

## **EARLY MODERN WORKSHOP: Jewish History Resources**

**Volume 15: Space and Identity**

**Fordham University, New York, August 15-16, 2018**

### **The Biblical Space and Jewish Identity**

Pnina Arad, Ben-Gurion University of the Negev

#### Introduction

The earliest known Jewish pictorial map of *Eretz Israel* is a woodcut that shows the Exodus and the wanderings of the Israelites into Canaan (the only known copy is preserved in the Zentralbibliothek in Zürich). A long text in Hebrew that is written on the map's right-hand side gives evidence to its production in Mantua in ca. 1560. The title of this text — the first verse of Numbers 33 ("These are the journeys of the children of Israel, which went forth out of the land of Egypt") — and some quotations from Numbers 34 that are included in the map associate this map with these two biblical chapters, which concisely describe the journey of the Israelites in the desert and define the borders of the Promised Land. Furthermore, a reference given in the long text to the mapmakers' specific source — two exegetical drawings of Canaan that Rashi made for his commentary on Numbers 33 and 34 — associates the map not only with the biblical description of Numbers 33–34 but also with Jewish exegesis on these two chapters. Yet, some written/visual motifs that are included in the map and which have no reference in the biblical description or in Rashi's exegetical imagery turn the biblical topography into an emblem of salvation.

The *Genealogy of the Patriarchs (Yiḥus ha-Avot)* is a Jewish Palestinian list of holy places that was composed by an anonymous writer towards the end of the 15<sup>th</sup> century especially for Jewish pilgrims. It records the Land-of-Israel tradition of holy places in a consistent geographical order from south to north that creates a journey from Hebron to the Galilee; it ends with a list of some Jewish holy places outside the land of Israel. In the sixteenth century the text was copied on long scrolls and was attached by illustrations of the holy places. In this form it was no longer intended for pilgrims; it became a visual representation that conceptualized topography in terms of holiness and offered its viewers with a contemplative movement in the sacred topography. Significantly, like the map conceived in Mantua, this illustrated representation included some pictorial motifs that endowed the sacred topography with meanings of salvation.

Both types of imagery call to question the way in which the biblical topography was conceptualized by Jews in the sixteenth century and the role they played in constructing Jewish identity at the time.

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A map showing the Exodus and the wanderings of the Israelites to Canaan, Mantua ca. 1560 (Zürich, Zentralbibliothek, U 3, 2).





An illuminated manuscript of *Yihus ha-Avot* (detail), Safed 1564 (Jerusalem, The National Library of Israel).



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Bible, Book of Numbers, chapters 33 and 34: 1–12

Numbers 33

1 These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.

3 And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians.

4 For the Egyptians buried all their firstborn, which the LORD had smitten among them: upon their gods also the LORD executed judgments.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from Succoth, and pitched in Etham, which is in the edge of the wilderness.

7 And they removed from Etham, and turned again unto Pihahiroth, which is before Baalzephon: and they pitched before Migdol.

8 And they departed from before Pihahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they removed from Marah, and came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And they removed from the desert of Sinai, and pitched at Kibrothhattaavah.

17 And they departed from Kibrothhattaavah, and encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmonparez.

20 And they departed from Rimmonparez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched in Benejaakan.

32 And they removed from Benejaakan, and encamped at Horhagidgad.

33 And they went from Horhagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Eziongaber.

36 And they removed from Eziongaber, and pitched in the wilderness of Zin, which is Kadesh.

37 And they removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first day of the fifth month.

39 And Aaron was an hundred and twenty and three years old when he died in mount Hor.

40 And king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ijeabarim, in the border of Moab.

45 And they departed from Iim, and pitched in Dibongad.

46 And they removed from Dibongad, and encamped in Almondiblathaim.

47 And they removed from Almondiblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab by Jordan near Jericho.

49 And they pitched by Jordan, from Bethjesimoth even unto Abelshittim in the plains of Moab.

50 And the LORD spake unto Moses in the plains of Moab by Jordan near Jericho, saying,

51 Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan;

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places:

53 And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it.

54 And ye shall divide the land by lot for an inheritance among your families: and to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

56 Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

Numbers 34: 1–12

1 And the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan; (this is the land that shall fall unto you for an inheritance, even the land of Canaan with the coasts thereof:)

3 Then your south quarter shall be from the wilderness of Zin along by the coast of Edom, and your south border shall be the outmost coast of the salt sea eastward:



4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadeshbarnea, and shall go on to Hazaraddar, and pass on to Azmon:

5 And the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea.

6 And as for the western border, ye shall even have the great sea for a border: this shall be your west border.

7 And this shall be your north border: from the great sea ye shall point out for you mount Hor:

8 From mount Hor ye shall point out your border unto the entrance of Hamath; and the goings forth of the border shall be to Zedad:

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazarenan: this shall be your north border.

10 And ye shall point out your east border from Hazarenan to Shepham:

11 And the coast shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward:

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt sea: this shall be your land with the coasts thereof round about.

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תנ"ך, ספר במדבר, פרקים ל"ג, ל"ד פסוקים א'–י"ב

פרק ל"ג

- א אֵלֶּה מִסְעֵי בְנֵי-יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצַבְאֲתָם בְּיַד-מֹשֶׁה וְאַהֲרֹן :
- ב וַיִּכְתֹּב מֹשֶׁה אֶת-מוֹצְאֵיהֶם לְמִסְעֵיהֶם עַל-פִּי יְהוָה וְאֵלֶּה מִסְעֵיהֶם לְמוֹצְאֵיהֶם :
- ג וַיִּסְעוּ מֵרַעְמָסֶס בַּחֲדָשׁ הָרִאשׁוֹן בְּחַמְשֵׁה עָשָׂר יוֹם לַחֲדָשׁ הָרִאשׁוֹן מִמִּחְרַת הַפֶּסַח יָצְאוּ בְנֵי-יִשְׂרָאֵל בְּיַד רָמָה לְעִינֵי כָל-מִצְרַיִם :
- ד וּמִצְרַיִם מְקַבְּרִים אֶת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל-בְּכוֹר וּבְאֵלֵיהֶם עָשָׂה יְהוָה שְׁפָטִים :
- ה וַיִּסְעוּ בְנֵי-יִשְׂרָאֵל מֵרַעְמָסֶס וַיִּחַנוּ בְּסֹכֶת :
- ו וַיִּסְעוּ מִסֹּכֶת וַיִּחַנוּ בְּאֵתָם אֲשֶׁר בְּקִצְהַ הַמִּדְבָּר :
- ז וַיִּסְעוּ מֵאֵתָם וַיָּשָׁב עַל-פִּי הַחִירָת אֲשֶׁר עַל-פְּנֵי בַעַל צְפוֹן וַיִּחַנוּ לְפָנֵי מִגְדֹּל :
- ח וַיִּסְעוּ מִפְּנֵי הַחִירָת וַיַּעֲבְרוּ בְּתוֹךְ-הַיַּם הַמִּדְבָּרָה וַיֵּלְכוּ דֶרֶךְ שְׁלִישֵׁת יָמִים בְּמִדְבָּר אֲתָם וַיִּחַנוּ בְּמִרָה :
- ט וַיִּסְעוּ מִמִּרָה וַיָּבֹאוּ אֵילָמָה וּבְאֵילָם שְׁתֵּים עָשָׂרָה עֵינַת מַיִם וְשִׁבְעִים תְּמָרִים וַיִּחַנוּ-שָׁם :
- י וַיִּסְעוּ מֵאֵילָם וַיִּחַנוּ עַל-יַם-סוּף :
- יא וַיִּסְעוּ מִיַּם-סוּף וַיִּחַנוּ בְּמִדְבַר-סִין :
- יב וַיִּסְעוּ מִמִּדְבַר-סִין וַיִּחַנוּ בְּדַפְקָה :
- יג וַיִּסְעוּ מִדַּפְקָה וַיִּחַנוּ בְּאֵלוֹשׁ :
- יד וַיִּסְעוּ מֵאֵלוֹשׁ וַיִּחַנוּ בְּרַפִּידִם וְלֹא-הָיָה שָׁם מַיִם לְעַם לְשִׁתוֹת :
- טו וַיִּסְעוּ מִרַפִּידִם וַיִּחַנוּ בְּמִדְבַר סִינִי :
- טז וַיִּסְעוּ מִמִּדְבַר סִינִי וַיִּחַנוּ בְּקִבְרַת הַתְּאֻנָּה :
- יז וַיִּסְעוּ מִקִּבְרַת הַתְּאֻנָּה וַיִּחַנוּ בְּחִצְרַת :
- יח וַיִּסְעוּ מִחִצְרַת וַיִּחַנוּ בְּרִתְמָה :
- יט וַיִּסְעוּ מִרִתְמָה וַיִּחַנוּ בְּרַמֵּן פָּרָץ :
- כ וַיִּסְעוּ מִרַמֵּן פָּרָץ וַיִּחַנוּ בְּלִבְנָה :
- כא וַיִּסְעוּ מִלִּבְנָה וַיִּחַנוּ בְּרִסָּה :
- כב וַיִּסְעוּ מִרִסָּה וַיִּחַנוּ בְּקַהֲלָתָה :
- כג וַיִּסְעוּ מִקַּהֲלָתָה וַיִּחַנוּ בְּהַר-שֹׁפָר :
- כד וַיִּסְעוּ מִהַר-שֹׁפָר וַיִּחַנוּ בְּחִרְדָּה :
- כה וַיִּסְעוּ מִחִרְדָּה וַיִּחַנוּ בְּמַקְהֵלֹת :
- כו וַיִּסְעוּ מִמַּקְהֵלֹת וַיִּחַנוּ בְּתַחַת :
- כז וַיִּסְעוּ מִתַּחַת וַיִּחַנוּ בְּתֵרַח :
- כח וַיִּסְעוּ מִתֵּרַח וַיִּחַנוּ בְּמִתְקָה :
- כט וַיִּסְעוּ מִמִּתְקָה וַיִּחַנוּ בְּחִשְׁמֹנָה :
- ל וַיִּסְעוּ מִחִשְׁמֹנָה וַיִּחַנוּ בְּמִסְרוֹת :
- לא וַיִּסְעוּ מִמִּסְרוֹת וַיִּחַנוּ בְּבִנֵי יַעֲקֹן :

לב ויִסְעוּ מִבְּנֵי יַעֲקֹב וַיִּחְנוּ בְּחֹר הַגְּדָד :  
 לג ויִסְעוּ מִחֹר הַגְּדָד וַיִּחְנוּ בְּיִטְבְּתָה :  
 לד ויִסְעוּ מִיִּטְבְּתָה וַיִּחְנוּ בְּעֵבְרָנָה :  
 לה ויִסְעוּ מִעֵבְרָנָה וַיִּחְנוּ בְּעֵצִין גְּבַר :  
 לו ויִסְעוּ מִעֵצִין גְּבַר וַיִּחְנוּ בְּמִדְבַּר-צֹן הוּא קָדֵשׁ :  
 לז ויִסְעוּ מִקָּדֵשׁ וַיִּחְנוּ בְּהַר הַהָר בְּקִצָּה אֶרֶץ אֲדוֹם :  
 לח וַיַּעַל אֶהְרֹן הַכֹּהֵן אֶל-הַר הַהָר עַל-פִּי יְהוָה וַיָּמַת שָׁם בְּשָׁנַת הָאָרְבָּעִים לְצֵאת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ  
 מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בְּאַחַד לַחֹדֶשׁ :  
 לט וְאֶהְרֹן בֶּן-שָׁלֹשׁ וָעֶשְׂרִים וּמֵאֵת שָׁנָה בָּמָתוֹ בְּהַר הַהָר :  
 מ וַיִּשְׁמַע הַכְּנַעֲנִי מִלֹּד עֶרְדַּ וְהוּא-יָשֵׁב בְּנֶגֶב בְּאֶרֶץ כְּנָעַן כְּבֹא בְנֵי יִשְׂרָאֵל :  
 מא ויִסְעוּ מֵהַר הַהָר וַיִּחְנוּ בְּצִלְמָנָה :  
 מב ויִסְעוּ מִצִּלְמָנָה וַיִּחְנוּ בְּפוּנֹן :  
 מג ויִסְעוּ מִפוּנֹן וַיִּחְנוּ בְּאֵבֶת :  
 מד ויִסְעוּ מֵאֵבֶת וַיִּחְנוּ בְּעֵי הָעֵבְרָיִם בְּגִבּוֹל מוֹאָב :  
 מה ויִסְעוּ מֵעֵיִם וַיִּחְנוּ בְּדִיבֹן גָּד :  
 מז ויִסְעוּ מִדִּיבֹן גָּד וַיִּחְנוּ בְּעֵלְמָן דְּבַלְתִּימָה :  
 מז ויִסְעוּ מֵעֵלְמָן דְּבַלְתִּימָה וַיִּחְנוּ בְּהַרֵי הָעֵבְרָיִם לְפָנֵי נָבוֹ :  
 מח ויִסְעוּ מִהַרֵי הָעֵבְרָיִם וַיִּחְנוּ בְּעַרְבַת מוֹאָב עַל יַרְדֵּן יְרַחוֹ :  
 מט ויִחְנוּ עַל-הַיַּרְדֵּן מִבֵּית הַיְשׁוּמַת עַד אֲבֵל הַשְּׁטִיִּם בְּעַרְבַת מוֹאָב :  
 נ וַיַּדְבֵּר יְהוָה אֶל-מֹשֶׁה בְּעַרְבַת מוֹאָב עַל-יַרְדֵּן יְרַחוֹ לֵאמֹר :  
 נא דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן אֶל-אֶרֶץ כְּנָעַן :  
 נב וְהוֹרִשְׁתֶּם אֶת-כָּל-יִשְׁבֵי הָאֶרֶץ מִפְּנִיכֶם וְאִבְדַתֶּם אֶת כָּל-מִשְׁכַּבְיֹתֵיכֶם וְאֵת כָּל-צִלְמֵי מִסְכַּתְכֶם תִּאבְדוּ וְאֵת  
 כָּל-בְּמוֹתֵיכֶם תִּשְׁמִידוּ :  
 נג וְהוֹרִשְׁתֶּם אֶת-הָאֶרֶץ וַיִּשְׁכַּתֶּם-בָּהּ כִּי לָכֶם נָתַתִּי אֶת-הָאֶרֶץ לְרִשְׁתָּ אֹתָהּ :  
 נד וְהִתְנַחַלְתֶּם אֶת-הָאֶרֶץ בְּגוֹרָל לְמִשְׁפְּחוֹתֵיכֶם לְרַב תְּרַבּוּ אֶת-נַחַלְתוֹ וְלִמְעַט תִּמְעַיֵט אֶת-נַחַלְתוֹ אֶל אֲשֶׁר-  
 יֵצֵא לוֹ שְׁמָה הַגּוֹרָל לוֹ יִהְיֶה לְמִטּוֹת אֲבֹתֵיכֶם תִּתְנַחֲלוּ :  
 נה וְאִם-לֹא תוֹרִישׁוּ אֶת-יִשְׁבֵי הָאֶרֶץ מִפְּנִיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשָׂפִיִם בְּעֵינֵיכֶם וְלִצְנִינִים בְּצַדִּיקֵיכֶם  
 וְצָרְרוּ אֹתְכֶם עַל-הָאֶרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ :  
 נו וְהָיָה כַּאֲשֶׁר דִּמְיִיתִי לַעֲשׂוֹת לָהֶם אֲעֲשֶׂה לָכֶם :

פרק ל"ד, פסוקים א'–י"ב

א וַיַּדְבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר :  
 ב צוּ אֶת-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי-אַתֶּם בָּאִים אֶל-הָאֶרֶץ כְּנָעַן זֹאת הָאֶרֶץ אֲשֶׁר תִּפְּלוּ לָכֶם בְּנַחֲלָה  
 אֶרֶץ כְּנָעַן לְגִבְלִיתֶיהָ :  
 ג וְהָיָה לָכֶם פֶּאֶת-נֶגֶב מִמִּדְבַּר-צֹן עַל-יְדֵי אֲדוֹם וְהָיָה לָכֶם גְּבּוֹל נֶגֶב מִקִּצָּה יָם-הַיָּם לַח קִדְמָה :  
 ד וְנֹסֵב לָכֶם הַגְּבּוֹל מִנֶּגֶב לְמַעַלָּה עֹקְרָבִים וְעֵבֶר צִנְהָ (וְהָיָה) [וְהָיָה] תּוֹצְאָתוֹ מִנֶּגֶב לְקָדֵשׁ בְּרַנֵּעַ וַיֵּצֵא  
 חֲצֵר-אֶדְרָ וְעֵבֶר עֲצִמָנָה :  
 ה וְנֹסֵב הַגְּבּוֹל מֵעֲצִמֹן נַחֲלָה מִצְרַיִם וְהָיָה תּוֹצְאָתוֹ הַיָּמָה :  
 ו וְגִבּוֹל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וְגִבּוֹל זֶה-יִהְיֶה לָכֶם גְּבּוֹל יָם :  
 ז וְזֶה-יִהְיֶה לָכֶם גְּבּוֹל צְפוֹן מִן-הַיָּם הַגָּדוֹל תִּתְּאוּ לָכֶם הַר הַהָר :  
 ח מֵהַר הַהָר תִּתְּאוּ לְבֵא חֲמַת וְהָיָה תּוֹצְאָתָהּ הַגְּבּוֹל צְדָדָה :

ט וַיָּצֵא הַגָּבֹל זְמַרְנָה וְהָיוּ תוֹצְאָתָיו חֲצַר עֵינָן זֶה-יְהִיָּה לְכֶם גְּבוּל צָפוֹן :

י וְהִתְאוּיָתְם לְכֶם לְגְבוּל קִדְמָה מִחֲצַר עֵינָן שְׂפָמָה :

יא וַיֵּרֶד הַגָּבֹל מִשָּׁפֶם הָרְבֵלָה מִקְדָּם לְעֵינֹ וַיֵּרֶד הַגָּבֹל וּמִחָה עַל-כְּתוּף יָם-כַּנְגֶּרֶת קִדְמָה :

יב וַיֵּרֶד הַגְּבוּל הַיַּרְדֵּנָה וְהָיוּ תוֹצְאָתָיו יָם הַמֶּלַח זֹאת תִּהְיֶה לְכֶם הָאָרֶץ לְגְבוּל־תֵּיהָ סָבִיב:



## **EARLY MODERN WORKSHOP: Jewish History Resources**

**Volume 15: Space and Identity**

**Fordham University, New York, August 15-16, 2018**

### **The Biblical Space and Jewish Identity**

Pnina Arad, Ben-Gurion University of the Negev

The genealogy of the patriarchs and the prophets and the righteous may they rest in peace in Eretz Israel and outside the land "may God bless us through their merit" Amen!

These are the journeys of the children of Israel who shall go from strength to strength in order to prostrate themselves on the tombs of the righteous may they rest in peace, weeping and supplicating, praying and asking for mercy for themselves and for their brethren in the Diaspora. May God, blessed be He, accept our prayer and hasten our redemption, Amen, so may it be His will.

Hebron in the land of Canaan, which is Kirjath-Arba, there is the Cave of Machpelah, where the patriarchs of the world are buried: Adam and Eve, Abraham and Sarah, Itzhak and Rivka, Jacob and Leah may they rest in peace, and this is their form. And on the cave there is a wonderful and handsome edifice which is the edifice of King David may he rest in peace ... And in front of the city, on the top of the mountain, there is a handsome edifice, where Jesse King David's father may he rest in peace is buried, and this is its form ... And at the foot of the mountain, near the city, there are three wells of water, attributed to the patriarchs may they rest in peace. And near the city, amongst the vineyards, it is Alonei Mamre, there are the house of Abraham our father may he rest in peace and the tree under which the angels ate and the stone on which he sat when he was circumcised. And on the way between Hebron and Jerusalem is Halhul, where Gad, David's prophet, may he rest in Peace is buried. Tekoa, where the Prophet Isaiah may he rest in peace is buried, and this is its form ... Jerusalem was destroyed because of our sins ... The Temple was destroyed because of our sins ... Tiberias which is Rakkath [Joshua 19: 35] lies on the sea of Tiberias... Rabbi Akiva and his wife may they rest in peace are buried on the top of the mountain ...and Rabbi Yohanan ben Zakkai and Rabbi Hiyya ... and just below there are the tombs of Rabbi Moshe ben Maimon [Maimonides] and Rabbi Maimon his father and Rabbi David his grandson may they rest in peace, and this is their form. Also Rabbi Tarfon and Rabbi Shmuel ben Tibbon may they rest in peace are buried in Tiberias...

These are the righteous outside the land may they rest in peace

Edrei, where Eldad and Medad may they rest in peace are buried. In the city of Shushan Mordecai the Jew may he rest in peace is buried... In the land of Ashur,

there is the River Hiddekel, where the Prophet Ezekiel may he rest in peace is buried ...

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## The Biblical Space and Jewish Identity

Pnina Arad, Ben-Gurion University of the Negev

ייחוס האבות והנביאים והצדיקים עליהם השלום בארץ ישראל ובחוצה לארץ "השם יעמיד לנו זכותם" אמן!

אלה מסעי בני ישראל אשר ילכו מחיל אל חיל להשתטח על קברי הצדיקים ע"ה (עליהם השלום), בבכי ובתחנונים להתפלל ולבקש רחמים עליהם ועל אחיהם שבגולה. הש"י (השם יתברך) יקבל תפילתנו ויקרב גאולתנו, אמן כן יהי רצון.

חברון בארץ כנען, והיא קרית ארבע, שם מערת המכפלה, בה קבורים אבות העולם: אדם וחוה, אברהם ושרה, יצחק ורבקה, יעקב ולאה ע"ה, וזו צורתם. ועל המערה בנין נפלא ונאה והוא בניין דוד המלך ע"ה ... ולפני העיר למעלה בהר בנין נאה, שם קבור ישי אבי דוד המלך ע"ה, וזה צורתו ... ולמטה בהר סמוך לעיר שלושה בארות מים מיוחסים לאבות עליהם השלום. וסמוך לעיר בין הכרמים אלוני ממרא שם ביתו של אברהם אבינו ע"ה והאילן שאכלו המלאכים תחתיו והאבן שישב עליה כשנימול. ובדרך בין חברון לירושלים חלחול שם קבור גד חוזה דוד ע"ה. תקוע שם קבור ישעיהו הנביא ע"ה וזה צורתו ... ירושלים חרבה בעוונותינו... בית המקדש חרב בעוונותינו .... טבריה זו רקת היא עומדת על ימת טבריה ... בהר למעלה קבור ר' עקיבא ואשתו ז"ל ... ורבן יוחנן בן זכאי ור' חייא ... ולמטה מהם קבורים רבינו משה בן מימון ור' מימון אביו ורבי דוד נכדו וזו צורתם. ועוד קבורים בטבריה ר' טרפון ור' שמואל בן תבון ע"ה ....

אלה הצדיקים שבחוצה לארץ ע"ה

אדרעי שם קבורת אדד ומידד ע"ה. בשושן הבירה שם קבור מרדכי היהודי ע"ה ... בארץ אשור שם נהר חזקל שם קבור יחזקאל הנביא ע"ה ...