

It is more than probable that it is the epitaph of some person connected with the Crusades. I should not be surprised if the stone came from St. Jean d'Acre. Paleographically and epigraphically the inscription closely resembles a tombstone from this city which I reported and published in my "Rapport sur une Mission en Palestine et en Phénicie" (1881), planche X, *a*. The date is a little more recent, 1278. The epitaph—that of Sire Gautier Meynebeuf—is also in old French.

NOTE ON DOLMENS.

As regards dolmens in "Western Palestine," it seems to be overlooked that I have described one on Mount Gilboa, and a group west of Baniás, and that others, such as the *Hajr ed-Dumm*, occur in Upper Galilee. I have given reasons for concluding that those in Moab were not tombs; but I have also pointed out that the modern Arabs erect small trilithons in connection with the circles round their graves, and I believe the nomads west of Jordan do the same. It seems to be necessary to distinguish these monuments, and to make it clear that those recently discovered in the south, and said to be connected with such graves, are not merely quite modern Bedawin structures, such as would not have been considered worth special notice during the survey.

C. R. CONDER.

THE SITE OF CALVARY.

By COLONEL C. R. CONDER, LL.D., R.E.

CANON MACCOLL is well known as a controversial writer; but in the present case he does not appear able to throw any new light on the question in dispute. He is pleased to suggest that within the last seven years I may have changed my mind, having apparently not read my article on Jerusalem in the new "Dictionary of the Bible" (Messrs. Clarke and Co.). He recommends me to read the Bible, which I had been in the habit of doing before I had the pleasure of making his acquaintance. He describes me as a "convert" to the views of Dr. Robinson, though I am not aware of having ever changed my views on