

NOTES ON THE "QUARTERLY STATEMENT."

I.—By Lieut.-Colonel CONDER, LL.D., R.E.

P. 276. The interesting tomb found west of the so-called Tombs of the Kings, is said to be the only shaft tomb in South Palestine. It differs, however, from a number of tombs in the *Kurm esh Sheikh*, north of Jerusalem, only in having perhaps a deeper shaft. From examples at *Iksâl* and elsewhere this form of tomb has been shown to be Christian, and perhaps as late as the twelfth century in some cases. It seems doubtful if the central part at the bottom of the shaft was used as a *loculus*. The fourth *loculus* above may represent a later interment.

P. 277. The existence of rock under the paving of the Upper Calvary Chapel was ascertained in 1882.

P. 336. The criticism of Mahler's dates does not originate with me. More than one antiquarian writer has recently called them in question, and the matter will no doubt be fully discussed by Egyptologists. If it be the case that the cycle supposed takes no note of the proper motion of Sirius, it is evident that they require the correction made in the "Proceedings of the Biblical Archaeological Society" (March, 1896, p. 99). I certainly understand; however, that Dr. Brugsch claimed ("History of Egypt," i, p. 248) to fix the period of Thothmes III, not by generations of 33 years, but by astronomical calculation of the rising of Sothis. He concludes that this reign began about 1600 B.C., Mahler's corrected date being 1456 B.C. This is a question for Egyptian specialists—always supposing that it is safe to assume that the Egyptian calendar never underwent any revision between the age of the Ptolemies and that of the 18th Dynasty. Even if Burnaburias died as late as 1410 B.C., he could not have written to Amenophis IV in 1383 B.C., and this latter date should, I think (on the assumed data), clearly be corrected to 1360 B.C.—a gap of half a century, at least. Nor are these the only difficulties. Thothmes III is supposed (*Quarterly Statement*, July, 1896, p. 248) to have reigned only 32 years, yet Dr. Brugsch ("History of Egypt," i, p. 340) speaks of an expedition in the 39th year, and Amenophis III to have reigned 31 years, yet there appears to have been a monument of the 36th year.

I shall be glad to be corrected by Dr. Petrie if I am wrong, but the objections to Mahler's dates by specialists render a further examination of the question necessary.

The passage cited by Dr. Petrie (1 Chr. vii, 21) may refer to an unsuccessful raid on Philistia from Egypt, but it will not be doubted that all Jacob's family descended into Egypt (Ex. i, 1), and that Israel, as a nation, left Goshen with Moses (Ex. xii, 40), according to the Bible.

Dr. Winckler, who copied the Tell Amarna tablets in the Berlin Museum, has now stated his belief that the 'Abiri are the Hebrews, and that the new text of Mineptah favours an earlier date for the Exodus.

P. 341. There are two printer's errors in this page. Maireth should read Mariette, and Hebonites Hebronites. Jacob-el has been read *Yakbor* by Mariette, and represents, I believe, the ruin of *'Akkâr*.

II.—By M. CLERMONT-GANNEAU.

P. 341. The pretended Sun God Aumo:—The only documents relied upon for inventing this pretended divinity are the Greek Inscriptions, collected by Waddington, which I have quoted at p. 260, and the erroneous interpretation of these is admitted to be wrong by Colonel Conder; so far as I know, no trace of this divinity has been found in the "Ancient Arabic Inscriptions."

P. 341. Kahwâneh:—The identification of this locality (called also Ukhwâneh), which played an important part in the wars between the Crusaders and the Arabs, with the Kahwâneh of our day (at the outlet of the Lake of Tiberias), has already been established by me in my "Études d'Archéologie Orientale," vol. ii, p. 123, and communicated publicly at the *seance* of September 25th of the Académie des Inscriptions et Belles Lettres. I have, moreover, fully demonstrated that the enigmatical "Cavan" of the Western chronicles, corresponding to the Arabic chronicles, was no other than the transcription, very exact, of the Arabic name of the same place. As to Kuseir and Sennabra, I have already indicated their true position—the first, in 1888, in my "Recueil d'Archéologie Orientale," vol. i, pp. 344-348, *cf.* 401; the second, in 1875, in my memoir, entitled "Où était Hippos de la Décapole?"

P. 225. Greek inscription from Damascus:—In the first line one recognises easily enough the name *Μητροφάνης*, followed by a patronymic terminating in . . . *που*. The name Metrophanes, which should be added to Dr. Murray's decipherment, is very interesting, for it appears already in another Greek inscription from Damascus (Waddington, No. 2549), as that of a High Priest (of Zeus, probably). Then comes the word *ὁ πρῶτος*, "the first," followed by a title, or the name of an office, terminating in *ων* (*ἀρχων* would be a little too short for the size of the space), and of the word **ΜΕΛ**, a reading which may be corrected to **META**, "with." This proposal would readily explain the genitive of the following names, the reading of which presents no difficulty.
