

## MOHAMMEDAN TRADITIONS RESPECTING JOSHUA'S PLACE OF SEPULCHRE.

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AN article in the London *Athenæum* (1877, page 601) identifying the burial-place of Joshua Timnath-serah (Joshua xxiv. 30) or Timnath-heres (Judges ii. 9) with "Kefr Harit," and also a paper by Professor Socin in the *Zeitschrift* of the German Palestine Exploration Society, have induced me to add a few remarks on those places which Mohammedan tradition point out as Joshua's burial-place. In my book, "Myths of the Hebrews," pages 336-40 (English translation, pages 279-82), I have spoken more at length of the activity of Muhammedan tradition in determining the locale of the sepulchres of prophets, patriarchs, and saints, utterly regardless of dates; indeed, popular traditions affirm the grave of one and the same person to be in different localities. We could easily become acquainted with the circumstantial and singularly copious traditions on this subject, if we could only gain access to some of the Arabian writings relating to the pilgrimages made to Muhammedan graves. Take for example the "Book of the Pilgrimages to Graves"—that of 'Ali ibn Abī, Bekr el-Harawī, and that of the Ibn el-Hawranī, which, however, are only referred to for bibliographical purposes. At the same time we have valuable sources of information in the extraordinary number of books of Arabian travels found in European libraries.

The most important among the manuscripts is that by 'Abd-el-Ghain ibn en-Nābulusī. After having written various short accounts of his travels, this work appeared as the result of a journey undertaken by him more than half a century ago, for the special purpose of making pilgrimages, from Damascus to Mecca, in the course of which he travelled through Syria, Palestine, Egypt, and Arabia. Alfred von Kremer (A.D. 1850-51) and Gustav Flügel (A.D. 1862, vol. xvi.) have made valuable analyses of this work.

I shall extract from the work of Ibn en-Nābulusī, a book which contains full accounts of the traditions relating to these graves, such facts as treat of the burial-places of Joshua, son of Nun.

One of the fifty-one places bearing the name of Minyeh is the Minyeh near Tripolis in Syria. "We entered the large village, well supplied with water, and surrounded by gardens. This village is divided in two; one part lies low, the other is on the brow of the hill. The whole place is the property of the Egyptian Sūfī, owing to a bequest made by Kajit Bej. We here inquired where the grave of the prophet Jūscha' was, and were informed that we should find it in the upper part of the village. We climbed thither, found the door open, and then saw the guardians who have charge of the grave. These people came to meet us, and invited us to take up our abode in a castle standing close to the burial-place, the windows of which command a view of the gardens. We then entered a cavern on the ridge of the hill, which contains the grave of Jūscha'. We lighted our lamps and candles, and judged the grave to

be about ten yards long by two yards high. It is quite empty inside, but is surrounded by loopholes. On the grave there is a stone spout, by means of which Allah supplies the village with water in times of drought. We noticed this inscription carved on the grave-stone: "This is the grave of the poor servant Scheikh Jüscha', restored by Sultan el-Muktafi ez-Salihi in Tarabulus in the year 684." The inscription astonished us. We asked each other how it was possible that this grave should be known as the burial-place of the prophet Jüscha', when the inscription is so worded as to make it appear to be only a Well of the pious Sheiks? We saw in the book of the pilgrimages of the Harawi that this author is in doubt respecting the grave of Jüscha'. He mentioned it as being in the following places:—Ma'arra, in the district of Hamat, and 'Awarta, on the road between Jerusalem and Nabulus" (compare Jaküt Georgi., W.B., vol. iii., p. 745, in which 'Awarta is mentioned as the burial place of Joshua, Ezra, and seventy more prophets). "Mudschir ed Din el-Hanbatî relates in his 'History of Jerusalem' according to a popular idea of the taking of Jericho (which is pretty true to the biblical account) that Jüscha' died, and was buried at Kefr Harit, near Nabulus. . . . Another opinion exists that Jüscha' was buried in the village es-Salt in the Belka; his grave in that place is looked upon with great respect and reverence. It is twelve yards long, and enjoys great celebrity throughout the district. But I have never seen it stated in any book that Jüscha' was buried in Minyeh; it is simply an oral tradition, and Allah alone knows if it is true. Still it is quite possible that this tradition may be correct; it has arisen at least from the respect and reverence in which the grave is held, from its size, and from other circumstances of a like nature. As regards the inscription, however, it was perhaps composed by an ignorant man, who did not know what epithets to use in describing a prophet of God, for he was aware of no other grave of a real prophet, except that of Muhammed, in holy Medina." Then comes a poem written by the author in honour of the grave of Joshua in el-Minyeh, and at the end of it is the following story: . . . "Now it happened that we visited the grave towards sunset, so we prayed to God to stay the course of the sun once more, as He had done at the request of Joshua, for whose sake He had performed this miracle, because we had still a long way to go before reaching distant Tarabulus. And Allah granted our prayer."

The identification of Timne with Minyeh was caused by the resemblance the two names bear each other in sound (mana is the root of both words). In Jaküt, vol. iv. p. 707, a church in the Jewish quarter of Majjafarikin is mentioned, where a bottle, containing a few drops of Joshua's blood, is preserved as a miraculous antidote against leprosy.

In conclusion, let me take into consideration some of the Jewish opinions given in Rabbi Jechiel Minsk's book, called "Sëder Nad-Döröt." Kefr Harit is there mentioned as being the place where both Joshua and his father, Nun, were buried. The graves are marked by two fine trees. However, this author also gives another opinion, according to

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.

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### 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. Tosefta c. 2, and in the Jerusalem Talmud Sanhedrin, 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