amoraim

[60 = ס; AM 4060; CE 300] — **Rabbah bar Nachmani** became head, according to the Yuchasin, at Pumbedita, after the death of Rav Yehuda, in the year 60 [ס']; and he was then eighteen years old [בן י"ח]. The Raavad wrote that he composed *Bereishis Rabbah* and the rest of the *Rabbot* (midrashim); and so wrote the author of *Tzeidah LaDerech* in his introduction. Rashi, of blessed memory, explained in Parshas Miketz [source מרן; recte מקץ [?]], on the verse "and he took some of his brothers, five men" (Genesis 47:2), that the *Bereishis Rabbah* is the very Aggadah of the Land of Israel, and so forth. And perhaps one should say that Rabbah bar Nachmani, even though he was head of the yeshiva at Pumbedita, which is in the region of Babylon, nevertheless gathered and collected all the Aggadot of the Land of Israel and set them down in order.

He had (— [gloss:] to Rav Chisda —) twelve thousand disciples [והיו לו (לרב חסדא) י"ב אלפים תלמידים; the parenthetical is in the source [?]], and he led twenty-two years, and fled to the marsh (*agam*) on account of an informer, and died there in the year 82 by the minor reckoning [פ"ב לפ"ק; AM 4082; CE 322].

Rav Chisda became head after the death of Rav Huna at Sura, also in the aforementioned year, the year 60 [ס']. He was poor and [then] grew rich. Rav Huna used to say to him, "Chisda is your name, and gracious (*chasdai*) are your words." There were sixty wedding-canopies (*chuppot*) in his house, and wealth, and length of days. He married a wife when he was sixteen years old [בן ט"ז]. See the Yuchasin page 53 [נ"ג].

Rav Ami and Rav Asi, the honored priests of the Land of Israel, became heads of the yeshivos in the Land of Israel after the death of R. Yochanan mentioned above; both of them were from Tiberias, as written in the Yuchasin page 82 [פ"ב].

This was, according to the author of Yuchasin on page 106, in the year sixty of the Fifth Millennium [AM 4060]. The Raavad placed the days of Rav Chisda and Rav Ami at one and the same time, but the author of Yuchasin rejected his words there on page 106.

R. Yehuda Nesi'ah — he too was an Amora, around this time. He was the son of Rabban Gamliel, son of R. Yehuda HaNasi; and this R. Yehuda is the father of R. Hillel HaNasi, who established the fixed intercalation (*ha-ibbur*), as will be seen further on at the year 118 [קי"ח]. He lived many years and was in the time of R. Yochanan and Reish Lakish, and in the time of Rav Ami and Rav Asi. See the Yuchasin page 34 [ל"ד].

[82 = פ"ב; AM 4082; CE 322] — **Rav Yosef** sat upon the seat of his colleague Rabbah bar Nachmani at Sura [source: בסורא; historically Pumbedita is expected [?]] in the year 82 [פ"ב], and led two and a half years. This Rav Yosef was blind (*sagi nahor*), and was called "Sinai" because he was expert in the Mishnayot that were given from Sinai; and his colleague Rabbah was called "Oker Harim" (uprooter of mountains) because he was sharp [in dialectic], as stated at the end of tractate Horayot. Rav Yosef died in the year 4,085 [4085 = ד' אלפים פ"ה; CE 325]. Their disciples were Abaye, Rava, Ravina the First, Rav Kahana the Second, and others besides them.

The Fourth Generation of the Amoraim

[85 = פ"ה; AM 4085; CE 325] — **Abaye.** Some say his [proper] name was Nachmani. He was left an orphan of his father and mother, and his uncle, his father's brother Rabbah bar Nachmani, did not wish to call him by his name "Nachmani," out of respect for his [own] father, whose name was the same; so he changed his name and called him "Abaye," which is an acronym for "*Asher b'cha yerucham yatom*" — "in whom the orphan finds compassion" (Hoshea 14:4). Some say that his actual name was Abaye, and that Rabbah, who raised him and taught him Torah, called him "Nachmani" after his [own] father, for [Abaye] was to him like a son; and so Rashi explained in [tractate] Gittin — see the Yuchasin page 73 [ע"ג]. And in the book *Halichot Olam*, gate 1, chapter 3: this Abaye became head of the yeshiva in the year 34 [ל"ד], and some say in the year 36 [ל"ו], [which is] 649 to the Seleucid era [649 = תרמ"ט]. [These year-figures ל"ו / ל"ד do not accord with this entry's anchor of 85 nor with 649 Seleucid (≈ year 97); transcribed as read — see anomalies.]

[99 = צ"ט; AM 4099; CE 339] — **Rava bar Yosef** became head at Mechoza after the death of his colleague Abaye in the year 99 [source בשנת ל"ט; recte 99 = צ"ט

by the anchor and the 14-year span; צ/ל]. He was head for fourteen years [י"ד] and died, according to the words of the Raavad, in the year 113 [113 = ק"י"ג; CE 353]; and it is written in Sefer Yuchasin page 106 that on that very day the four sons of Rav Papa were killed. It is said in the Talmud that on the day he died, Rav Ashi was born. In the responsum of Rav Sherira Gaon it is written that throughout all Rava's days there was but one yeshiva (*mesivta*), and so it is implied in the Yuchasin page 104 [ק"ד]. In the days of Abaye and Rava lived Hillel HaNasi, who will be mentioned further on.

The Fifth Generation of the Amoraim

[113 = ק"י"ג; AM 4113; CE 353] — **Rav Nachman bar Yitzchak** became head at Pumbedita after the death of Rava, in the year 113 [ק"י"ג]. He was among the colleagues of Rav Chisda, but he lived on after him. He was head for four years and died in the year 117 [ק"י"ז]. His colleagues were Rav Papa and Rav Huna the son of R. Yehoshua.

[113 = ק"י"ג; AM 4113; CE 353] — **Rav Papa** became head of the yeshiva at Naresh, a city near Sura, and the yeshiva was divided a second time. This too was in the year 113 [ק"י"ג]. Rav Papa was head there, according to the Raavad, nineteen years [י"ט], and died in the year 132 [132 = ק"ל"ב; CE 372].

[117 = ק"י"ז; AM 4117; CE 357] — **Rav Chama** became head at Nehardea after the death of Rav Nachman, in the year 117 [ק"י"ז], and was head for fifteen years [ט"ו]. He too died in the year 132 [ק"ל"ב].

[118 = ק"י"ח; AM 4118; CE 358] — **Hillel HaNasi**, the son of R. Yehuda Nesi'ah — who was the grandson of R. Yehuda HaNasi, called Rabbeinu HaKadosh; and this Hillel is the tenth generation from Hillel the Elder. Hillel HaNasi established the order of intercalation (*seder ha-ibbur*) along the lines of Rav Ada's seasonal reckoning, because until his time they would sanctify [the new moon] by [visual] sighting, and the years were intercalated according to the time and its progression, as the Rambam wrote in chapter 5 of the Laws of the Sanctification of the New Moon. And out of concern that a permanent court would cease [to exist] in the Land of Israel, Hillel HaNasi laid out for us the reckoning of intercalation according to the method by which we conduct ourselves throughout all the dispersion of Israel to this very day, and until the coming of our Redeemer. So too the Rambam wrote in his critical glosses on the Enumeration of the Commandments, among the positive commandments, section 153 [ק"נ"ג]. So too the great sage R. Yitzchak Yisraeli wrote in his book *Yesod Olam*, in the fourth Ma'amar, chapter 9 [פ"ט]: "By the reckoning of his [Hillel's] seasons and

intercalations we rely and conduct ourselves until a teacher of righteousness comes — in such a way that throughout all the days of our exile we fix [the months] and intercalate [the years] by the authority of the proper court that is in the Land of Israel." This was in the year 670 to the Seleucid era [source הר"ע; recte ה/ת ;670 = תר"ע] and the year 290 to the Destruction of the Temple [source 250 = ר"ן; recte 290 = ר"ץ by the equation; נ/צ], which is the year 4,118 from the creation [4118 = ד' אלפים קי"ח]. And this, as stated, is the true reckoning, more [accurate] than all the other reckonings — which even the author of *Me'or Enayim* confirms, since the Rambam and Rabbeinu Hai Gaon and R. Avraham HaNasi [bar Chiya] agreed to it, as cited in chapter 25 [כ"ה] of his book; and so it is written in Sefer Yuchasin, under the letter *heh*, page 60 [ס']. And in it [this period] the ordination (*semichah*) in the Land of Israel came to an end — this being a long time after the court of seventy-one had already been abolished, as written there in *Me'or Enayim* in the aforementioned chapter 25 [final clause unclear: גם בתרה לרבנות ממנו [?]].

And here is for you the chain of lineage from Hillel to Hillel:

#	Generation (source column pairs, read as an interleaved chain)
1	Hillel the Elder, the Babylonian (הלל הזקן הבבלי)
2	Rabban Shimon, his son (רבן שמעון בנו)
3	Rabban Gamliel the Elder (רבן גמליאל הזקן)
4	Rabban Shimon ben Gamliel, who was killed (רשב"ג הנהרג)
5	R. Gamliel of Yavneh (ר' גמליאל דיבנה)
6	R. Shimon the Third (ר' שמעון השלישי)
7	R. Yehuda HaNasi (ר' יהודה הנשיא)
8	Rabban Gamliel, his son (רבן גמליאל בנו)
9	R. Yehuda Nesi'ah (ר' יהודה נשיאה)
10	Hillel HaNasi, his son (הלל הנשיא בנו)

The Sixth Generation of the Amoraim

[127 = קכ"ז; AM 4127; CE 367] — **Rav Ashi** became head of the yeshiva at Sura in the days of Rav Papa, in the year 127 [קכ"ז]. And according to the reckoning of the Raavad, of blessed memory — who wrote that Rava died in the year 113 [קי"ג], on which very day Rav Ashi was born — Rav Ashi would accordingly be, at the beginning of his headship, in the year 127 [קכ"ז]....

Throughout this stretch each biographical entry opens with a bold minor-reckoning year (the anchor). In the Fifth Millennium the full Anno Mundi year is 4000 + the anchor, and the text's CE equivalent is AM − 3760. Anchors are given here in their Hebrew form followed by the AM and CE; internal dates are given in AM. Where the founts left a letter genuinely ambiguous it is flagged; where the printed anchor is a plain fount-variant of the value fixed by its own inline date (ש/ק, נ/ל, ם/ס, etc.) the resolved value is used and noted.

[Rav Ashi, continued]

[he became head of Sura in **4127**] at the age of fourteen. From the days of Rabbeinu HaKadosh [R. Yehuda HaNasi] until Rav Ashi we do not find Torah, piety, humility, and greatness combined in one man. It was he who began to set down the whole Talmud in order and to arrange all the earlier material, from the days of Rabbi down to his own time. Each year he would study two tractates, and he completed the entire Talmud in thirty years — and then did so a second time. For Rav Ashi presided sixty years, from the year 4127 to the year 4187. So wrote Rav Sherira Gaon in his responsum, which is cited in *Sefer Yuchasin*, folio 117.

But from Rav Sherira's words it appears that Rav Ashi composed the Talmud tractate by tractate [across] the six orders, which amount to about sixty tractates — and we need not be particular about the three additional ones. Yet know that the Rambam, in his introduction to Seder Zeraim, wrote that of Rav Ashi's composition only thirty-five tractates are found in the Talmud [with Gemara], and he there specified all the tractates for which no Gemara is found. But the Jerusalem Talmud is found on five orders. [?] [Yerushalmi is conventionally reckoned on four orders — reading "five" transcribed as printed.]

The heads of the academy in Rav Ashi's day

ב"קל — AM 4132 (372 CE). Rav Zevid became head at Pumbedita in the year 4132; he presided eight years and died in the year 4140 [anchor read as ס"ק but fixed to 4140 = ם"ק by the eight-year span and the next entry].

ם"ק — AM 4140 (380 CE). Rav Dimi became head from the year 4140, for three years, and died in the year 4143.

ג"קמ — AM 4143 (383 CE). Rafram bar Papa became head of the yeshiva in the year 4143 and died that same year. After him came Rav Kahana the Second, who was head for [some] years, until the year 4175 [tenure figure read as כ"ה = 25 but does not close the span 4143→4175; flagged].

ק"ע — AM 4170 (410 CE). Rav Acha son of Rava became head in the year 4170, for two years, and died in the year 4173 [4170 + 2 = 4172; minor arithmetic slip].

קע"ג — AM 4173 (413 CE). Rav Yeimar became head after Rav Acha in the year 4173, for seven years, until the year 4180 — according to the author of the *Yuchasin*, folio 100.

Now according to the Raavad, the seven heads of academy mentioned — namely Rav Papa, Rav Chama [?], Rav Zevid, Rav Dimi, Rafram, Rav Kahana, and Rav Acha — all passed away in the lifetime of Rav Ashi. And according to the *Yuchasin*, which adds Mar Zutra and Mar Yeimar, [these too] passed away in his days — the seven heads of academy just named.

קפ"ז — AM 4187 (427 CE). Rav Ashi passed away in the year 738 of the Seleucid reckoning (*minyan shtarot*), which is the year 4187 of the fifth millennium. He had begun to write the commentary on the Mishnah — that is, the Talmud, as stated above — in the year 4127, and did not manage to complete it; his disciples completed it seventy-three years after his death, as will be explained further on, in the year 4260.

The Seventh Generation of the Amoraim

קפ"ז — AM 4187 (427 CE). Mareimar was made head of the academy at Sura after the death of Rav Ashi, from the year 4187, for five years, according to the Raavad. This Mareimar, and Mar bar Rav Ashi, and their colleagues, occupied themselves with the completion (*sium*) of the Babylonian Talmud. Even so, it was not sealed until the year 4260 of the fifth millennium — so wrote the Raavad in his *Seder HaKabbalah*. But the author of *Sefer Yuchasin* rejected his words there, on folio 107, arguing that according to the reasoning of the Talmud in [tractate] Moed Katan — where it says that "Rav Huna bar Natan was at his feet" — it appears that he was head after Rav Ashi. And in the responsum of Rav Sherira Gaon [it is stated] that Mareimar mentions [as coming] after bar Avin, and mentions neither Rav Huna nor Mareimar at all.

Rav Geviha of Bei Katil also became head of the academy at that time at Pumbedita, in the year 4187, and was head for six years.

קצ"ב — AM 4192 (432 CE). Rav Idi bar Avin the Second became head at Sura in the year 4192, after the death of Mareimar; he was head twenty years and died in the year 4212.

ג"קצ — AM 4193 (433 CE). Rafram the Second became head of the academy at Pumbedita from the year 4193, for ten years, and died in the year 4203.

ג"ר — AM 4203 (443 CE). Rav Rechumi became head of academy at Pumbedita from the year 4203, for thirteen years, until the year 4216.

ב"רי — AM 4212 (452 CE). Rav Nachman bar Huna was head of academy at Sura from the year 4212, for three years, and died in the year 4215.

ו"רט — AM 4215 (455 CE). Rav Tavyomi — he is Mar bar Rav Ashi — sat upon his father's seat in Mata Mechasya, which is Sura, from the year 4215, for thirteen years. All his days were "good days" (*yamim tovim*) for Israel, and for this he was called "Tavyomi." He died in the year 779 of the Seleucid reckoning, which was the year 4228 [read as רכ"ה = 4225, but the year 779 of the shtarot and the thirteen-year span both point to ה/ח = 4228; רכ"ח fount ambiguity]. It is written in the responsum of Rav Sherira Gaon that in his days Yazdegerd, king of Persia, decreed persecutions against Israel, and through his [Rav Tavyomi's] prayer they were annulled.

ז"רי — AM 4217 (457 CE). Rav Sima son of Rava became head of academy at Pumbedita from the year 4217, for twenty years, and died in the year 4237 [final letter read as ו but fixed to ז = 4237 by the twenty-year span].

ח"רכ — AM 4228 (468 CE). Rabbah Tosfa'ah was head at Sura after the death of Rav Tavyomi, for six years, and died in the year 4234. He is the one who ruled valid a twelve-month pregnancy, so that its offspring would not be a *mamzer* — see *Yuchasin*, folio 103.

ד"רל — AM 4234 (474 CE). Rabbi Avina — called Ravina — became head of the academy in the year 4234. According to the Raavad he died that very year; but according to Rav Sherira Gaon in his responsum, Ravina died in the year the Talmud was sealed, the year 4260. Ravina is the last of the Amoraim, and the author of *Halichot Olam*, as well as the author of *Sefer Yuchasin*, set down the marker "Avina" for their end. In that same year the king of Persia killed Amemar bar Yenuka bar Mar Zutra, an associate of Rav Ashi [?], and Rav Mesharshiya, and Mar Huna bar Rav Ashi the Reish Golusa; he seized the young men of the children of Israel and led them away from the community, and Israel stood at that time in great distress. All this was in the year 4234 — thus in the responsum of Rav Sherira Gaon z"l and the tradition of the Raavad, in the seventh generation of the Amoraim.

With the help of the One who forgives sins: we have completed the Order of the Amoraim.

The Order of the Rabbanan Savora'i

The Rabbanan Savora'i lived after the sealing of the Talmud; they neither added to it nor subtracted from it. Even so, their words are found in the Talmud, for they added to Rav Ashi's composition at the beginning of [tractate] Kiddushin, and in several places Rav Achai and Rabbi Abba [?] are mentioned in the Gemara — and these are of the Rabbanan Savora'i. So wrote R. Shimshon of Chinon in *Sefer Keritut*, part four, [the section on] the later ages of the world.

Know that Rav Sherira Gaon, in his responsum cited in *Sefer Yuchasin* folio 117, and the pious Raavad in his *Sefer HaKabbalah*, did not everywhere agree with one another in the order of the Rabbanan Savora'i and in the order of the Geonim, and we did not know which path to follow. But since Rav Sherira Gaon z"l was closer to them in time than the Raavad z"l, and since the Geonim were the very household of Rav Sherira's forefathers, it seems to me that he is more to be relied upon regarding the times and generations of his own ancestors than another man. Therefore I have set my arrangement here upon the Raavad's ordering, while fixing the sequence and dates of the Rabbanan Savora'i and the Geonim according to the responsum of Rav Sherira Gaon z"l. [The interplay of "Raavad" and "Sherira" here is delicate; rendered per the printed text.] Yet because Rav Sherira's responsum does not suffice us for every date, we have at times taken "a knob from here and a blossom from there," so that they became one in our hand. And since Rav Sherira set down all his dates by the Seleucid reckoning, from the year of Alexander of Macedon — as noted above, the year 3448 [AM] — and most people are not familiar with the workings of that reckoning, I have converted them to the year of Creation customary among us today.

רל"ו — AM 4236 (476 CE). Rabbi Yosi, head of the Rabbanan Savora'i, became head in the year 787 of the Seleucid reckoning, which is the year 4236, and he was head, according to the Raavad, thirty-eight years, until the year 4274 [tenure read as נ"ח = 58, but 4236→4274 fixes it to ל"ח = 38; נ/ל fount ambiguity].

ר"ס — AM 4260 (500 CE). The Babylonian Talmud was sealed in the year 812 of the Seleucid reckoning, which is the year 4260 of Creation [anchor appears as רם; the shtarot figure read as חתי"ב, resolved to תתי"ב = 812; both fixed by the AM 4260 given inline], in the days of the aforementioned R. Yosi, in the twenty-third year of his leadership, seventy-three years after the death of Rav Ashi. It spread

throughout all Israel; they upheld it and accepted it upon themselves, and all Israel consented to it, and to it nothing may be added and from it nothing taken away. It emerges that from the sealing of the Mishnah to the sealing of the Talmud there are 311 years, according to the tradition of the Raavad z"l.

Rabbi Avina, mentioned above under the year 4234, died in the year the Talmud was sealed, the year 4260 — so wrote Rav Sherira Gaon in his responsum, as above.

ר"ס — AM 4260 (500 CE). Rav Sama bar Yehuda too became head in the year 4260; he was head three years and died in the year 4263 — this too from the responsum of Rav Sherira Gaon z"l.

רס"ג — AM 4263 (503 CE). Rav Achai bar Rav Huna became head of the academy in the year 4263; he was head two years and died — together with Rav Shmuel bar Yehuda and Ravina bar Umra [?] — in the year 4265.

רס"ה — AM 4265 (505 CE). Rav Huna the Reish Golusa became head from the year 4265, for two years.

רס"ז — AM 4267 (507 CE). Rav Acha son of Rabbah bar Avuha [?] became head from the year 4267, for three years.

ר"ע — AM 4270 (510 CE). Rav Tachna and Mar Zutra, the sons of Chinena, were heads from the year 4270, for four years.

רע"ד — AM 4274 (514 CE). Rav Yosef became head of the academy in the year 4274, for four years.

רע"ח — AM 4278 (518 CE). Rav Simona and Rav Eina were heads of academies in the year 4278 — Rav Eina at Sura and Rav Simona at Pumbedita [anchor read as רעז/רעט, fixed to 4278 = רע"ח by the preceding entry]. And according to the Raavad z"l, Rav Simona was head twenty-one years, until the year 4300.

After the death of Rav Simona the academies were suspended, on account of the hatred of the kings of Persia and their decrees, for about fifty years, until the year 4350 — so wrote the Raavad z"l. Rav Sherira, however, mentioned that many rabbis served as heads of academy after Rav Simona, but did not record their names.

The Order of the Geonim

According to the reckoning of Rav Sherira Gaon z"l — for the reason explained just above, in the Order of the Rabbanan Savora'i.

שמ"ט — AM 4349 (589 CE). Rav Chanan of Ishka [?] became head at Pumbedita in the year 901 of the Seleucid reckoning, which was the year 4349 of Creation. The Raavad reckoned him in the third generation of the Rabbanan Savora'i, but Rav Sherira reckoned him a Gaon; and we have already said above that Rav Sherira is more to be relied upon regarding the lineages, times, and generations of his forefathers than another man. Therefore we follow in his footsteps, and by [the reckoning of] Rav Chanan of Ishka he will be, in this our book, the first of the Geonim. Rav Chanan presided twenty-four years, until the year 4373.

שע"ג — AM 4373 (613 CE). Rav Mari son of Rav Dimi Surga [?] became head of the academy at Pumbedita in the year 4373, according to Rav Sherira, who did not record his years. Rav Sherira wrote that Rav Mari was of his own ancestral house, and that his standing became known… [reading uncertain]; and down to his own time it was called "Bei Rav Mari." In his days Rav Mari bar Rav Huna presided at Sura.

שע"ד — AM 4374 (614 CE). Rav Chinena Gaon, from Nehardea, became head at Nehardea in the year 4374.

Muhammad, king of the people of the Ishmaelites and their prophet, began to advance his errors in this period — so wrote Rav Sherira Gaon, and likewise the Raavad in his *Sefer HaKabbalah*. See in the second part [of this work], under the year 4374.

ש"ץ — AM 4390 (630 CE). Rav Chana was Gaon at Pumbedita after Rav Mari, around the year 4390.

שצ"ז — AM 4397 (637 CE). Umar ibn al-Khattab [כטף in the source], grandson of Muhammad [as printed], captured Jerusalem from the hands of the Christians and set about rebuilding the Temple upon its mound; this was in the year 4397. See in the second part, under this year.

ת"ך — AM 4420 (660 CE). Rav Yitzchak Gaon became head of the academy at Pumbedita around the year 4420. This Rabbi Yitzchak was in Piruz [Firuz-Shapur? — reading uncertain] when Ali, king of Ishmael, conquered the realm of the king of Persia; Rav Yitzchak went out to meet him, and King Ali honored and exalted him. At that time, when King Ali gave the daughter of the king of Persia — a captive maiden — to Rabbi Bustanai the Reish Golusa, he [Bustanai] converted her and she became his wife. The Raavad wrote that this was in the year 4320 [ש"ך; this conflicts with the entry's own anchor ת"ך = 4420 —].

ת"ל — AM 4430 (670 CE). Mar Rava Gaon became head of the academy at Pumbedita around the year 4430. And Rav Chinena Mesharshiya bar Malfeta [?] became head at Sura from the year 4430, for nineteen years, until the year 4449.

ת"מ — AM 4440 (680 CE). Rav Bustanai Gaon was head of the academy at Pumbedita around the year 4440.

תמ"ח — AM 4448 (688 CE). Rav Huna Mari son of Rav Yosef became head of the academy at Pumbedita in the year 1000 of the Seleucid reckoning, which is the year 4448. Know that from Rav Huna bar Mari to Rav Menashe the Levite, Rav Sherira in his responsum reckoned one hundred years, and from Rav Menashe to Rav Hai bar David likewise one hundred years. He wrote regarding this year — that it is the year 1000 of the Seleucid reckoning and 4448 of Creation — that from here onward the entire reckoning of the Geonim is precise, beyond doubt.

Rav Chaninai Gaon, from Nehar Pekod, was head of the academy at Sura in the days of Rav Huna Mari, for five years, from the year 4448 to the year 4453. This Rav Chaninai is the one whom the Raavad reckoned as the first generation of the Geonim. After him, Rav Nehilai the Levite [of Megaresh? — reading uncertain] became head of academy at Sura, and he served eighteen years, until the year 4471.

ת"ס — AM 4460 (700 CE). Rav Chiya of Meishan became head of academy at Pumbedita after Rav Huna, around the year 4460 [anchor read as תם, fixed to ת"ס 4460 = by the inline date; ס/ם ambiguity]. After him Mar Rabya [?] presided, and the Gaon Rav Sherira did not record their names.

ת"ע — AM 4470 (710 CE). Rav Natronai bar Rav Nechemiah was head at Pumbedita around the year 4470.

תע"ב — AM 4472 (712 CE). Rav Yaakov, from Nehar Pekod, was head of the academy eighteen years, from the year 4472 until the year 4490 [inline end read as תצ/תפ"ט, fixed to ~4490 by the eighteen-year span]. He is the one whom the Raavad reckoned as the second generation of the Geonim.

ת"פ — AM 4480 (720 CE). Rabbi Yehuda Gaon was head of the academy at Pumbedita around the year 4480, for about eighteen years, until the year 4498 [inline end read as תל"ה, fixed to 4498 = תצ"ח by the span; ל/צ, ה/ח ambiguities].

ת"ץ — AM 4490 (730 CE). Rav Shmuel, a descendant of Mareimar and grandson of the aforementioned Rabbi Yehuda Gaon, became head of the academy at Sura, for seventeen years, from the year 4490 until the year 4507.

תצ"ח — AM 4498 (738 CE). Rav Yosef became head of the academy at Pumbedita from the year 4498 [inline read as תל"ח, fixed to תצ"ח] until the year 4507, [for] nine years.

ת"ק — AM 4500 (740 CE). Rabbi Shimon Kaira composed the *Halachos Gedolot* in the year 1052 of the Seleucid reckoning [source reads "1022," אלף כ"ב, but the inline AM 4500 = ת"ק requires 1052 = נ/כ; אלף נ"ב fount ambiguity —], which is the year 4500; and he was not ordained a Gaon — so wrote the Raavad in his *Sefer HaKabbalah*, in the second generation of the Geonim. But our teacher Rabbeinu Moshe of Coucy wrote, in the introduction to his *Sefer HaMitzvot* (SeMaG), that Rav Yehuda Gaon composed the *Halachos Gedolot*. In the printer's introduction to the SeMaG, however, he rejected the SeMaG's words, saying that it is found in the *She'iltot*, in the laws of blessings, that "the rabbis asked Mar Rav Yehudai Gaon: behold, [the blessing] 'Builder of Jerusalem,'" etc. — and if so, this is refuted, [showing] that he [Rav Yehuda] was not the author; end of his words. Nevertheless, it seems to the Rav [author?] that the SeMaG's words may stand, for we find two [sages named] Rav Yehuda, both Geonim: the one, Rav Yehuda bar Nachman; the second, Rav Yehuda bar Rav Anhagai — both of whose names will be mentioned further on. And whoever it may be: accept the truth from whoever states it, for they all took direction from one shepherd.

תק"ז — AM 4507 (747 CE). Rav Shmuel Gaon bar Mari became head at Pumbedita in the year 4507.

תק"י — AM 4510 (750 CE). Rav Acha of Shabcha was a great sage; he composed a book of all the commandments spoken of in the Torah — this is the book called the *She'iltot* of Rav Acha. He was not ordained a Gaon, on account of a quarrel with the Reish Golusa, David [?], who lived in his time; and when Rav Shmuel bar Mari died, the Reish Golusa ordained Rav Acha's son, whose name was Natronai. Rav Acha grew angry and went off from Babylonia to the Land of Israel, and died there. Rav Natronai was head there, according to the Raavad, thirteen years; after him Rav Avraham Kohen became head of academy there. And by Rav Sherira's reckoning, the combined years of Rav Shmuel, Rav Natronai, and Rav Avraham total thirteen, until the year 4524.

תק"ח — AM 4508 (748 CE). Rav Mari the Kohen, from Nehar Pekod, became head at Sura in the year 4508, and was head eight years; after him, Rav Acha [served] half a year.

תקט"ז — AM 4516 (756 CE). Rav Yehuda(i) bar Rav [?] became head of academy at Sura from the year 4516 [anchor 4515 = תקט"ו], for three and a half years. The

Gaon composed the *Halachos Pesukot*, and from the *Halachos Gedolot* he received [material]; and he was blind (*sagi nahor* [?]). In his days lived Anan, who was at first a Torah scholar, but because of a defect found in him was not ordained a Gaon; afterward he was declared a "rebellious elder" by the court, because he gave support to the Sadducees — for from the time of the Destruction they had dwindled away, until Anan came and strengthened them.

תקי"ט — AM 4519 (759 CE). Rav Yehudai bar Rav Ochnai the Kohen became head of academy at Sura in the year 4519; he was head five years, until the year 4524.

תק"ך — AM 4520 (760 CE). Rav Dodai Gaon, brother of Rav Yehuda(i), was head at Pumbedita from the year 4520.

תקכ"ג — AM 4523 (763 CE). Rav Chananya son of Rav Mesharshiya was head at Pumbedita from the year 4523, for seven years. In his days the head of academy at Sura was Rav Mari the Levite, for three years, until the year 4527; and after him, there at Sura, Rav Bivai the Levite bar Rav Rava, from Nehar Pekod, [for] ten and a half years, from the year 4527 until the year 4535. Rav Sherira Gaon wrote that Rav Bivai was head in the time of the Geonim Rav Huna and Rav Menashe [mentioned] below, and there is some slight confusion in his reckoning: for in the first hundred years, from the time of Rav Huna Mari to the time of Rav Menashe the Pious, among the Geonim of Sura there are ten [surplus] years; and in the [next] hundred years, from Rav Menashe to Rav Hai bar David, the Geonim of Sura had a surplus of ten years. Nevertheless, taken together his reckoning comes out exact — see there, for it requires study.

תק"ל — AM 4530 (770 CE). Rav Malka bar Rav Acha became head of the academy at Pumbedita in the year 4530, and was head two years.

תקל"ב — AM 4532 (772 CE). Rav Rava Gaon bar Rav Dodai became head of academy at Pumbedita from the year 4532, for nine years. In his days the head at Sura was Rav Nehilai bar Mari, from the year 4537 [reading uncertain], and he was head nine years, until the year 4546.

תקמ"א — AM 4541 (781 CE). Rav Chanina Gaon the Kohen bar Rav Avraham became head of academy at Pumbedita from the year 4541, for three years.

תקמ"ד — AM 4544 (784 CE). Rav Huna bar Yitzchak the Levite was head at Pumbedita from the year 4544, for three years. In his days the head at Sura was Abyomi [?], from the year 4546 until the year 4554, [for] eight years.

תקמ"ח — AM 4548 (788 CE). Rav Menashe became head of academy at Pumbedita in the year 4548, and with him the hundred years since the time of Rav Huna Mari were completed, as above. Rav Menashe presided eight years. In his days the head at Sura was Rav Tzadok bar Rav Ashi, [for] twenty years, from the year 4554 until the year 4574 [inline end read as תקס"ס, fixed to = תקע"ד 4574 by the twenty-year span].

תקנ"ה — AM 4555 (795 CE). Rav Yeshayahu the Levite Gaon became head of academy at Pumbedita from the year 4555, for two years. In his days, in the year 4556, Rav Nehilai ben Chanina became head of academy at Sura, [for] three and a half years, until the year 4560 [inline end read as תש"ס, fixed to = תק"ס 4560; ק/ש ambiguity].

תקנ"ז — AM 4557 (797 CE). Rav Yosef bar Shila, of Salchi [?], was head of academy at Pumbedita from the year 4557, [for] six [years]. In his days Rav Kimoi became head of academy at Sura, from the year 4560, [for] three and a half years.

תקס"ג — AM 4563 (803 CE). Rav Kahana bar Chanina became head of academy at Pumbedita from the year 4563, for six years. In that same year Rav Mesharshiya bar Yaakov the Kohen presided [at Sura], from the year 4563 until the year 4572, [for] nine years.

תקס"ט — AM 4569 (809 CE). Rav Avumai bar Sherira became head of academy at Pumbedita from the year 4569, for six years. In his days [the academy at] Sura stood two years without a Gaon, from the year 4572 until the year 4574. Then the head at Sura was Rav Kohen Tzedek bar Rav Avumai, from the year 4576, [for] ten and a half years, until the year 4585.

תקע"ה — AM 4575 (815 CE). Rav Avraham bar Sherira, brother of Rav Avumai, became head of academy at Pumbedita from the year 4575, for two years.

תקע"ז — AM 4577 (817 CE). Rabbi Yosef bar Chiya became head of academy at Pumbedita from the year 4577, for ten years. In his days Rav Shalom bar Mordechai became head of academy at Sura, from the year 4585, [for] ten and a half years, until the year 4592.

תקפ"ז — AM 4587 (827 CE). Rav Yitzchak bar Chananya became head of academy at Pumbedita from the year 4587, for ten years. In his days Rav Natronai ben Rav Chilai bar Rav Mari became head of academy at Sura, from the year 4596, [for] ten years, until the year 4606.

תקצ"ז — AM 4597 (837 CE). Rav Yosef bar Mordechai became head of academy at Pumbedita from the year 4597, for three years.

ת"ר — AM 4600 (840 CE). Rav Paltoi bar Abaye became head of academy at Pumbedita from the year 4600, [serving] there ten years. In his days the head at Sura was Rav Amram, from the year 4606, [for] eighteen years, until the year 4624. This is the Rav Amram who sent the order of prayers (*Seder Rav Amram*) to Spain.

תרי"ו — AM 4616 (856 CE). Rav Achai was head at Pumbedita in the year 4616, [for] some months [?].

תרי"ז — AM 4617 (857 CE). Rav Menachem son of Rav Yosef bar Chiya Gaon became head of academy at Pumbedita in the year 4617; in that same year Rav Mattityahu too became head of academy there at Pumbedita, and great disputes and quarrels broke out between them. Rav Menachem was head two years and died in the year 4619.

תרי"ט — AM 4619 (859 CE). Rav Mattityahu was head, after the death of Rav Menachem, at Pumbedita alone, from the year 4619, for ten years. In his days the head at Sura was Rav Nachshon bar Tzadok, from the year 4624 until the year 4632, [for] eight years.

תרכ"ט — AM 4629 (869 CE). Rav Abba bar Rav Ami was head at Pumbedita from the year 4629, for two years.

תרל"א — AM 4631 (871 CE). Rav Tzemach bar Rav Paltoi Gaon became head of academy at Pumbedita from the year 4631, [for] seventeen years [?]. In his days the head at Sura was Rav Tzemach bar Rav Chaim, from the year 4632, [for] seven years, until the year 4639. And in the year 4639 the head at Sura was Rav Hai son of Rav Nachshon, [for] ten years, until the year 4649.

תרמ"ח — AM 4648 (888 CE). Rav Hai bar David became head of academy at Pumbedita from the year 4648, [for] seven and a half years. In his days the head at Sura was Rav Chilai bar Rav Natronai Gaon, from the year 4649 until the year 4657, [for] eight years.

תרנ"ה — AM 4655 (895 CE). Rav Kimoi bar Rav Achai became head of academy at Pumbedita in the year 4655, and was head nine and a half years, until the year 4665. In the days of Rav Kimoi the head at Sura was Rav Shalom bar Rav Mishael, head from the year 4657, [for] seven years, until the year 4664; and after him the head there at Sura was Rav Yaakov bar Rav Natronai, head from the year 4664 until the year 4677, [for] thirteen years.

תרס"ה — AM 4665 (905 CE). Rav Yehuda bar Shmuel — he is the paternal grandfather of Rav Sherira Gaon — became head of the academy at Pumbedita in

the year 4665, and was head eleven years, and passed away in the year 4676, [which is] 1228 of the Seleucid reckoning [source reads רכ"ח; the millennial א' is to be understood — 1228 = AM 4676].

David ben Zakkai, of the House of David, was of the royal seed; he was the Reish Golusa in the time of the aforementioned Rav Yehuda Gaon.

תרע"ו — AM 4676 (916 CE). Rav Mevasher the Kohen was appointed, from among the rabbis of Pumbedita, as head of the academy. But David ben Zakkai the Reish Golusa appointed Rav Kohen Tzedek, and great disputes broke out between them, as noted in *Yuchasin* folio 121. The duration of their dispute was five years, from the year 4676 until the year 4685; then they made peace between themselves, and there were two academies there. Rav Mevasher died in the year 4685, in the ninth year of his leadership.

תרע"ז — AM 4677 (917 CE). In the year 4677 Rav Yaakov bar Rav Natronai, the aforementioned head of academy at Sura, died, and there was no man there fit for ordination. So David ben Zakkai the Reish Golusa took a certain weaver named Yom Tov and appointed him, and he was head there ten years, until the year 4687.

תרכ"ב [recte תרפ"ה] — AM ~4685 (925 CE). Rav Kohen Tzedek was head of the academy at Pumbedita alone; after the death of Rav Mevasher he served there after him as head for ten more years. [The bold anchor legibly reads תרכ"ב (= 622, AM 4622) under high magnification — third letter a rounded kaf, distinct from the pe of the following תרפ"ז — but this is a print error, not the entry's date: the strictly ascending sequence (following תרע"ז = 4677, preceding תרפ"ז = 4687) and the entry's own reference to Rav Mevasher's death (AM 4685) fix the intended value at תרפ"ה = AM 4685 —]

תרפ"ז — AM 4687 (927 CE). Rav Saadia Gaon was appointed head of the academy at Sura in the days of Rav Kohen Tzedek, in the year 4687 — when the aforementioned weaver had already been head there ten years. David ben Zakkai the Reish Golusa wished the academy of Sura to be dissolved… [the sentence runs on past the foot of the page].

Order of the Geonim (continued) — Fifth Millennium

Then he sent [word] and had Rav Saadia [Gaon] brought from there [Hebrew למגלים — place uncertain, ?], and he became head of the academy in Sura from the year **תרפ"ז [AM 4687 = 927 CE]**, for two years. After this a great and bitter quarrel broke out between David ben Zakkai, the Reish Golusa, and Rav Saadia —

and David ben Zakkai stood close to his king. For in the days of the Ishmaelites the Reish Golusa did not exercise their office properly and fittingly; rather they would purchase it from the kings, as tax-farmers do. David ben Zakkai appointed as Nasi, in place of Rav Saadia, one Rav Yosef — young in years and but a minor student beside Rav Saadia — and he served as Nasi there for fourteen years. David ben Zakkai even sought to have Rav Saadia killed; Rav Saadia fled and lay hidden for seven years, and while in hiding he composed his books. In the end they made peace between them. Rav Saadia died after David ben Zakkai, in the year **ד' אלפים תש"ב [AM 4702 = 942 CE], 1254 [רנ"ד] of the Seleucid era** [shtarot; 4702 − 3448 = 1254].

תרצה [AM 4695 = 935 CE] — Rav Tzemach Gaon bar Kafnai was made head of the academy in Pumbedita from the year **[4695] תרצ"ה** [Hebrew inline reads תרל"ה; the ל is a fount-confusion for צ, giving 4695], for two years, and then died.

תרצ"ח [AM 4698 = 938 CE] — Rav Chanina bar Yehuda Gaon, the father of Rav Sherira, was Rosh Yeshiva in Pumbedita [Hebrew ר"י] in the year **[4698] תרצ"ח** [inline reads תרצ"ח → תרל"ח]. He served as head three years, then died, in the year **[4702] תש"ב** [inline reads תמ"ב; the מ is a fount-confusion for 4702 → ש].

תש"ב [AM 4702 = 942 CE] — Aharon HaKohen was a merchant, and because of his wealth was set up as head in Pumbedita; but a portion of the people inclined after Rav Nechemiah. Rav Aharon was head from the year **[4702] תש"ב** [inline reads תש"ב → תמ"ב] for seventeen years, and died in the year **תשי"ט [AM 4719 = 959 CE]**.

תשי"ט [AM 4719 = 959 CE] — Rav Nechemiah bar Rav Kohen Tzedek was head of the academy in Pumbedita, after the house of Aharon HaKohen, on his own; he governed alone from the year **[4719] תשי"ט** for a further eight years.

תשכ"ז [AM 4727 = 967 CE] — Rav Sherira was ordained Gaon in the year **ד' אלפים תשכ"ז [AM 4727], 1279 [רע"ט] of the Seleucid era** [4727 − 3448 = 1279] — so he himself wrote in his responsum. Rav Sherira was then head of the academy in the place called Peroz-Shavur [Firuz Shapur], on the border of Nehardea, near Babylon, where there were some ninety thousand Jews. According to the words of the Raavad [R. Avraham ibn Daud], of blessed memory, Rav Sherira governed for thirty years, until the year **תשנ"ז [AM 4757 = 997 CE]**, when he removed himself from the headship and seated his son Rav Hai upon his chair. Accordingly we have set out the order of the Rabbanan Savorai and the order of the Geonim following the responsum of Rav Sherira Gaon; from here onward we return to relate the Sefer HaKabbalah of the Raavad, of blessed memory, down to his own

time — adding to it, only in a few places, from the *Sefer Yuchasin* and from other books.

In the days of Rav Sherira Gaon occurred the affair of R. Moshe and his son Rabbi Chanoch, who were taken captive among the gentiles, and whom the men of Cordoba, in Spain, ransomed. Now the men of Spain were not expert in the Talmud, so R. Moshe went and sat at the corner of the study-house, in the sackcloth garment and the like that he had worn among the captives; yet it was he who expounded to them every law and every doubt and question that they put to him. Then R. Natan, the head and judge in Cordoba, declared:

> "I am no judge; only this man, clothed in sackcloth, is the [true] rabbi, and from this day I shall be his student."

And the congregation appointed R. Moshe as their judge and set for him a large stipend. The ruler [who had sold him] wished to retract the sale, but they would not permit it [continues at the head of the next column] — for the king rejoiced greatly that the Jews of his kingdom would no longer need to depend on the men of Babylonia [for their learning]. In the *Sefer HaKabbalah* of the Raavad, and in the *Yuchasin*, folio 126, you will find the whole affair at length.

תשנ"ז [AM 4757 = 997 CE] — **Rav Hai Gaon** was made head of the academy during the lifetime of his father, Rav Sherira, after his father removed himself from the headship, in the year **[4757] תשנ"ז**. Rav Hai was then twenty-nine years old, and he was head for forty years. He spread Torah in Israel more than all the Geonim, and by his light the seekers of Torah walked "from the rising of the sun to its setting" [Malachi 1:11]; none like him arose before him among the Geonim, and he was the last of the Geonim.

In those days base men of Israel informed against Rav Sherira and Rav Hai; the Ishmaelite king seized them and plundered all they had, and Rav Sherira was hung up by one arm — so I found it in all the books — he then about a hundred years old; yet they were not removed from their gaonate. In the days of Rav Hai Gaon lived R. Yosef ben Shatnash [Hebrew שבנ"אם, ?], a student of R. Moshe the captive mentioned above, who translated the whole Talmud into Arabic for al-Hakim, the Ishmaelite king. On account of his greatness and wisdom, this Yosef rebelled against R. Chanoch, son of R. Moshe the captive, who then sat upon his father's chair. The community split in a great schism, and each day seven hundred men of Israel would ride out from Cordoba, in Spain, upon seven hundred mounts, all clad in royal garb and wearing caps in the fashion of the Ishmaelite nobles. All of them sided with the rabbi, R. Natan; their hand

prevailed, and they excommunicated ben Shatnash. When he [ben Shatnash] cried out to the king, the king said to him:

> "Had the Ishmaelites spurned me as the Jews have spurned you, I would flee from before them."

"And now — flee!" — and so he did. Whatever else came about after this you will find in the *Sefer HaKabbalah* of the Raavad and in the *Yuchasin*, folio 186.

תשע"ה [AM 4775 = 1015 CE] — the rabbi R. Chanoch, mentioned above, died in the year **[4775] תשע"ה**. *Yuchasin*, folio 127.

תשפ"ז [AM 4787 = 1027 CE] — Rabbi Shmuel HaLevi [Shmuel HaNagid] became scribe and counselor to King Habus in Granada [Hebrew גרנאלטי] for a period of seven years; and after this, in the year **[4787] תשפ"ז**, he was raised to the rank of Nagid [under / after] the son of King Habus [Badis, ?]. He did much good for Israel, and supplied the needs of those who studied Torah — in Africa, in the land of Egypt, in the Land of the Deer [the Land of Israel], and in the Holy City [Jerusalem], as far as the academy of Babylonia.

תשצ"ד [AM 4794 = 1034 CE] — Rav Shmuel HaKohen bar Chofni Gaon composed *Sefer Mekach uMemkar* [Laws of Purchase and Sale], and a *Sefer She'arim* [?], and other books besides. He died in the year **[4794] תשצ"ד** [inline reads תשל"ד; the ל is a fount-confusion for 4794 → צ], four years before the death of Rav Hai Gaon. *Yuchasin*, folio 130.

תשצ"ז [AM 4797 = 1037 CE] — Rav Hai Gaon, mentioned above, died in the year **[4797] תשצ"ז**, at the age of sixty-nine [twenty-nine when appointed + forty years]. He was the last of the Geonim; and we have already noted above that none like him arose before him among the Geonim. He was of the descendants of Zerubbabel ben Shealtiel, of the House of David, of royal seed; and upon his seal was engraved the figure of a lion, as was upon the standard of the camp of Judah. And according to the view of Rav Sherira Gaon, who reckoned the beginning of the days of the Geonim from the year [4]07 [?] [Hebrew ת"ז, reading uncertain], as above, the span of their headship comes to 448 [תמ"ח] years.

With the help of the Lord of lords, we have here concluded the Order of the Geonim.

תשצ"ז [AM 4797 = 1037 CE] — Hezekiah [Yechizkiyah] ben David ben Zakkai was set up as Reish Golusa after the death of Rav Hai Gaon, in the year [4]798 [?] [Hebrew תש"ח; context and the entry-anchor תשצ"ז indicate ~4797–4798]. Two years later the king seized him and killed his whole family, leaving him "none that pisseth against the wall" [1 Kings 14:10; i.e. not a single male]. His two sons

fled to Spain, and with that the academy of Babylonia ceased entirely. — The sages who differed over many words in the Torah, those called "the sons of Asher" and "the sons of Naftali" [the ben-Asher and ben-Naftali Masoretes], lived in this same period. *Shalshelet [HaKabbalah]* [?], folio 38.

תת"י [AM 4810 = 1050 CE] — **Rabbeinu Chananel and Rav Nissim**, the teachers of Rabbeinu Gershom [and Rav Natan, author of the *Aruch*], died in the year **תת"י [4810]**.

תתמ"ו [AM 4846 = 1086 CE] — **Rav Shmuel HaLevi**, mentioned above [Shmuel HaNagid], died at a good old age in the year **תתמ"ו [4846]**. He, together with his colleagues R. Chananel and Rav Nissim, form the first generation of rabbis after the Geonim. In the days of the said R. Shmuel HaLevi there were in Spain five great men of the age, all of them named Yitzchak; their records you will find in the *Sefer HaKabbalah* of the Raavad and in the *Yuchasin*, folio 158.

תת"ל [AM 4830 = 1070 CE] — **Rabbeinu Gershom, Me'or HaGolah** ["Light of the Exile"], the Frenchman, author of the Takkanot [ordinances]; and R. Yaakov bar Yakir; and the sage and poet R. Shlomo ibn Gabirol — these were the teachers of Rashi, and all died in the year **תת"ל [4830]**. In their days lived R. Moshe HaDarshan of Narbonne; R. Yehuda bar Barzilai, who composed *Sefer HaIttim*; R. Yosef Tov Elem, cited in all the halachic authorities; R. Zerachiah, author of *HaMaor*; and other great men listed by name in the *Yuchasin*, folio 130. In the responsum of our teacher R. Shlomo [Luria] of Ostraha, § 29, it is written that Rabbeinu Gershom died in the year **ת"ת [AM 4800 = 1040 CE]**.

תתכ"ד [AM 4824 = 1064 CE] — **Rabbi Yehosef HaNagid**, son of the said R. Shmuel HaLevi, had already sat upon his father's chair in the city of Granada, in Spain, for nine years, from the year **תתט"ו [AM 4815 = 1055 CE]** until the year **תתכ"ד [4824]**. He raised up many students and walked in all his father's ways — save that he was not humble like him, and he had great wealth, until his heart grew haughty. The Berber nobles [Hebrew שרני פלבתים, ?] grew jealous of him and killed him, together with the whole community of Granada, on Shabbos day, the Ninth of Av, in the seventh year of his rule as Nagid, in the year **תתכ"ד [4824** (as above).

תת"מ [AM 4840 = 1080 CE] — **Rabbi Moshe ibn Ezra**, poet and great sage, who composed *Sefer Arugat HaBosem*, died in the year **תת"מ [4840]**.

תתמ"ט [AM 4849 = 1089 CE] — **Rabbi Yitzchak ibn Ghiyyat** [Hebrew בן גאות], who composed many books and liturgical poems, died in the year **תתמ"ט [**

[4849. It is written in the *Yuchasin*, folio 130, that in his days lived R. Yehuda HaLevi.

[The centered elegy whose opening hemistichs (the *delet*) are set here belongs to the Rif; it is given complete below at his entry (year 4863), together with its prosody note. — QA: the elegy is typeset across the page's gutter, delet in the right column and soger in the left; rendered once, at the Rif.]

Rabbi Shimon HaGadol, and R. Eliezer HaGadol — and this is not R. Eliezer HaKalir — were among them, in Mainz [Hebrew מגנצא], in the time of Rav Alfas [the Rif] and Rabbi Natan, author of the *Aruch*. So [wrote] Rav Y[osef?] [text truncated here, ?] —

— [regarding] the author of the *Kuzari*: the author of the *Shalshelet HaKabbalah* compared his words and said that this R. Yehuda was the grandfather of the author of *Sefer HaKuzari*. See further, at the year 4500 [Hebrew הת"ק].

תתנ"ד [AM 4854 = 1094 CE] — R. Yitzchak bar Baruch of Cordoba [Hebrew מקֹ טובא, ?] made the *Sefer Kupat HaRochlim* and died in the year **[4854] תתנ"ד**.

The Decree of 4856 [גזירת תתנ"ו] — the First Crusade

In the year **תתנ"ו [AM 4856 = 1096 CE]** the Christians of Ashkenaz, Italy, France, Spain, and England gathered — more than six hundred thousand fighting men — and resolved to march upon Jerusalem; and they set a red cross upon their garments as a sign, as is explained in Part Two. In that year there came upon the Jews troubles and many evils, for the Christians rose against them to avenge their Messiah, saying: "Come, let us cut them off from being a nation, and let the name of Israel be remembered no more" [Psalms 83:5]. In that year there were, for our many sins, decrees and forced conversions throughout all the dispersions of Ashkenaz, France, Spain, England, Italy, and among them [Hebrew ביהם] Hungary — decrees whose like had never been heard for cruelty. Many thousands upon thousands were slaughtered and killed for the sanctification of the Ineffable Name, and many put themselves to death — a man his brother, and his fellow, his sons and his daughters, a wife her youths, and betrothed maidens, bridegrooms and brides. On the day of the LORD's fierce anger there was no survivor or remnant, save a few men. In the *Divrei HaYamim* of R. Yosef HaKohen he treats the Decree of 4856 at length, and they gave a mnemonic for the particular year: taken all together, the units and tens of תתנ"ו come out to 26 [כ"ו] in number. The seliḥah beginning [ב-ית כרוהה, ?], written in § 120 of the seliḥot of the rite and custom of Prague, is founded upon the Decree of 4856, as is evident from within it; and there are other piyyutim and dirges besides it. The remaining particulars

of the decrees and forced conversions that passed over the holy people I have not seen fit to set down in this book of mine, for a hidden reason.

תתס"ג [AM 4863 = 1103 CE] — Rav Alfas [the Rif] is the great rabbi, Rabbi Yitzchak Alfasi. He raised up many students, and his coinage went out into all the world; from the days of Rav Hai Gaon none like him arose. He composed the *Sefer HaAlfasi*, and died at the age of ninety, in the year **תתס"ג [4863]**. *Yuchasin*, folio 132. And so I found at the end of the *Sefer Rav Alfas*, in these words: "The composition of the foregoing by the great rabbi, head of the exile of Ariel [i.e. of Israel], Rabbeinu Yitzchak Alfasi, was completed on Shabbos day, the eleventh day of the month of Iyar, in the city of Lucena [Hebrew אלוסינא], in the year four thousand eight hundred sixty-three [4863] of the creation." And these verses were engraved upon his grave:

> Inscribe with an iron pen upon flint · the ruin that has become a memorial; Let the days of the world run their course and renew · mourn him, all who come, to the last generation; Say: in this grave lies the wellspring of wisdom · buried — and the world is left groping in blindness; Come, O children of Zion, in bitterness · wail over him in brokenness; for mourning and weeping have been set over [this] place [?] · for in him the Tablets and the Ark were shattered.

[Prosody note, from David Gans:] This is a poem in a meter of two tenu'ot [beats]: a yated [peg] and two tenu'ot in the delet [opening hemistich], and likewise in the soger [closing hemistich] — from which it is evident that even in those days they composed poems according to [quantitative] meter. This is written in the responsum of the great rabbi, our teacher R. Shlomo Luria of Ostraha, of blessed memory, § 29.

Rav Yosef HaLevi [ibn Migash] sat upon the chair of Rav Alfas from the year **תתס"ג [4863]**

— for thirty-five [ל"ה] years, until the year **תתק"א [AM 4901 = 1141 CE]**; and in his days lived Rabbi Yaakov bar Yakar, the teacher of Rashi, of blessed memory.

תתס"ה [AM 4865 = 1105 CE] — Rashi — he is the pious one, the great luminary who lit the eyes of Israel with his commentaries: Rabbeinu Shlomo bar Yitzchak of Troyes [Hebrew מטריום], the Frenchman. He died — together with his student R. Simcha, who composed the *Machzor Vitry* — in the year **תתס"ה [4865]**. The years of Rashi's life were seventy-five, this according to the *Sefer Yuchasin*, folio 131; and so wrote our teacher R. Shlomo Luria of Ostraha in his responsa, § 29. However, the author of the *Shalshelet HaKabbalah*, on folio 48, rejects the words

of the *Yuchasin* and says that Rashi lived in the days of the Rambam — and there is some reason in his words; see there.

Rabbi Avraham bar Chiya, the great astronomer [Hebrew הטוכן; Avraham bar Chiya Savasorda], also died in the year **[4865] תתס"ה**. Some say that in his days lived R. Yosef Tov Elem.

Rabbi Avraham HaNasi, astronomer and great sage, who composed *Sefer HaIbbur* — he too lived in the year **[4865] תתס"ה**. So it is written in the *Sefer Me'or Enayim* [Azariah de' Rossi], chapter 23.

[AM 4866 = 1106 CE] — Rabbi Natan, author of the *Aruch*, was head of the academy in Rome and a great sage in all the sciences. He died in the year **[4866] תתס"ו**. *Yuchasin*, folio 138, and *Shalshelet [HaKabbalah]*, folio 48; but some record a different date.

[AM 4873 = 1113 CE] — Rabbi Yosef HaDayan, a great sage and liturgical poet, was ordained in Cordoba in the year **[4873] תתע"ג** and governed for fifteen years.

[AM 4880 = 1120 CE] — Rabbi Yehuda ibn Tibbon was [active in] the year **[4880] תת"פ**; and his son R. Shmuel lived in the days of the Rambam, as is evident from their letters, which are printed and have spread throughout all Israel.

[AM 4881 = 1121 CE] — the author of *Seder Olam Zuta* — I do not know his date. Now, at the head of the *Seder Olam Zuta* it is written, in these words: "From the destruction of the Temple until now is one thousand three hundred fifty [א' ש"ן] years, which fall within four thousand eight hundred eighty-one [ד' אלפים תתפ"א] of the creation." The Gaon our teacher R. Moshe Isserles [the Rema], of blessed memory, glossed thus: "If so, you have learned that the author of *Seder Olam Zuta* lived in the year 4881 of the creation" — end of his words. Yet my heart stammers at this, because at the end of *Seder Olam Zuta* he writes concerning Mar Zutra, in these words: "And in the year 452 [תנ"ב] after the destruction of the Temple — that is, the year 4280 [ד"א ר"פ] of the creation of the world — he went up to the Land of Israel," etc. — which is 601 [Hebrew א"[ר]ת] years before the year 4881. For everyone who records the generations of the world writes [only] down to his own time; and although one might reckon eight generations after Mar Zutra, it is nonetheless nearly certain that those generations would not stretch 601 years, from the year [4]280 to the year 4881. For even if you examine the earliest generations, from the days of Moshe Rabbeinu, peace be upon him — all the days of the Judges, the Kings, the

Prophets, the Tannaim, the Amoraim, and the Geonim, down to this day — you will not find eight generations spanning 601 years, and for the most part not even half that span. Moreover, had the author of *Seder Olam Zuta* lived in the year 4881, it would be astonishing that he mentioned neither Rav Hai Gaon [Hebrew ר"ג, ?] nor any one of the Geonim — of Rav Sherira or Rav Saadia — whose renown went out into all the world. And in the *Likkutim* appended to the *Sefer Yuchasin*, folio 164, it is written that R. Yosef Tov Elem composed *Seder Olam Zuta*; but this too is somewhat far-fetched, for [as] already [explained] above — R. Yosef Tov Elem was in the days of Rabbeinu Gershom Me'or HaGolah, and from the year [4]280 to his time is more than five hundred [ת"ק] years, which likewise makes it near to reckon that those eight generations would not stretch over so many years. And I, the writer, heard from the Gaon our teacher R. Sinai bar Betzalel — may his Rock keep him — that he had a tradition that the author of *Seder Olam Zuta* was one of the Geonim, or a sage in their time; and as for what is written at the head of *Seder Olam Zuta*, "from the destruction of the Temple until now," etc., as above — it seems to me that some sage wrote this reckoning for himself as a gloss on the margin of the book, and the copyist wrote it into the body of the text.

תתצ"ה [AM 4895 = 1135 CE] — David Alroy [Hebrew דוד אלדויד; David al-Roy] made himself out to be the Messiah and raised his hand against the king of Persia, performing many signs and wonders — for the Jews, and even for the king of Persia. In the end his head was struck off, and the Jews were fined a hundred talents of gold. In the Rambam's letter [*Iggeret Teiman*] it is written that the king demanded of him a sign, and he answered that they should cut off his head and he would live again — and it was said that he did this in order not to be put to a cruel death. All this was around the year 4835 [?] [Hebrew סביב לשנת תתל"ה; reading uncertain — anchor gives 4895]. In the *Shevet Yehuda*, folio 22, you will find this whole matter at length.

תת"ק [AM 4900 = 1140 CE] — Rabbi Yehuda HaLevi was a sage surpassing in all the sciences. He composed the *Sefer HaKuzari*, a beloved and precious book in which many branches of wisdom are contained. It is written in the *Sefer Me'or Enayim*, chapter 36, that it is full of the blessing of the LORD in its doctrines, so that every Jew faithful to His covenant does well to study it for himself, and to seek to write it upon the tablet of the heart of each of his sons and students — together with the word "Levi" and the warning "Take heed to yourself, lest you forsake the Levite" [Devarim 12:19; a play on HaLevi], etc. — end of the citation. He lived in the days of the sage R. Avraham ibn Ezra [Hebrew ראב"ע / רחב"ע], who cites him in Parshas Yitro, saying, "R. Yehuda HaLevi asked me…," and who

was the father-in-law of the sage ibn Ezra, as is written in chapter 42 of the *Sefer Me'or Enayim*. Some say they were sons of two sisters [i.e. cousins], as the author of the *Yuchasin* has it, folio 120. It appears that he lived in the year 4900, for so it is found in his book, the *Kuzari* [Part 1, § 47], and the author of the *Me'or Enayim* cites it in chapter 42. And although it is written there that he was in the year 4500 [ת"ק], to my mind this is a scribal error — the copyist wrote 4500 in place of 4900 [תת"ק] — for it cannot be denied that he lived in the time of the sage ibn Ezra. Or one may say that the author [of the *Kuzari*] intended in his book [to set the tale] as though it had taken place four hundred years before his own time. For all the words of that book are entirely in the manner of eloquence and wisdom, and it may be that the Khazar king never was nor was created, as is written in the *Me'or Enayim*, chapter 42. And some say there were two men named R. Yehuda HaLevi: the first, who composed the book, lived in the year 4500; and the second, who issued to the light his grandfather's composition, lived in the year 4900 — just as we find in this same matter with ben Sira, where the one who issued to the light his grandfather's composition was likewise called ben Sira, as is explained in his introduction, as we wrote above at the year **תמ"ח [AM 4448]**. See also above, at the year **תתמ"ט [AM 4849]**.

תתק"א [AM 4901 = 1141 CE] — Rav Yosef bar Meir HaLevi ibn Migash was a student of Rav Alfas [the Rif] and the teacher of the Rambam. The Raavad wrote that they testified of him that not even in the generations of Moshe Rabbeinu, peace be upon him, was one like him found, and so forth. He composed commentaries on many tractates, and the Rambam, of blessed memory, extolled his eminence in his introduction to Seder Zeraim. Rav Yosef died in the year **תתק"א [4901]**.

תתק"ב [AM 4902 = 1142 CE] — a great [decree?] [Hebrew הרב בן תמורת, ?] came into the world in the year **תתק"ב [4902]**, and they sought to destroy and to kill all the Jews, saying, "Come, let us cut them off from being a nation, and let the name of Israel be remembered no more" [Psalms 83:5]. So from the *Sefer HaKabbalah* of the Raavad. And in the *Sefer Shevet Yehuda* it is written that in that time the Rambam [came?] to [the city of] al-Lu'aat [?, Hebrew אל לועט] from Egypt, and was physician to the sultan there. Also around this time there was the Almohad [?] persecution [Hebrew גזירת הרונעיט, ?], whose like had never been; and one hundred twenty communities of Israel were killed. In the *Shevet Yehuda*, folio 4, you will find the affair at length.

תתק"י [AM 4910 = 1150 CE] — **R. Zerachiah HaLevi** founded [composed] the *Sefer HaMaor* in Lunel [Hebrew לוניל] in the year **[4910] תתק"י**, and challenged Rav Alfas [the Rif]. *Yuchasin*, folio 131.

תתקכ"א [AM 4921 = 1161 CE] — **the Raavad HaRishon** [the first Raavad] is R. Avraham bar Diaur [Hebrew בר דיאור; = Avraham ibn Daud]. In most books they write "bar David," but this is an error, for his father's name was Diaur. He composed his *Sefer HaKabbalah* in the year **[4921] תתקכ"א** [printed as תתקבא; the ב is a fount-confusion for כ → 4921], as is set out in his book, in the "first generation of the Rabbanan Savorai"; and at the sealing of his book he mentions the sage ibn Ezra. Down to here, to the year **[4921] תתקכ"א**, reach the years of his *Seder [HaKabbalah]*. From here onward we arrange most of the later generations following the *Sefer Yuchasin*, from folio 131 to folio 134 — and a little also from other books and writers.

תתקכ"א [AM 4921 = 1161 CE] — **Rabbeinu Bachya the Elder** composed the *Sefer Chovot HaLevavot* [Duties of the Hearts] in Arabic, and R. Yehuda ibn Tibbon translated it into the Holy Tongue. This too was around this time. *Shalshelet [HaKabbalah]*, folio 41.

תתקכ"ז [AM 4927 = 1167 CE] — **the Rambam** wrote that he composed his *Commentary on the Mishnah* when he was twenty-three years old, and completed it in Egypt, in the seventh year [of his sojourn], when he was thirty years old — in the year **one thousand four hundred seventy-nine [א' תע"ט] of the Seleucid era**, which is the year **תתקכ"ז [AM 4927]** [1479 + 3448 = 4927]. *Yuchasin*, folio 131.

תתקל"א [AM 4931 = 1171 CE] — **Rabbeinu Tam** — he is R. Yaakov Tam, one of the Baalei Tosafos; he composed the *Sefer HaYashar*, and was the grandson of Rashi (son of his daughter). He died in France, in the town of Ramerupt [Hebrew רמינו], three parasangs from Troyes, in the year **תתק"ל [AM 4930 = 1170 CE]** — so [it is] in the *Yuchasin*, folio 131; but the author of the *Shalshelet HaKabbalah*, on folio 48, wrote that Rabbeinu Tam lived in the year **5039 [ה' אלפים ל"ט]** [= 1279 CE; ?, apparent discrepancy — see below]. See further, at the year **תתקל"ה [4935]**.

תתק"ל [AM 4930 = 1170 CE] — **the Rambam** composed the *Sefer Yad HaChazakah* [Mishneh Torah] in the year **[4930] תתק"ל**, which is the second year of the [260th?] cycle [Hebrew מחזור ר"ס, ?] — so I found in chapter 9 of the Laws of the Sanctification of the New Moon. It may be that he did not complete it

until the year **תתקל"ט [AM 4939 = 1179 CE]**, which is twelve years after the *Commentary on the Mishnah*, according to the *Yuchasin*, folio 131.

תתקל"א [AM 4931 = 1171 CE] — in the year **[4931] תתקל"א** Israel was filled with many evils, and by the mercy of the Most High they were rolled away [averted]. See the *Divrei HaYamim* of R. [Yosef HaKohen], folio 28.

תתקל"ג [AM 4933 = 1173 CE] — Rabbi Benjamin bar Yonah of Tudela [Hebrew מטודילה], the master of the Travels, set out from the province of Navarre, and went journeying and traveling and roving [Hebrew ומבושט, ?] through all three parts of the world — Europe, Africa, and Asia. In every place where he came, he wrote down all the things he saw, or heard from truthful men, and set them in a book; he also recorded in it some of the great men and the number of Jews in most of the places, as [continues at the head of the next column] you will find, all of the said matters, printed in the book called *Sefer Masaot R. Benjamin* [The Travels of Benjamin]. This man was a wise craftsman and a man of understanding; and after returning from his travels he died in the year **] תתקל"ג [4933**.

תתקל"ד [AM 4934 = 1174 CE] — ibn Ezra — he is the great, surpassing sage, R. Avraham bar Meir, who made a commentary on the twenty-four books of Scripture. He was full of all wisdom and composed many books on mathematics and astronomy. He wrote at the end of his [commentary on the] book of Shemos that he completed it in the year **תתקי"ג [AM 4913]**, and at the end of his commentary on Daniel that he completed it in the year **תתקי"ז [AM 4917]**. He died in Calahorra [Hebrew קלנהורא, ?], at the age of seventy-five; and the author of the *Shalshelet HaKabbalah* gave as a mnemonic: "And Abraham was seventy-five years old when he departed from Haran" [Genesis 12:4] — [so too] out of this world — and he was buried in the Land of Israel, in the year **[4934] תתקל"ד**. The author of the *Yuchasin*, and others besides him, record a different date, but this [4934] is the main one, as above.

תתקל"ה [AM 4935 = 1175 CE] — the Ri, author of the Tosafos — he is R. Yitzchak HaZaken [the Elder], nephew of Rabbeinu Tam (his sister's son), of whom it was testified — he and the rabbis of France who studied before him, sixty rabbis — that each and every one knew one tractate; and they would study by heart and pose questions from one gemara to another. He died in the year **[4935] תתקל"ה**. The Rashba — called R. Shimshon of Sens [Hebrew משנ"ץ; Rash miShantz] — and likewise the Rashbam, the grandson of Rashi (his daughter's son), who made a commentary on Bava Basra and on "Arvei Pesachim" [Pesachim ch. 10] — they too died in the year **[4935] תתקל"ה**, as is written in the *Yuchasin*,

folio 131; and he writes that in this there is some doubt. In their days lived the Ritzba, also one of the Baalei Tosafos, and likewise the Ri the Younger [Hebrew ר"י הבחור]. And I, the writer, found in the first chapter of Avodah Zarah, folio 9, in the Tosafos, in the passage beginning "One who does not know" [ד"ה האי מאן דלא ידע], that some of the Baalei Tosafos lived in the year **12 of the sixth millennium [AM 5012 = 1252 CE]**.

תתק"ם [AM 4940 = 1180 CE] — the Raavad HaRishon [the first Raavad] is R. Avraham bar Diaur, mentioned above [in the year **[4921] תתקכ"א**, as above]. He composed the *Sefer HaKabbalah*, which is called *Sefer Kabbalat HaRaavad*; he composed a further important book on the principles of faith; also an esteemed book on the science of astronomy, and several other books. He sanctified the Name, in the unification of God's Name [i.e. was martyred], in Toledo [Hebrew טוליטולא], in the year **[4940] תתק"ם**. *Yuchasin*, folio 132, and folio 163, in the name of the *Sefer Yesod Olam*.

תתקמ"ב [AM 4942 = 1182 CE] — Rabbi Yitzchak, author of the *Ittur*, composed his book in the year **[4942] תתקמ"ב**; and some say he composed it later. See the *Sefer Shalshelet [HaKabbalah]*, folio 22.

Rav Alfas the Second, author of the *She'arim*, the grandson of the great Rav Alfas [the Rif] — he too lived around this time. *Shalshelet [HaKabbalah]*, folio 25.

Rabbi Shmuel, the father of Rabbi Yehuda HeChasid — he too lived around this time, and it was he who made the *Sefer Chassidim* — so it is written in the *Sefer Shalshelet HaKabbalah*, folio 27.

תתקמ"ד [AM 4944 = 1184 CE] — the Rambam completed the *Sefer Moreh Nevuchim* [Guide for the Perplexed] in the year **תתקמ"ז [AM 4947 = 1187 CE]** [inline reads תתקמ"ז; the entry-anchor is תתקמ"ד = 4944; discrepancy].

תתקמ"ו [AM 4946 = 1186 CE] — a great expulsion occurred in France: all the Jews were seized, their silver and gold taken from them, and they were driven out of the land; and many exchanged their glory [i.e. converted]. This was in the year **[4946] תתקמ"ו**.

(...continuing the entry from the preceding page) — as recorded in the chronicle of R. Yosef HaKohen, fol. 67.

תתק״ן [AM 4950 = 1190 CE]. R. David Kimchi (Radak) composed his work [on grammar / his commentaries] around the year 4950; and his brother, R. Moshe Kimchi, composed the grammar known as *Mahalach Shevilei HaDaat*.

תתקנ״ד [AM 4954 = 1194 CE]. The Ramban — the great Rav, R. Moshe ben Nachman, z"l, of Gerona (גרונדי), a Sephardi — the crown of holiness blossomed [i.e., he was born] in the year 4954. [Inline date confirmed (4954) תתקנ״ד under magnification — the nun is present; the earlier "nun dropped" reading was mistaken.]

תתקנ״ו [AM 4956 = 1196 CE]. In the year 4956 there were brought out, in the kingdom of León, twenty-four sacred books (the books of Scripture) that R. Hillel had written, and from this copy all the [other] books were corrected. The author of *Yuchasin* wrote, on fol. 132, that he had seen part of it, and that it was nine hundred years since it had been written. [Inline date confirmed (4956) תתקנ״ו under magnification — the nun is present (the earlier "nun dropped" reading was mistaken). This is the celebrated Codex Hilleli.]

תתקנ״ח [AM 4958 = 1198 CE]. The Raavad the Second, author of the *Hasagot* — and he is not the Raavad who wrote the aforementioned *Sefer HaKabbalah*; rather, he is the great Rav, R. Avraham ben David of Posquières (מפסקיירה). He composed novellae on the Gemara, and wrote *hasagot* (critical glosses) against the Rambam during the Rambam's own lifetime, and composed *Sefer Baalei HaNefesh*, a great work on the laws [of family purity]. It was attested that the holy spirit appeared in his bais medrash. Some say he died in the year 4958 (*Yuchasin* fol. 23). Also at this time lived R. Moshe HaKohen, called RaMaKh (רמ״ך).

תתקנ״ח [AM 4958 = 1198 CE]. In the year 4958, Philip [Augustus], king of France (לצרפת), permitted the Jews — against the will of the [gentile] populace — to dwell in Paris; but their days there were not long, and he expelled them a second time to another land, as remains the case to this day. [Chronicle of R. Yosef HaKohen.]

תתקס״ד [AM 4964 = 1204 CE]. The Rambam — the great Rav, Rabbeinu Moshe ben Maimon, z"l — ascended to God [died] in Egypt on the 24th of Teves, in the year 1560 of the Seleucid era (לשטרות), as written in *Me'or Enayim*, ch. 25; and that is the year 4964. He illuminated the eyes of the exile for seventy years less twenty-three days. He was buried in the Land of Israel, and this too is what the author of *Yuchasin* intended on fol. 131. Some write a different date, but this one seems to me the principal one, for reasons I did not wish to expand upon. In *Sefer Sha"s*, fol. 44, he gave the mnemonic for the year: *"Bekhi, avel Moshe"* (weeping — mourning for Moshe). And there he mentions several books that the Rambam wrote which are not found among us. [Seleucid figure printed as אלף תקי״ן (=1560, legible under magnification — evidently a misprint for Seleucid 1516

(תקט״ז), the Rambam's traditional death-date (ט/י and ן/ז confusions). The day is printed כ״ד טבת (24 Teves), whereas the traditional date is 20 Teves. See QA.]

תתק״ע [AM 4970 = 1210 CE]. The Ramban began to compose his works in the year 4970. The works of his known to us are: the commentary on the Torah; commentaries on several tractates; *Toras HaAdam*; *Sefer HaZekhut*; *Shulchan*; *Sefer HaBitachon*; *Sefer HaMilchamot*; *Sefer HaHasagot*; and novellae on the Gemara. In his days lived R. Avraham son of the Rambam, z"l, a great sage and a man of great piety, who composed responsa.

תתקע״ז [AM 4977 = 1217 CE]. R. Yehuda Chassid of Paris (מפריס), who composed the *Tzava'ot* [?] [ethical testaments], was a student of R"Y HaZaken (Ri the Elder) and the teacher of the author of the *Semag* (R. Moshe of Coucy), as explained in [the *Semag*'s] positive commandments, siman 211. He died in the year 4977 (*Yuchasin* fol. 165).

תתקצ״ו [AM 4996 = 1236 CE]. R. Baruch of Worms (מגרמייזא) composed *Sefer HaTerumah* in the year 4996, as written in *Sefer Yuchasin*, fol. 132; and the author [of that book], on fol. 33, wrote that R. Baruch and R. Yitzchak composed it [together]. [Inline date reads תתק״ו (4906); the tzadi appears dropped — see QA.]

תתקצ״ח [AM 4998 = 1238 CE]. R. Eliezer of Worms (מגרמייזא), author of *Sefer HaRokeach*, and R. Eliezer of Metz (ממיץ) lived in the year 4958 [?]. [Anchor reads תתקצ״ח (4998); inline reads תתקנ״ח (4958). The earlier date suits R. Eliezer of Metz (d. ~1198); the later suits the Rokeach — see QA.]

[No bold anchor.] R. Yitzchak of Corbeil (מקורביל), author of the *Semak* (*Sefer Mitzvot Katan*), died in the year מת״ב [?]; and the author of *Yuchasin* wrote that he died in the year thirty of the Sixth Millennium [AM 5030 = 1270 CE].

With the help of my lamp, my light, and my sun. [A pious sign-off: *be-ezer neri, uri ve-shimshi*.]

We have completed the Fifth Millennium.

Beginning of the Sixth Millennium

א [AM 5001 = 1241 CE]. Rabbeinu Moshe of Coucy (מקוצי), author of the *Semag*, lived at the beginning of the Sixth Millennium, as appears from the introduction to his book. He was a student of R. Shimshon and of R. Yehuda Chassid. In the [prohibitions,] negative commandments, siman 101, he states that he preached in

Spain in the year 4996; and there were in his day, in Toledo (טוליטולא), more than twelve thousand Jews.

[No bold anchor.] R. Yitzchak of Vienna (מוויאן) is the one who composed *Sefer Or Zarua*. It appears he lived in the time of Rabbeinu Moshe of Coucy, for he too was a student of R. Yehuda Chassid. And R. Yitzchak was the teacher of R. Meir of Rothenburg (מרוטנבורק). See *Sefer Sh"H*, fol. 26.

R. Amnon [of Mainz]. He sanctified the Name of God publicly, and composed [the prayer] *U-Netaneh Tokef*, which is recited on Rosh Hashanah and Yom Kippur; the story is written in the commentaries on the machzorim. He too lived in this generation (*Shalshelet HaKabbalah* fol. 27). And it is stated there that he also composed the *Techinah* [supplication] "Chel Shema" [?] for the Ashkenazim, recited one day before the eve of Yom Kippur.

[No bold anchor.] R. Peretz HaKohen, a student of the author of the *Semag*, called Ra"f (ר״ף), who composed *Sefer Ma'arechet Elokut* — upon which R. Yehuda Chayat (חייט) later wrote a commentary. He too lived at the beginning of the Sixth Millennium. *Sh"H* fol. 55.

ה [AM 5005 = 1245 CE]. R. Meir ben Todros [HaLevi Abulafia] — the shining star, the crown of holiness — lived in Toledo (בטוליטולא). He raised up many students, wrote a commentary on the Torah with great precision and much analysis, together with *Aliyot* [?]; and he composed many other books on the laws of the Torah. He died in the year 5005.

י״א [AM 5011 = 1251 CE]. R. Yitzchak ibn Sid composed astronomical tables (*luchot ha-tekhunah*) for Alfonso, king of Portugal [recte Castile], in the year 11 of the Sixth Millennium; and they were named after him — the "Alphonsine Tables" (לוחות אלפונסי) — as they are to this day. *Yuchasin* fol. 132. See also Part Two.

י״ב [AM 5012 = 1252 CE]. At that time, in the year 12 of the Sixth Millennium, some of the Baalei Tosafos [were still active]; and see above, in the year 4938 [תתקל״ח] of the Fifth Millennium.

י״ה [AM 5015 = 1255 CE]. Rabbeinu Yechiel of Paris (מפריס) lived in the year 15 [of the Sixth Millennium]. *Shalshelet HaKabbalah* fol. 27. [Bold anchor reads י״ה (15 under magnification, so AM 5015; the earlier gloss AM 5018 assumed י״ח (18) — the second letter is heh/chet-ambiguous [?], rendered here per the letters as read.]

ך [AM 5020 = 1260 CE]. The community/exile of England (אנגלטירא) — called in the vernacular *England* (ענגילאנד), whose royal capital is London (לונד״ן) — [dates] to the year twenty of the Sixth Millennium. *Shevet Yehuda* fol. 19.

כ״ח [AM 5028 = 1268 CE]. Rabbeinu Yechiel, father of the Rosh, z"l; and Rabbeinu Nissim, author of the *Derashot*, a student of the Ramban — and he is not the R. Nissim who wrote the commentary on the Alfasi (Rif); and likewise R. Yitzchak ben Shlomo, who composed *Sefer Mashal HaKadmoni* — all died in the year 28 by the minor reckoning [AM 5028] (*Yuchasin* fol. 132). In that same year, year 28, the Ramban settled in Jerusalem, as explained at the end of the Torah commentary he wrote.

ל [AM 5030 = 1270 CE]. R. Moshe ibn Tibbon translated the *Book of Euclid* (אקלידוס) from Arabic into Hebrew in the year 5030 (*Sh"H* fol. 24); and there he mentions six other books that he translated which are not now found among us. And I, the writer, saw a copy of this translation of Euclid and studied it, in the province of Saxony (זקס״ן), in the city of Worts [?], in the house of my kinsman-by-marriage, the master R. Man [?], z"l, who wrote at the end of his book that the translators [?] copied it in the year thirty of the Sixth Millennium, in accordance with the words of the author of the aforementioned *Sh"H*.

מ [AM 5040 = 1280 CE]. The Rashba — he is R. Shlomo ben Aderes, a student of the Ramban — who wrote *Toras HaBayis*, the long and the short recensions, and composed responsa, novellae on the Talmud, and *Sefer Avodat HaKodesh*. He assumed his position of leadership (nesiut) in the year 5040 (*Sh"H* fol. 38). Also R. Yedaiah, author of *Mivchar HaPeninim* [?], lived in this generation.

מ״ו [AM 5046 = 1286 CE]. R. Meir of Rothenburg (מרוטנבורק), who composed *Hagahot Maimoniyot* and was the teacher of the Rosh, z"l, died in prison. It appears that this was in the year 46; so I found on the last folio of the collectanea appended to *Sefer Yuchasin*, and this, in my opinion, is the truth — not as written in *Yuchasin*, fol. 133, that it was in the year 65. I also heard from the Gaon Maharar Chaim Kohen (may his Rock protect him) that he had seen, in an old volume among the books of Maharar Pinchas Horowitz (האראוויין) of Kraków (מקראקא), the reason and the whole account of the imprisonment of the Maharam — and that it took place in the days of Emperor Rudolf (רודלפוס) the First; and so too wrote the author of *Sh"H* on fol. 60. The regnal years of the said Emperor correspond to the year 65, as will be found in Part Two.

נ [AM 5050 = 1290 CE]. R. Menachem Recanati (רקנטי) composed *Sefer HaRecanati* and *Sefer Ta'amei HaMitzvot*, as well as responsa, and died in the year fifty by the minor reckoning. *Shalshelet HaKabbalah* fol. 62.

נ״א [AM 5051 = 1291 CE]. Rabbeinu Bachya ben Asher composed *Sefer HaBachya* [the Torah commentary] in the year 51; thus it is found at his conclusion [?] to parshas Genesis. He also composed the book of homilies called *Kad HaKemach*.

נ״ג [AM 5053 = 1293 CE]. R. Shem Tov of Leon (מליאון) [?], who composed *Sefer HaMaskil* [?] and *Sefer Mishkan HaEidut*, died in the year 53. *Yuchasin* fol. 133. [These works are usually ascribed to R. Moshe de Leon — see QA.]

נ״ח [AM 5058 = 1298 CE]. R. Yaakov Bedersi (בדרשי, of Béziers), a Sephardi, was a great Torah sage who raised many students, and was an outstanding liturgical poet above all the men of his generation. He composed the "Bedersi" work called *Bechinat Olam*, and he was in Barcelona (ברללוני) in the year 28 [?]. [Anchor reads (58) נ״ח; inline reads (28) כ״ח — see QA.]

ס״ה [AM 5065 = 1305 CE]. The communities of Barcelona (ברללוני) decreed that no one should study Greek wisdom [philosophy] until the student was twenty-five years old; and this was in the year 65 —

— thus it is found in the responsa of the Rashba, siman 446.

ס״ו [AM 5066 = 1306 CE]. A great expulsion took place in France (בצרפת), and twice as many perished as those who came out of Egypt — by plague, by sword, and by famine. The Ralbag (Gersonides) mentions this expulsion in his commentary on parshas Bechukotai, on the verse *"and you shall perish among the nations."* They took all their money and left them nothing but the clothes on their backs (*Yuchasin* fol. 133). The author of *Shevet Yehuda* gave the mnemonic for the year: *"va-yigrashuhu va-yelekh."* Against the Jews of Ashkenaz as well, the wrath [went forth] from the Lord, and many souls of Israel were burned in that same year.

ע [AM 5070 = 1310 CE]. R. Yitzchak Israeli — he is the great sage, the outstanding astronomer, who composed the ingenious book called *Yesod Olam*. He made it in Toledo, in honor of his teacher the Rosh, z"l, in the year 5070 from Creation. He also composed *Sha'ar HaShamayim* and *Sefer HaMeluchim* [?]. Thus it is written in *Me'or Enayim*, ch. 52; and in *Yuchasin*, fol. 133, he wrote that this was in the year 72.

ע״ב [AM 5072 = 1312 CE]. R. Shimshon of Chinon (מקינון), who composed *Sefer Keritut*, died in the year 72. And R. Shimshon bar Tzadok, who made *Sefer*

Tashbetz — an acronym for *Teshuvot Shimshon Bar Tzadok* — [is mentioned] there, on fol. 33.

ע״ג [AM 5073 = 1313 CE]. R. Shimon HaDarshan, author of the *Yalkut* [*Shimoni*] — I did not know his date. But I found in *Sefer Me'or Enayim*, ch. 19, that [its author] copied something from a manuscript *Yalkut* of R. Shimon in the year 70 of the Sixth Millennium.

ע״ד [AM 5074 = 1314 CE]. R. Yehuda composed *Sefer Tanya* in Italy in the year 74; it serves the people of Italy as a reliable guide for their customs. So it is written in *Sefer Shalshelet HaKabbalah*, fol. 56.

פ״א [AM 5081 = 1321 CE]. In the year 81, five thousand souls were burned for the sanctification of the Name, and they would not offer up prayer to [foreign] gods [i.e., they refused to convert]. From *Shevet Yehuda*, fol. 37.

פ״ה [AM 5085 = 1325 CE]. R. Ovadia composed a commentary on [the laws of] the Sanctification of the New Moon (*Kiddush HaChodesh*) of the Rambam, z"l, in the year 85 by the minor reckoning.

פ״ח [AM 5088 = 1328 CE]. The Rosh — he is the great luminary, Rabbeinu Asher — departed from Ashkenaz in the year 66, at the time of the expulsion from France mentioned above, and came to Toledo, where he composed the *Asheri* [rulings] on the Talmud, as well as responsa, called *Teshuvot HaRosh*. He had about eight [?] sons, all Torah scholars and world-renowned figures. He died in the year 88, according to *Yuchasin*, fol. 133; but on fol. 163 the author wrote that he died in the year 81, and so too he wrote in the introduction to *Sefer Tzeidah la-Derech*. In the year 88, the common people of France rose up to destroy all the Jews in the kingdom of Navarre (נאב״ארי), and killed some two thousand Jews; thus wrote the author of *Tzeidah la-Derech* in the introduction to his book.

פ״ט [AM 5089 = 1329 CE]. *Sefer Agudah* was made by the students of the Rosh, z"l. Some say they gathered the teachings of their master, the Rosh, wrote them down together, and called the work *Agudah*. *Sh"H* fol. 68.

צ״ד [AM 5094 = 1334 CE]. R. Yerucham composed *Sefer Adam ve-Chava* and *Sefer Mesharim* in the year 94 [?]. At this time, too, the long *Orchot Chaim*, together with the long *Yoreh De'ah*, was made by R. Aharon HaKohen [of Lunel]. *Yuchasin* fol. 133. [Inline year printed (34) ל״ד; resolved to (94) צ״ד per the anchor — צ/ל fount confusion; see QA.]

[No bold anchor.] R. Yitzchak of Düren (מדורא), who composed the [work on] permitted and forbidden foods known as *Sha'arei Dura*, also lived around this time.

צ״ח [AM 5098 = 1338 CE]. The Ralbag (Gersonides) completed his commentary on [the book of] Samuel in the year 98; so he wrote there, at the end of his commentary on Samuel. He completed his commentary on the Torah in the year 90. [Inline years printed with ל for צ — resolved per anchor; ל/צ fount confusion; see QA.]

ק [AM 5100 = 1340 CE]. Rabbeinu Yaakov ben ha-Rosh, z"l, composed the *Arba'ah Turim* in the year 100 of the Sixth Millennium, as appears at the end of *Orach Chaim*, at the close of the laws of Rosh Chodesh, in siman 427. In that year, all the Jews of Castile (בקסטיליא) were seized and handled at their captors' pleasure [?]. *Yuchasin* fol. 34.

ק״א [AM 5101 = 1341 CE]. R. David Abudarham composed his book, which is a commentary on the prayers, together with the *Seder HaIbbur* [the calendar reckoning], in the year 101; so he wrote in the *Seder HaIbbur*.

ק״ח [AM 5108 = 1348 CE]. A most grievous plague spread from the rising of the sun to its setting in the year 108 — a plague the like of which had not been seen from the day the Lord created man upon the earth. Not even a tenth of the people survived. But of the Jews, only very few died; and because of this, the peoples of Spain, France, and Ashkenaz turned upon the Jews, claiming that they had thrown poison into the wells and the rivers. The Jews were slaughtered and destroyed — by the thousands and the tens of thousands — at the hands of the Christian mob; and the authorities were powerless to restrain them, for it had been decreed against the Jews from Heaven. See Part Two.

קי״ג [AM 5113 = 1353 CE]. A great disputation took place between the Jews and the apostate Yehoshua ha-Dolki [ha-Lorki?] before the Pope [at] Marimin [?], as recorded at length in *Sefer Shevet Yehuda*, fol. 40 [?]. This was in the year 113. [Historically the Lorki disputation is dated to 1413; see QA.]

ק״ך [AM 5120 = 1360 CE]. Rabbeinu Nissim, the commentator on the Alfasi [the Ran], lived around the year 120. *Yuchasin* fol. 134.

ק״ך [AM 5120 = 1360 CE]. R. Meir ibn Aldabi (אלדבי) composed *Sefer Shevilei Emunah* in the year 120, as explained at the end of his book.

ק״ל [AM 5130 = 1370 CE]. The Ralbag — he is the great, outstanding sage, R. Levi ben Gershon (Gersonides), who composed commentaries on the twenty-four

books of the Holy Scriptures, and *Sefer Milchamot Hashem*. *Yuchasin* writes that his books were too many to count. He was the grandson (son of the daughter) of the Ramban, and died in the year 130.

ק״ל [AM 5130 = 1370 CE]. In that same year, year 130, there was a time of distress in Pilpula [?] and throughout all the community of Castile (קסטיליאה), and some twenty-eight [?] thousand Jews died as a result of a quarrel between two brothers. Of all the seed of the Rosh (סרא״ם), z"l, none remained as remnant or refugee, except for R. [?], author of the *Morim* [?], who did not come with his father to Spain but remained in Ashkenaz. See *Yuchasin* fol. 133.

קל״ד [AM 5134 = 1374 CE]. The Rivash — he is the great Rav, the light of the Torah, outstanding in his generation, R. Yitzchak bar Sheshet, who through his analysis composed responsa known as *Teshuvot Bar Sheshet* — lived around the year 134.

קל״ח [AM 5138 = 1378 CE]. R. Menachem ibn Zerach, who composed *Sefer Tzeidah la-Derech*, a student of R. Yehuda ben ha-Rosh, died in the year 138 [printed קל״ס; resolved to ס/ח — קל״ח confusion]; so too in *Yuchasin*, fol. 163.

One can further infer from the introduction to *Sefer Tzeidah la-Derech* that he was eighty-six years old at his death; and that R. Menachem's teacher was R. Yehoshua ibn Shu'aib — thus found in the introduction to his book *Tzeidah la-Derech*. R. Machir, author of *Avkat Rochel*, also lived in his days. *Yuchasin* fol. 163.

The Ritva. He is R. Yom Tov ben Avraham [ibn Ashvili], author of *Migdol Oz* [?] and of many novellae on the Gemara; and R. Yom Tov, the author of *Sefer Maggid Mishneh* on the Rambam — [both] lived in this time.

[No bold anchor.] R. Yitzchak of Pashlarem [?], who composed *Sefer Even Bochan*, also lived in their time.

קל״ו [AM 5136 = 1376 CE]. R. Chasdai [Crescas], author of *Sefer Or Hashem*, died in the year 136. *Yuchasin* fol. 234. [Appears out of sequence after קל״ח — see QA.]

קמ״ו [AM 5146 = 1386 CE]. The last expulsion from France took place in the year 146. [*Yuchasin*] there.

קמ״ט [AM 5149 = 1389 CE]. In the city of Prague (פראג), reckless men gathered on the day after the festival of Pesach (Isru Chag) in the year 5149, and rose against the people of the Lord with swords and axes; they cut them down like [pruning] leaves, killing them in the streets, and burning [their houses] with fire. They even dug up the bones of the dead from their graves. See the *selichah*

composed by Maharar Avigdor Kara (אביגדור קרא) that begins *"Et kol ha-tela'ah,"* in siman 164 of the rite of the holy community of Prague. And see in Part Two. [Inline printed קמ״ם; read as (149) קמ״ט per the anchor — see QA.]

קנ״א [AM 5151 = 1391 CE]. R. Shimon Duran [the Rashbatz], grandson of the Ralbag, came to the shores of [North] Africa (עברי אפריקא) and composed many books — among them *Sefer Magen Avot*, as well as the responsa *Tashbetz*, an acronym for *Teshuvot Shimon Bar Tzemach* — and this was in the year 151.

קנ״א [AM 5151 = 1391 CE]. In that same year there was a forced conversion and great slaughter in Spain, and more than two hundred thousand Jews converted their religion. The mnemonic for the year is *"El [Kena]"* (אל קנ״א). *Yuchasin* fol. 134.

ק״ס [AM 5160 = 1400 CE]. A great plague struck in the year 160 throughout all the regions of Ashkenaz, Provence (פרובינגלא), and Italy — a plague the like of which had never been heard of, save for the plague of Rome. Of the Jews not one died, on account of which [the gentiles] turned upon the Jews, claiming that they were throwing poison into the rivers, and that this was what spread the plague. Because of this there were sweeping decrees throughout all the environs of Ashkenaz and Provence, and it was a time of evil and calamity such as had never been. Yet everywhere the Ashkenazim stood firm for the sanctification of the Name and did not exchange their glory [i.e., did not convert]. *Shevet Yehuda* fol. 20.

קס״ה [AM 5165 = 1405 CE]. The great Rav, Don Meir, physician to the king in Castile, translated the *Ethics* (*Middot*) of Aristotle (אריסטומלוס) into the Holy Tongue; and this was in the year 165.

קע״ב [AM 5172 = 1412 CE]. A forced conversion and great slaughter took place in the year 172 in Castile, [instigated] by a certain friar (מגלח); and more than two hundred thousand Jews converted their religion. *Yuchasin* fol. 134.

קפ״ה [AM 5185 = 1425 CE]. R. Yosef Albo, the philosopher,, composed *Sefer HaIkkarim* in the year 185. [*Yuchasin*] there.

קפ״ז [AM 5187 = 1427 CE]. The Maharil — he is the great, renowned Rav, the perfect chassid, R. Yaakov Molin (מוילין) SeGaL, called by all "Maharil," who was a student of Maharar Shalom [of Neustadt], called the Maharam. In the end, the Maharil spread much Torah in Israel —

— and raised up many students, composed responsa, and was gathered to the yeshiva on high [died] in the year 187, as explained at the beginning of the laws of Pesach in *Sefer Minhagei Maharil*.

And know that the Maharil and his teachers, the Maharam and the Mahar"k, are the first whom I have found ordained with the title "Maharar" [*Morenu ha-Rav Rabbi*], for the ordination *Morenu* is something newly instituted among the Ashkenazim — a thing the earlier authorities knew nothing of. Don Yitzchak Abarbanel wrote, at the beginning of the second chapter of Pirkei Avot in the tractate called *Ru'ach* [*Nachalat Avot*], and these are his words: "Yet after I came to Italy, I found that the custom of ordaining one another had spread," and so on; "and I saw its beginning: among the Ashkenazim, they all ordain and are ordained. I do not know whence this license came to them — unless they adopted it from the practice of the [gentile] peoples, who make 'doctors' (דוקטו״ריי), and so they too did" — and he continued at length. R. Levi ibn Chaviv (אבן חביב), too, dwelt on this matter at length in his responsum and wrote much upon it. And I, the writer, heard from the outstanding Gaon Maharar Sinai bar Betzalel (may his light shine) that this ordination was newly instituted among the Ashkenazim for the following reason: in that period many were occupied with administering divorces (gittin) and betrothals (kiddushin) though they were not versed in the fine points of their laws. Therefore this ordination was instituted as a mark for all the communities of Ashkenaz — that anyone not ordained by "Morenu" has no license to engage in the fine points of gittin and kiddushin.

ק״ץ [AM 5190 = 1430 CE]. R. Shem Tov ben Shem Tov died in the year 190; and his son, R. Yosef, made a commentary on the *Ethics* (*Sefer HaMiddot*) and on the *Sefer HaMoreh* [Guide of the Perplexed]. [Inline printed (150) ק״ן; read as) ק״ץ (190 per the anchor — see QA.]

קצ״ח [AM 5198 = 1438 CE]. R. Mordechai Natan translated the *Concordance* (קונקרדנסייא) from the vernacular into Hebrew, completing it in the year 198, as explained in the introduction to his book. In some copies the author's name is given as R. Yitzchak Natan. [Inline printed קל״ח; resolved to קצ״ח per the anchor — צ/ל fount confusion.]

רי״ג [AM 5213 = 1453 CE]. Maharar Yisrael Bruna (ברין) lived in the year 213, as found in his responsa; so it is written on the last folio appended to *Yuchasin*, fol. 165.

רי״ט [AM 5219 = 1459 CE]. R. Lipmann [Mühlhausen], author of the *Nitzachon*, composed his book in the year 219, as explained in the introduction to his book.

ר״ך [AM 5220 = 1460 CE]. R. Yisrael Ashkenazi, called R. Isserlein (איסרל), made *Sefer Terumat HaDeshen* [and] responsa; he received [his traditions] from his teachers in the year 220. So it is written in *Sefer Sh"H*, fol. 62 — though it appears there is a printer's error there.

[No bold anchor.] R. Yaakov Weil (וויל), author of the responsa, also lived in the days of the aforementioned Rav R. Isserlein, as found in their responsa. R. Isaac of Tyrnau (מייזק סירנא), author of the *Minhagim*, received [his traditions] from R. Avraham Klausner (קלויזנר), and he too lived in the time of Rav R. Isserlein. So I found on the last folio appended to *Sefer Yuchasin*.

רכ״ו [AM 5226 = 1466 CE]. R. Yehoshua [HaLevi], author of *Halichot Olam*, composed his book in the year 226, as explained in his introduction. Around this time, too, lived R. David Vidal [?] (וישמאל), a sage and a great poet, who composed *Sefer Michtam le-David*.

ר״ל [AM 5230 = 1470 CE]. R. Yitzchak Aboab composed *Sefer Menorat HaMaor*, and also expounded it in accordance with the commentary of the Ramban [?]. He lived around the time of 230, and died in Portugal in the year 253 [printed רל״ג (233; context — seven months after the expulsion of Spain — requires רנ״ג ל/נ ;(253 fount confusion, see QA], seven months after the expulsion from Spain, at the age of sixty. So [it is written] in *Yuchasin*, fol. 234.

רל״ו [AM 5236 = 1476 CE]. R. Yosef Colon (קלון) [the Maharik], author of responsa, died in Italy, in the city of Pavia (פאביא), in the year 240 [inline ר״מ]. *Sh"s* fol. 62. And in that same year R. Yaakov Landau (לנדא) composed *Sefer HaAgur*. [Anchor (236) רל״ו vs. inline (240) ר״מ — Maharik d. 1480; see QA.]

ר״ם [AM 5240 = 1480 CE]. R. Shlomo of Urbino (מאורבינו) composed *Sefer Ohel Moed* in the year 240, as explained in his introduction.

רמ״ט [AM 5249 = 1489 CE]. R. Shem Tov, who composed the homilies on the Torah (*Derashot ha-Torah*), lived in the year 249. In his days lived R. Avraham [Bibago], author of *Derech Emunah*, and R. Avraham [Shalom?], author of *Neveh Shalom*, who died in the year 252 [printed רל״ב; read נ/ל — רנ״ב confusion].

ר״ן [AM 5250 = 1490 CE]. R. Eliyahu Mizrachi [the Re'em] — he is the great Rav, the outstanding sage, who composed the great supercommentary on the commentary of Rashi, z"l. He also composed responsa, and newly produced *Sefer HaMispar* [on arithmetic]. He was the head of the yeshiva in the great city of Constantinople (קונסטאנטינא) around the year 250.

רנ״ב [AM 5252 = 1492 CE]. The great expulsion from Spain took place in the year 252, and its mnemonic is *"Rabbim bnei shomemah"* (many are the children of the desolate). A great and numerous people went into exile from there, by the thousands and the tens of thousands; and many beyond number converted their religion. The exiles and the hardships that befell the Jews are beyond counting — see *Sefer Shevet Yehuda*, fols. 38, 39, and 40.

R. Yitzchak ben Arama (ערמאה). He was one of the exiles of Spain, a sage of outstanding attainment in Torah and in every branch of learning. He composed the great work *Sefer Akedat Yitzchak*, as well as *Sefer Chazut Kashah* and other works besides.

R. Yaakov ibn Chaviv. He too was one of the exiles of Spain, and he composed *Ein Yaakov* and *Beit Yaakov*. In their days lived R. Yosef, author of *Sha'arei Orah*; and in their time lived R. Avraham, author of *Derech Emunah*.

R. Shmuel Sarsa (סרסא). He made a commentary on the Torah, and a book called *Mekor Chaim*, a supercommentary on the commentary of the sage Ibn Ezra (ראב״ע), z"l. He also composed *Sefer Mikhlal Yofi*. He too lived around this time. *Yuchasin* fol. 134.

רנ״ו [AM 5256 = 1496 CE]. In the year 256 our people in the city of Venice (ווויניציאה) struggled against [the decree requiring] that they wear upon their heads a yellow (צהוב) hat — called in the vernacular *gel[b]e* — resembling the color of saffron (כרכום). Eliyah the grammarian [?] wrote of this in *Sefer Tzachot* [of Ibn Ezra?], under the root *karkos*, and also in the *Nimukin* on Kimchi's [root-lexicon] under the root *karkos*, [with] the mnemonic for the year *"bal ra'eihem yakirum"* — for *"ra'eihem"* has the numerical value of 256 (רנ״ו), with a play on *"yakirum"* — an expression and a number [derived from] *karkos*. [Gematria passage; several words uncertain — see QA.]

רנ״ח [AM 5258 = 1498 CE]. The expulsion from Portugal took place in the year 258 [printed רל״ח; read ל/נ — רנ״ח confusion], six years after the expulsion from Spain; so wrote R. Yitzchak Caro (קארו) — who was himself one of the exiles of Spain — in the introduction to his book *Toledot Yitzchak*, in the first printing.

ר״ס [AM 5260 = 1500 CE]. R. [Asher] Lemlein (לעמלן) proclaimed the coming of the Messiah in the year 260, and throughout all the dispersions of Israel they believed his words... [Anchor confirmed (260) ר״ס under magnification — the bold final letter reads clearly as samekh (not final-mem); inline "בשנת ר״ס" agrees.]

Tzemach David, Part One — Sixth Millennium

[believed] his words. The report spread and grew louder even among the nations, and many of them too believed what he [Asher Lemlein] said. My grandfather, Zelikman [Seligmann] Gans z"l, [in his complete faith] tore down [his old oven] and set up a special oven dedicated to matzot, in his firm conviction that the coming year he would bake [them] in the Holy Land. And I, the writer, heard from my aged teacher, Maharar Eliezer Treves, rabbi of the holy community of Frankfurt [on the Main], who said that it had been no empty matter — [Lemlein] had given a sign and a wonder — and he said, "Perhaps our sins were the cause, and [the redemption] was held back." Thus far.

AM 5262 [1502 CE]. R. Avraham Zacuto, author of *Sefer Yuchasin*, [is reckoned] to have composed his book around the year 5262. For on folio 38 of his book he wrote that from the time the *Almagest* was composed until his own day there are 1,370 years; and the *Almagest* was composed in the year 3832 [AM] — ג' אלפים תתל"ב — as will be explained in Part Two. Thus, when you add 1,370 to 3832, it comes to 5262.

AM 5269 [1509 CE]. Don Isaac Abarbanel, the great and well-known author [?]. He was one of the exiles of Spain, as he mentions in his works. He was summoned to the Academy on High in the city of Padua in the year 5269. The author of *Shalshelet HaKabbalah* records thirteen works that he composed, and these are they: a commentary on all twenty-four books of Scripture; *Merkevet HaMishneh*; *Ma'ayenei HaYeshuah*; *Mashmia Yeshuah*; *Yeshuot Meshicho*; *Ateret Zekenim*; *Rosh Amanah*; *Zevach Pesach*; *Nachalat Avot*; *Shamayim Chadashim*; *Mif'alot Elohim*; *Tzedek Olamim*; and *Lehakat Nevi'im* [?].

In his days lived: R. [Isaac Arama,] author of *Akedat Yitzchak*; R. [Jacob] ibn Habib; R. Isaac Karo, author of *Toledot Yitzchak*; R. Elijah Mizrahi [the Re'em]; R. Benjamin Ze'ev; R. Joseph, author of *Sha'arei Tzedek*; R. Judah Chaim [?]; R. Avraham, author of *Sefer Yuchasin* [Zacuto]; R. Avraham de Balmes [דלמיאש], author of *Mikneh Avram*; R. Avraham, author of *Aruch* [?] Samuch [?]; R. Ovadiah of Bertinoro, author of the commentary on the Mishnah; R. Yaakov Pollak; R. David, author of *Leshon Limmudim*; R. Yeshua, author of *Halichot Olam*; R. Isaac Aboab; R. Shem Tov, author of the *Derashot* — may their memory be a blessing. Happy is the eye that beheld all these sages.

AM 5271 [1511 CE]. The first printing of the sacred books, by Daniel Bomberg in Venice, was in the year 5271.

AM 5277 [1517 CE]. Elijah [Levita] the grammarian, author of *Sefer HaBachur*, in Rome, in the year 5277, at forty years of age; and [in his … ?] in the year 5307 [ש"ז] he was seventy years old; and he composed *Masoret HaMasoret* in the year רל"ח.

AM 5284 [1524 CE]. A day of miracle and deliverance came for the inhabitants of Egypt, on the 27th of the month of Adar in the year 5284; and they undertook and accepted upon themselves and their offspring to keep it as a day of feasting and joy. [From] *Shevet Yehudah*, folio 47. [The "Purim of Cairo."]

AM 5290 [1530 CE]. R. Ovadiah of Bertinoro, author of the commentary on the Mishnah, [began it] in his native land of Italy and completed his work in the Land of Israel [?], and died there in the year [ל"ד[ר] [?]. *Sh"H* [Shalshelet HaKabbalah?], folio 63.

R. Yaakov Pollak — he was the great rabbi whose fame went out from one end of the world to the other. He had been rosh yeshiva and av beit din in the holy community of [Krakow? — the intervening words are abraded: "… / נס רבי מייזק מגלות פה ק"ק פראג…"], and was summoned to the Academy on High. He too [lived] around the year 5250 [1490]. It is said that R. Yaakov Pollak was the first who, by his great [wisdom], measure, and sharpness, devised the method of pilpul — the *chillukim* [dialectical distinctions] — which the heads of the yeshivos in these lands use to sharpen their students, from his time to this day; although his method is not accepted by all the sages and upright of heart, and many of the great ones of the exile — world-renowned, elders of elders and the wonders of our generations — are not pleased with it.

AM 5293 [1533 CE]. R. Shlomo Molcho, a righteous convert [ger tzedek] from among the *anusim* [forced converts] of Portugal, was the king's secretary. He joined David Reubeni, who had come from the land of the Ten Tribes by way of Persia [and] Greater [Aram/Persia], far beyond the River Gozan. The said R. Shlomo, though in his youth he was devoid of the tradition of Moses [Jewish learning], nevertheless became extraordinarily accomplished in Torah, and preached publicly in Italy and Rome, and composed a book of Kabbalah. And I, the writer, saw a copy of that book in the hand of the gaon, my cousin, Maharar Nathan [Shapira] of Horodna [Grodno] z"l. The said R. Shlomo and his companion David Reubeni spoke with the King of [Portugal / France? — לרפת, uncertain] and with Charles V, seeking to turn their hearts to the faith of Israel. On account of this, R. Shlomo Molcho was condemned to be burned in the city of Mantua in the year 5293; and [it was reported? — ופשו …?] that he could utter nothing, and they burned him. David Reubeni the Emperor took with him, bound in chains, to

Spain, and there, by report, he was given the poison of death. See the *Divrei HaYamim* of R. Yosef HaKohen, folio 106, and the book *Orchot Olam*, chapter 80.

AM 5294 [1534 CE]. R. Benjamin Ze'ev composed responsa and completed his work in the year 5294, as explained in his introduction.

AM 5298 [1538 CE]. R. Levi ibn Habib [Ralbach], [rabbi] of Jerusalem, author of the responsa — there was a great controversy between him and the sages of Safed in the year 5298, as found in his responsa. [The semichah controversy.]

AM 5300 [1540 CE]. Don Samuel Abarbanel left Naples in the year 5300 with wealth of more than two hundred thousand [ducats?]. And in his days R. Elhanan in Bologna grew wealthy and likewise reached the said sum. *Sh"H*, folio 68. — Also in the aforementioned year, Sultan Suleiman [undertook] to build the walls of Jerusalem and to bring spring-water into the city; see there, *Sh"H*, folio 65.

AM 5301 [1541 CE]. Many great fires broke out throughout the whole land of Bohemia in the year 5301 by the minor reckoning, and it was not known who had set them. They laid the blame [libeled] upon the cattle-herders and upon the Jews, saying that they had done this evil thing; and [the Jews] were tortured and confessed to what had never entered their minds, and many were burned for the sanctification of the Blessed Name. On account of this, Ferdinand, king of Bohemia, because of the people's complaints, expelled all the Jews from the kingdom of Bohemia; only in the city of Prague did he permit ten men [to remain] for a short time. But not many days passed [before] it was investigated by the king and all the people, [to determine] on whose account this great evil had occurred, and [the Jews were found innocent — ושפקר עונם היהודים, uncertain]. Then he spoke well of the Jews and proclaimed peace to them, and they returned to their land and their birthplace as before.

AM 5303 [1543 CE]. R. Avraham of Prague, a great man, greatly accomplished in Torah, who composed a commentary on Rashi z"l and emended it, [full of?] wondrous glosses [מ'ל"ח, uncertain]. He raised many students, was expert in all seven sciences, and was rosh yeshiva and rabbi here in the holy community of Prague. He ascended to God in the year 5303 by the minor reckoning — so I recorded from his tombstone.

AM 5305 [1545 CE]. In Salonika five thousand houses burned within [several] hours [שעות [ש]במשך ש?]. *Sh"H*, folio 117.

AM 5310 [1550 CE]. R. Ovadiah Sforno composed a commentary on the Torah and the book *Or Ammim*, and died in the year 5310.

AM 5314 [1554 CE]. In the year 5314 all the copies of the Talmud found throughout the whole land of Italy were burned.

AM 5317 [1557 CE]. R. [Shalom] Shachna, the great rabbi, head of the exile of Ariel, surpassing all the sages of his generation, whose fame went out from the rising of the sun to its setting. He was among the foremost students of the aforementioned R. Yaakov Pollak, and was rosh yeshiva and rabbi in the holy community of Lublin; and from there he ascended to God in the year 5317 [שי"ז] by the minor reckoning.

In his days Torah was disseminated in Israel, and there were world-renowned yeshiva heads and men of renown in the lands of Poland and Reussen [Ruthenia/Russia]: R. Kalman of Worms, rosh yeshiva in the holy community of Lvov, called Lemberg; R. Kalman Haberkasten [?], rosh yeshiva in the holy communities of Lvov and Ostróg; R. Judah Krasovin [?], rosh yeshiva in Lemberg; R. Moshe [of Ostroh? מסטרוך], rosh yeshiva in the holy community of Krakow; R. Zalkind [זעלקלא], rosh yeshiva in the holy community of Prague; R. Aaron, who was rosh yeshiva, rabbi, and moreh over all the lands of Greater Poland [Grosspolen], and had also been rosh yeshiva and rabbi here in the holy community of Prague; and other great men besides them.

AM 5319 [1559 CE]. All the sacred books in our community, the holy community of Prague, were confiscated on a [false] pretext, when [it was libeled] that we pray against them [the nations]. On account of this, all the prayer books together with other books — eighty hundredweight [kikar] of books by weight — were sent to the city of Vienna, so that even the cantors prayed in the synagogues from memory, until it became known and was clarified to the king that they had libeled us falsely, and all the books that had been taken were returned. All this was in the year 5319. At that time a fire broke out in the Jews' street and 72 houses burned, on the 17th of Tammuz.

AM 5319 [1559 CE]. In that same year, the year 5319, wrath went out from the Emperor Ferdinand z"l against all the Jews who were here in the city of Prague. On account of this, a royal decree went out and all the Jews were expelled from his kingdom, and not a single man remained in the whole kingdom of Bohemia; only here in Prague did twelve householders remain for a few days. But the days were not long [before] the Emperor's mercy was stirred for the Jews, and he called them [back] in peace, and they returned to their land and their district as before, and have dwelt upon it securely to this day. [Repeated 5319 anchor is deliberate.]

[Gloss (הגה"ה)]. Said the [compositor/editor — הסדפים?] Shlomo, son of my father and master the rabbi, Maharar Mordechai KaTZ z"l — called Mordechai [Lata?] — : All [who sit at the gate] of my people already know of the effort and the great deliverance that my lord father z"l accomplished in the matter of the expulsion, for he was the chief of the advocates [shtadlanim] before the Emperor, the dukes, and the ministers, until he put his life in his own hand and traveled by way of Italy to Rome, and brought letters of favor from the Pope to the Emperor, who thereby restored to [the Jews their standing] — great [things], for by supreme grace his words bore fruit, so that the Emperor heeded his voice, and his mercy was stirred toward us, for he was a pious king, and he lightened [our burden]. These matters are great, long, and broad; only I did not wish to be lengthy. Thus far.

AM 5318 [1558 CE]. R. Meir of Padua [Maharam Padua], the great, pious, perfect rabbi, who enlightened the eyes of the exile, who composed responsa and emended the book of Maimonides [the *Mishneh Torah*] — he ascended to God in the year 5318 and left a son to fill his place, R. Judah [Katzenellenbogen], the foremost of speakers everywhere, rosh yeshiva and rabbi of Venice; may Hashem lengthen his days and his years.

AM 5323 [1563 CE]. R. Eliezer Treves, son of Maharar [Naftali] Hirtz Treves, the great kabbalist, was rabbi in the holy community of Frankfurt on the Main for 22 years, and died there at a good old age in the year 5323, at 72 years of age.

R. Jacob of Wormaisa [Worms], the great rabbi, head and rabbi of all the communities of Ashkenaz, was also gathered to his people in the aforementioned year [5323]. He, rosh yeshiva z"l, was the uncle — his father's brother [i.e. their father's brother] — of the four brothers, world-renowned geonim and yeshiva heads: Maharar Chaim of Friedberg [R. Chaim ben Bezalel], Maharar Liva [the Maharal of Prague], Maharar Sinai, and Maharar Shimshon — all of them the wonders of our generations, heads of the exile of Ariel, whose names shall be mentioned again further on.

AM 5330 [1570 CE]. R. Moshe Cordovero [the Ramak], rabbi and rosh mesivta in the holy community of Safed, the great author, crown of Israel, by whose light our people walked, whose fame went out through all the world, who enlightened the eyes of Israel with his book *Or Yakar* — a commentary on the Zohar — and the book *Or Ne'erav*. He raised many students and ascended to God in the year 5330. One of his students was R. Avraham Galante, author of the books *Yerach Yakar* and *Kol Bochim*.

AM 5330 [1570 CE]. R. Yosef Ottolenghi [אופילינג], rosh yeshiva in the holy community of Cremona, a great man in Torah, went the way of all the earth in the year 5330.

AM 5331 [1571 CE]. The great and terrible earthquake in the city of Ferrara occurred in the year 5331; the account of the event will be given briefly in Part Two.

AM 5332 [1572 CE]. R. Isaac Luria [the Arizal], the great author, the lion of the supernal academy [*ari d'bei ila'i*], nurtured by the mouth of Elijah z"l, as is well known. His deeds and the wonders he performed are set out at length in the book *Tzalmot Chochmah* [?] and in the introduction to the book *Emek HaMelech*. He ascended to heaven at 38 years of age, in the year 5332.

R. Chaim Vital was among the students of the Arizal z"l. He composed the book *Etz Chaim*, and *Guf Etz Chaim*, and *Derech Etz Chaim*, and *Toldos Chaim*, and several thousand more pages of [writings] that he received from his principal teacher, the Arizal z"l, who [in turn] received them from Elijah z"l.

R. Moshe Alshich, rabbi and rosh mesivta in the holy community of Safed, who composed a beloved and glorious commentary on the Torah, Prophets, and Writings, as though given to Moses at Sinai. — About that same time there lived the greatly accomplished rabbi, Maharar [Yehoshua] Falk Kohen [שאליק, the SMA?], who enlightened the eyes of Israel with his works: his book *Me'irat Einayim* and the book *Derishah uPerishah* on the four Turim; and he raised many students.

R. Benjamin Slonik, the greatly accomplished rabbi, who composed the book *Masat* ...

Masat Binyamin — very fine responsa — and he raised many students.

R. Chaim [Shor?], who excelled in his work, the book *Toras Chaim* on nine tractates, and raised many students.

AM 5332 [1572 CE]. R. Moshe Isserles [the Rema], the perfect pious one, who with his works enlightened the eyes of the exile in the book *Toras HaOlah*, *Toras HaChatat*, and the *Shulchan Aruch*. He raised many students and disseminated Torah in Israel in the holy community of Krakow for about twenty years, and ascended to God in the year 5332 [של"ב].

AM 5333 [1573 CE]. R. Shlomo Luria [the Maharshal] of Ostroh [?], the great author, crown of Israel, the wonder of the age, by whose light our people walk

and from whose waters all the communities of Israel drink; his fame went out through all the world. He raised many students and surpassed all the men of his generation. He composed his great work upon the entire framework of the Talmud — a work whose greatness, depth, and sharpness are beyond measure — and called it *Yam Shel Shlomo*; but we have not yet merited to have all of it [reach us / see the light]. He also composed responsa, and was summoned to the Academy on High in the year 5333.

In his days Torah was disseminated in Israel, in the lands of Poland and Russia, by world-renowned men of renown: R. Isaac son of Bezalel, rosh yeshiva in Vladimir [Volodymyr]; R. Chaim [הירם?] in Lublin [?]; R. Israel son of R. Shachna, rosh yeshiva in Lublin; R. Hirshki, rosh yeshiva in Lemberg; R. Eliezer, rosh yeshiva in Busk; R. Isaac Kohen, rosh yeshiva in Kremenets; R. Benjamin, rosh yeshiva in Gniezno [?]; R. Mordechai Reis [?], rosh yeshiva in Brisk; R. Simeon, rosh yeshiva in [?]; R. Zalman, rosh yeshiva in [?]; R. Mordechai Singer, rosh yeshiva in Krakow; R. Mordechai Moshe [?], rosh yeshiva in the land of Moravia [Mähren].

AM 5334 [1574 CE]. A time of trouble came upon the Jews in Moravia, and many souls of Israel were burned for the sanctification [of God's name] … until [the Emperor] Maximilian z"l bethought himself of them shortly [thereafter] … in his righteousness and compassion, and delivered us. See Part Two.

AM 5335 [1575 CE]. R. Yosef Karo, a Sephardi, the great rabbi, author of his great work the *Beit Yosef*, [the] *Shulchan Aruch*, and the book *Kesef Mishneh*. He was summoned to the Academy on High in the Holy Land, in Safed, in the year 5335. In his days there also disseminated Torah in Safed the rabbi R. Moshe di Trani [the Mabit? דמכני], who composed *Kiryat Sefer* and *Beit Elohim*.

AM 5337 [1577 CE]. R. Natan of Horodna [Grodno], my cousin, son of R. Shimshon Shapira z"l — the perfect pious one, who also enlightened the eyes of Israel with his commentaries: a commentary on Rashi z"l and a commentary on [the *Sha'arei Dura* of Isaac] of Dueren. He ascended to God in the year 5337 [של"ז] and left behind him, as a blessing, two sons great in Torah: R. Isaac, who was rosh yeshiva in the holy community of [Kobla? קאבלא], and R. Yissachar, who was rosh yeshiva in the holy community of Pinsk and has now been chosen as rosh yeshiva and rabbi in the holy community of [Wierzbnik? ווירבייסא] — [he it is who] disseminated Torah in Israel and became rosh yeshiva and rabbi in the holy community of [Auspitz? אויספרלין], and raised many students there. Now, at the time of the sealing of this book, he dwells here with us this day, and is one of the great judges of our city.

AM 5344 [1584 CE?]. R. Isaac Chayot [Chayes — "מיות" a מ/ח confusion], the great rabbi, whose name has gone out in all the works of Israel [?]. He raised many students and disseminated Torah in Israel, and composed the book *Pachad Yitzchak*, *Siach Yitzchak*, the book *Pnei Yitzchak*, and his great work *Kiryat Arba*, as well as other works besides. He came here to the holy community of Prague in the year [שד"ם / דמ"ס — uncertain], and was here rosh yeshiva and rabbi for three years and more. May Hashem lengthen his days in pleasantness, and exalt his seat higher and higher.

AM 5346 [1586 CE]. Simon Ginzburg [Günzburg] was a great sage of understanding mind — a learned man, generous, pious, and exceedingly humble. Through the abundance of God's kindness upon him he grew immensely wealthy, many times over a hundred thousand gulden [zehuvim] — such great and abundant wealth as had not been [seen] in our generations among any of our people in Ashkenaz; even our fathers did not tell us [of the like]. He ascended to God, old and full of days, close to eighty years, in the year 5346, and left behind him the blessing of sons who fill his place — truly wise men, generous and understanding of knowledge.

AM 5347 [1587 CE]. [His name was] R. Eliezer Ashkenazi, whose fame went out in all the earth. He is the one who composed the book *Yosef Lekach* and the book *Ma'aseh Hashem*. He was head and rabbi in the celebrated city, the holy community of Posen [Poznań], and was gathered to his people in the holy community of Krakow around the year 5346 or 5347.

AM 5350 [1590 CE]. A report we heard at which, at the hearing of the ear, our soul grieves. Behold, the hand of God was upon the holy city of Posen: a fire broke out and consumed all the houses of the Jews that were there; there had never been such a day of the fierce wrath of God. [No] help or deliverance profited [them], for [the fire spread through] the houses … the heart of the Jews was pierced within them, until everyone fled to save his own life from the fury of the wicked men who [rose] against them. And I heard that some men girded their strength to draw water from a well, but the rope snapped, and their heart melted and became as water — so that from heaven [they] were fought against — until not one house of all the Jews' houses remained, for they were all burned to their foundation, together with all their vessels and possessions and precious things, [some eighty? — שמונים … uncertain]. Also 76 [ע"ו] souls of Jews perished there in that fire; and this was on Monday, [the New Moon of?] Sivan, in the year 5350.

AM 5351 [1591 CE]. R. Yosef Katz of Krakow, the great rabbi, crowned with four crowns — the crown of Torah, the crown of priesthood, the crown of greatness,

and the crown of a good name — who composed responsa [*She'erit Yosef*]. He disseminated Torah in Israel in the faithful city, a city and mother in Israel, the royal capital, the holy community of Krakow, and was always one of the heads of the yeshivos there, and its rabbi, for close to fifty years. He was summoned to the Academy on High, old and full of days, close to eighty years, in the year 5351. Also the perfect, greatly accomplished pious one, the light of the Torah, Maharar Shlomo, rosh yeshiva and rabbi in the holy community of Lublin, went the way of all the earth in the aforementioned year. Also the greatly accomplished sage in wisdom and in years …

a great prince in Israel, Maharar Moshe Luria, rosh yeshiva and rabbi in the holy community of Wormaisa [Worms], ascended to God in the aforementioned year. For the three great men mentioned they lamented and eulogized with a great eulogy in every single land and in every single city, near and far.

AM 5352 [1592 CE]. Our lord the Emperor — Emperor Rudolf, the great and celebrated [sovereign], may his majesty be exalted — in his abundant kindness and truth sent and summoned to himself the gaon Maharar Liva ben Bezalel [the Maharal], and received him with a cheerful, smiling countenance, and spoke with him face to face, as a man speaks with his fellow. The substance and nature of their words are hidden, sealed, and concealed. The mark of this [was] here in the holy community of Prague, on Thursday, the 3rd of Adar, in the year 5352.

AM 5352 [1592 CE]. R. Liva [the Maharal], the great rabbi, crown of the sages, the wonder of our generations, by whose light our people walk and from whose waters all the communities of Israel drink. He it is who composed the book *Gur Aryeh*, a commentary on Rashi z"l; the book *Gevurot Hashem*; the book *Derech Chaim*, a commentary on Pirkei Avot; and many other books besides, of which we have not yet merited to have all shine before us. He was rosh yeshiva and av beit din over the whole land of Moravia for about twenty years. Afterward he came here to the holy community of Prague in the year 5333, raised many students, and founded a house of assembly for scholars — the great, well-known beit midrash called the Klaus — and disseminated Torah within it for eleven years, and after that four years more. And now, on Thursday, the 4th of Iyar 5352 by the minor reckoning, he has set the course of his chariots [journeyed] to the holy community of Posen [Poznań], and has become there rosh yeshiva and rabbi a second time, over the whole district of Greater Poland. May Hashem lengthen his days and his years; and may our eyes behold the King in his beauty, who shall judge the peoples with equity.

AM 5352 [1592 CE]. R. Mordechai Jaffe, the great rabbi, greatly accomplished in wisdom and in years, who bears the banner of the camp of Israel. He it is who composed the great work, the book *Levush Malchut*, in which are comprised all the laws of the Talmud and the poskim; he also produced a commentary on the Torah; he also composed a book of *derashot* [sermons]; he also produced a commentary on the *Guide of the Perplexed* and on the Laws of the Sanctification of the New Moon of Rambam; he also produced a commentary on the *Recanati*. He has already been rosh yeshiva and rabbi for many years — about twenty years — in the holy community of Grodno, and in the holy community of Lublin, and in the holy community of Kremenets, and raised many students. He is foremost and most esteemed of the great heads of the yeshivos and judges [of the four … ?]. He came here in the month of Iyar 5352 and is still dwelling here with us this day, here in the holy community of Prague. May Hashem exalt his throne higher and higher.

Mordechai Meisel — one of the walls and pillars of the beit midrash, chief of the generous, a father to the destitute, who seeks the good of his people and is favored by most of his brethren, the chief provider, whose great deeds deserve to be recorded. I have seen fit to mention some of his deeds at the sealing of this book — deeds remembered in every city, generation by generation, family by family, whose memory shall not cease from our seed — for all the good and the charities he has done for us here in the holy community of Prague. With his own money he built the High Synagogue, a small sanctuary, for honor and glory. He also donated several Torah scrolls together with holy vessels of silver and gold of skilled craftsmanship — some to our own community, some [sent] to the land of Poland, [others] to Jerusalem the holy city. He also built the bathhouse for the community; he also built the mikveh, the immersion-house; he also built the *hekdesh* [poorhouse] for the destitute and the wretched poor; he also made a stone gate over all the [streets] of the Jews' quarter — all at his own expense and outlay. To all these things his heart moved him to give. He further built the Great Synagogue for glory, the like of which for beauty is not [to be found] in all the communities of Israel; he set it upon twenty pillars, all of hewn stone; and now, at the time of the sealing of this book of mine, the work has been completed. Those appointed over the building — at whose head is a wise craftsman of understanding mind, R. Yosef Wolf, [and] the goldsmith [who arranged the accounts] — reckoned that he spent on its building more than ten thousand two hundred [coins — currency unit unclear]. All these things mentioned are but general matters; the particular ones are too many to number.

For no book could contain all the righteousness of God that he performs day by day. He upholds the Torah and its students with much aid and provision; he honors Torah scholars with gifts and fine presents; does he not share his bread with the hungry? On the eves of festivals he gives the poor a fatted ox, and flour and fat and the other things the wretched poor need, [standing over them] like a lofty wall. He lends his money to the poor of our city for their sustenance; this past Hanukkah he lent them, at one time, eight hundred [coins]. He clothes the naked many times over — most of the poor of our city, all in a new garment every year. Each year he marries off two orphan maidens by lot. One more general matter I shall tell, and with it our words are sealed: from [two?] years ago until now, the worthy [Klug] R. Mordechai Meisel has spent — on the building of the aforementioned synagogue, and in the sum of aid and loans he sent to the poor of the holy community of Posen, together with what he lent to the poor of our own city, and with the large sums he gave to build [homes for] his brethren — a total of charitable outlay, over the course of two years, of more than twenty thousand [coins]. And let it not enter anyone's heart — even one who is not here with us — that in these words of mine I have exaggerated somewhat in order to magnify his praise, in the manner of "Saul with his thousands and David with his myriads." On the contrary, we have understated the excellence of his qualities and his good deeds as far as possible. The sage has already said that well-known things need no proof; for all who sit at the gate of our people, small and great alike, know that of all the things mentioned not one word has fallen to the ground, for they are all true, with no flaw in them, and their strength is [equal to] the full measure of truth. Read, O discerning one; ask now of former days: was there ever [found] such a one as he in his rank — a giver so generous and open-handed? Surely his righteousness stands forever.

Moreover, in [recording] all this good, he mentions together with himself his two wives. The first, who has already died, Mistress Mona [Mirl? מונה] z"l, was a wise woman who feared sin; she left behind her a good name in every virtue — in humility, in wisdom, a mistress of charity, open-handed and faithful. And his second wife, a woman of valor, the crown of her husband, the noblewoman Mistress Frumet — may she live — who fears Hashem, whose praise is her open hand to satisfy the soul of the hungry; she captures her husband's heart, strengthens and encourages his hand and his endeavors with her words, and moves him toward every good. May Hashem reward them according to their deeds, and may the merit of the fathers stand for them and for us all the days. Amen.

[AM 5360 — 1600 CE]. R. Akiva of Frankfurt, who sought the good of his people in the aforementioned holy community, and was the son-in-law of the magnate Simon Ginzburg mentioned above. He was summoned to the Academy on High in the year 5360 [ש"ס]. And from him [came] the beginnings of the *kushyot* [הקושות — the dialectical queries/difficulties] [?].

AM 5368 [1608 CE]. R. Moshe Galante, rabbi and rosh mesivta in the holy community of Safed, who composed responsa; and his son, the rabbi R. Yedidiah [Galante] …

Tzemach David — Part I (Sixth Millennium, closing rabbinic supplement; and the Part I index)

Sixth-Millennium rabbinic supplement — numbered year-entries (continued)

[The recension continues its dated roll of great Torah scholars. Each bold Hebrew numeral is the year of the Sixth Millennium (thousands omitted); I expand it as AM 5xxx with the CE equivalent. Contemporaries are appended to each year-entry with a bullet. Many German/Polish place-names and a few personal names are transliterated in the source and are flagged where the reading is uncertain.]

he brought to press, with his novellae on the laws of Yevamot, Gittin, Avodah Zarah [ע"ג], Bava Kama, Bava Metzia, and Beitzah; and he ascended to heaven in the year **[5]368 [AM 5368** = **1608 CE]**.

שע [AM 5370 = **1610 CE].** R. Yeshaya Horowitz [Horowitz], the great chassid who illuminated the eyes of the exile with his great and celebrated work, the *Shelah* [של"ה], which he composed in the Holy Land and sent to his sons. He spread Torah through many holy communities, and at the end of his days was received as Nasi in the Land of Israel. His son, the gaon Maharar Sheftel [Horowitz] ז"ל, who filled his father's place, composed *Sefer Vavei HaAmudim*, and out of great humility and honor for his father made it as an introduction to the *Shelah*; he too spread Torah in the holy communities of Frankfurt, Posen, and Vienna.

- R. Yaakov Ginzburg, rav and rosh mesivta [רב ור"מ] of the holy community of Friedberg [פרידבורג], who raised many students; the gaon Maharar Lipman הו"ע [?]; the wondrous rav Maharar Eliyahu Baal Shem, rav of the

holy community of Worms [וורמייסא]; the rav Maharar Moshe Birgel [?], rav in Friedberg; and the rav R. Zusman, rav of the holy community of Fulda.

שעו [AM 5376 = 1616 CE]. R. Meir [Lublin — the Maharam of Lublin], rav and rosh mesivta of the holy community of Lublin. He it was who composed a *Sefer She'elot uTeshuvot* [responsa] and *Meir Einei Chachamim* on the Talmud, and spread Torah in Israel; he ascended to heaven in the year 5376 [1616].

- R. Shmuel Eidels [the Maharsha] — he it was who "restored the crown to its former glory," composing *Chiddushei Halachos* and *Chiddushei Aggadot* on the whole Talmud, and raising many students.
- R. Chaim Kohen, sharp and erudite in the entire Talmud and Poskim; he spread Torah in the holy community of Frankfurt and was received as rav and rosh mesivta of the holy community of Posen.

שצג [AM 5393 = 1633 CE]. R. [Natan Neta] Kohen Shapira [Nathan Nata Shapira], rosh mesivta of the holy community of Krakow — the great author who illuminated the eyes of the exile with his compositions: *Sefer Megaleh Amukot* on [parshas] Va'etchanan, in 252 [רנ"ב] "ways" [interpretive approaches], and several works not yet printed. It is said of him that Eliyahu ז"ל revealed himself to him. He was summoned to the yeshiva on high in the year 5393 [1633].

- R. Shimon Wolf [?], rav of the holy community of Hildesheim [סילדסום?]; from there he traveled to the holy community of Frankfurt and served as parnas, leader, and one of the dayanim of the yeshiva; he produced novellae on the entire Talmud and Poskim, not yet printed.
- R. Meir Schiff [the Maharam Schiff], a man of sixty and an elder — this one had acquired wisdom; Maharar Yaakov Schiff [יוקב שיף], a kohen, who illuminated the eyes of the sages with his sharpness and erudition in Talmud and Poskim, and produced wonders on the entire Talmud and on the four Turim, not yet printed. He was rav and rosh mesivta of the holy community of Fulda, and Eliyahu HaNavi ז"ל revealed himself to him.
- R. Leib, rav and rosh mesivta of the holy community of Mainz [מגינצא], one of the dayanim of the Frankfurt yeshiva, who raised many students and was received as rav and rosh mesivta of the holy community of Mainz [מי"ץ].
- R. Yosef Shlomo the physician, of Candia [Yosef Shlomo Delmedigo of Candia], the great astronomer, who composed the great *Sefer Elim* and *Sefer Ta'alumot Chochmah*, and several more wondrous works.

- R. Yosef Yuzpa Hahn, the great chassid, who composed *Sefer Yosef Ometz* on [ritual] law, מ"ח [?]; he was one of the dayanim of the Frankfurt yeshiva and raised many students.

תא [AM 5401 = 1641 CE]. R. Yoel Sirkes [the Bach], rav and rosh mesivta of the holy community of Krakow — he it was who illuminated the eyes of Israel with his works: he composed the *Bayit Chadash* [Bach] on the four Turim, and also made a commentary on Megillat Rut, and raised many students. He was summoned to the yeshiva on high in the year 5401 [1641].

- R. Yehoshua [the Meginei Shlomo], rav of the holy community of Krakow — his sharpness cannot be recounted; "he slings at a hairbreadth and does not miss" [cf. Shoftim 20:16]; he made a work called *Magen Shlomo*, [answering] all the objections that Tosafos raised against Rashi ז"ל.
- R. Shimshon, rav and rosh mesivta of the holy community of Worms [וורמייסא], who illuminated the eyes of Israel with his work *Chut HaShani*, and raised many students.
- R. Moshe [Lima], rav and rosh mesivta of the holy community of Brisk of Lita [Brest-Litovsk], who illuminated the eyes of Israel with his *Chelkat Mechokek* [ח"מ] on Even HaEzer, and raised many students.
- R. Lipman [Yom Tov Lipmann Heller] הוי"ם [= *baal Tosafos Yom Tov*?], rav of the holy community of Krakow, who illuminated the eyes of the exile with his works: his commentary on the Mishnayot [*Tosafos Yom Tov*], *Sefer Lechem Chamudot*, and *Ma'adanei Melech*, [and] *Pilpula Charifta*; he too raised many students, and ascended to God in the year ח"ם [?].
- R. David [HaLevi Segal, the Taz], rav and rosh mesivta of the holy community of Lvov [Lemberg], who composed a celebrated work on the Shulchan Aruch, on Yoreh De'ah, called *Turei Zahav* [כורי זהב, recte טורי זהב].
- And second to him, the rav Maharar Shabtai Kohen [the Shach] ז"ל, who likewise made a commentary on the Shulchan Aruch, on Yoreh De'ah, and *Sefer Nekudat HaKesef* [with] objections to the *Turei Zahav*; he also composed *Sefer Tekafo Kohen*, covering all the laws of seizure [tefisah].

תבג [= 405; AM 5405 = 1645 CE?]. R. Heschel [R. Yehoshua Heschel of Krakow], rav and rosh mesivta of the holy community of Krakow — sharp, erudite, and a preacher whose fame traveled throughout the world; he raised many students.

- R. Yonah Teomim, of Prague, rav and rosh mesivta of the holy community of Metz [מיץ], who made a work on several tractates called *Kikayon d'Yonah*, and also raised many students.
- R. Mendlin [Mendel] Fas [?], rav and rosh mesivta of the holy community of Frankfurt — he possessed "all the delight of Israel" in Scripture, Mishnah, Talmud, and Poskim, and was wiser than all men; at the end of his days he was received as rav and rosh mesivta of the holy community of Posen, and was summoned to the yeshiva on high in the year 5427 [1667].
- R. Menachem Mendel Krochmal [the Tzemach Tzedek], rav and rosh mesivta of the holy community of Nikolsburg, who illuminated the eyes of Israel with his book *Tzemach Tzedek*, responsa most delightful, and raised many students.

. R. Meir Shpetn [Speyer?] — he is the great luminary; from one end of the earth to the other, none was found like him. He possessed all the delight of Israel in Scripture, Mishnah, Talmud, Poskim, grammar, and divine philosophy, and was outstanding in Kabbalah, the *kavanot* of the Arizal. After [being confined? סגירום] in the province of Poland [פולדא?], he was received as rav and rosh mesivta of the holy community of Amsterdam, and finally as rosh mesivta of the holy community of Krakow; on his way back from Amsterdam he died "at the crossroads" and was buried in the holy community of Kidberg [כידרוויזל?] in the year **ת"ס [AM 5460 = 1700 CE]**.

- R. Shlomo, called Zalman, one of the exiles of Vienna; and at the time… in the year הכ"ב [?] rav and rosh mesivta of the holy communities of Hamburg and Altona, and from there received in the holy communities of Zolkiew [זאלקווי] and Piktin [פיקטין?], though he did not go there. He is sharp and erudite in the Talmud and Poskim, and to the end stands at his post in his sharpness, serving before the Holy One; may God lengthen his days and years forever, Amen.
- R. Shimon, rav and rosh mesivta of the holy community of Prague, who had "ten measures" in Talmud and Poskim, raised many students, and was summoned to the yeshiva on high in the year 5460 [1700].

תמב [AM 5442 = 1682 CE]. R. Hirsch [Zvi Hirsch], rav and rosh mesivta of the holy community of Lublin, who illuminated the eyes of Israel with his sharpness and erudition, and was received as rav and rosh mesivta of the holy community of Frankfurt; he ascended to heaven in the year 5442 [1682].

- R. [Pinchas? "Fink"], rav and rosh mesivta of the holy community of Posen, a great mekubal outstanding in piety, who raised many students and was summoned to the yeshiva on high in the year 5442 [1682].
- R. Moshe son of R. Zelikel Gershwal [?], rav and rosh mesivta of the holy community of Mannheim [מאנהיים], sharp and erudite in all the chambers of Torah; he raised many students and ascended to heaven in [the month of] Adar 5442 [1682].
- R. Leib Linn [?], rav and rosh mesivta of the holy community of Pintschif [?], sharp and erudite in the Talmud and Poskim; he raised many students and was summoned to the yeshiva on high in the year 5442 [1682].

תמה [AM 5445 = 1685 CE]. R. Avraham Shpetn [Speyer?], brother of the gaon Maharar Meir Shpetn mentioned above; he was rav and rosh mesivta in the province of Moravia [מעהרין], and one of the dayanim of the yeshiva of the holy community of Frankfurt; he had "ten measures" in Talmud and Poskim, and ascended to heaven in the year 5445 [1685].

תמח [AM 5448 = 1688 CE]. R. Mordechai Ginzburg, rav and rosh mesivta of the holy community of Brisk of Lita, who illuminated the eyes of Israel with his sharpness and erudition; he raised many students and was summoned to the yeshiva on high in the year 5448 [1688].

תמט [AM 5449 = 1689 CE]. R. Yeshaya Horowitz Segal [סג"ל], rav and rosh mesivta of the holy community of Frankfurt, grandson [lit. son] of the author of *Vavei HaAmudim*; erudite in the Talmud and Poskim, he was received as rav and rosh mesivta of the holy community of Posen, and ascended to heaven in the year 5449 [1689 — reading uncertain].

תן [AM 5450 = 1690 CE]. R. Meir Gershwal [?], son of the community-chief [aluf], the parnas and leader [פ"ו] Maharar Zelikel Gershmuel, rav and rosh mesivta in the province of Cleves [קלוו"א?] and the provinces of מעריך [?] and אגסיה [?]. He was sharp and erudite in all the chambers of the Talmud, Poskim, Sifra, Sifrei, and the Yerushalmi; several times he reviewed the entire Talmud with Rashi, Tosafos, and the Rosh [אשר"י] and all the Poskim. Of him was said, "One who reviews his lesson a hundred times is not to be compared [to one who reviews it a hundred and one]," etc. Afterward he was received as rosh yeshiva in the new beit midrash newly built in our community, in which "the crown was restored to its former glory," where they study day and night, so that "it shall not depart [from your mouth]" was fulfilled. He was also received in the province of Mainz [מגינצא], the upper region [גליל העליון], and ascended to heaven in a [great] year, 5451 [?] [1691].

- R. Chanoch Henoch, rav and rosh mesivta of the holy community of [Hagenau? העגוויא] and אגסיה [?], who sat for forty years in daily fasting; he composed responsa not yet printed, was received as rav and rosh mesivta of the holy community of Ladmir [Volodymyr-Volynskyi], and ascended to heaven in the year 5451 [1691].
- R. Michael Speyer [שפעיר] — a wise man, distinguished and of sound judgment; a scholar, generous, pious, and humble. He was parnas and leader of the Frankfurt community for more than thirty years, and was also received as rav and rosh mesivta of the holy community of [העו"ה?]; but out of great humility he refused to accept any office of Nasi. He passed away with a good name, in his [second …?], on the night of Thursday, 27 Shevat 5442 [1682], and was buried on Thursday with great honor here in Frankfurt; and not one of our community was fit to engage [in the eulogy?] "with wholeness" until after the burial. He was 63 years old. May God remove His fierce anger from us and from all Israel until the coming of our Mashiach, speedily in our days — may this be His will, Amen.
- R. Ziskind, rav and rosh mesivta of the holy community of Hollandia [?]; and now received as rav and rosh mesivta of the holy community of Lublin. May God lengthen his days and years until the coming of the Redeemer, may this be His will, Amen.
- R. Wolf, rav and rosh mesivta of the holy community of Mainz [מענץ], and from there received as rav and rosh mesivta of the province of Hesse [העסן]. May God lengthen his days and years until the coming of the Redeemer, may this be His will, Amen.

תעא [AM 5471 = 1711 CE]. R. Naftali Kohen [Naftali Katz, author of *Semichat Chachamim*], sharp and erudite, as is evident from the book he composed on Tractate Berachos. He was rav of the holy community of Ostrog [אוסטרהא] and of the holy community of Posen, and from there was received as rav and rosh mesivta of the holy community of Frankfurt am Main [דמיין] in the year 5464 [1704]; then his heart moved him to go up to the Land of Israel, in the year 5471 [1711].

תעז [AM 5477 = 1717 CE]. R. Avraham Broda, rosh yeshiva in the holy community of Prague; he was afterward received as rav in the holy community of Metz, and from there appointed head of the holy community of Frankfurt am Main in the year 5472 [1712]. From his beginning to his end he spread much Torah in Israel and raised many students, until his fame went out through all the earth. He was summoned to the yeshiva on high on Sunday, 30 Nisan, in the year 5477 [1717], by the abbreviated reckoning.

תק [AM 5500 = 1740 CE]. R. Yaakov Kohen, of Prague — he was rav of the holy community of Koblenz [?], and from there received in the holy community of Halberstadt; "and Yaakov went on his way" [cf. Genesis 32:2] until he reached the place where a letter came to him from the holy community of Frankfurt am Main to be their head. He came there in the year 5478 [1718], spread Torah, and raised many students there — by the light of whose Torah men walked "from the rising of the sun to its setting" — for by his great sharpness and clarity of intellect "he slings at a hairbreadth and does not miss," as is evident from his composition, the responsa *Shev Yaakov*. "And he expired and was gathered to his people" in the year 5500 [1740], by the abbreviated reckoning.

תקטז [AM 5516 = 1756 CE]. R. Yaakov Yehoshua [Falk, author of *Pnei Yehoshua*], of Krakow — he is the great rav, who possessed all the delight of Israel in Scripture, Mishnah, Talmud, and Poskim. They set upon him the crown of the rabbinate in the holy community of Lvov and its region, in the holy community of Berlin, and in the holy community of Metz; and from there he was received and came to the holy community of Frankfurt am Main in the year 5501 [1741]. There he illuminated the eyes of Israel with his delightful work *Pnei Yehoshua* on Tractate Berachos and Seder Moed, and on Seder Nashim and Seder Nezikin; he also composed a broad commentary on the Torah, which did not reach a full conclusion, for God took him in the year **תקמ"ז [AM 5547 = 1787 CE]** *[]*.

סימני חלק הראשון — Index of Part One

[A chronological index. Each entry names an event and carries, in the margin, its year (gematria) reckoned within the running millennium — i.e. the Anno Mundi year with the thousands dropped. On each index page there are two page-columns; each pairs an event-text run with its own marginal AM-year numeral. First-millennium years equal the AM year directly; add 1000 / 2000 / 3000 for the Second / Third / Fourth Millennium. The marginal numerals were re-read at high magnification and cross-checked against the fixed biblical (Seder Olam) chronology and against monotonic order; recovered values are given plainly, and only genuinely illegible-and-ambiguous margins remain [?]. AM - 3760 = CE (negative = BCE).]

First Millennium

Event	Marginal year	AM
Adam was formed from the earth, in the year	א	1

Event	Marginal year	AM
Seth, second generation, born in the year	קל	130
Enosh, third generation, born	רלה	235
Kenan, fourth generation, born	שכה	325
Mahalalel, fifth generation, born	שלה [recte שצה]	395
Yered, sixth generation, born	תס	460
Chanoch (Enoch), seventh generation, born	תרכב	622
Methuselah, eighth generation, born	תרפז	687
Lemech, ninth generation, born	תתעד	874
Adam died, aged 930 [תתק"ל]	תתקל	930
Enoch — God took him	תתקפז	987

סימני אלף השני — Second Millennium

Event	Marginal year (AM − 1000)	AM
Seth died, aged 912 [תתקי"ב], in the year	מב	1042
Noah, tenth generation, born	נו	1056
Enosh died, aged 905 [תתק"ה]	קמ	1140
Kenan died, aged 910 [תתק"י]	רלה	1235
Mahalalel died, aged 895 [תתצ"ה]	רצ	1290

Event	Marginal year (AM − 1000)	AM
Yered died, aged 962 [תתקס"ב]	תכב	1422
The Holy One said, "My spirit shall not abide" [Genesis 6:3]	תקלו	1536
Noah was 500 and begot Yefet	תקנו	1556
Shem born, two years after Yefet	תקנח	1558
Lemech died before his father, aged 777 [תשע"ז]	תרנא	1651
Methuselah died, aged 969 [תתקס"ט]	תרנו	1656
The Flood was upon the earth	תרנו	1656
The waters dried from upon the earth	תרנז	1657
Arpachshad, second generation from Noah, born	תרנח	1658
Shelah, third generation from Noah, born	תרצג	1693
Eber, fourth generation from Noah, born	תשכג	1723
Peleg, fifth generation from Noah, born	תשנז	1757
Reu, sixth generation from Noah, born	תשפז	1787
Serug, seventh generation from Noah, born	תתיט	1819
Nahor, eighth generation from Noah, born	תתמט	1849
Terah, ninth generation from Noah, born	תתעח	1878
Abraham, tenth generation from Noah, born	תתקמח	1948

Event	Marginal year (AM − 1000)	AM
Sarah our mother born	תתקנח	1958
Peleg died, aged 239 [רל"ט]	תתקצו	1996
Nahor, father of Terah, died, aged 148 [קמ"ח]	תתקצז	1997

סימני אלף השלישי — Third Millennium

Event	Marginal year (AM − 2000)	AM
Noah died, aged 950 [תתק"ן], in the year	ו	2006
The Covenant of the Pieces took place	יח	2018
Abram left Haran	כג	2023
Reu died, aged 239 [רל"ט]	כו	2026
Sarah gave her maidservant to Abram	לג	2033
Ishmael born, when Abram was 86 [פ"ו]	לד	2034
Abraham and Ishmael were circumcised	מו	2046
Isaac our father born, in the year	מח	2048
Serug died, aged 230 [ר"ל]	מט	2049
The Binding of Isaac, according to the Sifrei	עד	2074
Terah died, aged 205 [ר"ה]	פג	2083
Sarah died, aged 127 [קכ"ז]	פה	2085
Isaac took Rebecca	פח	2088
Arpachshad died, aged 438 [תל"ח]	צו	2096
Jacob and Esau born	קח	2108
Abraham died, aged 175 [קע"ה]	קכג	2123

Event	Marginal year (AM − 2000)	AM
Shelah died, aged 433 [תל"ג]	קכו	2126
Esau took Judith	קמח	2148
Shem son of Noah died, aged 600 [ת"ר]	קנח	2158
Ishmael died, aged 137 [קל"ז]	קעא	2171
Jacob came to Haran, aged 76 [ע"ו]	קפה	2185
Eber died, aged 464 [תת"ד]	קפז	2187
Jacob married Rachel and Leah	קצב	2192
Levi, third son [born] to Jacob	קצה	2195
Reuben [found] the mandrakes	ר	2200
Dinah born	רה	2205
Joseph born	רו	2206
Laban [overtook] Jacob at Mount Gilead	רח	2208
The affair of Dinah	[same]	2208
Benjamin born in the land of Canaan	רז	2207
Joseph sold, aged 17 [י"ז]	רטז	2216
The affair of Potiphar's wife	רכז	2227
Isaac our father died, aged 180 [ק"פ]	רכח	2228
Joseph, aged 30, standing before Pharaoh	רכט	2229
"And to Joseph were born two sons," etc.	רלד	2234
The seven years of plenty ended	רלו	2236
Jacob and his sons went	רלח	2238

Event	Marginal year (AM − 2000)	AM
down to Egypt		
Jacob our father died, aged 147 [קמ"ד], in the year	רנה	2255
Joseph died, aged 110 [ק"י]	שט	2309
Levi died, aged 137 [קל"ז]	שלב	2332
The days of the bondage — at least 87 [פ"ז] years, from the year	שסא	2361
Aaron the Kohen born	שסה	2365
Moses our teacher, peace be upon him, born	שסח	2368
Joshua son of Nun born	תו	2406
Caleb son of Yefuneh born	תו	2406
The Exodus from Egypt and the Giving of the Torah took place	תמח	2448
Many deeds were done	תמט	2449
For 35 years [ל"ה] we do not know what happened	[same]	—
Many deeds were done	[same]	2449
Joshua brought [Israel] into the Land of Israel	תפח	2488
The seven years of conquest were completed	תצו	2496
The seven years of apportionment were completed	תקג	2503
The Tabernacle of Shiloh began [that year] too	תקג	2503
Othniel son of Kenaz, the second judge	תקמז [recte תקטז]	2547 [recte 2516]
Micah's idol and the Concubine of Gibeah occurred in his days	[same]	—

[The index continues on the facing page (p. 68) with the remainder of the Third Millennium — the Judges and the united/divided monarchy — and the opening of the Fourth Millennium.]

(Third Millennium, continued — Judges through the early kings; margin = AM − 2000)

[Right page-column of p. 68.]

Event	Marginal year	AM
Ehud son of Gera, the third judge	תקנו	2556
Shamgar son of Anath, the fourth judge	[same]	2556
Deborah and Barak, the fifth judgeship	תרלו	2636
Gideon, the sixth judge, judged from the year	תרעו	2676
Abimelech, the seventh judge	תשטז	2716
Tola son of Puah, the eighth judge	תשיט	2719
Yair the Gileadite, the ninth judge	תשמב	2742
Jephthah the Gileadite, the tenth judge	תשסד	2764 [chronicle: 2781/תשפא]
Ibzan, the eleventh judge	תשפז	2787
Elon the Zebulonite, the twelfth judge	תשצג [recte, was read תשנג]	2793
Abdon son of Hillel, the thirteenth judge	תתג	2803
Samson the Nazirite, the fourteenth judge	תתיא	2811
Eli the Kohen, the fifteenth judge	תתלה	2835
David son of Yishai born, in the year	תתנד	2854

Event	Marginal year	AM
The Tabernacle of Nov began	תתעא	2871
Samuel the Prophet judged 11 [י"א] years, from the year	תתעה	2875
Saul reigned over Israel 3 years, from the year	תתפב	2882
The Tabernacle of Gibeon began, in the year	תתפד	2884
David reigned in Hebron 7½ years, from the year	תתפד	2884
David reigned in Jerusalem 32 [ל"ב] years, and more	תתצב	2892
Because of the sin of Ben-Elazar [?] it was completed	[same]	2892
The affair of Amnon and Tamar was completed, in the year	תתקא [recte תתקיג]	2901 [recte 2913]
Absalom reigned, in the year	תתקכא	2921
Solomon reigned, aged forty [?], from the year	תתקכד	2924
Achiyah the Shilonite, the prophet, was completed [?]	תתקכד	2924
Solomon began [to build] the Temple, in the year	תתקכח	2928
Solomon completed the Temple	תתקלה	2935
Solomon gave Hiram twenty cities	תתקמח	2948
Then Solomon went to	[same]	—

Event	Marginal year	AM
Etzion-Geber		
Eliyahu the Prophet received [the tradition] from Achiyah the Shilonite	תתקסג	2963
Rehoboam son of Solomon reigned, in the year	תתקסד	2964
Jeroboam son of Nebat reigned, a wicked king, in the year	תתקסד	2964
Shishak took the treasures of the House [of God], in the year	תתקסח	2968
Abijah reigned over Judah 3 years	תתקפא [chr.]	2981
Asa reigned over Judah 41 [מ"א] years	תתקפג [chr.]	2983
Nadab reigned over Israel	תתקפה [chr.]	2985
Baasha reigned over Israel	תתקפו [chr.]	2986
The land was quiet from war until the year	תתקצג [chr.]	2993
Zerach the Cushite was struck down before Asa, in the year	תתקצח [chr.]	2998

[[chr.] = marginal glyph abraded/illegible on the scan; the AM-year is supplied from the Part I chronicle, not read cell-by-cell.]

סימני אלף הרביעי — Fourth Millennium

[The header stands in the right page-column near its foot; the remaining right-column entries and the whole left page-column belong to the Fourth Millennium, margins now AM - 3000.]

Right page-column (foot of p. 68):

Event	Marginal year (AM − 3000)	AM
Elah son of Baasha reigned over Israel, in the year	מ [recte ט]	3040 [recte 3009]
Zimri reigned over Israel	י	3010
Omri reigned over Israel, a wicked king	י	3010
Then the kingdom of Israel was divided between Omri and Tibni	[—]	—
Omri reigned the full kingdom of Solomon, in the year	יב [recte יד]	3012 [recte 3014]
Omri built Samaria	ד [recte כ]	3004 [recte 3020]
Ahab reigned over Israel	כא	3021
Asa king of Judah fell ill in his feet	כג	3023
Jehoshaphat reigned over Judah 25 [כ"ה] years	כד	3024

Left page-column (p. 68) — margin = AM − 3000:

Event	Marginal year	AM
Jehoshaphat sent [teachers] to teach in the cities of Judah, in the year	כז	3027
A great famine was in Samaria	לד	3034
Obadiah the Prophet was completed [flourished]	לד	3034
Ahaziah reigned over Israel	מא	3041
Elisha son of Shafat received [the mantle] from Eliyahu	מג	3043
Eliyahu went up in a storm-wind	מג	3043
Yoram reigned over Israel	מג	3043
Yehoram reigned over Judah	מז	3047
A letter from Eliyahu came to	נ	3050

Event	Marginal year	AM
Yehoram		
Ahaziah reigned over Judah	נה	3055
Jehu son of Nimshi reigned over Israel	נה	3055
Jonah [son of Amittai] in the time of Jehu	נה	3055
Jehoiada the Kohen received [the tradition] from Elisha, in the year	נה	3055
Athaliah destroyed all the royal seed	נו	3056
Joash reigned over Judah, aged 7 [שבע]	סא	3061
Zechariah the Kohen received [the tradition] from Jehoiada	ע	3070
Jehoahaz son of Jehu reigned over Israel	פג	3083
King Joash repaired the breaches of the House [Temple]	פד	3084
Hosea the Prophet received [the tradition] from Zechariah	צ	3090
Yoash reigned over Israel	[?]	[?]
Zechariah son of Jehoiada was slain in the courtyard of the House of God	ק	3100
Amaziah reigned over Judah	ק	3100
Kalkol [received] the calendar-accounts, it was completed [?]	ק	3100
Elisha the Prophet died	קט	3109
Amos received [the tradition] from Hosea	קי	3110
Amaziah struck down Edom	קיב	3112
Uzziah reigned, aged 16 [ט"ז], by the abbreviated reckoning	קמו	3116
Jeroboam [son of Joash] reigned over Israel	[?]	[?]
Amaziah died in the [15th? מ"ו] year of Uzziah, in the year	קכט	3129

Event	Marginal year	AM
Isaiah received [the tradition] from Amos	קמ	3140
Zechariah reigned over Israel — deeds new [?]	קנג	3153
And they smote him [Shallum smote Zechariah], in the year	קנב	3152
Shallum son of Yavesh reigned a month of days, and Menachem smote [him]	קנד	3154
Menachem reigned over Israel ten years	קנד	3154
Micah received [the tradition] from Isaiah, in the year	קס	3160
Ahaz, aged 11 [י"א], begot Hezekiah	קעד	3174
Ahaz reigned over Judah	קפג	3183
The exile of the tribe of Gad and the tribe of Reuben	קפז	3187
Hoshea son of Elah struck down Pekach and reigned	קפו	3186
Yoel the Prophet received [the tradition] from Micah	קצ	3190
Hoshea rebelled against King Shalmaneser	קצה	3195
Hezekiah reigned over Samaria	קצט	3199
Shalmaneser came up against Samaria	ר"ב ורג	3202–3203
The exile of the Ten Tribes	רה	3205
Sennacherib came up against the cities of Judah and seized them	ריג	3213
King Hezekiah fell ill and recovered, aged 46 [מ"ו], in the year	ריג	3213
Manasseh reigned, aged 12 [י"ב]	רכח	3228
Nahum the Elkoshite received [the tradition] from Yoel	רמ	3240
Manasseh did repentance [teshuvah]	רן	3250

Event	Marginal year	AM
Habakkuk received [the tradition] from Nahum	רנד	3254
Zephaniah [לסניב] son of Kushi received [the tradition] from Habakkuk	רס	3260

סימני חלק ראשון — Index of Part One (continued)

This opening (source pp. 59–62 = global continues the chronological/prosopographical index to Part One of *Tzemach David*. Each entry pairs an event or person with a marginal gematria numeral giving the Anno Mundi year with the millennium's thousands dropped: **Fourth Millennium** = **AM − 3000** (pp. 59 through the middle of p. 60), **Fifth Millennium** = **AM − 4000** (from the "Beginning of the Fifth Millennium" heading on p. 60 onward), **Sixth Millennium** = **AM − 5000** (from the "Index of the Sixth Millennium" heading on p. 62 onward). CE equivalents are AM − 3760 (negative = BCE).

Each page is set in two text-columns; in the source the entry text stands to the right and its marginal AM-year to the left of it. The tables below read the **right** column first, then the **left** column (Hebrew RTL). *Tables read right-to-left in the source.*

The marginal numerals are set in a small, worn fount with heavy ל/צ, ס/צ, נ/ג, ה/פ, כ/ב, ם/ס confusability; many individual values below are transcribed as read and flagged `[?]`. Values fixed by a firm chronological anchor, by strict monotonic order, or by cross-reference to the parallel Part-I chronicle are committed.

Page 59 (global p. 69)

Fourth-Millennium events (continued from the prior opening)

Right column — the closing reigns of Judah, the Babylonian conquest, and the Exile:

AM year (gematria — Arabic — CE)	Entry
283 — רפג → AM 3283 (477 BCE) `[?]`	Amon reigned over Judah, in the year…
285 — רפה → AM 3285	Josiah reigned, eight years old `[recte "בן ח' שנים"]`

AM year (gematria — Arabic — CE)	Entry
293 — רצג → AM 3293	Josiah began to seek the God of David his father (his 8th year)
297 — רצז → AM 3297	and he began to purify Judah and Jerusalem (his 12th year)
298 — רצח → AM 3298	Jeremiah began to prophesy (Josiah's 13th year)
303 — שג → AM 3303	Josiah sent to repair the House of the Lord (his 18th year)
303 — שג	Huldah the prophetess prophesied
316 — שיו → AM 3316	Jehoahaz reigned over Judah
316 — שיו	Jehoiakim reigned over Judah — a miracle
319 — שיט → AM 3319	Nebuchadnezzar reigned over Babylon
320 — שך → AM 3320	Jeremiah warned of the destruction, in the year 320
323 — שכג → AM 3323	Jehoiakim rebelled a second time against Nebuchadnezzar
327 — שכז → AM 3327	Chaldean nobles captured Jehoiakim
327 — שכז	Jehoiachin reigned three months — a miracle
327 — שכז	Zedekiah reigned after his brother — a miracle
331 — שלא → AM 3331	Jeremiah prophesied again concerning the destruction
332 — שלב → AM 3332	Ezekiel son of Buzi prophesied — a second time
336 — שלו → AM 3336	Ezekiel prophesied concerning Jerusalem
337 — שלז → AM 3337	Jeremiah prophesied further concerning the destruction
338 — שלח → AM 3338 (422 BCE)	**The destruction of the First Temple**
339 — שלט → AM 3339	Gedaliah son of Ahikam was slain
360 — שס [?]	Nebuchadnezzar dreamed dreams

AM year (gematria — Arabic — CE)	Entry
	`[order anomaly — see report]`
342 — שמב → AM 3342	Nebuzaradan exiled them; 848… etc. `[the count תשמ"ח is printed inline; uncertain]`
366 — [?] שסו `[?]`	Nebuchadnezzar captured Egypt
`[numeral: ?]`	Baruch son of Neriah was [there]
שם ("ibid.")	Ezekiel prophesied there
364 — [?] שסד `[?]`	Evil-Merodach reigned in Babylon
386 — שפו → AM 3386 `[?]`	Belshazzar reigned in Babylon

Left column — the return, the Sages of the Great Assembly, and the early Zugot:

AM year (gematria — Arabic — CE)	Entry
448 — תמח → AM 3448	Yeshua ben Sira lived, in the year…
תגד `[?]` → ~AM 3443/3448 `[?]`	Alexander of Macedon died `[numeral malformed as printed; his death is AM 3448 elsewhere]`

סדר התנאים — Order of the Tannaim

AM year (gematria — Arabic — CE)	Entry
440 — תמ → AM 3440	Antigonus of Socho received (the tradition)
460 — תס → AM 3460	Zadok and Boethus, their time
500 — תק → AM 3500	Yose ben Yoezer lived
515 — תקטו → AM 3515	Ptolemy [the king] — the rendering of the Torah [into Greek, the Septuagint]
534 — תקלד → AM 3534	Hipparchus the astronomer lived
560 — תקס → AM 3560 `[?]`	Yehoshua ben Perachiah received (the tradition)
517 — [?] תקז `[?]`	Menachem…; Antiochus [began to] reign `[reading uncertain; breaks monotonic order]`
610 — תרי → AM 3610	Antiochus the Wicked reigned [Antiochus IV Epiphanes]
621 — תרכא → AM 3621 `[?]`	Yehuda son of Mattathias received `[or "Mattathias son of Yochanan";`

AM year (gematria — Arabic — CE)	Entry
	reading uncertain]

The Hasmonean kings (מלכי בית שני מבית חשמונאי — Kings of the Second [Temple House], of the Hasmonean line):

AM year (gematria — Arabic — CE)	Entry
621 — תרכא → AM 3621 [?]	Judah Maccabee, the first king
622 — תרכב → AM 3622 [?]	…and also [the institution of] Chanukah
שם ("ibid.")	the story of Judith with Holofernes
628 — תרכח → AM 3628 [?]	Jonathan, the third king, reigned
634 — תרלד → AM 3634 [?]	Simon his brother, the fourth king, reigned
642 — תרמב → AM 3642 [?]	Yochanan [Hyrcanus], the fifth king, reigned
646 — תרמו [?]	the affair of Antiochus [Pyaom?] [?]
648 — תרמח → AM 3648 [?]	The beginning of Roman rule over Israel
665 — [?] תרסה [?]	Aristobulus, the sixth king, reigned
666 — תרסו [?]	Alexander [Jannaeus], the seventh king, reigned
668 — תרסח [?]	Alexandra [Salome], the eighth reign
677 — [?] תרעז [?]	Aristobulus II, the ninth king
שם ("ibid.")	from Antipater, father of Herod
680 — [?] תפ [?]	Hyrcanus, the tenth king, reigned
682 — תפב → AM 3682 [?]	Julius [Caesar] was made Caesar
[numeral: ?]	Rabban Yochanan ben Zakkai was born, in the year…
681 — [?] תפכא [?]	Antigonus, the eleventh (Hasmonean) king
682 — [?] תפכב [?]	Shemaiah and Avtalyon received (the tradition)
שם ("ibid.")	Antigonus the king was slain

מלכות בית הורדוס — Kingdom of the House of Herod

AM year (gematria — Arabic — CE)	Entry
724 — תשכד → AM 3724 (37 BCE)	Herod I reigned in Jerusalem
725 — תשכה → AM 3725	Hillel and Shammai received (the tradition)
שם ("ibid.")	Yonatan ben Uzziel rendered the Torah [the Targum]
731 — תשלא → AM 3731 [?]	A great earthquake occurred in Jerusalem
736 — תשלו [?]	A great famine occurred in the Land of Israel
738 — תשלח → AM 3738 [?]	Herod [re]built the House of God
742 — תשמב → AM 3742	Yosippon ben Gurion was born
746 — תשמו [?]	Akiva ben Yosef was born
750 — תשנ [?]	Herod [sought] to put his son to death
761 — תשסא [?]	Archelaus, the second king of the House of Herod
762 — תשסב → AM 3762 [?]	Rabban Shimon ben Hillel received from his father
768 — תשסח [?]	Rabban Yochanan ben Zakkai received (the tradition) — a miracle
768 — תשסח [?]	Rabban Gamliel the Elder received from his father
שם ("ibid.")	Herod II, the third king of the House of Herod

Page 60 (global p. 70)

Fourth-Millennium events (continued): the Herodian house, the Destruction, Bar Kochba

Right column:

AM year (gematria — Arabic — CE)	Entry
781 — תשפא [?]	Agrippa [I], the fourth king of the House of Herod, in the year…
768 — תשסח [?]	The Sanhedrin was exiled from

AM year (gematria — Arabic — CE)	Entry
	Jerusalem to Yavneh [year clearly misordered as printed]
793 — [?] תשצג [?]	Rabban Yochanan ben Zakkai began his academy
804 — [?] תתד [?]	Agrippa [II], the fifth king of the House of Herod
805 — [?] תתה [?]	King Monbaz and his mother converted [to Judaism]
810 — תתי [?]	Rabban Shimon [ben Gamliel] the Second lived
816 — תתיו [?]	The war of the [legions?] was in Jerusalem [מלחמת הספרים — reading uncertain]
824 — תתכד [?]	The rebels revolted against Nero Caesar
825 — תתכה [?]	Yosippon was appointed a general (anointed-for-war)
שם ("ibid.")	Grievous deeds were done… in Jerusalem
828 — תתכח → AM 3828 (68 CE)	**The destruction of the Second Temple**
829 — תתכט → AM 3829 [?]	Yosef ben Gurion wrote his book, after the year…
שם ("ibid.")	[it is recorded] in the Seder HaKabbalah [the entry runs into the next line]
833 — תתלג → AM 3833 [?]	Rabban Gamliel the Second lived
833 — תתלג [?]	The great ones who lived in his time — this is fully [set out in the body]
שם ("ibid.")	R. Elazar HaKalir — who he was
860 — [?] תתס [?]	R. Akiva ben Yosef became head [of the academy]
שם ("ibid.")	24,000 of his students died between Pesach and Shavuos
270 — [?] רע [?]	Onkelos the convert rendered the

AM year (gematria — Arabic — CE)	Entry
	Torah [into Aramaic] `[year far out of order; flag]`
שם ("ibid.")	Aquilas the convert likewise rendered the Torah
880 — [?] תתפ `[?]`	Bar Koziba [Bar Kochba] made himself out to be the Messiah
שם ("ibid.")	R. Akiva and all the martyrs of the kingdom, in order
880 — [?] תתפ `[?]`	R. Yehuda HaNasi was born
801 — [?] תתא `[?]`	The Sanhedrin was exiled to Alexandria `[order anomaly]`
910 — [?] תתקי `[?]`	[Fourth generation after the destruction:] R. Yehuda HaNasi…
968 — [?] תתקסח `[?]`	The sealing of the Mishnah
969 — [?] תתקסט `[?]`	Rabban Gamliel III and R. Shimon
שם ("ibid.")	R. Chiya Rabbah wrote the Tosefta [כתב התוספתות]
שם ("ibid.")	The Mechiltot — who it was that wrote them

סדר אמוראים — Order of the Amoraim

AM year (gematria — Arabic — CE)	Entry
979~ — [?] תתקעט / [?] תתקסט → AM ~3979 `[?]`	Rav and Shmuel, the beginning of the Amoraim, in the year…
שם ("ibid.")	Sifra and Sifrei — who it was that wrote them
980 — [?] תתקף `[?]`	R. Chanina was in the Land of Israel, a head
990 — [?] תתקצ `[?]`	R. Yochanan composed the Jerusalem Talmud

תחילת אלף החמישי — Beginning of the Fifth Millennium *(from here the marginal numerals are AM - 4000)*

AM year (gematria — Arabic — CE)	Entry
3 — [?] ג → AM 4003 [?]	Shmuel became head in Nehardea
שם ("ibid.")	Rav Ada bar Ahava, and the reckoning of his tekufot (seasons)

דור שני של אמוראים — Second Generation of Amoraim

AM year (gematria — Arabic — CE)	Entry
14 — [?] יד → AM 4014 [?]	R. Yehuda was head in Pumbedita [marginal "יול" as printed; reading uncertain]
שם ("ibid.")	Rav Huna, head in Sura — the first in Sura
שם ("ibid.")	and Rav Nachman, head in Nehardea

Left column — the later generations of Amoraim (Fifth Millennium, AM − 4000):

הדור השלישי של אמוראים — Third Generation of Amoraim

AM year (gematria — Arabic — CE)	Entry
60 — ס → AM 4060 [?]	Rabbah composed [the aggadic] Genesis [Rabbah]
[numeral: ?]	Rav Chisda, Rav Ami and Rav Asi were in his days
62 — סב → AM 4062 [?]	Rav Yosef became head

הדור הרביעי של אמוראים — Fourth Generation of Amoraim

AM year (gematria — Arabic — CE)	Entry
98 — [?] צח → AM 4098 (338 CE) [printed ~"לד"; arithmetic gives 98, Abaye's death]	Abaye became head, in the year…
112 — [?] קיב → AM 4112 (352 CE) [printed ~"נמ"; arithmetic gives 112, Rava's death]	Rava became head

הדור החמישי של אמוראים — Fifth Generation of Amoraim

AM year (gematria — Arabic — CE)	Entry
113 — [?] קיג → AM 4113 [?]	Rav Nachman became head in

AM year (gematria — Arabic — CE)	Entry
	Pumbedita, in the year…
113 — [?] קיג [?]	Rav Papa became head, in the year…
119 — קיט → AM 4119 (359 CE)	Hillel the Nasi fixed the order of intercalation [the perpetual calendar]
שם ("ibid.")	The chain of descent from [the first] Hillel down to [this] Hillel

הדור הששי של אמוראים — Sixth Generation of Amoraim

AM year (gematria — Arabic — CE)	Entry
127 — [?] קכז → AM 4127 [?]	Rav Ashi was head in Sura, in the year…
132 — [?] קלב [?]	Rav Zevid was head in Pumbedita
140 — [?] קמ [?]	Rav Dimi was head
143 — [?] קמג [?]	Rafram bar Papa was head
162 — [?] קסב [?]	Mar Zutra was head
170 — [?] קע [?]	Rav Acha was head
172 — [?] קעב [?]	Rav Yeimar was head
186 — [?] קפו [?]	Rav Ashi died

הדור השביעי של אמוראים — Seventh Generation of Amoraim

AM year (gematria — Arabic — CE)	Entry
186 — [?] קפו [?]	Meremar became head in Sura, in the year…
132 — [?] קלב [?]	Rav Idi bar Avin became head in Sura `[order anomaly]`
133 — [?] קלג [?]	Rafram [II] became head in Pumbedita
203 — [?] רג [?]	Rav Rechumi became head in Pumbedita
212 — [?] ריב [?]	Rav Nachman was head in Sura
246 — [?] רמו [?]	Rav Taviyomi became head in Pumbedita
216 — [?] ריו [?]	Rav Sima was head in Pumbedita `[order anomaly]`

AM year (gematria — Arabic — CE)	Entry
228 — [?] רכח [?]	Rabbah Tosfa'ah was head in Sura
234 — [?] רלד [?]	Ravina — Avina is called "Ravina" — was head, a head

סדר רבנן סבוראי — Order of the Savoraim

AM year (gematria — Arabic — CE)	Entry
236 — [?] רלו → AM 4236 [?]	Rabbi Yose was head, in the year…
260 — רס → AM 4260 (500 CE)	**The Babylonian Talmud was sealed**
260 — [?] רס [?]	Rav Sama became head
263 — [?] רסג [?]	Rav Achai was head
265 — [?] רסה [?]	Rav Suna, the Reish Golusa, held office
266 — [?] רסו [?]	Rav Acha son of Rava held office

Page 61 (global p. 71)

The Savoraim and the Geonim (Fifth Millennium, AM − 4000)

Right column — the last Savoraim, then the Order of the Geonim begins:

AM year (gematria — Arabic — CE)	Entry
269 — [?] רסט [?]	Rav Tachna and Mar Zutra held office, in the year…
274 — [?] רעד [?]	Rav Yosef became head
275 — [?] רעה [?]	Rav Simona and Rav Eina were heads
350 — נ"ש → AM 4350	The academies were closed for about fifty years, until the year 350 [per the chronicle: after Rav Simona the academies were suspended some fifty years, until AM 4350]

סדר הגאונים — Order of the Geonim

AM year (gematria — Arabic — CE)	Entry
349 — ט"שמ → AM 4349 (589 CE)	Rav Chanan of Ishka became head, in the year… [recte; the chronicle fixes AM 4349 (901 Sel.), "the first of the Geonim"]

AM year (gematria — Arabic — CE)	Entry
373 — שע"ג → AM 4373 (613 CE)	Rav Mari [bar Rav Dimi] became head
שם ("ibid.") [?]	Rav Mari bar Huna was head in Sura
374 — [?] שעד [?]	Rav Chanina was head in Nehardea
374 — שע"ד → AM 4374 (614 CE)	**Mohammed, king of Ishmael, arose — their prophet** [the chronicle dates the rise of Islam to AM 4374, per Rav Sherira and the Raavad — NOT the conventional 4382/Hijra date; margin reads שע"ד]
350 — [?] שן [?]	Rav Chana Gaon was head [order anomaly]
336 — [?] שלו [?]	Tovar ben Kaf[?] sought to build the [Temple?] [reading uncertain]
320 — [?] שך [?]	Rav Yitzchak was head in Pumbedita [order anomaly]
360 — [?] שס [?]	Rav Bostanai took the daughter of a king of Persia as wife [Bostanai the Reish Golusa]
430 — [?] תל [?]	Mar Rabbah Gaon was head
460 — [?] תס [?]	Rav Bostanai was head
448 — תמ"ח → AM 4448 (688 CE)	Rav Huna Mari was head in Pumbedita [per the chronicle, AM 4448 (1000 Sel.), from which "the whole reckoning of the Geonim is precise"]
448 — תמ"ח → AM 4448	Rav Chaninai was head in Sura [per the chronicle: in the days of Rav Huna Mari, AM 4448]
[numeral: ?]	Rav Milai was head in Sura
460 — ת"ס → AM 4460 (700 CE)	Rav Chiya of Meishan was head in Pumbedita [per the chronicle, AM 4460]
[numeral: ?]	Rav Natronai was head [in Sura]
[numeral: ?]	Rav Yaakov was head
[numeral: ?]	Rav Yehuda was head in Pumbedita
[numeral: ?]	Rav Shmuel was head in Sura
[numeral: ?]	Rav Yosef was head in Pumbedita

AM year (gematria — Arabic — CE)	Entry
[numeral: ?]	Rav Shimon Kayara composed the *Halachos Gedolot*
[numeral: ?]	Rav Shmuel bar Mari was head
510 — תק"י → AM 4510 (750 CE)	Rav Acha of Shabcha composed the *She'iltot* [per the chronicle, AM 4510; tile margin תק"י]
[numeral: ?]	Rav Natronai was head in Sura
[numeral: ?]	and after him R. Aberdes[?] the Kohen
[numeral: ?]	Rav Mari Sekkan(?) was head in Sura
[numeral: ?]	Rav Yehuda bar Nachman composed the *Halachos Pesukot*
[numeral: ?]	Anan became a rebellious elder in his days [Anan, the Karaite founder]
[numeral: ?]	Rav Yehuda became head in Sura
[numeral: ?]	Rav Dodai became head
[numeral: ?]	R. Chanina was head in Pumbedita
[numeral: ?]	in his days, in Sura, was Rav Mari [HaLevi]
[numeral: ?]	Rav Malka was head in Pumbedita
532 — [?] תקל"ב → AM 4532 (772 CE)	Rav Rava [bar Dodai] was head in Pumbedita [per the chronicle, AM 4532; tile margin תקל"ב]
[numeral: ?]	Rav Milai was head in Sura
[numeral: ?]	Rav Chanina was head in Pumbedita
[numeral: ?]	Rav Huna HaLevi was head [in Sura]
[numeral: ?]	Rav Menashe was head in Pumbedita
[numeral: ?]	in his days one ruled in Sura — Rav … [name worn]
555 — [?] תקנ"ה → AM 4555 (795 CE)	Rav Yeshaya HaLevi was head in Pumbedita [per the chronicle, AM 4555]
557 — [?] תקנ"ז → AM 4557 (797 CE)	Rav Yosef [bar Shila] was head in Pumbedita [per the chronicle, AM

AM year (gematria — Arabic — CE)	Entry
	4557]
560 — [?] ת"ס → AM 4560	and Rav Kimoi was head in Sura [per the chronicle, AM 4560]
[numeral: ?]	Rav Kahana was head in Pumbedita
[numeral: ?]	Rav Matnai(?) was head in Sura

Left column — the notable Geonim, continuing (Fifth Millennium):

AM year (gematria — Arabic — CE)	Entry
606 — [?] תרו [?]	Rav Avonai was head in Pumbedita
616 — [?] תריו [?]	Rav Kohen Tzedek was head in Sura
617 — [?] תריז [?]	Rav Aberdes(?) was head in Pumbedita
619 — [?] תרים [?]	Rav Yosef was head in Pumbedita
624 — [?] תרכד [?]	and Rav Shalom was head in Sura
629 — [?] תרכט [?]	Rav Yitzchak was head in Pumbedita
631 — [?] תרלא [?]	Rav Nachshui was head in Sura
632 — [?] תרלב [?]	Rav Amram was head in Sura
639 — [?] תרלט [?]	Rav Achai was head in Sura [or Rav Menachem b. Mattityah — line runs long]
645 — [?] תרמה [?]	Rav Matnia was head in Pumbedita
649 — [?] תרמט [?]	Rav Nachshon became head in Sura
655 — [?] תרנה [?]	Rav Abba was head in Pumbedita
657 — [?] תרנז [?]	Rav Tzemach was head in Sura
664 — [?] תרסד [?]	Rav Tzemach the Second was head in Sura
665 — [?] תרסה [?]	Rav Sai bar Nachshon was head in Sura
649 — [?] תרמט [?]	Rav Sai bar David was head in Sura [order anomaly]
[numeral: ?]	Rav Hilai was head in Sura
665 — [?] תרסה [?]	Rav Kimoi became head in Pumbedita
667 — [?] תרסז [?]	Rav Shalom became head in Sura
668 — [?] תרסח [?]	Rav Yaakov became head in Sura

AM year (gematria — Arabic — CE)	Entry
669 — [?] תרסט [?]	Rav Yehuda became head in Pumbedita
680 — [?] תפ [?]	David ben Zakkai was Reish Golusa, in the exile, in the year… [!]
[numeral: ?]	Rav Mevasser and Rav Kohen Tzedek were heads
[numeral: ?]	Orga(?) Kohen was head in Sura — his name was "Yom Tov"
700 — [?] תק [?]	✻ Rav Kohen Tzedek became head in Pumbedita
687 — תרפ"ז → AM 4687 (927 CE)	Rav Saadia [Gaon] became head in Sura [per the chronicle, AM 4687]
[numeral: ?]	Rav Tzemach became head in Sura
[numeral: ?]	Rav Chanina was head in Sura
[numeral: ?]	Rav Aharon and Rav Nachman were heads
727 — תשכ"ז → AM 4727 (967 CE)	Rav Sherira became head as Gaon [Rav Sherira Gaon; recovered, chronicle AM 4727 = 1279 Sel.]
[numeral: ?]	the affairs of head-of-academy [R.] Sanwai(?) were in his days
757 — תשנ"ז → AM 4757 (997 CE)	Rav Hai became head as Gaon during his father's lifetime [Rav Hai Gaon; recovered, chronicle AM 4757]
[numeral: ?]	in his days occurred the disputes concerning R. Chanoch
786 — [?] תשפו [?]	Rabbi Shmuel HaLevi was made adviser to the king [Shmuel HaNagid]
794 — תשצ"ד → AM 4794 (1034 CE)	Rav Shmuel Gaon died [recte; this is Rav Shmuel bar Chofni, d. AM 4794 per the chronicle, four years before Rav Hai]
797 — תשצ"ז → AM 4797 (1037 CE)	Rav Hai Gaon died [recte; per the chronicle Rav Hai, last of the Geonim, d. AM 4797 at age 69]

נשלמו סדר הגאונים — The Order of the Geonim is completed

AM year (gematria — Arabic — CE)	Entry
756 — [?] תשנו [?]	Chizkiyah ben David was the last of the "head" [Reish Golusa/Geonim]
810 — [?] תתי [?]	Rabbeinu Chananel and Rav Nissim died
810 — [?] תתי [?]	R. Natan, author of the Aruch, died — a miracle
824 — [?] תתכד [?]	R. Yehosef HaNagid was made head
830 — [?] תתל [?]	Rabbeinu Gershom [Me'or HaGolah] died
[numeral: ?]	together with R. Shlomo ibn Gabirol
[numeral: ?]	and R. Yaakov bar Yakar
840 — [?] תתמ [?]	Rabbi Moshe ibn Ezra died

Page 62 (global p. 72)

The Rishonim (Fifth Millennium, AM – 4000)

Right column:

AM year (gematria — Arabic — CE)	Entry
849 — תתמט → AM 4849 (1089 CE) [?]	Rabbi Yitzchak ibn Ghiyyat died, in the year…
854 — תתנד → AM 4854 [?]	Rabbi Yitzchak bar Baruch died
856 — תתנו → AM 4856 (1096 CE)	**The decree(s) of [4]856** [the First-Crusade massacres]
863 — תתסג → AM 4863 (1103 CE)	Rav Alfas [the Rif, R. Isaac Alfasi] died
שם ("ibid.")	R. Shimon HaGadol
שם ("ibid.")	and R. Elazar HaGadol
863 — תתסג [?]	R. Yosef HaLevi [ibn Migash] sat upon the seat of the Rif
שם ("ibid.")	R. Yaakov bar Yakar was in his days [Rashi's teacher]
865 — תתסה → AM 4865 (1105 CE)	**Rashi ascended to God** [died]
865 — תתסה [?]	R. Avraham bar Chiya HaNasi
שם ("ibid.")	and R. Simcha

AM year (gematria — Arabic — CE)	Entry
865 — תתסה [?]	and R. Avraham HaNasi died
866 — תתסו → AM 4866 [?]	R. Natan, author of the Aruch (of the *Yuchasin*), died
873 — תתעג → AM 4873 [?]	R. Yosef the Dayan was appointed head, in Cordova
880 — תתפ → AM 4880 [?]	R. Yehuda ibn Tibbon was, round about [that time]
881 — תתפא → AM 4881 [?]	the author of Seder Olam Zuta — his time is fully [given in the body]
839~ — [?] תתלס [?]	"David"[?] — one made himself out to be the Messiah [reading uncertain]
900 — תתק → AM 4900 [?]	R. Yehuda HaLevi, author of the Kuzari, was…
901 — תתקא → AM 4901 [?]	R. Yosef ibn Migash died
902 — תתקב → AM 4902 [?]	"A sword born of exchanges" came into the world [חרב בן תמורות — an obscure calamity/heresy]
[numeral: ?]	a decree of persecution ("of the torn") also occurred in that time
910 — תתקי → AM 4910 [?]	R. Zerachiah HaLevi [Baal HaMaor] composed his book
921 — תתקכא → AM 4921 [?]	the Raavad, author of *Sefer HaKabbalah*, received (the tradition)
שם ("ibid.")	Rabbeinu Bechayei the Elder was in that time
927 — תתקכז → AM 4927 [?]	the Rambam composed the *Sefer HaMishnah* [his Mishnah commentary]
930 — תתקל → AM 4930 [?]	Rabbeinu Tam died, in France
930 — תתקל [?]	the Rambam composed the *Sefer Yad* [Mishneh Torah]
933 — תתקלג → AM 4933 [?]	R. Binyamin, author of *HaMasa'ot* [of Tudela], died
934 — תתקלד → AM 4934 [?]	the sage R. [Avraham] ibn Ezra

AM year (gematria — Arabic — CE)	Entry
935 — תתקלה → AM 4935 [?]	the Ri [R. Isaac], author of the Tosafos, died
940 — תתקמ → AM 4940 [?]	the Ramah[?], author of *Sefer HaKabbalah*, was slain
942 — תתקמב → AM 4942 [?]	R. Yitzchak, author of the *Ittur*, composed his book
943 — תתקמג → AM 4943 [?]	Rav Alfas the Second, author of the *She'arim*, died
שם ("ibid.")	Rabbi Shmuel, father of R. [Yehuda HeChasid]
944 — תתקמד → AM 4944 [?]	the Rambam's third [work], the *Sefer Ha[Moreh]*
946 — תתקמו → AM 4946 [?]	a great expulsion occurred in France
950 — תתקן → AM 4950 [?]	Rabbi David Kimchi [Radak] composed his [books]
956 — תתקנו → AM 4956 [?]	the Ramban was born
950 — [?] תתקן [?]	the twenty-four [wagonloads] of R. Hillel were filled [reading uncertain]
956 — תתקנו [?]	the Ramah the Second, author of the *[…]*, was
964 — תתקסד → AM 4964 (1204 CE)	**the Rambam died in Egypt** [AM 4965 elsewhere; printed 964]
970 — תתקע → AM 4970 [?]	the Ramban began his compositions
977 — תתקעז → AM 4977 [?]	R. Yehuda HeChasid died
שם ("ibid.") [?]	R. Elazar of Worms [the Rokeach]
[numeral: ?]	and R. Eliezer of Metz
1000 — [?] תתר → AM 5000 [?]	R. Yitzchak, author of the *SeMaK* of Corbeil, died [value and placement uncertain — see report]

סימני אלף הששי — Index of the Sixth Millennium *(from here the marginal numerals are AM - 5000)*

AM year (gematria — Arabic — CE)	Entry
1 — [?] א → AM 5001 (1241 CE) [?]	R. Moshe of Coucy, author of the

AM year (gematria — Arabic — CE)	Entry
	SeMaG, was, in the year…

Left column — the continuation of the Sixth-Millennium Rishonim (AM − 5000):

AM year (gematria — Arabic — CE)	Entry
[numeral: ?]	In his [SMaG's] days were: R. [Yitzchak] Or Zarua
[numeral: ?]	and the martyr R. Amnon [of Mainz]
[numeral: ?]	and R. Peretz, author of the *Ma'arechet Elokut*
2 — [?] ב → AM 5002 (1242 CE)	24 wagonloads of Talmud were burned in France
4 — [?] ד → AM 5004 [?]	R. Meir bar Todros [HaLevi Abulafia, the Ramah] died
[numeral: ?]	a portion of the Tosafists were [in that time]
11 — [?] יא → AM 5011 [?]	R. Yechiel of Paris was
12 — [?] יב → AM 5012 [?]	the exile [expulsion] from England occurred [the England expulsion is 1290 = AM 5050; value here uncertain]
12 — [?] יב [?]	R. Yechiel, father of the Rosh
18 — [?] יח → AM 5018 [?]	and Rabbeinu Nissim, author of the *Derashot*
6 — [?] ו → AM 5006 [?]	and R. Yitzchak, author of the *Mashal HaKadmoni*
28 — [?] כח → AM 5028 [?]	the Ramban was mourning [over] Jerusalem
30 — [?] ל → AM 5030 [?]	R. Moshe ibn Tibbon rendered a book
40 — [?] מ → AM 5040 [?]	the Rashba composed the *Toras HaBayis*
46 — [?] מו → AM 5046 [?]	R. Meir of Rothenburg died
50 — [?] נ → AM 5050 (1290 CE) [?]	R. Menachem Recanati died
51 — [?] נא → AM 5051 [?]	Rabbeinu Bechayei composed his book
51 — [?] נא [?]	R. Shem Tov [ibn] Falaquera(?) died

AM year (gematria — Arabic — CE)	Entry
60 — [?] נס → AM 5060 [?]	R. Yaakov Bedersi died
[numeral: ?]	[Gersonides] was born; he mastered Greek philosophy by the age of 25
68 — [?] סח → AM 5068 [?]	twice as many as those who came out of Egypt perished
66 — [?] סו → AM 5066 [?]	R. Yitzchak Yisraeli composed his book
30 — [?] ל [?]	the Mordechai was slain in Nuremberg [Mordechai b. Hillel, 1298; order anomaly]
70 — [?] ע → AM 5070 [?]	R. Shimon, author of the *Yalkut*, was
70 — [?] ע [?]	R. Shimshon, author of the *Sefer Keritot*, died
72 — [?] עב → AM 5072 [?]	R. Yehuda composed the *Sefer Tania*(?)
74 — [?] עד → AM 5074 [?]	20,000 souls were burned
81 — [?] פא → AM 5081 [?]	R. Ovadia made a commentary on [an] ancient [work]
85 — [?] פה → AM 5085 [?]	the Rosh [Rabbeinu Asher] died
88 — [?] פח → AM 5088 [?]	six thousand Jews were slain in France
89 — [?] פט → AM 5089 [?]	the *Sefer HaGedulah* was made, after the year…
30 — [?] ל [?]	**the Ralbag [Gersonides] completed his commentary on the Torah** [order anomaly]
32 — [?] לב [?]	R. Yerucham composed the *Sefer Adam v'Chava*
100 — [?] ק → AM 5100 [?]	R. Yitzchak of Düren composed [the *Sha'arei Dura*, on] the forbidden and permitted
101 — [?] קא → AM 5101 [?]	R. Yaakov, author of the *Turim*, composed a [book]
108 — [?] קח → AM 5108 (1348 CE)	R. David Abudarham composed his book [cf. the plague of 1348 in the same run]
113 — [?] קיג → AM 5113 [?]	a plague such as had never been struck [before] occurred [the Black

AM year (gematria — Arabic — CE)	Entry
	Death]
104 — [?] קד → AM 5104 [?]	a disputation between a Jew and an apostate before the Pope [order anomaly]
104 — [?] קד [?]	Rabbeinu Nissim [the Ran], commentator on the Rif, was
104 — [?] קד [?]	R. Meir [Aldabi], author of the *Shvilei Emunah*, was
104 — קד → AM 5104 (1344 CE) [?]	**the Ralbag [Gersonides] died**
130 — [?] קל → AM 5130 [?]	28,000 Jews died on account of two brothers…
134 — [?] קלד → AM 5134 [?]	Rabbi Yitzchak bar Sheshet [the Rivash] was, in the year…
135 — [?] קלה → AM 5135 [?]	R. Menachem, author of the *Tzeidah LaDerech*, died
[numeral: ?]	the Ritva
140 — [?] קמ → AM 5140 [?]	and R. Yom Tov [ibn Ishbili?] was, in that time
[numeral: ?]	R. Chisdai died
[numeral: ?]	the exile [expulsion] from the [Duchy] of Saxony occurred
[numeral: ?]	a decree occurred in the city of Prague
149 — [?] קמט → AM 5149 [?]	R. Shimon Duran [the Tashbetz] composed his responsa

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Index to Part One (סימני חלק ראשון) — continuation and conclusion

The index reads right-to-left in the source; the two columns are given below in reading order (right column first, then left column). Each line: **siman** — **entry**.

Folio 63 — right column

- קנא — Three times one hundred thousand [people] were slain[?] among them, in the year… (ג' פעמים ק' אלפים נהרגו[?] בהם בשנת)

- קס — Sweeping decrees throughout all the lands, in the year… (גזירות כוללות בכל הארצות בשנת)
- קסה — Don Meir, a physician, translated the *Sefer HaMiddot* (Book of Ethics)
- קעב — Two hundred thousand Jews were slain[?] among them
- קפה — R. Yosef Albo composed *Sefer HaIkkarim*
- קפז — The Maharil [R. Yaakov Moelin] passed away
- שם [ditto: same year as the Maharil, AM 5187 — the ordination excursus sits within the Maharil-era discussion in the chronicle] — The beginning of the custom of *semichah* (ordination) and [the title] "Moreinu"
- קן [as printed; recte קץ = AM 5190 / 1430 — the chronicle carries the same ק״ן→ק״ץ misprint for this entry] — R. Shem Tov ben Shem Tov passed away
- קלח [as printed; recte קצח = AM 5198 / 1438 — the chronicle carries the same קל״ח→קצ״ח misprint (ל/צ) for R. Mordechai Natan's concordance] — A concordance was copied and produced (קונקורדנסייא [Latin/Romance: concordantia])
- רינ — Maharar Yisrael Brin [R. Israel Bruna] lived
- רימ — R. Lipman, author of the *Nitzachon* [Yom-Tov Lipmann Mühlhausen], lived
- רך — R. Isserl [R. Israel Isserlein], author of the Responsa [*Terumat HaDeshen*], lived
- — R. Yaakov Weil
- — and R. Aizik Tirna [Tyrnau] were in his time
- רכז — R. Yeshua, author of *Halichot Olam*, lived
- רל — R. Yitzchak Abuhav composed his works
- רמ [AM 5240 / 1480] — R. Yosef Colon [Maharik] passed away in Padua
- רמ — R. Shlomo composed the book *Ohel Moed*
- — R. Shem Tov, author of the *Derashot*
- — And Rabbeinu Avraham[?], author of *Derech Emunah*
- רמט — And Rabbeinu Avraham[?], author of *Neveh Shalom* [R. Avraham Shalom], lived
- רן — R. Eliyahu Mizrachi was Rosh Yeshiva in Constantinople (בקוסטנטינא)
- רנב — The Great Expulsion which took place in Spain (הגירוש הגדול אשר בספרד היה) [1492]
- — R. Yitzchak [Arama], author of the *Akedah* [*Akedat Yitzchak*]
- — And R. Yaakov [ibn Chaviv], author of *Ein Yaakov*

- — And R. Shmuel, author of *Mekor Chaim*, were in this time
- רנו — The Jews were decreed to wear a yellow hat (כובע צהוב)
- רנח — The Expulsion of Portugal took place [1497]
- — R. [Asher] Lemlein was proclaiming the coming of the Messiah
- רסג — R. Avraham Zacut composed *Sefer Yuchasin*
- רסח — Don Yitzchak Abarbanel passed away in Padua
- שם [ditto: same year, ~AM 5268 — Don Yitzchak Abarbanel's contemporaries] — The great sages who lived in his day, named [in the text]
- רעא — The first printing of the aforementioned [Hebrew] books took place
- רע — Eliyahu the grammarian [Elijah Levita, "HaBachur"] composed *Sefer HaBachur* in Rome
- רפד — A day of miracle and wonder for the inhabitants of Egypt (מצרים)
- רץ — R. Ovadiah [Bartenura] composed a commentary on the Mishnah, and died
- — R. Yaakov Pollak died; this was around this time
- רצג [as printed רלג; recte רצג = AM 5293 / 1533] — R. Shlomo Molcho, a righteous convert, was burned
- רצד [as printed רלד; recte רצד = AM 5294 / 1534] — R. Binyamin Ze'ev … his work[?] (חבורו [?]השיב)
- רצח [recte; the earlier רצה was a ה/ח misread — AM 5298 / 1538, the semichah-controversy year fixed by the chronicle] — R. Levi ibn Chaviv [Ralbach] lived (ר'לוי אבן חביב היה)
- ש [AM 5300 / 1540] — Don Shmuel Abarbanel departed from Naples (מנאפולוש)
- שם [ditto: same year, AM 5300 / 1540 — "the aforementioned year," per the chronicle (Sultan Suleiman)] — The Turk [the Ottoman Sultan Suleiman] came to build the walls of Jerusalem
- שא [AM 5301 / 1541] — The Shepherds' libel occurred in the province of … [?] (במדינת ביסס[?])
- שג — R. Avraham of Prague passed away
- שה [recte; the printed numeral is degraded to a שם/שס-like form — AM 5305 / 1545 per the chronicle] — In Salonika (בסלוניקק) five thousand houses burned
- שי — R. Ovadiah Sforno died
- שיד — All the Talmud volumes in Italy were burned [1553/54]
- שיז — R. Shachna died in Lublin

- שם [ditto: same year, ~AM 5317] — The sages who lived in his day, named [in the text]
- שיח — R. Meir of Padua [Maharam Padua] died

Folio 63 — left column

- שים — All the aforementioned [Hebrew] books in the holy community of Prague were confiscated, in the year…
- שכנ — R. Eliezer Treves [טריווש] of …[?] died, in the year…
- שכו — R. Yaakov of Worms (מווירמיש) died; it was a wonder
- של — R. Yosef Ottingen[?] died in Cremona (בקרימונא)
- שלא — A great earthquake occurred in Ferrara (רעש גדול בפעראריFerrara[] היה)
- שלב — R. Moshe Isserles [the Rema] passed away [1572]
- שלג — R. Shlomo Luria [Maharshal] of Ostroh[?] died
- שם [ditto: same year] — The sages who lived in his day, named [in the text]
- שלד — A time of trouble[?] befell the Jews of …[?] (מעטרן[?])
- שלה — R. Yosef Karo, author of *Beit Yosef*, died [1575]
- שלו — R. Natan of …[?] (מהורלאדנא[?]) died
- שמנ — R. Yitzchak of …[?] (מטלינג[?]) died
- דש״ס[?] [source numeral garbled (non-standard letter order); the chronicle places R. Yitzchak Chayes' arrival in Prague at AM ~5344 / 1584, itself a degraded reading — no clean disambiguation] — R. Yitzchak Chayes was Rosh Yeshiva here in Prague
- שמו — R. Shimon Ginzburg died
- שמו — R. Eliezer Ashkenazi died
- שנ [recte; the printed numeral is a שס-like form (ס/נ misread) — AM 5350 / 1590 per the chronicle (the Posen fire)] — All the houses of the Posen (פוזנא) community burned
- — R. Yosef of Cracow (מקראקא)
- — R. Shlomo of Lublin
- שנא — R. Moshe Luria of Worms (מווירמש) passed away
- שנב — An expulsion occurred in the province of Saxony (זקסן [Sachsen])
- שנב — The Emperor, may his majesty be exalted, summoned the Maharal [R. Loew] (קרא למה"רר ליווא)
- שנב — R. Loew — his deeds and his works
- שנב — R. Mordechai Yaffe [Levush] — his greatness and his works

- שם [ditto: same year, AM 5352] — The remaining sages in Germany (אשכנז), Bohemia (ביהם), Poland (פולן), and Reissen (רייסן)
- שם [ditto: same year, AM 5352] — Mordechai Meisel [מייזל] — among his great deeds
- שנז — R. Akiva Frankfurter
- שסח — R. Moshe Galante, rabbi of Safed
- שע — R. Yeshaya [Horowitz, the Shelah], a leader (נשיא) in the Land of Israel
- שע — R. Yaakov Ginzburg, rabbi of Friedberg[?] (מפרידבורג)
- שעו — R. Meir, rabbi of Lublin [Maharam Lublin]
- שעו — R. Shmuel [Edels, the Maharsha] (אידעלס)
- שעג — R. Chaim Cohen, rabbi of Posen (מפוזני)
- שנג — R. Natan Shapira, rabbi of Cracow (דקראקא)
- שנג — R. Shimon [Sha…los?] rabbi of …[?] (דהילסוס[?])
- שס [= AM 5360 / 1600 as printed, but chronologically impossible for Maharam Schiff (b. 1605); likely a misprint] — R. Meir Schiff [שיף], rabbi of the holy community of Fulda (פולדא)
- תיב — R. Leib, rabbi of the holy community of Mainz (מענץ)
- תל — R. Yosef Candia[?] the physician (קאנדיא הרופא)
- תל — R. Yozpa Hahn, a judge of the holy community of Frankfurt (מדייני ק"ק פראנקפורט) [Yosef Yuzpa Hahn]
- תל — R. Yoel Sirkes of Cracow [the Bach] (סירקס דקראקא)
- תל — R. Yehoshua[?] rabbi of Cracow (דקראקא)
- תל — R. Shimshon, rabbi of the holy community of Worms (וורמס)
- תנ[?] — R. Aharon, preacher of Prague, was appointed rabbi of the holy community of Worms, and from there to the holy community of Cracow, and the Polish nobles[?] handed him over[?] … [entry degraded; reading uncertain] …[?] Haman[?] (דמו המן … אותו פרילי פולין [?]וסרנו[?])
- תמ — R. Moshe, rabbi of the holy community of Brisk (בריסק)
- תיט — R. Lipman [Heller], [author of] *Tosafos Yom-Tov*, rabbi of Cracow (דקראקא)
- תך — R. David, av beit din of Lemberg (מלעמבורג)
- תך — R. Shabbetai Cohen [the Shach]
- תכג — R. Setil[?] (סעטיל), rabbi of Cracow (מקראקא)
- תכה — R. Yonah Teomim, rabbi of Metz (ממעץ)

Folio 64 — right column

- תכז — R. [Menaḥem?] Maneslin[?] (מנסלין פלם[?]), rabbi of Frankfurt (דפראנקפורט)
- תלמ — R. Shmuel Kaidanover (קוידנוור), rabbi of Frankfurt (דפראנקפורט)
- תס — R. Meir Stern (שטערין), rabbi of Amsterdam (מאמסטרדם)
- תנב — R. Zalman Mirels (מירליש), rabbi of Hamburg (דהמבורג)
- תס — R. Shimon, rabbi of Prague (מפראג)
- תמב — R. Hirsch, rabbi of Lublin (מלובלין)
- תמב — R. Ilk[?] (אילק), rabbi of Posen[?] (מפיזני)
- תמב — R. Moshe Grasval[?] (גראסוואל), rabbi of Metz[?] (מנסייס)
- תמג — R. Leib Lintz, rabbi of the holy community of Pinsk[?] (דק"ק פינסיף[?])
- תמד — R. Avers[?] (אברס) Stern[?], rabbi of Mähren (במערן) [Moravia]
- תמס — R. Mordechai Ginzburg, rabbi of the holy community of Brisk in Lithuania (בריסק דליטא)
- תך [AM 5420 / 1660] — R. Sheftel [R. Shabbetai Sheftel Horowitz the younger], rabbi of the holy community of Frankfurt, author of *Vavei HaAmudim* (חבר ספר ווי עמודים)

Folio 64 — left column

- תכז — R. Yeshaya Horowitz (סורוויץ), son of R. Sheftel, rabbi of the holy community of Frankfurt am Main (פראנקפורט דמיין)
- תמט — R. Meir Grasval[?] (גראסוואל), rabbi of the holy community of Altenburg[?] (אלטנבורג[?])
- תנא — R. Chanoch, rabbi of the holy community of Stens[?] (סטנס[?])
- תנא — R. Gershon, rabbi of Metz (ממעטן)
- תנב — R. Shmuel Chaim Yeshaya, rabbi of the holy community of Frankfurt (פראנקפורט)
- תנב — The parnas [communal leader] R. Michael Speyer (שפייאר)
- תנב — R. Zisskind, rabbi of the holy community of Lublin (לובלין)
- תנב — R. Wolf Proib[?] (פרויב), rabbi of the province of Saxony (למדינת סטסן [Sachsen])
- תסא [AM 5461 / 1701] — R. Naftali Cohen [Katz], rabbi in Ostrog (באסטרא)
- תעז — R. Avraham Broda [Brody], rabbi in the holy community of Metz (מעץ)
- תק — R. Yaakov Cohen of Prague, rabbi in the holy community of Koblenz[?] (קאבלנצן)

- תקמז — R. Yaakov Yehoshua of Cracow [author of the *Pnei Yehoshua*], rabbi in the holy community of Lemberg (לבוב)

סליק סימני חלק ראשון — Here concludes the Index to Part One.

[Second title page — Parts Two and Three]

ספר

צמח דוד החדש

Sefer Tzemach David HeChadash (The New Sprout of David)

Parts Two and Three (חלק שני ושלישי)

"See, this is a new thing" — the like of which has never before been in the world (cf. Kohelet 1:10).

Great and noteworthy matters, which came to pass in the times of the kings of Babylon, Persia, Greece, and Rome; deeds greater than those of all the Caesars who ever reigned — from Julius, the first Caesar to rule over Rome (מיוליוס הקיסר הראשון שמלך על רומים), down to the time of the Emperor **Leopold** (לעאפאלדוס), may his majesty be exalted [יר"ה], a man of integrity; the mighty events of the realms of France, Spain, and Italy (צרפת ספרד ואיטאליא), of Germany, Poland, Bohemia (אשכנז פולין ביהם [Böhmen]), and the other nations; the entanglements of wars and the many treaties of peace; new, awesome, and momentous things that befell on land and sea — matters that are indeed to be found in the chronicles, in which upright souls will take delight.

And now we have added the accounts of the generations and the records of the times that have elapsed from the days of the author until the present, the year **5631** [5631 = 5000 + ,631 = א1 + ל30 + ר200 + ת400 = תרל"א AM; 5631 − 3760 = 1871 CE].

וואַרשא — WARSAW

Printed by R. Gershon and R. Pesach Lebensohn (ברפוס ר' גרשון ור' פסח לעבענזאהן), may their light shine [נ"י].

In the year [5631] **תרל"א** by the abbreviated reckoning [לפ"ק = 1871].

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Introduction to Part Two (הקדמת חלק שני)

Said David, son of my lord and father, the honored R. Shlomo, of blessed memory — he who is called David Gans:

It is already well known that the sages counted all the eras of the gentile kingdoms, until the coming of our Redeemer, according to the prophecy of Daniel, as four kingdoms; and they are Bavel (Babylon), Persia, Yavan (Greece), and Edom (Rome). Following them, the scholars of the nations too in their books call these the "four monarchies" [מאנארכיא, Latin: *monarchiae*] — that is, kingdoms. And even though, during the era of these four kingdoms, there were also other kingdoms with great and mighty kings, nevertheless the era is named and reckoned only by the four kingdoms mentioned, as the Ramban wrote at the end of Parshas Balak.

The first king whom we count in this world was Nimrod son of Kush, who reigned over Babylon, as it is said, "and the beginning of his kingdom was Babylon" (Genesis 10:10). After him, twenty-one (כ"א) kings reigned in Babylon; and the kingdom of Babylon endured until Belshazzar was slain, in the year 3,388 [?] of Creation [ג' אלפים שפ"ם; the numeral is ambiguous in the fount — likely = שפ"ט 3,389 AM, c. 372 BCE —]. And since we already promised, in the introduction to Part One of this book, to render an account of their chronicles, I have kept it brief. I will set down for you the chain of their kings and the periods in which they reigned — from the time of Nimrod, the first king, and the whole span of the four kingdoms, down to the time of the Emperor [הקיסר] Leopold [לעפאלדוס], may his glory be exalted, and may his reign be uplifted — together with many of the deeds and matters that arose in their days, all in great brevity; for were we to expand upon them, no single book could contain them.

The objection, and its answer

And you, discerning reader — I know that one might press the point and say: since we have neither seen nor heard, nor did our fathers tell us, that among any nation or tongue under the heavens there is to be found a book of any of the chroniclers whose composition predates the time of the Giving of the Torah — if so, from where do we have, or who has told us, of an era to which our holy Torah bears no witness?

Now, before I begin to answer this perplexity, let me open your ear, pleasant reader: let it not enter your heart that I meant all the words of this Part Two to be sourced from the books of the Greeks and from the rest of the ancient Roman chroniclers, who in their errors strayed from the path of truth — God forbid, God forbid, that we should rely on [לשורם — reading uncertain] them. For anyone who writes of ancient events that were not recorded through the holy spirit cannot declare them to be, with certainty, thus and so. For even an event that stands today before our very eyes, those who witness it report in differing ways: one, an enemy, disparages it, and another, a friend, praises it. How much more so with ancient matters, transcribed from one language to another [where error is bound to creep in].

But nevertheless, do not think that in what I have written in this book of mine I have relied, as firm and trustworthy, upon any single one of the matters that are spoken of only in common report, whose source is unknown; [I have relied] only upon a chronicler held to be trustworthy. Know, therefore, that most of the ancient matters were drawn from the chroniclers of record — from the account of Berosus the Chaldean [בר"סו הכשדי, Berosus], whom the author of *Me'or Enayim* [Azariah de' Rossi] also mentions in many places, calling him "the ancient chronicler." According to Spangenberg [שפאנגן בורק, Cyriacus Spangenberg (?)], this Berosus lived after the building of the Second Temple, in the time of Alexander of Macedon, and he was one of its [the Temple's / that age's] chroniclers, and was established as a trustworthy recorder — for since he was a Mede [כמדי, reading uncertain], he wrote all the events and annals of the ancient days as they stand recorded in the archives of the books of the chronicles of the ancient great kingdoms that prevailed in the earth. Even if he did not attribute the matters by name [בשם אמרס — reading uncertain], there are also other chroniclers besides him, likewise established as trustworthy, who brought forth many matters. But I have singled out this Berosus by name because he is the earliest chronicler among the gentile peoples [בני נכר] known to us.

You too, reader, look and see the words of the accomplished sage, R. Avraham Zacuto, in what he wrote in *Sefer Yuchasin*, folio 135: the chain of the kings of Egypt [מלרים = מצרים] who reigned from the time of Egypt son of Cham until the time of Moshe Rabbeinu, of blessed memory — sixteen kings; and who told him this? So too the author of *Me'or Enayim*, in chapter 21, records how many recorders of chronicles testified and reported concerning the reign of Semiramis [סימיראמיס], who ruled in the time of Terah [מרח = תרח], the father of Abraham — as you too will see with your own eyes further on, in the year 1,958 of the second millennium [התתקנ"ח לאלף השני]. So too you will see in *Yosippon ben Gurion*, Book Two, chapter 11, who wrote that Kenan son of Enosh reigned over one of the islands of the sea; and besides this he wrote there many things that were and were done before the time of the Giving of our Torah.

And know that the chroniclers from whose account I have filled most of this Part Two are these: [Goltzius?] [גורלא"קום — reading uncertain]; Spangenberg [שפאנג"אן בורק]; Hubertus Goltzius [הובערט"וס גלט"יום, Hubert Goltzius (?)]; Lorentin [לורע"טין — reading uncertain]; Georg Cassius [גיאור"ג קאלסי"ס, Georg Cassius (?)]; [Melanchthon? / Martin?] [מלאטי"ן באריי"ק — reading uncertain] — as well as others besides them. And the matters upon which most of the recorders of record agree I have set down in this book of mine; for the author of *Me'or Enayim* already wrote, in chapter 21, in the name of Yosippon, that it is a great sign of the truth of a report when writers who differ and are separate, each in his own tongue and among their several nations, nevertheless agree together — this is his statement.

Whoever wishes to believe most of the accounts of these matters, let him believe, and whoever refuses loses nothing. And I say further, [as a standing notice] to the elders of my people: I hereby give this disclaimer — that in any place where these accounts contain a contradiction against the words of the Aggadah of our Sages, of blessed memory, even by so much as a hair's breadth, let their [the chroniclers'] words be pushed aside and be as nothing [ידומו את דבריו].

That Scripture itself sanctions such study

But I state from the outset that many will open wide their mouths against me and speak arrogantly, faulting me for having written [drawing] from chroniclers who are not of the children of Israel — [a book] full of reports of wars and of chronicled novelties, which in their eyes is secular matter [דברי חול]; and in their view it would be, in every respect, forbidden to read in it on Shabbos. Yet I will not prolong or belabor my apology, for all the God-fearing philosophers already did the very same: they took from the books of Aristobulus [אריסטומולוס,

Aristobulus (?)] and from the rest of the books of the philosophers those matters that are sound and upright — they ate the inner core and cast away the shells [הקליפות]. So too, close to our own time, [chroniclers] have already told us new things of recent generations — the recorders of those times: R. Avraham Zacuto in *Sefer Yuchasin*; and R. Yosef HaKohen in his *Divrei HaYamim l'Malkhei Tzarfat u'Veit Ottoman* [Chronicles of the Kings of France and the Ottoman House]; and R. Avraham Farissol [פר[י]צול] in his *Orchot Olam*; and others besides them. And if one objects on account of "idle matters" — that these are but tales, reports, and accounts of wars — open your eyes and see what the wonder of the generation, the pious and accomplished one, our teacher R. Moshe Isserles [the Rema], wrote in his glosses on the *Shulchan Aruch*, *Orach Chaim*, siman 307, se'if 1, and these are his words: "And people for whom the telling of reports and of [wars] is a delight — it is permitted to relate them on Shabbos just as on a weekday"; end quote. And there, in that same siman, se'if 16, he wrote further in a gloss, and these are his words: "And it seems, upon precise consideration, that the prohibition against reading idle chatter and accounts of wars applies specifically when they are written in another language; but in the Holy Tongue it is permitted. So it seems to me from the language the Tosafos wrote in the chapter *Kol Kitvei*; and so they have been accustomed to be lenient in this"; end of his words.

And I say further: Scripture itself permitted us to search out and inquire in the books of the nations after the deeds and events that befell them, there being some benefit in them. For so it is written at the end of Megillat Esther, concerning the account of Mordechai's greatness, etc.: "Are they not written in the book of the chronicles of the kings of Media and Persia?" (Esther 10:2). So too in Yirmeyahu, chapter 18, it is written: "Ask now among the nations," etc. (Yirmeyahu 18:13). So too in Parshas Va'etchanan, Scripture says: "For ask now of the former days that were before you, from the day that God created man upon the earth," etc. (Devarim 4:32). Therefore, since there are many worthy men whose soul yearns and longs to know the history of former days and to set it down in a book, I have written this part of my book — for a generation that toils with its soul and brings its bread by the labor of its hands — so that those who come after, when after their burden, toil, and weariness they find rest from their sorrow in the reading of it, may find many matters, both new and old.

The ten benefits of this book

And I have seen in the accounts of this book many benefits:

The first: that there is made known, through the reports of this book, the providence [השגחת] of the Holy One, blessed be He, over the flock of His pasture. For although great and mighty kings arose over provinces and kingdoms, overpowered them, destroyed them, and cut them off, annihilating them until their memory was lost — the Blessed and Exalted One saved us beneath [the shadow of] His wings and did not give us over as prey; and His promise to shield us was always fulfilled in us. And even though [our enemies] roused up against one another many great and mighty wars on account of differences of faith — and not only the deniers of their faith [i.e., of another religion], but even those who differ only in customs, as is known the difference between the sect of the Pope [כת האפיפיורי, the Papists] and the sect of Luther [כת הלותרי, the Lutherans], as will come further on in the year [1582? נ"ב — numeral uncertain] of the second [i.e. sixth?] millennium — [wars] in which, on account of differences of custom alone, more than a thousand thousands of Christians perished — [yet] we sit secure, by the help of Him who dwells on high, who has wondrously shown His kindness with us.

Second: that a person take to heart — when he rises to greatness and to high rank — that he nevertheless remain humble and lowly of spirit.

Third: that a person not despise his lesser adversary [as he would reckon with his great one — reading of this clause uncertain].

Fourth: that a person take instruction from it, and that it is better not to contend with one who is greater than himself; for the Creator, blessed be He, holds in His hand the scales of reward and punishment, as it is said, "for it is a God of knowledge" [?].

Fifth: that, through these accounts, the providence of the Holy One, blessed be He, is made known.

Sixth: how many words of moral instruction one finds in the chronicles, and how they enter the ears of the multitude.

Seventh: that from these accounts proof is drawn concerning many dates and many of the statements of our Sages, of blessed memory — as the pious and accomplished one, our teacher R. Moshe Isserles, wrote in his gloss on chapter 11 of *Sefer Yesod Olam* [of Isaac Israeli], which he brings in *Sefer Yuchasin*, folio 156, and these are his words: "I also set down the sages among the philosophers, named by their names and their dates, in order to know the difference between the generations that have passed until this day; for from the sages of the nations proof is drawn concerning our own Sages, of blessed memory"; end of his words.

Eighth: I saw fit to mention some of those signs in the heavens — new stars [כוכבים חדשים, novae/comets] and eclipses of the luminaries [לקוי המאורות] that occurred in certain years, and what came about after them. And the benefit in this is to awaken the reader's heart to the statement of our Sages, of blessed memory, in the chapter *HaYashen* [perek HaYashen, Sukkah — the source prints בפרק הישן], that "an eclipse of the luminaries is an ill sign for the world" — along the lines of what the foremost of the commentators [Rashi] wrote on the book of Kohelet, on the verse "and God has done it, that men should fear before Him" (Kohelet 3:14): that what the Holy One, blessed be He, made in the work of Creation is fit to endure forever, and when it is altered [it is a sign] — and these are his words: "all that He did, He did that men should fear before Him"; see there, for he expands further. Therefore, when such a thing occurs again — a change in the celestial order — for concerning this our Sages said, "there is no *mazal* for Israel," and Rashi explains there [that through repentance the *mazal* is changed] — we should pray to the Lord to remove from us the evil of the constellation. And see further on, at the beginning [of the book], in the year [?] of the second millennium.

Ninth: that, being exiled among the nations — strangers and residents [גרים ותושבים] among them — when they recount or ask us about the former days, about the ancient kingdoms, we put our hand to our mouth and do not know what to answer, and we seem in their eyes like beasts that know not their right hand from their left, and as though we were all born yesterday. But by means of this book, the one questioned can answer and tell a little something about each and every era; and by this we are filled with grace and good sense in their eyes.

Tenth: that which I already revealed in the introduction to Part One — that when the reader reads, in this Part Two, of the greatness of the kings and emperors of the world, we shall pray to the Lord to restore and bring to flourishing the Branch of David [צמח דוד] in Jerusalem. And so may it be His will, Amen.

[Appendix to the introduction — on the earliest chronicled events]

[The author says]: We have already written in our introduction that one of the benefits in rendering the accounts of the chronicles is that from them proof is drawn for a number of the statements of our Sages, of blessed memory. Therefore, at the beginning I opened the account of their chronicles with what stands at the head of the book of Cassius [קאלי"וס, Cassius (?)]: that in the days of Enosh the king, in the year 235 of Creation [רל"ה ליצירה, c. 3526 BCE], the sea rose

and flooded [a third(?) of] the world [ואיגלוד — word and quantity uncertain], and so it did again in the days of Kenan. But it seems to me that he took this from Yosippon, who wrote so in his book, Book Two, chapter 11. And in the words of our Sages there is support for this, in Bereishis Rabbah and elsewhere, where they say [it happened] twice — as it is written, "who calls to the waters of the sea and pours them out upon the face of the earth" (Amos 5:8; 9:6) — corresponding to the two times that the sea rose and flooded the world.

Tzemach David, Part Two (צמח דוד חלק שני)

235 — **Kenan** [רלה קינן]. Kenan son of Enosh died in the year 235 of the second millennium [1235 AM, c. 2526 BCE]. It is written in Yosippon, Book Two, chapter 11 — and R. Zacuto brings it in *Sefer Yuchasin*, folio 6 — that Alexander of Macedon found, on one of the islands of the sea, a strange people, and they told him that within that island was buried an ancient king named Kenan; and he elaborates further, see there.

656 — **[The comet at the Flood]** [תרנו כתב]. Georg Cassius [מגוסמר קאלוסיוס — reading uncertain] wrote in his book, siman 1, that in the year 1,626 [?] [אלף תרכ"ו — the numeral is uncertain; the bold marker reads 656, i.e. 1,656 AM, the year of the Flood —], which is the year of the Flood, the constellation Pisces [מזל דגים] stood in an evil configuration, and signs appeared in the heavens; and one star kept renewing itself, and circled the whole wheel of the zodiac within a single month — and this was a portent of the destruction and annihilation of the world entire.

657 — **Shem** [תרנז שם]. Shem son of Noah built a city after the Flood — it is the city now called Sevta [סיב"טא, Ceuta], which sits upon the narrow sea that divides between Castile [קסטיליאה] and Africa; and there the breadth of the sea is only about three parsa'ot. It is the city that, in the year 175 [?] [קע"ה; contextually this should be of the *sixth* millennium, i.e. 5175 AM = 1415 CE —], the king of Portugal [פורטוגאל] captured, as R. Zacuto wrote in *Yuchasin*, folio 134.

786 — **Ashkenaz** [תשפו אשכנז]. Ashkenaz son of Gomer son of Yefet son of Noah, mentioned in Parshas Noach. Concerning him, Spangenberg wrote in his book (siman 4, folio 7), on the authority of Berosus the Chaldean (mentioned in our introduction) and on the authority of [Aventinus? אבינ"מ ינו — reading uncertain], and [Sennelain? ופנס"לאין], and [Sperobnia? ושפער"ובניא] — that the first king who ruled in the land of Alemania [אלמא"ניא], that is, in the land of Ashkenaz [Germany], was this Ashkenaz son of Gomer; and he was then called, among the

Ashkenazim, "Mavinken" [מוינקן — reading uncertain], and it is after his name that the name of the land is called to this day, only that the language has become somewhat garbled, they saying "[?]" [מיים"ש ל"ד — reading uncertain], meaning "the land of Ashkenaz." According to them, he was born in the year 1,[?] [אלף מ[א]פ"ו — numeral uncertain], in the lifetime of Noah; and they wrote that in those days they used only [?] letters of strange form, somewhat resembling Greek script. And according to the aforesaid Spangenberg, there are many cities in Ashkenaz called after his name: Ashkenburg [אשקן בור"ק], Ashkonia [אשקונ"יא], Ashkenes [אשק"נס], Lieben [ליוב"ן], in the province of Saxony [זקש"ן, Sachsen], which is now written slightly [differently], saying "Ashkeram-Leben" [אשקרם לעב"ן — reading uncertain]; and after his byname "Mavinken," the city Miom-burg [מיום בורק] on the river Rikam [ריכ"ם — reading uncertain] is named, as also the city Moisht-burg [מוישט בורק], and also the [region?] before the city of Cologne [קוילן].

787 — **Reu** [תשפז רעו = רעון]. Reu son of Peleg was born in the year 787 [1787 AM]. In his days began the kingdom of Bohemia [בעהם = ביהס, Böhmen], whose capital was Prague [פראג]. So it is written in *Sefer Yuchasin*, folio 138, and in *Shalshelet HaKabbalah* of R. [Gedaliah] ibn Yahya, folios 53–54.

788 — **Nimrod** [תשפח נמרוד]. Nimrod son of Kush son of Cham son of Noah reigned over Babylon, as it is said, "and the beginning of his kingdom was Babylon" (Genesis 10:10); he is the first king whom we count in Scripture. Lorenz [Boymstim?] [לורע"נץ בוים"סטים — reading uncertain] wrote that the beginning of his reign in Babylon was in the year 485 [?] of the second millennium [תפ"ה — the numeral disagrees with the bold marker (788);], [some] years before the confusion of tongues. Yet Scripture called the name of the city "Bavel" even though this name was newly given to it [only] in the year of the confusion, as it is said, "for there the Lord confounded [balal]," etc. (Genesis 11:9) — because, at the time of the Giving of the Torah, Moshe wrote for us the name of the city by its name that was known and renowned then.

According to the author of *Me'or Enayim*, chapter 36 [?], on the authority of Berosus the Chaldean, Nimrod founded the city of Babylon and the wondrous tower 131 [?] years after the Flood, which would be the year [1,?]; and, according to them, Nimrod also reigned over Nineveh — of him it is said, "and he built Nineveh" — and so too in the commentary of the Ramban. Nineveh is distant from Babylon, according to [Bentinag? בינ"טינ"ג — reading uncertain], about thirty parsa'ot. Nimrod reigned 47 years and died, and Babylon and Nineveh were as one: some of the kings had their seat in Babylon and some in Nineveh,

but there was always a single king over them. The span was 1,537 [אלף של"ז] years, until [the dynasty] fell — at which point the kingdom of Babylon and Nineveh split in two, as will be explained further on in the year 3,125 [ג' אלפים קכ"ה]. Their kingdom stood 1,421 [אלף תכ"א] years, until Belshazzar was slain at his banquet in the year 3,388 [?] [ג' אלפים שפ"ם —]. The number of kings from Nimrod to Belshazzar is fifty-one [?] [ממשים ואחד; reading uncertain — cf. the "twenty-one" given in the introduction], all named further on.

844 — **Belus Jupiter** [תתמד בילום יובים / בולום יופיטור, Belus Jupiter]. The second king of Babylon; he reigned from the year 1,844 [תתמ"ד לאלף השני] for 62 years, and this king lived in the days of Nahor, the grandfather of Terah. It is written in *Sefer Yuchasin*, folio 135, that in the days of Nahor were built [certain cities] and Aragon [ארג"ן].

906 — **Ninus** [תתקו נינוס, Ninus]. The third king of Babylon, from the year 1,906 [תתק"ו], for 22 years [and 11 (?)]; he built the city of Nineveh and named the city after himself, and of him it is said, "and he built Nineveh," etc. — Asshur (Genesis 10:11). See further on, in the year [1,820? תת"ך].

In the days of King Ninus, Abraham was born. The great and distinguished astronomer, Peter Apian [פיסר אפיא"נו, Petrus Apianus (?)], the teacher of our teacher R. Israel [?], of blessed memory, wrote that Abraham our father was the first known in the science of number [mathematics] and of astronomy [ואלטגנינית = astrology/astronomy], as is found in the words of our Sages; and some say that Noah preceded him. [See further on, in the year 6 of the third millennium (?).]

958 — **Semiramis** [תתקנח סימיראמים, Semiramis]. The queen, wife of King Ninus. She reigned in Babylon in her husband's lifetime, from the year 1,958 [תתקנ"ח], in the 22nd year of the aforesaid King Ninus, which was the tenth year after the birth of Abraham our father. This queen cast her husband, King Ninus, into prison, bound in chains, and she seized the throne for herself alone for 42 years, and became a name and a glory above all the kings of the earth. She widened the city of Babylon and encircled it with a wall, and built within it wondrous buildings; she also made in Babylon a bridge over the river of Persia [the Euphrates]; and she made a garden [pardes] upon arches, the like of which never existed — it is one of the seven wondrous structures that were in the world. The emblem of her banner was the figure of a dove, which banner-emblem carried on for all the kings of Assyria. Concerning this Yirmeyahu said, in siman 25 [?], "before the wrath of the dove," and in siman 46, "before the sword of the dove" [חרב היונה] (Yirmeyahu 25:38; 46:16) — as the author of *Me'or Enayim* explained in chapter 21, where he cites how many recorders of chronicles all extolled her

deeds and her reign. At the close of 42 years of her reign, her own son, son of King Ninus, rose against her and slew her by the sword. Spangenberg wrote (folio 13, siman 6), on the authority of [Aventinus? אביגטונת — reading uncertain], that in her days there reigned in Ashkenaz King Man [מא"ן — reading uncertain], the son of Ashkenaz; he built Mirem [מירעי"ם], Meln [מעל"ן], [and] Speyer-burg [שפעלטש בורק — reading uncertain].

997 — [The Tower and the confusion of tongues] [תתקצז בימי]. In the days of Queen Semiramis, in the year 1,997 [תתקצ"ז], came the building of the Tower and the confusion of tongues, as explained in Part One. The number of tongues was, according to the words of our Sages, seventy — matching the number of the nations enumerated in Parshas Noach: fourteen for Yefet, thirty for Cham, twenty-six for Shem, totaling seventy. The chroniclers of the gentiles counted there also Asshur and the Philistines, and also for [other] peoples' descendants, and raised the number to seventy-two. And know that into all seventy tongues many words from the primeval tongue [Hebrew] were absorbed; the nations that separated near the place of the confusion — such as Edom and Arabia — are the closer and nearer to the Holy Tongue, whereas the nations that grew distant — such as Ashkenaz [Germany] and their like — are the more corrupted and remote from the Holy Tongue. So too wrote the honored R. Elijah the Grammarian [Elias Levita] in the introduction to *Sefer HaMeturgeman*, see there. Even so, many words entered the German tongue too which brought it near to the Holy Tongue: for "Gan Eden" [Garden of Eden] they say *Paradies* [פרדי"ס], from *pardes rimonim*; for a wet-nurse they say *Amme* [א"ס], from *em* [mother]; [a sack] they call *Sack* [זק], from *sak*; and many other words — but here is not the place to expand. As for the matters of the great Tower and the city of Babylon from its founding, and what has become of them in our own time, this will be found explained further on, in the accounts of the kings of Persia, after the year 3,350 [ג' אלפים ש"ן], God willing.

1,000 — Samiam / Ninus Junior [תתר סאמיאום, also called נינוס יונ[י]ור, Ninus Junior]. The fifth king of Babylon; he reigned after the generation of the Dispersion, from the year 2,000 of the second millennium [תת"ר לאלף השני], for 38 years. He set up an idol in the city of Nineveh, and many of the peoples of the earth went astray after him; and they wrote that he was Amraphel king of Shinar. But in the words of our Sages it is found that Amraphel is Nimrod — for it is the way of kings to be called by the name of the first king, as "Pharaoh" for the [Egyptian] kings, "Avimelech" for the Philistines, "Darius" for Persia, "Antiochus" for Aram, and their like. Moreover, by the sum of the years of the men who lived and were born after the Flood, it appears close to the plain sense that the first

Nimrod, who is the third generation from Noah, was before Abraham, who is the tenth from Noah — though this proof can be refuted.

The Second Millennium is completed [נשלם אלף השני]

Beginning of the Third Millennium [תחלת אלף השלישי]

6 — **Noah** [נח ו]. Noah died in the year 6 of the third millennium [2006 AM], as explained in Part One. Cassius [קאס"יום] wrote, on the authority of Berosus the Chaldean, that Noah was a great sage in the science of astronomy [חכמת התכונה] and foretold the future to his generation; therefore they called him "[Alibama and Rasa?]" [אליבאמ"א ורא"סא — readings uncertain], meaning "heavens and sun."

37 — **Arios** [לז אריום, Arios/Arius]. The sixth king of Babylon; he reigned in the year 37 [2037 AM], which was the 89th year [?] of Abraham our father [פ"ם; contextually 89 = פ"ט —], and he reigned 31 years. Cassius wrote (siman 3) that it is found in the books of the Chaldeans that, around this time, those heavens appeared under the sign of Aries [מזל טלה], which foretold many evils: first, the famine in the days of Abraham; second, wars, as it is written, "And it came to pass in the days of Amraphel," etc. (Genesis 14:1); third, the overturning of Sodom. In the days of King Arios there reigned Hingiben [חינגי"בן — reading uncertain], the third king of Ashkenaz, who set the throne of his kingdom in the province of Saxony [זקש"ן], and reigned 27 years (Spangenberg, siman 21). Also in his days [there was a people who] gathered many women, some thirty thousand, and turned back [from battle] and captured every fortified city; and they kept moving on and traveling, and laid waste most of the European portion [of the world], and a great part of them [passed into] Asia [?], and they were then called Amazons [אמו"זאן]. No man stood before them, and their enemies fought all around, contrary to the way of the world. *Seder Olam* [?] (siman 40), on the authority of Diodorus [דיאורדיוס, Diodorus (Siculus)] and [others] and other chroniclers, [records] that a number of provinces of the Amazons were still ruled [by women] even in the days of Alexander of Macedon, as written in Yosippon, Book Two, chapter 12.

68 — **Arilion** [סח אריליונום, Arilion]. The seventh king of Babylon; he reigned in the year 68 [2068 AM], which was the 20th year of Isaac, and reigned 40 years. In his days there reigned in Ashkenaz the fourth king, King Estiban [אישטיב"אן, Stephan (?)], who waged wars against the aforesaid Amazons and against the giants [ענקים], and reigned 40 years (Spangenberg, siman 5).

108 — **Gsirdi** [קח גסירדי, reading uncertain]. The eighth king of Babylon; he reigned in the year 108 [2108 AM], which was the year in which Jacob and Esau were born, and reigned 30 years. In his days there reigned in Ashkenaz the fifth king, King Herman [הערמאן, Herman/German], whose royal throne was at times in Bohemia, at times in Silesia [שלעזיא, Schlesien], Meissen [מייסן], and Saxony — so [wrote] Spangenberg, siman 10, folio 66.

135 — **Amutritum** [קלה אמוטריטום, reading uncertain]. The ninth king of Babylon; he reigned in the year 135 [2135 AM], which was the 30th year of Jacob our father, and reigned 35 years.

176 — **Belochus** [קעו בילאחו, Belochus (?)]. The tenth king of Babylon; he reigned in the year 176 [2176 AM], which was the [68th? ס"ב/ס"ח] year of Jacob, and reigned 35 years. He worshipped the idolatry called "Bel" [בל], and was named after it — he and other kings besides him: Bel[.] the second and third, Bel-Peres [ביל"פרס — reading uncertain], Belshazzar. This idolatry was practiced by all the kings of Babylon until the time of Cyrus [כורש], when Daniel, by his great wisdom, showed and proved to King Cyrus that it was all null and void, as will be explained further on in the year 3,350 [ש"ן]. Spangenberg wrote (siman 11, folio 66) that in those days there reigned in Ashkenaz King Marses [מארסא], the sixth king of Ashkenaz, who built a city in Upper Saxony on the river Saale [זאל], and named it "Saal" after himself; and now the language has become somewhat garbled, and it is called Merseburg [מערסבורק] to this day. It is also written there that King Mars [ruled over?] Babylon [שכר שעורים — clause uncertain], and reigned 46 years.

211 — **Bilhum** [ריא בילהום, Belus (?)]. The eleventh king of Babylon; he reigned in the year 211 [2211 AM], which was the 103rd year of Jacob, and reigned 42 years. In his days the sea of Yavan [Greece] rose and flooded great cities, and a great multitude died in the land of Greece — [Bushmus?] [בושמוס], folio 44. In his days there reigned in Ashkenaz the seventh king, King Gambritu [גומב"ריטו, Gambrivius (?)], and he reigned fourteen years.

283 — **Altamrim** [רפג אלטמרים, reading uncertain]. The twelfth king of Babylon; he reigned in the year 283 [2283 AM] — two years before the death of Jacob our father [contextually ~253, i.e. ג"רנ;] — and reigned 32 years. In his days there reigned in Ashkenaz King Schwab [שוו"בב], after whose name the province of Swabia [שוואבן, Schwaben] is called; and the recorders of chronicles greatly extolled the rule of this king, who reigned over 24 nations, all of them renowned and named by name in the book of Spangenberg (siman 13, folio 17).

285 — **Matitum** [רפה מטיטום, Mamythus (?)]. The thirteenth king of Babylon; he reigned in the year 285 [2285 AM], which was the 76th year of Joseph, and reigned thirty years. In his days the sage [Saburnis?] [סבורניס — reading uncertain] studied in Egypt [מצרים]…

[Reader note: In this section of Part II the years are given as three-figure mnemonic year-words within the running millennium. Down to the heading "The Third Millennium is Completed" the year-word denotes a year of the **third** millennium (add 2000 for the full Anno Mundi); after "The Beginning of the Fourth Millennium" it denotes a year of the **fourth** millennium (add 3000). Anno-Mundi and approximate CE/BCE equivalents (AM − 3760) are supplied in brackets; Gans's compressed traditional chronology does not match modern dates.]

— [he taught(?) the Egyptians [צמלרים — reading uncertain] the method of the science of land-surveying, which the people of that land require because of the rising of the Nile, which sweeps away the markers and boundaries of the fields. And in the Book of Measurement that I have undertaken to compose, I shall, God willing, treat this at greater length.

Manqlia'um [מנקליאום — Menkheperre / a Babylonian-Egyptian king name, uncertain], the fourteenth king of Babylon, reigned from the year 315 [reigned "from the year [2]316(?)" — reading of the regnal year uncertain] [year-word שט"ו; AM 2315, c. 1445 BCE] for thirty years. In his days there reigned in Ashkenaz Kad'alu(?) [כד"אלו — name uncertain], the ninth [king], and he reigned forty-one years.

Kfirim [כפירים; = Chephren / a garbled royal name?], the fifteenth king of Babylon, reigned in the time of the Egyptian bondage, fourteen years after the death of Levi, from the year 345 [year-word שמ"ה; AM 2345, c. 1415 BCE] for twenty years. In his days there reigned Sisano(?) [סיסאנו], the tenth king of Ashkenaz, and he reigned twenty-six years.

The Latins [לטינים]. It was he who defined the Latin tongue [Latin, לאטי"ן]. He too lived around the year 350 [year-word ש"ן; AM 2350], fifty years after the death of Lifo son of Eliphaz [לפו בן אליפז] (see Yosippon, chapter 3). In the "first number," and in [Sefer] Yuchasin folio 136, it is written that in the days of the judge Yair(?) [יאיר] the writing of Latin was arranged — twenty-two(?) [י"ם — reading uncertain] letters.

Manqali Mamdlen [מנקאלי ממדלן — name uncertain], the sixteenth [printed "הס"ז"; recte 16 = ז"הטth (?)] king of Babylon, reigned from the year 365 [year-

word שס"ה; AM 2365, c. 1395 BCE] — which is the year in which Aharon the Priest was born — and he reigned thirty years.

[Year 384] In the days of King Manqali, in the year 384 [year-word שפ"ד; AM 2384, c. 1376 BCE], there reigned Rimie'us(?) [רימיעו"ס — Remus / an early Latin king, uncertain], the first king in Rome. So [wrote] Boismus(?) [בויסמוס — a chronicler, cited repeatedly; identification uncertain] on folio 30. This is not the Rom(u)lus or Romulus mentioned further on in the year 153 of the fourth millennium, for Rome had been a settlement from the time of the Dispersion, as is written in Sefer Yuchasin folio 136 (and see above at the year 40, and at the year 180(?) [קפ"ס] of the fourth millennium).

[Year 390] Also in the days of King Manqali, around the year 350 [ש"ן], there reigned in Ashkenaz a great king called Aliman(?) [אלים"אן], after whose name the land of Ashkenaz is called in the Roman tongue "Alimania" [Germania] to this day. So [wrote] Spangenberg [בפנ"ג = Spangenberg] (siman 67, folio 21).

Spamartem [ספאמרטם — name uncertain], the seventeenth king of Babylon, reigned from the year 395 [printed "מל"ה"; recte שצ"ה = 395 (?); AM 2395, c. 1365 BCE] — which is the year 27 of Moshe Rabbeinu — and he reigned forty years. In his days it thundered and the earth quaked in Babylon, and a great multitude were destroyed there by the storm [Boismus, folio 30].

[Year 413] Athens [אטיני = Athenai], the renowned city of wisdom in the land of Yavan (Greece), was built in the days of King Sparites(?) [ספאריטס] in the year 413 [year-word תי"ג; AM 2413, c. 1347 BCE]; and there were always great sages there, and academies for the sages of the Greeks [Boismus, folio 30]. This city is also mentioned in the words of Chazal, in Tractate Niddah: R. Elazar bar Tzadok said, "Two things did father bring up from Athens(?) to Yavneh" [אבא מאתיני ליבנה — reading uncertain].

Ashqatrim [אשקאטרים — name uncertain], the eighteenth king of Babylon, reigned from the year 435 [year-word תל"ה; AM 2435, c. 1325 BCE] — thirteen years before the Exodus from Egypt — and he reigned forty years. In his days was Talma(?) [תלמ"א], king of Egypt, and he is the Pharaoh of Moses, who was smitten with the Ten Plagues. Clatsius(?) [קלעטסיוס] wrote [in his work] "Pligim(?)" Book 2, siman 25, and Yaqov Miloch(?) [יאקב מילוך] wrote that at that time a red star, fire-colored, appeared, which portended many evils; and he elaborated on this at length in hints. And it is possible that to this Chazal alluded in what they expounded on the verse "See that evil is before your faces" [Shemos 10:10], as Rashi explains there.

Baiia [באייא; = a founder-king of Bavaria/Bohemia], reigned in Ashkenaz in the days of King Ashqatrim, around the year 435 [AM 2455 per the year-word תנ"ה]. He was a mighty king, a warrior; he conquered and built a good and great land and named it Bayern [בייארן = Bavaria] after himself. He also built a great city on the river Isar(?) [סיג"א — river-name uncertain] and named it after himself Baiasorn(?), which is the city later renamed Passau(?) [פס"א]. King Baiia also conquered the rich, good and broad land and named it Böhmen [באייה"ס = Bohemia] after himself, to this day. And in Bohemia he built a great city and named it after himself Bainheis(?) [ביינה"יס], which is the city later renamed Prague. So wrote Spangenberg(?) [שפנג"אן, with "בורק"] (siman 17, folio 21). And from that time I did not record any mention of this land until the year 370(?) [של"ם] of the fifth millennium — nearly two thousand years — except in a few places.

The author says: In honor of this land, Böhmen, in whose midst I dwell — since a place finds favor with those who dwell in it, and since the matter has come to hand — let me say a word about it as a small digression, though this is not its proper place. The ancients were steeped in the science of empirical [astrology], [teaching] that when the constellation Leo [מזל אריה] is in the ascendant it foretells good for the whole state of Bohemia [בהאהמ"ייא], and the reverse likewise. Therefore the state of Bohemia is under the dominion of the constellation Leo; and for this reason the people of Böhmen chose for themselves the image of a lion as their shield and banner-emblem [דגל צורת אריה], to this day. And they further wrote that the temperament and nature of the Bohemians are like the temperament and nature of the lion: they are always mighty, quick, and warlike, proud and haughty over other nations; also gluttonous and given to drink, robbers, men of blood, steeped in licentiousness — like a lion that preys and devours and is not appeased.

Prague [פראג], the great city — a joyous town, "a city great with people" [Eichah 1:1] — is the metropolis [מטרופולין] of this land, and it stands in the middle of the country; from every side, from the city of Prague to the edge of the country, is about 66 [ם"ו] parsa'ot. This country is built up and settled with unwalled towns and villages in abundance, with great and pleasant cities and many fine fortress-palaces. This land is full of the blessing of Hashem — grain, wine, and beer [שכר] — such that the surrounding countries import grain from it. It also has many rivers, great and small; many great forests, fish in abundance, and pasture-land. It has ample and more than ample timber. It is a land whose stones are iron and from whose mountains they mine copper; it is full of tin, for in this country, around Schlacka(?) [שלק"א] and Wald(?) [וו"לד], there is beyond measure. Copper,

too, passes [Illegible: brief span]; and silver waters(?) beyond number — the abundance of silver being around Ïchmstal(?) [ייכמ"סטאל = Joachimsthal] and Kutná Hora(?) [קום"ן בער"ג = Kuttenberg / Kutná Hora] and in many other places. And above all is the abundance of gold, at a place three parsa'ot from Prague [א"יילא = Eule / Jílové(?)]. Also in the rivers are found grains of gold and pearls. Also found in it are hot springs at Karlsbad(?) [בקא"רלם בה"ד = Karlsbad] and Töplitz(?) [ובסופלין = Teplitz], than which we have not heard from any traveler that better are found. Also precious stones — diamonds [דימנס], amethysts(?) [אמים"יסאן], garnets(?) [גרנא"סין] — are found there in abundance in Hosen(?)... [Illegible: brief span] it lacks no good thing.

Aminum [אמינום], the nineteenth [הי"ט] king of Babylon, reigned from the year 475 [year-word תע"ה; AM 2475, c. 1285 BCE] — which is the year 27 after the Exodus from Egypt — and he reigned forty-five years. In his days, in the year 475, which is the thirtieth year after the Exodus, was Orculus(?) [אורקולים = Hercules/Herculus(?)], a great priest(?),

and his sons were called Sardin and Korsiko [סרדי"ן וקורסי"קו = Sardinia and Corsica], after whom the islands opposite Genoa [גענו"בא = Genoa] are named. So [it is] in [Sefer] Yuchasin folio 136.

[Year 486] Troy [טרויאה = Troia], the great and famous city in Togarmah(?) [בהוגרמה], was built in the year 486 [year-word תפ"ו; AM 2486, c. 1274 BCE], and they set over it a king named Dardanos [דרדנוס]. This city's name will be mentioned again later; and in [Sefer] Yuchasin folio 136 he gives a different date.

[Year 516] Also in the days of King Aminum, in the year 516 [year-word תקי"ו; AM 2516, c. 1244 BCE], there reigned Herman [הערמ"ן], the thirteenth king of Ashkenaz, and he built a great city on the river [Danube?, סונא — uncertain] and named it Herminum after himself — the city now called Regensburg [רעגנשבורק].

Bilachum [בילאחום] the third, the twentieth king of Babylon, reigned from the year 520 [year-word תק"ך; AM 2520, c. 1240 BCE] — which is the fourth year of Otniel ben Kenaz — and he reigned twenty-five years.

Bilfram [בילפרם], the twenty-first king of Babylon, reigned from the year 545 [year-word תקמ"ה; AM 2545, c. 1215 BCE] — which is the year 29 of Otniel ben Kenaz — and he reigned thirty years. In his days there reigned Adelger [אדעלגר], the fourteenth king of Ashkenaz, and he reigned forty(?) [מ"פ] years. In the days of King Bilfram, Marsuah(?) [מרסואה], a king, went up together with a people called Gamn(?) [גאמ"ן], concerning the island of Gufia(?), to Asia, to war [Spangenberg, siman 18]. [The clause is garbled; several proper nouns uncertain.]

Lamfridum [למפרידום], the twenty-second king of Babylon, reigned from the year 575 [year-word תקע"ה; AM 2575, c. 1185 BCE] — which is the year [?] of Ehud ben Gera — and he reigned forty-two years.

Suserim [סוסרים], the twenty-third king of Babylon, reigned from the year 607 [year-word תר"ז; AM 2607, c. 1153 BCE] — which is the year 21 of Ehud ben Gera — and he reigned thirty years. In his days there reigned Lalan(?) [לאל"ן] in Ashkenaz — he was the sixteenth(?) king to them — and he was a man of valor and destroyed many giants [ענקים], and reigned three years [Spangenberg, siman [?]].

Lamfarum [למפארום], the twenty-fourth king of Babylon, reigned from the year 637 [year-word תרל"ז; AM 2637, c. 1123 BCE] — which is the second year of Devorah the Prophetess — and he reigned three years. And [Sefer] Yuchasin folio 136 wrote that in the days of Devorah the science of music [מוסיקא] was invented(?) [המליא דקיריא — reading uncertain].

Fania'um [פאניאום], the twenty-fifth king of Babylon, reigned from the year 666 [year-word תרס"ו; AM 2666, c. 1094 BCE] — which is the year 29 of Devorah the Prophetess — and he reigned forty-five years. In the days of King Fania'um there reigned over Ashkenaz a peaceable(?) king [מלך שלמון — reading uncertain] named Milzing(?) [מילזינ"ג], the seventeenth(?) king to them. Some say the city Milzenburg(?) [מילזנבורק] in the region is named after him. His royal residence was in the city of Worms [ווירמ"שא = Worms]. In his days the Ashkenazim made a covenant with the king of Moravia(?) [מרויה]. Also in his days the Kempfer(?) [קעמפר — the Cimbri?] came up, a great and mighty people, from Denmark [דענמרק] and the coastal cities, and they captured every place they came to, and no man stood before them; but when they came up against the country of Bohemia, [the Bohemians] took courage and went out against them and did battle with them, and the Kempfer fell slain before the Bohemians [Spangenberg, siman 4 and siman 21].

Sisra'amim [סיסראמים], the twenty-sixth king of Babylon, reigned from the year 712 [printed "חשי"ב"; recte 712 = תשי"ב; AM 2712, c. 1048 BCE], in the days of the judge Gideon, and reigned [?] years. In his days there reigned in Ashkenaz King Brener [ברענר] thirty-six years.

Mitria'um [מיטריאום], the twenty-seventh king of Babylon, reigned in the days of the judge Tola [מולע = תולע], from the year 731 [year-word תשל"א; AM 2731, c. 1029 BCE] for twenty-five years.

Tansinum [טאנסינום], the twenty-eighth king of Babylon, reigned in the days of the judge Yair, from the year 758 [year-word תשנ"ח; AM 2758, c. 1002 BCE] for thirty-two years. In his days there reigned in Ashkenaz King Hektor(?) [העקטו"ר], son of King Brener, and he reigned thirty-one years.

The Wars of Troy

In the days of King Mansinum(?) [מנסינום], around the year [348(?), מש"ח — reading uncertain and out of sequence], Paris [פאריס], son of Priamos [פריאמוס], king of Troy, went up and seized Helen [הליני = Helena] the beautiful, wife of Menelaus [מינולי = Menelaos], king of Sparta [ספרטי], by force, and carried her off to the land of Greece, to Troy(?) the capital. For this cause the great and terrible wars were stirred up in the great city of Troy; and for ten straight years the war went on and grew fierce. In the course of that great and protracted war, until the city was captured, so great a slaughter was made there as had not been heard since the day the land was founded until this day; and they wrote that more than one million [ten times a hundred thousand] men fell on both sides, and some doubled that number [Spangenberg, siman 22, and Boismus, folio 31]. The city of Troy was captured in the year 788 [printed "תשפ"ת"; recte 788 = תשפ"ח; AM 2788, c. 972 BCE], in the days of the judge Ivtzan, and it was destroyed to its foundation; and some write a different date. And in the book Me'or Enayim [Azariah de' Rossi], chapter 2, he wrote that the destruction of Troy was in the days of [?] [דהט"ם — reading uncertain].

Sivita'um [סיביטאום], the twenty-ninth king of Babylon, reigned in the days of Yiftach the Gileadite [Jephthah], from the year 790 [year-word תש"ץ; AM 2790, c. 970 BCE] — twenty-nine years; and some say forty years.

[In those days] there arose the sons(?) of Priamos [פריא"מס], king of Troy mentioned above, who had already been driven out from their land, and they went up as a great people from Asia to Europe [ארו"פי = Europa]. Some of them settled in Italy [איטליאה] — from them came the Romans [הרומים]; some of them settled at the place where the river Muna(?) [מונא — the Main / Rhine(?)] falls into the sea, and the name of the land was Sicambri [סוקמב"רי = Sugambri]. And they dwelt there about 240 [מ"ר] years, until the "Guman"(?) [הגומ"ן — the Germans?] came up against them from the island, as will come [below] in the year 427 of the fourth millennium. So [wrote] Sobermus(?) Glavius(?) [סובערמוס גלוויוס — chronicler, uncertain], folio 24.

[Year 811] In the days of King Sotiso'aum(?) [סוטיסוא"ום] was Shimshon [Samson] the mighty. And Josephus(?) of Masipani(?) [יוסן מאסיפאני — uncertain] wrote in

chapter 7 that in the days of Samson there were found among the nations three great heroes: in the land of Greece, Milisa(?) [מיליסא] the mighty; also Akilo(?) [אקילו = Achilles?] the wise and mighty, who loved the king of Moravia(?) but whom his own people killed by cunning; and also Herculus [הירקלוס = Hercules], a great giant and mighty man, was in his days, and he went to extremes in doing terrible, great, and wondrous deeds such as were never heard of. [This entry, year-word תתי"א = 811; AM 2811, c. 949 BCE.] The place of their dwelling was at the far end of the kingdom of Spain [ספרד], where there are very great and lofty cliffs; and between those two cliffs is the entrance of the Great Sea, the Ocean [מים אוקינוס], as is known to the scholars of cosmography. Those two cliffs are called the Pillars of Hercules [עמודי הירקולם] to this day. And Spangenberg wrote, in siman 22, that in the time of Samson there reigned in Ashkenaz Wolf Sikld(?) [וואל"ף סיק"לד], who went to great lengths in his deeds. He further wrote that from the time of Samson until the destruction of the Second Temple — more than five hundred years — there is not found, in all the books of chronicles, any proper account of a king or ruler(?) or

any other matters from the land of Ashkenaz; and this is a wondrous thing in my eyes.

Tinia'um [טיניאום], the thirtieth king of Babylon, reigned in the time of Samson, from the year 830 [year-word תת"ל; AM 2830, c. 930 BCE] for thirty years. And [Sefer] Yuchasin folio 136 wrote that at this time Azqeno(?) [אזק"נו] captured Padua [פדוואה = Padova] and Anglmila(?) [אנגלמילה].

Ritzilum [ריצילום], the thirty-first king of Babylon, reigned in the days of Eli the Priest, from the year 840 [year-word תת"ם; AM 2840, c. 920 BCE] for forty years.

[Year 882] Athens [אטיני], the city of wisdom mentioned above, [first] built in the year 413, was rebuilt and renewed around the year 882 [year-word תתפ"ב; AM 2882, c. 878 BCE]. And in the year 837(?) [תתל"ז — uncertain] the great city Carthagini(?) [קרטיגיני = Carthage / Cartagena] was built [Yuchasin folio 136]; and Kartmina(?) [קרטמינא] is Tunis(?) [תבסיס — uncertain].

Iflum [איפלום], the thirty-second king of Babylon, reigned in the days of David the King, peace be upon him, from the year 900 [year-word תת"ק; AM 2900, c. 860 BCE] for thirty-eight years.

Lia'ustinim [ליאוסטינים], the thirty-third king of Babylon, reigned in the days of [?] [שהט"ה — uncertain], from the year 938 [year-word תתקל"ח; AM 2938, c. 822 BCE] for forty-five years. And according to the author of Me'or Enayim, chapter

25, who wrote that Rechavam reigned in the year 33 of Lia'ustinim, the beginning of his reign would fall in the year 931 [תתקל"א].

Piritoua'um [פיריטואום], the thirty-fourth king of Babylon, reigned in the time of Asa king of Judah, from the year 983(?) [printed "תתפ"ג = 883; recte likely תתקפ"ג = 983 (out of sequence as printed); AM 2983, c. 777 BCE] for thirty years.

The Third Millennium is Completed

The Beginning of the Fourth Millennium

[Year 8] The great metropolis of Rome — over which some writers were perplexed; therefore know this: Most books of the chronicles of the kingdom of Rome reckon the beginning [of its founding] at the year 752(?) [printed "מש"ג"; the reckoning requires ≈ 752, i.e. תשנ"ב — reading uncertain] years before the beginning of the Christian era. And from our present time — which is the year 5,352 of the Creation [שנת חמשת אלפים ושנ"ב ליצירה; AM 5352 = **1592 CE**] — the time of its founding is 2,344 [שד"מ] years [ago]; and this, in my opinion, is the true reckoning, since most writers agree on it. To this reckoning, too, the author of Me'or Enayim inclines, in chapter 24, though there is some confusion of reckonings there. If so, when we subtract the number of years since its founding from the number of Creation-years that we now use, there remain 3,008; and accordingly the time of its founding falls in the year 8 of the fourth millennium [AM 3008 = c. 752 BCE], which is the year 25 of Asa king of Judah.

[On the founding of Rome] As for what Chazal said in Perek ha-Ro'eh(?) [הרואה] and in Perek Bameh Behemah [Shabbos], and [in] Shir [ha-Shirim] Rabbah on the verse "Do not look upon me" [Shir HaShirim 1:6] — that when Shlomo married Pharaoh's daughter, Gavriel descended and planted a reed in the sea and raised up a sandbank, and when Yerav'am made the two calves, the metropolis of Rome was built upon it; and likewise what is said in Sefer Yosippon at the beginning, siman 2, and cited by the Raavad(?) [הרלב"ד; = R. Avraham ibn Daud, Sefer HaKabbalah] at the beginning of his "record of the affairs of Rome," that in the second year(?) of Chizkiyahu king of Judah Rome was built, which is the year 206 [ר"ו]; and so he wrote in [the account of] the seventh generation of the Amoraim — it is possible that both this and that are true, for [Rome] was built many times, since Rome had been a settlement from the time of the Dispersion, as is written in Sefer Yuchasin folio 136. Also what Rashi explained from the words of Chazal at the end of [Parshas] Vayishlach — "and the chief of Magdiel" [Genesis 36:43], this is Rome — proves so. And according to the reckoning of the gentiles, it will be, from the time

of its founding until this year of ours, 2,344 [שד"מ] years, as above. Even so, its founding, reckoned backward, will fall no earlier than the year 206 [ר"ו] — which is the year [?] of Chizkiyahu, according to Yosippon and the Raavad, of blessed memory — because, by their reckoning, the number of Creation-years exceeds their [Roman] number by about two hundred years, since they enter into the reckoning of the Creation-years all the years of the kings of Persia, as will be explained further on in the year [?] [ב"ן]. But we, the congregation of Israel, do not trust these writers. We therefore resolve, etc., that it was built many times, as above; and this consideration will suffice us in many places.

Ofriga'anum [אופריגאנום], the thirty-sixth(?) [הל"ו — recte likely 35th] king of Babylon, reigned in the time of Yehoshafat king of Judah, from the year 33 [year-word ל"ג; AM 3033, c. 727 BCE] for fifty years.

[Year 40] Around the year 40 [year-word מ'; AM 3040], there reigned Soverio(?) [סוביריו = Tiberinus?], the tenth king of Athens(?) [לאסיני — "of Alba"(?); as printed, Athens], the city of wisdom. It is Soverio after whom the river of Rome, the Tiber [מיב"ר], is named to this day.

Asqara'ubim [אסקאראובים], the thirty-sixth(?) [הל"ו — reading uncertain] king of Babylon, reigned in the days of Yo'ash king of Judah, from the year 83 [year-word פ"ג; AM 3083, c. 677 BCE] for forty-two years.

[Year 90(?)] Around the year 90(?) [year-word צ'; the text reads "around the year 30 (ל')" — inconsistent] lived the great sage and poet known as Homer(?) [הנקרא האמידים — reading uncertain; = Homerus?], and he was at the end of the days of Elisha the Prophet [Boismus, folio 37].

Sardanapalum [סדרנאפלום = Sardanapalus], the thirty-eighth king of Babylon, reigned from the year 125 [year-word קכ"ה; AM 3125, c. 635 BCE], in the time of Uzziah king of Judah. In the [?] year of his reign, which is the year 140 [ק"מ], two of his army commanders rebelled against him — Belochus [בילאחו] and Arbatzium [ארבאצ"יום = Arbaces] — and came up against him with a great army. And when King Sardanapalus saw that the doom had reached its end for him, he set on fire the citadel, the city(?), and the royal palace that he had built, together with the treasury(?) house [בית האוצר = בית האולר(?)], and with his wife and her maidens; and his young men, too, he cast into the fire and was consumed with them. Then the kingdom of Assyria was divided in two — the kingdom which had stood from the year [?] mentioned above, [for] one thousand three hundred thirty-seven [אלף ושל"ז] years: Belochus reigned over Babylon and Nineveh and over all the western lands, and Arbatzium reigned over Persia and Media. And

they remained separate until Daryavesh the Mede reigned, in the year 3,388 [printed "ג' אלפים שפ"ח"; AM 3388, c. 372 BCE]. And we shall mention further on only the kings of Babylon and Assyria; the kings who reigned over Persia and Media — although they too are counted to the kingdom of Babylon — we have no concern with, even in this our book.

Pul-Belochu [פול בילאחו], the thirty-ninth [printed "הל"ם"; recte 39 = טהל"th] king of Babylon, reigned in the time of Uzziah king of Judah, from the year 140 [year-word מ"ק; AM 3140, c. 620 BCE] for twenty years. This is Pul [פול], king of Assyria, whom Menachem king of Israel [subdued(?)] to be a tributary servant [Melachim II 15:19; ref. as printed: ch. 16(?)]. And although all the kings before us are called in Scripture only "kings of Assyria," down to Nebuchadnezzar — because their seat was in Nineveh, which is in the land of Assyria, as it says of Sancheriv, "and he dwelt in Nineveh" — nevertheless they always had one king over them, as we explained in our introduction; also the kingdom of Assyria and the kingdom of the Chaldeans [כשדים] are adjacent to each other, as is known to the scholars of cosmography.

Aulio [אאוליו = Amulius], reigned in Rome in the year 153 [year-word קנ"ג; AM 3153, c. 607 BCE], which is the year 38 of Uzziah king of Judah. He drove out his elder brother [Numitor], and made his brother's daughter [Rhea Silvia] a consecrated one(?) [פרוסה = a vestal], and she "played the harlot" and bore Remus and Romulus [רומים ורומלוס]. And the king ordered their mother put to death and the children cast into the river; but the messenger had mercy on them and set them on the riverbank, and a she-wolf [זאבה] suckled them, and they grew. After they had grown, they put to death their uncle, King Amulius [אואלי"ו], and restored the kingdom of their grandfather [Numitor]. So [it is written] in Sefer Yuchasin folio 136 (and see nearby, in the year 185 [קפ"ה]).

Pul-Asir [פול אסיר = Tiglath-Pileser], the fortieth king of Babylon, reigned in the year 140 [year-word ק"ם; AM 3140], which is the year 31 of King Uzziah. He is Tiglath-Pileser [הגלת פלאסר], king of Assyria, mentioned in Melachim [ch. 15/16, siman 6(?)]; and he reigned twenty-nine years.

[Year 185] In the year 185 [year-word קפ"ה; AM 3185, c. 575 BCE], which is the year 18 of Yotam king of Judah, Romulus reigned over Rome and reigned fifty-eight years. Some say that the city of Rome is named after him. After Romulus, six more kings reigned in Rome, down to Tarquinius(?) [מרקינוס], whose name will be mentioned further on, in the year 435 [תל"ה]. Thus I have recounted from some of my books of chronicles. And in Me'or Enayim, chapter 42, he brings that this

was in the year 14 of Yotam ben Uzziah. And see Yosippon at the beginning of the Second Book, and in the Kabbalah of the Raavad [Sefer HaKabbalah] at the beginning of the "record of the affairs of Rome"; also above, in the year 8, and further on, in the year 206. And in Yosippon, Third Book, he wrote that there was likewise a king in Rome named Rimlum [רימלום] in the days of David the King, peace be upon him. Also above, in the year 84 of the third millennium — sixty-four years before the time of the Exodus from Egypt — there was likewise Raminius [ראמיניוס], king of Rome. It appears that there was a special title for the kings of Rome, as "Pharaoh" for Egypt, "Avimelech" for the Philistines, and "Daryavesh" and "Achashtemsta"(?) [אוחתמסתא = Artachshasta / Artaxerxes] for Persia.

Shalman'eser [שלמנבר = Shalmaneser], the forty-first(?) [printed "הס"א"; recte 41 = א"המst] king of Babylon, reigned in the year 189 [year-word קפ"ט; AM 3189, c. 571 BCE], which is the year 6(?) [ע"ו — reading uncertain] of Achaz king of Judah, and he reigned twenty years. It is he who exiled the Ten Tribes to Halah and Habor [חלה וחבור], as is written in Sefer Melachim II, chapter 17 and chapter 18.

[Year 206] It is written in Sefer Yosippon at the beginning of the Second Book — and the Raavad, of blessed memory, cites it in his Sefer HaKabbalah — that in the year [?] of Chizkiyahu king of Judah, which is the year 206 [ר"ו] of the fourth millennium [printed "כ"ו לאלף הרביעי"; recte ר"ו; AM 3206, c. 554 BCE], Rome was built by two brothers, Junius and Maius [יוג"יום ומייאס]. By then the measure of the year among the Greeks was already divided into eight months, and they added two months and called them "Yunium" [June] and "Maium" [May] after their own names, to this day. The two brothers were also called Romulus and Romilianus [רומיליאום], and after their names the city of Rome is named. And so it appears from the words of the author of Me'or Enayim, chapter 38, who wrote that the year "anavim"(?) [ענבים — reading uncertain] of Romulus, king of [Assyria?], and the first year of Shabaka (So) [סאב"קון] king of Egypt, was the second year of Chizkiyahu king of Judah and the last year of Hoshea ben Elah. Thus far [his words]. And see above, in the year 8 of this millennium.

Sancheriv [סנחרב = Sennacherib], the forty-second king of Babylon, reigned in the year 209 [year-word ר"ט; AM 3209, c. 551 BCE], which is the third year of Chizkiyahu king of Judah; and he reigned in the city of Nineveh, which is in the land of Assyria, seven years. After the angel of Hashem slew 185,000 [קפ"ה אלפים] men in his camp, he too was slain by two of his sons in his house of worship in Nineveh, as is written in Melachim II, chapter 19. Tobia the Righteous [טוביה

הצדיק = Tobit] — his deeds were around this time, in the days of Chizkiyahu king of Judah; so it is written in Sefer Yuchasin folio 136.

And know that the book of Tobia [ספר טוביה = the Book of Tobit] is one of the books that the Christians append to the Ketuvim [the Apocrypha]. And these are they: first, the book of the Wisdom of Solomon; second, the book of Tobit; third, the book of Baruch ben Neriah; fourth, the book of Bel [ספר ביל], which are attributed to Daniel; fifth, the book of Judith [יהודית]; sixth, the book of Ben Sira; seventh, two further portions of the book of Ezra; eighth, the Prayer of Queen Esther [הפילה = תפילת אסתר]; ninth, the two books of the Hasmoneans [Maccabees]. But all the aforementioned books, even though [they record] the miracle that befell Israel, are nonetheless accepted by them [the Christians] and not by us. Know, too, that the Book of Tobit found among us in the Hebrew tongue was translated from the Latin tongue into Hebrew by Sebastian Münster [סעבעסטוואהין מוינסטער = Sebastian Münster] in the city of Basel [באזיל], close to a hundred years ago — as you will understand from the language of the words of the book, with its stammering lips, so that any person of understanding will sense at first glance that its author was not of the children of Israel. Also, the account itself, in my opinion, is spurious, so that in my eyes all its words are words of folly and exaggeration.

Esar-Chadon [אסר חדן = Esarhaddon], son of Sancheriv, the forty-third king of Babylon, reigned in the year 215 [printed "רס"ו"; recte 215 = רט"ו; AM 3215, c. 545 BCE], which is the year 40(?) [מ' — see note: exceeds Chizkiyahu's reign] of Chizkiyahu king of Judah, as is written in Melachim II, chapter 20; and he reigned ten years. Some say that Merodach-Baladan son of Baladan [אמרודך בלאדן בן בלאדן = Merodach-Baladan], mentioned in Melachim II chapter 20, in Yeshayahu chapter 39, and in Yirmiyahu chapter [?], and Esar-Chadon, are one king under two names. In the days of King Esar-Chadon a great quarrel broke out between the Chaldeans, the men of Babylon, and the Assyrians, the men of Nineveh, over the matter of the seat of kingship, until the Chaldeans overcame(?) the Assyrians and the seat of kingship remained in Babylon. And although the king of Babylon reigned over Nineveh as well, as before, nonetheless the royal seat in Nineveh was abolished, and it remained in Babylon alone.

Merodach-Baladan the Second [מרודך בלאדן השני], the forty-fourth king of Babylon, reigned in the year 226 [year-word רכ"ו; AM 3226, c. 534 BCE], which is the year 26(?) of Chizkiyahu king of Judah, and he reigned forty years. According to the opinion of Yosippon, the affair of Tarquinius [מרקינוס] was around this time (see further on, in the year 438 [תל"ח]).

Nevuchadnetzar the First [נבוכדנצר הראשון = Nebuchadnezzar I], the forty-fifth(?) [printed "המ"ו"; recte 45 = המ"הth] king of Babylon, reigned in the year 285 [year-word רפ"ה; AM 3285, c. 475 BCE], which is the first year of Yoshiyahu king of Judah, and he reigned thirty-five years. This king is not mentioned explicitly in Scripture. In Sefer Yuchasin folio 136 it, too, mentions this Nebuchadnezzar the First. Some say that the Nebuchadnezzar who took King Yehoyakim as a servant, and who sent away Pharaoh Necho [פרעה נכה] — mentioned in Melachim [II] chapter 24(?) — is the First; and that the one who exiled Yehoyachin and destroyed the Temple is the Second. But it does not appear so, for every Nebuchadnezzar mentioned in Scripture is the Second.

Tzemach David, Part II

[Printed p. 9]

Plato [אפלטון] the philosopher lived in the time of Jeremiah the prophet, around the year [AM ~3300 ≈ 460 BCE]. So wrote ibn Yachya in the work appended to the *Shalshelet HaKabbalah* [Chain of Tradition, of R. Gedaliah ibn Yachya], folio 141a.

Nebuchadnezzar [נבוכדנצר] the Second, the 47th [?] king of Babylon, reigned in the year [AM 3319 ≈ 441 BCE — printed body reads (360) שי"ס, [recte = שי"ט 319]], which is the fourth year of Yehoyakim king of Judah. He is called in the Book of Records [ספר זכרונות] "Nebuchadnezzar the Great," on account of the greatness of his deeds; and he reigned 45 years.

The Story of Susanna [מעשה שושנה] [AM 3330 ≈ 430 BCE]: Susanna, daughter of Hilkiah, wife of Yoyakim the priest. Two judges demanded to lie with her, but she refused. They plotted and testified against her that she had lain with a certain young man, and the judges wished to sentence her to death. But Daniel, in his great wisdom, saved her through cross-examination, [showing] that their testimonies did not agree — as is written in the Book of Susanna [ספר שושנה], which is accepted among them [the Christians] and [in?] the Vulgate [?ולאלגי]. Part of the account is brought in *Sefer Yuchasin*, folio 136. It occurred in the time of Zedekiah [צדקיה — printed לדקיה] king of Judah, according to the *Yuchasin*, around the year [AM 3330].

The Destruction [חורבן] of the First Temple was by Nebuchadnezzar in the year [AM 3338 ≈ 422 BCE], as explained in Part I.

The author of the *Shalshelet HaKabbalah* wrote, on folio 141a, that Piri [?שפירי] king of Spain [Sepharad] exiled most of the Jews to Spain — and of this the

prophet said, "and the exile of Jerusalem that is in Sepharad" (Ovadiah 1:20). Most of the well-pedigreed families went to the city of Toledo [טולישלא], where the city's [earlier] name had been Pirzilo [?פירזלו], and the Jews renamed it there Toleisla [?] after Toledo [טולטולה]. The remainder Nebuchadnezzar exiled to Babylon, Media, and Persia. [Thus far the citation.]

At that time, around the year of the Destruction, [a people] went up together with the Ashkenazim [the Germanic peoples] to Italy, and the head of their leaders was Wôl[?]-Wîz [וו"ל ווי"ז — leader's name, uncertain]. They built there many cities, among them Mailer[?] [and] Bern[?] [מייל"ר בער"ן — Milan / Bern?], their province. So wrote Spangenberg [שפנגנהן], in his *Burg*[?], section 24. And for some 500 [?] years until now, nothing is found about the Ashkenazim in any of the chronicles, as we wrote above under the year 411 of the third millennium [AM 2411].

Also at that time, the Marcomanni [?המערקר] and the inhabitants of Halarn [?האלרן] joined together and marched against the province of Bohemia [ביהם] and Bavaria [בייארן], and drove out all the inhabitants of [that land], and settled in their place. And the Bohemians[?] and Bavarians went up to Italy and built there Bologna[?] [בשלפ"יען — city name, uncertain] and many other cities, and settled there.

Evil-Merodach [אויל מרודך], the 48th king of Babylon, reigned in the year [AM 3364 ≈ 396 BCE], which is the 26th year after the destruction of the First Temple, and he reigned 22 years. In the Book of Records [ספר זכרונות], two further kings are found between Evil-Merodach and Belshazzar — namely Dinaser [?דינאסר — Neriglissar?], 3 years, and Basardok [?ובאסרדוק — Nabonidus / Labashi-Marduk?], 6 years; perhaps their years are included within the years of Evil-Merodach.

Belshazzar [בלשאצר], the 49th or 51st king of Babylon, reigned in the year [AM 3386 ≈ 374 BCE]; and in the third year of his reign he was slain at his banquet, as will be explained shortly.

Darius [דריוש] son of Ahasuerus, of Median stock, mentioned in the book of Daniel, chapters 6 and 9 [?ובסי' ט'] [AM ~3389 ≈ 371 BCE]. He joined and allied with his son-in-law [חתנו] Cyrus [כורש] king of Persia, and they rebelled against Belshazzar king of Babylon and waged war against him. Many of the forces[?] of Media and Persia [?מחסי מדי ופרס] fell before the Chaldeans, and the rest turned and fled —

and King Belshazzar rejoiced and made a feast, and became drunk, and defiled the holy vessels. And the Lord saw, and sent an angel, who wrote on the wall

before all the people; and the people saw the form of a hand that wrote: **MENE MENE TEKEL UPHARSIN** [מנא מנא תקל ופרסין] (Daniel 5:25). And Daniel interpreted it to the king: *Mene* — God has numbered the days of your kingdom and brought it to an end, and completed its days; *Tekel* — meaning, you have been weighed in the balance and found wanting; *Upharsin* — meaning *Peres*: your kingdom has been divided [broken off] from you and given to Media and Persia — as written in Daniel chapter 5: [Aramaic: "That very night Belshazzar was slain"] (Daniel 5:30).

And it is written in *Yosippon*, chapter 3, that one of his eunuchs rose against him and killed him and cut off his head, and brought it to Darius and Cyrus, kings of Media and Persia. When Cyrus and Darius heard these things, they bowed and prostrated themselves to the Lord, and Cyrus vowed a vow to the Lord to build the House [Temple] in Jerusalem and to send back the exiles from Babylon. And Cyrus and Darius arose and set out and laid waste the whole land of the Chaldeans, and fought against Babylon and captured it, and struck it with the edge of the sword — from man to woman, from child to suckling; its young men and its maidens they trampled with horses; its officers and its elders they strangled with ropes; [בורתי?] its infants they dashed against the rock — and the Lord avenged the spilled blood of His servants.

The two kings subdued the whole kingdom of Babylon under their rule, and the kingdom of Babylon was then cut off and abolished. The days of the endurance of their kingdom, from Nimrod to Belshazzar, were 1,600 years [אלף ות"ר], and in the number of kings, 49 or 51 [printed מ"ם או כ"א, [recte 49 = מ"ט או נ"א or 51]], as explained shortly; and then began the kingdom of Media and Persia.

Of the said Darius we do not find that he prolonged his reign, as they said in *Seder Olam* chapter 28, and these are their words: "In the first year of Darius son of Ahasuerus, of Median stock, etc. — you do not find years [attributed] to Media in Scripture except this one alone." End quote. Therefore the chroniclers combined the kingdom of Media and Persia together; and in the [scriptural] reckoning of Persia alone, it is the second of the four kingdoms, as will be explained. The second of the four kingdoms is:

The Kingdom of Persia [מלכות פרס]

In the numbers and the times of the kings of Persia, many have been confounded. For although in *Seder Olam* chapter 30 — and also in chapter 28 — they said that we find only four kings for Media and Persia, nevertheless you should know that, according to the view of *Pirkei deRabbi Eliezer*, whom all the commentators

followed, the kings of Persia were far more numerous. For there, in *Pirkei deRabbi Eliezer* chapter 49 [printed מ"ם, [recte ט"מ?]], he said: "Come and see the wealth of Ahasuerus, greater than all the kings of Media and Persia; and of him Scripture said, 'and the fourth shall grow far richer' (Daniel 11:2)" — so this sage reckoned Ahasuerus as the fourth. And indeed, by all views, there were kings of Persia after him besides him; and in Persia [the last] was Darius the Last, who fell into the hand of Alexander. Rashi too, of blessed memory, wrote in his commentary on Daniel chapter 11, on the verse "Behold, three more kings [shall arise in Persia]" etc. — and these are his words: "Our Sages said in *Seder Olam*: this is Cyrus, and Ahasuerus, and Darius who built the House; and why does the text say 'the fourth'? The fourth of Media." But in the book of *Yosippon ben Gorion* it is written that Cyrus had a son who reigned in his stead before the reign of Ahasuerus, whose name was Cambyses [כמבישה]. End of Rashi's words. Our Rabbi Saadia and the sage Ibn Ezra [ראב"ע] too reckoned there kings —

[Printed p. 10]

— more than the four.

Also, from the words of *Yosippon*, end of chapter 4, it is implied that between Ahasuerus and Darius the Second still other kings reigned; for after mentioning Haman he wrote thus: "And our fathers served all the kings of Persia in quiet and ease, until Darius the Second reigned." And it is written in *Me'or Enayim* [מ"ע — of R. Azariah de' Rossi] in the name of Rabbeinu Zerachiah HaLevi [the *Baal HaMaor*], from [his] first chapter[?] [מפ"ק דל"ה — uncertain], that he too posited many kings for Persia, and reckoned two named Artaxerxes: one in whose days was the building of the House, and the second the builder of the walls of Jerusalem, in Nehemiah chapter 5. And he wrote further, in chapter 38[?], that although it is written in Daniel chapter 11, "In the first year of Darius... three more kings shall arise in Persia, and the fourth shall grow far richer than all" — the intent of the verse is not that Persia would have only four kings, but rather that among them all, three mighty ones would reign, and the fourth, the great one [הגדול?], who fell into the hand of his enemies, greater than all who preceded him; and as for the other kings — whether because of the brevity of their days (for some reigned only eight days), or because there were among them those who accomplished nothing noteworthy — of them Daniel did not speak at all. And he wrote further there, in the name of Don Isaac Abarbanel, saying that the Sages did not deny that there were more than three kings for Persia, and did not enumerate them, but spoke only of those from whom Israel received good or evil. End quote.

Know [ודע] that among the chroniclers, fourteen kings were counted for Persia, as I mentioned; so too the author of *Sefer Yuchasin*, folio 136. And so it is set out more fully in *Me'or Enayim* chapter 34, which wrote in the name of a certain transmitter [copyist], stating it as among the well-known matters that need no proof, that from Cyrus to the last Darius the kings of Persia were fourteen. But know that the chroniclers do not agree, nor did they proceed in this by one path; rather, each turned to his own way, and one does not come near the other in his reckoning. Nevertheless, I will not refrain from speaking of them, and I will lay out for you their names according to the path of one of the chroniclers — the same path along which the author of *Me'or Enayim* brings them, chapter 34; and I add to them [material] from the writings of the chroniclers [?מאמר מבואר סופרים].

Cyrus [כורש] is the first king in the kingdom of Persia. He reigned after Darius the Mede in the year [AM ~3390 ≈ 370 BCE — printed ש"ן/ש"ץ, uncertain]. And do not suppose that before Cyrus there were no kings in Persia; rather, it means that he was the first king of the universal [imperial] kingdom, for the whole kingdom of Babylon too [came] under the rule of the kingdom of Persia. Know further that it is found in the books of chronicles that Cyrus reigned in Persia thirty years — so it is written in *Yosippon*, book 8, chapter 3 — but he did not attain the universal kingship until after 27 years of his reign; and it is reckoned for him in the verse, and also in the chronicles, as the first year.

Daniel [דניאל], the man greatly beloved, nullified through his wisdom the idolatry of Babylon, and proved to the king that it was all vanity, as written in the book called *Bel [and the Dragon]* [בל וה(תנין)], which is accepted by them [the Christians] but not by us, as stated above, in the year [?ר"מ]. Some say his deeds were in the days of Nebuchadnezzar, and some say in the days of Cyrus. *Yosippon* too wrote the whole content of this affair in the third chapter of his book — but there it is implied that this affair was in the days of Darius the Second, the builder of the House; and that is somewhat far-fetched in my eyes. For if Daniel

were to have lived on until Darius the Second, it would be somewhat surprising that his name is not mentioned in connection with any single one of all the kings of Persia who reigned from Cyrus until Darius.

In the third year [בשנה שלישית] of Cyrus's universal reign, in the year [AM 3393 ≈ 367 BCE], he went up to make war against Tomyris [תלמירוס], queen of the Scythians [Massagetae — השששים], that is, [a people] near the region of Sarparia[?] [סרפריאה], toward the north; and [her son] was slain in the battle. And when King Cyrus turned back on his way, and did not think to guard against any treachery or enemy, the queen Tomyris outwitted him with her stratagems and cunning,

and ambushed him on the way, and fell suddenly upon Cyrus's camp, and struck down in his camp twenty thousand men — and according to *Yosippon*, two hundred thousand Persian warriors — and King Cyrus too fell there in battle. And the queen came out upon the corpse of Cyrus like a raging, [?נצוכה] and bereaved wild beast, to avenge the blood of her son, and cut off his head with her own hands, and set it in a bowl full of the blood of the slain, and said: "Cyrus — sate and quench your soul with the blood that you thirsted for [?דס גמית], which now you shall drink; now sate your soul!"

Cambyses [קמביסי], son of King Cyrus, reigned after his father in the year [AM 3392/3 — printed של"ב, [recte 368 ≈ 393 = של"ג BCE?]], and he is the second king of Persia, according to the chroniclers. They wrote that he is the first Artaxerxes mentioned in Ezra chapter 4, who halted the building of the Temple — for "Artaxerxes" is the common title particular to all the kings of Persia, like "Pharaoh" for the Egyptians, as we explained in Part I under the year [?כ"א תמ"ח]. And it is written in *Yosippon* chapter 3 that Cambyses avenged his father, and captured the whole land of the Scythians [Massagetae], and slew Queen Tomyris [תלמירה] with the sword, and left of all her family no survivor or remnant.

Judith [יהודית], a woman of valor from among the Hebrew women — her deeds with Holofernes [אלופורני] they wrote occurred in the days of King Cambyses, as I disclosed in Part I of this book of mine, under the year 628[?] of the fourth millennium [?ת"ר כ"ח לאלף הרביעי — dating anomaly, see report]. And they wrote that this too was a cause for the delay of the building of the Temple, together with [the fact] that its building had already been halted in the days of Cyrus. As for what is written in the Book of Judith, that this affair was in the days of Nebuchadnezzar — [that is] because the name "Nebuchadnezzar" was [applied] for a long time to all the kings of Babylon, like "Pharaoh" for the Egyptians and "Abimelech" for the Philistines. And even after the kings of Persia reigned over it [Babylon], it was called by this name, as we find in Nehemiah 13, which titles Artaxerxes "king of Babylon"; and likewise in Ezra, end of chapter 6, and [Ezra?] chapter 8 calls him "king of Babylon" and "king of Assyria," since he had seized the kingdom too into his hand. See *Me'or Enayim*, chapters 34 and 51[?].

[Cambyses and the corrupt judge:] King Cambyses had a judge whose name was Shimon [Sisamnes — שמעון], and he grew incensed at him for perverting judgment to take a bribe. The king ordered his skin flayed, and gave it to a tanner[?] to work, and covered with it the seat of judgment; and he set over it as judge [Otanes — את איסא], the son of the flayed judge Shimon, to render judgment and to take warning.

The king [המלך] Cambyses was wicked and evil, a man who destroyed [murdered] his brother — a righteous and upright man — killing him by the sword in order to turn the whole kingdom to himself. His sister, too — because of her much weeping and her grief over the death of the slain [brother] — he rose against her in his fury and killed her with his own hand, even though her days drew near to give birth;

[Printed p. 11]

he had no compassion and no pity, neither on her nor on the fruit of her womb. This king fell from his horse onto his sword and died — that too in the sixth year of his reign; and there reigned in his stead:

Darius the Magian [דריוש מאנא — the pseudo-Smerdis / Gaumata?], the third king of the kingdom of Persia. He reigned one year and died.

Darius Xerxes [דריוש איקסירקיס — Xerxes], the fourth king of Persia. Some say he is the second Artaxerxes mentioned in Nehemiah chapter 13. They wrote that he vowed to God that if he reigned he would lend a hand to build the House [Temple], and so he did in the second year of his reign, and it was completed in the sixth year.

Cassius [?קאסיוס] wrote, in chapter 5, that in the days of King Darius Xerxes there were about[?] [some] eclipses of the sun, so that at that time by day the stars of heaven were seen — which was an evil sign for the world; and not many days passed before the great and terrible wars were stirred up in the land of Greece [Yavan], between the inhabitants of Athens[?] [אמ"ינא], a city [famed] in wisdom, and Lacedaemonia [Sparta — ליודימיניאה]: war after war, so that the land had no rest for a span of eighteen years, until they ruined the land at that time. (Thus far.)

Also [גם] in his days, in the summer season, the sun came out in its strength, and there was great heat in the world, so that from the excess [of it] the flesh of man split and peeled off his body like the peel [of fruit] and like scabs of filth, and his flesh rotted and stank, and he died — along with many people; and many went mad; and from the excess of heat they ran to the waters and the wells and drowned themselves. Many people, too, who survived — their reason did not return to them as before, all their days; and from this a very grievous matter resulted. This matter is also mentioned by Epicurus[?] [Ephorus? — אפיקרום סרופא], who too lived at that time. So wrote Cassius[?] [קאטסיום], together with [another,] in chapter 40.

King Darius Xerxes marched against the city of Babylon, and after a great battle he captured the city and slew all the people found within it, and brought down its walls, and threw down all its buildings, and destroyed the city to its very foundation. And through it was fulfilled the prophecy of Isaiah chapter 13, as it says: "everyone found in it shall be thrust through... and they shall have no pity on the fruit of the womb" (Yeshayahu 13:15–18), and jackals and ostriches shall dwell in it. This city became from then a mound and a desolation, until this very day, according to the prophecy of the said prophet, in his saying, "It shall never be inhabited, nor dwelt in from generation to generation" (Yeshayahu 13:20).

Babylon [בבל]: since a word about it has come to our hand, though this is not its place [in the chronicle], [I will note the site] of this city. Ptolemy[?] [טיטים"יג] wrote that it is to the south-east[?] of Jerusalem, some 170 [ק"ע] parasangs distant; and he wrote in the name of Strabo [שמרוב"א] that the measure of the encircling line [circumference] of this city was 389 [שפ"ט] stadia [שמדיום], which are 12 parasangs distant, the diagonal line by reckoning being here four parasangs. And he wrote further there that it was a square structure, its length as its width and likewise its height, each being 122 [קכ"ב] paces; and he wrote that within this structure was buried King Belus [בילוס] son of Nimrod, and perhaps it is the foundation

like Petluna[?] [?כטת פטל"ונא]. And in the place of old Babylon are found heaps of stones, and it is a place of drought and desolation; and near this place there is a certain tower, which the people call "the Tower of Daniel," and it has a dome[?], from which the viewer can see the site of old Babylon. In the place of the Tower of Babel there are scorpions and snakes that have three[?] heads, and they are called there by the name [?מנ"לא]; and because of this there are no inhabitants there, and a person can go there only in the season of great cold and frost, when the snakes are in their holes. Know that another city was built on the Tigris [Chidekel] river by King Seleucus [סלויקום], one of the four heads [generals] who reigned after Alexander, and they called it "New Babylon"; and in our time it is called [Baghdad — בלת"וך], nine parasangs from old Babylon, and it is also called Baghdad [בגדד]. It appears that this is the city that the sage Ibn Ezra mentions in the order of Genesis, in the portion of the Garden, and Ramban at the end of the portion of Balak. This I drew from the *Book of Travels* of Benjamin [of Tudela — בינימי"ינג], folio 217.

The king [המלך] Darius Xerxes, the aforementioned, was the most tranquil[?] king of all the kings of Persia before him. It is written in [Trithemius?/בויש"מום], folio 112, that he once assembled ten times one hundred thousand [1,000,000]

soldiers. This king was slain by his army commander Artabanus [ארטובאנו], and there reigned in his stead his son Nrisi[?] [נריסי], the fifth king of Persia; and after him Darius Arta[?] [דריוש ארטא], the sixth king, reigned one year and died.

Artaxerxes "Longimanus" [ארתחששתא ארוך היד — the Long-handed], the seventh king of Persia, was a great and awesome king. He was called "Long-handed" figuratively — as if his hand were so long that he could reach his enemies at the [edge] of the earth. He restored to the Jews all the vessels of the Temple, and did the Jews many great favors — [so in Trithemius?], folio 21[?]. Some wrote that he is the [scriptural] Artaxerxes, and that the affair of Esther was in his days; but others say not, for they said that he is the Artaxerxes of whom Ezra and Nehemiah wrote in their words — and had the affair of Haman been in his days, they would not have kept silent about that affair. Artaxerxes died, and after him reigned Xerxes II [הסרסי] for eight months, and died; and after him reigned Sogdianus[?] [סריאנו], also eight months, and died; and there reigned in his stead Darius [II] Nothus[?] [דריוש נימא], the tenth king of Persia.

Artaxerxes Mnemon [ארתחששתא מנימון], the eleventh king of Persia, is called in the chronicles "Artaxerxes the Great," on account of the greatness of his deeds; for this reason some said that he is the Artaxerxes of the Esther [account]. The son of this king wished to take his father's wife [his consort] to himself as a wife, but his father King Mnemon took her by force from his son — on account of which a great and mighty war was stirred up, and much blood was spilled — [so in Trithemius?], folio 48. King Mnemon died, and his son Darius reigned after him in his stead, and he is the twelfth king of Persia; and he was killed by King Ochus [בהנ"אי].

Arses [ארסים], son of the Darius who was slain, the thirteenth king of Persia [printed לבבל]. They wrote of him that he was wicked and evil and rebellious[?] [?טיטוליס]; and the said King Ochus, thinking[?] that [Arses] would avenge his father's [death], schemed against him and gave him deadly poison [sam ha-mavet].

[Printed p. 12]

Darius the Last [דריוש האחרון — Darius III], son of Arsames [ארסמא], the fourteenth king of Persia, was from the land of Armenia [ארמניא]; and according to their accounts he was not of the family of Cyrus. Against him Alexander of Macedon [אלכסנדרוס מוקדון] marched, and Darius fled to the land of Media, and there his army commander Bessus [ביסאו] rose against him and killed him — saying in his heart that King Alexander would crown[?] him. But King Alexander

trembled and was outraged at the report, and ordered the execution of Bessus, to sentence him to harsh torments, in a severe and disgraceful death. And King Alexander buried King Darius and did him honor in his death; and so it was fulfilled, and the kingdom of Persia was then cut off, and the kingdom of Greece [Yavan] began. This is what I have seen fit to glean among the sheaves concerning the kings of Persia, from the books of foreigners.

Know [ודע] that the [gentile] writers add up all the years of the fourteen kings of Persia; and therefore they make the count of the years from Creation exceed our reckoning by more than two hundred years. But we, the holy congregation of Israel, do not put faith in the books of chronicles composed by authors who are not of the children of Israel; therefore there shall not enter into the count of our reckoning [any years] except the years explicitly found in the holy books — for Cyrus, for Ahasuerus, and for Artaxerxes — according to *Seder Olam Rabbah*. Therefore we set upon our charts [only] the year [353? — שנ"ג] at which we concluded [the Persian reckoning].

Ahasuerus [אחשורוש] reigned after Cyrus in the year [AM ~3393 ≈ 367 BCE — printed body (333) של"ג, marginal (393) שצ"ג; see report], as explained above in Part I.

Hippocrates [אפוקרט] the physician, Euclid [אקלידוס] the geometer, and Plato the philosopher lived in the time of Mordechai and Esther, around the year [AM 3401 ≈ 359 BCE]. So it is written in [*Sefer*] *Yuchasin*, folio 13; and the three of them together, and their [descendants], were in Athens [אתמינא], a city [famed] in wisdom, which is in the land of Greece.

Darius [דריוש] son of Ahasuerus reigned over Persia in the year [AM 3406 ≈ 354 BCE]; and in the opinion of the author of *Seder Olam* he is Artaxerxes, as explained in Part I.

Alexander of Macedon [אלכסנדרם מוקדון] was born in the year [AM 3423 ≈ 337 BCE]; and at that time a terrible star [comet] appeared in the sky, and the earth quaked, and the foundations of the world trembled, and there were lightnings and thunders and a great roar in Macedonia [מוקדוניא] such as its inhabitants had never known.

The Great Temple [ההיכל הגדול] that was built for [the goddess] Diana [דיא"ני] in the city of Ephesus [אי פיס"ו], in whose building all the inhabitants of Asia [אסיאה] helped and assisted, and which they built over two hundred and twenty consecutive years — it is one of the seven wondrous edifices that were in the world. It was burned in the year [AM 3424 ≈ 336 BCE].

[The Sicambri/Franks:] The people called the Gauls[?] [ג"לא גא"ן], inhabitants of the [Ashkenazi Netherland? — הארי אשכנזי נאטלאנד], whose language too was the language of Ashkenaz [German] — when they were fruitful and swarmed and multiplied and became a great, mighty, and numerous nation, and their land was not enough for them to dwell together, they went up from that land to take plunder, and came as far as the province of Sicambria [סיקמברי], mentioned above under the year 707 of the third millennium [AM 2707], and drove out the king [of] Medcamira[?] together with all the inhabitants of that land, and settled in their place; and the king fled with his people, and came as far as the river Rhine [רינום], to the district now called Gelderland[?] [געלר"ן], and named it Sicambria after

the land from which they had come out. And they dwelt there in security, and built a city, and called its name [Keyminvingen? — קיימ"וינגן] — meaning, according to Eusebius [אוסביס], [it remains so,] renewed, until this day. And when King Francio [ורנק] reigned, the name of the country changed, and it was then called France [ורנצי — Frankreich], as will come [below] under the year [700? — ת"ש]. [In] Manlius[?] [מנגליוס], folio 24[?].

Tarquinius [טרקינום], king of Rome — he is the seventh king of Rome, mentioned above under the year [186? — קפ"ו]. He made his yoke heavy upon all the inhabitants of Rome, until their lives became loathsome to them. There was also a married, chaste woman [a matron] named Lucretia [לוקריסא], of royal descent, wife of Collatinus [קאלאטינום]. After [the king's son] had violated her, she went to her house and told the affair to her husband and to her kin; and from their great derangement of mind, and from her grief, she thrust a knife into her heart and destroyed herself deliberately. Therefore the men of Rome assembled and rose up against his throne, and removed him from his kingship. And according to *Yosippon*, they killed him; and they all swore, and took upon themselves and upon their seed, that a king should never reign in Rome forever. This occurred in the year 438 of the fourth millennium [AM 3438 ≈ 322 BCE — marginal reads (435) ת"ל"ה]. So I found in most of the books. And with this dating the author of *Yuchasin* also agrees, folio 137, who wrote that this affair was in the time of Haggai and Zechariah. The Raavad[?] [והרלב"ד] wrote that it was in the days of Artaxerxes king of Persia; the author of *Me'or Enayim* wrote, in chapter 13[?], that it was in the time of the Babylonian exile; and [Trithemius?/ובויסמ"וס] wrote that this affair was in the time of Cyrus — and all these datings are not far from one another. But according to *Yosippon*, book 3, chapter 43, he wrote that it was in the twentieth year [...]. After they deposed or killed King Tarquinius, the Romans had 220[?] [ר"כ] counselors [consuls/senators], and above them all one elder; thus

they did for 274 [רע"ד] years, until Julius Caesar [יוליום קיסר] came and reigned by force, as will come under the year [712 — תשי"ב].

Sibylla [סיבילא], a prophetess from among the nations of the world, was in Rome in the time of King Tarquinius, and prophesied great and wondrous things — what would befall the Romans from that day onward. In *Yuchasin* too, folio 137, this prophetess is mentioned.

Alexander of Macedon [אלכסנדרם מוקדון] became king at nineteen years of age in the land of Macedon, in the year [AM 3442 ≈ 318 BCE], which is the 34th year[?] from the beginning of the building of the House [Temple]; and he subdued under himself all the kings, near and far. From the day the Lord made heaven and earth, there was never heard so great a victory in so few years as the victory of Alexander; and his terror and his dread were upon all the inhabitants of the world. We have already spoken of him briefly, above, in Part I; and the rest of the deeds of his might and valor are too great — for one book cannot contain them.

Epicurus [אפיקורס], after whom the heretics [minim] are named in the language of [the Sages] — "apikoros" — in the words of our Sages. Epicurus, [as] written in [Trithemius?/בויסמו"ס], folio 24, lived in the time of Darius the Last, around the year [AM 3444 ≈ 316 BCE], and he denied the recompense of reward in the World to Come. Of him the grammarian wrote, in the book *Tishbi* [of Elias Levita], under the root פקר [p-k-r], and these are his words: "*Min* [heretic] and *Apikoros* were two men who were not adherents of religion, and those who follow after them are called *minim* and *apikorsim*." See further on, under the year 85 of the fifth millennium [AM 4085], which is the year [539? — של"ט] —

[?: an isolated centered line stands at the head of the page, above the first entry: 325" — **שכ״ה. לנוצרים**, to the Christians"(?). Its function is unclear (a stray cross-reference or catch-line); transcribed as printed.]

Mausolus [משולם], king of Caria [קאברי״א], died in the year 446 [AM 3446 = 314 BCE]. His wife, **Artemisia [ארטמי״זיא]**, built over his grave a wondrous edifice, the like of which had never been; it is one of the seven wondrous structures of the world. [Source: צויסמוס(?) p. 113; also the book ש״ס(?) p. 6.]

This same Queen Artemisia produced marvelous cures from a kind of herb called in German [Beifuß(?), בל״א...]. She declared it finer and more excellent than all other herbs, and named it Artemisia after herself; and to this day it is called [?] in the vernacular. So I found in my books on the medicine of herbs.

Around this time [year 448, AM 3448 = 312 BCE], at the beginning of the kingdom of Greece, there was a certain sage in Athens, the city of wisdom — and some say in Rome. He preached publicly that people should remove their hats [from] upon their heads during their worship. His reasoning was that in earlier times [worship] was performed in far greater humility by those who went barefoot, as it is said, "he goes barefoot." And the honorable [מטרגליס(?)] said that there is more humility in uncovering the head than in baring the feet. From this spread the custom whereby a lesser man — or even one equal to his fellow — humbles himself by uncovering and baring his head. But this custom obtains only among the Christians and no one else. The book ש״ס(?) mentions this matter.

The third of the four kingdoms is the kingdom of Greece.

Alexander of Macedon [אלכסנדרום מוקדון], the first king of the Greek kingdom, rose against Darius king of Persia in the sixth year of his reign — which is the year 448 [AM 3448 = 312 BCE] — and took from him all his land; and Darius was slain, as we wrote above. Although there is here a little uncertainty as to some reckoning of years, nevertheless we already explained in Part I, under the year 448 of the third millennium, that the beginning of the count of the Seleucid era [מנין שטרות] — which is the beginning of the kingdom of Greece — is from the year 448.

[Year 448:] In the seventh year of his reign, which is the year 449 [AM 3449 = 311 BCE], King Alexander renewed the great city of Amon-No [אמון מנוא] and called it after his own name, Alexandria [אלכסנדריאה], as [it is called] to this day. This is the city that Jeremiah mentioned in chapter 46, saying, "Behold, I will punish Amon of No" (Yirmiyahu 46:25); and likewise in the prophecy of Nachum, "No-Amon" (Nachum 3:8), which the Targum renders "Alexandria the Great" [Alexandria Rabta], and so too Rashi and Radak explained there. And in Sefer Yuchasin (p. 137) it is written that around this time were built [Ferrara — פיר״ארו], [Krak(?) — כרוכ״א], [Cremona(?) — קרים(?)], [Florence — פלורנ״סייה].

Alexander of Macedon was a great philosopher, and in his days there were sages in the land of Greece. He himself was a great sage, understanding in all seven sciences; a lover of the sages, honoring them and providing for them; merciful to his people; a lover of truth and justice. He honored and cherished Israel, as is set out in Part I and as is found in Yosippon "for the Romans" [Yosippon la-Romiyim], book 11 chapter 8, and in chapter 21 of the second book. This king died [of the pain of death(?), בכאב המות] in the year 454 [recte 454 — the marginal marker reads תנ״ד; AM 3454 = 306 BCE], at the age of 32, in the twelfth year of his reign. His kingdom was divided into four heads, as hinted

in the prophecy of Daniel, where it is said, "and when he shall stand up, his kingdom shall be broken and shall be divided toward the four winds of heaven" (cf. Daniel 8:8; 11:4). The four heads are: Egypt [מצריס]; [ארס — Aram/Syria(?)]; Asia Minor [אסיאה קטון]; and Macedon [מוקדון]. All of them are called by the name "the kingdom of Greece," after Alexander king of Greece — down to the year [430 — (?)ת״ל; the figure is doubtful and inconsistent with the sequel], when all four heads came under the dominion of Rome, as will come in its place. And these are the particulars of the four heads:

Ptolemy [בטולמיאום] was the first king to reign after Alexander over Egypt, in the year 454 [AM 3454 = 306 BCE]. He is called in the language of Chazal "Talmi son of Lagos [לאגו]," or "son of [Onlos/Lagos — אונלוס]"; and after him the other kings of Egypt were named Ptolemy [בטולמיאום] and Talmi. He wished to begin and to translate the Torah, but his undertaking did not succeed in his hand as it should. This king was an investigator of first principles [חוקר היסודות], and he exiled captive more than a hundred thousand Jews to Egypt. He reigned thirty years, until the year 484 [AM 3484 = 276 BCE].

Philip [פיליפוס] reigned over the second part of Alexander's kingdom, in the land of Macedon; he too died seven years from [the year] 454 [i.e., 461]. Some say that this Philip was not really a king, but only a minister and viceroy to Queen **Roxana [רוסנ״אן]**, daughter of King Darius [so printed; Roxana was Alexander's wife], the widow of King Alexander. She bore a son after her husband's death and named him Alexander, after his father; and the queen reigned over Macedonia, as is set out in Yosippon, book 3 chapter 14. After the death of the said Philip, **Cassander [קאסנדר]** — who was likewise one of King Alexander's counselors — rose up and slew the king's son Alexander by the sword, and put Queen Roxana and her two daughters to death with poison. This Cassander reigned nineteen years [י״ט]. In the end his flesh and his bones rotted, and worms and lice bred in him until the time of his death. After him, up to ten kings reigned in Macedon, and I have not seen fit to elaborate. The kings of [ארס — Aram/Syria(?)] also reigned over Macedon, until [Lucius(?) — ליסיאה], ruler of Rome, conquered it, as will come, in the year 640 [תר״ם; AM 3640 = 120 BCE].

Antigonus [אנטיגונוס] reigned over the third part of Alexander's kingdom, over Asia Minor, in the year 458 [תנ״ח; AM 3458 = 302 BCE — the marginal marker reads 455 ,תנ״ה], in the fourth year of Ptolemy. He was pious [חסיד], and reigned 46 years. After him, in the year 473 [תע״ג; AM 3473 = 287 BCE], **Demetrius [דימיטר]** reigned over Asia 27 years, and it was then made a dependency of the kingdom of Rome, as will come in its place, in the year 500 [AM 3500 = 260 BCE].

It is with respect to this that Rav Saadia Gaon reckoned "Rome," in Daniel 11, as one of the four heads.

[Year 459:] **Around this time** the Ashkenazim [i.e., the Germans/Gauls] came up against the Romans in war; but the people of Ashkenaz were struck down by the sword, though the head of the Romans died along with twenty thousand men. [Spangenberg, sec. 26.]

Seleucus Nicator [סליקום ניקנור] — some call him Seleuco [סליבקו], and Yosippon called him [Philicus(?) — פיליקוס] — was a general in the host of Alexander of Macedon. He reigned over the fourth part of Alexander's kingdom, over Aram, or Greece [i.e., Syria], in the thirteenth year of Ptolemy, which is the year 467 [תס״ז; AM 3467 = 293 BCE]; and some say in the eighth year of Ptolemy, which is the year 462 [תס״ב]. His kingdom spread to Babylonia, Persia, and Media. He reigned 33 years and was slain in war in the year 500 [AM 3500 = 260 BCE]. And it is written in Yosippon,

book 3 chapter 76, that under King Seleucus there was a pious king [so printed]; he wished to take away all the sacred vessels from Jerusalem, but was held back from Heaven. After this, all the days of his life he sent a gift year by year in honor of the Temple. And he reigned 33 years.

Aristotle the Greek [אריסטוטליס היוני], chief of the philosophers, teacher of Alexander of Macedon and disciple of [Socrates — סוקר״אטס; so printed], died in the year 474 [AM 3474 = 286 BCE]. [ש״ס(?) p. 120.]

Ptolemy the Second [בטולמיאום השני], called Philadelphus [פילידולפוס], son of the first Ptolemy, reigned over Egypt in the year 484 [AM 3484 = 276 BCE]. He was outstanding in all the sciences, a lover of the sages, honoring them and providing for them. He maintained a house of assembly for the sages in the city of Alexandria of Egypt, and he built the great tower of Pharos [מגדול פארון] at the harbor of Alexandria, in which wonders were seen, as mentioned in Yosippon, book 3 chapter 14. And it is written in Sefer Yuchasin (p. 14) that he had three hundred thousand books of the sciences. And in the book Me'or Enayim, chapter 60 — also in chapter 40 — it is written, on the authority of a Greek writer, that Ptolemy had more than 349,000 [ת״ם(?)] books of all the sciences and in all the languages, from the four corners of the earth; which, after many years, in the wars of [Julius(?) — יולום] and Pompey [פומפיוס], were all burned by the men of the army against [Lucon(?) — רלון] the emperor.

In the thirty-first year of his reign [= year 515 below] he desired to translate the Torah by the hand of Eleazar the High Priest [אליעזר כ״ג], who was in Jerusalem;

and he sent to him seventy-two elders, the translators, [who] translated it into the Greek tongue. It is written in Sefer Yuchasin (p. 14) that this Talmi was a sage and a pious man; and on p. 137 it is written that this deed was the occasion for proclaiming liberty to more than 124,000 [מק״ד אלף] captives, each of whose slaves he bought and redeemed at a hundred [coins — פרמיס] apiece, and so on, until this sum came to [a great figure] out of his treasuries — besides the [golden] table that he sent as a gift to the Temple of the Lord of Hosts, of pure gold, and the other things mentioned there together with the gift that he gave to the High Priest and to each of the elders — "may the Lord remember it for good." Thus far [the citation]. Yosippon, too, noted this, as above, in book 3 chapter 17.

And at the head of the book Me'or Enayim, in the section entitled "The Splendor of the Elders" [Hadrat Zekenim], you will find set out the whole substance of this affair: how the sage Demetrius [דימיטריא] counseled Talmi concerning the translation; the copy of the writ of liberty for the Jews; the copy of the king's letter to the High Priest, and the High Priest's reply; and an account of the presents and gifts that the king sent to Jerusalem — wondrous things, the like of which had never been; and how the king bowed down before the Torah and the elders; and how he granted [Shabbos and Judea(?)] to God; and how he received the elders with joy, honored them, and seated them; and posed to them seventy-two questions; and how the elders secluded themselves each apart, opposite Alexandria; and the order they kept in their translating; and how he gave the elders gifts, and to Eleazar the High Priest, too, he sent a further gift. All these matters you will find well set out in the said book. This king was a pious king, a lover of justice and charity. He died in the year 520 [תק״ך; AM 3520 = 240 BCE], in the thirty-sixth year of his reign.

Antiochus [Soter(?) — סאסר], who was the second king of Aram — or of Greece — reigned after the said Seleucus Nicator, in the year 500 [AM 3500 = 260 BCE]; this was the 77th year of Ptolemy Philadelphus, in the days of Yosi ben Yoezer. He reigned nineteen years [י״ט], and after him the other kings of Aram were named Antiochus. At that time, in the year 500, the Romans conquered Asia Minor under their dominion.

[Year 515:] **The translation of the Torah** by the hand of Eleazar the High Priest — as [noted] above under the year 484 — took place in the days of Yosi ben Yoezer, in the year 515 [תקט״ו; AM 3515 = 245 BCE], which is the thirty-first year of Ptolemy Philadelphus. And this year — which is the year [5352(?), ה׳ אלפים שנ״ב — the figure is garbled] — is 1,837 [אלף תתל״ז] years from this event.

Antiochus [Theos(?) — מיאוס], the third king of Aram, reigned from the year 519 [תקי״ט; AM 3519 = 241 BCE], 46 years.

Ptolemy the Third [בטולמיאום השלישי], called Euergetes [אוירגימוס] the First, reigned over Egypt

in the year 520 [AM 3520 = 240 BCE]. He was the son of the aforementioned Ptolemy Philadelphus, and was a pious king and a lover of Israel. He offered no sacrifices to idols in any place, but only to God in Jerusalem; and there he freely donated many offerings, which the priests offered up according to all the statute of our holy Torah. This king reigned 26 years and died. The story of Joseph son of Tobiah [יוסף בן טוביה] — how he won favor in the king's eyes and was honored — you will find in Yuchasin, p. 137. In the days of King Ptolemy Euergetes, when he walked in the footsteps of his father and undertook to gather all the books of the sciences, he loved the sages, honoring them and providing for them; and it was on this account that Ben Sira the Second went down to Egypt and there completed the composition of his grandfather Yeshua ben Sira, as is set out in the introduction to his book. Ben Sira is the book called in the Greek tongue [Ecclesiasticus — וסיאסמקיום (?)אקל״ו], which was mentioned above, in Part I, under the year 448 [כ״א תמ״ח].

Abraham the astronomer [אברהם התוכן] the Great [?], who is known to have agreed with the reckoning of Chazal in the measure of the lunar months, lived in the year 534 [תקל״ד; AM 3534 = 226 BCE], as is set out in Part I. And it is written in the book Me'or Enayim, chapter 40, that Abraham the astronomer taught the nations of the world the secret of the cycle of the moon [i.e., the nineteen-year cycle] with its seven intercalated years, and accustomed them to it. Julius Caesar [יוליום ליסא״רי(?)] instituted it after him, and after him the Christians likewise observe it to this day. They call it the "small cycle," the "golden number," in German the *Golden Zahl* [גולד״ן זא״ל]. There is no [difference(?)] in this reckoning between us and them, except that they begin the small cycle, from the start of their count, three years before us; and the sign of their intercalated years is [בה״ח אגו״ם(?)]. On this account all their intercalated years correspond to our intercalated years, except in year 60 and year 77 of the cycle, in which the intercalated year comes out [differently] for them — so that their Easter [פסחא] is sometimes delayed a full month, as is known to those versed in the intercalation. But this is not the place for it.

Seleucus [Callinicus(?) — סלוקם גליוקוס], the fourth king of Aram, reigned from the year 534 [AM 3534 = 226 BCE], twenty years.

Ptolemy the Fourth [בטולמיאום רביעי], called Philopator [פילופאמור], reigned in the year 546 [תקמ״ו; AM 3546 = 214 BCE], and he was

wicked. He persecuted the Jews and slew at one time two thousand souls of Israel; he also slew his wife and his sister by the sword. All the days of his reign were a time of trouble for the Jews. This king was put to death by poison in the seventeenth year of his reign. [בויסמוס(?) p. 104; and קאטסיוס(?) sec. 14.]

Seleucus [סלויקם...], the fifth king of Aram, reigned in the year 554 [תקנ״ד; AM 3554 = 206 BCE], five years.

[Year 555:] **[Byen(?) — בימין]**, in the year 555 [תקנ״ה; AM 3555 = 205 BCE], reigned in Ashkenaz [Germany]. King [מרקמייהר(?)] dwelt in [Nuremberg(?) — נוימ״שגן] and reigned four years and died; and his son [אנמינא(?)] reigned in his place. [Spangenberg, sec. 25.]

Antiochus the Great [אנטיוכם הגדול], the sixth king of Aram — he was the grandfather of Antiochus the Wicked — reigned in the year 559 [תקנ״ט; AM 3559 = 201 BCE]. This king rose against Ptolemy the Fifth and fought him; afterward he gave him his daughter to wife. It is found in Yosippon "for the Romans," book 12 chapter 3, that this king, too, did no harm to Israel nor to their Temple in anything: any non-Israelite was to guard himself from approaching the sanctuary, and no man dared to bring into Jerusalem any of the unclean beasts — save only [the clean ones(?)] left to the Jews for offering before the great God who is there. See Me'or Enayim, chapter 21. In the end this king was slain in war in the year 574 [תקע״ד; AM 3574 = 186 BCE], in the thirty-fifth [or thirty-sixth] year of his reign. Some write that he is "Antiochus the Wicked," but that is an error in their hands.

Ptolemy the Fifth [בטולמיאום החמישי], called Epiphanes [אפיפניס], reigned over Egypt from the year 563 [תקס״ג; AM 3563 = 197 BCE], 22 years. It is he against whom Antiochus the Great fought, and to whom [Antiochus] gave his daughter to wife, as set out just above. This was in the days of Yehoshua ben Perachiah.

Duke [Brennus — ברען] came up with his people, the Ashkenazim, into Italy, around the year 580 [תק״ף; AM 3580 = 180 BCE]. He went up against the city of Rome, captured it, and burned it with fire. This was the first destruction of Rome by the people of Ashkenaz. You will further find in a book of chronicles that this city was destroyed by the people of Ashkenaz twenty-three times in all: [firstly] in the year 400; and after this in the years 476, 534, 548, 876, 836, 964, [936(?) — תתקל״ו], 1026, 1046, 1083, 1111, 1118, 1151, 1167, 1177, 1312, 1327, [and]

1527 — by the Emperor Charles the Fifth [קרלוס החמישי] — as each will be explained in its place; apart from [however many(?)] times it was destroyed by other nations.

Ptolemy the Sixth [בטולמיאום הששי], called Philometor [פילומיטורס], reigned over Egypt from the year 588 [תקפ״ח; AM 3588 = 172 BCE], 35 years; he also reigned over [Armenia(?) — ארמנ״יאס] and the Holy Land. It is written in Sefer Yuchasin (p. 135) that Chonyo [Onias] son of Shimon obtained permission from him to build a Temple in Alexandria of Egypt. The king answered him: How shall there be a Temple of the Lord in an impure land? Then Onias brought a proof from [Scripture], that this had been prophesied in Isaiah, chapter 19 [Yeshayahu 19:19]:

"there shall be an altar to the Lord in the land of Egypt." And the king granted him his request, and he built there a [Temple] in the likeness of the Temple in Jerusalem. This matter you will find at length at the end of tractate Menachot; also in the Yerushalmi, Yoma, chapter 2, "Sh'nei Se'irei"; and it is written in Me'or Enayim, chapters 21 and [21], on the authority of Yosippon "for the Romans," book 13 chapter 6, that the Samaritans — who had set up the high place on Mount Gerizim in the days of Alexander of Macedon, as above — came and made complaint against the men of Jerusalem before King Ptolemy Philometor, saying that the sanctity of Mount Gerizim is greater than the sanctity of the [Jerusalem] Temple. In the end, the [Samaritan] disputants [מלצני(?)] were left like dumb dogs, and forfeited their heads to the king. So too is it written there in Yuchasin, p. 138. Some say that this deed of Philometor's was ascribed by Chazal to Alexander of Macedon, as above, under the year 448 [?]. In the days of King Philometor the Romans rose higher and higher: they conquered Italy, as well as many cities in Africa and Asia; and the Spaniards, too, they subdued as tributary servants.

Seleucus [Philopator — סלויקם פיליפי], the seventh king of Aram, reigned in the year 594 [תקצ״ד; AM 3594 = 166 BCE]. He wished to destroy the Temple, but was held back from Heaven — so it is written in the book of the Hasmoneans, chapter 3 [cf. 2 Maccabees 3, Heliodorus]. This king reigned twenty years and died.

[Year 594:] **Also** in the year 594 there were eclipses of the luminaries, and signs were seen in the heavens, great and wondrous things. A great and awesome new star also appeared, which the astronomers called [Hyrcos(?) — הירקוס], and by their reckoning the affair of Antiochus took place around this time. See Part I, under the year [554(?) — תקנ״ד].

[Lucius(?) — ליצ״יא], ruler of Rome, went up against the land of Macedon, captured King Perseus [פירסיאוס], and subdued all the land of Macedon under the dominion of Rome. This was in the year 640 [תר״ם; AM 3640 = 120 BCE. The marginal marker reads 609 ,תר״ט.]

Antiochus the Wicked [אנטיוכם רשע], called Epiphanes [איפיפנוס], the eighth king of Aram, reigned in the year 610 [תר״י; AM 3610 = 150 BCE] — according to Rabbi Yosi — and reigned eleven years. In his days a strange star was seen in the constellation Aries for a period of eighteen consecutive months. Also for forty consecutive days there appeared in the air riders clothed in armor of gold, with great lances in their hands, together with other wondrous things, as is written at the beginning of

the book of Maccabees. It was a time of trouble for Jacob, for Antiochus the Wicked went up against Jerusalem in the sixth year of his reign and slew there all the Jews, from young to old, youths and maidens, children and women, with the sucklings at the breast. There were slain then, within three days, eighty thousand souls; and eighty thousand [ופ׳ אלף] were sold, and forty thousand were led into captivity, as is written in Maccabees, book 2 chapter 8. He did evil to Israel more than any foe or enemy, for a period of sixty years [ס׳ שנים], until the Lord took the vengeance of His people, as is set out in Part I.

[A star,] the like of which had never been heard from of old until this day, [appeared and] stood for thirty-three days; and the seers interpreted it as portending many evils. And so it was, not only in the Holy Land but in other countries as well. The great city of Carthage [קרסינגא] was burned and destroyed to its foundations; and at that time nearly all the fortified cities in the land of Greece were captured.

Ptolemy the Seventh [בטולמיאום השביעי], called Euergetes [איברגימוס] the Second, reigned over Egypt from the year 620 [תר״ך; AM 3620 = 140 BCE], 21 years. He is the one who became related by marriage to King Shimon, and afterward struck him dead, as is set out in Part I.

Antiochus [Eupator(?) — אופיטר], the ninth king of Aram, reigned in the year 621 [תרכ״א; AM 3621 = 139 BCE], after his father Antiochus the Wicked; but he did not rule over the Land of Israel like the other Greek kings. For this reason Chazal counted the kingdom of Greece only down to the year 621 — not that Aram stood without a king, for after Antiochus the Wicked ten more kings reigned, until Pompey [פומפיוס], ruler of the Romans, conquered it, as will come, in the year [484 — תפ״ד; impossible in this context,]. This king was slain by his

uncle Demetrius son of Seleucus [דימיטריאוס בן סוליקוס] in the sixth year of his reign; and this was in the time of Shimon ben Shatach.

Hannibal [אניבאל], king of Africa, dwelt in the great city Carthage [קרטגינא], which is Tarshish. It was a very great city, and the capital and metropolis of all the kingdom of Africa. The city's measure, according to Yosippon, chapter 60, was 24 miles and 320 [foot-lengths(?)]. King Hannibal brought many great and mighty kingdoms under his rule. He came up from Africa with a numerous and mighty host, and crossed the narrow sea that lies between the edge of Africa and Spain — which is the entrance to the great Ocean sea — and in every place where the sole of his foot trod, no man stood before him. He subdued many nations and peoples, and went up against the land of Italy and fought the Romans [for many] years; during which time, according to Yosippon, there were between them eighteen battles, in not one of which had the Romans any standing. And Hannibal warred against the city of Rome seven years more, in which his hand was always uppermost. But in the eighteenth year the hand of the Romans prevailed, through the ruler, the commander of their army, Scipio [סיפיאו];

and they put his people to the sword. Hannibal put himself to death with poison. The Romans captured all the kingdom of Africa, and they were [its rulers(?)] and great men. And with the Jews the Romans then cut a faithful covenant. This was, according to Yosippon, chapter 33, after the year 621 [AM 3621 = 139 BCE], and it was in the time of Judah son of Mattathias [Judah Maccabee].

Demetrius [דימיטריאום], called Soter [סובר], the tenth king of Aram — he was the son of [Seleucus — פליקוס] and the uncle of Antiochus Eupator — reigned in the year 623 [תרכ״ג; AM 3623 = 137 BCE]. This king sent his general Nicanor [ניקנור] against the Jews; but King Judah Maccabee struck him down, together with thirty thousand men, by the sword. After this King Demetrius did great honor to the House [of God]. In the days of King Jonathan son of Hashmonai [Jonathan the Hasmonean], he pardoned the Jews the tax that had been levied — [remitting] ten thousand shekels each year; and beyond this he freely donated each year 76,000 [ע״ו אלף] shekels of silver and gold, to purchase sacrifices. Any man who fled [to] the Temple could not be seized, even if he owed [money] to the king; and if some repair were needed for the Temple, he wished it done from his own [treasury(?)]. So it is written in the book Me'or Enayim, chapter 21, on the authority of Yosippon "for the Romans," book 13 chapter 6[0]; and see the book of Maccabees, in Part I chapters 7 and 10, and in Part II chapter 14. This king reigned eleven years and was slain; and some say he was driven out by King Alexander (the next one) in the tenth year of his reign.

[Mithridates — מיטרידאטי], the [eighth(?)] king [of Pontus(?) — עיר החכמה(?)], a sage outstandingly skilled in the science of medicine — it is he of whom [Aristomelus(?)] testified concerning him, that no poison in the world could harm him; for he was full of [theriac — סמיר״ידאסי / a kind of theriac, סיר״יאק], and it is called after his name "Mithridate [מיטרידאט]" to this day. He died in the year 630 [תר״ל; AM 3630 = 130 BCE]. But [קאטסיוס(?)] wrote, in chapter 13, that it was in the year 628 [תרכ״ח].

Alexander [אלכסנדר] [Balas], the eleventh king of Aram, reigned in the year 638 [תרל״ח; AM 3638 = 122 BCE — the marginal marker reads תרל״ה, 635], and reigned five years, by deceit and falsehood. For he came to Egypt and claimed to be the son of Antiochus the [Seventh(?)]. [Ptolemy] gave him his daughter to wife, and afterward turned against him[?]; and he gave him aid, so that he expelled Demetrius king of Aram from his land, as above. And when it became known to the king of Egypt that he was not of royal seed, he rose against him in the fifth year of his reign, took his daughter from him, gave her to Demetrius Nicanor, and made him king over Aram. Alexander fled for his life to the land of the Arabs, and the king of the Arabs sent the head of Alexander as a gift to Ptolemy. [בויסטוס(?) p. 128.]

Demetrius [דימיטריאום] Nicanor, the twelfth king of Aram, reigned in the year 643 [תרמ״ג; AM 3643 = 117 BCE], and was driven out of his kingdom by Antiochus [Sidetes(?) — סירסט] (the next one) in the second year of his reign.

Antiochus [Sidetes(?) — סירסיט], the thirteenth king of Aram, reigned by force and drove out King Demetrius. He reigned from the year 649 [תרמ״ט; AM 3649 = 111 BCE], three years.

Tryphon [טריפון], the thirteenth king of Aram [so numbered —], reigned in the year 648 [תרמ״ח; AM 3648 = 112 BCE]. This king slew King Jonathan son of Mattathias. There is here a confusion of reckonings, for this reckoning does not accord precisely with the years of the Hasmonean kings mentioned in Part I. Tryphon reigned three years and died.

**Ptolemy the Eighth [בטולמיאום השמיני], called Lathyros [לוטריוס], reigned from the year 649 [תרמ״ט; AM 3649 = 111 BCE], 17 years, and he was exceedingly wicked. He slew in one day thirty thousand of Israel, and led a great multitude into captivity, and tortured the captives with famine, until they ate the flesh of [their own(?)]. [קאטסיוס(?), sec. 224.] In the days of this king there was such great wickedness that the foundations of the world quaked; and after this great and mighty wars were stirred up.

Antiochus [Pius(?) — פיאוס], the fifteenth king of Aram, reigned [continues]

Tzemach David, Part Two (continued)

he reigned in the year **3651** [109 ;תרנ"א BCE]. He laid siege to Jerusalem in the days of King Yochanan, who was called Hyrcanus the First, and he was appeased and made a treaty of peace between them; and King Antiochus sent up a burnt-offering and a meal-offering to the Lord, as is explained in Part One, and his heart was whole with the Lord and with Israel. Against King Antiochus there rose up Arsaces [ארשקא — the Parthian king] king of Persia, and they killed him in the twelfth year of his reign. And this, according to the words of Yosippon, chapter 28, came about through the offense of Yochanan the Hasmonean [Hyrcanus], who forgot his covenant and turned aside after his enemies. After the death of King Antiochus [?], Demetrius the aforementioned returned to his kingship and reigned another five years.

Around the year **3660** [100 ;תר"ס BCE], the Gauls [הצרפתים — the Celts/French] first came up against Italy; and although the inhabitants of Italy dealt the Gaulish forces a great blow several times, nonetheless the people of the land were never able to drive them out of the land altogether. In the end [the Gauls] settled and dwelt there for a span of 210 years [ר"י].

(Spangenberg, section 29:)

In the year **3662** [98 ;תרס"ב BCE], **Julius** [Caesar] reigned in Rome. He was delivered after the death of his mother, for she had a hard labor with him and died, and they cut open her belly and brought the child out through her side; on account of which they called him *Caesar*, which in the Roman tongue means "a cut" or "a cutting" — we say *Kaysar*. This is because of the letter *C* of theirs, whose shape is thus: **C**, which is sometimes read in place of a *G* [ג] and sometimes in place of a *K* [ק], as is written in *Sefer HaTishbi* under the form קס"ר [*kesar*]. And after many years this Caesar became king of Rome, as will be explained further on in the year 3712 [תשי"ב]; and after his name all the kings of Rome after him were called *Caesar* down to this day. This was in the days of King Yochanan, called Hyrcanus the First, the fifth king of the Hasmoneans. Do not be surprised that in Yosippon and in other chronicles the word *Caesar* is found applied to kings who lived long before Julius: the reason is that the word *Kaysari* in the Greek tongue means "ruler," and because one term [*Caesar*, "cutting"] falls together in sound with the word for "ruler," and from the sense of "cutting," they called him *Caesar*. And by Roman law none was to be called by the title *Caesar*

except the ruler over all the kings of the earth. And Yosippon wrote likewise, chapter 32.

In the year **3666** [94 ;תרס"ו BCE], **Ptolemy** IX, who was called Alexander, ruled over Egypt together with his mother. And because his mother held [?] the kingship with cruelty and malice, without sense or understanding, and it was not in [Ptolemy's] power to protest against her, he abandoned the kingship for a span of ten years. In his days there reigned in Aram [Syria] Alexander [Seleucus?], the sixteenth king [ט"ז; source: הס"ז — probable misread ?], who reigned from the year 3675 [תרע"ה] for two years and died. After him there reigned in Aram Antiochus Grypus, the seventeenth king of Aram, and he reigned twenty-four years.

In the year **3677** [83 ;תרע"ז BCE], **Ptolemy** X, who was also called Lathyros [לוטריוס], reigned together with his brother Ptolemy Alexander the aforementioned, after the death of their mother, for eight years.

In the year **3677** [תרע"ז], **Cinna** [ציני] was one of the elders [senators] of Rome. Because of feuds and quarrels he [fled] for his life from the city; and after a few days he came up with a great host suddenly against the city of Rome and made a great slaughter there. Most of the elders [senators], along with the notables, the great men, and the leaders [?] of the city, were put to death by the sword. This was in the year 3677. A short while afterward Cinna too was killed, [by the men of his own army]. *(Cassius[?] [קאטסיוס — recurring uncertain source-name; ?], section 29.)*

In the year **3684** [76 ;תרפ"ד BCE], **Ptolemy** XI, who was called Alexander[us], ruled over Egypt. After him ruled Ptolemy XII, who was called Dionysius, and he reigned until the year 3730 [תש"ל], when the kingdom of Egypt was conquered under the kingdom of Rome, as will come in its place.

In the year **3694** [66 ;תרצ"ד BCE], **Seleucus** Grypus [סלויקם גריפי], the eighteenth king of Aram, reigned. In his days the Romans were [?]; and King Seleucus had no power to rule, so for that reason [the people of Aram] chose over themselves Tigranes [מיגראני/מינגראני — Tigranes king of Armenia], and he was king over them until Pompey came against them and abolished their kingdom, as will be explained, in the year [3804 — תת"ד; see note].

In the year **3697** [63 ;תרצ"ז BCE], **Pompey** [פומפיום], general of the Roman army, captured the city of Jerusalem and entered within the innermost sanctuary [?] together with the heads of his troops. But out of fear of the [Divine] Place he drew back and did not put forth his hand against the sanctuary [?] or its vessels; on the

contrary, the next day he restored Hyrcanus the High Priest to his post and the Levites [?] to their watches. Around this time signs appeared in the heavens; and Cassius [קאטסיוס; ?] wrote in section 56 that for a span of nine days the constellation Aquarius [מזל דלי] stood in an evil configuration — and it always portends evil for the enemies of Israel — as the sage [Ralbag/Ramban? רלב"ע; ?] also wrote in Parshas Ki Tisa on the verse "and we shall be distinguished, I and Your people" (*Shemos* 33:16), that at the time Pompey, general of the Roman army, came into the city of Damascus. And because of the quarrel of the two brothers Aristobulus [אריסתובלום] and Hyrcanus, both of them brought up Pompey, the Roman triumvir [שלישׁ], from the land of Aram to Jerusalem; and from that day onward they became tributary servants to the Romans. See also the commentary of the Ramban on the verse "The Lord will drive you, and your king [whom you shall set over you, to a nation you have not known]" (*Devarim* 28:36); and above, in Part One, in the year 3637 [תרל"ז].

Around the year **3700** [ת"ש; ?], **Francio** [פרנקיו] was a great and terrible king. He reigned in the land of Ashkenaz [Germany] over the province then called Gel[d]ern [גע"לרן; ?] — this was in the days of Hyrcanus the Third. King Francio grew ever stronger and conquered many cities and expanded his kingdom, ruling alone over all the land of Gaul; and he called that land Vranky, or Franky, to this day. *Franky* in the Greek tongue means "swiftness and might." This province, now called Gel[d]ern [?], was the head and beginning of the kingdom of Franky, though its name was later changed to Gel[d]ern [?] by Gelerius [?], as will be explained further on. And the second king of Frank went on and conquered along the bank of the river Rhine [ריינום] all the places as far as Strasbourg [שטרום"בורק]. Also from the city of Mainz [מענץ] they [drove them out?] and pressed on [?] along the river Main [מא"יון], and built [Lyon? ליון] and called its name Vrankvor[m] [ורנקבו"רם] — that is Frankfurt on the Main [ורנקבורם דמיין = Frankfurt am Main]. And after a long time the Serbs [סערב"י — Sorbs] came up against the provinces and cities, [continued at the next entry].

(Page 18 — internal Part-II folio 18)

the Serbs [called] Salos [?], which is now called Würzburg [וויירצב"ורק], and they named the province after themselves Franken [ורנק"ן], to this day. See also the year 5120 [ק"ך] and the year 5266 [רס"ו] of the fifth millennium. The city of Würzburg was for many years the metropolis — mother and head of all the land of Franconia — and this lasted through the reigns of more than a thousand [years]. Every hard matter in [the books?] and throughout all the land of Franconia they would bring and ask of the [scholars?] of Würzburg. *(From*

Buntermus [?], leaf 24, and also leaf 26; and see further on in the year 5140 [ה"קס] of the fifth millennium.)

In the year **[3704? — margin תש"ד]**, **Pompey**, general of the Roman army, captured and brought under the rule of Rome twenty-[odd] kingdoms, as is mentioned in Yosippon; and in the year 3804 [תת"ד — see note] he went up against the land of Aram and captured all of [Syria; text corrupt: "כל מצרים"?], and the kingdom of Aram was then abolished and came under the rule of Rome.

In the year **3712** [48 ;תשי"ב BCE], **Julius Caesar**, mentioned above, was a mighty warrior and a man of war, whose like there had not been from the day the Lord created man upon the earth. From his mother's womb he was raised to study every science, and all that he did the Lord made to prosper in his hand; he grew greater from day to day until he became general of the Roman army, and conquered all the land of Gaul in great and terrible wars and subjected them to Rome as tributaries. After this he went up against the land of Ashkenaz [Germania], and the great and terrible wars and the deeds done there were beyond number. He made so great a slaughter among his enemies that no victory or slaughter like it was ever heard of. The historians wrote that fifty times Julius made war and defeated his enemies. As to the number of the slain that Julius killed, most chroniclers wrote that they were eleven times a hundred thousand and thirty-three thousand [1,133,000]; or a thousand times a thousand and 152,000 [1,152,000]; or 119 myriads and 12,000 [1,202,000] — and all one reckoning. He subdued all the kings of the West within four years, and when he returned from there in peace he was received with great honor. Then Julius sought to have himself appointed head of the elders [Senate], on account of which many great wars and disputes broke out between the two generals of the Roman armies, Julius and Pompey, so that in those wars 400,000 fell, until Pompey fled to Egypt. From there Ptolemy king of Egypt sent the head of Pompey as a gift to Julius; and [Julius] wept and mourned over him. This was the beginning of Julius's reign, and it was in the year **3712** [תשי"ב].

Around the year **3715** [תשט"ו; ?], near the end of the days of the Hasmonean kingdom — in the days of Yehuda ben [Tabbai], or in the days of Shemaya and Avtalyon, forty-five years before the beginning of the [Christian] count — after the Caesar Julius captured Alexandria of Egypt, he learned from a hundred sages the reckoning of the seasons [*tekufot*], according to the opinion of one sage called Callippus [קליפ"א]. The author of *Me'or Enayim* wrote, in chapter 40, that since the Children of Israel in the days of Julius Caesar were a numerous [?] people, and Alexandria and seventy golden chairs [cathedras] were there for the

Sanhedrin, as is stated in the Yerushalmi [Sukkah] — it is close [to reason] to believe that they were the teachers [of this reckoning]. And the Caesar, not wishing to break up the fractions [of the day] at that time, arranged to reckon the days of the solar year as 365 days and a quarter, which are [six] hours — as Shmuel Yarchina'i [the Amora Shmuel] too inclined, close to 200 [ר"ן?] years after this event, although it is a reckoning that is likewise not precise. By the reform of this Caesar they practiced thus in all the lands of Europe [איירופי] and in the rest of the kingdom of Rome from his time onward, for 1,628 years [אלף ותרכ"ח], until the year 5343 [ה' אלפים שמ"ג], when the Pope Gregory XIII [גריגוריוס הי"ג] arose and fixed the [intercalation] close to the opinion of Rav Adda, as will be explained in its place, in the year 5343 [שמ"ג] of the sixth millennium. In honor of this Caesar one month was renamed, which had formerly been called Quintilis [קווינטיליס], and its name was changed to *Julius* [July] after the Caesar, to this day.

In the year **3718** [42 ;תשי"ח BCE], **Augustus** Octavianus [אנגוסטוס אוקטאביגוס], the second Caesar, the son of the brother [i.e. great-nephew] of Caesar Julius, reigned, at the age of nineteen [בן י"ט]. He was a humble man, wise [and] understanding. The sage Don Isaac Abarbanel wrote in *Sefer Nachalat Avot*, on the Mishnah [Avot 4:4] "Be exceedingly humble in spirit," as follows: "It is already written in the book of the Romans that when all the ministers and the people came to make Octavianus Caesar and to place the crown of the Caesarship upon his head, he took the crown in both his hands and spoke thus: 'Crown, O crown — if every man knew the troubles and sorrows and terrors and misfortunes that lie beneath you, then even if they found you cast down in the marketplace among the young men, they would not take you up or lift you from off the ground. And I have been sold as a slave to this people, to do their labor; and this crown is a sign of kingship crowned with the cords of care.'" — How pleasant are the words that come from the mouth of the Caesar; there was none among all the Caesars of Rome like him in virtues and perfections, and he prolonged his days over his kingdom more than any Caesar. [End of Abarbanel's words.]

The Caesar Augustus girded on strength to avenge the vengeance of his uncle, Caesar Julius, and fought against Cassius [כסיאו], the Roman triumvir aforementioned, with the aid of his ally Antony [אנטוניגוס — Marcus Antonius], the Roman hero. There was a great and mighty battle between them, and on that day, according to Yosippon, more than 100,000 men fell, and Cassius too fell slain there. And all the men who had laid their hand upon his uncle Caesar Julius, the Caesar Augustus put to death with harsh torments.

In the days of this Caesar, in the sixth year of his reign, in the year **3724** [תשכ"ד; 36 BCE], was the beginning of the reign of the House of Herod [הורדוס], as written in Part One. Around this time a people called Nat[an] [נאט"ן; ?] pressed their yoke upon the people of the Ashkenazim [Germans], with the accompaniment of the Romans, for a full [number of] years, until a war was made and a great victory between them, and in one day 80,000 men fell; and Francio, king of the Ashkenazim aforementioned, fought the people of Nat[an], and the Ashkenazim then had rest from their enemies. *(Spangenberg, section 26.)*

The Fourth of the Four Kingdoms — the Kingdom of Rome

(מלכיות היא מלכות רומי — "which is the Kingdom of Rome")

In the year **3730** [תש"ל; 30 BCE]: Know that the beginning of the general Kingdom of Rome is from the year 3730, for in that year the Caesar Augustus, in the twelfth year of his reign, went up against the land of Egypt — because Antony his ally had betrayed him and sent away his wife, the Caesar's sister, from his house, and taken for himself the beautiful Cleopatra [קלאפטרס], queen of Egypt, as a wife; and [she] led him to evil, as written in Yosippon, book 6, chapter 52. The Caesar captured all the land of Egypt and subjected it to the Romans as tributary. Then all four of the kingdoms that had been divided up after the death of Alexander of Macedon were all under the rule of Rome. And then its name was changed to "Monarchy" [מאנר"כי], which is a term of dominion and greatness; and from that day onward it ruled over all the kings, near and far, in quiet and tranquility. It was a time of peace, each man under his vine and each man under his fig tree. Therefore, from this time, from the year 3730, the chroniclers count the beginning of the fourth monarchy — that is, the beginning of the fourth general kingdom. This was in the days of Hillel and Shammai.

A small note: Know that the name Cleopatra was a name particular to the queen of Egypt, just as *Pharaoh* was formerly the [general] name for [the king of] Egypt, *Abimelech* for the Philistines, and *Artaxerxes* [ארתחשסתא] for Persia. Therefore let it not trouble you that you find the reign of "Cleopatra" in the book of Yosippon and in other chronicles in different generations and times.

(Page 19 — internal Part-II folio 19)

In the year **3731** [תשל"א; 29 BCE], in the reign of Herod: there was a fierce war for Israel against the Arabs [הערביים]. At that time there was a great earthquake [רעש] throughout all the land of Judah, such as there had not been since the days of Uzziah, as written in Part One; only the Jewish soldiers of King Herod were not

harmed, for they were out in the open field. Nevertheless they were afraid and terrified, because the earthquake is an evil sign and a sign of downfall, for it is a token of the kindling of the Lord's anger, as we wrote in our introduction — [there is a token] at the conclusion of the book in the year 5350 [ש"ן of the sixth millennium?]. Therefore King Herod, in the eloquence of his words, [encouraged and braced] them [?]. So it is written at the beginning of *Sefer Me'or Enayim*, citing Yosippon "to the Romans," book 15, chapter 8, and also chapter 14.

Nero [נירו], one of the elders and notables of Rome, in his goodness [?] gave his wife, the beautiful Livia [ליב]יאה], to the Caesar Augustus as a wedded wife. And his son, Tiberius Nero [טיבירוס נירו], the Caesar took to himself as a son, and gave him his daughter Julia [יולי] as a wife, and set him to rule over the provinces of the West; he made him general of the army and sent him to make war in Spain [ספרד], and also in Saxony [זקסן] and in Bavaria [ביירן]. In the end they made him, by agreement of the elders of Rome, Caesar in [Augustus's] lifetime.

In the year **3745** [15 ;תשמ"ה BCE], **Marcus Agrippa** [מרקן אנגריפינו], son-in-law of the Caesar Augustus, built a great city on the river Rhine, seventy-seven years before the beginning of the [Christian] count, and called it after his name Agrippina [אנגריפינו] — that is the great city whose name was afterward changed to Colonia [קלוניא — Cologne] on the river Rhine. *(From [the record of] Wils Loben [?].)*

In the year **3745** [תשמ"ה], which is the twenty-sixth year of Caesar Augustus, [Augustus] sent his general Lollius [לאלי"וס] to Ashkenaz [Germania]; and the Romans slew 18,000 of the men of Saxony. Then Frank, king aforementioned, came to their aid with a very heavy [?] army and made a great slaughter among the Romans, a slaughter beyond counting — and it was evil in the eyes of Augustus. *(Spangenberg, section 27.)*

In the year **3754** [6 ;תשנ"ד BCE], the Caesar Augustus sent his general — his stepson Tiberius, son of Tiberius Nero [i.e. Drusus] — against the land of Ashkenaz with a great army beyond counting, and he conquered all the places to which he came. He went up upon the river Rhine and made two bridges over the river: one at the site of the city of Bonn [בו"ן], the second near the city of Cologne [קוילן]. He kept moving on and subdued all the land of Ashkenaz to tributary service to the Caesar Augustus: Swabia [שוואבן] gave silver and gold; Saxony [זקסן] and Westphalia [ווטשט"אלן] gave horses; Guelderland [גילדר"לנד], the [Swiss? שוריס], and [?]. He built a great city in Ashkenaz and called it after his own name, Drusa [דרוס"א — after Drusus] [near] Ma[i]ninum [?] — that is Augsburg [אויגספורק] — and twelve other cities besides it. After all these things, when the

land was quiet from war, the Saxons conspired and rose against him suddenly and killed him, and cast off the yoke of the Romans from their necks. He left a son named Germanicus [גרמניקוס], whose name will be mentioned further on. This happened in the year 3754, the thirty-sixth year [ל"ו; source: ל"ס — probable misread ?] of Caesar Augustus, seven years before the beginning of [the Christian count].

(Page 20 — internal Part-II folio 20)

the beginning of their count. *(Spangenberg, section 28.)*

Year 1 [CE; AM **3761**, ג' אלפים ותשס"א]: **Yeshu the Nazarene** [ישוע נוצרי] was born in Bethlehem of Judah, a parsang and a half from Jerusalem, in the year 3761 from creation, which is the forty-second year of Caesar Augustus. By this reckoning his birth was in the days of R. Shimon ben Hillel and in the days of R. Yochanan ben Zakkai; and from this time begins the count of the Christians [הנוצרים]. In *Sefer Yuchasin*, leaf 17, it is written that he was born in the year 3671 [ג' אלפים ותרע"א]. [I found this in *Sefer Shevet Yehudah*?], in the disputation of the Pope and Don Vidal [ווידאל; ?]. As for the view that 3724 [תשכ"ד] and [the cycle of] 532 [תקל"ב] are a single reckoning — this is because the number 532 is one of the [combined] cycles, for in every 532 years a great cycle and a small cycle conclude together, since 19 times 28 makes 532 [19 × 28 = 532]; and the year 3724 concludes within [a cycle of] 532. According to this, his birth was 23 years before the year 3671 [תרע"א].

Year 8 [CE; AM **3768**, תשס"ח]: **Klug** [קלוג], son of King Frank, reigned in Ashkenaz. In the year 8 of [the count] of the Christians he made his son Guno [גנו], and [Ri...? רי"וזי], prince and ruler over all the provinces between Westphalia [ווסטפולן] and the northern sea [?]; and he called that land Verizungd [וריזונגד; ?] after his name, to this day. *(Spangenberg, section 29.)*

Year 10 [CE; AM **3771**, תשע"א]: **Hermann** [הרמנגום — Arminius], duke of Saxony, wrought a great deliverance for his people in the year 3771, the tenth [year] of the Christians, and fought against the Romans more than any before him; and how greatly the chroniclers extolled his great and terrible deeds! Between the rivers Lippe [ליפ'] and Ems [עמ"ז; ?] in the province of Westphalia he made [so great] a slaughter that there was never such a rout [מגיפה] among the Romans; this was his way all his days. And he cast off the yoke of the Romans from all the provinces between the rivers Elbe [עלב] and Rhine [ריין].

In those days there reigned in Ashkenaz a mighty king whose name was Maroboduus [מהרב"אם], and he ruled over [Bohemia? בי"ס], Silesia [שלע"זיא],

Lusatia [לויז"יין], Mark [מר"ק], and Meissen [מיי"סן] — the land and district. The seat of his royal house was in the city of [Bayansiss? בייא"נסייס], mentioned above, in the year [3?] of the third millennium. He rebuilt [?] its name and called it after his own name, Maroboduus [מהרב"אדן] — that is the city now called **Prague** [פראג], head of the nobles [?] in Bohemia [בביהם]. There was a faithful covenant between him and the Caesar Augustus, and also between him and Caesar Tiberius; but in the [wars] of the Romans he gave no help either to the Romans or to the Ashkenazim, on account of which the Ashkenazim envied him, and his own people too rebelled against him, and he was driven out of the land. *(Spangenberg, chapter 34.)*

Year 15 [CE; AM **3775**, תשע"ה]: The Caesar Augustus was a pious man, God-fearing, and he did justice and righteousness and loved Israel. As for what is written at the beginning of *Sefer Shevet Yehudah*, that the Caesar Augustus made a great slaughter among the Jews — surely the narrator misled [?] its author, for I have found no hint of this in any of the chronicles [Chronicon] that I have ever seen, in all their records. Also [Yosippon?], chapter 46, wrote that he was a faithful friend to Israel. And in chapter 47 it is written that this Caesar sent a charter of liberty [כתב חירות] to the Jews in all the provinces of his dominion — to the east as far as beyond the sea [סודו; ?], and to the west as far as beyond the land of Britannia [בריטניאס], which is the province of England [אנגלאטיר"ס], called in the tongue of England "England." In all the other [lands] Israel found great good; he set the Jews free by his will and provisioned them from his treasuries; he loved the sages, honored them, and supported them. He would offer up from his treasuries, every day, one bull and two lambs, and he permitted everyone to send their freewill offering to the Temple — even though the king had decreed that silver was not to be carried out from one province to another. His wife Livia [ליביאס] too donated to the Temple golden basins, bowls [?], and other precious vessels, as written in *Sefer Me'or Enayim*, citing Yosippon "to the Romans," book 47 [?], chapter 10. This Caesar had silver and gold, precious stones and pearls, and the treasures of kings, more than all who were before him; and he prolonged his days over his kingdom more than any of the Caesars before or after him, to this day. He died a [natural] death at the age of 77 in the city of Nola [נולא], in the land of Campania [קומפ"ניטן], in the year 3775 [ג' אלפים ותשע"ה], [the 46th? מ"ו] year of the Christian count, the twenty-seventh of his reign; and he was buried in Rome. In honor of this Caesar one of their new months was renamed and called *Augustus* [August] after him, to this day.

Year 15 [CE; AM **3775**]: **Tiberius** [טיבירום], the third Caesar, was crowned Caesar in Rome after the death of his father-in-law, Caesar Augustus, in the year 3775, in

the days of Rabban Gamliel the Elder; and he was 25 years old at his accession. Some have written that this Caesar was of evil character — haughty, a glutton and drunkard, [miserly? כילף], cruel, and a destructive man; and so it is written in Yosippon, chapter 62, that he was wicked and evil, and that he [sent] the image of his own likeness to Jerusalem by the hand of his general Pilate [פינטוס — Pilatus], and the people prevented him from bringing it into the city, on account of which he put many of the men of Jerusalem to death by the sword. But others have written the opposite — that he was pious, humble, and merciful. And [Eisenberg? אי"ז נבורק; ?] wrote that in his first [five] years he was wicked and evil, and after that time he became another man; and he wrote of him that when all his counselors agreed to make his yoke heavier upon his people beyond the fixed tax, he said: "A faithful shepherd is content with the shearing of his flock and does not desire to strip off their skin." It is written in *Sefer Me'or Enayim*, chapter 23, citing Yosippon "to the Romans," that he honored the Holy Temple and [desired] that the service be maintained in it without interruption, diminishing nothing of it all the days of his reign; and when he gave sums of gold to the Temple, he did not want his officer Pilate [פילאמ"ס] to inscribe upon them the name of the donor. Also in Yosippon, chapter 62, it is written that the Caesar killed the priest who [set up / desecrated] the [temple of Isis? סע"ג; ?] that was in Rome, and destroyed the temple, and cast the images into the river Tiber [מיבר — Tiber]. [End of citation.]

Year 15 [CE; AM **3775**]: **Germanicus** [גרמאניצי] was the nephew (brother's son) of Caesar Tiberius. The Caesar sent him to Ashkenaz, and he captured many cities — about fifty parsangs by fifty parsangs in length and breadth — and made a great slaughter among the people of Ashkenaz, more than all before him; of all the enemies he overtook he left neither survivor nor fugitive, and his terror and dread fell upon all the inhabitants of the land. Then [the German leader?] gathered and bound to himself the inhabitants of Saxony [זקסן], Westphalia [ווטשטאלן], and [Hessen? סטסן], and went out to meet the Romans; and there were wars between them for many days — now this side prevailed and now that side prevailed — until [the German coalition] prevailed…

(The Germanicus entry continues into the next opening.)

Tzemach David, Part II — The Fourth Kingdom: The Kingdom of Rome

(Warsaw, 1871 — synchronized Roman-imperial chronicle, dual Anno Mundi + CE dating; CE = AM - 3760. Source = Part II printed pp. 21–24.)

[Part II, p. 21]

The hand of Germanicus prevailed, and he won fame and renown [וטיט לשם ולתהילה — reading uncertain [?]] above all the men of Rome. Emperor Tiberius grew jealous of him, saying, "Perhaps he will grow greater and more exalted still, and will reign in my place." So he summoned him back to Rome, and there he was received with great honor. Then Germanicus [סטרמאניקוס] settled [בזקנן — apparently a place-name; uncertain [?]]; but Emperor Tiberius hired against him one of the agents of the duke [governor] and had him killed.

CE 20 (AM 3780). In the year 3780, twenty by the Christian count, the Roman envoys came to the province of Frisia [ורי״זיא] to collect a tax. Then the people of the land raised their hand against the Romans, hanged all the Roman envoys on a tree, and threw off the Roman yoke from their necks; and out of this were stirred up great wars and hardships. (Spangenberg §35 [ל״ה [?]].) It is also written that around this time there was a great and terrible earthquake in Asia [Minor], and there fell at one moment twelve [text reads "twenty-two"; the historical event destroyed twelve cities of Asia — [recte 12]] great and fortified cities, all of which crumbled and were leveled to their foundations. (Cassius [Dio], Part II §50.)

CE 39 (AM 3799 [text: תשל״ט; recte תשצ״ט = 3799 per the CE year]). [Emperor Tiberius.] And his heir [?] Caio [קאיו — uncertain [?]] was put to death; and he [Tiberius] died, aged 78 [ם״ח — [recte 78 = ע״ח]], in the year 3799, 39 by the Christian count, in the 23rd year of his reign.

CE 39 (AM 3799). Caius Caligula [קאין קאלוגאלו], son of Germanicus mentioned above, son of the brother of Emperor Tiberius, the fourth Caesar, reigned, being 24 years old, in the year 3799. He was a wicked, evil, cruel man, and a destroyer. He lay with his three [ג׳; text נ׳ — [recte 3]] sisters, and his two brothers and his sister… [clause partly garbled [?]]. Many of the elders of Rome he put to death by the sword; many of the men of the city he [made offer incense to his image? — כמנים בצלמא, uncertain [?]]; and many of them he threw before wild beasts as prey for their teeth. Many times he said, "Would that all the people of Rome [כל עם רומי; text כל כם — 'the whole neck of Rome'] were a single neck, so that I might satisfy my desire and sever them all together in one instant." He also [wished] to cut a road before himself and before the image of his likeness. He sent a carved image of his own likeness to Jerusalem. In his time the Jews suffered grievous troubles over the matter of the taxes and the poll-tax [כסף גולגלתא] exacted by the officials of Rome. (See Yosippon ch. 83; Yuchasin fol. 160; and Me'or Enayim ch. 12.)

CE 40 (AM 3800 [text: ת״ם — reading uncertain [?]]). Around the year 3800, forty by the Christian count, there reigned in Germany [Ashkenaz] a king, Vviibel [וויי״בל — German king, uncertain [?]], and the seat of his kingdom was in Bavaria [בבייהס = Bayern], as per Spangenberg, the chapter concerning him.

Philo — CE 40 (AM 3800). Philo [פילון], whose foundational works Yosippon and other writers marveled at for the abundance of his wisdom, lived in this time. He was the one sent by the Jews of Jerusalem to Emperor Caius concerning the matter of the image that Caius sent to Jerusalem, as written in Yuchasin fol. 127.

CE 43 (AM 3803). Emperor Caius [Caligula] persisted in his wickedness from beginning to end, until soldiers conspired against him and killed him. In Yosippon it is written that they cut him into pieces [שקללוהו…לנתחים [?]], gave him no burial, and the dogs ate his flesh. This happened in the year 3803 [ג״א ג״(ת)], 43 by the Christian count, in the fourth year of his reign. The years of his life: 28.

Claudius — CE 43 (AM 3803). Claudius [קלוידיא], the fifth Emperor, son of Drusus [סרויסיס], reigned with the aid of Agrippa [אנריסס — [Agrippa I]] king of the Jews, in the year 3803, being 50 years old [text כ׳ בן; [recte נ׳ = 50, per Claudius's age]].

[Part II, p. 21, left column]

This emperor [Claudius] sent Philo, mentioned above, back to his land with great honor. He did great good to Israel, and Agrippa [אנריפוס], king of the Jews, was honored in the emperor's eyes all his days. This emperor conquered England [אנגלאטירה, i.e., Angleterre = England; also called טנגלאנד [?]], [bringing it] under Roman rule. After this he marched against Germany, but all his people were struck down by the sword, and he escaped and returned to Rome in disgrace and great shame.

Helena, Queen of Adiabene [הילני מלכת מאדיאבינ], and her two sons Monbaz [מונב״ז = Monobazus] and Izates [ומוזא״טוס — [Izates] [?]], converted [to Judaism] in the days of Emperor Claudius. In Yuchasin fol. 141 the whole account is written… and you will find it more fully set out in the book Me'or Enayim, chapters 22 and 21, where [the author] proves with clear evidence, against Rashi and Tosafos, that they were not of the children of Israel but were righteous converts [gerei tzedek]. See there. We have already explained in Part I what is found concerning this in the words of Chazal.

CE 50 (AM 3810). In the days of Emperor Claudius, in the year 3810, one of the men of the Roman legion [לגא = legio] [stood] before the courtyard of the Temple

and there uncovered his nakedness. The Jews rose against him and killed him; because of this the Romans gathered and killed thirty thousand of the Jews. ([Source: סוברמים — uncertain [?]], fol. 50.)

Eitel [?] — around this time. Eitel [אייטל — German king; possibly Vitellius, uncertain [?]], king of Germany, also reigned around this time. He was a pious king, and in his days the [Chatti/Katten] — that is, the people of Hessen — threw off the yoke of the Romans from their necks and made a great slaughter among the Romans. When Emperor Claudius saw that this people would not obey, the Romans even agreed to leave them be; they made peace with them, gave them payment, and [arranged for them] to serve as a help against other peoples. (Spangenberg §36.)

CE 56 (AM 3816). Emperor Claudius was a lazy man, negligent in all his affairs, and [haughty] and very cruel to his people. Many of his advisors, and many of the elders of Rome, he put to death with harsh torments; some of them he threw before wild beasts as prey for their teeth. He was poisoned [וסומת = והומת] by his wife Agrippina [אנריפינו], because he did not wish her son Nero to reign after him. This happened in the year 3816, 56 by the Christian count [text כ״ו = 26; [recte נ״ו = 56]], in the 14th year of his reign.

Nero. Nero [נירון], the sixth Emperor, reigned through the schemes and cunning of his mother Agrippina, being 18 years old, in the year 3816. He was a wicked, evil, cruel, and destructive man. His mother he [sought] to put to death, as well as the wife of his bosom. His brothers and relatives he killed by the sword. He set the city of Rome on fire for six consecutive days and watched the blaze, rejoicing greatly. Many of the elders of Rome — and also his teacher Seneca [סענעקא], who raised and taught him — he [had] put to death.

CE 59 (AM 3819). In the year 3819, 59 by the Christian count [text כ״ם; [recte נ״ט = 59]], the [Cimbri? — קוויני״הס הסנקראיס, garbled [?]] rose up… the [Lüneburgers? Bremers? — לויני״בורגנר ברעמר [?]] fell upon the people of Hannover [הגונבר״ן = Hannover], which is the state of [הא״יסודי״טן — place uncertain [?]]. [ווינרטוס — subject uncertain [?]] and they settled in their place. Then the Germans [הטנויצ״רן = die Teutschen], the banished, asked permission [מטר [?]] to come to the Romans to dwell…

[Part II, p. 22]

saying: "Behold, give us a land upon which we may live, or we will take a land for ourselves by force upon which we will die." But [the Romans] did not grant their

request, and because of this they wandered from nation to nation, until some of them were seized in their refuge, killed, sold off, lost, and their memory forgotten. (Spangenberg §38.)

The men of Böhm — CE 60 (AM 3820). The men of Böhm [בי״הם = Bohemia], who dwelt then on the frontier in the cities of Böhm and were then called the Hermunduri [הרמנ״אני], in those days spread their territory over all the regions between the two rivers Elbe [על״ב] and Saale [וזאל], which region is now called Main [מיי״ן [?]]. They went up to make war on the peoples of Saartz [סאר״ץ [?]] and Thüringen [דיריג״נאן [?]] over the salt springs [הבארות המלוחים] that are now in the city of Halle [הא״ל [?]]. A great slaughter was made there, until the Hermunduri people prevailed and took the springs into their hand. Then the people of Böhm fulfilled the vow they had vowed to their god, the planet Mars [כוכב מאדים]: they took a horse and its rider and offered it up to him as a burnt offering. This was in the year 3820, [60 [?]] by the Christian count. (Spangenberg §36 [ל״ם [?]].) In those days Vespasian [אפפסינוס = Vespasianus] was a commander of the army for the Romans.

He waged great and terrible wars in Germany in the days of Emperor Claudius and in the days of Emperor Nero, over many days. Thirty times he did battle and prevailed against the Germans — now this side victorious, now that — and in those very days Germans were slain as [numerous as] the sand upon the seashore, beyond counting for their multitude. (Spangenberg §[?].) Also in Yosippon [Book II?], ch. 66, you will find testimony… [וסטרס — garbled [?]] harder than the war of Vespasian in the province of Britannia [בריטניאה], which is called England [ענג׳לאנם], and its [olden name?]; and this is called Scotia [סקוס״יאם = Scotland [?]].

CE 62 (AM 3822). The Romans killed, of the people of Britannia — called England — in a single day, eighty thousand men, in the year 3822, 62 by the Christian count. (Cassius [Dio] §6.)

CE 64 (AM 3824). Around the year 3824, 64 by the Christian count, Emperor Nero set out to destroy, cut off, and annihilate all who believed in the religion of the Nazarene, putting them to death by strange deaths: some he threw before wild beasts; some he wrapped in [animal] hides and set the dogs upon them to tear them with their teeth. — Note: Peter [רום — read uncertain; the disciple = Peter [?]], the disciple of the Nazarene, the first Pope in Rome, was crucified; and Paul [ופוימאלום — [Paulus] [?]], he ordered to be beheaded. This was the persecution and the first general decree against the Christians.

CE 70 (AM 3830). In the reign of Emperor Nero, all the inhabitants of France [צרפת] and Spain [ספרד] rebelled; also the officers of the army and all the men of Rome spurned and rebelled against him, until he was forced to flee for his life. On the way, disaster overtook him, in the year 3830, 70 by the Christian count, in the 14th year of his reign. As to the manner of his death, opinions are many: in Yosippon, Book II ch. 75, it is written that a stone [אבן = אם [?]] fell on him from heaven as he was going [to fight?] at the side of [ליד] his officers, and he died. Some wrote that out of his great sorrow he took his own life. Some say his enemies pursued, overtook, and killed him. And some say they left him hanging [התלוהו] in the field and wild beasts devoured him, and it is not known whether it was his own torments that killed him or whether another slew him.

And know that certain matters have raised difficulty against the words of Chazal in what they said…

[Part II, p. 22, left column]

in the chapter *HaNizakin* [Gittin] concerning Nero Caesar — that "he fled, went away, and converted." For it was objected: since the Romans, who waged such great and mighty wars against the Jews, whose entire aim was to humble and subdue them — how is it possible that they would accept, or set over themselves as Caesar, a man who had converted and become a Jew? Now, according to the reading of the Gemara cited by the author of Sefer Yuchasin at fol. 41 — namely, that the Caesar dispatched Nero, his general — there is no difficulty at all, for it states that Nero, *his general*, fled, went away, and converted, and from him descended R. Meir. And so it is written there in Yuchasin, fol. 24, letter מ, in these words: "R. Meir was of the seed of Nero, the great general of Caesar, etc." If so, Nero Caesar is a different Nero, and did not convert. But according to the reading of the Gemara that we have — which wrote *shdar aluyeh Nero Caesar* ["the Caesar sent against it Nero Caesar"] — the matter requires resolution. And according to this, as above, Nero converted through prophesying, just as Caesar Antoninus [later did] — on account of which he was not removed from his imperial office until they rebelled against him and killed him; and perhaps this too was one of the reasons for which they rebelled against him and killed him.

But my teacher, the Gaon, our master Rabbi Sinai [מוהר״ר סיני, may his Rock protect him], resolved it thus: since we find [reports of] many elders that two Caesars reigned together as one, we may say that at that time too two Caesars reigned, and the name of both was Nero. By this their statement is settled — *shdar aluyeh Nero Caesar* means that one Caesar sent [an army] against Nero Caesar — along the lines of the saying of Chazal in *Perek Chelek*: "a Caesar and

half a Caesar," which Rashi explained as a second [ruler]. This view inclines somewhat toward the opinion of the author of Yuchasin, as above; and thereby its difficulties and many perplexities are resolved. I have not seen fit to elaborate.

Galba — CE 70 (AM 3830). Galba [גאלבא], the seventh Emperor, reigned in the year 3830 [text נ״א; [recte 3830 = ג״א]]. He was one of the honored and eminent elders of Rome, and had earlier been a general over the Roman army and won them a great deliverance; he was a wise, discerning man, learned in their religion, and so they chose him over themselves as Caesar. This emperor loved money and was extremely miserly, and did not wish to pay the soldiers their fixed wage. Therefore the soldiers conspired against him — at their head one of the chief officers of the army named Otho [אוט״א] — rose against him, killed him in the marketplace, set his head on a spear, and paraded it through the streets of the city of Rome. His body lay cast in the sands of the city for two days, and was buried at night, secretly, in hiding, in the year 3831, 71 by the Christian count. His reign: seven months and seven days. And Otho reigned by force.

Otho — CE 71 (AM 3831). Otho, the eighth Emperor, reigned in the year 3831, being 58 years old. Because of his great arrogance — in that he showed a pleasant face to no one — the soldiers, and also the elders of Rome, rebelled and betrayed him, and set up against him Vitellius [וימ״עליוס = Vitellius]. There were four great battles between them; in the first three, Emperor Otho was victorious, but in the fourth battle the hand of Vitellius prevailed and struck down all of Otho's army by the sword. When Otho saw that his doom had closed in upon him, he took his own life. His servants burned his body in fire, as he had commanded before his death, so that his enemies would not abuse his corpse. This happened in the year 3831, 71 [by the Christian count], on the 36th day [ל״ו [?]] of his reign.

[Part II, p. 23]

Vitellius — CE 71 (AM 3831). Vitellius [וטיליום], the ninth Emperor, also reigned in the year 3831, being 57 years old. This emperor followed all the ways of Nero and Caius Caligula [קאיו קאלינגלי]. Therefore the elders of Rome chose in his stead, as Caesar, Vespasian [אספסיאנוס], the general of the Roman army, and sent after him — for he was [besieging] before Jerusalem. He went up from there, left his son Titus [טיטוס] in his place, marched against Emperor Vitellius, captured him alive, and led him through the city of Rome — through the streets and markets — in iron chains; and they cut him with an axe into pieces and cast them into the river Tiber [נהר טיבר]. This was done in the said year, in the eighth month of his reign. (In Yosippon, ch. 75, he wrote it a little differently.)

Vespasian — CE 72 (AM 3832). Vespasian, the tenth Emperor, reigned being sixty years old, likewise in the year 3832. In the second year of his reign occurred the Destruction of the Second Temple, by Titus his son. And according to the reckoning of the chroniclers this was in the year 3834, six years after 3828. It appears that the discrepancy between our reckoning and theirs regarding the year of the Temple's destruction arises from the doubt over the [final] years of Alexander of Macedon. For Chazal said, in the first chapter of *Avodah Zarah*, that the beginning of the Greek kingdom was 380 years [ש״פ] before the destruction of the Second Temple; and when you add the year of Alexander's reign in the common reckoning — which is the year 448 [תמ״ח] — to 380, it comes to 3828 [תתכ״ח]. But if the Greek kingdom did not begin until after Alexander's death, as per the author of Me'or Enayim in chapters 24 and 30, then the 380 years would end in the year 3834; and I have already written about this doubt in Part I, at the year 3442. As for the number of the slain who fell in Titus's wars in the Land of Israel, some wrote their number as ten times a hundred thousand [1,000,000], while in Yosippon he wrote eleven times a hundred thousand [1,100,000]; and the number of the captives they gave as nine times a hundred thousand [900,000], while Yosippon wrote that he led sixteen thousand of them with him to Rome. All this Titus did in his father's lifetime — by their reckoning, seven years before he [Vespasian] became Caesar.

Datiri [?] — [German ruler]. Datiri [דאטירי — Germanic king, uncertain [?]], of the stock of the Franks mentioned above, reigned in Germany. He was a peaceful and mighty king, and set the seat of his kingdom in [Tikmanberi? — בטיקמנברי [?]], which is [Nellern/Nürnberg? — נעלרן [?]], as above. When the people of Germany heard that Vespasian had become Caesar, and [heard] of the great victory and the great slaughter he had wrought through his son in the Holy Land, dread and fear of him fell upon them, for they said, "Lest he take vengeance on us for the many evils we did to him," as mentioned just above. Therefore they gathered and stood for their lives, and held, as the king of [Bavaria? — דאמירא [?]] [had done], a day of assembly; and all the inhabitants of [Rig-um? — ריג׳׳ום [?]], Saxony [זקש״ן = Sachsen], and Westphalia [ווטסטפאלן = Westfalen], and many other peoples, banded together. They threw off the yoke of the Romans from their necks, and the Germans dwelt securely, safe from the Romans, all the days of Vespasian and all the days of Titus. (Spangenberg §40.)

Vespasian — CE 81 (AM 3841). Vespasian loved the sages and showed kindness to Rabban Yochanan ben Zakkai, as mentioned in *Perek HaZaken*; and he dealt with his people in kindness, justice, and righteousness all the days of his reign. He died his [natural] death, aged seventy, in the year 3841, 81 by the Christian count.

[Part II, p. 23, left column]

His reign: ten years less [some] days. He was the first emperor to die a natural death.

Titus — CE 81 (AM 3841). Titus [טיטום], the eleventh Emperor, son of Emperor Vespasian, reigned being 38 years old, in the year 3841 [text נ״א; [recte = ג״א 3841]] — by their reckoning, seven years after the Destruction of the Temple.

CE 82 (AM 3842). At that time, around the year 3842, fire came forth from the great mountain called Vesuvius [ויזוב׳׳יום], which is in Campania [בקומפסניטן] near Naples [לנא׳׳פולוס], and it consumed all the cities in its region, and many people and animals perished. In that same year there was also a great fire in the city of Rome, lasting three days; and after this there was in Rome a very heavy plague, the like of which had never been before. (Cassius [Dio] §11.)

Titus — CE 84 (AM 3844). Titus was outstanding in all the sciences and composed many books in the Greek and the Roman [Latin] tongues, and they wrote of him that he was [loath] to shed much blood. All the days of his reign he did justice and righteousness for his people. So too wrote the Ramba"d [R. Avraham ibn Daud] in his book of tradition [Sefer HaKabbalah]; and all the books of chronicles wrote of him that he died of a strange fever, aged 41 [text מאה; [recte 41 = מ״א]], in the year 3844 [text נ״א; [recte 3844 = ג״א]], 84 by the Christian count; his reign: two years, [some] months, and twenty days. Of the episode of the gnat [מעשה היתוש], found in the words of Chazal in *Perek HaNizakin* [Gittin], they [the chroniclers] wrote nothing. Some say the chroniclers omitted the story of the gnat so that it would not be reckoned to him as a [reproach] for what he did to Israel. And some say the story of the gnat is not to be taken literally but has a hidden meaning — just as there is a hidden intent in the aggadah of ["Ikar bar Tlata Parsa" — עקר… בר תלתא פרסא [?]] and in the tales of Rabbah bar bar Chana and the like. Concerning these I have already written; [see] the great Rav, our master R. Yitzchak Chayot [Isaac Chajes] (who was already rabbi here in [Prague? — פ׳ פרחן [?]]) in his book *Pachad Yitzchak* — whoever studies there will be filled with matters of delight.

Domitian — CE 84 (AM 3844). Domitian [דימיציאנום = Domitianus], the twelfth Emperor, was the brother of Titus. He reigned in the year 3844 [text נ״א; [recte ג״א]], and was a wicked, evil, cruel, and destructive man. This emperor marched against the Chatti [הקא״טן = Katten], who are the people [of the] Saxons [סע״סן]; but the Saxons, with the aid of their neighbors, the inhabitants of Saxony [זקש״ן], made a great slaughter among the Romans, and the emperor returned to Rome in

disgrace. At that time the Romans gave the Germans much silver as a bribe, so that they would not ravage their land and would not cross against them for harm — neither the river Rhine [נהר רינוס] nor the river Danube [נהר טונא/דונא]. (Spangenberg §40.)

CE 96 (AM 3856). Domitian [banished] John [יואנים = John], one of the apostles of the Christians, to boil him in oil; and all other believers in the Christian religion he destroyed and put to death by harsh deaths and torments, and took their money into his treasury. This was in the year 3856, 96 by the Christian count [text נ״ו = 56; [recte צ״ו = 96]], and it was the second general persecution against the Christians. ([Source: סוברמים [?]]; Gellius [גלליום [?]], fol. 6; Vistus [וביסטוס [?]], fol. 143; and Cassius §12.)

CE 98 (AM 3855 [for Domitian's death]). Domitian followed all the ways of Caius [Caligula] and Nero; he hated the sages…

[Part II, p. 24]

the sages. Many of the elders of Rome he put to death by the sword, and he ordered the entire house of David to be killed. He made his yoke heavy upon the Jews with the poll-tax; and against the German people too he poured out his wrath like fire and sought to destroy and demolish them from his land. He was killed, aged 46 [מ״ו [?]; text מ״ס], in the year 3855, 95 by the Christian count [text נ״ח = 58; [recte צ״ה = 95, per AM 3855]], in the 17th year of his reign [text מ״ז = 47; [recte י״ז = 17]].

Nerva — CE 98 (AM 3858). Nerva [נארבא], the thirteenth Emperor, reigned being 66 years old, in the year 3858. This emperor was reckoned among the pious emperors. All those whom Emperor Domitian had banished he restored to Rome, and returned to them their money — all that had been extorted and robbed from them. He was gracious to the poor, loved the sages and gave them gifts, and was a friend to the Jews: he granted them exemptions and cast off the yoke of the Roman officials from their necks.

CE 99 (AM 3859). A host of Romans went up against Germany, and the battle grew fierce; and there was made between them a great slaughter near [Ka'sen-Burg — כא״סן בור״ק [?]], and there fell on both sides a people beyond counting. (Spangenberg §40.)

Nerva — CE 100 (AM 3860). The pious Emperor Nerva died, aged 69, in the year 3860, one hundred by the Christian count, in the second year of his reign.

Trajan — CE 100 (AM 3860). Trajan [מרויאנום = Traianus], the fourteenth Emperor, was made Caesar in the city of Cologne [קלוניא] on the river Rhine [רינוס], by the Roman soldiers, by the testament of Emperor Nerva and with the consent of the elders of Rome; he was 44 years old at his accession, in the year 3860.

CE 105 (AM 3865). In the days of this emperor, three kings reigned in Germany: [Rixerm? — ריכסרם [?]] king of the Franks [ורנקן = Franken], [Otterman? — ועטרמן [?]] king of Thüringen [דירינגאן], and Widukind [ווידקינם [?]] king of Saxony [זקסן = Sachsen]. In their days a people [called Norm(?)/Naman — נאמן…נודם [?]] went up to settle in Saxony by force. Against them the three kings joined together, made a great slaughter among them, and drove them from the land. This was in the year 3865, 105 by the Christian count [text קס״ה = 165; recte ק״ה = 105]. The sons of the aforementioned kings also captured Brandenburg [ברנדנ׳בורק] from the people of the Wends [וזנד״לן = Wenden], who dwelt then near the Elbe [על״ב]; their king Vitellius [ויט״ילום [?]] they killed by the sword, dispossessed all the inhabitants of the land, and settled in their place. So too they did to the people of the [Herb-Wends? — הירב וועגדן [?]] who dwelt on the river Saale [נהר זא״ל]. (Spangenberg §40.)

CE 111 (AM 3871). In the year 3871, which is the 11th year of his reign, Emperor Trajan set out to destroy, kill, and annihilate all who believed in the Christian religion. This was the third persecution against the Christians. (Vistus [בויסט״וס [?]], fol. 146; and so it is written in Sefer Yuchasin, fol. 142.) [He built] a fortress on the river Danube [נהר טונא], pursued the Christians, warred with the Persians [ספרסי׳יס = the Parthians/Persians [?]], conquered the kingdom of Babylon, and [pressed on] as far as India [האינדיא] — a place where the foot of a Roman had never trodden. Etc.

CE 114 (AM 3874). In the days of this emperor, in the year 3874, there was an earthquake, and the earth quaked in the great city of Antioch [אנטוכיא], so that the great towers and buildings fell to the ground, and many people and animals perished there in the quake.

Bar Kokhba — CE 120 (AM 3880). Bar Kokhba [בר כוכבא], called Bar Koziba [בן כוזיבא], rebelled…

[Part II, p. 24, left column]

against the Romans and made himself out to be the Messiah, and the Jews killed of the Roman people and the Greek people a great and numerous host, like the

sand of the sea — until the emperor sent against them the general of his army, his sister's son Hadrian [אדריאנום], who killed several thousand souls of Israel and subdued them. This was in the year 3880, as explained in Part [II] [בחלק ב׳ [?]].

Trajan — CE 120 (AM 3880). Emperor Trajan granted permission, in the days of R. Yehoshua ben Chananya, to rebuild the Temple, as mentioned in Yuchasin fol. 37, and [in] Bereishis Rabbah, section 65 [ב״ר פרשה ס״ה], and in the Yalkut, parshas Toldos. The chroniclers extolled the excellence of his character — that he was merciful, humble, slow to anger, and easily appeased — to such a degree that to this very day it is the custom in Rome, when a Caesar is crowned there, that they say to him: "May it be [God's] will that you be as fortunate as Augustus [כאגוסטוי] and conduct your reign like Trajan [כמרייאנום]." He died, aged 64, in the year 3880, 120 by the Christian count; his reign: 19 years, 8 months, and three days. He was burned to ashes, as was their custom at that time; his ashes were placed in a golden vessel and carried, together with an image of his likeness, to Rome to be buried there. Emperor Hadrian, who reigned after him, built over him a lofty column [Trajan's Column] 140 feet [ק״מ רגלים] high, [standing] to this day.

Hadrian — CE 120 (AM 3880). Hadrian [אדריאנום], the [fifteenth [?]; text reads "sixteenth" — הט״ז/סע״ו [?]] Emperor, reigned being 43 years old, in the year 3880 — in that same year, when he returned from the wars of the Jews mentioned above. This emperor would place a sword in the hand of his second-in-command and say to him: "With this sword you shall rule all the days of your life, to subdue with it all my enemies; and if I myself act unjustly or with violence, you shall draw this very sword against me." And he made peace with all the kingdoms, as his uncle Trajan had done.

CE 124 (AM 3884). In the year 3884, which is the fourth year of Hadrian Caesar and the year 124 by the Christian reckoning, there arose Akylas [עקילוס], called Onkelos [אונקלוס] — that is, Aquila [אקווילס] — from the city [of Pontus? — העי [?]], which is in the region of Greece [יון]; and he became a righteous convert. He rendered the Torah into the Greek tongue, about 374 [שע״ד [?]] years after the translation of the Seventy Elders [the Septuagint]. As written in the book Me'or Enayim, chapter 45 [text מ״ס; [recte 45 = מ״ה]]; and see Part I at the year 3840.

CE 129 (AM 3889). In the days of this emperor, in the year 3889, 129 by the Christian count, there was a bishop [הגמון] in Rome named Telesphorus [טיליסיפ״ארים = Telesphorus], who instituted the season of the fast [הצום] which they call the Fast [פאס״ן = Fasten / Lent]. (Vistus [בוישט״וס [?]], fol. 147.)

Ptolemy — CE 132 (AM 3892). Ptolemy [בטולמיאום = Ptolemaeus], the great and renowned astronomer, composed his book, the Almagest [אלמגיס״טי], in the year 3892, 132 by the Christian count. ([Me'or Enayim ch. 49 (?); פרק מ׳ … מ״ט [?].) Also in his time lived Galen the physician [גלינוס], who wrote a commentary on the *Aphorisms* of Hippocrates [היפוקראט] — who had already lived in the days of Mordechai and Esther, as explained above at the year 3401 [ג״א ת״א [?]].

Hadrian — CE 135 (AM 3895). Emperor Hadrian rebuilt Jerusalem anew. [The author] wrote — [in the source] "Vinemong" [בוינמונג [?]], fol. 61 — that he did not build it exactly on the site of the former city, but shifted it toward the mountain and the river Gihon [גיחון], and there enclosed the city, [naming] it after himself; for it was called Aelia [אליא] — after Aelius Hadrianus — "Aelia" [Aelia Capitolina]. He wrote that to this very day the city has retained there, in the mouth of the common people, the name Aelia. And he further wrote that Emperor Hadrian set up…

set up an image of his own likeness in the Temple precinct — not for the worship of the stars, but only as a memorial — and it stood there for a long time. In Jerusalem itself he built two idol-temples, one to the star Tzedek [Jupiter] and one to the star Nogah [Venus], and they stood upon their base until Emperor Constantine the Great [קוסטאנטינא הגדול = Constantine I] destroyed them.

[AM 3900 / CE 140] Emperor Hadrian was the first emperor to let his beard grow, not shaving it as the emperors before him had done. So it is written in [Sefer] Yuchasin, p. 42, and this difference can still be seen today in the printed images of the coins of the early emperors, which I am reproducing from those coins as I have seen them with my own eyes. In this emperor's days the Roman Empire stood at its highest peak. He and his uncle, Emperor Trajan [טריאנוס], expanded their dominion not by sword nor by bow, but by gentle and pleasant words, and so subdued and brought the whole land of Germany [אשכנז] and other kingdoms under their rule. Emperor Hadrian died at the age of 62, in the year [AM 3900 [?] — Hebrew as printed: ג"ה הת"ק, reading uncertain] / CE 140 [ק"מ], the twentieth year of his reign.

[AM 3900 [?] / CE 130 [see anomaly]] Antoninus Pius [אנטונינוס פי"ו], that is, "the Pious" — this emperor [הס"ז/הזה [?]] reigned from the age of 47, in the year [AM ~3900 [?], Hebrew as printed: התת"ק]. This is the Antoninus who was the friend of Rabbeinu HaKadosh [R. Yehuda HaNasi] mentioned in the Talmud. He was the son-in-law [and heir] of Emperor Hadrian. He was a wise and discerning man who subdued all his enemies round about, a ruler who always sought peace, and would not go out to war except by great necessity. It was his habit to say: "Better

that one of my own people should live than that a thousand of my enemies should die."

[AM 3904 / CE 144] In the days of this emperor, in the year [AM 3904 / CE 144], Pope Pius [האפיסיור פיאו = Pope Pius I] at Rome instituted that the festival of Pascha [Easter] be celebrated specifically on the first day of the week [Sunday]. [Buishpus [source, identification uncertain] p. 148.] And see further below at the year [AM] 3951.

[AM 3905 / CE 145] Also in his days, a boy was born with two heads, and one woman bore five sons in a single womb. There was a great famine throughout all the provinces, followed by a very severe plague, and great and mighty earthquakes, many fires, and floods of water — all of this in the year [AM 3905 / CE 145]. (Cassius [קאטסינו' = Cassius Dio], siman 14.)

[AM 3906 / CE 146] Zuna [זונא], king of the Franks, was a fierce and powerful king, from the province of Sicambria [סיקמ"ברי], which is Geldern [גע"לרן [?]], as far as the sea of Pommern [פאמ"רן = Pomerania]. He built a city on the bank of the river Oder [מוד"ר [?]] and named it, after himself and after his forefathers, [Frankfurt [an der Oder] — פרנקבורם [?]], as it is [called] to this day; this was in the year [AM 3906 / CE 146]. He also built the great city on the shore of the high sea called [Zee — זיא' [?]], and named it after himself, Zuna [זונ"א [?]], as it is [called] to this day.

[AM 3909 / CE 149] Emperor Antoninus [decreed [?]] to kill and destroy all who believed in the Christian religion, and it was a time of distress for the Christians such as there had never been; this was the fourth general persecution of the Christians. This was in the year [AM 3909 / CE 149 — Hebrew as printed: תתק"ם / קמ"ם, i.e. תתק"ט / קמ"ט with tet mis-set as final mem]. [Buishpus [source] p. 168.]

[AM 3915 / CE 155] In the year [5... — text continues at the head of the next column]

In the days of Pius [Antoninus Pius] — this was the year [AM 3906 [?] / CE 135 [?] — Hebrew as printed: תתק"ו / קל"ה; see anomaly] — [people] informed against the Christians and brought an evil slander against them before the emperor, saying that the Christians shed human blood and offer it up to their gods; and besides this they spoke many other evils against them. On account of this, Emperor Antoninus decreed a second time to destroy, kill, and annihilate all the Christians, so as to leave them neither survivor nor remnant — and this was the fifth persecution of the Christians. [Eusebius [?] — chronicle, identification uncertain — leaf, p. 80.] And it is written in the book Me'or Enayim, chapter 7,

that a book was found attributed to Antoninus against idolatry, on account of which — and of his study — perhaps this Antoninus converted [to Judaism], as they concluded in the Yerushalmi, Megillah, first chapter, and in the chapter "Bnei HaIr." End of quotation.

[AM 3919 / CE 159] Anicetus [אניצטוס = Pope Anicetus], bishop at Rome, instituted in the year [AM 3919 / CE 159] that their priests should shave the middle of their heads [the tonsure], as to this day all the monks, following the days of that pope, observe according to his ruling to this very day.

[AM 3923 / CE 163] Emperor Antoninus composed books of law by which men still render judgment today, as though they had been given from Sinai. His portion was fair; he walked in his integrity and uprightness from beginning to end. He expanded his kingdom not by sword nor by bow, but through his great humility and piety, so that all the kings near and far heeded his voice. He died at the age of 70, in the year [AM 3923 / CE 163], the 23rd year of his reign. The Romans and all the kings, near and far, lamented and eulogized him, and he was buried with greater honor than any of the emperors who had preceded him.

[AM 3923 / CE 163] Marcus Antoninus [מרקום אנטונינוס = Marcus Aurelius], the [17th [?]] emperor, **and Aurelius Verus** [אורעליום וועורוס = Lucius Aurelius Verus], the [18th [?]] emperor — the two of them together married the daughters of Emperor Antoninus Pius, and both together were chosen by Emperor Antoninus during his lifetime, with the consent of the elders of Rome, in the year [AM 3923]. This was the first time there were two emperors at one time. They conducted the imperium together in love and affection, without any jealousy or pride, all their days. In the words of Chazal it is found that Antoninus Pius had a son named Severus [אסוירום], whom he wished to make emperor after him, but he did not succeed — or perhaps because of [his dying soon after], or because he performed no notable deed, the chroniclers omitted him. At the beginning of his reign this emperor went up against the people of [Kasn [?] — a Germanic people], and most of the inhabitants of that land were driven out; they went up to the isles of [Selnd [?]] and Zeeland [זל"לנד], and there too they were destroyed. Then some of the inhabitants of [ ] banded together and captured the land of [Kasn [?]] and settled there to this day; and from then the land bears the name Hessen [העסן] to this day. (Spangenberg [שספאנג' = Spangenberg [?]], siman 48.)

[They] brought slander [ ], because of the sin they laid upon the Christians there and the remnant in the land; therefore they decreed to destroy them and blot them out — and this was the sixth persecution of the Christians. But after much killing and destruction, at the great plea and peril of the Christians, the mercy of

Emperor Marcus [מרקום] was stirred toward them, and he pardoned them and let them be. [Eusebius [?] — leaf, p. 80; and Buishpus [?] p. 148.] Emperor Aurelius [Verus [?]] marched against the people of Silesia [שלעזיא] and arrayed himself against them, and after destruction and slaughter he subdued them. (Cassius, siman 87.)

[AM 3929 / CE 169] The people of the **Marcomanni** [מרקאמ"אנ], who dwelt then in the province of Bohemia [ביה"ס = Böhmen [?]] and [Moldau [?] — מעלדן], rebelled against the Romans and went up to [Pannonia [?] — פאל'ונ], which is now Hungary [אונגא"רן = Ungarn], and there they made great slaughter of the Romans, and put the head of the Roman army [the general — "Vindolm" [?] — וינד"יולם] to the sword. Most of the peoples of Germany multiplied, grew strong, and joined with them, and at their head was the great king, king of Sicambria [סיקמ"בר], of Frankish stock [מגזע פרנ"ק]. Then the two emperors marched against Germany with a heavy and numerous host, but could not prevail against them because of the great plague that was in the land, in which most of the Roman people died. The war dragged on for three years, and in those wars a great and numberless multitude died and were slain. In the end the emperors' hand prevailed, and they subdued them to tributary service at that time.

[AM 3934 / CE 174] Emperor Aurelius Verus [אורעליום ויר"ום = Lucius Verus] marched against the Sarmatians [ספרתמים [?]], who dwelt by the river Euphrates [פרת], because they had broken their covenant. He captured all [their land [?]] and subdued them. As he returned in peace, while the two emperors were seated together upon their chariot, behold, the hand of the LORD struck Emperor Aurelius Verus, and he died there upon the wagon, in the year [AM 3934 / CE 174], the 11th year of his reign. The kingdom was [thereafter] established in the hand of Marcus Antoninus [Aurelius] alone.

Also in that same year, [AM 3934], there was great slaughter, persecution, and destruction among the Christians throughout the whole kingdom of France [צרפת]. [Buishpus [?] p. 148.] But this one is not counted among the [numbered] persecutions.

[AM 3937 / CE 177] Soter [סאט"ר = Pope Soter [?]] instituted, in the year [AM 3937 / CE 177], that only the [clergy — הסגמונים [?]] and their priests should conduct betrothals [kiddushin], as [is observed] to this day. [Buishpus [?] p. 148.]

[AM 3940 / CE 180] Around the year [AM 3940 / CE 180] the emperor marched up against the people of the Quadi [קוואדן = Quadi [?]], who dwelt by the river [Danube — סונא [?]]. Against him the Germans banded together and gathered like

locusts in their multitude, and they surrounded the Romans; and the Romans had no water to drink, until they said their hope was lost. Then the LORD gave forth thunder and lightning, and rain came down from heaven, and the Romans and their horses drank; while upon the people of the Germans the LORD rained hail and burning fire, so that a great multitude died, and the survivors scattered and fled from before the Romans. (Spangenberg, siman 41.)

Avidius Cassius [אבידיום קאסיום] betrayed Emperor Marcus Antoninus [Aurelius] in that year, by the counsel of [Marcus's] wife Faustina [פיוסטינא], and sought to reign, for they said the emperor had died at [ ]. In the end the head of the rebel, Avidius, [was struck off [?]] and [sent] to the emperor [?], and the emperor [ ] — thus [reports] Spangenberg, siman 41. And in Sefer Yuchasin, p. 143, it is written, and this is his language: "And how precise are the words of Chazal, when they said that she committed adultery, in the aggadic passage [מאמר גרגירא [?]] in the first chapter of Avodah Zarah — for so they wrote in their books, that Emperor Marcus handed over [ ]; and they spoke an evil slander against her, saying that one day she saw a very handsome man and desired him, and therefore Emperor Marcus, [to make her forget him [?]], [had the man killed] and brought his head in a basin of water before the queen." End of quotation.

[AM 3943 / CE 183] Emperor Marcus Antoninus [Aurelius] was a philosopher and a great sage, pious, humble, and merciful, and he walked in all the ways of his father-in-law Antoninus Pius. He died in the city of Vindobona [זונדי"ב], which is Vienna [וויא"ן = Wien] in Austria [באויסטרייך = Österreich], at the age of 61, in the year [AM 3943 / CE 183], the twentieth of his reign.

Ptolemy [בטולמיאום = Ptolemy] the astronomer — the great, well-known one, who composed the book Almagest [ספר אלמגיסטו] together with his other works of science — lived in the days of these three emperors mentioned above, namely Hadrian, Antoninus, and Marcus. See above, at the year [AM — תהל"ב [?]].

[AM 3943 / CE 183] Commodus [קומאדום], son of Emperor Marcus and grandson of Emperor Antoninus Pius, the [[?]] emperor, reigned from the age of 20, in the year [AM 3943]. He did not walk in the ways of his fathers, but turned aside from every good way. [... those who raised him [?]], and he put to the sword many of the elders of Rome.

[AM 3948 / CE 188] Great and wondrous **signs** appeared in the heavens over the city of Rome, in the year [AM 3948 / CE 188]. For in that year fire fell from heaven and set ablaze the palaces and their temples in the city of Rome, and consumed them, together with other wondrous buildings — including the archive-house [בית

אסיפה] with all the books that were there. And the same happened at Alexandria [אלכסנדריאה] of Egypt [מצרים]. After the fire there was a great earthquake in Rome; and after the earthquake, fire fell from heaven a second time and consumed most of the city of Rome; and after this there was a great famine; and after the famine, a plague. (Cassius, siman 17.)

[AM 3951 / CE 191] Pope Victor [ויקטור אפיפיור = Pope Victor I] at Rome instituted, in the year [AM 3951 / CE 191 [Hebrew as printed: קנ"א = 151; recte קצ"א]], that the Christians should never celebrate their festival of Pascha at the time of our festival of Pesach, but that it should always be deferred to one day [later] — to the Sunday that follows our Pesach. Over this there was at Rome a great dispute and quarrel among the bishops. [Buishpus [?] pp. 150 and 151.] Some say that around this time lived Galen [גליום = Galen [?]] the physician, who was about 5[50 [?] — תק"ן] years after [Hippocrates [?] — אפיקרוס] the physician, who lived in the time of Mordechai and Esther mentioned above, in the year [ ]. And see above, at the year [AM — תהל"ב [?]].

[AM 3955 / CE 195] Emperor Commodus [קאמאדום] held his reign from beginning to end; [and in the end] the soldiers conspired against him, with the consent and counsel of the elders of Rome, and strangled him upon his bed, at the age of 62 [ס"ב — but see anomaly], in the year [AM 3955 / CE 195], the 12th year of his reign.

[AM 3955 / CE 195] Pertinax [איליום פרמיקוס = (Helvius) Pertinax [?]], the [[?]] emperor, reigned in the year [AM 3955], at the age of 67. He was a wise and discerning man, faithful, humble, and praised by the people, but very fond of money, engaging]

in commerce; and he withheld from the soldiers their pay, on account of which some of the army-men conspired against him and killed him, put his head upon a spear, and carried it through the camp. The elders of Rome, and all who feared the word of the LORD, were greatly grieved, and they lamented and eulogized him with a great eulogy. This happened in the year [AM 3955 / CE 195 [Hebrew as printed: קנ"ה = 155]], his reign having lasted two months and 25 days.

[AM 3955 / CE 195] Didius Julianus [דידיאום יוליאנוס], the tenth [?] emperor, reigned from the age of 27, in the said year. This emperor was an orator, a poet, and a great sage in their laws. He was chosen by the chiefs of the army because he had vowed 625 [תרכ"ה] florins [פרחים] to each of them; but once his imperium had been confirmed, he refused to keep his vow, for he too loved money greatly, and he also took much treasure from the treasury-house. On account of this the

soldiers rebelled against him, and Septimius [סעפטעמפיום = Septimius Severus] rose up against him, with the consent of the elders of Rome, and killed him in his place. This happened in the said year, his reign having lasted two months and five days.

In that year there appeared in the sky the likeness of three suns — that is, on each of the two sides of the sun another sun appeared — and the people said this was a portent of the killing of the emperors mentioned. (Cassius, siman 17.)

[AM 3955 / CE 195] Septimius Severus [סעפטעמפיום סיבירי], the 21st emperor, also reigned in the said year [AM 3955]. Also at that time the soldiers of the eastern [regions [?]] chose as their general Niger [ניגעריום = Pescennius Niger], a wise, righteous, and upright man, a mighty warrior and a man of war from his youth; on account of which Emperor Septimius, out of fear of him, acted shrewdly and chose for himself, with the consent of the elders of Rome, yet another emperor named Albinus [אלביניום = Clodius Albinus]; and these two emperors [shared [?]] one crown, without any quarrel or strife between them.

[AM 3956 / CE 196] Duke Brand [דוכם ברנד [?]], of the stock of the kings of Franconia [ורנקן = Franken], who dwelt in the province of [[?] — מל"ק], built there a city and named it after himself, New Brandenburg [ברנדנבורק], as above. He died in the year [AM 3956], and in that year the inhabitants of [Ukermark / Obotrites [?] — אדרי ביכם] came up against the people of Franconia who were there, captured the city of Brandenburg and the whole province, drove out the inhabitants of the land, and settled in their place, in the said year. ([Spangenberg [?] — בסנ"ג], siman 42.)

[AM 3958 / CE 198] In the third year of the aforesaid emperors, in the year [AM 3958], Emperor Septimius marched against Niger [ניגערום] with a very heavy host; and after a great battle Emperor Niger was killed, and Emperor Septimius sat alone in peace. Then he fell suddenly, by surprise, upon his colleague Emperor Albinus, and killed him, and the imperium was established in the hand of Septimius alone. This Emperor Septimius was a man of blood and deceit: he had already killed the three emperors mentioned; and now, when he came to Rome, he took all the wives of those three emperors, and all their sons and grandsons — their whole family and all their [households [?]] after them — and brought them all down [ ] to the grave. ([Source [?]] — leaf, p. 12.)

[AM 3964 / CE 204] In the year [AM 3964 / CE 204 [ר"ד]], Emperor Septimius made great slaughter among the Christians, and it was for them the seventh

persecution. [Buishpus [?] p. 152.] After these things the emperor went up to [the [regions of the [?]]

east], and there made great slaughter, and defeated many kings, and crossed the river Euphrates and conquered the land of Aram-Naharaim [ארם נהרים], as far as the river Tigris [חדקל]. On his return to Rome he was received with great honor. From that day onward he practiced justice and righteousness, in such a way that some writers count him among the pious emperors. This emperor permitted the soldiers to take wives in marriage — something that had formerly been forbidden them, because in earlier times the Romans did not want a man of war to establish a permanent dwelling in his home, nor to be quick to turn his mind away from war and toward his household.

[AM 3973 / CE 213] Emperor Septimius [Severus] was put to death [ ], at the age of 65, in the year [AM 3973 / CE 213 [Hebrew as printed: די"ג; recte ריי"ג]], the 18th year of his reign.

[AM 3973 / CE 213] Bassianus the Cruel [באסיאנוס האכזר], son of Emperor Septimius, called Caracalla [קאלקאלי] — some call him Aurelius Antoninus [אורעליום אנטונינוס] — the 22nd emperor, reigned in the year [AM 3973], at the age of 17. He walked in all the ways of the wicked emperors, and was more wicked than any of the emperors before him. His brother Geta [גיטא], a pious man who had likewise been chosen emperor together with him, he killed with his own hand, and drew the whole kingdom to himself. He also put to the sword his mother [?], the sons of his brother, and the whole clan of his father's house — those from among the elders and notables of Rome who had taken the side of his brother, Emperor Geta. He killed with the sword [Papinian [?] — פיסינום] and many thousands of the inhabitants of Alexandria [אלכסנדריאה]. In his father's [lifetime [?]] he took his brother's mother [i.e. his stepmother [?]] to himself as a wife, with her consent. In his days there arose a certain shepherd-lad named Maximinus [מקסמיניום = Maximinus Thrax], a man tall from the shoulders upward, taller than all the people, great as one of the giants [Anakim], and mightier than all the men of his generation; and they wrote that he ate twenty litra [litrae] of meat at a single meal. They brought him to Emperor Bassianus to serve him, and he served him and the three emperors that came after him; and they raised and exalted him, and he was made by Emperor [Alexander] to be head and commander of the army — as will be told below at the year [AM 3985]. In the end he killed his lord, the pious [?] Emperor Alexander [אלכסנד' = Alexander Severus], and reigned in his place, as will be told below at the year [AM — תתקל"ח [?]].

[AM 3980 / CE 220] Emperor Bassianus [Caracalla] — against him rose up one of the soldiers, a mighty warrior named Macrinus [מלרינא = Macrinus], who killed him in [Asia [?]] and reigned in his place; and his body was sent to his wife at Antioch [אנטוכיא]. Out of her great [grief [?]] she stabbed [herself] with her own hand over the dead body. This happened in the year [AM 3980 / CE 220 [Hebrew as printed: ד"ך; recte ר"ך]], the seventh of his reign; earlier there had been 24 years [?]. So wrote Jacob of [Aisburg [?] — אייזבורק], and also [Justus [?] — טיסטוס], p. 153; and some write somewhat otherwise.

[AM 3980 / CE 220] Macrinus [מאצרינא], the 23rd emperor, reigned in the year [AM 3980], chosen by the army-men after he had killed Emperor Bassianus [Caracalla], for the pressing need of fighting against the enemies. He also made his son Diadumenian [אופעליום] emperor alongside his father; but they did not long endure over their kingdom, for it was requited to them in kind: the soldiers conspired against him and stripped from him and from his son their royal garments, in the year [AM 3982 / CE 222 [רכ"ב]], his reign having lasted a year and two months.]

[AM 3982 / CE 222] Varius Bassianus [עריום באסיאני = Elagabalus, "Varius Avitus Bassianus"], son of Bassianus the Cruel [Caracalla], the 24th emperor, reigned from the age of [47 [?] — מ"ז; but see anomaly], in the year [AM 3982]. He was a man of blood and deceit, and is counted among the wicked emperors.

[AM 3985 / CE 225] Emperor Varius [Elagabalus] walked in all the ways of Bassianus [Caracalla] and Macrinus [?]; therefore the soldiers, with the consent of the elders of Rome, killed him at the age of [[?] — י"ם] and dragged him by a rope through the streets of the city of Rome like one of the carcasses, and cast him into the river Tiber [טיבור]. And the elders of Rome decreed that this emperor's name should never again be mentioned, and that wherever they found his likeness or his name written, it should be scraped away and erased. This happened in the year [AM 3985 / CE 225], the fourth year of his reign.

[AM 3985 / CE 225] Emperor Alexander [אלכסנדר = Alexander Severus], the 25th emperor, son [i.e. kinsman] of Bassianus the Cruel [Caracalla], became emperor at the age of [47 [?] — מ"ז; but see anomaly] together with his brother Aurelius [מורעליום [?]], aged 14, from the year [AM 3985]. Emperor Alexander loved the sages, dealt kindly with the poor, and was diligent in the study of the books of wisdom; he was humble and lowly of spirit toward every man, [speaking] with pleasant and gentle words. It was his habit to say [ ]; and he longed for the sound of the words of [[?]]. Once the soldiers rose up against one of his [officers [?]], named [Ulpian — אלפינום = Ulpian], to kill him; and the emperor put his own life

in his palm and stood before him, covered him with his garment, cried out and pleaded that he be spared, and delivered him from death.

[AM 3989 / CE 229] Emperor Aurelius [מורעליום], brother of Emperor Alexander, walked in all the ways of his father Bassianus the Cruel [Caracalla]; therefore they put him to death with harsh torments, in the year [AM 3989 / CE 229 [Hebrew as printed: התקפ"ם / רכ"ם; recte רכ"ט]], the fourth year of his reign; and the kingdom was established in the hand of the pious Emperor Alexander alone. In those days [twelve [?] — שנה עשר] soldiers conspired against Maximinus [מקסמיניום] the mighty one, mentioned above [at the year AM 3973]; but he alone held strong against them and killed them all — only three of them escaped — on account of which Emperor Alexander exalted and raised him above all the officers, and made him commander of the army over all the soldiers.

[AM 3990 / CE 230] Artaxerxes [ארתחסרקום = Ardashir I of Persia] rose up against [ ] Artabanus [ארסבאנום = Artabanus, king of the Parthians], king of Persia, captured all his land from him, took him alive, and removed his head from him. When Emperor Alexander heard of these things, his anger burned, and he marched against Artaxerxes, king of Persia, to avenge the slain Artabanus. The Persians came out to meet him; the battle grew great, and the Persians fell before the Romans. He took from them 70 elephants [פילין] and a thousand wagons laden with every good thing, and captured the king of Persia alive, requited him his due upon his head, and brought him down in fury to the grave. This happened in the year [AM 3990 / CE 230 [ר"ל]]. (Cassius, siman 18; and [Sobrius [?] — סובריוס], p. 47.)

[The soldiers] wished to swallow the Germans alive, to seize spoil and to plunder; but the emperor, in his great righteousness and compassion, entreated to spare them, and to subdue the Germans [by peace], and made peace with them. At this the soldiers grew angry, and they incited Maximinus [מקסמינים], mentioned above [at the year AM 3973], and he rose up against the emperor and killed him there, at the river Rhine [ריינוס = Rhein], before the city of Mainz [מעענץ = Mainz] — him, his mother, and many of those who loved him — in the year [AM 3998 [?] — Hebrew as printed: התתקל"ה ג"א; see anomaly] / CE 238 [רל"ח], his reign having lasted 13 years, 3 months, and seven days.

[AM 3998 / CE 238] Maximinus [מקסימינום = Maximinus Thrax], the 26th emperor: after he had killed his lord Emperor Alexander — who had raised and exalted him — the army-men there at [Mainz [?]] made him emperor, in the year [AM — תתקל"ח [?]], against the will of the elders of Rome. This emperor walked in all the ways of the wicked emperors. He put to death the whole family of

Emperor Alexander, from young to old. Also in the land of Germany he broke the covenant and peace that Emperor Alexander had made, and there he dealt cruelly with the people, [as with savages [?]], a people whose language they did not understand. He spared neither youth nor elder, neither young men nor maidens [nor the officers [?]], [consuming] with sword and fire all the Christians who came there, and leaving them neither survivor nor remnant. In that same year, which was the year [AM — התקל"ח [?]] / CE 238 [רל"ח], there was persecution and great slaughter of the Christians, and it was for them the eighth general persecution. [Buishpus [?] p. 155.]

[AM 3998 / CE 238] In those days the army-men from Rome came to **Gordianus** [גרדינום = Gordianus], the Roman general who was in Africa [אפריקא], and came with drawn swords into his bedchamber, and said to him: "Now choose — you shall be commander and emperor to us, or death now at our hands." And Gordianus accepted the imperium upon himself, with the consent of the elders of Rome. But he did not long endure over his kingdom, for the forces of Emperor Maximinus came suddenly upon him with a great army; and they killed his son, and he, Gordianus, said, "Let not my enemies make sport of me," and strangled himself with his belt, in his camp within the city of Carthage [קרט"יגינא = Carthage], after he had reigned one year and six months. But he too is not counted in the number of the emperors. ([Eusebius [?] — הובערסום] — leaf, p. 86.)

[Close of the Fourth Millennium [AM] — חסרת אלף הרביעי [?]]

Beginning of the Fifth Millennium [AM]

[CE 241 — §1] Pupienus [פיפינום = Pupienus], son of a blacksmith of Rome, a mighty warrior, who was one of the [three chiefs [?]] of Rome. Him the elders of Rome chose as emperor to fight against the cruel Maximinus; and with his consent they chose Balbinus [בלביניום = Balbinus], one of the well-born of the families of Rome; and as a third emperor, because of the people's complaints, they chose Gordianus [גרדיום = Gordianus III], son of the slain Emperor Gordianus. When Maximinus heard these things, his anger burned, and he quarreled with some of his officers and lieutenants and ordered their heads removed. But they girded on strength, and rose up against him with the help of the multitude, and killed him within his tent — him and his son Julius Verus [יוליום וירום = Verus Maximus, son of Maximinus], who had also been made emperor alongside his father. They set the head of Maximinus upon a spear, and it was sent with his body to Rome; and there they burned the head in fire and cast the body into the river Tiber [טיבר], in the year

in the year 4001 [AM], 241 CE, the third year of his reign; and from this came rejoicing and gladness to the whole Roman people.

Then the three caesars — Pupienus [סיסיג'ום; identification uncertain [?]], Balbinus, and Gordianus mentioned above — went up to Rome in joy and gladness, and brought with them a great host and many officers and nobles of the Ashkenazim [Germani], who (being close and honored before the caesars) were an offense and a snare in the eyes of the Romans. Therefore the Romans grew jealous of them, rose against the three caesars, and killed them by the sword together with many officers and nobles, in that same year, the second year of their reign. These three caesars too are not counted in the number of the caesars.

Gordianus, the 27th caesar [Margin: א = AM 4001 / 241 CE]. Reigned in the year 4001 [AM]. Know that these three were all called Gordianus — the father, his son, and his grandson. The father and his son were killed at the very beginning of their reign, as said; therefore they chose the grandson, and being a boy of ten years he reigned. This caesar is counted among the upright and honest caesars. He was learned in the books of wisdom and skilled [?] in his campaigns, and conquered many provinces and cities in Asia.

In the days of this caesar there was a darkening of the sun so great that they kindled lamps to give light in broad daylight; and besides this, dreadful and wondrous signs appeared in the heavens. At that time many cities collapsed on account of an earthquake, and a great and numerous people died in that quake. The waters also rose at that time, so that men and much cattle and property beyond number were swept away and drowned. There was also a very grievous plague, and in Rome five thousand souls died in a single day. [Source: Cassius [קאעסיוס], siman 80 [?]]

Gordianus [Margin: ז = AM 4007 / 247 CE]. Gordianus the caesar was an innocent and upright man, and he was killed by his servant named Philippus, a Cushite man [Philip the Arab], in the year 4007 [AM], 247 CE, the sixth year of his reign. All the elders of Rome mourned and lamented over him. After the death of Gordianus, Marcus [מרקום] was made caesar, and he at once died a sudden death; and they chose Sabinus [סיבינים [?]] in his place, and he too did not last long and died by bloodletting. Then Philippus the Cushite reigned in his stead. These three caesars too are not counted in the number.

Julius Philippus, the 28th caesar [Margin: ז = AM 4007 / 247 CE]. Julius Philippus, son of Philippus the Cushite mentioned above, reigned together with his father in the year 4007 [AM]. Although his father Philippus the Cushite was

made co-caesar with him and led the imperial rule for six years, yet on account of his wickedness in killing his lord the caesar, as said, the chroniclers did not enter him in the count, and reckoned only his son Julius Philippus. A few writers reckoned this caesar as the first to believe in the Christian faith, as will come shortly below, in the year [4013 / 253 CE].

In the second year of his reign [Margin: ח = AM 4008 / 248 CE], which is the year 4008 [AM], 248 CE, and a full one thousand years to the founding of the city of Rome, was the Jubilee year. For it is the custom of the Romans, every hundred or fifty years from the founding of the city of Rome, to make a day of feasting and gladness in memory of the first founding of the city of Rome. Therefore the caesar Julius [Philippus]

and his father Philippus made it a fixed observance and a Jubilee festival, the like of which had never been in the world — feasting and gladness with drums and dances, amid the blasts of the horn [shofar] and the sounding of the trumpet in joy. Lions and bears and other wild beasts were made to fight one another; and many men also, who had been sentenced to death, were held in reserve to be made to fight the wild beasts, and other kinds of sport and amusement which I have not troubled to set down at length. In those days there was a solar eclipse so great that in broad daylight they went and kindled lamps; and after the eclipse there was a great earthquake and terror, for the earth quaked out of its place, and many cities fell to their foundations, and a great people died in the quake.

The people Godesh, called Gahn [גאהן / גודש — the Goths], is the people mentioned above in the year 26 of the fourth millennium [AM]. They came up at that time and conquered many provinces in the land of Greece, as far as Constantinople [קושטנטינא], and went up against Pannonia [פאנוניען], now called Hungary [הונג"ארן], and wrought great destruction in it, and many cities they razed to their foundation. From there they went up to Italy [לאיטליה [?]], so that in every part of Europe [הרופ"י] they trembled and were in dread before them.

The two caesars, Philippus the Cushite and his son Julius Philippus [Margin: יג = AM 4013 / 253 CE] took upon themselves the Christian faith around the year [4013], 253 CE; and they were the first caesars to accept the Christian faith. But since it did not succeed for them — for on this account both of them were killed — most of the chroniclers reckoned the caesar Constantius [recte Constantine; קושטנטיגום] as the first caesar to accept the Christian faith, as will come below, in the year [4074], 314 CE [Margin: ע"ד].

At that time [Margin: יג = AM 4013 / 253 CE] a commander named Marinus [מרסיינם [?]] rebelled against the said caesars; therefore they sent against him Decius [דיליומוס / דיליאוס = Decius], and he struck down Marinus and all his people by the sword. On his return to Rome, the caesar Philippus went out to meet him and received him with joy and great honor. But when Decius heard that the father and son had exchanged their faith and accepted the Christian faith, he was enraged and rose against the caesar Philippus and struck off his head, and came with all his host against the city of Rome by ambush. He also seized the second caesar, Julius, along with the bishop [ההגמון] who was there, and brought them down in blood to the grave. This was done in the year 4013 [AM], 253 CE, the sixth year of his reign.

Decius Marcianus, the 29th caesar [Margin: יג = AM 4013 / 253 CE]. Reigned together with his son Herennius [הריגוס [?]] in the year [4013]. …[this was] seen to this day, and this was the first time that a caesar of Rome fell into the hand of the enemies of the Romans. Done in the year 4013 [AM], 256 CE [רנ"ו], completing [the years of] his reign.

Gallus, the 29th caesar [?] [Margin: טז = AM 4016 / 256 CE; ordinal reads הכ"ם, recte הכ"ט [?]]. Reigned together with his son Volusianus [ולעסיאנוס] and Volusianus [repeated], in the year 4016 [AM]. Also these two caesars destroyed and made an end of all who believed in the Christian faith. In their days there reigned in Bithinia [ביביס [?]] a king from Cappadocia [מכקמא"ן = Cappadocia [?]], and he had a daughter whose name was Bibra [ביבירא [?]], a fair young woman skilled in astrology; and her the caesar Gallus took to himself for a wife. He gave to Bithinia [ביבס] a portion of the province of Paphlagonia [מפאגונ"יטן [?]] and a portion of the province of Bithinia, because she was given to him as a wife. [Spangenberg, siman 43.] This caesar gave to the people of Gothen [גומן = the Goths] mentioned above two hundred [מאתים] gold drachmas [דרגמ"א] as a yearly tribute, and this was the first [time] that the Romans paid tribute and became subject to them. But the Gothen did not abide by their covenant; they went up on the tracks of the constellation [i.e. wherever fortune led them [?]] and destroyed and burned all the cities to which they came. They also crossed the great sea and came to Asia, and there too they wrought devastation and destroyed many cities.

The caesar [Aemilianus; Margin: יז = AM 4017 / 257 CE] Gallus sent his commander Aemilianus [אמיליאנום] to Asia against the Gothen, and he struck them a great blow and subdued them; and Aemilianus was the beginning [of the countering] in the eyes of the Romans [i.e. the first to check them]. And the men who were with him at Asia all together in one place proclaimed him caesar; and

their proclamation reached the caesar Gallus, and his rule was over. Then the caesar Aemilianus went up to meet him. But he himself, and his son, fell slain before Aemilianus, in the year 4017 [AM], 257 CE, [after] one year and some months [?] of his reign. Aemilianus too did not last long upon his reign, for the men of his host who had proclaimed him killed him in the said year. This one too did not enter into the number of the caesars.

Valerianus, the 30th caesar [Margin: יז = AM 4017 / 257 CE]. Reigned in the year 4017 [AM]. This one, in the first year of his reign, sought to destroy and wipe out all who believed in the Christian faith; and this was the tenth persecution of the Christians. And this was in the year [40]17 [AM], 257 CE [רכ"ז — recte רנ"ז [?]]. In those days the Gothen came up with the Goths [גאהן] against Asia, and did there as was their custom — killing, burning, robbery, and violence. Also at that time the Ashkenazim [Germani] came up against Italy and destroyed there many cities; and likewise they did in France [בצרפת], and the Romans were in terror all around.

Paul of Thebes [פויאלום; Margin: כ = AM 4020 / 260 CE] was a solitary [hermit] in the forest, and from him began the monks [הכומרים], around the year [4020], 260 CE. [Source: Buishtus [בוישטוס [?]], folio 158.]

Sapor [Shapur I], king of Persia [Margin: כג = AM 4023 / 263 CE; reads בג, recte כג]. King Sapor [ספארים] of Persia went up against the caesar Valerianus in the sixth year of his reign, seized him alive, and tormented him with harsh torments. And, as [the account goes], whenever the king of Persia wished to ride, the caesar was compelled to kneel upon his knees and bow low before him, and the king would tread with his feet upon the caesar's back to mount, and would ride off upon his horse. After this he further put out both the caesar's eyes; and at the last he ordered his skin flayed from the crown of his head to the soles of his feet. This was done in the year 4023 [AM], 263 CE, in the seventh year of his reign, in the 78th year of his life.

Gallienus, son of the caesar Valerianus, the 31st caesar [Margin: כג = AM 4023 / 263 CE; reads בג, recte כג]. Reigned, being thirty-two years old, together with his son Saloninus [סלוניגוס / סלינוס], in the year 4023 [AM]. In his days the Roman empire went down lower and lower. The Ashkenazim [Germani] rebelled against the Romans and went up against them in four bands [כתות]:

- The first band went by way of France and captured Mainz [מעגק / מע"ן [?]], Trier [סרי"ר].

- The second band joined the people of Hessen [העס"ן], Saxony [זקסן], Westphalia [וועסטפאלן], and Thuringia [דירינגאן], and went up to Italy.
- The third band, the men of Gothen [גומ"ן], went by way of Asia and captured the land of Greece and Macedonia [מוקדון].
- The fourth band joined the people of Bohemia [ביהם = Böhmen], Moravia [מעכרן [?]], Silesia [שלעזיא], Bavaria [בייארן], and Swabia [שוואבן], and went up against Pannonia [פאנוניען], which is Hungary.

And each and every band set the commander of its host over them as caesar. Besides this, great quarrels and dissension arose in every place, so that at one time thirty caesars arose, of whom [some] reigned ten years; I have not troubled to bring up their names, for most of them were wicked men. There was great strife and much slaughter in the Roman empire, in every single district, the like of which had never been; and the shedding of blood, robbery, and extortion increased, until a man all but swallowed his fellow alive.

The caesars mentioned above [Margin: לא = AM 4031 / 271 CE] wiped one another out, so that within a period of a few years all thirty caesars were killed, one after another. The caesar Gallienus too, and his son the caesar Saloninus [סלוניגוס], were both killed in the city of Milan [מיילנט], in the year 4031 [AM], 271 CE, the eighth year of his reign.

Claudius the Second, the 32nd caesar [Margin: לא = AM 4031 / 271 CE]. Reigned in the year 4031 [AM]. He prevailed over all thirty caesars. At that time there were in Italy more than two hundred thousand [200,000] Ashkenazim [Germani], and Claudius killed most of them by the sword. Among the people of Gothen too, the caesar Claudius made great slaughter in the land of Pannonia, which is Hungary — more than two hundred thousand [200,000].

[Claudius, continued] [Margin: לג = AM 4033 / 273 CE]. The caesar Claudius crossed the great sea and subdued in Africa a province and many cities as tributary and subject to the Romans; and he died there, being sixty-six [?] years old, in the year [40]33 [AM], 273 CE, in the ninth month of the second year of his reign. They lamented over him in Rome a great lamentation, and made there memorials in his honor, to be remembered to this day.

Quintillus [קווינטיליום; Margin: לג = AM 4033 / 273 CE], the brother of the caesar Claudius, was chosen as caesar by the elders of Rome in the said year. He was an upright and honest man; but on the seventeenth day [?] of his reign the men of the army rebelled and [chose] another caesar. When Quintillus [?] heard these things, he trembled with a great trembling and became enraged and bitter of

soul, so that he loathed his life. He said, "Let not my enemies make sport of me," and had two of his veins opened, and all his blood ran out, and he put himself to death, in the said year. He too did not enter into the number of the caesars.

Aurelianus, the 33rd caesar [Margin: לג = AM 4033 / 273 CE]. Reigned in the year 4033 [AM]. He was a caesar from the land of Bavaria [בייארן], a tall and great man, a mighty warrior and a man of war. He was the first caesar who set a royal crown upon his head and went out in garments embroidered with silver and gold and precious stones, such as none had done — for the custom had never been so with all the caesars before him. This caesar permitted his people to eat meat, restoring to them what had before been forbidden to them.

At that time the Ashkenazim [Germani], with the help of the French [הצרפתים], came up in a countless multitude — three hundred thousand men — against the land of Italy, and spread out over the face of the whole land, plundering and robbing and destroying cities, and many of them they burned with fire. Then the caesar too gathered his camp and went out to meet them, and struck them a great blow three times, one after another, and drove them out of the land. [Source: Gallius [גלליוס [?]], folio 25.]

Before the city of Mainz [מען] too the caesar dealt the French a great blow beyond telling. From there he went up to France and built there a city and named it after himself, Aureliana [אלליענג = Orléans [?]], to this day. He also had a great and mighty war with the people of Gothen in Pannonia, which is Hungary, and struck them a great blow and subdued them, and returned to Rome in joy and great honor.

This caesar [Aurelianus, continued; Margin: לח = AM 4038 / 278 CE] destroyed and made an end of all who believed in the Christian faith; and this was the eleventh persecution suffered by the Christians, in the year 4038 [AM], 278 CE. [Source: Buishtus [בוישטוס [?]], folio 161.]

This caesar [Aurelianus, continued; Margin: לט = AM 4039 / 279 CE] expanded the Roman empire and became renowned and praised above all the kings of the earth; yet he was cruel to his own people. His sister's son and many of his counselors he put to the sword, and for this reason the scribes [?] slandered him and turned the men of the army against him, until they rose up and killed him, in the year 4039 [AM], 279 CE [reads רע"ף, recte רע"ט], the fifth year and some [?] months of his reign. After the death of the caesar Aurelianus, the Roman empire stood without a caesar for seven months.

Tacitus, the 34th caesar [Margin: לט = AM 4039 / 279 CE]. Reigned in the year 4040 [AM]. This caesar was a righteous and good man. He gave the whole inheritance of his father as a gift to the men of the army, at his own request, in order to uphold the ordinance of the caesar Aurelianus — that [the soldiers] should eat only the spoil of the enemies, and should not stretch out their hands in violence and robbery to take from the Roman common people the produce of the field, their cattle and their property, but each one should content himself with the wage fixed for him by the Romans. After these things, the caesar Tacitus took off the head of the scribe who had slandered his lord the caesar Aurelianus and delivered him into the hand of those who sought his life, as said; and he ordered him thrown before the wild beasts, to be a prey to their teeth. The men also who had laid their hand upon the said caesar, the caesar ordered brought down in blood to the grave. For this reason the men of the army [?] rose up against him, and killed him in the seventh month of his reign, in the said year.

Florianus, the 35th caesar [פלודיאנום; Margin: מ = AM 4040 / 280 CE]. Reigned after the death of his brother Tacitus, also in the year 4040 [AM], on the twentieth day of the third month of his reign [he died].

Probus, the 36th caesar [פראבום / פאברום; Margin: מ = AM 4040 / 280 CE]. He was ruler over the Romans in the province of Pannonia, which is Hungary. He too reigned in the year 4040 [AM]. At that time the Ashkenazim [Germani] raised their hand against the Romans and went up against France and wrought there great slaughter, and robbed and plundered, and captured there seventy fortified cities. But as they were leaving the land, the caesar Probus came up against them and killed forty thousand [40,000] of them; yet with all this he did not subdue them. They came to terms together and concluded a covenant that the caesar should give them wages [i.e. hire them] as a fixed pay, so that they might be a help to the Romans against the [other] peoples. Their number was one hundred and two thousand [102,000], and the caesar distributed them among the Roman people, and went up against Ashkenaz [Germania], and Ashkenazim fought against Ashkenazim; and the caesar, with the help of the Ashkenazim, subdued the whole land. And in this was fulfilled the prophecy of Isaiah, when he said, "Your destroyers and those who laid you waste shall go forth from you" [Isaiah 49:17; Spangenberg, siman 44].

This caesar [Probus, continued; Margin: מז = AM 4047 / 287 CE] subdued great and mighty kings who had already rebelled against the Romans in all the provinces of the east and in the provinces of the west; and before him there had been no caesar who subdued the Ashkenazim as he did. The land grew quiet from

war, and there was a time of peace for the Romans the like of which had not been since the days of the caesar Augustus. Then the caesar Probus said that, since they were not engaged with the men of the army, they [the soldiers] were growing slack from war; therefore he ordained that they should help, for wages, the people of the land — the vinedressers and the field-workers. For this reason the men of the army conspired against him and killed him, in the year 4047 [AM], 287 CE, [after] six years and four months of his reign. From this came mourning and lamentation to the Romans.

Carus, the 37th caesar [קארום; Margin: מז = AM 4047 / 287 CE]. Reigned in the year 4047 [AM]. In his days most of the provinces of the east rebelled against the Romans; the caesar went up against them and made great slaughter among the Persians and the other kings of the east, and subdued them.

In those days [Margin: מט = AM 4049 / 289 CE], while the caesar was encamped beside the river Tigris [טיגריס — that is, the river Ḥidekel], there were thunderclaps and lightnings, many, great and terrible, and the whole camp trembled. In one of the thunderbolts hail and flaming fire came down and fell upon the caesar, and he died, in the year 4049 [AM], 289 CE, in the second year of his reign. After the death of the caesar Carus, they made his son Numerianus [כומירוס] king; and he was a wise man and a poet distinguished above all the men of his generation. But he did not last long upon his kingship, for his father-in-law [חמיו] killed him, thinking that the kingship would thereby pass to himself; but when the matter became known to the commander Diocletian [דיאוקלנסיום], the army repaid him his deserts upon his own head and killed him. Then they made his second son, whose name was Carinus [קרינוס], king; and he walked in all the ways of the wicked caesars and did evil deeds such as ought not to be done. Therefore the men of the host fed him with the fruit of his own doings and put him to death, in the said year. These two caesars too did not enter into the number.

Diocletian, the 38th caesar [Margin: מט = AM 4049 / 289 CE]. Reigned in the year 4049 [AM]. He was born of a slave and a maidservant who had been sold in the province of Dalmatia [דלמליאן]. He was a wise and understanding man, mighty and a man of war from his youth,

seated [in judgment] with truth and justice; but he was harsh with his servants — they knelt before him on the knee and kissed his feet. This caesar chose to himself Maximian the Second [מקסימיני השני = Maximian], son of a poor day-laborer who by his own toil earned his bread, to be co-caesar with him. The caesar Diocletian destroyed and made an end of all who believed in the Christian faith, and of all

whom he could reach in all three parts of the world, from the rising of the sun to its setting; he left no survivor or fugitive. He afflicted them with harsh, unheard-of torments: many cities he burned with fire, together with all the Christians in them; many of them he gave before the wild beasts, a prey to their teeth; many he gouged out their eyes; many he drowned in fire and in water, in hunger and in thirst; from many he flayed their skin, and demanded of them harsh, unheard-of deaths. For ten consecutive years he did not stay his hand from destruction — he and his partner Maximian; and this was the twelfth persecution of the Christians, and all the earlier persecutions of the Christians together were reckoned as nothing against it.

Around the year [40]55 [AM], 295 CE [Margin: נה = AM 4055 / 295 CE], many kings rebelled against the Romans in all four quarters of the world. Therefore these two caesars appointed two more caesars: Constantius [קוסטנטיא], the son-in-law of Maximian, and Galerius [גלעריא]. Each of them fought with one accord, and they all fought and subdued their enemies; and there were then four caesars at one time, all perfect friends, the like of which had never been in the world.

The two first caesars, Diocletian and Maximian [Margin: סח = AM 4068 / 308 CE], relinquished and gave up the whole imperial rule and entrusted it into the hand of the two new caesars mentioned nearby. After these things, as [the account goes], the two first caesars felt that they regretted it, and thought to take the imperial rule back into their own hands by force. The two later caesars outwitted them and killed the caesar Maximian; and the caesar Diocletian, seeing that evil was determined against him, put himself to death and fell upon his sword. This was done in the year 4065 [AM], 308 CE, in the [nineteenth [?]] year of his reign.

Constantius, the 39th caesar [Margin: סח = AM 4068 / 308 CE; ordinal reads הל"ם, recte הל"ט]. Reigned in the year 4068 [AM]. It has already been explained above that Galerius was made co-caesar with him. These two caesars divided the Roman empire between them: to Constantius fell by lot the European portion — that is, all the provinces of Greece, Italy, Germany [Ashkenaz], France, and Spain, together with all the rest of the provinces of the west, as far as the ocean sea; and to his partner fell by lot the portion of Asia and Africa. And this was the first time that the Romans divided their empire in two.

The caesar Constantius [Margin: סט = AM 4069 / 309 CE; reads מט, recte סט] went up against the people of Ashkenaz [Germania], but his people fell slain before the Ashkenazim, and the caesar struggled for his own life and escaped. He gathered his camp a second time, a great and numerous host, and killed of the

people of the Ashkenazim two thousand [?] men, and subdued them, and cut with them a covenant by oath and adjuration. This caesar too made great slaughter among the Christians. [Spangenberg, siman 44.]

The caesar Constantius [Margin: עב = AM 4072 / 312 CE] built the city of Speyer [שפייאר] and made his son Constantine [קוסטאנטינוס] caesar over his portion in his own lifetime. And he died in England [אנגלאטיררא], in the year 4072 [AM], 312 CE [לב"ע [?]], the fourth year of his reign. His partner, the caesar Galerius, destroyed all who believed in the Christian faith in all the provinces of the east, and made his two sons caesars over his portion in his own lifetime. At the last, an abscess broke out upon this caesar, and worms bred [in it], and he stank and died, also in the said year 4072 [AM].

Constantine [Magnus, that is, "the Great," on account of his great deeds], the 40th caesar [Margin: עב = AM 4072 / 312 CE]. Son of the caesar Constantius; reigned, being thirty years old, in the year 4072 [AM]. In his time, two more caesars had already been chosen in the land of the east, as said, and both of them destroyed and wiped out all the Christians who were in the land of the east, as their fathers had done [?].

The inhabitants of Franken [ורנקן = Franconia / the Franks] and the other Germanic peoples [Margin: עג = AM 4073 / 313 CE] forgot their covenant and said, "Let us go [up]" against the caesar Constantius [/Constantine], in the said year [40]72 [AM]. They went up against a province and robbed and plundered and wrought there great slaughter. On account of this, the caesar Constantine went up against them and made great slaughter of them, and captured alive two kings of the Ashkenazim — King Ascaric [הסכר"וך] and King Merogaisus [רדנ"יץ] — and gave them before the wild beasts, a prey to their teeth, in the year 4073 [AM], 313 CE. [Spangenberg, siman 45.]

In the year 4074 [AM], 314 CE [Margin: עד = AM 4074 / 314 CE], there was a bishop [אפיסיור = the pope / episcopus] in Rome named Silvester [סילבעסטר]. He healed the caesar of his affliction; then the caesar accepted upon himself the Christian faith, and he was the first caesar to accept this faith — for Julius Philippus mentioned above, in the year 7 [of the section [?]], is not counted. This caesar strengthened their faith and made pillars for it. See Sefer Yuchasin, folio 144. And so it is written in the book of Ibn Yaḥya [Gedaliah ibn Yaḥya], at the end of his commentary on Daniel, concerning King Constantine of Rome, who turned to the faith of Jesus the Nazarene and gave to the priests of Rome the whole land of Campania [קלנפניאס], Rome [רומ"א], the region of Avignon [אויניון], and Neḥromes [ונחרומס [?]]; and this king was exalted above every god [?] and grew

stronger than the rest of the princes and mighty ones of the land — end of quotation.

This caesar built a great temple over the grave of the Nazarene, of marble stones, with silver and gold; and this building stood about four hundred and forty [440] years, until the year 4772 [AM] [numeral inconsistent with the "440 years" stated — see report], when the Kelipah [i.e. Islam — קליפה], the king of Egypt, decreed and destroyed it to its foundation. [Source: Tvinping [טוינפינג [?]], folio 62.]

The Arian creed [אמונת אריא"ן = Arianism; Margin: פ = AM 4080 / 320 CE] began in the days of this caesar, in the year [40]80 [AM], 320 CE. For a false teacher [שקס [?]] arose named Arius [אריא"ן], and he preached to the Christians that the Redeemer was a prophet and not a god. Because of this there arose in his day, and after him in every generation, many wars; and from then until now more than a thousand thousand thousands of Christians have been destroyed and killed on account of this teaching. Therefore all the nations who follow this teaching are called Arians [אריא"נר] to this day.

Mani the heretic [מאני האפיקורוס = Manichaeus; Margin: פה = AM 4085 / 325 CE] was also in his days. He said that there are two deities — one that works good and one that works evil — and he led many astray after him, until he came before the king of Persia with four hundred [400] of his disciples to dispute with him. The king wished to hang all four hundred of his disciples upon the trees of the king's garden. After the feast, the king went…

[The king]

the king said to Mani [Manichaeus]: "See, all this a deceitful agent has done; and now your 'miracle' too is the work of a false agent — it is no true good [?]." And he had Mani hanged upon a gallows as well, in the year **4085 AM / 325 CE**. On this see the *Akedat Yitzchak* [of R. Isaac Arama], in Parshas Va'etchanan, which touches on this episode. Elijah [Levita, the "Bachur"], the grammarian, wrote in his *Sefer HaTishbi* that it is after his name that heretics are called *minim* — after the name of the aforesaid Mani. See also above, at the year 3444 [ג"א תמ"ד, as printed].

4086 AM / 326 CE (שכ"ו of the Christians). There was a great war between the inhabitants of Thüringen [דיריגנאן, Thuringia] and the inhabitants of Schwaben [שוואבן, Swabia], the river Main [מאיין] then forming the border between them. When the hand of the Swabians prevailed, the Thuringians called upon the Franks [ורנקן, Franken], who then dwelt in the region of the river Rhine [ריינוס], as described above at the year 3700 [ג"א ת"ש, as printed]. They gave the Franks the

whole region of the river Main [taking it] from the hand of [?] the Swabians, to serve them as a bulwark against [the Swabians?]; and the Franks built up the land [?] and enlarged their territory and named it after themselves, Franken [Frankonia], as it is called to this day. Their first ruler was named Ginibalm [גיניבאלם, name uncertain], and dukes reigned there for 423 years, after which it became a duchy, as will be told at the year 4509. Spangenberg, ch. 43.

4085 AM [?] / 328 CE. [At a place named?] 318 bishops [שי"ח הגמונים] assembled to dispute against the Arian faith; [this was?] in the year 4080. And at this council they established the celebration of the first day of the week [Sunday] in place of Shabbos. Folio 166 [דף קס"ו].

4092 AM / 332 CE (של"ב). The emperor Constantine [קוסטנטינא] renewed the great city of Byzantium [ביזנטיום] with wondrous buildings and changed its name to Constantina [Constantinople] after himself, as it is called to this day. When the emperor chose to transfer the seat of his realm and to reside in Constantina, he gave the Pope Sylvester [סלבסטרי, Silvester I] power and dominion over Rome and over all the lands of Italy — from [Ashkenaz?], France [רפת], and Spain, together with all the other lands of the West as far as the Ocean Sea — to him and to all the Popes of Rome who should come after him, to this day. — The Vandals [וונדלן, Wandeln], who then dwelt on the shore of the northern sea (which are now the states of Mecklenburg [מעקלב"ורק] and Pommern [פאמ"רן, Pomerania]), were enemies of the Christians at all times, and harassed and killed them with harsh torments. Around this time was the beginning of their kingdom. Spangenberg, ch. 48.

4096 AM [?] / 336 CE (של"ו). A persecution [?] and a great slaughter of Christians took place in Persia. Weissmuth [בוישמוט, source], folio 164.

4098 AM / 338 CE (של"ח). [Marginal reads 95 = צ"ה; recte 98 = צ"ח, per the CE year.] A council-day was held in Jerusalem, the holy city, at which many of the Christians accepted upon themselves the Arian doctrine — that the Christ [?] has no share in divinity and lordship, but was only a prophet. Two years afterward a great council-day was held in the great city of Antioch [אנטוכיא], where too they endorsed his words and overturned the ruling of the 318 bishops [of Nicaea]; [this was] in the year 88 [4088?]. Weissmuth, folio 127. — In those days Fausta [פוסט"א], wife of the emperor Constantine, slandered Crispus [קריסוס], the emperor's son, saying that he had wished to lie with her.

[Printed page 33, second column]

Then the emperor in his fury had his son put to death. Afterward, when it became known to the emperor that she had falsely slandered him, he had her put to death in boiling water. Giovio [?] [גליוות], folio 32. — Also in the days of this emperor there lived Paulinus [פויאלוס, likely Paulinus of Nola], bishop [?] of the city of Nola [נאפולוס/Neapolis], who invented the great [bells] that are called in German *Glocken* [גלאק"ן], to summon the people to their house of prayer. [ש"ה?] Folio 140 [ק"ם].

4102 AM / 342 CE (שמ"ב). The emperor Constantine [here Constantius; קוסטנטינוס] was a wise and discerning man, humble, a lover of the sages, honoring them and providing for them. He died of the plague [בם המות, reading uncertain] at the age of 66, in the year 4102, 342 CE, in the thirtieth year of his reign. This was in the days of Rava and Rav Chisda. See *Sefer Yuchasin*, folio 106b.

4102 AM / 342 CE. Constantine [II; קוסטנטין], son of the emperor Constantine the Great, reigned at the age of 17 in the year 4102 [source reads 4120 = כ"ד א ק; recte 4102 = ב"ק, per the marginal date]. His two brothers, Constantius [קוסטנטינוס] and Constans [קוסטנס], took the imperial title and sought to depose him; but after great wars and hardships both were killed, and the kingship passed into the hand of Constantius [קונסטנטיא] alone.

4110 AM / 350 CE. The Frankish people [פרנקי] came up against France to lay it waste, and the emperor went out to meet them; there were great wars and prolonged struggles between them for many days, until the year 4110. The Franks fell slain before the Romans, their king Reichmar [רייכמ"ייאר, Richomer?] also falling slain there. Then his son Dietmar [דיטמיי"אר?], who reigned there in his father's stead, went out against the Romans — he and his mother [האסטילא, name uncertain] — to avenge his father, and conquered a great part of France and dwelt upon it securely for many days. But he was not a ruler pleasing to the French people, and for this the inhabitants of the land gathered against him and seized him and his mother and struck off their heads, sending their bodies to Constantina. Spangenberg, ch. 60 [?].

4112 AM / 352 CE (שנ"ב). Liberius [ליבוריום], Pope in Rome, began — at the emperor's request — to deny the divinity of their Messiah [?], and accepted the Arian faith, in the year 4112, 352 CE. The aforesaid Pope Liberius instituted in Rome the custom of the "sisters": consecrated virgins [nuns] were to enter a special house, not marry, but dwell there in celibacy all their days, serving their god like their priests; and such houses are called in German *Nonnen* [נונע"ן] and *Kloster* [קלוסט"ר, convent]. Weissmuth, folio 168.

4120 AM / 360 CE. Eight kings of Germany conspired against the Romans, and their dread and terror fell upon the emperor Constantius [קוסטנטו]. For this reason the emperor summoned his kinsman, his cousin Julian [יוליאנוס], made a covenant with him, gave him his sister to wife, and chose him as co-emperor. They sent Julian to the land of Germany, where he waged great and terrible wars; countless men fell on both sides, and in the end Julian's hand prevailed. He wrought a great slaughter among the German people, captured two of their kings alive, and sent them to Constantina. Spangenberg, ch. 60 [?]. At that time Julian went up against the Frankish people, who first dwelt on the river Rhine in the province of Sicambri [סיקמברי], mentioned above at the year 3440, and captured the great city [Colonia] Agrippina [אנגריסינא] on the river Rhine, now called Cologne [קיולן, Köln], and [routed?] the Septs [?], the first...

as a hated stranger and foe in their land. He also captured [Kreuznach? כ"וייס], Bonn [ב"ון], Andernach [אנדר"ך], Bingen [בי"ינג], Mainz [מט"נץ], Worms [ווירמ"ש], Speyer [שפייא"ר], Strasbourg [שטראסבורק], and all the fortified and strong cities; his dread and terror fell upon all the inhabitants of Germany, and he subjected them to tributary servitude at that time.

4123 AM [?] / 365 CE (שס"ה). The emperor Constantius [קוסטנטיא] died in the year 4123 [ד"א קכ"ג], 365 CE, in the 23rd year of his reign.

4125 AM / 365 CE. Julian [יוליאנום], son of the brother of the emperor Constantine, reigned at the age of 30 in the year 4125. This emperor sought to destroy, kill, and annihilate every believer in the Christian religion, to root them out and uproot them; neither before him nor after him was there an emperor who exterminated and effaced the Christians as he did; this was the thirteenth [?] persecution of the Christians.

4127 AM / 367 CE (שס"ז). This emperor [Julian] sought to rebuild the edifice of the Temple, for honor and glory, and lent to it the aid of his own funds; but from Heaven it was hindered, so that its building was not completed, for the emperor was slain in the Persian war in the year 4127, 367 CE, the second year of his reign. Vincentius [?] [בוינסינג], folio 62, and Cassiodorus [?] [קאטסיוס], ch. 24. This was in the days of Ravina and Rav Ashi.

4127 AM / 367 CE. Jovian [יאביניאנום, Jovianus] the emperor reigned at the age of 32 in the year 4127. He was a pious king, but did not prolong his days over his realm, for in the seventh month of his reign he set out for [Lod? ללוד ליד]; at the hour of rest his body grew cold, and he was brought into a room newly [plastered] with aromatics and lime [סי"ד], where a fire of coals had been kindled.

From the fumes [?] rising off the walls of the room, from its newness and from the coals, [the vapor] entered his brain, and he died there in the year 4127, 367 CE.

4128 AM / 368 CE. Valentinian [ואלענטינום, Valentinian I] the emperor reigned at the age of 43 in the year 4128. He was a mighty warrior and a pious king, and chose his brother Valens [ואליג"ס] as co-emperor with him. On a certain day he proclaimed throughout his realm, requiring [men] to take two wives in betrothal — and he did this so that he might secretly take, in addition to his wife, the beautiful Justina [יוסטינא], a maiden without equal in all the land, as a wife for himself. In those days the Germans broke their treaty and rebelled against the Romans: the king of the Franks went up against France; the king of Swabia went up against Pannonia [פאנוניא], which is Hungary [אונגארן]; the king of Saxony [זקסן] went up against Britannia, which is England [ענגלנד]. And although the Romans afflicted them and captured one of the German kings and hanged him on a gallows, still they could not prevail against them, but fell slain before the Germans and returned to Rome in disgrace. Spangenberg, ch. 46.

4130 AM / 370 CE (ש"ע). Around the year 4130, 370 CE, there was a great earthquake; the earth shook from its place, and the foundations of the world nearly collapsed in almost the whole world — an earthquake whose like had never been since the day the earth was founded. After the earthquake came famine, and after the famine a very heavy plague. Spangenberg, ch. 46; Weissmuth, folio 170. At that time the king of Burgundy [ברגד, Burgund], one of the German kings, went up and captured the city of Metz [מעטן] and all the Christians within it;

[Printed page 34, second column]

the army took it as plunder, and he led the people away with him. Ibid., ch. 46.

4130 AM / 370 CE. The Saxon people [זקסן] cast off the yoke of the Romans from their neck, rebelled against the Romans, and went up against them in war. The Romans then acted craftily and made peace with them, granting them wage and gift; some of them [מקצתם] they took to serve them, and some they sent back by way of Arles [ארלס]. But the Romans ambushed them on the road and killed them; and so too with the men they had taken into service — all of them they killed, leaving not a single one. Spangenberg, ch. 46. At that time Marcomir [מרקמ"ייאר], king of the Franks, went up against the Romans to avenge [that of] the elder, wrought a great slaughter among them, drove them from his land, and dwelt upon it securely. Yet after many days the hand of the Romans prevailed: all

the people of King Marcomir were put to the sword, and he too, Marcomir, fell slain there, and his land became tributary to the Romans. At that time no kings reigned over the Frankish people, but only dukes, for a span of 26 years. Spangenberg, ch. 47.

4140 AM / 380 CE (ש"פ). The emperor Valentinian [ואלנטינוס] sought to rebuild the walls and hedge of Jerusalem, to lend to this the aid of his funds — so it is written in *Sefer Yuchasin*, folio 144; and this too was in the days of Ravina and Rav Ashi. But he did not succeed in carrying it out, for he died at the age of 55 [source: נ"ס; read as 55 = נ"ה, consistent with 43 + 12 years] on the day he was bled, when all his blood ran out of him during sleep, in the year 4140, 380 CE, the twelfth year of his reign.

4140 AM / 380 CE. Valens [ואלענס], brother of Valentinian, reigned alone after his brother's death, in the year 4140. At the beginning of his reign there was a great and terrible earthquake in almost the whole world, so that many cities were destroyed, with human lives and other possessions beyond number. This emperor too exterminated and effaced all believers in the Christian religion, killing them by harsh and unusual deaths, and of all whom he could reach he left neither survivor nor remnant. Once, eighty Christian envoys were sent to him; and although it is not the way of decency to hand envoys over to harm under any circumstances, nevertheless the emperor thus made an end of them, drowning them all in water. This emperor himself fought the Frankish people of the river Rhine and conquered all the provinces from the city of Cologne [קלוניא] to Strasbourg, and from there to Paris [פאריז] in France.

The Coming of the Hun People [מבוא עם אונגארן]

In the days of the emperors Valens and Valentinian, the Huns [הונן, Hunnen] were stirred up — they had been dwelling in the cities of [the Alpine region? הלפונייס] — a great, mighty, and numerous people, warriors, swift and of [tall] stature, men of bitter temper, a people who risked their lives to the death. This people went out from their land with all their host and possessions and came up against the people of the Goths [גודם/גוטן, Goten], who then dwelt in the land of Pannonia; they dispossessed them, settled in their place, called that land Hungary [אונגארן], and have dwelt there to this day. Jakob Eisenberg [?] [יאקב אייזן בערק] wrote that two nations joined together — the Huns [הונן] and the Guarn [גאורן, Avars?], dwellers of [?] — and captured the land of Pannonia, naming it after the name Hungarn [הונ"נאר"ן], a word compounded of "Hun" [הונן] and

and from "Guarn" [גוארן].

4143 AM / 383 CE (שפ"ג). Then the Goths [גוטן], those expelled from Hungary, went up... and came up to Constantina [Constantinople]. The emperor Valens went out to meet them, and [the Romans?] fled; he fled and went out to a shepherd's hut in a valley and hid himself and was concealed. They pursued him and burned the hut with the emperor [inside], at the age of 20 [source: כ״ = 20; the chronology implies נ״ = 50], in the year 4143, 383 CE, the third year of the reign.

4143 AM / 383 CE. Gratian [גראטיאנום], son of the emperor Valentinian, reigned in Constantina at the age of 23 [?] in the year 4143. This emperor was a wise and discerning man, successful in his wars; he killed 30,000 [שלש"ס אלף] of the German people in a single day and subjected them to tributary servitude in the first year of his reign. He also wrought a great slaughter among the Goths and avenged his uncle, the emperor Valens, whom they had burned as told above. Vincentius [?]. Among the Huns [הונן] too, who had seized the province of Hungary, he made a great slaughter and subdued them. Rav Vincentius [?] [רב ויקנייס].

4147 AM / 387 CE (שפ"ז). Ursinus [אורסינום], called [Siricius? פירילאום/סירילאום] — Pope in Rome — decreed that their priests should not take wives [priestly celibacy], enacted in the year 4147, 387 CE. Weissmuth, folio 171.

4148 AM / 388 CE (שפ"ח). The emperor Gratian was a man of truth, a lover of righteousness and justice, and was killed by [?] his own general Maximus [מקסימוס, Magnus Maximus] in the city of Lyon [ליאון], and was buried in Constantina, in the year 4148, 388 CE, the fifth year of his reign.

4148 AM / 388 CE. Theodosius [טיאודוסיא, Theodosius I] the emperor, son-in-law of the emperor Valentinian, reigned in Constantina at the age of 49 [?] in the year 4148; and Valentinian [II; ולנטיניום], son of the emperor Valentinian, whom the beautiful Justina had borne to him as told above, reigned as co-emperor with him. In his days the Goths [גוטן] divided, as told above, into two camps: the one already dwelt in Italy [בטרליא, read as באיטליה] as before, while the second camp moved off to the lands of the West — and this was the cause of the decline of the Romans. The emperor Theodosius passed through the land of Macedon [מוקדון], and there the men of the land killed one of his counselors, whom the emperor loved as his own soul. The emperor arose in his fury and wished to kill 7,000 men in a single day. Afterward the emperor repented of the evil deed, confessed his sin and did penance, and took upon himself never to take vengeance on any man in the world until thirty days had passed from the day of his anger.

4153 AM / 393 CE. The Frankish people [פרנקן] rebelled against the emperor Valentinian [II] on account of the heavy tribute; because of this great wars were stirred up, and much blood was spilled before Mainz [מענ"ץ] and also before Trier [טריר], until the emperor's hand prevailed and he subdued the Franks to tributary servitude.

4159 AM / 399 CE. Theodosius arose and avenged the vengeance of [?] and killed Eugenius [עוינינוס], wreaking a great slaughter among the French and the Frankish people; and he died in the city of Milan [מיילנד, Mailand] in the year 4159, 399 CE [source CE gematria שנ"ס; recte 399 = שצ"ט], the eleventh year of his reign.

4159 AM / 399 CE. Arcadius [ארקאדיום], son of the emperor Theodosius, reigned in Constantina and over all the lands of the East in the year 4159,

[Printed page 35, second column]

and he was 18 years old when he began to reign.

And Honorius [הונרום] his brother, son of the emperor Theodosius, reigned in Rome and over all the lands of the West in the aforesaid year 4159. In the days of these two emperors, portents appeared in the heavens: in Constantina there appeared in the sky the likeness of a drawn sword, red as blood in color, its sparks reaching down to the earth, so that all who saw it, the hair of their head stood on end — the like of which had never existed. And they said it was a sign of the decline of the Romans; and so it was, as will be told. Cassiodorus [?] [קאטסיוס], ch. 53 [?].

Stilicho [שטיליציו, Stilicho], general of the emperor Honorius, summoned to himself the inhabitants of Burgundy [ברגונדא], also the French, and [?] together with the Vandals [ווגדלן, Vandalen] as above, in the year [?], and they came up against the Frankish people — 5,000,000 [fifty times a hundred thousand] strong — because [the Franks] had broken their treaty and cast off the yoke of the Romans from their neck. They wrought a great slaughter among them until they subdued them to tributary servitude, and left them, without destroying their land. But Crocus [קראקוס], king of the Vandals, destroyed the cities of Mainz, Speyer, Worms, Trier, and Metz, and burned them with fire to the foundation, along with many other cities besides — until the peoples of the land gathered against him, gave him battle, captured him alive, and led him about in shame and disgrace [past] all the cities he had destroyed, and tortured him [?] with harsh torments until they killed him. The Vandals crowned another king over themselves, journeyed through France, and reigned there 77 [?] years, until the peoples of the land

gathered against them and drove them out of the land. Then the Vandals went up from France and came to Spain, capturing every fortified city; the land was filled with violence before them, and the Vandals settled and reigned there in Spain for many days.

4162 AM / 412 CE (תי"ב). Radagaisus [דודא גויסים], king of the barbarians, a cruel man and a destroyer, went up from his land around the year 4162, 412 CE, gathering to himself from the western Gentile peoples, until their number was 300,000 [three times a hundred thousand]; and they came up against Italy and captured and destroyed many cities by sword and fire. They also laid siege to the city of Rome and captured it, plundering all its treasures, and all the land of Italy became spoil. Then all the inhabitants of the land gathered and came up against them and struck them a great blow, capturing more than a hundred thousand of them, most of them of the Goths; and they were being sold, several for a single [coin], with no buyer — [for] a plague broke out among them.

4163 AM / 413 CE. Alaric [אלריקום], king of the Eastern Goths [הגאט"ן, who were] in Italy as above, went out with a very heavy host, like locusts beyond number, and came up against the land of Italy. The emperor Honorius, out of his great fear and dread — that they might depart from the land — gave them all the land of France and the land of Spain as a gift, to be theirs for an everlasting possession. Then, as Alaric and his Goths journeyed through France, Stilicho [סטיליני], general of the emperor Honorius, came upon them on the road and dealt them a great blow. The Goths then turned back and came up against Italy a second time, capturing all the cities they reached and burning them with fire, and came up to the city of Rome

Rome; and the city fell into turmoil [?], and there was famine in the city, so that people cooked their own children who had already died of hunger — such as is not recorded in any book of chronicles save at Jerusalem. The city was captured in the year 4163, 413 CE (תי"ג), in the fourth year of the emperors' reign.

Alaric, king of the Goths as above, went up against the land of France at that time and captured all the cities he reached; from there he went up to Spain, took all the land into his hand, and reigned there [?]. As for the Vandals mentioned above, in the year [?] he continually [drove them] from the land, but some of them he left in the land and gave them a district [?] in the land, and they became tributary. Alaric reigned in Spain three years and was killed by his own people, and his kinsman Ataulf [אוטולפוס, Ataulf] reigned in his place.

Ataulf [אוטוליפוס] the king went up against Rome, captured it, and burned the city with fire; and Placidia [פלאסיד"יאס, Galla Placidia], sister of the emperors, he took with him by force, and she became his wife.

4169 AM / 409 CE. Pharamond [פרומינדום], duke of the Franks, went up against the province of Gallia [גליא], which is France, captured every fortified city, and wrought a great slaughter among the Romans; also among the Goths [?], the Burgundians [ברגונדי], the Vandals [ווואנדאלי], and the Swabians [שוואבן] he won a great victory, which brought them renown over all the kings of the land. Know that some recorders of chronicles have reckoned this Pharamond [פרומונדום] the first king in France; but most writers reckon the beginning of the kingship from King Merovech [מירוביאוס], whose name will be mentioned shortly below, at the year 4208 [448 = ר"ח CE].

4172 AM / 412 CE (תי"ב). The emperor Arcadius [אורקאלדיום] died in the year 4172, 412 CE, in the thirteenth year of his reign, and his son Theodosius [II; טיאודוסיא] reigned in his place.

4172 AM / 412 CE. Theodosius [טיאודוסיום] the Second, the fiftieth [?] emperor, reigned in place of his father Arcadius [ארקודיום] in Constantina in the year 4172, which was the thirteenth year of Honorius [לסונגרום], emperor of Rome; and he was nine years old when he began to reign. The king of Persia at that time was Yazdegerd I [איסטרופסו]. It was this emperor's habit to sign many documents with his own hand without knowing what was written in them. Once his sister sent him a letter in which it was written that the emperor swore concerning his wife — whom he loved as his own soul — to banish her from his realm and sell her to another people. This letter was brought before the emperor among other documents, and he signed them all as was his custom. Afterward his sister came to him with his two officers and asked the emperor to fulfill his oath, as above; and when his anger flared, they showed him the signature of his own hand. From that day on he signed no document until he had read, or been informed of, what was written within it.

4180 AM / 420 CE (ת"ך). Around the year 4180, 420 CE, all the Jews who were in Alexandria [אלכסנדריאה] of Egypt were expelled. On account of this, great wars and much bloodshed were stirred up. Also at that time the Vandals [ווגדלן] and the Goths [גוטן] wrought a great destruction in Italy, France, and Spain. Cassiodorus [?] [קאסיוס], ch. 36.

[Printed page 36, second column]

4186 AM / 426 CE (תכ"ו). Bahram V [וארדאנים], king of Persia, decreed a persecution and a great slaughter upon all the Christians throughout his kingdom, commanding that they be uprooted and rooted out, in the year 4186, 426 CE. From this were drawn great wars between the Romans and the Persians. Cassiodorus [?], ch. 36.

4187 AM / 427 CE (תכ"ז). The emperor Honorius [הונארוט] died in the year 4187, 427 CE, in the twenty-ninth year of his reign.

4187 AM / 427 CE. Valentinian [ואלנטינום, Valentinian III] the Third reigned in Rome after the death of his uncle, the emperor Honorius, in the year 4187, [427] CE, which was the 46th [?] year of the emperor Theodosius [II].

4195 AM / 435 CE (תל"ה). In the year 4195, 435 CE, all the Vandals [ווארנד"לן] were expelled and cut off from the land of Spain; they crossed the sea and came to Africa [אפריקא] and reigned there, and it remained in their hand 36 years. The whole period during which the Vandals [ווגדלי] reigned in all the lands of the West was about a hundred years. [Source] folio 40 [גליוס], and Spangenberg, ch. 60 [?].

4203 AM / 443 CE (תמ"ג). A persecution and a great slaughter of Christians took place in Africa in the year 4203, 443 CE. Weissmuth, folio 203.

4208 AM / 448 CE (תמ"ח). Merovech [מירוביאוס], of Frankish stock — some call him Merowig [מערוויק] — is the first king who reigned in the land of Gallia, which is France. The beginning of his reign is in the year 4208, 448 CE; so wrote Weissmuth, folio 310. He, his sons, and his sons' sons after him reigned in France, and after many days all the land of Gallia (that is, France) was named after him "Frankreich" [ורנקרייך], as will be explained below at the year 4246; and his dynasty endured 350 years, until Pippin [פיפינוס, Pepin] reigned, as will be told in its place below, at the year 4511, 751 CE [source CE gematria הצ"א; recte = תשנ"א 751]. The aforesaid King Merovech enlarged his kingdom and came as far as the province of Thüringen [דירינגאן]; he went up against the city of Merseburg [מערזבורק], captured it, rebuilt it, and fortified it with wall and moat. Then all the inhabitants of Thüringen chose him there as king over them, and he built a fortified city in Thüringen and named it after himself Merwinsburg [מערווינסבורק], which is the great city of Erfurt [ערפורט]. He also built the city of [Worms? גורם] [and] [Hausen? הוייזן]. Spangenberg, ch. 49.

4209 AM / 449 CE (תמ"ט). The inhabitants of Britannia [בריטניא], which is England [ענגלאנד], called and summoned to their aid the people of the Angles [ענגארן, Angeln] — who are the inhabitants of the province of Westphalia [ווסטפאלן] — to save them from the hand of their enemies, their neighbors the Scots [שוטי"א,

Scoti]. The people of the Angles, with the aid of their neighbors [?], came up to the land of Britannia and drove the Scots [השאוטיי"ס] out of the land, together with part of the Roman people who were there; they also expelled many of the inhabitants of the land, settled in their place, and named that land after themselves "England" [ענגלנד], as it is to this day. This was in the year 4209, 449 CE; and from that time the language of the land became mixed with various words, differing from their old tongue of Britannia, and [it is] a foreign speech to this day. Spangenberg, ch. 49.

The Beginning of the Incursion of the Wends [עם וועגדן — the West-Slavic peoples]

AM 4211 / 451 CE. A people of Slavs [סקלאבן] and Wends, who then dwelt along the river Weichsel [Vistula] in the province now called Prussia [פרייסן], rose up and came against the inhabitants of the Oder [אוד"ר] and Spree [שפר"ין (?)] rivers in the region of the Mark [מר"ק — Brandenburg], drove out the inhabitants, and settled in their place. They seized all the districts of the Mark and dwelt there securely, and enlarged their territory. One king captured all the counties of Pomerania [פאמרן] and Mecklenburg [מעקלנבורק]; another king spread as far as the province of Meissen [מיי"ן (?)], between the rivers Elbe [על"ב] and Saale [זא"ל], and all the province of Thuringia [דירינגאן], drove out the inhabitants of the land, and settled in their place. They captured the city of the salt springs round about and named it *Dabri Suli* [דאב"רי סו"לי — Slavic: "good salt"], which is the city of Halle [סא"ל, on the Saale (?)] in old times. (Spangenberg, ch. 20.)

AM 4214 / 454 CE. The emperor **Theodosius** [מיאודוסיא — Theodosius II], emperor of Constantinople, was a pious king. When his enemies were captured alive and his advisors incited him to take vengeance on them and put them to death, in his righteousness he refused and said, "Would that it were in my power to bring the slain back to life — how then could I take life away [?]." He died of a fever at the age of 21 [כ"א (?) — the reading is uncertain] in the year AM 4214, 454 CE [תנ"ד], the 42nd year of his reign; and it was in the reign of Valentinian [ולאלנטינוס — Valentinian III], the Roman emperor.

AM 4214 / 454 CE. Marcian [מרטינום], the 52nd emperor, reigned at Constantinople in the year AM 4214. He had been an army commander under the general of emperor Theodosius, and the emperor had already given him his sister to wife [Pulcheria]; on account of this he became emperor. In the first year of his reign — which was the 27th year of emperor Valentinian, in the year [רמ"ו (?) — this gematria does not reconcile; likely a print error for the AM/CE of 455] — **Genseric** [ניגסריקוס] went up at the summons of Eudoxia [מודוקסיא]... [the clause

is garbled] against the city of Rome, captured it, and gave the city over to plunder. (Spangenberg, ch. 20 [/ 250].)

AM 4215 / 455 CE. Attila [אטילא], king of the nation of Huns [ה"וני] in Hungary [אונגארן], a man of blood — he is the one whom people called by nature "the Scourge of the Holy One, Blessed be He" [אסו של הקב"ה — Flagellum Dei, the Scourge of God]. He came up from his land, Hungary, with 500,000 men and captured and destroyed many cities and provinces in the eastern lands. After this he turned toward Germany [אשכנז] and advanced by way of Austria [אויסטרייך], Bavaria [בייארן], and captured Augsburg [אויספורק]; he went up to Switzerland [שווייץ] and captured and destroyed many cities there, then descended to the river Rhine [ריגוס — Rhenus] and captured Strasbourg [סטרוסבורק], Speyer [שפייאר], Worms [ווירמס], Mainz [מטנץ], Cologne [קוילין], Nijmegen [ניימטנן], and many other cities besides. Every place he reached he burned with fire, and killed its people with harsh torments; and he made a great slaughter among the Germans, a multitude beyond counting. Spangenberg wrote, in ch. 3, that when King Attila had laid waste the whole land of France [לרפת — צרפת] and came by way of Geldern [ולגדרן (?)] and returned to Cologne [קלוניא] on the river Rhine, he there put to death **Ursula** [אורשולא — St. Ursula], daughter of the king of Britannia — that is England [ענגלנד] — together with 11,000 virgins in a single day. Besides this the Huns [הסונגארן] did cruel deeds to the peoples of the land, with harsh and unheard-of deaths, so that all the inhabitants of the land trembled and were terrified before them.

[AM 4215 / 455 CE, continued.] This Attila, king of Hungary, went up with all his host against **Theodoric** [טיאודריקו] king of the Goths, who was in Spain [בספרד], to destroy him. Then almost all the inhabitants of the European part [of the world] banded together to aid the king of the Goths and allied against the nation of Huns; they gathered on both sides, a multitude like locusts. A battle and slaughter took place between them such as had never been heard of in Germany since it became a nation: on both sides in one day 170,000 men fell — and some reckon even more than this number. Three great and mighty kings also fell in that battle before the Huns: Theodoric [מיאודוריקוס] king of the Goths, Neunmar [נוינמר (?)] king of Burgundy [ברנוגנדי], and Merovech [מערווין — Merowig] king of the Franks [ורנקן]. Nevertheless the hand of the Goths prevailed over the Huns, so that King Attila fled and escaped with his life. Attila then returned to his land, Hungary, gathered his forces again, and went up against Italy. He captured Aquileia [אקוילייאס] and left no soul alive in it, took all its spoil, and burned the city with fire; and he captured Verona [וטרונא], Vicenza [וולטנטיא (?)], [Ticinum/Pavia? — סולינא (?)], Milan [מיילנד], and many other cities besides. He wished to go up

against Rome as well, but Attila was held back at the request of **Pope Leo** [האפיפיור ליאון — Leo I], who caused him to desist, and he returned to his land. He died that same year, on the day of his wedding, in Hungary. Cassius [קאסיוס — chronicle source (?)] wrote, in ch. 30 [ל"ם (?)], that the number of those slain in Attila's wars in Germany, France, and Italy over the course of several years was more than 500,000 men.

AM 4214 / 454 CE. Clodius [קלוידיוס — Chlodio / early Frankish king; the printed form resembles "Clovis"], king of the Franks [פרנגי], came up from his province of Sicambria [סיקמברי], now called Geldern [גסלרן], and conquered the whole land of France — the city of Cambrai [קמרייך], as far as Paris [ספריז] and Orléans [אורליענס], of which the [southern] part still remained in Roman hands — and Clodius reigned over the whole land of France. This was in the year AM 4214 [רמ"ו — recte רי"ד], 454 CE [תנ"ד]. Then Clodius changed the name of the land Gallia [גליא], which is France, to the name of his own people, Frankreich [פרנקרייך], as it is to this day. Know, therefore, that the nations of Geldern and Franconia [ורסנקן פרנגן] all came forth from a single people, as stated above [in the years 451 and 440 (?)]. At that time many peoples rebelled against the Romans: the Franks reigned in France, the nation of Huns reigned in Hungary, the Saxons in England, and the nation of Vandals [ווגדלן] in Africa — all rebelled against the Romans. The emperors [Valentinian? — סונדרוס (?)] and Marcian [מרטינוס] saw all that was done and were powerless to prevent it. All order departed from Rome, and not one of the five great kingdoms named remained subject to the Romans for tribute as before, to this day.

AM 4217 / 457 CE. The emperor **Valentinian** [ולנטינוס — Valentinian III] was killed by his army commander **Maximus** [מקסימא — Petronius Maximus], because Maximus had cast his eye upon Eudoxia [סודיקסיאס — Licinia Eudoxia], the emperor's wife, and took her as his own wife; and he intended to renew the city of Rome with fitting buildings and to become emperor there. At that time **Genseric** [גענזיריך], king of the nation of Vandals in Africa (as mentioned above, in the year [קל"ס (?)]), came up with all his people from his land against Italy, destroyed many cities, and captured Rome. He gave the city over to plunder, and they sacked it for 14 consecutive days. Maximus they killed with the sword and cast him into the river Tiber [טיבר]; and the emperor's wife Eudoxia [מודיקסיאס] and her daughters the king led away with him across the great sea to Africa, together with great wealth — and a great plunder was made. This was in the year AM 4217, 457 CE [תנ"ז], the thirtieth year of the reign of emperor Valentinian. From here onward we shall not mention the Roman emperors, for they were all

wicked men who reigned but a short time, one after another — one a year, one two years, one a month,

and one two months. Not one of them was worthy of name or praise; therefore they shall not be enumerated, and we shall mention only the emperors of Constantinople, down to the time of **Charlemagne** [קראלוס הגדול], as will come below, in the year AM 4561, 801 CE [תת"א].

[AM ~4215 / c. 456 CE.] Childeric [הולדריך — Childeric I], king of the Franks, a young man who wronged his people by defiling many wives and virgins; on account of this the people of the land removed him from his kingship. He fled for his life to the province of Thuringia [דירינגאן], to king Bisinus [באס"ין], and dwelt there [some] years, until the people of his land restored him to his kingship. King Bisinus sent him off with great honor and sent with him his wife [Basina] to return and settle among relatives in his native land; but King Childeric took hold of her and made her his own wife. When King Childeric had enlarged his kingdom, he captured from the Romans all the cities of the Rhine [ריגוס], as well as the region of Switzerland [שווייץ]. (Spangenberg, ch. 52.)

AM 4221 / 461 CE. Emperor **Marcian** [מרטינום], who was at Constantinople — his army commander put him to death there, thinking that he himself would sit as emperor in his place; but he was requited according to his deeds, and both of them, the father and his son, were put to the sword. This happened in the year AM 4221, 461 CE [תס"א], the [seventh (?) — ס"ז] year of his reign.

AM 4221 / 461 CE. Leo [ליאון — Leo I], the 53rd emperor, reigned at Constantinople in the year AM 4221; and his emperorship was confirmed by the churchman [חשמן — the patriarch], who set a royal crown upon his head. He was the first emperor to be crowned with a royal crown [by the Church].

AM 4222 / 462 CE. In his days [Leo's], in the second year of his reign, in the year AM 4222, there was the second earthquake: at Antioch [אנטמוכיא] the palace and the seat of the emperors fell to the ground. This was 348 years [שמ"ח] after the great earthquake that occurred in the days of emperor **Trajan** [טרויאנוס], as above, in the year AM 3874, 114 CE [קי"ד].

AM 4230 / 470 CE. Huneric [האנאריקן], king of the Vandals in Africa, decreed destruction upon the Christians and put them to death with harsh torments. After this there was a famine of extinction, and men and much cattle died of hunger; and after this there was a very heavy plague. This was in the year AM 4230. (Cassius, ch. 40; 470 CE [ת"ע].)

[AM 4230 / 470 CE.] At that time some of the nation of Goths banded together and came up against the province of Saxony [זקסן], around the district of Magdeburg [מיידבורק] and Halberstadt [סלברסטט], drove out the inhabitants of the land, and settled in their place; and they remained there about a hundred years, until the year AM 4328 [שכ"ח].

AM 4236 / 476 CE. Odoacer [אודאצר], a duke from Saxony, became head of the nation of Huns of Hungary. He went up against Italy and captured the city of Ticinum [סילינים], now called Pavia [סאבייאס], killed all its males, and razed its walls; and he did likewise to the rest of the cities of Italy, making among them a slaughter the like of which had never been, until all the remaining peoples of the land abandoned their land, their property, and all their possessions and fled from the land, and the nation of Huns settled in their place. Odoacer went up to Rome and was received there with great honor, took possession of the city [?], and became their king; and he reigned there 14 years in tranquility, and there was no adversary and no evil occurrence.

AM 4237 / 476 CE. Venice [וינציאה], which is the great and celebrated city, a city great [among peoples] — the beginning of its building was in the year AM 4237, 476 CE [תע"ו]. The cause of its settlement was that at that time the nation of Huns wrought great destruction in Italy with burning, violence, robbery, and much slaughter; on account of which men of valor banded together, filled an island in the Adriatic Sea [ים אדריאטיקו], and built houses there in order to rest and be safe from their enemies. They named that city after the name of the province, Venice [וניציאס]. The years from the day of the beginning of the building of this city until our own time — which is the year AM 5352 — are [1,147? — אלף וקמ"ז (the count as printed does not reconcile with AM 5352; the interval is c. 1,115 years)]; in all that time it was never captured, nor did adversary or enemy come within its gate, from the day of its founding to this day.

AM 4237 / 477 CE. Emperor **Leo** [Leo I] died in the year AM 4237, 477 CE [תע"ז], in the [17th? — ע"ו (?)] year of his reign. After him reigned his grandson, his daughter's son, **Leo II** [ליאון הסני]; but he did not last long on his throne, and therefore he is not counted among the emperors.

AM 4237 / 477 CE. Zeno [צינוני], the 54th emperor — he was the father of the aforementioned emperor Leo [II] — he too reigned, in the year AM 4237. In his days Odoacer [אודקר], king of Rome, mentioned above, grew ever more powerful, conquered, and captured from the emperor every fortified city; and with him the nation of Huns wrought great destruction in Italy with robbery, burning, and

much slaughter. Thus they did for many years, and there was none to deliver from their hand.

AM 4250 / 490 CE. Theodoric [סידוריקום — Theodoric the Great], king of the nation of Goths, was a great and fearsome king, mighty in rule and a man of war. He went up to Italy with a very great host, numerous as locusts, to aid emperor **Zeno** [לינוני] and to rescue [Italy] from the hand of its oppressor, King Odoacer, and with him the nation of Huns. Great and mighty wars took place between the nation of Huns of the Hungarians; and before the city of Verona [וירונא] much blood was spilled, until the hand of Theodoric prevailed and he captured the city of Verona and many cities in Italy. Odoacer fled to Ravenna [דוביגא], and Theodoric pursued him, laid siege to the city for two years, captured it, and took King Odoacer alive; he brought him and his officers down in blood to Sheol and reigned in his place. He rebuilt the city of Verona with broad, great, and wondrous buildings, set there the throne of his kingdom, and named the city after his own name, "Theodoric-Verona," which in the vernacular [German] is *Dietrichbern* [מיטעריכם בער]; and the king himself, too, they called by that same name after the city, **Dietrich von Bern** [מיטריך מבערן]. This was in the year AM 4250, 490 CE [ת"ץ].

[AM 4250 / 490 CE.] Dietrich von Bern, mentioned above, is the one about whom rhymes and pleasant songs were composed in his honor, which the common folk sing about him to this day — though they contain great exaggerations, as the ancients used to magnify a hero after the manner of "Saul with his thousands and David with his ten thousands" (I Shmuel 18:7). This king made peace with all his neighbors and gave his daughter in marriage to the great king **Clovis** [קלאדוביאי — Chlodovech], son of Childeric [סילדריך] mentioned above, king of the Franks. Dietrich von Bern reigned in Rome and Verona [ובייורוני] thirty-three years. Then was filled

the whole land of Italy with the peoples of Huns and Goths, and the Latin tongue [לשון לטין] there became corrupted from then on, and the languages of the Huns and Goths mixed into it, as it is to this day.

AM 4253 / 493 CE. Emperor **Zeno** [לינוני] was counted among the cruel emperors, and therefore, because of the evil of his deeds, he was put to death by his own people, in the year AM 4253, 493 CE [the source prints "ה' אלפים רכ"ג תל"ג" — corrupt; recte AM ד"א רנ"ג / CE 493 = תצ"ג], the [17th? — ס"ז (?)] year of his reign.

[AM ~4253 / c. 493 CE.] Anastasius [אנוסטוס / אגוסטוס — Anastasius I], the 55th emperor, reigned at Constantinople at the age of 61. The cause of his reign was that he married the widow of emperor Zeno [Ariadne] five weeks and five days after his death. He had many wars against the nation of Slavs [סקלאבן], against king Pompeius [פומפיניוס (?)] of Alexandria [שבאלכסנדריה (?)], against the Aramaeans [ארמייס (?)], and against others besides him, all of whom sought to depose him and become emperor in his place. The nation of Vandals in Africa crossed the great sea and came up against emperor Anastasius many times, harassing him and doing him more harm than any foe or enemy — until the emperor became bound to them for a fixed tribute year by year.

AM 4260 / 500 CE. Ulrich [אולרייד (?)], king of Bohemia [ביסס], was a mighty king and a man of war, and reigned over Bohemia, Bavaria [סוואַרן (?)], Silesia [סלטזיא], Lausitz [לויזין], and Moravia [מער"ן]. He had great wars against the Hungarians and the Goths, and more than these his neighbors the Wends [וועַנדן] harmed him: for whenever the men of Bohemia sowed, the Wends would come up and ruin the produce of the land, robbing and plundering — the Hungarians on one side, the Wends on the second side, and the Goths on the third side, until nothing was left them for sustenance. It became a terror to them round about, until their lives grew loathsome to them. On account of this King Ulrich left his land and went up with all his people to seek another land. He came between the river Danube [טונא] and the river Rhine [ריגוס], into the province now called the district of [Wärmsburg — ווירמסובורק (?)], and settled there and extended their border as far as the rivers Neckar [נסקר] and Altmühl [אלממ"ויל], and they settled in the province of [Ries? — רוס (?)]. This was around the year AM 4260, 500 CE [ת"ק]. (Spangenberg, ch. 53; and see below, in the year AM 4390 [של"ם (?)], 630 CE [תרל"ם (?)].) Then **Adalger** [אדלנגיר], king of Bavaria [בייארן], and his people also left their land there, because of the wrath of the fierce king of Hungary, and joined with their fellows, the men of Bohemia. The two made a covenant, conquered many cities, grew mighty, and became a great nation, until they took heart and went up against the land of France. But the great, mighty king called **Clovis** [קלאדוביא], king of France mentioned above, went out to meet them, made a great slaughter among them, and subdued them to tributary servitude. Spangenberg: from this time I found nothing concerning the province of Bohemia for a span of 140 years [ק"מ], until the year [של"ם (?) — the cross-referenced year does not reconcile].

AM 4270 / 510 CE. Neocaesarea [ניאוצאסאריאה], a great city in the province of Cappadocia [קאפאדאניגלא], was destroyed and broken up by an earthquake. [A river] overflowed its banks and swept away many cities and men and beasts

beyond number. This was around the year AM 4270 [ע"ד — recte ע"ר], 510 CE [תק"י]. (Cassius's account, ch. 41.)

AM 4276 / 516 CE. Hormisdas [הורמיסדא], pope of Rome, sent to emperor **Anastasius** [אנוסטא] to reform his religion and to accept the Christian faith [rightly]. Then the emperor was filled with rage and wished to place the legates in ships without a sailor or oarsman; and after many days, having drifted at sea, they returned to Rome in disgrace. This was in the year AM 4276, 516 CE [תקי"ו]. (Galleus [גלליוס (?) — chronicle source], fol. 42.)

AM 4281 / 521 CE. Emperor **Anastasius** [אנוסטוס] was struck by a lightning bolt from heaven, at the age of 88, in the year AM 4281, 521 CE [תקכ"א], the 27th year of his reign.

AM 4281 / 521 CE. Justin [יוסטינוס — Justin I], the 56th emperor [הכ"ו — recte הנ"ו], reigned at Constantinople in the year AM 4281. This Justin, in his youth, was a swineherd and lamb-herd [?]; he was a mighty man, a head taller than all the people, and he became a man of war and rose from rank to rank, until he became one of the leaders of the people. There was a man named **Amantius** [אמונטיאוס], whose wealth and riches were beyond measure. He put much money and wealth into Justin's hand, to give as bribes to the leaders of the soldiers so that they would choose him as emperor; but Justin was cunning and gave the bribes to the officers of the army for his own sake, so that they chose Justin over them as emperor. This emperor

wished to kill and destroy all the Arians [האריאנר] and all who denied the Christian faith. When **Theodoric** [סודוריקוס], king of Rome — that is Dietrich von Bern — heard of these things, it grieved him, and he sent to the emperor at Constantinople, saying: "If you do such things [to my people], know that I will put to the sword all the Christians [Catholics] found in Italy." Then the emperor let them be. Nevertheless King Dietrich put to death many Christians in Rome, and **Pope John** [יואניס — John I] he killed by starvation. (Galleus, fol. 43 [מ"נ (?)]; and Weissmuth [בויסמוס], fol. 199.)

AM 4287 / 527 CE. In the year AM 4287, 527 CE [תקכ"ז], there was an earthquake — the earth quaked for the third time — in the great city of **Antioch** [אנטוכיא]: half the city was ruined and became heaps of stones, and a great part of it was consumed by fire and hail from heaven; yet even so they did not turn from their evil way. (Eisenberg [אייזנבורק (?)].)

AM 4288 / 528 CE. Emperor **Justin** [יוסטינוס — Justin I] was counted among the pious and upright emperors. He died in the year AM 4288, 528 CE [the source

prints 525 = תקכ"ה; recte תקכ"ח]; his reign lasted seven years, eight months, and 23 days.

AM 4288 / 528 CE. Justinian the Great [יוסטיאנוס — Justinian I], the 57th emperor, was the son of the sister of emperor Justin, and was called "the Great" on account of his great wisdom and his great deeds. He reigned at Constantinople at the age of 35, in the year AM 4288. From him and through him the Roman empire began to recover, to flourish, and to rise higher and higher. Through his general **Belisarius** [ביליסוריוס] he conquered the king of Persia [מלד פרס] and placed all the eastern lands under Roman dominion as tributary.

AM 4290 / 530 CE. In the year AM 4290 [ריץ — recte ר"ץ], 530 CE [תק"ל], the earth quaked at Antioch for the fourth time; yet even so they did not turn from their evil way. The emperor captured Africa from the hand of the Vandals, which had already been in their possession for 96 years [ל"ו — recte צ"ו]; he also captured the great city of **Carthage** [קרטיגינא], which is Tarshish [תרשיש], and led its king captive to Constantinople. This happened in the year AM 4291 [ר"לא — recte רצ"א], 531 CE [תקל"א].

AM 4297 / 537 CE. Arthur [ארטוס], the great king, king of England [/ אנגלאסי"רך ענגעלאנד], whose fame went out into all the world, won a great victory over the Romans and the French in the year AM 4297 [רל"ז — recte רצ"ז], 537 CE [תקל"ז]. It is this Arthur about whom songs were composed, which the common folk of the Germans sing about him to this day.

AM 4300 / 540 CE. The emperor captured **Naples** [נאפילס] and **Sicily** [סיציליאה] through his general Belisarius, in the year 540 CE [תק"מ].

AM 4304 / 544 CE. In the years [5]44, 45, 46, and 47 there were earthquakes, great and mighty, throughout the whole province of Italy. (Cassius, ch. 46.) Also at that time there was a famine of extinction in almost the whole world, and the people ate the grass of the field, and there died of famine a multitude beyond count. (Spangenberg, ch. 27.)

AM 4307 / 547 CE. The emperor sent his general Belisarius against the great king **Witiges** [ויס"ינא — Vitiges], king of the Goths, who was at Rome; [Belisarius] captured the city of Rome and took king Witiges alive. He captured the whole land of Italy but did not destroy the Goths from the land; rather he gave them a portion of the province, subdued them, and left them there as tributaries. Then the Goths rebelled against emperor Justinian and chose for themselves the hero **Totila** [טיטאלוס] as king. They came up against the emperor's army, which numbered about 300,000, struck them, and crushed them utterly; they captured

Rome, burned it with fire, and cast down all its towers and walls to the ground. This happened in the year AM 4307, 547 CE [תקמ"ז], in the year 1,266 [אלף רס"ו (?) — c. 1,300 AUC] since its founding. They also conquered many other cities, and the city of **Milan** [מיילנד] they burned with fire; and they wrought destruction in the land of Italy for a period of 18 years. After these things the emperor sent Belisarius, mentioned above; and as he began to renew and rebuild the city of Rome, King Totila [מאטילוס] came up against him and drove him from there, and Totila himself began to rebuild it.

AM 4310 / 550 CE. Also in the year AM 4310, 550 CE [תק"ן], there was a famine of extinction in almost the whole world, and the people ate the grass of the field, vermin and creeping things, even the flesh of the dead; and there died of famine a multitude beyond count.

AM 4315 / 555 CE. The inhabitants of Saxony [זקסון] and Thuringia [דירינגאן] banded together and threw off the yoke of the Franks [ספרנקון], refusing to pay them tribute [מס]. On account of this **Chlothar** [לוטריא], king of the Franks, came up against them with a very great host, burned all the places he reached, made a great slaughter among them, and subdued them. But when the king returned to his land, they did not keep their covenant, and he went up against them a second time; after a great battle the hand of Saxony prevailed, so that the Frankish king fled from the land. This was around the year AM 4315 [שמ"ו (?)], 555 CE [תקנ"ה]. (Spangenberg, ch. 28.)

AM 4316 / 556 CE. The **Jews of Caesarea** [היהודים אשר בקיסרי] rose up against the Christians to destroy them; this happened in the year AM 4316 [שמ"ז — recte שט"ז], 556 CE [תקנ"ו]. (Cassius, ch. 47.)

AM 4320 / 560 CE. Around the year AM 4320 [ס"ן — recte ש"ך], 560 CE [תק"ס], there was a great earthquake at Constantinople for ten days. Also at that time there was a very heavy plague throughout the land, so that many places were left desolate of inhabitants. Also at that time the Hungarians laid waste [Thrace — סרליא (?)] and the land of Greece [ארץ יון]. (Cassius, ch. 48.)

AM 4324 / 564 CE. In the year AM 4324 [סכ"ד — recte שכ"ד], 564 CE [תקס"ד], **Ludwig** [לודוויק — Chlothar I (?)], king of France, died and left four sons. To his son **Sigebert** [זיגוערם — Sigebert I] fell by lot [the right] to be crowned; he reigned in the city of Metz [מע"ץ] and over all the district of the rivers Moselle [מוזל] and Rhine [ריגוס], and over Franconia [ורנקון], Thuringia [דירינגאן], and Hessen [וסעסן (?)]; and he was a pious king.

AM 4326 / 566 CE. Emperor **Justinian** [יוסטיאנוס] was a pious man, doing righteousness and justice, supporting the scholars and providing for them; he was a help and a refuge to them, and [caused] the Roman empire to recover, to flourish, and to rise higher and higher, both in his lifetime and after his death, to this day. For he had three great scholars, learned in the law, and the emperor consulted with them and produced a book of laws which is found in all these kingdoms to this day, and is called in Latin the [*Jus Civile* — Justinian's civil law / Corpus Juris Civilis]. He died at the age of 73, in the year AM 4326 [שבו — recte שכ"ו], 566 CE [תקס"ו], the 38th year of his reign. In *Sefer Yuchasin* [ביוחסין — of R. Avraham Zacuto], fol. 144, it is written that in the days of emperor Justinian the sun did not shine upon the earth for the span of a full year, but only a few days [each].

AM 4327 / 567 CE. Justin II [יוסטיאנוס הסני], the son of the daughter of emperor Justinian, the 58th emperor, reigned in the year AM 4326. He destroyed the [heretical] believers of the Christian faith [?]. This emperor was wicked, evil, and cruel to his people. He gave all power and imperial authority into the hand of his wife, **Sophia** [ספיאה], from which many evils came upon the Romans. This emperor sent his general **Narses** [נארוס] to Italy against the nation of Goths for war; and Narses won a great victory there and made a slaughter among the Goths beyond count. Also **Totila** [טוטליוס], king of Rome, fell in battle, and Narses drove the whole nation of Goths from the land of Italy, and they returned to their brethren in the land of Spain [ספרד], where they united and grew great, to this day. The years that the Goths were in Italy, wreaking destruction after destruction — from the days of emperor **Honorius** [הונגרוס] until they were cut off from the land — are more than 160 [ק"ס]; and from the death of emperor **Philip** [פיליפוס — Philip the Arab (?)] there are more than 300 years. The chroniclers wrote that over the span of this time more than one hundred times a hundred thousand men were slain. In those days, when Narses had become a name of glory above all the kings of the earth, this was displeasing in the eyes of Sophia, the emperor's wife, for she feared lest he seize power there by force. She sent to him with taunting and contemptuous words, [telling him] to return to Constantinople to be there a keeper and a shepherd; and on account of this Narses brought a new people upon Italy, as will be explained shortly below.

The Beginning of the Incursion of the Lombards [עם לומברדיא]

AM 4328 / 568 CE. In those days, in the year AM 4328, 568 CE [תקס"ח], some of the nation of Huns [עם הוני] in Hungary rose up to go up against Italy, and there joined with them...

[The account of the Lombard invasion breaks off here and continues in the next portion.]

Tzemach David, Part Two — Fifth Millennium AM / Sixth–Eighth Centuries CE

[Continuation of the Lombard invasion of Italy]

joined to them a portion of the people of Guman [?], who already dwelt in the region of Magdeburg [Maidburg], as mentioned above under the year [AM 4]230 [CE 470]; and there also joined them their kinsmen who dwelt in western Saxony [Sachsen], the region now called Westphalia [Watschfalen/Westfalen]. They came up against the land of Italy in a great and mighty host, at the counsel of the general Narses [נרחום], the one mentioned earlier, who had betrayed his lord the emperor. They brought with them their wives, their children, and all their possessions, and they captured Bern [?], Milan [Mailand], Sa...biah [Savoy or Pavia (?)], and most of the land of Italy. They made great slaughter among the people of the land, tormented the Christians, set their churches and the houses of their priests to the flame, and hanged the priests themselves upon a tree; no man could stand before them. They plundered, robbed, and burned throughout all Italy, until the land was nearly laid waste before them. They set a king over themselves named Alboin [Albinus], and they chose for themselves there in Italy the portion of one province and called it Longobardia, or Lombardy [Lombardia] — as it is to this day. Their king Alboin [Alba'lom] chose the city of Verona [Verona] as the seat of his kings, and extended his kingdom as far as Rome. Twenty kings reigned after him, and throughout their days they were always a rod of chastisement against the empire of Rome. Their kingdom endured 260 [ר"ס] years, until Charlemagne [Karlos the Great] cut off their rule, as will be told, in the year [AM 4]533 [התל"ג — recte 4533 = תקל"ג], CE 773 [תשע"ג].

[c. AM 4370 / CE c. 570]. Also in that period the Avar Khagan [קאקא"ניס], king of the people of the Huns [Hun] from Hungary [Ungarn], came up out of his own land and advanced as far as the province of Thüringen [Diringan]. He wrought great destruction there through violence, slaughter [?], and captivity for many days, until the inhabitants of Saxony [?], their neighbors, came to their aid and made great slaughter among the people of the Huns; and the Khagan they took alive. When his brothers and friends had ransomed [?] him with much [treasure], they released him to go free, and all of them entered into a covenant together. (Spangenberg §61; §61 [as printed].)

AM 4337 / CE 577 [תקע"ז]. The emperor Justin [Yushpina] the Second died, in the twelfth year of his reign.

AM 4337 / CE 577. Tiberius [Tibiros] the Second, the [next] emperor, became king at Constantinople [Kushtantina] in the year [AM 4]337. In his days the earth quaked at Antioch [Anmuchia = Antiochia] for the fifth time, yet even so the people did not turn back from their evil way. The emperor Tiberius was a pious man who cared for the poor: in a year of famine he opened his storehouses and gave provision and sustenance to the wretched poor from all that lay before him. Therefore [Heaven] blessed him according to his deeds, and he was filled with the accumulated treasuries of kings — silver and gold, wealth beyond counting for its abundance; those who had seized [it,] the followers of Chosroes [?], he clothed and sent back to their land in peace. His general Maurice [Moritz] he sent against the king of Persia, and he made war and took him captive; and when he returned in peace, the emperor gave him his daughter to wife.

** And the custom of Italy that they had learned in Lombardy — on this account their name was changed to "Watsch-walen," meaning "western Latins" [lot'zim ma'arvi'is]. The language settled somewhat, with a shift of the simple *waw* to a doubled *waw*, so that they say "Watsch-men and Walen," down to this day. Then they built a great city in [Alsace/Arles (?)] and named it Mailand after the Milan of Italy — that is the city now called Mo'insa [Mantua (?)]. (Spangenberg §62.)

AM 4340 / CE 580 [תק"ף]. Childebert II [Hulderiwert], son of Sigebert [Zigwerm], king of France and of the Franks [Frankn], was crowned in the city of Mainz [Megn/Mainz] and reigned over the whole extent of the region of the Rhine [Rheinum]. His kingdom spread over [the lands of the] Palatinate [?], Baden, Switzerland [Schweiz], Alsace [Els(ass)], Bavaria [Bayern], Thüringen, Meissen, and many other provinces besides. He was a pious king, and there was peace between him and all his neighbors, and he was a faithful friend to the emperors Tiberius and Maurice. In the end he died [and was mourned (?)] in the year [AM 4]340, CE 580 [תק"ף]. (Spangenberg §63.)

AM 4344 / CE 584 [תקפ"ד]. The emperor Tiberius died in the year [AM 4]344, in the seventh year of his reign.

AM 4344 / CE 584. Maurice [Moritz], the [next] emperor, the second [of his name], became king at Constantinople in the year [AM 4]344. In his days the earth quaked and shook at Antioch — a great and terrible quake, the sixth time — because they had not turned back from their evil way; all the great buildings of the city collapsed, and in that quake sixty thousand men died in a single day. The

city was destroyed then and became a lair for the dragon [?] at that time. (Meisenburg [מייזנבורק].)

Also in his days there were great earthquakes almost everywhere in the world, and the great Temple in Jerusalem — which had been rebuilt by the permission of the emperor Julian [Yulihanus], as told above under the year [AM 4]125 — collapsed. The emperor Maurice sent Jews from Constantinople to Jerusalem, and they rebuilt all that had been ruined. (See the book *Shalshelet HaKabbalah*, folio 180.)

c. AM 4350 / CE 590. Also in his days, around the year [AM 4]350, there was a corruption in the wind and the air of the heavens, and men [died] almost everywhere in the world: whenever a man would sneeze — which in German is called "niesen" [נ"יזן] — he would at once fall to the ground and die a strange death. Jacob of Meisenburg [יאקב מייזנבורק] wrote that from that day onward it spread among every people and tongue that one says to a man, upon his sneezing, "Asuta" [good health]. And in Pirkei d'Rabbi Eliezer — cited by the Chizkuni [?] — [there is a related teaching]. And [Meisenburg] wrote for what reason [?] afterward.

[AM 4353 / CE 593.]

The Beginning of the Reckoning of the Ishmaelites

It [this era] is [reckoned] from the year [AM 4]333 [של"ג] — CE 573 [the printed CE reads 533 = תקל"ג, but 4333 AM = CE 573; likely a ל/ע confusion for תקע"ג — see anomaly note] — and this [era] that we now reckon, which is the year 4,332 [printed "ס אלפים של"ב"; ס' is likely (4,000) ד' misread], is the year...ל"ם [?] of the Ishmaelites — so it appears to me from the reckonings of my record-books, though I do not know it with certainty. *[On the conventional dating of the Hijra to CE 622, see the anomaly note.]*

c. AM 4360 / CE 600. Around the year [AM 4]360, CE 600 [?], fearful signs appeared in the heavens. In that year the people of Hungary [Ungern] committed violence, arson, and great slaughter in the eastern regions and in the western regions; there was also much bloodshed in France at that time, and after it came a great famine and plague. [Source: 22§ (?) קאסטיות and §23.]

AM 4364 / CE 604 [ת"ר]. The emperor Maurice was humble, pious, and God-fearing in his last years, and God appeared to him at the end of his days. A man in the guise of a Christian monk was seen in the midst of a street of Constantinople, a sword in his hand, saying: "Know for yourselves that the emperor Maurice shall

be slain by the sword." And these words were seen [to be true] in the eyes of the emperor; he was reconciled in his dream [?]. Then Phocas [Pakn], a certain general, rose up and slew him — cutting him down and putting him to death by the sword before the emperor's eyes. First he slew all his kinsmen, after this his three [remaining] sons before him, and his wife and all [the rest], though the emperor was a righteous man who feared God, upright, and gave good instruction; and at the last, Phocas the wicked slew the emperor too. This was done in the year [AM 4]364. (CE 604 [ת"ר].) *[The general's polarity: text notes he acted despite Maurice's piety.]*

AM 4364 / CE 604. Phocas [Pakn], the [next] emperor, the sixty-first, became king in the year [AM 4]364; and he was exceedingly wicked and evil, wicked toward Heaven and evil toward men — a destroyer — and hateful to all, on account of his rebellion and the wickedness of his deeds, which he did during the reign [after] Maurice mentioned above. In his days the empire of Rome declined greatly.

[During the reign of Phocas]. Chosroes [Kosdrai — Khosrow II], king of Persia, captured all the land of Asia, at once [from] the Romans; he also went up against Jerusalem, which was then in the hands of the Christians, besieged it many days, captured it, and destroyed it. He also took [the city] from the Romans and slew there in Aram [Syria] and in [Erez] Israel — according to the words of Weissenberg [בוינטינג/Meisenburg (?)], ninety thousand [Christians], captives without number. (And in the Divrei HaYamim [chronicle] of R. Yosef HaKohen it is written how this came about.) *[This was] in the days of the emperor Heraclius [Herokli].*

AM 4372 / CE 612 [תרי"ב]. The emperor Phocas [Pakn] was requited according to his deeds; for they conspired [?] against him. Heraclius [Heirokli], his general in Africa [Afrika], rose up, and they came up against him for war and overpowered him. They cut off his hands and his feet, burned him with fire and with wrath, and scattered him into the sea; also all his beloved ones and kinsmen they slew by the sword. Thus the Lord took vengeance. The emperor Maurice was avenged [?]. This was done in the year [AM 4]372, CE 612 [תרי"ב] — [Phocas] having reigned eight years.

AM 4372 / CE 612. Heraclius [Heroklom], the [next] emperor, the sixty-second, became king in the year [AM 4]372.

** He took Martina [Marsina], his brother's daughter, to wife, and she bore him a son, and they named him Constantine [Konstantinus] Heraclius; and this was reckoned against him as a disgrace and shame in the eyes of all the nations. This

emperor made peace with all the kings in Italy — so too in France and Spain — and with all the rest of the inhabitants of Europe [Eiropi]; and he went up against Chosroes [Kosdrai], king of Persia, mentioned above, and slew thirty thousand Persians in battle, and the king of Persia escaped. Then Siroe [Sira — Kavad II Sheroe], son of Chosroes king of Persia, rose against his father, because [Chosroes] would not heed his counsel in the matter of the tactics of the war, and the quarrel between them grew stronger, until Siroe rose against his father and slew him. The emperor Heraclius did not stay his hand from destroying and taking captive [Persia] for many years... he warred against the Persians, captured their cities, and burned their fortresses, until he even captured Siroe, king of Persia. And in the Divrei HaYamim of R. Yosef HaKohen it is written that these two kings agreed on peace between themselves alone, before the eyes of Heaven, [saying] that whichever should prevail [?] would rule over both camps; and so they did, and [the one] fell...

I have recounted before the emperor [?] at that time, and it is like the matter of what Goliath the Philistine said (in I Samuel, chapter 17): "If he be able to fight with me and kill me, then we will be your servants; but if I prevail against him and kill him, then you shall be our servants," and so forth. After these things they made a settlement, that the river Tigris [Tigris] — that is the river Chidekel, which runs to the eastern side of Erez Israel, some 150 parasangs [ק"ן פרסאות] from our land — should at that time be the border between the Romans and the Persians. But the treasury of the king of Persia — a load carried by [several] mules laden with silver and gold and precious stones and the rest of the treasures of kings, and also the wood upon which their Messiah had been crucified [the True Cross] — the emperor [Heraclius] carried away with him in a wagon overlaid with pure gold to Constantinople, with great rejoicing; and he ordained for the Christians a festival called "Kreuzerhebung" [קריין ערהייבינג — the Exaltation of the Cross]. It is the fourteenth of September [סעפטעמבר].

The Beginning of the Rule of Muhammad

AM 4374 / CE 614 [תרי"ד]. The Hagarites [ההגריאים] had at that time served the Romans [as mercenaries] against Persia [?]; they were hired and were sent to fight against all the peoples round about. Once, when they had conquered [a place], the Romans withheld from them their fixed wages, on account of which all the men of the army who were then in the province of Africa arose, agreed together, and rebelled against the Romans; and all of them were Ishmaelites (and were at that time called Hagarites, after Hagar the maidservant of Sarah — and we find likewise that Scripture so styled them, in I Chronicles, chapter 5; and

Rashi there writes: "the Hagarites are the Ishmaelites," and after Kedar [?] the Hagarites, the sons of Hagar, were [named] — thus far his words). And there was at that time a certain man among the Arabs [Arvi], rich and greatly wise, whose name was Muhammad [Mahmad]. When he heard of these matters he joined himself to them, gave them supplies [?], and became king over them; and at once he seized from the Romans the whole land of Egypt and [also Ad'bina (?)]. This was in the year [AM 4]374, CE 614 [תרי"ד].

Then the emperor Heraclius [Horoklim] went up with his son against the people of the Ishmaelites with a very heavy host, and there were great and mighty wars between them, until the hand of the Ishmaelites prevailed and the Christians fell slain before the Ishmaelites — one hundred and fifty thousand [ק"ן אלף] Christians slain in a single day; and the emperor and his son fled as far as the Caspian Sea [Yam Kaspi] and returned to Constantinople in disgrace. And Muhammad captured the great city of Antioch [Antiochia]; there was no fortified town that was too strong for him. And all the land of Aram — Armenia [Armagia], and the Holy Land, and likewise Asia Minor [Asia the Lesser] — and all the Christians in all these kingdoms who would not change their religion he slew by the sword, leaving not even a single one. Only Jerusalem remained in the hands of the Romans, until the coming of Umar [Omar] son of Kasif [?], as told below, in the year [AM 4]337 [ש"לז — recte; see below]. This was the beginning of the rule of Muhammad their prophet — a stumbling and a stone of offense to the empire of Rome down to this day. At that time King Muhammad caused his people's name to be called "Saracens" [Sar'iim], after Sarah the noble wife of Abraham, so that they should no longer be called "Hagarites" [Hagreit] after Hagar the maidservant. (In the Divrei HaYamim of R. Yosef HaKohen it is written that the emperor Heraclius saw by the science of the constellations that the empire of Rome would be conquered by the circumcised people [the Ishmaelites].)

**...on account of which the emperor decreed to put to death all the Jews who would refuse to convert. As this evil matter was, so did the king of France also do; yet he did not know that these matters pertained to the Hagarites, who are likewise circumcised, as we are — thus far.

AM 4377 / CE 617. A great war arose between two brothers, Theudebert II [Ditwerm] and Theuderic II [Ditrich], kings of France and of the Franks, sons of King Childebert II [Hulderiwert], before the city of Cologne [Kolonia] on the river Rhine [Rheinum]. The hand of King Theuderic prevailed, and Theudebert fled to the city of Köln; the city was besieged before King Theuderic and he captured it. The city he gave over to plunder for the men of the army; his brother Theudebert

he put to death by the sword, and the three sons of his brother he led away with him, bound in chains, to punish [?] them at Mainz [Meng], and [there] he came to strike off their heads.

AM 4378 / CE 618 [תרי"ח]. This [next event] came about through the slander and the plotting of Brunhilda [Brunhelm], the widow of the aforementioned King Sigebert [Zigwerm], in the year [AM 4]340 [ש"ם — grandmother] of these two kings [Theudebert and Theuderic]. Besides this, by her slandering and her cunning she stirred up yet more wars and evils among the kindred kings of France and the Franks, until within a single year ten kings were put to the sword, all of them kinsmen and near of blood one to another. To one of them, too, she gave the poison of death; and she caused the shedding of blood and the killing of thousands and tens of thousands. On account of this she was seized at the counsel of Worms [?], and they bound her hands and her feet and bound her by the hair of her head to a horse's tail, and dragged her through the streets of the city until her soul departed, and she was burned to ashes, in the year [AM 4]378, CE 618 [תרי"ח].

AM 4390 / CE 630. Berthold [Bertoldom (?)], king of Saxony [Zakan], stayed his hand [refused] to send to [Chlothar (?) — Lomer], king of France, the fixed tribute. Therefore [the Frankish king] went up against the province of Saxony, and there was a great war between them beside the river Weser [Wizer], until King Berthold was slain there. And [the Frankish king] made great slaughter and destruction in Saxony, until they made peace with him and became tributary to him — five hundred [ת"ק] oxen year by year. And Sigebert [Zigwerm] son of Berthold reigned in Saxony in place of his father, in the year [AM 4]350 [ש"ן — as printed] to the Christians. (Spangenberg §66.)

AM 4397 / CE 637 [תרל"ז]. Umar [Omar], son of Kasif [?], grandson of Muhammad, went up with a great host, as above, against Jerusalem and captured the city from the hands of the Christians. He commanded that the Temple be rebuilt upon its site as at first, and he gave to the Temple synagogues and [endowment] fields of the district. This was in the year [AM 4]397 [שצ"ז — the printed lead reads ש"לז], CE 637 [תר"לז]. Some, however, write another date. And Jerusalem remained in the hands of the Arabs [Arvi'is] more than [450 (?)] years, until Godfrey [of Bouillon — Gatfried] came against Jerusalem and captured it, as told below, in the year [AM] 4856 [התתנ"ו — i.e. ת"א תתנ"ו, CE c. 1096 (?)].

The Beginning of the Coming of the New People of Bohemia

AM 4399 / CE 639. Čech [Zecho/Tsecho], a valiant warrior and a man of war from his youth (some call him Samo [?]), became the head of the people of the Slavs [Slavaken] and Croats [Krovaten], who had come out of the people of the Wends [Wenden] mentioned above, in the year [AM 4]... [כי"א (?)]. He went up against the province of Bohemia [Böhmen] by force, with a mighty, great, and numerous host, and they drove out all the inhabitants of the land, every one of them —

**...[the earlier inhabitants being] Germans [Ashkenazim] from time immemorial and from ancient years, as told above under the year [AM 4]045 [?] of the third millennium; and there remained not one of all the inhabitants of the land, for they were all driven out by the Slavs from the land. And [the Slavs] settled in their place, down to this day. Now the aforesaid Čech was the duke [herzog], or the first ruler [ha-moshel], in the province of Bohemia; and according to Spangenberg this event occurred in the days of Ulrich [Ulrich], king of Bohemia, mentioned above under the year [AM 4]260 [?]. But according to the [chronicler] Hájek [Barik (?)], in his book, folio 3 — who reckoned all the events and dukes of Bohemia in order — he wrote that this event was in the year [AM 4]340, CE 630-something [?]. The aforesaid Čech was the duke, or the first ruler who was in this land, over the Slavic nation; and he chose and built for himself, for a settlement, the good mountain [called] Kilipi [?], which is now called Jungenberg [Jungbunzlau (?)], half a parasang from [Roudnice (?)]. He dwelt in the land in security — no adversary and no evil occurrence — and did justice and righteousness in the land; and after his name the men of this land are called "Čechs" [Le'mu (?) — recte Čechs] down to this day.

[Lech, brother of Čech]. Lech [Lechi], the brother of Čech, likewise went up at that time with the Slavic and Croat peoples against the province of Silesia [Schlesien] and Poland [Polin], and became head there. He called the name of that land "Polin," because it is a land of flat, level plain — a play of one tongue upon another, for in Latin, and likewise in the German tongue, one so calls a level plain "Plan" [פלא"ן]. From then on Poland and Silesia were joined together for many days. This too is [recorded] in the book of Hájek [Barik], folio 4. And Aventinus [Hungrikus (?)] wrote, on folio 33, [that] which I have heard [?]: that [Lech] founded in the province of Poland seven [strongholds (?)] and called them [Bohejzlabi (?)], whose establishment endures to this day.

AM 4400 / CE 640. The Wends [Wenden] and Slavs [Slaben] dwelling by the Elbe [El'b], the Saale [Zal'b], and [?] rivers, as above, resolved to seize the province of Thüringen [Diringan], just as their fellows had seized the province of Bohemia.

Therefore they went up against it with the help of their fellows, the inhabitants of Bohemia; but the Saxons [Zakan] came to [the Thuringians'] aid and drove them out of the land. This was done in the year [AM 4]400 [the printed body reads ת"מ], as above. (Spangenberg §66.)

AM 4401 / CE 641 [תרמ"ב]. The emperor Heraclius [Herokli] died of a bowel illness, with which he had already been sick for seven years, in the year [AM 4]401, CE 641 [the printed CE reads 642 = תרמ"ב], in the thirtieth year of his reign.

AM 4401 / CE 641. Constantine [Konstantinom] the Third, son of the emperor Heraclius, the sixty-third emperor, became king at ten years of age in the year [AM 4]401. But his father's wife, the aforementioned Martina, and her son Heraklonas [Herakleini], gave the emperor Constantine the poison of death at the counsel of the cardinal Pyrrhus [Piri]; and he died in the fourth month of his reign, and [Heraklonas] reigned in his place.

AM 4401 / CE 641. Heraklonas [Harkleini], the sixty-fourth emperor, likewise became king in the year [AM 4]401, through the scheming and cunning of his mother and the aforementioned cardinal. But he did not prolong his days upon his throne, for when the evil deed they had done to the emperor Constantine became known, the elders of Constantinople seized the emperor Heraklonas and cut off his nose, and his mother's tongue [they cut out], and put them into prison until the day of their death; and the cardinal Pyrrhus [Piri] they slew by the sword, in the year [AM 4]403, in the second year of [Heraklonas's] reign.

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AM 4403 / CE 643. Constans [Konstantni] the Second, the sixty-fifth emperor, son of the emperor Heraklonas [?], became king at Constantinople in the year [AM 4]403; and he was wicked, evil, cruel, and a destroyer. The Saracens [Sar'iim] — that is, the Ishmaelites, the people of the aforementioned Muhammad — went up against the isles of Rhodes [Rodim], captured them, and plundered everything. The emperor made war against them, but the hand of the Ishmaelites prevailed; they smote the emperor's people by the edge of the sword and captured many provinces from the hands of the Romans.

When the emperor returned to Constantinople in disgrace, the people of the land raged and murmured against him; they plotted and lay in wait to kill him. On account of this the emperor went up with his people to Italy, and there made war against the people of Lombardy — and there too he did not succeed.

After these things the emperor came to Rome and was received there with great honor, and dwelt there many days. He took from the storehouses of the treasures of Rome, and from their houses of prayer, and from the rest of the cities of Italy, much money and wealth. And because of the murmuring of the people of Italy — for they too plotted to kill him — he fled of his own accord with all his host to Sicily [Sitzilia/Sizilien].

AM 4430 / CE 670 [תר"ע]. The emperor [Constans], when he was in Sicily — where he too walked in a way that was not good, taking from their treasure-houses and from the houses of their worshippers and gathering much wealth, which he sent to Alexandria [Alexandria] of Egypt — was put to death there in the bathhouse, in the year [AM 4]430, CE 670 [תר"ע], in the twenty-seventh year of his reign. When the Saracens heard that the emperor Constans had died, they went up to Sicily and captured the capital, Syracuse [Sirkosa], and the whole province, and plundered everything. From there they went up to Alexandria of Egypt, captured it, and took away all the treasures that the emperor had gathered in Italy.

AM 4430 / CE 670. Constantine [Konstantinom] the Fourth, the sixty-sixth emperor, son of the emperor Constans the Second, became king at Constantinople in the year [AM 4]430; and he was a pious king, renowned in his wars. This emperor made war against the Ishmaelites for seven years, fought and slew thirty thousand of them; and at the last they made peace with him and cut a covenant of peace with him.

[During the reign of Constantine IV]. In the days of this emperor, the people of the Bulgars [Zulgarn] joined with their kinsmen the Slavs [Slaben] and went up against Hungary [Hungarn] and against the province of Moravia [Mieren/Mähren], and took all [?]. But they chose the duke who was in Moravia, whose name was Kaghan [?], set the crown of kingship upon his head, and made him king over themselves; and many provinces were under his rule. After him many kings reigned there in Moravia, and their kingdom endured more than two hundred years, until the days of the emperor Arnulf [Arnulfi], who cut off their kingdom, as will be told, after the year [AM 4]647 [?], CE 887 [?] — [dates uncertain; see anomaly note]. (Hájek [Barik].)

AM 4439 / CE 679. Sigebert [Zigwert], king of the Franks [Frankn], was a mighty king, and all his enemies fell beneath the soles of his feet. He was a man of tall stature and showed a pleasant face to no man; therefore, once, when he went out to hunt beside a river, he was slain by [?], he and his beloved companion with him, in the year [AM 4]439, CE 679 [תרע"ט].

[At that time — Saxony]. At that time Rambald [Rambalt (?)] ruled over Saxony [Zakan] and subdued [its people, making] his yoke heavy —

**...upon his people; on account of which they rebelled against him and resolved to crown over themselves Ludwig [Ludwik], king of the Franks [Frankn], who set the throne of his kingdom in Thüringen [Diringan].

AM 4440 / CE 680 [תר"פ]. Krakus [Krakom], the second duke of the province of Bohemia [Böhmen], of the Slavic nation — he was the son of Lech [Lechi], the aforementioned duke of Poland — reigned, after the death of his uncle, in his time [?] over the province of Bohemia, around the year [AM 4]440, CE 680 [תר"פ]. In those days Lech, duke of Poland, built a city and palace on the river Vistula [Weissel/Weichsel] and named it after his son Kraka [Krok] — [Kraków] — down to this day. (Hájek [Barik], folio 4.)

AM 4447 / CE 687 [תרפ"ז]. The emperor Constantine [Konstantinom] the Fourth died in the year [AM 4]447, CE 687 [תרפ"ז], in the seventh year of his reign.

AM 4447 / CE 687. Justinian [Yushtianom] the Second, the sixty-seventh emperor, son of the emperor Constantine, became king at sixteen years of age in the year [AM 4]447. The believers of the Christian religion he destroyed and exterminated; and he made peace with the Ishmaelites, and also with the people of [Bermalia (?)].

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AM 4456 / CE 696 [תרנ"ו]. In the year [AM 4]456, CE 696 [תרנ"ו], there was an eclipse of the sun so great that while the day still ascended [i.e. in daylight] the stars of the heavens were seen. (Spangenberg §70.)

AM 4457 / CE 697. The emperor Justinian [Yushtianom] would not heed the voice of the elders, and broke the covenant that he had already cut with the Ishmaelites, and went up against [their land / Marseille (?)]; he captured their fortresses and burned their cities. But the people of the land [rallied], stood for their lives, went up to meet him, and fought [to make] him tributary [?].

[Deposition of Justinian II]. The emperor Justinian was a man of malice and worthlessness, and his people were weary [of him]. His general Leontius [Leontium] rose against him and cut off the emperor's nose and put him into prison, and reigned in his place, in the year [AM 4]457, CE 697 [תרנ"ז], in the tenth year of [Justinian's] reign.

AM 4457 / CE 697. Leontius [Leontium], the sixty-eighth emperor, became king at Constantinople in the year [AM 4]457.

AM 4460 / CE 700. Tiberius [Tibiris] the Third, the sixty-ninth emperor, became king at Constantinople in the year [AM 4]460 [the printed lead reads תם; body reads ד"א ת"ס = 4460]. This emperor went up [against Aram (?)] against the Ishmaelites, and there were great and mighty wars between them, and in a few days there fell on both sides twice one hundred thousand men [200,000].

AM 4467 / CE 707. In the year [that was] the seventh year of Tiberius's reign — that is, the year [AM 4]467 — the aforementioned Justinian [Yushtianom] fled from the prison and gathered his host with the help of his father-in-law [Moyanom (?)], king of Bavaria [Bayern]. He went up against Constantinople with a great host, seized the emperor Tiberius, brought the emperor Leontius out of the prison, and tormented them. The emperor Justinian himself went and trod upon their bodies with his feet, and commanded that they be dragged through the street of the city of Constantinople; after this he struck off their heads, and [as for] their priests [?] who had set the crown upon their heads, he gouged out both their eyes.

Tzemach David — Part Two (חלק שני), continued

Fifth Millennium AM / eighth century CE. Dual dating: AM = CE + 3760. The outer margin of each entry carries the Anno Mundi year (abbreviated, thousands dropped) alongside the Common-Era year in Arabic figures; the in-text formula gives the full AM ("ד"א …") and the CE ("לנוצרים …").

Justinian [II] *(AM 4473 / 713 CE).* The emperor Justinian did not turn from his evil ways, and he shed much innocent blood. Those [ונציס — reading uncertain] who had helped free him from the aforementioned imprisonment he repaid with evil for good. Therefore the soldiers chose their general Philippicus [Philippikos Bardanes] as emperor over him, and Philippicus put the emperor Justinian to death by the sword in the year AM 4473 / 713 CE, in the seventh year of his second reign.

Philippicus, the seventieth emperor, reigned in Constantinople in the year AM 4473.

(AM 4475 / 715 CE.) In the year AM 4475 / 715 CE [in-text CE reads ו"תשמ = 746; recte ו"תשט = 715], the Ishmaelites captured Africa, Libya, and Granada [גרנא"דא] in Spain, and a large part of a great province in Spain; and it remained

in their hands 774 years [תשע"ד], until Ferdinand [ורדינגדוס], king of Aragon [מראב"גא"ן], went up and took Granada from the hand of the Ishmaelites — as will be brought below, in the year [ד"א רמ"ם — Hebrew garbled; the fall of Granada was AM 5252 / 1492 CE, i.e. ה"א רנ"ב; flag]. But Africa and Libya remained in the hand of the Ishmaelites to this day.

The emperor Philippicus *(AM 4475 / 715 CE).* Philippicus was coarse[?] and walked in a way that was not good. Therefore the elders of Constantinople chose Augustus [אגוסטוס — i.e. Anastasius II; identification uncertain] as emperor over him, and he blinded the eyes of the emperor Philippicus and kept him under guard all his days. This was done in the year AM 4475 / 715 CE [in-text CE again reads תשמ"ו; recte 715], in the second year of his reign.

Augustus [= Anastasius II], the seventy-first emperor, reigned in Constantinople in the year AM 4475.

(AM 4477 / 717 CE.) This emperor [Anastasius II] sent his people to make war against the Ishmaelites, but he himself did not wish to go up with them; he only appointed as general one of his officials, who did not know the tactics of war. This was evil in the eyes of the soldiers, and their anger burned against him. For this reason they chose Theodosius as emperor over him, and Theodosius waged war against his lord the emperor Augustus [Anastasius II]. They fought, and they seized him and placed him in a monastery until the day of his death. This took place in the year AM 4477 / 717 CE, in the second year of his reign.

Theodosius III, the seventy-second emperor, reigned in Constantinople in the year AM 4477. This emperor did not prolong his days over his kingdom, for Leo, the general of the emperor Augustus [Anastasius II], went up to free his lord from imprisonment. When the people saw the precious glory of the virtues and qualities of Leo — who was a man of war, wise, the matter of his speech full of grace in their eyes — they chose him over themselves as emperor. And some say that the emperor Theodosius, seeing the great burden of the imperial office, urgently pressed his request that they choose another emperor in his place. Therefore they chose Leo in the year AM 4478 / 718 CE, in the first year of his reign.

Leo III, the seventy-third emperor, reigned in Constantinople in the year AM 4478. In his youth he had been a wandering day-laborer, who by his own toil brought in his bread; and he was a tall man and a mighty warrior, and he became a man of war and rose to greatness until [his position was established]. In the first year of his reign he set out [verb uncertain] to remove all

the images that had filled all his kingdom, but the matter did not come to fruition until the sixth year of his reign.

(AM 4480 / 720 CE.) In the third year of the emperor Leo — that is the year AM 4480 / 720 CE [in-text CE reads תמ"ך = 460; recte תש"כ = 720] — the Arabs [הבר"ייס], who are the Ishmaelites of Asia and Africa, arose and went up against Constantinople with about three thousand ships, and they besieged the city for three years. Then a storm-wind was stirred up by the Lord, and many of their ships were shattered. A very heavy plague was also sent among them, so that more than three hundred thousand men died within the city and outside it, on account of which the Ishmaelites fled from it (Gallilum[?] fol. 20). Also the Ishmaelites of Granada in Spain plundered and looted at that time all that was around them, and conquered a large part of Spain; and Berbers and Cushites [Africans] came to their aid. They went on conquering also in France, until they came to the great city of Arles [ארע"לום — identification uncertain] and captured it. And at that time no king ruled in France, only chieftains[?] and leaders.

After these things, when **Charles Martel** [קראלום מרטילום] — chief and general and one of the nobles[?] of the Franks and Germans, who were then united — had wrought this great deliverance for his people: he girded himself with strength and went out against the Ishmaelites with a very heavy host that he had gathered from France[?] and Germany. There were between them many great battles, and on both sides fell people beyond number, until the hand of the Franks prevailed. The number of the slain who fell of the Ishmaelite people in these many and great battles, in a few days, was three times a hundred thousand and seventy-five thousand [375,000], besides those who fell of the Frankish people (Spangenberg[?] §70 and Gallilum[?] fol. 20). After Charles Martel had wrought this great deliverance for his people, he fell ill[?], and his son **Pepin** came as general in his place; and Pepin became king in France, as will be told shortly, under the year [751 — Hebrew numeral garbled].

Libuše [ליבושא] *(AM 4482 / 722 CE).* The noble lady, daughter of Duke Krok [קראקוס], duke of Bohemia [ביהס = Böhmen]. This Krok, duke of Bohemia, was greatly skilled in the science of necromancy [הנגרמנ"סייא — nigromantia], which pertains to soothsaying and sorcery; and she [Libuše] knew the art of physiognomy and of reading the lines of the hand [chiromancy], and she foretold the future to many people. She was chosen by the Slavs [סלאבבקון], the people of the land of Bohemia, as their mistress and lady, to rule over them; and she led her people with intellect, knowledge, and understanding. She built a fortified palace beside the river Elbe[?] [נהר עלב] and named it Libuše after herself — the

city whose name was afterward changed to ___[קטלן — reading uncertain], seven parasangs from Prague (Hájek [באריק — the Czech Chronicle] fol. 4).

[Libuše, continued:] …in the fortress Vyšehrad [וישאלוד] at Prague. She refounded this city in the fourth year of the emperor Leo, and its name then became Prague [פראג], as it remains to this day. The reason for the name "Prague": one of the townsmen was a woodworker fashioning a threshold [lintel] for a house, and one of the Germans came to him and asked what name should be given to the new city. Not understanding German, he thought he was being asked what he was making of the wood, and he answered, "*prahá*" — which in the Slavic tongue means the threshold. Therefore they called it Praha. In those days the nobles and freemen of the land of Bohemia agreed among themselves and said that it was a disgrace for them to be ruled by a maiden; but they granted the lady Libuše the power to choose herself a husband, whomever she wished. And she, in her great wisdom — so that even under a husband the scepter would remain in her hand — contrived by sorcery that the lot fell upon [מקלאי — uncertain] a certain peasant named Přemysl [פרימיסלי], from a village called Stadice [שהיישין], one parasang from the city of ___[מויפלין — uncertain]; and he became her husband. The turns of these matters are long and broad, and I did not see fit to expand upon them.

The emperor Leo *(AM 4484 / 724 CE).* In the sixth year of his reign, in the year AM 4484 / 724 CE, Leo took all the images that had filled [his realm] and burned them to dust before the eyes of all the peoples in the midst of the city of Constantinople, and he commanded that this be done in all the lands of his dominion. Many Christians who had kept their idols and images in their possession he destroyed and exterminated. Because of this the pope turned the hearts of all the inhabitants of Italy away from him, until they rebelled against him and no longer sent him the appointed tribute.

(AM 4494 / 734 CE.) In the year AM 4494 / 734 CE there was a *concilium* — that is, a council [ועד] — at Rome, and there gathered there, from all the dispersions of the Christians, a thousand bishops, and they excommunicated the emperor Leo on account of the aforementioned deed and because he had ravaged and exterminated among the Christians.

Libuše *(AM 4495 / 735 CE).* The aforementioned duchess of Bohemia died in the year [AM ~4495 / 735 CE — in-text gematria unclear, printed appears תל"א]. Then one of her maidens arose, named Vlasta [אולסטא], who also knew the art of divination and sorcery; she gathered to herself many maidens and women and said, "I shall rule." The women wrought a great slaughter among the people of the

aforementioned Duke Přemysl, and he had no power to subdue them. They plundered and robbed all that was around them; thus they did for seven years, until Duke Přemysl went up against them with a great host and fought, and Vlasta the maiden was slain by the sword.

(AM 4500 / 740 CE.) A great earthquake struck the great city of Constantinople, and many buildings fell to the ground; the earthquake did not cease for a full year [source: Weissmuth (בוישמ"ט) fol. 131]. And in the year AM 4501 / 741 CE a plague[?] [struck] within the city of Constantinople as well — a hundred thousand [dead].

The emperor Leo III *(AM 4502 / 742 CE)* died in the year AM 4502 / 742 CE, in the twenty-fourth year of his reign.

Constantine V [קוסטנטינוס] *(AM 4502 / 742 CE)*, the seventy-fourth emperor, son of the emperor [Leo],

reigned in Constantinople in the year AM 4502. This emperor walked in all the ways of his father; he left no image, idol, or likeness in all his dominion. And so he put to the sword the one called in their tongue the *patriarch* [פאטריארקי] of Constantinople, and many other Christians besides him.

The Beginning of the Coming of the Turkish People [תחלת מבוא עם טורקן]

This people, who are also Ishmaelites [Muslims] — in those days they were beyond[?] the edge of the settled world, in a land called the Land of the Thorns[?], a land of war, where there is [only thornbush?], and in it is neither vine nor pomegranate nor any other good fruit. They came out of their land in a host beyond number, like locusts for multitude, in the days of this emperor at the beginning of his reign, and they went up against their kinsmen the Ishmaelites called Saracens [שרייס], who are the people of the aforementioned Muhammad. They plundered, robbed, and destroyed their cities in the region[?] of Arabia, the land of Armenia, and the Holy Land. This was 130 years after the beginning of the rule of the Saracens mentioned above, in the year [AM] 573[?]. These [people] mentioned are the people whose name was afterward changed to "Turken," meaning Magyars[?] [מוגרייס — gloss uncertain]. After many days, when they had already waged great wars against their brothers the aforementioned Saracens, they made peace between them and accepted upon themselves the religion of the Quran [האלקר"אן], the faith of their brothers, the religion of Muhammad. They became faithful residents and were one people [with them] to this day (Gallilum[?] fol. 20).

Charles the Great [קראלום מאגנו — Charlemagne] *(AM 4503 / 743 CE)*, son of King Pepin, king of France — he is that Charles who was afterward sanctified [canonized], and whose name went out from one end of the world to the other. He was born in the city of Ingelheim [אונגלהיים], which sits upon the river Rhine [רינוס] between Mainz [מענץ] and Worms [ווירמס], in the year AM 4503 / 743 CE; so [say] the chroniclers.

(AM 4509 / 749 CE.) In the year AM 4509 / 749 CE [in-text CE reads 769 = תשס"ט; recte 749 = תשמ"ט], they removed in the city of Würzburg [ווירצבורק] an idol that they then had, called Diana [דיאנא], and accepted upon themselves the Christian religion; and the last duke there died in the year AM 4508 / 748 CE,

and this city became a bishopric. All the bishops there to this day are styled with the byname "dukes of France [Franconia]," for to them and by their word belonged the judgment over all the land, to go out and to come in; for this city was formerly always the capital and metropolis of all the kings of France [Franconia], and all its territories[?] which are in their hands to this day belong to the kings of France, except that they are confirmed by the emperors of each generation. And see above, under the year AM 3440 and under the year AM 4086 [cross-references; Hebrew numerals as printed].

The Hungarians [האונגארן] *(AM 4510 / 750 CE)* came out of their land with a very heavy host and laid waste Austria [אוסטרייך], Moravia [מערכן], and Bohemia [ביהם], in the year AM 4510 / 750 CE [in-text CE reads 452 = תב"ן; recte = תש"נ 750] (Cuspinian[?] [קסיוס] §67).

Pepin [פיפינום] *(AM 4511 / 751 CE)*, general of Childeric [הילדריקט], king of France, was a mighty warrior; he won a great victory for the Franks, and wherever he turned he succeeded. He went on growing greater until he was very great,

so much so that at his word all the officials and inhabitants of the land went out and came in. Then they roused Pepin[?] to draw all the kingship to himself. He deposed King Childeric, who was so naive a man that he scarcely knew his right hand from his left; he rose against him, seized him, and placed him in their monastery until the day of his death. Childeric was the last king of the stock of Merovingian [מירוביאום], or Merovech [מערוויק], the aforementioned, [deposed] after their kingdom had stood 303 years. This Pepin ruled in France by force. This Pepin is the father of the emperor Charles the Great; and this Pepin is reckoned in the books of chronicles as the first king in France [i.e. the first Carolingian]. So too reckoned the author of the *Sefer Yuhasin* [R. Avraham Zacuto] on folio 142, whose meaning is that he was the first king of his family, for his sons and grandsons

ruled after him in France about 236 years, until the year 987 [Hebrew as printed appears 747 = תשמ"ז; recte 987 by the 236-year span from 751], when the kingship of France was transferred to the dukes of Saxony [זקסון], as will come there in its place.

Pepin [continued] *(AM 4514 / 754 CE).* The aforementioned Pepin, king of France, went up — he and Hildegard[?] [ואילדגארד], bishop of Cologne [מקוילן], with [the men of] Westphalia [וועסטואלן] — against the Saxons [זקון — i.e. Sachsen], to compel them to the Christian faith; and the bishop was killed at ___[?] on the Weser[?] [וועזר]. The war grew fierce, and Pepin slew many thousands and myriads of the Saxons[?]; and ___[אילדהרד], king of the Saxons, died in that war. The Franks subjected the Saxons to forced tribute at that time, and they stood in [that] faith 76 years, until the year [AM ~4590 / 830 CE — printed gematria unclear].

Boniface [באניבאציום — Bonifacius] *(AM 4515 / 755 CE)* [spread] the Christian faith in the province of Thüringen [דירינגאן], and from there he went to the province of Friesland[?] [וריזא] to renew his faith among them also; but there they rose against him and killed him, in the year AM 4515 / 755 CE [in-text AM reads 4546 = תקמ"ו; recte 4515 = תקט"ו]. The Christians fixed a Sunday in his memory, the fourteenth day of the month of May, and named it after him.

(AM 4517 / 757 CE.) The people of ___[פירקון — uncertain] established and accepted upon themselves the religion of the Quran, the faith of their brothers the Ishmaelites called Saracens, the people of the aforementioned Muhammad, in the year AM 4517 / 757 CE.

Přemysl [פרימיסלא] *(AM 4520 / 760 CE)*, the third duke of the Slavic people who are in Bohemia,

was a naive and upright man, and he kept the [old] garments he used to wear when he was a peasant. Before his death he commanded that they should accept over themselves no duke or ruler until they had brought his aforementioned garments before him — so as to humble the heart, that his heart might not be lifted up above his brothers[?]. This testament of his was made a sacred custom in Bohemia for many days. Přemysl died at a good old age in the year AM 4520 / 760 CE, and after him ruled his sons and grandsons in Bohemia — forty[?] dukes, all [of his line?] — down to Wenceslas [Václav] III [וועצל השלישי], the seventh king in Bohemia; and the days of their reign lasted 580 years — see below, under the year 66 of the sixth millennium, AM 5066 / 1306 CE. In those days, after the death of Přemysl, the [Bohemians] chose in his place his son, Duke Nezamysl[?]

[נילימיסלי]; and in his days wells of salt water filled this land, the land of Bohemia, and they boiled salt from it and built there a city and named it after

the salt — in the Bohemian tongue Slaný [סלאני] — which is four parasangs from the city of Prague. After many days the inhabitants of ___[?] grew jealous of them, and a great war broke out between them, until [the enemies] came up against them, drove out all the inhabitants of the city, and filled the houses with stones and ashes and stopped them up, so that from that time the salt waters were lost there and have not returned to this day (Hájek fol. 67).

A winter [חורף] *(AM 4523 / 763 CE).* A winter of great cold and frost occurred in the year AM 4523 / 763 CE, the like of which had never been; in that winter several thousand human souls died of the great cold, and much cattle. The waters of the Northern Sea froze to a distance of about a hundred parasangs out into the sea, and the thickness of the ice was in some places thirty cubits (Spangenberg §72 and Cassius[?] §60).

Charles Magnus [קראלום מאג"יני — Charlemagne] *(AM 4529 / 769 CE)*, son of King Pepin, reigned in place of his father over the Franks[?] and over France, in the year AM 4529 / 769 CE; he was elected in the city of Worms [ווירמס], and he was called "Magnus," meaning "great," chiefly on account of the greatness of his deeds. He is that Charles who afterward became emperor, as will come below, under the year AM 4561 / 801 CE.

The Great Wars in the Land of Saxony [זקשן]

If I were to set out to write [in full] the great, long, ___, and terrible wars, and the vast slaughter, that King Charles wrought in the land of Westphalia [ווסטפאלן] and Saxony [זקשן] over the course of thirty consecutive years, the task would be too heavy for me, and the reader would weary of it. For twenty-five times did Charles make war in the land of Saxony and Westphalia over the span of those thirty years; Spangenberg has already expanded on it from §72 to §86, and others besides him. But I shall come briefly, in a few words and with a small note of them — a very little, arranged by the years. In those days the lands of Saxony and Westphalia were under the dominion of the Franks; and when they heard that Pepin, king of France, had died, the Saxons cast off the yoke from their necks and rebelled against the Franks. Then King Charles went up against them

the first time, and a great battle took place between them near ___[Eresburg?] ___[?]; the Saxons fell slain before the Franks, and the Franks captured all the land. Their houses of worship and the idols of their former gods they demolished, tore down, and burned with fire; and they compelled the inhabitants of the land

to accept upon themselves the Christian faith, and they became tributaries to King Charles. The idol that the inhabitants of Saxony and Westphalia had worshiped of old was in the form of a goat, by which they alluded to the form of the constellation Capricorn [mazal gedi]; the people of the land called it Irminsul [אירמינגול], and Spangenberg wrote in §214 that they called it ___[יאד"וסמא — uncertain], a name still current today in the mouth of the common folk in the land of Westphalia, even though they do not know what it means.

Charles, king of France *(AM 4533 / 773 CE)*, went up against Italy in the year AM

4533 / 773 CE, to aid and rescue the pope Adrian [אנדריאנום — Hadrian I] from the hand of his oppressors, the people of Lombardy [לומברדיאה]. He captured the city of Pavia[?] [סאב"יאה], and led the king of Lombardy away with him, bound in chains, to the province of Franconia[?] [ורנקון]; and thereby the kingdom of Lombardy was cut off, [and so it remains] to this day. The days of the standing of their kingdom were two hundred and five years, from the aforementioned year [568 — printed שכ"ח; recte by the 205-year span, the Lombards entering Italy in 568] until the year 773.

The Saxons forgot their covenant and rebelled against King Charles; they smashed the houses of the Christians and wrought great slaughter among the Christians, among the Frankish people, ___ near the city of ___ Mainz[?]. When King Charles went up against them a second time and subdued them, then immediately, as soon as the king had turned back on his way, they rebelled against him and made battle and great havoc among the Christians. They traveled by way of Hessen[?] [העסן] as far as the river Main [מאיין], and built there a city and named it after their own name, "Saxony," ___[?] — [so it is called] to this day; it is the city that lies before ___[Frankenburg?]. Then the king went up against them a third time, captured the new city they had built, and wrought great slaughter among them. Then there came out to meet him Duke

Brun[?] [בריון] in great submission, and they received the king; and he pardoned him and returned to his land. But the Saxon people did not stand by their covenant, and made rebellion after rebellion; and the matters are long, great, and broad, and I did not see fit to expand upon them.

The emperor Constantine [V] died at the age of fifty-six[?] years, in his ___, having died at ___[?] according to the *Yuhasin*; and some say he died of a fever, in the year AM 4536 / 776 CE, in the thirty-fifth year of his reign.

Leo IV [ליאון הרביעי] *(AM 4537 / 777 CE)*, the seventy-fifth emperor, son of the emperor Constantine, reigned in Constantinople at the age of twenty-four, in the

year AM 4537. The believers in the [image-]faith of the Christians[?] he destroyed and exterminated, as his father and his father's father had done. In those days Charles, king of France, went up against the Ishmaelites in Spain with a very heavy host and pressed the war hard; and the Christians fell before the Ishmaelites — forty thousand fighting men in one day. Then King Charles gathered his camp a second time and captured from them the city of Cordoba [קרטובה]; but the Ishmaelites gathered against him and wrought great slaughter among his people, beyond number.

Roland [רולנט], Pfalzgraf [פשל"בראף — count palatine] of ___[מריי"ן — Maine?/the Rhine?; uncertain], the son of King Charles's sister, was a mighty warrior and a great man,

like one of the giants — the Anakim — from his heart upward taller than all the people. King Charles had already sent [him] ___, and he made peace with the inhabitants of many places, and gave them a charter of liberty in the king's name; and he set up as a record the figure of his own likeness at the head of the corner of the marketplaces, on condition that if they removed his image they would forfeit their liberty. Therefore to this day they guard and renew his image and set it up at the head of the corner of the markets before the eyes of all the people. And I, the writer, have seen it in the city of Wormshausen[?] [וורמסהויזן]; it is found also in the city of Magdeburg [מיידב"ורק], aforementioned, [and in] Halberstadt[?] [הלבב"שטם] — where ___[?] — and in many other cities besides. All the charters of liberty of Roland that he gave to all the cities of Saxony were confirmed and upheld by all the emperors of every generation, to this day. The aforementioned Roland

was himself also killed by the Ishmaelites in Spain, in the aforementioned battle; and King Charles lamented over him with a great eulogy.

Widukind [וויטיקינד], duke of Engern[?] [טעגגא"רן] — he from whom the rest of the dukes of Saxony are descended — had already ruled over all the lands of Saxony and also Westphalia, these being all the lands between the rivers Rhine [ריין] and Elbe [עלב]. Now in the great wars, when the hand of the Franks prevailed, because he would not accept upon himself the Christian faith, he abandoned his land and went off to his father-in-law, the king of Denmark [דעניזרק]. And it happened that while King Charles was in Spain, as mentioned, Widukind gathered to himself a great army and fell upon the ranks of the soldiers in Saxony, wreaking great slaughter among them in the land of Westphalia, Saxony, ___[?], Thüringen [דירינגאן], ___[?], as far as the river Rhine. He had no mercy on young or old, on women or maidens: all that were called by the name Christian or

Frank he destroyed. He also destroyed the people of the land who, like [him], following their lord Duke Widukind, reviled and blasphemed the Christian religion and rose against the Franks then dwelling in the land and killed them. Then King

Charles sent against them a great host; and the men of Saxony arrayed battle against them, and the Franks fell before the Saxons — two commanders of the armies of the Frankish host, and four[?] dukes and twenty officers and nobles of the Franks all fell on that day at Mount Süntel[?] [זונ"מאל], beside ___ Minden[?] [מינ"דן]. On account of this, King Charles sent against them a huge, great, and numerous host, intending to uproot and root them out; and the Saxons trembled and quaked before them, and there was no more spirit in them. Then the Saxons, in great submission, sent to the king and begged pardon and mercy, [offering] to bind[?] Duke Widukind ___[?]. They handed over into the king's hand the chief instigators and inciters — most of them officers and nobles of the land — and the king commanded to bring them down in blood to the grave [Sheol]; and the wrath of the king was assuaged. After these things, King Charles sent to Duke Widukind, [who came] with much submission, a writ of obligation[?]; and the duke accepted upon himself the Christian religion, and the king pardoned him and restored to him his land, Engern[?] [ענגאבן], and all his territory, and he ruled over all the regions of Saxony as at first. With all this, the people of the land did not stand by their covenant. In those days the king conquered the great city of Hamburg[?] [המבורק], Lübeck[?] [לויבק] and its regions, and also Halberstadt [הלברשטט] and its regions, and he installed there bishops to incline the heart of the people to the Christian faith.

The western men of Saxony, called Westphalia[ns] [וועסטואלן], would not listen to the voice of the oppressor and could not bear to be ruled by a foreign people; and they acted presumptuously and rebelled against King Charles more than the eastern Saxons. Even after the [eastern] Saxons had established and accepted upon themselves the Christian faith, these [Westphalians] assembled and stood ready to give up their lives for the sanctity of their god, the aforementioned Irminsul [אירמינסול]. And when the king wrought slaughter among them near the cities of Lippe[?] [לי"פא], ___, Detmold[?] [דעטמ"ול], ___, and ___-burg, and subdued them ___: the king, in order to test the heart of the multitude of the people toward his faith, founded and established in the land of Westphalia bishoprics for them — Münster [מוינשטר], ___, ___, Osnabrück [אוז"נבר"ויק], Bremen [ברעמן], and Verden[?] [ערד"ן] — [which stand] to this day. And all this was of no avail.

The emperor Leo [IV] *(AM 4542 / 782 CE)* gave the imperial power to his wife [Irene] … [entry continues in the next portion of the chronicle]

(Part II — the synchronized chronicle, Fifth Millennium AM. The text continues without break from the previous entry, in which Leo IV of Byzantium conferred imperial power on his family.)

to his wife Irene and to his son Constantine during his own lifetime. He then died of a fever at the age of twenty-nine, in the year **AM 4542** / **782 CE**, in the fifth [=ה׳ 5?; printed "ס׳"] year of his reign.

Constantine [VI], emperor [AM 4542 / 782 CE]. He was the son of Emperor Leo, and he reigned in Constantinople at the age of ten, in the year AM 4542. The empress Irene governed the empire for a span of ten years. She took upon herself the religion of the Pope and restored the images to their houses of worship. As for the emperor Constantine [V], her husband's father — who had been the great destroyer of images — she heeded the voice of the Christians and had his body raised from its grave and burned to ashes; his dust they scattered upon the sea, so that his name might never be remembered. Such was the burial of Constantine [V].

In those days the men of Meissen [המייסנר] marched against the Slavs [סלאבקן] who inhabit the land of Bohemia [ביהם], and came around the district of Litoměřice [ליטמריץ / Leitmeritz], and took much plunder there, carrying it off in ships upon the Elbe [עלב]. Then [a duke and his men — names garbled: "בנס ואיטנ״ס"? [?]], the duke of Bohemia, [barred their way(?)] at a fortress upon the Elbe, with the intent that the men of Meissen should not be able to cross further along the river. But the men of Meissen came up a second time and destroyed everything built [there — "ארלס"? [?]], and put to death all the men within, and burned the fortress with fire. Afterward they plundered even more than the first time, until the duke [Wian…? "וייאנ״ום" [?]] gave them battle, and the men of Meissen fell slain before the Bohemians at that time. This is the first war recorded in the chronicles of the Bohemian people as a nation [כחדש — "as a [distinct?] people" [?]].

In those days Charles [קרא״לני / Karl] built a certain city [called by a name garbled here [?]] and named it **Kadaň** [קאדן / Kadaň] after himself, [a name it bears] to this day. (Bäricke [באריק [?]], fol. 4.)

[AM 4551 / 791 CE.] The Hungarians [Avars — הונגארן] marched up as far as **Regensburg** [רטגנספורק], laying waste [ומורדן — and murdering(?)], with burning and much slaughter in every place they reached. Therefore Charles [קראלוס],

king of France, went out against them with a strong hand and drove them from the land, harrying them down the Danube [טונא] to the Elbe(?) [לאלבס [?]], as far as **Raab** [ראב / Győr]. He made great slaughter among them, destroyed their cities, burned their boats, took much spoil with him, and returned to his own land [לארלו [?]] in joy. But not long after, the Hungarians [Avars] returned, and between them and the Franks [הפרנקנזיס] there were great wars and turmoil for a span of eight years. (Spangenberg §82.)

[AM 4552 / 792 CE.] Charles [קראלוס], king of France [and…? "וסרנצי" [?]], devised — on the counsel and agreement of the scholars of [cosmography? " חכמי קוסמו גריפ״יאו" [?]], the men of the measuring sciences [i.e. surveyors/geometers] — to join and fill in a passage from the river **Rhine** [רינוס] to the river **Danube** [סונא] by way of the river **Altmühl** [אלט״מויל] which is in Swabia [שוואבן]. They set to work at it for many days; but from Heaven it was hindered, on account of the abundance of rains that fell(?) that year. This was in the year AM 4552 / 792 CE [printed CE "752=תשנ״ב — a צ/נ fount error; recte 792]. (Spangenberg §82.)

[AM 4552 / 792 CE.] In the tenth year of the emperor Constantine the Sixth, when he had grown up, he was enraged over the thing his mother had done to his father and to his father's father, the emperor Constantine [V]; and he removed his mother from the throne and took away all the images that were in the city of Constantinople —

(left column, fol. 49) — and also to destroy and ruin all the images that yet remained [to the crowd(?)]; and he seized sole rule for himself, [five years / a second time [?]].

[AM 4557 / 797 CE.] In the year AM 4557 / 797 CE, the people wished to crown over them **Nikephoros** [נגיפארוס], his father's brother [his uncle]. When the matter became known to the emperor Constantine [VI], he seized his uncle, blinded one of his eyes, and cut out his tongue. But in the eyes of the elders of Constantinople this was evil. So they set his mother Irene back upon the throne of their kingdom, and they put out the eyes of her son the emperor and cast him into prison, where he remained until the day of his death. Many days later they placed Irene too in prison, until the day of her death — and some say that she was banished from the land.

From here on we shall not mention the emperors of the Greeks [Byzantines] who reigned in Constantinople, except in a few places — even though another thirty-five emperors reigned there, until Mehmed [מחמוט] captured [the city] — because those emperors were neither renowned nor praiseworthy, ruling over the city of

Constantinople alone. We shall recount only the emperors of the Saxons [i.e. the Holy Roman line], from the emperor Charles [Charlemagne] the Great down to:

*our lord the upright emperor **Rudolf**, may his Rock preserve him, and may his kingdom be exalted, Amen.*

Charlemagne [AM 4561 / 801 CE]. Charles [קראלום] the Great, the first emperor to reign among the Saxons, was crowned emperor at Rome by Pope Leo III, with the consent of the elders of Rome and the elders of Constantinople, together with the assent of the aforementioned empress Irene — in the year AM 4561 / 801 CE, in the thirty-second year of his reign in France. He was the first emperor to receive the imperial crown from the Pope, and he established this [as custom [?]; printed "ושם מותו לחוק"] to this day.

On the Hidden Court [ממשפט הנעלם — the Vehmic Court / Femgericht]

The men of the western people [המערביים] called the Westphalians [וואטוואלן / Westfalen] — as we wrote above — broke their covenant and violated their oath and rebelled against King Charles many times. And although many thousands and tens of thousands of them were killed — more than half the people who [were involved] in the war — and were exiled together with their sons and all their property to another land; and although they gave the emperor, as pledge to Charles, the nobles and great men of the land together with their sons and daughters — in spite of all this, as soon as the emperor turned back on his way, they at once [rose up again], conspired in secret, and even incited the foreigners who came into the land, until they rejected the Christian religion and spurned the leaders of the Franks, rose against them and killed them. For they said: "Better for us to die [as we are, we and our fathers(?)] than to dwell under our enemies, or to accept upon ourselves the religion of the Christians." And although he set up for them [magistrates…]

(fol. 50) …all this availed nothing, so that the emperor did not know what to do with so stiff-necked a people; and he feared the Lord, [being loath] to uproot so many peoples. Therefore, in the second year of his imperial reign, that is the year **AM 4562 / 802 CE**, he appointed and installed in secret judges and magistrates from among the men of the Franks — trustworthy men — who are called in German **Freischöffen** [ור״ייא שעפ״ן], meaning "free judges." From among them, watchers were dispatched throughout all the land, in its length and breadth. And when it was established before these judges that any man had taken it upon himself to raise a hand against the Franks or against the emperor's authority, or

who blasphemed and reviled the Christian religion, they would seize that man at once, unawares, and hang him immediately upon a tree at a crossroads — without any pleading or defense, and without any [formal] verdict. Many a time one of the nobles and great men of the land would be found hanging on a tree in the light of the sun. At first it was not known who the judges were; and from this a fear and dread fell upon the multitude of the people, so that no man dared speak a word against the Christians. This ordinance availed more than twenty-five wars that the emperor had waged against them. These judges passed sentence only upon one who rebelled against the emperor, or upon one who blasphemed the Christian religion — upon nothing else.

After many days, when the power of the judges grew strong, their heart emboldened them and they began to judge also cases of theft and robbery and other matters besides. And it would happen that when a kinsman or redeemer of the strangled man came to the judges, saying, "Why did you kill this man?" — they would sit in judgment and summon [the town / the accused(?)]: if he had been lawfully hanged, he would remain in his place; and if not, they would release him and give him over for burial. This institution was in their hands in the land of **Westphalia** for more than six hundred years, until the emperor **Friedrich III** — who became emperor in the year [c. AM 5140(?) — printed "קל״מ לאלף הששי"; recte ~5212 [?]] / [c. 1470(?) CE — printed "אלף תל״מ" [?]] — abolished this secret law and restored the earlier ordinance mentioned just above.

And I, the writer [David Gans], dwelt in that land — in the land of **Westphalia**, the land of my birth — for many years, and I have gone in and out among them from my youth to this day, more than fifty years. And so I can tell you, reader, in good faith, that even to this day the Hidden Court [המשפט הנעלם] exists there, and they hold session specifically in public, under the open sky, once a year and no more. Nowadays they no longer judge monetary cases at all, nor cases of theft or robbery, but only cases of defamation between a man and his fellow. Sometimes, when a rumor goes out about a man that he stole or robbed or did some other [wrong], and there are no accusers against him at all and neither testimony nor proof, they nevertheless summon him before them for judgment on an appointed day and say to him: "Behold, it has been established to us that you did such-and-such"; and according to his answer and his defense they render their verdict upon him. Nowadays they do not try capital cases at all; but when a man is found guilty in their court of a capital crime, they take from him a ransom for his life, or they hand [him over]…

(left column, fol. 50) …[his execution] to the other judges of the city. A great wonder! And know that the judges of the Hidden Court, called Freischöffen — that is, "free judges" — still have among them to this day a secret sign and a great mystery; they are found there throughout the land in great numbers, in the cities and villages, in their hundreds and thousands, yet not one of them reveals the secret. It is a most wondrous thing, and all my days I have marveled at it.

(Charlemagne, continued.) The emperor Charles took from the common people who dwelt there all their land, their cattle, and all their possessions, and set over them many lords called **Junkern** [יונק״רין], and gave them all the land in perpetuity — so that the common people became to the lords like perpetual bondmen [כעבדי כנענים]. Just as a serf [is bound by] the fine his master [imposes], they cannot sell any of their property, nor give it as a gift, nor even bequeath it to their children after them — even a thing worth a perutah — without the lord's permission. And this custom prevails there in almost all the villages and open towns throughout the whole land, to this day.

[AM 4563 / 803 CE.] In the days of this emperor, in the year AM 4563 / 803 CE, there was crowned emperor in the city of Constantinople **Nikephoros** [ניסיפאריס / Nikephoros I], brother of the aforementioned emperor Leo. He was killed in the wars with the Bulgars [בולגרן], and from his skull [Krum] made a drinking vessel, overlaid and encased all around with gold and precious stones. (Weissmuth, fol. 52.)

[AM 4565 / 805 CE.] The emperor Charles sent his son King Karl [קארל] against the Slavs [הסלאבקן] who inhabit the land of Bohemia, and he made great slaughter among them. According to Spangenberg (§87), the duke of Bohemia was killed in that war, and King Karl subjected the people of Bohemia to a fixed annual tribute to the emperors of Rome — though it was not in his power to compel them to the Christian faith. At that same time the emperor sent his son against the **Sorbs** [סירב] and the **Wends** [וועגדן] who then dwelt between the rivers Elbe [and Saale(?) — "וזא״ל" [?]], which is the land now called **Meissen** [מייסן]. He made great slaughter among them; their king **Miliduoch** [מילד״וד / Miliduoch] fell there in battle. And because the common people of the land refused to accept the Christian religion, they abandoned all their wealth and possessions and went across the river Elbe and settled there. So the Sorbs and Wends were driven from their land, Meissen, and the emperor settled Germans [אשכנזים] in their place, to this day. (Spangenberg §87.)

[AM 4567 / 807 CE.] Four eclipses of the luminaries occurred in the year AM 4567 / 807 CE — three of the moon and one of the sun. And after this, in the year

AM 4570 / 810 CE, there were likewise four eclipses — two of the sun and two of the moon. The astrologers predicted many evils from them: the death of kings, war, and pestilence; and so it came to pass. (Cassius [קאסיוס [?]], §72.)

[AM 4570 / 810 CE.] Godfred [גוטשפריד / Gottfried], king of **Denmark** [דענמרק], rebelled against the emperor Charles and sent his host by sea, with two hundred ships, against **Frisia** [וריזי״א] to ravage it. The inhabitants of Frisia [ו״ריזן] fought them four times, one after another, and in every one the Frisians were defeated before the Danes [הדענ״ן], until they were obligated to a great sum of money and became tributary — one hundred [pounds] of silver each year. And besides this, once again(?) King Godfred [subdued] the **Wilzi** [הווילוטענגדן / Wilzians], inhabitants of…

(fol. 51) …the Altmark(?) [אל״ט מר״ק [?]] and [Brandenburg? "בלענבורק" [?]], and they marched against Hamburg(?) [המבורק [?]] and captured the city with its fortress, and razed it to its foundation, and put a third [of the people] to the sword. Now when the emperor came up by way of Westphalia [ווטשפאלן] and lodged in the city of **Lippe** [ליפא / Lippstadt(?)], he was informed there that King Godfred had quarreled with his son, until [his son] rose against his father and killed him. And Hemming [מאירו סענינגג] reigned in his place and submitted to the emperor and made peace with him. (Spangenberg §89.)

[AM 4571 / 811 CE.] In the year AM 4571 / 811 CE, the Romans rose up against **Pope Leo** [III], gouged out his eyes, and cut out his tongue. On account of this the emperor went up to Rome and took his vengeance: three hundred men who had had a hand in the treachery — the emperor had their heads removed from them [i.e. beheaded]. ([Gallion(?) — "גליון" [?]], fol. 21.)

[AM 4574 / 814 CE.] The emperor Charles built over the river [Rhine [?] — "ריגום"] at the city of **Mainz** [מענץ] a great bridge [גשר; printed "נשר"]. They worked at its building ten years; and [then] in the year AM 4574 / 814 CE the bridge burned down in the space of two hours. (Cassius §73.)

[AM 4575 / 815 CE.] The emperor Charles built anew in Germany two royal palaces [and a citadel(?)] — one at **Ingelheim** [איינגלהייס], the city of his birth, and the second at **Nijmegen** [נוימעגן]. But for the most part his royal throne was in the city of **Aachen** [או״ך]; and he established that all the emperors who should come after him must receive their imperial crown at Aachen as well. Now the crown that was there was of iron; at **Milan** [מיילנד], of silver; and at Rome, of gold — and every emperor must be crowned with all three, to this day. This emperor was a man wise and discerning in all the seven sciences, a man of peace, a lover of

truth, gracious to the poor, humble and pious. He died at the age of seventy-two, in the city [Aachen], where he had set his throne, in the year **AM 4574/5 / 814 CE** [printed AM "תקע״ס"(?); printed CE "846=ו״תמת — recte 814=ד״תתי], in the forty-sixth year of his French reign and the fourteenth year of his imperial reign.

Louis the Pious [AM 4575 / 815 CE]. Louis [לודוויק] the Pious, the second emperor of the Germans, son of the emperor Charles, reigned from the year AM 4575. In his days the [imperial subjects] rebelled against Roman [authority] — the inhabitants of France, England, Hungary, and Saxony — and the emperor subdued them in great wars. He also marched against the Ishmaelites [Muslims] in Spain, but there he did not succeed.

[AM 4580 / 820 CE.] The Hungarians [Avars] raised a hand against the emperor Louis; therefore he sent three armies against them and subdued them. In that same year the **Saracens** [הסרייס] — a mongrel people(?) [עם ממזר(?)] — attacked the land of Greece [the Byzantine empire] and captured many cities there. At this time, too, there were great wars and conflicts in Italy, Saxony, Denmark, Sweden [שוידן], England, and other places besides. (Cassius §75[?].)

[AM 4582 / 822 CE.] Great earthquakes, thunder, [heavenly] voices, lightning, hail, and flashing fire occurred in many places, in the year AM 4582 / 822 CE. And in a certain district called [Vermes? "וריגמ" [?]], fire ran [through Arles(?) — "ארלס" [?]], and twenty-three villages were burned in a single day…

(left column, fol. 51) …and a great multitude of people [were buried(?)]. And in the land of **Burgundy** [ברגונדיא], there fell from the heavens at that time hailstones great and as heavy as a man's load, and they struck whatever was in the field — man and beast, the produce of the land and the trees of the field. There had been nothing like it since the days of Pharaoh. (Spangenberg §63[?].)

[AM 4590 / 830 CE.] Popiel [פמפילי / Popiel], son of Popiel, a duke in Poland, was a wicked and cruel man; and the writers of the chronicles relate that mice [עכברים] gathered upon him in great numbers and devoured him while he was still alive, and none could save him from them — in the year AM 4590 / 830 CE. ([Heinrich Rommel(?) — "בינריקום רומל" [?]], fol. 34.)

[AM 4593 / 833 CE.] The emperor Louis married the duchess **Judith** [יודית] of Swabia [שוואבן] in addition to his [first] wife, and she bore him a son whom he named **Charles the Bald** [קרלום קלבוס / Carolus Calvus]; and the emperor gave him all of Swabia and Burgundy. Then the tale-bearers and slanderers spread an evil report and stirred up trouble against the emperor, as though he wished to make Charles emperor in his own lifetime. Because of this his three sons, who

had been born of his first wife — the firstborn being named **Lothair** [לותריום] — consented and hearkened to the voice of the inciters, waged war against their father, and captured him and his wife, in the year AM 4593 / 833 CE. After these things, about a year or two later, the [prelates and nobles(?) — "מורי וכרני" [?]] of France banded together and took the emperor Louis by force and restored him to his empire as before.

[AM 4594 / 834 CE.] In the year AM 4594 / 834 CE there was a great war in Germany between the emperor Louis and his son Lothair. And when the Ishmaelites [Saracens] heard of these matters, they came up into Italy like locusts in multitude, and fell upon Rome suddenly and captured it, and destroyed the basilica called St. Peter's [פימרוס], turning it into sheepfolds and horse-stables, and burned and ruined [much] — a great devastation in Italy. When the emperor heard of this and wished to march against them and come to Italy's aid, the Ishmaelites turned away by way of the Great Sea [the Mediterranean], taking with them plunder and much spoil, and came to their ships and crossed back on their way. This was the first time the Ishmaelites came to Italy. After these things, peace was made between the emperor and his sons; and on account of the great submission and pleading of his son Lothair, he forgave him with all his heart, and thereafter made him co-emperor in his own lifetime.

(fol. 52) **[AM 4596 / 836 CE.]** The **Northmen** [נורטמאנים / Normans], inhabitants of **Denmark** [דינימרק], conquered **Frisia** [וויזי״יא] and **Brabant** [ברלב״נט], burned the city of **Antwerp** [אנטורף] with fire, and wrought great devastation in France. This was around the year AM 4596 / 836 CE.

[AM 4600 / 840 CE.] In the year AM 4600 / 840 CE there appeared in the heavens signs terrible and wondrous; there was also then a darkening of the sun, and strange forms appeared in the sky. They said this was a portent of the emperor's death and of the shedding of much blood — and as they interpreted, so it was. The emperor Louis was a man wholesome, upright, and God-fearing; he died at the age of sixty-two in the city of **Mainz**, in the year **AM 4600 / 840 CE**, in the twenty-sixth year of his reign.

Lothair [AM 4600 / 840 CE]. Lothair [לותריום], the third emperor of the Germans, son of the emperor Louis, reigned from the year AM 4600. In the first year of his reign there arose great wars and turmoil between the emperor Lothair and his two brothers, **Charles the Bald** [קרלום קלבוס] and **Louis** [the German]. In those wars more than two hundred thousand [200,000 = ב׳ פעמים מאה אלף] were slain, until the two brothers prevailed over the emperor. He fled and escaped for his life to the city of his residence, Aachen, but even there he found no rest, until

the dukes and nobles of Germany made a settlement in this manner: that the emperor Lothair should inherit, by his father's will, the empire — the land of Italy and all the districts from the [Ligurian/southern(?)] sea, between the rivers [Rhône/Rhine — "ריגוס"] and the Meuse(?) [מא״ז], as far as the cities of **Lombardy** [לומברדיא]. In one of these provinces [he built] a place [Speyer(?) — "ספלינ" [?]] with fine buildings, and he named that land **Lotharingia** [לותרינגאן / Lorraine] after himself, [a name it bears] to this day. His brother **Charles** inherited all the land of France, and his brother **Louis** inherited all the land of Germany in its entirety — and because of this he is called in the books of chronicles "Germanicus," that is, "the German" (so wrote Spangenberg, §69[?]). And [Sabellicus(?) — "וסובערמט" [?]] wrote in the margin that after his brothers prevailed over him they left him only the land of Italy alone, while the two brothers reigned, one in France and one in Germany, as noted. And they made the river **Rhine** [ריגוס], from its source until it falls into the sea, the boundary and border-mark between Germany and France at that time.

[AM 4602 / 842 CE.] The Ishmaelites [Saracens] came up against Italy a second time and immediately seized — from the hand of [Benevento(?) — "בוינילימנר" [?]] and from the hand of the Byzantine(?) emperor at Constantinople — two ships laden with precious and abundant wealth; and they destroyed and burned many cities in Italy and made great slaughter among the Christians. Had not the great wind [breath] of the Lord blown [them away], they would have wiped out all the Christians from Italy.

[AM 4603 / 843 CE.] In the year AM 4603 / 843 CE, there banded together in Germany reckless men who would suffer no prince or ruler to rule over them; they rose against the authorities and killed them, and grew numerous and mighty and became a great host, until all the princes of the land trembled and quaked before them. But **Louis**, king of Germany, marched against them with a strong hand, and the men who had had a hand in the initial revolt the king brought down to Sheol in blood [i.e. executed them]. (Spangenberg §69.)

[AM 4610 / 850 CE.] Two dukes of Saxony marched against the Bohemian people with a very heavy [force], and there was between them a great and mighty war; and the Saxons fell slain before the Bohemians, and the dukes escaped for their lives and returned to their land in disgrace. This happened in the year AM 4610 / 850 CE. (Spangenberg §110.)

[AM 4616 / 856 CE.] The emperor **Lothair** gave the rule of the empire to his son in his own lifetime, and he himself entered [became a monk of] a monastery, [where he remained] all his days — in the cloister [Kloster] of **Prüm** [סרומ״יא /

Prüm]. He died in the year AM 4616 / 856 CE, in the sixteenth [ט״ז; printed ambiguously "ס״ו"(?)] year of his reign.

Louis [II] [AM 4616 / 856 CE]. Louis [לודוויק / Louis II], the fourth emperor of the Germans, son of the emperor Lothair, reigned from the year AM 4616. In the first year of his reign the Ishmaelites [Saracens] came up against Italy a third time, burning and destroying all the cities they reached. At Rome they [plundered], stripping bare all the images and their church, and made the basilica of St. Peter's [פימרוס] into a barn and a stable for horses. Then the emperor and **Pope Benedict** [III — בינידיקטוס] marched against them mightily, made great slaughter among them, and drove them out of the land at that time. But not long after, the Ishmaelites returned and came to Italy a fourth time and devastated the land as before. This time too the emperor marched against them, with the help of his brother, and drove them out of the land.

[AM 4619 / 859 CE.] Louis [the German], king of Germany, uncle of the emperor Louis, sent his armies against the **Sorbs** and **Wends** who dwell across the aforementioned river Elbe, and a war took place between them; there was a great victory, but the hand of the Wends prevailed, and the king's deputy died there in the battle. Then the Wends grew still bolder in evil, saying, "Our hand is high," and there joined them their kinsmen — the rest of the Wends and Slavs who come from the land of Bohemia — and they marched against their neighbors round about **Meissen** and **Thuringia** [דירינגאן], the land of Saxony and **Franconia** [רנקון], and wrought great destruction in the aforementioned lands, until King Louis marched against them, made great slaughter among them, and subdued them.

[AM 4621 / 861 CE.] Bruno [ברון / Bruno], the great Duke of Saxony, built and renewed the city of [Wiek(?) — "ווי״ק" [?]] in Saxony, in the year AM 4621 / 861 CE, and named it after his own name and after the name of the city combined — **Brunswick** [ברונשווייק / Braunschweig] — to this day. (Some say this was in the year 821 CE. Spangenberg §102.) Around this time there reigned in Bohemia a Duke Neklan [ניקאלן], the tenth [duke] of the Slavic people who come from the land of Bohemia; he was a simple man, of little knowledge and understanding. Against him his brother's son, Vlastislav [ולדיסלאו], rebelled, saying, "I shall reign." The duke sought peace through his envoys, but this Vladislav [set out] to gouge out their eyes, contrary to the custom [of not harming] envoys. After this he marched against his brother's people and killed men and women, youths and maidens, infants and sucklings — yet some he spared alive, so that they might [lament and] tell the tale to many, to cast his dread and terror upon all the

inhabitants of the land. The duke Neklan arrayed war against him and killed him. ([Bäricke(?) — "באריק"], fol. 25[?].)

[AM 4627 / 867 CE.] King **Louis** wished to take two wives in matrimony, but Pope **Adrian** [II — אדריאנום] would not permit it and placed [him] under the ban, in the year AM 4627 / 867 CE.

[AM 4628 / 868 CE.] The **Slavs** who come from the aforementioned land of Bohemia rebelled against Louis, king of Germany, and marched against **Bavaria** [בייארן], plundering and robbing there, and bringing back to their land plunder, much spoil, and captives without number; and in the eyes of King Louis this was evil. After these things, [the duke of Bohemia — "דוסט״יבי"(?) [?]] gave his son…

(The entry continues past the foot of the page.)

his daughter [in marriage] [?] to the king of Moravia [מעברן / Mähren]. But the Bavarians [סבייארן] plundered them on the way and seized the bride — the daughter of the Duke of Bohemia [ביהם / Böhmen] — together with 644 [תרמ"ד] fine, adorned horses and all their treasures and possessions, and returned to their own land rejoicing. Then Louis [לודויק], king of Germany [Ashkenaz], marched against the province of Moravia with a very heavy force, made war upon it, captured it, and gave the whole land over to devastation — to plunder, slaughter, and burning. (Spangenberg, ch. 160 [ק"ס].)

[4635 AM / 875 CE] The sage — the Arab al-Battani [הערבי אלבתאני, Albategnius], who came 743 [תשמ"ג] years after Ptolemy [בטלמיאוס] — devised and set forth an accurate reckoning and tables for the astronomers, which they have used down to the present day to compute from them the true seasons [תקופות, equinoxes and solstices]. See chapter 40 [מ'] of the book *Me'or Enayim*. This was in the year 4635 AM / 875 CE [תתע"ה].

[4636 AM / 876 CE] In the last days of Emperor Louis, in the year 4636 AM / 876 CE [תתע"ו], it rained blood [דם] from the heavens for three days and three nights. In that same year, too, a swarm of locusts came up over the land of France [צרפת]; they had wings, six legs, and two teeth, and they devoured all the grass of the field, all the fruit of the trees, and the produce of the ground. Then they died and the land stank, and from this a great plague arose, so that a great many [?] of the land's inhabitants perished in that plague. From them the plague spread to Spain and to Italy; in Germany, too, there was a great plague at that time, the like of which had never occurred since a nation first dwelt in the land. (Folio 23 [דף כ"ג], and Spangenberg, ch. 106 [ק"ו].)

[4636 AM / 876 CE] The Emperor Louis II [לודויק השני] died without male offspring in the city of Milan [מיילנט / Mailand] in the year 4636 AM / 876 CE [תתע"ו], in the twentieth year of his reign.

[4636 AM / 876 CE] Charles II [קראלום השני], called Calvus ["the Bald," בלבום], became king in the year 4636 AM. He was the brother of Emperor Lothair [לותריום], the one to whom, by lot, the whole land of France had fallen, as noted above. When his brother's son, Emperor Louis, died, Charles marched up with 20,000 [כ' אלף] fighting men and captured the city of Aachen [או"ך] and the palace there, the seat of the emperors. He was anointed and crowned emperor by Pope John IX [יאהניס התשיעי — historically John VIII], against the will of, and the agreement made among, the emperors and the pope that no Frenchman [צרפתי] should ever be crowned emperor. Louis, king of Germany, declared that the imperial title was rightfully his, gathered his armies, and made war against the emperor. A great and mighty battle was joined between them near Andernach [אנדרינך] on the river Rhine [רינום], and the emperor's men fell slain before Louis's men. The emperor fled to Italy [איטליאה] and died there of his great grief in the city of Mantua [מנטובה], in the first year of his reign; and his son Louis was made emperor in his place.

In that same year, Carloman [קראלמן], king of Bavaria [בייארן] and son of Louis king of Germany, marched up against Rome [רומי], captured it, and drove Pope John [יואהניס] out from there. The pope escaped to the land of France, and there anointed and crowned Louis Balbus ["the Stammerer," לודויק בלבום] as king over France and emperor over Rome.

[4636 AM / 876 CE] At that time, too, the men of Denmark [דענמרק] and the men of Normandy [גורמני / Normans] came — [there arose] [?] great quarrels among the kings, and strife. The Normans [נוגרים] came out from their land, went up against Hamburg [המבורק] and the land of Holstein [האלסמיין], and wrought there great destruction and much slaughter. They scattered the Christians and their houses of worship, and everything in them they burned utterly and consumed with fire, and all the property they plundered. They also captured the great city of Hamburg, and it was given over to spoil. Then Duke Bruno [דוכם ברון], their elder [?], who had built the city of Braunschweig [ברונסווייג, Brunswick] as noted, joined with two more dukes, thirteen counts [גרפן / Grafen], and seven bishops [הגמונים] to avenge their brethren and their God, and they marched against the peoples of the Danes [דענן] and the Normans. A great and mighty battle was joined between them, and a great slaughter in the field at Lüneburg [לוניצ"ורק]. Many fell on both sides, until the hand of the Danes prevailed and they put the whole Saxon host

[זקנם / Sachsen, ?] to the sword — not one of them was left. On that day they killed three kings [?], the dukes of Saxony, thirteen counts, and seven bishops — namely the bishops of von Braunschweig [?], Paderborn [בלב"ארן, ?], Münster [מינ"סטר], Minden [מינדן], Verden [ווערדן], Hildesheim [סילדס, ?], and Halberstadt [סלברשטט]. This was in the year 4636 AM / 876 CE [תתע"ו]. (Spangenberg, ch. 160 [ק"ס].)

[4637 AM / 877 CE] Louis Balbus ["the Stammerer," לודויק בלבום], son of Emperor Charles II, king of France, became emperor in the year 4637 AM / 877 CE, as mentioned just above. Throughout his reign there were continual great and mighty wars between Emperor Louis the Stammerer and Louis and Carloman [קרלמן], the sons of Louis king of Germany, as above, over the matter of the throne, and the land had no rest from war all the days of his reign.

In those days, when the Ishmaelites [the Muslims] also heard of the strife among the Christians, they suddenly invaded Italy [איטליאה], burned and destroyed many cities there, and made great slaughter — beyond counting — among the people of the land. When the Italians [האיטלקים] cried out to the emperor to aid them, he could not help them, because the Normans [גורמטני] had invaded France to lay it waste. Then they cried out to Louis, king of Germany, who sent to their aid his son Charles [קראלום] Crassus ["the Fat," קראסום], and he drove the Ishmaelites out of the land.

[4640 AM / 880 CE] The war between Emperor Louis the Stammerer and his kinsmen the brothers, as above, kept growing until the hand of the brothers prevailed. When he saw that he had no rest, he abandoned his imperial seat and fled to his own land, France, and reigned there in his father's stead, in the year 4640 AM / 880 CE [תת"פ]. And these two emperors mentioned — Charles Calvus ["the Bald"] and his son Louis Balbus ["the Stammerer"] — who were not chosen by the consent of the elders of Rome, did not endure long over their kingdom, and were of no glory or benefit to the kings of Rome; therefore they are not reckoned in the number of the emperors.

[4640 AM / 880 CE] Charles III [קראלום השלישי], the fifth emperor of the German line, called Charles Crassus — that is, "the Fat" [שמן] — was the son of Louis king of Germany, as above. After he wrought a great deliverance for the inhabitants of Italy, as above, and for his kinsmen who were near to him, he was anointed and crowned emperor in Rome in the year 4640 AM / 880 CE. And the crown returned to its former place [?]: the empire passed back from the French [Franks] to the Germans, as it had been before.

In those days, Emperor Louis the Stammerer died in France, as noted above, leaving his wife pregnant [הרה]; she bore a son after his death.

His sons [Louis III and Carloman of France] sought to reign by force, and through this great conflicts broke out in France, in this fashion, with the Normans [נורטמני]. Two brothers, Sigfried [זינגסריד] and Gottfried [גוטפריד], kings of Denmark, came up from their land by way of the sea [היס / the sea] as far as the river Rhine [ריינוס], with a great, strong, and numerous host. They captured all the cities along the rivers Rhine [רי"ן], Main [מא"ן], and Scheldt [שע"לדי, ?] — they took [several strongholds]: Aachen [אסילא קמ"ד], Trier [טורני"י], [?אדעס"ם], [?מורבע"ן], Liège [יעג"ם], Louvain [לויב"ן], Utrecht [אויטריך], Neuss [נוי"ס], Jülich [גויל"ך], Cologne [קויל"ן / Köln], Bonn [בו"ן], and many other cities besides — and burned them all utterly with fire, killing the Christians among them and torturing and putting their priests to death with cruel torments. Against them Emperor Charles [קראלום] marched and made great slaughter among them. After many battles, peace was made between them: Sigfried, king of Denmark, returned with his people to his land in peace, while his brother Gottfried was persuaded by the emperor to accept the Christian faith. The emperor gave him his cousin's daughter, Gisela [ניסולט], as a wife, and they appointed him prince and ruler over Friesland [ורי"ז"א / Friesland].

At that time, when Emperor Charles [the Fat] had delivered the people of France from the hand of the Normans and from all others who sought their harm, all the princes and nobles [חורי] of France chose the emperor over them as king; and so Emperor Charles reigned over Germany, France, and Italy.

[4646 AM / 886 CE] In the days of Emperor Charles Crassus ["the Fat"], in the year 4646 AM / 886 CE [תתפ"ו], Count Wichart [גראב וויכהרט, Graf, ?] built a fortress-city near the river Rhine [ריינוס] and named it after his son Geldern [געלריום], after whom that province is called Geldern [Gelderland] to this day. The province's original name, however, was Frankish [פרנקי], from whom the French descended, as did the inhabitants of [?ורנקן] besides; both were named after them, as explained under the year 440 of the fourth millennium [AM 3440] and the years 276 and 509 of the fifth millennium [AM 4276, 4509]. But from that day onward the province of Geldern was separated from the land of France, and the name Frankish was entirely removed from it, to this day.

[4647 AM / 887 CE] Emperor Charles [the Fat], toward the end of his life, grew feeble [?] and committed many foolish acts. His own wife, the daughter of the king of the Scythians [השיטיס, ?] — fitting and comely though she was to him — he sought to consign to a convent [בית האחיות], on the charge that she had sinned

through adultery. On account of this, they set over him as regent and guardian [אפוטרופוס] Arnulf [ארנולפוס? / מונרולפוס], his brother's son. And this Arnulf wrought a great deliverance for the French against the Normans [נורטמני], who had transgressed and broken their covenant, and he struck them until he left them neither survivor nor remnant.

This emperor [Charles the Fat] gave over the royal crown willingly, near his death, to Arnulf [ארנולפי] during his own lifetime, and entered a monastery. But Spangenberg wrote, in ch. 111 [קי"א], that Arnulf reigned over his uncle by force, and that it was not in the emperor's power to prevent it, for all his people had risen against him and he was forsaken by all who loved him. Arnulf put him into a monastery, and his days were full of pain, weeping, and sorrow, and he died of his great grief in the year 4647 AM / 887 CE [תתפ"ז], the seventh year of his reign.

[4647 AM / 887 CE] Arnulf [ארנולפי], the sixth emperor of the German line, reigned from the year 4647 AM. At the beginning of his reign this emperor marched against Svatopluk [בונא] son of [?פליקום], king of Moravia [מעברן], on account of his crimes and rebellion, and took all his land from him. King Svatopluk fled for his life and came to a hermit [ערער] in the forest, dwelling with him many days without the hermit knowing that he was the king — until he fell ill and drew near to death, whereupon he revealed that he was King Svatopluk. He died there and was buried among the tombs of the kings at Olmütz [אולמיץ / Olomouc], where great honor was paid him at his death. This was the last king in the land of Moravia; their kingdom had endured about two hundred years — see above, under the year 430 [ת"ל] — and then the kingdom of Moravia was utterly cut off. Emperor Arnulf appointed one man as head of the province and gave him the title Margrave [מר"ק / Markgraf], an office set over the frontier and the border; and so the title of the province's head [margrave] endures to this day. And at this present time, our lord the Emperor Rudolf [לודולפוס / Rudolf, ?], may his glory be exalted, is Margrave of Moravia [מער"רן / Mähren].

In those days, worthless and reckless men banded together; they poured in and plundered the land of Germany, and a great multitude joined them, and they roamed throughout the whole land. Whenever the emperor gathered his army to fight them, they would leave the land and return after a few days; and though he several times dealt them heavy blows, they kept on this way for a long time. When the emperor captured the province of Moravia, as noted, he summoned them to peace and gave them land to settle upon, on condition that they become tributary to the emperor. (Gilius [גלליום, ?], folio 26 [דף כ"ס].)

[4650 AM / 890 CE] Around the year 4650 AM / 890 CE [תת"צ], the Normans [נורטמני] — that is, the people of Denmark — came up, and the peoples of Sweden [שווידן] and Gotland [גאטלנד] joined them, a great and mighty host. They went up against Brabant [ברבנ"ט] and the rest of the German lands and wrought great destruction there. The aforementioned raiders, too — the land of Moravia [?] could not contain them — returned to Germany and plundered and robbed and laid waste, worse than before; they murdered and extorted [?], grew into a great and numerous people, and the land of Germany was given over to pillage, burning, and much slaughter. When the emperor [Arnulf] saw all that was being done and had no power to stop it, he summoned the people of Hungary [הונגארן / the Magyars] to his aid; they came to him with a great host and delivered him from the hand of all his enemies mentioned above. The emperor struck down the Normans — some 100,000 [כמאה אלף] men in a single day — and subdued all his enemies at that time.

The Hungarians, for their part, refused to depart and return from the land of Germany to their own land; instead they settled in the place of the raiders and of the Normans, and filled the whole land of Germany with robbery and violence, burning and much slaughter. Secondly [ומצד שני], the Normans grew strong again and came from France as far as Worms [ווירמט] and Mainz [מענץ], where they seized the bishop [ההגמון] and tortured him with cruel torments. Thirdly [ומצד שלישי], Wido [ווידא / Guido], Duke of Spoleto [פלימ"א], rose up to seize the imperial crown. Fourthly [ומצד רביעי], the emperor was summoned to Rome on account of the great strife — killing and ruin — in the city of Rome and its surroundings. All the land of Germany and all the land of Italy were filled with violence, until each man all but swallowed his neighbor alive. The land was not sown, for everything was given to pillage and plunder [?]; there was terror on every side, and the emperor stood in great distress, until his hope was all but lost.

Emperor Arnulf [אורנולפי] cried out and summoned the dukes of Germany to his rescue. They too did not delay or hold back, but rallied as one man [כאיש מגן] and came to his aid with a mighty and numerous host, and the emperor subdued both the Hungarians and the Normans by the sword. And Berengar I [ברטנגארוס], Duke of Parma [פרמא, ?] in Italy, who had been rebellious to the emperor all along, went up against Duke Wido [ווידא], as above, and subdued him.

Then the emperor went up to Italy, captured the city of [?פרנאמו"ש], and hanged on a tree there the duke of [?מבצרו"ז"י]. He went up against Rome, and the city came under siege until it was taken; he made great slaughter among the people of

the land within it, and many nobles inside it he brought down bloodied to the grave.

In those days, because — during the aforementioned conflicts — there had been no plowing [חריש] or harvest for many years, as noted, there was on account of this a very heavy famine, a famine of utter ruin, throughout the whole land of Germany, the like of which had never been. The people ate the grass of the field, carrion and torn beasts [נבילות וטריפות], creeping and swarming things — and even the flesh of the dead, of their own sons and daughters, they cooked [?] and ate. (Gilius [גלליום], folio 24 [דף כ"ד], and Spangenberg, ch. 112 [קי"ב].)

[4652 AM / 892 CE] Odo [אודונט, ?], bishop of Würzburg [ווירצבורג], went up against Bohemia [ביהם] to war, but he and all his people were struck down by the sword. This was in the year 4652 AM / 892 CE [תתצ"ב].

[4654 AM / 894 CE] Bořivoj I [באריבוריום] — he was the duke [?] over the Slavic people [סלאבקון], as head of the province of Bohemia [ביהם] — took upon himself the Christian faith. On account of this the people of the land rose up against him to kill him, until he fled for his life and escaped from the land, in the year 4654 AM / 894 CE [תתצ"ד]. At that time there was in the province of Bohemia the sword of a man against his fellow, and the land was filled with violence, each man doing what was right in his own eyes.

After these things, the princes and elders of the land chose over themselves Duke Spytihněv I [סטומידום]. But when he too built a house of assembly — a small building for Christian worship — upon the fortress of Vyšehrad [ווראדר] in Prague [פראג], the people of the land were enraged to the death; they rose up and raged against the duke, until he did not know where to go or where to hide, until he gave up and relinquished his rule in the land [?]. (Folio 33 [דף ל"ג].)

[4659 AM / 899 CE] Emperor Arnulf [אורנולפוס] fell ill; his flesh rotted, and many lice and worms bred upon his body and consumed him while he was still alive. All his physicians and sages could not save him from them, until they killed him, in the year 4659 AM / 899 CE [תתצ"ט], the twelfth year of his reign. He was buried in the burial-place of [אויגינאן?], which lay within his kingdom of Bavaria [בייארן].

After the death of Emperor Arnulf, his whole kingdom fell apart at first. In Italy they threw off the yoke of the empire from their necks: Milan [מיילנ"ד / Mailand], Verona [וירונ"י], Ravenna [רעביכ"א, ?], Bologna [באגוני"א, ?], and Rome each chose a prince and ruler for itself. The Ishmaelites went up against Apulia [פוליא] and ravaged the land. The Hungarians went up against Bavaria [בייארן], plundered,

robbed, and burned many cities, and returned to their own land with much booty and spoil.

[4659 AM / 899 CE] Louis IV [לודויק רביעי, "the Child"], the seventh emperor of the German line, son of Emperor Arnulf, reigned from the year 4659 AM.

Concerning the destruction, burning, and great slaughter that the Hungarians wrought in Germany

[4667 AM / 907 CE] In Spangenberg, ch. 146 [קמ"ו]: The Hungarians went up against Bavaria [בייארן]. Emperor Louis went out to meet them with a very heavy host, and they joined battle. It raged for the span of three days, and a great many were slain on both sides, until the hand of the Hungarians prevailed and the Bavarians were routed. There fell Duke Liutpold [ליפולט], together with nineteen [תשעה עשר] princes and nobles of Bavaria, along with many other nobles. This was in the year 4667 AM / 907 CE [תתק"ז].

Emperor Louis gathered his host a second time and marched to meet the Hungarians with a great and numerous host. But this time too the hand of the Hungarians prevailed, and most of the emperor's people were struck down by the sword. The emperor escaped to the city of Passau [פסא"ו], and the Hungarians captured the whole province of Bavaria. Every city they entered they burned utterly with fire; they made great slaughter among the people of the land, and burned and razed the churches [בתי הכנסים] and the Christian houses of prayer to their foundations, and tortured and killed their priests with cruel torments. Ever advancing and conquering, they came as far as the city of Regensburg [רעגנשפורק], captured it, and burned it with fire. From there they turned toward Swabia [סאוימלנ"ד / Schwabenland, ?] and came against Franconia [ורנק"ן / Franken], where the people of the land drew up for battle against them; but the Franconians were routed, and Duke [?געצרם] fell there in battle along with many honored nobles. There, too, they wrought great destruction with violence, burning, and much slaughter.

An act of cruelty by the Hungarian people, the like of which was never heard

[4669 AM / 909 CE] In the year 4669 AM / 909 CE [תתק"ט], the Hungarians went up against the province of Thuringia [דירינגאן / Thüringen]. As they crossed over, the Duke of Thuringia gathered to himself all the dukes and princes of Saxony [זקן, ?], Meissen [מיישרייך, ?], Bavaria [בייארן], Swabia [שוואבן], Saxony [סעסן], and Franconia [ורנקן]. But they all fell before the Hungarians by the sword, before the city of Eisenach [אייזנ"ך]. The Hungarians then destroyed the whole province of Thuringia and Saxony and their surroundings, razed all their fortresses to their

foundations, and burned many cities with fire. All the people of the land whom they seized — women and maidens — they bound together by the hair of their heads and led away like flocks of sheep.

Of the men of Saxony [זקון] and Thuringia [דירינגאן] whom they had captured, the Hungarians formed a ring like a kind of threshing-floor [גורן], laying them one atop another until they could sit upon them; and in the middle of the ring they made of the captives [נסתרגיס, ?] a platform like a kind of table. They made merry over them, ate and drank upon them, took of their blood, mixed it with wine and strong drink, and drank their blood. They even drew the hearts out of the captives' bodies, licked them, and bit at them. They also slaughtered the sons before the eyes of their fathers and mothers, so that dread and terror of them might fall upon all the inhabitants of the land — so that the people of the land abandoned all their wealth and possessions and fled to the wildernesses, to the forests, and to the clefts of the rocks.

[4670 AM / 910 CE] Emperor Louis, a third time, gathered his host from all his people and kingdom, near and far — a great and numerous host — thinking to swallow the Hungarians alive. Yet for all this, they all fell slain before the Hungarians, and no man stood before them, and dread and terror of them fell upon the whole land. The peoples of Saxony [זקון], Swabia [שוואבן], and Franconia [ורנקון] — who, though harried, had been zealous warriors and men of action — at that time their heart melted and turned to water. When the emperor saw that he could not prevail against them, he humbled himself before the Hungarians, until, through great effort and a large bribe, they were appeased — for a great sum of money, and on condition that the Saxons [הזקון] be tributary to them, rendering service year by year. So the Hungarians departed from the land and returned to their own land with joy and great honor, in the year 4670 AM / 910 CE [תתק"י].

After these things, many places in Saxony [בזקון] were fortified with walls, ramparts, and trenches, and the cities were made fortified and strong, out of dread of the fury of the Hungarians, to this day. All the doings of the Hungarians, as above, are recounted by Spangenberg, ch. 146 [קמ"ו].

[4672 AM / 912 CE] The Hungarians went up against Italy [איטליאס], and dread and terror of them fell upon all the inhabitants of the land. Because they had received no help from Emperor Louis to aid them, the inhabitants of Italy chose Berengar [ברנגרד"וס] as emperor for themselves. He went out to meet the Hungarians with 150,000 [ק"ן אלף] men, but all his people fell slain before the Hungarians, who ravaged the land, until they were appeased for a great sum of money and returned to their own land rejoicing.

After these things, Emperor Louis marched against Emperor Berengar in Italy and killed his people by the sword. Emperor Louis then turned to go back to his own land and stayed at Verona [בוירונ"א] for a number of days. Then Emperor Berengar came against him by cunning, for the gates of the city were opened to him; he seized Emperor Louis and blinded both his eyes. And the empire was established in Italy in the hand of Berengar; they had emperors [of this line] for about 21 [כ"א, ?] years, until Emperor Otto [אוטא / Otto I] cut them off, around the year 4723 AM / 963 CE [תשכ"ג]. And Emperor Louis, out of his great grief, lost his mind [?] and died in that year, in the year 4672 AM / 912 CE [תתקי"ב], the twelfth year of his reign. (Gilius [גלליום], folio 26 [דף כ"ס].)

[4672 AM / 912 CE] After the death of Emperor Louis, the dukes of Germany chose as emperor Otto the Illustrious [אושא], Duke of Saxony [מזקנן / of Sachsen]; but he did not wish to accept the imperial crown and pressed that Conrad [קונראדוס] of Franconia [מצרפת] be chosen in his place.

[4672 AM / 912 CE] Conrad [קונראדוס] I, the eighth emperor of the German line, reigned from the year 4672 AM. He was Duke of Franconia [בצרפת], nephew of Emperor Louis and grandson of Emperor Arnulf, and he was the last emperor descended from the loins of Charlemagne [קראלום הגדול, Charles the Great]. In the days of this emperor was the beginning of the burgraviate [סמר"ק / Markgraf] of the counts [Grafen] in Nuremberg [נירנברק / Nürnberg].

[4675 AM / 915 CE] Arnulf [ארנולפי], Duke of Bavaria [בייארן], and two dukes of Swabia [שוואבן] rebelled against Emperor Conrad, around the year 4675 AM / 915 CE [תתקט"ו]. Because of this, the emperor marched against Bavaria, captured the capital, Regensburg [רעגנשפורק], and all the land of Bavaria, and gave it to his brother, Duke Eberhard [עבערהרם]. From there he went up to Swabia, took all the land into his hand, and brought the two dukes of Swabia — Erchanger [ערבינג"אר] and Berthold [בוטולט] — down bloodied to the grave. Then Arnulf, Duke of Bavaria, summoned the Hungarian people, who came up and captured the whole province of Bavaria, and went up against Swabia [שוואבן], Franconia [ורנקן], Thuringia [דירינגאן], Saxony [זקן], Hesse [העסן / Hessen], Alsace [עלזוס / Elsass], Lorraine [לוטרינגאן / Lothringen], and Switzerland [שווייץ / Schweiz]. Then the emperor went up to meet them with the help of all the dukes of Germany, and great and terrible battles were joined between them; a great and numerous host fell on both sides, until the Hungarians were cut off from the land. (Spangenberg, ch. 118 [קי"ח].)

[4677 AM / 917 CE] Emperor Conrad [קונראדוס] laid to heart [?] all the good that Duke Otto the Illustrious of Saxony [אושא מזקנן] had done him, as above, and did

not wish Duke Henry [סינריקוס / Heinrich], who was to inherit from his father Duke Otto all his land, [to succeed] — out of his fear that Henry would grow too strong for him. On account of this, great and terrible wars fell out between them, and there was slaughter beyond counting between the Saxons [הזקן] and their enemies the Franconians [הצרפתים] before the city of Grone [גרו"נא, ?] in Saxony.

When Emperor Conrad's days drew near to death, he sent — from his deathbed, by the hand of his brother Eberhard [עבערהם], Duke of Franconia [ורנקן] — to Henry [סינריקוס], Duke of Saxony [מזקנן], the crown, the sword, and the royal scepter, saying: "To you belongs the right of kingship." Emperor Conrad died in the city of Weilburg [בולד] in the year 4679 AM / 919 CE [תתקי"ט], the seventh year of his reign. With this ended the imperial line of Emperor Charlemagne [קראלום הגדול] and his sons, which he and his descendants after him had held for 118 [קי"ח] years; and the empire then passed from the dukes of Franconia [צרפת] to the dukes of Saxony [זקן].

[4679 AM / 919 CE] Henry [הינריקום / Heinrich I, "the Fowler"], the ninth emperor of the German line, reigned from the year 4679 AM. He was ruler and duke over Saxony [זקן], Westphalia [וויטטפאלן / Westfalen], Thuringia [דירינגאן], and Saxony [סעסן, ?], count of [בעגנגארן?] and Braunschweig [ברונשווייק, Brunswick].

[4682 AM / 922 CE] The people of Hungary, because [Henry] gave them no tribute [מס]...

(Two-column page; the right column is read first, then the left. The chronicle runs in annalistic entries, each headed by its year in Anno Mundi with the corresponding CE year; the CE year is given both in Arabic figures and in Hebrew letters as "to the Christians.")

the toll that had already been granted to them in the days of Emperor Ludwig [Louis the Child] and Emperor Conrad [Conrad I]. [The Hungarians] set out from their own land in the year **4682 AM / 922 CE**, and marched against Bavaria and Swabia. From there they turned along the river [Rhine?] and went up to Lotharingia [Lorraine], roamed through the city of Worms, and came by way of [Franconia?] into the provinces of [Franconia?], Thuringia, and Saxony. In every place they reached, they killed every male, led the women and maidens into captivity, and burned their towns [?] with fire; of all their houses of worship and their images they left not even one. They came as far as Magdeburg and burned it — so that it became a ruin and a desolation for many years, until Emperor [Otto?] rebuilt it. From there they traveled by way of Mecklenburg and came as far as Bremen. The emperor saw all that was being done and could do nothing to stop it,

until at last [the Hungarians] were appeased with a great sum of money and tribute, made a peace of nine years, and went home rejoicing.

4687 AM / 927 CE. The emperor [Henry the Fowler] marched against the Wendish people — the [Hevelli / Sitici?], then dwelling in the region of the March and its surroundings — and captured every fortified town, and the capital, Brandenburg. He set over them as [governor?] one Siegfried of [Ringelheim?], and gave him the title *Markgraf* — that is, "Mark," from the word for "border," and "Graf," meaning the lord appointed [over the district]. This is the origin of the title of the Margrave of Brandenburg. [Citation uncertain: בול"ן מיז"ן?]

4690 AM / 930 CE. The Wendish people rebelled against Emperor Henry and gathered in great multitudes like locusts. The emperor went out to meet them, and a battle was fought between them in the field of Lenzen. The emperor's hand prevailed, and on that day there fell of the Wends one hundred and fifty thousand [?] men — though some chroniclers dispute this figure. This took place in the year [4691? — the letters read תרל"ן, recte תרצ"א] / 931 CE. (Spangenberg, siman 123.)

At that time the emperor renewed and strengthened the fortified city and citadel of [Meissen?], which sits on the river Elbe, to be for him a stronghold and fortress against the Hungarians and against his Wendish neighbors. He changed the name of the city and called it Meissen, after the small stream that descends there from the mountain; and after this city the whole land between the rivers Elbe and [Saale?] is called the land of Meissen to this day. (Spangenberg, siman 123.)

4692 AM / 932 CE. The Hungarians set out from their land, after the aforementioned nine years of peace had ended, and marched against Germany from the borders [where?] the river branches into three [channels?], with three hundred thousand [?] men. They came as far as the province of Thuringia and behaved there with slaughter and burning as was their custom. Therefore all the inhabitants of Germany banded together against them, and a great and awesome battle was fought before Merseburg for many days, until on a single day there fell of the Hungarian host one hundred and forty thousand men. This was in the year [4692 — the letters read תרל"ב, recte תרצ"ב] / 932 CE. (Spangenberg, siman 124.)

4697 AM / 937 CE. Emperor Henry was a pious, merciful, and humble king. He set the seat of his kingdom at Goslar in Saxony, and died at the age of sixty in the year 4[6]97 AM [the letters as printed read ד"א תכ"ח — corrupt; recte תרצ"ז] / 937 CE, in the eighteenth year of his reign.

In the days of Emperor Henry it happened that [Vratislaus?] the duke, [neighbor?] to the Bohemians, took himself a young wife from [the Hevelli/Stodorani? מזח"ן]. For at that time it was the custom that the dukes of that land could not take wives from outside the land; and she hated the foreigners. After the death of the duke she [put to death?] many hundreds of foreigners and burned their houses of worship with fire. ([Barik?] fol. 62.)

4697 AM / 937 CE. Otto the Great, the emperor, reigned [as?] king over the Germans, in the year 4[6]97 AM [the letters as printed read ז"תרל א"ד — recte ז"תרצ]. He was called *Otto Magnus* [?], meaning "the Great," because of the greatness of his deeds; for since the days of Charles the Great [Charlemagne] there had been none like him. He was the son [?] of Emperor Henry, Duke of Saxony, Westphalia, Thuringia, Hesse, and so forth. The Hungarians marched against Saxony and divided themselves there into three camps. Two of the camps were smitten by the sword; the third, seeing the ruin and destruction of their comrades, [lost heart?] and returned home in disgrace.

4700 AM / 940 CE. Wenceslaus and Boleslaus, two brothers, dukes, reigned in Bohemia around the year 4700 AM / 940 CE. Wenceslaus loved the Christians, and built in the city of Prague their house of worship called St. Vitus [וי"ט], which is now within the fortified castle of Prague; and he loved the Christians. Boleslaus, some time afterward — [in the year 4697? תרל"ז — recte?] — hated the Christians. He built a city and named it after himself, Boleslav (in German, Bunzl), which stands to this day; and the river Elbe was the boundary between them.

The mother of the two brothers, the widow of [Vratislaus?] mentioned above, [conspired?] to kill her mother-in-law, the grandmother of these two brothers [i.e. Ludmila], because she inclined toward the Christians, which was evil in the eyes of Duke [Wenceslaus?]. After these things, Duke Boleslaus rose up, by his mother's counsel, and killed his brother Wenceslaus, because he had strengthened the Christian religion; and he killed him in the city of Boleslav, called Bunzl, in the year 4700 AM / 940 CE.

Then Emperor Otto sent a general — [Sar? / a commander named מיסיך] — with a great host against Boleslaus. Twice [?] battle was fought between the emperor's people and the Bohemians, and in both the Bohemians prevailed: the emperor's men fell slain before the Bohemians, and the general [Misich?] himself fell there dead, and the survivors fled from the land and returned to the emperor in disgrace.

Then the emperor gathered his army a third time and went up against the land of Bohemia himself, in his glory, with a mighty and vast host, with iron chariots and armed troops. When the men of Bohemia saw his strong hand, their hearts melted. The emperor came before the city of Bunzl and laid siege to it, and swore to repay Duke Boleslaus his due upon his own head — to do to him as he had done to his brother. But because of the duke's great submission and entreaty, and the great [pleading?] and request of the princes of the land, the emperor [showed] him favor, on condition that he accept the Christian religion; and they [paid?] a large sum of money, and he withdrew from him. ([Barik?] fol. 48, and Spangenberg, siman 128.)

4700 AM / 940 CE. Emperor Otto, in the third year of his reign, in the year 4700 AM / [946? — the letters read ותתקמ"ו] built and renewed the city and the archbishopric [?] of Magdeburg in honor of his wife, Editha. Also in his days, around this time, were found the mines called *Bergwerk* in the province of Meissen, and before the city of Goslar.

4701 AM / 941 CE. Giselbert, Duke of Lotharingia, married to the emperor's in-law [Otto's sister], and [Eberhard?], the Palatine [Count?] of the Rhine — both of the lineage of Charles the Great — rebelled against Emperor Otto. They sought to [depose him?] and to turn the imperial crown over to the Franks. They enticed Henry, the emperor's brother, who was young in years, until he too joined them. After many battles, another battle and a great victory were won between them near Andernach on the river Rhine; there [Eberhard?] the Palatine was killed, and the Duke of Lotharingia was pursued and drowned in the river.

At that time the emperor marched against Louis [IV], king of France, because he had inclined toward Otto's enemies. He captured [a fortress?], all the province of Lotharingia, and a large part of France; then he made peace with him, gave him his kinswoman as wife, and restored his land to him.

4706 AM / 946 CE. [Duke?] Hugh [the Great], of the lineage of Widukind, Duke of Saxony [?], marched against Louis, his brother-in-law, the aforementioned king of France, and took from him all his land. King Louis fled to the emperor and cried out for help. Then the emperor went with him to France, captured all the cities that had rebelled against him, and restored him to his throne as before. He also subdued Hugh, Count [?] of Paris — who was likewise married to the sister of Emperor Otto — [making him] subject by law to his brother-in-law King Louis. This was in the year 4706 AM / 946 CE.

4708 AM / 948 CE. The land of [Schleswig? שפלנד], which is an island in the Northern Sea [beyond?] the land [of...], which Emperor Henry had already subdued to Christianity, [and to which he had restored a leader];... [The Danes rebelled and killed the margrave,] because of which the emperor [Otto] marched against Denmark and made great slaughter there and subdued them to tributary service. (Spangenberg, siman 135.)

4710 AM / 950 CE. In the year 4710 AM / 950 CE the Pope and the princes of Italy cried out to the emperor for help against Berengar [II], who then reigned in Lombardy. Also Adelaide, daughter of the king of Burgundy, widow of Lothar, king of Italy — a wise and beautiful woman, without equal in all the land — cried out, because King Berengar had [imprisoned?] her and confined her in the [prison? "house of horses"] at Pavia. Because of this the emperor marched into Italy, and all the people of the land received him with joy. He drove Berengar out of the land, went up to Pavia, took from there the imprisoned queen, and married her. Through her, all the land of Italy and all its princes and inhabitants accepted him as king. In the eyes of his son Liudolf — who had thought to marry her himself — this was an evil thing, and it became the cause of his rebellion against his father, as will be told.

4713 AM / 953 CE. Liudolf, son of Emperor Otto, and his son-in-law Duke Conrad of Franconia [Conrad the Red] rebelled and conspired against the emperor in the year 4713 AM / 953 CE [the CE letters read תתקל"ג — recte תתקנ"ג], and captured the city of Mainz. They also marched against Duke Henry of Bavaria, because he too [sided] with Emperor Otto, and captured the city of Regensburg, which was at that time the capital of the dukes of Bavaria. They expelled the wife of Duke Henry and his sons from the city, and all the property of the city, together with all the treasure-stores of the duke, became plunder and spoil. The emperor marched against Regensburg and [besieged?] them for many days, and there before the city a battle and a great victory were won.

In those days Liudolf, the emperor's son, called upon Bulcsú [נולצקיו], king of the Hungarians, for help against his father the emperor. When Bulcsú heard these words, he gathered his army and marched against Germany by way of Bavaria with a people beyond number. There the Hungarians dealt with robbery, slaughter, and burning, as was their way: the cities they destroyed, the houses of prayer they burned with fire, the priests they tortured and put to death with cruel torments; of the rest of the people they killed every male, and violated the women and maidens and carried them off captive. They took much spoil and

went on to France, and did there as they had done in Germany, and remained there about a full year.

At that time the war grew fierce between the emperor and his son and son-in-law; great battles were fought between them and much blood was shed, until the emperor's hand prevailed and he [subdued?] his son Duke Liudolf and Duke Conrad. The emperor thought to put them to the sword, but because of their great submission and the plea of the German dukes his compassion was stirred, and he forgave them. The matters are long and full, and I have not [chosen] to expand upon them.

4715 AM / 955 CE. Bulcsú [נוצלקוי], king of the Hungarians, and his people returned from France to Germany in the year 4715 AM / 955 CE, and did more evil than before. Then the emperor went out to meet them with his own people, the men of Saxony, with the help of all their neighbors, and with the help of Franconia, Bohemia, and Swabia; the French also came to his aid, and the war intensified. At first the Hungarians' hand prevailed, and they made great slaughter among the Germans, and Conrad, the emperor's son-in-law, the aforementioned, who had become his friend, died there in battle at the hands of the Hungarians; and the emperor's people turned their backs to their enemies and fled. But the emperor took courage and cried out [to his people?], and they [rallied?] and saw the salvation of the Lord and became men of valor and hearkened to his voice, until their hand prevailed. They smote the Hungarians by the sword until they left them no survivor. King Bulcsú and three dukes, sons of kings, were taken alive, and the emperor commanded that they be hanged on a gallows in the sight of the sun. As for the rest of the captured Hungarian princes [?] and people, they placed them in a pit and poured earth upon their heads, so that they died alive, [descending] to Sheol. From that day onward the Hungarians did not return to the land of Germany, to this day.

In those days the Wends who dwell in the region of Mecklenburg rebelled against the emperor, and the rest of the Wendish peoples, their comrades, joined them. There were great and [terrible?] wars between them and Emperor Otto for many days, and the emperor made among them slaughter great and very heavy — a people beyond counting — until he subdued them.

4722 AM / 962 CE. Pope John [XIII — recte John XII] and the rest of the inhabitants of Italy called upon Emperor Otto and cried out to him against Berengar, [son of?] Berengar, king of Lombardy. The emperor went up to Italy and captured Pavia and every fortified city in Lombardy without sword, bow, or spear — for they desired that Emperor Otto rule over them rather than Berengar.

Berengar [came out?] to meet him, and the war grew fierce until the emperor's hand prevailed; Berengar fled to the fortified city of San Leo [מחנמליאון] and remained there. Emperor Otto went up to Rome and was received there with great honor, and was crowned there by Pope John [XIII, as printed — recte John XII] in the year 4723 AM / 963 CE, which was the twenty-fifth year of his reign. From there the emperor went up against San Leo, and the city was under siege for two years, until its inhabitants delivered Berengar and his son into the emperor's hand. He sent them both to [Bamberg?], where they remained in prison all their days. And thus the aforesaid imperial [line of Italy] was cut off from Italy entirely — in the year [uncertain: תרע"ץ] — to this day.

4724 AM / 964 CE. At that time the inhabitants of Rome cried out to the emperor and complained against Pope John [XIII] for the wickedness of his deeds. The emperor came [swiftly?] to Rome and removed Pope John from his throne, with the consent of all the bishops present, and installed in his place Leo VIII; then the emperor returned on his way. But the emperor had not gone a day or two's journey from the city of Rome when the Romans rebelled against him, for John [XIII] rallied, and the inhabitants of the city gathered to him. They overpowered Pope Leo and the bishops, cardinals, and the rest of his supporters, and made great slaughter among them: some they blinded, some they cut off their hands, some they cut off their noses and tongues. Pope Leo escaped, and they installed in his place Benedict [V — the text reads "the Second"]. Then the emperor marched against the city of Rome a third time; the city came under siege and he captured it, and many of the city's notables he brought down in blood to Sheol. He restored Pope Leo to his throne, and took Benedict away with him, bound in chains, and imprisoned him at [Hamburg?], where he died. At that time they made an ordinance in Rome, [in council?], with the consent of all the bishops, cardinals, and elders of Rome, that no pope should be elected except by the counsel and consent of the emperor — but this ordinance lasted only about a hundred years.

4726 AM / 966 CE. Pope Leo died in the second year of his pontificate, and the emperor appointed [William?] as the first [primate?] for the land of Bohemia. There was built in Prague their house of worship called St. Vitus [ויו"ם], which is now within the fortress, by William, the bishop of Mainz, with the consent of Pope John [XIII — the text here reads "the Fourteenth"] and Emperor Otto, in the year 4727 AM / 967 CE. ([Barik?] fol. 51.)

4728 AM / 968 CE. William, brother [recte son] of Emperor Otto, was bishop in Mainz, and died in the year 4728 AM / 968 CE. They chose after him as bishop Hatto of [Fulda?]. This Hatto was cruel, a man of destruction; he oppressed his

people and made his yoke heavy upon them. And [at?] the end of the first year of his office, at Mainz there gathered many great mice — some thousands and tens of thousands — and they came upon him and ate him alive; none could rescue him from their power, until they killed him in that same year. So wrote Spangenberg, siman 143, and [Cuspinian? וקסיוס], siman 32, citing the *Cosmographia* of [Sebastian] Münster; and so it is written in the Chronicle of [Poland? פונסי].

4730 AM / 970 CE. Emperor Otto founded three bishoprics — Meissen, Zeitz [לויי"ץ], and Merseburg — in the year 4730 AM / 970 CE.

4732 AM / 972 CE. The Hungarian people accepted upon themselves the Christian religion, in the year 4732 AM / 972 CE.

4732 AM / 972 CE. Emperor Otto made a marriage alliance with the emperor of the Greeks at Constantinople, and they agreed that Duke Otto, son of Emperor Otto [i.e. Otto II], should marry Theophano, daughter [?] of Nicephorus [Phokas], emperor of the Greeks at Constantinople. The emperor sent many honorable envoys to fetch the girl and receive her, but the Greeks ambushed them on the road, rose against them and killed most of them, and led the survivors away captive. At that time Emperor Nicephorus at Constantinople had made his yoke heavy upon his people, until they rose against him and killed him in his bedchamber, and made king in his place [his kinsman?] John Tzimiskes. He [Tzimiskes] made a covenant with Emperor Otto and sent him the aforementioned girl Theophano, his wife's sister [?], with many honorable envoys, in great honor, with [gifts?] and much tribute, to Italy. She became the wife of the son of Emperor Otto, [at the age of seventeen — the text reads מ"ז/47, recte י"ז/17], in the year 4732 AM / 972 CE. (Spangenberg, siman 144; also in [Galglium? בגלגליום] fol. 57.)

4734 AM / 974 CE. Emperor Otto was a wise and humble man, a lover of truth and justice. He died in the city of Magdeburg in the year 4734 AM / 974 CE [historically 973], in the thirty-seventh year of his reign.

4734 AM / 974 CE. Otto II, the eleventh emperor, Duke of Saxony, the son of Emperor Otto the Great, became king at the age of twenty [?], in the year 4734 AM. His uncle, his father's brother, Duke Henry of Bavaria, rose up to [seize royal power] and [seized?] Regensburg, which was then the capital of Bavaria. There joined and allied with him Boleslaus, Duke of Bohemia, and Duke Mieszko of Poland, and other [?] dukes besides them. But the emperor Otto marched against

them and captured the land of Bavaria; and upon [Henry's] submission he restored to him all his land and forgave him. But afterward,

when he sinned against him a second time, [they] seized [Duke Henry] and sent him [into exile], and the emperor set in his place, as head [of Bavaria], his brother's son [?], Duke Otto of Saxony [?].

4738 AM / 978 CE. Boleslaus, Duke of Bohemia, broke the covenant he had made with Emperor Otto, captured the city of Meissen, and held it — and it remained in his hand for fourteen years. (Spangenberg, siman 146.)

4738 AM / 978 CE. In the year 4738 AM / 978 CE, while Emperor Otto II was sitting upon his royal throne in the royal city of [Aachen?], Lothair, king of France, suddenly marched against him and captured the city of [Aachen?] with its [wall?] and the royal palace that was there — so that Emperor Otto and his wife rose up from the midst of their meal and fled from the city for their lives, and the city was plundered at that time. The emperor gathered his army and pursued King Lothair as far as Paris, and made great destruction in France, and took with him much spoil to return by way of Germany. Then King Lothair pursued the emperor, and when most of the emperor's men had crossed the river Aisne [?], the French overtook those who remained on the far side of the river, together with all the spoil and plunder, and killed them all; they took all the spoil and plunder along with the rest of the possessions of the emperor's people. Then the two camps encamped opposite one another, with a river between them, and they came to terms and cut a faithful covenant with oath and vow, and they kept their covenant all the days of their lives, they and their children.

4740 AM / 980 CE. In the days of Emperor Otto II, in the year 4740 AM / 980 CE, Basil [II] the Second [reigned?] at Constantinople. He warred with the Bulgarians and made great slaughter among them; and he took fifteen thousand [?] men alive and blinded them all in both eyes — save that for a hundred of them he blinded only one eye, so that they might lead the others the way home. ([Weissmuth?] fol. 28.)

4742 AM / 982 CE. The Slavic people, inhabitants of Bohemia, together with [the Wends], rose against the march of Meissen and its regions, and all those [villages?] became plunder and prey, until the inhabitants of Saxony and Thuringia came to their aid and smote of the Slavs and Wends thirty thousand [and 354? — והשנ"ד, uncertain] men. (Spangenberg, siman 148.)

4742 AM / 982 CE. Basil and Constantine [Basil II and Constantine VIII], emperors of Constantinople, hired some of the Ishmaelite [Saracen] people, who came up

by way of Italy and conquered from the hand of [the Greeks? / the in-law of Emperor Otto — text corrupt] many cities in Calabria, Apulia, and [Italy?]. The emperor [Otto II] marched to meet them on the [twentieth?] of July in the year 4742 AM / 982 CE. The emperor's people fell slain before the Ishmaelites — a great and numerous host — together with bishops and many honorable princes: the bishop of [Augsburg?] [and Poppo?] of [Fulda?]. Of all his army there remained only a handful of men. When Emperor Otto saw that disaster had overtaken him, [he fled?] for his life and came to a small boat at the [edge?] of the sea; there he was seized by sea-robbers, and was ransomed by the inhabitants of [a certain place] for a small sum of money — for the robbers did not recognize him, since he spoke the Greek tongue like one of the Greeks. And the inhabitants of [that place] brought him to Rome in great honor.

4744 AM / 984 CE. After these things the emperor gathered his army a second time — a great and numerous host — and marched against the Greeks and the Ishmaelites, and smote them a great blow, a people beyond number, and subdued the Greeks at that time. But in that battle one of the [archers?] shot at him with an arrow smeared with deadly poison, and all the physicians could not heal him, and he died of it, in the year 4744 AM / 984 CE [historically 983], in the tenth year of his reign. — In *Sefer Yuchasin*, fol. 147, it is written that in the days of this Emperor Otto, the king of Constantinople sent to the king of Ishmael [asking] that he send him the [napkin?] with which [the founder of their faith?] had wiped his face, and whose image remained imprinted upon it; and that in exchange he would give a number of Ishmaelites who were held bound in chains. The sages of the Ishmaelites advised the king to give it, for the sake of freeing several Ishmaelites.

4744 AM / 984 CE. Otto III, Duke of Saxony, the twelfth [?] emperor, reigned over the Germans in the year 4744 AM. He was the son of Emperor Otto II, and was ten years old [?] when he began to reign. This emperor built a fortified city, [Wildeshausen?], in the bishopric of [Münster?], near Oldenburg, [which is now in ruins?]. (Spangenberg, siman 133 [?].)

4747 AM / 987 CE. Hugh Capet, called "of Paris," of the family of Widukind, Duke of Saxony (as above), became king in France in the year 4747 AM / 987 CE, after the death of Louis, king of France, who was the last king in France of the lineage of Emperor Charles the Great [Charlemagne]. From that time the kingship of France passed to the family of the dukes of Saxony, and Hugh reigned, and his sons and his sons' sons after him, in France, to this day. So wrote Spangenberg, siman 150, and Weissmuth, fol. 27 and fol. 310. It emerges, then, that from the

beginning of the days of the kingdom of France to this day, three families have reigned there, namely: the Merovingian, the Pippinid [Carolingian], and [the house of] Hugh [the Capetian] — and see above, at the year 26 [?] and at the year [5]11 [?].

4750 AM / 990 CE. Mary [the empress], daughter of the king of [Aragon?], wife of the Emperor Otto, [solicited?] one of the emperor's counselors to lie with her. When she had spoken to him day after day and he would not listen to her, she cried out to the emperor, saying: "This man came to sport with me." The emperor in his wrath commanded that the man's head be struck off. His counselors and all the people murmured, yet none dared say a word. Not many days later, as the emperor sat in judgment, the wife of the slain man fell to the ground before him with weeping and bitter cries, and said: "My lord the emperor, you have shed innocent blood without witness or proof, without trial or judgment!" — and in the midst of her words she cast before him her husband's head. The emperor was [shaken?] by the matter, and investigated his wife with great inquiry and examination, until it became clear to him that she had solicited other men as well. Because of this the emperor sentenced her to be burned to ashes and fine dust. This took place in the year 4750 AM / 990 CE [the CE letters read 950/תתק"ן; recte 990/תתק"צ], in the sixth year of his reign.

4755 AM / 995 CE. Emperor Otto III made his kinsman Bruno, Duke of Saxony — son of Duke Otto, son of Liudolf, son of Emperor Otto the Great...

[Continued from the previous page — the reign of Otto III and the founding of the electoral college.]

[whom he made] pope, and he changed his name to Gregory the Fifth. Then the emperor [Otto] and the aforementioned pope Bruno took counsel and conspired together to put an end to strife and quarrel, so that no innocent blood should be spilled for nothing over the imperial succession. They established the electors — called in German *Kurfürsten* [קורפירשטן] — three of them bishops: Mainz [מענץ], Cologne [קוי"לן = Köln], and Trier [טריר]; and four dukes: the Duke of Bavaria [מבייהם] (for at that time there was as yet no king there), the Count Palatine of the Rhine [פפאלץ גרו"ב מר"יין = Pfalzgraf am Rhein], the Duke of Saxony [מזקסן], and the Margrave of Brandenburg [מר"ק גרוב מברנדנבורק = Markgraf von Brandenburg] — by whose vote the emperor of the Roman Empire would be chosen and installed. [He is crowned] at Aachen [באו"ך] with a crown of iron, at Milan [מיילנד] with a crown of silver, and at Rome with a crown of gold. And thus all the dukes and inhabitants of Germany [Ashkenaz] confirmed and accepted it upon themselves.

AM 4756 / CE 996 (תשנו). After these things, the inhabitants of Italy assembled and declared that because of the aforementioned ordinance the imperial office would be removed from Italy entirely. They therefore chose for themselves an emperor named Crescentius II [קרעסצענצי], deposed the pope Bruno, and restored John [יוסניס = John XVI] in his place. Then the emperor marched on Rome and captured the city. He had Crescentius bound upon a donkey, his face to the rear, and led through the streets of the city of Rome; and afterward he hanged him, together with twelve of his criminal companions, upon a gallows. As for the [anti]pope John, the new one[?], he ordered his nose[?] and his tongue cut off and his eyes put out, and he restored the pope Bruno to his place anew — [Bruno] having been driven into exile[?] — in the year 4756[?]. [Reading of the closing clause uncertain: "המקנ"ו לנוצרים" [?].]

AM 4757 / CE 997 (תשנז). Some of the inhabitants of Bohemia [ביהם] rose up against the Christians [printed הגולריס; **recte** הנוצרים — throughout these pages the fount prints נ/צ/ם as ס/ל/ג, so this word and its cognates read "Christians"/"of the Christian era"] who were among them [בארלס, ?], and sought to destroy them. The bishop Adalbertus [אדלברטוס = Adalbert of Prague] escaped with his life and fled to Rome. The pope excommunicated them, but they hardened their necks still more than before, and put the [other] bishops to a strange and cruel death. Even after the bishop was restored to his place, they went up onto a mountain near Prague [פראג] and robbed and plundered the Christians there. Duke Boleslaus [בליסלאו] the Second could not prevail against them. But the Jews who were at that time in the city of Prague used their cunning against the robbers, and gave counsel and aid to the Christians, until they struck them a great blow, and their officers and nobles fled. The Jews pursued them and overtook them in the forests and the clefts of the rocks and killed them; and the Jews were then held in honor and praise among all the inhabitants of the land. And [the duke] granted them leave and aid to build themselves a synagogue in the little town of Prague, called in German Kleinseite [קליין זייט]. This was around the year 4757 / 997[?] of the Christian era [inline gematria of the CE year unclear; see QA] — [in the chronicle] Aliriק [אליריק, an uncertain cited work], folio 27. After these things, the enemies of the Christians gathered and hardened their necks again, and did not withdraw their hand from devouring, until the bishop Adalbertus fled from there a second time and came to the land of Prussia [פרייסן = Preußen]; and there too he sought to renew the Christian faith, but there they killed him.

AM 4760 / CE 1000 (printed תשם; recte תש"ס). Boleslaus [באלישלאו], Duke of Poland, was made king, and was crowned with the royal crown by the emperor Otto, in the year 4760, which was the year 1000 of the Christian era. The occasion

was this: the emperor Otto came to the land of Poland and was received there with great honor; and out of the great love and brotherhood between them, the emperor Otto — with the consent of all the dukes and lords who were with him — granted to Boleslaus, Duke of Poland, a royal crown; and he was anointed and crowned as king in the capital city of Gniezno [גנין = Gnesen]. From then on the land of Poland became a kingdom. And the emperor and the dukes of Germany cut a faithful covenant with Boleslaus, King of Poland — this being in the year 4760, the year 1000 of the Christian era. Chronicon Roisl [סינכיקום רויסל, cited work uncertain], folio 40, writes that the emperor gave to Boleslaus, King of Poland, as a gift, the nail [היתד] that had been driven into the body of the Nazarene [הנוצרי = הגולרי, i.e. Jesus]. He writes further that the emperor gave, for a covenant of peace, Richeza [ריקסא], his sister's daughter, to Mieszko [מיסלויס], son of King Boleslaus, as a wife. He writes further that King Boleslaus purchased the body of the slain Adalbert from the Prussians and buried it in Gniezno on the 22nd of April, and appointed it a feast day for the inhabitants of Poland and a market day for the city of Gniezno, to this day. He writes further that in those days the land of Poland was but sparsely settled, and that at that time there was almost no coinage there — neither of silver nor of gold, save a very little — for most of their trade was by barter, goods for goods. King Boleslaus captured the city of Kiev [קיאב], which is in the land of Russia [רויסן = Reußen]; he also marched against Prussia and made it tributary. Boleslaus reigned twenty-five years, and his son Mieszko [מיסליוס] the Second reigned after him, as will be explained further on, in the year 4785. Thus far the account of Chronicon Roisl, folios 40 and 41.

AM 4761 / CE 1001 (printed תשם"א; recte תשס"א). The emperor Otto also [gave] to the duke Vajk [קאלפא] who was in Hungary [הונגארן] a royal crown, and he was crowned and elevated to king. He is reckoned in the chronicles as the first king in Hungary, for the earlier ones are not counted, since they reigned by force on their own. This king, [upon receiving the crown] as a gift, had his name changed and was called Stephen [שטעפאני], as will be explained further on, in the year 4769[?] [תשס"ט, gematria uncertain].

AM 4762 / CE 1002 (תשסב). Boleslaus, King of Poland, the aforementioned, sent to Boleslaus the Third, Duke of Bohemia — who had then become an elector [קורפירשט] — and demanded of him restitution for the seizure his father had committed against him, namely the capture of the royal city of Kraków [קראקא], as mentioned. After they had come to terms, the King of Poland invited the Duke of Bohemia to dine with him at Kraków. But when he arrived there, he put all his men to the sword and blinded the eyes of the Duke of Bohemia — thinking on his

own that the kingdom of Bohemia would thereby revert to him. He then marched on with a heavy host and went up, and the inhabitants of Silesia[?] [שליזיא] went up with him; and by a sudden stratagem the Duke of Bohemia fell upon the city of Kraków and captured it, setting one chief over it, and it remained in his hand all the days of his life. This was the first time that the lands of Poland and Bohemia were under a single duke — though only for a few days, for when the Duke of Bohemia died it reverted to [Poland]. Aliriק, folio 26.

AM 4762 / CE 1002 (תשסב). The emperor Otto went up to Italy; and when he came to Rome, the inhabitants of the city conspired against him. Most of the emperor's men were put to the sword. They surrounded the emperor's quarters and demanded that he rescind the ordinance of the electors, since by that ordinance the empire would be removed from Italy altogether, and [demanded] further that he grant into their hands the right to choose the pope[?] [ברלינס, ?], and give sufficient guarantors for this — and that if he refused, they would kill him. The emperor stood in great distress, until by a great ruse he escaped from the city with a single young lad. Then the emperor gathered his camp — a great and mighty army — to take vengeance upon them. But through the cunning of the widow of the aforementioned Crescentius [קרעסצינ"ס], there were sent to the emperor two hand-coverings called in German *Handschuh* [הענד"שוך = gloves], of fine workmanship, which were smeared with deadly poison — from which the emperor fell ill and died, at the age of twenty-five, in the year 4762, the year 1002 of the Christian era, in the eighteenth year of his reign; and he was buried in the royal city of Aachen [או"ך].

AM 4762 / CE 1002 (תשסב). Henricus [הינריקום = Henry II], the thirteenth [הי"ג; printed סי"ג] emperor, became king over the Germans in the year 4762, the year 1002 of the Christian era. He was Duke of Bavaria [בייארן], of the family of the dukes of Saxony, grandson of the emperor Heinrich [היינריך] the First. This emperor was the first to be chosen by consent of the electoral dukes. Even so, his brother Bruno [ברונא], bishop of Augsburg [באויסבורק], opposed him, together with many bishops who sought the throne; and Boleslaus King of Poland, the Duke of Bavaria, and the Margrave of Austria [מאוישמרייך = Österreich] rebelled against him, seeking the throne. But none could prevail against him; they fell beneath the soles of his feet, and his kingdom was firmly established. He and his wife were crowned by the bishop of Paderborn [מפאד"לבארן], which is in the land of Westphalia [ווטשפאלן = Westfalen].

AM 4764 / CE 1004 (תשסד). The emperor went up against Italy, captured Pavia [פאביאה] and burned it with fire, subdued all the rebels there, and returned to

Germany in peace, in the year 4764, the year 1004 of the Christian era. Afterward he went about traveling the territories[?] [אבלות, reading uncertain] of Saxony, Wenden [וועגדן], Bohemia, and Poland, and made ordinances and regulations among them. Spangenberg, section 170.

AM 4766 / CE 1006 (תשסו). Great and terrible signs appeared in the heavens in the year 4766, the year 1006 of the Christian era. A comet[?] ['המעי ה', reading uncertain] fell from the sky, and the sun appeared red as blood. After this there was a famine of near-annihilation in almost all the lands of Europe, and a great many people died in that famine. There was also a heavy pestilence in those days in almost all the world, and in most countries the sick of the people did not survive, and many cities were left desolate of their inhabitants. Spangenberg, section 170, and Calvisius [קלסיוס], section 37.

AM 4769 / CE 1009 (תשסט). The emperor Henry [הינריקום] gave his sister Gisela [גיזילא] to the aforementioned king of Hungary; and the king took upon himself the Christian religion, and the emperor changed his name to Stephen [שטעפאני]. This was in the year 4769, the year 1009 of the Christian era.

AM 4770 / CE 1010 (תשע). Jaromír [הירומירום], Duke of Bohemia, went out to hunt. Two officers of the province — then called the officers of the Vršovci [וועדשיבין] — enticed him with smooth words into the forest, until he was cut off from most of his men; and they tied him to one of the trees called "Eich" [אי"ך = oak] as a target to shoot at, and shot arrows at him until they thought they had killed him. At once [one of his servants] went with his companions to seek their lord the duke, tracking on foot in their very footsteps until he reached them. When he saw what had happened, he cried out a great and bitter cry, and, risking his life, fought the two officers, and thereby wrought a great deliverance for his lord the duke, rescuing him while he was still barely alive; and he carried him to his house, and his life returned to him. At once the duke gave him great gifts, and obtained for him from the emperor Heinrich a grant that he and his seed after him should be lords and free nobles; and they are called "the lords of Eich" [מ"אייך = von Eich], after the tree, to this day. This was around the year 4770 [printed תס"ע; **recte** תש"ע], the year 1010 of the Christian era — Aliriק, folio 67.

In those days Boleslaus, King of Poland, went up against Jaromír [הירלאמירוס], Duke of Bohemia, on a pretext and at the incitement of the officers of Vršovci, and came to the city of Prague by deceit, and built a siege-work against the citadel, and remained many days — until his brother Oldřich [אודלריקום = Udalrich/Oldřich], with [the help of] the officers of Vršovci, who had then attached themselves to him as friends, went up against the Poles and drove the

Polish host out of the land. Then Oldřich claimed that the right to the throne was his, and a great quarrel arose between the two brothers, until Oldřich, in his strength, blinded both the eyes of his brother Jaromír, and so turned the whole rule of the land of Bohemia to himself. See further on, in the year 4785 [תשפ"ה; printed תשפ"ם].

AM 4770 / CE 1010 (תשע). Bernhard [בערינהארט], Duke of Saxony and Lüneburg [לוינב"ורק], rebelled against the emperor Heinrich and rose in revolt together with the Wenden [ווענדן] people who then dwelt between the rivers Elbe [עלב] and Oder [אד"ר]. Mstivoj [מיסטיבאין], duke of the Wenden dwelling in the region of Mecklenburg [מעקלבורק], allied with them, and they marched against the emperor's land with a host beyond counting, bringing with them a cruel people, and wrought destruction and great burning throughout all the land of Saxony. And all the Wenden between the Elbe and the Oder apostatized from their religion, and despised, reviled, and blasphemed the Christian religion, and made great slaughter among the Christian people; and they killed their priests with harsh torments, flaying their skin, putting out their eyes, and [inflicting] still other torments besides. This too was around the year 4770, the year 1010 of the Christian era. Spangenberg, section 162.

AM 4772 / CE 1012 (תשעב). The Caliph al-Ḥākim [קאליפא סולמן], king of Egypt [מצרים = מלרים], with the Ishmaelites called Saracens [שרייס], went up against Jerusalem and captured the city, and the great sanctuary [היכל] that the emperor Constantine the Great [קוסטנטינוס] had built over the tomb of the Nazarene [i.e. the Holy Sepulchre], as mentioned in the year [74?] — this the Caliph pulled down and razed to its foundation. After this, the Turks [התוגרייס] called Saracens [סירקאיס], [the Parthians?] [פירקן, ?], who came from the land of the Tatars [הטיטרים] as mentioned in the year [502?], captured the city and drove out from there their kinsmen [the Egyptians?]. This was in the year 4772, the year 1012 of the Christian era. [In] Tinming[?] [בטינמינג, cited work uncertain], folio 61. [The two cross-referenced years — "ע"ד" and "תק"ב" — are flagged; see QA.]

AM 4773 / CE 1013 (תשעג). Boleslaus, King of Poland, went up [מברלו, ?] with a very heavy host, and there went up with him the inhabitants of Silesia [שליזיא], together with the Wenden dwelling in the region of Lausitz [לויזניך], and they captured the region of Meissen [מייסן], and went up against Thüringen [דירינגאן] and Saxony, and captured Magdeburg [מיידבורק] and Hildesheim [הילדסס] — all the places between the rivers Weser [ווע"ר] and Elbe [על"ב] — together with the Sorbs[?] [הלפוני, ?]. He took with him much wealth and spoil and returned to his

land in peace. Spangenberg, section 163, also Calvisius, section 36. This was in the year 4773, the year 1013 of the Christian era.

AM 4775 / CE 1015 (תשעה). The emperor went up against the Polish host to take vengeance upon them, on account of his brother-in-law Stephen, King of Hungary [גיסו שטעפן]. There was a great and mighty war between them, and many people fell on both sides; many dukes, officers, and nobles fell that day, until the emperor's hand prevailed and he subjected the Polish host to tribute, in the year 4775, the year 1015 of the Christian era. Spangenberg, section 164.

AM 4777 / CE 1017 (תשעז). Mieszko [מיסלוי], son of Boleslaus, King of Poland, marched against the emperor's land; and the emperor went out to meet him and put all his men to the sword. Afterward peace and a faithful covenant were made between them. After these things, Mieszko, King of Poland, waged a great war against the Russians [הרוסן], and cried out to the emperor for help; and [the emperor] sent him twenty thousand men of Saxony, and with them he struck the Russians and subdued them. Spangenberg, section 165.

AM 4780 / CE 1020 (תשפ). Břetislav [ברעטוסלום], son of Oldřich [אודלריקום], Duke of Bohemia, was made Margrave in Moravia [מערן], and pursued the Polish host as far as ארלס[?], and took from them many captives, whom he sold to Hungary by the hundreds at a single time. But the Hebrew [Jewish] captives [שבויי העברים] he sent to his father in the land of Bohemia, and [his father] set them free. After these things, Duke Břetislav directed the course of his chariots to the city of Regensburg [רעגנשפורק], and took from there, by force and by much cunning, a beautiful girl without equal in all the land, named Judith [יודית], daughter of the emperor Otto [אומא], and she became his wife. But on account of this, the emperor Heinrich the Second, the girl's uncle, went up against the land of Moravia with a great host and a strong hand. Then the girl, daughter of the emperor Otto, came and fell before the emperor and spoke to his heart with abundant words and many entreaties, until his compassion was stirred toward her; and the emperor showed grace and proclaimed peace to him [Břetislav] and turned away from him. This was around the year 4780, the year 1020 of the Christian era — Aliriק, folio 77.

AM 4780 / CE 1020 (תשפ). Great and terrible signs appeared in the heavens in the year 4780, the year 1020 of the Christian era. There was a winter of snow[?] and great cold such as had not been seen for a hundred years. And when the greater part of the snow melted, the rivers rose, and by the flood of the raging waters cities and villages, beasts and human souls beyond number were destroyed. After this there was a famine of annihilation, in which many people died; and after the

famine, a great plague throughout all the lands of Europe [ארו"פי], and the sick of the people did not survive. The dead, from the pestilence, gave off from their bodies what looked like serpents and great worms, from which the people fled and recoiled — so that on this account many were not given burial. Spangenberg, section 166.

AM 4782 / CE 1022 (תשפב). The Ishmaelites [Saracens] went up against Italy to lay it waste, and [the inhabitants] cried out to the emperor for deliverance. The emperor went up to Italy, went out to meet the Ishmaelites, struck them and utterly crushed them, and wrought a great deliverance for Italy at that time. This was in the year 4782, the year 1022 of the Christian era.

Mstivoj. Mstivoj [מיסטיבני], duke of the Wenden people in the region of Mecklenburg [מעקלבורק], together with his people, reviled and blasphemed the Christian faith, and they went up against the land of Brandenburg [ברנדבורק] and Dithmarschen[?] [סולשמיין דעטמי"רש] and made great slaughter among them. They tortured the priests and put them to death with cruel deaths and torments, and burned and razed to the ground all their houses of worship. Some of their priests they took alive and tormented with harsh cruelties. In the end they seized upon their heads[?] [reading of "שתו וערב" uncertain], and flayed off the straps of the skin of the head, so that around the whole head there ran a strap of its own skin; and they led these Christians about in scorn and shame from city to city until they killed them. Spangenberg, section 167; see also folios 243, 244, 245, where he treats their terrible deeds at length.

AM 4784 / CE 1024 (תשפד). The emperor Heinrich the Second was a God-fearing man, pious, humble, loving toward all, and renowned in his wars. He died at Bamberg [בומברק], in the bishopric he had founded there, in the year 4784, the year 1024 of the Christian era, in the twenty-second year of his reign.

AM 4784 / CE 1024 (תשפד). Conrad [קונראדום] the Second, the fourteenth [הי"ד] emperor of the Germans, became king in the year 4784. He was Duke of Swabia [שוואבן] and Franconia [פרנקן]. He was of the Saxon lineage, grandson of Conrad, the brother of the emperor Otto the Great. This emperor had been chosen — by the request of the emperor Heinrich during his lifetime — by all the electoral dukes; yet some, together with many other dukes, opposed him, and his imperial rule was not confirmed until after two years.

AM 4785 / CE 1025 (תשפה). Mieszko [מיסלוים] the Second, king in the land of Poland, reigned after his father Boleslaus, the aforementioned, in the year 4785, the year 1025 of the Christian era. In that year the men of Bohemia went up

against the land of Moravia — which Boleslaus, King of Poland, had earlier taken from the Duke of Bohemia — and they took back the whole of that land from Poland into their own hands.

AM 4786 / CE 1026 (תשפו). The emperor went up to Italy and was received there with great honor, and was crowned in Rome with great honor and authority. The men of Rome grew jealous of the German people, because they were closer and more favored with the emperor than the men of Rome; and so they conspired and rose against them to kill them. The emperor stood in distress and great anxiety; but the Germans girded themselves with strength, and there was great slaughter between them, until the hand of the Germans prevailed. They captured the city, and it became their spoil, at that time, in the year 4786, the year 1026 of the Christian era. Spangenberg, section 166.

At that time, Duke Welf [וועלפא] of Bavaria and Duke Ernst of Swabia [ערנסט משוואבן] rebelled against the emperor Heinrich [**recte** Conrad — the reigning emperor is Conrad II; see QA]. And Duke Welf went up, with the aid of Duke Bruno of Saxony, bishop of Augsburg [מאונגשפורק], and captured the city of Augsburg, and it became plunder. But in the end the emperor, [returning] from Italy, held a court of assembly in the city of Ulm [אולם], and there judgment was passed, in due form, upon the two aforementioned dukes, to pay all the damages out of their own purse in precious coin. Spangenberg, section 168, as above.

AM 4789 / CE 1029 (תשפט). Mieszko [מיסלויים], King of Poland [reading of "קס" uncertain], in the year 4789, the year 1029 of the Christian era, drove his brother Otto [אומא] from his kingship, so that the whole realm should revert to him. So too did Ulrich [מולריך = אולריך], called Oldřich [אודלריקום], Duke of Bohemia — who had already blinded his brother Jaromír [יארימירוס] and ruled all the land of Bohemia alone. The two of them bound themselves together to throw off the emperor's yoke from their necks. King Mieszko went up against Meissen [מייסן] and there burned more than a hundred villages, and killed in a single day [a number of] old men [figure uncertain], and returned to his land. Then the emperor went up against Poland by force, but commanded his men to do the inhabitants of the land no harm at all, and restored Duke Otto to his royal throne. And King Mieszko fled to Oldřich, Duke of Bohemia.

The Duke of Bohemia resolved in his heart to ingratiate himself with the emperor, and sent to him, surrendering into his hand his enemy Mieszko, saying: "Do not lean upon the broken reed of the goodwill of the Duke of Bohemia." Then Mieszko went up and came before the emperor, and placed the crown of the kingdom of Poland in the emperor's hand, and said: "Behold, I am a man

condemned to death; do with me as is good in your eyes." And the emperor received him and pardoned him. Spangenberg, section 168, and Sobersus[?] [סובערסוס, cited work uncertain], folio 60.

[Henry, King of Bavaria — the future Henry III]. Henricus [הינריקום], King of Bavaria, son of the emperor Conrad [קונראדום], went up to Hungary and cut a covenant with king Stephen [שטעפני]. From there he went up against Oldřich [אידלריקום], Duke of Bohemia, and captured the whole country, and led him away with him, bound in chains, to Regensburg [רעגנשפורק], into confinement in Bavaria, where he remained many days — until the officers and lords of the land of Bohemia pressed their petition, until [the emperor] brought back the duke and restored him to his land and to his throne as before. Spangenberg, sections 168 and 169.

After these things, Oldřich of Bohemia repented of the wickedness of what he had done to his brother in blinding his eyes, as mentioned, in the year [770? cross-reference uncertain], and sent to him many very honorable messengers, and was profuse in [seeking] forgiveness. He bowed to the ground before him, and placed himself beneath the soles of his feet, and said: "Please, forgive the transgression of your servant; and if not, kill me, for I am a man condemned to death." And he wept a great weeping, until [his brother] forgave him with a whole heart; and there was faithful love between them all their days. Aliriק, folio 70.

AM 4794 / CE 1034 (תשצד). Casimir [קאזמירום] the Third, king in the land of Poland, reigned after the death of his father Mieszko, while still a boy; and the queen Richeza [ריקסא], the aforementioned, in the year 4794 [printed תש"ס; **recte** תשצ"ד], governed the kingdom alone for a long time — until the officers of the land raged against her and sought to kill her. But the queen acted cunningly and went out from the land with her son the king, taking with her the crown and much wealth, and fled to the emperor Conrad. She placed her son in the house of their priests [i.e. for clerical rearing]. Then there was great tumult and conflict throughout all the land of Poland, and it was sword of every man against his fellow, each man doing what was right in his own eyes. After many days the officers of Poland went out and brought their king Casimir up from the house of their priests, and restored him to his royal throne. At that time King Casimir agreed, with all the officers of the land of Poland, to give the pope a tax each year — one *peshut* [coin] per head from all the inhabitants of the land; and this custom prevailed in Poland for many years.

Miecław. Miecław [מאזא], a man of Mazovia [מסקווה], a valiant warrior and a man of war from his youth — when he heard of the conflicts, quarrels, and great

strifes that were among the inhabitants of the land in Poland, as mentioned (the king still dwelling in the house of their priests, as above) — went out from his land with empty and reckless men and seized a great part of the land of Poland; and he called the name of the province [Mazovia?] after his own name, Maslav, to this day.

AM 4795 / CE 1035 (תשצה). The Wenden people dwelling in Lausitz [לויזניך] rebelled against the emperor Conrad and captured the city of [Wöbeln?] [וועב"לן, ?], and there killed three counts [גראבן = Grafen] — [named?] Yoeli[?] — and the emperor's chiefs, with all the emperor's people who were with them; and all the Christians they could reach they killed by the sword. Against them went up the emperor Conrad, and he fought great wars and subdued them. This was in the year 4795, the year 1035 of the Christian era. Spangenberg, section 170.

AM 4797 / CE 1037 (תשצז). The emperor Conrad went up against Italy because of their rebellion, and built a siege against the city of Milan [מיילנם], where the bishops had conspired against him. He captured the city and gave it over as plunder to his soldiers, and led the bishops away with him as captives, dispersing them throughout all the land of Italy. He then set out on his way; and on the way he fell upon the Hungarian and Slovak [סלאבאקן = Slovaken] peoples, who had come up to aid the Italians, and the emperor struck them a great blow, in the year 4797, the year 1037 of the Christian era. Spangenberg, section 170.

AM 4799 / CE 1039 (תשצט). The emperor Conrad was pious. He died a sudden death in the city of Utrecht [אוימפריך], and was buried at Speyer [שפייאר], in the [cathedral?] he had built there, in the year 4799 [printed תשצ"ם; **recte** תשצ"ט], the year 1039 [printed ל"ם; **recte** ל"ט] of the Christian era, in the sixteenth[?] year of his reign [printed ס"ו; recte ט"ז / ט"ו].

AM 4799 / CE 1039 (תשצט). Henricus [הינריקום] the Third, called "Nero the emperor" [נירון], the fifteenth[?] [הט"ו; printed הס"ז] emperor of the Germans, son of the emperor Conrad, became king in the year 4799. In those days Břetislav [ברעטיסלאו], Duke of Bohemia, went up against the land of Poland, after the death of King Mieszko [מיסלוים], and captured Breslau [ברעסלא], as well as the capital Kraków [קרא"קא], Poznań [פוזנא], Gniezno [גנין], and many of the palaces of the officers, and many other cities besides. He took from their houses of worship and from the altars of their high places[?] all their precious things; and in the city of Gniezno he took from their house of prayer and from the treasury-house of the bishops silver and gold, precious stones and pearls — wealth beyond telling — and captives by the hundreds and thousands, and much spoil beyond all value. On account of this the pope excommunicated him. The emperor Henry the Third

went up against him with a great army; and Duke Břetislav went out to meet him and drew up battle against him, and the emperor's men fell slain before the Bohemians [הבהמייס = הבבסמייס], until the emperor fled and escaped for his life. And the Bohemians turned back and exulted, saying: "Our hand is exalted."

AM 4800 / CE 1040 (תת). The following year[?] [printed "לשנה"], the emperor again mustered his camp a second time and went up against the land of Bohemia…

Tzemach David, Part Two (Warsaw, 1871) — continued

[recte note on systematic fount substitution: throughout this section the type substitutes נ→ג, צ→ל, and final-mem ם→ס — so the printed "הגולריס" is read as הנוצרים ("the Christians"), "וגלח" as ונצח ("victory"), "מלרים" as מצרים ("Egypt"), etc. These are silently corrected below; only the first instance of each is flagged.]

[Fifth Millennium AM — eleventh century CE, continued]

[the fighting] was very heavy; a battle was joined and a great victory [וגלח, recte ונצח] fell out between them. The Emperor's hand prevailed, and the Bohemians [הבהמיים] fell slain, heap upon heap, and Bretislav fled to the city of Prague. The Emperor's men plundered, robbed, killed and burned throughout this land, far and wide, for a span of forty days. After this the Emperor advanced on Prague and laid the city under siege, until Duke Bretislav submitted and sent his son Spytihněv [שפיטיגניפוס], and sought grace and pardon with humility and much entreaty — until the Emperor took from him a ransom for his life: much silver, and a fixed annual tribute, in the year 4800 (ת"ת), 1040 to the Christians [הנוצרים; the printed "הגולריס," recte הנוצרים]. (Baric [?], fol. 78, and Spangenberg §171.)

In that same year the inhabitants of Poland made Casimir [קזמירוס = Casimir I], son of King Mieszko [מיסלאויס = Mieszko II], king over them during his father's lifetime. Peace was made between Poland and Bohemia, and on account of the city of Breslau [ברעסלא] a settlement was reached whereby Duke Bretislav restored the city of Breslau to King Casimir, on condition that Casimir pay him yearly thirty gold marks [?] and [two hundred?] marks of refined silver [numbers uncertain]. (Martinus [Martin Polonus?]; Baric [?], fol. 60.)

AM 4800 (ת"ת) · CE 1040 (אלף ומ'). Around that time, the inhabitants of Hungary [אונגארן] rose in revolt against King Peter [פיטרו] because of the wickedness of his

deeds, and chose in his stead another man called Aba [אבא = Samuel Aba]. They rebelled against Emperor Henry [III] and invaded Bavaria [בייארן], where they carried out plunder and violence and led away booty and much spoil, the like of which had not been seen since Bavaria became a nation. For this the Emperor marched against Hungary, captured the city of Hainburg [הוניבורק] and razed it to its foundations, also took the city of Pressburg [פרעשבורג = Bratislava], and twice in succession [רלופיס, recte רצופים] wrought great slaughter among the Hungarians until he subdued them. Even so, the people would not accept Peter over them as king, and the Emperor set over them as head the nephew of King Stephen [שטעפני]. But after many days the Emperor restored Peter to his throne at Stuhlweissenburg [בסטול ווייצנבורק = Székesfehérvár]. (Spangenberg §171.)

AM 4804 (תת"ד) · CE 1044 (אלף ומ"ד). In those days King Peter gave to Adalbert [אלברטוס], Duke of Bavaria [מפייארן], as a gift a portion of a fat and good land out of the land of Pannonia [פאניניא], which is Hungary; and the Duke called the name of this province Austria [אויסטרייך = Österreich], as it is to this day. This was done in the year 4804 (ד"א תת"ד), 1044 to the Christians (אלף ומ"ד) — though some record a different date.

AM 4806 (תת"ו) · CE 1046 (אלף מ"ו). By this time there had already been at Rome, at one and the same period over a span of thirteen years, three popes — namely Benedict IX [בנדיקטוס], Sylvester III [סילבעסטער], and Gregory VI [יהניס — the third deposed pope]. Because of this there were many quarrels and disputes in Italy, on account of which the Emperor went up to Italy, where he was received with great honor. He captured the city of Rome, and the three popes — all of whom had been appointed outside the proper order and rule of election — the Emperor removed all of them from their thrones, and installed in their place the Bishop of Bamberg [מבומבורק], called Clement II [קלימנטי השני]. (Gloss, fol. 366 [?].)

In that year the Ishmaelites [Saracens] came up against Italy, but the Emperor went out to meet them and drove them from the land.

AM 4807 (תת"ז) · CE 1047 (אלף ומ"ז). The people of Hungary renounced their faith — they denied, reviled and blasphemed the faith of the Christians — and chose for themselves a new king named Béla [בילא], intending to remove, uproot and eradicate the Christian faith from among them. Then the people of the land rose up and put to death all the prelates [ההגמונים] and their priests throughout the whole kingdom of Hungary; all their high places and houses of worship they demolished, tore down and cast to the ground. The German and Italian peoples who were there they slew, every one, by the sword. King Peter they took alive

and gouged out his eyes. On account of this the Emperor marched against them to war by way of a bridge [דרך גשר סוגא [?]], but could not prevail against them and returned to his land. This was in the year 4807, 1047 to the Christians. ([Sobrespos?] gloss, fol. 60.)

AM 4810 (תת"י) · CE 1050 (אלף ונ'). The Hungarians began to march to war against Germany [אשכנז], but the Emperor sent to meet them his uncle, the Bishop of Regensburg [מרעגנשפורק], with a great host, and they turned back to their land in disgrace.

At that time Cuno [קונא], Duke of Bavaria, defected to the Hungarians and sought to make himself emperor; but the Emperor marched against him and drove him from the land until the day of his death. — After these things the Pope came with twenty-four bishops to a day of assembly in the city of Mainz [מענץ]. From there the Emperor and the Pope, together with bishops, many nobles and dignitaries, and a great host, went up against the people of Hungary to avenge their Messiah [i.e. the wronged cause of Christendom], but they could not prevail against them and returned to their land. (This too there, gloss fol. 60.)

Also around the year 4810 (תת"י), Duke Spytihněv [שפיטיגניפוס] reigned in Bohemia. He hated the German people, and ordered it proclaimed that within three days all who bore the German name should leave his realm, and whoever refused would be put to the sword. (Baric [?], fol. 87.)

CE 1056. The Emperor Henry [III] "Nero" [הינריקום נירו] felt his body growing weak, and three years [ג'] before his death he arranged that the electing dukes [דוכסי הברוירס = the Kurfürsten] should choose his son Henry IV as emperor in his lifetime, though the boy had not yet completed three years [of eligibility]. This Emperor died in the town of Bodfeld [בורטפעלד] in the land of Saxony [זקסן], and was buried at Speyer [שפייאר] in the graves of his fathers, in the year 4816 (ד"א תתי"ו), 1056 to the Christians [source: אלף כ"ו, recte נ"ו], in the seventeenth year (י"ז) of his reign.

After the death of Emperor Henry "Nero," the popes at Rome were no longer confirmed with the consent of the emperors as [had been done] before [i.e. by imperial investiture]; rather they chose for themselves whomever they saw fit — a man upright in their own eyes — whether with the Emperor's will or against it, as remains the case to this day. ([Bavistus?] fol. 211.)

AM 4816 (ד"א תתי"ו) · CE 1056. Henry IV, the fifth emperor of the Germans [reading of the ordinal uncertain], son of Emperor Henry "Nero," Duke of Franconia [ורנקן], reigned from the year 4816. He was but five years old [so

printed] when he became king. This Emperor was reared in his youth in every branch of their learning, and also in the arts of military tactics; and the Emperor's mother, Agnes of Poitou [אבנמ"א], governed the realm for many days, [acting in] much knowledge, sense and understanding.

CE 1057. Margrave [מרק גרוב = Markgraf] William of Thuringia [ווילהעלם מדירינגן] was slain by the Wends [וונדן], and his brother Otto [אוטא] rebelled against the Emperor, and most of the inhabitants of Saxony followed him. But Bruno [ברון], Duke of Saxony, met him on the road; a battle was joined between them, and both were killed at the very same hour.

AM 4818 (תתי"ח) · CE 1058. Bolesław II [באריסלאו השני], son of King Casimir — the fourth [monarch] of the land of Poland — became king in the year 4818, 1058 to the Christians [source: אלף כ"ח, recte נ"ח]. This king walked in an evil way: he hated the wise, his whole aim was bodily indulgence — eating, drinking, and lewdness — and he was cruel toward his people besides. Stanislaus, Bishop of Kraków [סטניסלאו הגמון בקרקא], rebuked the king for the wickedness of his deeds; the king therefore sought to kill him, on account of which the Pope excommunicated the king. In the end his nobles and his people rebelled against him, until he fled for his life, escaped from the land, and died in Hungary in poverty, naked and destitute of all, in the year 4818, 1058 to the Christians [source: אלף כ"ח, recte נ"ח]. Baric [?], fol. 31, writes that he went mad and roamed the forests until wild beasts tore him apart. — After this there were disturbances in the land of Poland, great strife and quarrels, and every man's hand was against his fellow; and from then on no kings reigned in Poland for a span of 246 years [רמ"ו; arithmetic uncertain], but only dukes, until Przemysław [פרימיסלו = Przemysław II] became king in the year 55 of the sixth millennium (AM 5055 / CE 1295).

AM 4820 (תת"ך) · CE 1060 (אלף וס'). In the days of Vratislav [ורסיסלאו = Vratislav II], the twenty-fourth duke of the land of Bohemia, around the year 4820, 1060 to the Christians, sorcerers and soothsayers multiplied in the land of Bohemia, and the Duke resolved to root them out and banish them from the land; more than a hundred of them were slain and burned. This same duke waged war against Bolesław [באליסלאו], king of Poland, but they came to terms, and the king of Poland gave his sister to Duke Vratislav to wife.

AM 4821 (תתכ"א) · CE 1061. Some of the bishops and dukes of Germany resented [the situation], saying it was not fitting that a woman [a mother] should govern the empire. They went up [to Kaiserswerth], and worked such cunning that they lured the eleven-year-old Emperor onto one of the boats and carried him by way

of the river Rhine [רינוס] to Cologne [קוילן], and from there brought him to Goslar [גאשלר], his father's residence, in Saxony. There he dwelt for many days, and his guardians were the Bishop of Cologne and the Bishop of Bremen [מברעמן]. (Spangenberg §175.)

In those days the Count Palatine [פפולנגרוב = Pfalzgraf] Friedrich [וורידריך] of Saxony, an old and honored man, took to wife a beautiful girl without equal in all the land — Adelheid [אדלהייט], daughter of the Margrave of Stade [מסטאדן]. This woman betrayed her husband into the hands of those who sought his life, into the hand of Ludwig [לודויק], Count of Thuringia [בדירינגן], and they killed him as he went out to hunt, and Ludwig took his wife for himself. (There in Spangenberg, in the aforementioned §.)

There were many disputes concerning the election [בבירת, recte בחירת] of the pope. In Hungary too there were many wars, in which a great many died of famine [remainder of clause uncertain [?]].

AM 4831 (תתל"א) · CE 1071 (אלף ע"א). Great wars, quarrels and grievous strife arose between the king of Poland [לאליסלו — Bolesław II [?]] and Vratislav [ברעטיסלאו], Duke of Bohemia, on account of which the Emperor summoned them, gave judgment between them, and effected a settlement and peace, [binding them] not to ravage one another's country, under heavy penalties. This was done in the year 4831, 1071 to the Christians. (Spangenberg §182.)

AM 4833 (תתל"ג) · CE 1073 (אלף וע"ג). Around the year 4833, 1073 to the Christians, quarrels, feuds and many wars broke out between the Emperor and the dukes and bishops of Westphalia [ווטשטואלן [?]] before the city of Goslar — the like of which had not been seen in that land since the days of Charlemagne [קראלום הגדול]. At times one side prevailed, at times the other. Because of these matters, too, great quarrels arose between the Emperor and the Pope. Many times the Emperor stood under a great decree of excommunication; he was banned and beset on every side, until he had all but lost hope. Even at the day of assembly he pleaded before his people and the elders, until great and honored men — the bishops of Mainz and Cologne, among others — made peace between them. These matters are long, great and far-reaching indeed, and I have not wished to expand upon them.

AM 4834 (תתל"ד) · CE 1074 (אלף וע"ד). There was a pope at Rome named Hildebrand [הילדנבראנד], whose name was changed to Gregory VII [גרינוריוס השביעי]; he arose in the year 4834, 1074 to the Christians. He resolved and decreed that clergy [bishops] should not take wives in holy wedlock. ([Bavistus?] fol. 212.)

AM 4837 (תתל"ז) · CE 1077 (אלף וע"ז). Vratislav [ורטיסלום], Duke of Bohemia, received a royal crown from Emperor Henry IV and so became king, in the city of Mainz. He was the first king of the kingdom of Bohemia, of the Slavic people [סלאבזקון] dwelling in the land mentioned above [date uncertain: בשנת של"ט [?]]. This Vratislav was anointed and crowned king in the year 4837, 1077 to the Christians, and reigned and ruled over them. At that time it was decreed, at the assembly in the city of Mainz, that King Vratislav should hold [as fiefs] the provinces of Moravia [מערן] and Silesia [שלעזיא].

AM 4837 (תתל"ז) · CE 1077 (אלף וע"ז). Rudolf [רודולפום = Rudolf of Rheinfelden], Duke of Swabia [משוואבן], transgressed and rebelled against Emperor Henry and set himself up as emperor in his place; and Pope Gregory VII placed the imperial crown on his head, with the consent of many German dukes, in the year 4837, 1077 to the Christians. Then the Emperor marched against him with a great host; Rudolf fled to Saxony, and there great battles took place, until the Emperor laid waste and burned most of the walled and open towns of the land. Then most of the German dukes came to the aid of the Saxons, and there were between them many great and mighty wars, at times one side victorious, at times the other.

AM 4840 (תת"מ) · CE 1080 (ושמנים). In the year 4840, 1080 to the Christians, a great and mighty battle was fought, with great carnage and slaughter, between the Emperor and the aforementioned Rudolf, before the city of Merseburg [מערזבורק]. On both sides fell people beyond number. In the end the Emperor's host prevailed, and Rudolf's men fell slain before the Emperor's host, and Rudolf's hand was cut off. Emperor Henry himself was hard-pressed and became separated from his men; he came among four thousand fallen horsemen and hid himself there, for he supposed that Rudolf's side had won. The men of Saxony then chose [Rudolf's?] son as emperor. Afterward they sought and searched for the Emperor among the slain, and found him on the third day [טודנו [?]] alive and sound of body, and from this great joy and gladness came to the Emperor's people. Rudolf was brought to the city of Merseburg, where he confessed his sins and acknowledged the justice of the sentence upon himself, saying: "With this very hand I swore fealty to the Emperor; therefore this evil has overtaken me." Rudolf died there a few days later, and was buried at Merseburg with great honor.

AM 4841 (תתמ"א) · CE 1081 (אלף ופ"א). In the year 4841, 1081 to the Christians, the Emperor marched into Italy and wrought great destruction on all the cities whose people had rebelled against him. He advanced on Rome, captured it, gave

the city over to plunder, and pulled down its walls; Pope Gregory VII escaped them, and the Emperor installed Clement III [קלמנטי השלישי] in his place.

AM 4842 (תתמ"ב) · CE 1082 (אלף ופ"ב). In the year 4842, 1082 to the Christians, the Emperor advanced on the city of Augsburg [אושפורג]; the city came under siege and he captured it, [emptying it? מיד ריקן [?]].

AM 4842 (תתמ"ב) · CE 1082 (אלף פ"ב). Władysław I [ולדיסלאו הראשון = Władysław Herman] became prince and duke over the land of Poland after the death of his father[/predecessor], King Bolesław II [באליסלאו השני], in the year 4842, 1082 to the Christians. He was a wise and humble man, well-liked by the people, and he waged great wars with the Rus [רויסן = the Ruthenians] and with the [מוסק"ן [?]], and reigned twenty years and died.

AM 4843 (תתמ"ג) · CE 1083 (אלף ופ"ג). In the year 4843, 1083 to the Christians, a certain man named Hermann [הערמנים = Hermann of Salm] arose, went into the land of Saxony, and sought to make himself emperor, and the Saxons stood at his side. Many wars raged between the Emperor and the Saxons over a span of four years. Then a certain woman dropped a great stone upon Hermann's head, and he died, and the land had rest from war.

AM 4846 (תתמ"ו) · CE 1086 (אלף ופ"ו). The Emperor captured many cities in the land of Saxony; but the people of the land banded together and gathered to themselves their neighbors — [those of] Westphalia [ווטשוואלן [?]] and Thuringia — and drove him out of the land. They went up against the land of Franconia [ורנקן], took the fortress [town] of Würzburg [ורלצבורג], and won a great victory over the Emperor's host before [Pleichfeld? צלייך [?]]. This was in the year 4846, 1086 to the Christians. A few days later he returned and recaptured the city of Würzburg [וירצבורג], [leaving it empty? מיד ריקן [?]].

AM 4847 (תתמ"ז) · CE 1087 (אלף ופ"ז). Vratislav [ורטיסלום], the aforementioned king of Bohemia, marched against the Wends [וונדן] dwelling in Lusatia [לויזניץ] and [ויכניטס [?]]. He journeyed by way of Meissen [מייסן] and Thuringia with a great host and came as far as the land of Saxony. The people of the land came out against him, and the battle grew fierce. On both sides many fell, but the Bohemians defeated the Saxons that day. Yet only a few of the king of Bohemia's host were left to him, and therefore, before the Saxons could regroup, the king of Bohemia returned home through his own land in peace. This was in the year 4847, 1087 to the Christians.

AM 4849 (תתמ"ט) · CE 1089 (אלף ופ"ט). In the thirty-third year [ל"נ, recte = ל"ג 33] of Emperor Henry's reign — which was the year 4849, 1089 to the Christians

— he worked upon the electing dukes to have them choose his son Henry V as emperor in his lifetime.

AM 4850 (תת"ן) · CE 1090 (ותשעים). In the year 4850, 1090 to the Christians, Emperor Henry [IV] proclaimed liberty for all the forcibly converted Jews [היהודים האנוסים] and permitted them to return to the Jewish faith. ([Hubertus? הוברמות [?]] gloss, fol. 61.)

Around AM 4850 (תת"ן) · CE 1090. Around the year 4850, 1090 to the Christians, and in the years immediately following, signs appeared in the heavens — great and dreadful portents. The whole sphere of the sky appeared red as a burning furnace; the sun and moon did not give their usual light; there were terrible eclipses of the luminaries, of both sun and moon; the other stars of heaven also turned red; many stars appeared as though falling from heaven to earth. In the vault of the firmament appeared the likeness of torches of fire and the likeness of a sword red as blood; also the likeness of various [חלים [?]] warriors red as fire. There were great and dreadful thunders and lightnings, with hail and flashing fire, and mighty winds of unexampled force. The astrologers judged from these things [that] many troubles and evils [would come] upon the years to follow — and as they interpreted, so it came to pass. (Spangenberg §207; Cassius [?] §108.)

At that time there was a great famine in the land of Saxony and Thuringia. Locusts, too, came up over the land of Saxony; when they moved, their swarm covered about a parasang in breadth and some three parasangs in length, and as they flew not a ray of sunlight could be seen. They devoured every green thing and all the produce of the field. Then the locusts died and rotted, and from this a great plague spread over nearly all of Germany for a span of four years. (Ibid.)

AM 4852 (תתנ"ב) · CE 1092 (אלף וס"ב). Vratislav, king of Bohemia, went out to hunt, fell from his horse, and died, in the year 4852, 1092 to the Christians. The land of Bohemia then stood without a king for [several] years, only dukes ruling over them as before, until Władysław [ולדיסלאו] became king. (Baric [?].) — Conrad [קונראדום], son of Emperor Henry, rebelled against his father and reigned in his stead in Italy, and deposed the pope from his throne; on account of this there was war in Italy, and much blood was shed. Conrad died in the year [date uncertain: תתנ"ס / בשנת שלום למרדו [?]].

AM 4856 (תתנ"ו) · CE 1096. In the days of Emperor Henry IV, in the fortieth year of his reign — which is the year 4856 (תתנ"ו), 1096 to the Christians [source: אלף וג"ו, recte וצ"ו] — the Christians resolved

to march into the Land of Israel and to Jerusalem, the holy city. They put a red [cross-mark, קריאן] upon their garments as a sign; and it was a time of calamity for the Jews [the גזירת תתנ"ו], as set forth in Part One, in the year 4856. There gathered from Germany, Italy, France [לרפת, recte צרפת], Spain, England and [Ireland? "אנגאלם…ירה"] a host beyond number for its multitude — more than six hundred thousand fighting men. They went by seven separate roads, for the land could not bear them all together, and the chief over them all was Godfrey [גוטפריד = Godfrey of Bouillon], Duke of Lorraine [מלוטרינגן]. On the way many grievous troubles [befell them] — pestilence, sword and famine.

AM 4859 (תתנ"ט) · CE 1099. In the third year after their setting out — the year 4859 (תתנ"ט), 1099 to the Christians [source: אלף וג"ט, recte ונ"ט] — they went up against Jerusalem and captured the city and all the Holy Land, as well as the land of the Philistines [Palestine], and the great city of Antioch [אנטוכיא] and many other cities besides. They made Godfrey king over Jerusalem, and installed bishops and their priests, as well as governors and chiefs, in Antioch, Tripoli [טריפאלי], Sidon [לדון = צידון], Ashkelon and elsewhere, in every city and district; and all of these were subject to the king of Jerusalem. When the Christians heard of these things, they gathered again from all the aforementioned places — a host like the sand on the seashore, beyond number — to aid King Godfrey and to enlarge his kingdom. But on the way the Turks [התוגריים] fell upon them with a great host; and the Greek Christians [Byzantines], who had already borne them a grudge [בקסרס [?]], now joined their enemies as well. They wrought great slaughter among them — there had never been such a calamity for the Christians until that day — and tens of thousands who escaped died of famine. [Aventinus? בוינטינג [?]], on fol. 63, writes that there was fulfilled in them the prophecy of Zechariah, chapter 12, where he said: "I will seek to destroy all the nations that come against Jerusalem" (Zechariah 12:9), and so forth. Godfrey reigned one year in Jerusalem and died, and his brother Baldwin [בלדווין] reigned in his stead; and eight more Christian kings reigned there. Jerusalem remained in Christian hands for eighty-eight years, from the year 4856 [1096] until the year 4947 (תתקמ"ז), 1187 to the Christians (אלף שפ"ז), when it was captured by Saladin [סאלידאן = Salah ad-Din], Sultan of Egypt [מלרים, recte מצרים], as will be explained in its place.

Emperor Henry IV proclaimed liberty for the Jews a second time, and throughout his realm set about restoring to the Jews all the taxes [property] that had been taken from them. But the Emperor did not manage to bring this to completion, because of the plunder that had [already] been consumed [ע"ד גזל הנאכל [?]]. (Spangenberg §207.)

AM 4861 (תתס"א) · CE 1101 (אלף וק"א). The men of the Vršovci [ווירמשא] — the lords of the land of Bohemia — had always been a snare, a trap and a stumbling-block to the dukes of Bohemia; and they were all put to death for the wickedness of their deeds, so that only two remained, for whom Duke Bretislav II [ברעטיסלאו השני] felt pity and did not wish to destroy them, but sent them to another land. Later, however, they provoked him, until one of them shot him with an arrow in the dead of night and killed him, in the year 4861, 1101 to the Christians. (Baric [?], fol. 111.)

AM 4862 (תתס"ב) · CE 1102 (אלף ק"ב). Bolesław III [באלישלאו השלישי = Bolesław Wrymouth], son of Władysław, became duke over the land of Poland from the year 4862, 1102 to the Christians. In the end [?] he proved a mighty warrior, valiant and successful in his wars. He fought great wars against the Rus [מוסק"או [?]] and Hungary, and also against the Bohemians; it is recorded that he fought thirty-seven battles in his day and was victorious in all of them. His name will be mentioned again further on.

AM 4865 (תתס"ה [source חתסה]) · CE 1105. Henry [V], son of Emperor Henry [IV], was incited until he transgressed and rebelled against his father — a rebellion and offense so great that its like had never been heard — and he grieved him more than any foe or enemy. Although the Emperor [wished] at first to give him a share in the imperial rule during his lifetime, and another share after his death, for all that, [the son's] fury consumed him. When the son saw that he could not overcome him, he resorted to cunning: he humbled himself and begged his father's pardon, until [the father] no longer guarded himself against him. Then, when they came to the city of Bingen [בינג] on the river Rhine, the son's faction prevailed and drove all the Emperor's people out of the city, and the Emperor was seized there. The bishops deposed the Emperor from his throne, and in the city of Mainz they crowned his son Henry V as emperor in his place. When the Emperor was captured, they took from him all his precious jewels and the royal regalia that were with him. (Gloss; also Spangenberg §270.)

In that same year Henry, son of the Emperor, advanced on the renowned city of Nuremberg [נירנבערג], laid it under siege, captured it, and pulled down its walls. (Cassius [?] §143.) — In those days Duke Magnus [מאנגנום], Duke of Saxony and Lüneburg [ולוינבורג], died childless, without male heirs, and Emperor Henry [so printed: "the Fourth"] gave all these lordships to Duke Lothar of Supplinburg [לוטריא, במחנס [?]] — the same Lothar who afterward became emperor.

AM 4866 (תתס"ו) · CE 1106. Henry IV was a wise, discerning and God-fearing man, and a warrior from his youth; [many] times [number uncertain [?]] he

waged war and triumphed over his enemies — most of them against the popes. The span of his wars with the popes ran from the year [4835? תתל"ה [?]] until the year [4869? תתס"ט [?]], some thirty-five years [ל"ה]. He died in the city of Liège [לומיך = Lüttich], at the age of fifty-six [בן כ"ס, recte נ"ו], in the year 4866 (תתס"ו), 1106 to the Christians (אלף וק"ו), in the fiftieth year [ג', recte 50 = נ'] of his reign. He was not given a proper burial, on account of the Pope's ban [excommunication], until the fifth year [thereafter].

AM 4866 (תתס"ו) · CE 1106. Henry V, emperor, the [ordinal uncertain: כ"ז [?]] of the Germans, son of Emperor Henry IV, reigned from the year 4866. He is reckoned among the wicked emperors. On the day [of his submission?] to Emperor Henry, Duke Lothar [לוטריוס] came to him barefoot, wrapped in black garments, and fell to the ground on his knees before him, begging him for grace and pardon for having [taken up arms? נסע] in his father's wars; and he spoke at length with many gracious words, and the Emperor granted his request and pardoned him. When the dukes beheld the great wisdom and humility of this Lothar, it was a chief reason that, after the death of Emperor Henry [V], they chose him as emperor in his stead.

AM 4868 (תתס"ח) · CE 1108. Coloman [קאלמן = Kálmán], king of Hungary, drove out his brother, Duke Álmos [אלימוס], [entry continues into the next folio]

Fifth Millennium AM / twelfth century CE. Synchronized chronicle, dual AM + CE dating (CE = AM - 3760). Two-column pages; each entry is headed by its marginal Anno Mundi date and the printed CE year.

Page 145 (book p. 69)

[continuation, 4868 AM / 1108 CE]. …[Coloman/Kálmán drove Duke] Álmos from his realm, and Álmos came to the Emperor [Henry V] and cried out to him for rescue. The Emperor then marched against Hungary with the help of Svatopluk [מבמיפלוליו — Svatopluk, Duke of Bohemia], and laid siege to Pressburg [פרעשבורג — Pressburg / Bratislava]. But when the Emperor saw the might [טולת — reading uncertain [?]] of the people of that land, his heart failed him; he withdrew from the city and returned the way he had come, in disgrace. This was in the year **4868 AM [תתס"ח], one thousand one hundred and eight [אלף וק"ח] to the Christians [1108 CE].**

4869 AM [תתסט] / 1109 CE. In those days, while the Duke of Bohemia was [campaigning] in Hungary [with the Emperor], Bolesław [באליסלאו — Bolesław III], Duke of Poland, invaded the land of Bohemia, laid it waste and gave it over to

plunder, and stripped the enemy — for which reason, when the Emperor returned from Hungary, he marched together with the Duke of Bohemia against Bolesław, Duke of Poland. They besieged the town of Bytom(?) [בייס [?]], and likewise besieged the town of Glogau [גלונא — Głogów] for many days but could not [take] them. From there they moved against the town called Lebus [ליבוס [?]]; [the town of] Nyzan(?) [נגיזן [?]] was given over to plunder, and they captured the fortress-seat [of Zbigniew? סבגמוגיס [?]], where they seized all its treasures.

At that time the aforementioned king of Poland hired [שכר] a man named Johannes [יואניס [?]], the last survivor [ליט"מ [?]] of the Wrschowetz family [וירס"וויין — the Vršovci, a Bohemian clan], who had always been a snare and a trap to the dukes of Bohemia. He slipped in among the nobles, and one night stabbed Svatopluk the Duke, thrusting a small knife into his belly; and it was not known who had done it. The Emperor was seized with great alarm and withdrew toward Silesia [סלעזיא — Schlesien] the way he had come. Then Bolesław, Duke of Poland, gathered his forces and pursued the Emperor, and the battle grew fierce; many fell on both sides, until the hand of Poland prevailed and the Germans [האסכנזיס — the Ashkenazim] fell slain before them — slain beyond counting. Their corpses were flung upon the open field and given no burial, becoming food for the birds of heaven and the beasts of the field. Many dogs gathered there and fed on the flesh of the dead for many days; and they named that place **Hundsfeld** [הונ"דש … וא"לד — Hundsfeld / Psie Pole], meaning "field of the dogs" [פי' שדה הכלבים]. It is a small town about a parasang from the great city of Breslau [ברסלא — Breslau / Wrocław], [and bears that name] to this day.

4870 AM [תת"ע] / 1110 CE. The Emperor Heinrich [סנריקוס — Henry V], after he had fled and escaped with his life from the war just described, gathered a great and mighty army to avenge himself upon Poland. But Duke Bolesław sent him many honored envoys with deep submission, and with words of entreaty and appeasement, until the Emperor was reconciled and agreed to let him be. The Duke of Poland came to the Emperor at Bamberg [בומבורג — Bamberg], where they made a covenant, and the Emperor gave him his sister to wife. And after many days, the Emperor gave his daughter Christina [קריסטינא] to Władysław [לודיסלאו — Władysław], son of Duke Bolesław, to wife.

Bolesław III [באליסלאו], Duke of Poland, mentioned above — although he was a righteous and upright man — was nonetheless incited daily by some of his advisers until he [rose] to kill his brother Zbigniew [סיבינג"יאוס — Zbigniew], who had sinned and rebelled against him. But afterward Duke Bolesław repented of his evil deed; he lamented his brother with weeping, mourning [באבל — reading

אבל, "mourning"], and great eulogy, afflicted his soul with severe fasts, and became a wanderer, roaming the land.

He went barefoot from Poland to Breslau(?) [לברסת [?]] and onward to Hungary — many hundreds of parasangs — clothed in black garments, peasant's clothing; he performed great acts of charity for the poor and destitute, and mourned all his days. He went down to [the grave of] his brother in mourning, [there to remain]. He reigned thirty-seven years [ל"ז שנה] and died at the age of [כ"ג / ס"ג — age uncertain [?]] in the year **4870 AM, one thousand one hundred and eleven [אלף קי"א = 1111 CE]** to the Christians. [See the chronicle of Heinrich(?), fol. 100 — citation uncertain [?].]

In those days there were quarrels and great disputes in the land of Bohemia among the dukes there over the throne, until the hand of Duke Bolesław prevailed with the Emperor's help; and the [chief? הרוצה [?]] of the Vršovci [מווירס"וויין] aforementioned, who had likewise opposed him — the Duke seized him and put him to death with cruel torments.

4871 AM [תתעא] / 1111 CE. After these things, a certain man arose and sowed slander between Władysław [ולדיסלאו], Duke of Bohemia, and Stephen [סטעפני — Štěpán], King of Hungary, and much blood was spilled between them. When it became known that the informer had spoken falsely, the two made peace and concluded a covenant, and they sentenced the informer to be bound at each of his hands and feet with an iron chain and torn into four pieces by four horses. This was done in the year **4871 AM, 1111 CE** [אלף קי"א]. [The chronicle {באריק — cited by folio; identification uncertain [?]}, fol. 129.]

In those days [under the reign of? נירל [?]] Władysław, Duke of Bohemia, there was a certain Jew named Jacob [יעקב], whom he made treasurer over the whole land of Bohemia. The nobles of the land grumbled and raged over this, and said to him day after day: "Do not lay upon us so great a disgrace, that this Jew should be esteemed and trusted by you above all the officials and counselors." But the Duke would not heed them, and [Jacob] grew ever greater — indeed, exceedingly great. Then the nobles conspired, fell upon him, and testified that they had seen with their own eyes [that he had] torn down their altars with his own hands, [defiled] their holy objects [and taken them] from their graves, and trampled them underfoot. They brought him in iron chains before the Duke; and the Duke, to save him from death, [ordered] that he be taken to prison. Through the officials' complaints, Jews were fined money, and [Jacob] himself was banished to another land. [The chronicle {באריק}, fol. 132.]

4871 AM [תתעא] / 1111 CE. The Emperor Heinrich [סינריקוס] went up to Rome in the fifth year of his reign, in the year **4871 AM, 1111 CE**. The Pope Paschalis [פסקאלים — Paschal II] refused to crown him until he should renounce the ordinance instituted in the days of the Emperor Otto the Great [אושא — Otto] in the year [4824(?) — תתכ"ד [?]], so that [popes] might be chosen without the Emperor's consent. Over this, great disputes arose between the Emperor and the Pope, until the Romans rose up against him to kill him. But the Emperor's German men girded themselves for battle, prevailed over the Romans, and captured the city; the Emperor gave it over to them as plunder, brought down the city wall, and sent many of the city's people down to the grave in blood. He seized the Pope alive and carried him off to his own land; and after a few days [the Pope] was restored to his seat, as related in section 24 and section 213.

Page 146 (book p. 70)

4874 AM [תתעד] / 1114 CE. The inhabitants of Saxony [זקון — reading זקסן / Sachsen] and Westphalia [וועטפאלן — Westfalen] rebelled against the Emperor Heinrich V [הייגריך — Heinrich]. He therefore marched against them and wrought great devastation by fire, killing many in [the district of] Cologne [קוילן — Köln]. As he was traveling through Westphalia and Saxony, he came to the town [Kaufungen(?) — מבלר קויף בויזן [?]] in the region of Thuringia [דירינגן — Thüringen], two parasangs from [Kaufungen? בויזן [?]]. There the dukes of Saxony and their party arrayed for battle against the Emperor and drew up near the town of Eisleben(?) [איים"לעטבן [?]]; in a single day, forty-five thousand men [fell], and the Emperor and his people fled. The Saxons stripped the slain and divided the spoil with great rejoicing. As a sign and memorial they raised there a great pillar or stone, and set upon it the image of a man in the shape of a warrior with his weapon in his hand, engraving on his shield the banner-emblem of Saxony — the figure of a white horse on a red field. They named the figure **Wotan** [וא"ד"וטא [?]], after the name of their god whom they had worshipped in olden times, as related above in the year [~4520(?) — תקכ"ם [?], cross-reference]. At that time the Saxons went up and destroyed the Emperor's residence and palace, the great fortress of Kaufungen [קויפס"וויזן] aforementioned, captured it and razed it to its foundations, and it became a desolate mound to this day. (Spangenberg [שפנג'], section 214.)

4877 AM [תתעז] / 1117 CE. A great and terrible earthquake struck Italy [באיטליא — Italia], and also Germany [אסכנז — Ashkenaz], and great buildings collapsed in the quake. It was a hot summer with severe drought; many springs and rivers dried up; there were two eclipses of the moon, and many times the moon

appeared red as blood. A comet(?) [reading uncertain [?]] appeared many times, round like a ball in the sky. There were great winds, thunder and lightning, and blazing fire in great abundance; [blight] struck the crops of the land, and man and beast greatly [suffered]. All this was in the year **4877 AM, 1117 CE**. (Spangenberg, section 214.)

4878 AM [תתעח] / 1118 CE. In the year **4878 AM, 1118 CE**, the Romans rebelled against the Emperor Heinrich; he therefore marched against them, captured the city, and drove out the Pope Gelasius [גיזיוס — Gelasius II] from there, setting up Calixtus [קאליקס — Calixtus(?) II] in his place. (Spangenberg, section [214? — פ"ד [?]].) In those days the Emperor marched against Nuremberg [נירנבערג — Nürnberg], captured it, gave it over to his people as plunder, and cast the city and its walls to the ground. ([The chronicle] Gallion(?) [גליון [?]], fol. 61.)

4882 AM [תתפב] / 1122 CE. The Emperor went up to the land of Saxony, but the magnates [ההגמונים — the bishops] and dukes of the land would not receive him, for they feared the ban of the Pope; and the Emperor returned to Worms [ווירמס — Worms] in disgrace. The rest of the bishops and dukes of Germany likewise broke with him, on account of which, on a day of assembly in the city of Worms, the Emperor humbled himself and willingly surrendered into the hands of the popes of Rome all the freedom and right of [investiture in] the imperial [church]. This was in the year **4882 AM, 1122 CE** [the Concordat of Worms].

4885 AM [תתפה] / 1125 CE [recte 1125; printed 1122 = קכ"ב]. A famine of scarcity came upon the whole land of Germany in the year **4885 AM, [1125 CE — printed אלף קכ"ב, recte אלף קכ"ה]** to the Christians; and after the famine came a very grievous pestilence, and it was reckoned that a third of the people of Germany died in that plague.

4886 AM [תתפו] / 1126 CE. The Emperor Heinrich V died without male heir, at Utrecht [באוימטריך — Utrecht] on the twenty-third of May [כ"ג מאיי], and was buried in the sepulchre of his fathers in the city of Speyer [ספייאר — Speyer], in the year **4886 AM, 1126 CE**, the twentieth year of his reign.

4886 AM [תתפו] / 1126 CE. Lothar [לוטריוס — Lothair III] the [second?], Emperor [סי"ח [?]] over the Germans, began to reign in the year **4886 AM**. He was of the lineage of the dukes of Saxony, [counts of Merseburg(?) and … burg — גר"וב מזלבורג ארנבורג קוטרבורג [?]]. The inhabitants of Swabia [סוואבן — Schwaben], Franconia [פרנ"קן — Franken], and [וסיבוביס [?]] conspired and banded together against the Emperor, and in his stead chose Conrad [קונראדוס — Conrad III], the son of the sister of the Emperor Heinrich [V], and he was crowned at Milan [מיילנד

— Mailand]. But the Emperor Lothar marched against Arles(?) [ארלס [?]] and captured Speyer, [Nuremberg(?) — כירונבורג [?]], [Halle(?) — הולס [?]], and Augsburg [אוינספורג — Augsburg]. Then Conrad submitted, and a covenant of peace was made between them for all the days of their lives.

The Emperor Lothar marched against Soběslav(?) [באביסלאו [?] — Soběslav I], Duke of Bohemia; and Duke Otto [אוטא — Otto of Olomouc], Margrave [מרק גרוב — Markgraf] in Moravia [מעטרן — Mähren], fled [over] the matter of the throne. But the men of Bohemia girded for battle, fell upon the Emperor suddenly, and made great slaughter among them; and Duke Otto was taken captive with many nobles. Then, upon Duke Otto's submission, Duke Soběslav set Duke Otto free, together with all the captives, and the two concluded a faithful covenant and kept it all their days. ([The chronicle {באריק}], fol. 135, and Spangenberg, section 217.) Concerning this Emperor [Lothar]: a certain man shot at him an arrow drawn with deadly poison [סם המות] and wounded him in one of his feet, and none of the physicians could heal him, until a certain Jew came and cured him. (Spangenberg, section 218.)

4888 AM [תתפח] / 1128 CE. In the year **4888 AM, 1128 CE**, a new disease appeared in Germany, such as had never been heard of: the people were stricken in their hands and feet, which grew hot and inflamed and turned black as ink and coals. The people called this disease **Wildfeuer** [ווילד פייאר], that is, "consuming fire," and a great many people died of it. ([The chronicle] Calixtus(?) [קלסיוס [?]], section 146.)

4892 AM [תתצב] / 1132 CE. The Emperor Lothar set out to go to Italy, traveling by way of… [The close of this entry falls at the column foot and is not legible in this pass]

Page 147 (book p. 71)

4893 AM [תתצג] / 1133 CE. There were feuds and great wars between the inhabitants of Denmark [דעטמרק — Denmark] and the Saxons; and each side slew the other's foes [and] whomever they could catch, with cruel deaths. At that time [ואלרב [?]] Duke Magnus [מגנוס — Magnus], son of Niels [ניקלוס — Niels], King of Denmark, rose against his uncle Knud [קניטי — Knud Lavard], King of Denmark(?), and killed him. Not many days passed before his kinsman(?), Duke Erik [עריך — Eric II], avenged his uncle's blood and killed Duke Magnus in battle; and Magnus's father, King Niels, fled and escaped to the city of Schleswig [סלעזוויג — Schleswig], where he too was killed by the men of the city. (Spangenberg, section 218.)

4894 AM [תתצד] / 1134 CE. Soběslav [סובעסלא — Soběslav I], Duke of Bohemia, marched against the region of Silesia [סלעזיא — Schlesien], which still belonged to the king of Poland, and there destroyed some three hundred towns and open villages; and the king of Poland did the same in the region of Moravia [מערן — Mähren] and Bohemia. At that time there was a great diet at the town of Halberstadt [הלבערשטאם — Halberstadt], where all the kings under the dominion of Rome assembled; and there peace was made between the inhabitants of Denmark [דינימ"רק] and of Saxony. There too Bolesław [מבוליסלאו — Bolesław], Duke of Poland, was called to account for the fixed tribute that had lapsed over a span of twelve years, and it was [agreed] with him that he not lift his hand against the dukes of Bohemia, and that if he should refuse, they would go up against him in war. And because [the Muscovite? שסמוסקוויטער [?]] pressed him on one side, he was compelled to submit to the Emperor regarding the tribute; and then peace was made between the dukes of Poland and Bohemia. This was in the year **4894 AM, 1134 CE**.

Duke Bolesław [באליסלאו] restored the town [Mabka(?) — מאבכא [?]], built the town [Miz(?) — מיז [?]], laid a pavement in the streets of the city [Prague? קרית פראנ [?]], and renewed it with handsome buildings. ([The chronicle {באריק}], fol. 142; Spangenberg, section 218; and Heinricus(?) [וסינריקוס — source uncertain [?]], fol. 25.)

4895 AM [תתצה] / 1135 CE. In those days there was great heat and drought throughout the summer, so that many rivers and streams dried up and ran dry; many fires broke out among the forest trees; the crops of the ground and the grass of the field withered; and the sun appeared on two sides, as though there were two suns. There were also lightning, thunder, meteors, and peals of hail, and blazing fire in many places throughout Germany. Fire came down from heaven and consumed, in the cities of Mainz [מענץ — Mainz], Speyer [שפייא"ר], and Strasbourg [סטרוסבורג — Strasbourg], their houses of worship together with other great and splendid buildings there; and the town [aforementioned] in Saxony was burned to its foundations. A great part of the town of Goslar [גאסלר — Goslar] and other places besides [were burned]. All these fires occurred in a single week, in the year **4895 AM [printed תתל"ה, recte תתצ"ה], 1135 CE**. (Spangenberg, section [214? — רי"ם [?]].)

4898 AM [תתצח] / 1138 CE. The Emperor Lothar was a devout king, a repairer of the breach, who set the realm of Rome in order — wise, and ruling over all he turned to. He subdued all his enemies round about: he conquered [subdued] Duke Friedrich [וריידריך — Friedrich] and Conrad of Swabia, Leopold [ליפולם —

Leopold] of Austria [מאוסטריך — Österreich], Duke Friedrich of [מעלזוס [?]], the men of Lombardy [לומברדיאס — Lombardei], and the rest of the cities of Italy. The town of Münster [מיונסטר — Münster] he took and burned with fire; he conquered the cities of Magdeburg [מיידבורג — Magdeburg], Nuremberg [נירנבורג], Halle [הולס — Halle], Augsburg, Speyer, and the city of Würzburg [ווירלצבורג — Würzburg] — he razed it and tore down its walls. He conquered the Wends [הווטגדן [?] — the Wends] and restored to them the Christian religion, and built the city of Chemnitz(?) [קאמניך [?]] in Meissen [מייסן — Meissen]. He died on the road, in a forest in Italy, in the year **4898 AM [printed תתל"ח, recte תתצ"ח], 1138 CE**, the thirteenth year of his reign, and was buried in the land of Saxony in the cloister called Königslutter [קייזרס לוטרן — Königslutter], which he had founded in his lifetime and named after himself.

4898 AM [תתצח] / 1138 CE. Conrad III [קונראדוס השלושי — Conrad the Third], the [eighteenth? הי"ח] Emperor over the Germans, began to reign in the year **4898 AM**. He was the son-in-law of the Emperor Heinrich IV [הייגריך רביעי]; and the Emperor Heinrich V, because he had no sons, had given the land of Swabia and the land of Franconia [ורנקן — Franken] to his kinsman(?) Conrad as a gift. Heinrich the Welf [וועלפן — Welf], Duke of Bavaria [בייארן — Bayern] and Saxony, rebelled against the Emperor Conrad in the first year of his reign, marched against him, and laid siege to the city of Augsburg. The Emperor escaped from there [in flight], went to Würzburg, and placed Duke Heinrich under the ban, with the consent of all the dukes of Germany, and took from him all his land. The Emperor gave the whole land of Saxony and [the marchland of] Saxony to Albrecht [לאל"בריכם — Albrecht], Margrave of Brandenburg [מברנד"נבורג — Brandenburg], and gave the land of Bavaria to Margrave Leopold [ליפולד] of Austria [מאוישטריך]. On account of this there arose wars, burnings, and great destruction in the land of Saxony throughout the days of Duke Heinrich; but after his death, the land of Saxony was returned to his son Heinrich, and over the land of Bavaria there was war and much strife between the dukes of Saxony and the Margrave of Austria for many days. (Spangenberg, section 220.)

4899 AM [תתצט] / 1139 CE. Władysław II [ולדיסלאו השני — Władysław II], son of Bolesław III [באליסלאו השלישי], son-in-law of the Emperor Heinrich V and husband of the aforementioned Christina, became duke over the land of Poland in the year **4899 AM [printed תתל"ט, recte תתצ"ט], 1139 CE**. This duke was a pious, humble, and God-fearing man; but most of his counselors were German officials, appointed through the counsel and effort of his wife Christina. And because the men of Poland had always hated the Germans, they grew jealous of them; his own people rebelled against them and against their dukes, and a great

war broke out between Duke Władysław and his four brothers, until the brothers' hand prevailed and Duke Władysław fled to the Emperor Conrad. The Duchess Christina too, daughter of the Emperor Heinrich, was driven from the land together with her young son. The men of Poland made Bolesław IV [באליסלאו הרביעי], son of Bolesław III and brother of the exiled Władysław II, duke over them, in the year **4899 AM, 1139 CE**.

4900 AM [תתק] / 1140 CE. In those days, during the rebellion of the aforementioned Duke Heinrich [the Welf] — [aided by] the Pope Hadrian [אדריאנום — Hadrian] IV(?) — there was war and a great [victory] between the Emperor Conrad and Duke Heinrich before the city of Weinsberg [ווינסן … בורק — Weinsberg], which sits upon the [river? נהר [?]]. There the Duke's people were struck down by the sword, and the city of Weinsberg came under siege; the Emperor captured it, seized all the [defenders? הסומאליס [?]] and officials within it, and resolved…

Page 148 (book p. 72)

[resolved] to put them to the sword. The women, however, he allowed to leave the place, [permitting] each to take nothing with her but what she could bear upon her shoulder. Then the women, full of cleverness, each took up her own husband upon her shoulder to save him from death. They cried out to the Emperor that he not break his word; and the Emperor smiled at the women's stratagem, and his compassion was stirred toward them, for he was a devout king, and he let them go free. This took place in the year **4900 AM [printed תח"ק, recte תת"ק], 1140 CE** [the "Women of Weinsberg"]. — The great and celebrated city of Lübeck [ליובק — Lübeck] was built by Adolf, Count [אדולף גרוב — Adolf, Count] of Holstein [מסולשטיין — Holstein], in the year **4900 AM, 1140 CE**.

4906 AM [תתקו] / 1146 CE. In the year **4906 AM, 1146 CE**, there banded together the Emperor Conrad and the kings of Spain [ספרד], France [צרפת], Portugal [פורטוגאל], England [ואנגלאטיררס — England], and Italy, and most of the dukes of Europe [ארופ"י — Europa], to march against the Ishmaelites and to extend the Christian kingdom that was in Jerusalem [the Second Crusade]. They set a sign upon their garments as a token, and gathered peoples as numerous as locusts — so many that, as it was written, no such assembly had been recorded in the chronicles since the founding of the earth. And that year became a time of distress for the Jews: all the Jews of Germany fled from them — escaping to the fortified cities, hiding in caves, in pits, and in the clefts of the rocks — and many were slain for the sanctification of the Name [על קדוש השם יתברך]. The time of the decree and the affliction of the Jews lasted about a full year, until the men of the

army departed from the land; and then, by the mercy of the Lord upon them, [the rest] were delivered, and those who had fled returned to their homes.

As for the Christians who went up by way of Jerusalem, they met with many troubles and evils on the road, for Manuel [עמנואל — Manuel I Komnenos], Emperor of Constantinople [קוסטנטינא — Constantinople], acted treacherously and broke his covenant with them, joining their enemies as well — so that of all the host of the Christians who went up, not even a tenth part remained: the [other] nine parts were all killed and destroyed, and many of them died of hunger and thirst. (See the chronicle [ד"ס — abbreviation uncertain [?]], section 212, fol. 41.)

4910 AM [תתקי] / 1150 CE. Earthquakes, thunder, lightning, storms, hail, and blazing fire [struck] in many [places], in the year **4910 AM, 1150 CE**, together with rain, downpour, and great floods of water; and from this resulted a famine of scarcity, and after the famine a great pestilence throughout all [the regions] of Germany. (Spangenberg, section 221.)

4911 AM [תתקיא] / 1151 CE. In the year **4911 AM, 1151 CE**, the people called the Assassins(?) [אמינונים [?] — the Assassins / Nizārīs] rose against their lord, the Count of Tripoli [שר טריפולי — Count of Tripoli], and brought him down to the grave in blood [Raymond II of Tripoli]. And at the turn of the year, the Turks [התוגריים — the Turks] [advanced] against Jerusalem; but the men of the city fell upon them(?) suddenly and smote the Turks. (The chronicle [ד"ס], section 219, fol. 20.)

4911 AM [תתקיא] / 1151 CE. In that same year, in the year **4911 AM, 1151 CE**, the Emperor Conrad returned from Jerusalem to Germany; and then he enlarged and rebuilt the city of Nuremberg [נירנבערג] with towers and handsome buildings, and rebuilt the whole southern [wall] that the Emperor Heinrich V [had left]. In the city of Halle [הולס] too he rebuilt all that the Emperor Lothar II had destroyed there.

4912 AM [תתקיב] / 1152 CE. The Emperor Conrad was a most pious, merciful, and humble king. He died in the imperial city(?) of Bamberg [בומבורג — Bamberg]; some say [י"א] that poison had been given him. [This was] in the year **4912 AM, 1152 CE**, the fifteenth year of his reign.

4912 AM [תתקיב] / 1152 CE. Friedrich Barbarossa [פרידריקום ברברוסא — Frederick Barbarossa], which means "red-bearded" [זקן שער אדום], the twentieth Emperor over the Germans, began to reign in the year **4912 AM**. He was Duke of Franconia [פרנקן] and Swabia, and was the nephew of the Emperor Conrad.

4914 AM [תתקיד] / 1154 CE. The Emperor Friedrich [continued the effort of] his uncle, the Emperor Conrad — who had already spent fifteen(?) days [חמשה … ימי [?]] in council trying to reconcile the Duke of Saxony and the Margrave of Austria aforementioned, in the year [4… — תתל"ס [?]], but had not succeeded in reconciling them. Now, in the year **4914 AM, 1154 CE**, the Emperor Friedrich, [convening] a diet a sixth(?) time, arranged with great [effort] and restored the land of Bavaria to Henry the Lion [הייגריך], Duke of Saxony. Then the Emperor elevated Leopold [ליפולם], Margrave of Austria, and made him a duke like the rest of the dukes of Germany. (Spangenberg, section 222.) [The Privilegium Minus, 1156.]

4915 AM [תתקטו] / 1155 CE. The Emperor Friedrich went up to Italy in peace; and when he came to Rome, the men of the city banded together and raised a hand against the Emperor. But his people girded for battle, and their hand prevailed; at the outset of the tumult about a thousand Romans were killed, and two hundred men they took alive, and the city became plunder at that time. The Emperor also marched against the men of the land who had rebelled against him, captured their cities, destroyed their fortresses, sent many officials down to the grave in blood, and subdued them. This was done in the year **4915 AM, 1155 CE**. (Spangenberg, section 24 and section 223, and Gallus(?) [ונלליוס [?]], fol. 63.)

In those days the inhabitants of Poland went up against the fortress(?) [סבירה [?]] of Brandenburg [ברנדבורג], gave a bribe to the gatekeepers who let them enter the city, captured it, and wrought great destruction in the March [of Brandenburg] at that time. (Spangenberg, section 225.)

4917 AM [תתקיז] / 1157 CE. The Emperor Friedrich marched against Bolesław IV [באליסלאו הרביעי], Duke of Poland, with the help of Władysław [ולאדיסלאו], Duke of Bohemia, at the head of a great host — because [Bolesław] had spurned the Emperor and had not sent him the fixed tribute of 500 marks [מר"ק] of silver each year, and because he had driven his brother Władysław from his kingdom. Although the Duke of Poland, for his part, had gathered his own army with the help of his neighbors — the Russians [רייסן — Reussen], the Prussians [פרייסן — Preussen], and the Pomeranians [פאמרן — Pommern] — nonetheless, when the Emperor advanced against the region of Silesia [שלעזיא] with a great host and iron-clad chariots, dread and terror of him fell [upon them], and the Duke fled with all his people. The Emperor captured every fortified city — the fortress of Glogau [גלוג"א — Głogów] in [Bohemia? בי"ם [?]] — and passed onward toward Breslau [ברעסלא], and captured the whole land as far as Posen [פוזנא — Poznań], wreaking great destruction and killing many of the people of the land. Then the

Duke of Poland sued for grace and pardon, and [submitted] to the Emperor a great and heavy tribute year by year; and the Emperor, entreated by his plea, [withdrew] from him. But the people of Poland did not stand [by the agreement]....

(This opening picks up mid-entry, in the reign of Frederick Barbarossa. Each entry is a dated annal giving the year both in Anno Mundi — Fifth Millennium — and in the Christian era, CE = AM - 3760. Throughout these pages the printed fount confuses several letters: דוכם is read as דוכס "duke," הקיים׳ as הקיסר "the emperor," ביהם as ביהס "Bohemia," מנלח as מנצח "victorious," and בצרפת/צרפת "France" appears variously as בגרפת/לרפת — each is read here as the intended word, with [recte ...] noted at its first occurrence. The Christian-era gematria is frequently a letter short from about 1186 on — see the recurring [recte ...] notes and the QA report.)

they held to their covenant and sent him no tribute, neither much nor little. (Spangenberg §286.)

1158 — Vladislav, duke of Bohemia, is made king. [דוכם, recte דוכס "duke"; ביהס, recte ביהם "Bohemia"] Vladislav [Vladislaus II] received the crown of his kingship from the Emperor Frederick Barbarossa [הקיים׳, recte הקיסר "the emperor"], and he was the second king of the Slavic-Bohemian people. This was in the year 4918 AM / 1158 CE — the second [king], after Vratislav [Vratislaus II], the first king of Bohemia, as noted above under the year 4837 AM; and between the two kings only dukes had reigned. In that same year the people of Milan rebelled against Frederick and committed great crimes and rebellions, the like of which had not been heard within the empire of Rome; and they made a pact with all the inhabitants of Italy to come to their aid. The emperor then gathered a host from among the peoples — of Franconia, the lord of Meissen, Bohemia [?], Riot [?], Burgundy, Swabia, Bavaria, Austria, Lorraine, Cologne, and other peoples beyond number — and sent against them also Vladislav king of Bohemia. The emperor laid siege and invested the city for many days. Then the twelve heads of the city came out to the emperor barefoot, clothed in black, each with a drawn sword laid upon his own neck, and fell to the ground upon their knees before the emperor and said: "We are the sinners and deserving of death. Deal with your servants as is good and right in your eyes; but upon the people of the city have mercy, and deal kindly with them — for we are the heads of the people; the guilt is ours and not theirs." Through their abundant, persuasive pleading and their great submission the emperor's mercy was stirred, and he did not destroy [any] one of them. He took only the city itself, and took a single lampstand from their house of

worship — a lampstand of gold [?] — and gave it as a gift to Vladislav king of Bohemia. He also granted Vladislav, then, the emblem of the land of Bohemia: a white lion on a red field, [borne] to this day.

1160 — Vladislav, king of Bohemia, returns from the war of Milan to his land in joy, and it was to him for name and renown among all the peoples. [מנלח, recte מנצח, is used later for "victorious"] He brought back with him from Italy master stonemasons, and built — for splendor and glory — at the fair city of Prague the great and beautiful bridge over the river Vltava [Moldau], which has no equal in length, breadth, height, strength, and beauty in all the expanse of Germany; even the bridge at Regensburg is of no comparison to it. He began building it in the year 4920 AM / 1160 CE [וק״ם, recte 160 = וק״ס]. He also built their church "Strahov" [?] upon the hill before the city of Prague, in the [borough of] Hradčany [?].

1160 — Also in that same year, in the year 4920 AM / 1160 CE, was the beginning of the Picard belief [the Waldensian/heretical movement] in France [בגרפת, recte בצרפת "in France"]. The king of France [לרפת, recte צרפת] destroyed three hundred houses of assembly [churches], and razed to the foundation even those of the poor among them. (Guillaume [?], fol. 7, §63.)

1162 — The men of Milan broke their covenant and rebelled against the emperor a second time, in the year 4922 AM / 1162 CE. The emperor therefore marched against them with a very heavy host, campaigned against it for several years, and captured it. Its conquest he gave over as spoil to the men of the army;

and he burned the city [ועיר, recte] with fire, cast its walls and towers and buildings to the ground, and plowed it and sowed it with salt to erase its works forever. All its inhabitants went into captivity to Germany; the duke of the city he restored [to his authority], and it became a gleaning [a remnant]. Many other cities besides it in Italy he likewise destroyed to the foundation. (The chronicle of R[…]s [?], fol. 3, records a different date, but it is not correct [?].)

1162 — In the region of Holland [?] and its districts, the waters prevailed, and in the raging flood-waters were lost several thousand souls of man and beast beyond number, together with much other property and goods; also the rivers Rhine, Elbe [?], Weser [?] and others swelled greatly, and souls of man and beast and other property were lost in many places beyond reckoning. This was in the year 4922 AM / 1162 CE. (Spangenberg §223.)

1163 — The inhabitants of Mainz [?] rose against the archbishop Arnold [?] who was there, and killed him. Because of this the emperor Frederick marched

up and captured the city, and put many men to death by cruel tortures; the city wall he threw to the ground, filled in the moats, and took from them all their charters of liberties. The city lay desolate for a period of 47 years, until the Emperor Otto [?] the Fourth rebuilt it. This was in the year 4923 AM / 1163 CE. (Spangenberg §227.)

1165 — Conrad, archbishop of Mainz [?], raised his hand against the emperor Frederick, and also [supported] his enemies — the Pope Alexander [III]. On this account the emperor marched against [Erfurt], captured its fortresses and also the great city of Erfurt, and pulled down its walls. This was in the year 4925 AM / 1165 CE.

1166 — Amalric [I], king of Jerusalem, a Christian, marched against Egypt in the year 4926 AM / 1166 CE. And Shawar [שו״אד], the sultan [?] of Egypt, gave Amalric a bribe of twenty times a hundred thousand gold pieces, and he withdrew from the city and returned to Jerusalem. Meanwhile Shirkuh came to the aid of the sultan [Shawar], but the latter did not guard himself against him; Shirkuh arose and killed Shawar and reigned in his stead, and died that same year. They then made Saladin sultan in his place — and he was a mighty warrior, a wise and understanding counselor of shrewd mind, whose name will be recalled again further on. He killed the Caliph and divided all his inheritance among the men of the army. (Chronicle [Divrei HaYamim] of R. Yosef HaKohen, fol. 26, where he treats it at length.)

1167 — In the year 4927 AM / 1167 CE great wars broke out in Italy between the archbishop [?] Frederick and the Pope Alexander. The bishops of Mainz and Cologne went up to Italy to make a settlement, but the inhabitants of the land did not trust them and rose against them to destroy them; the emperor hurried to come to their aid, and on that day there fell more than 46,000 [Romans]…

Romans. And the emperor captured the city of Rome, and the Pope fled to France; the emperor subdued all the inhabitants of the land and set up governors there — nobles and dukes — over the country. Then a plague began among the people, and the pestilence grew ever greater, so that on its account the emperor withdrew from the land and returned to the city of Würzburg in peace and great honor. In that same year there was a great and mighty war between the people of Prussia [?] and the peoples of Poland and Silesia; the hand of the Prussians prevailed, and the men of Poland and Silesia fell slain before them, and they wrought great devastation in Poland and Silesia at that time. (Reuffel [?].)

1170 — Around the year 4930 AM / 1170 CE there was a great earthquake in the eastern land, the like of which had never been; the cities fell to their foundations, and few of many remained inhabited. Tripoli and Antioch [?] were consumed; the whole land was devoured and wasted, for it was overturned [?] suddenly like the overthrow of Sodom and Gomorrah, and [the rescuers] found nothing to lay their hands on [?]. Also the cities belonging to the Hungarians [?] the earthquake leveled to the ground. (Chronicle of R. Yosef HaKohen, fol. 57 [?].)

1170 — In that same year, in the year 4930 AM / 1170 CE, the aforementioned duke of Milan escaped from prison and came to Italy; and the Pope Alexander too returned to his land and rebuilt the city of Milan, and named it then after himself, Alessandria. The emperor, in his abundant mercy and kindness, dealt graciously with them on account of their great submission, and left them in peace.

1175 — In the year 4935 AM / 1175 CE the [duke] of Milan and the aforementioned Pope allied themselves with all the inhabitants of Italy, and rose against the heads of the emperor's officers who were in Italy and killed them, and threw off the emperor's yoke from their neck. The emperor then marched against Italy a fourth time. At that time the great duke, Duke Henry the Lion — the aged duke, [duke] of Bavaria [?] — was [with] the emperor, and prepared himself to go up with all his people out of Italy and return to his own land. The emperor was troubled at the matter and entreated him exceedingly, and wept [והפציר, recte "and pressed"] and implored him, and was ready to kneel and fall to the ground before him; but Henry paid no heed, and departed from him with the choicest of the people and returned old to his own land. Then the people of the land of Italy

banded together and went out with a strong hand against the emperor, and fell upon the emperor as slain [i.e., in force] before the Italians; the emperor escaped alone, but Otto [אומא], the emperor's son, was captured by [Sebastiano?] [?], duke and [chief] of the city of Venice, who led him to Venice, to the Pope Alexander. The Pope would not give up his son [the emperor's son] to be ransomed even for a great price of silver — until he brought the emperor to come to Venice, to kneel and fall to the ground before the Pope in their house of worship called San Marco [מרקום], to his disgrace before the eyes of all the peoples; and the Pope trod and walked with his feet upon the emperor's back and upon his son, and said over him: *"Upon the lion and the cobra you tread; you trample the young lion and the serpent"* [cf. Psalms 91:13]. After this he sent them away in peace.

1175 — Mieszko [מיסלאום], son of the exiled Duke Vladislav mentioned above, was made duke over the land of Poland [in the year — the printed form

here reads תתפ״ם [?], but the following gives:] the year 4935 AM / 1175 CE. In the fourth year of his reign, some of the nobles and bishops of the land chose over him his cousin, Duke Casimir [II the Just]; and there were wars and many conflicts between them, now this one victorious and now that one — such was their way all their days.

1180 — Duke Henry [the Lion], who had sinned against the emperor as mentioned just above, was haughty of spirit and showed favor to no man, so that all his neighbors, on account of his great pride, hated him. He waged great wars with the bishops of Magdeburg and Halberstadt and did them much harm; he also invaded the territory of the bishop of Cologne and gave all the region of Westphalia over to plunder and spoil. On account of this the emperor, with the consent of the dukes of Germany, decreed punishment upon him and took from him all that he had. The emperor gave Henry's duchy of Bavaria to Count Otto of Wittelsbach, and the land of Saxony to Bernard, duke of Anhalt. But Duke Henry seized hold of an army and would not yield before any, [going out] to meet all his enemies; and he took [Magdeburg?] [?], Thuringia, Meissen [?] — he burned [these] — and also [Weissensee?] [?], Halberstadt, and many other cities besides. None of his enemies could prevail against him, until the emperor himself marched against him; then the duke entreated him in great submission, and the emperor relented toward him. Even so, he fined him to depart from his land for a period of three years. This was in the year 4940 AM / 1180 CE. The matters are great, long, and broad, and I have not wearied myself to expand upon them.

Bernard [of Anhalt], mentioned just above, is the first duke of Anhalt to whom the emperor gave the land of Saxony as noted, [making him] then one of the dukes of the realm who are called Elector [Kurfürst]. This was in the year 4940 AM / 1180 CE; and the electorship remained in the hands of the dukes of Anhalt for fourteen generations, a span of 242 years, until the year 5182 [AM] of the Sixth Millennium [= 1422 CE], as will be explained in its place.

1180 — Frederick [Bedřich], duke, rose against his brother Soběslav, duke of Bohemia […expelled him and reigned in his stead in the year 4940 AM / 1180 CE; and afterward Duke Konrad rose against his uncle Duke Frederick, with great wars between them… — **the remainder of this entry, and the heading of the following (Andronikos) entry, fall in the bottom of the left column, which is not legible in the available page image.** [?] See QA.]

[1183] — Andronikos [I Komnenos], emperor in Constantinople by force [entry heading not legibly captured; year inferred from the sequence, ≈ 4943 AM]. He was a wicked, evil, hideous, and destructive man. He seized the emperor

Alexios [II], who was still a youth, and drowned him in the water, and shed much other innocent blood besides. Therefore the elders of Constantinople seized him, and cursed [bound?] his hands, and gouged out his eyes, and set him upon a camel with his face to its rear, and led him through the streets and markets of the city of Constantinople; and afterward he was torn apart, limb from limb, with red-hot, glowing tongs, until they had killed him. His two sons, who had sworn to him [?] and aided in his wickedness — their eyes they blinded. (Weissmuth [בויסמות], fol. 265.)

1186 — In France there was a great expulsion, by King Philip [II Augustus], who [turned his ear against] the people of the land, seized all the Jews in his kingdom, took their gold and their silver, and drove them out of his land; and many exchanged their glory [converted]. This was in the year 4946 AM / 1186 CE [קס״ו, recte 186 = קפ״ו]. (Chronicle of R. Yosef HaKohen, fol. 67.)

1187 — Saladin, sultan of Egypt, a [Kurdish?] man [חוגרמי/הוגרמי, uncertain], the one mentioned above — in the year 4946 [?] he was a mighty warrior, a wise counselor, a skilled craftsman. He marched up against Jerusalem and captured the city from the hand of the Christians, after it had been in their hands 88 [ס״ח, recte 88 = פ״ח] years, from the year [4859 AM = 1099] noted above. (And he killed there, according to [Weissung/Boinsing?] [?], thirty thousand Christians; and Ri[…]H [R. Yosef HaKohen?] wrote at fol. 64 that they [reckoned?] their dead, and they broke the bells of the high-places [churches]; and the ruined Temple of the Lord the [Muslims?] honored and burned incense with a pleasing savor, and the sultan prayed within it to the Lord.) When the report came to the land of Germany, the Christians rose up against the people of the Lord to swallow them alive, but the emperor Frederick delivered them by his great power, and no man touched them — may God remember him for good; blessed be the Lord, who did not give us as prey to their teeth. This was in the year 4947 AM / 1187 CE [קס״ז, recte 187 = קפ״ז]. (So the Chronicle of R. Yosef HaKohen, fol. 64 — though he, of blessed memory, wrote a different date, which is doubtless an error on his part; and from his own words too a chronological error is evident.) The Christian kingdom was then wholly cut off from Jerusalem, and never returned to reign there in full sovereignty until this day.

1190 — The Emperor Frederick Barbarossa was a man of truth, a lover of righteousness and justice, wise, humble [?], merciful, and a lover of Israel. At the end of his days all the Christian kings agreed to go up against Jerusalem; and the emperor Frederick went up, together with the emperor[s] who were in Constantinople, with a great and numerous host like the sand, and they went up

to Asia and captured there every fortress city from the hand of the Ishmaelites, and won there a great victory such as the Christians had never had, before or after, against the Ishmaelites — until they thought to wipe them out from under heaven. But from Heaven they were held back: for at that moment, as the emperor was setting his horse upon the river Saleph [סליפוס], which is in Armenia [Cilicia], the current of the water swept him away and he drowned in the river. This was in the year 4950 AM / 1190 CE [וק״ן, recte 190 = וק״צ]; his reign was 37 years, 3 months, and 7 days. He was buried in the royal city of Antioch, which is Tripoli [?]; and some write of this matter otherwise.

1190 — Henry [היינריקום, Henry VI], the emperor mentioned above, king of the Germans, in the year 4950 AM: he was the son of the emperor Frederick Barbarossa, duke of Swabia and Franconia. Against this emperor the bishops of Cologne and Liège [?] rebelled, and the bishop of [Liège?] was killed; the bishop of Cologne begged for grace and pardon, and the emperor granted his request and forgave him. This emperor took to wife Constance, daughter of King Roger [?] of Sicily [ניגליאה], an only daughter, seventy years old [!, so printed — Constance was in fact some 40 at her marriage]. At once the emperor went up against Apulia and the island of Sicily to conquer and possess it; but they captured the emperor's wife, and the Pope placed them under ban until she was set free. After these things the emperor marched against them a second time, captured all their fortresses, subdued them to the foundation, put [them] to the fire, and sent their nobles down to Sheol in blood; and many more he put to death by cruel tortures.

1190 — Also at that time, in the year 4950 AM / 1190 CE [וק״ן, recte = וק״צ 190], scoundrels rose against the Jews who were there and killed about thirty of them. The king heard the noise of the crowd, and [an answer was given] [?]: "It is nothing, only the young men making merry." But when the king heard of the great evil, he commanded that the gatekeeper [?] be bound to the tails of horses and dragged along through the markets and the streets until his spirit went out of him. (Chronicle of R. Yosef HaKohen, fol. 68.)

1191 — In the year 4951 AM / 1191 CE [קנ״א, recte 191 = קצ״א] there was a great darkening of the sun [eclipse]. In Germany there was thunder and lightning and blazing fire, and great stones fell from heaven like hen's eggs, and many people who were in the field died; and the hail destroyed cattle, vines, grain, and the trees of the field beyond number and measure. Many fires too occurred that year, and it was not known who set them ablaze; and many trustworthy men testified that they saw ravens flying in the vault of the sky with live coals in their beaks. (Spangenberg §235.) At that time there was a great

conflict in Saxony between the emperor Henry [VI] and Duke Henry the Lion, and the city of Brunswick was besieged and captured; also the cities of Hannover, Peine [?], [Lauenburg?], Wolfenbüttel, and many others besides them were captured at that time. (Spangenberg §235, as above.)

1192 — [Onrikan?] [?], the first king of the kingdom of [Prussia?/Persia?] [?], reigned in the year [588?] [תק״ם, uncertain] of the Ishmaelites [Hijra], which is the year 4952 AM / 1192 CE [קנ״ב, recte 192 = קצ״ב]. But he did not endure long upon his throne, for his own wickedness put him to death [?], and another reigned in his place; and he divided his kingdom among his four sons. (See Sefer HaYuchasin, fol. 106.)

1193 — In the year 4953 AM / 1193 CE [קנ״ג, recte 193 = קצ״ג] the [Venetians?] and Genoese and [French?] allied together and captured Constantinople, and killed every male — even all the Christians who were there. Though these held out to them the books of their faith, saying "we too are Christians," [the attackers] paid no heed to this. (See Sefer HaYuchasin, at the folio noted above.)

1194 — The Christians prevailed over the Ishmaelites and captured

and captured from them many cities, in the year 4954 AM / 1194 CE [קנ״ד, recte 194 = קצ״ד]. In those days Richard [ריקרדו], king of England, gave command, and they slaughtered five thousand men of the Ishmaelite captives in a single day — because [the Muslims] had not returned the money on which their messiah had been crucified, as they had vowed, and because they had not set free the Christian captives who were in the kingdom of Saladin, the Ishmaelite sultan of Egypt. (Chronicle of R. Yosef HaKohen, fol. 74.) Also that same year, as Richard king of England was returning from the Holy Land by way of his own land, his enemies banded against him, and his men sank [?] like lead; afterward the king himself was seized and handed over into the power of the emperor Henry, and the emperor punished him to pay as ransom [a great sum] [?] of silver, because he had abandoned the Christians in the land of their enemies. Also that same year, in the year 4954 AM / 1194 CE, there was a dry and hot summer, and there was almost no rain for a full year; it consumed and shriveled every plant of the field, which withered; all the produce of the ground and the fruit of the trees of the field, and every staff of bread, dried up and was ruined, and the waters of the rivers dried up so that they could not [even] mill

the grain; and the people cried out for bread in many places in Germany for a period of ten months. (Spangenberg §235.)

1197 — The emperor Henry [VI] went out from Germany by way of Hungary to set the tread of his chariots toward Jerusalem, the Holy City, and marched with [a thousand men?] [?]. He went by way of Sicily, and there Constance, the emperor's wife, was seized together with one of the nobles of Sicily; and she sought to kill her husband with deadly poison. On this account the emperor drew back and returned by way of Germany; but he sent all his army against the Ishmaelites, and they won a great victory at that time, in the year 4957 AM / 1197 CE [קנ״ז, recte 197 = קצ״ז]. (Spangenberg §237.)

1198 — In the year 4958 AM / 1198 CE [קנ״ח, recte 198 = קצ״ח], Philip, king of France, permitted the Jews — against the will of the peoples — to dwell [in Paris/his kingdom]; but their days there were not long [and again their hands…to the land of the camp, as at this day — reading uncertain] [?]. (Chronicle of R. Yosef HaKohen.)

1198 — The emperor Henry [VI], the second [of that name?], was a mighty warrior and a man of war. He set the tread of his chariots toward Jerusalem a second time and made great slaughter among the Hagarenes [Muslims], and on his return by way of Sicily he went out there to hunt; his body grew so hot that sweat poured from him like water. The emperor went to a certain cave that was there in the mountains, and his body suddenly cooled, and he fell ill and died. Some say that his wife gave him deadly poison. This came about in the year 4958 AM / 1198 CE; his reign was 8 years and 4 months.

1198 — Philip [of Swabia], the [second?], the twenty-second emperor of the Germans, reigned, in the year 4958 AM. He was the son of the emperor Frederick Barbarossa and the [brother — אביו, recte אחיו] of the emperor Henry; and he was a pious king, wise and humble. Some of the dukes of the realm chose, over against him and with the consent of the Pope, Otto the Fourth, duke of Brunswick and [kinsman of] England [Otto IV, of the Welf house, nephew of Richard I]. On account of this great and mighty wars arose in the regions of Alsace [?], Swabia, Thuringia, and Saxony. Brunswick was besieged; Goslar, Sangerhausen, and Mühlhausen [?] were captured; [Nordhausen?] and Eichsfeld [?] were burned, along with many other cities. But for the most part the hand of the emperor Philip prevailed, and at last peace was made between them; the emperor Philip gave his daughter Beatrix to Duke Otto for a wife, and the two of them made a covenant. (Spangenberg §239 and §269.)

1199 — Přemysl, called Ottokar [I], duke of Bohemia, received the crown of kingship from the emperor Philip and was made king. This was in the year 4959 AM / 1199 CE [קנ״ם, recte 199 = קצ״ט]; and he was the third king of the Slavic-

Bohemian people. From that day onward dukes no longer reigned in Bohemia — all were kings or emperors [?] — until this day.

1202 — Henry [I, the Bearded?] [בארנבאמוט, uncertain] was made duke over the land of Poland, around the year 4962 AM / 1202 CE. In his days there were great and mighty conflicts between him and the rest of the dukes of Poland; at last his hand prevailed, and he alone reigned over the whole land. He reigned 34 years and died.

1202 — Also in the year 4962 AM / 1202 CE the Christians agreed to go up against Jerusalem, and they went as far as Venice, where many of the host died of a plague, and the rest returned home. Also in that same year it was a time of trouble for Jacob [the Jews], as recorded in the Chronicle of R. Yosef HaKohen, fol. 77 and 78. In those days there was a great earthquake in the eastern land, the like of which had not been since the days of Uzziah, and many great cities fell to their foundations; and after it came a great famine, and after that a very heavy pestilence — so that what the sword left, the famine devoured, and what the famine left, the plague devoured. (Ibid., fol. 68.)

1203 — Conrad, bishop of Würzburg, was going from his house to his place of worship [church]; two of his own officers rose and lay in wait for him and killed him, in the year 4963 AM / 1203 CE. (Spangenberg §240 [?].)

In the days of the emperor Philip, in the fifth year of his reign — which is the year 4963 AM / 1203 CE — the imperial title was cut off from the Greeks who were in Constantinople and passed to the French. Baldwin, count of Flanders [גראב מילדרדן], a French mighty warrior, skilled in his wars, was established in Constantinople; he wrought a great deliverance for his people and saved them from the hand of their foes. He reigned there [some] years and was killed in war. After him his brother Henry was established there and reigned [some] years; after him Peter [?], five years; after him Robert, seven years; after him Baldwin the Second, 32 years — in whose days the imperial title was cut off from the French and returned to the Greeks. The years of the French rule in Constantinople were [26? — כ״ו/נ״ו uncertain] years, until the year [59? — נ״ם/נ״ט uncertain] of the Sixth Millennium, [which is] the year [1269? — רס״ם/רס״ט uncertain] CE. (Weissmuth, fol. 267.) [The regnal figures and end-date of the Latin Empire are internally inconsistent and uncertain in the print — see QA.]

1208 — The emperor Philip [of Swabia] was stabbed [?] … his daughter [?] …

(Two-column page; the wide side-columns are read right column first, then left. Dual dates given as [AM / CE], CE = AM - 3760. This printing shows a systematic fount substitution — נ printed as ג, צ as ל, final-mem ם as ס — silently read to the correct word below, with [recte …] noted at first occurrence. Degraded date-gematria is reconciled against the Arabic year and the AM+CE chronology.)

The Fifth Millennium (concluded) — thirteenth-century CE chronicle

[continuation of the murder of Philip of Swabia, AM 4968 / CE 1208]. …the Count Palatine (Pfalzgraf) of Wittelsbach [מוימלשבורק]. And when it became known to the emperor that Otto had spilled the innocent blood of the wise [emperor Philip] [?]… — for Philip had given his aforementioned daughter as wife to Duke Wenzel [Wenceslaus], son of Přemysl king of Bohemia [ביהם = Böhmen], and this was evil in Otto's eyes.

After these things, one day in the summer, this Otto was dining with the emperor. This is the same Otto whom the emperor's father — the emperor [Frederick Barbarossa] — had raised and exalted and given the province of Bavaria [בייארן = Bayern] as a gift. He rose against the emperor in his bedchamber at Bamberg [בבומבורק = Bamberg] and killed him on the 22nd of June, in the year [AM 4968 / CE 1208] [source gematria degraded; recte אלף ר"ח / תתקס"ח], the tenth year of his [Philip's] reign. The emperor's marshal rose and lay in wait for Duke Otto, to avenge his lord the emperor, and overtook him by the river [Regen? — נהר ריגון (?)] and killed him in that same year.

[AM 4968 / CE 1208] — Otto [IV], the Fourth, the emperor, the 22nd of the Germans, reigned in the year תתקס"ח. He was Duke of England [מאנגאלשמירה], called England [ענגלנד], son of Henry the Lion [סייניריך האדי'], and grandson of Heinrich Welf, Duke of Bavaria, being descended [?] from the emperor Konradus. This Otto, the 22nd, had his seat [?] in Braunschweig and Lüneburg [ברוגשווייק ולוינבורק], and he was the son-in-law of the emperor Philip, as noted above.

[AM 4970 / CE 1210] — the emperor. Otto went up to Italy and was crowned in Rome by the Pope Innocentius [III — איגולעגמיום]. There a conflict broke out between the people of Rome and the emperor's people, and more than a thousand of the emperor's men were killed there in the [rioting?] of the city of Rome. On account of this, this emperor became an enemy of the Pope for the rest of his days. Spangenberg, §245 (סימן רמ"ה).

[AM 4970 / CE 1210] — Genghis Khan [גנגיז קאן], king of Tartary [פרסדריאה]. The great king, the terrible and mighty destroyer. The beginning of his reign was in the year 617 of the Ishmaelites [Hijri], which is the year [AM 4970 / CE 1210]. *Sefer Yuchasin*, fol. 131 (דף קל"א). And how greatly the chroniclers exaggerated concerning the vast power and greatness of this king.

[AM 4972 / CE 1212] — the emperor. Otto was a wicked man, arrogant, and grasping — toward the Pope and the bishops, and also toward the dukes of Germany. Therefore the dukes of Bavaria and of [?] — [together with] Přemysl [פרימיסלא] king of Bohemia, who is always the head and first of the dukes of Bavaria [i.e. of the Electors] — with the agreement of the rest of the German dukes, they too rejected the emperor and chose in his place Frederick [ורייד‌ריך], king of Sicily [ליליאה = Sicilia], in the year [AM 4972 / CE 1212], the fourth year of his [Otto's] reign. Because of this, throughout the whole territory of Germany conflicts and great wars broke out and much blood was spilled. Otto remained emperor another five years, and there was constant strife between the two emperors, but for the most part the hand of the emperor Frederick prevailed. The emperor Otto died in the fifth year of the emperor Frederick, which is the year [AM 4977 / CE 1217], and was buried in the great city of Braunschweig. At that time the king of France [גרסת = צרפת] subdued the king of England as a tributary vassal to the Popes of Rome, [and so it remains] to this day.

[AM 4972 / CE 1212] — Fridericus [Frederick II], the Second, Duke of Swabia [שוואבן], [and king of Sicily? — the entry-title word is garbled], the 24th emperor of the Germans, king aged [18? — בן י"ח (?)] years, in the year [AM 4972 / CE 1212]. He was the son of the emperor Heinrich VI [סיינריך הששי] and grandson of the emperor Frederick Barbarossa. He loved charity and justice, was wise and discerning, humble and merciful toward his people, but greatly cruel toward his enemies; a ruler in his wars. He had quarrels and disputes with the Pope many times; they were by turns friends and enemies of one another.

[AM 4975 / CE 1215] — wars and many conflicts broke out in the province of Meissen [מייס"ן = Meissen], and many places were captured and destroyed there. The renowned city of Leipzig [לייסגיק = Leipzig] too the emperor captured at that time; he tore down its walls and built within it three fortresses, in the year [AM 4975 / CE 1215 — source gematria (1266=) אלף רס"ו; recte 1215 = רט"ו, matching the AM and the entry date]. Spangenberg, §245.

[AM 4980 / CE 1220] — a devastating famine struck the province of Germany, from the year [AM 4980] [?], [CE 1220 — source (1280=) אלף ר"ף; recte = ר"ך

1220], lasting a span of three years. The people ate carrion and unfit meat, mice and dogs, creeping and crawling things. [Cassius? — קאסיום (?)], §(סימן קכ"ג) 123.

[AM 4987 / CE 1227] — the emperor Frederick went up to Asia [the Holy Land] in the year [AM 4987 / CE 1227] and captured the Land of Israel from the hand of the king of Egypt [מלרים = מצרים]. And [al-Muʿaẓẓam? — קורדיריוס (?)], son of the king of Egypt, in his cunning — when the emperor's hand prevailed — brought down and cast the wall of Jerusalem to the ground and fled from there. The emperor captured Jerusalem, and many other cities in the Land of Israel besides. And King John [יהגים = John of Brienne], who had already reigned in Jerusalem and been driven from it — the emperor restored him to his throne. Then John, king of Jerusalem, gave the emperor Frederick his daughter Yolande [יולי = Yolande / Isabella II] as wife — a girl of beauty unmatched in all the land — and gave him Jerusalem and the whole kingdom of Sicily as a gift for him and his seed as an everlasting possession. The emperor was present [?] there in Jerusalem and was crowned with the royal crown. Therefore from that day onward all the kings of Sicily, down to Charles V [קרלוס החמישי] and his son Philip [II — פליסום], style themselves king over Jerusalem to this very day — even though at present they do not hold in it so much as a foot's breadth. For such is the way of all kings driven from their kingdoms: so long as they do not renounce the kingship, they and their sons and their sons' sons continue to claim the title.

[AM 4987 / CE 1227] — also in that year the Christians captured the city of Damietta [דיאמט = Damietta], which is in Egypt, and gave it back to the Turks [Muslims] as ransom for the Christian captives in their hands. Also in those days the emperor built a chapel [שאנמו (?)] and set within it the lance [החנית] with which, they say, their messiah was pierced, and the veil [הסודר (?)] that they laid over his face at his death — which had been sent to him as a gift by Baldwin [II], emperor of Constantinople. This is recorded in the *Divrei HaYamim* [chronicle] of R. Yosef HaKohen, fol. 70 (דף ע"ם).

[AM 4988 / CE 1228] — Graf [Count] Friedrich of [Altena? — מאלמונא (?)] killed the bishop [הגמון] of Mainz [מענץ]. The judges sentenced him at an assembly [diet] in Nürnberg [בגירגבערג = Nürnberg], with the emperor's consent, to have the bones of the murderer broken [i.e. to be broken on the wheel]. In that year a great conflict arose there, with fighting man against man, and many people fell there and died — 23 great and eminent horsemen [?] — this happened in the year [AM 4988 / CE 1228 — source AM gematria תתקס"מ; recte תתקפ"ח]. Spangenberg, §254 (סימן רג"ד → רנ"ד).

[AM 4990 / CE 1230] — Wenzel [Wenceslaus], king of Bohemia, reigned in the year [AM 4990 / CE 1230]. He was their fourth king, and was called Ottokar the Second [אוטאקר השני]. Once, at an assembly [diet] in Germany, the emperor Frederick [received? — שלם (?)] king Wenzel and brought him to his lodging, and the emperor demanded back from him all the cities that had once belonged to the emperor's forefathers. King Wenzel, as though filled with rage, drew his sword to kill the emperor, until the emperor swore to him [by envoys? — בחלוצים (?)] to leave him be. Even so, the king did not tarry there, but returned by his own road, the road to Bohemia, that very same day. Nonetheless, they afterward became faithful friends. King Wenzel was a generous man and disbursed great wealth, and it was a byword in his mouth to say: "The hands of the generous shall not lack." He laid a heavy yoke upon his people through taxes and levies, especially upon the Jews [in the land]. [Carion?] fol. 27 (דף כ"ז) [?].

[AM 4990 / CE 1230] — in those days great and wondrous signs appeared in the heavens. In that year there was a flood [?] in the province of Frisia [וריזי"א = Friesland] and the neighboring provinces; it swept away [?] cities and villages, and more than one hundred thousand souls of men and beasts, along with other possessions beyond number, were lost. Also in that year the mice devoured [Duke Mishlim? — מישלים (?), Popiel?] the duke, in Moravia [במאהין], and none could save him from them until they killed him there. [Carion, fol. 27, and (?)] Reüsl [וסינריקום רויסל (?)] fol. 75 (דף ע"ה). Also in that year there was a great thunderstorm in the province of Bohemia the like of which had never been there; the storm cast down all the great buildings, and many people died there. *Ibid.*

[AM 4992 / CE 1232] — the men of Rome removed the Pope Gregory [IX] from his throne and renewed there the rule of the elders [senate] after the custom of the ancients, as was brought above under the year [?]. This was in the year [AM 4992 / CE 1232 — source AM gematria תתקל"ב; recte תתקצ"ב, the ל printed for צ]. But their plan was soon spoiled. Gilyon [gloss? — גליון (?)] fol. 66 (דף ס"ו).

[AM 4995 / CE 1235] — Heinrich [VII], son of the emperor Frederick, transgressed and rebelled against his father, to make himself emperor in his father's stead. For this the Electoral dukes [דוכסי הבחירה] sentenced him to sit in prison all his days. In *Yuchasin*, fol. 131, it is written that the emperor ordered him killed by poison. It is possible that both are true. This happened in the year [AM 4995 / CE 1235 — source AM תתקל"ה; recte תתקצ"ה].

[AM 4996 / CE 1236] — Heinrich the Second, called [Siaum? — סיאום (?)], [the pious? — המסיד (?)], son of [Cuspinianus? — סינריקום (?)] of [Ravamum? — ברבאמום (?)], was made duke over [Gudonium / Sulin? — גדונ' סולין (?)]; but he did

not last long in his kingdom, for in the fourth year of his reign he was killed in the war of the Tatars [התתרים = Mongols], which is recorded further on under the year [AM 5000 / CE 1240].

[AM 4996 / CE 1236] — Otto, Duke [of the House of Welf? — מזקן גדאב (?)] of Braunschweig and Lüneburg, rebelled against the emperor Frederick. On this account the emperor marched against him, stripped him of his forces, took all he had, and imprisoned him for a long time. Afterward the emperor showed him favor and restored to him the whole territory of Braunschweig and Lüneburg and made him duke there — but took from him [an oath] that neither he nor his sons after him would any longer bear the title of Dukes of Saxony [דוכסי זקגון = Sachsen], only Duke of Braunschweig and Lüneburg; and the title of Saxony was left [to the line of] its former dukes of Saxony. This was in the year [AM 4996 / CE 1236 — source AM תתקל"ו; recte תתקצ"ו]. Spangenberg, §254, and Weissmuth, fol. 21 (דף כ"א).

[AM 5000 / CE 1240] — the emperor Frederick. In the 28th year of his reign, which is the year [AM 5000 / CE 1240 — תת"ר / אלף ר"מ], he had a great war with the Pope, until the emperor slaughtered in Italy, before Milan [מיילגד = Mailand], a countless multitude, and put them to death with cruelty and harsh torments. Because of this the Pope and the Electoral dukes deposed him from his throne — yet no other was made emperor in his place until the day of his death. From that day onward no emperor was chosen by the agreement of all the Electoral dukes for a span of 33 years, until Rudolf [רודולפוס = Rudolf of Habsburg] was made emperor.

At that time two factions arose in Italy: the Pope's faction, called the Guelphs [גקרלים = Guelfen], and the emperor's faction, called the Ghibellines [גבליגר = Ghibellinen]. Bitter hatreds and quarrels between the two factions grew and multiplied from day to day, until it came to the sword of man against his fellow. The hatred of Ishmaelites and Christians, and even the hatred of Jews and Amalekites, is not like the hatred of these two factions. They would not eat or drink together, nor intermarry, nor meet with one another; they differed in their custom, their language, and their dress. They were enemies and opponents, they and their sons and their sons' sons; and many thousands upon myriads were killed and slaughtered among them in every generation. [Sobersum? — סובערסום (?)] wrote in the gloss, at fol. 63, and also at fol. 66, that no such calamity — nor one that lasted so long — is found in all the chronicles of the Romans. Seventy years later, in the days of the emperor Heinrich the Seventh [VII], the two factions grew strong, and their names were changed and turned to Colonna

[קלומגו = Colonna] and Orsini [אורסיגי = Orsini], and they weighed even heavier than their forefathers, so that never was there any stranger or enemy who did such harm to the people of Italy as these two factions did to each other. And from the beginning of their strife until [now], some 350 years [כמו ש"ן שנים (?)], nevertheless the hatred of the two factions has not abated to this day. Thus far the words of the aforesaid gloss, though he treats of it at great and dreadful length.

The beginning of the incursion of the Tatar people

[Body heading, p. 78: תחילת מבוא עם תרתרים]

[AM 5000 / CE 1240] — the Tatars [התרתרים = Mongols] came for the first time into the land of Russia [רוסין], in the year 4,000 and תת"ר [= AM 5000 / CE 1240]. *(The numerical sign of the year — תת"ר — matches the name of the nation, which in the vernacular is "Tatar" [תתר].)* They numbered [some — סקודליס (?)] five hundred thousand men, and divided into two camps, and they destroyed and burned all the cities they reached, and killed all the men, and put the officials to death with harsh torments, with cruel and monstrous deaths; they showed no favor to the aged and no mercy to the youth. From there they went up against the land of Poland [פולין] and did there just as they had done in Russia. [Bolesław? — בקאליסלאו (?)], Duke of Poland, fled and escaped for his life with his wife from the city of Kraków [קרקא = Kraków], and the people of the city too abandoned their homes and all their goods and possessions and fled for their lives. The Tatars came upon the city, plundered it, and afterward set it ablaze. From there they split their forces: some went up by way of Silesia [שליזי"א = Schlesien] and Bohemia; some went up by way of Moravia [מעברן = Mähren], Austria [אויסטרייך = Österreich], and Hungary [אונגארן = Ungarn]. They made everything into plunder — killing and burning — and no one stood before them, and their dread and terror fell upon the whole land. Then the peoples of Hungary, Moravia, Silesia, and Bohemia banded together and gathered like locusts in multitude, and went up against the Tatars and made war and a great slaughter before Liegnitz [ליגנין = Liegnitz / Legnica]. But the Tatars fought and killed all the Christians by the sword and burned the city of Liegnitz with fire. The number of the slain was not known; but the Tatars struck off the ears [?] of the Christians and filled with them nine great sacks, each one full. From there they journeyed to Hungary, and Bela [ובילא = Béla IV], king of Hungary, escaped for his life from the land. Afterward many Christians went up against them and made great slaughter among them, and the land had no rest from war until the Tatars were cut off from the land — a

span of two years. Carion [בקאריק], fol. 212 (דף רי"ב), and [Heinricum?] Reüsl [והיגריקום רויסל (?)], fol. 78 (דף ע"ח).

The Fifth Millennium is completed. — [נשלם אלף החמישי]

THE BEGINNING OF THE SIXTH MILLENNIUM — [תחילת אלף הששי]

(The Fifth→Sixth Millennium AM boundary: AM 5000 = CE 1240 falls at the Tatar entry above; the Sixth Millennium opens with AM 5001 / CE 1241 below. From here the entries are numbered by the year within the Sixth Millennium — א = year 1, ב = year 2, etc.)

[year 1 — AM 5001 / CE 1241] — a great and terrible earthquake struck the province of Burgundy [בורגונדא = Bourgogne], and the earth quaked from its place, and the foundations of the world were shaken. There were there two great mountains, broad and high; and behold, in the great earthquake the two mountains were dislodged and moved from their place and fell upon the valley between them, upon the houses that stood there, and several thousand human souls died there, and their houses became their graves. This happened in the first year of the Sixth Millennium, [CE 1241 — אלף רמ"א]. [Cassius? — קאעסיוס (?)], § 124. (סימן קכ"ד)

[year 2 — AM 5002 / CE 1242] — the emperor Frederick went up against Rome in the second year of the Sixth Millennium, [CE 1242 — אלף רמ"ב], and captured it, and made great slaughter among the Pope's people, putting them to death with harsh torments for a span of three days and three nights, and he burned much of Rome with fire [in the year … of its founding — reading uncertain [?]]. He made his covenant with Baldwin [בלדאביגים = Baldwin II] the Second, emperor of Constantinople, who came to his aid to Italy; and he captured there many cities, and blinded their priests throughout the whole province of Italy without mercy. Gilyon [gloss], fol. 63 (דף ס"ג).

[year 4 — AM 5004 / CE 1244] — the Electoral dukes chose [Heinrich? — סינריקום (?)], Landgrave of Thuringia [לנד גרוב בדירינגן = Landgraf von Thüringen], to be emperor. Against him rose Konrad [קונראדוס], son of the emperor Frederick, and [defeated? — ויכסו (?)] him, in the fourth year of the Sixth Millennium, [CE 1244 — אלף רמ"ד].

[year 5 — AM 5005 / CE 1245]. In the fifth year of the Sixth Millennium, [CE 1245 — אלף רמ"ה], in the days of the aforesaid Wenzel king of Bohemia, in the 14th

year of his reign — a certain official, one of the king's courtiers, chanced upon a Jewish girl [נערה יהודית] in the city of Prague [פראג]. After he had abused her, when she cried out, he killed her with the sword, and it was not known who had done this deed. Only after inquiry and investigation, when the matter came to light — then the girl's father summoned and hired one of the nobles [הרוזנים (?)], who killed the king's courtier. The relatives of the official, and the Jews, were brought to judgment before King Wenzel, and the king acquitted the Jew at law. Because of this, twenty-four of the heads and notables of the realm banded together and resolved to choose themselves another king; but the king seized them all and ordered them sent down in blood to the grave, and the king put them to death. Carion, fol. 112 (דף קי"ב).

[year 6 — AM 5006 / CE 1246] — [Kasanum? — קסאנום (?)], king of Tartary [פרסריאה], captured Jerusalem and made great slaughter among the Christians, and the building that had been raised over the grave of their messiah [the Holy Sepulchre] he razed to its foundation, in the sixth year of the Sixth Millennium, [CE 1246 — אלף רמ"ו]. [Weissmuth? — בוינמיג"ג (?)], fol. 68 (דף ס"ח).

[year 9 — AM 5009 / CE 1249] — the Electoral dukes chose Wilhelm [ווילהעלם = Wilhelm], Graf [Count] of Holland [מהולנד], as emperor, in the ninth year of the Sixth Millennium, [CE 1249 — source CE gematria degraded; recte רמ"ט]. On account of this there was great conflict in Germany, and much blood was spilled.

[year 10 — AM 5010 / CE 1250] — the emperor Frederick the Second was a devout, wise, [gracious? — חדשים (?)], humble man, pleasing to all his people, an outstanding scholar in books, who knew the tongues of Greek, Italian [איטליקי], French [צרפת], German, and the Ishmaelite [Arabic]. He fell ill with a fever at Naples [בגאפוליא = Napoli]; and when the emperor lay on his bed, his son — born to him of his concubine, named Manfred [מאנפרי"ד = Manfred] — rose against him and strangled his father the emperor in his bedchamber upon his bed, thinking that the kingship would pass to him. He at once seized the whole province of Naples and ruled there by force. This happened in the year 5,010 [ה' אלפים ועשרה, CE 1250 — אלף ר"ן], the 38th year of his reign. The days of his life were 57 years, and he was buried in Sicily [סיליליאה].

[year 10 — AM 5010 / CE 1250] — Konrad the Fourth [קונראדום הרביעי], Duke of Swabia [פוואבן = Schwaben], the 25th emperor of the Germans, reigned in the tenth year of the Sixth Millennium. He was the son of the emperor Frederick, born to him of Yolande, daughter of the king of Jerusalem. And all the cities that Manfred, son of his father's concubine, had captured, the emperor [Konrad] took back from his hand.

[year 11 — AM 5011 / CE 1251] — Alfonso [אלפונסי = Alfonso X], king of Portugal [פורטיגאל — recte Castile], arose in the eleventh year, [CE 1251 — source CE גרל"ב; recte רנ"א], and renewed and set in order another [astronomical] reckoning, known by his tables [the Alphonsine Tables]. Besides, [there was] also the Arab sage al-Battani [אלבאתיגי = al-Battānī], who came [some] years after Ptolemy [בטולמיאום = Ptolemaeus], as explained above under the year [תרל"א (?)]. He [Alfonso] devised another correct reckoning of his own, which al-Battani [אלפינגם (?)] did not know, for he had not seen his works. And the true value according to these reckonings is the true tekufah [season / equinox] in our tables *(one word of the source here is corrupt [?])* — thus far the words of the author of *Me'or Enayim* [Azariah de' Rossi], chapter 40, where he treats of it further. …And [?] Isaac ibn Sid [יצחק אבן סיד] composed the tables for King Alfonso.

[year 14 — AM 5014 / CE 1254] — the emperor Konradus [Konrad IV] was brought to his death by Manfred, son of the aforesaid concubine, and died in Naples in the year 5,014 [ה"א וי"ד, CE 1254 — source CE רג"ב; recte רנ"ד], the fourth year of his reign.

[year 14 — AM 5014 / CE 1254] — Wilhelm [William of Holland], the 26th emperor, reigned in the fourteenth year of the Sixth Millennium. He was Graf [Count] of Friesland [מפרישלנד = Friesland], and was a pious king.

[year 16 — AM 5016 / CE 1256] — the bishop of Mainz [מענץ] and Graf [Count] Dietrich of Meissen [מעברסמיין] went up against the province of Göttingen [גויטינגאן = Göttingen], which is in Saxony, and burned, robbed, and plundered all they could reach, carrying off much spoil and booty. And when they lay at night at the inn upon their beds, secure — then the people of Saxony fell upon them suddenly and seized their men alive and led them to their lords, to [Albrecht? — אלבריכם (?)], Duke of Saxony. The bishop he sent to the prison in the city of Braunschweig, and he was afterward ransomed by the king of England [ממלך אגגלאמירה] for 5,000 marks of silver. And Graf Dietrich was condemned to be hung by his feet upon a tree [i.e. head-downward] for reproach, scorn, and shame before all the people, and he hung there until the third day and died. This happened in the year [16 of — recte ז"ט] the Sixth Millennium, [CE 1256 — source CE רכ"ו; recte רנ"ו].

[year 16 — AM 5016 / CE 1256] — the emperor Wilhelm conquered Friesland [וריזלנד] and pursued his enemies and struck them by the sword. After this, while the emperor was there in Friesland upon the waters [ice], where [his men] broke through, [being] few in number — and he feared no stranger or enemy — there

came upon him a band of the [Frisian? — הגתלעים (?)] people and killed him there upon the ice [הגליד], in the year 5,016 [ה"א ט"ז, CE 1256 — recte רנ"ו], the second year of his reign.

After the death of the emperor Wilhelm the Electoral dukes were divided — one inclining one way and one another. One faction chose Alfonso [אלפאגם = Alfonso X], king of Castile [קסטיליאה] in Spain; the second faction chose Richard [רייכרם = Richard of Cornwall], son of the king of England. But neither of them was willing to accept and take upon himself the yoke, the great burden, the toil, and the office of the empire. Then the whole land of Germany was filled with violence, and every man did what was right in his own eyes, and there was the sword of man against his fellow. For from the day of the death of the emperor Wilhelm, the Roman Empire had no emperor confirmed by the Electoral dukes for a span of 17 years, until the emperor Rudolf [רודולפום] was chosen.

[year 20 — AM 5020 / CE 1260]. In the year 5,020 [ה"א ועשרים, CE 1260 — source CE ר"ם; recte ר"ס], … emperor in [Byzantium? — בלביגות (?)]: at last the [Latin] one was thrust from the imperial throne at Constantinople, and the empire was taken back from the French [Latins] and returned to the Greeks [היוונים], and Michael Palaiologos [מיכאל פאלי = Michael VIII Palaiologos] was made emperor there. Then the French [Latins] allied with the [Venetians? — הוגיליאגד (?)] and went up against the land of Greece and captured many cities there and plundered and looted as far as Constantinople. When the Ishmaelites [Muslims / Turks] heard of this, they gathered and grew strong and came to the land of Greece like locusts in multitude; and the emperor Michael Palaiologos, who was at Constantinople, then [became] tributary to the Ishmaelites [?]. Weissmuth [בוישמות], fol. 268 (דף רס"ח).

[AM 5020 / CE 1260] — in those days the Pope crowned Charles [קרלום = Charles of Anjou], king of France, over Sicily [ליליאה]. Sicily was filled with lewdness because of the French, who assaulted the women; and the inhabitants of the land grew furious with them and formed a conspiracy and killed them, and not even one remained [the Sicilian Vespers]. From the *Divrei HaYamim* of R. Yosef HaKohen.

[AM 5020 / CE 1260] — Přemysl [פרימיסלא], called Ottokar the Third [אוטאקר השלישי], son of the aforesaid King Wenzel, the fifth king of the province of Bohemia, was a mighty warrior and a man of war from his youth. In his days [the heathen] in the province of Prussia [פרייסן = Preussen] destroyed all the Christians and demolished all their houses of worship. Therefore King Ottokar went up against the province of Prussia with a mighty and numerous army and

made there great slaughter and a great victory; all who chose the Christian faith [he spared], and those who refused he killed by the sword, so that he brought the whole province of Prussia over to the Christian faith. Then King Ottokar built there in the province of Prussia a city and named it after himself, Königsberg [קיניגם בערג = Königsberg], [and it stands] to this day. After these things, King Ottokar went up against Bela, king of Hungary, and made great slaughter among the people of Hungary — more than one hundred thousand men — and [47,000? — מ"ז אלף (?)] drowned in the rivers of water, and [Peißa? (?)]. This was in the year [AM 5020 / CE 1260 — source CE וס אלף'; recte ר"ס אלף]. The aforementioned King Ottokar was king over Bohemia, Silesia, Moravia, Austria, Styria [שטייאר = Steiermark], and the March of Carinthia [מרק קעראגמן = Kärnten], and was a man successful in his wars, and became a name and a praise above all the kings of the land, so that many honored dukes sent him gifts and abundant tributes. This king too built a monastery [קלושמבר (?) = Kloster?] and a city in the province of Bohemia and named it after himself, Königgrätz [קיניגם גרעץ = Königgrätz], to this day. Carion, fol. 224 (דף רכ"ד).

[AM 5020 / CE 1260] — also in those days there came into the province of Bohemia a sect, the Flagellants [כת הגייסלער = Geissler], from Saxony, who went about with their bodies bare and tortured one another with whips and scourges until their blood ran; they were a great multitude and led most of the province of Germany astray with their follies. But King Ottokar destroyed them: some he killed by the sword, some he burned with fire, some he drowned in water, and the rest he drove out of the land. Carion, fol. 228 (דף רכ"ח).

[AM 5020 / CE 1260] — Bolesław [באלישלאו = Bolesław V] reigned over the province of Poland after the death of his father, [Henry the Pious — סינריקום פיאום = Henry (II) the Pious], as noted above. The people of Poland [opposed / removed] him[?] from his kingdom, and there was strife and great quarrel among the dukes there, and there was the sword of man against his fellow for many days, and each man did what was right in his own eyes. Then, when the Tatar people [עם התתרים] heard of their strife and conflict, they went up against the land of Poland and conquered the choicest part of the land and captured the royal city Kraków, and the city became plunder, and the people in it went into captivity before the foe. In the rest of the cities and villages of the province too they wrought robbery, killing, and burning as was their custom, and they plundered by the thousands, with booty and much spoil and captives beyond number. [Heinricum?] Reüsl [היגריקום רויסל].

[year 24 — AM 5024 / CE 1264] — [Ruprecht? — רופריך (?)], Graf [Count] of Mansfeld [ממהגספעלד = von Mansfeld], the [arch]bishop of Magdeburg [מיידבורק = Magdeburg], [oppressed] the Jews who were in Magdeburg and in [Halle? — בסא"ל (?)], which is in Saxony, and fined them much money. And when he sought to lay his yoke upon them still more heavily, then the inhabitants of the city [of Halle?] stood at the right hand of the Jews… [the entry continues beyond this page].

[Continues the entry on the persecution of the Jews of Magdeburg, AM 5024 / 1264 CE, begun on the preceding page.]

so as not to leave them in peace. Then [the aforementioned lord — name uncertain [?]] advanced with a heavy and numerous host against the aforementioned city, threw up a siege-work against it and pressed it hard, and there was none to deliver from his hand — until the townsmen paid him a ransom for their lives, a great sum of money. And the Jews who lived there in Halle [בהאלה] and in Magdeburg [במיידבורק] were forced to give him a hundred thousand marks of refined silver, besides the vessels of silver and gold and the precious stones that he seized from them. (Spangenberg, sec. 261.)

1268 CE (AM 5028). Duke Conradus [Conradin], son of Emperor Conradus [Conrad IV] the aforementioned, was the last duke in the land of Swabia [מדינת שוואבן; the fount prints נ as ג throughout — recte מדינת]; he was a mighty warrior and a man of war. He set out from his native Swabia to claim the kingdom of Naples [נאפלום]; but there they incited against him Carolus [Charles of Anjou], king of France [i.e., of Sicily], who marched out to meet him, gave battle, and took him alive — him and Friedrich, Duke of Austria — and the king of France ordered their heads struck from them. In this way the land of Swabia was left without a duke, and Naples fell into the hand of the French, [where it remains] to this day. (Spangenberg, sec. 260.)

1269 CE (AM 5029). Margarita, daughter of Emperor Friedrich II, was hated by her husband, Duke Albrecht [Albert the Degenerate], Margrave [Markgraf] in Thüringen, because he loved foreign women. Several times he arranged to have her given deadly poison, but he did not succeed; he even sought to kill her with his own hands, but her attendants took pity on her. For this reason she left her children behind and one night descended by a rope through the window, weeping and in bitterness, naked and stripped of everything, and came with her two daughters to the city of Frankfurt on the river Main. The townsmen, with the help of other dukes, provided her enough for her needs, as befits an emperor's

daughter, until the day of her death. She died in AM 5029 [1269 CE; the Hebrew date-letters are uncertain [?]]. (Spangenberg, sec. 263.)

1270 CE (AM 5030). Around this year there lived in a village called [Sankra Onakl?, name uncertain [?]] near Kraków a certain woman, and from this one woman thirty-six living children were born all at one time. ([Source name uncertain [?]], fol. 223.)

In that year there was a hard winter, with severe cold and much snow, and the wolves multiplied in the land of Franken [Franconia] and devoured many men and beasts; around the city of Würzburg they tore apart thirty human beings within a few days. (Spangenberg, sec. 264.)

1272 CE (AM 5032). A famine [of ——, term uncertain [?]] struck almost the whole land of Ashkenaz [Germany]; the people ate carcasses and unclean things, vermin and creeping creatures, and a great many died of hunger. In the great city of Erfurt alone, 1,160 [?] human beings died of famine. (Spangenberg, sec. 263.)

1273 CE (AM 5033). Rudolf the First, the twenty-seventh emperor of the Germans, became king in AM 5033; he was 24 [?] years old when he came to reign. He was a Graf [count] of Habsburg [and was raised to the throne — the intervening clause is garbled [?]]; he was anointed emperor in the city of Aachen [אאכן] and crowned there with the iron crown, as was the custom. This emperor was a wise and discerning man, [humble], beloved and pleasing to the people, and a man of war from his youth; and in all that he did the Lord made him prosper. After he became emperor he set in order the extent of the lawless breaches [נפרצים; the fount prints צ as ל — recte נפרצים] that had spread during the seventeen years in which the Roman Empire had stood with no emperor at all.

This emperor waged great wars in [Preußen?], Burgundy [ברגונד], [——?], Bayern [Bavaria], Österreich [Austria], [——?], Schwaben [Swabia], Böhmen [Bohemia], Thüringen [Thuringia], and Franken [Franconia], and prevailed in all of them, becoming a name and a praise above all the kings of the earth. In Italy too he obtained all that his heart desired through his emissary, but he himself would not go there, for he said that the land of Italy is like a den and lair of lions, where the footprints of the beasts are seen going in but never seen coming out — meaning that several emperors had entered Italy and been put to death there in rebellion or by poison. Although this emperor was not of royal descent, the chief dukes of Ashkenaz nonetheless married into his house, for he had six daughters unrivaled in beauty in all Ashkenaz. Three of his daughters he gave to three great dukes,

and his three remaining daughters were later married to the kings of Böhmen, Hungary, and Naples.

1278 CE (AM 5038). In the fifth year of his reign — AM 5038, 1278 CE — Emperor Rudolf marched against the great king Ottokar, king of Böhmen, the aforementioned, because he had seized the land of Austria from the Roman Empire by force and put its people to the sword. King Ottokar too fell there slain, on the 27th of August, on the day called [——, uncertain [?]]; and the emperor took all his land into his hand. Yet he dealt kindly and faithfully with Ottokar's sons, restoring their land to them, and in the end gave his own daughter to Wenzel [Wenceslaus II], son of King Ottokar, as a wife. After this the emperor took the lands of Austria, Kärnten [Carinthia], and Steyer [Styria], and gave them to his son Albrecht [Albert] as a gift. This Albrecht was the first duke from whom the dukes of Austria have descended to this day. May the Lord raise up their horn and their kingdom and exalt them for all time. Amen.

1280 CE (AM 5040). In those days there was a great famine throughout the land of Böhmen for three consecutive years; many fled the land because of the famine, and a great many died of it. ([Source uncertain [?]], fol. 100.)

It is written in a marginal gloss on fol. 70, and in Spangenberg sec. 266, that in AM 5040, 1280 CE [the Hebrew CE-gematria here gives 1240 — recte 1280], in the days of Emperor Rudolf, the price of a quarter-Malter of wheat was 22 pennies; fourteen eggs cost a penny, a chicken a penny, and eight salted fish called Hering [herring] a penny — reckoned by the measure and coinage of Strasbourg, and likewise by the measure and coinage of Erfurt.

1281 CE (AM 5041). Fishermen [?] caught in their net a fish shaped like a lion, and brought it as a gift to Emperor Rudolf; the emperor sent it on as a present to Rome, to Pope Martin IV, in AM 5041, 1281 CE.

1282 CE (AM 5042). Great wars and [upheavals] took place in Sicily [בסיציליאה [?]] between the king of Hungary [?] and the king of Naples, in AM 5042, 1282 CE, and the land had no rest from war for a period of twenty years. ([Cassius?] sec. 127.)

1285 CE (AM 5045). Wenzel [Wenceslaus II], the sixth king of the land of Böhmen — son of Ottokar, king of Böhmen, the aforementioned — took as his wife Guta [Judith], daughter of Emperor Rudolf. On his wedding day more than a hundred thousand men gathered [?] each day. The emperor then granted great privileges to the kings of Böhmen, among them that they should forever be cupbearers to the emperors. This was in AM 5045, 1285 CE.

1285 CE (AM 5045). A worthless man, a scoundrel and a fool named Tile Kolup [מיל"א קלופ"א], who long before had been a scribe to Emperor Friedrich II — who had by then been dead thirty-five years — and whose features somewhat resembled Emperor Friedrich, came to the land of Thüringen in AM 5045, 1285 CE, and claimed to be Emperor Friedrich II. He said that the writers had erred in reporting that Emperor Friedrich had been smothered by his son Manfred, the aforementioned, in the year [AM 5010, 1250 CE]; all this, he claimed, had been done by a ruse, for another man had been hidden there in his likeness and form. [He brought forward proofs before the people — the clause is garbled [?]] and revealed deep secrets not previously known, in such a way that he stirred up most of the common people. Many distinguished nobles too, counts [Grafen] and dukes, heeded his voice and accepted him as emperor. But when Emperor Rudolf came against him with a great force, he was captured in the city of Wetzlar and led in chains to Friedberg [?], where he was burned at the stake. Of the men who had followed him, some were killed and some were heavily fined by the emperor. (Gloss, fol. 70; Spangenberg, sec. 269.)

1287 CE (AM 5047). The Tatars came up against the land of Poland a third time, in AM 5047, 1287 CE, committing there violence, slaughter, and much burning, and returned to their land with much spoil and plunder.

1289 CE (AM 5049). Emperor Rudolf held a great assembly in the great city of Erfurt, and from there sent his men throughout all his domains; he demolished and burned all the fortresses of the robber-barons — sixty in number. This was done in AM 5049, 1289 CE. (Spangenberg, sec. 269.)

1289 CE (AM 5049). Leszek [לעסקום], Duke of Poland, died childless, and the people of Poland chose Wenzel [Wenceslaus II], king of Böhmen, as their king. This was in AM 5049, 1289 CE. ([Source uncertain [?]].)

1290 CE (AM 5050). In AM 5050, 1290 CE, a battle and a great victory took place before Kraków between the kinsmen — the dukes of Silesia and the dukes of Poland — and the men of Silesia fell slain before the men of Poland at that time. After this there were quarrels and great disputes among the brothers, the dukes of Poland; they then allied with the Tatars, the Muscovites, and the Lithuanians, and came up against the land of Poland, wreaking great destruction there with much killing and burning; they ravaged the land and returned home with much spoil and captives beyond number. ([Reutel?] fol. 103.)

1290 CE (AM 5050). The inhabitants of the land of Hungary rose against their lord, King Ladislaus [IV], and put him to death, in AM 5050, 1290 CE. ([Source uncertain [?]], fol. 23.)

1292 CE (AM 5052). Emperor Rudolf was a wise and discerning man, slow to anger and easily appeased; he set up boundaries, laid down order, and made peace throughout all Ashkenaz. He died at a good old age in the city of Germersheim on the river Rhein, at the age of 73, in AM 5052, 1292 CE [the Hebrew CE-gematria gives 1252 — recte 1292], in the nineteenth year of his reign. In this emperor's days the Sultan of Egypt marched against Tripoli and captured and destroyed it, and did the same to Sidon and Beirut [?], and many Christians fell slain to the ground. (Divrei HaYamim of R. Yosef HaKohen, fol. 81.)

1292 CE (AM 5052). Adolf, the twenty-eighth emperor, Graf [count] of Nassau, became king in AM 5052. He bought the land of Meissen with money, and captured the city of Meissen and also the city of Freiberg [?].

1295 CE (AM 5055). Przemysł [II] was crowned king in Poland. Now [276?] years had passed in which they had had only dukes. This king was killed by the Margrave of Brandenburg [——; the following clause about Wenzel of Böhmen is garbled [?]]. This was in the eighth month of his reign, in AM 5055, 1295 CE. His son Władysław [Łokietek] reigned in his stead. ([Source uncertain [?]] fol. 242; [Reutel?] fol. 160.)

1295 CE (AM 5055). Two brothers, Heinrich and Albrecht, dukes of Braunschweig [Brunswick], quarreled and fought until Duke Heinrich fled with his wife and children to the city of Einbeck [איימבעק] in Sachsen [Saxony], where, about a parasang from the city, he built a fortress and named it Grubenhagen [גראבנהאגן], in AM 5055, 1295 CE — after which place the dukes of that land are named to this day. (Spangenberg, sec. 271.)

1296 CE (AM 5056). Emperor Adolf took a hundred thousand marks of silver from the king of England as payment to help him against Philipp [Philip IV], king of France — even though there was then peace, treaty, and amity between the Germans and the French — and this was evil in the eyes of the electoral dukes [the prince-electors]. After a great war, the king of France gave his daughter to Emperor Adolf as a wife, in AM 5056, 1296 CE.

1298 CE (AM 5058). Emperor Adolf was cruel to his people and made his yoke heavy upon all the land in the matter of taxes. He undertook no reform or safeguard for the good of the Roman Empire; he was arrogant and showed a pleasant face to no one. Because of this, the electoral dukes agreed against him,

removed him from the imperial throne, and elected in his place Albrecht [Albert I], son of Emperor Rudolf. On this account a great and mighty war broke out between the two emperors in the field near Worms [i.e., Göllheim], where Emperor Adolf was killed; and there fell with him that day, on both sides, nobles who were all dukes, counts, and honored lords, in AM 5058, 1298 CE — the sixth year of his reign.

1298 CE (AM 5058). Albertus [Albert I], the twenty-ninth emperor of the Germans, Duke of Austria, son of Emperor Rudolf, became king in AM 5058. He was a king of truth and kindness, and he had many wars against the Count Palatine [Pfalzgraf] and the archbishops of Cologne [Köln], Mainz, and Trier, all of whom fell beneath the soles of his feet. This emperor took as his wife Elisabeth, duchess of Carinthia [Kärnten], and she bore him twenty-one children.

1300 CE (AM 5060). Wenzel [Wenceslaus II], king of Böhmen, took as his wife Elisabeth [Richza], daughter of Przemysł, king of Poland; and on this account King Wenzel was crowned king over Poland, in AM 5060, 1300 CE. King [Wenzel prevailed], and Władysław Łokietek, the aforementioned, was driven from the land; he gathered to himself worthless and reckless men and committed robbery and violence against the men of Wenzel, king of Böhmen, and the men of Silesia for many days. After this, King Wenzel was also crowned king over Hungary; but he would not accept the kingship himself, and instead gave it to his son Wenzel [III], a youth of thirteen, to reign over them, and he was crowned in the royal city named Weißenburg [Stuhlweißenburg / Székesfehérvár]. Afterward he relinquished and renounced the kingdom of Hungary and gave the crown to Otto, Duke of Bavaria, refusing to take in return either silver or any money. ([Source uncertain [?]] fol. 242; [Reutel?] fol. 107.)

King Wenzel brought great wealth and much silver coinage into the land of Poland; and from that time on the Poles could buy and sell for coin, for before then almost no coinage was to be found in all the land, and most of their trade had been by barter, goods for goods. The coinage [the groschen? — term uncertain [?]] was the beginning of the money the Poles adopted in their dealings. ([Reutel?] fol. 107.)

1300 CE (AM 5060). Osman [אושמאן], head of the lineage of the Ishmaelite emperors [the Ottoman sultans] of Constantinople, began to reign in the year 5060 since the creation of the world [the Hebrew here reads "5002" — recte AM 5060], 1300 by the Christian count. His genealogical chain runs back to Ishmael, and by a single line to Japheth son of Noah — all of them kings and mighty men — as the Sefer Yuchasin brings, fol. 152. Nevertheless the name of Osman's line

derives from him alone; and this is how his kingship came about. The great destroyer, Genghis Khan the aforementioned, had already come forth in the year [AM 4970, 1210 CE] and had taken from the forefathers of Osman — who are of the stock of the Ishmaelites who came up from the aforementioned tribes in the year [502? — uncertain [?]] — all their land in Greater Tartary, leaving no remnant of all he seized. Osman's grandfather and all his people fled to a foreign land; they had no king and dwelt in the wildernesses, taking pay and hiring themselves out to aid various kings in their wars, and so they did for close to eighty or ninety years. Then the Tatars came up from their land like a swarm of locusts and wrought great slaughter among all the peoples they reached; and of all they seized they left no survivor or remnant. The kings and provincial governors they tormented and put to death by cruel and strange deaths.

And when they came against Aladdin [Alâeddin, the Seljuk sultan], he, out of his great terror and dread, abandoned his kingdom and willingly handed it over to Osman, and they made him king. Then King Osman girded himself with strength, went out against the Tatars, and wrought great slaughter among them — a countless multitude — bringing a great deliverance and rescue to his kingdom; and in all that he turned to, the Lord made him prosper. He fought the Christians and grew ever greater until he became very great, and his fame spread through all the world. He reigned twenty-eight years, and after him all the Ishmaelite emperors were called by his name, "Ottomans" [Osmanlis]; and they have grown and multiplied to this day. [The Sefer Yuchasin?], fol. 152, writes that this was in the year 637 by the Ishmaelite [Hijri] reckoning, which is five years before the year sixty-one [AM 5061] [the synchronism is internally uncertain [?]].

1301 CE (AM 5061). The inhabitants of Flanders [Flandern] rebelled against the king of France, in AM 5061, 1301 CE. Between them there were great and mighty wars over a span of [sixty? — uncertain [?]] years, in which more than five hundred thousand were killed over that time; and in a single day two [kings of Spain? — uncertain [?]] and most of the nobles of France were slain. ([Cassius?] sec. 131.)

1305 CE (AM 5065). A new and strange star [comet] appeared for three days, in AM 5065, 1305 CE. In that same year there was a great plague throughout all Ashkenaz, in which two-thirds of the inhabitants of the land died. (Spangenberg, sec. 274.) A wonder in the land of Böhmen: strange heavenly signs were seen that year, which the seers read as an omen of the king's death — and so it proved. A wonder in the city of [Posen?] in Böhmen: a marvelous thing occurred — a river

there stood still like a heap and did not flow as usual for three hours. ([Source uncertain [?]] fol. 260.)

1305 CE (AM 5065). Wenzel [Wenceslaus] III, the seventh king of Böhmen, became king in AM 5065, 1305 CE, and in the second year of his reign was murdered at Olmütz [Olomouc] by a youth in his bedchamber. He was the last duke of the family descended from Przemysl the Ploughman, husband of Libuše, mentioned above, in the year [AM 4482] of the fifth millennium. From his time, he, his sons, and his grandsons reigned in Böhmen — [forty?] dukes, all issuing from his loins — and the days of their reign were 582 [?] years; then the line was broken, and thereafter kings of foreign stock reigned in Böhmen. ([Source uncertain [?]] fol. 264.)

1307 CE (AM 5067). Rudolf [Rudolf I of Bohemia], Duke of Swabia, son of Emperor Rudolf and brother of Albertus, became king of Böhmen after the death of King Wenzel; he was the eighth king of Böhmen. Rudolf reigned one year and died. After him reigned Heinrich of Carinthia [Kärnten] and Fridericus [Frederick], Duke of Austria; but they did not last long on their throne, and so are not counted among the kings of Böhmen. ([Source uncertain [?]].) Pope Clement V [קלימינוס] transferred the papal seat from Rome to the city of Avignon in France, in AM 5067, 1307 CE, and it remained there in Avignon for seventy years thereafter.

1308 CE (AM 5068). Johann [John "Parricida"], son of Rudolf, aged thirteen [?], grandson of Ottokar, king of Böhmen, the aforementioned, set himself against Emperor Albert and demanded that Albert give up his guardianship over the kingdom of Swabia, so that he himself might reign there. But the emperor dismissed his words as the talk of a fool and mere mockery. Then [his companions] incited the youth to avenge himself and to avenge his grandfather Ottokar, the aforementioned. As they were crossing the river [Reuss?] by the town of Windisch [ווינדם], near the river [Rhein?], the emperor crossed first with his nobles; and [the youth] and the men, once across, laid their hands upon the emperor and killed him — him, together with bishops and many honored nobles. This happened in AM 5068, 1308 CE, in the tenth year of his reign, and he was buried in the city of Speyer. Duke Johann afterward sought pardon and atonement from the Pope and became a monk for the rest of his days. The emperor's sons inherited his land, and the men who had helped and incited John were sentenced and put to death with severe torments and cruel tortures. At the place where the deed was done, [his family] built their church and named it Königsfelden [קינגס פעלד], that is, "the King's Field," to this day.

1308 CE (AM 5068). Heinrich the Seventh [Henry VII], the thirtieth emperor, Duke of Luxembourg [מלוצנבורג], became king at the age of 46 [?], in AM 5068. In this emperor's first regnal year, the nobles of [——?] captured the city of [——?]; this was in AM 5068, 1308 CE.

1310 CE (AM 5070). Johann [John], son of Emperor Heinrich, was chosen king over the land of Böhmen — the ninth king, according to those who count Rudolf in the reckoning — and was crowned at Prague at the age of fourteen [?], in AM 5070, 1310 CE. In his honor and that of his father the emperor, many peoples came there — more than three hundred thousand men, according to [Bäriq?]. From then the kingdom of Böhmen remained in the hand of the dukes of Luxembourg [לוינגנבורג] for 127 years, until the death of Emperor Sigismund [זיגמונד].

1312 CE (AM 5072). A great comet with a tail appeared in AM 5072, 1312 CE. In that year there was a great plague throughout the land of Ashkenaz, and about a third of the people died in the pestilence; and after the plague came a famine of drought throughout the land of Ashkenaz. (Spangenberg, sec. 279 [?].) Also in those days there were disputes and great wars between Emperor Heinrich and Pope Clement, and the two factions — the Welfen [Guelphs] and the Ghibellines [גיבליינר], the aforementioned — grew strong, in the year [800? — cross-reference uncertain [?]]. They then changed and altered their names to Colonna and Orsini, and did worse than their fathers. As we wrote above under the year [800], never was there any foe or enemy more harmful to the people of Italy than what these two factions did to one another — see there. At that time the emperor went up to Rome; the men of the city resisted him, but the emperor's hand prevailed, and the emperor gave the city over to his troops for plunder. (Spangenberg, sec. 274 [?].)

1313 CE (AM 5073). Emperor Heinrich [VII] was a pious, humble, God-fearing man. He was given deadly poison in Italy, in the great city of Florence [פלורענץ], by one of their priests, who administered it in the communion bread in their house of worship, according to their custom; and he died of it in AM 5073, 1313 CE, in the fifth year of his reign, and was buried [at Pisa? — reading uncertain [?]] with great honor.

1313 CE (AM 5073). Ludwig the Fifth [recte Louis IV, "the Bavarian"], the thirty-first emperor, was chosen by four of the electoral dukes and crowned in the city of Frankfurt, in AM 5073.

Friedrich, Duke of Austria, called "the Fair" [der Schöne, פולכער], son of Emperor Albert, was also chosen emperor by the other three electoral dukes, with the

Pope's agreement, and was likewise crowned in the city of Frankfurt in the same year. These two emperors reigned in enmity and hatred for eight consecutive years, and through them there arose in Ashkenaz mighty wars — great and terrible events that a single book could not contain.

1315 CE (AM 5075). Great and terrible heavenly signs and new stars appeared in AM 5075, 1315 CE. In that year there were great wars and slaughters between the two aforementioned emperors, and countless numbers were killed on both sides; in a single day, according to [Bäriq?], twelve counts [Grafen] fell and 140 [?] horsemen were taken captive. In Thüringen and other lands, the people neither plowed nor sowed, for everything became plunder and food for the enemy. At that time locusts came up and devoured the produce of the field and destroyed every green plant and grass of the ground, and from this followed a famine of annihilation throughout the lands of Ashkenaz. Spangenberg writes, in sec. 280 [?], that the people ate the carcasses of horses that had rotted; and — a marvel — even dogs, cats, and mice were eaten; they even stole the corpses of thieves hanged on the gallows, cooked them, and ate them, and a great many beyond number died of the famine. A wonder: the land was so full of violence at that time that for a scrap of dry bread or some other trifle a man would rise against his neighbor and kill him. After the famine came a very heavy pestilence throughout all the lands of Europe, and more than a third of the population died; the people would lie ill only about a single day and then die.

1323 CE (AM 5083). A great and mighty battle took place in Bavaria between the two emperors, in AM 5083, 1323 CE, and in a single day forty thousand men were killed on both sides. The hand of Emperor Ludwig prevailed, with the help of Johann [John], king of Böhmen. There Emperor Friedrich was captured and remained in prison three years; afterward Emperor Ludwig showed him kindness and sent him free to his land. Johann, king of Böhmen, also captured in that battle Heinrich, Duke of Austria, and led him back to Böhmen, [agreeing?] to give him the city of [Linz?] and thirty thousand gold pieces.

The inhabitants of Böhmen banded together, assembled, and spoke to the king…

the king answered them [?] harshly, until they compelled the king to make peace against his will. He dismissed [?] his chief German advisers and was forced to install in their place, specifically, officials of Bohemia; but these did not prove [faithful], and did not stand firm in their loyalty as the German advisers had. (Bäriq [Bäriq (?), unidentified source], fol. 274.)

1326 (AM 5086). The Counts of Geldern [מגמלרן = von Geldern] were made dukes by Emperor Ludwig [Louis IV of Bavaria], in the year 5086, 1326 to the Christians.

1327 (AM 5087). The Emperor Ludwig went up against Rome and captured it, in the year 5087, 1327 [text: 1326; recte 1327] to the Christians. (Spangenberg, siman 24.)

1328 (AM 5088). Orhan [ארובאנום = Orhan I], son of the great king Osman [אוטמאן = Osman I], reigned over Togarmah [the Turks], in the year 5088, 1328 to the Christians. He walked in all the ways of his father — wise, generous, and magnanimous — and captured great and mighty cities from the Greek emperors who were in Constantinople; his kingdom rose high, and he reigned twenty-four [?] years. According to the Sefer Yuchasin [of R. Avraham Zacuto], fol. 152, this is placed [there] in the year 73 [?].

1338 (AM 5098). Vladislav Łokietek [ולאדיסלאו לקטיקוט = Władysław I "the Elbow-high"], king of Poland, went up against the province of Brandenburg and there committed robbery and violence, and burned 103 [?] cities and villages. From there he went up to Prussia [פרייסן = Preussen]. And [John], king of Bohemia, came up to their aid; John [יהנים = Johann], king of Bohemia, [supported] Vladislav king of Poland, and he too wrought great destruction, by war [?] and by burning, in the land of Poland, in the year 5098 [text: "5038"; recte 5098], 1338 to the Christians. After this, Vladislav king of Poland [turned against him (?)], and war broke out between them, and there was a great victory in the land of Poland, and the Germans fell slain before the people of Poland at that time. (Roviel [unidentified source], fol. 117.)

[**1335/1338.**] John, king of Bohemia, came to the province of Silesia [שליזיא = Schlesien], and the inhabitants of the land received him with joy and great honor; they threw off the yoke of the king of Poland from their necks and accepted King John over them as king. From then on the province of Silesia turned away from the kingdom of Poland and became annexed to the kingdom of Bohemia, until this day.

1338 (AM 5098). Casimir [קאזמירום = Casimir III the Great], son of King Vladislav, reigned over the province of Poland after his father, in the year 5098, 1338 to the Christians. This king made peace with John king of Bohemia, in such a manner that King John returned to him all the cities he had captured in the kingdom of Poland, [while] Casimir renounced and relinquished the province of Silesia. The two of them made a covenant, but they did not keep their covenant more than a few days. (Roviel, fol. 117.) At that time the locusts came upon the provinces of

Franken [ורנקן = Franconia], Thüringen [דירינגן = Thuringia], and Sachsen [אקסן = Saxony], in the year 5098, 1338 to the Christians, and they ravaged and devoured the produce of the fields and the grass of the field. (Spangenberg, siman 281.)

1343 (AM 5103). The river-waters rose [?] throughout Germany, everywhere, from the snow-melt, in the year 5103 [text: "5150"; recte 5103], 1343 to the Christians, and many people and animals perished in the flood of the mighty, raging waters, and many other possessions were destroyed. The great bridges at Regensburg [רטגנספורג], Würzburg [ווירצבורג], [Frank]furt [?], [Zomberuk (?)], Dresden [דרעזן], Meissen [מייסן], and others besides them were all swept away by the torrent of waters. In the city of Minden [מינדן], the waters of the river Weser [וועזר] rose to [a height] above the height of the city, and the like of this had never happened before. (Spangenberg, 281.)

1343 (AM 5103). The Pope excommunicated Emperor Ludwig for a long time. And in the year 5103, 1343 to the Christians, this Pope, Clement the Sixth [קלימנט הששי = Clement VI], [conspired] with the dukes [electors] to depose him, and they [elected] over [Ludwig's sons] Karl [קראלוט = Charles], son of John king of Bohemia; but it did not succeed in his hand until two years later. A full year after the death of Emperor Ludwig, in that year, John king of Bohemia established the great bishop, called Archbishop [ערצבישוף = Erzbischof], in the city of Prague [פראג]. And that was 376 [?] years after the first ordinary bishop [was established], in the year 4727 [727 + 4000 = ז תשכ"ד] [= 967 CE].

1345 (AM 5105). John [יוהנים = Johann], king of Bohemia, son of Emperor Heinrich the Seventh [היינריך השביעי], was a skilled craftsman and a discerning man [after Yeshayahu 3:3], a man of war whose like there had been no king before him in Bohemia. He fought in the wars of Poland, Lithuania [ליט"א = Lita], Prussia, Italy, Meissen, Österreich [Austria], Ungarn [Hungary], and Silesia. At the end of his days he waged a great and mighty war in France against the king of England [אנגלאטירה], and there he was killed, together with eleven dukes, [along with] 72 [?] counts, dukes, and other nobles beyond number. In the year 5106 [text: "5160 / 5105"; the CE that follows reads 1345], 1345 [recte 1346] to the Christians — the 30th [?] year of his reign — on the 27th of [August?] on the day called [Crécy?] [ארופיא (?)]. And there was a sign: on that same day [John (?)], king of Bohemia, was killed, as above, in [the] year 30 [of his reign], and his son Karl [Charles] reigned in his place. In that year the Lord rained down from heaven serpents and scorpions, and a great host of [people/beasts (?)] died. (Weissmuth [?], fol. 220.)

1347 (AM 5107). The Emperor Ludwig died of the plague [?] [בדס המות = "the black death / a sudden death"], in the year 5107, 1347 to the Christians — the 34th

year of his reign — and he was buried in his own province of Bayern [Bavaria], in the city of München [מינכן = Munich].

1348 (AM 5108). A pestilence [דבר], very heavy, spread from the rising of the sun to its setting, in the year 5108, 1348 to the Christians — a thing the like of which had not occurred since the day the Lord created man upon the earth. There did not remain a tenth of the people, from one end of the world to the other. Many places, too, were left desolate of inhabitants — a plague the like of which had never been experienced; and of its very [foundations / population (?)], only a very few remained, who did not die. On account of this the Christians laid the blame upon the Jews, and said that the Jews had cast [poison (?)] into the wells and springs; and they rose up against the Jews in France [צרפת], Germany [אשכנז], and burned and killed and slaughtered many thousands of Jews and plundered a great store of the people's goods. Yet it was not in the power of the authorities to protest, for from Heaven it had been decreed against them. (Spangenberg, siman 287; and Roviel, fol. 125; and see the [book of the] Words [chronicle] of R. Yosef HaKohen [Sefer Divrei HaYamim / Emek HaBacha], fol. 82.) In that same year, in the year 5108 as above, there was a great and terrible calamity in Italy and in Germany, and the towers and the great houses collapsed from an earthquake, and a great multitude died in the quake.

After the death of Emperor Ludwig, several kings were chosen as emperors, one after another, none of whom was willing to leave his own kingdom and take upon himself the burden [?] and danger of the imperial office; and the Roman realm stood without an emperor for a year and four months. Afterward [there arose] Duke Frederick [וורידריך = Friedrich] of Meissen — against him came up Charles [קראלום = Charles IV], king of Bohemia, and the dukes of Germany settled the matter: Charles gave him a crown of two thousand marks of silver, and he relinquished and waived his claim to the imperial office. Charles did likewise with Günther, the Count of Schwarzburg [גינמל גרוב מטוורלבורק = Günther Graf von Schwarzburg].

1349 (AM 5109). Charles the Fourth [קראלום הרביעי = Charles IV], the Emperor [ב"של (?)], king of Bohemia, son of John king of Bohemia and grandson of Emperor Heinrich the Seventh, became king at thirty years of age, in the year 5109 [ה"א ק"ט]. He was the tenth king of the province of Bohemia and the first emperor chosen from among the kings of Bohemia.

1350 (AM 5110). Amurath [אמארוט = Murad I], the third king of Togarmah [the Turks (?); text: "the Hungarians"], a descendant of the loins of Osman, reigned in the year 5110, 1350 to the Christians. He captured from the Christians Bulgaria

[בולגריאה] and Adrianople [אדריניפול = Edirne] — a metropolis [city and mother] in the land of Greece [?] — and many cities besides them, and extended his kingdom in all that he undertook; of all that he did, nothing was withheld from him. Against King Amurath there rose one of his subordinates [?], whom the king had favored, who took a sword in his hand and ran toward the king and thrust it into his belly — in the 23rd year of his reign.

1351 (AM 5111). Emperor Charles founded, in the city of Prague, an academy for scholars, which they call in German [בלשון אשכנז] "Hochschule" [הוך שול = university], on the model of the academy in the city of Paris [פאריז] in France. And he granted the dukes ample provision and great liberty, in the year 5111, 1351 to the Christians.

1355 (AM 5115). [The False Waldemar.] Meinike Müller [מייניקו מוליר] resembled, in the features of his face, the Margrave [מרק גרוב = Markgraf] Waldemar of Brandenburg [וולדימיר מברנדינבורג], who had already died on foreign soil without offspring. This Meinike Müller came to the province of the Mark twenty-nine years after the death of Waldemar and claimed that he was Margrave Waldemar, and gave a reason for his claims. Emperor Charles [was inclined to believe him (?)], since Margrave Ludwig had all along been his enemy; he inclined after Meinike and lent him aid, in money and with a great army, so that Meinike, as above, swayed the heart of the people, and they believed his words — not only the common people, but even most of the officials of the land — and he took into his hand the whole land except Frankfurt [?] and Spandau [?]. And even though his secret and his deceit were afterward exposed, nevertheless his hand had by then grown strong among the people, [against Ludwig (?)], and he was beloved in the eyes of all who saw him, and all the people received him with joy [as at Brandenburg (?)], and he grew stronger from day to day with the emperor's help — until Margrave Ludwig gave up his whole land and handed it over to his brother Ludwig the Roman [לודאביקוס רימאני = Ludwig "the Roman"], and fled for his life to another land, as [remains the case] to this day. Ludwig the Roman made great submission to Emperor Charles. And at that time there were in the hand of Ludwig the Roman: the sword of Charlemagne [קראלום מנגום = Carolus Magnus], the first emperor of the Germans; the lance with which their messiah [the Nazarene] was pierced upon his cross; a piece of the wood on which the Nazarene was crucified; the nail [?] with which he was fastened by his hand; and the napkin on which the Nazarene ate before his death. All these [relics] Duke Ludwig gave, for a sum of money, into the hand of the emperor, by means of the official Rudolf, the Pfalzgraf am Rhein [פסלנגרוב מריין = Count Palatine of the Rhine (?)]. The emperor was reconciled with Meinike Müller, and [Meinike]

departed from the land, in the year 5115, 1355 to the Christians. (Spangenberg, siman 286; and Bäriq, fol. 73.)

1355 (AM 5115). In that year the emperor went up to Italy and was crowned in Milan [מיילנם = Milano] with a crown of silver, and in Rome with one of gold, according to custom, by two cardinals, envoys of the Pope who was at Avignon [אביניאן]. When the emperor returned from Rome, he came to the city of Pisa [ביזע"ם = Pisa (?)] to lodge there, and the men of the city raised a hand against the emperor. Those with the emperor girded their strength and fought there — the men whose hand had first been in the treachery — and the emperor [resolved] to bring them down to the grave in their blood. And Benedictus [von] Kalwaltrum [?] [a certain knight], because he had risked his life for the emperor, [was made] a lord in the province of Bohemia, he and his sons after him, until this day.

1356 (AM 5116). Emperor Charles enacted many ordinances and set them down in a book — the [new] statute-book called [in Latin: "lex...(?)"], and in German called the "Golden Bull" [גילדן בול = Goldene Bulle], and to this day [it stands (?)] in the city of Mainz [מענץ (?)]. In the year 5116, 1356 to the Christians, all the electoral dukes [the prince-electors] and all the inhabitants of Germany confirmed and accepted it upon themselves, until this day.

1360 (AM 5120). Great and mighty wars broke out between the inhabitants of England [ענגלאנד] and France, in the year 5120, 1360 to the Christians, and most of the land of France was laid waste by pillage and by burning at that time. (Cassius [?], siman 138.)

1366 (AM 5126). Emperor Charles took as his fourth wife Elisabeth [עליזבעט = Elisabeth of Pomerania], the daughter of the sister of Casimir king of Poland, in the year 5126, 1366 to the Christians. The wedding was held in the royal city of Kraków [קראקא], and there came thither in his honor many nations and kings, near and far. There were there all manner of [festivity] and joy, and days of feasting and rejoicing for all his officials and servants, and for the common people too, for many days. And there in Kraków was one of the townsmen, whose name was Wierzynek [ורלניקוס = Wierzynek], who hosted at his table the king Casimir and the emperor and three [more kings/dukes] besides them; and after the feast he gave to his lord, the king of Poland, a hundred thousand gold pieces as a gift and offering. In the year 5126, 1366 to the Christians. (Bäriq, fol. 154; and Roviel, fol. 130.)

1367 (AM 5127). Magnus [מאנינים = Magnus of Brunswick], Duke of Braunschweig [ברונשווייק = Brunswick], went up against [Gerhard], the bishop of Hildesheim

[מהילדיס = Hildesheim], with the help of the bishop of Halberstadt [מהאלבערשטאט], and they committed violence and robbery in his land. But the bishop went out against them and smote their army by the edge of the sword, and captured the duke alive — him and his ally, the bishop of Halberstadt — and [compelled them] to sell part of their province, to give him a great ransom for their lives. From this [ransom] the bishop built the fortress Steinburg [שטיינבורג] and the fortress [Kalenberg (?)] [קולינגאן] and the tower of his house of worship [church] in Hildesheim, [overlaid] with silver and gold, as a memorial to the rebels for his generations. (Spangenberg, siman 236.)

1369 (AM 5129). The mob in the city of [Braunschweig (?)] [בורסטווייז"ן] rose up against the patricians and elders of the city, seized them, and removed their heads from them. In the year 5129, 1369 to the Christians.

1370 (AM 5130). Emperor Charles gave a bribe to the electoral dukes [prince-electors] — to each one a hundred thousand gold pieces — so that they would elect his son Wenzel [וועצל = Wenceslaus], aged fifteen [?], as emperor, at an assembly in the city of Frankfurt [ורנקבורם], and he was crowned at Aachen [?] according to custom, in the year 5130, 1370 to the Christians.

1370 (AM 5130). In that year Emperor Charles bought from Margrave Otto [מרק גראב אושא = Markgraf Otto] the whole province of the Mark of Brandenburg as an everlasting possession, and gave it to his son Sigmund [זיגמונד = Sigismund], aged five, as a gift; and [Sigismund] was made a Kurfürst [קורבירשט = Elector], like the other dukes of the Mark [of Meissen (?)]. (Nes Gilyon [?], fol. 73.)

1370 (AM 5130). Casimir king of Poland took as his concubine a Jewish girl named Esther [אסתר] — a virgin, fair of form, whose like there was none in all the land — and she became his wife for many days; and for her sake the king did great favors for the Jews, and she obtained from the king, for the Jews, charters of grace and liberty. (Henricus [?]; Roviel, fol. 131.) King Casimir died in the year 5130, 1370 to the Christians, and with him ended the chain of descent from the stock of Vladislav, the first king in Poland; and Ludwig [Louis I], king of Hungary, reigned in his place.

1373 (AM 5133). Bayezid [ביאזעט = Bayezid I], called "Yıldırım" [סילדרוס], which means "thunderbolt" — [swift] as lightning — reigned over Togarmah [the Turks] in the year 5133, 1373 to the Christians. He too was the fourth king of the Turks [text: "of the Hungarians"], a descendant of the loins of Osman. This king also extended his kingdom, and took from the Christians every fortified city that remained in Bulgaria, and pursued them and wrought great slaughter among

them by the river Danube [טונא = Donau], at the place where the emperor [near Marianus (?)] [was defeated (?)], in the year [3000 +...(?), garbled].

1374 (AM 5134). The mob in the great city of Braunschweig [Brunswick] also rose up against the patricians of the city and removed their heads from them; on account of which many troubles and evils came upon this city. Also in that year there was retribution and great strife in the city of [Braunschweig (?)] [נורסטווייז"ן] a second time, and the chief patricians were seized by them; their eyes were [put out (?)], their heads removed, and they were [silenced], in keeping with their deeds. In the year 5134, 1374 to the Christians. (Spangenberg, siman 239.)

1375 (AM 5135). In the renowned city of Kraków there was a great quarrel and strife, and much blood was spilled there, and two officials of Hungary were killed there, in the year 5135, 1375 to the Christians. (Cassius, siman 144.)

1376 (AM 5136). Pope Gregory the Eleventh [גריגוריוס האחד עשר = Gregory XI] restored the papal throne from the city of Avignon in France to the city of Rome, after it had been there seventy years, as was done in the year 5136 [text: "5137"], 1376 to the Christians. (Weissmuth [?], fol. 230.) But the king of France, afterward, always kept restoring one [rival] pope in his city Avignon, from then on for a further span of thirty-six years there.

1378 (AM 5138). In the days of Emperor Charles, the scholars of cosmography [חכמי קוסמוגרפיאו] — that is, the scholars of measurement [surveyors] — surveyed and measured [and determined] that it would be possible to bring a stream and channel of water from the river Danube [מונא = Donau], near the place of its source, to the river [Moldau / Main (?)] [מנלטא]; and the emperor lent them an ear, and they set to their work for many days. But the inhabitants along the Danube protested this to the emperor by law, [and it was stopped]. (Bäriq I, fol. 73.)

1378 (AM 5138). Emperor Charles annexed to the kingdom of Bohemia the province of Silesia and the two provinces of Lausitz [לוזיץ = Lusatia] as well; for his father John had already annexed [Silesia], as above. He detached them and separated them entirely from the kingdom of Poland, so that from then on the whole province of Silesia, in its entirety, turned from the kingdom of Poland to the kingdom of Bohemia, until this day. But there was always hatred and enmity, war, violence, and robbery between the inhabitants of Silesia and the inhabitants of Poland, for many days, until Vladislav reigned over Bohemia. This emperor built the beautiful tower upon the great bridge in the city of Prague, and renewed the fortress Vyšehrad [וישארד]. He also built the wall upon the mountain called

Petersberg [פיטרסבערג = Petřín] before the city of Prague, to make it a park for wild animals [a game-park], called in German "Tiergarten" [מירגארטן; recte טירגארטן]. He also built, in the province of Bohemia, a strong fortress in which to guard the crown of the realm, and called it after his own name, "Karlstein" [קארלשטיין = Karlštejn], until this day. This emperor granted grace and liberty to the inhabitants of the city of Prague more than to any city under the rule of the Roman emperor — a liberty which was in their hand until the time of their rebellion, as will be explained further on, in the year [307 (?)]. And this emperor died in the royal city of Prague in the year 5138, 1378 to the Christians — the 22nd year of his reign. See further on, in the year [340 (?)], and [the matter] will be [made complete].

1378 (AM 5138). Wenzel [וועלנצל = Wenceslaus IV], the emperor [the 33rd (?)], son of Emperor Charles, king of Bohemia, reigned in the year 5138, aged sixteen; and he was the eleventh king of the province of Bohemia. This emperor did not walk in the ways of his father; he hated the scholars — some of them he banished from his kingdom, and some of them he tormented with harsh torments until their death.

1380 (AM 5140). One of their monks [מכהניהם], Berthold Schwarz [ברמולם שוואַרץ], a scholar greatly distinguished in the science of alchemy [אלכמייא"ס], invented the destructive engines of war — they are the [tubes] that destroy people, called in German "Büchsen" [בוקש"ן = guns/cannon] — and the people of Venice [וניציאה] used them first, in the year 5140, 1380 to the Christians.

1380 (AM 5140). In the city of [Nocera (?)] [נוריאה] cardinals were seized, and each one was placed alone in a sack, and they were all drowned in the sea-water, in the year 5140 [text: "5160"], 1380 [text: "1380"] to the Christians. (Cassius, siman 145 [?].)

1381 (AM 5141). The Christians removed their reckoning from the era of Emperor Augustus [אגוסט] and began to reckon and to write their years from the birth of the Nazarene [i.e., they adopted the Anno Domini era], and this was in the year 5141, 1381 to the Christians. So it is written in [Sefer] Yuchasin, fol. 133. But I do not know of which country he wrote this.

1382 (AM 5142). Ludwig [Louis I], king of Hungary and Poland, had by now grown old, and in his lifetime, [because of] the insolence of the common folk of the men of Poland [?], he gave the crown of the kingdom of Poland to his son-in-law Sigismund [זיגסמונדוס = Sigismund of Luxembourg], son of Emperor Charles. During [Louis's] lifetime the men of Poland accepted [Sigismund] over them as

king and swore to him, as was the custom; but when King Ludwig died and Sigismund wished to ascend to the throne of his kingdom, the men of Poland forgot their covenant and refused [to receive] him, [going out] against him to war; and Sigismund [withdrew] from them and returned to Hungary. After these things, the men of Poland chose Hedwig [סידוויק = Jadwiga], a young girl, daughter of Ludwig king of Hungary and Poland, as queen over them, and set the crown of the realm upon her head. They betrothed to her William, Duke of Österreich [ווילהעלם דוכס מאושטרייך = William of Austria], to be a king for them; and his kinsman [?] King Sigismund, as above, though displeased at this, let it be and relinquished to him the kingdom of Poland willingly, of his own good will. But when the duke came up by way of the city of Kraków, the men of Poland turned against him and would not receive him, and banded together to take vengeance upon [him], saying: "Let us go out against him with the sword"; and Duke William returned to his land, Austria. There was then great strife, quarreling, and disputes in the land of Poland over the kingship, and much blood was spilled among them — until Jagiełło [יונעלי] reigned.

1385 (AM 5145). Duke Sigismund, son of Emperor Karl [Charles], brother of Emperor Wenzel [Wenceslaus], had already taken to wife the only daughter of Ludwig king of Hungary. And when his father-in-law Ludwig died, there was great quarreling and strife in Hungary over the kingship, and they crowned there another king — Charles [קראלום = Charles of Durazzo], king of Naples [נאפלוס], son of the brother of King Ludwig; and he was killed in the first [month (?)] of his reign. And the widow of King Ludwig [the queen-mother], because she had contrived the death of the king by [drowning (?)] in water — and Sigismund's wife [her daughter (?)] — were put in irons. When Sigismund came to Hungary, he was received with great honor, and his captured wife was sent to him to the city of Ofen [אובן = Buda], and Duke Sigismund was crowned, together with his wife, in the royal city of Stuhlweißenburg [מטול ווישן בירק = Székesfehérvár], the capital of Hungary; at twenty years of age he became king. Then the king seized twenty-four officials of the province of Hungary who had lent a hand and set out to kill his mother-in-law, and he brought them all down to the grave in their blood, in the year 5145, 1385 to the Christians.

1386 (AM 5146). Jagiełło [יונגעלי = Jogaila], Duke of Lithuania [ליטא], a valiant warrior, a man of war — him the men of Poland chose over them as king, in the year 5146, 1386 to the Christians, on condition that he accept upon himself the Christian religion; for before that time the men of Lithuania were worshippers of fire and the sun, in their folly. They changed his name to Vladislav [ולאדיסלאו = Władysław], and gave him Hedwig [Jadwiga], daughter of Ludwig king of

Hungary and Poland, as above, as a wife. And on that day the province of Lithuania became annexed to the kingdom of Poland. This Jagiełło, mentioned above — his grandfather had been a servant before the Duke of Lithuania; and when his lord the duke was killed, [Jagiełło's forebear] reigned in his place by force, and his sons and grandsons reigned after him in Poland, until the death of Sigismund Augustus the Second [זיגמונד אגוסטי השני = Sigismund II Augustus], in the year 5332 [של"ב] [= 1572 CE]. (Henricus [?]; Roviel, fol. 135; Nes, in Bäriq.)

In that same year, the year 5147, 1387 to the Christians, new stars appeared, and [signs] of the heavens, and there were eclipses of the luminaries. In that year there were many calamities in many places; a great plague was in almost all the lands. Also, many places in the land of Greece [יון] were destroyed by the Turks [התוגריים]. Leopold [ליפולם], Duke of Österreich [Austria], was killed by the Swiss [שווייצר], together with many other dukes and officials and nobles. There were also great wars between the king of Castile [קסטיליא] and the king of Portugal [פורטוגאל]. And Charles [Charles of Durazzo], king of Naples, was killed in that year. (Cassius, siman 146.)

1389 (AM 5149). In the days of Emperor Wenzel [Wenceslaus], king of Bohemia, there was no fear of government; rather, every man did whatever was right in his own eyes. On account of this, there gathered in the great city of Prague, against the will of the emperor and his officials, empty and reckless men [אנשי ריקים ופוחזים], and they rose up against the Jews who were there and killed them in the streets [?], and plundered their possessions. This was in the year 5149, 1389 to the Christians. And see [further] in Part One.

1395 (AM 5155). Yıldırım [הילדרום] Bayezid [ביאסמוט], king of Ishmael [i.e., of the Muslims], as above, had by now wrought great slaughter among the Christians and captured all the cities in the land of Greece, and went up against Constantinople; and the city held out under siege for a span of two years, until the year 5155, 1395 to the Christians.

1395 (AM 5155). In those days Bayezid marched up from the city of Constantinople and advanced against the land of Hungary to destroy it. Then Sigismund, son of Emperor Charles, king of Hungary, as above, gathered a great host from Hungary, Austria, Mähren [מערן = Moravia], Bohemia, Silesia, Bayern [Bavaria], and Schwaben [שוואבן = Swabia]. There came to his aid also Duke John the Fearless of Burgundy [יהניש מבורגונדא] with a force of Frenchmen — this is the John who founded the Order of the Golden Fleece [גולדין פלוס] — and a great host gathered that could not be numbered. They went out against Bayezid, and the battle grew fierce, and sixty thousand fell on both sides, and the Christians were

routed before the Turks. Many officials, most of them of the people of Hungary, were taken captive; and the king of Ishmael [decided] to remove the head of all of them, save only John, Duke of Burgundy, who was ransomed from one of the officers of the Ishmaelites for a price of three times a hundred thousand [= 300,000]; and King Bayezid returned to the city of Constantinople.

Then, when King Sigismund returned to his land of Hungary, the people of the land rebelled against him, and recalled against him what he had done to the twenty-four officials of the province at the beginning of his reign, as above [in the year 5145], saying: "Had those twenty-four officials been alive, they would have been a help to us against the Ishmaelites." They laid a hand upon him — one [tore] his beard, the second [struck] his cheek, the third dragged him — until they seized him and shut him out of his kingdom, and chose in his stead, as king, Vladislav [ולאדיסלאו = Ladislaus], son of King Charles of Naples, who had been killed, as above.

[Tamerlane.] Tamerlane [תמרלאן = Timur], a valiant warrior, learned in war from his youth, but of a lowly and despised family — he had already been a servant before the Turk Bayezid. He became king in Tartary [טרטריאה], and prospered in his wars more than all who had gone before him. He fought, in his might [?], in Persia [פרס] and Media [מדי]; in [Media]; in [Tabaristan (?)]; in Armenia [?] [באלרמניאה]; in the Holy Land, in Jerusalem; in Aram-Naharaim [Mesopotamia (?)] [מרס נגרים]; in Babylon [בבל]; in Chaldea [כשדים]; and in Asia Minor [אסיאה הקטנה]. And he was cruel...

Tzemach David, Part Two

a cruel and destructive man, who put many peoples to death by [various] killings and by harsh torments never before heard of. And when King Bayezid [Bayezid I] was [besieging] Constantinople[?], as [mentioned] above, Timur Lan [Tīmūr-i Lang, Tamerlane — "Timur the Lame"] came up against him with six hundred thousand men. According to the chronicle [*Divrei HaYamim*] of R. Yosef HaKohen, their muster was four hundred thousand horsemen and six hundred thousand foot. [At first Bayezid] held his own in the battle, but then Bayezid was routed before Timur Lan, and there fell [recte ונפלו — the systematic נ→ג fount substitution; henceforth normalized silently] of the [defeated force], before the [marshals?][?], according to [Gallios?][?], three hundred thousand men. The king [Timur] took [Bayezid] alive and bound him in golden chains, and led him along with them in an iron cage; and [Bayezid] would lick up bones beneath the table of King Timur Lan, while Bayezid's wife served before the queen like one of the

maidservants. This was — according to [Calvisius?][?] — in the year [5]157[?] AM, [1]3[5]7[?][?] to the Christians. And in [Sefer] Yuchasin, folio 153, it is written that Timur Lan at first showed the captive King Bayezid great honor, and ate and drank with him continually, until one day Timur Lan asked Yıldırım [Yıldırım = "the Thunderbolt," Bayezid's byname] Bayezid, adjuring him by God: "If I were in your power as you are in mine, what would you do to me?" He answered: "I would make an iron cage and put you inside it." Timur said to him: "Such is your own sentence — so you have decreed [recte חרצת — the systematic צ→ל substitution; henceforth normalized]," and he did to him exactly as [Bayezid] had schemed [recte זמם — the systematic final-mem ם→ס substitution; henceforth normalized]; and [Bayezid] remained there until the day of his death. End of quotation. Yıldırım Bayezid died in the second year of his captivity, in the [2]4th[?] year of his reign. After him there reigned in Togarmah [= Turkey/the Ottoman realm] Emir Süleyman [Süleyman Çelebi], the fifth king of the Ishmaelites, seven years; and after him [Musa?][?], the sixth king, three years.

1400 — The Emperor Wenzel [Wenceslaus IV]. A wicked, evil, cruel, and destructive man. On his account the nobles[?] of the land of Bohemia [Böhmen] rose against him and cast him into prison for many days. And after they restored him to the throne of his kingdom, he added evil to his evil and shed much innocent blood; many nobles of Bohemia, too, he brought down in blood to Sheol. For this reason the land of Bohemia turned against him again — with the agreement of his brother King Sigismund — and seized him a second time; but he escaped from prison and was restored a second time to his kingship. For all that, he did not turn from his evil way, until the dukes of [Bavaria?][?] chose in his place Friedrich [Frederick], Duke of Braunschweig [Brunswick] — who, however, was killed before he was crowned. In his place they chose Rupert [Ruprecht of the Palatinate]; and they removed the Emperor Wenzel from his imperial throne in the year [5]1[6]0[?] AM, [1]400[?] to the Christians[?], the [2nd?] year of his reign. But over the land of Bohemia Wenzel remained king another 1[?] years, until the year [5]17[?] [recte likely 1419 → 5179 = ט"קע][?], until the day of his death.

1400 — Rupert [Ruprecht of the Palatinate], the Emperor. This one [?] had been Duke of the Palatinate [Pfalz] and [of the Rhine?][?]. He reigned in place of Wenzel [as King of the Romans] in the year 5[160?][?] AM, and was a pious king — [upright?], humble, and God-fearing. In those days the aforementioned Wenzel still held in his hand the crown [recte הכתר], as well as the scepter and sword of the empire; and on account of this the Emperor Rupert sent against him two dukes, of [Mainz?][?] and of [Thuringia?][?], with a great host. They went up

against the land of Bohemia and came to the city[?] of Prague [Prag] and besieged it six months, but could not [take] it and returned home.

1405 — Mehmed [Mehmed I], the Ishmaelite, the seventh king, of the [house of] Osman[?], reigned in Togarmah in the year [5]165 [recte → 5165 = קס"ה 1405; printed קס"ם], [1][5]40 to the Christians, and firmly established his kingdom.

[Printed p. 89:] He greatly [strengthened] his kingdom and captured all the cities that Timur Lan had taken from his forefathers, and he transferred the seat of the kingdom from Bursa [Brusa] to Adrianople [Edirne], a metropolis in the land of Greece, and reigned there fourteen years and died. ([Sefer] Yuchasin, folio 273[?].)

1408 — In the renowned city of Prague [Prag], in their assembly-hall which they call the *collegium* [Latin: *collegium*] — which the Emperor Charles IV [Karl IV] had founded earlier, as [mentioned] above — there were more than thirty thousand Christian youths whom they call *studenten* [German/Latin: *studenten*, students]. Great quarrels and disputes arose among them, because the Bohemian youths envied the German youths and would not submit to the order and ordinance of the Emperor Charles IV, who had established that the chief officers and principals of his academy should forever be drawn from the German youths, and that these should always have the upper hand. And because the hand of the Bohemian youths prevailed, and they drove out and removed [the Germans] from their posts, twenty thousand of the German youths departed from there within seven days, and most of them came to the city of Leipzig [Leipzig], where at that time a great academy was also founded for their scholars, [which endures] to this day. This happened in the year [5]168 AM, [1]408 to the Christians ([Bäriq?] — recurring unidentified source[?]). In that year the mice multiplied in Germany [Ashkenaz] and devoured the produce of the field, causing a great famine throughout the German lands. There was also a great earthquake around Magdeburg [Magdeburg], [covering an area] of about six by six parasangs. (Spangenberg, section 360.)

1410 — The Emperor Rupert [Ruprecht] was a wise and understanding man, humble and God-fearing, a lover of justice and gracious to the poor. He died at Oppenheim [recte אפנהיים] in the year 5170 AM, [1]410 to the Christians, in the tenth year of his reign. Then Markgraf Jobst of Moravia [Jobst of Moravia, Margrave of Mähren] was chosen in his place, but he died before he could be crowned; and then King Sigismund was chosen.

1410 — Sigismund, the Emperor. This one, King of Hungary [Ungarn], son of the Emperor Charles IV and brother of the Emperor Wenzel, King of Bohemia. He reigned from the year 5170 AM [= 1410].

1410 — Władysław Jagiełło [Władysław II Jagiełło], King of Poland, as [mentioned] above, marched against the land of Prussia [Preußen] with the help of the Tatar and Russian [Reußen/Ruthenian] peoples, with about four[hundred thousand men?] in abundance. There was a battle there and a great victory, so that in one day there fell of the German host 4[1?] thousand, and of the Polish and Russian host 1[4]0[?] thousand men. For all that, the hand of the King of Poland prevailed; and the Duke of Prussia, called the *Hochmeister* [the Grand Master of the Teutonic Order — Ulrich von Jungingen], fell there in battle together with many nobles and dignitaries. The Poles subdued the Prussians at that time. (Spangenberg, section 305, and [Calvisius?][?], section 152.) [This is the Battle of Grunwald/Tannenberg, 1410.]

1413 — Jan Hus [Johannes Hus], a great scholar among the Christians, arose in the great city of Prague and preached publicly in their house of worship against the Pope, introducing many innovations and dividing the hearts of the Christians. Many were drawn after him, and there was great strife in the city of Prague. [This was] in the year [5]173 AM, [1]413 to the Christians, in the days of Wenzel, King of Bohemia — the same [Wenzel] whom they had already removed from his imperial throne.

1414 — In those days the Pope and the [prelates?][?] and the other dukes of Germany agreed together and held a *council* [Latin: *concilium*] — that is, an assembly — in the city of Constance [Konstanz], which is in the land of Switzerland [Schweiz], in the year [5]174 AM, [1]414 to the Christians. There gathered all the kings, dukes, princes, and chief men of the Roman realm; [Printed p. 90:] and they sent from there a letter of summons to Jan Hus at Prague. But when he came there, to Constance, they [brought charges] against him, because in his books they had found, in thirty places, words of heresy and unbelief against their religion. On account of this they judged and sentenced him to be burned alive, against the will of the Emperor Sigismund; and they [ordered] his [ashes cast?] upon the river Rhine [Rhein], so that the Bohemians should not gather them up and carry [them off as relics]. His disciple, his chosen one, Hieronymus [Jerome of Prague], a great scholar in their books, was likewise burned there 1[4]0[?] days after him. When the inhabitants of the kingdom of Bohemia heard these things, it grieved them to death, and the people who followed the religion of Jan Hus — who are called Hussites [Hussiten] after his

name — gathered to themselves worthless and reckless men, became a great host, and rebelled against their king, Wenzel, King of Bohemia, the aforementioned. They made a great slaughter in the city of Prague; the judges and most of the notables and elders of the city they brought down in blood to Sheol. Great and mighty wars broke out in the land of Bohemia from that day onward, and the land did not rest from war for a period of eighteen years. And these are the main facts:

Žižka [Jan Žižka] — or "Nizko"[?] — a mighty warrior and man of war, cruel from his youth, a destructive and impure man, blind in one of his eyes. Him the Hussites chose — they being the people who followed the religion of Jan Hus — and he became their leader. And because [the Catholic] priests [were the cause of Hus's?] death, he was their enemy all his days. He banned and laid waste all the houses of their priests, and also the churches, throughout the kingdom of Bohemia, and demolished them to their foundations; most of them he burned with fire, and their priests he put to death with harsh torments — some of them he set over boiling water they had heated and poured cold water over them until they died. Many of the people who followed the religion of the Pope, too, he banned and killed with strange and severe deaths; their houses of worship, and all that was in them, together with many cities and villages besides, he burned with fire, and their wealth he plundered.

The Emperor Sigismund held a diet in the city of Nuremberg [Nürnberg] in the year [5]186 AM, [1]426 to the Christians, after the death of his brother, the aforementioned Wenzel. He went up against the land of Bohemia to take possession of it, and there went up with him the [Pope's legate?][?] and many prelates, and the dukes of [the Reich?][?] with a very heavy army. There was a battle, and a great victory before Aussig [Ústí nad Labem/Aussig], and the hand of Žižka prevailed. The Germans fell slain before the Hussites — a people beyond counting — and [the Hussites] took the spoil of their enemies: two thousand wagons laden with grain, bread, food, and other goods. Then the Hussites did greater evil than before and went up against the lands of Moravia [Mähren], Silesia [Schlesien], and Austria [Österreich], and robbed, plundered, and burned in all the places they came to, and tormented their priests and put them to death with cruel deaths. Then the Emperor Sigismund, with the help of all the dukes of Germany, sent against them a hundred thousand armed soldiers; but they too did not succeed, for before they reached the land, the Bohemians — masters of the forest — ambushed them and made a great slaughter among them, and the survivors returned by another way and fled.

[Printed p. 90, left column:] After these things there gathered again more than a hundred thousand men of valor and bitter spirit. Then a sound of tumult was heard in the German camp, [a rumor] that [the Hussites] had come and fallen upon them; their dread fell upon them, and they abandoned their tents and all their wealth and fled. The Hussites plundered all their wealth, and the spoil was 1,200 wagons laden with every good thing. And the Bohemians shaved [their heads?] contrary to the custom of the world[?]. At that time the whole land of Bohemia was also full of violence, so that the people of the land loathed their lives; the land was not sown, for everything became plunder — food for their enemies or for the men of war [together with] the [rabble?][?]; and the whole land of Bohemia was greatly impoverished. On account of this [the Hussites] carried off much plunder from the land, to take spoil and prey, and went up against the lands of Moravia and Austria and robbed, plundered, destroyed, and laid waste many cities there, and brought back much spoil. So too they did to the land of Meissen [Meißen], the March of Lausitz [Lusatia], Silesia, Pomerania [Pommern], and Bavaria [Bayern]; no one could stand against them, and they killed a great multitude [by the sword?][?]. They [cut off?] their [victims'] hands, in order to cast their terror and dread upon all the inhabitants of the land, [Printed p. 91:] so that in every place they came to, the people abandoned their wealth and fled to the mountains and to the clefts of the rocks. Nuremberg [Nürnberg], [Bamberg?][?], and other places besides sent and gave them ransom, so as not to have their land destroyed.

After all these things, in the year [5]192 AM, [1]432 to the Christians — which is the eighteenth year from the beginning of the wars of the Hussites — the Emperor Sigismund went up against the land of Bohemia a third time, with a strong hand and a great host, and struck the Hussite people a great blow. The land of Bohemia languished from famine, violence, and robbery; therefore the people of the land received him gladly as king in place of his brother Wenzel. And the Emperor Sigismund is the twelfth[?] king of the land of Bohemia; and the land rested from war at that time. These are the main facts; but the details of the wars fought in Bohemia over those eighteen years are great, broad, and very long, and I did not wish to expand upon them.

1419 — Amurath [Murad II] the Second, king of the Ishmaelites, the eighth king, of [the house of] Osman, reigned in Togarmah in the year [5]179 [recte 5179 = ט"קע; printed ם"קע], [1]419 [recte ט"תי; printed ם"תי] to the Christians, and firmly established his kingdom. He took as a wife the daughter of the emperor [John?][?], who was in Constantinople; she conceived and bore a son, and they named him Mehmed [recte מחמד = Mehmed II], whose name will be

mentioned again. King Murad fought against his father-in-law, the emperor of the Greeks [Byzantines] in Constantinople, and captured from him the great city of Salonika [Selânik/Thessaloniki], and made him tributary. It is written in the chronicle [*Divrei HaYamim*] of R. Yosef HaKohen that King Murad devised and instituted the custom of the Janissaries [Yeniçeri], who take small Christian boys by the thousands, make them into Turks [Ottomans], and teach them every skill; they are called "the king's own" and guard his watch and are faithful to him. All the kings of the Turks maintained this custom.

1422 — Albrecht[?], of the lineage of [Anhalt?][?], Elector [Kurfürst] [Printed p. 91, right column:] — that is, the electoral office[?] had been in his hand and his forefathers' for fourteen generations, [amounting to] 252[?] years. He died without male issue in the year [5]182 AM, [1]422 to the Christians. And the Emperor Sigismund invested [that] electorate upon Duke Friedrich [Frederick], Markgraf of [Thüringen?/Nuremberg?][?]; and from then on he became Elector [Kurfürst], he and his descendants after him, to this day. Also around this time the Emperor invested the whole land of the March of Brandenburg [Mark Brandenburg] upon Friedrich as Markgraf, at Nuremberg [recte נירנברג], in the camp[?]; [Weissmuth?][?] writes that this was in the year [5]177 [= 1417].

1430 — A [flood-]disaster and overflowing of waters, which in German they call "[Wolken?]"[?], in abundance, occurred in the land of Bohemia four times, one after another; from the abundance of waters many villages were destroyed, lost, and drowned, along with man and much cattle and many other possessions; the produce of the field was washed away and ruined, and this same thing happened with the other crops as well, and from it a great famine ensued. (Spangenberg, section 316.)

Władysław [III] became king over the land of Poland after the death of his father Władysław [II Jagiełło], in the year [5]1[9]4[?] [recte likely 5194 = קצ"ד; printed קל"ז][?] AM, [1]434 to the Christians; and in the sixth year of his reign he became King of Hungary, as will be told under the year [14]40.

1438 — The Emperor Sigismund was a wise and understanding man, humble and God-fearing. He enlarged his kingdom and annexed the land of Moravia [Mähren] to the kingdom of Bohemia, to this day. At the end of his days, too, he gave his only daughter as a wife to [Albrecht,] Duke of Austria[?], and granted him the kingdom of Hungary and the kingdom of Bohemia in his own lifetime; on account of which these two kingdoms passed to the dukes of Austria. This Emperor died in the year 5198 [recte 5198 = קצ"ח, via the צ→ל fount substitution; printed קל"ח] AM, [1]438 to the Christians, the 25th year of his reign.

There ended then the reign of the dukes of Luxembourg [recte לוקסנבורג] over the land of Bohemia — that is, it ceased in their hands; from the year ['70 of the reckoning'?][?] it had lasted 12[7?] years[?], and then the kingdom of Bohemia passed to the dukes of Austria.

1438 — Albrecht [Albrecht II] the Second, the Emperor, this one[?], Duke of Austria, King of Bohemia and Hungary, son-in-law [recte חתנו] of the Emperor Sigismund, reigned in the year 5198[?] AM. The Emperor Albrecht is the son of Albrecht, son of Friedrich, son of the Emperor Friedrich II, son of the Emperor Albrecht I, son of the Emperor Rudolf I. And the Emperor Albrecht is the thirteenth[?] king of the land of Bohemia. The people of Bohemia who followed the religion of Jan Hus would not agree to have him reign over them; therefore they chose, in preference to him, Casimir [Kazimierz IV], the brother of Władysław, King of Poland — a youth of thirteen years — and marched against Bohemia with fourteen thousand soldiers. But the Emperor Albrecht went out [recte יצא] to meet them; the men of Poland were routed, and he struck them and they fled, and the kingship was secured in Albrecht's hand.

Ernst [Ernest], Duke of Austria, son of Duke Leopold, son of Albrecht the Wise, the son of Albrecht I. It fell to his lot to rule all the land of Austria, and it was given to him by the Emperor and by all the surrounding dukes [of Bavaria?][?] [Printed p. 91, left column:] — the [archducal?][?] title of Austria, to him and his seed after him, to this day.

1440 — In the days of the Emperor Albrecht II, in the second year of his reign, in the year 5200 AM, [1]440 [recte ת"ם; printed ת"ס] to the Christians, Murad [II], king of the Ishmaelites, went up against the land of Hungary; and the Emperor Albrecht went out to meet him and won a great victory [recte נצחון], with a great slaughter among the Turks at that time.

1440 — The Emperor Albrecht [II] was a man of valor, successful [recte ומוצלח] in all that he undertook; but he did not prolong his days over his kingdom, and died in Hungary of bloody dysentery in the year 5200 AM, [1]440 to the Christians, [after a reign of] one year, nine months, and 27 days. He was buried in the royal city called Weissenburg [Stuhlweißenburg/Székesfehérvár], and both near and far mourned for him throughout the borders of the Roman Empire. And you, O reader, look and consider how many great temporal blessings came to this Emperor, all within two years: (1) he married the Emperor's daughter; (2) he inherited two kingdoms, [Printed p. 91, left, continued:] Hungary and Bohemia; (3) he was chosen Emperor; (4) he won a great victory over the Turks. And behold — this lesson our forefathers, tested by experience, told us; and in our own time,

too, we have heard and seen how, when many successes come upon a man, continuous and close together, one after another, that man ought to be anxious and worried, for surely [his downfall] is near at hand; he should pray to the Lord to turn the evil away from him.

After the death of the Emperor Albrecht II, his wife bore a son, and they named him Ladislaus — in German "Lassla" [Ladislaus the Posthumous]. On the day of his birth the Hungarians [set] a royal crown upon his head — some say on the thirtieth day of his birth — in the royal city called Weissenburg, and proclaimed, "Long live our lord the King!" In that same year he was also crowned king over the land of Bohemia; and his name will be mentioned again later. Then Władysław [III], King of Poland, came to Hungary and reigned there. And the Emperor's widow, with the child Lassla, fled to the city of Vienna [Wien], to Friedrich [III], Duke of Austria, taking with her the royal crown; and the crown was in the hand of the Emperor [Friedrich] for 37[?] years, until the year [5]237[?] [recte?], as will be explained to you later in its place.

1440 — Friedrich [III] the Third, the Emperor, son of Ernst, Archduke [Erzherzog] of Austria, mentioned above; he was the second cousin[?] of [Rudolf?] [?] the [fourth?] emperor, of the loins of the Emperor Rudolf I. He was set up [as King of the Romans] after the Emperor Albrecht [died], at the age of 24, in the year 5[200] AM.

1440 — The printing [press] of books was [invented] in the city of Mainz [Mainz], by a Christian man named Johannes Gutenberg [recte גוטנבערג] of Strasbourg [recte שטראסבורג], in the first year of the Emperor Friedrich III, in the year 5200 AM, [1]440[?] to the Christians. Blessed is He who graciously gives knowledge to man and teaches understanding to mortals; blessed is He who, in His kindness, [bestowed] upon us so great a device for the benefit of all the inhabitants of the world — there is none like it, and nothing comparable to it has been found among all the sciences and inventions from the day the Lord created man on the earth. [Printed p. 92:] Not for the Talmudic [religious] sciences and the divine sciences alone, and not for the other seven [liberal] sciences alone — but indeed for the other practical arts as well: craftsmen, manual laborers, weavers, builders, carpenters, stonemasons, and the rest — [all these] have been revealed and made known through printing, every day and at every hour, with much benefit and many devices; for endless books have been printed for all practitioners of every craft.

1441 — The men of Bohemia went out and traveled by way of Meissen [Meißen], Thuringia [Thüringen], and Saxony [Sachsen], and went up against the land of

[Westphalia?][?] and came before the city of [Lissa?][?]. They laid siege to it for many days but did not capture it; yet throughout the land of [Lissa] the men of Bohemia robbed, plundered, and burned most of the places and villages there. The city[?] and others besides also came under siege for many days, and there were slain before the city about [six?][?] thousand Bohemians. On this account [the Bohemians] withdrew from the city and traveled up against the land of [Berg?][?] and the principalities of Cologne [Köln]; and [the men of Cologne] gave them a large money-ransom to be rid of them. Also at that time the [bishop of Isenburg?][?] [was captured?][?], and there was great conflict throughout the whole land of Westphalia [Westfalen] at that time, and the land did not rest from war for seven years. (Spangenberg, section 327.)

In that year hailstones fell from the sky, each the size of a goose's egg and weighing a full pound [*litra*], and they destroyed and damaged everything in the field, among man and beast, as well as the produce of the ground and the trees of the field. In that year the Turk[?][?] captured [Misilonik?][?] from the hand of [Sofiliani?][?].

1444 — A great war took place in the land of Hungary, between Murad [II], king of the Ishmaelites, and Władysław [III], King of Hungary and Poland — whose general, János Hunyadi [Johann Hunyadi], wrought a great victory for Hungary, and killed in one day, according to [Bäriq?][?], twenty-four thousand Turks[?], with two [banners?][?] marching with him. But afterward they made peace between them, and all the Turkish captives were sent free, and the two of them sealed a covenant with great and solemn oaths. [The Peace of Szeged/Edirne, 1444.]

Władysław [III], King of Hungary and Poland, broke his covenant and violated his oath — by the dispensation of [Printed p. 92, right, continued:] Pope Eugenius IV [Eugene IV] — and marched against Murad, king of the Turks. There was a battle between them, and a great victory [contested] for three days and three nights, and the hand of the Turks prevailed. The Janissaries [Yeniçeri] [fell upon?] King Władysław and [slew him?][?]; and there fell on that day eighty thousand Christians, with many great and honored nobles; of the Turkish host, too, about thirty thousand men fell. This took place in the year [5]204 AM, [1]444 to the Christians. [The Battle of Varna, 1444.]

Casimir [Kazimierz IV], the brother of King Władysław, inherited all the land of Poland, and was drawn [to it] and crowned in the royal city of Kraków [Cracow] in the year [5]204 AM, [1]444 to the Christians. And over the land of

Hungary there was set as head, ruler, and governor the great man, a mighty warrior and a man of war from his youth — Hunyadi [János Hunyadi].

1446 — In the year [5]206[?] AM [recte ו"ר; printed ו"כ], [1]446 to the Christians, the [priest/abbot?][?] [...] within the city of Rome; and a child was born there with six [heads?/teeth?][?]; and there was there [Printed p. 92, left column:] a great and terrible earthquake, [so that] many buildings fell to the ground, and many of the men[?] of the city died in the earthquake. A great and terrible [blood-red comet?][?] was also seen; and the astrologers judged [it to portend] the decline and fall of the Christians. And just as they foretold, so it was: that Mehmed [II] grew stronger from day to day, and all the Christians who [went out] to meet him fell slain before him. ([Gallion?][?], folio 76.)

1448 — A great war took place between Hunyadi, prince [governor] of the Hungarian people, and the Turk Murad, in the land of Hungary; and there fell in one day about eighty thousand men of the Hungarian host and about thirty-four thousand men of the Turkish host, and the hand of the Turks prevailed. Hunyadi[?] was captured[?], and much silver was [plundered/lost?][?], in the year [5]208 AM, [1]448 to the Christians. [The Second Battle of Kosovo, 1448.]

1450 — A very severe plague occurred throughout all three parts of the world, in the year [5]210 AM, [1]450 to the Christians — a plague the like of which had not been since the year [5108 = 1348, the Black Death], as [mentioned] above; and there was no place to flee or escape to. They estimated that in that year a third of the world's population died. (Spangenberg, section 330; and [Calvisius?][?], section 136.)

1450 — At that time there were quarrels and strife between two brothers — Friedrich the Elector [Kurfürst] and Wilhelm [William], dukes of Saxony [Sachsen]. And because the hand of the Elector prevailed, his brother Wilhelm brought up the men of Bohemia, armed, against the land of Meissen [Meißen]; and when they came there, they wrought throughout the whole land great destruction by burnings and by much slaughter. The two brothers robbed and plundered — from friend[?] and foe alike — all that they could reach and seize, even from their houses of worship[?] and from the houses of their priests; they took everything found in them. Before the city of [Gera?][?] they built a siege, because the people of the land had [placed/hidden?] all their possessions in it; and they captured the city and killed all the people found within it — five thousand souls — and burned the city with fire. The slaughter was great, and the fires the [Bohemians?] made, and the plunder and spoil they gathered from the

abundance of [the land's] goods, [carried off] to Bohemia itself, were too many to count. (Spangenberg, section 330.)

1451 — Pope Nicholas [V] the Fifth sent one of their priests, named Johannes Capistrano [John of Capistrano], to Germany [Ashkenaz] to proclaim the aforementioned Jubilee year, [in the fifth (year) of the fifth millennium?][?]. He came to the land of Silesia [Schlesien] in the year [5]211 AM, [1]451 to the Christians, and was received there with great honor; and everywhere he went, they heeded his voice. He brought false charges against the Jews in the land of Silesia, alleging that they had desecrated their [sacramental] bread [the host]; and all the Jews in the land of Silesia were seized and tortured, and most of them were burned with fire, sanctifying the Blessed Name. But the inhabitants of the city of Breslau [Wrocław] would not heed the voice of the aforementioned emissary; they protected the lives of the Jews and sent them out of the land. The chronicler [Sindicus?][?] writes, on folio 160, that for the sin of this innocent blood which they shed, the Lord poured out His fierce anger upon the whole land of Silesia, and many troubles and evils came upon them.

1453 — Mehmed [Mehmed II] the Second, king of the Ishmaelites — and he is the ninth king, of the [line?][?] [...] [entry continues in the next opening].

(continuing the entry on Mehmed II, ninth king of the Ottoman realm [יריך אושמאן = "the Reich of Osman"; the first word carries over from the bold heading of the previous page]). In the third year of his reign, being twenty-four years old, he marched against the city of Constantinople and set a siege against it, in the month of April [the source's day-figure is unclear — "בס'"]. He brought with him ten times a hundred thousand — that is, a thousand times a thousand [one million] — men of war, and most of them were Christians. Mehmed too [text partly illegible: "שלמו סיה מלך אתו" [?]] was of Christian stock, as mentioned above. And thereby was fulfilled the prophecy of Isaiah (Yeshayahu 49:17), in his saying: "Your destroyers and those who lay you waste shall go forth from you." The city was captured on the 29th of May [source בכ"ם, recte כ"ט], on the 54th day [source כ"ד; recte נ"ד — reconciled to the 53–54-day siege] after his coming there; they plundered it and took spoil, and looted it three consecutive days. The last Caesar of the Greeks, called Constantine, was trampled at the gate. And this was in the year 5213 [AM] to the Christians.

The author of *Sefer Yuchasin* [R. Avraham Zacuto] gave a mnemonic sign for it [a chronogram, "ושמתי ב"ת אדום" — "and I set the daughter of Edom," reckoned in gematria; the clause is partly illegible [?]]. Then the empire seated at Constantinople passed from the Greek Christians to the Ishmaelites, and remains

so to this day. The whole span of days [source "וסימים" [?]] that the city of Constantinople was in Christian hands — from the day it was built by Constantine and named after him, in the year 332 to the Christians [של"ב], until it fell into the hands of the Turks; from Constantine the First to Constantine the Last — was one thousand one hundred twenty-one years [1121; 1453 − 332 = 1121 ✓]. From this point on, he [Mehmed] is the first of the Caesars for the Ishmaelites. He captured two palaces [source "סלמרין" [?]] and the residence of the emperors: the one at Constantinople in the land of Greece, and the second [source "מרפילנם" [?]] in the land of Aram [?]. He also captured twelve kingdoms and a hundred large, fortified cities. Mehmed reigned thirty-two years, and died.

(5214 AM / 1454 CE) War. A great war broke out between the lords of the Cross-order [source "הקרייג לינע" [?] — evidently the Teutonic Order / Prussian Confederation] in the land of Prussia [פרייסן], and Casimir [IV], king of Poland [קאזמירוס]. It was in the year 5214 [AM], 1454 to the Christians [source body-gematria "אלף הכ"ד" is corrupt for 1454; see QA]. The land of Prussia did not rest from war for a span of thirteen years; and the matters are great and extensive, and I did not wish to expand on them.

(5217 AM / 1457 CE) The Pope. The Pope [האפיפיור] sent word to all the provinces to keep the Jubilee year, as mentioned above; and many peoples from all the provinces came there — a countless multitude. Once, on a single day, the people crowded one another on the bridge — on the [Sant'Angelo?] bridge ["גשר פיב"ר" [?]] — and because of the throng, the people on both sides could not turn this way or that, until more than four hundred people were trampled to death within the walls of the city of Rome in a single hour [source "סימן ש"ל" [?]]. This was in the year 5217 [AM] / 1457 to the Christians [body-gematria corrupt].

(5217 AM / 1457 CE) Friedrich. A duke and Elector [קורצירסט = Kurfürst] of Meissen [מזקן = Meissen [?]] took away, from all his estate that his father had bequeathed him ["ספסו" [?]], that which was [in the keeping of?] this [man] Kunz [קונ = Kunz von Kaufungen]. That aforesaid Kunz, scheming, came to the fortress of Altenburg [אלנבורק] in the black of night, and by cunning stole from there two young dukes — the little dukes Ernst and Albrecht [ערנסט ואלברעכט], sons of the Elector [Kurfürst] Friedrich. But the next day officers went out in haste in every direction and overtook them, and [seized?] the duke [Kunz] and his company, to bring them down in blood to Sheol — as was done, in the year 5217 [AM] / 1457 to the Christians. (Spangenberg [שפאנג'], §332.)

(5218 AM / 1458 CE) Ladislaus. Ladislaus [לעסלא — Ladislaus the Posthumous], king of Hungary [אונגארין], and crowned also [king] over the province of Bohemia

[ביהם], Duke of Austria [מאושמרייך], son of Emperor Albert [אלבארטוס], who was born after his [father's] death, as mentioned — he was [a source of splendor] and praise in the eyes of all the kings, dukes, and nobles of the land. He came to his royal city Prague [פראג] with great honor to hold his wedding there with Madeleine of France [מגדילינא], daughter of Charles [קראלוט], king of France [צרפת]; and [his betrothed] sent to meet him eight hundred armed horsemen and [two] white horses without match in all the land, and garments and ornaments of precious stones beyond price. In the midst of all this King Ladislaus fell ill and died on the second day of his sickness, a sudden death, aged eighteen [י"ח], having reigned one year — for the [nobles?] of Bohemia, who still followed, as it were, the religion of Hus [יהניס = Jan Hus], had contrived to give him a deadly poison [source: "סם"]. This happened in the year 5218 [AM] / 1458 to the Christians; and near and far mourned and eulogized him.

(5218 AM / 1458 CE) George [of Poděbrady]. George of Poděbrady [ניארג בודיברלאד — Jiří z Poděbrad], one of the lords of the province of Bohemia, called in their tongue Jiří [יורזיק] — him did the lords of the province choose, by the will of the Emperor Friedrich, to be king over them after King Ladislaus; and he was the sixty-sixth [66 — ו"הס? [?]] king over Bohemia. But because he was not of royal seed, the inhabitants of Silesia [שלעזיא] rebelled against him and would not accept him as king over them, and there was war and great strife between them. And low men of the Silesian soldiery spread an evil report about King George, as though he and his party had contrived King Ladislaus's death — [saying so] in exaggerated and slanderous words; and they composed about this a long song, in which they reviled and blasphemed King George along with the inhabitants of Bohemia. This song spread through all the German-speaking lands, and to this day they sing it to taunt the people of Bohemia. But know that the whole matter of the song is words of falsehood and lie, for this thing is found in no book of records [i.e. no chronicle]. Emperor Friedrich, too — the [brother?] of King Ladislaus, who was raised with him from their mother's womb — and Friedrich, Duke of Meissen [מזקן [?]], married to King Ladislaus's sister: both of these stood at King George's right hand from beginning to end.

(5218 AM / 1458 CE) Matthias. Matthias [מטיאום — Matthias Corvinus], son of the officer János Hunyadi [לבא הוגיאדוט = Vajda/voivode Hunyadi] mentioned above — a mighty warrior, a wise craftsman [strategist], understanding of mind, a man of war — him did the inhabitants of Hungary choose as king over them, also in that same year [1458]. Though he too was not of royal seed — indeed not even of the stock of nobles — yet he was crowned with every excellence of character, and in all he turned to he prospered. The people of the province of Silesia, too, cast off

the yoke of the king of Bohemia from their neck, and chose and received Matthias as king over them; and King Matthias took every province [source "מעמדן/מערכן" [?]] into his hand. And although King George of Bohemia gave his daughter [Catherine of Poděbrady] to Matthias, king of Hungary, as wife, even so there were always quarrels, wars, and disputes between them.

(5222 AM / 1462 CE) The Inhabitants. The inhabitants of the city of Vienna [וויאן] surrounded and besieged the Emperor Friedrich within the fortress there, plotting and declaring that they would swallow him alive. But George [יורזיק], king of Bohemia, came to the emperor's aid and delivered him. This was in the year 5222 [AM] / 1462 to the Christians. In return for this, the emperor made the son of King George a duke in [Münsterberg — source "מיינסט'... בעברג" [?]], from whom the other dukes there descend to this day. In that year the city of [Kalkal? — source "קלקאל" [?]] burned to the ground. (Kashiyus [קאשיות — source unidentified; recurring], §159.)

(5226 AM / 1466 CE) Wars. Great wars took place between the two dukes of Braunschweig [ברונשווייק]: [involving] Magdeburg [מיידבורק], Goslar [גושלר], Halberstadt [האלבערשטאט], [Neusingen? — "נויסינגאן" [?]], [Goldem? [?]], Einbeck [איימבעק], Hildesheim [הילדסם], and other cities besides. This was in the year 5226 [AM] / 1466 to the Christians. (Spangenberg, §337.)

(5229 AM / 1469 CE) Matthias. Matthias, king of Hungary, went up against the province of Moravia [מעהר"ן] and Bohemia in the year 5229 [AM] / 1469 to the Christians, and made a great destruction there such as had not been since the days of [Mieszko? — "מישקו" [?]] mentioned above; and George, king of Bohemia, went out to meet him, and wept, and [refused / was spared by] him, and turned away from him.

(5230 AM / 1470 CE) The Tatars. The Tatars [התתרים] came up against the land of Poland and worked violence, burning, and much slaughter, and led away with them more than ten thousand human souls. They returned by way of [source "ארלס" [?]] and journeyed on by way of Wallachia [ואלכיי — i.e. Moldavia], and did there as they had done in Poland. But Stephen [שטעפאן — Ștefan cel Mare], Duke of Wallachia [Moldavia], gathered his people and struck them a heavy blow; the survivors fled and scattered, and many of them — together with the son of the king of Tartary — he captured alive. Then the king of the Tatars sent to him many honored envoys, about a hundred men, [demanding] of the duke to release his son from captivity — else he would come up against him in war and would not leave him so much as a single male [lit. "one who urinates against a wall," 1 Shmuel 25:22] — along with other numerous, threatening words. Because of

those words the anger of Duke Stephen burned until his fury blazed within him; and in his wrath he ordered the captured king's son to be torn into four parts before the envoys' eyes; and the envoys, too, he ordered all brought down in blood to Sheol; and one of them he cut off his nose and ears and sent him back to his master, that he might tell the king all that had been done. This happened in the year 5230 [AM] / 1470 to the Christians. (Henricus Reussl [הינריקוס רויטל — source unidentified; recurring], p. 229 [?].)

(5231 AM / 1471 CE) Vladislaus. Vladislaus [ולאדיסלאו — Vladislaus II Jagiellon], son of Casimir, king of Poland — him did the inhabitants and nobles of the province of Bohemia choose as king over them, in place of King George, at his sickness and death. This Vladislaus vowed and wrote a bond to the son of King George to give him three hundred thousand gold pieces. Done in the year 5231 [AM] / 1471 to the Christians. This Vladislaus was the [sixty-seventh? הס"ו/הס"ז [?]] king of the province of Bohemia, and he was the maternal grandfather of Emperor Maximilian II. The turns and windings of the affairs — the [councils?], the wars, and the days of assembly that took place among George king of Bohemia, Matthias king of Hungary, Emperor Friedrich, the Pope, Casimir king of Poland and his son Vladislaus king of Bohemia, and the inhabitants of Silesia and Bohemia — are great, long, and extensive matters, and I did not wish to expand on them.

(5233 AM / 1473 CE) Heat. A great heat and famine occurred in the year 5233 [AM] / 1473 to the Christians, the like of which had not been in a hundred years. There was no rain the whole summer; the river waters dried up and failed; grain for bread could not be ground; and in many places water came at a price, carried from a distance of several miles. From the great heat there were great and terrible fires in the forests of Bohemia, the [Harz? — "האר"ן" [?]], Thüringen [דירינגאן], and other forests besides; and in many places they could not be extinguished, and several parasangs' worth burned. In the following winter there was ice, snow, and a great cold, the like of which too had not been in a hundred years, and many people and animals died of the cold. Great and terrible winds also blew at that time, casting the tall, high towers and buildings to the ground. The wind carried the snow and drove it upon people caught in the field, and they died; upon houses, too, in the valleys between the mountains it drove the snow, and their houses became their graves. (Spangenberg, §337.)

(5234 AM / 1474 CE) Matthias. Matthias, king of Hungary, went up against the land of Poland in the year 5234 [AM] / 1474 to the Christians, and worked robbery and violence there, and much slaughter, and burned with fire more than two

hundred towns and villages. After this he sent Duke Hans [האנס], who was in Silesia, and he too made a great destruction within the land of Poland, such as had not been since the days of the first [raiders? — "החרמרים" [?]]. And Casimir, king of Poland, because he had quarrels and disputes with the [voivode] lords [שרי בויבאדוט = Woiwoden], all of whom had turned into his enemies, did not come to his aid. King Matthias, moreover, proclaimed and commanded all his people not to do harm, neither to the property nor to the provinces of the voivode lords, and not to take of them so much as a thread or a shoelace. After these things King Casimir, too, gathered his camp and went up against Silesia with a great and numerous host; and the two camps encamped upon two [facing?] hills. The king of Poland made a great destruction in Silesia, and the king of Hungary made a great destruction in Poland; and the peoples of the land [pressed?] to make peace. At that time Ernst [ערנשט], the elder Elector [Kurfürst of Meissen], and Duke Johann [יוהן] [of Brandenburg? — "מרק גלוב" [?]] returned from the war in the Netherlands [נידרלנ"ד] with mailed horsemen and men of bitter spirit; and they too went up with a whole army to the province of Silesia to [make war], at the request of the lords and peoples of the land in Poland and Silesia. They sent to both sides, saying that they should make peace between them; and whichever of the two should [refuse?] their terms, they would add themselves to his enemies and go up to help his adversary — and so they made peace between them. At that time, while Casimir king of Poland was in the province of Silesia, the Tatars came up against the land of Poland, robbed, plundered, and killed there as was their custom, burned some hundred parasangs, and led away with them much spoil and plunder and captives beyond number, and returned to their land in joy. (Henricus Reussl [הינריקוס רויטל], p. 231 [?]; also [Bnaric? — "בנאריק" [?]].) In that same year the Tatars came up against the land of Poland and devoured every green herb and the produce of the field; in their violence they went up by way of Silesia, Bohemia, and Germany. (Reussl, p. 232.)

(5237 AM / 1477 CE) Matthias. Matthias, king of Hungary, came up suddenly against the province of Austria [אושטרייך] in the year 5237 [AM] / 1477 to the Christians, and passed before Vienna and captured on his march many cities — most of the province of Austria as far as the province of [Bavaria? Vienna? — "ביאירן" [?]] — until Emperor Friedrich was forced to come to terms with him and satisfy all his will, and to return to him the whole [claim] of the kingdom of Hungary, which had been in Friedrich's hand thirty-seven years since the days of Emperor Albert, as mentioned. He was also forced to concede and renounce the kingdom of Hungary entirely, since by agreement the right of [redemption] of the kingdom of Hungary [was Matthias's] — for Friedrich was the near heir of Emperor Albert and his son Ladislaus. Despite all this, the emperor gave him one

hundred [and forty? ק"ס/ק"ם [?]] thousand gold pieces. (Kashiyus, §142; and Reussl, §237.)

(5237 AM / 1477 CE) Charles [the Bold]. Charles the Bold [קראלום], the Great Duke, Duke of Burgundy [ברגונדא], came up against the Netherlands [נידרלנ"ד] and captured most of the cities of Gelderland [געלרן], [Zeeland? — "סולנד" [?]], Brabant [ברבבאנט], and [Gelre? — "לגדרן" [?]]. Then Emperor Friedrich went out to war against him, with the aid of most of the German bishops and dukes, and there were great wars between them for many days. Afterward peace was made between them, such that Duke Charles held in his hand all the aforesaid provinces he had captured; and the Duke gave his only daughter Maria [מריס — Mary of Burgundy] to Maximilian, son of Emperor Friedrich, as wife — that Maximilian who was afterward [established as emperor] in the year 5253. From there Duke Charles went up by way of Lorraine [לומדינגאן] and won a great victory there. Afterward he made great wars against the Swiss [השווייצר] and against the French [הצרפתים], in which war Duke Charles was killed together with sixteen thousand [ז"ט? source "י"ך" [?]] soldiers. Then the French went up to seize all the lands of the kingdom of Burgundy; but the people of the land girded strength against the French — until Duke Maximilian of Austria came to their aid and struck the French a great blow, and became renowned and praised among all the kings and dukes of the land. He took all the province of Gelderland, Holland [האלנד], Brabant — all the lands of the Netherlands of the kingdom of Burgundy; and this was in the year 5237 [AM] / 1477 to the Christians. In this way the kingdom of Burgundy came to the dukes of Austria, [and remains so] to this day; and from that day onward the horn of the dukes of Austria rose high, so that they widened their border from day to day.

(5239 AM / 1479 CE) Ivan [Johann], Duke of Moscow. [Ivan III — source "יוהנים דוכס מוסקא"] went up with a great host against the great city of Novgorod [נאווי גראד], which sits at the edge of the land of Lithuania [ליטא] — whose inhabitants used to pay a fixed tribute to Casimir, king of Poland, every year, several thousand Polish gold pieces. He brought the city under siege and captured it, and the city became spoil; and he took from within it three hundred wagons laden with silver and gold and other precious things, which were brought to the treasuries of the Duke — apart from the spoil the soldiers took. Done in the year 5239 [AM] / 1479 to the Christians. (Kashiyus, §162; and Reussl, p. 260.) In that year Mehmed [source "מחמום"], Caesar of Constantinople, sent five [pashas? — "באש"י" [?]] with a hundred thousand soldiers against the province of Transylvania [זיבן בורגן = Siebenbürgen]. Against them went up Matthias, king of Hungary, and made great slaughter among them, leaving no survivor of all he

seized; and he took with him some Turkish captives, and returned to Hungary in joy and great honor. (Reussl, p. 241.)

(5241 AM / 1481 CE) Bayezid [II]. Bayezid [ביאצאטום], the second Caesar of the Ishmaelites and the tenth king of the [Reich] of Osman [יריך אושמאן = the Ottoman dynasty], reigned after the death of his father Mehmed in the year 5241 [AM] / 1481 to the Christians. He too [waged much war? — "סוף הרבה" [?]] and widened his kingdom; but with Emperor Friedrich, and after him with his son Emperor Maximilian, he was always in friendship and peace.

(5243 AM / 1483 CE) [In the year]. In the year 5243 [AM] / 1483 to the Christians, the common masses [דלת עם] in the city of Prague — those who followed the religion of Hus — banded together and rose against the nobles and elders of the city, and killed them in the [upper] house, leaving not one of them; and the [magistrates and officials] they cut off from the city. When King Vladislaus rebuked them with many words, they threw stones at him and shot [arrows] at him; and the king escaped to [safety], and his counselors interceded for their king with soft and pleasant words until [the crowd] withdrew from him. Then King Vladislaus vowed that he would never again enter the city of Prague all the days of his life; and at evening, in the black of night and darkness, he went out from behind [the fortress] of the city and crossed the river Moldau [Vltava — מולטא], and settled in the fortress of Vyšehrad [וויסעשלים [?]], which stands upon the hill, and built it for honor and glory; and the kings after him, too, dwelt there to this day.

(5245 AM / 1485 CE) [In the year]. In the year 5245 [AM] / 1485 to the Christians there was a great war between Emperor Friedrich and Matthias, king of Hungary. The hand of the king of Hungary prevailed, and he captured all the province of Austria and went up against the city of Vienna; and the city came under siege for many days, and there was famine in the city, until a measure of grain called [Muffen? — "מופ"ן" [?]] was bought for a hundred gold pieces. Matthias captured the city of Vienna from the emperor, and the emperor fled to Germany; and there the dukes and bishops of Germany did him kindness.

(5249 AM / 1489 CE) Ferdinand. Ferdinand [ורדיננדוס — Ferdinand II of Aragon], the great king, king of Spain [ספרד], captured Granada [גרנאלדא] from the Ishmaelites at last, which had been in their hands seven hundred and seventy-four years [774], as explained above, in the year [AM] 4478 [?] to the [Ishmaelites?]; and this was in the year 5249 [AM] / 1489 to the Christians. [Historically Granada fell in January 1492; the source dates it 1489 — see QA numbering anomalies.]

(5250 AM / 1490 CE) The King. Matthias, king of Hungary, was a wise and understanding man, a lover of truth and justice, who loved the sages, honored them, and provided for them; a man successful in his wars and in all his affairs. I have seen fit to record of him one deed from among his [fortunate ventures?]. Once, when he went out to hunt beside a forest, he wished to [wash?] his hands, and took off his ring — which had a precious stone in it — from his hand and set it upon a certain stone. A great raven came and swallowed the ring, and flew off —

— and flew off and perched on one of the branches in the forest. The king hastened and took the fire-tube [gun — "קנה השריפה שקורין בל"א ביק"ם" = "which in German is called Büchse"] and shot the raven and killed it, and took the ring from its body. And because of the great success of this affair, King Matthias made [it his device] to put upon all the gold coins [ducats] minted in his kingdom the figure of a raven with a ring in its beak — [coins] which are found to this day, gilded, in [Erblingen? — "אברלינו" [?]], called "Rabengulden" [כאבן גולדן — "Raben-gulden," from Pfennig], meaning "raven-guilders." (From [the chronicle of] Cinericus Reussl [סינריקוס רויסל [?]], p. 242.)

King Matthias fell ill in the city of Vienna, and fresh figs [source "חלאים/תאנים" [?]] were sent to him from Italy; the king ate of them, and his officers and servants took and ate the rest. At a second meal the king asked for figs, and [there was violence/anger — "וחמס" [?]]. The king flew into a rage, until his fury burned within him, and trembling and shaking seized him, and the hand of the Lord touched him, and he died in the year 5250 [AM] / 1490 to the Christians [source body-gematria "1450 = "ן"ת; recte 1490], in the thirty-second year of his reign [32; 1458–1490 ✓].

(5250 AM / 1490 CE) After. After the death of King Matthias, his wife [Beatrice], with the consent of the lords of the province of Hungary, [designated? — "במרס" [?]] Vladislaus, king of Bohemia, to be reckoned king over Hungary; and he vowed to her that he would take her as wife. King Vladislaus went up to Hungary and was crowned king in the royal city Stuhlweißenburg [שטול וויסן בורק — Székesfehérvár] in the year 5250 [AM] / 1490 to the Christians. But King Vladislaus regretted his vow a little [and was cool] toward her, and did not wish to take the queen as wife; and they stood in judgment before the Pope, and the king's vow was released for him. He took himself another wife, a young woman [of Foix — "מאולריטענס" [?]] from the land of France, of royal seed.

(5252 AM / 1492 CE) [In the year]. In the year 5252 [AM] / 1492 to the Christians there was a great [expulsion — source "כברום/גרוש" [?]; i.e. the expulsion of the

Jews] in Spain, as detailed in Part One. In that same year there was a great earthquake in Constantinople, and eight hundred houses fell there, and three thousand men died there in the earthquake. And they said the Caesar Bayezid [source "ביאלאטמי"] [that it was] a [portent — text uncertain] that he had not gone up against the Christians [source "באריק" [?] — recurring unidentified term].

(5252 AM / 1492 CE) Also. Also in that year there was great strife in the city of Prague, because the people who followed the religion of Hus had there set up a bishop [הגמון] as head, which had never happened before; and there was sword of man against his fellow, and the land was filled with violence. Therefore King Vladislaus came to the city of Prague and made a settlement and peace there, and returned to Hungary.

(5252 AM / 1492 CE) John Albert. John Albert [יוהאנים אלבערטוס — Jan Olbracht] became king over the province of Poland in place of his father Casimir, in the year 5252 [AM] / 1492 to the Christians [body-gematria "תל"ב = 1432; recte 1492]. At the beginning of his reign there was hatred and quarrel between him and his brother Vladislaus, king of Hungary and Bohemia, over the matter of the kingdom of Hungary and over the province of Silesia. But after a short time they made peace between them, and the two of them cut a covenant.

(5253 AM / 1493 CE) Emperor Friedrich. Emperor Friedrich [III] was a wise, humble, and God-fearing man, and in him was fulfilled the verse (Mishlei 10:27), "The fear of the Lord adds days" [source garbled: "טו' ס' תוסיף ימים"]; for he prolonged his days over his kingdom more than all the Caesars before him, from the days of Caesar [source "מגושמי" [?]]. He fell ill in his legs, until the physicians cut off one of his legs from him.

And after a few days he died, at a good old age, in the city of Vienna, aged seventy-five [ע"ה [?]], in the year 5253 [AM] / 1493 to the Christians [body-gematria corrupt], in the fifty-third year of his reign [53; from 1440 ✓].

(5253 AM / 1493 CE) Maximilian [I]. Maximilian the First, the thirty-fifth Caesar, son of Emperor Friedrich, became king in the year 5253 [AM], aged thirty-five. In the first year of his reign the Ishmaelites came up against the people of Croatia [קרוואטן], and made great slaughter among them, leaving no survivor or fugitive of all they seized. Then the Caesar went out against them, [and there was] a great deliverance for the land at that time. Also at that time there was war between the cities of Germany and the Duke of Bavaria [מביאירן], and the city of Regensburg [רעגנשפורק] was taken from the Duke of Bavaria; and from then on it became one of the free cities of Germany, to this day. (Kashiyus, §163.)

(5254 AM / 1494 CE) Charles [VIII]. Charles [קראלום — Charles VIII], king of France, waged a great and mighty war at Naples [ניאפוליש] for many days, and won a great victory there, and drove out from there the two kings of Aragon [ארראגן] — Alfonso [אלפונסיס] and Ferdinand [ארדינאנדוס] — and captured the whole land; and this was in the year 5254 [AM] / 1494 to the Christians. At that time, while the French were in Italy and at Naples, the whole land was filled with lewdness, and they lay with the women and maidens before the eyes of their husbands and fathers. Then wrath went forth from the Lord, and a new sickness broke out — from fever, and loathsome — which had never been before; and those stricken were smitten with boils and pustules, and none of the physicians could heal them, for they did not know what it was. This is the sickness now called "the Franzosen" [ורנצוז"ן — the French disease, syphilis], and to this day this sickness is found only among promiscuous [source "הנתפסים"] people, as is known. (Kashiyus, §163.)

The cause of the beginning of this sickness, the Franzosen, was as follows: when the hand of the French at Naples prevailed, and the men of Spain [ספרד] saw all their deeds and had no power to check the French, [the Spaniards] filled [their hearts] to take revenge on their oppressors. They took several wagon-loads of wine and mixed into it the discharge of lepers, and also a potion of blood, and mixed it into the wine and bread. And when the French came, as was their custom, and robbed from them the wine and their bread, and ate and drank, this aforesaid sickness began among them; and the French called it "Franzosen," for the French people are called "Franzosen" [פראנצו"יז]. For many days the physicians could not find a cure for the aforesaid sickness, for the like of this sickness is found in none of the books of Hippocrates [אפיקרוס], Galen [גליגוס = Galenos], or Avicenna [אבן סינא]; and even today, in our own generation, no one is found who knows how to cure it without danger to life, save a very few. Most are cured by an ointment mixed with quicksilver [mercury — "כסף חי"], in which there is danger to life. But my kinsman [by marriage] Dr. Samuel [שמואל דאקטור מחותני —] knows well its cure by another means, without danger; and I have not heard of any but him, in all the kingdom of Bohemia and Poland.

(5254 AM / 1494 CE) A Man. There was a man in Genoa [גיניבא — Genua], named Columbus [קולומבוס], who was a philosopher and a great scholar. He argued with Ferdinand [ורדיננדוס], king of Spain [אספניא], and said that because of the constant winds that blow in the Ocean Sea [ים אוקינוס] from west to east, it must necessarily follow that there is found there, beyond and further out, yet another landmass [dry land]. And King Ferdinand sent him out to [find] the land, and he set out —

(This opening continues the synchronized gentile-history chronicle of the Sixth Millennium AM. Each entry is headed in the source by its Anno Mundi year — the units and tens of the Sixth Millennium in Hebrew letters — followed by the CE year in Arabic figures; CE = AM - 3760. The printed fount systematically substitutes gimel for nun (נ→ג), lamed for tzadi (צ→ל), and final samekh for final mem (ם→ס); these are silently normalized to the correct word after being flagged at first occurrence with [recte …], and the same substitution even appears in the printed year-letters — e.g. the entry-marker "רם" for the year 1500 is 260 = רס, i.e. AM 5260.)

he went down [there(?)] and peopled the New World, which is called *Nova Mundo* [Latin/Spanish *Nuevo Mundo*, "the New World"]. This took place in the year AM 5254 [source ותל"ד, recte 494 = ותצ"ד], 1494 CE. So wrote the chronicler Cinricus Reital(?) [סינריקוס רויט"ל — cited chronicle, identification uncertain], on folio 257; and see earlier, under the year AM 5253 [source ותקל"ג; the cross-referenced CE should be ~1493], 1493 CE.

AM 5254 / 1494 CE. Johann Albert [יאהן אלברטים = Jan Olbracht, John I Albert], king of Poland, marched against Stephen [שטעפאנס = Ştefan cel Mare, Stephen the Great], Duke of Wallachia [Moldavia] — but his whole army was struck down by the sword. That same year Stephen, Duke of Wallachia, came up against the land of Poland and wrought there a great ruin, with violence, killing, and burning. He led away to his own land [recte לארצו] several thousand souls, together with plunder and much spoil, and gave the captives a large portion in his land — pastureland and fertile soil as a holding. He also gave them aid from his own funds to build themselves unwalled towns, and they dwelt there in quiet, tranquil and secure, down to the present. (Cinricus Reital(?), fol. 250 [דף רנ"ם].)

AM 5259 / 1499 CE. The Turk [the Ottoman Sultan — the name is given as בילגסום, garbled; Bayezid II is meant] sent a great host against the land of Venice [וניליאס, recte וניציאס], and they wrought there violence, slaughter, and much burning, and returned to his land. In the following year he came up against it [Venice] with an army of 150,000 men and captured from it the great city of Misani(?) [מיסאני — a Venetian possession, perhaps Modon/Methoni or Lepanto], along with many other cities. (Reital(?), fol. 240 [דף ר"ם].)

AM 5260 [source רם, i.e. 260 = רס] / 1500 CE. Charles the Fifth [קראלום = Karl V], son of Duke Philip and grandson of Emperor Maximilian, was born in the great city of Ghent [יגנט] in the land of Flanders [ולנדרן], in the year AM 5260, 1500 CE. He is the Charles who would afterward become emperor. In that same year was born the great and awesome king Sultan Süleyman [סאלימאן], emperor of the Ishmaelites [the Ottomans], at Constantinople [קוסטנטינא].

AM 5261 / 1501 CE. Alexander [אלכסנדר = Alexander Jagiellon] became king over the land of Poland after the death of his father [recte his brother; the source names Johannes Albertus, who was Alexander's brother], Johannes Albertus [יוסנים אלבארטוס = John I Albert], in AM 5261, 1501 CE. That same year the Tatars [סתרתריס] came up against the land of Poland and did there, with violence, killing, and burning, as was their custom, and returned to their land with plunder and much spoil. (Reital(?), fol. 161 [דף קס"א].)

AM 5262 / 1502 CE. Bajazet [ביאצטום = Bayezid II], the Ishmaelite, emperor of Constantinople, captured Modon or Methoni [מאר"ן / מיטא"ן, alternative names of the same place(?)], which had been in the hands of the lords of Venice. And Ludovico [לודויק = Ludovico Sforza], Duke of Milan [מיילנ"ם], who had incited the Turk against Venice, was captured by the king of France. And Ishmael Sophi [וישמעאל ספי = Shah Ismail I, the Safavid], king of Persia, captured many cities from the Turk. The Tatars [ותרתריס] wrought great destruction in the kingdom of Poland. The French captured Naples [כאפולם, recte נאפולי]. And a battle and great victory took place before Nuremberg [נירנברג]. All this was in the year AM 5262, 1502 CE. (Carion(?) [קאסיום], §144.)

AM 5263 / 1503 CE. Great wars took place in Bavaria [בבייארן] in the year AM 5263, 1503 CE. The summer of that year was hot and dry, without any rainfall, so that all the greenery and grass of the ground withered; the produce of the land and the trees of the field were destroyed as well. Many [מזריס — the noun is uncertain] also died that year, and afterward there followed a very grievous pestilence. (Spangenberg [שפנג'], §346.)

AM 5265 / 1505 CE. Philip [פיליפום = Philip the Handsome], Duke of Austria, son of Emperor Maximilian: King Ferdinand [ורדינגדוס = Ferdinand of Aragon] of Spain had already given his only daughter, Joanna [יואני = Juana], to Duke Philip as a wife, and had crowned and enthroned him over the whole kingdom of Spain during his own [Ferdinand's] lifetime, in the year AM 5265, 1505 CE.

AM 5266 / 1506 CE. Sigismund [זיגסמונדוס = Sigismund I "the Old"], son of Casimir [קזמירוס = Casimir IV], king of Poland, and brother of Vladislaus [ולאדיסלאו], king of Bohemia [ביהם], became king over Poland in the year AM 5266, 1506 CE. That same year Grand Duke Basilius [בסיליום מאגינום דוכס = Vasili III, Grand Duke of Moscow] waged a great war against him, King Sigismund, and Sigismund defeated him; afterward peace was made between them, and the two of them made a covenant. (Carion(?) [קאסיות], §167.) That same year the Tatars [המרמריס] came up against Poland and Lithuania [ולימא, recte וליטא], and Michael Glinski [מיכאל גלינסקי], a great lord in Lithuania and a warrior from his youth, went out

against them with a strong hand and wrought great slaughter among them; the survivors fled and escaped to their land. Because of this, Glinski grew arrogant over all the lords of the land, until they all became his enemies and slandered him to King Sigismund. The king then sought to kill him, and Glinski fled to Vladislaus, king of Bohemia, brother of King Sigismund; he went to seek justice, but received no answer. So Glinski went to the Duke of Moscow and brought him up against the land of Poland, and captured Polotsk [פלאסק] and also Smolensk [סמאלינסקי], which remained in their [Moscow's] hands for more than seventy years — until King Stephen Báthory [שטעפאן בטורי] captured it, as will be told in its place. After these things King Sigismund showed kindness to Glinski, called him to peace, and restored him to his position and his estate; but then the Duke of Moscow outwitted him, seized him alive, and put him in prison until the day of his death. (Reital(?), fol. 271 [דף רע"א].)

AM 5267 / 1507 CE. Philip [פיליפום], king of Spain, son of the aforementioned Emperor Maximilian — he is the father of Emperor Charles V. He was a wise and understanding man, humble and God-fearing, crowned with every precious virtue. He died in the lifetime of both his father the Emperor and his father-in-law the king of Spain, at the age of 21 [בן כ"א; Philip the Handsome was historically ~28], and there was great mourning and lamentation over him throughout his realm. He left six children. At that time Emperor Maximilian gave all the lands of Burgundy [ברגונדא] to his grandson Charles, and the land of Austria to his grandson Ferdinand [ורדנגדוס = Ferdinand I], as an eternal possession, down to the present.

AM 5268 / 1508 CE. In the great city of Erfurt [ערפורט] there was an uproar and a complaint of the people against the elders and leaders of the city, because they had borrowed several thousand gulden without the community's knowledge. For this they seized the head of the citizens, named Heinrich Kellner [הייניריך קעלנר], and hanged him on the gallows. The like also occurred in the cities of Cologne [קולן] and Speyer [שפייאר], where at that time the common mob assembled against the leaders and elders of the city to destroy them(?) [לשרנס — verb uncertain]. (Spangenberg, §347.)

AM 5269 / 1509 CE. Vladislaus [ולאדיסלאו = Vladislaus II Jagiellon], king of Hungary [אונגארן] and Bohemia, set the royal crown upon the head of his son Louis [לודויק = Louis II], two years old, in the royal city of Weissenburg [ווייסן בורק = Stuhlweissenburg / Székesfehérvár] in Hungary, in the year AM 5269, 1509 CE [source ותק"ם, recte 509 = תק"ט]. And that same year they also crowned...

(p. 98)

him [Louis] in the royal city of Prague as king over Bohemia. That same year, too, the people of Bohemia rose against the king and rebelled against the fourteen Hungarians who were with him, because these [Hungarians] held dominion over their faith — the faith of the aforementioned Johannes Hus [the Hussites]. The Hungarian lords fled for their lives to the king's fortress. One of the Bohemians fired the barrel of his weapon, called in German [בלשון אשכנז = בל"א] a *Büchse* [בויק"ם = gun], and the lead ball lodged in the wall between the king and the ___ [והסגמון מראכ"א — reading uncertain; perhaps a margrave or deputy]. But the ringleaders and instigators were seized, and sentence was passed on them to send them down in blood to Sheol [i.e. to execute them] with harsh torments and strange, severe deaths; and the king's fury subsided. (Carion(?) [כאריק] and Reital(?), fol. 60 [דף ס"ם].)

AM 5270 / 1510 CE. Tripoli [טריפולי] in Africa, which had been an exceedingly great city [cf. Yonah 3:3], was captured, in the year AM 5270, 1510 CE [source תק"ז, recte 570 = תק"ע]. The Jews who were there "went into captivity before the foe" [Eichah 1:5], "and all their glory departed" [cf. Eichah 1:6] from Tripoli, and the city was left utterly desolate. (Of R' Yosef HaKohen [ר' יוסף הכהן, author of the chronicle *Divrei HaYamim*], fol. 127 [דף קכ"ז].)

AM 5272 / 1512 CE. Emperor Maximilian went up to Italy to aid Pope Julius [II] against the Venetians [ויניליאה, recte ויניציאה]. The Emperor captured many of their cities and did them great harm; whereupon the Venetians made peace with the Pope, and the two of them conspired together against the Emperor. But Louis, king of France, went up to aid the Emperor. In the third year [of the war(?)], in the year AM 5272, 1512 CE, on the 11th of April, on the day of their Easter [פסחם], there was a battle and a great victory between them before the city of Ravenna [ראבינא] in Italy. There fell at that time, of the Pope's army before the French, according to Carion(?) [קאסיות], twelve thousand men. At that time the Emperor captured the great cities of Padua [פדוא"ה] and Verona [וירוני] and many others besides; and the Emperor's hand did not need to lay hold of them by force — rather they surrendered to him willingly, for the dread of God was upon the cities. The Emperor then besieged Venice for many days, and they gave him a ransom for their lives, and he withdrew from them. That same year, too, there was a battle and a great victory in the land of Switzerland [שווייץ], and [the towns of] Wildshuchen(?) and Reichen(?) [וילדסוכ"ן, רייכ"ן — place names uncertain] were burned together in a single day. That year, too, the wife of the Duke of Württemberg [וירטם בורג] was taken from him and he was banished from his land [recte מארצו]. And the king of France captured Milan [מיילנד]. All of this took place in the year AM 5272, 1512 CE. That year, too, the Poles wrought great slaughter

among the Tatars [מרטריס], a people beyond number, and captured ten thousand, leading them away captive. (Reital(?), fol. 277 [דף רע"ז].)

AM 5273 / 1513 CE. A great cold of ice and snow occurred in the year AM 5273, 1513 CE — a cold whose like had never been heard of, nor is found in any book of records. The snow began to fall at the start of October, the end of the month of Cheshvan; the rivers froze and the waters dried up, so that in all the land grain could not be ground for bread, except in a few places. Many people died that year from the great cold. The ice held fast through the whole winter, so that by their Easter they crossed with laden wagons [במגלות סעונות, recte בעגלות טעונות] over the ice of the Rhine [ריינום] and the Elbe [אלב]. And I, the writer [David Gans], heard this from the mouth of elders outstanding in wisdom — among the elders, R' Israel Horowitz [הר"ר ישראל מהרוויץ], of blessed memory; also from an elder advanced in years beyond all the people of his city, R' Mordechai Tzemach [הר"ר מרדכי צמח], of blessed memory, who "was not a man that he should lie" [cf. Bamidbar 23:19]; and from many other old men — who said that here too, in the city of Prague, they walked upon the ice in order to draw water(?) [בעבור לנסך מולמ"א — reading uncertain] on the seventh day of Passover. Not that they themselves had seen this with their own eyes; rather they had repeatedly heard of this wonder in their childhood from their fathers.

AM 5274 / 1514 CE. Duke Georg [דוכס יורג — followed by מזקן ושלם, reading uncertain], together with the dukes of Brunswick [ברונשוויג] — namely Heinrich the Elder [היינריך הזקן], Heinrich the Younger, and Philip — marched against Friesland [וריזלאנד] and captured it, and there burned villages and the manor-houses [recte חצרי] of the nobility. They came before the fortress of ___ [ליהור"ם — perhaps Leeuwarden(?)], and from there one of the monks [or gunners] fired a barrel called a *Büchse* at Duke Heinrich the Elder, and he died. They then went up against the city of Groningen [גריינגאן], captured it utterly, and killed every male in it. This took place in the year AM 5274, 1514 CE.

That same year Sigismund, king of Poland, wrought great slaughter among the people of Moscow [מאסקווא], and sixty thousand of them fell slain before the Poles in a single day. (Carion(?) [קאסיות], §167, and Reital(?), fol. 274 [דף רע"ד].)

AM 5274 / 1514 CE. Also in the year AM 5274, 1514 CE, a proclamation went out throughout the land of Hungary in the name of the Pope, that whoever went out against the Turk would have his sins forgiven and atoned, to take the vengeance of the Christians [בעקמתו — reading uncertain]. He gave them a red sign [a red cross] upon their garments, and a great multitude gathered, about forty thousand men. But at that time Vladislaus, king of Hungary, made peace with the Turk for

all their days. Then the men of that army — "worthless and reckless men" [cf. Shoftim 9:4] who had assembled — rose up against the lords of Hungary, saying: "From now on we are the lords, and you shall be our servants." They robbed and plundered throughout the land, and put to death many great and mighty lords with harsh torments, and none could deliver from their hand. Even the king himself feared for his life and could not go out or come in — until the inhabitants of Moravia [מערן], Silesia [סלטויא, recte שלזיא], and Bohemia came to his aid. They wrought great slaughter among them and defeated them [ויגלחוס, recte וינצחום]. The leader of the rebels, Georg Székely [יורגן לסחל = György Székely / Dózsa], they seized and tortured with harsh torments. The other instigators they also seized alive, left them four days without food, and afterward made them tear with their mouths at the body of the rebel-leader Georg Székely — while he was yet alive — and eat his flesh until he died. (Carion(?) [כאריק], Carion(?) [קאסיות], and Reital(?).)

AM 5275 / 1515 CE. Vladislaus, king of Hungary, and his brother Sigismund, king of Poland, came to the city of Vienna [וויאן] to Emperor Maximilian, in love and brotherhood, in the year AM 5275, 1515 CE [source תקע"ו, recte 575 = תקע"ה], and there they made a covenant. The Emperor showed them great honor. Once, in the midst of the banquet, King Vladislaus asked the Emperor to give him his daughter Anna [אנא], a beautiful maiden, as a wife. But the Emperor was old and advanced in days, so he answered wisely and said: "Whoever wishes to kill an old man without crime or sin, let him give him a young virgin for a wife." She was then pledged to his grandson, Duke Ferdinand [ורדיננדוס], as a wife — this is the Ferdinand who afterward became emperor. And Mary [ומרים = Mary of Austria], sister of Ferdinand...

(p. 99)

the Emperor pledged to Louis, son of King Vladislaus, as a wife. By reason of these two marriages, the two kingdoms of Hungary and Bohemia in time passed to the Dukes of Austria, as will be told further on.

AM 5276 / 1516 CE. Louis [לודויק = Louis II], son of Vladislaus, became king of Hungary and Bohemia after his father's death, in the year AM 5276, 1516 CE. He was nine years old when he became king, and he was the seventeenth king of Bohemia. That same year the city of ___ [סישנס — uncertain] and the New City [ועיר החדשה אשר בהראנ — place uncertain] made peace together, settled the accounts between them, and the two of them made a covenant of peace, love, and brotherhood, down to the present. That year, too, the Tatars [הטרטריס] ravaged the land of Russia [רוסיא] with robbery, burning, and much killing.

AM 5277 / 1517 CE. The Turk Selim [סלים = Selim I] — he is the third emperor of the Ishmaelites [Ottomans] and the eleventh king of the house of Osman [מיוצאי ירך אותמאן] — captured the land of Aram-Damascus [ארס דמשק, recte ארם] and the Holy Land. He came to Jerusalem, went to the ruined Temple of the Lord [מקדש ה' ההרוס], and prostrated himself there to the Lord; and from there he went up to Egypt. He came against the great city of Egypt called Cairo [אלקיירא"ס = al-Qāhira], captured it, and put its king, Tuman [Bay] [טומכסי = Tuman Bay, the last Mamluk sultan], to death with harsh torments, hanging him at the city gate before the eyes of all the people. This was done in the fifth year of his [Selim's] reign, which is the year AM 5277. The author of *Sefer Yuchasin* [ספר יוחסין, R' Abraham Zacuto] gave a mnemonic for the year: "and a fierce king shall rule over them" [וּמָלֶךְ עַז יִמְשׁוֹל בָּם] — "עז" [= 277] by the units and tens of the minor reckoning; and the phrase "shall rule over them" [ימשול בם] hints at the letters of "Selim" [סלים]. And it is the year 1517 CE. From that time onward, the Ishmaelite emperors at Constantinople are called Sultans of Egypt, down to the present. This Turk, Emperor Selim, was always at peace with Emperor Maximilian. And it is written in *Yuchasin*, fol. 154 [דף קנ"ד], that Emperor Selim killed all his brothers and all their children and grandchildren — seventy souls. And the author of *Shalshelet HaKabbalah* [שלשלת הקבלה, R' Gedaliah ibn Yahya] wrote that R' Yosef Hamon [ר' יוסף המון = Joseph Hamon] was physician to Emperor Selim all his days, and his son R' Moshe Hamon [ר' משה המון = Moses Hamon] was physician to Selim's son, Emperor Süleyman.

AM 5277 / 1517 CE. Ferdinand [ורדיננדום = Ferdinand II of Aragon], king of Spain, died without male offspring. He was the last king of the aforementioned lineage [מגזע עם נאמ"ן — the dynastic name is uncertain], in the years [AM 5]163 and [AM 5]326(?) [בשנת קס"ג ובשנת שכ"ו לאלף החמישי — these figures, and their attachment to "the fifth millennium," are uncertain; likely cross-references]. The lords of Spain chose Charles [קראלום], son of Philip, grandson of Emperor Maximilian (who was the son of the daughter of Ferdinand, king of Spain, as noted above), to be king over them; and thus the kingdom of Spain passed from its old lineage to the Dukes of Austria, down to the present.

AM 5279 / 1519 CE. Emperor Maximilian [died]. He was a wise, righteous, and upright man — humble and God-fearing, a lover of the wise, honoring and supporting them; a lover of Israel, doing them great kindnesses. May God remember it to his credit for good. He would make vows and set matters in order, and he "did justice and righteousness in the land." He died at the age of 63 [בן ס"ג; Maximilian I was historically ~59], in the year AM 5279, 1519 CE [the stray "ס"א" preceding the year-letters is unexplained], in the 28th year of his reign. In the

days of this Emperor, by reason of his great wisdom, righteousness, and character, the horns of the Dukes of Austria were raised on high, by the grace of the Most High...

(left column)

so that they inherited and reigned over the kingdoms of Spain, Burgundy, Hungary, and Bohemia, down to the present. May the Lord in His mercy shield them.

AM 5279 / 1519 CE. Charles the Fifth [קראלום החמישי = Karl V], Emperor, king of Spain, Duke of Austria and Burgundy — he is the son of Philip, son of Emperor Maximilian — became emperor at the age of 19, in the year AM 5279 [1519; the stray "ס"א" recurs; the printed "סל"ם" after "Emperor" is unexplained].

AM 5280 / 1520 CE. Sultan Süleyman [סולטאן סאלימאן], the great king, became emperor at Constantinople in the second year of Emperor Charles, in the year AM 5280, 1520 CE. He is the fourth emperor of the Ishmaelites and the twelfth king of the house of Osman. This was a great and awesome king; and it is written in the book *Shevet Yehudah* [שבט יהודה, R' Solomon ibn Verga] that he ruled over the whole land of Togarmah [Turkey] and the land of ___ [תוך], and Media, Yavan [Greece], Meshech, and Tiras [ותירם, recte ותירס]; over Edom, Moab, Canaan, and Philistia beyond the river; over all the kings of the west who dwell in the desert wastes; over Egypt, the Ludim, and the Cushites, up to the edge of the land of Teman [Yemen]; and he reigned forty-six years. R' Moshe [Hamon] was physician to this [sultan]; but at the end of his days the Ishmaelite royal physicians grew jealous of him, slandered him, and brought him down from his high station.

AM 5281 / 1521 CE. Sultan Süleyman captured by his sword the great stronghold, the royal city in Hungary — Griechisch-Weissenburg [קריב"ן וויס"ן בורג = Belgrade / Nándorfehérvár] — which sits on the river Danube [מונא = Donau], at the place where the river Sava [זוי"א = Save] and the river Danube flow together as one. In this city there were twenty ramparts, called in German *Basteien* [פושטייאן = bastions], large and strong. This happened on the wedding day of Louis, king of Hungary, in the year AM 5281, 1521 CE. The Sultan fortified this city still more than before [מברלאסונס, recte מבראשונה]. (Carion(?) [באריק].)

AM 5281 / 1521 CE. That same year the aforementioned Duke Ferdinand [ורדיננדוס], aged 19, married Anna [אנא], daughter of Vladislaus, king of Bohemia, and the wedding took place in the city of Linz [לינץ]. This wife bore him four sons and eleven daughters, and his firstborn son was Maximilian [מקסמיליאן = Maximilian II], the one who became emperor in the year [AM 5]324 [1564].

AM 5281 / 1521 CE. A great war and conflict arose between the Bishop [הסגמון, recte ההגמון = the prince-bishop] of Hildesheim [הילדסם] and the Dukes of Brunswick [ברונשווייג]. The men of the Dukes of Brunswick were defeated before the Bishop's forces — some three thousand men — and the two Dukes of Brunswick, together with three hundred nobles and wealthy men of the land, were taken captive and gave thirty thousand gulden as ransom for their lives. After this the Emperor placed the Bishop of Hildesheim under the ban; but this was like a jest in the Bishop's eyes, and it angered the Emperor [וכעס בלווי הקיסר — reading uncertain]. For this reason, in the year AM 5281, 1521 CE, the Dukes of Brunswick, with the help of their neighbors, gathered a great host, marched against the Bishop's territory, and captured from him thirty-one noble castles and many other towns besides — all of which have remained in the hands of the Dukes of Brunswick down to the present. (Spangenberg, §328.)

AM 5282 / 1522 CE. Martin Luther [מארטינום לוטר], a great scholar in letters, who investigated and composed fine works and...

(p. 100)

followed in the footsteps of Johannes Hus [יאהאנים הוס], mentioned above under the year [AM 5]174. He stood against the Pope, divided the heart of the Christians, and introduced many new matters besides. At once a great many agreed with him and stood at his right — chief among the dukes, and the inhabitants of the German cities: namely the dukes of Saxony [זאקסי"ן], Silesia [שלעזי"א], Hessen [סעס"ן], Mecklenburg [מעקלבור"ג], Brandenburg [בראנדנבור"ג], Pomerania [פאמר"ן], Baden [באד"ן], and Switzerland [שווייץ]; and the cities of Magdeburg(?) [מוינסטורג], Oels(?) [אול"ס], Nuremberg [נירינבור"ג], Frankfurt [ורא(ט)נקפורט], Basel [באז"ל], Strasbourg [שטראסבורג], and many others. The publicizing of his teaching took place at the Diet [ועד] in the city of Worms [וירמש"א], in the year AM 5282, 1522 CE. Great and mighty wars then arose throughout most of the lands of Europe, year after year, so that from that time until our own day more than a thousand thousand [a million] Christians have perished and been slain on account of his teachings. That same year the Spaniards captured Genoa [נינוב"א, recte גינוב"א], gave the city over to plunder, and seized much spoil; and R' Yosef HaKohen wrote in his Chronicle [ד"ה = *Divrei HaYamim*], fol. 153 [דף קנ"ג], that the head of the city was a persecutor of the Jews [כורר, recte צורר], and that he was seized and died in prison. "O God of vengeance, O Lord!" [Psalms 94:1]

AM 5283 / 1523 CE. The Turk, Sultan Süleyman, captured by force the island of Rhodes [רודים], which had long been a mighty bulwark for the Christians. Afterward many Jews traveled there and settled securely, down to the present. In

those days the Pasha of Egypt [הפחה של מצרים] rebelled against the Turk Sultan Süleyman, saying, "I will reign," and he spoke evil against the Jews and vowed "to destroy them from being a nation" [cf. Psalms 83:5]. But they prayed to God, until the Turks conspired against him and killed him; and the city of Egypt [Cairo] was given over to plunder, and there was joy [for the Jews]. (From the Chronicle of R' Yosef HaKohen, fol. 167 [דף קס"ז].)

AM 5283 / 1523 CE. Emperor Charles wrought great slaughter among the French and the Swiss [סווייצר"י] by the hand of his commander Georg von Frundsberg [יור"ג מפרונספו"ך]. This too was in the year AM 5283, 1523 CE.

AM 5284 / 1524 CE. Great signs appeared in the heavens in the year AM 5284, 1524 CE — also in the region of Franconia [ורנקון], Thuringia [דירינגאן], and other places besides. The birds of the sky gathered in flocks(?) [בטורבים] after their kinds, ranging in their thousands and myriads into two camps, and fought one another in the air of the firmament of heaven — even in broad daylight, in sight of the sun — and killed one another, many beyond number. All this was a portent of the wars of that year. (Spangenberg, §362.)

AM 5285 / 1525 CE. The Peasants' War [מלחמת הכפריים] broke out, [in the demand] that no lord or ruler should rule over them. It began in the Allgäu(?) region [גליל אלגז"י] in the land of Württemberg and Swabia [שוואב"ן], and spread from there to the region of the river Rhine, in Alsace [בעלזו"ם = Elsass], and to the archbishopric of Salzburg [זאלצבורג], and the regions of Franconia and Thuringia. From all the aforesaid regions a people beyond counting gathered. At first they demanded twelve things, all good and proper matters [the Twelve Articles]; but when their power grew, they cast off the yoke of authority from their necks. The peasants of Franconia rose up and destroyed all...

(left column)

the churches, and burned twenty-[seven?] monasteries(?) [וכ"ז מסס — number and noun uncertain] with fire. They drove all the lords out of the land, and burned the houses and palaces of the nobles — called *Junkern* [יונקר"ן] — with fire. In this same manner the peasants behaved in Thuringia, Swabia, Bavaria, Württemberg [ווירטמנבערג], and Lorraine [לוטרינגן]; and all who refused to lend them a hand and support, and to come to their aid with men and money — the peasants attacked, plundered their wealth, and burned their cities with fire. Then all the dukes of Germany gathered their forces and marched against the peasants. The Duke of Lorraine killed 26,000 of them in his territory in a single month, and so did the Duke of Bavaria and the lords of Swabia and Thuringia — as did the

Count Palatine of the Rhine [ספאלגנרו"ך מריין, recte פאלצגרו"ף am Rhein], the Landgrave of Hessen [לכדנרוף מטטסן, recte לאנדגרו"ף von Hessen], and the Dukes of Saxony [זקון, recte זאקסן] and Brunswick — so that within the span of two months more than a hundred thousand men were killed and slaughtered. The particulars of the Peasants' Wars are vast, long, and terrible; I have not seen fit to expand upon them.

AM 5285 / 1525 CE. At that time, too, Markgraf Casimir [מרקגרוף קאזמירום = Casimir of Brandenburg-Kulmbach] captured the city of Kitzingen [סעיר קילינגאן, recte העיר קיצינגן]; some of them he beheaded, and eighty-five(?) [ולחמש ושמונים — number uncertain; historically 58] he blinded — because previously [the townsmen] had said, in flattering and appeasing words, "Whom have I oppressed?" [cf. 1 Shmuel 12:3], etc. The peasants had put forth [this slogan], and these are their words [Yiddish/German]: *"Mir wollen unsern Herren nit ansehen"* [מיר וואלין אונזערין הערין ניט אן זעהן] — that is, "We will not look upon the face of our lords"; meaning, "We will not show deference to our lords." On account of this he said to them: "You have pronounced your own sentence; as you have spoken, so shall it be: you shall not see my face again" [cf. Shemos 10:29] — and he blinded both eyes of every one of them.

AM 5285 / 1525 CE. Also that same year, in the year AM 5285, 1525 CE, Emperor Charles wrought great slaughter among the French by the hand of his commander [שר צבאו(?)] the Duke of Bourbon [ברבו"ן = the Constable of Bourbon], in the game-park [בגן החיות] before Pavia [פאביאה], and captured the city; and Francis [פראנציסקא = Francis I], king of France, was taken alive. And in the Chronicle of R' Yosef HaKohen, fol. 171 [דף קע"א], it is written that the Duke of Bourbon drew his sword and placed it in the king's hand, knelt upon his knees, and said: "Please, forgive the transgression of your servants; and if not, kill me, for I deserve death, since I raised my hand against a king." The king answered and said: "You have not sinned, for you served your lord the Emperor with all your strength," etc. And in time Emperor Charles gave his sister as a wife to the captured King Francis, and the two of them made a covenant; and the king gave him his two sons as a pledge to uphold his covenant. Yet despite all this, he kept his covenant only a few days. Whoever wishes to know the particulars of the great and mighty wars that arose at that time throughout the land of Italy [אימליאה], and on the shore of the Great Sea [the Mediterranean], and in the islands of the sea, between Emperor Charles and the king of France — and also between the Emperor and the Turk — let him look in the Chronicle of R' Yosef HaKohen, who treats them at length.

AM 5285 / 1525 CE. Also in those days the whole land of Hungary was filled with violence, and they robbed from the treasurers of the Fuggers [הפוקרט"ן = the Fugger firm] of Augsburg [מאווינגשפורג], who were there in Hungary, all the copper that was there, whose value at purchase was four times a hundred thousand [400,000]. And the Emperor, together with his brother Ferdinand, sent...

they sent many messengers to Hungary, but there was none to save. They rose up also against the chancellor of the kingdom of Bohemia, named Adam [von ?] [?], and robbed him of all his property within the royal city of Ofen [Buda], and it was not in the power of King Ludwig [Louis II] to save him. [Carion — i.e. the *Chronicon Carionis*, the world-chronicle Gans draws on throughout.]

AM 5286 (1526 CE). The Turk [*ha-Togar*] Süleyman [Sāliman] came up against the land of Hungary with twice a hundred thousand men of war. King Ludwig [Louis II] went out with his people to meet him; the Hungarians [recte נוצרים/*the Christians*] engaged, and the Turk wrought great slaughter among the Christians [recte בנוצרים]. King Ludwig fled, and his horse fell backward into the marsh [*bagam*] — the water of a small river no more than four or five handbreadths deep — and there was none to save him, and he died, aged nineteen. The inhabitants of Ofen [Buda] grew faint [and fled?] from the city and fled for their lives, and the Turk came against the city [in force?]. In the Chronicle [*Divrei HaYamim*] of R. Yosef HaKohen [*Sefer Divrei HaYamim le-Malkhei Tzarfat*], folio 183, it is written that the Jews remained within the city and cried out to the LORD, and the LORD heard their voice, so that no man moved so much as a tongue against them [cf. Exodus 11:7], nor took anything at all of what was theirs — [Blessed is He who dealt kindly with them?] [?]. All this was in the year AM 5286, that is 1527 [recte 1526] CE, on the 27th of August, on the day called [?], when three kings of Bohemia were slain:

- Ottokar [II], in the year AM 5038 [?], 1278 [רע"ח, recte] CE;
- Johannes [John, "the Blind"], in the year AM 5106 [ק"ו, recte], 1346 [שמ"ו, recte] CE;
- and Ludwig [Louis II], in the year AM 5286, 1526 CE.

The epigrammatists said of King Ludwig:

- Born before his time;
- crowned before his time;
- spoke before his time;
- grew before his time;
- married before his time;

- grew wise before his time;
- reigned before his time;
- grew his beard before his time;
- fought before his time;
- died before his time.

AM 5287 (1527 CE). Ferdinand [Verdingdus], son of Philip [Philipp], son of Emperor Maximilian — whose mother was Johanna [Joanna], daughter of Ferdinand king of Spain, as mentioned above — was chosen king over the land of Bohemia in place of his brother-in-law King Ludwig. He is the eighteenth king of the land of Bohemia, and he was twenty-three years old at his accession, in the year AM 5287, 1527 CE.

AM 5287 (1527 CE). In those days a portion of the nobles of Hungary chose John, the Woywoda of Siebenbürgen [Johann Woywoda — John Zápolya, Voivode of Transylvania], as king, and set a royal crown upon his head. Then King Ferdinand came up against Hungary and captured the cities, including Ofen [Buda]; and John Zápolya fled to the Turks. Then the nobles and people of the land remembered their covenant, which they had made with the dukes of Austria in the lifetime of King Wladislaw, and they chose and crowned Ferdinand, by the agreement of all the nobles of the land, with the royal crown, in joy, at Weißenburg [Stuhlweißenburg — Székesfehérvár], as king over them. In this way the two kingdoms of Hungary and Bohemia returned to the dukes of Austria as of old, to this day.

AM 5287 (1527 CE). The army of Emperor Charles [Karl V], which was in Italy, came suddenly before the city of Rome on a day of cloud and thick fog, and they captured the city, and Rome was given over to plunder. Most of their priests were cut down within the city; and the nuns they abused, and all that they had they plundered; they seized the citadel that belonged to the Pope and gave over all the altars to pillage. The images of their holy ones they cast into the water in the streets; they mocked the cardinals and their priests, dressed themselves in their garments, and paraded through the streets of the city to revile and blaspheme. All this the German Lutherans did. The Jews who were there, too, they gave over to plunder, and they pillaged in the city of Rome forty-six consecutive days. They also captured the Pope alive, and the emperor, in his great compassion, sent him away free. This was in the year AM 5287, 1527 CE; see the Chronicle of R. Yosef HaKohen, folio 188.

AM 5287 (1527 CE). In that same year a son was born to Emperor Charles by the fairest of women, Isabella [Isabel], daughter of the king of Portugal, and he named him Philippus [Philip II]. This too was in the year AM 5287, 1527 CE.

AM 5289 (1529 CE). The Turk Süleyman came up against the land of Hungary with a very heavy army. He wrought great slaughter among the people of the land and burned all the cities he came to, and captured the fortresses [?]: Ofen [Buda], Pest, [?], [?], Komorn [Komárno], and Altenburg [Magyaróvár]. He advanced against the city of Wien [Vienna] and laid siege to it at five points. The number of the Hungarians [Turks?] was not known — only that they were arrayed against their enemies over a span of six thousand paces. The Turk thundered against the city with many cannon-bursts, one after another, and stone in great quantity. But when he saw that he could not prevail over it, he withdrew from it on the thirtieth day of his coming there, and took with him sixty thousand Christian captives. He returned to Buda, and there set John Zápolya [Johann Woywoda] up as king a second time. All this was in the year AM 5289, 1529 CE.

AM 5289 (1529 CE). In the land of Germany there appeared a new disease, such as had never been in all time. This disease was called in the English tongue "sweat" — that is, *Schweiß* [German: "sweat"] — of England [the English sweating sickness], for from there it came to Germany. Whoever the disease seized fell into a deep sleep and a heavy sweat, and many never woke from their sleep. Most of the people died within twenty-four hours of falling ill; but whoever survived past twenty-four full hours generally passed out of danger of death. Of this disease there perished in Germany thousands and tens of thousands, in the year AM 5289, 1529 CE.

AM 5290 (1530 CE). In the year AM 5290, that is 1530 CE, the waters of the river Tiber rose [?] in the city of Rome as they had never done since the day of its founding. Some three thousand human souls died in the flood of the raging waters; [many?] were swept away, and the waters toppled four hundred houses. The wine, oil, wheat, flour, and merchandise swept away were beyond number, and Rome was greatly impoverished. Of the children of Israel none died, save one old woman. (From the Chronicle of R. Yosef HaKohen, folio 201.)

AM 5290 (1530 CE). In that same year, AM 5290, 1530 CE, there died in Burgundy the queen Johanna [Joanna], daughter of Ferdinand king of Spain and mother of Emperor Charles and of Ferdinand. The emperor took his sister Maria [Mary], widow of King Ludwig of Hungary, and set her at the head over all the lands of Burgundy [the Netherlands]; and she governed all these lands with wisdom,

knowledge, and understanding for many days, until the day of her death, until the year AM 5318 [1558]. In that year Ferdinand, king of Hungary and Bohemia, gave his daughter Elisabeth [Elzbeta] in marriage to Sigismund [Zinmund II Augustus], [son of the?] king of Poland. And the aforementioned Ferdinand was consecrated King of the Romans, on a day of assembly, in the city of Frankfurt [?], and was crowned in the city of Aachen [?] with the iron crown, as is customary. This was in the year AM 5290 [ר"ם printed, recte ר"ץ], 1530 CE.

AM 5291 (1531 CE). Most [רוב] of the dukes and the townsmen of the cities of Germany held a day of assembly in the city of Schmalkalden [the Schmalkaldic League]. This was in the year AM 5291, 1531 CE, and there they confirmed and took upon themselves the doctrine of the faith of Martinus Luther, and bound themselves and swore with one accord not to turn aside from it, and to devote to it their very soul and substance. In that same year there was a great and terrible earthquake in the great city of Lisbon [Lizbon] in the land of Portugal, and all the buildings and the tall structures [?] fell to the ground from the quake, [together with?] [?] hundred houses; and many died in the quake, and the force of the quake did not abate for a span of eight days. ([Casium?] §175 [?].) In that same year the hand of the LORD was against Genoa [Ginova]: a fire broke out there and consumed, in a single night, twenty [-one?] ships, and none knew who set it ablaze. (Chronicle of R. Yosef HaKohen.)

AM 5292 (1532 CE). The Turk Süleyman came up against Güns [Gvintz — Kőszeg], which is in Hungary, and laid siege to it, in the year AM 5292, 1532 CE. He wasted thirteen assaults [*Sturm*], and when he saw that he could not prevail over it, he withdrew from the city. Then the Hungarians [Turks?] divided into two camps: the one camp advanced against Austria, and the second by way of Steiermark [Styria], and they wrought there great destruction with slaughter and burning, and returned to their land. But Carion writes that in the end the Turk entered the city of Güns, and it came into the Turk's hand, and he wrought great slaughter in it, and led away with him thirty thousand captives to Constantinople.

AM 5293 (1533 CE). Amerigo [Amerigi], a valiant man, gathered to himself reckless men and went down to the sea to seize plunder. The sea grew ever more turbulent and stormy, and a mighty wind bore them a distance of [twenty-two? / a great distance] from the inhabited world, until the northern pole star was hidden from them. After many days they found the New World and named it after him, America, to this day. This was in the year AM 5293, 1533 CE. But [R. Yosef?] [?], folio 154, [says] it was in the year 1550 [?] CE; and Henricus [?] Ruvel [?] wrote that it was in the year AM 5254, 1494 [תל"ד printed, recte תצ"ד] CE, by a

certain man from Genoa named Columbus [Kolombi] — see above at the year AM 5254. After these things Emperor Charles sent great ships to the said land of America, and captured there a great part of that land, and called it Hispania Nova, that is, New Spain, to this day. And the king of France [France — Franz I] likewise captured a great part of it and called it New France.

Know that this New World, according to the cosmographers [*cosmographia*, the natural philosophers], is larger than all the lands of the Christian kings of our own time in the whole European part; and by their account the site of this land lies beneath the soles of our feet [i.e. the antipodes]. This is not the place to expand upon it; if my Rock blesses me, I will treat of it at length elsewhere. In the book *Me'or Enayim* [of Azariah de' Rossi], chapter 11, it is written that the New World is the land of Ophir, whither King Solomon (peace be upon him) sent his ships once every three years (1 Kings ch. 9[–10]; and 2 Chronicles ch. [25?]); and [?] there, on Genesis [?].

AM 5295 (1535 CE). The Emperor Charles captured the fortress and the kingdom of Carthage — called in writing Tunis [Tunis] — together with the great stronghold of La Goletta [נעלוטא], out of the Turk's hand. And the [Hafsid] king Mulay Hassan [מולכסי], who was of the Ishmaelites [Muslims], the emperor restored to his royal throne, on condition that he be tributary to him. This was in the year AM 5295, 1535 CE. And in the Chronicle of R. Yosef HaKohen, folio 233, it is written that the Germans divided their spoil in the fighting, and killed and destroyed about three thousand souls — children and women — and their eye showed no pity upon them; likewise the Jews, who were there in great number. From there they fled; from there they were led away, on the day of the LORD's fierce anger; from there they went into captivity before the foe, and were sold to the four corners of the earth; and in Italy one hundred and fifty souls of children [?] were disposed of.

AM 5295 (1535 CE). Münster [Munshter], the great and strong city in the land of Westphalia [Wostfalin], whose inhabitants had adopted for themselves a new faith and set over themselves a king named Knipperdolling [קניפר-דוילינג], and [?] — [the bishop?] came up against them by the agreement of [?] and with the aid of the emperor and all the dukes of Germany, and the city came under siege for many days, until the city was captured, and every male in it was slain; and the king was captured alive, put into an iron cage, and starved to death. This was in the year AM 5295, 1535 CE.

AM 5296 (1536 CE). Ibrahim Pasha the Greek [אברהם באשי היווני], persecutor of the Jews, [raised?] a hand [?] against[?] King Sultan Süleyman and bound a

conspiracy, saying, "I shall reign." The matter was sought out and found, and they brought him down in blood to Sheol [killed him], and for the Jews there was light and joy [cf. Esther 8:16]. (Chronicle of R. Yosef HaKohen, folio 204 [?].)

AM 5297 (1537 CE). The earth opened its mouth at Pozzuoli [ב'סוסילו], which is near Naples [Napoli], and stones were cast down from heaven, and many turned aside to see; and the fire consumed, and the survivors fled at [its?] sound. (Chronicle of R. Yosef HaKohen, folio 250 [?].)

AM 5298 (1538 CE). Vesuvius [ויזובריאום], the great mountain [recte ההר] in Italy, from which a devouring fire went forth three times in a single year, in the year AM 5298, 1538 CE. ([Casium?] §179 [?].) In that same year there appeared in the air of the firmament of heaven forms like armed men in coats of mail and helmets; and one star was seen that had red lines like blood upon it. (Ibid.)

AM 5299 (1539 CE). Henricus [Henry VIII], king of England [Anglitirah], inclined after the doctrine [?] of Luther and [turned aside?], and he burned all the images, tore down their altars, and cut down their sacred poles [applying the Deuteronomic idiom for idolatrous objects to the English churches]; and to their priests [he permitted] that they take wives, and that the nuns be married to men; and he became an enemy to their priests all his days. This was done in the year AM 5299, 1539 CE. (Chronicle of R. Yosef HaKohen, folio 257.)

AM 5299 (1539 CE). In that same year, AM 5299, 1539 CE, there was famine throughout the land of Italy, and the emperor would not permit grain [to come] from Sicily except at a price of three [coins] per se'ah of fine flour — that is, [a hundred camel-loads? / a great measure] [?]. The people cried out for bread, and they gave Süleyman the Turk much territory and made a covenant with him, and he brought grain and bread; and the emperor was greatly angered. This too is [in R. Yosef HaKohen's book], folio 255.

AM 5299 (1539 CE). Also in that same year, AM 5299, 1539 CE, the hand of the LORD was against the city of Einbeck [Aimbek?], which is in the land of Saxony [Zaksen]: a fire consumed the whole city down to its foundation, and not one house remained there, and none knew who set it ablaze.

AM 5300 (1540 CE). In the year AM 5300, 1540 CE, the LORD stirred the spirit of Süleyman the Turk, and they went to build the walls of Jerusalem the holy city; and also the aqueduct — that is to say, springs of water — he brought into the city, lest thirst be found [there]. This too is [in the Chronicle] of R. Yosef HaKohen, folio 240 [?].

AM 5300 (1540 CE). The sun went forth in its might. This was in the year AM 5300, 1540 CE, and there was great heat all through the summer, so that in that year there were many great fires in the forests in many places. And in that year there was abundance in a plenty of wine such as had not been for a hundred years — wine like the wine of Cyprus, whose good taste, strength, and sweetness all the chroniclers extolled, and the elders of our generation bore witness to it. I too, the writer, have heard from my youth of the heat of that summer and of its abundance of wine. That year is a marked year, so that the villagers of those days — and even the old villagers still living in our own time — reckon their years and their dates from that year, saying, "This thing happened so-and-so many years after the wine-summer, and that thing so-and-so many years after it."

AM 5301 (1541 CE). In the year AM 5301, 1541 CE — which is the year of my birth — King Ferdinand sent his army commander against the city of Ofen [Buda] in Hungary, and he laid siege to it. But when the Turk Süleyman came to [relieve] the siege, the Germans fell slain before the Hungarians [Turks], and four thousand Christians were killed on that day. Then the Turk came up against the city of Buda and destroyed all their houses of worship, and tore down and burned their images with fire, and expelled from there all the Christians, and settled Turks in their place, to this day. (Carion.) In that year there was a great fire in the king's palace upon the fortress of Prague [Prag]; and for the Jews who were there a great deliverance was wrought, by the mercy of the Most High, on that day, in the year AM 5301, 1541 CE; and they set a mnemonic for the year: "the year [that fire was sent from on high?]" [?]. Also in that year there were great fires throughout the land of Bohemia, and none knew who set them — for at that time all the Jews in the kingdom of Bohemia were expelled, as set forth in Part I. In that year the locusts came up from the land of Lithuania [Lita], and came by way of Poland and Silesia [Shlezia] to the land of Germany; and the span of them was like one or two parsangs in length and in breadth. When they settled upon the fields of Bohemia they looked like a blight of the earth. But they did not last long in Germany, for the wind bore them off and carried them to Italy, and there they devoured every herb and green thing of the field — as R. Yosef [HaKohen] also notes in his book, folio 268.

AM 5301 (1541 CE). The Emperor Charles, with the help of the king of Portugal, came up against Algiers [Algira], which is in Barbary, with four hundred ships. This was in the year AM 5301, 1541 CE. They came to the sea-shore before the city of Algiers; and the LORD drove a strong east wind, and the sea grew ever more turbulent upon them, and seventy-six [?] ships were wrecked — the roving vessels [?] and many of the large ones — and vessels beyond number; and many

honored nobles went down alive to Sheol; and silver and gold and their other possessions sank in the depths like a stone [cf. Exodus 15:5]; and the masts of the ships were broken. Those who reached dry land fell into the hands of their enemies, and there was none to deliver them from their hand. The very stars in their courses fought against the emperor [cf. Judges 5:20] at that time, and the emperor returned to his land, to Spain.

AM 5302 (1542 CE). In the year AM 5302, 1542 CE, there was a great earthquake in the region of Florence [Fluringia?], and great and mighty buildings and palaces fell, and many died — there had been no earthquake like this in the region of Florence [?] since it became a nation. In that year, in the city of [Mugello? — *Mido*] [?], an earthquake threw [buildings] to the ground, and of all the people within it only a handful remained. (Chronicle of R. Yosef HaKohen, folio 268.)

AM 5303 (1543 CE). The Emperor Charles sent his army against the city of Düren [Doran], which is in the Lower Rhineland [Niderland], for they had mocked him with taunting, contemptuous, and evil words; and the city was captured, and every male in it was slain, and the city they burned with fire, in the year AM 5303, 1543 CE.

AM 5303 (1543 CE). Sultan Süleyman, the emperor who is in Constantinople, captured Stuhlweißenburg [Shmaul-Weissenburg — Székesfehérvár], which was the metropolis and capital of the kingdom of Hungary, and slew every male in it. He also captured the fortress-palace [that he then held? / of] Gran [Esztergom] in Hungary that year. This was in the year AM 5303, 1543 CE — [a conquest] the like of which had not been since the days of Charles the Great [Charlemagne], mentioned above [at the year ? CE] [?].

AM 5305 (1545 CE). The Emperor Charles subdued the great duke Wilhelm of Jülich [Wilhelm mi-Gűlikh], and took from him the whole land of Geldern [Gelderland], and captured him alive, because he had inclined after his father-in-law Franz [Francis I], king of France. And so that he should not be a snare and a stumbling-block to the land of Germany, they came to terms: Duke Wilhelm sent away his wife, the daughter of the king of France — a bill of divorce as well — to her father's house in the land of France, and the emperor pledged him the daughter of his brother Ferdinand as wife. This was in the year AM 5305, 1545 CE.

AM 5305 (1545 CE). In that same year, AM 5305, 1545 CE, Philippus [Philip], the Landgrave [*Landgraf*] of Hessen, came up against Heinrich, Duke of Braunschweig [Brunswick], and captured him before the city of [Northeim? — *Narms*] [?], because he had inclined after the emperor, despised the religion of

Martinus Luther, and defied the league of dukes called the Schmalkaldic League — as above, at the year AM 5291, 1531 CE.

AM 5306 (1546 CE). King Ferdinand, on a day of assembly at Regensburg [Regensburg], gave his daughter in marriage to Albrecht [Albrich], Duke of Bavaria [Bayern], and his daughter Maria to Duke Wilhelm of Jülich, as wives, in the year AM 5306, 1546 CE.

AM 5306 (1546 CE). Duke Hans [Johann Friedrich], Elector [*Kurfürst*] of Saxony [Zaksen], rebelled against the emperor; and the emperor sent against him his commander, Duke Moritz [Maurice] of Saxony, to take from him the Electorate [*Kurwürde*] and a great part of his land. At that time great quarrels and disputes arose among the dukes, until two dukes — Markgraf Albrecht of Brandenburg [Brandenburg] and Markgraf Christoph of [Mecklenburg? — *Mlinburg*] [?], who had fled after Duke Moritz — were both captured before the city of [Rochlitz? — *Doglin*] [?], and Duke Hans led them captive to [Weimar and Wittenberg? — *Tiro Volnburk*] [?]. This was in the year AM 5306, 1546 CE.

AM 5307 (1547 CE). Prague, the great city, and all the inhabitants of the fortified cities of the land of Bohemia — and most of the nobles and gentry of the land as well — rebelled against King Ferdinand and inclined after his enemy Hans [Johann Friedrich], Duke and Elector of Saxony, in the year AM 5306, 1546 CE. But when the king's hand prevailed, he seized some of the leaders and chief men of the city of Prague, and some of the nobles of the land, and brought them down in blood to Sheol [executed them]; and he took from the city of Prague all its liberties. Many nobles, seeing that evil was determined against them, fled; some of them returned and sat in prison many days, and some were banished from their land, to this day.

AM 5307 (1547 CE). In that same year, AM 5307, 1547 CE, the Emperor Charles and his brother King Ferdinand went up in their own persons to aid Duke Moritz against the Elector Hans [Johann Friedrich] of Saxony, and they captured him alive [at Mühlberg]; and Philippus [Philip], the Landgrave of Hessen, who had fled after him [?], was likewise [taken], and they sat in prison five consecutive years. Then the emperor took the whole Electoral land [*Kur*] in Meissen [Meissen] from Duke Hans, as above, and gave it to his kinsman Duke Moritz of Saxony. From that time Duke Moritz became one of the Electoral dukes, called *Kurfürsten*, in place of his kinsman — from that day onward, he and his heirs after him, to this day.

AM 5307 (1547 CE). Anna [Anna Jagiellon], daughter of Wladislaw, king of Poland [recte Hungary] and Bohemia, wife of Ferdinand king of Bohemia, was an esteemed woman, pious and God-fearing. She departed to her eternal rest in the year AM 5307, 1547 CE. Before her death she took her leave and asked that King Ferdinand keep his eye always upon [protect] the Jews. May her soul be bound in the bond of life.

AM 5308 (1548 CE). Duke Maximilian [Maximilian II], son of King Ferdinand, aged twenty-one, went down to Spain in great honor and married there Maria, the daughter of his uncle Emperor Charles; and he was made ruler and commander there in Spain, in place of his father-in-law the emperor, over all the land. In that year King Philippus [Philip II], son of Emperor Charles, went up from Spain to Germany, and great honor was shown him on the way, in Italy and in the Netherlands — the like was never heard. A special small book has already been printed about this.

AM 5309 (1549 CE). In the year AM 5309, 1549 CE, while Duke Maximilian was in Spain, he went out to ride abroad near [a certain place]; and his party was scattered in the forest one by one, and the hounds strayed from him. In the evening, in the dark of night, he came to a certain shepherd's house to lodge there. Before they lay down, the girl of the house said to him: "I am anxious for your life, for they mean to kill you." And it came about at midnight, when they came with sword and axe to break open the door of the room, that the duke girded himself with strength, went down, and felled one of them with a fire-tube — called a *Büchse* [a gun] — and stabbed the second with a sword. Then there was a great and bitter outcry, and the men of the village came upon him to kill him, for they did not believe his words that he was the emperor's son-in-law, until some of his own people came for him and took him away by force. ([Cuntremus?], margin, folio 78 [?].)

AM 5310 (1550 CE). The Emperor Charles sent Duke Moritz, Elector of Saxony, against the city of Magdeburg [Maidburk], in the year AM 5310, 1550 CE; and he besieged the city with a long siege, and many died on both sides. But in the second year peace was made between them. Then Duke Moritz rebelled against Emperor Charles and allied himself with the king of France, in order to free his father-in-law Philippus, the Landgrave of Hessen, from imprisonment. He took all the men of war who were before Magdeburg and within the city, and marched by way of Augsburg [Auinsburk], and came upon Ulm [Ulm], and stormed with great force the [Ehrenberg Klause pass — *Pedunga Kloiz*] [?], and came to Innsbruck

[Insburk], and fell suddenly upon the emperor with a great army, so that the emperor rose up from his meal and fled from before him.

AM 5310 (1550 CE). In those days Henricus [Henry II], king of France, came up against the great city of Metz [Metz] and captured it from under the emperor's rule, in the year AM 5310, 1550 CE; and this city has been in the hands of the French from then, to this day.

[5311 AM / 1551 CE]. Duke [דוכם, recte דוכס] Maximilian went up from Spain [מספרד] toward Genoa [גיוב"א] by way of the Great Sea. At that time Henricus [הינדוקוס, recte הינריקוס = Henry II], king of France [לרפת, recte צרפת], who had all along been an enemy of the emperor, seized from Duke Maximilian one galley [גליאה] and eight [ושמנה] large ships. Because of this, great wars were stirred up between the emperor and the king of France.

[5312 AM / 1552 CE]. The Emperor Rudolf [רודולפוס = Rudolf II], Duke of Austria [אויסטרייך], son of Emperor Maximilian, was born in the royal city of Vienna [ווינן] in Austria, in the year 5312 from creation, 1552 to the Christians.

In that year Henricus, king of France, set out from his land [מארלו, recte מארצו] to march against the land of Ashkenaz [Germany]. The emperor went out to meet him, and the French [הצרפתים] encountered him. The emperor pursued them as far as Metz [מטץ / מ"ץ], and there he laid siege to the city of Metz for many days. Before the city, in the siege, more than one hundred thousand men died of the disease called "Breynge" [ברייגע — a plague; reading uncertain [?]], so that the emperor withdrew from it. Also in that year, five dukes joined together and marched against the city of Frankfurt [ורנקבורם] and built [ובגו, recte ובנו] a siege-work against it; there the Duke of Mecklenburg [ממעקלבורק] was killed, but they could not prevail against it and withdrew. Also in that year, 5312 / 1552, the emperor pardoned [נשא את ראשי — released] Duke [Johann Friedrich] of Saxony [מזאקסן] and Philipp [פליפוס], Landgrave of Hesse [גראב מהעסן], from prison; he showed them kindness, pardoned them, and sent them home free. Also in that year the inhabitants of Worms [ווירמשא], Mainz [מענ"ץ], and many other cities paid the emperor a ransom for their rebellion.

[5313 AM / 1553 CE]. The Margrave [מרק'גראב = Markgraf] Albrecht [אלבריך] rose up against the bishop [ההגמון] of Würzburg [ווירצבורק], Bamberg [בומבורק], and the city of Nuremberg [נירנבערק], and became their enemy, oppressing them more than any foe. He took all their money and burned, in the region of Nuremberg, Bamberg, and their environs, several hundred towns and villages. He also poured out his fury upon the property of the Jews and fined them heavily;

yet he spared their lives and did not kill even one of them. War and a great battle broke out between the two aforementioned sides in the land of Saxony [זאקסן], near the city of Sievershausen [סוגבר], and in a single day five thousand men fell. On that day four dukes of the Margrave's party were killed, and there died Duke Moritz [מוריץ], the Elector [קורפירסט = Kurfürst]; the two brothers Philipp and Karl [פיליפום וקראלום], sons of Duke Heinrich of Brunswick [היינריך מברונשווייק]; and Duke Widrich [ווידריך] of Lauenburg [מלוינבורק]. Nevertheless, the side of the [surviving] dukes prevailed and defeated the Margrave, until he fled and escaped with his life. This was in July, in the year 5313, 1553 to the Christians.

[5314 AM / 1554 CE]. Philip [פיליפום], king of Spain, son of the Emperor Karl [Charles V], crossed over to England [ענגלאנד "which is England," — אנגלאטירה] and took as his wife Mary [מרים], the only daughter of Henricus [הינריקוס], king of England; and the nobles and all the inhabitants of the land crowned him and accepted him as king over them. This was in the year 5314, 1554 to the Christians. In that same year they fought Margrave Albrecht again in the land of [Franconia? — ונכן reading uncertain [?]], and the beautiful city of Schweinfurt [שווינבורד] was burned to its foundations, and the great, strong fortress of Plassenburg [פלנסבורק] was captured from the Margrave [המרקגרפן] at that time.

[5314 AM / 1554 CE]. Also in that year one of their priests arose, named Cornelius [קרניליו], who preached publicly in the streets of the city of Rome against their own religion and against their messiah; they seized him and burned him in fire. Also that year the eminent scholar Servetus [סירביטוס = Michael Servetus] was burned, because he denied the divinity of their messiah and sought to revive the Arian [אריאנר] heresy mentioned above (under the fifth millennium). Also in that year great wars and disturbances began in France and in the Netherlands [ובנידרלאנד], so that the said lands have had no rest from war from that day to this. Also in that year his son Mustafa [מספספא, recte מוסטפא] rebelled against his father the Turk [התוגר], Sultan Süleyman [סוליטאן סאלימאן], and the sultan ordered his son's head struck from him. All this was in the year 5314, 1554 to the Christians.

[5315 AM / 1555 CE]. The Ishmaelites [Turks] marched against Hungary [אונגארן], in the year 5315, 1555, and wrought great destruction there with sword and fire; they took much plunder and spoil and returned to their land. Also that year there was a great war between the king of Sweden [שווידן] and the Duke of Muscovy [מאסקווא]. Also great slaughter took place in England [ענגלאנד] at that time. And at that time there arose a new order of tonsured clergy [כת מגלחים] called Jesuits [יעזוויסר = Jesuits] [cf. siman 187 (קפ"ז)].

[5316 AM / 1556 CE]. Great and terrible signs [אותות] appeared in the heavens, in the year 5316, 1556. After this there were great wars and confusions in the land of Livonia [ליפלאנד], Hungary [אונגארין], [Emilia? אימיליאה [?]], and France, and a great famine in England, where many people died of hunger, in the year 5316, 1556.

[5316 AM / 1556 CE]. In the province of Westphalia [ווסספילין = Westphalia], the land of my birth, before the fortress of [Falkenau? פאלרמוגד — reading uncertain [?]], two healing springs [issued] from the spring of [flag [?]]. There were found there restful waters, a wellspring of living water, good, resembling somewhat in tartness what is called "Sauerbrunn" [זויאר ברונן — sour-spring]. The waters of that well, sound and wholesome by their very nature, strengthen the body and heal; and I, the author, myself drank of them. Now in the year 5316, 1556, many who were afflicted — sufferers of boils, the lame, and the crippled — were healed by these waters, seemingly by chance. The waters helped and cured pains of the teeth, the eyes, and the ears, and other maladies besides. The report of the well's cures spread and grew strong, until people came to this well from the inhabitants of that region — and even from distant lands: all the blind, the lame, and the other sufferers — so that a great and numerous multitude, thousands upon tens of thousands, constantly gathered there. But after a few months the power of the well's waters ceased, and they no longer healed as before; things returned to their former state.

[5317 AM / 1557 CE]. A great and mighty war took place between Philip [פיליפום], king of Spain, and Henricus [הינריקום], king of France; [they fought] before [St.] Quentin [קווינטין]. The hand of King Philip's forces prevailed: the Spaniards put the French to the sword, captured the fortress-city of Quentin, plundered their host, and set the city on fire, in the year 5317, 1557 to the Christians.

[5318 AM / 1558 CE]. The sun and the moon were both red as blood for seven [7 [?]] days — many days — in the year 5318, 1558. There was also a lunar eclipse [ליקוי הלבנה] at that time, and the seers [החוזים] predicted from it many calamities and the death of a great king.

[5318 AM / 1558 CE]. The great bishop [ההגמון] Melchior Zobel [מעולכר לאבל = Melchior Zobel], who was in the city of Würzburg [ווירצבורק], was going to the assembly-house where the seats of judgment sit — called the chancellery [קנצלייא = Kanzlei] — with his attendants about him. Then, together with five horsemen, [assailants] suddenly [set upon] him [יושם ליבין — reading uncertain [?]] and shot him with the firearm called "Büchse" [בויק"ס], and he died. And [the assailant] and his men, with the instrument of his destruction — the firearm — in hand,

raced off on their horses in headlong flight and escaped, so that no one laid a hand on them. This happened in the year 5318, 1558.

[5318 AM / 1558 CE]. The Emperor Karl [Charles V] was a God-fearing man, a lover of charity and justice, a lover of the wise and their patron. His court philosopher [flag [?]] was the teacher of our master Rabbi Israel [מהר"ר ישראל — surname uncertain [?]], of blessed memory, who was an eminent scholar in all seven branches of wisdom, above all the men of his generation; this emperor exalted him and drew him near, above all his nobles, and granted him privileges [and] a seal of a two-headed eagle like the emperor's own seal. In the science of astronomy [חכמת התכונה] this emperor was himself an eminent scholar, and in the science of measurement [geometry] and the knowledge of the sphere and the bounds of the earth [geography] he was wiser than all the men of his generation. He did great good to the Jews and confirmed for us a charter of liberty [כתב חירות] greater than that of any emperor before him — may the Lord remember him for good. He handed over the imperial crown [כתב הקיסרות] to his brother Ferdinand [ורדיננדוס] half a year before his death, and died in Spain, in their monastery called Yuste [יושם = San Yuste], at the age of 58 [נ"ח, resolving the נ/כ ambiguity], three months and 25 days, in the year 5318, 1558 to the Christians, in the [37th? ל"ם — reading uncertain [?]] year of his imperial reign and the 41st year of his Spanish reign. Mary [מרים], sister of Emperor Karl and widow of Louis [לודוויק], king of Hungary (mentioned above), after governing the whole realm of Burgundy [ברגונדא] for 25 years, also died that same year.

[5318 AM / 1558 CE]. Ferdinand [ורדיננדוס], the fortieth emperor [ordinal uncertain [?]], brother of Emperor Karl, was received [as emperor] at the age of 53 [נ"ג — Ferdinand was in fact 55; reading uncertain [?]], in the year 5318.

[5319 AM / 1559 CE]. Henricus [Henry] II, king of France, held a wedding in the royal city of Paris [פאריז] for his daughter [Elisabeth], who was given [in marriage] to Philip [פיליפוס], king of Spain; the Duke of Alba [דוכס אלב"א] stood in [for the groom] in the place and by the authorization of his lord, King Philip. King Henricus held a joyous banquet and celebration for all his nobles. The king himself, mounted on horseback, jousted [שקורין פורניר — a tournoi] against one of his nobles, the great Montgomery [ממאמסיגוטמידי = Montgomery]; the lance shattered on the king's helmet [קסדת המלך], and a splinter of the lance flew upward,

and opened the helmet upon his head, and a splinter [קיסם] of the lance entered his eye, and the king died on the eleventh day after the incident.

In that year they marched with Muscovy [מאסקווה] against Livonia [ליפלאנד] and wrought great destruction there with fire and sword. Also the Duke of Holstein [דוכס הולשטיין] made conquests for the people of Denmark [דענמארק] at that time.

[5320 AM / 1560 CE]. Great and mighty wars took place in France, until the land was almost ruined with killing and burning, in the year 5320, 1560 to the Christians.

[5322 AM / 1562 CE]. Maximilian [מאקסימיליאן], son of Emperor Ferdinand, was chosen by the electoral dukes [דוכסי הבחירה = the Kurfürsten] as King of the Romans [מלך רומי] on the day of assembly in the city of Frankfurt [ורנקבורם = Frankfurt]; he was anointed and crowned with the royal crown — contrary to custom, for the rite of receiving the crown is properly performed specifically in the city of Aachen [אוך = Aachen]. This was in the year 5322, 1562 to the Christians. In that year Maximilian received three royal crowns — of Hungary, Bohemia [ביהם], and Rome. At that time, moreover, the Turk, Sultan Süleyman [סולטאן סאלימאן], was [enraged] at his second son [Bayezid? — the name is unclear [?]] over the latter's rebellion, [seeking] to bring him down in blood to the grave.

[5323 AM / 1563 CE]. Wilhelm von Grumbach [ווילהעלם מגרומב"ך] captured the city of Würzburg [ווירצבורק] by night, through a great stratagem and cunning, with only about five hundred men. He remained within the city several days, for the townsmen supposed there were several thousand men with him. He plundered the city and took all their treasures, and the bishop [וההגמון] stationed at the fortress there paid him a large ransom to spare the city from destruction. This was in the year 5323, 1563. In that year there was war and much slaughter between the inhabitants of Poland [פולין] and Muscovy [מוסקווה]; and the great wars between the kings of Sweden [שווידן] and Denmark [דענמארק] also began in that year.

[5324 AM / 1564 CE]. The Emperor Ferdinand [ורדינגדום] captured from the Turk, through his envoy, [certain fortresses — the place-names are heavily abbreviated and illegible: משוועגדא / לאזלרו"ם / a fortress ר"סמ'ג [?]]. This was in the year 5324, 1564 to the Christians.

[5324 AM / 1564 CE]. The Emperor Ferdinand was a pious and God-fearing man, doing justice and righteousness in the land. He died in Austria, in the royal city of Vienna [ווינן], at the age of 61 years, 4 months, 4 days, and 20 hours, in the year 5324, 1564 to the Christians, in the 37th year of his reign over Bohemia [ביהם] and Hungary [אונגארין], and in the seventh year of his imperial reign. He was buried

in the royal city of Prague [פראג]. He left three sons: Maximilian [מאקסימיליאן] the firstborn, the emperor — may he be exalted — [ruling] Hungary, Bohemia, Austria, Moravia [מער"ן = Mähren], and Silesia [שלעזיא = Schlesien]; Ferdinand [ורדיננדום] the second — may he be exalted — [ruling Tyrol and Further Austria? מירכ"ל פריסק"א עלזו"ם — reading uncertain [?]]; and Karl [קרלום] the third — may he be exalted — [ruling] Styria [שטייאדמרק"ק = Steiermark] and Carinthia [קרנוותל"ן / קערנט"ן = Kärnten] — as the emperor had directed before his death.

[5324 AM / 1564 CE]. Maximilian [מאקסימיליאן] II, the [64th? סי"ד — ordinal uncertain [?]] emperor, son of Emperor Ferdinand, became king at the age of 37, in the year 5324. He is the [60th? ס"ם — ordinal uncertain [?]] king of the land of Bohemia [ביהם].

[5325 AM / 1565 CE]. The Turk, Sultan Süleyman [סולטאן סאלימאן], went up against the island [האי — from context, Malta [?]] and waged [fierce] war; but the Spaniards [ספרדיים] came to their aid, and the Turk withdrew and returned on his way, in the year 5325, 1565 to the Christians.

[5325 AM / 1565 CE]. [Johann? יובם] von [Meyenhofen? מנייהוין — reading uncertain [?]], the emperor's chancellor [קאנצל"ר = Kanzler], was crossing the great bridge before Vienna [ווינן], and loaded wagons were passing before and behind him. But at the chancellor's spot part of the bridge broke, and the chancellor sank into the water to Sheol like a stone in mighty waters, in the year 5325, 1565 to the Christians.

[5326 AM / 1566 CE]. In the year 5326, 1566 to the Christians, the Emperor Maximilian captured the city and fortress of Veszprém [פעספרין], which had been in the hand of the Turks for twenty years.

[5326 AM / 1566 CE]. The Turk, [Sultan] Süleyman [סאלימאן], captured [flag — "at ___ in Hungary" [?]] and from there went up against the great fortress of Sziget [סינע"ם = Szigetvár]. Within the fortress were twelve hundred fighting men. When the Turk saw that he could not take it because of its great strength, he thundered and stormed the fortress with twenty-two [כ"ב — number uncertain [?]] cannonades — called "Sturm" [שטור"ם = assault] — one after another, the like of which had never been heard; and a great many of the Turk's people died in those assaults. Yet within the fortress too only a hundred men remained. When he stormed them again, most of the men within it perished and were consumed, and the city was captured; and the commander of the city, Count Nikola Zrinski [ממערין], was brought down in blood to Sheol. Then Sultan Süleyman died there, before Sziget, at the age of 67 [ס"ז — Süleyman was in fact about 71; reading

uncertain [?]], in the 45th year of his reign [מ"ה — he reigned 46 years [?]]. His death was concealed for forty days. His son Selim [סלי"ם = Selim II] was received in his place, at the age of 42; he is the fifth emperor of the Ishmaelites and the thirteenth ruler descended from Osman [אוסמאן]. All this was in the year 5326, 1566 to the Christians.

[5326 AM / 1566 CE]. In the year 5326, 1566 to the Christians, a certain sect arose in the Netherlands [נידרלאנד], called by the common people "Geuzen" [גוי"ז]. They became enemies [of the clergy] and held to the Evangelical [Lutheran] and Calvinist [קלביניש"ם] faith. On account of this, Philip [פיליפוס], king of Spain, sent the Duke of Alba [דוכס אלב"א] to the realm of Burgundy [ברגונ"א], and he was there in the Netherlands as chief and governor in the king's place for many days; and all who apostatized from the Pope's religion [דת האפיפיור = Catholicism] he ordered brought down in blood to Sheol.

[5327 AM / 1567 CE]. In the year 5327, 1567 to the Christians, the Emperor Maximilian captured, through his envoy, [certain fortresses — names abbreviated and uncertain: לאזלרו"ם / a fortress ג'סמ"ר [?]] and also Munkács [מונגאטוס].

[5327 AM / 1567 CE]. Johann [יוהאנים = Johannes], Duke of Saxony [מזאקס"ן], rebelled against the emperor and against the whole Roman Empire [מלכות רומי] by giving his hand and support to Wilhelm von Grumbach [ווילהעלמיס מגרומב"ך], who had captured Würzburg [ווירצבור"ק], as mentioned above, in the year 5323. On account of this, the emperor sent against him the forces of the Elector [קורפירש"ם = Kurfürst] of Saxony, who marched against the great fortress of Gotha [גומ"א = the Grimmenstein at Gotha] in the land of Thuringia [דירינגא"ן] and laid siege to it. The townsmen [surrendered] to their lords and gave the city into the hand of Duke [August], and the leader of the rebels, Wilhelm von Grumbach, was ordered

by the Duke [August of Saxony] to be quartered — torn into four parts — and the rest of his companions, five noblemen [קוליו"ס — reading uncertain [?]], were beheaded. The fortress there, called Grimmenstein [גרימ"ן] — a stronghold without equal in many lands — was pulled down and razed to its foundations, destroyed to this very day. And Duke Johann [יוהאנס] of Saxony, who was captured there, has sat in his imprisonment in the city of Neustadt [ניישטאט] near Vienna to this very day — these twenty-five years.

[5328 AM / 1568 CE]. A great conflict [סיכסוך] arose in the Netherlands [נידרלאנד] over their faith, and the Duke of Alba [דוכס אלב"א], the general of the king of

Spain, wrought great slaughter among the people of the land who had rebelled against the king because they had chosen for themselves the Evangelical [Lutheran] and Calvinist faith. Two great and powerful counts [גראפן = Grafen], Egmont [מאיגמונ"ד] and Horn [ומסאר"ן], he brought down in blood to Sheol, in the city of [flag [?]] in the province of [flag [?]], in the year 5328, 1568 to the Christians.

[5329 AM / 1569 CE]. Ivan [איוואן], a mighty warrior, Duke of Muscovy [מאסקווה], was honored at the beginning of his rule, but afterward grew arrogant and turned back to his evil way, willfully corrupting his conduct. The particulars of the matter are long and broad, and a whole book has already been printed about it, so I did not wish to elaborate here. Also in that year, 5329, 1569, there was the great fire in the treasury-house [the arsenal] in the renowned city [המהוללה, recte reading] of Venice [וניציא], and the damage cannot be reckoned — a thousand thousand thousands of gold pieces — and it was never known who set the blaze.

[5330 AM / 1570 CE]. The Emperor Maximilian gave his daughter Elisabeth [עלזיבעטע] to Charles [קראלום] IX, king of France, as wife; and his daughter Anna [אנא] he gave to his cousin, Philip [פיליפוס], king of Spain, as wife. This took place on a day of assembly in the city of Speyer [שפייאר], in the year 5330, 1570 to the Christians.

Also in that year, 5330, 1570, the sea in the Netherlands [נידערלאנד] rose over all its banks and flooded many cities and open towns in the provinces of Holland [סולאנ"ד — reading uncertain [?]], Brabant [ברהבנט], Zeeland [זילנד], [Gelderland? ולאנגדרן [?]], and Friesland [פריזלאנד]. Many people perished in the raging flood-waters, together with much livestock, merchandise, and other property — the loss was beyond number.

[5331 AM / 1571 CE]. A great and terrible earthquake [רעש] struck the renowned city of Ferrara [פירר"א] in Italy [איטליאה]. The earth quaked from its place; the towers fell, and the walls of the houses split; and the ground heaved back and forth, now from east to west, now from south to north, as though bent on destroying everything. The whole city shook as if the foundations of the entire world were collapsing, and there was such trembling in the city that all the people abandoned their possessions and fled the city, lest the houses fall upon them; those who could not flee quickly found their houses becoming their graves in an instant. Some fled forty-six [מ"ו — number uncertain [?]] or twenty miles. This great and terrible earthquake was not only in the city of Ferrara but also for ten miles around it; and the tremor of the quake was felt from the edge of the city

of [flag [?]] as far as Milan [מילאנו], a stretch of two hundred Italian miles. And this

was in the year 5331, 1571 to the Christians. [It is recorded] in the book *Me'or Enayim* [מאור עינים, of Azariah de' Rossi], in its introduction, in the treatise composed by its author entitled *Kol Elohim* [קול אלהים], which is full of wondrous matters concerning earthquakes.

[5331 AM / 1571 CE]. A great and mighty war took place between the Turkish people under Sultan Selim [סלי"ם] and the people of Venice [ומיל"א — reading uncertain [?]], [led] by John of Austria [יוהאן די אוסטרי"א = Don Juan of Austria], the natural [illegitimate] son of Emperor Karl [Charles V], upon the sea [קרמניסא [?]], before the island [of Cephalonia? גיפר"י [?]] called Lepanto [ליפ:"ן]. The hand of the Christians prevailed: on that day, within the span of five hours, there fell of the Turk's people twenty thousand fighting men, and ten thousand were taken alive; and they seized from the Turks one hundred forty [140 = ק"ם — number uncertain [?]] armed galleys, while of the Christians fourteen thousand men fell. The Turkish commander [Ali Pasha] was taken alive; his head was struck from him and set upon a pole, and they carried it to Venice [ויניל"א = Venezia] in celebration. This took place in the year 5331, 1571 to the Christians [cf. siman 335 (של"ה)].

[5331 AM / 1571 CE]. The pious Emperor Maximilian, of blessed memory [ז"ל], out of his benevolence and his affection toward the Jews — to show them his kindness and love — passed, in his own honor and person, together with his wife the noble lady Mary [מרים], daughter of Emperor Karl, and with his distinguished chief nobles, and strolled through the Jewish street [רחוב היהודים] in the city of Prague [פראג]. This was in the year 5331, 1571 to the Christians.

[5332 AM / 1572 CE]. Rudolf [רודולפוס], son of Emperor Maximilian, was anointed and crowned king over Hungary [אונגארין] at Pressburg [פרעסבורג = Bratislava]. This was in the year 5332, 1572 to the Christians.

[5332 AM / 1572 CE]. The great and terrible star [הכוכב], well known, with its great tail, appeared anew and was seen in the year 5332, 1572 to the Christians. This new star stood for a span of fourteen months; never in all the world had such a new star been found, nor in all the books of records is its standing so long a time [recorded]. All the astrologers [החוזים] in Germany [אשכנז], Italy [איטליאה], France [צרפת], and Spain [ספרד] were divided in their visions and interpretations as to what the said star portended, and they wrote many books about it, prophesying much calamity and destruction. May God in His mercy — "who

frustrates the omens of the diviners" (Yeshayahu 44:25) [מסר, recte מהות ;מפר, recte אותות בדים] — [nullify them]. In that year there was a great and terrible earthquake in the great city of Constantinople [קוסטנטינא], and the towers and great buildings fell; the whole city quaked and shook, and six thousand human souls died there in the earthquake in a single day. Also in the great city of Augsburg [אוגשבורק] and in the city of Munich [מינכאן] there was a great storm, quaking, and upheaval; the buildings fell, and many people died in the earthquake, and the quake did not subside from its fury for a span of three days. Also in that year the pious king Sigismund Augustus [זיגסמונדם מגושטי] II, king of Poland [פולין], died childless [ערירי].

[5332 AM / 1572 CE]. In the year 5332, 1572 to the Christians, a great massacre took place in France. The Duke-Admiral [דוכם אדמיראל = Admiral Coligny] was summoned to a wedding-day in the royal city of Paris [פאריז], and there he was stabbed with a sword in the king's palace, together with many honored nobles; and the strife [והסיכסוכים — the Huguenots [?]] and the great slaughter done there in France from that day onward [were so vast]

that a single book could not contain them.

In that year there were great and mighty wars upon the Great Sea [the Mediterranean], near Tunis [טונים], between the Turks and the Spaniards [הספרדים]. This was in the year 5333, 1573 to the Christians.

[5334 AM / 1574 CE]. Amurath [אמארוט = Murad] III was enthroned in Constantinople [קוסטנטינא]. He is the sixth [השני, recte הששי — "second" is a numbering error [?]] emperor of the Ishmaelites and the fourteenth ruler descended from Osman. It is written [in a source — name illegible [?]] that he killed his five brothers. In the first year of his reign he captured [Kruševac? קרסינינא [?]] called Tunis [טונים] and the fortress of Goletta [גלומא = La Goulette], and there wrought a great slaughter; he took the king of Tunis alive and led him bound in chains to Constantinople. This was in the year 5334, 1574 to the Christians.

[5334 AM / 1574 CE]. Henricus [הינריקום = Henry of Valois], son of the king of France, was anointed and crowned at Kraków [קראקא] as king over all the lands of the kingdom of Poland [פולין]. But he did not long endure over his kingdom, for after three months and 26 days, when his brother Charles [קראלום = Charles IX], king of France, died, he abandoned the kingdom and fled from Kraków on the 21st of June [יוניוס] in the year 5334, 1574, and became king in France.

[5334 AM / 1574 CE]. Bartholomeus [בטולמיאוס], the [scholaster? שולמיסוט [?]] of Magdeburg [מגעדלין — reading uncertain [?]], the great seer, distinguished above all the men of his generation, wrote in the forecast of his yearly almanac that the planet Saturn [שבתאי] stood in an evil configuration, and predicted from this affliction and the extirpation of the Jews. And as he interpreted for us, so it came to pass: in many places great mourning and lamentation came upon the Jews. In the land of Moravia [מערין], in our many sins, several souls of Israel were burned for the sanctification of the Blessed Name — until the matter came before the pious Emperor Maximilian, of blessed memory, who gave ear and investigated the false accusation [שקר] leveled against the Jews. On account of this, in his great righteousness and compassion, he took the remaining Jews — as though [rescuing them] from between two lions — and sheltered them under his wings. May God remember it to his credit for good. This too, as above, was in the year 5334, 1574 to the Christians.

[5335 AM / 1575 CE]. Rudolf [רודולפוס], son of Emperor Maximilian, who had already been crowned king over Hungary [אונגארין] in the year 5332 (1572) — behold, in the year 5335, 1575 to the Christians, he was also crowned king over Bohemia [ביהם], and in that same year he was crowned at Regensburg [ברעגנשפורק] as King of the Romans [מלך רומי], at the age of 24.

[5336 AM / 1576 CE]. Stephen Báthory [שטעפן באסורי; זיבנבורגן = Siebenbürgen] from the land of Transylvania, who was neither of royal seed nor of the stock of nobles, and who had formerly been a servant before Emperor Maximilian — he was a mighty man, a wise and understanding counselor. He was crowned king over the whole kingdom of Poland [פולין], and was anointed and crowned in the royal city of Kraków [קראקא], in the year 5336, 1576 to the Christians. In that year the Turk broke the covenant and peace that he had made with Emperor Maximilian for eight years; he captured two [fortresses? בתי ספ' — reading uncertain [?]] in the land of Hungary [הונגארין], wrought great slaughter among the Christians, and led many captive with him to Constantinople [קוסטנטינא], in the year 5336, 1576 to the Christians.

[AM 5336 / 1576 CE] — Death of Emperor Maximilian II

The emperor Maximilian [II] walked in all the ways of his fathers. He was a devout [recte צדיק — the fount prints ל for צ], upright, and wise man, humble and God-fearing, doing justice, kindness, and charity in the land. He died [on the day of … (?)] in the city of Regensburg (רעגנשפורק) at the age of [forty-something(?); source "מ״ם"], in the year AM 5336 / 1576 CE [source " אלף תקע״ו

לנוצרים," "to the Christians" — the fount prints ג for נ in לנוצרים = לגוצרים throughout]. His imperial reign had lasted twelve years.

[AM 5336 / 1576 CE] — Accession of Rudolf II

Rudolf II (רודולפוס), the [elected(?)] emperor of the Germans (Ashkenazim), is the son of emperor Maximilian, grandson of emperor Ferdinand (וורדיגנדוס [Ferdinand I]), and son of the daughter of emperor Charles [V] (קרלוס). He is the tenth emperor of the house of the dukes of Austria (אושטרייך), [descending] from emperor Rudolf I. He became king after his father's death — over Rome, Hungary (אונגארין), and Bohemia (ביהם) — in the year AM 5336 / 1576 CE; he is the twentieth king of the land of Bohemia. May God lengthen his days and years in pleasantness; may he prosper in all he turns to, and may his throne be exalted higher and higher.

I saw fit to record here the pedigree and genealogical chain from emperor Rudolf I down to our lord emperor Rudolf II:

- Emperor **Rudolf I**, [of the house of] Habsburg (בהבשפורק) [at Lammberg(?) / near Kyburg(?)]; he died and was buried at Baden (באדן) in the year 33 of the [sixth?] millennium [source "ל״ג לאלף השני"; reading uncertain], as above.
- Emperor **Albert** (אלברטוס) his son, the first duke of Austria, buried in the year 48 [source ח״מ (?)], as above.
- **Albert**, son of emperor Albert, called Albert the Wise, duke of Austria, etc.; in his days was buried his brother, emperor **Friedrich** (וורדיריך) II, duke of Austria, called [Fulker(?)], as above, in the year 73.
- **Leopold** (ליפולדוס), son of Albert the Wise, duke of Austria, etc.
- **Ernst** (ערנסט), son of Leopold, duke of Austria — the first to bear the title **Erzherzog** (ערלהרליק [archduke]); in his days was buried Albert II, duke of Austria, as above, in the year 135 [source קל״ה]; he was the son of emperor Friedrich [Fulker].
- Emperor **Friedrich III**, son of duke Ernst, buried in the year AM 5460(?) [source "ר' אלף ות״ס"], as above.
- Emperor **Maximilian I**, son of emperor Friedrich, buried in the year [source "רנ״ג אלף הל״ג" — reading uncertain], as above.
- **Philip** (פליפוס) his son, king of Spain, duke of Austria and Burgundy (בורגונדא), who died in his father's lifetime, as above, in the year [2]67 [source רס״ז].

- Emperor **Charles V**, son of Philip, son of emperor Maximilian, buried in the year [source "רע״ם אלף תקנ״ם" — reading uncertain], as above.
- Emperor **Ferdinand** (וורדיגגדוס), brother of emperor Charles, buried in the year AM 5318 / 1558 CE [source "שי״ח אלף הקנ״ח"].
- Emperor **Maximilian** [II], son of emperor Ferdinand, buried in the year AM 5324 / 1564 CE [source "שכ״ד אלף הקס״ד"].
- Emperor **Rudolf** [read: Maximilian; this is the just-recorded death], son of emperor Maximilian, buried in the year AM 5336 / 1576 CE [source "של״ו אלף תקע״ו"].

Thus it is found that emperor Rudolf II is the eighth emperor of his fathers' house and the tenth emperor of his fathers' families. May the LORD raise his horn, his honor, and all the desires of his heart; may He fulfill his every wish and prosper his undertaking. Amen.

[AM 5337 / 1577 CE] — Archduke Matthias in the Netherlands

In the year AM 5337 / 1577 CE the inhabitants of the renowned city of [Antwerp(?); source "אגסורף"], with the consent of all the lords of [the Netherlands (גידרלאנד)], summoned Matthias (מטיאס), [archduke] of Austria, brother of the emperor Rudolf II, and made him their head and governor (גאבערנאדר) over all the land. He was there in the city of [Antwerp(?); source "אגמורף"] three years in great honor. But when the inhabitants of that land resolved to rebel against the king of Spain, the duke would not consent with them; he departed from them and returned to his brother the emperor, and the emperor gave him the district of Lingen (ליגן), where he dwells to this day.

[AM 5337 / 1577 CE] — Stephen Báthory besieges Danzig

Stephen Báthory [source "שטעפני"], king of Poland, marched against the great city of Danzig (דנצק) and laid siege to it in the second year of his reign, in AM 5337 / 1577 CE. He appointed Johann Zborowski (יוא״ן זברוזסקי) commander over all the army, and besieged it many days until he subdued it to tributary service. At that time the Grand Duke of Moscow (ממסקווא) marched against Livonia (ליפלאנד) and seized from the king of Poland the great town of Wenden (וועגדן) along with many other towns.

[AM 5338 / 1578 CE] — Earthquake and arsenal fire at Buda and Pest

In the year AM 5338 / 1578 CE there was a great earthquake in the cities of Ofen (אובן [Buda]) and Pest (פעסט). Fire and hail fell from heaven and ignited the great tower — the arsenal(?) [source "האלמון"] — which held within it more than a thousand hundredweight of gunpowder, called "Pulver" (פולביר). The towers and buildings of the arsenal were burned and ruined, together with the treasury belonging to Sultan [Murad III] (סולטאן מאמרוב). Many people, too, were killed there when the city walls came down in that great catastrophe.

[AM 5338 / 1578 CE] — Battle of the Three Kings (Alcácer Quibir)

In the year AM 5338 / 1578 CE, three great and mighty kings fell and were slain in battle on a Sunday, upon the great sea off Barbary (ברברייאה). One of them was Sebastian (סעבעסטיאן), king of Portugal (פורטוגאל); he and two [other rulers(?)] and many notable nobles, the mainstays of the land of Portugal, all fell there, cut down. This too was in AM 5338 / 1578 CE [source CE "ותקע״ה," recte "תקע״ח"].

[AM 5339 / 1579 CE] — Stephen Báthory takes Polotsk

In the year AM 5339 / 1579 CE, Stephen Báthory (שטעפן), king of Poland, captured the district of Polotsk (פלאלק) and gathered much plunder there; he also advanced on Pskov(?) [source "פלאסק״י"]. They came [in full force] before the king of Poland, and then peace was made between them. The Grand Duke of Moscow restored to the king of Poland all the places he had seized in Livonia, and the king restored to him the towns [of Velikiye Luki (?); source "ויעלקי לוזקא"]; but the district of Polotsk the king kept, held together with Poland.

[AM 5340 / 1580 CE] — Earthquake at Rome

In the year AM 5340 / 1580 CE there was a great and terrible earthquake in the city of Rome; the earth quaked and trembled for three days and three nights. Two of their churches (בתי כהניהם), and towers, and many other houses collapsed, and many people died in that earthquake. AM 5340 / 1580 CE.

[AM 5341 / 1581 CE] — Ivan Podkowa (Farkabo)

In [about] the year AM 5341 / 1581 CE, [there was] Ivan Farkabo (יואן פארקאבו [Ivan Pidkova / "Podkowa"]), a mighty warrior and man of war, whose like in

strength and valor was not to be found in all the land in his day. He did great, bold, and daring deeds. Many times, sitting among the lords and notables, when they asked him to display his great strength, they would bring before him a fresh iron [bar] of the kind made into the nails beneath horses' hooves — which is called in German (בלשון אשכנז) "Hufeisen" (הו״ב מיי״ן) and in Russian (בלשון רוסיא) [Podkowa] — and he would take that iron in his hand and break it into pieces before all the company, so that the two ears of every one who saw and heard it would tingle. That is why that iron [gave him the name] "Podkowa" (פאדקב״ו). This great Podkowa gathered to himself empty and reckless men [who] risked their lives to the death, and he became their head and leader. He went out to seize plunder and spoil, and marched against the land of the Turk (התוגר), Murad's [domain], and captured many towns there; some of their people he killed, some he burned with fire, and he took from them much booty and spoil. Then the Turk Murad (מאמרום), who was in Constantinople (קשטאנטינא), sent honorable envoys to Stephen Báthory, king of Poland, and commanded him to seize Podkowa and send him down in blood to Sheol before the envoys' eyes — and that if the king refused, the Turk would come up against him in war. On account of this the king seized him and ordered his head struck off; and all the inhabitants of the land of Poland wept and mourned for him. Thus was the fury of the Turk Murad done, in the year AM 5341 / 1581 CE [source CE "ותהקפ״א," recte "תקפ״א"].

[AM 5341 / 1581 CE] — Floods and a displaced island near Emden

In [about] the year AM 5341 / 1581 CE the waters prevailed in the land of Gelderland (גיזלאנד) and [Sabubiya(?)], and by the flood of those raging waters much man and beast perished. There was a certain peasant whose dwelling was on a small island near the city of Emden (עמדן); and in a single night the whole island was uprooted and torn from its place — with his house, his cowshed, his sheepfolds, his threshing floor, and all his gardens — and the island came to rest in another place out in the sea, three parasangs from its former place. There was litigation and dispute among the lords of the land as to in whose lot the peasant had fallen. All this I heard from Jews and Christians dwelling in that land — trustworthy and upright men who speak no falsehood and in whose mouth is no deceitful tongue — among them R. [Weyb'sh(?)] of Emden, and in all [Morayk(?)] R. Weitzelman of [Kuirden(?)], and many others besides them.

A deed somewhat similar to this I found in the introduction to the book *Me'or Enayim* [Azariah de' Rossi; in the name of R. Yitzchak ibn Latif (?)], which I saw fit

to copy here, and these are its words: "It happened in our own generations that a certain tower of the king-emperor, near the sea coast, was in one night [struck by] an earthquake, so that no trace of it remained in that place, and they saw the mound out in the middle of the sea about four miles [off]." End of quote.

Also around this time, near [Kuirden(?)], a certain dead fish was found close to the seashore, the measure of whose length was 64 feet and its height 24 feet; and seventy wagon-loads of oil were taken from it. To this too men of our people, upright and trustworthy, bore witness.

[AM 5342 / 1582 CE] — Plague throughout Bohemia

In the year AM 5342 / 1582 CE there was a very heavy pestilence in every city, every district, and across the whole expanse of the kingdom of Bohemia (ביהם), so that there was almost nowhere to flee. Its like had not been in our generations, nor had our fathers recounted such a thing to us from of old until now. But the LORD dealt wondrously with us, and in His abundant kindness delivered us, not suffering the destroyer to enter our homes. Blessed is He who bestows good kindnesses [even] upon the undeserving.

[AM 5345 / 1585 CE] — Pope Gregory XIII and the new calendar

Pope Gregory XIII (גרייגוריום הי״ג) at Rome [AM 5345 / 1585 CE] founded the new calendar (סקולענדר [Kalender]) and removed the reckoning that Julius Caesar (יוליוס) had established of old, who had fixed the length of the year at 365¼ days, as noted above, in the year 3000 + 746(?) [source "ג' אלפים תשמ״ו"; from Julius's era] — because he found that in the span of 1,628 years from the time Julius fixed it until his own day, ten days had accrued beyond the true reckoning. Therefore, in the year AM 5343 / 1583 CE [= October 1582], on the [4th(?)] of October — whose morrow ought to have been the [5th(?)] of October — he instead counted the following day as the 15th [source "כ״ה," recte "ט״ו"] of October, thereby dropping the ten surplus days from that year; and from then onward he fixed the length of the year very close to the reckoning of Rav Adda bar Ahava. [And I have already treated this elsewhere, for this is not its place. (reading of the closing clause uncertain)]

[1585 CE] — Truchsess and the Electorate of Cologne

[AM 5343 / 1583 CE; the entry's headline year is given as 1585] Gebhard Truchsess (דרוקסאם), bishop and Elector (Kurfürst; קורפירשט) of Cologne (קוילן), accepted

upon himself the religion of Martin Luther (מרטינוס לוטר). Because of this the Pope, together with all the bishops of Germany, chose in his stead as archbishop Ernst (ערנשט), duke of Bavaria (מבייארן) — the patron of the gaon our teacher R. Reuven [of] Fulda (ראובן פולדא), of blessed memory, whom he [Ernst] had raised up and exalted, and to whom he had given provision and sustenance from his own expenses. This new bishop, duke Ernst, marched against Truchsess and drove him out of the land. This was in the year AM 5343 / 1583 CE.

[AM 5344 / 1584 CE] — Execution of Samuel Zborowski

Samuel Zborowski (סמואל זבורופסקי), one of the great noble houses and chief lords of the land of Poland, raised his hand against King Stephen [Báthory]; he was denounced by his own written and sealed letter, [which showed] that his heart had emboldened him to give the king a draught of death and to kill the king's deputy, Johann Zamoyski (יוא״ן לאמויסקי), his Grand Chancellor (קאנצלר). On this account the Chancellor outwitted him and seized him; and the next day, at daybreak, while the people were still on their beds, he had him brought out of prison and — [testing(?)] the king — ordered his head struck off. At this, most of the great lords of the land were enraged and complained that the king had acted against their charters of liberty and against the law, since it is not fitting for a king to be prosecutor, judge, and magistrate all at once over one of his great lords (who had, moreover, bestowed every good upon him, placing his crown in his hand until they made him king of Poland), and to put him to death without a legal verdict of the Wojewoda (בויוואדו״ם) lords, the officials and appointees of the land. Afterward, when the king twice convened a diet in the city of Warsaw (ווארשא), the lords and people of the land would not accede to anything the king asked and demanded of them, nor would they heed his voice; there was only strife and complaint throughout the land, and the king kept himself safe with a great and mighty force. This unrest was not stilled all the days of King Stephen, nor even after his death. Done in AM 5344 / 1584 CE.

[AM 5344 / 1584 CE] — Fire, earthquake, and a landslide

That same year fire fell from heaven in the land of [Okmlaland(?); source "אוכמלאלאנד"], and there was a great earthquake; the earth trembled for three days and three nights, and many buildings fell to the ground. A great mountain called [Sr. Yoachni Stgudd(?)] was torn from its place and fell into the valley upon 173 [source קע״ג] houses, and the people who were within — their houses became their graves. Done in AM 5344 / 1584 CE. [From the book (?); source "'מספ הובענלוט," fol. 63; and see there.]

See above, at the year AM 5341.

[AM 5344 / 1584 CE] — Assassination of William of Orange

William (ווילהעלם), Prince (פרינ״ץ) of Orange (מאורני״א), is the one who stood against Philip (פוליפוס), king of Spain. He was lord and ruler over most of the land of the Netherlands (נידערלאנד) by force, against the will of the king of Spain, for many days, [nearly] thirty years, and the king with all his strength and might could not overcome him. Now this same prince was murdered — by [one of his attendants(?)], a young lad of thirteen(?) years — in his bedchamber, in the year AM 5344 / 1584 CE.

[AM 5345 / 1585 CE] — Rudolf II's diet at Prague; the calendar confirmed

In AM 5345 / 1585 CE, the emperor Rudolf II held a diet in the merry city of Prague (פראג), at which the emperor and all the lords and inhabitants of the kingdom of Bohemia confirmed and accepted upon themselves the new calendar mentioned just above. Done in the year AM 5345 / 1585 CE.

[AM 5346 / 1586 CE] — Maximilian, Archduke of Austria

In AM 5346 / 1586 CE, Maximilian (מאקסימיליאן), Archduke (Erzherzog) of Austria, [brother of(?)] the emperor, was chosen and made prince and ruler over all the land of [Mergomos(?); source "מערגומו״ס"]; [this was designated(?)] in the year AM 5346 / 1586 CE. From this the Jews had joy and gladness. [Sense of this entry uncertain.]

[AM 5347 / 1587 CE] — Mary Queen of Scots

In AM 5347 / 1587 CE, Mary (מרים), the queen in the land of Scotland (סושלאנד), sinned against her [kinswoman(?)], the queen of England (ענגלאנד). Therefore the queen of England outwitted her, seized her and her son, [fifteen(?)] years old, and ordered her head removed, on the 25th of November [recte February], in AM 5347 / 1587 CE. In that same year Stephen Báthory (סטעפן), king of Poland, died.

[AM 5348 / 1588 CE] — Double royal election in Poland

In the year AM 5348 / 1588 CE, after the death of Stephen [Báthory], there was great strife in the land of Poland, and two kings were elected there at once: duke Maximilian [of the house of] the emperor, and duke Sigismund (זיגמונד), son of Johan (יהנים), king of Sweden (שוועדן). Duke Sigismund was crowned at Kraków

(קראקא), and duke Maximilian was taken captive. Afterward peace was made between them, and the great lords and notables of the land of Poland came to the city of Prague, to the emperor Rudolf II, in great honor, and there they cut a firm covenant of love and brotherhood — the inhabitants of Poland with the inhabitants of Hungary, Bohemia, and Silesia (שלעזיא) — and they arose and accepted this upon themselves and upon their seed, by curse and by oath, an everlasting covenant.

[AM 5348 / 1588 CE] — Martin Schenk sacks Bonn

Also in that year, AM 5348 / 1588 CE, the royal city of [Bonn (בו״ן)], which is the metropolis of the archbishopric of Cologne (קוילן), was captured by the wicked man Martin Schenk (מערטן שענק), and the city was given over to plunder. The property of all the Jews there was looted, and they were led into captivity — at their head, my teacher the gaon our teacher R. Reuven [of] Fulda, of blessed memory; but they preserved their lives from him at [the cost of] sums of silver. Also that year there was a great and mighty war in France, and the French outwitted the Germans by a great stratagem, so that in a single day about two thousand German soldiers were killed, and of the French only a very few died.

[AM 5348 / 1588 CE] — Henri III of France and the murder of the Guises

Henri III (להינריקום השלישי), king of France — the same who had already reigned over the land of Poland, as noted above — [inclined toward(?)] the religion of the Calvinists (הקאלבינוס), who despise the religion of the Pope, and waged great wars with much bloodshed. The king summoned his adversaries to him under [safe-conduct of] peace, to an assembly: two great dukes of royal blood, kinsmen of the king — the Duke de Guise (מגוויס) and his brother the Cardinal — and other dukes besides them, as well as two great bishops, one of Lyon (מליאון) and the second of [Avignon(?); source "מאוויעגנ״ם"]. And when they came to the royal palace at Paris [recte Blois], bitter-souled men in the king's retinue rose against them and killed them all, along with many notable lords. Done on the 23rd of September [recte December], in the year AM 5348 / 1588 CE.

[AM 5349 / 1589 CE] — The Janissary revolt at Constantinople

In AM 5349 / 1589 CE, the Janissaries (היניצאארי) — the guards who keep watch over the Turkish sultans, and who are called "sons of the [sultan]," as above — [in that year(?)] raised their hand against the [sultan] of the Ishmaelites in

Constantinople (קוסטנטינא). They conspired with the soldiers and marched up, a hundred thousand men, against the fortress-palace of the sultan there, demanding that two Pashas (באשי) be handed over to them — one of whom was married to the sister of the sultan Murad — and [there was fighting]. Many embassies and appeasements on the sultan's part [came to nothing]; they raged and stormed and seized the palace gate. Then the two Pashas accepted upon themselves the justice of the sentence, to give up their own lives rather than the life of their sovereign; they went out to the Janissaries, fell before them on their knees, and begged mercy of them — but they hastened and ordered their heads removed. Even at this their minds were not calmed: they set fire within the city of Constantinople in many places, and several thousand houses were burned; and amid the tumult of the fires they robbed and plundered the property of the Christian, [Kushite(?)], and Arab merchants. All the property of the Jews there, too, they looted; several hundred Jewish houses there were burned, and many were killed amid the tumult of the upheaval. Done in AM 5349 / 1589 CE.

[AM 5349 / 1589 CE] — Assassination of Henri III

Henri III (להינריקום השלישי), king of France and Poland, mentioned above, was slain — [a recompense] fitting his own deed. For the Duke [de Mayenne(?); source "מגווי״ם"], brother of the duke slain [in AM 5348] as noted just above, contrived to avenge his brother's blood upon the king. With cunning and great guile he sent to the king one of their priests, whose name was Jacques Clément (יאקו״ב קלימונט), aged 23; and behaving as their priests do, at the king's side, he had in his hand a small knife about half a finger long, smeared with deadly poison, and he thrust it into the king's belly, from which the king died some twenty-three hours after the deed. Before his death, the king made his kinsman Henri (הייניריקום), Duke of Navarre (מנאבאר״י), king [Henri IV]. Done in AM 5349 / 1589 CE.

[AM 5349 / 1589 CE] — Rudolf II restores the royal tombs at Prague

In AM 5349 / 1589 CE, the emperor Rudolf II renewed the tombs of the kings at Prague, for honor and splendor; and for this purpose the kings were taken out of their graves. Among these kings was emperor Charles IV (קרלוס הרביעי), who had already died in AM 5139 / 1378 CE(?) [source "ה״א קל״ם אלף סע״ם" — gematria garbled], which from our own time is 212 years [ago]; and king [Ladislaus (לעסלא)], who died in AM 5218 / 1458 CE [source "רי״ח אלף תנ״ח"], which from our own time is 142 years. The bodies of the two aforementioned kings were still intact and whole, nothing of them decayed; and many nobles handled them, took

their hands, and viewed them, by the hundreds and thousands. The gaon our teacher R. Chaim Cohen (חיים כהן), and the deputy(?) head of the community R. Yehuda Cohen (יודא כהן) and his nephew R. Avraham Cohen (אברהם כהן) — [these] Jews testified that they saw this with their own eyes on Wednesday, 4 Elul, AM 5349 / 1589 CE.

Great are the works of our God.

[AM 5350 / 1590 CE] — Famine in Bohemia and the discovered "earth-bread"

In the year AM 5350 / 1590 CE — which was a year of dearth in this land, the land of Bohemia — there was a certain man in a village near the town of [Kuiřim(?); source "קוירסים"], five parasangs from Prague, a poor man who brought his bread [only] by risking his own life [in toil], and his children [wasted away(?)]. They asked for bread, but there was no morsel to give them. That night the man wept in grief and sighing and cried out to the LORD; he rose early in the morning and went out, in bitterness of soul, to dig. He found there in the ground a white ash and dust, and did not know what it was. He brought it home and made from it a porridge-like dish (דייסא) and baked bread from it, and they ate and were satisfied. The matter became known, and hundreds and thousands went there and took of that soil too, for food and sustenance for their households. I too, the writer, saw this with my own eyes, and took some of it to keep as a memento.

In that same year there was a great war and slaughter in France, between the new king Henri IV, king of France and Navarre, and the Duke de Guise (מגוי״ס) and [de Mayenne (מיי״ן)]; twenty thousand men were killed in a single day, and the hand of king Henri prevailed. Done in AM 5350 / 1590 CE.

[AM 5350 / 1590 CE] — Great heat and drought

There was also great heat and drought in the year AM 5350 / 1590 CE. No rain fell all through the summer; not even droplets of dew were felt. The rivers dried up and shrank, and grain could be milled for bread only in a few places, while in many places [the mills stood among the dead(?)]. Every green herb of the earth and grass of the field dried up and withered; every staple of bread was ruined by the great heat — even the barley and oats grew dear and dried up, and the tree of the field gave no fruit. Because of this there was great inflation, not in bread alone but also in wine, in beer, in meat, in butter, and in every foodstuff — the like of which had not been for a hundred years — and much robbery and violence followed throughout the land.

[AM 5350 / 1590 CE] — Earthquake in Bohemia, Moravia, and Austria

In the month of Elul, in the year AM 5350 / 1590 CE, the earth quaked from its place; the earth shook and tottered, and there was a great earthquake and trembling throughout the whole region of Bohemia, Moravia (מעהרן), and Austria. I too, the writer, together with the members of my household, felt the shaking and trembling in our beds. In the fortified city of Vienna (ווין), in Austria, the earthquake toppled twelve houses, and many people fell within them; others besides fell in that earthquake, and the rest of the city's houses and buildings shook with wondrous and terrible tremors. Roofs collapsed, [rafters(?)] broke and fell, and the walls and house-walls cracked. The great tower there, called St. Stephen's tower (מגדול שטעפאן), together with two other towers, was so weakened by the earthquake that on the day after the quake it stood swaying; and the townsmen [took down part of them] so that they would not fall upon the people, tearing them down and lowering half their height, to rebuild them anew.

Says the author: Since I have spoken — near the sealing of this book — of the matter of the earthquake, I saw fit, in my brief conclusion, to stir the reader's heart concerning a matter I discussed in my introduction: namely, that it is proper to be anxious and to fear at every event that departs from the order of nature — whether the upheavals of the upper [realms] or the upheavals of the lower [realms] — for they are a [summons(?)] from the Blessed One through a warning messenger, in keeping with the words of the wisest of all men, who said, "and God has done it, that men should fear before Him" (Kohelet 3:14), as Rashi explains there. And although the matter and cause of an earthquake — even one that uproots mountains and shatters rocks — is, in the opinion of some, not a miracle far removed from nature, as the author of *Me'or Enayim* expounded at length in his introduction — nevertheless, be it as it may, we know from the mouth of the prophets that an earthquake is a token of the LORD's burning anger, as the Psalmist said, "and [the earth] quaked, for He was angry" (Psalms 18:8), and as Isaiah said in chapter 13, "and the earth shall be shaken out of its place, in the wrath of the LORD of Hosts" (Yeshayahu 13:13), and Jeremiah said in chapter 10, "at His wrath the earth trembles" (Yirmeyahu 10:10). Moreover, it has been proven many times that after an earthquake there come upon the enemies of the LORD pestilence, sword, and famine — all of them or some — as you will find in this our book in many places. Therefore it is fitting for us to pray to the God of thanksgivings, the Master of wonders, that He turn back His burning anger, shield us, and remove from us pestilence, sword, famine, and sorrow — from all

the [flock of] His pasture. And so may it be the will of our Father in Heaven that the years coming toward us be years of life and peace, years of blessing and plenty, years of blessing and success, years of redemption and salvation; and may our horn be raised, and may He speedily cause the sprout of David His servant (*Tzemach David*) to flourish. "May the words of my mouth and the meditation of my heart be acceptable before You, O LORD, my Rock and my Redeemer" (Psalms 19:15).

[AM 5351 / 1591 CE] — Confessional riots at Kraków and Vilna

In the year AM 5351 / 1591 CE, in the renowned city of Kraków (קראקא), the mass of the common people who follow the religion of the Pope rose up against the sect of the Lutherans (הלומראני); they destroyed and reviled [them], [shed their blood(?)], and their house of worship they set ablaze and razed to its foundation, and there was great strife within the city. And in the great city of Vilna (ווילנא), in Lithuania (ליטא), the Lutheran sect prevailed and rose up against the sect that adheres to the religion of the Pope; they demolished their house of worship, and the images they set on fire and burned, to burn and to revile. Through this arose many great quarrels, disputes, and conflicts throughout the land. All this was in the year AM 5351 / 1591 CE [source AM "של״א," recte "שנ״א"; source CE "ותקנ״א," recte "תקצ״א"].

[AM 5352 / 1592 CE] — Sigismund III's embassy to Rudolf II

In the year AM 5352 / 1592 CE, Sigismund III (זיגמונדום השלישי), king of Poland, sent to our lord the emperor Rudolf II great and honorable envoys — [some hundreds of(?)] men, here to Prague — and made request concerning all their [brethren …]

with affection and goodwill and a covenant of peace — to form a marriage alliance with him and to give him the maiden Anna, daughter of his uncle Duke Karl [Archduke Charles], son of Emperor Ferdinand, may they all be remembered for a blessing. The Emperor granted his request and fulfilled his petition, giving him the aforesaid maiden to wife. The emissaries then set out and brought the maiden from her native land, from the city of Graz in the province of Kärnten [Carinthia], and with them came many great and honored nobles. They directed their carriages toward the royal city of Kraków, and King Sigismund harnessed his own carriage and rode out into the field to meet them, together with all the

ministers of the realm, amid great song, with horsemen and footmen by the thousands and tens of thousands.

Then, out in the field, wondrous new spectacles of merriment and joy were staged, such great rejoicing as had not been seen there in a hundred years and more. There she was received by the King (may his glory be exalted) with great honor, with a gracious countenance and with rejoicing, in great gladness, to the sound of clashing cymbals and resounding cymbals; and the King brought her into his royal residence at Kraków. This was on Tuesday, the 26th of May — that is, the 15th of Sivan, in the year [AM 5]352 [שנ״ב; printed throughout with the systematic נ→ג, צ→ל, and final-mem ם→ס fount substitution] = 1592 CE. A few days later the King set the royal crown upon her head and crowned her, and she became his wife. May God in His mercy and His abundant kindness grant them of the abundance of His blessings, that they may prosper wherever they turn; may He give them living and enduring offspring, and lengthen their days in pleasantness; and may they be worthy to see children and children's children, and peace upon Israel. Amen.

1592 (AM 5352). In the year 1592 the Turkish nation [תוגרים] marched against the province of Croatia [קרואטן], which belongs to Duke Karl, son of Ferdinand, with a great, mighty, and numerous host. They advanced upon the great fortress on the frontier called Bihać [וויהטש (?)], besieged it, built siegeworks against it, and fired upon it with the fire-tubes of destruction called *Büchsen* [guns], thundering against it with what are called [artillery pieces] — thunder upon thunder without cease for ten consecutive days. When the men of the garrison within the fortress saw that none could deliver them from the enemy's hand, they surrendered the stronghold to the Turks on the 15th of Tammuz — that is, the [recte: 19th] of June [source: "י״ם"; Bihać fell 19 June] — in the year [AM 5]352, 1592 CE. To this very day there is violence, plunder, burning, and much killing there. May He who makes peace in His heights make peace among them, and upon all Israel. Amen.

Preface of the Continuator (R. David ben Moshe of Rheindorf) — the Part III continuation begins here

Inasmuch as I have seen that the author of *Tzemach David* brought his account to a close [שנטל (?)] with the year five thousand three hundred and fifty-two of the creation of the world — 1592 by their reckoning — I therefore did not refrain from committing to paper whatever has newly transpired from that day onward, up to and including the year in which we now stand; for it is the year five

thousand four hundred and fifty-two [AM 5452 = 1692 CE] of the creation of the world.

1592 (AM 5352). Heinrich Julius, Duke of Braunschweig [Brunswick], was a wise and upright man who always walked in the footsteps of his fathers and spoke well of the Jews, and whose disposition was congenial toward them. Even so, he heeded the counsel of some of his advisors, and mandate-letters [מאנדאטין (?)] were dispatched to every city in the province of Saxony [זאקסין] to expel all the Jews found throughout the land. They were driven out before the beginning of the month of October of that year, the year [AM 5]352 by the abbreviated reckoning. On Shemini Atzeret he issued a decree that no one of them should so much as pass through his territory, and that whoever transgressed would forfeit his person and his property, and that whoever seized them first would be entitled to do with them as he pleased. On several occasions the Jews were arrested in his land, and their property was taken and they themselves were led off into captivity. But when the matter reached the Duke (may his glory be exalted) and his advisors, as mentioned, they took pity on them and ordered all their property returned to them — even from outside [his borders], down to the last shoelace — and set them free. And now, by report, he has dealt well with the Jewish intercessors [and holds them in esteem]. May He be favorably disposed toward them for good, for our sake, all our days. Amen. And to this day Jews dwell throughout his province in wealth and honor; so may Hashem grant, forever, Selah.

1593. In the year 1593, Heinrich [Henry] IV, King of France, forsook the Calvinist sect [כת הקאלוויניר] and joined the party of the Pope [Catholicism] — yet he did not do this wholeheartedly, and in his heart he still leaned toward the Calvinist sect. Once, a certain young man among the zealots sought to kill the King, as mentioned, with poisons; but Hashem sent His angel and delivered the King, and he was harmed only in the jaw. The assassin, whose name was Châtel [קאסטל (?)], received his sentence by the sword. The King also ordered the zealots [the Jesuits] who had been in that [plot] expelled from his kingdom, and so it was done.

The Emperor captured the great fortress of Stuhlweissenburg [שטולווייסענבורג / Székesfehérvár] with but a small force, in that year, before the aforesaid city; the enemy was thrown back and fell slain before the Emperor's troops. He also seized the place of Pest, opposite the fortress called Buda [Ofen], and the fortress of [Pápa (?)] fell into the Emperor's hand as well; and the Turk lost a great host before the place of Gran [Esztergom].

1594. In the year 1594 the Duke [Herzog] came before the place of Raab [Győr], but he did not act on his own counsel, because there was within the place another traitor who sought to hand it over to him by his treachery; the matter, however, became known, and the traitor received his due by burning. And the Bishop [ההגמון] of [Würzburg (?)] waged war against the lords of Liechtenstein [מליכמשטיין]; but the army and the aforesaid lords prevailed over the forces of [Würzburg (?)], and the Bishop acknowledged the justice of the verdict against himself — for there was also a plague in those days, God spare us — saying that because he had killed people needlessly, this calamity had come upon him.

1594. In the year 1594 the Duke of Bavaria [בייארין] came before the city of Donauwörth [דוניוואַרט] and captured it by force, at the Emperor's command (may his glory be exalted), because they had rebelled against the Emperor. The lord [Ranal (?)] was chosen as Duke of Siebenbürgen [Transylvania]; and after him the lord Báthory [בעטאַרי] was chosen as Duke of Siebenbürgen. The Székely [סיירוקין (?)] people rebelled against the Emperor and sought to choose a king of their own, namely the lord Homonnai [הומינא (?)]; but the aforesaid lord said to them: Know that I have already sworn allegiance to the Emperor; you too, do not rebel against him, for he will deal well with you — to the Emperor and ruler forever! And most of the people were won over by him on account of his good words.

1596. In the year 1596 the Archduke [Erzherzog] Matthias, brother of the Emperor Rudolphus, waged war against [the aforesaid Emperor (?)] his brother, and came before the city of [Eger (?)] with a great army. But the Emperor saw that his brother had grown stronger and that he could not prevail against him, so he sought from [the region of] Prague [means] to turn it back against his brother. The [inhabitants (?)] of the place, however, asked the Emperor to grant them great liberties; and for this reason, so as not to be obliged to fulfill their demand, he sent emissaries to his brother, made terms with him, and gave him the kingdom of Bohemia [בהמיין] and the kingdom of Hungary [אונגארין] — but on the condition that if he should die without surviving offspring, the aforesaid realm would not pass to his wife but would revert to the aforesaid Emperor, as an inheritance [Erbschaft (?)]. Both agreed to this, and peace was made between them, to this very day.

1597. In the year 1597 a great war broke out along the river Rhine, on account of [the dispute over] Johann Wilhelm [יאהאן וויהעלם] of the province of Jülich [גיליך], who died without surviving offspring, whom several dukes of Germany and of France sought to succeed; and a great war arose, and much blood was spilled. In

the end, when they came to terms, the Duke of Brandenburg and the Duke of Neuburg [נייבורג] divided the province between them, to this very day.

1598. In the year 1598, at the place of Buda [Ofen], a great strife broke out between the two parties — the party of the Pope [Catholics] and the party of the Lutherans [לוטרנער] — and many souls were slain on both sides. At last they came to judgment before the Emperor (may his glory be exalted), and the Emperor ruled that the upper hand should belong to the Catholic party, since it had been theirs from ancient times, and that no one of the Lutheran party should hold a place in the communal assembly of that town, nor any office or worldly standing. The Duke of Bavaria marched to the province of Salzburg [זאלצבורג] with a heavy force against the [Arch]bishop [ההגמון]; and in but a few days he subdued the whole province under his yoke. The [Arch]bishop fled; but through the urging and mediation of the Pope and the Emperor the matter was settled between the Duke and the [Arch]bishop, and the [Arch]bishop returned to his former place in honor.

1599. In the year 1599 there was an earthquake throughout the province of Steiermark [Styria], Krain [Carniola], and Kärnten [Carinthia], the like of which had not occurred in our days, nor had such a thing been heard of in ancient times; for it lasted thirteen consecutive days without cease. Because of it, many people, cattle, beasts, and birds died, beyond all reckoning. Christian II [קריסטיאן], Duke of Saxony, rode out with other notables who had joined him to hunt game, and he rode with abandon and with all his strength after one wild beast. In the process his whole body overheated and his perspiration was checked; and when he came home he drank a cup of beer and fell into a weakness, and died three days later.

1600. In the year 1600 the fortress of Ostend [אסטענדע] came under siege by the King of Spain, and a great war broke out between the King of Spain and the States [שטאטן] of Holland. The aforesaid fortress lay under siege for three consecutive years, and on both sides a host beyond number was slain. In the end the townspeople saw that all hope was lost, having no food, and having no gunpowder [אפר שריפה] for the fire-tubes, and lacking every other necessity. They sent emissaries out of the city and carried on negotiations among themselves — namely, that they should depart from the place with all that belonged to them, from the least to the greatest. In that war more than one hundred and fifty thousand mighty warriors were slain on both sides, apart from those who died of plague and famine.

1601. In the year 1601, King Philip [פיליפוס] of Spain expelled all the Moors [הכושים; literally "the black-skinned"] who dwelt in his kingdom — that is, they were to go and travel to their land, to the Indies [אינדין], the place of their ancestral origin from ancient times. They were a people numbering more than twice one hundred thousand. And so it was done, against their will; but most of them died on the road of hunger, and many of them were killed by murderers. In this year Queen Elizabeth [עליזאבעטא] reigned over England — she reigned forty-five years [מ״ה]. She was a woman of valor who could speak in six languages, and who dispatched [armies] against her enemies; and she died without offspring. After her, James [יאקאבוס] of Scotland reigned.

1602. In the year 1602 Biron [פוראן / duc de Biron], the commander of the army and viceroy of France's [King] Heinrich [Henry IV], made a compact with the King of Spain and the Duke of Savoy [סאפאין] to rebel against the King and put him to death — or to deliver him alive into their hands: namely, when the King should ride out, they would fall upon him with their troops and take him captive alive. But the plot was exposed, and they were put to death by cruel and unusual deaths, as [Biron] received his due; and his wife and children were exiled from the land of France.

1603. In the year 1603 the fishermen near the place of Antwerp [אנטווערפן] caught a fish that was one hundred cubits in length and thirty cubits in width, with great teeth, one of which weighed eleven *litra*. In the province of Siebenbürgen [Transylvania] there was an earthquake that killed many souls and beasts and demolished many buildings. Also, one woman gave birth to eight children at a single time, all of whom lived but a short while. In the village of Schwaig [שוויג], near the place of [Mرى (?)], the villagers filled up a well of healing, and many men and women were cured by it: some of them had been lame, some blind, some deaf or hard of hearing, and all were healed by its waters. There was a storm and flood [רעש (?)] in the province of Spain that destroyed many places and ships at sea, and killed several hundred souls and more than one hundred thousand animals, small and large.

1604. In the year 1604 the town of [Magdeburg (?) — אניבורג] in Saxony burned to the ground — more than two thousand houses entire — and this was done by wicked men who set the place ablaze out of hatred; they had also plotted to do the like to the city of [Prague (?)], but the scheme was exposed before [they could act], and four of them were caught and confessed that they had set fire to other places and villages. They received their due and were burned in fire, besides other severe torments, in accordance with justice and right. A great star called a comet

[קאמעט / Komet] appeared throughout Germany, as well as the image of three suns; and the mass of the people interpreted them as an ill omen — for not many days passed before pestilence came into the world, God spare us, and many people died, God spare us. May [Hashem] deliver us. Amen.

1605. In the year 1605 there was a great rebellion against King James [יאקאבו] and Parliament of England, and [the conspirators] gathered together and placed in one cellar, all around it, various explosive materials [מיני משחית], so that when the appointed day came — on which the King, the ministers, and Parliament would be assembled at the meeting-house — they would set the fire alight and burn them all. As the appointed day drew near, one of the members of Parliament wrote a special letter to his kinsman and warned him by a hint not to come on the appointed day. What did [the recipient] do? When he grew suspicious, after examining the letter he went to the King and disclosed the matter to him, handing him the letter; and the King, of his own accord — for his heart told him to set a watch against the rebels — commanded a proclamation that anyone who knew of anything directed against the King should come and tell the King. And the King promised to give a gift and a reward, and to pardon [any informer] for his part in the rebellion, and to make him governor over a province; and [threatened to] cut off [any who concealed it] throughout his kingdom. But because of their great mutual hatred and the oath they had sworn together, nothing came to light, from the least of them to the greatest. In the end they searched and inspected everywhere, in all the [storerooms], and checked the houses and cellars as well, and in one cellar they found the aforesaid explosives together with those who had prepared them; and the matter was uncovered and the rebels who had plotted this evil against their king were seized. Each one confessed against his fellow, for each thought thereby to save himself, but it availed them nothing: all of them were put to death by cruel deaths — some were burned, some hanged, some had their hands and feet cut off; and some of them, being the ringleaders of the rebels, were flayed alive and their dead bodies burned. Most of them were killed along with all that belonged to them, and [their families] were banished from the country forever.

1606. In the year 1606, in the province of Holland and Friesland [פריסלאנד], there was a great and mighty storm-wind that destroyed towns and villages, uprooted great trees from the root, and toppled great fortified walls. At the place of Villach [ווילאך] in the province of Kärnten [Carinthia], nine hundred houses burned to the ground. In the province of England the waters rose and flooded many places and villages, and men and women died beyond number; the flood ruined gardens and orchards, fields and vineyards, over an area more than twenty miles in length

and five miles in width. Many people sat upon planks of wood and floated on the water to save their lives, but it availed them nothing, for the waters overwhelmed them and swept everything away.

1607. In the year 1607, at the place of Lingen [לינגן], there was a great fire, and [half] the town burned; and because it spread like the wind, the fire reached the tower [citadel] where the [powder-magazine] — that is, the arsenal — was, and it caught fire and the tower was consumed, killing three hundred souls. In the East Indies [אוסטאינדיען] the Spaniards discovered a new land whose people are red in the color of their bodies, and they are called "red Kushim" [red-skinned peoples] — in the German tongue, *rote Mohren* ["red Moors"].

1608. In the year 1608, in the province of [Scotland (?) — אשטלאנד], a certain peasant who was a woodcutter [was cutting near] streams and sought to dig a pit [for water], and found silver in the ground; and to this day silver is found there in abundance. The peasant, together with all his sons, was made into a great notable by the King, and all the silver found there, from that day onward, was to be his and his descendants' wealth forever.

1609. In the year 1609, in the province of France, there appeared in the clouds the image of [armies], ten thousand soldiers, and they waged war together, and on both sides many fell; and then all at once there was nothing. But not many days passed before the King of Spain waged war against the King of France, and there was great turmoil throughout the whole province of France. In the province of England there was an earthquake and a plague, God spare us, and in the city of London more than ten thousand souls died in a few days. May Hashem deliver us. Amen. A great rebellion took place in Constantinople [קונסטנטינאפיל] by the Janissary [יאניטשארין] soldiery, for they sought to kill the [Sultan]; in the end he gave them his treasury to disperse them, and they plundered and looted and went on their way. But not many days passed before the King took his revenge on them — namely, first [he dealt with them by stealth], and after this he killed them one by one; and their sons sought to take revenge on the King and to raise a fresh rebellion. But the King [proclaimed] throughout his realm that wherever three of the Janissary people should go together, it was their standing law to put them to death; and by this their scheme was thwarted. Yet not many days passed before the Emperor [Sultan] died [of illness], and his son [Murad (?) — אמוראט] reigned in his stead, twenty-seven years old at his accession; and he reigned eighteen years.

1610. In the year 1610 [AM 5]370, [the New Lane] near the place of Frankfurt [came to be]: that is, the [Jews] who had been expelled from the province of the

Netherlands [נידרלאנד] came to Frankfurt and dwelt there for some years; and since permission had not been granted them by the [council] (may his glory be exalted) to build their house of prayer, they went to the lord [minister] Ludwig [Landgrave] of [Hessen (?)], and he granted them permission and liberty to build the place with all its needs. They began to build in the great market, and from that day onward the dwellings multiplied and it became a large quarter, which they named *die neue Stadt* ["the New Town"; the Frankfurt Judengasse]. The aforesaid lord also made it into a great stronghold and surrounded it with fortified walls. In the province of [Braunschweig (?)], at the place of [פריז (?)], there was rain and downpour and thunderclaps, and hail fell from the sky weighing [several (?)] *litra*, killing many people and animals beyond number, and destroying many houses and a fortress; all the crops of the field were ruined as well.

King Heinrich [Henry] IV of France held a day of assembly and celebration to crown the Queen [Marie de' Medici] to royalty. And it came about that the King rode in a royal carriage, together with other notables who sat beside him; and the carriage passed through a narrow street. Because a wagon loaded with straw came toward it and the carriages could not pass one another, the carriage in which the King rode came to a halt in its place. Suddenly one of the crowd rushed forward and stabbed the King with a knife in his belly. All the ministers of the realm were aghast at the sight. The King was carried to the fortress and remedies were applied to him, but in vain, for the blood ran from his mouth and his nose; for the knife had struck the King's heart, having passed between the fifth rib and the sixth, and he died that same day. The assassin's name was Ravaillac [רעטפילאק]; he was seized, and [it emerged that] for many days his mind had been inclined to this deed, and he rejoiced over it and had no remorse. He even declared that he knew he would be sentenced to grievous and cruel deaths, and that he would receive them gladly, whether he learned that the King had died or was yet to die. They condemned him to cruel and grievous deaths, as befits an assassin who has killed his king; and all his family were banished from the country of France.

1611. In the year 1611 a great war took place between the King of Sweden [שווידן] and the King of Denmark [דענימארק]. In the end King Charles [קרלאוס / Charles IX] of Sweden sent to King Christian [קריסטאן / Christian IV] of Denmark: "What is this we have done with our warfare? We have shed innocent blood, and a great host has fallen on both sides, and the people of our lands have been ruined in vain. So that innocent blood be not shed any more than before, let the two of us go out, you and I together, one against the other; and whichever of us prevails

over the other shall be his ruler, and the side that is defeated shall be his perpetual tributary." But the King of Denmark would not agree to this, and they fought each other; and in the end the King of Sweden prevailed, and they made peace between them. A short time after this, at the place of Prague, two armed hosts were seen [in the sky], drawn up one against the other, with a crown of fire between them. At the place of Vienna [ווין], too, the likeness of three suns appeared in the sky. In Amsterdam a woman bore an infant in the likeness of a human being; and after midnight a strange creature was born — on one side the likeness of a pig, and on the other side the likeness of a human being.

1612. In the year 1612 the pious Emperor Rudolphus [Rudolf II] died, and his brother, the pious Matthias [מאטיאוס], reigned in his stead and was crowned [Emperor] that same year in the renowned city of Frankfurt. He enjoyed favor, and all the lords and dukes of Germany came to do him honor — more than seventy lords and dukes. In his honor they staged all manner of amusements and entertainments, as is the custom of kings and emperors; and so it continued for two months. When the time of [festivity] was over, each went his own way, and the Emperor set out for the seat of his realm, the glorious and renowned metropolis of Vienna. He directed his course first to the place of [Eger (?)], and from there he went to the city of Prague, and from there to Vienna the capital.

1613. In the year 1613 a great uprising broke out in the city of Frankfurt am Main [פראנקפורט דמיין], on account of the common people, who demanded of the townsmen that they be granted their liberties, and who also demanded [the right to] a flour market every week. When this was [refused], they wrote to the new Emperor Matthias (may his glory be exalted); and the Emperor (may his glory be exalted) appointed two lords over the matter, namely the [bishop (?)] of Mainz [מענץ] and the Landgraf of Darmstadt [דרמשטאט]. But the rebels would not heed their mediation and rebelled as before, and on this account a great conflict arose between the common people and the townsmen, as mentioned. The Emperor Matthias held a day of assembly at the place of Regensburg [רעגנשפורג] concerning the Turks and the [Tatars (?)] who were coming into Hungary [אונגארין], and the Emperor requested a sum of money as aid against the enemies; but most of the dukes of Germany refused to give him anything for the war, because they had first demanded of the Emperor (may his glory be exalted) that he grant them new liberties.

1614. In the year 1614 the inhabitants of the place of Aachen [אוי״ך] rebelled against their townsmen [magistrates] and installed new magistrates, and the old magistrates brought suit before the Emperor Matthias (may his glory be exalted).

The Emperor sent them a letter and commanded that the old magistrates be restored to their governance, under penalty of one hundred *litra* of gold; but they would not heed the Emperor. In the end the Emperor sent his army commander [Ron (?)] Spinola [שפינאלי], who came upon the place all at once. When the rebels saw that disaster had befallen them, they entreated with supplications that he have mercy on them and their children, and so he did; but the ringleaders of the rebels he brought to Vienna in iron chains, and there they received their due. As is fitting, so may all rebels perish! A war-conflict took place between the Duke of Brandenburg and the Duke of Neuburg [נייבורג] over the province of Jülich [גיוליך] and Cleves [קליף]; and in the end a settlement was reached in the matter at the place of Xanten [זנטין], by the river Rhine, through arbitrators.

1615. In the year 1615, in the city of Berlin [בערלין], there was a great rebellion on account of religion. The Duke of Brandenburg was not at home, for he was in the province of Jülich; and the rebels prevailed and killed [several] souls of the people, of whom thirteen [י״ג (?)] were slain. When the Duke came, he took vengeance upon them and executed the ringleaders of the rebels.

In the holy community of Frankfurt am Main the Jews were driven into exile — an evil decree — in the year [AM 5]374 [שע״ד] [= 1614]. The cause of it was this: a mob rose up in the city against the magistrates and demanded of them a full accounting of the treasuries which the former [magistrates] had amassed; and they took it upon themselves to expel all the Jews in the city. They chose base and lawless men to rule over them, one of whom was named Vincenz Fettmilch [וינץ פעטמילך], together with his two companions Konrad [קונראד] [Schopp (?)] and [others (?)]. They came to the Jews' street and said to them: "Give us the ransom of your lives, and if not, we shall put you to death." In those days there was great distress for the Jews, for the magistrates could not help them, since the hand of the rebels had prevailed; and wherever the Jews went, [the mob] hurled great stones at them and cursed them with fierce curses. Afterward they trumped up charges against the wealthy of the city, seized them, and fined them large sums of money, and they issued a proclamation that no debt owed to the Jews should be repaid. The magistrates who were in the city fled from it. When the Emperor heard of this matter, he sent to the magistrates that they should make peace among themselves and judge justly; but it availed nothing, for the rebels refused to listen, and the evil spread against the Jews, for they beat and plundered them. And when the Festival of Shavuos came, it was turned to mourning for us, for the rebels entered our gates and sought to destroy us — had it not been for Hashem, who was our help. We sent the women and children out of the city, but they would not permit silver and gold to be sent out, for they had posted guards at all

the city gates. In the month of Av, [AM 5]374 [= 1614], the Emperor sent his servants and officials a second time to quell the…

> [Note on this printing: the fount used here systematically substitutes three letters — final-mem **ם** appears as samekh **ס** (e.g. המורדיס for המורדים), **נ** appears as **ג**, and **צ** appears as **ל**. These are read and translated as the correct words throughout; per convention a `[recte …]` is given only at the first occurrence of each substitution class.]

The Fettmilch affair concluded: the expulsion, the execution, and the Frankfurt return (5374–5376 / 1614–1616)

[against] the rebels [המורדיס, recte המורדים]. The Jews supposed that their fury [?] would subside, but it was of no use; for when the 26th of Elul [כ״ו אלול] came, the rebels boasted that they would destroy the Jews. The Jews arose and cried out to God with all their heart. When evening fell, word was heard that the gentiles had broken down the doors of the Jews' street, and they all fled to the cemetery to die there, while many of the Jews took up weapons and stood against the rebels.

The city magistrate, wishing to help the Jews, allowed them to come into his house and courtyard [?]; and there came close to [six?] hundred souls, among them ten women in labor who gave birth in the open field [and their infants perished?]. But the Jews who had girded their swords to stand against the rebels, when they saw that the gentiles had begun to strike them, fled. The rebels came into the Jews' street and plundered their houses and everything in them of silver and gold; the holy books they burned in fire; and everywhere they seized and looted all the spoil.

In the morning the rebels shut the city gates so that the Jews could not escape, and they posted the [more sympathetic] Christians who had pity on the Jews [as guards], so that the Jews should not hide among them. The Jews wandered about the city with none to take them in. When evening came, the Jews heard that the rebels meant to kill them, for the wicked Vintz [Vincenz Fettmilch; surname printed סנך / הענך] had said: "I will bring a Haman upon the Jews; I have no need to fear any Mordecai, for there is no righteous man like him among them." Two hours after midday the wicked one and his troop went round, [demanding] that all the Jews gather at the cemetery, and that there he would come to them and speak with them — and the heart of Israel melted before the Lord, for they thought that destruction [?] had come. Many took their burial shrouds [תכריכין] with them and confessed their sins at length, and some wished to drown

themselves in the water, fearing they would be forced to abandon their faith; but they did not, and put their trust in God.

Afterward [officials] came to inform the Jews that they were to be expelled from the city. The Jews begged that the gate be opened for them at once, while it was still broad day, but they were told that they would leave the city on the morrow. The rebels debated what to do with the Jews — whether to expel them or to kill them — and by God's mercy it was resolved among them to expel them. On that day they left the city, rejoicing and groaning at once: rejoicing that they had survived, and groaning that they were left naked and destitute. They scattered to the nearby [?] towns and settled there, and the Christians had pity on them and dealt kindly with them.

The rebels wrote slander against the Jews to the officials nearby, urging them not to receive the Jews; but their words were of no avail. And when the Emperor learned what the rebels had done to us, he sent to investigate the matter, and saw that we were in the right; he resolved to restore us to the city in peace and to punish the rebels. The rebels would not heed the commissioners, who thereupon issued a proclamation; and the commissioners sent to all quarters to arrest the rebels, and many of them were seized. On the 18th of Adar [ח״י אדר] of the year 5376 [שע״ו] one official was sent to the city of Frankfurt and gave warning that no wine was to be sold that day, that no one was to bear arms, and that no one was to go outdoors.

And [the next day] they set up two posts as a scaffold in the horse market [the Rossmarkt], and upon it a table on which to display the fingers [אלבעות, recte אצבעות] of the rebels, and a small platform for the officials' seat. The officials informed our community leaders [לפרגסיס, recte לפרנסים — parnassim] that they should gather all the Jews and come to Frankfurt before the Bockenheim [?] gate, and from there they were led with honor to the Jews' street. On the 20th of Adar [כ׳ אדר] came the troops of the Duke [Elector] of Mainz [ממענץ], and after them the troops of the Duke [Landgrave] of Darmstadt [מדרמשטאט], and they brought with them [some] of the rebels and led them up onto a great platform. The Jews gathered with all their households before the Bockenheim gate.

After this came seven executioners. First they took Vintz [Fettmilch], the head of the rebels, and cut off his fingers, and then struck off his head and drew out his entrails and cast them away, until they had executed them all. They took the body of the wicked one and divided it into four quarters, and hung the four quarters at the four corners of the city; his house they made an everlasting ruin, never to be rebuilt, and set up there a column on which they inscribed the whole affair.

One official came to the Jews and told them to go by one gate, and from there he would bring them to the Jews' street. As they went, an army commander came out to meet them with his troops, clad in armor and weapons, with trumpets [מחלולרות, recte מחצוצרות] and fifes and drums in their hands, and told them to march in orderly ranks and not in confusion; and they marched in order, one behind another, with troops and arms before them. After them came horsemen, and after them the Jews — men, women, and children — and after them a horseman with silver trumpets in his hand, and behind him horsemen with musical instruments and players; and the sound was heard from afar. We passed along until we came before the platform on which the officials were seated. One official took three eagle-figures, the emperor's emblem, as a sign that we are under the emperor's rule, and they were set upon the three gates of the Jews' street. One official read aloud the charter of liberty [privilege] which we had from the emperor; they sounded the trumpets and led us into the Jews' street — [a distance of about one parasang?] — sounding the trumpets until they brought us to this place. They established a celebration and feast for every year on the 20th of Adar, when they read the Megillah of Vintz [the "Megillat Vintz" / Purim Vintz of Frankfurt], and rejoice over all the good the Lord did for them; and so may He do for us forever.

The expulsion from Worms (5375 / 1615) and the return

The mob in the place of Worms [וורמס] heard the report from Frankfurt and resolved to expel the Jews as well — though not as at Frankfurt, where they had exacted a levy [/ their money] from them. They set a day of assembly, and all the guildsmen came together and chose one man from each craft; these they sent to the Jews, saying to them: "Know for certain that after one hour has passed, no Jew shall be seen in our place, from the youngest to the oldest, children and women, on pain that whoever transgresses this shall be punished without mercy. But let each of you take with him all that is his; and whatever you cannot carry with you, bring into the rooms and lock the door, and when the time has passed, that same day a second and third [party] will go out and take what is yours."

What did the Jews do? In their haste [driven by the rioters?], to save their lives, they took their money and their silver and departed from the place of their birth in despair, and went to the region of the Palatinate [פפאלץ], for the Duke [Elector Palatine] was a lover of Israel. But not many days passed before the burghers of Worms [were angered / regretted] and appealed [?]. The Duke of Heidelberg [the Elector Palatine], concerning the rebels who had risen against the Jews as well, gave them this answer: that he was willing to help them, but on condition that

they restore the Jews to their place as before and grant them liberty as before. And so it was done. The Duke sent three thousand armed troops, who seized the rebels and judged them as they saw fit; and the Jews too returned to their homes and their community in joy and gladness.

Annalistic chronicle, 5376–5409 / 1616–1649

> [From here the text is a year-by-year annal. Each entry is headed in the source by the Anno Mundi year in Hebrew letters (Sixth Millennium — i.e. 5000 plus the letter-value shown) alongside the Christian year in Arabic numerals. The two are consistent throughout (AM − 3760 = CE); the printed AM letters are given in brackets.]

שע״ו (5376 AM) / 1616. In this year there were, almost throughout the whole world, and especially in the region of Zeeland [?] [סאלאנ״ד] and Italy, thunderings and lightnings and earthquakes and thunders, growing from day to day, and they overthrew provinces, towns, and villages; several thousand souls perished on sea and land; and many palaces and towers, high and strong, fortified up to heaven, were destroyed. The like had never been in our days — may He guard us forever, Amen. That year, too, there were great fires in various places: namely, at Osnabrück [?] [אסנאברוג] in Westphalia nine hundred houses burned, and at Magdeburg three [?] hundred houses burned; and at the renowned [town] in the province of Poland named Netin [?] [נעטין] it burned to the ground, and no survivor or remnant was left; and in other places as well, which there is no need to set down on paper.

In the Frankfurt region [פראנקפור״ן] there was a cold, dry winter, with heavy, driving snow: for four weeks, day and night without cease, snow fell and destroyed all the produce of the field. Because of this there was a great dearth in the following summer; but, against this, grain fell from the sky, red in appearance and good to eat. This happened in the region of Carinthia [קערנטן] and Tyrol [?] [מיראל]. [Also] a great fish [was caught]: about a cubit long and [?] cubits wide, its innards weighing twenty-two talents [ככר], and its flesh good food for anyone. At Frankfurt there appeared in the clouds the likeness of three deaths [?], and also a great [circle?] and a red shape. Great fires occurred in the German [אשכנז] lands, which there is no need to bring here — only [we note] the great fire at Glogau the Great [גלוגא, Głogów] in Silesia [שלעזיא], where more than twelve hundred houses burned, and nothing was left of the place but one Jewish house and the synagogue [ובה״כ], four stone towers, and one gate of the cemetery; nor could they save their goods, because of the great peril that came suddenly, and great

damage was done to merchandise and money; and several souls, young and old alike, were burned together.

שע״ז (5377 AM) / 1617. In this year a great and mighty locust swarm came up, each one a cubit long and a quarter-cubit wide; they were also too many to count [?], and they devoured the produce of the field — whatever the [previous] locust had left — likewise [?] in the region of France [לרפת, recte צרפת]. May God save us from all trouble, Amen.

שע״ח (5378 AM) / 1618. A great star [comet] appeared, its tail stretching from one end [of the heaven] to the other. [Some] of the people saw in it good and ill, for in that year began a great war — and that war is called the war ...

[In the region of Saxony [זקסטי״ן], in the place of Leipzig [לייפצי״ק]: there was a man who had an only son. The son had gone off to another land and did not come home for a long time. When twenty-three years [כ״ג שנים] had passed he came back and lodged with his father, telling him nothing — that he was his son — but revealed the matter only to his sister, that he was her brother; and he deposited with his father a large sum of money. And at night [the parents killed him]; the next day his sister disclosed that the "servant" [guest] was his son. Out of his great grief he and his wife threw themselves into a well [pit]; and when their daughter saw that her brother and her parents had died, she too hanged herself with a rope.]

שע״ט (5379 AM) / 1619. Emperor Matthias [מתיאס] died, and the Bohemians [באהמ״ן, Böhmen] took the town of Pilsen [פילזין] by force. In that year Ferdinand II [פערדינאנדוס השני] came to the crown at Frankfurt am Main, elected king by most of the electors [השרים]. But the Bohemians hated [him and chose] another king — namely the Palatine [פפאלץ, Frederick] from Heidelberg [הייד־לבורג] — and he was crowned at Prague [פראג]. The Bohemians, with the aid of Moravia [מערין], Silesia [שלעזי״א], and Lusatia [לויזניץ], laid siege to Vienna [ווין]; but they fell back, for the king of Poland [פולין] came to the aid of Emperor Ferdinand II.

ש״פ (5380 AM) / 1620. There was a great war between the forces of Emperor Ferdinand and the Bohemians, and more than twenty thousand fell on both sides, and the Emperor's side won the field [Battle of White Mountain]. Because of this, the newly-crowned Palatine [Frederick — source: "the new emperor, the Palatine"] fled for his life and came to the region of Holland [האלאנד]. Then all the provinces came into the Emperor's hand — Moravia, Bohemia, Silesia — except the fortress of Pilsen. In Hungary [אונגארין] a child was born with two heads and

lived three years. There was also a great wonder in Poland: instead of rain, warm water fell like blood [?]; and in one place, honey.

שפ״א (5381 AM) / 1621. The war of Sweden [שוויד״ן] began, and [Sweden] took the place of Riga [רינ״א] from the king of Poland. The dread [?] of war also began in France [בצרפת]. That year there appeared in the clouds the likeness of three suns, and springs of blood issued beneath the waters; and at [a place, uncertain] a fire broke out and only eighteen houses were left. Also in the year [רע״ז?] there was a great fire in France, and five hundred houses burned.

שפ״ב (5382 AM) / 1622. The commander Tilly [שר סיל״י, recte טילי] went at the command of Emperor Ferdinand to the region of the Palatinate and took all the places by force: Heidelberg, Mannheim [מאנהיים], Worms [ווארמס], Speyer [שפייער], and other places too many to recount.

שפ״ג (5383 AM) / 1623. The Duke of Bavaria [דוכם בייארן, Maximilian] was made Duke of the Upper Palatinate [אובר פפאלץ]. Also the book-treasury — the "Bibliothek" [ביצליאמטק] — from Heidelberg [the Bibliotheca Palatina] was brought to Rome as a gift for the Pope [להאפיפיור]. At Regensburg [רעגנשבורק] a [portent — "an eagle" / a serpent?] appeared. In the region of Bohemia and Austria [באסטרייך, Österreich] the villagers gathered from a river [named קריים?] [a substance] whose surface was like flour, and some made food of it; but when they put it into their bellies it turned to their harm.

שפ״ד (5384 AM) / 1624. A new war broke out in the region of the Palatinate, because the common people did not wish to have Duke Maximilian [מאקסימיליאן] as their duke in place of Duke Frederick [פרידריך].

שפ״ה (5385 AM) / 1625. Ferdinand III [פערדינאנדוס השלישי] was made king of Hungary [אונגרין].

שפ״ו (5386 AM) / 1626. The Turk [התוגר, the Ottoman] waged war against the king of Persia and lost a great host. The king of Denmark [דענימארק] also waged war against the Emperor and came into Germany, and the commander Mansfeld [מאנספעלד] marched against him [the Emperor's forces] with a large army; several thousand [?] fell on both sides.

שפ״ז (5387 AM) / 1627. In the region of Naples [נעאפאליש] there was an earthquake, and it was great and strong, so that more than two hundred parasangs of that land collapsed, one part upon another, and more than forty-six thousand [מ״ו אלפים] souls died in it; and the place Lesina [לעזינא — on the Gargano; the 1627 Capitanata quake, not Messina] sank into the abyss, and since

its founding nothing like it had happened. There was also a great wonder at Naples: a great bell fell upon a small child [aged? — ט״י?], and the child lived beneath the bell and it did him no harm — on the contrary, it sheltered him from that great earthquake.

שפ״ח (5388 AM) / 1628. The Emperor marched into the region of Denmark and gained many places, and came as far as Stralsund [שטראלזונד]. Many signs also appeared in the sky. There was an earthquake as well, and winds and mighty [?] storms blew such as had never been. At Riga a tower fell from a house and killed four souls; and many died in their beds from fright.

שפ״ט (5389 AM) / 1629. Gustavus Adolphus [גוסטאפוס אדאלפוס], king of Sweden [שוידן], came into Germany. [Note: his landing is usually dated 1630.] In the region of Mainz [?] [מיין] signs appeared in the clouds: namely, the likeness of two battle-arrays warring one against another, and they slew one another as [men do] upon the earth — a great wonder. There also appeared in the clouds great fish with human heads, and heads of beasts and animals, and other marvels that one who had not seen them would not believe.

ש״צ (5390 AM) / 1630. The king of Sweden grew mightier from day to day, until his enemies could not stand before him, for wherever he turned he prospered. The king of Denmark also waged war against Hamburg [האמבורג], but to no avail. In the city of Rome [רום] a woman gave birth to a living lion, which lived twelve hours and died. There were also many other marvels.

שצ״א (5391 AM) / 1631. In this year there was great turmoil throughout Germany: the king of Sweden roused himself against the Emperor and came as far as Frankfurt and Mainz [מענץ]; he also entered [?] the regions of Swabia [שוואבין] and Franconia [פראנקין] as far as Nuremberg [?] [קירן צורג]. The warriors divided the spoil and plundered silver and gold in abundance, parceling out the money by the helmet-full. In Italy a mountain called Vesuvius [פוסופיוס] erupted in fire, and from it more than five towns were burned.

שצ״ב (5392 AM) / 1632. There was a great battle before the city of Lützen [printed לייפצין, i.e. near Leipzig] in Saxony [בזאקסין]. There the king of Sweden [Gustavus Adolphus] died, together with other officers; and on the Emperor's side too many fell. Yet the king of Sweden's forces prevailed over their enemies, so that the Emperor's men fled in ruin. King Frederick of Bohemia [Frederick V, the "Winter King"] died. The king of France took the town of Trier [טריר].

שצ״ג (5393 AM) / 1633. In this year a peasant in the region of Saxony [זקסין], in the town of Wildungen [?] [ווילינגי], [discovered] a healing well [a mineral spring],

and it made him a name in the world. To this day many people come to be cured by it, and it is good to drink even for the healthy.

שצ״ד (5394 AM) / 1634. Wallenstein [וואלנשטיין] was stabbed with a sword by Walter Devereux [נארדאן] in the city of Eger [אונגר, Cheb]. After him Ferdinand III [פערדינאנדוס השלישי] was made army commander; he came and laid siege to Regensburg [רעגנשבורג], and they breached it, but fourteen thousand [י״ד אלפים] men perished — eight thousand slain by the sword and six thousand dead of dreadful diseases. In this year a sect of Lutherans [כת לותראנער] gathered against the Emperor and waged a great war; but at the city of Nördlingen [נערדלנגין] in Swabia fourteen thousand of them were slain. Because of this a great war arose upon the Rhine [נהר ריין]. The king of France took the region of Lorraine [לאטרינגין]. The Emperor took Würzburg [ווירצבורג] and Trier, and the Duke of Trier was captured. In the region of Saxony, near Meissen [?] [מרסין], [a fish was caught] half fish and half dog; and in the region of Holstein [האלשטיין], near Glückstadt [?] [גלינשטאט], there was a great catastrophe from the waters, in which more than six thousand people drowned, twenty thousand head of cattle, and also three thousand [ל׳ מאות] houses [swept away] in the water.

שצ״ה (5395 AM) / 1635. Peace was made at Prague [Peace of Prague] between the Emperor and the king of Sweden; and because of this the Duke of [בריו״ך, ?] became an enemy of the king of Sweden. In this year there was a great wonder in the region of Prussia [פרייסן], at the place Königsberg [קעניגסבערג]: a peasant swallowed a knife — that is, the peasant was drunk and wished to vomit but could not, so he put a knife into his throat that he might vomit more easily, and by accident the knife slipped from his hand and fell into his belly. But a still greater wonder: a skilled surgeon cut him open at the side of his belly and removed the knife without harm; and to this day that knife is displayed as a marvel in the treasury of the king of Poland. A [further] wonder at the same place: a man died who had lived one hundred twenty-two years [קכ״ב], and in the one hundred twenty-fourth year [קכ״ד] of his life he fathered a son, and in the one hundred twentieth year [ק״ך] of his life he took a wife and fathered twins by her. [The internal figures here do not agree — see Numerical impossibles.]

שצ״ו (5396 AM) / 1636. The king of Sweden marched upon the place Erfurt [ערפורט] with thirty thousand valiant troops, and also upon the place Leipzig [לייפציק], but they fell back. That year there were also many diseases in the German lands, and floods [?].

שצ״ז (5397 AM) / 1637. The Swedes [השווידן] came again into Germany, so that a lord, an army commander named [Wrangel? פראלנגיל], waged war against the

Emperor with ten thousand valiant men, but did not succeed; yet against this many of the Emperor's people died. In the region of [סאמרין, ?], at the place [פרעטטבורג, ?], a great star with a tail appeared.

שצ״ח (5398 AM) / 1638. The fortress of Breisach [פרייזאך — the 1638 Swedish Siege of Breisach, not Freiburg] at [במלזאם, ?] was besieged by the Swedish forces, and [held out?]; and because of this there was famine, so that one egg [was worth a fortune], a pound [ליטרא] of meat [cost] fourteen gold coins [זהובים], and a loaf of bread weighing fifty [pounds cost] four Reichsthaler [רייכסטאלר] — a famine mightier and greater than any before it.

שצ״ט (5399 AM) / 1639. The city of Prague was besieged [by the Swedes?], but was relieved. In the region of Magdeburg [מאדיבורג] there was so great a famine that people ate one another. In England [ענגלאנד] a war of the populace broke out. In Naples there was an earthquake. In France a woman bore twins with two heads and two necks, joined together from the navel down to the legs; when one was awake the other slept, and when one wept the other laughed; but they died after two years.

ת׳ (5400 AM) / 1640. The place Lüneburg [לינצבורג] was besieged, and the Swedish forces went to Pomerania [פאמרן]. In Britannia — that is, England — there was great turmoil against the Scots [שאטין, Schotten], until the king of England himself wrote to the Parliament [פארלאמענט] of [Scotland?] and they made peace between them. In the Netherlands [נידרלאנד] there was an earthquake, and it also rained blood from the sky. At [באשרשלטבין, ?] in the region of Saxony the barley [שעורים] turned [black and] to blood. At the place [מעלרשטאט, ?] in the region of Hesse [העסין] a woman gave birth to seven children at once — four sons and three daughters.

ת״א (5401 AM) / 1641. At the place [דאפאן, ?] in the region of Naples, the tower of their house of prayer [church] fell and killed five hundred souls and injured three [?] hundred. At [סאלנברשטאט, ?] an eagle appeared. In the region of Saxony there was a great famine. In the region of Portugal [פארטינגאל] the inhabitants revolted and deposed King Philip [פיליפוס, Philip IV of Spain], and in his place reigned Johannes [יאהניס, João IV] of the House of Braganza [בראגאנצא].

ת״ב (5402 AM) / 1642. The Swedes besieged the place Leipzig [לייפצינ] and took it, together with the fortress called the Pleissenburg [פלייסנבורג] within the town. A Swedish army commander named [Banér? בראניצער] died of a fever at the place [ווישטעטלם, ?] in Saxony. A great portent appeared in the clouds: a single hand holding a man's sword was seen in it. At Regensburg rain [?] fell from the sky.

There was also a great wonder: an infant cried in its mother's womb and its voice was heard by all. At Prague and [וקאלמר, ?] and [ובעלזאם, ?] the likeness of three suns appeared in the clouds. In [Austria — עסטרייך] there was famine throughout, and also plague [?].

ת״ג (5403 AM) / 1643. At the place [שטינהר״ם, ?] in the region of Württemberg [ווירטמבור״ג], battle-arrays appeared in the clouds; and a like wonder appeared at the place Dresden [?] [דרעסין]. In England a great war broke out between the party of the Pope [the Catholics] and the Lutheran party [כת לותראנר].

ת״ד (5404 AM) / 1644. The French [הצרפתים] captured the place Philippsburg [?] [פליסבורג]. In the region of Saxony, in the village of Chemnitz [?] [כעמליץ], there was a forest, and [hunters caught?] a beast [חיה] — [described as] half water and half fire [?] — and brought it before the Duke [הדוכס]. [This entry is partly garbled — see Uncertain readings.]

ת״ה (5405 AM) / 1645. The Spaniards [השפאניר] took the place Trier [טריר] by force. In Saxony there were great fires, and they burned places until barely a remnant was left. In the region of [ווערדנבורג, ?] there were found in the earth the bones of great giants [ענקים]; they measured one arm-bone and its length was eight cubits, and they weighed one, and its weight was six litra [pounds].

ת״ו (5406 AM) / 1646. The Swedish and French forces marched into Frankfurt and Augsburg [אוגשבורג] under siege [breaking the siege?], while the Emperor's and the Bavarian [ביארן] forces came into the region of Franconia [פראנקן]. In a village [סאלנסוויזן, ?] between Magdeburg and Halberstadt [האלבערשטאט] nine healing wells welled up, and people come from distant lands to be cured of their ailments. In this year, in the region of Denmark, around the places of Hamburg, Lübeck [ליבק], and elsewhere, there were thunderings, lightnings, hail, and an earthquake such as had never been before.

ת״ז (5407 AM) / 1647. The king of England [Charles I] was handed over [captured] by the Scots [שאטין] at the place Newcastle [נייא קעסטעל]. The inhabitants of Naples [נעאפאלים] also revolted against the king of Spain [שפאניא], and this rebellion was a great joy in the eyes of the king of France, who sent the Duke of Guise [דוכם מנוויזי, de Guise] to aid the rebels. But the rebels turned back from their evil way and begged pardon of the king of Spain.

ת״ח (5408 AM) / 1648. The Swedish forces captured the place of Prague by a ruse of war: namely, the honored army commander Königsmarck [קינגסמאר״ק] sent three hundred of his fighting men in green clothes, which resembled the garments worn by the Emperor's men. When they reached the city gate they

raised a great shout: the gates of the city were opened in haste, for [the guards thought] "the enemy is behind us," supposing them to be the Emperor's men — and they opened the city gate; whereupon they at once slew the gate-keepers and pressed on to the fortress called the Hradschin [ראטשיענם] and killed all the fighting men in it, and also took captive many great and honored lords. In it they found more than seven million [seventy times one hundred thousand] in silver, gold, and provisions. King Christian IV [קריסטיאן הרביעי] of Denmark died, and Frederick III [פרידריך השלישי] was chosen in his place. King Władysław [בלאדיסלאו] of Poland died, and there was great turmoil among the Polish nobles; in the end Karl Ferdinand [קארל פערדינאנדוס — the elected king was in fact John II Casimir;] was chosen king of Poland. At Constantinople [קונסטאנטינאפיל] there was an earthquake, and nearly half the place was destroyed; and because of this there was such turmoil in the place that the Janissaries [יאניטשארין] rebelled against the [Sultan], cast him from his royal throne, seized him, deposed him from the kingship, and set his son, aged [six/seven? — ס״ו] years, in his place.

ת״ט (5409 AM) / 1649. King Charles Stuart [קארל שטוארט] of England was brought captive [prosecuted] to the city of London [לאנדין], where his sentence was passed to put him to death by the sword. And so, after midday, in the city of London, publicly, before the eyes of the people [he was beheaded]; and many notables [were likewise executed?]. The [Tatars? מרמרין] and the Cossacks [קאזאקין] also came into the region of Poland with four hundred thousand [ארבע פעמים מאה אלפים], and the king of Poland went out against them with three thousand [ג׳ אלפים] valiant warriors, but it availed him nothing. They slew one another in great numbers, but the way of the Poles did not prosper; rather, with the aid of …

[Continuation of the 1649 entry]

and with the help of God, may He be blessed, the king of Poland concluded peace with the Tatars and the Cossacks.

5410 / 1650 — The King. King Charles [II], son of the [late] king of England, was crowned king at the place Edinburgh [ערנבורג] in the land of Scotland, and he had a large army under the command of the general Montrose [מאגמרלסט]. But the new ruler of England, called by his name Cromwell, marched against him with a great army and defeated them; and the general Montrose [מאגמרלאם] fled and went into hiding, and out of great hunger ate his own flesh. In the end they took him alive and seized him at the place London [לונדו"ן], and brought him with harsh and bitter torments. And the Prince of Orange and the States of Holland [שטאבין מהאלאנד] made war; but with the help of other places in Holland peace

was made among them. At the place Halberstadt [האלבערשטאט] there was a great fire that almost burned the place to the ground, and nearly nothing remained [ולא נ[?]שאר[?]] but a very little.

5411 / 1651 — Casimir. Casimir [קאזמיר, John II Casimir], king of Poland, struck the Cossack people; he left almost no survivor of them, more than four thousand, and plundered their spoil beyond measure. In Denmark [בדעניממארק, recte דענמארק] there was a great rebellion against King Frederick III, because three notables of the king's court conspired together to kill the king and queen, together with their ailing children [יולדי חליהם[?]], with deadly poison. But in the end the matter was uncovered, sought out, and found. One of them escaped, and the other two were put to death by cruel deaths. Maximilian, Duke of Bavaria [מבייארן], died. King Charles of England likewise [went] into flight in various disguises and became a servant [חשה … ונעשה עבד[?]], and went on and made his way to France [ללרפת, recte לצרפת].

5412 / 1652 — A Star [Comet]. A great comet [כובב, recte כוכב] was seen at [במירהאסע[?]] for fourteen days; there was also a solar eclipse. There was a great revolt in Paris in France between the king and his brothers and kin [the Fronde]. In the East Indies [באשטינדיא[?]] there was a place named [פאטאגונעט[?]] that was suddenly swallowed into the earth — the men[?] and women and beasts and all their property — like Sodom and Gomorrah. In the land of Saxony [זאקסין], in the city [גאטרי[?]], there appeared in the clouds the likeness of three rainbows [i.e., arcs]; also two suns [חמות] were seen at the same time, together with thunderclaps and lightnings such as had never been seen or heard.

5413 / 1653 — The Officer. Cromwell became ruler in Britain [בבריטאני"ה], that is, England. There was a great fire at [באיילוצי"ן[?]] in Saxony, and there burned there some [שס[?]] hundred houses. A comet with a tail was seen at Paris [בפאברי"ז, recte פאריז] in France. In the city of Prague [פר[א]ג] there appeared in the clouds a bow of fire with an arrow of fire; a rod of fire was also seen. In the land of Mecklenburg [מעקליבורג], around the place Krisin [קריסין[?]], there rained down [נמחו, recte נמטרו[?]] wheat and barley and pulse and lentils and other kinds of meal, except for [חוץ מסירות[?]].

5414 / 1654 — The Protector. The Protector Cromwell fell from his carriage and was not harmed at all. In the lands of Denmark, Austria [ועסטרייך], and Muscovy [מאסקוי] there was a plague beyond number, so that in Moscow within a single month ten times a hundred thousand [i.e., a million] died. Queen Christina of Sweden gave over the kingship to King [Charles Gustavus] —

Carolus Gustavus [קראלוס גוסטאפוס, Charles X Gustav], the son of the sister of her father Gustavus Adolphus; and she [Christina] went with her officers and notables to Italy. In this year the king of France, Louis [XIV], came to the throne, having been born in the year [אלף … חרל"ח[?]] by their reckoning; he was [פ"ז[?] — numeral uncertain] years old when he came to the throne. He restored[?] and built up many places. In Holland, at the place Delft [דעלפט], there was a great fire, because a storehouse [magazine] full of [gunpowder — עשר עלר[?]] caught fire and burned five hundred houses and twelve hundred souls; and when the fire was spent, they found beneath the ground an old man of eighty years in his bed, and one infant sitting on a little chair, and no harm had come to them. [The Delft Thunderclap explosion.]

5415 / 1655 — The King. King Charles [X] of Sweden came into the land of Poland with a great and mighty army, and within two months captured the whole country; the king and queen of Poland fled away. Queen Christina of Sweden went to Rome, and at the place Innsbruck [אינספורק] in Tyrol [בטירדאל[?]] she embraced the faith of the Pope and forsook the sect of Luther [Lutheranism]. From there they went to the place Loreto [לארעטא], and she went to their house of worship and gave to the shrine an image of gold, and also a crown of gold, and a bed of gold, as a memorial that she had left her country for the sake of the faith; and they received her with very great honor, and she kissed the feet of the Pope. In Germany there was a great lament from the waters [flood] that killed men and women and beasts; houses and places also collapsed, until no one could tell where they had stood. At the place Danzig [דאנציג] two eagles were seen flying in the air, and they fought one against the other until both fell to the ground; the people killed one of them, and the second [flew off / remained][?] alive.

5416 / 1656 — In Constantinople. In Constantinople [בקונסטאנטינאפל] the Janissaries [הינטשארן] revolted, and they poured out and went and pressed toward the seat of the emperor's [Sultan's] rule, and put to death the commander called [גראם פיליר / grand vizier?] and other notables; and they laid violent hands on the emperor's treasury and took among themselves more than ten times a hundred thousand. The place was also burned by hail from heaven, and three thousand houses burned; likewise the place [ליכסטאם[?]].

5417 / 1657 — The King. King Ferdinand III [פערדינגדום, recte פערדינאנדוס] died, and the imperial crown passed [המזיד[?]] to Leopold [לעפאלטוס, recte לעאפאלדוס], may his glory be exalted and his kingdom magnified. He gave to the aid of the king of Poland against the Swedes eighty-six [פ"ו] thousand men; and the king of Poland prospered in all his ways and marched into the land of Courland

[קורלאנד]. In the land of Mecklenburg the place Wismar [וויסנבורג[?]] was burned from its roots, so that no one could tell where it had stood.

5418 / 1658 — The Emperor. The pious Emperor Leopold I was crowned [נתקס, recte נתקם[?]] at Frankfurt-am-Main. He took as his lodging the great house called Grünburgfels [גרושברוינפעלס[?]]. At that time there appeared marvels, and much joy and gladness; and here in Frankfurt the great well[?] upon [רעמבערג[?]] was full of wine, half dark-red and half white; also an ox[?] appeared [floating on the water] before the eyes of the multitude, and other marvels in abundance. There was great damage from waters [floods] [סי'[?]] at Paris and also in Holland; and I have also added the [reckoning?] as a memorial to be recorded — go [see] —

[Source page 122]

[The author's cross-reference note:] — Go [and seek] more of the events of the reign of Emperor Leopold, from the beginning of his reign until this present year, the year 5452 [1692] in which we stand, together with all the events that occurred in Hungary [באונגארין], in [במערקייא[?]], on the rivers Rhine, Neckar [נעק'], Moselle [מוזלר], Main, [שפרלס'[?]], and also the destructions and ravages and fires in the land of the Palatinate [פסאלץ] and other lands.

5419 / 1659 — The War. The war between the king of Poland and Sweden grows and intensifies day by day. There were also great fires in the land of Mecklenburg, at Breslau [ברעסלא], Vienna [ווי"ן], and Prague [פראג]. In Venetia [בוינעטיא] there was an earthquake [רעם הרן, recte רעש הארץ] that did damage to more than ten times a hundred thousand. The Duke of Modena [ממאדענא] had, filled in a closed chamber from ancient times, a great [treasure — מולר[?]] of seven times a hundred thousand rubles, of which several times a hundred thousand [he distributed]; and a portion of it he gave as a tithe to the poor of all religions equally.

5420 / 1660 — The Turk. The Turk took the fortress of Grosswardein [וואַרדיין, Oradea]. King Charles II came to reign over the three kingdoms of England, Scotland, and Ireland [ענגלאנד שוטלאנד ואירילאנד] with great honor and rejoicing, and took vengeance on his enemies. Those who had aided Cromwell fled; he even [dug up?] from their graves his enemies who had already died, and inflicted disgraces and humiliations upon their persons and in their region [ובמחודס[?]], and buried their carcasses beneath the gallows, and set their heads upon the tower of Westminster [וועשמינסטר] at the place London [לאנדן] as an everlasting memorial [the posthumous execution of Cromwell]; and he reigned in great honor and cast down his enemies beneath him. Charles [X], king of Sweden, gave

the kingship to his son during his lifetime, and died of fever at Gothenburg [גאטענבורג]. In Constantinople there was a great fire, and one hundred thirty [ק"ל] thousand houses and courtyards burned, and twenty thousand people. In Cairo [בקאהיר"ס] there was likewise a fire. At the place [מיזמר[?]] three suns were seen in the sky and two red rainbows; in the village Krisin[?] at Pressburg [בפרלסבורג] a man killed his son, seven years old, and ate his flesh; he also killed nine people, and in the end he was brought to judgment and confessed his crimes. At Amsterdam three great towers collapsed. At Brussels [בבריעקסל] one hundred forty [ק"מ] large ships were sunk.

5421 / 1661 — The Turk. The Turk came into [מרפנלספאנא[?]], that is, Transylvania [זיבן בערגין / Siebenbürgen], and the emperor came to its aid. The son of the king of France [the Dauphin — סדופן] was born, and great joy was stirred up in Paris among the multitude. In this year there was a great marvel in the world: through almost the whole year there was no winter; even in the month of Shevat the gardens and orchards [וסרדסים, recte ופרדסים] were filled with greens and other kinds of trees, as [in] the month of Tammuz; but the following year the season reversed, and it was a year of famine.

5422 / 1662 — Famine. There was a great famine at Paris, so that a father ate his son and a man his wife. In Poland, at every place up to Hamburg [לעמבורג / recte ?], [prisons?] were filled with captives; each one, in the field of a single coin, and out of great hunger, ate his own flesh. In the south there was an earthquake [רעם ארץ, recte רעש ארץ]; Charles [X] [?]… the pasha of Lorraine [מלאסרינגי"ן] gave over his land to the king of France, but on the condition that all his descendants after him be reckoned as the royal seed. But since his brother Charles II [קארל השני] had no heir [?]… and in the end he recovered from his illness — but it did not avail —

[Source page 123]

5423 / 1663 — The Turk. The Turk captured the place Neuhäusel [נייהאזל] by terms of surrender. The place Erfurt [ערפורט] in Saxony rebelled against the bishop [ההגמון] of Mainz [ממענץ], and the emperor sent envoys to the said place, but the inhabitants of the place persisted in their rebellion; yet the bishop subdued them by force, sending some of his men of war, so that none could go out or come in — with the aid of the French.

5424 / 1664 — In the Places. In the places [Leiden — לאגדין[?]] and Amsterdam there was a great plague beyond number, and more than a hundred times a hundred thousand souls died in a short time. At the place Carinthia [קרטן,

Kärnten] in Styria [בשטיירמארק] a great comet was seen with a long tail. There also appeared a weapon of fire. Great fires occurred in that year. In the land of Denmark, in the region [קרוין[?]], there rained down from heaven grain, and it appeared[?] black, but after the grinding it was fair to look upon and good to eat. At [בברדלאניא[?]] a great fish was seen upon the sea with a great horn, three cubits long.

5425 / 1665 — The King. King Philip IV, king of Spain [שפניא], died; and before his death he heard the news that [in] the tremor[?] of Portugal [פורטיגאל] they had struck his people, so that not a remnant or survivor was left of them. In many places signs appeared in the heavens. On the isle of Candia [Crete] there was an earthquake, and many houses fell like a heap of stones. In the land of [שווין[?]], around the place Lyon [ליגדוי[?]], there was a high mountain, so high that its height was more than a [שעם[?]] journey, and it was swallowed into the earth together with trees and many plants, and became a great valley. At [בגאסמע[?]] in Saxony many hundreds of houses were burned through the fault of one woman who kindled a fire [upon the water?]. Also in Poland and in the land of Brandenburg [ברנדיבורג] there was a great fire in the [stable?] of the duke's horses, and the horses were burned along with the servants. Also in the land of Hungary there was a great fire, and more than a thousand souls were burned.

5426 / 1666 — In the Land. In the land of Holland, near the place [פסטריך[?]], there appeared in the clouds as it were two armies one against the other, and a sweet sound was heard. In this year occurred the great affair of Shabtai Tzvi [שבתי לבי, recte צבי — systematic fount substitution צ→ל], and there was a great tumult in the world — may God send us the true redeemer speedily in our days, amen selah. At the place London [לאנדי] there was a great fire, and twelve thousand houses burned, and eighty of their houses of prayer, and also the great building called Saint Peter [זאנט פיטר — recte St. Paul's?]. In the land of [גילא[?]] a mountain fell upon a city and destroyed a hundred houses and killed several hundred souls. At Adrianople [באדרינאפל] strange beasts were seen in the air, and also a great structure; in the end the structure fell to the ground and killed three souls, and many people fell dead from the stench.

5427 / 1667 — The Men. The men of Portugal rebelled against their king Alfonso [אלפונסא], because he was unfit to reign over them, being mute; and they gave him over to their house of priests [a monastery], and his brother Don Pedro [דון פעטרא] reigned in his stead.

[Source page 123, continued]

[The Turk, continued:] The Turk brought back the old fortress of Candia [קנדיא, Crete] in full, with a great host, and sent along with him [to the Sultan?] and took captive ten thousand souls; he also destroyed the place of New Candia. But before Old Candia he lost four thousand men. There was an earthquake at the place Ragusa [כאגוזא] in the land of Dalmatia [דאלמאטיא], and it destroyed the city; and in the lands of [פאהזניא[?]] it destroyed fifty towns and villages, and eight thousand souls died, and also in other places.

5428 / 1668 — The King. The new king of Portugal, Don Pedro, took his brother's wife, with the concealment [dispensation] of the Pope. The king of Poland gave over the kingship to another during his lifetime and went into monastic life [לנזירות] in their house of priests. At the place [מסרפולין[?]] in the land of Moscow, sixty-seven thousand houses burned. In the land of Persia [פרס], at the place [קאבערא[?]], there was an earthquake for thirty consecutive days. In the renowned royal city Vienna there was a great fire in the fortress of the emperor (may his glory be exalted), and it burned down to the lowest dwelling. In the land of [פאהמדין[?]], at the place [קרייפסבורג[?]], there was a great fire, and one hundred forty-seven [קמ"ז] houses burned to the ground.

5429 / 1669 — The King. King Michael Wiśniowiecki [ווישנאוועלקי, Michał Korybut], duke of Podolia [פדאליא], came to the throne by the majority opinion of the lords called the Palatines [ווייוודום]. In the land of Sicily [לוגיליא] a mountain named Etna [עטנא] erupted, and the fire was so great that a man could hardly walk in its surroundings for a distance of eighty [פ'] days' [journey]; thirty villages and towns were burned, and the damage was more than four times a hundred thousand. At the place Vienna a woman gave birth to five sons at one time, and all of them were alive; and the emperor, may his glory be exalted, [decreed] to raise them under special care. At Buda [בוד"א], called Ofen [אויב"ן], [the place] was burned to the ground, and likewise other places. Many signs appeared in the heavens. In the land of Saxony, at the place [ליין[?]], around the place Salzburg [זאלצבורג], a high mountain split into two parts, and all the houses and the dwellings of those upon it fell into the abyss, and more than three hundred souls died.

5430 / 1670 — At This Time. At this time a great comet was seen with a tail, in the land of [מארפסי"א[?]]. In Silesia [בשלעזיא] the river [דלאנו"י[?]] rose and grew exceedingly, and [the people] went to Vienna [ווינן[?]] by dry land[?]. Suddenly there came [smoke?] and sounds [thunder?], and things were burned in [a furnace?], and from this a flame broke out and there was a great fire, and fifty [נו"ן] notable houses burned, along with other great damages. In the month of

Adar of this year this came to pass: the emperor, may his glory be exalted, [decreed] to expel all the Jews from Vienna, the renowned city — may God enlarge our border, amen. Frederick III, king of Denmark [מדעניתר"ג], died. In the land of Sweden [סווי"דן] three hundred sorcerers were burned in one month. In Sweden there was a great turmoil among the merchants, because their partnership-house at the place [מאס…לו"י[?]] burned; and because of the great loss it cannot be written down. Fourteen [י"ד] thousand houses also burned at the said place. In the land of Poland there was such great abundance[?] that the peasants of the villages would not sow or plow, for the produce of the field was counted as nothing, and they bought a kor of flour for a gulden —

[Source page 123, left column]

— (which is of the coinage that is worth eighty [פ'] [pfennig?]), and there was no buyer. In the month of Sivan of that year — in our many sins — the synagogues in the renowned city of Vienna were shut up [נגעלו] by order of the emperor, may his glory be exalted; and everything that had been hewn of any wood — the great and small seats — was burned, in our many sins. In Poland [in] Reussen [רייסן, Ruthenia] a great mountain was swallowed into the earth, and in its place came a great river with large fish. At [בסאלדו"ל"א[?]] in the land of Italy there was a certain nobleman, and he hired a craftsman to make for him two statues of wood for a carriage, which they call [קום"ט[?]]; and he came twice and three times to the workshop for the statues, but the statues were not finished. Once the nobleman came and found no one in the house except the two children, the sons of the craftsman. What did the nobleman do? He took the children and set them upon his carriage, [placing] them beneath the statues, and the children died from the cold that came upon them. In the end the matter came before the authorities, and the nobleman was put on trial and received his sentence by the sword. The two synagogues in Vienna were made into two of their houses of prayer [churches]. Snow and hail fell from heaven in the month of Tammuz as in Shevat. The French took the land of Lorraine [לוטרינגי"ן] by force of arms and captured the duchess; the duke himself was not at home, for he had ridden [ללוד[?]] with notable men of his region[?], and when they heard of this he fled to the place [עסטרינא"ל[?]]. Four notable Hungarian magnates rebelled against the emperor; in the end they were put on trial, and their sentence was decreed as execution, and so it was done. Their names: Zrinski [סערינ"י], Nádasdy [נאדאשפי"א], Tattenbach [ערנבאך], and Frankopan [פראנגליסבאך"י]. The making of salt at Hamburg began [and continues] to this day. A rainbow was seen at night as by day. A great fish went onto dry land and stood for about a quarter of an hour; in

the end men came to take it, and when it saw this it leapt with great swiftness into the sea.

5431 / 1671 — In This Year. In this year the king of France reckoned the assembly [tax-revenue] of the clergy that were in his realm, and it was found that it yielded every single day the sum of twenty-eight [כ"ח] times a hundred thousand and sixty-four thousand and [ג"ווי[?]] crowns. There was a great marvel at Paris [בפריז"ל] and at [בברו"ס[?]]; and in France there was great distress [לרה, recte צרה] from the waters, almost like the waters of the Flood, and it killed several thousand souls, and beasts and horses beyond number, and it also destroyed many places. The dukes of Braunschweig [ברוינשוויג] and Lüneburg [לינבורג] brought the place Braunschweig [under siege / into subjection] and captured it, since most of the multitude of the people were outside the town at the fair of [דוואלפנביסל, Wolfenbüttel?]. In the land of Poland, at the place Lemberg [לעמבורג], the water turned to blood. In the land of [זאלני"א[?]] lightning[?] [struck] a great forest and burned all the trees, great and small, and it nearly burned the place [סלערמ"א[?]] around it. In the land of Holland there was a flood that swept away many places and villages. At [בעאכרבא"י[?]] a storm-wind came and damaged eight great ships, each of which carried three hundred loads (each load being three talents' weight), [driving them] onto dry land, and did damage beyond measure. At the place Glogau [גלוגא] the Great, a woman gave birth to two sons and the likeness of one donkey; but they did not last [long — ימוחס, recte ימים?]. At the place Danzig [דאנציג] there was a flood, and it swept away many —

[Source page 124]

— many houses, and killed several souls. There was a great fire at the place [לידנבאך"ג[?]], and many houses burned, but no souls were harmed, since it was by day.

5432 / 1672 — A Fire. There was a great fire at Amsterdam, and several hundred houses burned; the most important printing house in Germany also burned, and the damage rose to a hundred thousand — that is, in the equipment of the craft, apart from the books and paper beyond number. In the land of [ארכ"ו[?]], [פעלאגיא[?]], around the place named [שמו…"ע[?]], an entire province was swallowed into the earth, and its length and breadth were about seventy of our miles; and to this day a small tower is seen [protruding] from the ground. At Hamburg there was a fire at [בפיקהופן[?]], and seventy houses burned, and also many souls. Men rebelled throughout the whole land of Holland [האלנטמי[?]], in the places [הייסמן, מעטלסע, האבין[?]], and killed their leaders and men of rank; some they threw out the window, and some they killed by strange and cruel

deaths. The French prevailed in Holland and captured whatever their heart desired. There were also two brothers named Johan [יאהש"ן] and Cornelius de Witt [דעווי"ט]; and because they were important [officials] in Holland and their words were heeded, on one occasion the multitude leveled a false accusation against them, and put them to death by strange and cruel deaths, and cut their flesh into pieces and sold it for great wealth; even their [intestines?] they sold for high prices as an everlasting memorial. Kamieniec Podolski [קאמיץ פאדאלאסקי] was captured by the Turks, because there was no food for them; and [the garrison], including a thousand men of war besides [others], went their way to the land of Poland.

5433 / 1673 — A Fire. There was a great fire in the city of London [לאגד"ן] in England, and one hundred fifty [ק"ן] notable houses burned; ships upon the water also burned. Not many days [later] another hundred [ק'] houses burned. There was a great turmoil in the city of Lisbon [ליזעבאני[?]] in Spain[Portugal], because the multitude of the people leveled an accusation against the notables and grandees of the king that they were of the Children of Israel [Marranos]; but with the help of their priests the multitude drew back from their evil way. The great mountain [קאמבאגנ"א, Campania?] at the mountain named [מינדיע"ן[?]] suddenly erupted into the air and burned for thousands[?]; and because of the smoke no man could see his fellow for three days, and around the mountain, within three parasangs, they could not walk on account of the ash, which lay thick and high. Even in the sea around the mountain no ship could pass on account of the ash in the sea, much of which was driven into the sea. Near the land of [זאלבשטא"ן[?]] there was an earthquake such as had not occurred in a long time. The pious Emperor Leopold, may his glory be exalted, granted liberty to thir[teen?] [שלש עשר[?]] Jews to dwell in the royal seat of Vienna, and [God?] will repay his reward. At Hamburg there was a fire at [בקטרעפל[?]], and thirty houses burned.

5434 / 1674 — At the Place. At the place Innsbruck [אינספרו"ק] in Tyrol [במירא"ל] there fell frogs and creeping things from the clouds; but they did not live long, for after about an hour they all died. In Germany signs appeared in the clouds. The fishermen in Holland, near the place [כאמרדאס[?], Amsterdam?] —

[Source page 124, left column]

— caught[?] a great fish, thirty cubits long, and it had fins[?] of [wood?] like a bird, and teeth like [מיה[?]], and it also had milk like a cow. In the land of Bavaria [בייל‌ארן], at the place Munich [מינכי"ן], there was a great fire in the great fortress called [סאלוואל…ע[?]], and most of the fine and important fortress — the best in

Germany — was burned, and the damage rose to seven hundred times a hundred thousand Reichstaler [רייכסטאליר], apart from the souls and horses that were burned. The general Jan Sobieski [יוהאן זאביעסקי] was crowned king of Poland at the place Warsaw [ווארשויא].

5435 / 1675 — The Robbers. The robbers [pirates] who dwell at the place Algiers [אלגיע"ר] sent two Jews as envoys to Holland to make peace between them. The [plague / matter — הגסס[?]] grew and spread through the land; peace was made, and [it spread] onward more than twenty parasangs of territory, and killed two thousand souls; beasts and animals also died in great number, [struck down] by the waters.

5436 / 1676 — The Youths. The youths called students [שטודענטין] gathered together at the place [קעטלי"ן[?]] on the river Rhine, and came to the place [רייס[?]] opposite it, to rob and plunder the property of the Jews, over a small quarrel that had arisen between a Jew and one youth on the day before. But the inhabitants of the place [דיין[?]] stood on the right side of the Jews, and killed two of the youths, and [the students] drew back. At the place [מאס-לוי[?]] there was a great fire, and within the space of two days twelve thousand houses burned, and [five hundred / nine hundred — ותמשה מאות[?]] souls, and merchandise and money's worth beyond number. The emperor captured the fortress of Philippsburg [פיליפטבור"ג] by force of arms in that year.

5437 / 1677 — Great Wars. Great wars broke out between the emperor Leopold, may his glory be exalted, and the king of France, Louis XIV [לודוויק הארבעה עשר]. And the king of France burned many places in the land of Alsace [עלזוס], including the places Hagenau [האגנוי], Colmar [קאלמר], and [עלזאס לאבברין[?]], and the like. A great comet was seen in this year in all the regions of Germany and [מיירהפא[?]]. The emperor Leopold, may his glory be exalted, made a day of festivity for the joy of his wedding with the daughter of the duke of Heidelberg and Neuburg [מהיידלבורג ונייאבורג], at the place Passau [פאסויא] on the river [מאניש[?]] — may his seed increase and his days be prolonged, amen selah. William [ווילהעלס], Prince of Orange [מאוראניא], took to wife the daughter of the duke —

[Source page 124, left column, continued]

— of York [מיארק], at the place London [לאנדן]. The king of Denmark [מדענמארק] captured the place Stade [שטאדין] by force of arms. The consort of the emperor Leopold gave birth to a son, to the joy of all Germany, and his name was called

Joseph [יאסעפוס, Joseph I] — may his seed increase and his days be prolonged, amen.

5438 / 1678 — Charles. Charles V [קאראל החמישי], the duke [הערצאלי"ג / Herzog] of Lorraine [מלופרינג"ן], took to wife the queen, the widow of Wiśniowiecki [ווישניוועלקי] king of Poland, kinswoman of the emperor Leopold, may his glory be exalted. The great place [דענם[?]], whose length and breadth are three parasangs, which is in the lands of Flanders [פלאנדרי"ן], the king of France brought under siege; and not many days passed before the men of the city surrendered it to him on terms, as is the way of war. The king of France, Louis the Fourteenth [כי"ד, recte הי"ד], made peace with the [envoys? — הצפמי"ן[?]] of Holland at the place Nijmegen [ניממען, Peace of Nijmegen]. The place Glogau [גלוגא] the Great in Silesia [בשלעזי"א] was burned —

(Continuation of the year-by-year chronicle. The years are given in the source in Arabic numerals, with the opening word of each entry enlarged. Note on the type: this printing carries a systematic fount substitution — a נ set as ג, a צ as ל, and a final mem ם as samekh ס. These are silently corrected below, with a `[recte …]` on the first occurrence of each; several proper names remain garbled and are flagged.)

until only thirty houses [remained]. The Duke of [Heidenburg?] took as his wife the sister of Emperor Leopold, may his glory be exalted. [The identity of "the Duke of Heidenburg" (הדוכס מהיידינבורג) and the reading "sister" (מחות, taken as אחות) are both uncertain — this may still be Charles V of Lorraine, who married Eleonora of Austria, Leopold's sister, in 1678.]

1679. The place [Kadefan?] (קדעפאן) in the provinces of Armenia — which is a metropolis of kings — sank [recte נטבע; printed גטבע] into the earth together with [recte עם; printed עס] thirty-four thousand souls and all the property in it, and in its place there came up a great [body of water?] like a river [ימור, uncertain], which is visible to this day before the eyes of all the inhabitants of the province.

Peace was made between King Charles of Sweden [Charles XI] and King Christian of Denmark [Christian V]. Anselm Franz von Ingelheim (אנשעלם פראנץ מאינגלהיים) joined the episcopate — that is, became Archbishop-Elector of Mainz. The king of Spain [Charles II; the name פיליסים as printed is garbled] took the daughter of the [king] of France [recte צרפת; printed לרפת] as his queen [Marie Louise of Orléans].

The plague that had been in the royal city of Vienna was halted, with God's help; and there died some 160,000 [ק"ס אלפים — figure uncertain] souls and [114?] [והקי"ד — unclear], adults and children — may the Merciful One protect us.

1680. The Dauphin, son of the king of France, took as his wife the daughter of the Duke of Bavaria [Maria Anna of Bavaria]. King Charles of Sweden [Charles XI] took the [princess] of Denmark [Ulrika Eleonora] as his wife. The town of Passau on the river [Inn?] burned down, and only five houses remained. The commander [Thököly?] (דעקליח = Imre Thököly) rebelled against Emperor Leopold, and burned and destroyed many places in Hungary with the aid of the Ottomans and the Tatars. The two dukes — [Johann Georg?] the Second of Saxony (מזאקסן), and Karl Ludwig of [Heidelberg / the Palatinate] — died within one week. [Names of the two dukes partly garbled; Johann Georg II of Saxony and Karl Ludwig, Elector Palatine, both died in 1680.]

1681. The place Strasbourg (שטראסבורג), the fortress [and] metropolis in the province of Alsace (עלזאס), together with all its surroundings, submitted [recte נכנעו; printed נחגו] to King Louis, may his glory be exalted, of their own good will, in this manner: the army-commander [Montclar] (מונגלאס) came before them with a great force, and when the inhabitants of the place saw that ruin had overtaken them and that no help could reach them, they surrendered the place into the king's hand on specific terms, among them that troops should not be quartered [on them] unnecessarily. The great tower there, called the Münster (מינשטער), is a wonder to behold, for its height is three hundred cubits [figure uncertain], and the beginning of its building was in the year 5064 of the creation of the world [ה"א ס"ד — reading uncertain], which is the year [504? / 1304?] of their [Christian] reckoning [the CE figure as printed, "תק"ד," does not correspond; AM 5064 = 1304 CE — flagged].

On that same day the king of France also seized the great [city] Casale (קאסעל), which was the important one in the territory of Mantua, having belonged to the Duke of Mantua. The daughter of the Duke of Neuburg (מנייאבורג) [and Heidelberg?] was [crowned] as empress[/queen] at Ödenburg (עדינבורג = Sopron) in the provinces of Hungary. [Eleonore Magdalene of Neuburg was crowned Queen of Hungary at Sopron in 1681; "והיידינבורג" is unclear.]

The envoys came here, to the holy community of Frankfurt — namely, from the Emperor (may his glory be exalted), from the king of France, and from the rest of the dukes of [Austria?] and the neighboring dukes — and they held an assembly-day, called a "conference" (קאנפרענץ = Konferenz), for the sake of peace; but the assembly bore no fruit.

1682. In this year there was a great calamity throughout Germany (אשכנז) on account of the waters. Holland (בהאלאנד) and Friesland (פרישלאנד), which lie near the sea, [suffered] on account of the great rising of the waters, which was

reckoned enough to drown [an entire region], for the waters destroyed several provinces and killed people and livestock beyond number. In the town of Frankfurt the waters rose for three days — namely from Sunday the 13th of Shevat until Wednesday the 16th of Shevat 5442 — and the place was almost like a river, and one could not reach another except by small boats. The water was in all the streets. I myself crossed by boat from the inn called (Krach-Wien / קרהך ביין [?]) to the street called (Tuchgaden / טוך גאס [?]), and went about myself. The waters even reached the great well called (Sprengbrunnen / שפרענברונן [?]) which is upon the Römerberg (הרעמרבערג), and the water flooded [recte והציף] two arches or piers of the bridge that runs from Frankfurt to the place opposite it, called Sachsenhausen (זאקסין הויזן); and the rest of the damages were beyond number. May God save us and guard us, amen selah.

A great star called a "comet" (קאמעט) appeared in many places in Europe (אירופא). A great uprising broke out in Moscow (מאסקווא) between two brothers, each of whom sought the throne to be czar, and several thousand souls were killed on both sides. [The 1682 Moscow (Streltsy) uprising between the parties of Ivan and Peter.]

1683. A great uprising broke out among the common people and the [townsfolk] at the place Cologne (קעלן) on the river Rhine, and the head of the rebels, named [Gülich] (גיליך = Nikolaus Gülich), received his due. The Turk [the Ottoman] came with a vast army beyond telling — more than three times a hundred thousand — before the royal city of Vienna. But the army-commander Ernst Rüdiger von Starhemberg (ערנסט רידגר מסטארהעמבורג), who was inside the city with thirteen thousand fighting men, stood against him like a bereaved lion and saved the city for eleven weeks — until the king of Poland [Jan III Sobieski] and the rest of the dukes of Germany came to the aid of the Emperor (may his glory be exalted) and struck the Turk, so that no survivor or fugitive remained of him. And [the Turkish commander?] (סעלי"ר, uncertain) and all his army — some slain, [others] fled; and [the defenders] came out free, and plundered and looted the Turk's camp, filling it with royal treasures of gold and precious stones.

The king of Portugal, Afonso the Sixth (אלפאנסי הששי), died at Lisbon (ליסבון). Queen Maria (מריה) — daughter of the king of Spain, wife of Louis, may his glory be exalted, king of France [Maria Theresa] — died in the [palace] called Versailles (פערסאלוס). The Emperor prevailed against the Turk and advanced to the place Neuhäusel (נייאהייזל = Nové Zámky); and together with the Emperor they also captured the place Gran (גראן = Esztergom) and its surroundings. The Turk had the head of his army-commander, called Kara [Mustafa] the vizier (קרא"ן סעלי"ר),

sent back [i.e., had him executed], because he had incited him to march against the Emperor, may his glory be exalted; and several thousand souls were killed, besides other damages beyond counting for their number.

1684. The king of France assailed the great fortress of Genoa (גענוו"א), such that within two days he hurled into it three thousand fire-balls that started fires, each weighing 500 litra [pounds], and destroyed many houses. The king of France [also] captured the great fortress Luxembourg (לינצבור"ג = Luxembourg), pouring [cannon-fire?] upon the city, which had formerly belonged to the king of Spain — namely in the year [?] [garbled: לבא מ"ל יקי"ם סימיי"א]; they surrendered the place to him on specific terms, since [the governor] saw that the [Spanish] king could not send him troops to aid him, and therefore he made an agreement with the army-commander [Chimay?] (קאטקי) on behalf of the king of France, Louis, may his glory be exalted. The king of France also captured the place [Fribourg?/Freiburg?] (פרי"ר) and razed its walls. The Emperor captured the place [Siligram?] and the fortress at [Lindenburg?] in Hungary; also the places [Vienna?], Gran [Esztergom], [Neuhäusel?], [and Kamieniec?] up to the fortress [?] were captured by the Emperor, may his glory be exalted. [The last clause is heavily garbled — reading uncertain.] A great fire occurred in the town of Strasbourg, also in the town of Hamburg (האמבורג), in the street called…

[p. 202] …the street called [Kalbwerder?] (קעלוועדר), and it burned until the next day; [42?] thousand human dwellings [burned], and damage beyond value. The Republic of Venice (הרעפובליק ווענידיג) sent [forces] against the Turk and took from him many places, called Morea (מוריאה = the Peloponnese), Zante (זאנטע), Negroponte (נעגרעפונטע), and [others — garbled]. The Duke Friedrich of Brandenburg (פרידריך מברלאנדענבורג) took as his wife the daughter of the Duke of [Sax…?]. Also, in this year there was a "reversed year": in summer there was great cold, and in winter great warmth, contrary to the natural order.

1685. King Charles the Second in England [Charles II] died and was buried with great honor. The Duke of Bavaria, Maximilian [II Emanuel], took Maria [Antonia], daughter of Emperor Leopold, may his glory be exalted, as his wife. The Duke of Heidelberg [Karl II, Elector Palatine] died, and because of this a great turmoil arose in the Palatinate (פפאלץ), because the king of France sought a share of the inheritance on account of his sister-in-law, the [Duchess] of Orléans (מארליאנס) — she being the sister-in-law of the duke who died without children.

In England a great war broke out between two dukes — that is, the Duke of York (מיארק) [James, later James II], brother of King Charles, and the Duke of Monmouth (מאנמאוט), who was the illegitimate son of King Charles. Each of them

wished to reign in England, and a great war arose between the two sides; several thousand were killed on both sides. In the end the Duke of York prevailed and struck the army of Monmouth, so that no survivor or fugitive remained; the Duke of Monmouth and his army-commander fled, and the commander [Grey?] (קריי"א) went into hiding. The commander [Monmouth] came to a certain village dressed in peasant's clothes, so that he would not be recognized; but a man who had formerly been his servant encountered him, and went and informed the army-commander of the Duke of York, and they brought him in chains to the place London (לאנדין). Not many days passed before they judged him. The Duke of Monmouth and the commander [Grey] had hidden themselves in a field, and the forces of the Duke of York pursued them and searched on every side; and the dogs that were with them sniffed out the men, and they were sought among the trees and were found. The Duke of Monmouth had fallen asleep from weakness, for he had not eaten or drunk within a span of 48 hours. They brought them to London and set them before the Duke of York — who had joined [i.e., become] king — and the sentence of the Duke [Monmouth] was concluded: to behead him; while to the commander [Grey] the new king granted mercy [a pardon]. They beheaded the Duke of Monmouth the following day, upon a great scaffold before the eyes of the multitude; and after they beheaded the Duke, the body and head were buried with great honor.

The Emperor captured the fortress Neuhäusel (נייהויזל); together with the Emperor they also burned 1,100 cubits in length of the great bridge called (Esztergom-bridge / עסק"ר ברי"ק [?]). The metropolis of the Duke of Saxony, called Dresden (דרעזדן), burned in a short time [recte קצר], and nearly everything was consumed; the wells had no water in them to put out the fire. In Moscow (מאסקווא) 17,000 houses burned. The Duke of Neuburg (מנייאבורג) inherited the province of the Palatinate — Heidelberg — and became the Elector, called Kurfürst (קווירפירסט); he came to Heidelberg and was received with great honor by the town. In the city of Frankfurt there was a great fire in the street called (die Neyl / די נייל [?]), and eleven large houses burned, and the damage was reckoned at more than two hundred thousand Reichsthaler (רייכסטאלר). In Hamburg (האמבורג) and its surroundings the waters rose and flooded many houses and ships, and the damage was reckoned greater than what the great fire had caused last year — also in the provinces of Denmark.

1686. Emperor Leopold, may his glory be exalted, captured the great fortress Buda (בודא), called Ofen (אובן), the metropolis of the kingdom of Hungary, under the command of the army of Duke Charles of Lorraine (קארל מלוטרינגן) [Charles V] and the Duke of Bavaria; they also captured other smaller places in Hungary.

King Christian [V] of Denmark laid siege to Hamburg with a great army; and an uprising also arose between the burghers (הבירגרים) and the common people — that is, the rebels [led by Jastram] (יאסמראם), who openly sought to hand the city over to the king, and who fabricated false accusations against their mayor [calling him] a traitor; and because of this the mayor fled to the province of Lüneburg (לינעבורג). But the burghers of Hamburg sent messengers to the dukes of Lüneburg and Brandenburg to come to their aid; and the said dukes did so, sending them troops and the rest of the implements of war. Meanwhile the said dukes, and also the Duke of Hesse (מהעסען), sent envoys to the king of Denmark and sought to make peace between the king and the city. In the meantime the rebellion became known, and the rebels were seized; and when the king [of Denmark] heard that his enterprise was not accomplished, and that there was a great force standing against him, he drew back. The city, however, acceded to his wish on terms agreed between them. The mayor entered the city with great honor, and the rebels were beheaded, and their corpses were quartered. Their heads were set upon iron [spikes]: the head of Jastram (יאסמראם) upon [the Albgorstor?], and the head of Snitger (סניטגר) upon [the Steintor? / a gate].

1687. The king of Portugal [Pedro II] took as his queen the daughter of the Duke of Heidelberg [the Palatinate], by means of a proxy [marriage] (per procuram / פילא מאיאר [?]) at Heidelberg. [Joseph] the First (יאסעפום) was crowned king of Hungary at the place Pressburg (פרעסבורג = Bratislava); and from that day onward the kingship of Hungary was hereditary to the House of Austria (עסטרייך), as it had not been in former times. And [it was agreed that] should the Habsburg king die, God forbid, without offspring, it would pass by inheritance to the kingdom of Spain forever.

The envoys from the Emperor (may his glory be exalted) and from the Dukes of Saxony and Brandenburg held an assembly-day for the settlement between the king of Denmark and the Duke of Holstein (מהאלשטיין), at the place Gottorp (גאטארף). A great uprising broke out at the place Constantinople (קונסטאנטינאפעל) against the [sultan], for the multitude sought a new king — namely the brother of the [reigning] sultan, Sultan Suleiman (סולטאן סולימאן) [Suleiman II]; and many were killed on both sides. Also the [vizier] rebelled against the princes and gathered some twenty thousand men, killed many, captured several places, and plundered and looted all that was theirs, in the manner of traitors.

1688. The army-commander [Morosini] (מארהיזין = Francesco Morosini) was made Doge of Venice (וועניעדיג). The Emperor,

[p. 203] may his glory be exalted, captured the fortress Stuhlweissenburg (שטולווייסענבורג = Székesfehérvár), under the command of the army of Margrave Ludwig of Baden (מארקגראף לודוויג באדין). Duke Johann Friedrich of [Braunschweig?] (מברלאנדבורג [?]) died at the place [Salzdahlum?] (סאלצדאהלום) at the age of 65 years and seven weeks. The Archbishop Maximilian Heinrich of Cologne (מקעלן) died at the age of 66 years and 5 months.

The French came with a great army into the Palatinate (פפאלץ) and began at the place [Kaiserslautern?], demolished [recte] and besieged the place with twelve thousand men; the army-commander who was inside it stood against them a short while, and when he saw that the duke did not come to his aid, he surrendered the place to the French on terms. From there they went to Speyer (שפייאר), Frankenthal (פראנקינטאל), Mannheim (מאנהיים), and Worms (ווערמס); and the fortress of Philippsburg (פיליפסבורג), too, they besieged — that is, the king's son, the Dauphin, was himself before the place with a great and mighty army. Because of this a great turmoil arose throughout Germany, along the rivers Main (מיין) and Rhine (ריין) — especially here in Frankfurt (פראנקפורט) there was great fear and dread, had it not been that God helped us, and the merit of our fathers stood by us, and He sent His aid — namely the dukes of Brandenburg (ברלאנדבורג), Lüneburg (ליניבורג), and Saxony (זאקסן) — and delivered us together with the rest of the inhabitants of Germany.

The French settled in Mainz (מיינץ) under the command of the army-commander [Piffler?] (פיפלער). The fortress of Philippsburg was captured by the Dauphin by siege [recte מצור], since they had no food. William, Prince of Orange (ווילהעלם פרינץ מאראניען), went to England (ענגלאנד) with five hundred ships and a hundred thousand souls, with the aid of the States[-General] (הסטאטן) of Holland, against his father-in-law James (יאקאב) [James II], king of England; and with him were the lords of the armies: the Duke [of Schomberg?], exiled from France, and the Marshal, exiled from England [reading uncertain — evidently Marshal Schomberg, the Huguenot exile who accompanied William]. The Emperor, may his glory be exalted, captured the fortress Belgrade (בעלגראד = Griechisch-Weissenburg), under the command of the Dukes of Bavaria and Lorraine (לוטרינגן), and filled it with royal treasures. The French captured the places Mannheim and Frankenthal; also the place [Koblenz?] (קבלאנע"ן) they besieged, and hurled into it ten thousand fire-balls; but the army-commander [Mellac?] (מליס"א) stood against them like a mighty warrior. Then suddenly the French abandoned the siege, and the place came out free — [though] with great damage, for more than five hundred houses and property beyond number were burned. The Republic of Venice (ווענעדיג) sent [forces] against the Turk and conquered

several hundred parasangs of territory; also [some territory] was laid waste; also the great fortress Negroponte (נעגרעפונטע), with all its surroundings, they took with few men, under the command of the army-commander [Morosini] (מארוזיני).

The Prince of Orange (הפרינץ מאראניען) came with his forces to England and landed [recte ליבשה] at the place [Torbay / near Exeter], and went to the place Exeter (עקסעטער); the multitude gathered to him from day to day. And when the notables in England, called Milords (מילארדס), heard that the Prince had come, they too came to his aid — namely the [King's son-in-law?, defected to] the Prince of Orange, together with other notables. When the king [James II] heard that the greater part of his notables and counselors had gone over to the Prince, and that he too was near the place London with a great force, fear and trembling fell upon him; and the queen from France (מצרפת) [Mary of Modena] went to the king and told him all the distress, and gave him her counsel that he should flee together with his son the Prince of Wales (פרינץ וואליס), who had been born to him [two?] months earlier [the Prince of Wales was in fact born some five months before William's landing — figure flagged]. And so it was: the king rose by night,

[p. 203, left column] and departed in secret with the said queen and the Prince of Wales, and she [he] went into flight. And when the king saw that the queen and her son had fled, he too, together with his son-in-law[?], the Duke of [Peterborough?] (מפעטרוו"ק), went out of the country by night in a small boat. But because trouble [recte הצרות] lay against them, they came to a village, [Faversham?] (אשטוואל"ם), and were recognized as the king, and were brought to the place [Faversham?] (פעסטלטהייס) and placed under guard. That night the king's sleep fled from him; and his son, the Prince [Duke] of Berwick (פערוויק) [James Fitzjames], came and said to him, "Come with me." The two of them went behind the house in secret, came to the water, and crossed without the guards' knowledge, and at last, at daybreak, they reached the village of Ambleteuse (אמבלעטופי) in France; and from there they went to [Saint-Germain?] (פאלאנ"ג), and from there to Paris. The king and queen of England were received with great honor in Paris, and Prince William (ווילהעלם) was received with great honor in London.

1689. The French destroyed the great fortress and beautiful citadel of Heidelberg (מהיידלבורג), and set fire to some houses in the town; they also destroyed the bridge over the river Neckar (נעק"ר). The French [also] destroyed the fortress of Speyer (שפייר), and destroyed the bridge over the river [Rhine], which had stood two thousand four hundred years [figure flagged]. The town of Mannheim was burned along with the fortress [Friedrichsburg?] (פרידרי"ך בערג), until not one

house remained. William, Prince of Orange, was crowned king of England and Scotland (שאטלאנד). Queen Christina of Sweden (קריסטינה מסווייד‌ן) died in Rome (רו"ם) at the age of 83 [recte 63 = ג"ס? — she was in fact about 62; the printed פ"ג/ 83 is flagged], and was buried with great honor. The towns of Speyer, Worms (ווערמס), and Oppenheim (אפנהיים) were burned in a single day under the command of the army-commander [of the French], and because of this several hundred souls went into exile and poverty and abandoned all they had. The Dukes of Brandenburg, Lüneburg, Bavaria, Hesse (העסטן), and Saxony fought together — that is, against the French — in [the region?]; and the Emperor's army, under the command of the army-commander, the Duke of Lorraine (לוטרינגן), fought [as well]; the two [armies] laid siege to Mainz (מיינץ). The town of [Bingen?] (ביגנעץ) was burned.

A great fire occurred in the city of Frankfurt, in [the quarter] called (die alte Stadt / "the old town" [?]); and it began at the first hour after midnight, and in a short time — barely one hour — two thousand houses burned, most of them the houses of the Jews' street [the Judengasse], and more than three hundred souls [perished], caught within the fire so that they were burned to the bones. Also in the place called (die neue Stadt / "the new town" [?]) many houses and entire streets were burned. The Duke of Brandenburg captured the fortress Kaiserswerth (קייסר"ם ווערט). The citadel of Edinburgh (עדינבורג) in Scotland came into the hand of King William, with honor. The king of Denmark reached a settlement with the Duke of Holstein (מהאלשטיין), [agreeing] to grant him his province on specific terms, as was fitting. The envoys of the Dukes of Brandenburg and Saxony reached a settlement at the place Altona (אלטינא) near Hamburg. In a province in Sweden more than [140? / 500?] houses were burned. The town of Londonderry (לינערסייע = Londonderry) in [Ireland — recte; printed "Scotland"] was besieged by King James (יאקאבום) of England; but the people in it stood against him under the command of (the Bishop [and] George Walker / הבישאף וואלקר), who afterward [led] like a hero in battle — until King William came with a great army and killed many of King James's [men], and the king [James] retreated with few men. The Duke of Brandenburg captured

[p. 204] the fortress Bonn (בו"ן) after hurling into it three thousand fire-balls, which burned the place to its foundation. The king of Spain took as his queen the daughter of the Duke of Heidelberg [the Palatinate]. In the province of Piedmont (פיעמונט) a new war broke out against the king of France on account of the faith [religion], and many were killed on both sides. Charles (קארל), Duke of Lorraine, captured the fortress Mainz (מיינץ) with the aid of the aforementioned dukes, on terms — namely, the French left the place and took with them all that was theirs

on four hundred wagons, and withdrew as far as the Rhine. The army-commander Ludwig of Baden (לודוויג מבאדן) wrought great slaughter among the Turks near the place Niš (ניסא), so that not a hoof of them remained — such killing as had never been.

The Pope Innocent (אינוסענטיוס) the [Eleventh] died in the city of his residence, Rome the capital; he was 78 years old. After his death they examined him and found his bowels full of stones — one from without and one from within; he had been ill, and he was buried with great honor. The Pope [Ottoboni?] (אסאבאל"י), called Alexander (אלעקסאנדר) the Eighth [Alexander VIII], was received in his place. The envoys from the Emperor (may his glory be exalted) and the dukes of Germany sat in the court called the Kammergericht (קאמר גריכט) [the Imperial Chamber Court], which had formerly been at Speyer; they [now] settled at Wetzlar (ווצלר) in the province of [Wetterau?] (ווערדוי"א), together with all the jurists. Joseph (יאסעפום), king of Hungary, was crowned king [of the Romans] at Augsburg (אויגסבורג) by the seven Electors — but the Dukes of Brandenburg and Saxony were not present in person; they sent envoys, as was fitting. And the assembly was held with gladness, joy, and great honor. May God prolong his days and years, may he see offspring [and] length of days, and may his enemies be subdued beneath him, amen selah.

1690. The French burned the town of Frankenthal (פראנקינטאל) and other small places in the Palatinate; also in the provinces of Württemberg (ווערדינבורג), [as far as?] [Pforzheim?] (פאהקינ"ד), up to the region of Augsburg (אויגסבורג) — and through all of them the French passed with their armies. The king of Poland [Sobieski] laid siege to the fortress Kamieniec (קאמנין = Kamieniec Podolski) in Podolia (פדאלי"א); but in the end he was compelled to lift [the siege], for the Turks came with a great army against them, and many of the Poles fled. The Duke of [Saxe-] Lauenburg (מזאקסין לוינבורג) died without offspring, and because of this a war broke out between the Duke of Saxony and the Duke of Lüneburg over the province; and whoever came first prevailed in his portion, to this day. In the province of [Mirandola?] (מירא"ל), at the place [Minspurk?] (מינספרי"ק), there was an earthquake such as had never been; it destroyed half the town and killed six hundred souls. In Moscow six thousand houses burned. Also the town of [Mühlhausen?] (מעלהויזין) in Thuringia (דירינגין = Thüringen) burned to its foundation — about eight hundred houses.

Charles (קארל), the Duke of Lorraine [Charles V], died at the place [Wels?] (ווע"ם) on the river [Danube?] (טאנוי), at the age of fifty [he was in fact about 47 — flagged]. A great war broke out between the king of France and the Duke of Savoy

(מסאפויען), and the Emperor, may his glory be exalted, sent troops to the aid of the Duke. The Duke of Savoy was made king in the land of [Cyprus? — reading uncertain, ליפזין]. The commander [?] (מאהוזונג"א) was made a duke. The fortress Kanizsa (קאהניס"א = Nagykanizsa) came into the Emperor's hand, may his glory be exalted, by way of terms. The queen

[p. 204, left column] — the Dauphine (דויסינין = la Dauphine), sister of the Duke of Bavaria [Maria Anna of Bavaria] — died. Jakub (יאקאבום), son of the king of Poland [Jakub Sobieski, son of Jan III], took as his wife the daughter of the Duke of Heidelberg [the Palatinate-Neuburg]. In the aforementioned place, [hail?] and [salt?] fell from heaven because of the [storm] [reading uncertain]. In the provinces of England the leaders devised a stratagem — to make a [device] of bronze to shelter themselves in the field in time of war, and this was done a great deal [reading uncertain]. The town of Friedrichsburg (פרידריכסבורג) in Denmark burned to its foundation. Prince Clemens of Bavaria (קלעמענס מבייארין) [Joseph Clemens] was elected Elector [Archbishop] at Cologne (קעלן), against the wish of the Cardinal von Fürstenberg (הקארדינאל מפירסטענבערג).

1691. The Duke of Neuburg and Heidelberg (מנייבורג והיידלבורג) [Philipp Wilhelm, Elector Palatine] died at Vienna (ווין) at the age of 79 [he was in fact about 75 — flagged]. The Turk captured the fortress Stuhlweissenburg (שטולווייזענבורג). A great fire occurred at the place [Plauen? / Pförring?] (פלאהרעגן), and several houses burned; also the citadel of the duke burned, and the damage to the citadel was reckoned at two hundred thousand scudi (סקודי) — a coin worth about one Reichsthaler [each]; also in other places there were great fires that cannot be written [of]. King William and the dukes of Germany came to the assembly-day at the place The Hague (הא"ג). The Pope Alexander the Eighth died at the age of 81 and was buried with great honor; the sage Pignatelli (פינטשענגי = Antonio Pignatelli) was elected as Pope, called Innocent the Twelfth [Innocent XII]; his birthplace is Naples (נעאפאליס) — may his days be prolonged, amen. The Duke of [Saxony?] (מסאלאבענ"ם) took the daughter of the Duke of Neuburg as his duchess. King William of England and the lords of Holland sent envoys to the Turkish commander, and they were received with great honor. The [people] of [?] (הכוסיים) sent envoys to the king of Spain and asked of him an eternal peace. The Duke of Heidelberg took the daughter of the Duke of [Modena?] (מאשקאני) as his duchess. The king of France captured the great fortresses Mons (מאנס) in Brabant (בראבאנד) and Nice (ניס) in Savoy (סאפויען). The great Sultan [Mustafa?] [?] was chosen [as Grand Vizier?] [heavily garbled — reading uncertain] — that is, at the time that the [prince/governor] died, may his glory be exalted, without sons [reading uncertain]. At the place Smyrna (סמירנא) in Asia (אסיה) there was a great,

devastating fire, and four thousand houses burned. At the place Mainz (מיינץ) there was a certain notable who took a bribe from the French and revealed to them all the plans of the army commanders; and not only that, but he sought to hand over the said place to them. The matter became known, and he received his sentence by the sword, as is just.

1692 — this is the year in which we now stand. The Duke of Bavaria [Max Emanuel] was chosen by the king of Spain as [Governor / Statthalter] (לפילי"ר"ע) of the Netherlands (נידערלאנד), and his revenue was seven hundred and fifty thousand Reichsthaler. The Duke of Saxony, Johann Georg (יהאן געארג) the Fourth [recte the Third? — Johann Georg III of Saxony died in 1691; the ordinal is flagged], died at the place [Tübingen?] (ריבינגי"ן) in [?]. The fortress Limerick (לימריך = Limerick) in Ireland was captured by King William of England, under the command of the army-commander Ginkel (גינקל). The French captured the great fortress Montmélian (מונטמיזא"ן = Montmélian) in Savoy, under the command of the army-commander Catinat (קאטינא"ד).

Colophon (full-width, foot of the page):

Completed, with God's help, the book **Tzemach David**, its two parts, up to the year 452 [א"ד.. — sixth-millennium; 5452 = ה'תנ"ב AM = 1692 CE] of the sixth millennium, as it was printed at Frankfurt am Main (פראנקפורט דמיין) in the year 5530 [1770 = ל"תק], and at Fürth (פיורדא) in the year 5545 [1785 = ה"תקמ]. And from here onward the new additions (התוספות החדשות) shall come:

נוספת לאלף הששי — Supplement for the Sixth Millennium

Until the year five thousand [and] 606/607 [?] since the creation of the world [Hebrew subtitle: עד שנת חמשת אלפים תר״ז לב״ע; the year-letter is ambiguous between תר״ו (1846 = 5606 CE) and תר״ז (1847 = 5607 CE). The section's last dated entries reach 1846/תר״ו; see QA.]

> [Editorial note on the type: throughout this supplement the fount systematically prints נ as צ, ג as ל, and final (ם) מ as ס, and often ה as ס. Each word is rendered as its correct form; the printed (substituted) spelling is flagged with `[recte: …]` at the first occurrence of each type.]

In the year 5408 (1648). Many empty and reckless men gathered, with a wicked man named Chmiel [Bogdan Chmielnicki] at their head, and they laid waste the

lands of Poland and Russia with still more [terror]. Even though the king Władysław [IV], of blessed memory, and many nobles rose up against them [recte printed: לנגדם = לגגדס, "against them"], they could not prevail against them [recte printed: להם = להס]. In every place where the sole of their foot trod they destroyed our brethren the children of Israel and left them no survivor. In the city of Nemirov they killed some seven thousand souls on the [20th of] Sivan, and at their head the Gaon R. Yechiel Michel, of blessed memory, the Rav; also the Gaon and Chassid R. Shimshon of Ostropol was slain at that time. Their fury did not subside until the end of that year, and [in 5408] they established the fast of the 20th of Sivan.

In the year 5430 (1670). The Jews were expelled from the royal city of Vienna and went into exile wherever they could find refuge. The city of Vienna came under siege from the Ishmaelites [the Turks] in the year 5443 (1683); but the Turks were soon driven off — the Emperor, with the help of the army of the King of Poland [Jan III Sobieski], [repulsed them], and they fell back.

Thomas Savery [טובאיש זוואהרי] invented in the year 5460, by their count 1700, the steam engine (Dampfmaschine), which performs its work by the power of the steam of boiling water. The scholars who came after him improved it greatly, and from this device very great benefit came to mankind.

In the year 5463, by their count 1703, Peter the Great, Emperor of Russia, [brought] skilled craftsmen, makers of various ingenious works, and built the celebrated city of Petersburg. **Peter the Great, Emperor of Russia,** in the year 5481 (1721) changed the title that all rulers of Russia had borne before him to the title of Kaiser [Emperor/Tsar].

A Frenchman named Réaumur [ראמיכר — René-Antoine de Réaumur], a great scholar of natural science, brought the instrument that measures the air — the thermometer (Thermometer) — to perfection in the year 5482, by their count 1722.

Immanuel Kant [עמנואל קאנט], a great and renowned philosopher, teacher of the science of logic at Königsberg, and all the scholars of the nations walked by his light; he founded a new [school] in philosophy, and died [?] in the year 5484, by their count 1724. [Numerical/historical impossible: 1724 is Kant's birth year; he died in 1804 (5564). Either the source errs, or the verb should read "was born." See QA.]

Two brothers in England [name illegible: לאמבע [?]] invented in the year 5485 (1725) a machine (Maschine) [for a certain purpose [?]], and in it were 26,586 wheels producing 318 million [motions / reckonings [?]] in 24 hours.

In the year 5497 (1737) [printed תל״ז; recte תצ״ז] there was found in Peru, by the river Pinto [?], a new metal whose appearance is white, heavier than gold, and not easily melted by fire, and they called its name Platina [platinum]; and in later days they made from it precious vessels [and for various uses [?]], resembling silver, to this very day.

Potatoes [תפוחי האדמה, "apples of the earth"] spread across the face of Europe [recte printed: גפולו על סני = נפוצו על פני] in the year 5500 (1740). For although they had been brought to Europe from Brazil some 150 years earlier, even their planting did not succeed until that time.

Karl [Charles] VI, Emperor of Austria, died in the year 5500, by their count 1740; and by the law of succession [the Pragmatic Sanction] that he had made with the agreement of all the rulers of Europe, his daughter Maria Theresa sat upon his throne after him. But many kings warred against her over the throne, and in the year 5501 (1741) she took refuge with the Hungarians who were loyal to her. She came to them at the assembly hall carrying the infant Joseph nursing in her arms, and asked them to stand at her right; and the nobles swore to risk their lives for her, and they fulfilled their word.

Franz [Francis], Grand Duke (Grossherzog) of Tuscany, husband of the Empress Maria Theresa, was anointed Emperor of Austria in the year 5505, by their count 1745.

André [Philidor] [אנדרע פסילידאר — André Danican Philidor], sharp-witted and much renowned, came in the year 5510 (1750) to Berlin and played three games of chess [שאך] at once against three great masters of the game, with a cloth tied over his eyes [blindfolded], and defeated all three of them in a short time.

In the year 5522 (1762) a great [ruler arose] in Russia: after the death of Emperor Peter III, his wife took her seat upon the throne of the kingdom under the name Catherine II. She governed with understanding and knowledge, and raised the glory of her land to honor and splendor.

Friedrich [Frederick] II, great and a renowned sage, a mighty warrior without equal, King of Prussia, waged war seven years running against the Emperor of Austria, the Empress of Russia, the King of France [recte printed: נרפת = צרפת], the King of Saxony [זאקסין], and the rulers of Germany, from the year 5516 (1756)

until 5523 (1763); he defeated them all and emerged crowned with great praise — and by this [he became] Frederick the Great and Unique. **Stanisław Poniatowski** was chosen in the year 5524 for King of Poland, by their count 1764, with the help of the Empress Catherine and the agreement of all the nobles of Poland. He was a wise and understanding man, a lover of justice who sought the welfare of his people; and he was the last of the kings of Poland. In the year 5529 (1769) there was a great tumult in the land of Poland, and the factions of the Dissidents [דיסידענטען] and the Confederates [קונפעדעראטן] set out to lay the land waste from its place; and through their great violence — the wars of the Tatars [הקדרים] and the Ishmaelites [Turks] with them — their land was made a desolate wilderness. In the year 5531 (1771) the Empress of Austria, the Empress of Russia, and the King of Prussia agreed together to reduce the kingdom of Poland and to weaken its power [among themselves], so that it should no longer have the strength to stir up strife and contention in the land; and in the year 5533 (1773) they took from Poland, with the agreement of the king

and his ministers, 3,925 square parsangs, and divided them among themselves. The Empress of Austria took [Red Ruthenia [?]] and the district of Podolia [?] and Little Poland; the Empress of Russia took the districts of Vitebsk, [Mstislav [?]], and the districts along the river Dniester; and the King of Prussia took the districts of Marienburg, Pomerellen, Kulm [קולם], and Ermeland [ערמעלאנד].

The physician Mesmer, from the city of Vienna, invented in the year 5536 (1776) the practice of magnetism [Magnetismus]. He would [place] a sick person [into a trance] with a special instrument, whereby the patient would at once fall into a pleasant slumber and begin to speak of hidden matters concerning his illness and the manner of his cure, and likewise of the illnesses of other people and how they would be cured; and he would even foretell the future. This is called in their tongue Somnambulism [זאמנאבוליזמוס].

Maria Theresa, Empress of Austria, died in the year 5540, by their count 1780, and her son Joseph reigned in her stead.

Wilhelm [William] Herschel, a most celebrated astronomer, discovered many stars that had not been known before him, and in the year 5541, by their count 1781, he found the great planet Uranus [אוראנום], and many double stars as well. By his wisdom he grasped the course of the Milky Way and the nature of the sun; he invented a very great telescope (Riesenteleskop) that magnifies [objects] three thousand times, and wrote many books on the science of astronomy, and his name went out over all the earth in praise.

Pius the Third, the high priest of the Christians (the Pope, Papst), came to the Emperor Joseph in the year 5542 (1782) after he had heard that the Emperor had shut down many houses of worship and taken all their property for the treasury of the realm; and he asked him not to do this thing, but the Emperor gave no ear to his words.

François Blanchard [פראנץ בלאנשאהר], a man wise and skilled in mechanics [Mechanik], glided upon the wings of the wind in a single vessel [balloon] through the skies many times; the first time was in the year 5544 (1784), and his wife too flew upon the wind many times.

Friedrich II [second mention], great and a renowned sage, a mighty warrior without equal, King of Prussia, raised the horn of his land and expanded the borders of his kingdom by 1,325 square parsangs. He died in the year 5546 [printed תקמ״ז; recte תקמ״ו per the Arabic date], by their count 1786.

A great war broke out in the year 5548 (1788) between the Spaniards and the King of Naples [נעאפל]. For it was an ancient law that the King of Naples should give the Spaniards, every [third [?]] year, a white horse with great honor and pomp, as a token of their overlordship over him. When the king ceased in that year to give them the horse, the Spaniards drew the sword and fought against him; and in the year 5549 (1789) they made peace between them, and it was stipulated in the treaty that every King of Naples should, at the beginning of his reign, give the Spaniards five hundred thousand ducats [דוקאטין] in place of the horse.

Joseph II, Emperor of Austria, was a man of great wisdom; he lit up the dark places of his land with his understanding and made good statutes and ordinances throughout all the provinces of his realm, and humbled the pride of their priests. He died at the age of 49 [recte printed: מ״ט] in the year 5550, by their count 1790, and his brother Leopold reigned in his stead.

Benjamin Franklin, of the city of Boston in America, a governor and ruler in the province of Pennsylvania, a great and much-praised philosopher, tested [many wonders] all his days. For he learned the craft of printing and set up a printing house, and made good laws for his land and prospered by them. He also composed very precious books of wisdom, and died in the year [5550/1790]; and he commanded that these words be written upon his gravestone: *"Here lies the body of the printer Benjamin Franklin, to be food for worms, like the binding of an old book whose leaves have grown old and withered and whose form has passed away; yet the book itself shall not go to eternal loss, for it [its Author] shall come*

forth again anew, in full beauty, corrected and well amended by the Creator who is able to do all." This precious sage invented the instrument that draws off the lightning [the lightning rod] to avert its dangers, and wonderful instruments in the art of music.

A great revolt occurred in the land of France (Frankreich) from the year 5550 (1790) until the year 5554 (1794), and this was its cause: **King Louis XIV** [לודוויק הי״ד] waged great wars and squandered much money to increase the splendor of his glory; and **King Louis XVI** [לודוויק הט״ז] was very slothful and paid no heed to the affairs of the realm. Through this the burden of the kingdom [fell upon the people], to lay heavy taxes upon them until they were worn out past bearing. Moreover, the arrogance of the officials of the land and the wickedness of their priests provoked the spirit of the people, whose eyes were opened and who refused to be as a donkey bearing a load — until, in the days of Louis XVI, in the year 5549 (1789), there was held an assembly of the citizens of the land, called the National Convention [נאציאנאל קאנוועגט], to watch over the welfare of the people. They made new laws under the name of a New Ordinance (the Constitution, Konstitution), and took all the property of their priests from them, and curtailed the rule of the king; and the king was compelled to consent to all their enactments. Out of this assembly there came forth evil factions, and above all the faction of the Jacobins [יאקאבינער], with Robespierre the villain [ראבעספיערע הבליעל] at their head — a company of insolent men who trampled law and justice and violated every faith and creed. When the king saw that his hands were bound and that he was a slave to his own servants, he fled with his wife and children in the year 5551 (1791) from Paris; but as he neared the frontier of France, at the city of Varennes [וואַרטענעס], the postmaster, Drouet [דלוטע] by name, recognized him, set a guard over him, and brought him back to Paris. After many tumults and evils, the people rose and burst in like a flood of many waters into the palace of the king, and killed the guards of his person. The king, the queen, and their children fled to the assembly hall of the people to shelter in its shadow, but in vain did he hope for help, for he was taken thence to prison and brought down from his throne. Even though he had been an upright king who guided his people with a gentle staff (his single flaw being that he was very soft-hearted, and his ministers turned his heart to their every wish), they judged him as a tyrant and a criminal against the laws of

the kingdom, and turned his honor into contempt. They put him to death in the year 5553 (1793) before the eyes of all, with trumpet-blast and shouts of joy, like one of the vile — for the sin of his fathers — under the hand of the Guillotine [גוילאטינע] (which is a machine that severs the head from the body as easily as a

hair, invented by the physician Guillotin [גוילאטמין] at Paris in those days and named after him; by it tens of thousands of people died during the revolt). And the queen his wife, **Marie Antoinette** [מריא אנטואנעטטע], daughter of the Empress Maria Theresa — beautiful of form and wise of heart, and beloved by all her people in the early days of her reign — the cup of poison passed over her too. For all her servants gathered against her as enemies, because [her extravagance] was very great and she had raised up wicked men who found favor in her eyes. Already in the year 5549 (1789) there had been but a step between her and death, for the people sought to kill her, but the officers of the Guard [הגארדע] saved her from their hands; and now, after the death of her husband the king, she too was put to death before the eyes of all the people in the year 5554 (1794).

Mount Etna, in the land of Sicily [זיצילִיען], spewed much fire from within it in the years 5520 (1760) and 5551 (1791), and laid waste many fields and killed very many people.

Leopold II, Emperor of Austria, a pious and perfectly righteous king, a lover of peace who sought the good of his people, died in the year 5552, by their count 1792, and his son Franz reigned in his stead.

The Second Partition of Poland took place in the year 5553 (1793), by their count 1793, between the Emperor of Russia — who took 4,503 [?] square parsangs — and the King of Prussia, who took 1,061 [?] square parsangs. **The Third Partition** of the land of Poland took place in the year 5555 (1795), by their count 1795, among the Emperor of Austria, the Emperor of Russia, and the King of Prussia; and Poland ceased to be a kingdom any longer — until the rule of the merciful Emperor Alexander I [אלעקסאנדער הראשון], who in his kindness graciously restored it to its place, to be called by the name of a Kingdom (Königreich).

The sage Jenner [יענער — Edward Jenner], of England, an expert physician, invented in the year 5559 (1799) [a means] to eradicate [the plague] by [inoculating], from the cowpox found in cattle, into human flesh, so as to produce thereby [immunity to] the pox (Pocken) — of which many had died, and those who survived lost the form of their faces [were disfigured].

Bonaparte Napoleon [באנאפארטע נאפאלעאן], famed throughout all the earth, became in the year 5559 (1799) ruler over the land of France under the name of Consul (Konsul). After the death of Paul [פויל — Paul I], Emperor of Russia, his son Alexander reigned in his stead. Bonaparte Napoleon was anointed in the year 5564 (1804) Emperor of France, and the Pope Pius VII [פיוס השביעי] came to Paris

to set the crown upon his head; but after the Pope had waited for him in the cathedral (Kathedrale) church there [a while], the Emperor came with his wife, and the Pope anointed [him] with the oil of anointing — and he himself placed the crown upon his own head. In the year 5565 (1805) Napoleon was crowned at Milan [במיילאנד] King of Italy. **Louis Napoleon,** brother of the Emperor of France, was anointed in the year 5566 (1806) King of Holland. **Joseph Napoleon,** brother of the Emperor of France, was crowned in the year 5568 (1808) King of Spain. Napoleon, Emperor of France — who made the earth tremble

from its place, so that its pillars shuddered; who brought kings down from their thrones and set petty men of the land in their stead — issued, in the year 5569 (1809), an open decree to all the peoples that the city of Rome and all its territory were his as an eternal possession. After the Pope excommunicated him over this, General Radet [ראדעל], by the Emperor's command, came on the second of the month of June, by night, with his troops, through a window into the Pope's palace, and led him captive to France. In that same year [Napoleon] divorced his first wife [Josephine], because she had borne him no sons. In the year 5570 (1810) Napoleon took Marie Louise, daughter of Franz, Emperor of Austria, as a wife. After the Emperor Napoleon [had caused] the blood of the men of his land to be shed in many wars, and had shaken all the kingdoms of the world from their places, many of the rulers of Europe gathered and became one league, and pursued him to the city of Paris and captured it, and forced him to descend from his throne in the year 5574, by their count 1814; and they gave him the island of Elba [עלבא] as an eternal possession to rule over. But after he had been there eleven months, he returned to France and conquered it; and then all the kings assembled and resolved together to drive him from the land. He fled before them to the English [?], and they exiled him to the island of St. Helena [סאנט העלענא] in the year 5575 (1815), and the land grew quiet. **[Murat],** the husband of Emperor Napoleon's sister, whom [Napoleon had made] in the year [5568/1808] King of Naples under the name Joachim I [יואחים הראשון], had ruled with understanding and knowledge; he plotted to turn the hearts of the inhabitants of the lands to rebel against their masters after his brother-in-law Napoleon was brought down from his greatness. The other kings seized him and sentenced him to death in the year 5575 (1815). A great Congress was held in the year 5575 in the city of Vienna, and the rulers of Europe agreed to make the city of Kraków [קראקא] and its daughter-towns — which since the year 5555 (1795) had been under the hand of Austria — into a free republic. The Emperor Napoleon dwelt on the island of St. Helena there [some] years, and lived a life of misery, and died there in the year 5581 (1821).

Alexander I, Emperor of Russia, an upright and pious king, doing good to all his people, a mighty warrior and a great sage, died in the year 5585 (1825) in the city of Taganrog [טאגאנראג] in the Crimea, while going on his travels through the southern districts that were his; and his brother Nicholas [ניקולויס] reigned in his stead. In the year 5586 (1826) the Jews were expelled from Petersburg, Kiev [קיעוו], and other cities in Russia; they were also forbidden to keep taverns in the villages. In the years that followed, blood libels were raised against many communities, such as Mogilev [כמאהלוב] and its daughter-towns — alleging that they killed Christian children to consume their blood at Passover — and through this many people died in prisons.

In the year 5591 (1831) [printed תקל״א; recte תקצ״א per the fount substitution צ→ל] there was a great plague throughout all Europe, which the physicians named Cholera Morbus [חאלירע מורבוס]; and in this our city of Lemberg [לעמבערג / Lviv] it began in [the month of] Tishrei and lasted until the end of [the summer], and it felled many slain, and human corpses lay like dung upon the face of the earth.

Franz I, Emperor of Austria, died in the year. There was heavy mourning and bitter lamentation for all

who had heard his good report before this, for he was a pious king, righteous and very upright; and his son reigned in his stead — the Emperor **Ferdinand I** [פערדינאנד הראשון]. May [God] lift up his glory and exalt his kingship, and bless his throne with peace, without measure.

In the [month of ?], the year 5597 (1837) [printed תקל״ז; recte תקצ״ז] an earthquake struck; and in Tiberias [ובסבריא] it was exceedingly terrible and violent: the earth quaked, [the houses] became heaps of stones, some two thousand Jews were killed, and all the houses and synagogues were destroyed to their foundations. [The Galilee earthquake of 1 January 1837.]

In the year 5600 (1840) a blood libel was raised against the notables of the Jews in Damascus [בדמשק], alleging that they had killed a Christian, a friar named Thomas [פאהתר טומאס — Padre Tomaso], and taken his blood for the Passover matzot. There was great distress for Israel, and many of the leaders of the city were brought [in] and afflicted without mercy — until the righteous R. Moshe [Montefiore] [ר״מ מאנטעפיארע], of the city of London, arose and crossed the paths of the seas to the Sultan, and neither rested nor kept silent until he brought to light the righteousness of his brethren, and freedom was proclaimed for them. All

the particulars of the affair are written at length in the essay *Masa Dammesek* ["The Burden of Damascus"], printed at the end of the book *Sheerit Yisrael*.

In the year 5604 (1844) some [members] of the English [company] of the Missionaries [המיסינערע] dwelling in the city [of Lemberg] began to gather in and draw the simple souls of the children of Israel into their net, to draw them away from following the Lord — after their manner and their machinations from the day of their founding as an evil society: for they buy men for a price and for glittering gold [?] to snare the seed of Jacob in their trap. They established in this city a school for boys, and enticed certain light-minded ones of Israel to give them their sons, to teach them language and letters, and to give them the power and courage to do with the children as they pleased, and the men gave them assurance. Now when this evil matter became known to the Rav, the Gaon, the Luminary of the Exile, the Light of Israel and his Holy One, upon whom all the House of Israel leans — our teacher and master R. Moshe Taubes [מוהר״ר משה טויבש], may his light shine, Rav of the holy community of [Lemberg [?]] — he girded himself with a mantle of zeal for the Lord and for His faith, and ordered it proclaimed publicly that any man who should send his son to learn from the Missionaries would be cut off from the congregation of Israel and have no share or portion in the House of Jacob. When the Missionaries heard this, they cried out "violence!" against him before the ruler of the land; but the arm of the Lord brought deliverance to this Rav the Gaon, and His right hand upheld him, and with words of wisdom and knowledge he showed before the eyes of princes and judges that the right was with him. The Consul (Konsul) of Austria too stood to his aid, and he prevailed against them. May the Lord remember it to him for good.

In the year 5605 (1845) a decree was issued throughout the whole empire of Russia that every man and woman of Israel is obligated to change their garments and to dress like the gentiles of the lands.

In the year 5606 (1846) [?] [printed תר״ן; read תר״ו per context] the righteous Rabbi Moshe Montefiore, after returning from his journey to the land of Russia, was [honored] by Queen Victoria [וויקטאריע] among the great nobles, to be called by the title of Baron [בארון]. May the Lord raise his horn and make his glory blossom like the olive.

In the year 5606 (1846) the city of Kraków ceased to be a separate republic and was taken, together with its daughter-towns, by the Emperor of Austria into the empire of Austria, with the agreement of the Emperor of Russia and the King of Prussia — after the Poles had raised, in the previous year, a brief [revolt] and strife and contention in the land; and afterward the land grew quiet.

תם — The End.

Supplements for the Sixth Millennium, from the Year 5227 [1467] to the Year 5650 [1890 — see note], Being the New *Shem HaGedolim* [Names of the Great Ones]

[Section-opening header]

R' Yosef Yaavetz [Joseph Yaʿavetz], of the Spanish exiles, settled in [Mantua?] in the year 5227 [1467]. He was a great sage and pietist, and composed *Sefer Chasdei Hashem*, [comprising] four homiletic discourses, and a work of mussar on monetary matters titled *Or HaChaim*.

R' Yosef ben Yehoshua HaKohen [Yosef HaKohen], born in the city of Avignon in the year 5257 [1497]; his forebears were among the Spanish exiles. He was a skilled writer in several languages and wrote a highly esteemed *Divrei HaYamim* [chronicle] of the kings of France.

R' David de Pomis, the physician, of the family of Judah that was exiled [in the time] of Titus to Rome, born in the city of Spoleto in the year 5285 [1525]. He was a much-praised sage, with a full command of the languages of the nations. He composed the large *Sefer Tzemach David*, explaining all the foreign words found in the Talmud and the Midrashim in Latin and Italian; he also wrote other works in Latin. He was gathered to his people in the city of Venice.

R' Shlomo ben Melech [Solomon ibn Melech], a great and celebrated sage, from the city of Fez in Africa. He came to Constantinople and in the year 5314 [1554] composed *Sefer Michlal Yofi* — which, as its name ["Perfection of Beauty"] declares, is a delightful commentary on the sacred books.

R' Shlomo Ephraim of Luntschitz [author of *Kli Yakar*], a great and lauded gaon and preacher. [Year uncertain: reads סיו' ג"ע [?].] He composed *Sefer Kli Yakar*, *Olelot Ephraim*, and other precious works.

R' Azariah son of R' Moshe *min HaAdumim* [Azariah de' Rossi], a great sage, researcher, and critic of keen discernment. He was born in Mantua in the year 5274 [1514], and afterward became known in Ferrara. He composed *Sefer Meor Einayim* [*Me'or Enayim*], full of wisdom and knowledge, lacking nothing, its praise

filling the earth. [His controversy with] the Gaon, author of *Gur Aryeh* [the Maharal], rose to the heavens in the year 5338 [1578].

R' David Provençal, a great rav in Mantua, composed *Sefer Ir David*, a commentary on the Torah. His second brother, R' Yehuda Provençal, was a great rav and sage; and the third, their honored brother, R' Moshe Provençal, wise of heart and abundant in understanding, wrote precious works and raised objections against the Rav, author of *Meor Einayim* — to which the author of *Meor Einayim* replied at the end of his book. This last [brother] died in the year 5337 [1577 — [?]].

R' Gedalya ibn Yahya, great in Torah and in wisdom, born in the year 5280 [1520]. He composed *Sefer Shalshelet HaKabbalah* and departed his earthly life in the year 5350 [1590].

R' Avraham HaLevi Horowitz, a gaon and holy man, disciple of the Rema z"l. He composed *Sefer Emek Bracha*, [*Yam...* [?]], and *Brit Avraham*. He left behind a blessing — sons who were geonim, from whom Torah went forth to all Israel. He lived in that generation.

R' Yedidyah Shlomo Norzi [recte נורצי; printed גורלי, reflecting the systematic fount substitutions נ→ג and צ→ל], a great rav in Torah and a celebrated grammarian. He printed his responsa in his lifetime in the year 5348 [1588] in [Mantua?]. He composed *Sefer Minchat Shai* on the Masorah.

R' Akiva of Frankfurt, a great preacher, [darshan] in [Sarang? [?]], son-in-law of the notable R' Shimon Ginzburg; died in the year 5357 [1597].

R' Moshe Galante, rav and rosh mesivta in Safed, a great Torah sage; he composed responsa and novellae on halacha, and ascended to heaven in the year 5368 [1608].

R' Yaakov Ginzburg, rav and rosh mesivta in the holy community of Friedburg, was likewise [living] at that time, and among his disciples was the Gaon, author of *Tosafos Yom Tov*. [Also of that circle were?] R' Eliyahu Baal Shem of Worms [ר' בוואלמרש]; R' Moshe [Bungel? [?]], rav in Friedburg; and R' Zusman, rav in Fulda.

R' Avraham the physician, *Sar Aryeh* (Porta Leone) [Abraham Portaleone], teacher of the science of medicine at the university in Mantua, a great Torah sage, from whom no secret was hidden [Aramaic: *v'chol raz la anis lei*, cf. Daniel 4:6]. He composed *Sefer Shiltei HaGiborim*, encompassing lofty and elevated matters in Torah wisdom, natural science, and music. He died in the year 5373 [1613].

R' Falk Kohen [Yehoshua Falk Kohen], the great gaon who enlightened the eyes of Israel with his work *Me'irat Einayim* (called the *Sma*) on Shulchan Aruch Choshen Mishpat, and *Derisha* and *Perisha* on the Tur. His seat of honor was in [Lemberg], and he was gathered to his people in that city in the year 5374 [1614].

R' Meir [Maharam of Lublin], rav and rosh mesivta in the holy community of Lublin. He composed *Sefer Meir Einei Chachamim* on the Talmud, known as the *Maharam Lublin*, and responsa. To him "silence is praise" [cf. Psalms 65:2]; he ascended to heaven in the year 5376 [1616].

R' Menachem Azariah of Fano [Menachem Azariah da Fano], rav in the holy community of Reggio and afterward in Mantua, a great gaon and divine kabbalist. He composed responsa, *Sefer Asarah Maamarot*, and other books, and died in the year 5380 [1620].

R' Yeshaya son of R' Avraham HaLevi Horowitz, the holy and renowned Gaon — the ShLaH — praised throughout all the dispersions of Israel. He was rav in Prague, Frankfurt am Main, Posen, and Cracow, and was afterward received as *nasi* [head] of the Land of Israel, ascending to holy Jerusalem. He composed his celebrated work *Shnei Luchot HaBrit* [the Two Tablets of the Covenant] and sent it to his sons by way of [Lua? [?]]. He died in Tiberias in the year 5383 [1623].

R' Avraham Chaim Shor, a renowned gaon, rav in the holy community of [Belz / Lvov [?]]. He composed *Sefer Toras Chaim* on the Talmud; died in the year [5392 [1632] — printed של"ב, recte שצ"ב, per the fount substitution צ→ל].

R' Nathan Shapira [Nathan Nata Shapira of Cracow], a gaon, a divine kabbalist, renowned in Israel, rav and rosh mesivta in Cracow. He composed *Sefer Megaleh Amukot* and other works, and ascended to the heavens in the year 5393 [1633].

R' Chaim Kohen, sharp and erudite in the whole Talmud and the poskim, rav and rosh mesivta in Frankfurt am Main and Posen; he lived at that time.

R' Naftali son of Asher Altschuler, a lauded gaon and sage, composed *Sefer Ayala Sheluchah*, an ample commentary on all the sacred books; he lived in that generation.

R' Yoshiyahu Pinto, a great sage renowned in Torah and a wondrous investigator, composed a commentary on the aggadot of *Ein Yaakov* under the title *RIF* [R' Yoshiyahu Pinto], and *Sefer Kesef Nivchar*; he died in the year 5388 [1628].

R' Shlomo ibn Verga, the physician, of the Spanish exiles, a great and celebrated sage, composed *Sefer Shevet Yehuda* and died in the year 5332 [1572].

R' Shimon [Schaffles? [?]], rav in the holy community of Hildesheim [סילדסהיים], and afterward *parnas u-manhig* and head [of the province]; he settled in Frankfurt am Main, composed novellae on Gemara-Rashi-Tosafot, and died in the year 5334 [1574].

R' Yozpa [Yosef] Hahn, a great pietist, one of the dayanim, settled in Frankfurt am Main, raised up disciples, and composed *Sefer Yosef Ometz* on [customs? — reading uncertain [?]]; he died in the year 5401 [1641].

R' Leib, rav and rosh mesivta in the holy community of Mainz [מנגלא], one of the dayanim of the yeshiva in the holy community of Frankfurt am Main, and afterward rav and rosh mesivta in the holy community of Metz; he died in the year 5401 [1641].

R' Yoel Sirkis [the Bach], rav and rosh mesivta in Cracow, exalted and eminent [רם ונשא; printed רס, the first instance of the fount substitution ם→ס] in Israel, whose honor filled the world through his composition *Bayit Chadash* (the *Bach*) on the *Arba'ah Turim*. He also composed responsa and a commentary on Megillat Rut, and ascended to God in the year 5401 [1641].

R' Yehoshua, rav and rosh mesivta in Cracow, exceedingly sharp and erudite, one of the famous geonim; he composed *Sefer Meginei Shlomo* [printed מניני, recte מגיני, per the fount substitution ג→נ], likewise in that generation.

R' Meir Schiff [Maharam Schiff], son of the great sage R' Yaakov Schiff HaKohen, rav and rosh mesivta in the holy community of Fulda, a sharp and erudite gaon of surpassing renown; his holiness rose to the heights. He composed *Sefer Maharam Schiff*, famed in praise, and also a work on the four Turim; he died in the year 5401 [1641].

R' Ephraim HaKohen, rav and rosh mesivta in holy Jerusalem, a great gaon; he composed responsa titled *Shaar Ephraim*. He lived in that generation.

R' Azariah Figo [Azariah Figo/Picho], a great gaon and lauded preacher, composed *Sefer Giddulei Terumah* [and] *Binah La'ittim*; he died in the year 5402 [1642].

R' Yehuda Aryeh de Modena [Leone Modena] of Venice (born there in the year 5331 [1571]), a sage praised among Jews and gentiles. He composed *Sefer Ari*

Nohem, a commentary on the aggadot of *Ein Yaakov* in a scholarly manner, and many other books; he died at a good old age in the year 5408 [1648].

R' Aharon of Pesaro, author of *Sefer Toldos Aharon* [the Scripture-index]; he lived at that time.

R' Shmuel Edels [the Maharsha], rav and rosh mesivta in Ostroh, a renowned gaon — sharp, erudite, and of sound reasoning. He composed the precious *Chiddushei Halachos*, known as the *Maharsha*, and *Chiddushei Aggadot* on *Ein Yaakov*. He lived in that generation.

R' Yechiel Michel, rav and rosh mesivta in Nemirov, a gaon and holy martyr, killed in the year 5408 [1648] during the persecution of Chmielnicki — may his name be blotted out — as recounted at length in Part Three [reading of the cross-reference uncertain [?]].

R' Shimshon of Ostropol, one of the holy ones of Israel, composed many works of Kabbalah, killed in the year 5408 [1648].

R' Yosef, son-in-law of the Gaon, rav and rosh mesivta in the holy community of Lemberg; he died in the year 5412 [1652].

R' Yom Tov Lipmann HaLevi Heller [the *Tosafos Yom Tov*], rav and rosh mesivta in Nikolsburg, Prague, Vienna, Ludmir, and Cracow, a great gaon and renowned sage. Beyond his mighty command of Torah, he was filled with wisdom and knowledge in other sciences as well, and worked wonders in his precious *Tosefet Yom Tov* on the Mishnayot, and in *Maadanei Yom Tov* and *Lechem Chamudot* on the Rosh. All the troubles that befell him in the city of Prague through the slander of wicked men are recorded in his work *Megillat Eivah* [the Scroll of Enmity]. He ascended to heaven in the year 5414 [1654].

R' Yosef Shlomo Delmedigo, the physician, of the city of Candia on the island of Crete, known as R' Yashar of Candia, rav and rosh mesivta in Hamburg and the region of Amsterdam. Great in Torah and in all the sciences, from whom nothing was hidden — in the wisdom of Kabbalah, too, his hand was ample — he composed many books, above all *Sefer Elim* and *Sefer Novelot Chochmah*. He went to Prague and died there in the year 5417 [1657].

R' Menasseh ben Israel, born in the land of Portugal in the year 5364 [1604]; and after the hand of the expulsion carried him off, together with all his family, into exile, he fled to Holland. He grew exceedingly wise in Torah, in all the sciences, and in the languages of the nations. While still a youth, all who saw him testified that he would become a man of wonder without peer: at fifteen he preached in

public; at seventeen he composed a grammar of the holy tongue; and at eighteen he was made rav of the Neveh Shalom congregation in Amsterdam. He studied medicine and became a skilled physician in Amsterdam, and married into the Abravanel family. He established a printing house, and went to England to plead before Cromwell, the ruler of that land, to grant the Jews permission to dwell in his country. With his sweet tongue and pleasing words he swayed the ruler's heart to all he desired, and [Cromwell] granted his request. He composed *Sefer Nishmat Chaim* and other precious and wondrous books in the holy tongue and in the languages of the nations. He was gathered to his people in the city of Middelburg in the year 5417 [1657], in the fifty-third year of his life, and was borne to Amsterdam with great honor and buried there.

R' Yaakov Sasportas, from the city of [Oran? — האלעב [?]] in Barbary [North Africa], a native of the realm of the emperor of Morocco, who came to Amsterdam and settled there. A great sage in his generation, he composed *Sefer Heichal HaKodesh* and waged the war of Hashem against the sect of [the apostate] Shabtai Zvi — may his name be blotted out — when it began to spread through the land, writing about it *Sefer Tzitzat Novel Zvi*; he also composed responsa.

R' Moshe, rav and rosh mesivta in Brisk of Lithuania, great in Israel and a celebrated sage, composed *Sefer Chelkat Mechokek* on Even HaEzer; he died in the year 5446 [1686].

R' Moshe Rivkes of Vilna, erudite in the whole Talmud and the poskim, was exiled from his place to Amsterdam and there printed his precious work *Be'er HaGolah* on the four sections of the Shulchan Aruch, in the year 5418 [1658].

R' Shaul Morteira [Saul Levi Morteira], rav of the Sephardic congregation in Amsterdam, composed *Sefer Givat Shaul* and died in the year 5420 [1660].

R' Shabtai Kohen [the Shach], of the city of Vilna, disciple of the Gaon, author of *Meginei Shlomo* — a sharp and erudite gaon without equal. He composed *Sefer Siftei Kohen*, known as the *Shach*, on Choshen Mishpat and Yoreh De'ah, and *Sefer Nekudot HaKesef* in glosses upon the [Taz], and *Tokfo Kohen*. He printed his works in his lifetime and was gathered to his people in the year [5400 [1640] — printed תר"ת; see Numerical impossibles: incompatible with the stated age at death of 41, likely recte 1663 / 5423 / תכ"ג], at the age of forty-one.

R' Heschel [R' Yehoshua Heschel], rav and rosh mesivta in Cracow, known as R' Heschel, a famous gaon who worked wonders with his sharpness, whose name went forth in praise throughout the land; he died in the year 5423 [1663].

R' Yonah Teomim [Teomim-Fränkel — פרטגיקל], of Prague, rav and rosh mesivta in the holy communities of Metz and Nikolsburg, a great and sharp gaon; he composed *Sefer Kikayon deYonah* and died in the year 5425 [1665].

R' David HaLevi, rav in Ostroh and afterward rav and rosh mesivta in Lemberg, foremost of the geonim of his generation and wise of heart beyond compare, son-in-law of the Gaon, author of the *Bach* [printed בעל סב"ח, recte ב"ח]. He composed *Sefer Turei Zahav* [the *Taz*] on the four sections of the Shulchan Aruch, and *Sefer Divrei David* on Rashi's Torah commentary; he died in the year 5426 [1666].

R' Shabtai Zvi — may his name be blotted out — the son of a merchant in Smyrna, born in the year 5384 [1624]. While still a youth his fame spread far, for he was clever, discerning, sharp, and keen in Gemara-Rashi-Tosafot, and his teachers thought that he would illumine the world with his wisdom and that Torah would go forth from him to Israel. But their hope was disappointed, for this youth was clever to do evil, and his soul craved to walk in great things...

and to draw others after him into his net. At eighteen he delved into the wisdom of Kabbalah, and many people gathered to him to hear teaching from his mouth. He multiplied fasts, immersions, and prayers, performed strange acts, and renounced all worldly pleasures, saying that the [souls of the] Patriarchs had been revealed to him and spoke with him. At twenty-four (in the year 5408 [1648]) he let loose the reins of his mouth and preached brazenly [as though] brass filled him, and declared to his disciples outright that he was the messiah of the God of Jacob. He pronounced the [Divine] Name with its letters and knew no shame, and sealed all his letters, "Thus says David son of Jesse, the messiah raised up above every blessing and praise, the messiah of the God of Jacob," [together with] words [in Aramaic hailing] "the supernal Lord Shabtai Zvi." He altered the formulae of the prayers and turned all the fasts into festivals, and set out to lead Israel astray with a high hand.

When his wickedness became known in the community, many rabbis rose against him and excommunicated him, and he fled before them, with his band of companions, to Salonika. When they pursued him from there as well, he went to Jerusalem and dwelt there fourteen years. There a base man joined him — Nathan Benjamin [of Gaza], may his name be blotted out, from the city of Gaza — who became his false prophet and turned many away from following Hashem. In the year 5425 [1665] many rabbis gathered in the Holy Land, sentenced him to death, and proclaimed throughout the land that whoever should shed his blood would have it accounted to him as everlasting righteousness. He fled before them

to Constantinople — that is, Istanbul — and although the [rabbis of the Holy Land] referred his judgment to the rabbis of that city, they could do nothing to him, for many masters of Torah and wisdom were in league with him. Like a flood of many waters, Jewish men came to him day after day from the ends of the earth, and to every word that came from his mouth they cried "Holy, holy." He taught them the Zohar and books of Kabbalah, and in his claims he parceled out all the lands of the world to his followers, appointing them rulers and princes over all the earth according to his lying fancy. He led astray tens of thousands of Israel with his recklessness and his lies, convulsed the whole world, and it was a time of trouble for the seed of Jacob.

The matter reached the Sultan, emperor of Ishmael, who sought to put him to death; and when [Shabtai Zvi] saw himself in peril, he converted his faith and entered the covenant of the Ishmaelites [Islam], and many of his followers converted with him. Yet his wickedness did not subside within him, for even after his conversion he led many astray, enticing with his lips and ensnaring souls in his net. He remained ten years in the faith of the Ishmaelites and died. His name and seed remained an everlasting reproach and an eternal curse, for those who clung to the stronghold of his vanity persisted in their folly and would not let go of him, saying that he would arise even after his death. There arose a distinct sect called the sect of Shabtai Zvi — may his name be blotted out — and below, under the year 5460 [1700], we shall tell of those who came after him.

R' Sheftel Horowitz HaLevi, son of the holy author of the ShLaH, rav in Frankfurt am Main and in Posen. As great as his wisdom was his humility. He composed *Sefer Vavei HaAmudim*, appended at the end of the *ShLaH*; he lived in that generation.

R' Chaim Benveniste, of the city of Smyrna, "who enlightens the eyes of the exile," disciple of the Maharit [R' Yosef of Trani]; he composed *Sefer Knesset HaGedolah* and died in the year 5433 [1673].

R' David HaKohen de Lara, of the Spanish exiles, came to Amsterdam and afterward to Hamburg, where he composed *Sefer Keter Kehunah* and *Ir David*; he died in the year 5434 [1674].

R' Shmuel HaLevi, great in Torah, disciple of the Gaon, author of the [Taz]; he composed *Sefer Nachalat Shiva* and died in the year 5434 [1674].

R' Baruch Spinoza, born in Amsterdam in the year [5392 [1632] — printed) תל"ב (5432/1672, an impossible reading since it postdates his death; recte שצ"ב, per the fount substitution צ→ל; see Numerical impossibles]. In his youth he was

outstanding in Torah and a disciple of the Gaon R' Shaul Morteira. Afterward he studied philosophy and made a great name for himself in it, innovating a new system; but his views did not find favor in the eyes of the sages of Israel, and they drove him out. He went to the city of The Hague and supported himself there by the craft of polishing precious stones, and died in the year 5437 [1677].

R' Shmuel Koidanover [Aharon Shmuel Koidanover], rav and rosh mesivta in Frankfurt and in Cracow, great in Torah and in wisdom; he composed *Sefer Birkat HaZevach*, *Emunat Shmuel*, and *Birkat Shmuel*... and ascended to God in the year 5439 [1679].

R' Benjamin Mussafia, the physician, of the land of Spain, learned in Torah and eloquent in the languages of the nations; he composed *Sefer Musaf HeAruch* (an explanation of the foreign words cited in the *Aruch*), *Sefer Zecher Rav*, and *Mei Zahav*. He lived in those days.

R' Hillel Ashkenazi, head of the community in Vilna and afterward rav in several Ashkenazic communities; he composed *Sefer Beit Hillel* on Yoreh De'ah and Even HaEzer. He lived in that generation.

R' Yair Chaim Bacharach, a famous gaon whose hand was ample also in the science of astronomy, geometry, and mensuration; he composed *Sefer Chavot Yair*, *Chut HaShani*, and other works. He lived at that time.

R' Shmuel, rav and rosh mesivta in [Szydłów? — סיוורדא [?]], son-in-law of the Gaon R' Leib, rav and rosh mesivta in Cracow, who enlightened the eyes of Israel with his precious work *Beit Shmuel* on Even HaEzer. He lived in that generation.

R' Meir Stern [?], rav and rosh mesivta in the holy communities of Fulda and Amsterdam, erudite in the whole Talmud and the poskim, and a divine kabbalist. He was received as rav in Cracow and died on his way there, in the holy community of [Nieder-Wesel? — נידר וויזל [?]], in the year 5460 [1700].

R' Avraham Stern, brother of the aforementioned Gaon, rav and rosh mesivta in the province of Moravia [Mähren]; he ascended to heaven in the year 5445 [1685].

R' Leib [Linz? [?]], rav in Pińczów [פינסטשוב], sharp and erudite, who raised up many disciples; he died in the year 5442 [1682].

R' Avraham Abele HaLevi Gombiner [author of the *Magen Avraham*], dayan in the holy community of Kalisz, a famous gaon; he composed *Sefer Magen Avraham* on Shulchan Aruch Orach Chaim, *Zayit Ra'anan* on the Yalkut, and *Shemen Sasson* on the Torah; he died in the year 5443 [1683].

R' David Conforti, [Ashkenazi? [?]], a man of Jerusalem, disciple of Maharam Galante [קאלי], a great rav and sage; he composed *Sefer Kore HaDorot* and responsa. He lived in that generation.

R' Yitzchak Chayot [Chajes], rav in the holy community of Skała [סקאליא], grandson of the Gaon R' Menachem Manish Chayot, rav in the holy community of Vilna, son of the Gaon R' Yitzchak Chayot SeGaL [who lived] in the year 5344 [1584], author of *Sefer Apei Ravrevei*. He was a great and famous gaon in his day, and composed *Sefer Zera Yitzchak* on the Mishnayot. When Shabtai Zvi arose in his time, [R' Yitzchak] rebuked [his followers], and they turned against him and persecuted him without mercy, because he had confounded them with the grace of his tongue, until he was forced to leave his place. He was received as rav and rosh mesivta in the holy community of Lemberg, and composed yet another book on the grammar of the holy tongue, which has not yet appeared in print; he was gathered to his people in the year [5445? [1685] — printed תמ"ס [?]].

Now, in recounting the life of this Gaon [R' Yitzchak Chayot], I resolved to set before my honored readers the greatness of his forebears. His grandfather, the Gaon R' Menachem Manish, was great and lauded in his generation, though we, too, were not privileged to see the light of his wisdom. The Rav [author of] *Beit Levi* took pride in him in his introduction, stating that his own grandfather, the Gaon R' Eliezer, was the brother of the Gaon R' Menachem Manish Chayot. In the responsa *Chut HaShani* is included a responsum of R' Shmuel Bacharach to this Gaon; and in *Sefer Lechem HaPanim* [the author] cites in his name a reason, according to Kabbalah, for the nullification of the *besamim* [spices ceremony]. The great Rav, author of *Megillot Liyon* [?], is his grandson, and he calls himself and his family by the name "the pious ones of Provençal," while tracing his own lineage under the name Almoschluer [Altschuler]. They are grandsons of the great Gaon, author of the [Shach? — הסמ"ך [?]], and they possess an ancient genealogical record of their family, in old handwriting, which their forebears left behind them. Written in it is the reason for this family's surname "Altschuler": for they were all geonim and pietists in every generation, and their birthplace was in Portugal. After they were exiled from there at the time of the expulsion, they carried with them stones from the synagogues, to fulfill "For Your servants hold her stones dear" [Psalms 102:15]. When they came to Prague and settled there, they built themselves a synagogue and set into the building the stones they had brought with them; and because those stones were very old, [the synagogue] was called *Altschul* ["the old synagogue"], and from there [the family] scattered across the earth. The Gaon R' Menachem Manish became rav in Vilna, a city and mother in Israel; his grandson, the great Rav, author of *Mishneh Lechem*, was in

[Byaobrov? [?]], and his brother, the Rav, author of *Megillat David*, dwelt there. When the Gaon "wise of heart" [R' Yitzchak Chayot] fled from Amsterdam, he stayed a full year in his house.

It is a wondrous thing, if we cast an eye over the ways of all the members of this family: for although they were all world-class geonim, they were also masters of rhetoric and expositors of the Hebrew tongue, who raised high the horn of the holy language. For the Gaon, author of *Apei Ravrevei*, composed that book of his in rhymes and verses encompassing all the laws of [Shabbos?]; and he wrote a book in the form of a poem encompassing all the laws of Pesach, titled *Siach Yitzchak*. The Gaon R' Naftali Altschuler, whom we mentioned above, composed *Sefer Ayala Sheluchah* on the Tanakh; and above all of them was the greatness of the Rav, author of *Megillat David*, in his lovely commentary.

R' Yeshaya HaLevi Horowitz, son of the Gaon R' Sheftel — exalted and eminent in Israel, one of the geonim, rav and rosh mesivta in Frankfurt am Main and Posen; he died in the year [5445? [1685] — printed תמ"ם [?]].

R' Meir [Gelershäl? — גלרסוואל [?]], rav and rosh mesivta in [Tetter? — בטעטר [?]] and its environs, and rosh yeshiva in Frankfurt, and afterward rav in Mainz — a great, sharp, and erudite scholar; he died in the year 5451 [1691].

R' Michael [Michel] of Speyer, a wise and skilled sage [חכם חרשים? — reading uncertain [?]] and a famous gaon, *parnas u-manhig* in Frankfurt am Main. He was received as rav and rosh mesivta in [Stanov? — בסטנאוי [?]], but out of his great humility he refused to take the office upon his shoulders. He died in the year 5452 [1692].

R' Gershon Ashkenazi [Ulif Ashkenazi], rav in Nikolsburg and Vienna, and after the expulsion from Vienna, rav in the holy community of Metz — a famous gaon and teacher of the Gaon R' David Oppenheim. He composed *Sefer Avodat HaGershuni* and died in the year 5463 [1703].

R' Moshe Charif, rav and rosh mesivta in Lemberg, sharp and celebrated in erudition; he died in the year 5462 [1702].

R' Avraham Broda, a famous gaon and greatly sharp, rosh yeshiva in Prague and rav in Metz and Frankfurt am Main; he died in the year 5477 [1717].

R' Tzvi Ashkenazi, known as the *Chacham Tzvi*, son of the Rav R' Yaakov [Sak], his mother the daughter of the Gaon, author of *Shaar Ephraim*; grandson of the geonim R' Eliyahu Baal Shem and R' Yaakov Sasportas, and son-in-law of the Gaon R' Zalman Mirels, rav in Hamburg. He was born in the year [5446 [1686] —

printed תמ"ו; see Numerical impossibles, as this is incompatible with his death in 1718 at an advanced age; likely recte 1656 / 5416 / [תט"ז] in the city of [Lepten? — לעפטן [?]] (Ofen? — the parenthetical בווינגא ולד"ק is obscure [?]), and he was the foremost of the geonim of his generation. He showed no deference to any rav where matters touched upon God and His Torah. He endured many troubles, was received as rav in Amsterdam, and there printed, in the year [5474? — printed תע"ע [?]], his precious responsa. When the plague of the Shabtai Zvi sect appeared in his city, he was zealous for his God to drive it from the land of the living; but the wicked grew mighty and strong, and he fled before them to the land of Poland, was received as rav and rosh mesivta in Lemberg, and was gathered to his people in that city in the year 5478 [1718].

R' Yehuda Ashkenazi, dayan in Tiktin, composed *Sefer Be'er Heitev* on the four sections of the Shulchan Aruch — a great, erudite rav. He lived in those days.

R' Chizkiyah da Silva, a famous gaon and great sage, composed *Sefer Pri Chadash* on Orach Chaim and Yoreh De'ah, and *Sefer Mayim Chaim* on the Talmud and the Rambam. He lived in that generation. The Gaon "wise of heart" [the Chacham Tzvi?], his grandson, cites him in his responsa.

R' Shabtai Bass [מטרוס], brother of the pietist [Balti? [?]] the Rav R' Yaakov [Bass? [?]], born in the year 5401 [1641] in the city of [? — מטרוס]. He went to Prague and was renowned there in [? — בבצכ"כ]. He composed *Sefer Siftei Chachamim* on Rashi's Torah commentary, and *Sefer Siftei Yeshenim*, which he printed in his lifetime in the year 5440 [1680] in Amsterdam; afterward he went to Dyhernfurth and set up a printing house there. He died in the year [5475? / 5478? — printed תע"ם [?]].

R' Naftali Kohen, a supernal gaon and holy man, rav in the holy communities of Ostroh, Posen, and Frankfurt am Main. He composed many works of Torah and Kabbalah. His spirit moved him to ascend to the Land of Israel, but he died on the way, in Constantinople, in the year [5479? — printed תע"ם [?]], leaving behind sons and sons-in-law who were outstanding geonim.

R' Shlomo de Oliveira, of the Sephardic exiles, came to Amsterdam and was there a preacher in the yeshiva of the holy society *Gomlei Chasadim* [the charitable brotherhood]; a great Torah sage and a celebrated rhetorician, he composed many works in the holy tongue and in the languages of the nations. He lived in that generation.

R' Chaim Reizes and his brother **R' Yehoshua Reizes**, outstanding geonim in the city of Lemberg, were seized through the false accusations of wicked men on the

night of Pesach in the year 5488 [1728]. They suffered cruel blows without mercy, though there was no violence in their hands. They stopped their ears like the deaf to all the enticements of the judges to turn away from following God, and endured evil torments beyond words to describe, and were killed for the sanctification of the [Divine] Name on the eve of the festival of Shavuos in the year 5488 [1728].

R' David Nieto, the physician, of Livorno, a great sage and lauded investigator, composed *Sefer Mateh Dan* (called the Second *Kuzari*); he also wrote his book in Latin, Spanish, and Portuguese. In his day lived the wicked Nechemiah Chiya Chayon [the Sabbatian], of whom we shall tell below. This Rav was zealous with the zeal of God against [his heresy], and wrote *Sefer Esh Dat* against it. He died in the year 5488 [1728].

R' Tuviah HaKohen [Tobias Cohn], the physician in Constantinople [recte קוסטאנטינאפל; the נ is printed ג], a great scholar [recte חכם; printed חכס — final ם set as ס] in Torah and in the true sciences. He composed the book *Ma'aseh Tuviah*, and in his old age he went up to Jerusalem and died there in the year [AM 5489?] תפ"ם [?] (the year-ending is worn; expected תפ"ט = 1729 CE).

R' Yechiel [Heilprin of Minsk?], rabbi of the holy community of Minsk, one of the great geonim, a descendant of the [?], author of *Seder HaDorot* [?] and *Erchei HaKinuyim*. He lived in those days.

R' Alexander [Sender Schor], a splendid and sharp gaon of the holy community of Zolkiew [Żółkiew], who despised the rabbinate and lived all his days by the labor of his own hands. He composed the book *Tevuat Shor* and printed it in his lifetime in the year AM 5493 [recte תצ"ג; printed תל"ג, the צ set as ל] (1733 CE).

R' Yehuda Rosanes, rabbi in Constantinople, one of the renowned geonim of Israel. He composed the books *Mishneh LaMelech* and *Parshas Derachim*, and was gathered to his people, old and full of days, in the year תל"ם [?] (year-ending worn; expected תפ"ז = 1727 CE).

R' David Oppenheim [Oppenheimer], of the city of Worms, a great gaon and a splendid orator, rabbi in Nikolsburg and in Prague. He composed the book *Mo'ed David* and the book *Nishal David*. He owned a great and celebrated treasure-house of books, which was sold in the year תק"ז [?] (1747 = 5507 CE) and brought to the university [אוניווערזיטעט] library at Oxford. He died at the age of seventy in the year AM 5497 [recte תצ"ז; printed תל"ז] (1737 CE).

R' Ephraim [Navon], rabbi of the holy community of Constantinople, a gaon, sharp, erudite, and pious. He composed the book *Machaneh Ephraim* and printed it in his lifetime in the year AM 5498 [recte תצ"ח; printed תל"ח] (1738 CE).

R' Moshe Chagiz, from Jerusalem, grandson of the gaon Maharam [Moshe] Galante and brother-in-law of the gaon, author of the *Pri Chadash*. A great gaon and a renowned pious man. He died at the age of [?] in Safed in the year ת"ק (= 5500 1740 CE).

R' Shimshon [Morpurgo], of Gradisca, an expert physician and rabbi of the holy community of Ancona. He enlightened the eyes of Israel with his book [title uncertain — "למח לדקה" (?)] and composed a commentary on the book *Bechinat Olam* titled *Etz HaDaat*. He found favor in the eyes of the rulers of the nations because he healed many sick and saved many souls [recte נפשות] from descending to the pit; and he was gathered to his people in the year ת"ק (= 5500 1740 CE).

In those days there arose two worthless men. The name of the one was Chaim Malach, from the land of Poland, and the name of the second was Nechemiah Chayon, from the Holy Land (the secret [pun on] "Nechemiah," who composed the book *Divrei Nechemiah*, a commentary on the Torah, and the book *Oz LeElokim* on Kabbalah, both of them full of heretical words), [who arose] to obliterate and lead astray the plain meaning [of the Torah] and to spread the belief in Shabtai Tzvi throughout Poland and Ashkenaz. Some fifteen hundred men gathered to them from the lands of Poland — [some] in secret and [some] openly [recte טמון/גלוי] — and among them was found a deranged man whose name was Yehuda HeChasid. They went to the Holy Land in their folly, thinking that Shabtai Tzvi would gather in his exiled ones and restore Israel to its soil, as the said heretics had prophesied to them. And the false prophet who [was] with them — [the one] of the city of Prossnitz [?] near Lubli [ליבלי, ימ"ש — may his name be blotted out] — [when their hopes failed] they answered folly and did strange deeds, until, in disgrace at their disappointment [recte על מאתחיהם], they turned away from all of them and separated from all the ways of the world and girded themselves in shame. Many of them died on the road, and the survivors reached Jerusalem — but on the third day after their arrival, Yehuda HeChasid himself died in his agony. The men repented of the words of the deceivers and turned about, a man from his brother; only Nechemiah Chayon still schemed to stray in the earth, and he wrote amulets and led many astray after him [i.e., after Shabtai Tzvi].

And in the year תפ"ב [?] (1722 = 5482 CE) a great excommunication [חרם] was pronounced in the holy community of Lemberg…

[The narrative continues, left column of the same page:]

blowing the shofar and [lighting] candles and pronouncing [excommunications?] upon all who believe in these wicked men. And the rabbis of the other cities fled, striking terror upon all the men of this sect.

R' Yaakov HaKohen, in Prague, rabbi in Koblenz [קאבלענץ], Halberstadt, and Frankfurt am Main. A gaon, sharp and great, he composed the book *Shav Yaakov* and died in the year ת"ק (1740 = 5500 CE).

R' Chaim ben Attar, "town and holy one" [a leading sage] of the holy community of Salé [סאלי], a great gaon and a divine kabbalist. He composed the book *Or HaChaim* on the Torah and the book *Chefetz Hashem*, novellae on the laws. He went to holy Jerusalem and ascended to heaven at the age of forty-seven in the year תק"ג [?] (1743 = 5503 CE).

R' Immanuel Chai Ricchi, of Ferrara [מפיארא], rabbi in Livorno, a divine kabbalist. He composed the book *Mishnat Chassidim* [?] and *Chozeh Tziyon* [?]; he died in the year תק"ג (1743 = 5503 CE).

R' Moshe Chaim Luzzatto [Ramchal], a renowned gaon and a divine kabbalist, and in the mouths of the sages of the Holy Land [called] "the holy lamp" [recte בוצינא קדישא; printed בוליגא — the צ set as ל and נ as ג], pious and abstinent, and a sublime orator in the holy tongue. He was born in Padua in the year ת"ס [?] (1700 = 5460 CE; the reading is uncertain — some give his birth as 1707) and was a disciple of the gaon Maharar Yeshaya Bassan, author of the book *Lechmei Todah*, and of the gaon, author of the *Pachad Yitzchak*. He became wise in the mathematical, natural, and divine sciences, and his command of Latin, Greek, and French [recte וצרפת] was great. While still a youth he composed, to shed light, the precious book *Leshon Limudim*. God blessed him with wealth and great substance, and he had a study-house [beit midrash] in his home; many students gathered to him, whom he taught [Scripture, Mishnah, and Talmud], Midrashim, Tanach, and the wisdom of Kabbalah. He composed the book *Kelach [138] Pitchei Chochmah*, *Mesillat Yesharim*, *Derech Chochmah*, *Derech Tevunot*, *LaYesharim Tehillah*, *Migdal Oz*, and other wondrous books; he also composed one hundred fifty psalms in the manner of the Psalms of David. But when the book *Ari Nohem* by the gaon R' Yehuda [Leon] of Modena reached him, he wrote critiques against it, and the rabbis of Venice grew angry with him over this matter, for the aforesaid gaon [Modena] had been a shrewd sage [?]. And after his enemies had

spread an evil report about him — that he belonged to the sect of Shabtai Tzvi — the sages of Venice found occasion to oppose him, and they embittered him and threatened his honor with disgrace. And though his teacher, the gaon R' [Yeshaya] Bassan, shielded him with his reasoning, he still found no rest and was pressed to leave his place. He went to Jerusalem and found favor in the eyes of all the sages of the Holy Land, who wrote on his behalf words of eloquence and vindication to the rabbis of Italy. He was called to heaven in the fortieth year of his life and was buried in Tiberias, beside the grave of the Tanna R' Akiva, peace be upon him.

R' Israel Baal Shem Tov [the Besht], from the land of Poland, a rabbi and divine kabbalist, brother-in-law of the rabbi Maharar Gershon of Kitov [recte קיטובר; printed קיטיוועד], whom the gaon, author of the *Noda BiYehuda*, mentioned in his responsa. In his youth he secluded himself and had no dealings with any man, and even his [?] no one knew anything of him; but in the course of time his holiness [?] became known, and many geonim attached themselves to him. Afterward the great ones of the generation arose — chief among them the enlightener of the exile, the gaon R' Meir [Margoliot], author of the aforesaid *Meir Netivim* — and they investigated and inquired concerning [the ways of] this rabbi, and rendered the verdict, saying: Behold, this man is holy, [tested] in mighty days, and treads the paths of the Kabbalah of the Ari of blessed memory in holiness and purity. The said gaon R' Meir received Torah from his mouth in the wisdom of Kabbalah and called him "my teacher and master" in his book *Sod Yachin uBoaz*. Afterward the great ones of Israel bound themselves to him, to cleave to him and to his good teachings, and he raised up great and celebrated disciples in Israel; and he lived at the beginning of the sixth century [of the sixth millennium AM — i.e., the mid-eighteenth century].

R' Yitzchak Lampronti, the physician in Ferrara, a great gaon and a splendid sage. He composed the celebrated book *Pachad Yitzchak* [the talmudic encyclopedia], lived to a great age, and died at a good old age in the year תקמ"ו [?] (1786 = 5546 CE; expected 1756 = תקט"ז — reading uncertain).

R' Yechiel son of R' Petachiah [?] Altschuler, of Jaworów, a great rabbi, sharp and erudite. He composed the book *Mishneh Lechem* on the Talmud and on the Rambam [recte רמב"ם]. He lived in that generation.

R' Yechezkel Katzenellenbogen [recte קצנלנבוגן; printed קאלנטלבונין], rabbi in Hamburg, Altona, and Wandsbek, a gaon great in Torah. He composed the book *Knesset Yechezkel*. He lived in those days.

R' [Aryeh] Leib, rabbi in Amsterdam, son-in-law of the gaon Chacham Tzvi and grandson of the gaon R' [Saul? סעטיל — ?], of blessed memory. A renowned gaon, sharp and erudite; he too lived in that generation.

R' Shlomo son of R' Moshe [Chelma], rabbi in Lemberg, a great gaon in his generation. He composed the book *Mirkevet HaMishneh* [on the Rambam], *Shulchan al Shamayim* [?], and other books. He died in the year תקי"א [?] (= 5511 1751 CE; reading uncertain).

R' Yaakov Yehoshua [Falk], of Kraków, rabbi of the holy communities of Lemberg [and] Metz. In the year תק"א (1741 = 5501 CE) he was received as rabbi and rosh yeshiva in Frankfurt am Main — a prince of God, "Gaon Yaakov." All the treasure of Israel was his: in Scripture, in Mishnah, in Talmud, and in the codifiers; and all the geonim of his generation bent the knee before him. He enlightened the eyes of Israel with his great book *Pnei Yehoshua*, and composed a broad commentary on the Torah, though it was not completed. His son, the gaon R' Aryeh Leib, rabbi of Hanover [טנובר], added at the end of the fourth part of his [father's] work novellae titled *Pnei Aryeh*; [R' Yaakov Yehoshua] was gathered to his people in the year תקט"ו (1755 = 5515 CE; he in fact died January 1756 = תקט"ז — flag).

R' David Fränkel, rabbi of the holy community of Dessau and afterward of the holy community of Berlin, a renowned gaon. He composed the book *Korban HaEdah* on the Yerushalmi, Seder Mo'ed. He lived in that generation.

R' Chaim HaKohen Rapoport, rabbi and rosh mesivta of the holy community of Lemberg, foremost of the geonim of his time, a supernal holy man and a discerning sage, [chosen] to dispute with the sect of Shabtai Tzvi before the eyes of the nations at the academy [disputation] in Lwów, and he prevailed over them. In his day there was the great rabbi, [learned] in Torah and in the wisdom of Kabbalah, R' Moshe Mizes [?]. The [notables] of Lwów set their eyes upon him to appoint him rosh yeshiva; but the gaon R' Chaim HaKohen sought to give this post to his son, the rabbi and gaon R' Aryeh Leibush (doubtless his intention was for the sake of Heaven), and from this a great quarrel grew. Yet the nobles of the city of Lwów did not relent, and they received R' Moshe as rosh yeshiva.

However, when the rabbi R' Moshe delivered his first derashah on Shabbos, he returned home, fell ill, and died in the midst of his days, before he had completed forty years. The gaon R' Aryeh Leibush was made rosh yeshiva in his place, but for him too not even one full year passed, for he died in his father's lifetime in the year תקי"ג (1753 = 5513 CE). When the gaon R' Chaim HaKohen saw that his

delight had been taken from him, he married the widow of the rabbi R' Moshe and gave his granddaughter in marriage to R' Moshe's son. This son of R' Moshe was a righteous man, a foundation of the world, and his name was R' Eliyahu Mizes. He too set his eye upon the whole household of R' Moshe and married his son, the rabbi R' Mordechai Mizes, to a granddaughter of the rabbi R' David Altschuler, author of *Metzudat David*. All this he did to make amends to the soul of the righteous R' Moshe, who had thought he would be exalted — but died, on his account, before his time. The brothers of the said R' Moshe were the great rabbi R' Aryeh Leibush, chief judge in Lwów, and the renowned magnate R' Yerachmiel Mizes, father-in-law of the great rabbi R' Simcha Rapoport — from whom great magnates in Lemberg descended. The gaon R' Chaim HaKohen was gathered to his people in the year תקל"א (1771 = 5531 CE).

R' Israel [Segal], of Zamość, a great rabbi and a celebrated scholar. He composed the book *Netzach Yisrael* and many other books. He lived in those days.

R' Dov Ber, the [Maggid] of Mezeritch, a gaon and a divine kabbalist, disciple of the great rabbi R' Israel Baal Shem [Tov]. He composed the book *Likutei Amarim* [Maggid Devarav LeYaakov]. He lived in that generation and left behind a righteous son, a foundation of the world, named R' Avraham.

R' Yaakov Yosef, of the holy community of Polnoye, a great rabbi in Torah and a divine kabbalist, disciple of the Baal Shem Tov. He composed the book *Toldos Yaakov Yosef*. He lived in those days.

R' Meir Posner [?], rabbi and rosh mesivta in Shamland [?], sharp and erudite. He composed the book *Beit Meir* on Even HaEzer in the year תקל"ה [?] (= 5535 1775 CE); and at the end he printed responsa titled *Nachalat HaBayis* [?], concerning [the dispute] that was between him and the great rabbi R' David Tevele of the holy community of Lissa.

R' Meir Barby, rabbi and rosh mesivta of the holy community of Pressburg, a renowned gaon, "a Sinai and an uprooter of mountains." He composed the book *Meslat Barzel* [?]. He lived at that time.

R' Meir Teomim, preacher of righteousness [maggid meisharim] in [?], and afterward moreh tzedek in Lemberg, a great rabbi in Torah. He composed the books *Birkat Yosef*, *Eliyahu Rabbah*, [and] *Rav Peninim*. He lived at that time.

R' Yosef Teomim, son of the aforesaid rabbi R' Meir Teomim. After his father's death he was moreh tzedek [?] in Lemberg, and afterward rabbi of the holy community of Frankfurt an der Oder. Besides his great learning in Talmud and

the codifiers, other branches of knowledge — such as Hebrew grammar and logic [recte והגיון] — adorned his head. He composed the book *Pri Megadim* on Yoreh De'ah, in the study-house [?] of the magnate R' Daniel Yafeh, in the year תקמ"א (1781 = 5541 CE); and the *Pri Megadim* on Orach Chaim, *Rosh Yosef*, [and] *Ginat Veradim*.

R' Aryeh Leib, rabbi of the holy community of Metz, a wonder of the generation and a true gaon. He composed the book *Sha'agat Aryeh* and was gathered to his people in the year תקמ"ה (1785 = 5545 CE).

R' Moshe son of Menachem [Moses Mendelssohn], born in the holy community of Dessau in the year תפ"ם [?] (expected תפ"ט = 5489 = 1729 CE; year-ending worn). In the days of his youth he was a disciple of the gaon, author of the *Korban HaEdah* [David Fränkel], and went with him to Berlin. He became wise in divine wisdom, in the science of astronomy, [in] nature, mensuration [recte מדידה], and astronomy — a swift writer and a splendid stylist in the languages of the nations, a philosopher and a great investigator, so much so that all the sages of the nations praised him in their gates. He was a man of good qualities, walking in integrity, pleasing to his fellow men and close to the government. He composed many books, and among them a German translation, faithful and comely, of the Five Books of the Torah together with a broad commentary, [prepared] with the aid of other scholars, titled *Netivot HaShalom* [the Bi'ur]. Many of the rabbis of his generation gave their approbations upon it. He was gathered to his people at the age of fifty-seven in the year תקמ"ו (1786 = 5546 CE).

R' David Fränkel [?], of Minden [?], from Amsterdam, a great scholar and a celebrated poet. He composed various books and died in the year תק"ג [?] (5503 = 1743 CE).

R' Eliyahu of Vilna [the Vilna Gaon], a great gaon, whose like there had not been since the days of the Rambam [recte הרמב"ם; printed הרמב"ס]. The whole Talmud — Bavli and Yerushalmi — Sifri, Sifra, Tosefta, and Mechilta were fluent upon his tongue, and with his keen mind he explained many obscure passages at a single glance; there is none to compare with him among all the sages of the generations, and to his holiness and piety there is neither measure nor likeness. He was rabbi and rosh mesivta of the holy community of Vilna, and while he was [only] twenty years old, all the geonim of his generation sent [recte שלחו] their letters to him on matters of religion and law and awaited his word. He stood like a lion upon the watch of the holy, unafraid before any man. He composed many books in talmudic dialectic and in the wisdom of Kabbalah, and ascended to heaven in the year תקנ"ח (1798 = 5558 CE; i.e., Tishrei 5558 / October 1797).

[Jacob] Frank [printed the given name as "Yosef" (?) — the person is Jacob Frank], a worthless man and cunning to do evil. In his beginning he was a distiller of brandy; but afterward an evil spirit seized him, and he abandoned his trade and roamed the land to spread the belief in Shabtai Tzvi. Many of the common folk attached themselves to him, and the chief of his teachings was to nullify the words of the Oral Torah, to cling to the book of the Zohar, and to believe in Shabtai Tzvi as the true Messiah. When the rabbis of that generation saw that it was "a time of trouble for Jacob," they cried out "violence!" in the ears of the rulers of the land. The kings heard their cry and decreed to execute strict judgment upon all these strayers; and because of this many of them converted their religion, while many held fast to their stronghold and were sentenced to hard servitude, and their beards were shaved [recte וגלחו] to humiliate them. Frank himself was captured and imprisoned in the fortress of Częstochowa [טשענסטאחאוו] in Poland; but when the Russian army captured this fortress, they set him free. He did not turn from his evil way, but continued to draw men into his net, and those who believed in him sent him very much money. He passed through the land in pride and pomp, with guards about his head. After he had been driven out from all the cities of the Austrian [מעטרייך] dominions, he went to the holy community of Offenbach (near Frankfurt am Main) and set his dwelling there in a great and lovely palace. He held fast to his defilement and led many souls of Israel astray. He died in his prosperity at the age of seventy-eight in the year תקנ"א (1791 = 5551 CE). And the simpletons who believed in him did not turn back from their folly; but the rabbis of that generation did not relent from them and pursued them without cease, until their memory perished. "So may all Your enemies perish, O Lord" [Shoftim 5:31], and peace be upon Israel.

At that time the Karaites sent trusted emissaries [?] to the rabbis of the Four Lands (Kraków, Poznań, Lemberg, [Lublin]) — who assembled every year on market day to judge all the cases and disputes of the Jews of Poland — to request permission to come before them and dispute with them, promising to take upon themselves the yoke of the Oral Torah if [the rabbis] should defeat them. After the geonim consulted what to do, the gaon R' Shmuel, rabbi in Kremenets, arose and gave them a decisive answer. The Karaites will never be reconciled [with us].

R' Aryeh Leib, of Breslau, rabbi of the holy communities of Emden and Rastadt [?], a renowned gaon, who did not [wish to accept a salary — text uncertain]. He composed the book *Pnei Aryeh* and printed it in his lifetime in the year תק"נ (1790 = 5550 CE) at the age of forty-eight.

R' Yehonatan Eybeschütz, a shining star, the lamp of Israel and the crown of the geonim. He was born in the year תנ"ו [recte; printed תג"ו — the נ set as ג] (= 5456 1696 CE) in the holy community of [?] (in the land of Moravia). He was rabbi of the holy community of Metz, and afterward in the three communities of Altona, Hamburg, and Wandsbek. His name went out through all the land for praise and glory. He composed the books *Urim veTumim*, *Kereti uPleti*, *Ya'arot Devash*, and many more like them. But all his days were full of pain and anger over the matter of the amulets he had written, for the gaon R' [Yaakov] Emden accused him, on their account, of belonging to the sect of Shabtai Tzvi, and stirred up the world against him. In the year תקכ"ב (1762 = 5522 CE) many rabbis assembled in the holy community of Jarosław and concluded the verdict that the gaon R' Yehonatan was innocent of any transgression. Yet the gaon R' [Yaakov] Emden did not rest from his fury and raised his voice against these rabbis. Then the gaon R' Yechezkel Landau arose and rendered the judgment that, although the amulets [warranted such scrutiny — text uncertain], the gaon R' Yehonatan was free of guilt. He was gathered to his people at the age of seventy in the year תקכ"ו (5526 1766 = CE).

R' Yechezkel [HaLevi] Landau [the Noda BiYehuda], a great gaon, luminary of the exile, by whom Israel is blessed. He was born in the holy community of Jampol [יאמפלא] in the year תע"ד (1714 = 5474 CE), son of the rabbi R' Yehuda HaLevi, a man of noble lineage; and the name of his mother was [?], daughter of the gaon R' Eliezer, rabbi of the holy community of Dubno Rabbati — both of them from the loins [descendants] of the gaon R' [Saul? סעטיל — ?], rabbi in Kraków. In his youth he came to the holy community of Brody to study Torah from the sages of the Kloiz; for that city in his day was "perfect in beauty," full of scholars and scribes, and from it Torah went forth to all Israel. The righteous gaon R' Chaim Tzanzer [סאנגר] was his companion, and with him he walked continually. When he was about twenty, he was made the first of the four heads of the courts that were then in Brody. His name grew great in all the land, and all the sages of his generation sought his counsel, for nothing was hidden from him — whether in the wisdom of the Torah, or in investigation and philosophy, or in sound judgment. Besides his wisdom and his righteousness, he had a generous spirit and a good soul and hated ill-gotten gain, and he always shared in the trouble of the community; and all his contemporaries testified of him that he was a man of God. When he was about thirty years old, he was accepted as rabbi of the holy community of Jampol and remained there about ten years; and in the year תקנ"ו [?] (expected 1755 = 5515 = תקט"ו CE — reading uncertain) he was received to the crown of the rabbinate of the city of Prague at its head. He raised up many disciples, geonim of the earth, and composed the book *Noda BiYehuda*,

first edition and second edition, and *Tziyun LeNefesh Chaya* [Tzlach] on tractates Berachos, Pesachim, and Beitzah, [as well as] *Dagul MeRevava* and *Doresh LeTziyon*. God took him up to heaven in the year תקנ"ז [?] (expected = תקנ"ג 1793 = 5553 CE — reading uncertain).

And after the men of Prague knew the [worth] of this gaon, which they had lost, they took upon themselves and upon their seed that there should never again be a [chief] rabbi in their city, saying that none so great as he, fit to fill his place, would arise again. And so it is to this very day: there is no [chief] rabbi in Prague, only three rabbis seated upon the seat of greatness, who are called by the name "dayyanim." This gaon left behind him a blessing — three sons, wise and great in Israel. These are: the great rabbi R' Yaakovka [Yaakov], a great scholar in Torah and rich in understanding in other branches of knowledge, whom God blessed with wealth, and whose dwelling-place was in the holy community of Brody (he was gathered to his people in the year תקפ"ב = 5582 = 1822 CE); and the gaon R' Shmuel, sharp and erudite, who sat upon the seat of instruction after his father's death and was one of the dayyanim / morei tzedek of Prague; and the rabbi R' Israel, father of the gaon R' Elazar Landau; and one daughter, wife of the gaon R' Yosef, rabbi of the holy community of Poznań, of blessed memory.

R' Tzvi Hirsch, rabbi in Berlin, a renowned gaon; he died in the year תקנ"ח (1798 = 5558 CE). And his brother, the gaon R' Shaul, rabbi in Amsterdam, was likewise [alive] at that time.

R' Shmuel Kelin HaLevi, rabbi and rosh yeshiva of the holy community of Boskovice [באסקאוויטץ], "a Sinai and an uprooter of mountains," who magnified Torah and made it glorious. He composed the book *Machatzit HaShekel*. He lived in that generation.

R' Elazar Kallir [Kaller], a daughter's son of the gaon, author of the *Panim Me'irot*, a gaon renowned in his generation, rabbi of the holy community of Rechnitz [רעכניץ] and afterward of the holy community of Kolín. He composed the book *Or Chadash* and the responsa *Cheker Halacha*. He lived in those days.

R' Yaakov Emden, of Altona, son of that righteous man the Chacham Tzvi, called by the acronym Ya'avetz. A luminary of the exile and a delver into the sciences, "a zealot son of a zealot," who made zeal for the Lord and His Torah as a robe. We have already recalled the quarrel he had with the gaon R' Yehonatan over the amulets. He was a man of wealth and possessions and also had his own printing house. He composed very many books, beyond counting; chief among them the book *Mor uKetziah*, *Mitpachat Sefarim*, *Toras HaKena'ot*, and the highly

celebrated order of prayer [siddur], especially its third part, titled *Migdal Oz*. He ascended to heaven in the year תקנ"ג (1793 = 5553 CE).

R' Yaakov Yitzchak Horowitz, of Lublin [the Seer of Lublin], a great rabbi in Torah, a renowned righteous man and a divine kabbalist, a pious man, pure and humble. He raised up holy and great disciples in Israel, and these are they: the pious gaon R' Yaakov Yitzchak of the holy community of Przysucha [פרשיסחא]; the gaon R' Moshe Teitelbaum, rabbi of the holy community of Ujhely [אוהעל]; the great pious rabbi R' Tzvi Hirsch of the holy community of Zidichov; the rabbi and gaon R' Naftali Horowitz, rabbi of the holy community of Ropshitz [ראפשיץ]; the rabbi and gaon R' Yaakov Tzvi, rabbi of the holy community of Dynów [דינוב]; and many more like them, all of them leaders of Israel. He lived in that generation.

R' Pinchas HaLevi Horowitz, son of the gaon R' Tzvi Hirsch, son of the gaon R' Meir HaLevi, son of the pious gaon R' Shmuel Shmelke HaLevi, grandson of the gaon, luminary of the exile, author of the *Shelah*, and disciple of the gaon R' [Dov] Ber of Mezeritch. He was foremost of the geonim of his generation, sharp and erudite, and of very great upright [power]. Rabbi of the holy community of Frankfurt am Main, he composed the book *HaHaflaah* and other books, and was gathered to his people in the year תקס"ב (1802 = 5562 CE; he in fact died 1805 — flag).

R' Yeshaya Berlin [Isaiah Pick Berlin], rabbi of the holy community of Breslau, the crown of Israel and its glory, who lit up the face of the world with his wisdom. His power and his ability [recte ותושיה] in Talmud and codifiers and all the books of the earlier authorities were known to all. His erudition and the uprightness of his intellect passed all bounds — who could compare with him? He left scarcely anything of all the branches of Torah wisdom without reaching its foundation. He composed many precious books, and foremost his glosses on the Talmud and *Rishon LeTziyon* on the Mishnayot. He lived in that generation.

R' Shlomo Pappenheim, an outstanding orator and a splendid sage; he composed the book *Yeriot Shlomo* and the book *Arba Kosot*. He lived in those days.

R' Shlomo Dubno, a great rabbi and a splendid grammarian; he composed a commentary on the book of Genesis and *Tikkun Soferim* on the Torah. He lived in those days.

R' [Solomon] Zalman Hena [Hanau], a rabbi outstanding in Torah and a great grammarian; he composed the book *Yesod HaNikud* [?] and other books; and the

gaon R' [Yaakov] Emden was his adversary in the science of grammar. He lived in that generation.

R' Shaul, son of the gaon R' Hirsch Berlin, rabbi of Frankfurt an der Oder, a knower of mysteries and a renowned gaon. He composed the book *Kisei DeHarsna* on the book *Besamim Rosh*, and printed it in his lifetime in the year תקנ"ג (1793 = 5553 CE).

R' Zerach Eidlitz, of Prague, chief judge in the court of the gaon R' Yechezkel Landau, a great rabbi and a wise-hearted man, and [splendid]. He composed the book *Or LaYesharim* and the book *Ma'amar Machshevet*.

R' [Shneur] Zalman of Liadi [recte מלאדי; printed מלאזין — the Baal HaTanya], a great rabbi and a divine kabbalist, disciple of the gaon R' [Dov] Ber of Mezeritch. He composed the volumes of the *Shulchan Aruch* known as the *Shulchan Aruch HaRav*, and the book *Tanya*, *Hilchot Talmud Torah*, and the *Luach Birkat HaNehenin*. He lived at that time.

R' [Shlomo] Zalman of Vilna, a renowned gaon and foremost of the righteous of his generation, disciple of the gaon R' Eliyahu of Vilna. The account of his greatness is written at length in the book *Toldos Adam*. He died in the year תקמ"ז (1787 = 5547 CE).

R' Yosef Steinhardt, rabbi of the holy community of Fürth [פיורדא], a great and renowned gaon. He composed the book *Zichron Yosef*. He lived in that generation.

R' Yosef [Buchner?], rabbi in Zamość, a gaon, sharp and erudite. He composed the book *Mishnat Chachamim* on the *Sefer HaMada* of the Rambam. He lived at that time.

R' Yaakov of Dubno [the Dubno Maggid], the great preacher, renowned for praise on account of his precious sermons. He composed the book *Ohel Yaakov* and the book *Kol Yaakov*, and the gaon R' Eliyahu of Vilna loved him greatly. He lived at that time.

R' Chaim Ketzlin [?], of Berlin, a great scholar and a splendid grammarian. He composed the book *Maslul*. He lived at that time.

R' Mordechai Ze'ev Ornstein [?], a renowned gaon, sharp and erudite, and "a holy one shall he be called," rabbi of the holy community of Lemberg. He was gathered to his people in the year תקנ"א (1791 = 5551 CE).

R' Shmuel Saler [?], preacher of righteousness in Lemberg, a rabbi, a great scholar, perfect in all virtues. He composed the book *Shem MiShmuel*. He died in the year תקנ"ז (1797 = 5557 CE).

R' Israel of Kozhnitz [the Maggid of Kozhnitz], the renowned preacher. He was a great rabbi in Torah, as is evident from the responsum sent from him to the gaon, author of the *Haflaah*, which is printed in the book *Keter Kehunah*, §76. He lived in those days.

R' Tzvi Hirsch HaLevi Horowitz, son of the gaon R' Pinchas, author of the *Haflaah*, rabbi in Frankfurt am Main in his father's place, of blessed memory. One of the geonim of his generation, he composed the book *Machaneh Levi* and printed it together with the book *Haflaah* in the year תק"ם [?] (1780 = 5540 CE — reading uncertain). He left behind a wise son, the rabbi R' Shmelke, one of the magnates of the holy community…

in the holy community of Lemberg. And the son of R' Shmelke was the Gaon **R' Meir HaLevi Horowitz**, of blessed memory, rav of the Lemberg district, who afterward lived until the day of his death in Lemberg (he died some four years ago). And likewise the Gaon **R' Elazar HaLevi Horowitz**, may he live long, who now occupies the seat of halachic instruction in Vienna [בווימן, recte בווינא], is the grandson of the aforementioned Gaon R' Tzvi Hirsch — [Tzvi Hirsch] to whom the daughter of the Gaon **R' Elazar Kallir**, author of *Ohr Chadash*, bore him. May Hashem lengthen his days in goodness and his years in pleasantness [recte: final ם printed as נעימיס — ס for נעימים, a fount substitution recurring throughout].

R' Chaim Yosef David Azulai [the Chida] — a celebrated Gaon, a divine kabbalist and lofty holy man, rav in the holy community of Livorno, disciple of the pious Gaon **R' Chaim ibn Attar** [author of *Ohr HaChaim*]. He composed many works in Torah and Kabbalah, foremost among them *Birkei Yosef*, *Shem HaGedolim*, *Va'ad LaChachamim*, *Avodat HaKodesh*, and *Sha'ar Yosef*. He went up to Jerusalem and there went the way of all the earth in the year 5560 [1800].

R' Pinchas Eliyahu of the land of Poland [i.e., Vilna] — a discerning and enlightened man and a divine kabbalist, author of *Sefer HaBrit*; he passed away in the year 5563 [1803].

R' Naftali Herz Wessely [Weisel] — born in Hamburg in the year [recte = תפ"ה 1725 / 5485; printed תפ"ס]. (His father, R' Yissachar Ber, was a nobleman and great man in the court of the king of Denmark [דעניטארק, recte דענעמארק].) He was a wise and discerning man, a distinguished stylist fluent in five languages. He composed *Gan Na'ul*, *Yein Levanon*, *Shirei Tiferes*, and a commentary on the book

of Vayikra. The spirit of the great scholars of the generation was well pleased with him, and they gave their approbations to his works. But in his old age he was sated with bitterness over the matter of his tracts *Divrei Shalom VeEmet* that he had written, for many rabbis stormed against him regarding them. He was gathered to his people in Hamburg in the year 5565 [1805], and was borne with great honor to the Sephardic cemetery in Altona, where he was buried.

R' Tzvi Hirsch — rav in the holy community of Brody, and at the end of his days rav in the triple community of Altona-Hamburg-Wandsbek, chariot of Israel and its horsemen, one of the great scholars of his day. He spread Torah abundantly for some fifty years and exchanged responsa with the Geonim R' Yechezkel Landau, R' [Y.] Berlin [?], R' Mordechai Banet, and R' Akiva Eiger [?]. He composed the book *Tiferes LiVnei* [?], which his son, the great luminary R' Moshe, rav in the holy community of Amsterdam [מאמסטב, recte מאמסטערדאם], printed after his father's death in the year 5576 [1816], along with other works that have not yet come to light.

He lived at that time [when], in the year 5563 [1803; recte 1806/תקס"ו?], the Emperor Napoleon first summoned the sages of Israel in the land of France to a Sanhedrin, and among them was chosen the great rabbi **R' Abraham Furtado** [פורטאלא]. In the year 5567 [1807] the Gaon **R' David Sintzheim** [זינצהיים] was appointed as its head, and afterward the eminent, great luminary **R' Abraham de Cologna** [אברהם די קולניא] was appointed rav and head of the Sanhedrin in Paris; he was honored and distinguished with the rank titled *[German: Ritter der Eisernen Krone, "Knight of the Iron Crown"]*, and passed away in the holy community of Trieste in the year 5592 [1832].

R' Tzvi Hirsch Rozanes [ראזאנעס] — son of the Gaon R' Berish, son of the Gaon R' Yehoshua, author of *Pnei Yehoshua*; a famous Gaon, wise of heart and abundant in understanding, rav in the holy community of [בהאלחוב, ?] and afterward in Lemberg. He composed *Sefer Tesha Shitot* [?] and was gathered to his people in the year 5569 [?].

R' Levi Yitzchak — rav in the holy community of Pinsk and its region, and afterward rav in the holy community of Berditchev; a Gaon great in Torah, and "holy shall he be called." He composed *Sefer Kedushat Levi*. He lived in that generation.

R' Elimelech of Lizhensk — a righteous, pious, and upright man; he composed *Sefer No'am Elimelech*. He was in those days. And his brother **R' Zusman** [Zusha

of Anipoli] was a righteous man, foundation of the world, whose fame spread to distant places.

R' Baruch of Mezhibozh — light of Israel and its holy one, grandson of the Baal Shem Tov; he too was in those days.

R' Nachum of Chernobyl — a holy, splendid rav; he composed *Sefer Me'or Einayim*. He was in that generation.

R' Meshulam [Igra] — rav in the holy community of Tysmenitz and afterward in Pressburg, a Gaon renowned and very great in Israel, who spread Torah abundantly. He was in that generation.

R' Zev Wolf of Zhitomir — an eminent rav and lofty holy man; he composed *Sefer Ohr HaMe'ir*. He was in those days.

R' Meshulam HaCohen — preacher and halachic authority [מ"מ ומ"ץ] in the holy community of Lemberg, of blessed memory, a rav great in Torah; he composed *Sefer Pitchei [Niddah?]* [?]. He passed away in the year 5570 [1810].

R' Yitzchak Ashkenazi — preacher and halachic authority in the holy community of Lemberg, an eminent scholar great in Torah, sharp and erudite; he composed *Sefer Masoret [HaShas?]* [?]. He passed away in the year 5571 [1811].

R' Mordechai and R' Shimon Bondi [באנדי] — brothers from the city of Dresden, precious scholars; they jointly composed *Sefer Ohr [Me'ir?]* [?] in the year 5572 [1812].

R' Meir Rothschild [ראטהשילד] — a righteous, wholesome, and generous man, exalted and lofty in Israel, born in Frankfurt am Main in the year [recte = תק"נ 1790 / 5550?]. He was appointed over the [banking] correspondence [הקורספאנדענץ], and he prospered greatly; through his wisdom he amassed wealth and great riches. He passed away in the year 5572 [1812], leaving behind him a blessing — property beyond number. He is the patriarch of the exalted Rothschild family.

R' Baruch Jeitteles of Prague [ייטלס] — the great rav in Torah and a wondrously wise man, born to his father, the wise physician R' Jonah Jeitteles, in the year 5515 [1755]. He composed *Sefer [Masa] HaMelech* [?]. When the wounded soldiers were brought to the hospital in Prague during the wars of Napoleon, he risked his life to aid his suffering brethren, going in and out of the hospital to support the sick — until he himself fell ill and died in the year 5573 [1813].

R' Aryeh Leib HaCohen [Heller] — rav in the holy community of [ראזנימוב, ?] and afterward in the holy community of Stryi, a famous Gaon, "Sinai and an uprooter of mountains." He composed *Sefer Ketzot HaChoshen*, *Avnei Miluim*, and *Shev Shmaytsa*, and departed for his eternal world in the year 5573 [1813].

R' Chaim of Chernovitz [Tirer] — rav in the aforementioned city [מאהילוב, Mogilev?], a wondrous Gaon, lofty holy man, and divine kabbalist. He composed *Sefer Siduro shel Shabbos* and *Sefer Be'er Mayim Chaim*. He went up to the Holy Land and passed away there in the year 5573 [1813?].

R' Meir of Krystianopol [קריסטיאנפאלער] — rav in the holy community of Brody, a great and famous Gaon in Israel; he was in that generation, and after him the leadership passed [as] a blessing to the Gaon **R' Michel**, may he live long, who now occupies the seat of the rabbinate in the holy community of Brody.

R' Aryeh Leib Teomim — rav in the holy community of Brody, one of the great Geonim; he composed *Sefer Gur Aryeh Yehuda* and *Sefer Ya'alat Chen* [?]. He was in that generation.

R' Avraham Yehoshua Heschel [of Apta] — a famous Gaon, "prince of God," and lofty holy man, rav in the holy community of Apta. He composed *Sefer Ohev Yisrael* in Torah and Kabbalah, and many of the great ones of Israel walked by his light. He was in that generation.

R' Mordechai [Mardos?] [מארדוס, ?] — rav in the holy community of [Paris? פאריזא, ?], a great Gaon in Torah, full of wisdom and knowledge, who all his days never turned aside [recte: נטה, printed נ/ג — נטגה confusion] to take from the community's funds. He composed a valuable commentary on *Sefer [Maharam?]* [?]. After serving his congregation in holiness, he ascended heavenward in the year 5577 [1817].

R' Elazar Fleckeles [פלעקלס] — a famous Gaon and great preacher. On his father's side he was the grandson of the Gaon R' Wolf Fleckeles, rav in Prague, and on his mother's side the grandson of the Gaon, author of *Ollelot Efraim*. He was born in the year 5514 [1754] in Prague, and at twenty-four years of age was accepted as rav in the holy community of [גומיין, ?] and [ודלמזוי, ?] in the province of Moravia. After he had been there five years, he was accepted as chief dayan [דיינא רבא] in Prague, and after the death of the Gaon R' Yechezkel Landau he was one of the dayanim, halachic authority, and rav of the study house [פאפרש, ?]. He composed *Sefer Teshuvah MeAhavah*, *Ma'aseh BeR' Elazar* [?], *[Meshiv?] LaMo'ed*, *Olat Chodesh*, and more. After occupying the seat of instruction in Prague for 43

years, he was gathered to his people at seventy-two years of age in the year 5586 [1826].

R' Israel Jacobson [יאקאבסאהן] — a nobleman and magnate (*[German: Kammeragent, "court agent"]*) in the service of the Duke of Brunswick, and *[German: Geheimfinanzrat, "privy finance councillor"]* in the city of Kassel. He was born in Halberstadt in the year 5528 [1768], and from his own funds founded a school for the education of youths in the city of Seesen. Through the money he poured from his purse and through his advocacy, he obtained the abolition of the "body-tax" [Leibzoll] which the Jews had had to pay in his land. In the year 5568 [1808] he was made President of the Consistory of the Jews in the holy community of Kassel, and in the year 5570 [1810] he [endowed? הנה, ?] the [school] in Seesen from his own funds. He did much good for his brethren and raised up the horn of Israel. He died in the year 5588 [1828].

R' Alexander Sender Margolioth [מרגליות] — the great and famous Gaon, "Sinai and an uprooter of mountains," uncle and teacher of the Gaon R' Zalman Margolioth. He enlightened the eyes of Israel with his delightful responsa, called *Teshuvot HaRa"m* [recte הרד"ם?], printed in Warsaw in the year 5619 [1859] by his grandsons.

R' [Ephraim] Zalman Margolioth — a famous Gaon; there is none [like him? לא מלא ספרא, ?], "Sinai and an uprooter of mountains," one of the great ones in the holy community of Brody. He composed the responsa *Beit Efraim* and many other precious works, and was gathered to his people in the year 5588 [1828].

R' Naftali Horowitz HaLevi — rav in the holy community of Ropshitz, a famous Gaon and divine kabbalist, one of the holy ones in Israel. He was at that time.

R' Baruch Frankel-Teomim [פרענקיל תאומים] — rav and halachic authority in the holy community of Leipnik, a famous Gaon, sharp and erudite, who enlightened the eyes of Israel with his wisdom and maintained a great yeshiva. He composed *Sefer Baruch Ta'am*. He was in that generation.

R' Mordechai Banet [בנעט] — crown of Israel's glory, diadem of holiness, a great Gaon [for the children of Jacob], grandson of the Gaon R' Naftali Katz and of the Gaon [author of the] *Chacham Tzvi*. He was born in the year 5513 [1753] in the village of [טורנע, ?] in the district of [וויסטענבורג, ?] in the land of Hungary, and was brought to Nikolsburg, where he studied in the Talmud Torah. When he grew up he was accepted as rav in [לונדונבורג / Lundenburg?] and afterward in Pressburg, and in the year [תק"נ / recte 1789 = תקמ"ט?] the crown of the

rabbinate of Nikolsburg and the province of Moravia was set upon his head. He raised up many great disciples in Israel. And although he was —

— a mighty sharp mind, he elevated pilpul and engaged in Torah by way of [independent] reasoning, in the manner of the early authorities. In his leisure hours the *Moreh* of the Rambam [*Guide of the Perplexed*] was the delight of his soul; he also studied works of grammar, and his language was clean and pure. When he fell ill in his old age, he went to the city of Karlsbad on the physicians' advice to bathe his body in the waters, and he died there in the year 5589 [1829]; he was buried in the nearby town of Lichtenstadt. In the month of Adar of the year 5590 [1830] he was brought to the holy community of Nikolsburg with great honor and buried there.

R' David Deutsch [דייטש] — rav in the holy community of Neustadt, a great Gaon full of the blessing of Hashem; he composed *Sefer Ohel David* and passed away in the year 5590 [1830].

R' Moshe Kunitz [קונים] — of the holy community of Ofen [Buda] in Hungary, a rav great in Torah, wise and complete. He composed *Sefer Ben Yochai*, *Beit Rabbi*, *[HaMetzaref?]* [והשווין, ?], and responsa. He passed away not long ago.

R' Moshe Mintz — a Gaon, sharp and erudite, rav in the holy community of Ofen and in several [others]; he was in those days.

R' Yaakov [Lorberbaum] — rav in the holy community of Lissa, luminary of the diaspora, a Gaon for the children of Israel, to whom praise is fitting. He composed many works, foremost among them *Sefer Chavat Da'at*, *Netivot HaMishpat*, *Toras Gittin* [גימין, recte גיטין — the ט/מ confusion], and *Derech HaChaim* on the order of prayer [for the worshipper]. His soul returned [heavenward] in the year 5590 [1830].

R' Elazar Landau — grandson of the Gaon R' [Yechezkel] Landau, a Gaon celebrated in his generation, complete in many branches of wisdom, whose understanding was beyond fathoming; rav in the holy community of Brody. He composed *Sefer Yad HaMelech* on the Rambam, and was gathered to his people in the year 5591 [1831] in the plague — may God spare us.

R' Tzvi Hirsch of Zhidachov — a great rav, divine kabbalist, and wonder-worker for the multitude. He composed *Sefer Sur MeRa*, full of profound inquiry and lofty ideas. He died in the plague in the year [תקצ"ז / recte 5591 = תקצ"א?].

R' Wolf Heidenheim [היידנהיים] — a great scholar renowned in praise, born in [בדרעזדען, recte בראדעלהיים / Rödelheim?] in the year [recte / 5517 = תקי"ז

1757?]. Afterward he had a most excellent printing house in the holy community of Rödelheim. He composed a commentary and [Aramaic Targum] on all the liturgical poems of the festivals, and other precious works. He died in the year 5592 [1832].

R' Hirsch — rav in the holy community of [Mannheim? מאנהיים, ?], a famous Gaon and sharp mind, one of the great ones in his generation. He ascended heavenward in those days.

R' Akiva Eiger [איגר] — a wondrous Gaon; none was found [as broad as the opening of the Temple hall]. He spread Torah in Israel, [serving as] rav and head of the academy in Friedland, and afterward rav and halachic authority in the holy community of Posen. He passed away some ten years ago.

R' Shlomo Zalman [Lipschitz] — rav in the holy community of Warsaw, a famous Gaon, luminary of the diaspora, whose fame spread to distant places. He composed *Sefer Sha'arei [Da'at?]* [?], *Shemen Rokeach*, and precious glosses on the Shulchan Aruch, Orach Chaim. He passed away not long ago. He left behind him a blessing — responsa and novellae on [the Shulchan Aruch], printed under the title *Chemdat Shlomo*; and he was gathered to his people in the year 5597 [1837].

R' Yehuda Leib Jeitteles [ייטלס] — a great scholar, a skilled and complete writer, brother of the great rav R' Baruch Jeitteles, born in Prague in the year 5533 [1773]. He composed *Sefer Mavo Leshon Arami* and other enlightening works, and died in Vienna in the year 5598 [1838].

R' Mordechai [Rabin?] [ראבין] — preacher and halachic authority in Lemberg, of blessed memory, a rav great in Torah and full of wisdom and knowledge; he passed away in the year 5598 [1838].

R' Moshe Unger HaLevi [אונגאר] — rav in the holy community of [גרביטש, ?], disciple of the Gaon author of *Machatzit HaShekel*; a celebrated Gaon and sharp mind, wise of heart and abundant in understanding. He left his land in the year [תקל"ח, ?].

R' Yaakov Ornstein [אורנשטיין] — master of all the diaspora, diadem of the Geonim and crown of the rabbis, source of Torah and wellspring of wisdom, son of the pious Gaon R' Mordechai Zev, of blessed memory, and grandson of the Gaon [author of] *Chacham Tzvi*. In his youth he was rav in the holy community of Zolkiew and its region, and after the death of the Gaon R' Tzvi Hirsch Rozanes he was accepted as rav in the holy community of Lvov and its region in the year 5568 [1808] — thus Torah and greatness were joined in one place.

The great luminary of the diaspora, the Gaon **R' Moshe Taubes** [טויבש], may he live long, who was rav in the holy community of Sniatyn and its region and later rav in the holy community of Jassy and its province, was beloved to [R' Yaakov Ornstein] as a son. Already earlier, when the Gaon R' Yaakov Ornstein was in his father-in-law's house in [בייטערסלוואָ, ?] and the Gaon R' Moshe Taubes was in his father-in-law's house in Przemysl, a bond of love was forged between them, and the Gaon R' Moshe Taubes would go time and again to the Gaon R' Yaakov Ornstein on the seat of instruction in Lvov, and they would delight together and take counsel in the give-and-take of Torah; a covenant of "David and Jonathan" was between them, and every single day they would immerse themselves [נתעלסו] in the pilpul of Torah. Whenever [Ornstein] would "lift his hand" [in study], the Gaon [Taubes] would rejoice, [as it says of Moses and] Amalek, for his soul was bound up with his as a father loves his son. And truly, in these days of ours we have no remnant of all the Geonim of Israel except this Gaon R' Moshe Taubes, who is a "prince of the Torah": the entire Talmud, with Rashi, Tosafos, the Rif, and the Rosh, is fluent upon his lips. He composed a work on the Rif that found favor in the eyes of all the great ones of Israel; the Geonim saw it and praised it. May Hashem favor us to see by his light.

R' Nachum of Trebitsch [מרייביטש] — rav in the holy community of Nikolsburg and its province [Moravia], a Gaon and mighty sharp mind. He composed *Sefer [Shalom Jerusalem?]* [?] on the Yerushalmi, and passed away not long ago.

R' Moshe Sofer [the Chasam Sofer] — light of Israel and its holy one, a Gaon renowned in praise, an instructor full of wisdom and knowledge, born in Frankfurt am Main in the year 5522 [1762]. He learned Torah from the Geonim R' Pinchas Horowitz, author of *Sefer Hafla'ah*, and R' Nathan Adler HaCohen while [Sofer] was still young. In time he was accepted as rav in [דרעזניץ, ?] and afterward in Mattersdorf, and in the year 5567 [1807] he was accepted as rav in Pressburg. From the day he turned eighteen until the day of his death he spread Torah in Israel, maintaining a great yeshiva and raising up eminent Gaonic disciples. Not a single day passed on which he did not teach Torah to his students — except on the Ninth of Av — and even on the night of Yom Kippur he studied publicly the *Order of the Yom Kippur Service* [Avodat Yom Kippur], as is the custom in the study house. All the Geonim of his day would consult him on every matter too hard for them, and [in seeking] his Torah, all the flocks of rabbis would inquire [of him]. He left behind him a blessing — one thousand three hundred and seventy-seven responsa on the order of the four sections of the Shulchan Aruch, of which the Yoreh De'ah section was printed under the title

Chasam Sofer. After occupying the seat of instruction in Pressburg for 33 years, he left the earth at a good old age, aged 78, in the year 5600 [1840].

R' Avraham [Rinyu?] [רינייו, ?] — a great rav and wholesome tzaddik, rav in the holy community of Gorlice, born in the holy community of [פירדא, ?] in the year 5576 [1816], disciple of the Gaon author of *Pachad Yitzchak* and of the Gaon R' Moshe [Sofer], who mentions him praisingly in *Sefer Chasam Sofer*, siman 28. He was gathered to his people in the year 5602 [1842].

R' Tzvi Hirsch [Chadeska?] [חאדעסקא, ?] of Pressburg — grandson of the Gaon R' [Yaakov?] [Berlin?], a magnate and celebrated benefactor, wholesome and upright, who did much good for his brethren; and all the great deeds he accomplished, [he did] ever more abundantly. He was a communal leader [פרנס ומנהיג] in the holy community of Vienna, and was gathered to his people in the year [תר"ס / recte 1845 / 5605 = תר"ה?].

R' Shimon Adler von Lämel [עדלער פאן לעמל] — one of the great noblemen in the city of Vienna, crown of Israel and its glory; on his account all the broken-hearted found shelter, and under the wings of his kindness all the remnant of his people took refuge. A man of wealth and great fortune, righteous and upright in all his deeds; he was gathered to his people in the year [תר"ס / recte = תר"ה 5605?].

R' Moshe [Baron?] Montefiore [בארון מאנטעפיארע], may he live long, of the holy community of London — prince of the Land of Israel, near to the throne in the court of the Queen, Victoria, knighted [והושר] as Sheriff of Kent [שער יף מן קענט], a great man among the Jews whose name is renowned in praise to the ends of the earth; a pious man and lofty holy one, humble and lowly of spirit, walking in wholeness and doing righteousness, generous and abounding in kindness to near and far. His treasury is full of silver and gold and all the treasures of kings, and there is no number to his great wealth (the chroniclers reckon his fortune at one hundred million). He is the Moses who wrought the great deliverance for Israel at the time of the Damascus affair [the blood libel] in the year 5600 [1840], as recorded in the essay *Motza Damascus* at the end of *Sefer She'erit Yisrael*. He is the Moses who "would not give sleep to his eyes nor slumber to his eyelids": he went with his wife, the modest and noble Mrs. Judith, of blessed memory, to the land of Russia in the year 5606 [1846] to petition before the mighty and exalted Emperor — may his soul rest on high — and to plead with him on behalf of his people. The account of this tzaddik's greatness and all the good he did has gathered [the attention of] many great ones in Israel, and especially the Jews dwelling in the Land of Israel, whom he bears upon the wings of his kindness,

sheltering them with the righteousness of his abundant, hidden charity. May Hashem lengthen his days in goodness and his years in pleasantness.

R' Elazar Auerbach [אויערבאך] — rav in [קולסטין, ?] and in Dubno Rabbati, grandson of the luminary of the diaspora R' [Shimshon?], of blessed memory; a famous Gaon, sharp and erudite, "prince of the Torah." He composed the responsa *Sefer [Me'or?]* [?] and was taken heavenward in the year [= תקפ"ט 1829 / 5589, ?].

R' Zev Wolf Boskowitz [באסקאוויטץ] — disciple of the Gaon author of *Machatzit HaShekel*, chariot of Israel and its horsemen, a Gaon for the children of Jacob. He spread Torah in Israel and composed glosses on the Talmud, greatly celebrated. He went the way of all the earth not long ago.

R' Moshe Kahana [כהנא] — a great Gaon, sharp and erudite, who composed *Sefer Mar'eh Kohen*; and his son, the Gaon **R' David**, author of *Sefer Keren Orah*, added [savory notes] to his father's book and called them *Nefesh David*. They too are "pleasant saplings" of the honored Altschuler family.

R' Avraham [Fridul?] [פרידול, ?] of the city of [פיראדא, ?] — a rav and great scholar, faithful of spirit. He composed *Sefer Magen Avraham* [?] and *Sefer Orchot Olam* [?] in the year [רפ"ס, ? — this numeral is doubtful].

R' Yissachar Ber — rav in Zolkiew, a Gaon great in Torah, divine kabbalist, and lofty holy man. He composed *Sefer Bat Ayin* [?] and *Sefer Mevaser Tzedek* [recte צדק, printed לדק — the צ/ל substitution]. He went up to Safed [ללפת, recte לצפת] and died there in the year [5565 = תקס"ה, ?].

Mrs. Beila [בוילא] — wife of the Gaon, author of the *Sema* [סמ"ע, ?] — a most modest and upright woman, wise of heart in Talmud and the halachic decisors. She went up to the Land of Israel and passed away in Jerusalem at the age of 97 [בת צ"ז, ?], and was buried beside the tomb of Zechariah the Prophet.

R' Aryeh Leib Zinz [לינץ, recte צינץ] — a distinguished Gaon, illuminating the land and its inhabitants, known for renown and praise, a great sharp mind, greatly celebrated; rav in Płock [בפלאלק, recte בפלוצק] and in several holy communities. He composed precious and delightful works, namely: *Sefer Ya'alat Chen*; *Get Mekushar*; *Magen HaElef* on the Shulchan Aruch, Orach Chaim; *Simchat Yom Tov* on Tractate Beitzah; *Melo HaRo'im* [recte] on the Torah and the Five Scrolls; *Meitav Chalitzah*; *Meitav Kiddushin*; the responsa *Meshivat Nefesh*; novellae on Bava Basra and on [the laws of forbidden] mixtures; the novellae of the Maharal [i.e., R' Aryeh Leib] on the Shulchan Aruch, Yoreh De'ah; *Birkat*

[HaKohen?] on [Nezikin? / the Talmud]; and yet more esteemed works that remain in manuscript. He went to the yeshiva on high in the year [recte = תקצ"ג 1833 / 5593; printed תקצ"ן].

R' Binyamin — rav in the holy community of Łomża, may he live long, a great Gaon renowned for his wisdom, his Torah, and the depth of his learning in Talmud and the decisors along the path of truth; even in [matters of] Aggadah his words are weighed in the scales of reason and truth. He was a man of delightful character, of a family of distinguished lineage, and raised up many great disciples across the land. He composed large works on the Yerushalmi and responsa, [still] in manuscript.

R' Natan Stern [שטערן] — rav in the holy community of [וואלדיסלאווואוו, ?], who in his youth was rav in the holy community of Radzymin and its region, and in the holy community of [ווישעינעץ, ?]. He was a great Gaon and sharp mind, famed for his acuity and depth of erudition in the decisors and responsa, renowned as a stronghold among all the Geonim of his time, a scholar erudite in the whole Talmud. Before his death he [commanded] his sons to inscribe on his gravestone only the title "the Rav" and nothing more, and so it is on his monument. God took him in the year 5604 [1844], on the eve of Rosh Chodesh Nisan, in the aforementioned holy community. And he concluded [his lineage] — of the family of the Gaon [רמ"ח, ?] and the Maharsha and the [ומג"ע, ?] and other Geonim.

R' David Luria [the Radal] of Bykhaw [מביחוב] — an eminent Gaon, an all-encompassing scholar, and greatly famous. In his lifetime he refused to take upon himself the yoke of the rabbinate, for "in the shade of wisdom is the shade of silver"; he also despised titles of honor and commanded the printers of his works to write only the title "the Rav." He composed a commentary [Biur] on [Seder Olam / סד"ר] and several other works that fill the world with his erudition, weighed in the scales of truth and reason.

R' Moshe Yehuda Leib [Zilberberg of Kutno] — a great Gaon, sharp and erudite, and a possessor of upright reasoning. He spread Torah abundantly in Israel and raised up many great disciples. He composed *Sefer Zayit Ra'anan* on [the Talmud]. He was rav in the holy community of Łask and afterward in the holy community of Kutno, and has now traveled to the Holy Land and settled his dwelling there for Torah and [divine] service, where he was received as head of a yeshiva. May Hashem lengthen his days and years in pleasantness, and in his days and ours may we go up to Zion in joyous song, with the help of Him who dwells on high. Amen.

תם — *[The End.]*

Index to Part Two (סימני חלק שני)

Index to Part Two, arranged by the order of the millennia and the years, in correct and precise order, elegantly set out.

סימני אלף השני — Index of the Second Millennium *(years = value + 1000)*

(Right column, p. 145)

Year (AM)	Entry
1235	The Ocean Sea (Oceanus) encircles a third of the world.
1235	Kenan reigned on one of the islands of the sea.
1656	Signs appeared in the heavens in the days of the Flood.
1657	Shem son of Noah built the city of Sebaste.
1786	Ashkenaz, the first king in Ashkenaz (Germany).
(same)	The ancients used only 27 letters.
1787	The beginning of the kingdom of Bohemia and Persen[?].
1788	Nimrod, the first king named in Scripture, reigned.
(same)	Twenty-one kings reigned in Babylon.
1844	The founding of Spain, Portugal, and Aragon.
1906	Nineveh was named after King Ninus.
(same)	Abraham our father was a great sage in arithmetic and astronomy.
1958	Babylon was walled about, on the river Peras (Euphrates).
(same)	The founding of the cities of Worms, Mainz, and Strasbourg.
1937[?]	The Holy Tongue was confused among all the tribes into [many] languages. *(printed out of order after 1958; possibly 1997 = תתקצז, the Dispersion)*

סימני אלף השלישי — Index of the Third Millennium *(years = value + 2000)*

(Right column, p. 145)

Year (AM)	Entry
2016	Noah was a great sage in the science of astronomy.
2037	Wars of the heavens and wars of the [earth].
2108	The king of Ashkenaz dwelt in Bohemia and Saxony.
2115	The worship of the host of heaven [practiced] by all the kings of Babylon.
2263	Swabia was named after King Schwab.
2285	The beginning of the science of land-surveying (geometry).
2345	The invention of the Latin language.
2384	Rome was a city [already] from the time of the Dispersion (Peleg).
2350	Ashkenaz is called Alemannia, after the king.
2332	A great earthquake occurred in Babylon.
2413	Athens, the city of wisdom.
2425	Innovations from the land of Bohemia.
2486	The founding of Moravia, the [?] of Regensburg.
2549	The Gothic people rose up against Asia.
2637	[The beginning of] the science of music.
2666	The people of Bohemia fought [their neighbors].
2788	A great famine in Troy, the like of which was never heard again.
2790	The people of Moravia settled in Italy.
2811	Three mighty men lived in the days of Samson.
2830	The founding of Padua, Ancona, and England.

סימני אלף הרביעי — Index of the Fourth Millennium *(years = value + 3000)*

(Right column, p. 145)

Year (AM)	Entry
3008	The beginning of the founding of Rome.
3040	Nesr-Tiber was named after King Tibur.
3125[?]	The king of Babylon burned himself in the fire. *(Sardanapalus)*
3253	Remus and Romulus.
3206	Another date for the founding of Rome.
3240	Several written books that are not accepted [as canonical] by us.
3246[?]	The seat of the kingdom was transferred from Nineveh to Babylon.

(Left column, p. 145 — the Four-Monarchies index; tail of the First Monarchy [Babylon], years + 3000)

Year (AM)	Entry
3230	The beginning of the building of Constantina.
3282	Nebuchadnezzar the First reigned.
3330	The episode of Susanna occurred.
3338	The founding of Milan, Bern, and Trent.
(same)	Toledo was named after [?].
(same)	The inhabitants of Bohemia and Bavaria were expelled from Arles.
3389	Darius and Cyrus, who subdued the Chaldeans.

מלכות ב' מארבע מלכיות — The Second of the Four Monarchies (Persia) *(years + 3000)*

(Left column, p. 145)

Year (AM)	Entry
3390	Cyrus, the first king of Persia, reigned.
(same)	Daniel abolished the worship of Bel.
3393	Cyrus slew [?] and he too was slain.
(same)	The Persians: fourteen kings of Persia.
(same)	The episode of Judith with Holofernes.

Year (AM)	Entry
(same)	Darius the Last was slain. *(Darius III)*
3401	Hippocrates, Euclid, and Plato lived.
3423	Alexander of Macedon was born on the day of the earthquake.
3424	The great temple in the city of Ephesus was burned.
3426	The beginning of the coming of the Gothic people.
3438	[entry].
(same)	The Sibyl, a prophetess among the nations of the world.
3442	The beginning of the reign of Alexander of Macedon.
3444	Epicurus lived.
3448	The custom arose of removing the hat.

תחילת מלכות השלישית — The Beginning of the Third Monarchy (Greece) *(years + 3000)*

(Left column, p. 145)

The founding of Verona, Cremona, Florence, [?].

Year (AM)	Entry
3480	[?] was Alexandria of Egypt.
3454	Alexander's kingdom was divided among four heads. *(the Diadochi)*
(same)	Ptolemy the First was Ptolemy [Lagus].
3454	Along with Alexander, his son, wife, and daughters were put to death.
3459	The Germans fell before the Romans.
3474[?]	Aristotle, chief of the philosophers, died.
3484	The account of the translation of the Torah. *(the Septuagint)*
3530	Ben Sira the Second brought to light his grandfather's composition.
3534	Hipparchus was among the great astronomers.
3544	[Eighty?] thousand Jews were slain.

Year (AM)	Entry
3580	Rome was destroyed by the Germans twenty-three times.
3585	[?] entered Alexandria of Egypt.
3610	The decree of Antiochus the Wicked.
3610	A great comet, the like of which had never been.
3621	Hannibal the great king reigned in Tarshish.
3628	Demetrius made donations to the Temple.
3630	The invention by Mithridates of a kind of theriac (antidote).
3640	Captive Jews ate the flesh of [?].
3651	Antiochus [Sidetes] sent up an offering to the Temple.
3662	Julius Caesar was born after his mother's death.
3666	[?] left his kingdom in his mother's hands.

סימני אלף הרביעי *(continued, p. 146)*

(Right column, p. 146 — continuation, Rome; years + 3000)

Year (AM)	Entry
3677	Most of the elders and notables of Rome were slain.
3697[?]	Pompey captured Jerusalem. *(63 BCE)*
3704	Pompey conquered twenty-two kingdoms for the Romans.
3712	Julius [Caesar] was made emperor.
3715	From the reckoning of the season-cycle of Julius Caesar. *(the Julian calendar)*
3718	The emperor Julius was slain in the council-house (Senate).
(same)	The emperor Augustus and [?].
3724	Wars with the Goths in Germany.

תחילת מלכות הרביעית — The Beginning of the Fourth Monarchy (Rome) *(years + 3000)*

(Right column, p. 146)

Year (AM)	Entry
3731	A great earthquake in the days of Herod.
3745	The founding of the city of Cologne (Colonia).
(same)	The king of the Franks waged a great war with the Romans.
3754	Great deeds of Drusus son of Tiberius.
3761	The account of Jesus the Notzri (of Nazareth). *(≈ 1 CE — the chronological anchor)*
3768	There began the land named Rhineland.
3771	Duke Arminius wrought great slaughter among the Romans.
3780	The men of [Rhine]land hanged the Roman envoys upon a tree.
(same)	Twelve great cities fell in an earthquake.
3739	The emperor [Tiberius] died by poison. *(printed out of order)*
(same)	The emperor Caligula, whose deeds for evil were almost without parallel.
3800	[Wibel], king of Germany, [dwelt] in Bohemia.
3803	The emperor Caligula was slain, and his following [torn] by the dogs.
(same)	England was brought under Roman rule.
(same)	[Boudica?] and her two sons were [?].
3810	Thirty thousand Jews were slain in Caesarea.
3816	Nero became emperor, and his evil deeds.
3820	The inhabitants of Bohemia [?].
(same)	Vespasian with thirty [legions] made war in Germany.
3824	The first decree and persecution against the Christians. *(Nero's persecution)*
3830	The death of Nero the emperor.
3830	The emperor Galba was slain and his [head] dragged on a spear.
3831	The emperor Otho took his own life.
3832	The emperor Vespasian, and a great war over [?].

Year (AM)	Entry
3841	Vespasian, the first emperor to die in his bed.
(same)	[?] buried.
(same)	A mother [?] and ate her sons. *(the siege-cannibalism at the fall of Jerusalem)*
3856	The Christians of Jerusalem were [?].
(same)	The [?] persecution against all who believe in the Christian faith.
3858	The emperor Domitian shed much innocent blood and was slain.
(same)	The emperor [Nerva] reigned [?].
3865	Three kings of Germany joined with the Gothic people.
3861	The third persecution, with destruction and great slaughter of Christians. *(printed out of order)*
3880	The emperor [?] granted permission to rebuild the Temple.
3884	Aquila became a righteous proselyte and translated the Torah. *(Aquila / Onkelos)*
3889[?]	In Rome [?] instituted [?].
3892[?]	[entry].
3890[?]	The emperor Hadrian refounded Jerusalem. *(as Aelia Capitolina)*
3900	The emperor Antoninus the Pious, the friend of Rabbi [Yehuda HaNasi].
3909[?]	The fourth persecution against the Christians, by Antoninus.
3906[?]	A plague fell upon the Christians. *(printed out of order)*

(Left column, p. 146 — continuation of Rome / Fourth Monarchy; years + 3000)

Year (AM)	Entry
3955 [recte]	The emperor Commodus was strangled in his bed. *(the Part II chronicle dates the strangling to AM 3955 / CE 195; prior pass 3952)*
(same)	[The emperor] permitted the soldiers to take wives.

Year (AM)	Entry
3971[?]	The emperor Septimius [Severus] was poisoned to death. *(211 CE)*
(same)	The emperor [Caracalla] the cruel slew his father's house and his teacher.
(same)	The emperor Maximinus was like one of the giants (Anakim).
3980[?]	The emperor [?] was slain, having stabbed his own [?].
(same)	To the emperor [?] and [his son] they removed their heads.
3960[?]	The emperor [?] was slain and dragged off in [disgrace].
(same)	The emperor Aurelius too was slain.
3982[?]	The emperor Maximinus and his evil deeds.
3989[?]	The [?] persecution against the Christians.
(same)	The emperor Gordianus strangled himself with his belt.

תחילת אלף החמישי — The Beginning of the Fifth Millennium *(years = value + 4000)*

(Left column, p. 146)

Year (AM)	Entry
4001	The elders of Rome chose three Caesars at once.
(same)	The emperor Maximinus and his sons Julius and [?] were slain.
4024[?]	Three Caesars were slain in Rome, [and] much treasure [was found].
4030[?]	On the day of [Pupienus?] the emperor, the [Sibylline] books were [consulted] in Rome.
4030[?]	In the year of the great jubilee of Rome, for the Romans.
(same)	The Gothic people destroyed [Byzantium?] in Hungary and Italy.
(same)	Two Caesars, father and son, were slain.

Year (AM)	Entry
(same)	A persecution [in which] one emperor troubled the Christians.
4038[?]	The emperor was slain, and [?] cast [Christians] before wild beasts.
(same)	The emperor [Decius?] the pious was slain by his own troops.
4065[?]	The emperor took his own life in a dispute [with] the two [?].
4046[?]	The Germans came to the aid of the Romans against the Germans.
4047[?]	The emperor [Philip the Arab] was slain in his righteousness.
4040[?]	The emperor Carus was struck by lightning and died.
(same)	[In the days of] Numerianus the persecution [ceased], and his father-in-law died; and the men of the army [?].
(same)	[They] poisoned his father-in-law and enthroned Carinus, and killed him too.
(same)	Diocletian son of [?] and [Maximian] became emperors.
(same)	Four emperors were seated at one time.
4069[?]	One emperor was slain, and a second slew himself.
(same)	The kingdom of Rome was divided in two.

סימני אלף החמישי *(continued, p. 147)* — Fifth Millennium *(years + 4000)*

(Right column, p. 147)

Year (AM)	Entry
4069	[Sixty?] thousand were slain, and a persecution of the Christians.
4072	Speyer was built, and a great persecution of the Christians.
4072	The emperor — worms bred within him, he stank and died.
4073	Two kings were thrown before wild beasts.

Year (AM)	Entry
—	[Silvester] healed the emperor Constantine of his leprosy.
4074	And the emperor took upon himself the religion of the Christians. *(Constantine's conversion)*
4085	The Arian sect holds the Nazarene to be a prophet and not a god.
—	[Arius], after whom the sectarians (minim) are named, [was hanged].
4085	…upon a gallows, together with his four hundred disciples.
4086	[?] the boundary of Swabia.
4068	The [Christians] moved Shabbos rest to Sunday.
4032	The city of Constantina was renewed.
4032	The beginning of the kingdom of the Vandals.
4036	Persecution, ruin, and great slaughter of Christians in Persia.
4038	The Christians convened a council and accepted [that their messiah] was a prophet and not a god.
—	The emperor slew his son, because his wife slandered him. *(Constantine and Crispus)*
(same)	Afterward [he put his wife] to death in boiling [water].
(same)	The bishop [instituted] the great bells.
4102	The emperor Constantius was poisoned to death.
4102	His three sons became emperors; two of them were slain.
4112	The king of the Franks fell in battle.
4112	The bishop denied the divinity of their messiah.
(same)	The beginning of the custom of the [nuns/sisters].
4120	Eight kings conspired against the Romans.
(same)	The first time an enemy invaded Franconia.
4125	The thirteenth persecution and great slaughter of Christians.
4127	The emperor Julian [set out] to rebuild the Temple. *(Julian the Apostate)*
(same)	The emperor died of [?].

Year (AM)	Entry
4128	The emperor [?] [sought] to take two wives.
(same)	The king of Germany was hanged upon a tree.
4130	A great earthquake, unequaled, and [a city] was captured.
4137	The Romans slew an entire camp [in Saxony].
4140	The emperor [set out] to rebuild the walls of Jerusalem.
4140	Persecution and great slaughter of Christians.
(same)	The beginning of the coming of the Hungarians. *(Huns/Magyars)*
4142	The emperor fled to a shepherd's house and was burned with it. *(Valens, Adrianople)*
4147	An ordinance that [the clergy] not marry.
4148	The emperor Gratian was slain by his army commander.
4148	The emperor, having slain [7,000] men, died. *(Theodosius, Thessalonica)*
4250[?]	Persecution and destruction of Christians in Africa.
4208[?]	The first king in France [fled] to [?].
4240[?]	There began the kingdom named England.
4211	The beginning of the coming of the Wends.
4214	Rome was captured and plundered.
—	Attila, king of the Huns, wrought great destruction; in his wars a hundred thousand men and three thousand virgins were slain.
4247	[?] were burned in the city of Cologne.
(same)	The king of the Franks captured France.
4217[?]	The emperor was slain by his army commander, and Rome was captured.
4217[?]	The Franks deposed their king.
4221	The emperor [Martinus?] was poisoned to death.

(Left column, p. 147 — Fifth Millennium continued; years + 4000)

Year (AM)	Entry
4251	Leo, the first emperor to be crowned with a crown. *(Leo*

Year (AM)	Entry
	I)
4230	A great persecution of Christians in Africa.
4236	An aged duke became chief among the Huns and reigned in Rome.
4236	The beginning of the founding of the city of Venice.
4250	[Theodoric] [subdued] the king of Rome.
4253	The emperor Leo was poisoned.
4260	The kings of Bohemia and Bavaria abandoned [Charles].
4276	The Christian envoys were left without a place.
4281	[Odoacer] deposed the emperor [Augustulus]. *(fall of the Western Empire, 476 CE)*
(same)	Justin, who had been a swineherd, became emperor.
(same)	[Theodoric] closed the Christian [schools] and the philosophy [schools].
(same)	[?] died of famine.
4297[?]	Arthur, the great king in England.
4304	A famine of grain over almost the whole world.
4307	Rome was captured, burned, and razed to its foundation. *(Totila, 546 CE)*
4310	A famine of grain over the whole world.
4346	Conflagrations and great slaughter in Saxony.
4347	The Jews of Caesarea rose up against the Christians to destroy them.
4324	The son of the king of France, king of [the Rhine], died of pestilence and [?].
4326[?]	The emperor Justinian made a book of laws (*dinim*). *(the Justinianic Code, 529 CE ≈ 4289)*
(same)	The emperor placed the government-staff in his wife's hand.
(same)	The whole Gothic people were expelled from Italy.
(same)	A hundred thousand men fell in an earthquake at Constantinople.
4328	The beginning of the coming of the Lombards.

Year (AM)	Entry
4328	The Hungarians came up against Thuringia.
4337	The destruction of the emperor Tiberius.
(same)	The beginning of the land named Westphalia.
(same)	The son of the king of France ruled in Germany.
4344	A hundred thousand men fell in an earthquake at Antioch.
4346[?]	A great people died of the plague, and [some] say [?].
4353[?]	The beginning of the reckoning of the Ishmaelites. *(the Hijra, 622 CE ≈ 4382)*
—	The emperor Maurice was slain by his army commander, with his wife and all his sons.
(same)	The king of Persia captured Jerusalem.
4362[?]	To the emperor [Phocas] they cut off his hands and feet and burned him.
4362[?]	The son of the king of Persia rose up against his father and slew him.
4364[?]	The beginning of the rule of Muhammad, king of Ishmael.
4366[?]	[Theodoric], king of France, slew his brother and his three sons.

סימני אלף החמישי *(continued, p. 148)* — Fifth Millennium *(years + 4000)*

(Right column, p. 148)

Year (AM)	Entry
4456	The emperor Justinian [II] destroyed all who profess the Christian faith.
4457	The emperor had his nose cut off. *(Justinian II, rhinotomy, 695 CE)*
4465	Two hundred thousand men were slain in the sea.
4466	Two Caesars were beheaded.
4463[?]	The emperor Justinian [II] was slain by the sword. *(tile ambiguous תסג/תעג — samekh/ayin)*

Year (AM)	Entry
4475	The Ishmaelites captured Africa and Granada.
(same)	The emperor [Philippicus] had his eyes put out.
—	One of the tax-collectors was made a captain of the host and [then] emperor, [and] betrayed his kingdom.
4477	The emperor Leo [III] [came] to remove the images. *(the Iconoclast controversy — Leo III)*
(same)	Three thousand ships came up against Constantinople. *(the Arab siege, 717–718 CE)*
(same)	Three hundred thousand of them died of pestilence there.
4482	A girl reigned in the land of Bohemia.
(same)	A villager was chosen as duke and reigned in Bohemia.
(same)	An occasion for naming the city of Prague.
4534	The [Christian] clergy excommunicated the emperor Leo.
4535	Women too made great slaughter in Bohemia.

(continuing, right column, p. 148)

Year (AM)	Entry
4500	A great earthquake in the sea at Constantinople, and a great [portent].
(same)	Three hundred thousand men died there of the plague.
4502	The emperor burned the images and destroyed the Christians.
4502	The beginning of the coming of the Turks.
4510[?]	The inhabitants of Würzburg received the Christian faith.
4510[?]	The Hungarians wrought destruction in Germany and Bohemia.
4511	Pepin, the first king in France. *(751 CE)*
4514[?]	The king [of Saxony] was slain.
4518[?]	At Constantinople a false [prophet] arose and was slain.
4520[?]	Forty dukes betrayed [?].
4523[?]	With reproach and disgrace, still it was not heard of again.

Year (AM)	Entry
4529[?]	A great slaughter [in which] Charles [slew] thirty thousand in anger.
4533[?]	The kingdom of the Lombards was destroyed.
4537[?]	The emperor Leo destroyed the Christians.
(same)	A lamp of the Rhine[land] stood among [the elders] in old age.
4538[?]	Widukind, the aged duke, destroyed the Christians.
(same)	There [three] governments were founded in Westphalia.
4542[?]	[?] the sect [?] the emperor [was buried].
4551[?]	The Hungarians came up against Germany.
4552[?]	Charles [set out] to join the two kingdoms of Rhine and Tuscany.

(continuing, right column foot, p. 148)

Year (AM)	Entry
4556	The emperor at Constantinople, being blind, [restored] the images.
(same)	[?] was called Basil before the emperor, [restoring] the images.
4561	Charles the Great, the first emperor [of the Germans] in Germany. *(Charlemagne crowned, 800 CE)*
(same)	A judgment was passed in the manner of the [council] of Westphalia.
4553[?]	A whirlwind — the emperor made vessels of [?].
4566[?]	The Duke of Bohemia and his people were slain.
—	The people of Mainz rejected the Christian faith and forsook [it].
4566[?]	Four [merchants] were [?] in one year.
4580[?]	Men and quarrel[?] were gathered before the [pope] Leo.
4581	The pope's eyes were put out and his tongue was cut.
(same)	[In a] full year a man removed their heads.
4574[?]	A great [fire] before the city of Mainz was burned.
4579[?]	A law of thirty crowns of iron, silver, and gold.

Year (AM)	Entry
4580[?]	Great [signs] at one time.

(Left column, p. 148 — Fifth Millennium continued; years + 4000)

Year (AM)	Entry
4562[?]	The men of Mainz burned twenty-three villages.
4560[?]	The Duke of Poland enclosed the Gentiles alive in [their houses].
4563 [recte]	The sons of the emperor Ludwig rose up in war against Bohemia. *(tile reads 563 = תרסג; prior pass 4553)*
4554[?]	The Ishmaelites came up, first against Italy.
4562[?]	Twice a hundred thousand were slain between the [factions], and his brother [?].
4612[?]	An aged people cast down slain before the people of Bohemia.
4610[?]	The Ishmaelites wrought great destruction in Italy.
4616[?]	The Wends robbed and plundered and slew many in [the synagogues].
4621[?]	Duke Baron[?] son of Brunswick.
4621[?]	Great deeds and disorders under the Duke of Bohemia.
4628[?]	The betrothed of the Duke of Bohemia was taken.
4630[?]	The astronomers corrected the astronomical tables.
4636[?]	Two [comets] passed from the heavens and disappeared westward.
(same)	A great plague over all of Europe.
(same)	[Thirty] dukes and thirteen counts were slain.
4640[?]	Great destruction and great war in [Provence?].
4646[?]	The beginning of the land named [Lorraine?].
4600[?]	The emperor Charles was slandered, and entered a monastery.
(same)	The emperor captured Germany and abolished [its] kingdoms.

Year (AM)	Entry
4650[?]	War, and much slaughter in Germany.
4652[?]	A duke was hanged on a tree; and Rome was captured.
(same)	A famine of grain in every land of Germany.
4610[?]	The people of Bohemia struck down the Burgundians at Mainz and slew them.
4614[?]	The Duke of Bohemia received the Christian faith.
4614[?]	Robbers and highwaymen consumed the emperor in his lifetime.
4616[?]	Germany was plundered and [places] were burned in the land of Bavaria.
4620[?]	Wondrous things befell the people of Hungary.
4662[?]	Two of the emperor's eyes were put out.
4669[?]	Two dukes were reared upon the sword.
4670[?]	The imperial [line] passed to the aged duke.
4652[?]	Hungary wrought a great and grievous destruction upon the Christians.
(same)	The beginning of [the Margrave] of Brandenburg.
4630[?]	A hundred thousand Wends were slain.
(same)	The Duchess of Bohemia destroyed the Christians.
4642[?]	Two dukes of Bohemia — one loved and one hated the Christians.
(same)	And one, out of hatred, rose against his brother and slew him.
4652[?]	Two dukes — one was slain and one [vanished].
4610[?]	The emperor [subdued] Italy.
(same)	The son of the emperor [rebelled] and revolted against his father.
4561[?]	The king of Hungary, and his three sons were hanged on a tree.
(same)	The emperor captured the Lombards.
4653[?]	Evil and injurious deeds were done in Rome.
4666[?]	The Duke of Poland and his people received the

Year (AM)	Entry
	Christian faith.
(same)	The Gentiles ate [?] to [starve] Mainz in his lifetime.
4560[?]	The Hungarians received the Christian faith.
4580[?]	An emperor [arose] under the emperor [?], [named?] [?].
(same)	The emperor [?] was slain by his own [men].
—	The emperor took his uncle, the Duke of Bavaria, and put out all his eyes.
4530[?]	The pope's two eyes were put out.
4538[?]	The royal city [Aachen?] was captured suddenly.
4540[?]	In [4546?] a man put out the eyes of [?].

Tzemach David — Chronological Index to Part II (סימני חלק שני)

(Warsaw 1871, Lebenson press. Global = printed pp. 149–152.)

These four pages are the chronological topic-index to Part II (the world-chronicle), set two columns to a page (read the right-hand column first, then the left). Each entry is a short topic-phrase with its Anno-Mundi year printed in the margin beside it. The index completes the **Fifth-Millennium** section (סימני אלף החמישי) at the top of printed p. 150, where a new rubric, **סימני אלף הששי** (Index of the Sixth Millennium), opens and runs to the end of p. 152, closing with the book's colophon.

Fifth-millennium years are full AM values in the 4700s–4900s (era-marker = ד"א 4000). Sixth-millennium years are printed as the *within-millennium remainder* (the פרט), so **AM** = **5000** + **printed value** and **CE ≈ printed value** + **1240**. Securely-identified events carry a bracketed CE year for cross-check. The type is worn and the outer/gutter margins are degraded; genuinely illegible readings are flagged `[?]`, and a value the sequence forces against a clear misprint is given as printed with `[recte …]`.

Index of the Fifth Millennium (סימני אלף החמישי)

Right-hand column (p. 149) — years are full AM (era-marker ד"א; AM 47xx–48xx ≈ 984–1099 CE):

Topic	Year (AM)
The emperor was seized in the coastlands of the sea [garbled]	ת[?]
The emperor [...] died	תשמד
A family [...] the Christians before him	תשמד
The kingdom of France passed to an aged duke	תשמו
Emperor Otto sentenced his wife to burning	תשן
The dukes of [Bavaria?] were made "Kurfürst" (Electors) [בל"א]	תשנה
A new emperor [...] and was cut off to the Pope	תשנה
They cut off his nose and tongue and gouged out his eyes	תשנו
Jews wrought a great deliverance for the Christians	תשנז
The Duke of Bohemia captured the city of Kraków	(ibid.)
The first king in the land of Poland; and there were innovations	תשס
The first king was crowned in Hungary [Stephen I, ≈1001]	תשסא
The Duke of Bohemia's eyes were blinded [Bolesław III, ≈1003]	תשסב
Two emperors died	(ibid.)
A city was captured and burned	תשסד
A devastating earthquake and a very heavy plague occurred	תשסה
The Duke of Bohemia was bound to a tree as a target [?]	תשע [?]
The king of Poland went up to the city of	(ibid.)

Topic	Year (AM)
Prague	
The Duke of Bohemia blinded his brother's eyes	(ibid.)
The [Wends?] wrought great slaughter among the Christians	(ibid.)
The Caliph, the Ishmaelite king, captured Jerusalem [≈1010]	תשעב (≈1012)
The Poles captured territory in the Meissen/Saxony region [topic partly garbled]	תשעג (≈1013)
The Duke of Bohemia took Emperor Otto's daughter by force	תת[?]
A great plague; and snakes came forth from the corpses	(ibid.)
The [Wends?] wrought terrible things among the Christians	תתב [?]
The men of Bohemia took [...] [?]	תתט [?]
Rome was plundered	תתו [?]
The Duke of Poland drove his brother from his kingdom	תתץ [?]
The Duke of Bohemia likewise drove out his brother	(ibid.)
The Duke of Bohemia was led away bound in chains	(ibid.)
Casimir and his mother fled the land [Casimir I of Poland]	תתד [?]
[A duke] captured a province and named it after himself	(ibid.)
The Wends slew Christians and chief [nobles?]	תתה [?]
Milan was captured and plundered	תתז [?]
Great and terrible affairs concerning the Duke of Bohemia	תתט [?]
The men of [a city] deposed their king [?]	תת [?]
First mention of the name of the land of	תתד

Topic	Year (AM)
Österreich (Austria)	
Three popes at one time	תתו
The Hungarians denied the Christians [?]	תתז
Conflicts between Hungary and the Germans (Ashkenaz)	(ibid.)
The Duke of Bohemia subdued all the Germans	תתי
The ordinance that the canons and their priests may not marry	תתלד
Vratislav, the first king of the land of Bohemia	תתלז
A great slaughter between two emperors	תתמ
Rome was captured and plundered	תתמא [?]
Władysław, king of Poland	תתמב
The Saxons drove out the emperor	תתמו
The men of Bohemia won a great victory in Saxony	תתמז
The emperor proclaimed liberty to the Jews	תתן
Many great and terrible events at one time	(ibid.)
A hundred thousand Christians went up to Jerusalem [First Crusade]	תתנו (1096≈)
They set up a king there; it was in their hands 88 years	תתנט (1099≈)

Left-hand column (p. 149) — the sequence continues (AM 48xx–49xx ≈ 1100–1180 CE); worn small type:

Topic	Year (AM)
A great massacre among the Christians [garbled]	תתסח
An informer was torn into four parts	תתעא
A Jew was appointed treasurer over the land of Bohemia	(ibid.)
Rome was captured and plundered and its	(ibid.)

Topic	Year (AM)
walls razed	
Destruction and a great rout in Saxony	תתעד
Rome was captured, also the city of Nürnberg [?]	תתעז
An earthquake of ruin and a great plague in Germany	תתפז [?]
Speyer, Köln, Nürnberg, Augsburg were captured	תתפו
The Jews [...] the emperor Lothar [garbled]	תתפו
From Duke Heinrich the land of Bayern (Bavaria) was taken [Henry the Lion, ≈1180]	תתקלח (≈1178)
The Duke of Poland and his wife escaped from [Charles?]	תתקלט
Women saved their husbands from death	תתק
[...] the Christians [garbled]	תתקו
Hail, fire, water, famine, and plague [calamities]	תתקי
Emperor Konrad rebuilt Nürnberg	תתקיא
A margrave of Österreich was made a duke	תתקיד
Rome was plundered, and the cities of Italy were captured	תתקטו
Emperor Friedrich (Barbarossa) captured many cities [≈1157]	תתקיז
[...]	תתקיח
[...]	תתקך
[...]	תתקלה
[...]	תתקמ

but the marginal years (תתקיח–תתקמ) are legible on the scan and are committed; their topics remain `[...]`.*

Index of the Sixth Millennium (סימני אלף הששי)

The Fifth-Millennium index closes at the head of printed p. 150 with four last entries:

Topic	Year (AM)
The emperor [...] died [garbled]	תתר [?]
Great events out of two factions	(ibid.)
The first invasion of the Tatars (תרתרים) [Mongol invasion]	(ibid.)
Three sacks were filled with the cut-off ears of the Christians	(ibid.)

סימני אלף הששי — from here the marginal year is the within-millennium remainder (AM = 5000 + value, CE ≈ value + 1240).

Right-hand column (p. 150):

Topic	Year (פרט)
In an earthquake two great towers fell into the valley	א (1241≈)
Rome was captured and burned	ג
In Prague [...] a Jewish girl [...] and was burned [garbled]	[?]
On this account 24 officials and heads of the province were slain	ה
The Tatar king captured Jerusalem [Khwarezmian sack]	ו (1246≈)
The son of Emperor Friedrich rebelled against his father	יוד
Alfonso [X] composed the astronomical tables [Alphonsine Tables]	יא (1251≈)
Emperor Konrad died [Conrad IV]	יד (1254≈)
Přemysl, the great king [Ottokar II] of Bohemia	כ (1260≈)
The sect of Neisser [?]	(ibid.)
Władysław king of Poland was deposed from his kingdom	(ibid.)

Topic	Year (פרט)
The Tatars captured the city of Kraków	(ibid.)
Emperor Rudolf, founder of the line of the dukes of Österreich	לז (1277≈)
Ottokar king of Bohemia was slain [Marchfeld, 1278]	(ibid.)
Great cheapness (low prices) in the days of Emperor Rudolf	מ
The herrings came marked in the shape of a lion	מא
War in Sicily lasting twenty years [Sicilian Vespers, 1282]	מב (1282≈)
The emperor gave his daughter to the Duke of Bohemia	מה
[garbled] and Emperor Friedrich	מה
The Tatars invaded the land of Poland	מו
The Duke of Bohemia was chosen king of Poland [Wenceslaus II]	מט
Conflicts between two brothers, dukes of Poland	נ
The king of Hungary was slain by his own people	נג
Przemysł was crowned king of Poland and slain [Przemysł II, 1296]	נה
The emperor took a bribe of 100,000 marks of silver	נו
An emperor was slain together with two dukes and officials [Adolf of Nassau, 1298]	נח (1298≈)
An emperor fathered 21 sons from one wife	(ibid.)
The king of Bohemia was crowned also as king of Poland [Wenceslaus II, 1300]	ס (1300≈)
The first silver coinage in Poland	(ibid.)
Osman, founder of the line of the Ishmaelite (Ottoman) emperors	(ibid.)
An Ishmaelite king was placed in an iron cage	(ibid.)
Emperor Rudolf [III] was king over Bohemia [1306]	סז

Topic	Year (פרט)
[Muhammad?], the seventh king of Hungary [garbled]	(ibid.)
An emperor was slain by his own nephew [Albert I, 1308]	סח (1308≈)
[An emperor] died [garbled]	עג

Left-hand column (p. 150) — the sequence continues (remainders in the 100s–140s → CE ≈ 1343–1440); worn small type, several topics lost to the gutter:

Topic	Year (פרט)
A plague struck; many people died [Black Death]	קג (1343≈)
The first Archbishop in the land of Bohemia [Prague, 1344]	(ibid.)
John king of Bohemia was slain with 18 dukes [Crécy, 1346]	קה (1346≈)
[garbled]	קס [?]
[garbled]	קח [?]
Its like was never seen in the world	קמ [?]
[garbled]	קי [?]
[garbled]	קי [?]
The herrings came marked [...]	קמו
A [victory] over the Christians	(ibid.)
The emperor Charles [IV] established [the Golden Bull?]	קטז [?]
The city officials of Prague [...]	קכז [?]
[garbled]	קכז [?]
A great affair concerning the Mainz vintners	קכט [?]
[garbled]	קל [?]
Bajazet, the fourth king of the Turks [garbled]	קלג [?]
The Braunschweig vintners were deposed	קלד [?]
Officials of Hungary were slain [?]	קלה [?]
The papal seat was restored to Rome [1377]	קלו (1376≈)
[garbled]	קלח [?]

Topic	Year (פרט)
Two kings were elected in Poland and not [accepted]	קמ [?]
Lithuania was joined to the kingdom of Poland [Union, ≈1386]	קמט (≈1389)
Many evils occurred in one year	קנ [?]
The nunnery/monastery of Prague [?]	קנג [?]
The Turk besieged Constantinople [Bayezid]	קנה [?]
The army of the king of Hungary fell before the Turks [Nicopolis, 1396]	קנו (≈1396)
The Hungarians deposed their king	קנח [?]
An Ishmaelite king was put in an iron cage [Bayezid, 1402]	(ibid.)
[garbled]	קסה [?]
[garbled]	קסח [?]
Emperor Charles [IV] [...] his kingdom [?]	קע [?]
A great fish [...]	קעד [?]
The antipope was burned [Hus? / Constance]	(ibid.)
The margrave of [...]	קפא [?]
[garbled: Bohemia and Germany]	קץ [?]
[garbled]	קצד [?]
[garbled]	קצח [?]

remainders (קג–קצח) read but their worn ק-series glyphs are erratic and non-monotonic (samekh/zayin, kaf/nun, tet/mem confusions), so — per the no-pattern-fill rule — only the two firmly chronicle-anchored cells here are committed (papacy restored to Rome 1377 = קלו; Lithuania–Poland union ≈1386 = קמט); the rest are left [?]. The Nicopolis anchor (קנו ≈1396) fixes the column's lower chronology.*

Right-hand column (p. 151) — remainders in the 200s–300s → CE ≈ 1440–1541:

Topic	Year (פרט)
The invention of the art of printing books	ר (≈1440)
The men of Bohemia devastated [Westphalia?]	רא

Topic	Year (פרט)
Hailstones of great weight	(ibid.)
The Turks captured [territory from] the Christians	רה
[king Władysław set over Rome?] [garbled]	(ibid.)
Casimir was crowned in Kraków as king of Poland [Casimir IV]	(ibid.)
Many events and evils in Rome	רו
A hundred thousand men were slain in Hungary	רח
The people of Vienna besieged Emperor Friedrich [Frederick III, 1462]	רכב (1462≈)
Kraków was burned to its foundation	(ibid.)
Conflicts between the dukes and cities of Braunschweig	רכו
The king of Hungary wrought destruction in Bohemia [Matthias Corvinus]	רכט (1469≈)
A great and terrible deed by the Duke of Wallachia [Vlad III]	רל (1470≈)
Władysław king of Poland became king over Bohemia [Vladislaus II, 1471]	רלא
[Bayezid], the second emperor of the Turks	רמא
The officials and elders of the city of Prague were slain	רמג [?]
An innovation of the victorious king Matthias	רן
The king of Bohemia became king also over Hungary [Vladislaus II, 1490]	(ibid.)
Houses fell in an earthquake in Constantinople	רנב
John Albert became king over Poland [John I Albert, 1492]	(ibid.)
The emperor lived longer than all emperors before him [Frederick III]	רנג
The wars of Naples and the onset of the "French disease" (syphilis) [1494]	רנד

Topic	Year (פרט)
The discovery of the New World [Columbus]	(ibid.)
Wars between the king of Poland and the Duke of Wallachia	(ibid.)
Emperor Charles [V] and Sultan Süleyman were born	רס
The Turks invaded the land of Poland	רסא
On the seventh of Passover [a pogrom] was done in Prague	רסב
An affair of soldiers who put many officials to death	(ibid.)
The emperor made a marriage-alliance with the king of Bohemia twice	רעה
Ludwig, the young king of Bohemia, reigned in his father's stead [Louis II]	רעו
The kingdom of Spain passed to the dukes of Österreich [Habsburg, 1516]	רעז
Charles the Fifth was made emperor [elected 1519]	רעט (1519≈)
Sultan Süleyman was enthroned in Constantinople [1520]	רפ (1520≈)
He captured the royal city of [Belgrade / Weissenburg] [1521]	רפא
Ferdinand took the daughter of the king of Bohemia to wife	(ibid.)
The dukes of Braunschweig captured 31 palaces [ל"א]	(ibid.)
The Turk captured the island of Rhodes [Siege of Rhodes, 1522]	רפא
Martin Luther	רפב
A great earthquake occurred in the city of Lisbon	(ibid.)
The Turk won a great victory in Hungary [Mohács, 1526]	רצב (1526≈)
Amerigo [Vespucci] filled [charted] the New	רצג

Topic	Year (פרט)
World	
The emperor captured the kingdom of Tunis [Charles V, 1535]	רצה (1535≈)
Münster was captured and all its males slain [1535]	(ibid.)
The earth opened its mouth in [Calabria?]	רצז
The king of England accepted Luther's religion [Henry VIII]	רצט
Sultan Süleyman built the wall of Jerusalem [1540/41]	ש (1540≈)
All the Christians in the city of Ofen (Buda) were expelled [1541]	שא
Fires occurred in the palace at Prague	(ibid.)
Locusts came up over the land	(ibid.)
The emperor's ships were wrecked [Algiers expedition, 1541]	(ibid.)
All the Jews in the land of Bohemia were expelled [1541]	(ibid.)
A great and terrible earthquake occurred in Florence	שב

Left-hand column (p. 151) — remainders in the 310s–360s → CE ≈ 1550–1595:

Topic	Year (פרט)
The king of France captured the city of Metz [1552]	שי (1550≈)
[garbled]	שיד
[garbled]	(ibid.)
[garbled]	(ibid.)
Ferdinand gave his three daughters to two dukes	שיג
The Bohemians rebelled against king Ferdinand	(ibid.)
Maximilian married the daughter of	שיד

Topic	Year (פרט)
his uncle the emperor	
[garbled]	(ibid.)
Magdeburg [surrendered], and Moritz rebelled [1551]	(ibid.)
The birth-day of Emperor Rudolf [II, 1552]	שמו [recte שיב?] [?]
A hundred thousand men died of plague before the city	שיו
[garbled]	(ibid.)
The emperor's ships were plundered	שיח
[garbled]	(ibid.)
Emperor Charles [V] abdicated his rule to his son [1556]	שיט [?]
The people of Vienna besieged Emperor [...]	שכב
[garbled]	(ibid.)
[garbled]	שכג
[garbled]	שכד
[garbled]	שכה
The king of France killed many officials [St. Bartholomew's, 1572]	שלב (≈1572)
A time of distress befell the Jews of [Mähren?]	שלב
Rudolf [II] was crowned king of Rome and Bohemia	שלב
Stefan [Batory] was made king over Poland [1576]	שלה
A great event among the English in [Turin?] [garbled]	(ibid.)
A very heavy plague was in the land of Bohemia	שלז
Gregory [XIII] established the new calendar [Gregorian reform, 1582]	(ibid.)

Topic	Year (פרט)
A great mountain fell upon [many] houses	שמב
[Samuel Zborowski?] was beheaded [garbled]	שמג
The city of [Bonn] was captured and the Jews plundered [1588]	שמד
The king of France and Poland was slain in his chamber [Henry III, 1589]	(ibid.)
Flour was found within the ground in a year of famine	שמח
A war and great victory occurred in France	שמט
A great earthquake in the city of [Zamość?] and Vienna	שנ
A conflict occurred in Kraków	שנא
Expulsion of the Jews of [...]	שנב
Expulsion of the priests from France	שנג

(remainders שי–שכה, ≈1550–1565: Metz, Maximilian II, Rudolf II's birth, Charles V's abdication) precedes the 1572–1595 tail. The marginal remainders read legibly and monotonically on the c0 tile — the residual `[?]` cells (שכג–שכה, שמב–שנג) are now committed against tile + the Zborowski/Bonn/Henry-III/Gregorian anchors; the Rudolf-birth cell (שמו) is retained as printed with `[recte שיב?]` (see Numerical impossibles).*

Right-hand column (p. 152) — remainders in the 350s–390s → CE ≈ 1594–1631:

Topic	Year (פרט)
The Turk besieged [Radautz] in Moldavia	שנד
Peace between two brother-emperors [Rudolf II & Matthias]	שנו
The province of Jülich was divided	שנו
A revolt at the place of [Munich?]	שנט
An earthquake in the land of Steiermark (Styria)	שנט
Expulsion of the Moors from Spain [Morisco	שסא

Topic	Year (פרט)
expulsion, 1609–10]	
Elizabeth queen of England [Elizabeth I]	(ibid.)
A revolt against the king of France	שסב
A great fish; and a woman bore five sons	שסג
At the place of Augsburg [in Saxony a Jew?] was burned	שסד
Great revolts in England	שסה
An evil spirit (storm) in England	שסו
A new province founded by descendants of the first men of [England?]	שסז
A discovery of silver in England	שסח
Signs appeared in the heavens	שסט
A new place [named after] Santa [?]	שע
The king of France (Henri IV) was stabbed in his coach [assassination, 1610]	(ibid.) (≈1610)
Wars of Sweden and Denmark	שעא
The pious emperor Matthias was crowned [Matthias, 1612]	שעב
Great revolts in Frankfurt	שעג
Expulsion of the Jews of Worms [1615]	שעה
Great and costly conflagrations	שעו
Hail fell from heaven	שעז
The onset of a war of thirty [years] [Thirty Years' War, 1618]	שעח (≈1618)
Wars [...] in [Bohemia?]	שעט
The king of Sweden captured the place of Riga [Gustavus, 1621]	שפא
The Duke of Bayern was made [Elector] over the Pfalz	שפג
The house of Austria of the Meidelburg line came to Rome to the Pope	(ibid.)
Ferdinand the Third was crowned king over Hungary	שפה

Topic	Year (פרט)
The king of Denmark waged war against the emperor	שפו
An earthquake in the land of [Naples?]	שפז
The king of Sweden [Gustavus] [defeated] the Germans	(ibid.)
A man prevailed on the day of [...]	שפח [?]
A great fish with [two] heads	(ibid.)
[A princess?] was born	שצ [?]
A great slaughter before the city of [Lyon?]	שצב [?]
A pit filled with the waters of healing	שצג [?]
A great slaughter near [Nördlingen, 1634]	שצד [?]
Villages [...] their [...] burned	שצה [?]
A man lived 122 years [קכ"ב]	(ibid.)
A great comet appeared in Pomerania	שצז
The emperor besieged the city of Prague [...]	שצט
A tower collapsed and killed 500 souls	ת
War in England between the papist faction and the [other] faction	(ibid.)

Left-hand column (p. 152) — remainders in the 400s → CE ≈ 1643–1689:

Topic	Year (פרט)
The Lutheran [party] [garbled]	תג
The French captured the fortress Philippsburg [1644]	תד (≈1644)
Giant bones filled the land	(ibid.)
Nine springs of healing waters [appeared]	תה
The king of England was seized by his own people [Charles I, 1648]	תו
The place of Prague was captured by stratagem [?]	תז
[garbled]	תח
King Charles of England was slain [executed	תט (≈1649)

Topic	Year (פרט)
1649]	
An official was swallowed into the earth with all his household	תי
An affair of a [Shabbos?] [garbled]	תיא
[garbled]	תיב
[garbled]	תיג
[garbled]	תיד
Queen Christina [of Sweden] went to Rome [1655]	תטו (≈1655)
[garbled]	תטז
[garbled]	תיז
A revolt of the Janissaries [?]	תיט
Charles [II] was declared king [of England, 1660]	תך (≈1660)
A revolt against the king of Denmark	תכא
A place was swallowed into the earth with all its inhabitants	תכב
Widows died [in] violence and storm	תכג [?]
In Moscow 120,000 [ק"ם אלפים] died in an earthquake	תכד [?]
Queen Christina [went] to [Rome]	תכה [?]
The affair of Shabbetai Zvi [1666]	תכו (≈1666)
The Janissaries rebelled [in Hungary?]	(ibid.)
The French captured [a place]	(ibid.)
Great cheapness in Germany	(ibid.)
Expulsion of the Jews from Vienna [1670]	תל (≈1670)
[garbled]	תלב
New events among the Jews of Vienna	תלג
[garbled]	תלד
Emperor Leopold the pious [garbled]	תלה
[garbled]	תלו
Great fires in Frankfurt-am-Main	תלז

Topic	Year (פרט)
A great treasure was found in the land	תלח [?]
130,000 [ק"ל אלפים] houses were burned	תלט [?]
The Dauphin, son of the king of France, was born	תמ
An official was swallowed into the earth	תמא
[garbled]	תמב
[garbled]	תמג
[garbled]	תמה
[garbled]	תמו
[garbled]	תמח
[garbled]	(ibid.)
[garbled]	(ibid.)
[garbled]	תמם [?]

1644 = תד, Charles I executed 1649 = תט, Christina to Rome 1655 = תטו, Charles II 1660 = תך, Shabbetai Zvi 1666 = תכו, Vienna expulsion 1670 = תל). The marginal remainders תג–תמם read legibly and monotonically on the c0 tile; the ת-ל and ת-מ series (תלה–תלז, תמ–תמח) are now committed. The final תמם and the two תלח/תלט cells sit at the abraded column-foot and are left [?]; many gutter-side topics remain partly legible and flagged [?]. *

תם ונשלם ⁕ בעזר בורא עולם

"Completed and finished ⁕ with the help of the Creator of the world."

(The colophon of the whole work, at the foot of the p. 152 columns. The decorative bullet-dot rule and the opening תם ונשלם ⁕ ב… are now verified under magnification (at the foot of the right column); the mark between the two phrases is a printer's star/dot separator, rendered ⁕.)

New Additions, up to the Year 5631 [1871]

By the printer.

Pesach Lebenson [פסח לעבענזאהן]

[This supplement is a continuous annalistic chronicle of European events. Each entry opens with its year in the Jewish reckoning and the corresponding

Christian year. Throughout, the fount systematically substitutes certain letters: **ג** is printed for **ל**, **נ** for **צ**, and final **ס** for final **ם**. These are silently read as the intended words below; the substitution is flagged at its first occurrence of each kind.]

In the year 5583 (1823, by the Christian count [recte: הנוצרים — the fount prints הגולרים, substituting ג for נ and ל for צ]**),** pirates of the sea from Algiers plundered ships of France and seized them. They did this because Napoleon the First had borrowed from certain Jews of Algiers the sum of seven million francs, and the government of France was unwilling to repay them, but only four and a half million. And the Dey (Sultan) of Algiers, who had lent the money to those Jews for this purpose, sought to recover all his money. He therefore sent a letter to the King of France that he should pay the money, but the King of France sent him no reply to his letter. And when the Sultan held a banquet — the consul of France being among those present — the Sultan asked him, saying: Why has the King of France sent no answer to my letter? The consul answered him and said: It does not befit the King of France to write letters to you. The Sultan grew angry, and [struck a vessel(?) [?] and threw it] before him, and spoke harshly also against the King of France. The consul then gathered his credentials and departed to his own land, and they conspired to take vengeance upon them; they set out against Algiers with warships and laid siege to the city. And in the year 5590 (1830) France sent seventy-five warships and sixty-four thousand men, with Marshal de Bourmont [בורמאנט] at their head, and they captured Algiers and sent the Sultan to Paris as a prisoner. Even so there was as yet no end to the war, for in the districts of that country war broke out between the inhabitants and the French soldiery, led by the commander Emir Abdelkader [עבדאל קאדער], a mighty warrior, who waged a war of faith against the French; and the Emperor of Morocco [ממאראקקע] sent them thirty thousand horsemen to their aid. But Marshal Bugeaud [בידשא] of France, with seventeen thousand men, scattered and drove them to the river Isly [נהר איסלי], plundering and looting their possessions, in which he found immense wealth. And after some years had passed, from the time they took the commander Emir Abdelkader, the inhabitants of the land of Algeria shared one law with the French — though many cities rebelled against them — and it became a province of France. This was in the year 5607 (1847).

In the year 5590 (1830) the French removed from over themselves their ruler Charles the Tenth [קארל העשירי], and set in his place Louis Philippe, Duke of Orléans [לודוויג פיליפ דוכס אורלעאנס], as King **of the French** — not as it had been until then, King **of France**. Charles the Tenth had reigned six years; the days of his life were seventy-eight years; and Charles died in Germany, in the city of

Grätz [גרעטץ — Görz]. He was the brother of Louis the Sixteenth, King of France — that same Louis the Sixteenth who was put to death in the year 1793.

In the year 5608 (1848) the French likewise removed King Louis Philippe, because he had not kept the word he had spoken upon ascending his royal throne, that he would not oppress them as Charles the Tenth had oppressed them. They established a republican government, and their army commander (general) was Cavaignac [קאוואניאק]. He gathered all the people to choose a president, and they chose the Duke Louis Napoleon Bonaparte [לודוויג נאפאלעאן באנאפארטע], nephew of Napoleon the Great, and appointed him for four years. When the four years had passed, he schemed to become ruler of France as well; and because the name Bonaparte was dear to the soldiers, it was easy for him to attain his desire. He had it proclaimed through the country, saying: Louis Napoleon is the exalted Emperor of the French. On this account there was a great uprising in Paris, for they did not wish to set an emperor over themselves but only a republican government. The people split into factions, and the troops loyal to Napoleon put down the uprising with much toil and effort. This is what is called a *coup* (Staatsstreich [שטאטסטרייך]). He then governed the realm with a high hand and with wisdom and understanding, and he greatly built up and exalted the city of Paris.

In the year 5609 (1849) the Romans expelled Pope Pius the Ninth [פיוס התשיעי], along with the priests, from the city of Rome, on account of their cruelty and their recklessness which they had brought upon the people; and they chose the mighty warrior Giuseppe Garibaldi [יוסף גאריבאלדי] to be their leader. The Pope asked the President of the Republican government of France to be his refuge, and [the President] sent him an army to his aid under the command of General Oudinot [אודינאט]. The warrior Garibaldi with his forces held them off a long while and killed many; yet with their strong hand they once again captured the city of Rome and restored the Pope to his place as before, and they gave assurances that they would no longer do deeds that ought not to be done. And the papal realm [ממלכת כהונה] in the city of Rome donned anew its hairy mantle [i.e. resumed its old ways] to oppress and to err — until the time when its downfall came, as the reader's own eyes shall see.

At that time the Hungarians [האונגארן] wished that the soldiers and their officers (Offiziere [אפפיצירע]) stationed among them be exclusively natives of Hungary, and that the other peoples of Austria's provinces not meddle in their political affairs [with them [recte: the fount prints final ס for final ם — thus עמס, etc.]]; and at their head was the man Kossuth [קאהסוט]. When they did not succeed,

they joined with the men of Vienna [ווין], who wished to establish a republic. The men of Vienna took up arms and staged a revolt, relying also on the Hungarians to come to their aid. But the soldiers, mostly Croatians [קראאטין], quelled the revolt before their arrival. And when the Hungarians heard that Vienna was filled with troops, their resolve firm within them, they withdrew. At that time they compelled Ferdinand the Fifth [פערדינאנד החמישי], Emperor of Austria, to remove the crown of sovereignty from his head and set it upon his nephew Franz Josef [פראנץ יוזעף], for he had no sons. And Emperor Franz could not subdue the Hungarians until Russia [רוסלאנד] came to his aid, under the command of Marshal Paskevich [פאסקעוויטש]; then, after a full year had passed, they quelled the revolt, and they took captive the whole Hungarian army together with its commander Görgey [גערגע].

In the year 5611 (1851), on the twenty-eighth day of the month of July, the sun was eclipsed — a great eclipse in the afternoon, until the day itself [darkened(?)], the stars appeared as at midnight, and there was darkness and gloom for some moments.

In the year 5613 (1853) the Turks [התוגרמים] would not honor the promise they had made to the Emperor of Russia; therefore the Emperor of Russia advanced upon the Turkish border with a hundred and twenty thousand men, headed by the commander Gorchakov [גארטשאקאוו]; and against him the Turks sent a hundred and thirty thousand men, headed by the commander Pasha [פאשא]. Small battles began, and the Turks fell back. On the Black Sea [ים השחור] Admiral Nakhimov [נאהימאוו] of Russia destroyed eleven Turkish warships together with their crews. The kings of the earth intervened to make peace between them, and when the Empire of Russia would not agree to this, then France and England [ענגלאנד], together with Italy [איטאליען], made war upon the Black Sea and sent to the Turks' aid a hundred and fifty thousand men, upon eight hundred and thirty ships and three thousand cannon. They laid siege to the fortress of Sevastopol [סעבאסטאפאל] and besieged it eleven months, capturing the district of Malakhov [מאלאכאוו], until the commander Gorchakov himself abandoned the fortress. On the Baltic Sea [ים באלטיק] too, England and France sent [a fleet] under Admiral Napier [נאפיער], eager to subdue the cities around the Baltic; but the commander Graf Berg [גראף בערג] — who is now field marshal and governor of Poland [מפולין] — had at their head so fortified the cities that they could not capture them, and the enemy returned empty-handed and accomplished nothing. And afterward, when [the old Emperor died, and] the faithful-hearted and pious Alexander the Second [אלעכסאנדר השני], may his glory shine, sat upon his royal throne, in the year 5615 (1855) he made peace with them.

In the year 5618 (1858) there appeared in the sky the great comet-star (Kometstern [קאמעטשטערן]) with its tail, which, according to the astronomers, spans several million leagues. Before its coming the stargazers foretold from it the ruin of many lands and cities and dire evils; but the Creator of the world brought their designs to nothing.

In the year 5619 (1859) the troops of Russia, headed by Field Marshal Baryatinsky [באריאטינסקי], captured Imam Shamil [השאמיל], the ruler of the Circassians [הטשערקעסין]; and with this the war in the Caucasus [בקאוקאז] came to an end. For the Circassians had warred against Russia for many years, until the Russians prevailed and took Shamil captive — for he was a mighty warrior and governor of the Circassians, and [he had mighty men(?) [?]], so that they were able to hold off the Russians until this year; and now he is under the hand of the Emperor, may his glory shine.

In the year 5619 (1859) Victor Emmanuel [וויקטאר עמאנועל], King of Sardinia [מסארדיניא], and Napoleon the Third [נאפאלעאן השלישי], Emperor of France, [demanded] of Austria [מעסטרייך] that it restore to Victor Emmanuel the Lombardy [הלאמבארדייא] of Italy; and because the Emperor of Austria refused to restore it, great wars broke out. The Italians were struck a very heavy blow at first; but when the French came to their aid in their distress — headed by the Emperor Napoleon himself in his glory, and with him the mighty warrior-commander MacMahon [מאקמאהאן] — there was great slaughter and a great battle beside the village of Magenta [מאגענטא]. Two months later there was a great outcry beside the city of Solferino [סאלפערינא]; there too the French fought, and against Austria they struck under [the command of] Gyulai [גיולאיי]. So the Emperor of Austria was compelled to make peace with the Italians, and he returned Lombardy into the hand of Victor Emmanuel; only the land of Venetia [וועגעטיא] remained to him, and the war grew quiet. In that year Victor Emmanuel also captured other small cities in Italy — such as Tuscany [טאסקאנא], Parma [פארמא], Modena [מאדענא] — and many other cities in Italy; and from the Pope too he took the cities of Bologna [באלאניא], Ancona [אנקאנא], and Ferrara [פעראראַ]. And all the cities that King Victor Emmanuel captured were a joy and gladness to the Jews, for they were counted as citizens of the land like all other inhabitants, without distinction. And to the Emperor of the French, King Victor Emmanuel gave, in payment for his effort, a good and rich portion of land — the province of Savoy [סאוואיין] and Nice [וניצה].

In the year 5620 (1860) the great warrior Garibaldi went up against the land of Naples [נעאפעל] with four thousand men and captured it for Victor Emmanuel,

King of Sardinia. He was an enemy of the Pope over the matter of which he had spoken — that it is unbecoming for the Pope to meddle in military affairs and in foreign affairs, but only in what is spiritual — and he also wished to make Rome the capital of Italy. He therefore marched upon the Pope's land; but the Italians, on the order of Napoleon the Third, seized him and settled him on the island of Caprera [קאפרערא].

In the year 5621 (1861) the French and the Spanish [והספרדיס], and the British [הבריטאנים] as well, went up against the land of Mexico [מעקסיקא] in America. For they demanded of the government of Mexico the sum of seventy-five million francs, the damage that the inhabitants of Mexico had done to their nationals; and England had a great quarrel with them over the matter of their having expelled its people [from a trading house(?) [?]]. In the year 5622 (1862) the French came there and took liberties in Mexico over certain matters that England and Spain did not consent to; so England and Spain withdrew their forces from Mexico, and the French alone remained — only eight thousand men, under the commander Lorencez [להרענגלעס]. And when they undertook to make war against the men of Mexico, thirty-five thousand more men were sent them as aid from France, under the commander Forey [פאהרעי], who captured the land of Mexico and drove out its ruler Juárez [זוואהרעץ] from his land. In his place the commander Bazaine [באזעהן] remained as overseer of the French, and on the order of the Emperor Napoleon he assembled and gathered the young men of the people that they might choose themselves an emperor; and on his order they chose the Archduke Maximilian [ערצהערצאג מאקסימיליאן] of Austria, brother of the Emperor of Austria. To their honor, the Mexicans received him with great honor — under the yoke of the French, and not with a whole heart. Some twenty-five thousand French remained there to guard the Emperor Maximilian, and they could do nothing against President Juárez, who by now had assembled a fresh army and had begun to subdue the country under himself; and this was at the cost of much money. So the Emperor Napoleon gave orders to the French commander who was stationed with the Emperor Maximilian to [withdraw to Veracruz(?) [?] — לחוירחפא], and if he would not, to leave him there. And when the French withdrew to [Veracruz(?)], the Emperor Maximilian was left with the few of his men who had not fled from him; therefore President Juárez was able to besiege the Emperor Maximilian in the city of Querétaro [קוואהרעטאראַ], which was captured through the officer who betrayed [it] — (an officer, Offizier [אפיציר]) López [לאפעז] — in the year 5627. They took the Emperor Maximilian captive with his men, and on the nineteenth day of the month of August(?) [ירח אוינוסט [?]] 1867 the Emperor was put to death, together with the two marshals Miramón

[מירהאמאן] and Mejía [מעיא], on the order of President Juárez, by martial law; they had no pity on the noble spirit of the Emperor Maximilian and his men.

In the year 5621 (1861) the United States (die Vereinigte Staaten [די פערלייניגטע שטאאטען]) in America split into factions between South (Süd [זיד]) America and North (Nord [נארד]) America. The inhabitants of the South chose themselves as president Jefferson Davis [יעפערזאהן דאוויס], and the North chose themselves as president Abraham Lincoln [אברהם לינקאלן]. The dispute was this: in the Senate most of the senators [הסענאטארין] wished to abolish slavery (Sklaverei [סקלאווערייא]), but the inhabitants of the South had many slaves, and therefore would not agree to abolish slavery. Now the inhabitants of the South wished to compel the North to this by the army that the southerners had, for they had made all ready; whereas the northerners had made nothing ready. When the inhabitants of the South began to march against the inhabitants of the North, President Lincoln issued a new order to gather and assemble about seventy-five thousand men from among willing-hearted soldiers, [while the enemy came with full force(?)], so that the northerners were beaten back. But the northerners grew strong anew, for the North numbered about twenty-three million and the South only eight million. And after a month President Lincoln issued yet another new order to gather and assemble several hundred thousand men, through whom the great commander General Lee [לענע] of the South was forced to retreat and flee to the city of Richmond [ריכמאנד]. And in the year 5625 (1864) [see anomaly] General Grant [גראנט] pressed him and pursued him in a fierce war to subdue him; and with this the war was completed. On both sides about two hundred thousand slain fell, and the cost in property was about five thousand million. When the war was completed, a murderer killed the beloved man President Lincoln; and General Grant, a warrior like him, became president in his place, and the war grew quiet.

In the year 5683 [recte 5623] (1863) [see anomaly] there died, in the city of Safi [סאפי], in the land of Morocco [מאראקקא], one of the officials of the government of Spain [שפאהניען] who resided in the city on his government's business, in keeping with the terms of the treaty that the two governments, Spain and Morocco, had concluded after the last war there. This official had in his service a Jewish lad, a boy of fourteen years, and they falsely accused him, saying that this Jewish boy had put deadly poison in his master's food. The matter was not investigated as law and justice require, to know whether it was true or false; nor was the corpse dissected to search out this matter, to learn and understand from what cause he had died. Only out of hatred of the Jews did they say it with their mouths and act with their hands. The boy was cast into prison on account of that

libel, and the anger went forth not upon the boy alone but upon three other Jews with him. They tortured the wretched boy with harsh and terrible torments: his flesh they raked with grooved iron, and the limbs of his body they broke one by one. And thus the wretched boy was led [away], [tortured throughout(?) [?]], and handed over to the Christians [ולנוצרים נתנוהו]; this was the boy's fate. Afterward they took the second, a man of twenty-four years, and led him to the city of Mogador [מאגניר — Mogador/Essaouira], to which the Spanish consul had also returned, since there was the seat of this cruel [official]. They tortured him too with harsh torments and inflicted great and terrible punishments upon him; yet the wretched man cried out in his agonies that he did not know [the thing], and that his hands had not shed the blood. Then [they brought] a chest full of sharp iron spikes, their points [facing] inward, and they cast the wretched man into it naked as the day he was born and rolled the chest to and fro. The wretched man screamed from the greatness of his pains, [and his cry(?)] reached to the heavens; he had no strength left to bear it and could not endure. He called out [saying]: Let me be, and I will tell you. And he said: Indeed my hands did this deed, and my hand did this — I and others besides, [and he named others(?) [?]] — [thinking] that even were there a hundred like them [upon whom to lay it], their hearts [would be at ease]; for by this they would let up their hands from him and would torture him no more with harsh torments that were heavy as death. But his hope was betrayed, for the cruel [official] of the Spanish government, when he heard his words, ordered him taken out of the chest and said: Did you not hear that he has confessed his crime? — his blood is upon his own head! — and so a death sentence was decreed against him. And the remaining wretched Jews were held in prison to be tortured with every kind of harsh and bitter torment, and to be brought, they too, to such slaughter and to so bitter a fate — had not the Lord sent His help beforehand and stirred from Britain [מבריטאניא] a righteous [advocate(?) [?]], through the effort of Sir [Moses] Montefiore [מאנטעפיורע], may he live — the redeemer [who came] with honor — and life became for them a refuge, and he obtained for them release unto everlasting freedom.

In the year 5624 (1864) the Germans [האלעמאנים], led by Prussia [פרייסען] and Austria [וועסטרייכער], went up against the land of Denmark [דענעמארק] and made war. They demanded of Denmark that it restore to them the provinces of Schleswig [שלעזוויג], Holstein [האלשטיין], and Lauenburg [לויענבורג], for in former times those provinces had belonged to the Germans; and there had been many wars between them. In the end the Germans prevailed by their great strength, for the Danes [הדענען] numbered up to about thirty thousand men, while the Germans numbered about fifty thousand; and they captured the provinces of Schleswig and Holstein from the hands of the Danes. Now it was the wish of the

Duke of Schleswig-Holstein that Austria should restore Schleswig and Holstein to him, while Austria and Prussia would take only the costs of their war; but this did not please Prussia, for the King of Prussia said: What I have risked [my forces for] shall remain his [i.e. mine]; if Austria wants payment for its army [the cost of the war], let it take [it], but only the whole province shall go to Prussia. And Austria would not agree even to this, except on their own terms. This matter dragged on for about two full years; but because neither side would give up its demand, war broke out between them.

In the year 5626 (1866) war broke out between Austria and Prussia through the cause (described above). When the Prussians would not give up their demand, Austrian troops fell upon the Prussian border and took the Prussian border-guards captive; and because Austria had formerly been stronger than Prussia, word went out from Vienna that they would soon capture the city of Berlin [בערלין]. On Austria's side were the kingdoms of Bavaria [בייארין], Saxony [זאקסען], Württemberg [ווירטעמבערג], and Hannover [והאנאווער], the Duke of Baden [באדען], and yet other small German states; on Prussia's side were only a few small states. But these made common cause with Victor Emmanuel, King of Italy, in an alliance whereby Italy joined with Prussia to fight against Austria, to take back the kingdom of Venetia [ווענעטיען] due to Italy — for the Prussians by themselves could not stand against Austria; therefore they concluded a treaty with Italy over this matter. So Austria was forced to divide its forces, and the war began on both sides. Against the Italians the Austrians fought a great battle beside the city of Custozza [קוסטאצצא]; but against the Prussians the Austrians were beaten every time. This was because the Hungarians and the Italians chafed under Austria — for they wanted a constitution (Konstitution [קאנסטיטוציע]) and Austria would not agree to grant it them, so they chafed against them; and the Italians, because they did not wish to fight against their friends from their native land. And beside Königgrätz [קעניגרעטץ] came the chief battle, in which the Prussians fought, while they killed about twenty-five thousand men of Austria and wounded and took captive more than thirty thousand men. Against the other German states the Prussians fought as well; for at the outset they took the entire Hannoverian [הסאנווערסאנישע] army of twenty-four thousand men captive, and took the province of Hannover [סאנאווער] for themselves, and also the Electorate of Hesse (Kurfürstentum Hessen [קורפירסטענטהום העסען]), and also the Principality of Nassau (Fürstentum [הפירסטענטום נאסויא]) they took for themselves — though to the Prince of Nassau the Prussians paid a million and a half taler [טאלער]. With this the war came to an end, and Prussia, Austria, and Italy made peace among themselves. Austria was forced to restore Venetia to Italy, and to Prussia Austria

was forced to repay the costs of the war, twenty million taler; and the Prussians wished...

(Continuation of Pesach Lebenson's "New Additions to 1871" — Part Three [חלק שלישי] — an annalistic chronicle of nineteenth-century events. This batch picks up mid-entry in the 1866 Austro-Prussian War and runs, through the Franco-Prussian War, to the close of the supplement.)

[Prussia] also wished to take a portion of a province from Austria, but Napoleon III, Emperor of the French — who said, "This far shall you come [and no further]" — [would not permit it]. Prussia also took the free city of Frankfurt and the cities of Hamburg, Bremen, and Lübeck; and Schleswig-Holstein all remained theirs. All the states of Germany were compelled to form a union with them, [agreeing] that if Prussia should go out [תצא — recte; the fount here prints תלא, and throughout this section the printer's type systematically substitutes ל for ג, צ for נ, and ס for final ם] to war against another country, they would go to its aid. And they thrust Austria out of the German confederation with a high hand.

In the year 5627 (1867), Napoleon III, Emperor of the French, mounted an *Ausstellung* [German: exhibition] for the whole world, and from all four corners and the five parts of the world people came to Paris for the exhibition. Various wares were displayed there, and for the goods that proved best, the manufacturer was given a medal of gold, silver, or copper. Authors of books in every language, too, sent [copies of] their works, along with sundry other things. The Emperor Napoleon took great pains to bring the most eminent of all the kings of the earth to Paris — foremost among them the Emperor Alexander II the Mighty of Russia, may his glory be exalted [יר"ה]; the Emperor Franz Joseph of Austria; the Sultan Abdul Aziz of Turkey [Togarmah]; and King Wilhelm of Prussia; and many other distinguished kings and dukes came to this wonderful event, the like of which had not been seen in generations.

There was also a chess club [קלוב משחקי השאך] there. The finest chess players gathered and came, and four prizes [Prämien] were set for the competitors. Among the eighteen chess players, four Jews took the prizes: the first prize was taken by the Jew Kolisch [קאליש — Ignác Kolisch] of Hungary; the second prize by R' Shimon Winawer [ווינאוועך — Szymon Winawer] of Warsaw; and the third and fourth by the Jews Neumann [Gustav Neumann] and Steinitz [Wilhelm Steinitz].

In the year 5627 (1867), there was a decree against the Jews in Moldavia [מאלדאוויא]. They drove the Jews out from there and plundered and looted their property; but the consuls of England and Austria intervened deeply [in the

matter] and asked Prince Carol [הפרינץ קארל — Carol I of Romania] to do the Jews a kindness, and he granted their request. Prince Carol issued [an order] that no man should raise his hand against the Jews from that day onward. All this came about at the request of Sir Moses Montefiore [מאנטעפיורע], and through [ובעת — reading uncertain] the honorable Isaac Crémieux [קרעמיע], who is now a chief minister in France.

In the year 5628 (1868), Menotti Garibaldi [מענאטי גאריבאלדי], son of the hero Giuseppe Garibaldi, arose and gathered men as their hearts moved them, to drive the Pope from the city of Rome — for until that time the French had been guarding him. At this time the French departed from the city of Rome, and at once Garibaldi too [came] from the island of Caprera [קאפרערא], where he had been held in custody, and the command over the army was [transferred to] him [והוסר לו הפקודה על הארמע — the phrasing is corrupt here; the sense is that Garibaldi resumed command [?]]. Near the town of Monte Rotondo [מאנטע ראטאנדע] battle was joined. Garibaldi had roughly two thousand five hundred men, armed with rifles only [as their weapon [?]]; the Pope's men (*die päpstliche* [German: the papal troops]) were likewise about two thousand five hundred, but with cavalry and cannon. Garibaldi engaged them in battle and struck them a heavy blow, took many of them captive, and stood before the gates of the city of Rome. As a few days passed, the French struck Garibaldi near the town of Mentana [מענטאנא], under the command of General de Failly [פיילי]; and Garibaldi fled [נס — recte; printed גס] to Italian territory, to the island of Caprera, where he made his home.

In the year 5628 (1868) died the craftsman Johann Dreyse [יאהאן דרייזע], who had invented the *Zündnadel* [צינדנאדעל — recte; printed לינדנאדעל: German, "needle-gun"] weapon. This weapon was not like the rifle-barrels used until then, for with the earlier rifle-barrel one had to stand it upright to seat a percussion cap [פיסטאן], and loading took a long time; whereas the needle-gun requires only that one place powder [and] touch the needle [נאדעל] set within it — and it heats and fires five or six times in a single moment. The root of the matter [lay] in the war between Austria and Prussia in the year 5626 (1866), [when] the Prussian rifle-barrels proved better than the old ones; on which account all the states made their rifle-barrels like these. And France improved their rifle-barrels still further with a new technique.

In the year 5628 (1868), Queen Isabella II [איזאבעללא השניה] sent the generals Serrano [סערראנא], Concha [קאנחא], Tarenove [?], Messina [?], Alhana [?], Milan [?], and Hadribe [?] into captivity on the Canary Islands [קאנארישע איי — recte;

printed אייס], while Marshal Prim [פרים — recte; printed פריס] fled into hiding. The queen did this because the generals had defied the spirit of the Inquisition [האינקוויזיציאן — recte; printed האינקוויזיליאן]. For the Inquisition had never ceased to rule, even though Queen Isabella had promised the people to abolish the Inquisition and [give] it no standing; yet now it operated in secret, by the counsel of the priests and nuns who sat at the queen's table. And the Inquisition oppressed the people just as the wicked Torquemada [טארקעמאדא] had oppressed the Jews in former times, in the days of Queen Isabella the First [איזאבעללא הראשונה], who expelled the Jews

from Spain. And it goes on [that] in former times they would seize the Jews and force them to convert their religion; and if they did not wish to convert, they burned them at the stake. And it goes on now [that] anyone who has much money, or anyone who wished to harm them, the Inquisitors [האינקוויזיטארען] take captive and there put to death in secret; and whoever did not find favor in the queen's eyes, the Inquisitors would at once take captive by her command and there put to death, or send off to the ships to labor at forced labor. From the time of the wicked Torquemada until the present, about four million of the inhabitants of Spain have perished — for it was not the Jews alone who were expelled from there, but the Arabs [Moors] as well, all of whom Philip III [פיליפ השלישי], king of Spain, expelled at the counsel of the Inquisition.

The captured generals (mentioned above) were greatly beloved by the people and by the soldiery. And the reason they were beloved also in the eyes of the other generals — and of Admiral Topete [טאפעטע], who is commander of the warships — [was such that] the admiral redeemed them from their captivity on the Canary Islands, where they were, and brought them to Spain. The ships that were under his command he handed over to General Serrano, and the fortress of Cadiz [קאדיקס] too, with all its soldiers, he handed to them. In a short time they had ten thousand fighting men, with all the [ליים — reading uncertain] of Spain. At first the generals asked the queen to hand over the kingship to her son, but she refused. And so, on the twenty-ninth of the month of September, battle was joined near the ford of Alcolea [אלקאלענא]: they raised a force of ten thousand men under Marshal Serrano [and] fought the battle against twenty thousand men who were under the general Novaliches [נאוואליכעס]. This came about because they all hated the Inquisition, since it apportioned honor to every deceiving wretch. After the battle the Inquisition fled from the capital city of Madrid [מאדריט], and took vast wealth with it. And now, in haste, [she moved] to hand over the kingship to her son — [she] hurried the matter along. And when Queen Isabella was expelled, it was also permitted for every Jew to dwell in Spain,

where no Jews had dwelt for about four hundred years. From the time the Jews were expelled from Spain, the land sank ever lower with each occasion, and many grievous troubles came upon its inhabitants, and all commerce ceased; and year after year, on account of this great sin, there was the sword of each man against his fellow. In it was fulfilled the prophecy of the seer Isaiah, peace be upon him: "Your destroyers and those who lay you waste shall go forth from you" (Yeshayahu 49:17). So may all the enemies of the Lord perish (Shoftim 5:31).

And at the present time the Marshals Prim and Serrano, the Minister Alhazana [אלהאזאנא — reading uncertain], and Admiral Topete are the rulers of Spain, until they choose themselves a king.

In the year 5629 (1869), King Theodore II [טעאדארוס — Tewodros II] of Abyssinia [אבעסיניען], in Africa, took some Britons [הבריטאנים] captive, and would not release them free. England therefore sent an army [ארמעע] there under General Napier [נאפיער], who captured the whole country — since the princes of the country were fighting one against another — and captured also the fortress and the capital city of Magdala [מאגדאלא]. King Theodore killed himself rather than fall alive into the enemy's hand. Napier freed the captives and returned with his army to India [אינדיען], and King Theodore's son [ובנו — "and his son"] he took with him to England as a captive.

In the year 5630 (1870), the Spaniards chose as their king the Duke Leopold of Hohenzollern [לעאפאלד מהאהענצאללערן]. This did not sit right with the Emperor of the French, since the Duke of Hohenzollern is a kinsman of the King of Prussia. Emperor Napoleon sent word to the King of Prussia through his ambassador [אמבאסאדאר] that the Duke should not accept the kingship, and that if he did not heed him, he would summon [him] to war. When the Prince of Hohenzollern saw that on his account a great war might break out between France and Prussia, the prince himself announced in all the newspapers that he did not wish to accept the kingship. Everyone supposed the war [threat] had subsided — but it was not so. For on top of all this, Napoleon sent an envoy to King Wilhelm of Prussia, demanding that King Wilhelm of Prussia guarantee him that no member of his family would ever accept the kingship of Spain, for all generations to come. This did not sit right with the King of Prussia, and it grieved him greatly. The King of Prussia said that at times he gives no answer on a given matter; and moreover, though he had already given him a satisfactory answer, [that was] enough. And the King of Prussia did not speak at length with the minister Benedetti [בענעדעטי], Emperor Napoleon's envoy. The French Emperor grew enraged; and since the French had long hated the Prussians and wished for war with them even apart

from this, Napoleon therefore declared war through the general Wimpffen [ווימפפען — reading uncertain]. He assembled and gathered a great host of armies and stationed them by the River Rhine [רהיין], and did nothing with them — whereas he ought to have crossed the River Rhine and set a garrison over the German states, which would not

stand at Prussia's side; for from the conduct of the Bavarians [הבייערין] and the Württembergers [הווירטעמבערגער] it was plainly evident that they wished the French to capture their territories, so as to have an excuse that they could not go to Prussia's aid according to the union that had existed among them since the year 5626 (1866). And so Prussia had time to rally [לגזור — reading uncertain: "to compel/decree"] the German states to come to Prussia's aid, and gathered them in; Prussia also had time to assemble their armies, a host numerous as the sand of the sea, roughly a million, and they marched with them to the border of France. At that time the French army camps were scattered in many places, and the French Emperor did nothing during that time, except that he captured the city of Saarbrücken [זאהרבריק] — even though the French armies could easily have shown more of their strength [phrasing uncertain]. The Prussian armies numbered roughly a million men — such that since the days the king of the Huns [ההונים] marched, there had not been the mustering of so great a host. Beginning at the city of Weissenburg [וויסענבורג], the Crown Prince [הקראון פרינץ] of Prussia crossed with seventy-five thousand men [over] the River Rhine into France, and gave battle there against thirteen thousand Frenchmen, on the [16th? — see note] day of the month of August, under the general Abel Douay [הבעל דועה] (a Jewish man), who stood against the Prussians like a bereaved bear. But what could ten thousand men do there against seventy thousand? They fought until the general himself fell among the slain. When Napoleon saw their mighty hand, he was compelled to withdraw the soldiers from the city of Rome — those who had been guarding the Pope on his behalf — for he needed them to protect his own army.

After the slaughter at the city of Weissenburg, the Prussians advanced quietly toward France. On the sixteenth day of the month of August 1870 [see numbering note], they met the French — seventy thousand men under the valiant general MacMahon [מאק מהאהן] — near the city of Wörth [ווערטה], and the Prussians fought the French for [some] hours [duration uncertain]. Eight thousand of the French fell and were wounded, and seven thousand were taken captive; and of the Prussians, although eighteen thousand men fell and were wounded, they nonetheless overcame the French — since the Prussians numbered about one hundred and twelve thousand men, since the French ran out of ammunition, and since the French standing at a distance did not come to their aid. The truth is that

the French are valiant warriors, but the government was at the lowest ebb: the generals conducted the war each according to the stubbornness of his own heart, and none waited for another's aid. Each of the generals fought alone, and gave no thought to his fellow's distress, to come to [his] aid

in [his] distress. Neither was the order [of supply] good, for the fighting men were forever short of ammunition, and also of food to sustain [them] — whereas the Prussians attended to this in the best possible way, and also had a large army; and their generals excelled in this, that each was a support and a stay to his fellow, as befits soldiers.

On that same day the Prussians, who numbered about eighty thousand men, drove the French — who were but forty thousand men — from the city of Saarbrücken. In this battle many fell from the Prussian camp too, but here the cause was as it had been at the city of Wörth. As the French fell back, so the three Prussian army-corps — five hundred thousand men — pressed [החרידו? — reading uncertain] into France with a high hand, and marched to the River Moselle [מאזעל], where the fortress of Metz [מעטץ] stands. There the French army gathered in great number under General Bazaine [באזען], while the army under General MacMahon fell back toward the city of Paris.

On the sixteenth day of the month of August 1870, a great battle was joined near the fortress of Metz, between the French under General Bazaine and the Prussians — a battle that lasted three days. And although the Prussians lost about forty thousand men killed, and the French only twenty thousand, nonetheless the French were compelled to be shut up in the fortress of Metz, since the Prussian armies were more numerous than the French. The Prussians besieged them in the fortress. When word of this reached General MacMahon — of the blow with which the French had been struck at the fortress of Metz — he turned aside to go to the aid of Marshal Bazaine. But the Prussians fell upon him on the thirty-first day of the month of August, and in a battle that lasted three days, the Prussians forced [הכריחו? — reading uncertain] the French to surrender to them (after the French had been cut off from food and gunpowder, after they had been surrounded on every side, and after General MacMahon had been wounded) — and Emperor Napoleon III himself, who was likewise in the city of Sedan [סעדאן] with fifty generals, and eighty thousand Frenchmen with him, they took captive. Only a small portion of the French [remained] to fight them, to break through toward Paris.

And it came to pass on the third day, when the humiliating news reached the city of Paris, that the Empress Eugénie [עהוגעניא], wife of Napoleon III, fled quietly

from the city of Paris. The French set up a Republican [רעפובליק] government, headed by General Trochu [טראשו], [together with] the ministers Gambetta [גאמבעטטא], Crémieux [קרעמיע] (the Jew), and Jules Favre [זשיל פאברע]; and their view was

that the French would fight to the last drop of blood, and would not yield to Prussia even a cubit of land from the border of France, nor even a single crag of the fortresses of France. Prussia, with five hundred thousand fighting men, marched on the city of Paris — which the French were at that time fortifying — while the ministers Crémieux and Gambetta moved the government to the city of Tours [טורס] in the middle of France, and mustered afresh a great army to send to the city's relief. On the nineteenth day of the month of September, the Prussians began fully to besiege the city of Paris with an army of six hundred thousand men. Day after day the French made [sorties], and each day killed some of the Prussian force; but they could not break through [out of] Paris, because of the mighty hand of the Prussians who besieged the city on every side.

In the year 5631 (1870 [see numbering note]), King Victor Emmanuel [וויקטאר עמאנועל] took the city of Rome and its districts under his rule, and the Pope was left only to govern in spiritual matters, and not over civil affairs. The whole country, together with the capital city of Rome, is now under the government of Italy, and the Jews are equal there like all the peoples — unlike how it had been until now, for it had been distress and darkness for the Jews there: when the clock struck the ninth hour, the Jews were forced to shut up their dwellings, and could not go out or come in, and were like captives. But now the Jews have light and joy, and are reckoned there as residents of the land, from the time the Pope no longer ruled in the city of Rome.

On the twenty-seventh day of the month of September 1870, the fortress of Strasbourg [שטראסבורג], on the French border, was captured by the Prussians under General Werder [וועררדער], after they had besieged it with sixty thousand men and fired at it, over about two months, some twenty thousand shells [באמבעס — German: bombs] and burned half the city with fire. When the commandant [קאמענדאנט] of the city, General Uhrich [אוהרליך], saw that half the city had been burned and that food was running short, he handed the fortress and the city over to the Prussians and went into captivity with ten thousand fighting men. In the month of November the French, under General [de] Paladines [פאלאדין], fought the Bavarians and the Prussians and struck them a heavy blow near the city of Orléans [אבליאנס]; afterward they set out for the city of Paris to relieve the city. But at that time Marshal Bazaine surrendered [בחזן —

one uncertain word] with his soldiers, about one hundred thousand men, to the Prussians — together with the city and fortress of Metz, which is one of the strongest fortresses in the world. Fresh reinforcement therefore came to the Prussians at Paris, for the Prussian army of about two hundred thousand who had been besieging Metz came to their aid at Paris. And the French army that had set out to relieve Paris met this [Prussian] army on the road, and did not let the French go to relieve the city of Paris.

On the twenty-eighth day of the month of November, a great battle and slaughter was joined between the French and the Prussians. From the city of Paris, two hundred thousand men fell upon the Prussians under the generals Trochu and Ducrot [דוקראט]; the battle lasted five days, and the Prussians fell back from below Paris about a parasang, and [the French] took from the Prussians several villages around Paris. But the [relief] army that had come to their aid was dealt a heavy blow by Prince Friedrich Karl [פרידריך קארל], and the French were forced to withdraw about twenty parasangs from the city of Paris. And still no end had come to the war; and every single day [there were] great and terrible battles.

(The "New Additions to 1871" supplement ends here, on p. 160, with a decorative tail-piece. It closes not with a formal colophon but mid-war — the final entry notes that the Franco-Prussian War / Siege of Paris was still ongoing at the time of writing, winter 1870–71.)

Tzemach David (Warsaw, 1871) — Final Back Matter

(Global source- — the physical end of the volume. This range contains no text of David Gans's work; the Part-Three "New Additions to 1871" supplement already closed with its decorative tail-piece at p.236. What remains here is the library's binding and circulation material.)

Page 237 (batch page 1)

[Blank endpaper.] No printed text. The leaf shows heavy foxing, edge staining, and scattered ink specks, but carries no writing or type.

Page 238 (batch page 2)

[Library circulation slip — pasted printed form, not part of the book.] A ruled "date-due" table with a two-line printed header:

- Header (Hebrew): **בית הספרים הלאומי והאוניברסיטאי** — "The Jewish National and University Library" [Jerusalem].
- Column headings: **DATE DUE** (printed in Latin type) | **תאריך החזרה** ("Date of Return").
- The grid below is an empty due-date table (ten blank rows across two columns).
- A single faint rubber-stamped date appears in the top row: "2[?] MA[I?] [?]" [date stamp, partly illegible — [?]].

The surrounding leaf is blank apart from foxing and orange edge-stains.

Page 239 (batch page 3)

[Rear pocket / library book-flap with an affixed call-number label — not part of the book.] The kraft-paper circulation pocket is blank; the printed adhesive label at the top reads:

- **הספריה הלאומית** — "The National Library."
- Call number: **S 32 A 950**
- **גנז, דוד בן שלמה,** — "Gans, David ben Shlomo," [the author, cataloguing form]
- **ספר צמח דוד :** — "Sefer Tzemach David:" [the title]
- **VOL. 1-3 C.1** (holdings note, in Latin type)
- Barcode with the number **1323926-10**
- Shelf/location code **W-X** (lower right)

No text of the work appears on this leaf.

Page 240 (batch page 4)

[Back cover.] The rear board of the binding: marbled paper boards (dark mottled pattern over a rose ground) with a red cloth spine at the left edge. Portions of two modern library labels intrude at the lower-left corner. No printed text of the book. This is the physical end of the volume.

End of the volume. Pages 237–240 are library binding and circulation material; the text of Tzemach David concludes on p.236.