

# EARLY LIFE OF MOSES

(according to Joseph's Antiquities 2:205~257)

Now while the Israelites were in slavery in Egypt, such a cause happened to<sup>1</sup> the Egyptians which incited them all the more to make-every-effort concerning the elimination<sup>2</sup> of our race: A certain one of the consecrated-scribes (for even they are terrible about speaking the truth of the-things which are going to be happening in the future) gave-a-message<sup>3</sup> to the king, that during that season, a certain child was to be brought-forth to the Israelites, "who will, indeed humble the leadership of the Egyptians, but will cause the Israelites to grow. After he is nourished, he both will surpass all-persons in excellence and will obtain a glory to-be-remembered-forever."

2 But, in-accordance-with the resolve of that man, the king, after he became-anxious, directed<sup>4</sup> for them to be utterly-destroying them by tossing every male who<sup>5</sup> was birthed by the Israelites into the river, as-well-as for the Egyptian midwives to be closely-watching the labor-pangs of the Hebrew women and to be closely-observing their deliveries. 3 For he was directing for them<sup>6</sup> to be delivering children by these Egyptian midwives, who, due to their kinship, were not going to transgress the wish of the king. However, the persons who despised the ordinance and who dared to be stealthily saving the child who was brought-forth to any of them, he ordered to be being done-away-with along with their generation.

4 Therefore, the suffering<sup>7</sup> of the ones who were enduring this was terrible, to-the-degree-that they were being defrauded of boys, and those who themselves were parents, were rendering-service<sup>8</sup> for the loss of the ones who were being birthed. Instead, even the thought of the deficiency of their race (indeed, being corrupted of the children who were brought-forth to them, but also that they themselves would be dissipated in the future) was making the event harsh to them and difficult-to-console. 5 And indeed, the Israelites were in this evil situation, but no-one would overpower<sup>9</sup> the resolve of God, not-even someone who machinated ten-thousand arts on-the-basis-of doing this. For the boy, whom the consecrated-scribe foretold, being nourished, escaped-the-notice of the guard of the king; and the one who foretold these things was found true in the-things which would happen from this boy,<sup>10</sup> but it came-to-pass in-this-manner:

6 Amram (the one having become well born in-the-presence-of the Hebrews) had become-anxious on-behalf-of all the nation, lest, by-means-of a dearth of the age-of-youth which would be nourished-up-afterward, it might be lacking. And while this was bearing hard upon him with-difficulty (for the little-woman given to him was being-pregnant), he was in a state of being-at-a-loss.<sup>11</sup> 7 He turned<sup>12</sup> toward making a supplication of God, exhorting him to already take\* some pity upon<sup>13</sup> humans who had transgressed his religion<sup>14</sup> in nothing, as-well-as to give relief<sup>15</sup> to them from those evils which they were suffering at that season and from the expectation<sup>16</sup> at a destruction of their race.

8 But after God had mercy-on him and was bent to his supplicating, he stood<sup>17</sup> himself over him throughout his slumbers. And he was exhorting him not to be despairing about the things which were going to be happening. He was also saying, "I am holding the piety of all of you\* in<sup>18</sup> memory, and I will perpetually afford a recompense in-behalf-of it. Indeed, I have even already granted to your\* ancestors: the ability for them to become so-vast a multitude from out of a few. 9 And indeed, after Abraham came-by alone out of °Paddan-Aram" (that is, Mesopotamia) "into °Chana'an, he became-prosperous, both in the other respects, and because his woman (having formerly been unfruitful of<sup>19</sup> offspring), afterward, in-accordance-with my wish, after she became good, bore children, boys. And he indeed, left-behind to Ishmael, and to the ones who descended from out of him: the country of the Arabians; but to the ones who descended from out of Keturah: Troglodutis; but to Isaac: Chana'an."

10 But God declared<sup>20</sup>, "As-much-as he also acted-manfully, waging-war in-accordance-with my alliance, all of you\* might seem to be impious if-at-any-time you\* were not also holding these things in<sup>21</sup> memory. But Jacob has happened to be known, even to the ones who were not his fellow-tribesmen, on-the-basis-of both the greatness of the prosperity with which he spent-his-lifestyle

and the-things which he left-behind for his boys-and-girls. For after he arrived<sup>18</sup> into Egypt with 70 in all,<sup>19</sup> all of you\* have already become more than approximately 600,000.

11 "But now, all of you\* have come-to-know, that I am providing what is beneficial for the common welfare of all of you\* and your good-repute. For this boy (whose birth has caused the Egyptians to become so anxious that they condemned those children who are being born from out of the Israelites to be perishing) will be yours. And, indeed, he will escape-notice for himself from the ones who are watching-closely for his ruin. 12 But after he is nourished in an incredible way, he indeed will release the race of the Hebrews from their obligation to the Egyptians; but his memory will remain for as long a time as the universe will continue<sup>20</sup> for itself in-the-presence-of humans (not only Hebrews, but instead even in-the-presence of the foreign-tribes), since I am granting this as a favor both to you, and to the ones who will come-to-be born from out of you. But he will also have such a<sup>21</sup> brother so-as to be having my priesthood, both he and his grandsons throughout all the time."

13 After the sight<sup>22</sup> made these things clear to him, Amram, after he was arisen-about, was making them clear to °Jochebed. Now she was a woman of his. And their anxiety was becoming<sup>23</sup> even still greater due to the predicting of the dream-vision. For they were reverent, not only because of<sup>24</sup> some boy, but instead also<sup>25</sup> on-the-basis-of the greatness of so-much prosperity which would be. 14 However, the delivery of the woman was affording to them faith about<sup>26</sup> the messages which had been sent-abroad-beforehand by God, after she escaped-notice-of the guards due to the gentleness of the labor-pangs and by-means-of the fact that the violent<sup>27</sup> pains did not fall-before her. And indeed, for three months, they nourished<sup>28</sup> the child in their presence while escaping-notice.

15 But after-that, Amram became-anxious lest he might become detected, and, after he himself might fall under the anger of the king, both might perish with the little-boy and would eliminate<sup>28</sup> the professed-word of God. He knew, that the salvation and foresight of the boy should rather be made on-the-basis-of this, than having-faith that he would escape-notice (but this was indistinct) and to be running-a-risk not only to the boy (who was being nourished secretly), but instead even to himself. 16 But he was deeming, that God would procure every security for nothing false to come-to-pass on-the-basis of the things having been spoken/

After they decided<sup>29</sup> these things, they machinated<sup>30</sup> something-braided of papyrus, resembling<sup>31</sup> a basket in make,<sup>31</sup> after they made it of self-sufficient size<sup>32</sup> with<sup>33</sup> the result for there to be enough free-space<sup>34</sup> for the baby to be laid-away-in, and after-that, after they anointed it with asphalt. 17 For the asphalt has grown the ability to be barring the water from the gap<sup>35</sup> through the things-braided. Then they implanted<sup>36</sup> the little-boy in it. And after they threw it down the river, they left<sup>36</sup> its salvation onto God. And indeed, after the river took the basket along, it was bringing it. But Miriam, a sister of the boy, after she was directed by her mother, was going-in-a-parallel-direction while he was being brought along, so that she would see to wheresoever it would make-room for the braided-object.

18 Tharmuth<sup>37</sup> was a daughter of the king. While this woman was playing beside the beaches of the river and after she beheld the braided-object being brought by the stream, she sent swimmers upon it, after she directed for them to convey the basket out to her. But after the ones who were placed on-the-basis-of this came-by her with the basket, she, after she saw the little-boy, super-loved him for-sake of both his size<sup>38</sup> and beauty. 19 For God made-use-of so-much effort concerning Moses, that he was deemed-worthy of nourishment and of care by the very ones who, due to his birth, calculated<sup>39</sup> to make the destruction of the others from-among<sup>40</sup> the race of the Hebrews.

°Tharmuth also directed<sup>41</sup> for a little-woman to be led who would afford her tit to the little-boy. 20 But after he did not accept the tit for himself, but instead after he was turned-away-from it and after he did this with many women, °Miriam (who was happening to be present at the events which were coming-to-pass), so-that she was not seeming to be there intentionally<sup>41</sup> but instead according to

<sup>1</sup> literally "caused itself to-be-toward"

<sup>2</sup> literally "disappearing"

<sup>3</sup> literally "for all the male" (singular)

<sup>4</sup> feminine (referring to the Hebrew women)

<sup>5</sup> literally "passion"

<sup>6</sup> literally "working-under"

<sup>7</sup> literally "toward"

<sup>8</sup> literally "be-mighty-over"

<sup>9</sup> literally "true on-the-basis-of the-things which would happen out of him"

<sup>10</sup> literally "machinationless"

<sup>11</sup> literally "of"

<sup>12</sup> literally "the religion to him"

<sup>13</sup> literally "release"

<sup>14</sup> literally "hope"

<sup>15</sup> literally "through"

<sup>16</sup> literally "to"

<sup>17</sup> literally "through"

<sup>18</sup> literally "reached"

<sup>19</sup> literally "with seventy of the all of them"

<sup>20</sup> literally "happen"

<sup>21</sup> literally "the"

<sup>22</sup> literally "seeing"

<sup>23</sup> literally "composing"

<sup>24</sup> literally "only as about"

<sup>25</sup> literally "also as"

<sup>26</sup> literally "of"

<sup>27</sup> literally "forcible"

<sup>28</sup> literally "cause-to-disappear"

<sup>29</sup> literally "judged"

<sup>30</sup> literally "bringing-in" (with this meaning)

<sup>31</sup> literally "basket in furnishing"

<sup>32</sup> literally "greatness"

<sup>33</sup> literally "into"

<sup>34</sup> literally "for the with free-space"

<sup>35</sup> literally "entrance"

<sup>36</sup> literally "allowed"

<sup>37</sup> following the spelling in Jubilees / Josephus "Thermouthis"

<sup>38</sup> literally "greatness"

<sup>39</sup> literally "counted"

<sup>40</sup> literally "out-of"

<sup>41</sup> literally "out of preparation"

sight,<sup>1</sup> spoke, “It is in vain, O queen, to call<sup>2</sup> these women to yourself, who have no kinship with it, to<sup>3</sup> give nourishment to the boy. However, if you are wishing for a certain one of the Hebrew women be led here, possibly it would accept a tit of someone of-its-same-tribe.”

21 But after she seemed to be saying what was well, Tharmuth directed<sup>o</sup> for her procure this service, and to be running-after a certain one of the women who were giving-suck. But after Miriam received such authority, she was-present, leading the mother, who was being-known to no-one. And after the little-boy somehow became-jovial, he fastened himself<sup>t</sup> to the tit. And yet after the princess beseeched, she was<sup>o</sup> entrusted with the nourishment of the little-boy once and for all.<sup>5</sup> 22 And-from these events which had happened, she put for herself this surname, Moses, upon him who fell into the river. For Egyptians call the water ‘mōu’, but the ones who are saved out of water<sup>6</sup> ‘esés’. Therefore, after they put-together<sup>7</sup> this appellation from<sup>8</sup> both of these words, they put<sup>o</sup> this upon him.

23 Now his intelligence was not growing in-accordance-with his maturity,<sup>9</sup> but its measure was far better<sup>10</sup> than his years; and this intelligence was clearly-showing its more-elderly surplus in his childish-plays.<sup>11</sup> And the-things which were being performed by him then, were declaring<sup>12</sup> a professed-thing of greater things—that is, the-things which would come-to-pass when he was a man.

And indeed, God grew-forth to him, when he was three-years-old,<sup>13</sup> a marvelous stature of maturity.<sup>14</sup> 24 But after anyone beheld Moses, no-one was so indifferent<sup>15</sup> toward beauty in-this-manner, as to not be astonished at his<sup>16</sup> lovely-form. The following was also happening to many people who were obtaining-contact with him while he was being brought along the way: Indeed, they were caused to be turned-back by-means-of the sight<sup>17</sup> of the boy, but to be dismissing the things of which they were making-every-effort to do and to be spending-their-time viewing the sight<sup>18</sup> of him. For even the favor, the boyish favor which was vast<sup>19</sup> and undiluted around him, was holding-fast<sup>20</sup> the ones who were seeing him. But such was the boy whom Tharmuth, who had not been apportioned with genuine offspring, made<sup>o</sup> for her own.

25 And at-some-time, after she conveyed Moses to her father, she was exhibiting this boy, and speaking how she would be concerned-about the succession, if even by-means-of a wish of a god she would not obtain a genuine boy to him. She was also saying, “After I nurtured for myself a boy who is both divine in form and noble in mind, but after I received him marvelously and from the favor of the river, I indeed deemed to make for myself: him to be both a boy of mine, but a successor of your kingdom.”

26 While saying these things, she was implanting the baby in the hands of her<sup>21</sup> father. But after he received him and after he clasped him to-his-breast in-accordance-with his fondness-of-sensibleness, he put<sup>o</sup> the diadem upon him to demonstrate any favor he had of his daughter. But Moses, after he took it up from around him, flung it into the ground.<sup>22</sup> In-accordance-with his infancy, he surely was stepping-on it with his<sup>23</sup> feet. 27 And this seemed to be bringing an augury over the kingdom.

But after the consecrated-scribe (even the one who spoke-beforehand that his birth would lead to the humiliation of the Egyptian government) beheld this, he rushed to kill him off. 28 And after he shouted-out terribly, he spoke, “This, O king, is that boy, whom it made-clear to us, that after we killed him, we would be fearless. He testifies of the previous-statement of the act of this having come-to-pass, having stepped-on your leadership and walking on the diadem! Therefore, after you do-away-with this boy: Indeed, unfasten the anxiety of him from the Egyptians, but take-away for yourself the hope of the courage coming through him to the Hebrews!”

29 But Tharmuth, anticipated<sup>o</sup> him, after she snatched Moses away. And the king was hesitant to resort to the murder, after God (whose foresight was for the salvation of Moses) prepared such for him. Therefore, he was being nourished, obtaining much care. And, indeed, hope concerning the whole situation was-present with the Hebrews on-the-basis-of him. But the Egyptians were holding his

nourishing-up with<sup>24</sup> suspicion. 30 But even-if-at-any-time the king killed him off, since there was no-one else apparent<sup>25</sup> (there was no-one either someone of a kinsmen through the means of adoption or of others) through whom it was possible for him to be being more encouraged who would act in-behalf-of the profit of the Egyptians out of the act to be foreknowing the things which were going to pass, he was-present. So they were abstaining themselves from<sup>26</sup> the doing-away-with him.

31 Indeed, after Moses both was birthed and was nourished in the previously-spoken manner and after he passed into maturity, he made his<sup>27</sup> excellence manifest to the Egyptians, and for him to have become the cause, indeed, onto humiliation to those Egyptians, but on-the-basis-of growth of the Hebrews, after he received for himself such an opportunity:

32 Now the Chushites<sup>28</sup> were<sup>o</sup> dwelling-near-to the Egyptians. After they threw themselves into a country of theirs, they were bringing away and were leading away the-possessions of the Egyptians. But the Egyptians, by their anger, made-an-expedition<sup>o</sup> against them hoping that they would ward-off their disdain. And after the Egyptians were overpowered in the fight, indeed the some of them fell, but the others shamefully, after they fled, were brought-safely-through into their own house. 33 But some Chushites followed-along-behind them, pursuing them. And after they supposed that the act not to be overpowering all Egypt would be a malady, they were touching upon a majority the country. And after they tasted good-things in it, the Chushites were no-longer abstaining themselves from them.<sup>29</sup> But as the neighboring parts were not daring to be performing-military-service-against the Chushites while they were first coming-upon the Egyptians, they advanced up-to Memphis and the sea, after not-one of the cities were enabled to be holding-against them.

34 But while the Egyptians were being pressed by-means-of the evil situation, they were<sup>o</sup> being turned to oracles and soothsayings. But after God counseled-together to make-use-of the Hebrew as someone allied to him, the king directed<sup>o</sup> for his daughter to afford Moses to become a general for him in the future. 35 But after the king<sup>30</sup> had made oaths so-as to arrange nothing evil upon him, she delivered<sup>o</sup> him to him in-return. She did this, indeed, while judging that the alliance would be a great good-work, but while chiding the priests that if, after they had stated-beforehand that they were to kill him as a foe, they were not now having-regard while having-need of his aid. 36 But after Moses was exhorted both by Tharmuth and by the king, he gladly welcomed<sup>o</sup> the work. But the consecrated-scribes of both of the nations were rejoicing: indeed, those of the Egyptians, as though they would overpower their foes by-means-of the excellence of that man and would then overcome<sup>31</sup> Moses by-means-of the same deceit; but the ones of the Hebrews, as though they were to flee from the Egyptians, due to the fact that Moses was to be being-a-general for them.

37 But before their foes even came to enquire-of his approach,<sup>32</sup> Moses<sup>33</sup> who anticipated them, after he took-up the army, was leading them. After he made the drive forward for himself, not through the river, but instead through land,<sup>34</sup> he made for himself a marvelous demonstration of his intelligence: 38 For the earth is harsh to be made-way due to a multitude of creepers. For it is all-productive<sup>35</sup> of these, so as to alone be nourishing the creepers which are not being found in-the-presence of the other lands, differing both in power and evilness and in the unusual state of their appearance.<sup>36</sup> But certain ones of them are even flying-creatures, as, indeed, escaping-notice in order to be working-evil from the ground,<sup>37</sup> and, after they become flying-above, to be doing-what-is-unrighteous to those who were not made-to-foresee them. Moses comprehended<sup>o</sup> a marvelous stratagem toward the security and harmless journey<sup>38</sup> of the troop. 39 For after he furnished braided-objects resembling arks out of papyrus, and after he filled them full of ibises, he was conveying them. But this living-creature is most-belligerent to serpents. For they both flee those which are coming-upon them, and, while being-stood-over, being snatched just-as by a deer, are being swallowed.<sup>39</sup> But the ibises are accustomed-to-be-handled and are savage<sup>40</sup> to the race of the serpents alone.

40 Therefore, as Moses threw himself in into the land,<sup>41</sup> the land abounding-with-beasts, by-means-of these ibises he was fighting-off-from himself the nature of the creepers, after he discharged them upon them and while making-use-of them to wage-war-in-their-behalf.

<sup>1</sup> literally “perception”

<sup>2</sup> literally “that you may call”

<sup>3</sup> literally “on-the-basis-of”

<sup>4</sup> may also be translated “he was fastened”

<sup>5</sup> literally “little-boy toward the all”

<sup>6</sup> some add

<sup>7</sup> or “synthesized”

<sup>8</sup> literally “out-of”

<sup>9</sup> literally “

<sup>10</sup> literally “Now intelligence was not growing in-accordance-with maturity to him, but the measure of this was much better”

<sup>11</sup> R (lit. “in the childish-plays”) / OMSPAIL “the disciplines” / Lat “in infancy”

<sup>12</sup> literally “having/holding”

<sup>13</sup> literally “him, having become three-years-old”

<sup>14</sup> literally “of the maturity”

<sup>15</sup> literally “without-fondness-of-honor”

<sup>16</sup> literally “the”

<sup>17</sup> literally “seeing”

<sup>18</sup> literally “perception”

<sup>19</sup> literally “much”

<sup>20</sup> usually translated “restraining/retaining” / literally “holding-down”

<sup>21</sup> literally “the”

<sup>22</sup> literally “, brought it down into the earth”

<sup>23</sup> literally “the”

<sup>24</sup> literally “through”

<sup>25</sup> literally “manifest”

<sup>26</sup> literally “keeping themselves distant of”

<sup>27</sup> literally “the”

<sup>28</sup> Hebrew equivalent / Greek “Ethiopians”

<sup>29</sup> literally “keeping themselves distant of them”

<sup>30</sup> some (lit. “after he”) / SPIAL “after they”

<sup>31</sup> literally “work-down”

<sup>32</sup> literally “way-on”

<sup>33</sup> literally “, the man”

<sup>34</sup> literally “earth”

<sup>35</sup> literally “all-bearing”

<sup>36</sup> literally “seeing”

<sup>37</sup> literally “earth”

<sup>38</sup> literally “going”

<sup>39</sup> literally “drunk-down”

<sup>40</sup> literally “of-the-field”

<sup>41</sup> literally “earth”

Therefore, after he made-his-way in this manner, he was-present with the Chushites, *who* did not-even learn *about them* beforehand. **41** And after he engaged with them, he overcame<sup>o</sup> *them* in the fight. And he took-away for himself the hopes which they were having against the Egyptians. He was also upon their cities, turning *them upside* down, and he was performing a vast murder of the Chushites. And after they tasted the success due to Moses, the troop of the Egyptians was not becoming-weary *with the result for them* to be exerting *themselves*, so as to *cause* the danger to be *coming* to the Chushites concerning the selling-of-men-into-slavery and total annihilation.<sup>1</sup>

**42** And at-last, after they were driven-together into Sheba (*which* is a royal city of Chush, which Cambyses afterward additionally-named Meroe, being called this *after the name* of his own sister), they were being besieged. But the site was exceedingly difficult-to-take-by-siege, *with* both the Nile surrounding and encircling itself *around* it, as well as other rivers: *the* Astapus and *the* Astaboras, making *it* difficult-to-fight-against for the *ones who are* trying to be stepping-through the stream. **43** For the city being inside is being inhabited *like* an island, having led a perseverant wall around itself, and, indeed, *like* a projection against<sup>2</sup> *their* foes, having the rivers as-well-as great embankments between the outer-wall, so-as to be free-from-inundation *while they are* being brought *against it* more-violently by *their* fullness. These<sup>3</sup> *impediments* were making the capturing of the city impassable<sup>4</sup> even for the *ones who* crossed-over-to-the-opposite-side of the rivers.

**44** Now-consequently, *while* Moses was bearing the idleness<sup>5</sup> of the troop unpleasantly (for *their* foes were not daring to be meeting *them* in hand-to-hand combat),<sup>6</sup> the following happened: **45** Tharbis was a daughter of *the* Chushites. *While* this *woman* was looking-steadily-at Moses *who* was leading-forward his<sup>7</sup> army nearby the outer-walls and was fighting nobly, and *while* she was marveling-at the intention of his<sup>8</sup> undertakings, and *while* she was supposing both, *that he* was causative of the success to the Egyptians (*who* had already despaired of their freedom) and *that he* was causative of the event of the last danger to the Chushites (*who were* vaunting on-the-basis-of *their things which* were rectified against them), she slipped into *having* a terrible passionate-desire for<sup>9</sup> him. And *while* the passion was-around *her*, she sent<sup>o</sup> the most-faithful of the domestics to him, *in order for her to be* thoroughly-speaking about a marriage.

**46** But after he welcomed the proposal<sup>10</sup> on the *condition* for the city to be delivered *to him*, and after he made for himself acts-of-faithfulness *which were* adjured-in (truly, that *he* would lead her *to be* a woman of his, and, that, after he overpowered the city, *he* would not transgress the compact), the deed<sup>11</sup> preceded the proposals.<sup>12</sup> And after the doing-away-with of the Chushites, after Moses gave-thanks to God, he was completely-finishing the marriage; and he led-away the Egyptians *back* into their own *land*.

**47** But the *ones* from-among<sup>13</sup> *those* who being saved by Moses were taking-up a hatred toward him due to<sup>14</sup> these *things*. And they were deeming *it* worthy to be kindling *their* deliberations against him *with* more-heat,<sup>15</sup> indeed, preconceiving, lest, due to his<sup>16</sup> success, he would start-a-revolution against <sup>o</sup>Egypt, but teaching the king about the slaughter. **48** But even the *king*, in-accordance-with himself, indeed (*motivated* both by envy of the generalship of Moses and by anxiety of humiliation) was having the intention of *committing* the *same* thing. But after he was pressed by the consecrated-scribes, he was also *ready* to be laying-his-hands-to the doing-away-with of Moses.

**49** But after *Moses* preceded<sup>17</sup> to learn *something* from the plot, he, after he escaped-notice, withdrew-secretly<sup>o</sup>. And *while* the ways were being-guarded, he made<sup>o</sup> his running-away through the desert and where there was no preconception for him to be taken\* by his enemies. *Although* he was also bereft<sup>18</sup> of nourishment, he was releasing himself from *there*, despising *that inconvenience* with the perseverance; and he reached into Midian.

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<sup>1</sup> literally "and standing-up to all-ends"

<sup>2</sup> literally "toward"

<sup>3</sup> literally "which" (plural)

<sup>4</sup> literally "without-a-way"

<sup>5</sup> literally "non-work"

<sup>6</sup> literally "meet them into hands"

<sup>7</sup> literally "the"

<sup>8</sup> literally "the"

<sup>9</sup> literally "of"

<sup>10</sup> literally "account"

<sup>11</sup> literally "work"

<sup>12</sup> literally "accounts"

<sup>13</sup> literally "out-of"

<sup>14</sup> literally "him out of"

<sup>15</sup> literally "warmer"

<sup>16</sup> literally "the"

<sup>17</sup> usually translated "anticipated"

<sup>18</sup> literally "without-a-way"