

לשטרות	לבריאה	המאורע ¹
137	3587	Antiochus Epiphanes comes to power ² . (Epiphanes, <i>επιφανής</i> = epiphany, but the people call him Epimanes, <i>επιμανής</i> = the insane.)
		The Jewish Hellenists advocate assimilation as a means of escaping troubles. They offer their services to Antiochus; he charges them with enforcing the assimilation. They build a gymnasium ³ (<i>γυμνάσιον</i>) (or <i>στάδιον</i> , stadium) in Jerusalem. They are <i>מושך ערלתם</i> , join the nations, and devote themselves to evil. (I Macc. 1:11-15). ⁴
		Antiochus attacks Ptolemy of Egypt. He captures the fortified cities. (I Macc. 1:16-19)
143	3593	Antiochus returns from Egypt and marches against Israel and Jerusalem with a large army. He enters the Beis Hamikdash, ⁵ and takes the Mizbach Hazahav, the Menorah and its vessels, the Shulchan, מזרקות, קשוות, gold spoons, פרוכה, the crowns ⁶ and gold decoration from in front of the Heichal, the silver, the gold, the precious vessels, and the hidden vaults that he could find, and takes it back with him. He makes a great slaughter ⁷ , and speaks with great arrogance. (I Macc. 1:20-24)
145	3595	Antiochus sends Apollonius (II Macc. 5:24) to Judea. He comes to Jerusalem with a large army, speaks peacefully in deceit, then turns and suddenly attacks the city, killing a large populace. He plunders the city, burns it, destroys its houses and the city walls, captures the women and children and plunders the animals, builds up Ir David with a high wall and fortified towers and makes it a fortress, and places evil people in it. They stockpile weapons and food and store the plunder of Jerusalem there. The fortress (the Citadel, called Acra <i>הקרא</i>) becomes a great obstacle.
		Antiochus decides to unify his kingdom with a single culture. He orders the abolishment of all local laws. Many Jews are happy with this, and sacrifice to idols and desecrate Shabbos. The king sends messengers with letters to Jerusalem and Judea, commanding them to follow <i>חוקים</i> foreign to the land, and that <i>עולות</i> , זבחים and נסכים may no longer be brought in the Mikdash, Shabbos and <i>הגים</i> must be desecrated, the Mikdash and <i>קדושים</i> must be <i>נטמאים</i> , altars, temples and idols must be erected, and pigs and other <i>טמאות</i> must be sacrificed. Circumcision is

¹ Unless otherwise indicated, the source is I Maccabees.

² In the Seleucid Kingdom (one of the kingdoms created by the fragmentation of Alexander the Great's kingdom, and including Babylon and Syria.)

³ Chiefly intended as a place for wrestling and exercising games, performed naked. It would consist of an open area surrounded by walls, with changing rooms, washing rooms and so on around the outside. The open area would be decorated with idols, especially of Hermes and Hercules, and statues of heroes. Around the open area would be seating for spectators. (*Avraham Kahane*). The word *gymnasium* comes from *γυμνός*, *naked*.

⁴ More detail is provided in II Macc. 4: Jason, brother of the Kohen Gadol Chonyo the tzaddik, aspires to the *kehunah gedolah*, and promises the king 360 *kikar* and another 80 *kikar* if he appoints him as Kohen Gadol, in addition to another 150 if the king would give him permission to build by his power a gymnasium and *ephebia* (wrestling field for teenagers) and to count the citizens of Jerusalem as citizens of Antioch. When Antiochus agrees, he begins to introduce Hellenism to Jerusalem. The Hellenism reaches such a level under Jason that the Kohanim stop being zealous in the *'avodah* and abandon the Mikdash to hurry to the wrestling field for the discus. When the Tyrian games are held in Tyre (based on the Olympic Games on Mt. Olympus) Jason sends representatives of Jerusalem as spectators, and these bring with them 300 drachmas for the sacrifice to Hercules (although they request that the money not be used for the actual sacrifice; instead it is used for the ship works [part of the celebration of the games – *Avraham Kahane*]). *עיי"ש עוד על המריבות על הכהונה הגדולה*. The wars between the contenders for the *kehunah gedolah* (in which these kohanim killed many of their own people) lead Antiochus to think that Judea has rebelled against him, upon which he attacks Jerusalem, *ע"ע לקמן בסמוך*.

⁵ Guided by Menelaus, the 'Kohen Gadol' at the time (II Macc. 5:15).

⁶ Made by Zechariah, and placed in the wall of the Heichal on the outside, facing into the Ulam, see Zechariah 6:9-15, and Middos 3:8.

⁷ Men, women and children; old, young and babies. Many are also sold as slaves. (II Macc. 5:12-14).

		forbidden, and they must abominate themselves with everything פגול and טמא. ⁸ They must forget the Torah and exchange all the חוקים. Anyone not following the king's command is to be killed. He appoints officers to enforce this. He commands that sacrifices be brought to idols in every city of Judea. The Hellenists join them, and the faithful Jews retreat to caves.
145	3595	On the 15 th of Kislev, a שקוץ משומם is built on the Mizbeach, and altars are built in the cities of Judea. They sacrifice at the doors of houses and in the streets, and tear and burn any sifrei Torah found. Anyone found with a sefer Torah in his possession or one who is הפץ בתורה is executed. The officers check the cities monthly.
145	3595	On the 25 th of Kislev they offer a sacrifice ⁹ on the במה they have built on the Mizbeach. Any women found circumcising their children are killed. The babies are hanged, as are all members of the household, and the mohel. Many choose to die rather than break the Torah. [Chanah and her seven sons, Elazar the <i>kohen 'gadol'</i>]
		Mattisyahu son of Yochanan son of Shimon [son of Chashmonai (Josephus)] the Kohen from the <i>mishmar</i> of Yehoyariv moves from Jerusalem to Modiin. He has five sons: Yochanan "Gadi" (Γαδδίδης), Shimon "Tarsi" (θαρσις), Yehudah "Maccabee" (Μακκαβαῖος), Elazar "Choron" (χορὼν, Αὔραβαν), and Yonasan "Chafus" (Ἰωνᾶν, Ἀπφούς). ¹⁰
		The king's enforcers arrive in Modiin to slaughter sacrifices. The people gather; Mattisyahu and his sons among them. ¹¹ The officers choose Mattisyahu (as he is respected in the city) to sacrifice first, offering that if he does he and his sons will be Friends of the King and handsomely rewarded. Mattisyahu refuses, with a loud speech refusing to abandon the Torah. When he finishes another Jew comes to sacrifice at the <i>bamah</i> . Mattisyahu [with his sons (Josephus)] runs and slaughters him on the <i>bamah</i> , kills the officer, and destroys the <i>bamah</i> . Calling " כל המקנא " לתורה העומד בברית ילך אחרי, he and his sons run to the mountains.
		Many Jews join them, with their wives, children and property. The king's forces attack some of them in a cave on Shabbos, killing them all (about 1,000 people) ¹² . Mattisyahu publicises that the Jews should fight to defend themselves even on Shabbos. Many pious and strong Jews join them. They arrange an army and attack the sinners, destroying the altars, and circumcising any babies they find.
		Mattisyahu passes away. ¹³ He appoints Shimon in his place and Yehudah as general.
		Apollonius gathers an army (including Shomronim) to fight the Jews. Yehudah kills him, defeats his army, and takes his sword, using it from then on.
		Seron (general of Aram,) intending to endear himself to the king by defeating those who ignore his word, gathers a large army to take revenge on the Jews. The Jewish army is much smaller, and has been fasting that day. Yehudah tells his men to rely on Hashem, before Whom there is no difference between the many and the

⁸ There was a specific focus on מאכלות אסורות.

⁹ דבר אחר A.

¹⁰ Josephus: Yochanan "Gaddis", Shimon "Matthes", Yehuda "Maccabeus", Elazar "Auran", Yonasan "Apphus".

¹¹ In midrashim and Megillas Taanis, the Greeks decree that any girl getting married must first be נבעלה to the הגמון (ועי' כתובות ג:). When Mattisyahu's (or Yochanan's) daughter is about to be married, she tears off her clothes at the wedding feast. When Yehudah and his brothers want to punish her, she excoriates them for being zealous about their *kavod* now when she has not been *'over any averah* and not being zealous about the fact that she must be נבעלה להגמון. Inspired by this, they kill the officer (or Nicanor, בעי' לקמן בסמוך). (With differences in various midrashim. This occurs on the 17th of Elul (Megillas Taanis). One midrash is quite similar to I Macc. except that the officer is בועל Mattisyahu's daughter before bringing the דבר אחר on the *bamah*, and it is in the Beis Hamikdash. The story of Yochanan killing Nicanor follows.)

¹² הובא גם במגילת אנטיוכוס, ובמקבים ב' ו:יא.

¹³ In Megillas Antiochus Mattisyahu does not die until after Yehudah is killed.

		few – with either He can save them. They attack Seron suddenly, [killing him (Josephus)] and pursuing his army to the valley, killing about 800 of them. The rest flee. Now the surrounding nations begin to fear Yehudah, and the king hears about him.
		Antiochus gathers his entire army (to attack Judea), and pays them in advance a year's wages. He realizes that he cannot afford this, and decides to first go on an expedition to Persia to collect the taxes owed him by the Persian countries. He leaves Lucius ¹⁴ in charge of the kingdom and of raising his son Antiochus. The king takes half his army with him to Persia, and leaves the other half with Lucius, commanding him to attack Judea and Jerusalem, to wipe out the Jews, and repopulate their land with other nations.
		Lucius appoints Ptolemy (son of Doromenes) and Nicanor ¹⁵ and Gorgias (soldiers and Friends of the King) and sends with them 40,000 men and 7,000 horsemen to Judea to wipe it out. [Nicanor plans to collect enough money by selling the conquered Jews as slaves to enable the king to pay the 2,000 <i>kikar</i> he owes the Romans (II Macc. 8). ¹⁶] Merchants come to join them, carrying large amounts of money and chains, to buy the Jews as slaves. They are joined by the armies of Aram and the Plishtim.
		The Jews gather at Mitzpah (Shmuel's city). They fast, wear sackcloth and ashes, tear their clothes, and daven. They open a sefer Torah (on which the enemies wanted to draw pictures of their gods), they bring the <i>bigdei kehunah</i> , the <i>bikkurim</i> , the <i>maaser [sheni]</i> ¹⁷ and the <i>nezirim</i> who have finished their <i>nezirus</i> . They cry out to Hashem, "What should we do with these? Where can we take them?" They blow trumpets. Yehudah appoints שרי אלפים, שרי מאות, שרי חמשים [in the old tradition of the division of the Jewish army], sends home those with new houses, wives and vineyards, and those who are afraid, and sets out with his army against the enemy. Gorgias approaches with 5,000 men and 1,000 horsemen. Yehudah has 3,000 insufficiently armed men. They kill about 3,000 of the enemy, and chase them to Gezer, Ashdod and Yavneh. They burn the enemy camp, and the rest of the army runs away. The Jews despoil the camp. They sing and thank Hashem "כי טוב כי לעולם חסדו".
		The next year Lucius sends 60,000 men and 5,000 horsemen. Yehudah meets them with 20,000 men, and kills about 5,000 of Lucius's men. Lucius leaves ¹⁸ and begins to hire mercenaries. [The Jews celebrate their victory and burn some of their enemies (II Macc. 8:30-33, Megillas Antiochus).]
148	3598	Yehudah gathers the people to purify the Mikdash (perhaps toward the end of Cheshvan – see Megillas Taanis on 23 Cheshvan and 3 Kislev). They come in, and find it desolate, the Mizbeach desecrated, the gates burned, plants growing in the courtyards like in the forest or on a mountain, and the chambers desolate. They tear their clothes, cry, put ashes on their heads, fall to the ground, blow trumpets and cry out to Hashem. Yehudah appoints some men to fight off the men in the Citadel while they purify the Mikdash. He picks Kohanim and they do so. They remove the stones of the idol to a מקום טמא. As for the Mizbeach ¹⁹ , they decide to take it apart, and put its stones in a special place on Har Habayis (in a room in the לשכת המוקד – Middos 1:6) until a <i>navi</i> comes who can rule on what to do with them. They build a new Mizbeach, renovate the inside of the Beis Hamikdash, and

¹⁴ Josephus – "Lysias"

¹⁵ Not the same Nicanor on whose defeat Yom Nicanor was established. In Megillas Antiochus, this Nicanor is killed by Yochanan ben Mattisyahu in the 'Azarah (although perhaps this is Mattisyahu's father.)

¹⁶ And he promises the merchants slaves at a rate of 90 slaves a *kikar* (ibid.) – meaning he plans on taking 180,000 slaves!

¹⁷ Or perhaps *maaser behemah*?

¹⁸ II Macc. sounds like he at this point makes peace with the Jews and allows them to keep the Torah again.

¹⁹ Which by the building of the idol on it became the base of the statue itself (כנלפענ"ד).

		sanctify the courtyards. They make new <i>keilim</i> , bringing in a Menorah ²⁰ , Shulchan and Mizbach Haktores to the Heichal. They are מקטר on the Mizbeach (Haktores) and light the Menorah in the Heichal [of course, the נס פך שמן occurs at this point (Shabbos 21b, Megillas Taanis, midrashim)], put <i>Lechem Hapanim</i> on the Shulchan, and put up[?] the פרוכות. Early the next morning ²¹ (25 Kislev, 148), exactly three years to the day after the desecration of the Mizbeach, they bring a <i>korban</i> on the new Mizbeach, and are מהנגך it with songs and harps and lyres and cymbals. They do the הנוכת המזבח for eight days, bringing עולות שלמים ותודה. They put up golden crowns and settings, they are מהנגך the gates and chambers and make doors for them. Yehudah and all Israel are מקיים that the days of Chanukah should be kept every year for eight days from the 25 th of Kislev. They build a high wall around Har Tzion with strong towers, to prevent the enemy from destroying it again easily. Yehudah places a force there to guard it.
		The surrounding nations, angered by the rededication of the Beis Hamikdash, begin to murder the Jews amongst them. Yehudah subdues and defeats them, and captures several cities.
		Yehudah fights Timotheus several times and captures several cities without losing a single man.
		Yehudah and his brothers go out to fight against the Bnei Esav and head for Philistia. Some of his men die. [Those who died are later found to have concealed <i>'avodah zarah</i> under their clothes (II Macc.).]
149	3599	Antiochus goes to Elam (in Persia) to plunder the temple (of Artemis, Aphrodite or Inanna) there, which he has heard contains treasure placed there by Alexander the Great. They fight against him [when his army enters the temple the priests close the doors behind them and throw down rocks on them from holes in the ceiling (II Macc. 1, in Yehudah's letter to Alexandria)] and he leaves in disgrace to return to Bavel. On the way he is informed that the armies sent to Judea have been repelled, and that the Mikdash has been rebuilt. He falls ill [with an Ebola-like degenerative disease (midrashim) in his intestines; still inflamed at the Jews, he commands his chariot to speed; it goes so fast that he falls off, and Antiochus must be carried in a bed; his flesh rots (II Macc. 9, and midrashim).] He appoints Phillipus to raise his son Antiochus, and dies in the year 149. Lucius sets up Antiochus Eupator as king. (II Macc. and Megillas Antiochus sound like this happens before the הנוכת המקדש. There was some confusion about whether Antiochus was alive or dead, and Antiochus Eupator in fact ruled for some time before his father actually died, which serves to explain the contradictory implication (Avraham Kahane).)
150	3600	The people of the Citadel have become a serious problem [they kill people coming to the Mikdash to bring <i>korbanos</i> (Josephus Antiquities 12:9:3, וכן משמע Megillas Taanis) so Yehudah lays siege to them. Some of them escape, and joined by some Jewish Hellenists complain to the king about Yehudah. The king sends his generals, chariots and mercenaries, for a total army of 100,000 foot-soldiers, 20,000 horsemen, and 32 elephants. Yehudah encamps against them. The king's army is arranged 1,000 men to each elephant (the elephants are made drunk), all the men in armour and bronze helmets, and 500 horsemen to each elephant. Each elephant has a wooden tower on it with some soldiers and an Indian. The Jews kill 600 men. Elazar sees an elephant which appears to be carrying the king. He runs to it, killing right and left, and stabs it from beneath, bringing it down upon himself. The king is not in fact on the elephant. Yehudah and his army flee. The

²⁰ A temporary Menorah, made of wood, or of iron spits coated in tin (Rosh Hashanah 24b, Menachos 28b, Megillas Taanis).

²¹ ע"י מנחות מט. "שאינ מחנכין את מזבחה הזהב אלא בקטורת הסמים [של בין הערביים] ולא מזבחה העולה אלא בתמיד של שחר ולא את השלחן אלא בלחם הפנים בשבת ולא את המנורה אלא בשבעה נרותיה בין הערביים." וצ"ע על חינוך השלחן ויש ליישב ודו"ק, גם אפשר שענין חינוך השולחן טעות הוא ביד מחבר הספר או המתרגם.

		king lays siege to the Mikdash for a long time. Just as things become desperate, [it was <i>shmittah</i> , so food was especially short (Josephus)] Lucius hears that Phillipus is attempting to take over the kingdom, and decides to return. He hastily makes peace with the Jews and allows them to keep their laws again. But when the king sees the rebuilt fortifications of Har Habayis he violates his oath and throws down the wall, then leaves hastily for Antioch, which he retakes from Phillipus. ²²
151	3601	Demetrius (nephew of Antiochus Epiphanes) ²³ takes over the kingdom, killing Antiochus Eupator and Lucius. The Jewish Hellenists, led by Alcimus (a kohen) slander Yehudah and his men to the king, who appoints Alcimus as Kohen Gadol and sends Bacchides with them with instructions to take revenge on the Jews. They come with pretenses of peace. The <i>chassidim</i> come to them to accept peace, trusting Alcimus as a kohen. He swears to them to keep peace, then takes sixty of them and kills them in one day.
		Alcimus fights for the <i>kehunah gedolah</i> . Yehudah fights against the Hellenists. Alcimus goes back to the king and slanders them. The king sends Nicanor against the Jews. [Nicanor makes peace with the Jews and becomes a personal friend of Yehudah. But Alcimus slanders Nicanor to the king, who orders him to hurry and capture Yehudah. Unable to disobey the king (II Macc. 14)] Nicanor comes with pretenses of peace and meets Yehudah with an ambush, but Yehudah becomes aware of the ambush and escapes. Nicanor now meets Yehudah in open war; Yehudah's army kills 500 of Nicanor's men and they escape to the Citadel.
		Nicanor comes to the Beis Hamikdash. The kohanim and some <i>z'keinim</i> greet him and show him the <i>'olah</i> that is being brought for the king. He mocks them and is <i>מטמא</i> them and speaks proudly, [stretching out his hand against the Beis Hamikdash and] swearing that if they do not hand over Yehudah and his camp to him now, when he defeats them he will burn down the Beis Hamikdash; and leaves in anger. The kohanim stand <i>בין האולם ולמזבחה</i> and cry and pray that Hashem take revenge on Nicanor. Yehudah fights Nicanor and kills him, upon which Nicanor's army throws down their weapons and runs. The Jews pursue them and surround them, and in the confusion the Greeks kill each other, until they are all dead. The Jews cut off Nicanor's head and his right hand which he had stretched out against the Mikdash, and hang them outside Jerusalem. This war occurs on the 13 th of Adar, which is dedicated as Yom Nicanor (see Megillas Taanis).
		Yehudah makes a treaty with the Romans.
152	3602	Demetrius sends Bacchides and Alcimus again with the right wing of the army. They camp against Jerusalem. They travel with 20,000 men and 2,000 horsemen. Yehudah is camping with 3,000 men. When they see Bacchides' much larger army many of them flee and Yehudah is left with 800 men. It is a difficult war, and Yehudah is killed.
		There is a famine, and the Jews are forced to reconcile with the Hellenists. Bacchides appoints them as the rulers. They seek out and kill all those associated with Yehudah. It is the worst period since the end of <i>nevu'ah</i> (I Macc. 9:27). Yehudah's friends appoint Yonasan to take his place.
		Bacchides seeks to kill Yonasan. Yonasan and Shimon escape to Tekoa. Yonasan sends Yochanan to his friends the Arabs descendants of Nevayos. On the way Yochanan is captured by the [Arabs] descendants of Yamri [and killed.] Yonasan and Shimon take revenge at a wedding party.
		Yonasan successfully holds off Bacchides.

²² Antiochus, fed up with Menelaus who was the cause of all these troubles, kills him either at the beginning (II Macc. 13:3-9) or the end (Josephus Antiquities 12:9:7) of this war.

²³ Demetrius' father Seleucus Soter had been king before Antiochus Epiphanes.

153	3603	Alcimus begins destroying the wall of the courtyard of the Mikdash (the <i>soreg</i> ? ²⁴) He is then afflicted, becomes mute, and dies painfully, upon which Bacchides leaves. The land rests for two years.
[155]	[3605]	The Hellenist Jews bring back Bacchides. Yonasan and Shimon fight tenaciously and make things difficult for Bacchides. Bacchides becomes angry at the Hellenists who schlepped him there and kills many of them, and decides to go home. Yonasan and Shimon send messengers and make peace with him; he returns his captives, and swears not to harm the Jews for the rest of his life. Yonasan takes charge and begins to destroy the Hellenists [on the 22 nd of Elul (Megillas Taanis)?].
160	3610	Alexander son(?) ²⁵ of Antiochus Epiphanes begins to oppose Demetrius. They both try to attract Yonasan, granting him many privileges. The Jews take the side of Alexander. Alexander defeats and kills Demetrius.
165	3615	Demetrius son of Demetrius returns. Alexander retreats to Antioch. Demetrius sends Apollonius to make war on Yonasan. Yonasan and Shimon defeat the army. Alexander honours Yonasan like a relative of the king.
		Ptolemy of Egypt (Alexander's father-in-law) defeats Alexander, and Alexander is killed. Ptolemy dies three days later.
167	3617	Demetrius takes the throne.
		Yonasan sends Jewish soldiers at Demetrius' request to defend him from the people of Antioch who are trying to replace him with Antiochus the young son of Alexander (championed by Trypho.) The Jews successfully defeat the city. Demetrius is not <i>makir tovah</i> .
		Antiochus and Trypho take over the kingship. Antiochus appoints Yonasan as Kohen Gadol.
		Yonasan renews the treaty with Rome, Sparta and other places.
		Yonasan raises the walls of Jerusalem [beginning on the 7 th of Iyar (Megillas Taanis)?] and walls off the Citadel from the city.
		Trypho plots to replace his ward Antiochus. Afraid that Yonasan will stop him, he deceitfully captures him. Shimon takes over. Trypho tells Shimon that all he wants is money that Yonasan owes him and two of his sons as hostages. Shimon is forced to send them, knowing that Trypho is lying but also that he would be blamed for Yonasan's death if he does not send them. Trypho does not release Yonasan. The men in the Citadel try to have Trypho rescue them. He sets out toward them but is stopped by a large snow. He goes to Gilead instead, and kills Yonasan close to Beis Shikma. Trypho goes home. He kills his ward Antiochus and rules in his place.
		Demetrius (in exile) removes the taxes from Israel.
170	3620	The yoke of the nations is removed from Israel. The Jews begin to count this year on <i>shtaros</i> as the first year of Shimon Kohen Gadol. ²⁶
171	3621	The men in the Citadel, starving, ²⁷ beg Shimon for peace. He expels them and lets them go. The Jews take over the Citadel on the 23 rd of Iyar, with הלל, palm branches, harps, drums, lyres and songs. That day is established as a yearly Yom Tov (see Megillas Taanis). [Shimon and the people destroy the Citadel, and even remove the mountain that it sits upon (Josephus Antiquities). ²⁸]
172	3622	Demetrius is captured by the Arshakah of Persia and Medea.
		Sparta and Rome, though saddened by Yonasan's death, are glad to hear that Shimon has replaced him, and renew the treaties.

²⁴ עי' מידות ב:ג.

²⁵ Many are of the opinion that he was in fact an impostor.

²⁶ ועי' מגילת תענית (תלתא בתשרי).

²⁷ The wall prevents them from coming to the market to buy food.

²⁸ From other sources, and even from Josephus himself in other places, this does not appear to have happened.

172	3622	On the 18 th of Elul the Jews appoint Shimon as Nasi and Kohen Gadol until a <i>navi</i> returns.
		Antiochus son of Demetrius allows Shimon to mint coins.
174	3624	Antiochus attacks Trypho.
		Angered by Shimon's power, Antiochus sends Cendebeus to fight against the Jews, before leaving to pursue Trypho. Shimon, old by now, sends two of his sons, Yochanan [Hyrcanus] and Yehudah, to fight Cendebeus. They defeat him, killing about 2,000 of his men, though Yehudah is injured.
177	3627	In Shevat, Shimon and two of his sons, Yehudah and Matisyahu, are assassinated by Shimon's son-in-law Ptolemy son of Chabubu at a party. Ptolemy sends assassins to kill Yochanan too. Yochanan escapes the assassins [by escaping into Jerusalem (Josephus)] and kills them.
177- 178	3627- 3628	[Ptolemy retreats to a fortress near Yericho. Yochanan Hyrcanus becomes Kohen Gadol, brings his <i>minchas chinuch</i> , and makes an expedition against Ptolemy. Ptolemy brings out Yochanan Hyrcanus' mother and brothers onto the wall and tortures them in his sight. Though his mother exhorts him not to pay attention to her suffering and to attack Ptolemy, he is unable to bear the sight and the siege draws out until the <i>shmittah</i> of 3628 begins. In the extra time Ptolemy kills Yochanan Hyrcanus' mother and brothers, and flees to Philadelphia. (Josephus Antiquities 12:8:1)]