

NORMAN PALESTINE.

IN the last chapter of "Syrian Stone Lore" I have given a general view of the state of Palestine between the years 1099, A.D., and 1291, A.D., during which time the country, in part or altogether, was ruled by the Franks. As regards the geography of Syria, there is no period concerning which we know as much as we do of the mediæval topography of the Frankish kingdom. Even in the later period of the Moslem rule, the accounts of the country are mere sketches compared with the full details obtainable from contemporary documents (the Cartularies, the Chronicles, and the Pilgrim Guides), which have been collected by various scholars, among whom De Vogüé, Rey, and Tobler, are the most distinguished.

In collecting, in index form, the names of places mentioned in the above-noted works, I find that they number between 600 and 700 in all within the limits of the Survey of Western Palestine, which represents the original Kingdom of Jerusalem before the conquests in Moab and Gilead, and in the land of Suhete (N.E. of the Sea of Galilee), and in the land of Shouf (near Sidon), which formed the important fief of the Barony of Sagette. This topography has been carefully collected and arranged by Rey ("Colonies Franques," Paris, 1883), and only a very few place names can be added to his lists. He has also successfully identified a very large proportion of the sites, but as he apparently was not in possession of the Survey map, and as the Survey Memoirs were unpublished at the time, a considerable amount of additional identification becomes possible, and only a very small proportion of these sites are left without location on the map. In some cases I venture to differ from M. Rey, but the value of his work as a whole needs no acknowledgment.

In addition to this work, the sources of information which I have found most valuable include the "Cartulary of the Church of the Holy Sepulchre," the history of King Richard's campaign, by Geoffrey de Vinsauf, the topographical works of John of Wirzburg and of Theodoricus, and the Chronicles in Bongar's "Gesta Dei," which includes Marino Sanuto's account of Palestine. To these may also be added the "Citez de Jherusalem," which I have recently had occasion to study again. The "Cartulary of the Holy Sepulchre Cathedral," contains the names of about sixty villages in Palestine, and the description of property is, in some cases, so detailed as to need a large-scale map, like that of the Palestine Exploration Fund, for its illustration.

The recovery of 600 place names in Western Palestine represents a name for every third mile in distance. We thus possess what amounts almost to a Domesday book of the country, dating nearly as early as our famous English work. It is very interesting to note, that in this nomenclature, taken as a whole, the native language is adopted by the conquerors, though they sometimes gave a second Frankish name to a place, and gave Norman names to their castles. The attempts to reproduce the

Arabic names are on the whole creditable, though without any systematic orthography, and the documents, as a whole, have suffered comparatively little from copyists' errors. We must not forget that distinguished Franks were able both to speak and to write Arabic; and the mediæval topography forms a substantial link between the old Hebrew and the modern Arab nomenclature, and shows us not only that the country is practically unchanged since the 12th century, but that a severe test may be so placed on the character of the Survey work, to which test it answers in a very satisfactory manner.

From the identification of the towns it becomes possible also to trace the borders of the various sub-divisions of the kingdom, including the County of Jaffa and Ascalon, the Seigneuries of Arsur, Cæsarea, Caiffa Nâblus, and Caimont, the possessions of the cathedral of the Abbey of St. Sion, and of the Abbey of Mount Tabor.

After the loss of Jerusalem we find the feudal lords selling their lands to the Templars, the Hospitallers, and the Teutonic knights, but much earlier we find the Church to be growing richer from year to year with lands bequeathed by those who had won them with the sword.

After 1187 we gather little or nothing of the topography of the Judean and Samaritan hills which fell to Saladin with the lands east of Jordan, but in 1191 we have accounts of the topography of Sharon and the Philistine plain, and down to the end of the 13th century the Teutonic knights and the Venetians held nearly the whole of Galilee and the sea coast from Acre to Sidon, and further north.

The Teutonic Order bought out the rights of the earlier nobles and were left undisturbed by agreement made in 1240 A.D. with an upstart Sultan of Damascus.

The common term for a village in the Norman documents is *casale* (or in Latin *casella*) which William of Tyre explains to mean a place of 100 houses or more, paying a tax of one bysant each. This word is, as a rule, however, only applied to places with a Norman name.

As a little problem in exact topography we may take the explanation which is so clearly to be obtained from Sheet VIII of the Survey Map, of the Deed numbered 155 in the Cartulary of the Holy Sepulchre Cathedral (E. de Rosiere's Edition, Paris, 1849). In this Hugh, Lord of Cæsarea Palestina, gives to the Canons:—

“The mountain contiguous to the Garden of Fiesse (otherwise Defiesse), where the fountain springs form a conduit, beginning (on the other side) from the road which comes from Braicet to the casale of the Holy Sepulchre, and goes east by the cave between two mountains by the torrent, and comes to the little mountain between the said mountain and the Mountain of Broiquet (and other mountains), and by the old limekiln in a straight line to the thorn in the plain dividing the casale of the Holy Sepulchre (Fiesse) from the land of Sabarim of the Hospital.” He also gives the Casale Bubalorum.

This property can be traced exactly on the Survey Map. The site of

Defiessa is the ruin *Dufeis*, in the corner of the Sharon plain, under Carmel. The garden is shown on the map north of the ruin, and by it a spring ('Ain Ism'ain), from which starts the conduit or aqueduct which runs to Cæsarea. The road from Braicæt, which goes east, I take to be the road from the ruin *el Bureij* (about a mile to the west), this passes up a valley, as stated in the text, and there is a cave on the valley side marked on the map. The Mountain of Broiquet is clearly the hill north of this valley on which the little village, *el Bureikeh*, is marked, while the Sabarim of the Hospital is evidently the village of *Subbarin*, rather more than a mile to the north-east in the same valley. Thus within a radius of two miles we can identify every local name mentioned, with the spring, garden, aqueduct, cave, valley, road, and mountains noted. The Casale Bubalorum, given at the same time is, I think, the ruin *Bablân*, south of *Dufeis*.

The ruins present nothing but a few walls, according to the "Memoirs," but the nomenclature is unchanged.

The results of the Index, which I have now completed, may best be shown on a map, but the cases in which new identifications are possible, which are not mentioned by preceding writers, may be here enumerated.

Achara, a fief of Chateau du Roi (M'alia), in Galilee, is probably the modern village 'Akrith (Sheet III).

Amouhde, a casale near Ascalon, is now the ruin 'Amûdeh (Sheet XX).

Artabec, sold to the Hospitallers in 1135, east of Kalensone, is perhaps the ruin *Fobek*, in the required position (Sheet XI).

Aschar, a casale given in 1115 to St. Mary of Josaphat, apparently in the Seigneurie of Naples, is probably the village 'Askar (Sychar), near Nâblus (Sheet XI).

Assera, given to the Hospitallers by the Seigneur of Bessan, seems to me to be the village 'Astreh (Sheet XI).

Assir or *Serra*, a casale belonging to Ramleh, seems probably to be *Yâzur*, near Jaffa (Sheet XIII).

Mahumeria of Cathara, in Ascalon, called Viridis in Latin (No. 58, Cartulary of Holy Sepulchre). This is interesting. Cathara is evidently *el Khudr*, "the green one," and in Ascalon there still remains a little mosque, so-called. Mahumeria or Mahomerie was a crusading word for a mosque. The writer in this case knew Arabic, as shown by his rendering Cathara by Viridis.

Balaton a casale of Chateau du Roi in Galilee, probably *Belatân*, west of M'alia (Sheet III).

Belhataouâhîn probably for *Abu et Tarahîn* "father of mills," was a casale given to the Hospitallers in 1136 by Hugh of St. Abraham (Hebron), to be sought in the Hebron hills, probably *Deir et Tahûneh* (Sheet XVII), which, like many other places held by the religious orders in the 12th century, retains the name *Deir* or "monastery."

Belmont, as I have shown in the "Memoirs" (vol. iii, p. 18), appears to

be *Sôba* (Sheet XVII). M. Rey appears to have come to the same conclusion, though he does not mention the distance and direction noted by Brocardus, which is strongly in favour of this identification. The remains of the Crusading Castle are still visible at *Sôba*.

Benehabeth, a village belonging to the Holy Sepulchre Cathedral, seems to me to be a copyist's error for *Beni Hârîth*.

Bene Hatie, mentioned with the preceding is perhaps the present *Kefr 'Atya* (Sheet XIV).

Betheligel, also noticed in the Cartulary of the Holy Sepulchre, is perhaps *Beit Likia* (Sheet XVII).

Bether, given by Baldwin II to N. Dame de Josaphat is probably *Bittir* (Sheet XVII).

Bethsurie, Cartulary of Holy Sepulchre, probably *Beit Surik* (Sheet XVII).

Bet Digge, in the same list apparently the present *Beit Dukku* (Sheet XVII).

Beze, a casale belonging to Bethel given by Balian d'Ibelin to the convent of St. Joseph of Arimathæa seems to be *Deir Ibsâ'a* near Bethel (Sheet XIV).

Bombrac, or *Bombræ*, in the Jaffa plain (Itin. Ric. iv, 30), is the present *Ibn Ibrak* (Sheet XIII).

Buffles, or Casale Bubalorum, as before noted, seems to be the ruin *Bablân* (Sheet VIII).

Cala, a place between Ramleh and Mirabel, and *Chole* near Ramleh, with *Gul*, a casale of the Abbey of St. Sion, appear to be the village *Kâleh* (Sheet XIV).

Casracos, near Aschar, in the Seigneurie of Naples, is probably *Kefr Kûs* (Sheet XI).

Cedâo, a casale of the Abbey of Mount Sion, near Jerusalem, is perhaps the ruin *Kuriet Saideh* (Sheet XVII), where there is a crusading inscription on a lintel stone, as given in the "Memoirs."

Courcoza, a casale in the Hebron district, is perhaps, the ruin *Kurza* (Sheet XXI).

Dere, a casale of the Church of St. Gilles (Sinjil) is perhaps *Deir es Suddn* ("Monastery of Cassocks") west of Sinjil (Sheet XIV).

Derhassen, a casale of the Holy Sepulchre Cathedral, is the ruin *Deir Hasan* (Sheet XVII).

Der Sabel, in the same category, is the ruin *Deir esh Shabîb* ("Monastery of Youths" Sheet XVII).

Derærip, in the same Cartulary, is perhaps the present *Dier Tureif* (Sheet XIV); it is mentioned with the preceding.

Engara, a casale of the Venetians in the region near Acre, probably the ruin *'Ain Haur* (Sheet III).

Farachiem or *el Farachie*, a casale of the Pisans in 1189, possibly *Ferâsin* (Sheet VIII).

Feitata or *Beitata*, a casale given to the Hospitallers by Hugh of St. Abraham (Hebron), is the present ruin *Fattâtah* (Sheet XX).

Galafice, from its position seems to be the village *Ikhneifis* (Sheet V).

Galilee, a large fief in the maritime plain, appears to me to be clearly the modern *el Jellil*, the Chateau des Plaines east of it being the present ruined castle at Kalensaweh.

Gemail, the tithes of which belonged to St. Mary of Josaphat. Perhaps *Umm el Jemâl* near Abu Dis (Sheet XVII).

Geschale, apparently in the Philistine plain, appears to be the ruin *Kashkalîyeh*, south of Beit Jibrin, which town belonged to the Knights Hospitallers as did four ploughs of land at Geschale (Sheet XX).

Gez, a casale of Chateau du Roi, obtained by the Teutonic Knights in 1289, appears to be *Jett*, south of Malia (Sheet III).

Heulem, a casale paying tithes to the Abbey of Mount Tabor, clearly the village *'Aulam* (Sheet IX).

Heedix, a casale of Mount Tabor. Perhaps *el Haditheh*, the *x* here, as in a previous case, being a mistake for *t*.

Hubim, a casale of the Holy Sepulchre Cathedral, probably *Hubîn*, a ruin with a good spring of the same name (Sheet XVII).

Huxemia, in Lower Galilee, mentioned in the same Cartulary, seems from its position (see Nos. 124 and 149 of the Cartulary) to be *Iksal* (Sheet VI), "the cave near Casale Huxemia," might be the curious hermit cave called *el Mat-hûneh* above *Iksal*.

Josaphat was a place north of Jerusalem, mentioned by Fetellus and by Marino Sanuto, apparently *Sh'afât* (Sheet XVII).

Jerraz, in or near the Jordan valley, and given in 1115 to St. Mary of Josaphat, seems to be the large ruin of *Yerzeh* (Sheet XII).

Kefreachab, Cartulary of Holy Sepulchre No. 144, and No. 54, is clearly *Kefr 'Akâb* (Sheet XVII).

Lahemedie, a Venetian casale in the country, near Tyre, probably *el Hammedîyeh* (Sheet I).

Lecara, mentioned with Iebul in Lower Galilee, is clearly the ruin *Kâra*, near *Yebla*.

Laremedie, a Venetian casale, seems to be the modern *Rumeidîyeh* (Sheet I).

Maledoin, the name of the castle on the Jericho road (Sheet XVIII), is evidently a corruption of *Militum*. In the *Onomasticon* (see "Memoirs," vol. iii, p. 172) it is called *Castellum Militum*.

Mangana, a casale given to the Abbey of Mount Tabor in 1101 A.D. by Tancred, seems to be *Umm Jânîeh*, on the Jordan (Sheet VI).

Migedell, a casale near Caco, in the Maritime plain, appears to be *Mejdel Yâba* (Sheet XIV).

Meimes, given to the Hospitallers by Hugh of St. Abraham, is no doubt the ruin *Mâmâs* (Sheet XXI).

Melîus, a casale near Ascalon, given to the Knights Hospitallers in 1111 A.D., is perhaps the ruin *Melîta* (Sheet XX).

Mirabel, the celebrated castle, is, I believe, to be found in the Castle of Râs el 'Ain (Sheet XIII). The name may survive at *el Mîrr*, close by.

Moitana, given to the Hospitallers in 1110 A.D., is perhaps the ruin *Muteiyen* (Sheet XIV).

Montgisard, near Ramleh, and south of Mirabel, mentioned by William of Tyre, xxi, 23, appears to me to be the Mound of Gezer, *Tell Jazar* (Sheet XVI).

Quefrenabit, belonging to John d'Ibelin, near Acre. The name probably survives in *Btr Kefr Nebid* (Sheet III).

Roma, a casale of the Cathedral of the Holy Sepulchre, apparently in the centre of the country near Ragaba (*Rujb*), appears to be the ruin *el 'Ormeh* (Sheet XIV).

Saarethe, a casale given to the hospital by John d'Ibelin in 1256, seems perhaps to be the ruin *S'aireh* (Sheet XVII); it ought to be towards the plain where Ibelin (Yebna) stood.

Sabahiet, a casale of the Holy Sepulchre Cathedral, is perhaps *'Ain Subieh* (Sheet XVII).

Saka, between the Kishon and Caphar Mada (Kefr Menda), is perhaps the ruin *S'as'a* (Sheet V).

St. Elie. In this case M. Rey seems to me in error. The place appears to be the present *Mar Elias*, which is mentioned in the "Citez de Jherusalem" as south of the City (see p. 41 of the Palestine Text Society's translation).

Samarita, or *Samaritano*, a casale of Cæsarea. M. Rey suggests Zumarin, but perhaps the place intended is the old *Castrum Samaritorium*, now *Kefr es Samir* (Sheet V).

Saphe, belonging to N. Dame de Josaphat in 1130, in the territory of Nâblus, seems to be *Suffa* (Sheet XVII).

Sapharoria, Cartulary of Holy Sepulchre, No. 133, seems to be the ruin of *Kefr Urieh* (Sheet XVII).

Terfalsa, a casale of the Royal domain near Tyre, is evidently *Teir Filsieh* (Sheet II).

Turbasaim, Cartulary of Holy Sepulchre, Nos. 41, 142, near St. Gilles, seems to be the ancient Thormasia, now *Turmus 'Aga* (Sheet XIV).

Zenum, Cartulary of Holy Sepulchre, Nos. 29, 53, 54, 144, seems to be *Deir Fesin* (Sheet XVII).

Considering how thoroughly this nomenclature has been examined by various scholars, the above list of more than sixty places is a substantial addition in the total of six hundred. Except in the cases here noticed, Rey's identifications appear to be satisfactory, and the places are found on the Survey map. In the present paper I have only noticed new identifications, with one or two exceptions, and have not repeated the identifications which are already discussed in the "Memoirs."

If each of these 600 casales contained 100 houses, as mentioned by William of Tyre, the population of a village in crusading days would have averaged about 500 souls, which is about the average of a modern Palestine village. This would give a population of 300,000 souls, which is about half the present population of Palestine, but although the various Cartularies give us many names in Galilee and west of the water-

shed, the regions further east and south are unnoticed, and the property described is that of public bodies not of the original fief-holding knights. The army alone is calculated to have consisted of some 20,000 to 25,000 men in all (see "Syrian Stone Lore," p. 428), and the population was probably at least equal to that of our own times.

It should be noticed that crusading ruins are mentioned in the "Memoirs" at a great many of the sites, which are included in the above-named lists.

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THE NORMAN FIEFS IN PALESTINE.

By identification of the various towns in Palestine mentioned in Norman documents, it becomes possible to define the limits of the fiefs, and these I have now laid down on the Survey Map. The fief of Sagette (Sidon), including the Land of Schouf—now *Jebel Shâf*—lay beyond the limits of the Survey on the north, being bounded on the south by the Kasimiyeh gorge, but including the Merj 'Ayûn and the important castle of Belfort. South of this line the following were the divisions:—

(1.) *The Seigneurie of Tyre*, from the Kasimiyeh on the north to the Ladder of Tyre on the south, including the lower hills on the east to *Zubkîn*, *Reshkanânîn*, *Baflei*, and *Nîha*.

(2.) *The Seigneurie of Toron*, held by the Courtney family, east of the last, and extending in a southern direction to *Harfeish*.

(3.) *The Seigneurie of Renier of Marûn*, including *Marûn er Râs* on the south-west, and the towns Mees (*Meis*), Belide (*Belideh*), Cades (*Kades*), and Chateau Neuf (*Hunîn*). It appears to have reached to the Jordan Valley.

(4.) *The Seigneurie of Montfort*, between (1) and (2), extended from Aithire (*Y'ater*) on the north to Jeth (*Jett*) on the south. On the west it included Judyn (*Kal'at Jiddîn*), Zoenite (*Zûeinîta*), and Tabaria (*Tibria*) reaching to the plains of Acre.

(5.) *The Seigneurie of St. George of Labeyne*, from *Beit Jenn* on the east to Gelon (*Jallân*) on the west, and from Bucael (*el Bukei'ah*) on the north to *Wâdy Halzân* on the south. St. George of Labeyne was the present *El B'aneh*, near which is the shrine of *El Khudr* (St. George).

(6.) *The Territory of Acre*, from the Ladder of Tyre to the Kishon, and extending from the sea to the mountains west of Caphar Mada and Zekanin (*Kefr Menda* and *Sukhnîn*).

(7.) *The Seigneurie of Cayphas* included Carmel and the sea shore almost to Chateau Pelerin.

(8.) *The Seigneurie of Caymont*, a small fief round Tell Keimûn.

(9.) *The Prince of Galilee* occupied the rest of Upper Galilee and all the plain of Esdraelon to Petit Gerin (*Jenin*). On the south-east the border ran from Le Grand Gerin (*Zer'in*) by Lecara (*Kâra*), Hubelet