

## מאי נמרוד אצל אחשורוש?

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1

מגילה י"ב:י"ח

רַבִּי יוֹנָתָן פָּתַח לָהּ פִּיתְחָא לְהַאי פְּרָשְׁתָּא מֵהַכָּא: "וְקָמְתִי עֲלֵיהֶם  
וְגו' וְהִכְרַתִּי לְבַבְּלָא שְׁמֵי וְשָׂאֵר וְנִין וְנֹכַד נְאֻם ה'". "שֵׁם" — זֶה  
הַפְּתָב, "שָׂאֵר" — זֶה לְשׁוֹן, "נִין" — זֶה מְלָכוּת, "וְנֹכַד" — זֶה  
וְשֵׁתִי.

Megillah 10b:18

§ The Gemara cites prologues utilized by various Sages to introduce study of the Megilla: **Rabbi Yonatan introduced this passage**, the book of Esther, **with an introduction from here: "For I will rise up against them**, says the Lord of hosts, **and cut off from Babylonia name, and remnant, and offspring [nin], and posterity, says the Lord"** (Isaiah 14:22). **"Name," this is the writing** of ancient Babylonia that will disappear from the world. **"Remnant," this is the language** of ancient Babylonia. **"Offspring," this is their kingdom.** And **"posterity," this is Vashti.**

2

דניאל ב':ל"א-ל"ט

(לא) (אנתה) [אנת] מלפא חזה הוי'ת ואלו צלם חד שגיא צלמא  
דכן רב וזינה יתיר קאם לקבלך ורוה דחיל: (לב) הוא צלמא

רֵאשִׁיּה דִּי־דְהָב טָב חֲדוּהִי וּדְרֻעוּהִי דִּי כְסָף מְעוּהִי וְיִרְכָּתָהּ דִּי  
 נְחָשׁ: ... (לז) (אנתה) [אַנְתָּ] מִלְּפָא מִלְּדָא מְלִכִּיא דִּי אֱלֹהֵי שְׁמַיָּא  
 מְלֻכוּתָא חֲסוּנָא וְתִקְפָּא וְיִקְרָא יְהִב־לָךְ: (לח) וּבְכַל־דִּי (דארין)  
 [דִּירִין] בְּנִי־אַנְשָׁא חֵיוֹת בְּרָא וְעוֹף־שְׁמַיָּא יְהִב בְּיָדְךָ וְהַשְׁלִטְךָ  
 בְּכָל־הוֹן (אנתה) [אַנְתָּ־] הוּא רֵאשִׁיּה דִּי דְהָבָא: (לט) וּבְתָרְךָ תְּקוּם  
 מְלָכוֹ אַחֲרֵי (ארעא) [אַרְעָ] מִנְּךָ וּמְלָכוֹ (תליתיא) [תְּלִיתָא] אַחֲרֵי  
 דִּי נְחָשָׁא דִּי תִשְׁלֹט בְּכָל־אַרְעָא:

Daniel 2:31-39

(31) “O king, as you looked on, there appeared a great statue. This statue, which was huge and its brightness surpassing, stood before you, and its appearance was awesome. (32) The head of that statue was of fine gold; its breast and arms were of silver; its belly and thighs, of bronze...(36) “Such was the dream, and we will now tell the king its meaning. (37) You, O king—king of kings, to whom the God of Heaven has given kingdom, power, might, and glory; (38) into whose hands He has given men, wild beasts, and the fowl of heaven, wherever they may dwell; and to whom He has given dominion over them all—you are the head of gold. (39) But another kingdom will arise after you, inferior to yours; then yet a third kingdom, of bronze, which will rule over the whole earth.

(יב) וְהָיָה כְּמִלְאוֹת שִׁבְעִים שָׁנָה אֶפְקֹד עַל־מֶלֶךְ־בָּבֶל וְעַל־הַגּוֹי  
הַהוּא נְאֻם־יְהוָה אֶת־עֲוֹנָם וְעַל־אֶרֶץ כַּשְׂדִּים וְשִׁמְתִּי אֹתוֹ לְשִׁמְמוֹת  
עוֹלָם:

Jeremiah 25:12

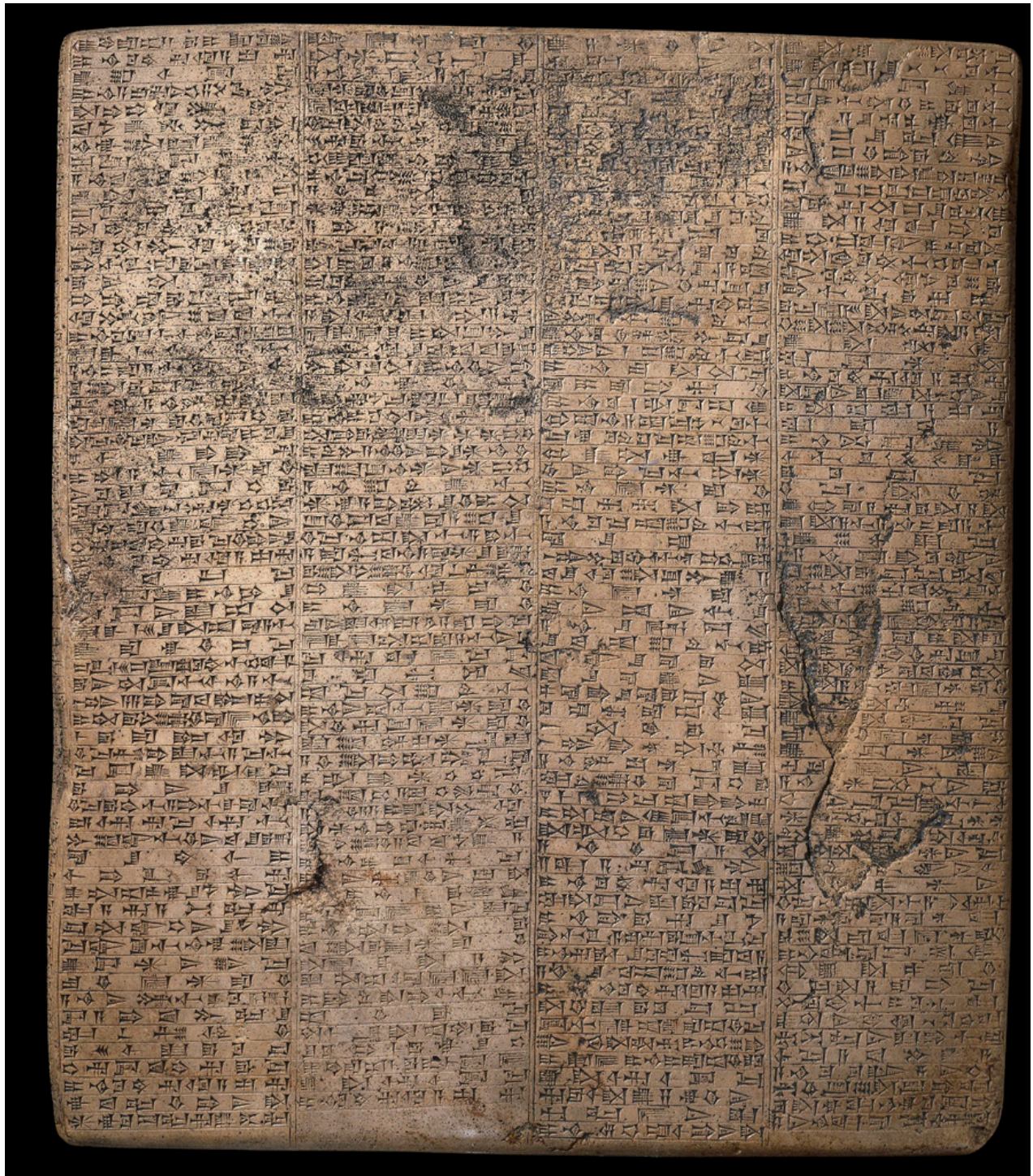
(12) When the seventy years are over, I will punish the king of Babylon and that nation and the land of the Chaldeans for their sins —declares GOD—and I will make it a desolation for all time.

פסחים צ"ד א"י"ג

(נבוכדנצר) רָשָׁע בֶּן רָשָׁע, בֶּן בְּנוֹ שֶׁל נְמֵרוֹד הַרָשָׁע, שֶׁהִמְרִיד אֶת  
כָּל הָעוֹלָם כּוֹלֵו עָלַי בְּמַלְכוּתוֹ.

Pesachim 94a:13

**(Nevuchadnezzar was a) wicked man, son of a wicked man, the  
disciple in corruption of Nimrod the wicked, who caused the  
entire world to rebel against Me during his reign.**



Inscription commissioned by Nebuchadnezzar (605-562 BCE)



5

בראשית י"ח-י"י

(ח) וְכוּשׁ יָלַד אֶת־נִמְרוֹד הוּא הֵחָל לְהִיּוֹת גִּבּוֹר בְּאֶרֶץ: (ט) הוּא־הָיָה גִבּוֹר־צֵיד לְפָנָי יְהוָה עַל־כֵּן יֵאמָר כְּנִמְרוֹד גִּבּוֹר צֵיד לְפָנָי יְהוָה: (י) וְתָהִי רֵאשִׁית מַמְלַכְתּוֹ בָּבֶל וְאַרְוּ וְאַכַּד וְכַלְנֵה בְּאֶרֶץ שִׁנְעָר:

Genesis 10:8-10

(8) Cush also begot Nimrod, who was the first mighty figure on earth. (9) He was a mighty hunter by the grace of יהוה; hence the saying, "Like Nimrod a mighty hunter by the grace of (10) יהוה." The mainstays of his kingdom were **Babylon**, Erech, Accad, and Calneh in the **land of Shinar**.

6

אסתר רבה ג'ב'

וְנָשִׁים מְשָׁלוּ בוֹ, אַרְבַּע נָשִׁים נָטְלוּ מִמְּשָׁלָהּ בְּעוֹלָם, וְאֵלוּ הֵן, אֵיזְבֶּל וְעַתְלֵיהָ מִיִּשְׂרָאֵל, וְשִׁמְרִימִית וְוַשְׁתִּי מֵאֲמוֹת הָעוֹלָם.

Esther Rabbah 3:2

“And women govern them” – four women assumed dominion in the world: Jezebel and Atalya from Israel, and Shemiramit and Vashti from the nations of the world.

7

ויקרא רבה י"ט:ו'  
 מָה הָיָה שֵׁם אִשְׁתּוֹ שֶׁל נְבוּכַדְנֶצַּר, רַב הוֹנָא אָמַר שְׁמִירָם שְׁמָה,  
 רַבִּי אֲבִין אָמַר שְׁמִירָמוֹת שְׁמָה, וְרַבָּנָן אָמְרִין שְׁמִירָעָם שְׁמָה, עַל  
 יְדֵי שְׁנוּלָדָה בְּרָעָם.

Vayikra Rabbah 19:6

What was the name of Nebuchadnezzar's wife? Rav Huna said: Her name was Shemiram. Rabbi Avin said: Her name was Shemiramot. The Rabbis say: Her name was Shemiraam, because she was born in thunder.



Ninus seated beside Semiramis, Johann Martin Priesler, 1755

פרקי דרבי אליעזר כ"ד:ה'

אָמַר נְמֵרוֹד לְעַמּוֹ: "בָּאוּ נִבְנֶה לָנוּ עִיר גְּדוֹלָה וְנִשְׁבַּב שָׁם בְּתוֹכָהּ, פֶּן נִפּוּץ עַל פְּנֵי כָּל הָאָרֶץ פְּרָאשׁוּנִים. וְנִבְנֶה מִגְדָּל גָּדוֹל בְּתוֹכָהּ וְנַעֲלֶה לְשָׁמַיִם, שָׂאִין כַּחוֹ שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא אֱלֹהֵי בְּמִים, וְנִקְנֶה לָנוּ שֵׁם גָּדוֹל בְּאָרֶץ", שֶׁנֶּאֱמַר: "וְנַעֲשֶׂה לָנוּ שֵׁם".

Pirkei DeRabbi Eliezer 24:5

Nimrod said to his people: Come, let us build a great city for ourselves, and let us dwell therein, lest we be scattered upon the face of all the earth, as the first people (were). Let us build a great tower in its midst, ascending to heaven, for the power of the Holy One, blessed be He, is only in the water, and let us make us a great name on the earth, as it is said, "And let us make us a name" (Gen. 11:4).

בראשית י"א:א'-ט'

(א) וַיְהִי כָּל־הָאָרֶץ שְׂפָה אַחַת וּדְבָרִים אַחָדִים: (ב) וַיְהִי בְּנִסְעָם מִקֶּדֶם וַיִּמְצְאוּ בְקֵעָה בְּאֶרֶץ שִׁנְעָר וַיֵּשְׁבוּ שָׁם: (ג) וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ הִבֵּה נִלְבְּנָה לְבָנִים וְנִשְׂרָפָה לְשִׂרְפָּה וְתִהְיֶה לָהֶם הַלְּבָנָה לְאָבִן וְתִחְמָר הִיָּה לָהֶם לְחֶמֶר: (ד) וַיֹּאמְרוּ הִבֵּה | נִבְנֶה־לָנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַשָּׁמַיִם וְנַעֲשֶׂה־לָנוּ שֵׁם פֶּן־נִפּוּץ עַל־פְּנֵי כָּל־הָאָרֶץ: (ה) וַיֵּרֶד יְהוָה לִרְאוֹת אֶת־הָעִיר וְאֶת־הַמְּגִדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם: (ו) וַיֹּאמֶר יְהוָה הֵן עִם אֶחָד וְשְׂפָה אַחַת לְכָלָם וְזֶה הַחֲלָם לַעֲשׂוֹת וְעַתָּה לֹא־יִבְצָר מֵהֶם כֹּל אֲשֶׁר יִזְמוּ לַעֲשׂוֹת: (ז) הִבֵּה נִרְדָּה



וּנְבִלָה שָׁם שְׁפָתָם אֲשֶׁר לֹא יִשְׁמְעוּ אִישׁ שְׁפַת רֵעֵהוּ: (ח) וַיִּפְּץ  
 יְהוָה אֹתָם מִשָּׁם עַל-פְּנֵי כָל-הָאָרֶץ וַיַּחְדְּלוּ לְבִנּוֹת הָעִיר: (ט) עַל-כֵּן  
 קָרָא שְׁמָהּ בָּבֶל כִּי-שָׁם בָּלַל יְהוָה שְׁפַת כָּל-הָאָרֶץ וּמִשָּׁם  
 הִפְיָצָם יְהוָה עַל-פְּנֵי כָל-הָאָרֶץ: {פ}

Genesis 11:1-9

(1) **Everyone on earth had the same language and the same words.**  
 (2) And as they migrated from the east, they came upon a valley in **the land of Shinar** and settled there. (3) They said to one another, “Come, let us make bricks and burn them hard.”—Brick served them as stone, and bitumen served them as mortar.— (4) And they said, “Come, let us build us a city, and a tower with its top in the sky, to make a name for ourselves; else we shall be scattered all over the world.” (5) יהוה came down to look at the city and tower that humanity had built, (6) and יהוה said, “**If, as one people with one language for all, this is how they have begun to act**, then nothing that they may propose to do will be out of their reach. (7) Let us, then, go down and confound their speech there, so that they shall not understand one another’s speech.” (8) Thus יהוה scattered them from there over the face of the whole earth; and they stopped building the city. (9) **That is why it was called Babel, because there יהוה confounded the speech of the whole earth; and from there יהוה scattered them over the face of the whole earth.**

בראשית רבה ל"ח:ו'

רַבִּי אֶלְעָזָר וְרַבִּי יוֹחָנָן, רַבִּי אֶלְעָזָר אוֹמֵר וּדְבָרִים אֲחָדִים, דְּבוּרִים אֲחָדִים. מַעֲשֵׂה דוֹר הַמַּבּוּל, נִתְפָּרֵשׁ. מַעֲשֵׂה דוֹר הַפְּלָגָה, לֹא נִתְפָּרֵשׁ.

Bereshit Rabbah 38:6

Rabbi Elazar and Rabbi Yoḥanan, Rabbi Elazar says: “And common speech [*udvarim aḥadim*]” – obscured speech [*diburim aḥudim*]. The [sinful] acts of the generation of the Flood are stated explicitly, while the [sinful] acts of the generation of the Dispersion are not stated explicitly.

בראשית ט"י"ט

(יט) וְשְׁלֹשָׁה אֱלֹהֵי בְנֵי-נֹחַ וּמֵאֵלֶּה נִפְצָה כָּל-הָאָרֶץ:

Genesis 9:19

(19) These three were the sons of Noah, and from these the whole world branched out.

בראשית י"ה'

(ה) מֵאֵלֶּה נִפְרְדּוּ אֵיִי הַגּוֹיִם בְּאֶרְצֹתָם אִישׁ לְלִשְׁנוֹ לְמִשְׁפַּחְתָּם בְּגוֹיֵיהֶם:

## Genesis 10:5

(5) From these the maritime nations branched out. [These are the descendants of Japheth] by their lands—each with its language—their clans and their nations.

13

בראשית י"כ'

(כ) אֵלֶּה בְּנֵי־חָם לְמִשְׁפַּחְתָּם לְלִשְׁנֹתָם בְּאֶרְצֹתָם בְּגוֹיֵיהֶם: {ס}

## Genesis 10:20

(20) These are the descendants of Ham, according to their clans and languages, by their lands and nations.

14

בראשית י"ל"ב

(לב) אֵלֶּה מִשְׁפַּחַת בְּנֵי־נֹחַ לְתוֹלְדֹתָם בְּגוֹיֵיהֶם וּמֵאֵלֶּה נִפְרְדוּ הַגּוֹיִם  
בְּאֶרֶץ אַחַר הַמַּבּוּל: {פ}

## Genesis 10:32

(32) These are the groupings of Noah's descendants, according to their origins, by their nations; and from these the nations branched out over the earth after the Flood.

15

רש"י על בראשית ו"י"ז:ב'

מבול. שְׁבַלְבַל אֶת הַכֹּל...לְכָךְ נִקְרְאת שְׁנַעַר, שְׁנַנְעָרוּ שָׁם כָּל מֵתֵי  
מבול:

Rashi on Genesis 6:17:2

מבול A FLOOD — so called because it cast everything into confusion (בלל)...(Babylon) is called, also, Shinar (שנער): because all those who died through the Flood were shaken out (ננערו) into it (Shabbat 113b).

16

פרקי דרבי אליעזר כ"ד:ו'-ח'

וְאִם נָפַל אָדָם וּמֵת, לֹא שָׁמוּ אֶת לְבָם עָלָיו. וְאִם נָפְלָה לְבֵנָה  
אֶחָת, הָיוּ יוֹשְׁבֵינָה וּבּוֹכִין וְאוֹמְרִין: "אֵי לָנוּ! אֵימָתִי תַעֲלֶה אַחֶרֶת  
תַּחֲתֶיהָ?" וְעָבַר אַבְרָם בֶּן תֶּרַח וּרְאָה אוֹתָם בּוֹנִים אֶת הָעִיר,  
וְקָלְלָם בְּשֵׁם אֱלֹהָיו וְאָמַר: "בִּלְע יְהוָה פִּלְג לְשׁוֹנָם."

Pirkei DeRabbi Eliezer 24:6-8

(6) ...If a man fell and died they paid no heed to him, but if a brick fell they || sat down and wept, and said: Woe is us ! when will another one come in its stead? (7) And Abraham, son of Terah, passed by, and saw them building the city and the tower, and he cursed them in the name of his God, as it is said, "Swallow up, O Lord, divide their language" (Ps. 55:10).

מדרש תנחומא, נח י"ח:י"ג

הִבִּיט בָּהֶם וְהִפִּיצָם, שְׁנֵאמַר: וַיִּפֹּץ יְהוָה אֹתָם מִשָּׁם. אָמַר לָהֶם,  
אַתֶּם אוֹמְרִים פֶּן נִפּוּץ, תִּהְיוּ נִפּוּצִים עַל פְּנֵי כָל הָאָרֶץ.

Midrash Tanchuma, Noach 18:13

He looked down upon them and scattered them, as is said: *Thence did the Lord scatter them* (Gen. 11:9). He rebuked them, saying: You declared *Lest we be scattered over the entire earth*; therefore you shall be scattered over the face of the earth.

פסחים פ"ז ב:כ"א

רַבִּי יוֹחָנָן אָמַר: (הַגְּלָה הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבַבְלָא)  
מִפְּנֵי שִׁשְׁיָגְרוּן לְבֵית אֱמוֹנָא.

Pesachim 87b:21

**Rabbi Yohanan said: (God exiled Israel to Babylonia) because He sent them to their mother's house.**

אסתר א'ג:ח'

(ג) בְּשָׁנַת שְׁלוֹשׁ לְמַלְכוּת עָשָׂה מְשֻׁתָּה לְכָל־שָׂרָיו וְעַבְדָּיו חֵיל | פָּרַס  
וּמְדֵי הַפְּרָתָמִים וְשָׂרֵי הַמְּדִינֹת לְפָנָיו: (ד) בְּהִרְאֹתוֹ אֶת־עֶשֶׂר כְּבוֹד  
מְלָכוּתוֹ וְאֶת־יְקָר תַּפְאָרַת גְּדוּלָּתוֹ יָמִים רַבִּים שְׁמוֹנִים וּמְאֹת יוֹם:

(ה) וּבַמְּלֹאֲתָא | הַיָּמִים הָאֵלֶּה עָשָׂה הַמֶּלֶךְ לְכָל־הָעַם הַנִּמְצְאִים  
בְּשׁוֹשַׁן הַבֵּיָרָה לְמַגְדֹּל וְעַד־קָטָן מִשְׁתֶּה שִׁבְעַת יָמִים בַּחֲצָר גִּנַּת  
בֵּיתוֹ הַמֶּלֶךְ: (ו) חָיִר | כַּרְפָּס וּתְכֵלֶת אָחוּז בְּחִבְלֵי־בֹיץ וְאַרְגָּמָן  
עַל־גְּלִילֵי כֶסֶף וְעַמּוּדֵי זָהָב מְטוֹת | זָהָב וְכֶסֶף עַל רִצְפַת בַּהֲטוֹשׁ  
וְדָר וְסַחֲרָת: (ז) וְהַשְּׂקוֹת בְּכִלֵי זָהָב וְכִלִּים מְכִלִּים שׁוֹנִים וַיִּין מְלָכוֹת  
רַב כִּיֵּד הַמֶּלֶךְ: (ח) וְהַשְׂתִּיָּה כֹדֶת אֵין אִנֶּס כִּי־כֵן | יֶסֶד הַמֶּלֶךְ עַל  
כָּל־רַב בֵּיתוֹ לַעֲשׂוֹת כְּרָצוֹן אִישׁ־וְאִישׁ:

### Esther 1:3-8

(3) in the third year of his reign, he gave a banquet for all the officials and courtiers—the administration of Persia and Media, the nobles and the governors of the provinces in his service. (4) For no fewer than a hundred and eighty days he displayed the vast riches of his kingdom and the splendid glory of his majesty. (5) At the end of this period, the king gave a banquet for seven days in the court of the king’s palace garden for all the people who lived in the fortress Shushan, high and low alike. (6) [There were hangings of] white cotton and blue wool, caught up by cords of fine linen and purple wool to silver rods and alabaster columns; and there were couches of gold and silver on a pavement of marble, alabaster, mother-of-pearl, and mosaics. (7) Royal wine was served in abundance, as befits a king, in golden beakers, beakers of varied design. (8) And the rule for the drinking was, “No restrictions!” For the king had given orders to every palace steward to comply with each man’s wishes.

מגילה י"ב א:י"א

”בְּחֶצֶר גִּנַּת בֵּיתוֹ הַמְּלָכִי.” בְּמַתְנֵיתָא תָּנָא: הוֹשִׁיבֵן בְּחֶצֶר וּפְתַח  
לָהֶם שְׁנֵי פְתָחִים, אֶחָד לַגִּינָה וְאֶחָד לַבַּיְתוֹ.

Megillah 12a:11

The verse states: **“In the court of the garden of the king’s palace”** (Esther 1:5). **He sat them in the courtyard and opened two entranceways for them, one to the garden and one to the palace.**

מגילה י"ב א:ט"ו

”וְדַר וְסוּחָרֶת”, דְּבֵי רַבִּי יִשְׁמָעֵאל תָּנָא: שְׁקָרָא דְרֹר לְכָל בְּעָלֵי  
סוּחָרָה.

Megillah 12a:15

The verse concludes: **“And *dar* and *soharet*”** (Esther 1:6). **The school of Rabbi Yishmael taught a *baraita*: This means that he proclaimed a remission for all the merchants**, absolving them from paying their taxes, understanding that the word *dar* derives from *deror*, freedom, and *soharet* from *soher*, merchant.

מגילה י"ב א:י"ח

”אין אונס“, אָמַר רַבִּי אֶלְעָזָר: מְלַמֵּד שְׁכָל אֶחָד וְאֶחָד הִשְׁקָהוּ מִיַּיִן מְדִינָתוֹ.

Megillah 12a:18

The verse states: **“None did compel”** (Esther 1:8). **Rabbi Elazar said: This teaches that each and every** guest at the feast **was poured** a drink **from wine of his own country**, so that he would feel entirely free, as if he were in his home country.

23

רש"י על אסתר א'ח:ד'  
לַעֲשׂוֹת כַּרְצוֹן אִישׁ וְאִישׁ. לְכֹל אֶחָד וְאֶחָד רְצוֹנוֹ:

Rashi on Esther 1:8:4

**To satisfy each individual's desire.** For each one his desire.

24

אסתר א'כ"ב  
(כב) וַיִּשְׁלַח סְפָרִים אֶל-כָּל-מְדִינֹת הַמֶּלֶךְ אֶל-מְדִינָה וּמְדִינָה  
כַּכְתָּבָהּ וְאֶל-עַם וְעַם כָּל-שׂוֹנוֹ לְהִיּוֹת כָּל-אִישׁ שָׂרָר בְּבֵיתוֹ  
וּמְדַבֵּר כָּל-שׂוֹן עִמּוֹ: {פ}

Esther 1:22

(22) Dispatches were sent to all the provinces of the king, to every province in its own script and to every nation in its own language,



that every man should wield authority in his home and speak the language of his own people.

25

אסתר ג'י"ב

(יב) וַיִּקְרְאוּ סֹפְרֵי הַמֶּלֶךְ בַּחֹדֶשׁ הָרִאשׁוֹן בְּשָׁלוּשָׁה עָשָׂר יוֹם בּוֹ  
וַיִּכְתֹּב כָּכָל־אֲשֶׁר־צִוָּה הָמֶן אֶל אַחֲשֻׁדְרָפְנֵי־הַמֶּלֶךְ וְאֶל־הַפְּחֹת אֲשֶׁר  
| עַל־מְדִינָה וּמְדִינָה וְאֶל־שָׂרֵי עַם וְעַם מְדִינָה וּמְדִינָה כְּכַתְּבָהּ  
וְעַם וְעַם כְּלָשׁוֹנוֹ בְּשֵׁם הַמֶּלֶךְ אַחֲשֻׁרֹשׁ נִכְתָּב וְנִחְתָּם בְּטַבַּעַת  
הַמֶּלֶךְ:

Esther 3:12

(12) On the thirteenth day of the first month, the king's scribes were summoned and a decree was issued, as Haman directed, to the king's satraps, to the governors of every province, and to the officials of every people, to every province in its own script and to every people in its own language. The orders were issued in the name of King Ahasuerus and sealed with the king's signet.

26

אסתר ח'ט'

(ט) וַיִּקְרְאוּ סֹפְרֵי־הַמֶּלֶךְ בְּעֵת־הַהִיא בַּחֹדֶשׁ הַשְּׁלִישִׁי הוּא־תְּחִלַּת סִיּוֹן  
בְּשָׁלוּשָׁה וָעֶשְׂרִים בּוֹ וַיִּכְתֹּב כָּכָל־אֲשֶׁר־צִוָּה מְרַדְכָּי אֶל־הַיְּהוּדִים  
וְאֶל הָאַחֲשֻׁדְרָפְנִים־וְהַפְּחֹת וְשָׂרֵי הַמְּדִינֹת אֲשֶׁר | מֵהַדָּו וְעַד־כּוּשׁ

שִׁבְעַת וְעֶשְׂרִים וּמֵאָה מְדִינָה מְדִינָה וּמְדִינָה כְּכַתְּבָהּ וְעַם וְעַם  
כְּלָשׁוֹנוֹ וְאֵלֶּה־הֵיְהוּדִים כְּכַתְּבָם וְכְלָשׁוֹנָם:

Esther 8:9

(9) So the king's scribes were summoned at that time, on the twenty-third day of the third month, that is, the month of Sivan; and letters were written, at Mordecai's dictation, to the Jews and to the satraps, the governors and the officials of the one hundred and twenty-seven provinces from India to Nubia: to every province in its own script and to every people in its own language, and to the Jews in their own script and language.

27

עזרא ב':א'-ב'

(א) וְאֵלֶּה | בְּנֵי הַמְּדִינָה הָעֲלִים מִשְׁבֵּי הַגּוֹלָה אֲשֶׁר הִגְלָה  
(נְבוּכַדְנֶצַּר) [נְבוּכַדְנֶצַּר] מֶלֶךְ־בָּבֶל לְבָבֶל וַיָּשׁוּבוּ לִירוּשָׁלַם וַיְהוּדָה  
אִישׁ לְעִירוֹ: (ב) אֲשֶׁר־בָּאוּ עִם־זְרַבְבָּל יִשׁוּעַ נְחֵמְיָה שְׂרָיָה רַעְלִיָּה  
מְרַדְכֵי בִלְשָׁן מְסֻפָּר בְּגוֹי רַחֲוּם בַּעֲנָה מְסֻפָּר אֲנָשֵׁי עַם יִשְׂרָאֵל:  
{ס}

Ezra 2:1-2

(1) These are the people of the province who came up from among the captive exiles whom King Nebuchadnezzar of Babylon had carried into exile to Babylon, who returned to Jerusalem and Judah, each to his own city, (2) who came with Zerubbabel, Jeshua,

Nehemiah, Seraiah, Reelaiah, **Mordecai, Bilshan**, Mispar, Bigvai, Rehum, Baanah: The list of the men of the people of Israel:

28

משנה שקלים ה'א'

אלו הן הממנין שהיו במקדש... פתחיה על הקנין. פתחיה, זה מרדכי. למה נקרא שמו פתחיה. שהיה פותח בדברים ודורשן, ויודע שבעים לשון.

Mishnah Shekalim 5:1

**These are the officials who served** in specific positions **in the Temple...** **Petaḥya** was responsible **for the pairs** of birds, i.e., the turtledoves or pigeons, brought by a *zav*, a *zava*, a woman after childbirth, and a leper. Incidentally, the Gemara mentions: **Petaḥya is Mordecai** from the book of Esther. **And why was he called Petaḥya**, which resembles the word for opening [*petah*]? The reason is **that he would open**, i.e., elucidate, difficult **topics and interpret them** to the people, **and** because **he knew** all **seventy languages** known at the time.

29

ברטנורא על משנה שקלים ה'א'ה'

שהיה פותח דברים כו' והוא מרדכי בלשן שעלה מן הגולה. ונקרא כן, שהיה בולל לשונות הרבה:

Bartenura on Mishnah Shekalim 5:1:5

וְכֹוּ – 'שְׁהִיָּה פוֹתָה דְּבָרִים וְכֹוּ – This is Mordecai Bilshan that came up [to the land of Israel] from the Diaspora, and he is called this because he mixed up many languages.

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