

corner was, and so it is possible that the two walls supported an earth platform. The building is high up on a hill-side, and commands an extensive view in all directions, as well as overlooking the valley below. It is doubtless extremely ancient and primitive, and we would suggest that it may have been a "high place" or "hill sanctuary" for sacrifice, and, furthermore, that the way the south side has been thrown down would make us think that this "Bamah" had been intentionally destroyed.

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## NOTES ON THE JANUARY "QUARTERLY STATEMENT."

P. 54.—M. Clermont-Ganneau's conjectural identification of the inscription found at Tell Sandahannah in three incomplete lines, with a dedication to Queen Arsinoe, is very interesting. It should be observed, however, that in my brief account (October *Quarterly Statement*, p. 339) I noted that the letters NO (in the incomplete word read Arsinoe by M. Ganneau) "are interpolations made after the stone was defaced, as they are thinner in character than the rest of the inscription, and are sharply cut over traces of other letters." The nature of these letters may be seen in the two squeezes I now send, though their palimpsest character does not clearly appear. It is possible I may be wrong in the latter conjecture, but as I expect to be in Jerusalem in May, I shall study the original afresh and try to obtain better squeezes.

P. 58.—M. Ganneau's suggestion that the small lead figures, bound with coils of iron, bronze, or lead, were intended to represent the victims of incantation, was not new to us. Our report was written under great pressure immediately after the excavations were closed, and we were obliged to confine ourselves mainly to description. I called these figures "captives," from the alternative theory that they represented votive offerings after a battle. The view adopted by M. Ganneau appears to me on the whole to be the more probable.

F. J. B.

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