

which the sepulchre of Joshua is to be sought in 'Awarta. As we have shown above, this view is also held by the Mohammedans. In a book of travels in Judea, by R. J. Kitzingen (Jerusalem, 1844), in which all the Jewish traditions about the tombs in the Holy Land are exhaustively treated. Joshua's grave is also given in the same work as being in Kefr Harit, and the following remarks are added to this statement:—"Joshua's grave at Kefr Harit is situated on a high hill. No trace of building is to be found there, except four walls. It is said that there is a cave underneath, in which the grave is contained. Many attempts have been made to erect a building there, but it always fell down again, and so at last the attempt was given up. We went through a short passage which led to the grave of his father, Nun, and found it marked by a large and handsome monument. We entered the little mosque, which the Mohammedans have built in front of this grave. We were told that Caleb, the son of Jephunneh, was buried there." Rabbi J. Schwarz also mentions Kefr Harit as the burial-place of Joshua.

THE STONE HAT-TOIM ON THE ECCE-HOMO ARCH.

By PROFESSOR J. N. SEPP.

THE treatise of Herr von Alten in the first volume of the German Society's Transactions, "The Antonia and its Environs," quietly settles to the author's satisfaction the hypothesis that still exists in the legends of the cloister and amongst pilgrims, to the effect that the castle in the north-west corner of the Temple was at one time used as a prætorium. "The police, whose duty it was to see that peace was preserved in the court of the Temple during the tumultuous times of the Feast of the Passover, were stationed in the Antonia;" thus the worthy author expresses himself. I, on the other hand, believe that I proved long ago that Herod's new palace, situated on the south-west hill between the citadel and the garden of the Armenians, was the station of the Roman authorities. At the upper end of the market-place stood the tribunal, or public seat of judgment, which Pilate also ascended. It was made of stone and not of wood, therefore it was impossible to move it. This dais of the Forum was called in Syrian Gabbatha, and to this fact the mistakes of tradition are referable.

We find in the Babylonian Talmud Sanhedrin, fol. ii. 2. Tösefta c. 2, and in the Jerusalem Talmud Sanhedirn, fol. xviii. 4: "The elders held their sitting on the furthest point of the Temple hill." On this terrace the dome is still to be found, with the legendary royal throne from which Solomon the Wise dispensed justice, on which Pilate sat in judgment, and where, according to a story in the Thousand and One Nights, Omar discharged a case. The Mutesellim told me many other things about it. All of this explains the miraculous legend told by Antoninus of Placentia, A.D. 570, that the Saviour had stood on the

square rock, on which the present Kubbet es-Sachra is built, during His trial, and that the marks of His feet are still to be seen there.

The hall of the Synedrium, whose semicircle extends into the Holy House, was called the mosaic hall, or Lithostroton; and the same name is given by Josephus (Bell. vi. 1. 8) as by Aristeeas before him, to the whole pavement of the Temple. Does not this recall John xix. 13, and does not the learning of later days lead to misapprehension? When Mudschir ed-Deed wrote of the "splendid pavement of rock," he meant the high terrace within the Haram esch-Scherif, on which the rocky dome stands, as though resting on the candlestick.

The younger Agrippa, in order to give the idle populace something to do, had the town of Jerusalem paved with marble flags. The Emperor Claudius expressed his approbation of this conduct. Strabo mentions as an extraordinary and praiseworthy fact that Smyrna was paved with stone in the days of Augustus.

Let us now consider the Ecce-homo Arch in the so-called Via Dolorosa, both of which names, as well as the search for the prætorium in the Antonia, date from long after the crusades and owe their existence to the Franciscan order. From this place we enter the educational convent of the French Sisters of Zion, and become the sooner reconciled to their having settled down in this place, which was by no means that intended by the Gospels, because they confess, in the name they have taken, that they belong by rights to the Hill of Zion. Some beautiful stone flags are to be seen in the cellar of this large convent, and they are supposed to have been brought there from the Lithostroton of the New Testament. They are interesting to us as measuring the depth of the old street, and manifestly date from the time of King Agrippa the Second. Here, to the north of the Antonia, the ascent of the Bezetha hill begins, and there is no room for the Forum. The Arch of Triumph or Gate of Victory of Hadrian's time is to be found in this place; it holds the same position as the ancient Gate of Benjamin used to do in the second wall, while in the third, the modern "Stephen's Gate" has replaced the old door leading out upon the road to the Mount of Olives and Jericho.

But there was more than this to be seen. The kind sister drew our attention to a couple of stone cylinders of solid rock, which rise about half the height of a man above the pavement, and told us that during the excavation of the place, a Rabbi, or some other learned Jew who was passing by, had informed them that in olden times in Jerusalem addresses were delivered, proclamations made, and auctions conducted from the top of high stones such as these. The street by the old gate led to the square. After the building of the third town wall by Agrippa the First, the real market for small wares with its shops was situated on the side of Golgotha, as we read in Josephus, Bell. v. 8. 1: "After the taking of the first (outside) wall, Cæsar succeeded in gaining possession of the second also, and then advanced with a detachment of picked men into that part of the new town where the

wool market, smithies, and clothes markets were to be found; narrow streets close to the wall led to the cross."

I fortunately discovered in the *Mischna Ta'anit*, c. iii. 8, mention of the stone Hat-toim as being close by, on the Temple hill, with the notice: "All lost articles are proclaimed here." We find in the treatise *Baba mesī'a*, fol. 28, 2, and *Ta'anit*, fol. 19 and 23, that *Hōnī ham-Me'aggēl*, the drawer of circles, a celebrated worker of miracles, into whose hand God had given power over rain, followed the example of the prophet *Elijah*, who once placed himself within a circular trench and did not leave it until his prayer was answered, by praying for a great deal of rain in the time of drought, when *Rabbi Simon ben Schetach* sat on the throne of judgment. This was more than the Israelites wanted, and they complained that the dew of Hermon fell too heavily on Mount Zion. But the worker of miracles answered, "Look and see whether the stone hat-Tō'im has been softened by it."

This is the busiest part of the town, for here it is that the street leads up to the Antonia, and the people pass by on their way to the Temple. *Eben hat-Tō'im* means "stone of the wanderers," *i.e.*, the stone of those who wander about in search of what they have lost. Any articles that had been lost were here proclaimed, as also public announcements and notices. But two similar stones are before us; if these cylinders of rock were only in the market-place, what tales would they tell us! They also served the tribunes of the people as rostra. They were used as platforms near the Temple, from which the orators might influence the masses. From thence *Simon, son of Giora*, *John of Giscala*, and *Eleazar, son of Juda of Gamala*, the first theocratic revivalist, may have harangued the emotional populace and have aroused the fanaticism of those who had come up for the Feast of the Passover, until foreign intrusion grew too much for the natives to bear, and every agreement with the Romans became of no avail. It was by such harangues as these that the fire was kindled which reduced Jerusalem to ashes.

But another meaning is also attached to these proclamation stones: it was from these stones that slaves were publicly sold, and the book *Sifra* gives the scrupulous warning that Hebrew servants must not be offered for sale at these stones. As after the rebellion under *Simon bar Cocheba*, which *Hadrian's general, Titus Annius Rufus* (the Jews called him *Rufus the Tyrant*), put down by force, stamping it out in the blood of the nation, the prisoners were sold into slavery from this stone, as 135,000 Jews were sold under the Terebinth in the holy place before Hebron at the rate of four men for a peck of barley. The so-called *Ecce-homo Arch*, near the stone *Hat-tō'im*, was probably a triumphal arch of *Hadrian* in his newly-built *Ælia Capitolina*. The side door to the south is unfortunately destroyed, while the northern side arch picturesquely embraces the altar in the stately convent of the Sisters of Zion.