

## ENGLISH SUMMARIES

This is the tenth issue of *Al Atar*, and thus completes a "minyan" of issues dedicated to the study of the Eretz Yisrael (אתר) itself, as well as of the various "sites" (אתרים) of the this Land. At the beginning, we set out on our editorial journey based on the belief, that there was a dire need for a journal that would especially present and study texts and sources in relation to the many contexts of the Land of Israel. The appearance of this tenth issue indicates that our expectations then were justified, and we can only hope that the next ten issues will continue even more so to present those issues and topics that exemplify the goals of this journal.

In spite of the somewhat self-congratulatory nature of these preliminary remarks, the contents of this issue itself represent "business as usual" as indeed it should be. David ben Gad Ha-Cohen deals at great length with a topic that is of great concern for all those who are interested in the wanderings of the Children of Israel in the desert, i.e. whether *Kadesh* and *Kadesh-Barnea* refer to the same place or not, and what are the implications of the various options for the understanding the description Biblical descriptions of the desert wanderings. The author's geographical-historical as well as philological-literary investigations lead him to the conclusion that there was more than one *Kadesh*.

Dr. Yossi Spanier examines the map of *Eretz Yisrael* from a completely different angle. In his article on the extent of grain-cultivation in the Eretz Yisrael based on Jewish literary sources and material remains, he demonstrates how widespread were the references in the source material to the locations of grain cultivation, both in relation to geographical place-names as well as to descriptions in relation to those locations. In addition to the simple conclusion that grain was grown nearly everywhere, we also learn of the specific ways in which locality was reflected in the specific sources.

The expression "a land of oil-trees and honey (*dvash*)" raises the question as to what kind of "*dvash*" or honey is meant. The Sages understood this, as a

## הוצאת תבונות מכללת הרצוג

matter of course, to refer to date-honey, Dr. Avraham Ophir Shemesh opens the question anew.

In addition to these three main articles, the issue concludes with three briefer comments. The first, by Eran Meir, deals with the meaning of the expression "and the pit was empty; there was no water in it," while the other two continue the discussion as to the proper Hebrew name of the famous plant – *Iris* or *Irus*. Prof. Moedechai Kislev responds to the article by Yitzchak Sapir in a previous issue of *Al Atar*, and Sapir responds to the response.

Returning to face that this is our tenth issue, we have decided to add a concise index of articles and authors for the first ten issues of the journal.

The Editors

