

Rock in 1874. The level 2421 is on the east wall of the present platform. We can hardly suppose that the ground outside the Womens' Court was 5 feet to 7 feet higher than within.

P. 228. My plans of the Temple were prepared on a large scale in 1879, and the published plans reduced from these.

P. 250. Thothmes III does not, to my knowledge, record any expedition into the hill country of Palestine, nor is there any notice of "tribes of Jacob-el and Joseph-el," in his records. The latter is a proposed reading of the name of a town, but Maireth reads *Isphar*, and connects with Saphir (*Sudfir*) in Philistia. Jacob-el is equally problematical.

P. 252. The letter *Kh* is not a prefix. It is an integral radical in all cases, but the cuneiform character, not being originally intended for Semitic speech, does not clearly distinguish the letters *Cheth* and *Ain*. The word for "Hebonites" would, I think, be *Āhabiruni*, and I see no reason why the *n* should be omitted.

P. 254. The Philistines were connected with Mizraim, or Egypt, according to the Bible; but in the time of the Eighteenth Dynasty the names of their chiefs are Semitic, as are those of the towns of Philistia.

P. 260. The identification of the land of Suethe, given by Rey, which I have followed, agrees well with the account of the Crusader's frontiers at Baniâs, and at *el'Aal* in the Jaulân.

P. 260. The existence of the sun-god Aumo could certainly not be derived from the texts given by Waddington. I found the name in ancient Arab inscriptions, but cannot for the moment give the reference, not having the required note-book with me. There is, however, I think, no doubt of the fact.



P. 204. In looking through the MS. of the new translation of Boha ed Din, I find that several interesting additions to the topography will result from the Palestine Exploration Fund's surveys—such as the sites of *Kuseir*, *Sennabra*, &c. The most curious case is that of *Fakhwâneh*, spoken of as near the Jordan bridge. Evidently the region called *Kakhwâneh* is intended, but the second dot was placed a little too far to the left in the MS.


P. 213. "Dr. Guthrie" is apparently a printer's error for Dr. Gütthe.

BIBLE COINS.

By Lieut.-Colonel ALFRED PORCELLI, R.E.

THE *Quarterly Statement* for April, 1896, contains a description of certain coins found in Palestine. On p. 156 there is portrayed a coin which is attributed to Herod I. On the reverse of this coin appears "the monogram $\frac{P}{T}$."

If this coin really is Herod's, why does it contain a symbol which, on the one hand, is a corrupt version of the  adopted by Constantine, circa A.D. 312, as a so-called *Christian* emblem, and, on the other hand, bears a suspicious resemblance to the Egyptian "Sign of Life," or Crux ansata, ?

It is singular that on the obverse of this same coin there is a *Star*. Can this be in allusion to Numbers xxiv, 17: "There shall arise a Star out of Jacob"? If so, the adoption of the star, and also of a Pagan circle-surmounted Tau, or Crux ansata, would appear to indicate a desire on the part of Herod to pose as the protector of both Israelites and Pagans. That a coin of Herod's should contain a nominally *Christian* symbol is out of the question, of course. The early Christians in Egypt unfortunately adopted the Crux ansata because of its resemblance to the popular idea of "the accursed tree," or possibly to the initial letter  of Christ;¹ and were doubtless actuated in their choice by the fear of persecution. But why a Jewish King, who died 25 years before Christ's crucifixion, should adopt either the Pagan Tau or the Egyptian "Sign of Life," is not apparent, unless, as suggested above, he was a semi-Pagan.

Can any one explain the meaning and presence of this curious "monogram"? What is it a "monogram" of?

OOTACAMUND, INDIA,
June 19th, 1896.

THE VALLEY GATE AND THE DUNG GATE.

By THEODORE F. WRIGHT.

IN the *Statement* of April, 1896, I offered the suggestion that the excavations already made by Dr. Bliss show such gates as verify the statements of Nehemiah in his account of his night ride. At the same time, it seemed well to refer to the conjectural assignments of position made by writers who had not had the help of these discoveries. One of these geographers, the Rev. George St. Clair, replied, in the *Statement* for July, that his error is not proven, and he said:—

"The statement made twice over by Dr. Wright, 'That the Dung Gate is said in Neh. iii, 13, to have been about 1,000 cubits east of the Valley Gate,' has no foundation in Scripture, either in the English version or the Hebrew text."

This raises questions as to the distance of 1,000 cubits and as to the eastward direction. Perhaps I should not have said "about," for the

¹ Tertullian, "De Corona Militis," c. iii, vol. II, p. 80; Wilkinson, vol. V, pp. 283-284.