

the numerous persons slain in the enclosures by the Crusaders, and other conquerors.

South of Ecce Homo Arch.—Is all this space now built over? If so, it is much to be regretted.

North Side 1st Wall.—Very likely the scarp is as far south as Mr. Schick supposes.

South Side 1st Wall.—The tracing east of the Protestant cemetery and the tracing of the aqueduct west of Pool of Siloam, are two of the most hopeful bits of work left to be done.

C. R. C.

THE TOWER OF EDAR.

I do not recollect, at this moment, whether Conder recognised and recovered this most interesting site which we meet once in the Bible text, and once marginally.

In Genesis xxxv, after the touching account of Rachel's death and roadside burial, we read that Israel, journeying Hebronwards (v. 21), "spread his tent beyond the tower of Edar." The LXX drop this verse altogether, and Josephus makes no allusion to it, probably on account of the incident mentioned in v. 22. In Micah iv, 8, we read: "And thou, O tower of the flock (Edar, marginally), the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem."

Now, why should "the kingdom," and what kingdom, come to this stronghold of the daughter of Zion—Jerusalem?

Further, St. Luke describes the apparition of "the angel of the Lord" to the humble "shepherds abiding in the field" near Bethlehem. Why should they be selected for this high honour, and why should the first words of John the Baptist, recognising the Messiah, be "Behold the Lamb of God," and what has all this to do with the "tower of the flock," Edar? Dr. Edersheim, in his delightful work, "The Life and Times of Jesus the Messiah" (vol. i, p. 186), gives us the answer: "That the Messiah was to be born in Bethlehem, was a settled conviction. Equally so was the belief that He was to be revealed from Migdal Eder, 'the tower of the flock.' This Migdal Eder¹ was not the watch tower for the

¹ According to Jerome it was 1,000 paces from Bethlehem. Smith's Dictionary *in re.* R. F. H.

According to Monks at Bethlehem it was in a valley half an hour eastward from Bethlehem. Robinson, vol. ii, p. 160.—R. F. H.

ordinary flocks which pastured on the barren sheep ground beyond Bethlehem, but lay close to the town, on the road to Jerusalem. A passage in the Mishnah leads to the conclusion that the flock which pastured there were destined for Temple sacrifices, and, accordingly, that the shepherds who watched over them were not ordinary shepherds. The latter were under the ban of Rabbinism, on account of their necessary isolation from religious ordinances, and their manner of life, which rendered strict legal observance unlikely, if not absolutely impossible. The same Mishnah passage also leads us to infer that these flocks lay out *all the year round*, since they are spoken of as in the fields thirty days before the Passover, that is in the month of February, when, in Palestine, the average rainfall is nearly greatest. Thus Jewish tradition, in some dim manner, apprehended the first revelation of the Messiah from that Migdal Eder, where shepherds watched the Temple flock all the year round. Of the deep symbolic significance of such a coincidence it is needless to speak."

Now we can understand the King of the Jews, the Son of David, deigning to reveal Himself in His ancestral home; now we can understand the angelic mission to the shepherd providers of the pascal lamb as they watched their flocks around the tower of Edar, and the "haste" with which they repair to Bethlehem to see the Pascal Lamb, slain from the foundation of the world; now we can understand the inspired exclamation of the Baptist, "Behold the Lamb of God!" Micah's kingdom *had* come to Migdal Eder, the tower of the flock.

As to recovery of the site, I fancy the remains of the tower may still exist, probably on the road from Jerusalem, 1,000 paces from Bethlehem, and not at the Monkish site in a valley, half an hour east of Bethlehem. Writing thus far, I referred to sheet xvii of the Map of Western Palestine, drew a pencil circle (with an inch radius) around Bethlehem, and then carefully examined its interior. To the north it just cuts Rachel's tomb; three-eighths of a mile to the south-east of the tomb, is Kabúr et Tefál (tombs of Tefál) on a track.

In the centre is Bethlehem, and six-eighths of a mile to its east is Beit-Sáhúr (Beth-zur). No other site in the right upper quadrant of the circle; three and a half-eighths south and a little west of Beth-zur, is the well Bir Karan Gharí. In the north-west quadrant there is no site; two aqueducts run through the south-west quadrant, and below their junction is Ras esh Shababún.

On a nullah, three-eighths of a mile south of the Church of the Nativity at Bethlehem, stands a watch tower without name, and one and three quarter-eighths south-west of it is the site Bátu Fakús, two and a half-eighths, south of which is Hindági. These are all the sites within the Bethlehem circle. Now, does the nameless watch tower represent that of Edár? It is off Jacob's track to Hebron; it is within Jerome's 1,000 paces; it is in a valley, but not half an hour eastward from Bethlehem, according to the Monkish site.

I hope Captain Conder will kindly favour us with his opinion in this matter. Not knowing his whereabouts, I can only address him through the pages of our *Quarterly*.

R. F. HUTCHINSON, M.D.

JHANSI, March 5, 1887.

NOTE.—No conclusive identification of this site is, I think, recognised. Jerome's site is, perhaps, the *Kcnîset er Ra'wât*, "Church of Flocks," east of Bethlehem—the old traditional Shepherd's Field. The watch-towers round Bethlehem are quite modern.—C.R.C.

POPULATION LIST OF THE LÎVÂ OF 'AKKA.

By G. SCHUMACHER.

The population of the principal places in Palestine was to the present date, in the absence of any census of official character merely an estimate one, as the *Dafâtir en Nefûs* دفاتر النفوس the "registers of souls" were based on such erroneous reports and contained such multitudes of false statements, that it was impossible to consider them as an authentic register, as even the spelling of the local names were apt to lead to infinite errors. At the beginning of 1886, one year ago, the Ministry of the "Travaux Publics," the *Adâret en Nâfu'a* at Constantinople, took up with praiseworthy zeal the reconstruction of the roads throughout the empire, a reform which had been already introduced during Midhat Pasha's government as Grand Vizier at the Capital, and especially executed during his time as Governor-General of Syria, but which had been dropped again until the date above stated.

The orders of the Administration of Public works were based on the following grounds: That the roads, "chaussées," were to be constructed in socage; that every male subject of the empire, from the age of 16 to 60 years, was obliged to do socage duty, and that foreign subjects were not exempted from this duty, for the general welfare of the country. This service was limited to an annual labour of four days for every person liable to socage, to work appointed by the engineer.

To perform these stipulations, the Government soon found that a thorough review of the census of population was urgent, and therefore induced accurate lists of every *Mudirîye*, *Kaimakâmîye* and *Mutasarrîfiye* (Lîvâ), which are handed over to the engineer of the district, according to which he distributes the socage work. In the Lîvâ, or the so-called "Pashalik" of 'Akka, in the limits of which, the reconstruction of roads