

Haifa Center for Mediterranean History  
מרכז חיפה לחקר ההיסטוריה של הים התיכון  
مركز حيفا لدراسات تاريخ البحر الأبيض المتوسط



# Young Researchers Workshop with Prof. Richard Talbert

## Tuesday, 17 January 2023, 13:30 – 15:30

### ABSTRACTS

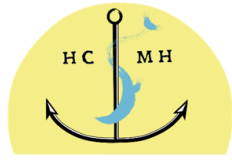
#### *Mapshadows in the Hebrew Bible and Apocrypha*

**Dr. Yaakov Dolgopolsky-Geva**

The Department of History, Philosophy and Jewish Studies, The Open University of Israel

No physical remains of any pictorial representations of geographic space from Palestine in the first millennium BCE have ever been found. Unjustifiably, this absence of evidence has usually been taken as evidence of absence, and it is usually assumed that maps were never produced in the southern Levant of that era. In my research, which is still in its initial stages, I challenge this assumption and attempt to establish a method to determine whether maps were in fact produced and used in Palestine at some stage in the first millennium BCE. The method I propose is rooted in a close analysis of spatial knowledge expressions in Palestinian texts of that era, i.e. mostly texts from the Hebrew Bible and the Apocrypha.

As shown by a few empirical cognitive geography studies, map-users think, talk and write about space somewhat differently from people whose sources for spatial knowledge do not include maps. Some of those affects of map-use are detectable in written text. For example, extensive use of cardinal directions (South, North, East and West), and figurative spatial language, based on a bird's-eye view of the terrain ("fork intersection", "river elbow"). These textual manifestations of map-use, which I will conveniently call "mapshadows", may be searched for in different biblical and apocryphal texts, and an accumulation of mapshadows in a text may lead to the conclusion that it was composed in a map-using environment. As this research progresses, I hope to establish not only a sound method for identifying map-use in texts, but also a list of biblical and apocryphal texts written in a map-using environment. Taking into account common historical-critical conclusions regarding the date and provenance of those texts, it may eventually be possible to reach a historical conclusion, i.e. define times and places within the history of biblical and apocryphal Israel, in which visual maps were produced and used in Palestine.



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*Delenda Carthago, the Tyrian SKN, suken, and its role in archaic Cyprus*

**Dr. Beatrice Pestarino**

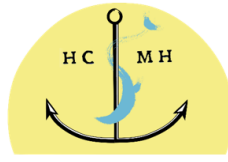
The Haifa Center for Mediterranean History, University of Haifa,  
and The Center for Hellenic Studies, Harvard University

My Postdoctoral project *Connected Cyprus* investigates the politico-administrative systems of Cyprus during the Iron Age/Archaic period, and whether Cypriot cities were independent city-kingdoms or administrated by foreign powers from the Levant.

More specifically, this presentation concerns a preliminary study on Cypriot materials which attest to the presence of SKNM, foreign magistrates, on the island, with a major focus on two dedicatory bowls from the area of Limassol/Amathus (Steele 2013). The bowls mention a SKN of Carthage, serving for Hiram, king of Tyre. By studying the duties of other contemporary SKNM attested in Levantine areas under the Tyrian control (e.g. Cilicia) – they ruled over foreign cities on behalf of Tyre – I hope to show that, on behalf of Hiram, the *suken* of the bowls was in charge of administrating a Cypriot city called Carthage, traces of which were apparently lost in the Classical age – according to previous scholarship.

This study aims to: 1) define the politico-administrative role of Tyre in the Levant and Cyprus in the Iron Age, and whether it acted as administrative intermediary on behalf of the Neo-Assyrian Empire; 2) define the roles played by Tyrian magistrates abroad (e.g., the SKN), particularly in Cyprus; 3) chronologically define the establishment of Levantine populations on the island, and in what ways this happened; 4) determine what Cypriot city Carthage was. This city is also mentioned as a city-kingdom in Assyrian sources such as the Sargon Stele and the Esarhaddon prism.

By studying archaeological findings, reports, and inscriptions from the recent edition of *IG XV 1.1* (Karnava, Perna, Egetmeyer 2020), I will try to demonstrate that Amathus was the Cypriot Carthage, a city of Phoenician origins – as already suggested by Hermay – and plausibly governed for some years during the Archaic period by the SKN mentioned in the bowls under the aegis of Tyre. I finally hope to show that Amathus was still called Carthage in the Classical period by Levantine populations and that it is mentioned in the Kition accounts tablet, a famous document of the royal Kitian administration, as Carthage.



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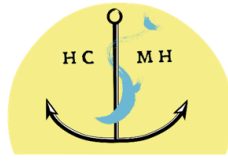
*Mental Configurations of Large Spaces in the Babylonian Talmud*

**Mr. Omer Shadmi**

PhD candidate in the Department of Jewish History at the University of Haifa

As a result of the widespread use of scaled maps for representing space, we tend to imagine large spaces as polygons. However, in societies where scaled maps were not the primary device for representing space, the mental images of large spaces were probably different. I wish to explore those possible mental configurations of large spaces using a source from the Babylonian Talmud (redacted ca. 500CE).

The spatial extent of Babylonia, which the Talmud sees as his home country, is delineated by it (bQiddushin 71a-b) through two textual devices, both prevalent in antiquity: itineraries and lists of cities. Each of those devices represents, and indeed constructs, a different mental configuration of space – itineraries view space as a line and lists of cities as constellations. Attentiveness to the devices used by the Talmud would help update previous scholarly attempts to outline the spatial extent of Babylonia. Moreover, a discussion of the textual devices could potentially provide notions regarding the mental images of large spaces the ancients held.



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#### *Philo's perception of history*

**Mr. Erez Yacov**

Graduate student, Department of History, Ben Gurion University

In 38 CE violent riots shocked the Jews of Alexandria. The Roman prefect, Flaccus, negated the rights of the Jews and declared them as foreigners in the city. Flaccus' declaration was the signal for the Alexandrians to storm the Jews, torture, pillage, and murder them. The main sources for these events are the writings of Philo, a Jewish philosopher who lived in Alexandria at that time. Using Philo's historical treatises: *On the embassy to Gaius* and *Against Flaccus*, I argue that it is possible to sketch a coherent historical perception in which Philo believed. The course of history according to Philo begins with the creation of the world, i.e., the beginning of history, and continues with repeated events that demonstrate the divine providence over the Jewish people throughout history. Contrary to the traditional Jewish perception, the course of Philo's history does not conclude with redemption through a personal messiah. Philo's eschatology includes a future conversion of the gentiles to Judaism, this through the rational understanding that the Jewish law is God's law, therefore this law is universal. As mentioned, the main writings I will use to understand Philo's historical perception will be his historical writings. The assumption is that Philo's writing on contemporary historical events (for his time), and Philo's historical interpretation can contain an authentic historical perception. I will support the claim that the events of 38 CE, in the eyes of Philo, demonstrate divine providence over the Jews. In addition, these events are one example of recurring events of divine providence over the Jews throughout history. The prosperous lives of the Jews in Alexandria, especially of the Jewish elite Philo belonged to, generates the confidence in divine providence. Therefore, there is no place for a personal messiah in this perception, and for this reason, the references to a personal messiah in Philo and other Jewish-Alexandrian literature are scarce.