

puzzling lower chamber of the "Tombs of the Judges," and in the interesting tomb with the water-groove just mentioned. It is probable that the stone from inside these excavations was sought because, being protected from the weather, it had not acquired a hardened surface, and so was more easily worked than stone from an open quarry would be.

That the tomb was thoroughly rifled before it was closed up and forgotten goes without saying. I found in it nothing but some scraps of Arab pottery and the minute fragment of a soft limestone sarcophagus, $4\frac{1}{2}$ inches by $5\frac{3}{4}$ inches by $1\frac{1}{4}$ inches in thickness, which is shown on Plate IV, *f*. Père Vincent mentions having found minute fragments of sarcophagi and also some beads, all of which he assigns to the latest period of sepulture. I have seen a fragment of sarcophagus, decorated very similarly to that here figured, from a neighbouring tomb; and Père Vincent has informed me that the fragments found by him were of the same character.

REPORTS BY DR. CONRAD SCHICK.

I.—JACOB'S WELL.

IN the *Quarterly Statement*, 1894, is a plan of the church which once stood over Jacob's well, made by Dr. Bliss five years ago, when some excavations had already been made. Recently I sent to the office of the Fund in London a few photographs of the ruins, and to-day I send an exact plan, containing not only the church, as far as it is excavated, but the whole ground and neighbourhood. The place is now surrounded by a new boundary wall set upon the old foundation, and marking the form and extent of the ancient enclosure with the old Christian Church, the Convent, and gardens.

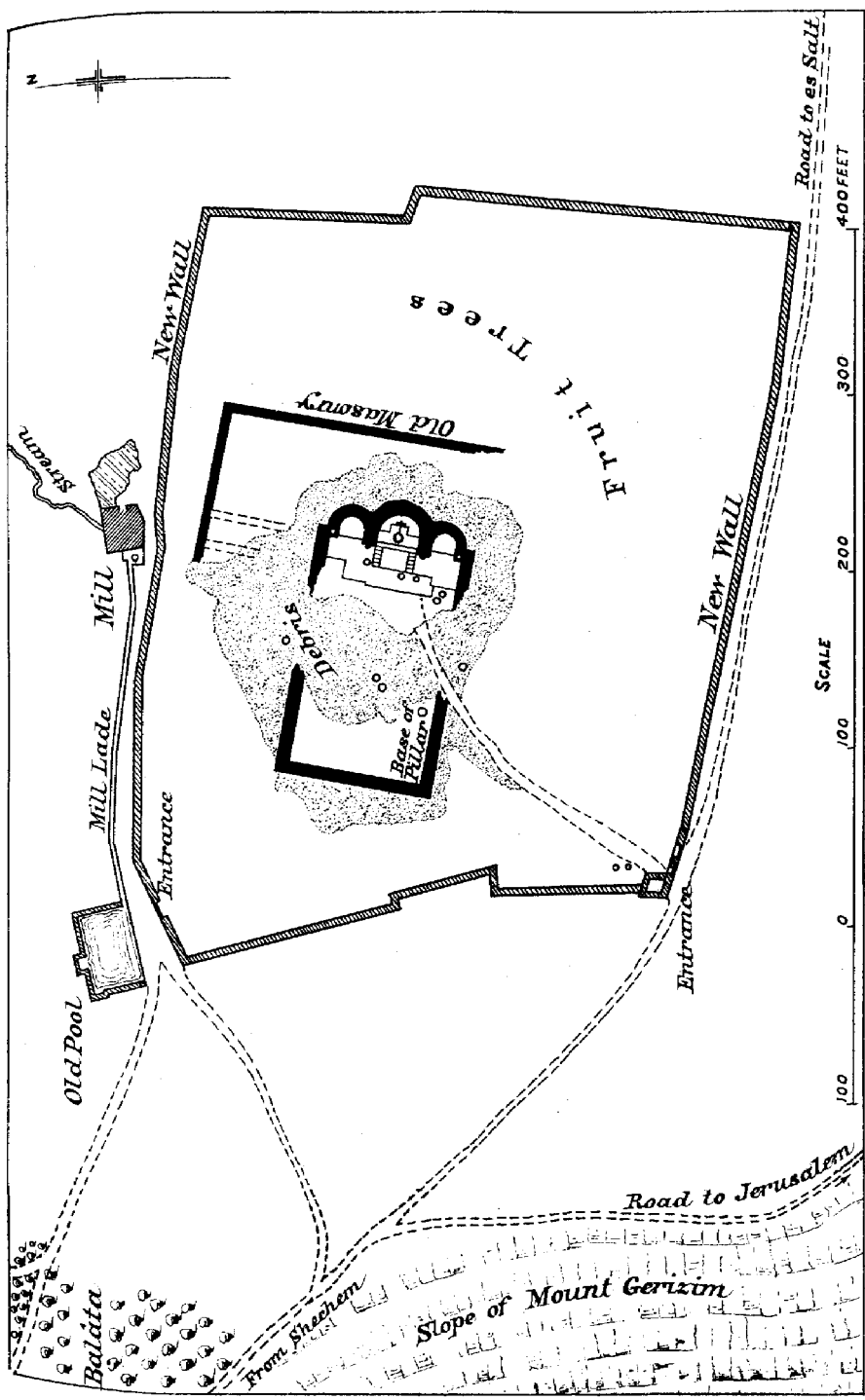
At the north-west corner of the place, outside the wall, is an old pool, with a spring or outlet of a spring, I am not sure which, in it, running off as a little brook and once driving a mill lower down. A short distance west of the pool are the gardens of the hamlet Balâta. The etymology of this word is in some degree uncertain. Balâta means in Arabic a pavement of flat stone slabs, but there is now nothing there but gardens and a few huts among them, so one thinks of *Baluta*, *i.e.*, an oak tree, and is reminded of Genesis xxxv, 4: "Jacob hid them (the idols and earrings) under the oak which was by Shechem." The place is just at

the entrance to the Nâblus Valley, between Gerizim and Ebal, so the name may arise from this very oak and testify that here were always some trees. From this point the roads diverge towards north, east, and south, and most probably from here steps went up to the top of Mount Gerizim and its temple, and the later Church of Justinian, shown on a coin of Justinian (*see* Sepp, "Jerusalem und das Heilige Land," Schaffhausen, 1876, vol. ii, p. 49). At the foot of Gerizim is Jacob's well. The place belongs to the Greek Convent, and lay waste and without trees—only some stones and pieces of pillars were lying about, and some masonry was visible at the mouth of the well—till recently the place was cleared by a Greek priest, excavations made, and many fruit trees planted, and later on the whole was enclosed with a wall having two entrances, one near the south-west corner, to go to the main road, the other near the north-west corner, to go to the water which comes out from the place of the old pool, which is now partly filled with earth. At the middle of the west side the boundary wall has a curious recess, and there, I think, was in ancient times the chief entrance to the place and the church. At the south-west corner there is a room made for the watchman. Whether there was one in ancient times I do not know, but it may be, as there the highway to the trans-Jordanic country passes, and there was certainly a small door in the wall, as again now.

The church and surrounding rooms stood pretty near the centre. The church was 140 feet long, 87 feet wide, outside, without the projecting apses. As there are at the east end three semicircular apses, their ends furnished with pillars, it seems to have been most likely a basilica with two rows of pillars, running from west to east, and not four rows, as the plan in *Quarterly Statement*, 1894, p. 109, shows, suggested by the two pillars marked there L and M. But, as the new plan shows, the pillars are rather curiously placed, indicating that these remains, or at least some of them, most probably are not in their original position. The single pillars outside the northern and southern walls of the church look at first sight strange, but I think these are remains of porches in front of the north and south entrances, and that there were on each side a couple of pillars bearing the porch, which was open on three sides. As the new plan shows, the church had no entrance on the west side, the two pillars in the centre of the nave are certainly no longer *in situ*, if the church was a basilica, but if the pillars are all *in situ* then the inner arrangement of the church is a puzzle which can only be solved when the whole of the rubbish is cleared away.

The eastern part of the church, being thoroughly cleared, is better understood. Like the church at Bethlehem it had under and in front of the middle apse a crypt, to which two flights of stairs led down from the main level of the church,¹ and as the roof of the crypt rose higher than the floor of the church it formed an elevated choir, to which, as it seems, a stair led up (at the northern part), and here in the middle apse, and

¹ The real mouth of the well was there, and is now; over it, in the choir, stood the altar.



JACOB'S WELL. PLAN OF CHURCH AND ENCLOSURE.

just above the well mouth, stood the high altar (perhaps it had also a hole that water might be drawn even from there). As shown in the plan, my conviction is that as long as the whole church is not thoroughly cleared inside, and round about outside, and down to the main ground, the restoration of the church on paper cannot be made with certainty. This eastern arrangement reminds one of the Chapel of the Invention of the Cross in the Church of the Holy Sepulchre at Jerusalem, now much altered, though one is still able to see how it had been originally.

With regard to the puzzle why Jacob digged such a deep well, with an immense deal of labour, so near to running living waters, or springs, I think, as others have suggested, it was to avoid quarrels between Jacob's people and the Shechemites, who most probably forbade them to fetch water from their spring. That Jacob could dig so near to them proves that the ground belonged to that he had bought from them. Later on, Joseph was buried in that field, and as the tomb of Joseph is shown to-day, at some distance north of the well, the field must have been of some extent; and that he digged the well so near the property of the Shechemites is to me a proof that being so long a shepherd, and as such nearly always in the open air, and being a good observer of everything that happened, and of the nature of things, Jacob had the knowledge or the conviction that the well would be best situated on the foot of Mount Gerizim and nearer the main road, than in the open field where in rainy time or in snowstorms the ground becomes muddy. Also at the same time he knew that most probably water would be found in the neighbourhood of already existing springs if the well were made deep enough for the water to find its way there.¹ All these deep wells in this country are not made in the first instance to collect rain or surface water, but water which runs out or drops from the strata into a hole made still deeper, where water may be had in the time when there is no rain or snow. So is also Bir Eyûb, near Jerusalem, and many others; the natives call them *nebb'a*; the springs, *'ain*; and the cisterns for rain-water, *bir*. So Jacob's well is *nebb'a*, which does not exclude rain water which may also run in and help the *nebb'a* to keep up the supply. There may be also another reason, namely, that being at a lower level it would get the water coming from the springs inside the mountain. So Bir Eyûb at Jerusalem has much better water than 'Ain Silwân, which is situated 230 feet higher.

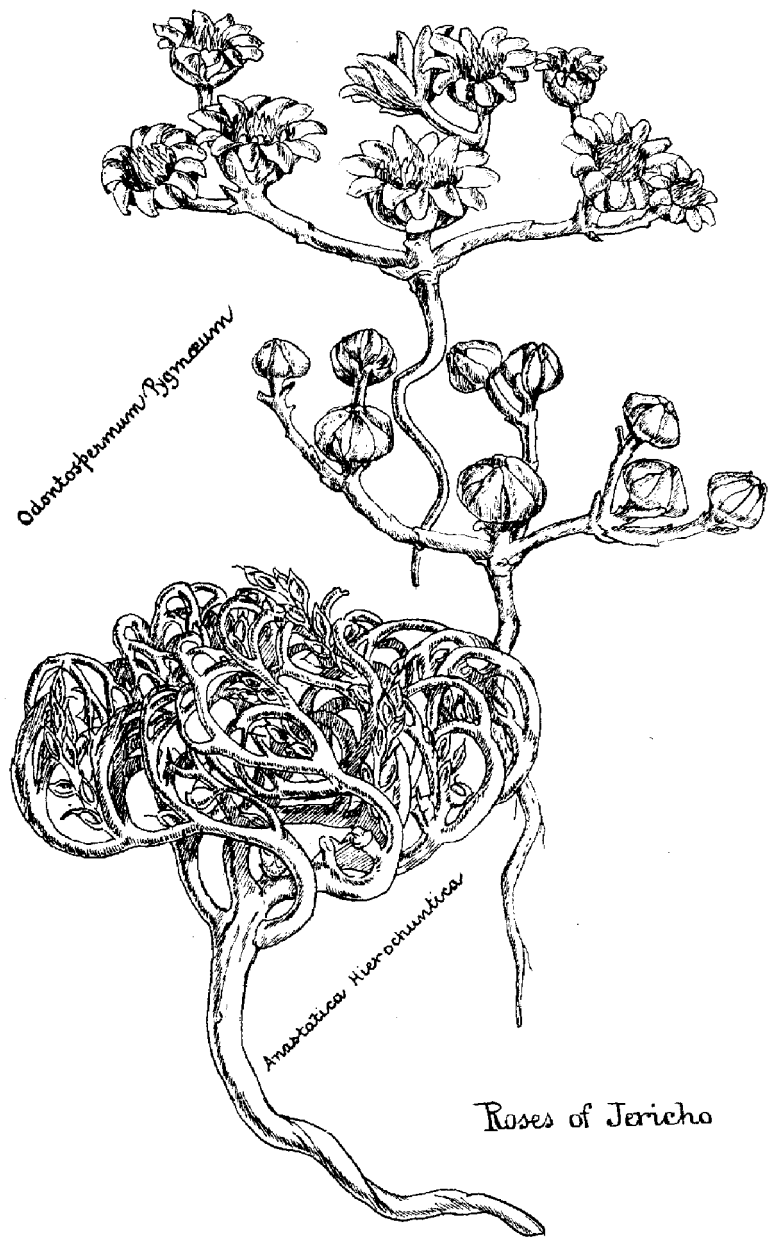
II.—THE ROSE OF JERICHO.

In Ecclesiastes xxiv, 14, the divine wisdom is compared to "a palm tree in Engaddi," and to "a rose plant in Jericho." That in ancient time, when the plain of Jericho was properly cultivated, "roses" also of the choicest sorts were planted cannot be doubted. In A.D. 1172,

¹ In the Gospel of St. John iv, 6, "Jacob's well" is called *πηγή*; and in verses 11 and 12, *φρεαρ*.

Theoderich wrote :—"Many roses grow there (at Jericho), which expand a lavish abundance of petals. Wherefore the comparison, 'like a rose planted in Jericho,' befits our Lady. It also is remarkable for large and excellent grapes" (Pal. Pil. Text Soc., London, 1891, p. 49). The latter, together with the roses, are no longer there. After the Crusading period the cultivation at Jericho fell into decay, and the plain became a wilderness. But as roses were, as Theoderich states, brought into connection with the Virgin Mary,¹ pilgrims in all ages wanted to see and have a rose of Jericho. So the curious little plant found in the neighbourhood, called by Linnaeus *Anastatica hierochuntica*, the plant of awakening or resurrection, so called on account of its remarkable property of when dry and dead expanding and apparently reviving when put in water, was called by this name. When out of the water, and kept in a dry place or in the open air, it becomes dry again, the branches bend together, forming a kind of ball, and so remain until it again comes in contact with water, when it reopens. The observation of this curious feature gave rise to many superstitious ideas, as, for instance, that it grows on the spots where the Virgin Mary when walking had put her feet, as Ludolph of Sachelm tells us, A.D. 1336; that it opens only on certain feast days of the Church, or only in the evening; that if kept in the hand by a woman labouring of child she will have an easy delivery, and many similar things. A good many specimens of this plant are brought to Jerusalem and sold to pilgrims. Every traveller wishes to see it, and hopes to find it at Jericho, but in vain, so that Baedeker's Guide Book (in English), Leipzig, 1876, p. 284, says :—"The plant is neither a rose nor does it grow at Jericho." It is a low annual herb of the order *cruciferae*, soft and herbaceous at first, but its branches become woody with age and close together, but spread out again when moistened. Dr. Tristram, in "The Survey of Western Palestine, Fauna and Flora," London, 1884, p. 226, mentions it under No. 110, and calls it "rose of Jericho," adding, "found only on the shores of the Dead Sea and in deserts." And in his book, "The Land of Israel," London, 1866, p. 220, he says :—"We were more fortunate than Haselquist and his followers down to Robinson, finding the rose of Jericho in some abundance"; and on p. 350 :—"In Wâdy Zuweirah (west side of the Dead Sea) the rose of Jericho was in bloom in great abundance." It was at the end of January; at other times of the year it would not be found so easily. Robinson was there in May, Maudrell in Mareh, and says :—"The roses of Jericho were not to be found at this season." In the *Quarterly Statement*, 1885, p. 250, Mr. Chichester Hart states that he saw the plant in November near Akaba, and says :—"It becomes common there and northwards to the Ghôr es-Safieh." Seetzen found the plant at Engeddi (Sepp, i, p. 731). In Hull's "Mount Seir," Palestine Exploration Fund, 1885, p. 48, we read in the footnote :—"The curious little plant, the rose of Jericho, was found from

¹ Hence the natives call it *Yad el 'Azrâ*, "the hand of the Virgin."



Odontospermum Sycmaurum

Arabidopsis Hieracumbica

Roses of Jericho

Traced by kind permission from
(1) Hooker's *Icones Plantarum* and
(2) Curtis's *Botanical Magazine*.

the Sinaitic Peninsula into the Jordan Valley." As it is an annual plant, it seems that it is propagated by seeds. Kitto, "Palestine," London, 1841, ii, p. 284, says:—"Although an annual plant, the stalk is ligneous . . . dividing into several irregular branches. The flowers are small and white, and possess but little beauty. They are succeeded by short prickly pods containing the seeds."¹ According to Von Räumer, "Palästina," Leipzig, 1850, p. 87, note 11, the plant has, after 700 years, still the power of expanding again when put in water.

So much on the *Anastatica hierochuntica*, or the well-known rose of Jericho. According to Brother Lievin de Hamme in his "Guide to the Holy Places," Ghent, 1875, p. 339,² there was known in the Middle Ages another flower, believed to be the rose of Jericho, which was afterwards lost, but was found again by Mons. de Sauley ("Journey Round the Dead Sea," ii, p. 81). It resembles a very large daisy, and belongs to the composite family. Also Michon ("Notice sur la Veritable Rose de Jericho," Paris, 1852), found near Jericho a plant until now unknown, belonging to the composite family, which has the same property as the *Anastatica hierochuntica*. This leads me to the statement that recently there were brought to Jerusalem for sale dry plants found on Jebel Kuruntel or Quarantania (Mount of the Temptation of Christ), west of Jericho. As I do not understand botany, I cannot properly describe it, and will only state that I have made the experiment of putting the plant in water, and found that the flower opened, whereas the stalks remained in the same situation, whether dry or wet, and whether the flowers were open or shut. I found it opened much quicker than the ordinary "rose of Jericho." The flowers of this new one are like daisies. Some are larger, some smaller. I send samples and also drawings of both kinds. Very likely this is the same as that known in the Middle Ages, and now found again by Michon and De Sauley. In conclusion, I may mention that d'Arvieux is even perplexed why this plant is called a rose, and why the "rose of Jericho," as it would better be named "hygrometer naturel." Why it is called a "rose" I have explained above, and it is connected with Jericho because it is found in that neighbourhood; and the son of Sirach has mentioned that in olden time roses were planted at Jericho. Wolf, in "Jerusalem," Leipzig, 1857, p. 118, gives pictures of an opened and a shut specimen of the *Anastatica hierochuntica*, and says (p. 120) the darker ones when moistened in the evening shine if held against the light in finest ruby red. Whether the new found one (a daisy) does the same, I cannot tell.

¹ According to Zeller's "Bib. Wörterbuch," ii, p. 360, the small white flowers become horned double folded siliquæ containing rounded, sharp tasting seeds, and the branches of the plant when drying close together. Pictures of these plants, open and closed, are very seldom seen in books, and people who have not seen such, or the plant itself, cannot get a proper idea of it.

² *Ib.*, 4th ed., Jerusalem, 1897, ii, p. 298.