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 medieval 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 Subete (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proportion of the sites, but as he apparently was not in possession of the Survey map, and as the Survey Memoirs were unpublished at the time, a considerable amount of additional identification becomes possible, and only a very small proportion of these sites are left without location on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 Jerusalem," 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 mediaeval 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, Caïffa Nâblus, and Co-imont, 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 Hospitaliers, 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 Braicret 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
Defesse 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‘atn), from which starts the conduit or aqueduct which runs to Caesarea. The road from Bracæt, 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 Broquet is clearly the hill north of this valley on which the little village, el Bureiyeh, 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 Bablûn, 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 ’Akriath (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 Yobek, 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 Nablûs (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 Yadzur, 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 Belatûn, west of M‘alia (Sheet III).

Belkatouâhîn probably for Abu et Tawâhîn “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 Tahûnêh (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 Sōba (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 Sōba.

Bene Hātie, a village belonging to the Holy Sepulchre Cathedral, seems to me to be a copyist's error for Benī Hārīth.

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

Bethelīgel, also noticed in the Cartulary of the Holy Sepulchre, is perhaps Beīt Līkia (Sheet XVII).

Bethēr, given by Baldwin II to N. Dame de Josaphat is probably Bītūr (Sheet XVII).

Bēthesūriē, Cartulary of Holy Sepulchre, probably Beīt Śurīk (Sheet XVII).

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

Beze, a casale belonging to Bethel given by Balian d'Ibelin to the convent of St. Joseph of Arimathēa seems to be Deīr Iṣbā near Bethel (Sheet XIV).

Bombrac, or Bombrae, in the Jaffa plain (Itin. Ric. iv, 30), is the present Ibn Ibrāk (Sheet XIII).

Būflīs, or Casale Bubalorum, as before noted, seems to be the ruin Bāblūn (Sheet VIII).

Cālā, a place between Ramleh and Mirabel, and Chōle near Ramleh, with Gūl, a casale of the Abbey of St. Sion, appear to be the village Kūlēh (Sheet XIV).

Casrācūs, near Aschar, in the Seigneurie of Naples, is probably Kēfr Kūs (Sheet XI).

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

Courcōza, a casale in the Hebron district, is perhaps, the ruin Kurzā (Sheet XXI).

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

Derhassān, a casale of the Holy Sepulchre Cathedral, is the ruin Deīr Hāsān (Sheet XVII).

Der Sābēb, in the same category, is the ruin Deīr esh Shābīb ("Monastery of Youths" Sheet XVII).

Derxerīp, in the same Cartulary, is perhaps the present Dīr Tūrēf (Sheet XIV); it is mentioned with the preceding.

Enghār, a casale of the Venetians in the region near Acre, probably the ruin 'Aīn Hāwr (Sheet III).

Farachīm or el Parachī, a casale of the Pisans in 1189, possibly Ferāšīn (Sheet VIII).

Feītātā or Beītātā, a casale given to the Hospitallers by Hugh of St. Abraham (Hebron), is the present ruin Futūdītah (Sheet XX).
Galafice, from its position seems to be the village Ikhneiyās (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.

Gemiai, the tithes of which belonged to St. Mary of Josaphat. Perhaps Umm el Jemāl near Abu Dls (Sheet XVII).

Geschale, apparently in the Philistine plain, appears to be the ruin Kashkaliyeh, 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 M‘alia (Sheet III).

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

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

Hubun, a casale of the Holy Sepulchre Cathedral, probably Hubin, 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-hummeh above Iksal.

Josaphat was a place north of Jerusalem, mentioned by Fételius and by Marino Sanuto, apparently Sh‘afat (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).

Kefrehach, Cartulary of Holy Sepulchre No. 144, and No. 54, is clearly Kejr ‘Aḵāb (Sheet XVII).

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

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

Laremedie, a Venetian casale, seems to be the modern Rumeidteh (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 Jāmāh, on the Jordan (Sheet VI).

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

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

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

Mirabel, the celebrated castle, is, I believe, to be found in the Castle of Rās el ‘Ain (Sheet XIII). The name may survive at el Mirr, close by.
Moitana, given to the Hospitallers in 1110 A.D., is perhaps the ruin Muteiyan (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 Jezar (Sheet XVI).

Queuefrenebit, 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 (Rufa), 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'atreh (Sheet XVII); it ought to be towards the plain where Ibelin (Yehna) stood.

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

Saka, between the Kishon and Caphar Mada (Kefr Me'ida), 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 Cesarea. M. Rey suggests Zummarin, but perhaps the place intended is the old Castrum Samaritorum, now Kefr es Samir (Sheet V).

Saphie, belonging to N. Dame de Josaphat in 1130, in the territory of Nablus, 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 Fiseh (Sheet II).

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

Zenem, Cartulary of Holy Sepulchre, Nos. 29, 53, 54, 144, seems to be Deir Yesta (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 the 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.

C. R. C.

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 Shaf — lay beyond the limits of the Survey on the north, being bounded on the south by the Kasimiyeh gorge, but including the Merj 'Ayün 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 Zubkén, Roshkananin, Bajlei, and Nika.

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 Marun, including Maran er Rás on the south-west, and the towns Mees (Meis), Belide (Belideh), Cades (Kades), and Chateau Neuf (Hunin). 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 (Kat'at Jiddin), Zoënite (Zoënita), 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 (Jallûn) on the west, and from Bucael (el Bukel'ah) on the north to Wâdy Halzûn 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 (Kebr Menda and Sukhîn).

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