

# Crusader Castles

A Wikipedia Compilation  
by  
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# Chapter 1

## List of Crusader castles



*Krak des Chevaliers* was built during the 12th and 13th centuries by the *Knights Hospitaller* with later additions by Mamluks. It is a World Heritage Site.<sup>[1]</sup>

This is a list of castles in the eastern Mediterranean and Middle East, founded or occupied during the crusades. For crusader castles in Poland and the Baltic states, see Ordensburg.

### 1.1 Cyprus

- Buffavento Castle
- Famagusta
- Kantara Castle
- Kolossi Castle
- Kyrenia Castle
- Larnaca Castle
- Limassol Castle
- Paphos Castle
- St. Hilarion Castle

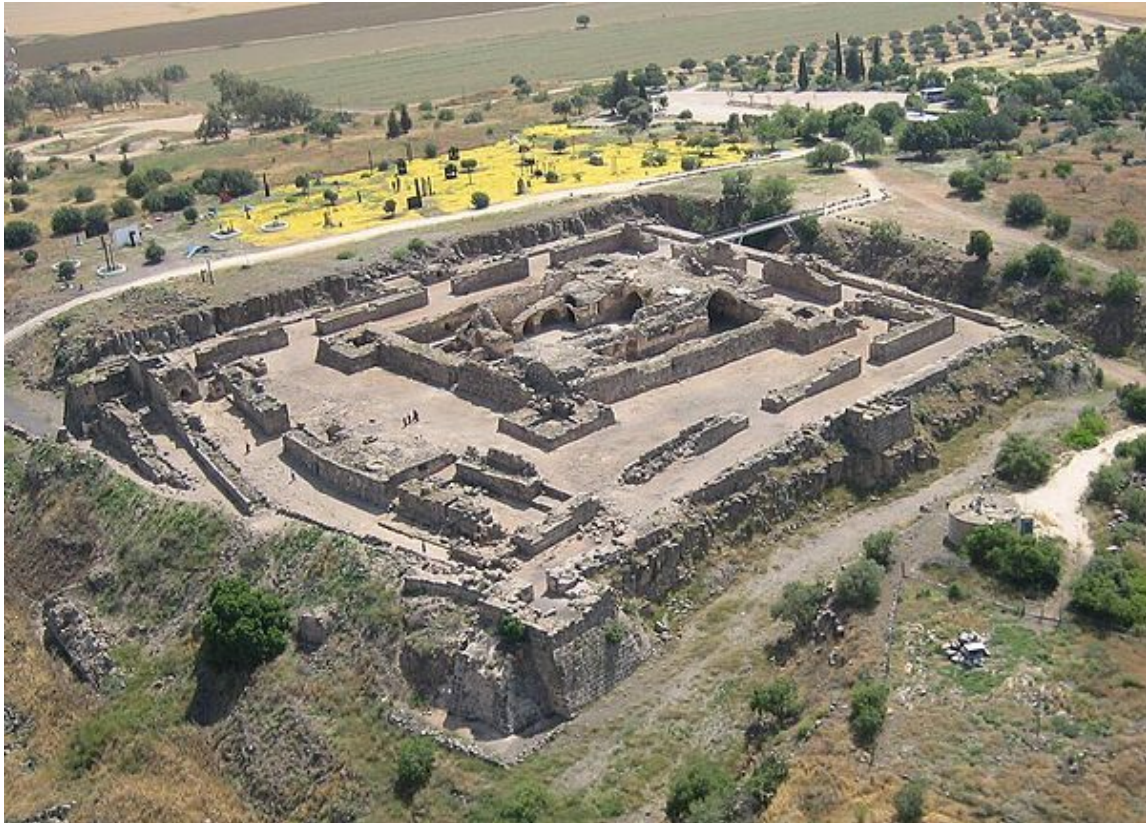


*Kyrenia Castle*

## 1.2 Israel

- Acre (Akko) - fortified city
- Arsuf, also known as Arsuf or Apollonia - fortified city and citadel; national park
- Belvoir - Crusader castle of which no traces remain; national park
- Belvoir Castle; Kochav HaYarden National Park
- Bet Shean - castle ruins next to ancient town
- Caco at Qaqun - ruins of castle from Crusader and Mamluk periods; national park
- Beth Gibelin - castle ruins next to ancient town; national park
- Caesarea - fortified port city; national park
- Cafarlet, in Hebrew HaBonim Fortress - ruins of Umayyad castle reused by the Crusaders
- Casal des Plains - ruins of Crusader tower; inside town
- Casal Imbert - at Akhziv (former az-Zib) - Crusader “new town” with tower; nothing discernible at present
- Castellum Regis; inside village
- Chastellet, castle ruin by Jacob’s Ford: see Battle of Jacob’s Ford; also known as Vadum Iacob, le Chastelez, Ateret, Qasr al-'Atra
- Château Pèlerin, also known as Atlit Castle and Castle Pilgrim; off-reach military base
- la Tour Rouge or Turris Rubea at Burgata - Arabic: Burj al-Ahmar, Hebrew: Hurvat Burgata





*The remains of Belvoir Castle*

- Latrun
- Le Destroit
- Mirabel, in Hebrew: Migdal Tsedek
- Montfort; inside national park
- Saphet, or Safed fortress
- Tower of David - the citadel of Jerusalem
- Tzipori - Sepphoris (Latin), Saffuriya (Arabic): tower; national park
- Yehiam Fortress - Crusader name: Judin Castle; national park

#### **Muslim castles built to oppose the Crusaders**

- Nimrod Fortress, originally Qal'at as-Subayba; national park

## **1.3 Jordan**

- Kerak
- Montreal
- Vaux Moise

#### **Muslim castles of the period**

- Ajlun Castle



*Monfort castle*



*Kerak*



## 1.4 Lebanon

- Beaufort Castle
- Byblos Castle
- Citadel of Raymond de Saint-Gilles
- Mseilha Fort
- Saint Louis Castle
- Sidon Sea Castle
- Toron

## 1.5 Syria



*The remains of Margat*

- Chastel Blanc
- Krak des Chevaliers
- Margat, also known as Marqab
- Masyaf Castle
- Saladdin Castle, also known as Saône

## 1.6 Turkey

- Amouda
- Ayasuluk Castle, Selçuk
- Bagras
- Namrun Kalesi (Lampron)
- Servantikar
- Yılankale, or Castle of Snakes



*The ruins of Bagras Castle, viewed from the southeast*

## 1.7 See also

- List of castles
- Ordensburg

## 1.8 References

- [1] *Crac des Chevaliers and Qal'at Salah El-Din*, UNESCO, retrieved 2010-11-08

# Chapter 2

## Achziv

For the **former Arab village at this site** see **Az-Zeeb**. For the self-proclaimed micronation see **Akhzivland**.

**Achziv** is an ancient site on the Mediterranean coast of northern **Israel**, between the border with **Lebanon** and the city of **Acre**. Today its grounds are shared between a **national park**, and a beach-side resort in the guise of the "**Akhzivland**" self-proclaimed **micronation**.

Excavations have unearthed a fortified Canaanite city of the second millennium BCE. The Phoenician town of the first millennium BCE is known both from the **Hebrew Bible** and Assyrian sources. Phoenician Achziv went through ups and downs during the Persian and Hellenistic periods. In Roman times *Acdippa* was a road station. The **Bordeaux Pilgrim** mentions it in 333-334 CE still as a road station; Jewish sources of the Byzantine period call it *Kheziv* and *Gesiv*. There is no information about settlement at the site for the Early Muslim period. Crusaders built here a new village with a castle. During the Mamluk and Ottoman periods a modest village occupied the old **tell** (archaeological mound). This village was depopulated during the **1948 Arab-Israeli war**. Since then the tell has not been resettled, the only permanent resident being an eccentric Israeli who has declared a small stretch of beach-side property to be "independent" and has been welcoming visitors since 1975. Most of the overall site though is part of a national park.

### 2.1 Location

Achziv is situated 15 kilometers north of **Acre**, within the municipal area of **Nahariya**.

### 2.2 History

#### 2.2.1 Bronze Age

The first fortified settlement found by archaeologists is a large Canaanite port city from the Middle Bronze Age IIB (1800-1550 BCE).<sup>[1][2]</sup> The massive ramparts, some 4.5 m (15 ft) high, protected the city proper and a large area of port facilities. To the north and south the city extended to the two nearby rivers, which the Canaanite engineers connected by a fosse, thus transforming Achziv into an island.<sup>[1]</sup> A substantial destruction level from the beginning of the Late Bronze Age proves that even these fortifications were eventually not sufficient.<sup>[2]</sup>

#### 2.2.2 Iron Age; in the Hebrew Bible

According to the **Hebrew Bible**, the area including the **Phoenician** city of Achziv was assigned to the tribe of **Asher**, but the Asherites did not manage to conquer it from the Phoenicians:<sup>[3]</sup>

And the fifth lot came out for the tribe of the children of Asher ... and the outgoings thereof are at the sea from the coast to Achziv. (Joshua 19:24-29)





*The mosque of al-Zib, restored at Achziv National Park*

Asher did not drive out the inhabitants of Acco, ... or of Achzib ... (Judges 1:31)

King David added the city into his Kingdom, but King Solomon returned it to Hiram I as part of the famous pact. During the invasions of Sennacherib the Assyrians conquered the city.

### 2.2.3 Hellenistic Period

During the reign of the Seleucids the border was established at Rosh HaNikra, just north to Achziv, making it a border city which they called *Ekdippa* (Ἐκδιππα in Ancient Greek) and put it under the control of Acre.

### 2.2.4 Roman Period; Byzantine Period (Mishnaic and Talmudic Period)

A maritime city named Cziv, nine miles (14 km) north of Acre, is mentioned by Josephus Flavius, and later by Eusebius. Achziv (Cheziv) is mentioned in Jewish rabbinic writings, for example Midrash Vayikra Rabba 37:4. Additionally, Achziv is mentioned in the Babylonian Talmud, and by the relating Middle Age commentators, concerning the location of Achziv in regards to historical borders of Israel.

### 2.2.5 Crusader Period

During the Crusader period, the site was known as Casale Umberti<sup>[4]</sup> or Casal Humberti, after Hubert of Pacy which held the casale and is documented in 1108.<sup>[5]</sup> European farmers settled there in 1153 under Baldwin III. In 1232 it was the site of the Battle of Casal Imbert between German and French Crusaders as part of the War of the Lombards.

### 2.2.6 Mamluk and Ottoman Periods

The Arab village of **Az-Zeeb** was established during the Mamluk and Ottoman periods, the houses erected using the stones of the Crusader castle.

### 2.2.7 British Mandate and 1948 war

In 1946, **The Jewish Resistance Movement** attempted to blow up the railroad bridge over the creek at Achziv in an operation known as **Night of the Bridges**. A monument to the 14 soldiers killed there was erected on the site.

During the **1948 Arab–Israeli War** the Arab villagers of az-Zib fled to Lebanon.

## 2.3 Archaeology



*Ancient grinding stones at Achziv National Park*

Remnants of ancient Achziv, now known as Tel Achziv, are located on a sandstone mound between two streams, Kziv on the north and Shaal on the south, close to the border with Lebanon.

An ancient port was located on the coast, and another secondary port is located 700 m to the south.

Archeological excavations have revealed that a walled city existed at the location from the Middle Bronze period. History of Achziv goes back to the Chalcolithic period (4500-3200 BC).

## 2.4 External links

- [Achziv Beach National Park on the Israel Nature and Parks Authority website.](#)

## 2.5 References

- [1] M. W. Prausnitz (1975). “The Planning of the Middle Bronze Age Town at Achzib and its Defences”. *Israel Exploration Journal* (Israel Exploration Society). Vol. 25, No. 4: 202–210. Retrieved 9 April 2015.
- [2] Avraham Negev and Shimon Gibson (2001). *Achzib (b) A Canaanite city on the Mediterranean coast. Archaeological Encyclopedia of the Holy Land* (New York and London: Continuum). p. 16. ISBN 0-8264-1316-1.
- [3] <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.04.0064%3Aalphabetic+letter%3DE%3Aentry+group%3D1%3Aentry%3Decdippa-geo>
- [4] Institute of Archaeology, Hebrew University of Jerusalem
- [5] Murray, Alan, *The Crusader Kingdom of Jerusalem: A Dynastic History 1099-1125* (Unit for Prosopographical Research, Linacre College, Oxford, 2000) p. 210.

Coordinates: 33°03'N 35°06'E / 33.050°N 35.100°E

## Chapter 3

# Acre, Israel

“Akko” redirects here. For other uses, see [Akko \(disambiguation\)](#).

**Acre** (/ˈɑːkər/ or /ˈeɪkər/, Hebrew: אַכּוֹ *‘Akko*, most commonly spelled as **Akko**; Arabic: عَكا, *‘Akkā*, Ancient Greek, *Akre*, Ἀκρη)<sup>[1]</sup> is a city in the northern coastal plain region of northern Israel at the northern extremity of Haifa Bay. The city occupies an important location, as it sits on the coast of the Mediterranean, traditionally linking the waterways and commercial activity with the Levant.<sup>[2]</sup> Acre is one of the oldest continuously inhabited sites in the world.

Historically, it was a strategic coastal link to the Levant. In crusader times it was known as *St. John d'Acre* after the Knights Hospitaller of St John order who had their headquarters there. Acre is the holiest city of the Bahá'í Faith, and as such gets many Baha'i pilgrims. In 2011, the population was 46,464.<sup>[3]</sup> Acre is a mixed city, that includes Jews, Muslims, Christians and Baha'is. The mayor is Shimon Lankri, who was re-elected in 2011.<sup>[4]</sup>

### 3.1 Etymology

The name 'Akka is recorded in Egyptian sources from about 2000 BC, with three signs (the initial guttural, “k” and “a”; followed by the sign for “foreign city”).<sup>[5][6]</sup>

In the Amarna letters, written in Akkadian, the letter “H” is used to signify the guttural letters alef-heh-chet-ayin, and therefore it was possible to write the name of the city as if it were “Haca” or “Aca”. Had the name not been preserved, we would not have been able to identify it with certainty with the name that appears in cuneiforms. In Assyrian the name has been preserved with the spelling “AKK”.<sup>[5]</sup>

The city was renamed **Ptolemais** during the Hellenistic and later Roman-Byzantine period, but was restored to **Akka** following the Muslim conquest.

### 3.2 History

#### 3.2.1 Antiquity

Acre is one of the oldest continuously inhabited sites in the region.<sup>[7]</sup> The name *Aak*, which appears on the tribute-lists of Thutmose III (c. 15th century BC), may be a reference to Acre. The Amarna letters also mention a place named *Akka*,<sup>[8]</sup> as well as the Execration texts, that pre-date them.<sup>[9]</sup> First settlement at the site of Ancient Acre appears to have been in the Early Bronze Age, or about 3000 BC.<sup>[2]</sup> In the Hebrew Bible, (Judges 1:31), Akko is one of the places from which the Israelites did not drive out the Canaanites. It is later described in the territory of the tribe of Asher and according to Josephus, was ruled by one of Solomon's provincial governors. Throughout Israelite rule, it was politically and culturally affiliated with Phoenicia. Around 725 BC, Akko joined Sidon and Tyre in a revolt against Shalmaneser V.<sup>[10]</sup>





*Ottoman aqueduct to Acre at Kibbutz Lohamei HaGeta'ot*

### 3.2.2 Greek, Judean and Roman periods

Greek historians refer to the city as *Ake*, meaning “cure.” According to the Greek myth, *Heracles* found curative herbs here to heal his wounds.<sup>[11]</sup> Josephus calls it *Akre*. The name was changed to *Antiochia Ptolemais* (in Greek Αντιόχεια Πτολεμαίς) shortly after *Alexander the Great*'s conquest, and then to *Ptolemais*, probably by *Ptolemy Soter*, after the partition of the kingdom of *Alexander the Great*.<sup>[12]</sup>

*Strabo* refers to the city as once a rendezvous for the *Persians* in their expeditions against *Egypt*. About 165 BC *Judas Maccabeus* defeated the *Seleucids* in several battles in *Galilee*, and drove them into *Ptolemais*. About 153 BC *Alexander Balas*, son of *Antiochus Epiphanes*, contesting the *Seleucid* crown with *Demetrius*, seized the city, which opened its gates to him. *Demetrius* offered many bribes to the *Maccabees* to obtain *Jewish* support against his rival, including the revenues of *Ptolemais* for the benefit of the *Temple in Jerusalem*, but in vain. *Jonathan Maccabaeus* threw in his lot with *Alexander*, and in 150 BC he was received by him with great honour in *Ptolemais*. Some years later, however, *Tryphon*, an officer of the *Seleucids*, who had grown suspicious of the *Maccabees*, enticed *Jonathan* into *Ptolemais* and there treacherously took him prisoner.

The city was captured by *Alexander Jannaeus*, *Cleopatra VII* of *Egypt* and *Tigranes II* of *Armenia*. Here *Herod* built a *gymnasium*. *St Paul* spent a day in *Ptolemais* (Acts 21:7). A Roman *colonia* was established at the city, *Colonia Claudii Caesaris*. After the permanent division of the *Roman Empire* in 395 AD, *Akko* was administered by the Eastern (“Byzantine”) Empire.

### 3.2.3 Early Islamic era

Following the defeat of the *Byzantine* army of *Heraclius* by the *Muslim* army of *Khalid ibn al-Walid* in the *Battle of Yarmouk*, and the capitulation of the Christian city of *Jerusalem* to the *Caliph Umar*, *Acre* came under the rule of the *Rashidun Caliphate* beginning in 638.<sup>[7]</sup> According to the early *Muslim* chronicler *al-Baladhuri*, the actual conquest of *Acre* was led by *Shurahbil ibn Hasana*, and it likely surrendered without resistance.<sup>[13]</sup> The Arab conquest brought a revival to the town of *Acre*, and it served as the main port of *Palestine* through the *Umayyad* and *Abbasid* Caliphates





*Remains of Crusader harbor*

that followed, and through Crusader rule into the 13th century.<sup>[7]</sup>

The first Umayyad caliph, **Mu'awiyah** (r. 661-680), regarded the coastal towns of the **Levant** as strategically important. Thus, he strengthened Acre's fortifications and settled **Persians** from other parts of Muslim Syria to inhabit the city. From Acre, which became one of the region's most important dockyards along with **Tyre**, Mu'awiyah launched an attack against Byzantine-held **Cyprus**. The Byzantines assaulted the coastal cities in 669, prompting Mu'awiyah to assemble and send shipbuilders and carpenters to Acre. The city would continue to serve as the principal naval base of **Jund al-Urdunn** ("Military District of Jordan") until the reign of Caliph **Hisham ibn Abd al-Malik** (723-743), who moved the bulk of the shipyards north to Tyre.<sup>[13]</sup> Nonetheless, Acre remained militarily significant through the early Abbasid period, with Caliph **al-Mutawakkil** issuing an order to make Acre into a major naval base in 861, equipping the city with battleships and combat troops.<sup>[14]</sup>

During the 10th-century, Acre was still part of Jund al-Urdunn.<sup>[15]</sup> Local **Arab** geographer **al-Muqaddasi** visited Acre during the early **Fatimid** era in 985, describing it as a fortified coastal city with a large **mosque** possessing a substantial **olive grove**. Fortifications had been previously built by the autonomous Emir **Ibn Tulun** of Egypt, who annexed the city in the 870s, and provided relative safety for merchant ships arriving at the city's port. When Persian traveller **Nasir Khusraw** visited Acre in 1047, he noted that the large **Friday mosque** was built of **marble**, located in the centre of the city and just south of it lay the "tomb of the Prophet **Salih**."<sup>[14][16]</sup> Khusraw provided a description of the city's size, which roughly translated as having a length of 1.24 kilometres (0.77 miles) and a width of 300 metres (984 feet). This figure indicates that Acre at that time was larger than its current Old City area, most of which was built between the 18th and 19th centuries.<sup>[14]</sup>

### 3.2.4 Crusader and Mamluk period

#### **First Crusader Kingdom of Jerusalem**

After roughly four years of siege,<sup>[17]</sup> Acre finally capitulated to the forces of King **Baldwin I** of Jerusalem in 1104 during the **First Crusade**. The Crusaders made the town their chief port in Palestine.<sup>[18]</sup> On the first Crusade, Fulcher



*The Templar Tunnel*

relates his travels with the Crusading armies of King Baldwin, including initially staying over in Acre before the army's advance to Jerusalem. This demonstrates that even from the beginning, Acre was an important link between the Crusaders and their advance into the Levant.<sup>[19]</sup> Its function was to provide Crusaders with a foothold in the region and access to vibrant trade that made them prosperous, especially giving them access to the Asiatic spice trade.<sup>[20]</sup> By the 1130s it had a population of around 25,000 and was only matched for size in the Crusader kingdom by the city of Jerusalem. Around 1170 it became the main port of the eastern Mediterranean, and the kingdom of Jerusalem was regarded in the west as enormously wealthy above all because of Acre. According to an English contemporary, it provided more for the Crusader crown than the total revenues of the king of England.<sup>[20]</sup>

The Andalusian geographer Ibn Jubayr wrote that in 1185 there was still a Muslim community in the city who worshipped in a small mosque.

#### **Ayyubid intermezzo (1187-1191)**

Acre, along with Beirut and Sidon, capitulated without a fight to the Ayyubid sultan Saladin in 1187, after his decisive victory at Hattin and the subsequent Muslim capture of Jerusalem.

#### **Second Crusader Kingdom of Jerusalem (1191-1291)**

Acre remained in Muslim hands until it was unexpectedly besieged by King Guy of Lusignan—reinforced by Pisan naval and ground forces—in August 1189. The siege was unique in the history of the Crusades since the Frankish besiegers were themselves besieged, by Saladin's troops. It was not captured until July 1191 when the forces of the Third Crusade, led by King Richard I of England and King Philip II of France, came to King Guy's aid. Acre then served as the *de facto* capital of the remnant Kingdom of Jerusalem in 1192 and later became a seat of the Knights Hospitaller military order. Acre continued to prosper as major commercial hub of the eastern Mediterranean, but also underwent turbulent times due to the bitter infighting among the Crusader factions that occasionally resulted in civil wars.<sup>[21]</sup>



The old part of the city, where the port and fortified city were located, protrudes from the coastline, exposing both sides of the narrow piece of land to the sea. This could maximize its efficiency as a port, and the narrow entrance to this protrusion served as a natural and easy defense to the city. Both the archaeological record and Crusader texts emphasize Acre's strategic importance—a city in which it was crucial to pass through, control, and, as evidenced by the massive walls, protect.

### Mamluk Period (1291-1517)

Acre was the final stronghold of the Crusader states when much of the Levantine coastline was conquered by Mamluk forces. The city, having been isolated and largely abandoned by Europe, capitulated to the Mamluks led by Sultan al-Ashraf Khalil in a bloody siege in 1291. In line with Mamluk policy regarding the coastal cities (to prevent their future utilization by Crusader forces), Acre was entirely destroyed with the exception of a few religious edifices considered sacred by the Muslims, namely the Nabi Salih tomb and the Ayn Bakar spring. The destruction of the city led to popular Arabic sayings in the region enshrining its past glory.<sup>[21]</sup> In 1321 the Syrian geographer Abu'l Fida wrote that Acre was “a beautiful city” but still in ruins following its capture by the Mamluks. Nonetheless, the “spacious” port was still in use and the city was full of artisans.<sup>[22]</sup> Throughout the Mamluk era (1260-1517), Acre was succeeded by Safad as the principal city of its province.<sup>[21]</sup>

### 3.2.5 Ottoman era

See also: Siege of Acre (1799)

The Ottomans under Sultan Selim I captured what remained of the city in 1517, which had been burned down by



*Old City of Acre, 1878 by Félix Bonfils*

the Mamluks and had become a tiny fishing village. English academic Henry Maundrell in 1697 found it a ruin,<sup>[23]</sup> save for a *khan* (caravanserai) built and occupied by French merchants for their use,<sup>[24]</sup> a mosque and a few poor cottages.<sup>[23]</sup> The *khan* was named Khan al-Ilfranj after its French founders.<sup>[24]</sup>

During Ottoman rule, Acre continued to play an important role in the region via smaller autonomous sheikhdoms.<sup>[2]</sup> Towards the end of the 18th century Acre revived under the rule of **Dhaher al-Omar**, the Arab ruler of the **Galilee**, who made the city capital of his autonomous **sheikhdom**. Dhaher rebuilt Acre's fortifications, using materials from the city's medieval ruins. He died outside its walls during an offensive against him by the Ottoman state in 1775.<sup>[21]</sup> His successor, **Jezzar Pasha**, further fortified its walls when he virtually moved the capital of the **Saida Eyalet** ("Province of **Sidon**") to Acre where he resided.<sup>[25]</sup> Jezzar's improvements were accomplished through heavy imposts secured for himself all the benefits derived from his improvements. About 1780 Jezzar peremptorily banished the French trading colony, in spite of protests from the French government, and refused to receive a consul. Both Dhaher and Jezzar undertook ambitious architectural projects in the city, building several caravanserais, mosques, public baths and other structures. Some of the notable works included the **Jezzar Pasha Mosque**, which was built out of stones from the ancient ruins of **Caesarea** and **Atlit** and the **Khan al-Umdan**, both built on Jezzar's orders.<sup>[24]</sup>



*Port of Acre*

In 1799 **Napoleon**, in pursuance of his scheme for raising a Syrian rebellion against Turkish domination, appeared before Acre, but after a siege of two months (March–May) was repulsed by the Turks, aided by Sir **Sidney Smith** and a force of British sailors. Having lost his siege cannons to Smith, Napoleon attempted to lay siege to the walled city defended by Ottoman troops on 20 March 1799, using only his infantry and small-calibre cannons, a strategy which failed, leading to his retreat two months later on 21 May.

Jezzar was succeeded on his death by his son Suleiman Pasha, under whose milder rule the town advanced in prosperity till his death in 1819. After his death, **Haim Farhi**, who was his adviser, paid a huge sum in bribes to assure that Abdullah Pasha (son of Ali Pasha, the deputy of Suleiman Pasha), whom he had known from youth, will be appointed as ruler. Abdullah Pasha ruled Acre until 1831, when **Ibrahim Pasha** besieged and reduced the town and destroyed its buildings. During the **Oriental Crisis of 1840** it was bombarded on 4 November 1840 by the allied British, Austrian and French squadrons, and in the following year restored to Turkish rule. It regained some of former prosperity after linking with **Hejaz Railway** by a branch line from **Haifa** in 1913.<sup>[26]</sup> It was a sanjak centre (**Sanjak of Acre**) in **Beyrut Eyalet** until English occupation in 23 September 1918 during **World War I**.

### 3.2.6 British Mandate of Palestine

At the beginning of the Mandate period, in the 1922 census of Palestine, Acre had 6,420 residents: 4,883 of whom were Muslim; 1,344 Christian; 102 Baha'i; 78 Jewish and 13 Druze.<sup>[27]</sup> The British Mandate government reconstructed Acre, and its economic situation improved. The 1931 census counted 7,897 people in Acre, 6076 Muslims, 1523 Christians, 237 Jews, 51 Baha'i and 10 Druze.<sup>[28]</sup> In 1946 Acre's population numbered around 13,000.



INSIDE THE HOSPITALIER CASTLE, NOW PALESTINE'S PENAL CENTRE, AT ACRE  
The Great Mosque in centre background

*Interior of Acre prison, circa 1938*

Acre's fort was converted into a jail, where members of the Jewish underground were held during their struggle against the British, among them Zeev Jabotinski, Shlomo ben Yossef, and Dov Grunner. Grunner and ben Yossef were executed there. Other Jewish inmates were freed by members of the Irgun, who broke into the jail on 4 May 1947 and succeeded in releasing Jewish underground movement activists. Over 200 Arab inmates also escaped.<sup>[29]</sup>

In the 1947 UN Partition Plan, Acre was designated part of a future Arab state. Before the 1948 Arab-Israeli War broke out, Acre's Arabs attacked neighbouring Jewish settlements and Jewish transportation; in March 1948 42 Jews were killed on an attack on a convoy north of the city,<sup>[30]</sup> whilst on 18 March four Jewish employees of the electricity company and five British soldiers protecting them were killed whilst travelling to repair damaged lines near the city.<sup>[31]</sup>

During the 1948 War, Acre was besieged by Israeli forces. A typhoid fever outbreak occurred in Acre at this time. According to the Red Cross archives, an emergency meeting held at the Lebanese Red Cross hospital in Acre concluded that the infection was water borne, not due to crowded or unhygienic conditions.<sup>[32]</sup> Brigadier Beveridge, chief of the British medical services, Colonel Bonnet of the British army, and delegates of Red Cross were present in this meeting. Beveridge proclaimed at the time that "Nothing like that ever happened in Palestine". According to Ilan Pappé, even the guarded language of Red Cross reports points to outside poisoning as the sole explanation of the outbreak.<sup>[33]</sup>

### 3.2.7 State of Israel

Acre was captured by Israel on 17 May 1948,<sup>[34]</sup> displacing about three-quarters of the Arab population of the city (13,510 of 17,395).<sup>[35]</sup> Throughout the 1950s many Jewish neighbourhoods were established at the northern and eastern parts of the city, as it became a development town, designated to absorb numerous Jewish immigrants, largely Jews from Morocco. The old city of Akko remained largely Arab Muslim (including several Bedouin families), with Arab Christian neighbourhood in close proximity. The city also attracted Bahá'í worshippers, some of whom





*Acre city hall*

became permanent residents in the city, where the Bahá'í **Mansion of Bahjí** is located. Acre has also served as a base for important events in Baha'i history, including being the birthplace of **Shoghi Effendi**, and the short-lived schism between Baha'is initiated by the attacks by **Mírzá Muhammad `Alí** against `Abdu'l-Bahá.<sup>[36]</sup> Baha'is have since commemorated various events that have occurred in the city, including the imprisonment of **Bahau'llah**.<sup>[37]</sup>

In the 1990s the city absorbed thousands of Jews, who immigrated from the Soviet Union and later from Russia and Ukraine. Within several years, however, the population balance between Jews and Arabs shifted backwards, as northern neighbourhoods were abandoned by many of its Jewish residents in favour of new housing projects in nearby Nahariya, while many Muslim Arabs moved in (largely coming from nearby Arab villages). Nevertheless, the city still has a clear Jewish majority; in 2011 the population of 46,000 included 30,000 Jews and 14,000 Arabs.<sup>[38]</sup>

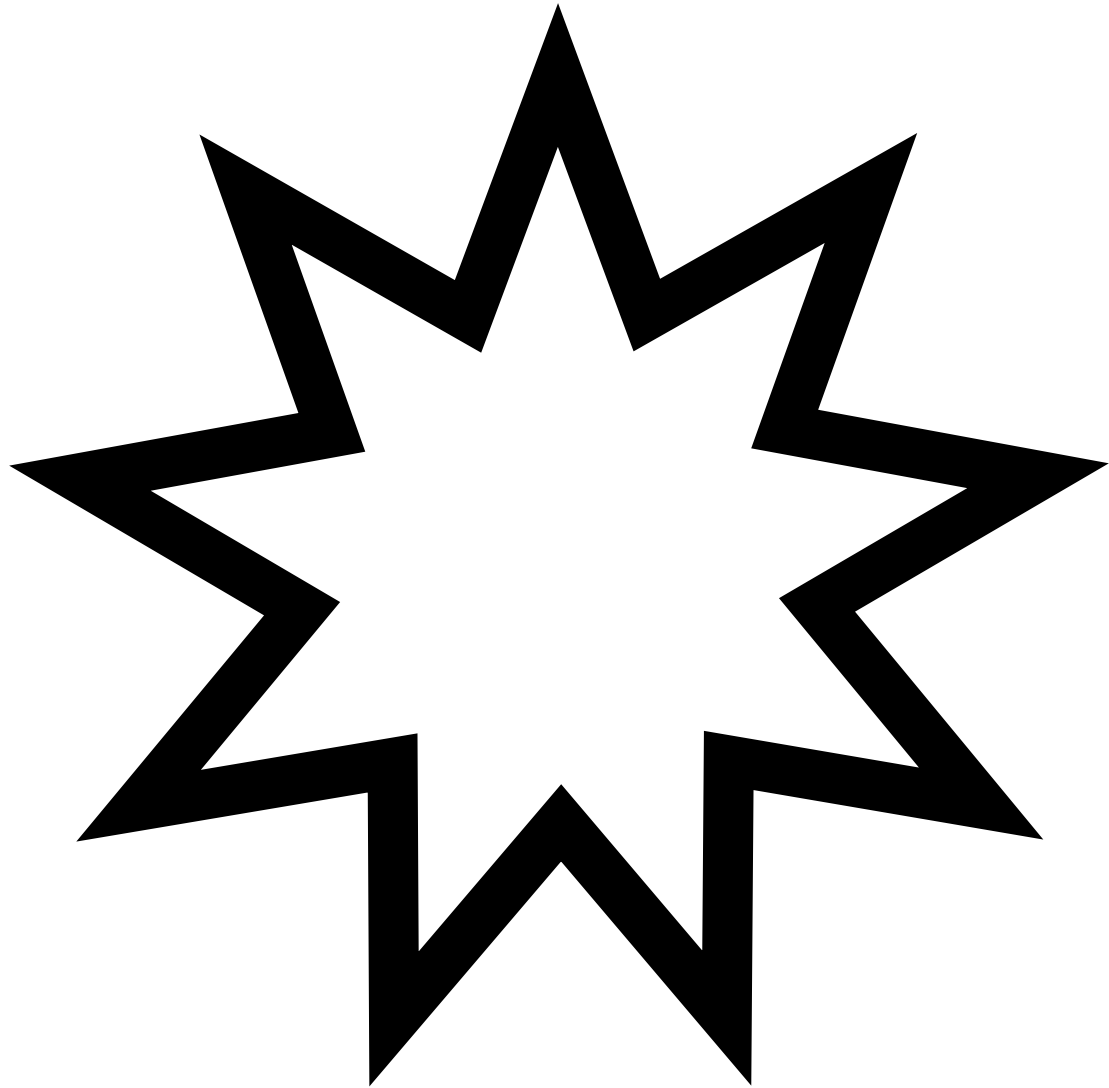
Ethnic tensions erupted in the city on 8 October 2008 after an Arab citizen drove through a predominantly Jewish neighbourhood during **Yom Kippur**, leading to five days of violence between Arabs and Jews.<sup>[39][40][41]</sup>

In 2009, the population of Acre reached 46,300.<sup>[42]</sup> The current mayor Shimon Lankri was re-elected in 2011.<sup>[4]</sup>

### 3.3 Demography

According to the Israeli Central Bureau of Statistics, there are 46,300 citizens in Acre. Acre's population is mixed with Jews and Arabs. Most Arabs are Muslims and Christians, with small minorities of **Druze** and Baha'i. Jews are 67.1% of the city's population, Muslim Arabs are 25.3% of the city's population, Christian Arabs are 2.4% of the city's population and other citizens make up 5.2% of the city's population.

According to the Israeli Central Office of Statistics, 95% of the residents in the Old City are Arab.<sup>[43]</sup> Only about 15% percent of the current Arab population in the city descends from families who lived there before 1948.<sup>[44]</sup> In 1999, there were 22 schools in Acre with an enrollment of 15,000 children.<sup>[45]</sup>



*Baha'i pilgrims often visit Acre*

### 3.4 Transportation

The Acre central **bus station**, served by **Egged**, offers city and inter-city bus routes to destinations all over Israel. The city is also served by the **Acre Railway Station**.

### 3.5 Education and culture

The Sir Charles Clore Jewish-Arab Community Centre in the **Kiryat Wolfson** neighbourhood runs youth clubs and programs for Jewish and Arab children. In 1990, Mohammed Faheli, an Arab resident of Acre, founded the Acre Jewish-Arab association, which originally operated out of two bomb shelters. In 1993, Dame **Vivien Duffield** of the Clore Foundation donated funds for a new building. Among the programs offered is Peace Child Israel, which employs theatre and the arts to teach coexistence. The participants, Jews and Arabs, spend two months studying conflict resolution and then work together to produce an original theatrical performance that addresses the issues they have explored. Another program is Patriots of Acre, a community responsibility and youth tourism program that teaches children to become ambassadors for their city. In the summer, the centre runs an Arab-Jewish summer camp for 120 disadvantaged children aged 5–11. Some 1,000 children take part in the Acre Centre's youth club and youth programming every week. Adult education programs have been developed for Arab women interested in completing



*Acre Railway Station*

their high school education and acquiring computer skills to prepare for joining the workforce. The centre also offers parenting courses, and music and dance classes.<sup>[46]</sup>

The **Acre Festival of Alternative Israeli Theatre** is an annual event that takes place in October, coinciding with the holiday of **Sukkot**.<sup>[47]</sup> The festival, inaugurated in 1979, provides a forum for non-conventional theatre, attracting local and overseas theatre companies.<sup>[48]</sup> Theatre performances by Jewish and Arab producers are staged at indoor and outdoor venues around the city.<sup>[49]</sup>

### 3.6 Sports

The city's football team **Hapoel Ironi Acre** is a member of the Israeli Premier League, the top tier of Israeli football. They play in the **Acre Municipal Stadium** which was opened in September 2011. At the end of the 2008–09 season the club finished in the top five and was promoted to the **top tier** for a second time, after an absence of 31 years.

In the past the city was also home to **Maccabi Acre**. however, the club was relocated to nearby **Kiryat Ata** and was renamed **Maccabi Ironi Kiryat Ata**.

Other current active clubs are **Ahi Acre** and the newly formed **Maccabi Ironi Acre**, both playing in **Liga Bet**. Both club also host their matches in the **Acre Municipal Stadium**.

### 3.7 Landmarks

Acre's Old City has been designated by UNESCO as a **World Heritage Site**. Since the 1990s, large-scale archaeological excavations have been undertaken and efforts are being made to preserve ancient sites. In 2009, renovations were planned for **Khan al-Umdan**, the "Inn of the Columns," the largest of several Ottoman inns still standing in Acre. It was built near the port at the end of the 18th century by **Ahmed Pasha al-Jazzar**. Merchants who arrived at the port would unload their wares on the first floor and sleep in lodgings on the second floor. In 1906, a clock tower was added over the main entrance marking the 25th anniversary of the reign of the Turkish sultan, **Abdul Hamid II**.<sup>[50]</sup>





*Khan al-Umdan in the old city of Acre*

### 3.7.1 City walls

In 1750, **Daher El-Omar**, the ruler of Acre, utilized the remnants of the **Crusader** walls as a foundation for his walls. Two gates were set in the wall, the “land gate” in the eastern wall, and the “sea gate” in the southern wall. The walls were reinforced between 1775 and 1799 by **Jezzar Pasha** and survived Napoleon’s siege. The wall was thin: its height was between 10 metres (33 ft) and 13 metres (43 ft) and its thickness only 1.5 metres (4.9 ft).<sup>[51]</sup>

A heavy land **defense wall** was built north and east to the city in 1800–1814 by **Jezzar Pasha** and his Jewish advisor **Haim Farhi**. It consists of a modern counter artillery **fortification** which includes a thick **defensive wall**, a dry moat, **cannon outposts** and three *burges* (large defensive towers). Since then, no major modifications have taken place. The sea wall, which remains mostly complete, is the original El-Omar’s wall that was reinforced by Jezzar Pasha. In 1910 two additional gates were set in the walls, one in the northern wall and one in the north-western corner of the city. In 1912 the **Acre lighthouse** was built on the south-western corner of the walls.

### 3.7.2 Jezzar Pasha Mosque

The **Mosque of Jezzar Pasha** was built in 1781. **Jezzar Pasha** and his successor **Suleiman Pasha**, are both buried in a small graveyard adjacent to the mosque. In a shrine on the second level of the mosque, a single hair from the prophet Mohammed’s beard is kept and shown on special ceremonial occasions.

### 3.7.3 Citadel of Acre

The current building which constitutes the citadel of Acre is an **Ottoman** fortification, built on the foundation of the **Hospitallerian** citadel. The citadel was part of the city’s defensive formation, reinforcing the northern wall. During the 20th century the citadel was used mainly as a **prison** and as the site for a **gallows**. During the **British mandate** period, activists of Jewish Zionist **resistance movements** were held prisoner there; some were executed there.



*Acre sea wall*

### 3.7.4 Hamam al-Basha

Built in 1795 by Jezzar Pasha, Acre's **hammam** has a series of hot rooms and a hexagonal steam room with a marble fountain. It was used by the **Irgun** as a bridge to break into the citadel's prison. The bathhouse kept functioning until 1950.

### 3.7.5 Hospitaller refectory

Under the citadel and prison of Acre, archaeological excavations revealed a complex of halls, which was built and used by the **Hospitallers Knights**.<sup>[18]</sup> This complex was a part of the Hospitallers' citadel, which was included in the northern defences of Acre. The complex includes six semi-joined halls, one recently excavated large hall, a dungeon, a **refectory** (dining room) and remains of a **Gothic** church.

### 3.7.6 Other medieval sites

Other **Medieval European** remains include the Church of **Saint George** and adjacent houses at the Genovese Square (called Kikar ha-Genovezim or Kikar Genoa in Hebrew). There were also residential quarters and marketplaces run by merchants from **Pisa** and **Amalfi** in **Crusader** and medieval Acre.

### 3.7.7 Bahá'í holy places

There are many Bahá'í holy places in and around Acre. They originate from Bahá'u'lláh's imprisonment in the Citadel during Ottoman Rule. The final years of Bahá'u'lláh's life were spent in the **Mansion of Bahjí**, just outside Acre, even though he was still formally a prisoner of the Ottoman Empire. Bahá'u'lláh died on 29 May 1892 in Bahjí, and his **shrine** is the **most holy place** for Bahá'ís — their **Qiblih**, the location they face when saying their daily prayers. It contains the remains of Bahá'u'lláh and is near the spot where he died in the Mansion of Bahjí. Other Bahá'í sites in



*The Jezzar Pasha Mosque*



*Refectory of the Hospitaller fortress*





*Bahá'í shrine outside Acre, Bahji mansion*

Acre are the **House of `Abbúd** (where Bahá'u'lláh and his family resided) and the **House of `Abdu'lláh Páshá** (where later 'Abdu'l-Bahá resided with his family), and the **Garden of Ridván** where he spent the end of his life. In 2008, the Bahai holy places in Acre and Haifa were added to the UNESCO World Heritage List.<sup>[52][53]</sup>

## 3.8 Archaeology

In 2012, archaeologists excavating at the foot of the city's southern seawall found a quay and other evidence of a 2,300-year old port. Mooring stones weighing 250-300 kilograms each were unearthed at the edge of a 5-meter long stone platform chiseled in Phoenician-style, thought to be an installation that helped raise military vessels from the water onto the shore.<sup>[54]</sup>

### 3.8.1 Crusades

Under the citadel and prison of Acre, archaeological excavations revealed a complex of halls, which was built and used by the **Hospitallers Knights**.<sup>[18]</sup> This complex was a part of the Hospitallers' citadel, which was combined in the northern wall of Acre. The complex includes six semi-joined halls, one recently excavated large hall, a dungeon, a **dining room** and remains of an ancient **Gothic church**. **Medieval European** remains include the Church of Saint George and adjacent houses at the Genovese Square (called Kikar ha-Genovezim or Kikar Genoa in Hebrew). There were also residential quarters and marketplaces run by merchants from **Pisa** and **Amalfi** in **Crusader** and medieval Acre.

### 3.9 International relations

See also: [List of twin towns and sister cities in Israel](#)

Acre is twinned with:

### 3.10 Notable people associated with Acre-residents, travellers, etc.



*Carronade near the Old City*

Apart from those mentioned in the article (Alexander the Great, St Paul, Richard the Lionheart, Napoleon):

- **Francis of Assisi** (1181/1182 – October 3, 1226) came on pilgrimage to the Holy Land passing through Acre
- **Nahmanides** (1194 – 1270), Jewish scholar and Talmud expert
- **Heinrich Walpot** (died before 1208), first Grand Master of the Teutonic Knights
- **Otto von Kerpen** (died 1209), second Grand Master of the Teutonic Knights
- **Marco Polo** (1254 – 1324) sailed from Venice to Acre in 1271
- **Joan of Acre** (1272 – 1307), English princess born in Acre
- **General Caffarelli** (1759 – 1799), French general and scholar; died and buried in Acre.
- **Ella German** (born 1937), girlfriend of **Lee Harvey Oswald**, moved to Akko sometime between 1993 and 2013
- **Lydia Hatuel-Czuckermann** (born 1963), Olympic foil fencer
- **Delila Hatuel** (born 1980), Olympic foil fencer



### 3.11 See also

- District of Acre

### 3.12 References

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- [22] le Strange, 1890, p. 333
- [23] Maundrell, 1703, pp. 53–55
- [24] Sharon, 1997, p. 28
- [25] Sharon, 1997, p. 27
- [26] [http://www.historystudies.net/Makaleler/93679403\\_receb.pdf](http://www.historystudies.net/Makaleler/93679403_receb.pdf)
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- [34] Operation Ben-Ami
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### 3.14 External links

- Official website of the Old City of Acre
- Acre's History (Jewish Virtual Library)
- Survey of Western Palestine, Map 3: IAA, Wikimedia commons
- Acre travel home page (TripTouch.com)
- Names by which Acre has been known & pictures (Bibleplaces.com)
- Hazlitt's Classical Gazetteer
- The Tourists Guide to Acre

- [Photo gallery of the old city of Acco](#)
- [Orit Soffer and Yotam Carmel, Hamam al-Pasha: The implementation of urgent \(“first aid”\) conservation and restoration measures, Israel Antiquities Site - Conservation Department](#)

## Chapter 4

# Ajlun Castle

Coordinates: 32°19'30.75"N 35°43'38.21"E / 32.3252083°N 35.7272806°E



*Entrance*

**Ajloun Castle** (Arabic: قلعة عجلون; transliterated: Qal'at 'Ajloun), also known as **Qa'lat ar-Rabad**, is a 12th-century Muslim castle situated in northwestern Jordan. It is placed on a hilltop belonging to the Jabal Ajlun (“Mount Ajlun”) district, also known as Jabal 'Auf after a Bedouin tribe which had captured the area in the 12th century. From its high ground the castle was guarding three wadis which descend towards the Jordan Valley. It was built by the Ayyubids in the 12th century and enlarged by the Mamluks in the 13th.

The name 'Ajlun goes back to a Christian monk who lived on this mountain in the Byzantine Period.<sup>[1]</sup> The castle stands on the ruins of a monastery, traces of which were discovered during archaeological excavations.

The castle has been the nucleus of a settlement which has grown to become the present town of Ajloun. The castle's developing faubourg led to its second name, Qal'at ar-Rabad, “the castle of the faubourg” or “the castle with the suburbs”. This name still resonates in the surname of a large and reputable Christian family owning most of the

agricultural lands in the direct vicinity of the castle until this day, the Al-Rabadis.

## 4.1 History

The fortress was built by **Izz al-Din Usama**, a commander and nephew of Salah ad-Din al-Ayyubi (**Saladin**), in AD 1184-1185. According to Saladin's historian **Baha ad-Din ibn Shaddad**, the fortress was primarily built in order to help the authorities in Damascus control the Bedouin tribes of the Jabal 'Auf. These enjoyed enough autonomy as to ally themselves to the **Crusaders**, and had at one point set up a 100-tent camp next to the **Hospitaller** castle of **Belvoir** on the opposite side of the Jordan Valley.<sup>[2]</sup> As such, Ajlun Castle is one of the very few Muslim fortresses built by the Ayyubids to protect their realm against Crusader incursions, which could come from **Beisan** or Belvoir in the west and from **Karak** in the south.

From its location, the fortress dominated a wide stretch of the northern **Jordan Valley**, controlled the three main passages that led to it (Wadi Kufranjah, Wadi Rajeb and **Wadi al-Yabis**), and protected the communication routes between southern Jordan and **Syria**. It was built to contain the progress of the **Latin Kingdom**, which with the **Lordship of Oultrejourdain** had gained a foothold in **Transjordan**, and as a retort to the castle of Belvoir a few miles south of the **Sea of Galilee**. Another major objective of the fortress was to protect the development and control of the iron mines of Ajlun.

### 4.1.1 Initial building

The original castle had four corner towers connected by **curtain walls** and a double gate. Arrow slits were incorporated in the thick walls and it was surrounded by a **moat** averaging 16 meters (about 52 feet) in width and 12–15 meters (about 40–50 feet) in depth.

### 4.1.2 Expansion

After Usama's death, the castle was enlarged in AD 1214–15 by Aibak ibn Abdullah, the **Mamluk** governor. He added a new tower in the southeast corner and built the gate.

The castle lost its military importance after the fall of Karak in AD 1187 to the **Ayyubids**. In the middle of the 13th century AD, the castle was conceded to Yousef ibn Ayoub, King of **Aleppo** and Damascus, who restored the northeastern tower and used the castle as an administrative center.

In 1260 AD, the **Mongols** destroyed sections of the castle, including its battlements. Soon after the victory of the Mamluks over the Mongols at **Ain Jalut**, Sultan ad-Dhaher **Baibars** restored the castle and cleared the fosse. The castle was used as a storehouse for crops and provisions. When **Izz ad-Din Aibak** was appointed governor, he renovated the castle as indicated by an inscription found in the castle's south-western tower.

During the **Ottoman** period, a contingent of fifty soldiers was set inside the castle. During the first quarter of the 17th century, Prince **Fakhr ad-Din al-Ma'ni II** used it during his fight against Ahmad ibn Tarbay. He supplied the castle with a contingent and provided provisions and ammunition. In 1812, the Swiss traveller **Johann Ludwig Burckhardt** found the castle inhabited by around forty people.

Two major destructive earthquakes struck the castle in 1837 and 1927. Recently, the Department of Antiquities of Jordan has sponsored a program of restoration and consolidation of the walls and has rebuilt the bridge over the fosse.

## 4.2 Tourism

Ajlun castle is open for tourism. Many areas of the castle can be explored. Tourists in Jordan often visit the castle. Inside there is also a museum exhibition with many interesting artifacts from the various time periods of the region.

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## 4.4 External links

- [A brief video of the history of Ajloun Castle](#)
- [About 50 pictures of the castle inside and out](#)

## 4.5 Gallery

- [View at night](#)
- [Inner view](#)
- [A Room](#)
- [One of the watchtowers](#)
- [Roof](#)
- [Auf Mountain](#)
- [Castle walls](#)
- [Ajloun](#)
- [Ajloun Mountains](#)
- [View towards Ajlun Castle](#)
- [Carved door from Ajloun Castle Museum Collection](#)
- [Preserved mosaic floor from Ajloun Castle](#)

## Chapter 5

# Al Karak

This article is about the region and castle in Jordan. For other meanings of the term **Karak**, see **Karak (disambiguation)**.

**Al Karak** (Arabic: الكرك), also known as just **Karak** or **Kerak**, is a city in Jordan known for its Crusader castle, the **Kerak Castle**. The castle is one of the three largest castles in the region, the other two being in Syria. Karak is the capital city of the **Karak Governorate**.

Karak lies 140 kilometres (87 mi) to the south of **Amman** on the ancient **King's Highway**. It is situated on a hilltop about 1,000 metres (3,300 ft) above sea level and is surrounded on three sides by a valley. Karak has a view of the Dead Sea. A city of about 20,000 people has been built up around the castle and it has buildings from the 19th-century Ottoman period. The town is built on a triangular plateau, with the castle at its narrow southern tip.

### 5.1 History

Karak has been inhabited since at least the **Iron Age**, and was an important city for the **Moabites**. In the **Bible** it is called *Qer Harreseth* or **Kir of Moab**, and is identified as having been subject to the Assyrian empire; in the **Books of Kings** (16:9) and **Book of Amos** (1:5, 9:7), it is mentioned as the place where the Syrians went before they settled in the regions north of Palestine, and to which **Tiglath-Pileser III** sent the prisoners after the conquest of **Damascus**. In 1958 the remains of an **inscription** was found in wadi al Karak that has been dated to the late 9th century BC.

During the late Hellenistic Period, Al Karak became an important town taking its name from the **Aramaic** word for town, *Kharkha* (Aramaic: כרְכָּא.<sup>[3]</sup>

The area eventually fell under the power of the **Nabateans**. The **Roman Empire** – with support from the Arab **Ghassanid** tribe, or Ghassasinah – conquered it from them in 105 AD. The city was known in **Late Antiquity** as *Harreketh*. Under the **Byzantine Empire** it was the seat of a **bishopric**, housing the much venerated Church of Nazareth, and remained predominantly **Christian** under **Arab** rule. Its bishop Demetrius took part in the council of the three provinces of Palaestina held in Jerusalem in 536. Another, named John, is said to have existed in the 9th century.<sup>[4][5]</sup>

#### 5.1.1 The Crusaders and Mamlukes

Al Karak fell within the **Crusader Oultrejordain**, the lands east of the River Jordan and the Dead Sea. In 1132 **King Fulk** of Jerusalem, made **Pagan the Butler Lord of Montreal and Oultrejordain**. Pagan made his headquarters at al-Karak where he built a castle on a hill called by the crusaders *Petra Deserti* - The Stone of the Desert.<sup>[6]</sup> His castle, much modified, dominates the town to this day.

The castle was only in Crusader hands for 46 years. It had been threatened by **Saladin's** armies several times but finally, surrendered in 1188, after a siege that lasted more than a year.<sup>[7]</sup> Saladin's younger brother, **Al-Adil** was governor of the district until becoming ruler of Egypt and Syria in 1199.<sup>[8]</sup>

The castle played an important role as a place of exile and a power base several times during the **Mamluk sultanate**. Its significance lay in its control over the caravan route between Damascus and Egypt and the pilgrimage route between

Damascus and Mecca. In the thirteenth century the Mamluk ruler **Baibars** used it as a stepping stone on his climb to power. In 1389 Sultan **Barquq** was exiled to al-Karak where he gathered his supporters before returning to **Cairo**.<sup>[9]</sup>

Al-Karak was the birthplace of **Ibn al-Quff**, an Arab physician and surgeon and author of the earliest medieval Arabic treatise intended solely for surgeons.

### 5.1.2 Modern history

Al Karak is dominated by four major tribes known as the **Al-Ghassasinah** tribe, the **Al Majali** tribe, who originally came from **Hebron**,<sup>[10]</sup> the **Tarawneh** tribe and the **Saraieh** tribe, who in turn had replaced the once dominant **El 'Ahmer**.<sup>[11]</sup> The Ghassanid tribe is believed to be the first to inhabit the site of modern al-Karak. The tribe consists of the families: Suheimat, Dmour, Mbaydeen, Adaileh, Soub and Karakiyeen.

In 1844 **Ibrahim Pasha** of Egypt sent an expedition west of the Dead Sea. His troops occupied the castle at Karak but they were starved out with much loss of life.

Mohammed Al-Majali who had control of Al Karak in 1868, was involved in the events that led to the destruction of the **Moabite Stone**.<sup>[12]</sup>

In 1893 the Sublime Porte **Abdul Hamid II** established the sub-province of **Ma'an**, with a resident governor (*Mutasarif*) in Karak, under the **Wāli** of **Syria** based in **Damascus**.<sup>[13]</sup> One of the first governors, 1895, was Hussein Helmy Bey Effendi, aged 40, formerly the General Secretary at Damascus. He ruled with a garrison of 1,200 troops, in 3 regiments, mostly conscripts from West of the **River Jordan** doing their three years of military service. There were also 200 **Circassian** cavalry.<sup>[14]</sup> One of his achievements was the disarming of the local population. He also established a Military Hospital with a Jewish doctor; enforced the regulation of coinage and weights and measures; introduced a weekly postal service to Jerusalem, Damascus and Ma'an; and set up agricultural projects such as the planting of 5,000 grape vines at **Madeba**.

One estimate of the population of the town and the surrounding area at this time gives a total of 10,000. Of these 2,000 were **Orthodox Christians** whose Church, St George, had been built in 1849. The Latin Mission was established in 1874 and in 1886 Al Majali gave permission to the **English Mission** to work in the town.<sup>[15]</sup> The town's Orthodox school had 120 boys and 60 girls. The same source notes that the town's **Mufti** had been educated in Hebron and **al Azhar, Cairo**, and that there was a newly built mosque.<sup>[16]</sup> Merchants from Damascus came to the town twice each year.<sup>[17]</sup>

Following the **San Remo conference**, 1920, **Great Britain** was given a mandate to govern the area. The newly appointed High Commissioner in Jerusalem, **Herbert Samuel**, sent several officials east of the River Jordan to create a local administration. Major **Alec Kirkbride** was based in Al Karak with a small detachment of policemen. He established what he named *The National Government of Moab* with himself as president. In January 1921 Emir **Abdullah Hussein** began assembling an army in **Ma'an** and announced his intention to attack the **French** in **Syria**. After a brief consultation with his superiors Kirkbride's government welcomed the arrival of the Emir. At the **Cairo conference**, March 1921, Abdullah was recognised by the British as ruler of **Emirate of Transjordan**.<sup>[18]</sup>

In the 1920s, Karak had a population of 8,000 and had the third largest urban population (after Amman and Salt with 20,000 each) in **Transjordan**.<sup>[19]</sup>

In August 1996, there were **food riots** in the town after the government increased the price of bread.<sup>[20]</sup>

## 5.2 Demographics

Karak's metropolitan population was estimated to be 68,800 in 2013, making up 31.5% of the total population of the Karak Governorate. Most of the population of the city are Muslims (75%) and there is also a significant Christian population (25%). In general, the percentage of Christians in Karak is among the highest in Jordan.

## 5.3 Cuisine

Karak is famous for its traditional Jordanian lamb dish called **mansaf**.

## 5.4 Gallery

- Karak is known for its crusader castle, one of the largest castles in the region
- A street in Karak
- A Karak city police vehicle
- Mosque
- A statue of **Saladin** in the city center
- 

## 5.5 Twin cities

 Birmingham, Alabama, United States

## 5.6 Notable persons

- **Muath al-Kasasbeh**, Royal Jordanian Air Force pilot captured, held hostage, and burned alive by the Islamic State of Iraq and the Levant

## 5.7 See also

- **Jordan River**
- **Madaba**

## 5.8 References

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- [3] Hitti, Philip K. (1970) *History of the Arabs*. Macmillan. ISBN 0-333-09871-4. Page 641.
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- [5] Pius Bonifacius Gams, *Series episcoporum Ecclesiae Catholicae*, Leipzig 1931, p. 454
- [6] Runciman, Steven (1951) *A history of the Crusades. Volume II. The Kingdom of Jerusalem and the Frankish East. 1100-1187*. Cambridge University Press. ISBN 0-521-06162-8. Page 230.
- [7] Runciman. Page 468. “after the last horse had been eaten.”
- [8] Hitti. Page 652.
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- [13] Bliss, page 203.
- [14] Bliss, page 220. Dowling page 329.
- [15] Hill, Gray (1896) *PEF Quarterly Report*, page 24.
- [16] Dowling, page 329.
- [17] Hill, page 24. Who also notes that in 1896 there were three Jews living in the town.
- [18] Sykes, Christopher (1965) *Cross Roads to Israel: Palestine from Balfour to Bevin*. New English Library Edition (pb) 1967. Pages 52,53.
- [19] Encyclopaedia Britannica (1929), Volume 22. Page 414.
- [20] Mannheim, Ivan (2000) *Jordan Handbook*. Footprint Handbooks. ISBN 1-900949-69-5. Page 227.
- Gubser, Peter. *Politics & Change in Al-Karak, Jordan, A Study of a Small Arab Town & Its District*. ISBN 0-19-215805-8.

## 5.9 External links

Media related to **Karak** at Wikimedia Commons

Coordinates: 31°11′N 35°42′E﻿ / ﻿31.183°N 35.700°E﻿ /

- Al Karak.net, A website dedicated to Karak



## Chapter 6

# Amouda

*For the Syrian town Amouda, see: [Amuda](#)*

The castle of **Amouda** (Turkish: *Hemite Kalesi*) is a crusader castle in the [Armenian Kingdom of Cilicia](#) (in [Osmaniye Province](#) of modern-day [Turkey](#)). The castle was granted to the [Teutonic Knights](#) in 1212 ([Barber 2008](#)) and rebuilt by them in the 13th century to serve as their local [headquarters](#) in Armenia. It also earned revenue for the Teutonic Order from the surrounding land. According to contemporary sources ([Wilbrand van Oldenburg](#)), the castle provided shelter for 2000 people during an invasion by the [Mamluks](#).

### 6.1 Architecture

Rather than typically Armenian (such as at [Yılankale](#) or [Lampron](#)), the design of Amouda is similar to the Teutonic Knights's castle at [Montfort](#) with a [keep](#) guarding the entrance ([Molin 2001](#)).

### 6.2 References

- *Unknown crusader castles* by Kristian Molin, Hambledon Continuum, 2001
- *The Military Orders: History and heritage* By Malcolm Barber, Victor Mallia-Milanes. 2008

Coordinates: [37°11′19″N 36°05′40″E](#) / [37.18861°N 36.09444°E](#)

# Chapter 7

## Arab al-Mulk

**Arab al-Mulk** (Arabic: **عرب الملك**, also spelled **Arab al-Milk**, **Beldi al-Melek**, **Balda al-Milk** or **Beldeh**) is a coastal village in northwestern Syria, administratively part of the Jableh District in the Latakia Governorate, located south of Latakia. Nearby localities include Jableh to the north, Ayn al-Sharqiyah to the northeast, Qurfays and Dweir Baabda to the east and Baniyas to the south. According to the Syria Central Bureau of Statistics, Arab al-Mulk had a population of 3,580 in the 2004 census.<sup>[1]</sup> The inhabitants are mixed, with Sunni Muslims of Bedouin origins generally residing in the northern part of the village, and Alawites living in the southern part which is known as Beldi al-Melek.<sup>[2]</sup>

### 7.1 Geography

It is situated off the Mediterranean coast, on the right bank of the Sinn tributary (*Nahr al-Sinn*) as it empties into the sea. It occupies a small peninsula. The southern part of the village on the left bank is known as Beldi al-Melek. To the immediate northwest of the village is a small creek that measures around 110 meters long and 60 meters wide.<sup>[3]</sup>

### 7.2 History

#### 7.2.1 Hellenistic era and Antiquity

Main article: **Paltus**

Arab al-Mulk is the site of the ancient Phoenician settlement of Paltos.<sup>[4]</sup> The ancient town is believed to have existed between the 6th-5th centuries BCE, as indicated by its mention in the dithyrambs of Greek writer Simonides of Keos. Simonides claimed Memnon was buried near Paltos. It came under Seleucid control by the 1st century BCE.<sup>[5]</sup> The town prospered in this era, known as the Late Hellenistic Period.<sup>[6]</sup> Excavations at the site carried out in 1958 reveal a lengthy period, between the 5th and 1st centuries BCE, where there was no settlement activity in the northern Arab al-Mulk part of the village.<sup>[7]</sup>

Paltos later served as a military camp for Gaius Cassius Longinus during the period in which it was part of the province of Syria. The town is mentioned by Greek geographer Strabo in the last quarter of the 1st century BCE as a coastal town of the Aradians and was later mentioned as one of the cities of Syria. When the Province of Syria was divided into Syria Prima and Phoenicia in 194 CE, Paltos marked the border between the two and was included in Syria Prima.<sup>[5][8]</sup>

As the center of influence along the coast began to shift northward during the 2nd century, it is possible that Paltos experienced a recessionary period between the 3rd and 4th centuries.<sup>[6]</sup> Under the Severan administration in Rome, coins were minted in the town.<sup>[5]</sup> Bronze coins found in the village in the late 1950s by a Danish expedition included those minted under Constantius II (336-361), Arcadius (395-408) and Justinian I (527-565).<sup>[9]</sup> Paltos continued to be inhabited and began to prosper throughout the late Roman rule and during the Byzantine era (5th-6th centuries CE).<sup>[6]</sup> It had a Christian community, possibly contained a basilica church,<sup>[6]</sup> and served as a diocese (bishop's seat) during Byzantine rule. In 528 Paltos, along with Gabla and Laodicea, formed part of the Theodorias Province, with

Laodicea as capital.<sup>[5]</sup>

### 7.2.2 Islamic and Crusader era

During the Muslim conquest of Syria, in the 630s, the Arab general Ubaidah ibn al-Samit conquered Paltos and soon after the town “fell into ruin”,<sup>[10]</sup> as stated by medieval Syrian geographer Yaqut al-Hamawi who visited the site in 1229. The inhabitants were thereafter transferred to other localities. The Umayyad ruler (*caliph*) Mu'awiyah (661-680) utilized building materials from Paltos to reconstruct nearby Jableh.<sup>[5]</sup>

Settlement activity ceased from the time of the Muslim conquest until the period between the 9th and 11th centuries. The ruins of a fortified tower dating to the 11th century are located in the Beldi al-Melek part of the village, suggesting a Crusader presence.<sup>[11]</sup> According to Syrian history expert Warwick Ball, the Crusaders built a small fort on the site.<sup>[4]</sup> This castle was acquired by the Knights Hospitaller in the 1160s.<sup>[12]</sup> They referred to it as *Belda* or *Beaude*.<sup>[3]</sup> The fort became part of the Hospitaller stronghold of Margat, along with the castles of Baarin and Qorfeis.<sup>[13]</sup> In 1271 the Mamluks under the leadership of Sultan Baibars gained control of Belda and its territories soon after the Crusader garrison at the Krak des Chevaliers fortress was defeated.<sup>[14]</sup>

### 7.2.3 Modern era

The modern locality receives its name *'Arab al-Mulk* as a result of its settlement by Bedouin (*'Arab*) and the likelihood that the village was part of the imperial holdings (*mulk*) of various Ottoman sultans (16th-early 20th centuries) who owned vast swathes of territory along the Syrian coastline.<sup>[2]</sup> The names roughly translate as follows: *Arab al-Mulk* being “the royal demesne of the Arabs” and *Balda al-Mulk* being “the royal demesne of Balda,” *Balda* being the Arabic version of the Greek Paltos.<sup>[7]</sup> In the late 19th-century the part of Arab al-Mulk south of the al-Sinn tributary was marked by the vast ruins of Paltos, while just north of the stream stood a large caravanserai (*khan*).<sup>[15]</sup> The ruins of minor medieval fortifications at the Balda al-Mulk neighborhood were noted by travelers.<sup>[9]</sup>

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- [4] Ball, 2007, p. 140.
- [5] The Royal Danish Academy of Sciences and Letters, 2004, p. 47.
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- [7] The Royal Danish Academy of Sciences and Letters, 2004, p. 90.
- [8] The Royal Danish Academy of Sciences and Letters, 2004, p. 85.
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- [10] le Strange, 1890, p. 416.
- [11] The Royal Danish Academy of Sciences and Letters, 2004, p. 49.
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## Chapter 8

# Arsuf

**Arsuf** (Hebrew: אֶרְשׁוּף, אֶרְשׁוּף, “Arshooph”, “Arsoof” ; Arabic: أَرْسُوف, “Arsūf”), also known as **Arsur** or **Apollonia** (Ancient Greek Απολλωνία), was an ancient city and fortress located in Israel, about 15 kilometres north of modern Tel Aviv, on a cliff above the Mediterranean Sea, built by the Canaanites and mentioned in the epigraphs of Teghlal Flacer.<sup>[1]</sup> The city site, Tel Arsuf, was intensively excavated from 1994.

In 2002 it became **Apollonia National Park**.

In 1995 a neighborhood by the name of **Arsuf** was established to the north of the ancient city.

### 8.1 History



*Remains of the stronghold*

The town was settled by **Phoenicians** in the 6th or 5th century BC, and named **Reshef** after **Resheph**, the **Canaanite** god of fertility and the underworld. It was then a part of the **Persian Empire** and governed from **Sidon**. Phoenicians of Reshef produced precious purple dye, derived from **murex mollusks**, which they exported to the **Aegean**.<sup>[2]</sup>

During the **Hellenistic** period it was an anchorage town, ruled by **Seleucids** and renamed **Apollonia**, as the Greeks identified Phoenician God Reshef with **Apollo**.

Under **Roman** rule, the size of the town increased. It was an important settlement between **Jaffa** and **Caesarea** along **Via Maris**, the coastal road. In 113 AD, Apollonia was destroyed partially by an earthquake, but recovered quickly. The harbor was built, and trade with Italy and North Africa developed.

During the **Byzantine** period, the town extended to cover an area of 70 acres (280,000 m<sup>2</sup>). In the 5th and 6th century AD it was the second largest city in Sharon valley, after Caesarea, populated by Christian and **Samaritans**, having an elaborate church and a prosperous glass industry.





*A dry moat*

In 640 AD, the town was captured by Muslims, and the Semitic name Arsuf was restored as Arabic transliteration of *Reshef*. The town's area decreased to about 22 acres (89,000 m<sup>2</sup>) and, for the first time, it was surrounded by a fortified wall with buttresses, to resist the constant attacks of Byzantine fleets from the sea. Large marketplaces appeared, and pottery production developed. In 809 AD, following the death of Harun al-Rashid, the local Samaritan community was destroyed and their synagogue ruined.

In 1101, Arsuf fell to a Crusader army led by Baldwin I of Jerusalem. The Crusaders, who called it **Arsur**, rebuilt the city's walls and created the Lordship of Arsur in the Kingdom of Jerusalem. In 1187 Arsuf was captured by the Muslims, but fell again to the Crusaders on September 7, 1191 after a battle between Richard I of England and Saladin.

John of Ibelin, Lord of Beirut (1177—1236) became Lord of Arsuf in 1207 when he married Melisende of Arsur (born c.1170). Their son John of Arsur (c.1211—1258) inherited the title. The title then passed to John of Arsur's eldest son Balian of Arsur (1239—1277). He built new walls, the big fortress and new harbor (1241). From 1261, the city was ruled by the Knights Hospitaller.

In 1265, sultan Baibars, ruler of the Mamluks, captured Arsur, after 40 days of siege.<sup>[3]</sup> The Mamluks razed the city walls and the fortress to their foundations, fearing a return of the Crusaders. The destruction was so complete that the site was abandoned. In 1596, Ottoman tax registers recorded a village there with 22 families and 4 bachelors<sup>[4]</sup> It appeared, just named "village" on the map that Pierre Jacotin compiled during Napoleon's invasion of 1799.<sup>[5]</sup>

Later a village called al-Haram existed adjacent to the ruins until it was depopulated during the 1948 Arab-Israeli War.

## 8.2 Trivial

The city appears in the video game *Assassin's Creed*.

## 8.3 See also

- Tel Michal
- Sidna Ali Mosque

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- [2] Apollonia National Park
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- Apollonia National Park - official site
- The Official Apollonia-Arsuf Archaeological Project
- Archaeological exploration of Arsuf Israel Ministry of Foreign Affairs
- Apollonia National Park Gems of Israel
- Pictures of Apollonia-Arsuf Holy Land Pictures
- Arsuf - A Community by the Sea

## Chapter 9

# Az-Zeeb

*For the Israeli national park see Achziv. For the self-proclaimed micronation see Akhzivland.*

**Az-Zeeb** or **al-Zib** (Arabic: الزيب) was a **Palestinian Arab** village located 13.5 kilometers (8.4 mi) north of **Acre** on the coast of the **Mediterranean Sea**. Mentioned in the **Bible** by its ancient name **Achzib**, evidence of human settlement at the site dates back to the 18th century BCE. By the 10th century BCE, it was a prosperous and fortified **Phoenician** town. Conquered by the **Assyrian empire** in the 8th century BCE, it was subsequently ruled by the **Persians**. During the rule of the **Roman Empire**, it was known as **Ecdippa**. Arab geographers were referring to it as **az-Zeeb** by the early **Middle Ages**.

In 1146 the **Crusaders** established there a settlement protected by a castle and named **casale Huberti**<sup>[6][7]</sup> or **Casal Humberti**, after Hubert of Pacy which held the casale and is documented in 1108.<sup>[8]</sup>

There are descriptions of the castle and village by Arab chroniclers in the 12th and 13th centuries, just prior to and during the rule of the **Mamluks** in the region. The Arab name of the village was az-Zeeb. Incorporated into the **Ottoman empire** in the early 16th century, by its end it formed part of the subdistrict of **Akka**. Its inhabitants cultivated various crops and raised livestock on which they paid taxes to the Ottoman authorities.

At the time of the **British Mandate in Palestine**, most of the families in az-Zeeb made their living from fishing and agriculture, particularly fruit cultivation. Just before the official end to Mandate rule on May 14, 1948, az-Zeeb was attacked by captured by the **Haganah's Carmeli Brigade**. The town was depopulated and razed to the ground. The **Israeli** localities of **Sa'ar** and **Gesher HaZiv** were established on the village lands in 1948 and 1949. A domed **mosque** from the village has since been restored and serves as a tourist site, and the house of the last **mukhtar** is now a museum.

## 9.1 History

### 9.1.1 Ancient period

The Arabic name of the village, Az-Zeeb is a shortened form of the site's original ancient **Canaanite/Phoenician** name, **Achzib**.<sup>[9]</sup> Achzib is mentioned in the **Book of Joshua** (19:29) and **Book of Judges** (1:31) as a town that became of the **Asher** tribe, though **archaeological** evidence indicates that it was **Phoenician**.<sup>[9]</sup>

Human settlement at the site dates to as early as the 18th century BCE, and by the 10th century BCE it was a walled town.<sup>[10]</sup> A **tell** in az-Zeeb excavated between 1941–44 and 1959–1964 found evidence of settlement from the **Middle Bronze Age II**, through the **Roman period** and the **Early Middle Ages**.<sup>[9]</sup>

Positioned on a passage between the plain of **Acre** and the city of **Tyre**, Achzib was an important road station.<sup>[9]</sup> Between the 10th and 6th centuries BCE, it was a prosperous town, with public buildings and tombs with **Phoenician inscriptions**, attesting to the identity of its inhabitants at the time.<sup>[9]</sup> Conquered by the **Assyrians** in 701 BCE and listed in **Sennacherib's annals** as *Ak-zi-bi*, the continuation of **Phoenician** settlement through this period and during the decline endured during the **Persian period**, is evidenced in 5th and 4th century BCE **Phoenician inscriptions** that were found at the site.<sup>[9]</sup> Also mentioned in the writings of **Pseudo-Scylax**, the site likely regained some importance in **Hellenistic** times. During the **Roman period**, the imperial authorities called it **Ecdippa**.<sup>[9]</sup> At the end of the **Roman era**, a pottery workshop was located here.<sup>[11]</sup> By the **Early Middle Ages**, Arab geographers were referring to the area as “az-Zeeb”.<sup>[9]</sup>

### 9.1.2 Medieval period



*Built remains of az-Zeeb*

With the arrival of the Crusaders and after the fall of Acre in 1104, “Casal Imbertia” or “Lambertie” was established there.<sup>[12][7]</sup> During the Crusader era, it expanded and became the main centre of a large estate with the same name, Casal Imbert. Lefiegre, Le Quiebre and La Gabassie were all part of this estate.<sup>[13]</sup>

It is first mentioned in Crusader sources in 1123, as a village belonging to Hubert of Pacy.<sup>[14]</sup> Under Baldwin III, European farmers settled there sometime before 1153.<sup>[15]</sup> In 1198, King Aimery gave a large part of the income from Az-Zeeb to the Teutonic Order.<sup>[16]</sup> Arab geographer Ibn Jubayr toured Palestine in 1182 and mentioned az-Zeeb as a large fortress with a village and adjoining lands between Acre and Tyre.<sup>[17]</sup>

In 1226, Arab geographer Yaqut al-Hamawi described az-Zeeb as a large village on the coast whose name was also pronounced “az-Zaib”.<sup>[17]</sup> In 1232 it was the site of the Battle of Casal Imbert between German and French Crusaders as part of the War of the Lombards. In 1253 King Henry gave the whole estate of Casal Imbert to John of Ibelin.<sup>[18]</sup> Shortly after, in 1256, John of Ibelin leased Az-Zeeb and all its depending villages to the Teutonic Order for 10 years.<sup>[19]</sup> In 1261, the whole estate was sold to the Teutonic Order, in return for an annual sum for as long as Acre was in Christian hands.<sup>[20]</sup> In 1283 the village was mentioned as part of the domain of the Crusaders, according to the *hudna* (truce) between the Crusaders in Acre and the Mamluk sultan Qalawun.<sup>[21]</sup>

### 9.1.3 Ottoman era

In the early 16th century, az-Zeeb was incorporated into the Ottoman Empire, and by 1596, it was a village in the *nahiya* (subdistrict) of Akka, part of Sanjak Safad with a population of 875. It paid taxes on several agricultural items including, wheat, barley, “summer crops”, fruits, cotton, beehives, goats, and water buffalo.<sup>[22][23]</sup> The 18th century Islamic judge and scholar Abu al-Ali az-Zibi was born in the village. A map by Pierre Jacotin from Napoleon’s invasion of 1799 showed the village, named as *Zib*.<sup>[24]</sup> British traveler James Silk Buckingham describes az-Zeeb in 1816 as a small town built on a hill near the sea with few palm trees rising above its houses.<sup>[25]</sup>

During the period of Egyptian rule in Palestine, the *sheikh* of az-Zeeb, Said al-Sabi, joined the 1834 peasants’ rebellion



against governor **Ibrahim Pasha**. He was arrested and exiled to Egypt by the authorities in the summer of that year because of his participation.<sup>[26]</sup>

In 1875, when **Victor Guérin** visited, Az-Zeeb had 500 Muslim inhabitants. Guérin noted that the hill on which it was built had formerly been surrounded by a wall, traces of which were still to be seen on the east side.<sup>[27]</sup>

By the late 19th century, most of the village houses were built of stone, a **mosque** and a clinic had been established, and the residents cultivated **olives**, **figs**, **mulberries**, and **pomegranates**. The population consisted of about 400 Muslims.<sup>[28]</sup> In 1882, the Ottomans established an elementary school in az-Zeeb.<sup>[29]</sup>

#### 9.1.4 British Mandate era



*az-Zeeb and its beach, 1928*

Az-Zeeb became a part of the **British Mandate of Palestine** in 1922.<sup>[29]</sup>

In the **1922 census of Palestine** *Al Zib* had a population of 804; 803 Muslims and 1 Christian,<sup>[30]</sup> where the one Christian was a Roman Catholic.<sup>[31]</sup> The population had increased in the **1931 census** to 1059, all Muslims, in a total of 251 houses.<sup>[32]</sup>

The main economic sectors in the village were fishing and agriculture, particularly fruit cultivation, including **bananas**, **citrus**, **olives**, and **figs**. There were four **olive presses**: two mechanized and two animal-drawn. Between 1927 and 1945, the village's annual fish catch was 16 metric tons.<sup>[29]</sup>

In 1945, the population of Az Zeeb was 1,910, all Arabs, with a total land area of 12,607 dunams.<sup>[2]</sup> Of this, 2,973 dunams were used for citrus and bananas, 1,989 dunams were irrigated or used for orchards, 4,425 were for **cereals**,<sup>[33]</sup> while 62 dunams were built-up (urban) areas.<sup>[34]</sup>

#### 9.1.5 1948 War

Just prior to the **1948 Arab-Israeli War**, on May 14, 1948, az-Zeeb was captured by the **Haganah's Carmeli Brigade**, being one of the main places targeted in **Operation Ben-Ami**. According to Haganah accounts, the residents immediately “fled upon the appearance of **Jewish** forces, and the Haganah command decided to hold on to [it].” However, **Israeli** historian **Benny Morris** states that the Haganah had a “long account” with az-Zeeb because it was a center of Arab resistance and that most of the inhabitants fled after the village was hit with a mortar barrage by the Haganah.<sup>[29]</sup> Morris also writes that two **IDF** companies reported in mid-May 1948 that they were “attacking al Zib with the aim of blowing up the village”.<sup>[35]</sup>

Eyewitness accounts from among the villagers indicate that they mistook the incoming Israeli forces for Arab reinforcements because they had donned red and white **keffiyehs**, and that these forces quickly overwhelmed the local militia of 35-40 men. Many of the inhabitants fled to **Lebanon** or nearby villages, but many also remained in az-Zeeb until they were relocated by the Israeli authorities to the Arab coastal town of **Mazra'a**. Carmeli Brigade Commander **Moshe Carmel** ordered az-Zeeb to be razed to the ground to “punish” the villagers and ensure they could not return.<sup>[36]</sup> Villagers later complained that the Haganah had (as in **Sumeiriya** and **al-Bassa**) “molested or violated” a number of women.<sup>[37][38]</sup>





*The beach in Az-Zeeb (presently known as Achziv national park) in modern times*

According to Walid Khalidi in 1992;

All that remains of the village is the mosque, which has been restored for tourism, and the house of the mukhtar (the village head) Husayn Ataya, which is now a museum. The house is relatively large and made of masonry. The stone mosque has a dome and a large decorative arch on the front facade.<sup>[29]</sup>

## 9.2 Demographics

The projected population in 1948 was 2,216, and Palestinian refugees of az-Zeeb and their descendants were estimated to number 13,606 in 1998.<sup>[39]</sup>

## 9.3 See also

- List of Arab towns and villages depopulated during the 1948 Palestinian exodus

## 9.4 References

- [1] Palmer, 1881, p. 60
- [2] Government of Palestine, Department of Statistics. *Village Statistics, April, 1945*. Quoted in Hadawi, 1970, p. 41
- [3] Morris, 2004, p. xvii, village #79. Also gives the cause for depopulation
- [4] Morris, 2004, p. xxi, settlement #54. January 1949

- [5] Morris, 2004, p. [xxi](#), settlement #18. August 1948
- [6] Crusader: *Casal Imbert, casale Huberti de Paci, Casale Lamberti, Castellum Ziph, Qasale Imbert/Siph*; Hebr. *Akhziv*; in Pringle, 1997, p. [110](#)
- [7] Pringle, 1998, pp. [384](#)–385
- [8] Murray, 2000, p. [210](#).
- [9] Lipinski, 2004, pp. [302](#)–3
- [10] Khalidi, 1992, p.[35](#).
- [11] Avshalom-Gorni, 2006, [Akhziv](#)
- [12] [Mazar, Eilat](#). [Achziv](#). Institute of Archeology, The Hebrew University of Jerusalem
- [13] Frankel, 1988, p. [264](#)
- [14] Röhricht, 1893, RRH, p. [23](#), No. [101](#); cited in Pringle, 1998, p. [384](#)
- [15] Strehlke, 1869, pp. [1](#)–2, No. [1](#); cited in Röhricht, 1893, RRH, p. [71](#), No. [281](#); cited in Pringle, 1998, p. [384](#)
- [16] Strehlke, 1869, pp. [27](#)–8, No. [34](#); No [122](#); No. [128](#); cited in Pringle, 1998, p. [384](#)
- [17] Ibn Jubayr and al-Hamawi quoted in le Strange, 1890, p.[555](#).
- [18] Strehlke, 1869, pp. [84](#)–5, No. [105](#); cited in Röhricht, 1893, RRH, p. [318](#), No. [1208](#); cited in Pringle, 1998, p. [384](#)
- [19] Röhricht, 1893, RRH, p. [328](#), No. [1250](#); cited in Pringle, 1998, p. [384](#)–5
- [20] Strehlke, 1869, pp. [106](#)–7, No. [119](#); cited in Röhricht, 1893, RRH, pp. [341](#)–2, No. [1307](#); cited in Pringle, 1998, p. [384](#)
- [21] [al-Qalqashandi](#) version of the *hudna*, referred in Barag, 1979, p. [204](#), no. [22](#)
- [22] Hütteroth and Abdulfattah, 1977, p. [190](#); quoted in Khalidi, 1992, p. [35](#)
- [23] Note that Rhode, 1979, p. [6](#) writes that the register that Hütteroth and Abdulfattah studied from the Safad-district was not from 1595/6, but from 1548/9
- [24] Karmon, 1960, p. [160](#).
- [25] Buckingham, 1821, pp. [62](#)–63; quoted in Khalidi, 1992, p.[36](#).
- [26] Rustum, 1938, p. [70](#).
- [27] Guérin, 1880, pp. [164](#)–165, partially given in Conder and Kitchener, 1881, SWP I, p. [193](#)
- [28] Conder and Kitchener, 1881, SWP I, p.[148](#). Quoted in Khalidi, 1992, p. [36](#)
- [29] Khalidi, 1992, p.[36](#).
- [30] Barron, 1923, Table XI, Sub-district of Acre, p. [36](#)
- [31] Barron, 1923, Table XVI, p. [49](#)
- [32] Mills, 1932, p. [104](#)
- [33] Government of Palestine, Department of Statistics. *Village Statistics, April, 1945*. Quoted in Hadawi, 1970, p. [82](#)
- [34] Government of Palestine, Department of Statistics. *Village Statistics, April, 1945*. Quoted in Hadawi, 1970, p. [132](#)
- [35] Morris, 2004, p. [347](#)
- [36] Nazzal, 1978, pp. [55](#)-57, quoted in Khalidi, 1992, p.[36](#).
- [37] Morris, 2004, p. [253](#)
- [38] Benvenisti, 2000, p. [139](#)
- [39] [Welcome to al-Zeeb Palestine Remembered](#).

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## 9.6 External links

- [Welcome to al-Zeeb Palestine Remembered](#).
- [Survey of Western Palestine, Map 3: IAA, Wikimedia commons](#)
- [Al-Zeeb photos, from Dr. Moslih Kanaaneh](#)
- [Al-Zib, at Khalil Sakakini Cultural Center](#)
- [One-man rule in Israel's hippy micro-state, by Raffi Berg, BBC](#)

# Chapter 10

## Azor

For the medication, see [Azor \(medication\)](#). For the 11th century landowner, see [Azor \(landowner\)](#). For the horse, see [Azor \(horse\)](#).

**Azor** (Hebrew: אזור) (also *Azur*) is a small town (local council) in the [Tel Aviv District](#) of Israel, on the old Jaffa-Jerusalem road southeast of Tel Aviv. Established in 1948 on the site of the Arab village of [Yazur](#), Azor was granted local council status in 1951.<sup>[2]</sup> In 2012, it had a population of 11,701 and a jurisdiction of 2,415 [dunams](#) (~2.4 km<sup>2</sup>).<sup>[3][1]</sup>

### 10.1 Etymology

Azor was named for the ancient city of Azur (lit. mighty, heroic), preserved in the name of the Arab village of Yazur.<sup>[2]</sup> The council of the new village named it Mishmar HaShiv'a in honor of seven Jewish soldiers killed near there in 1948, but the government committee in charge of assigning names forced them to change it to Azor on the grounds that preserving Biblical names was more important.<sup>[4]</sup> However, another new village nearby was later named [Mishmar HaShiv'a](#).<sup>[4]</sup>

### 10.2 History

See on the page of the preceding Arab village, [Yazur](#).

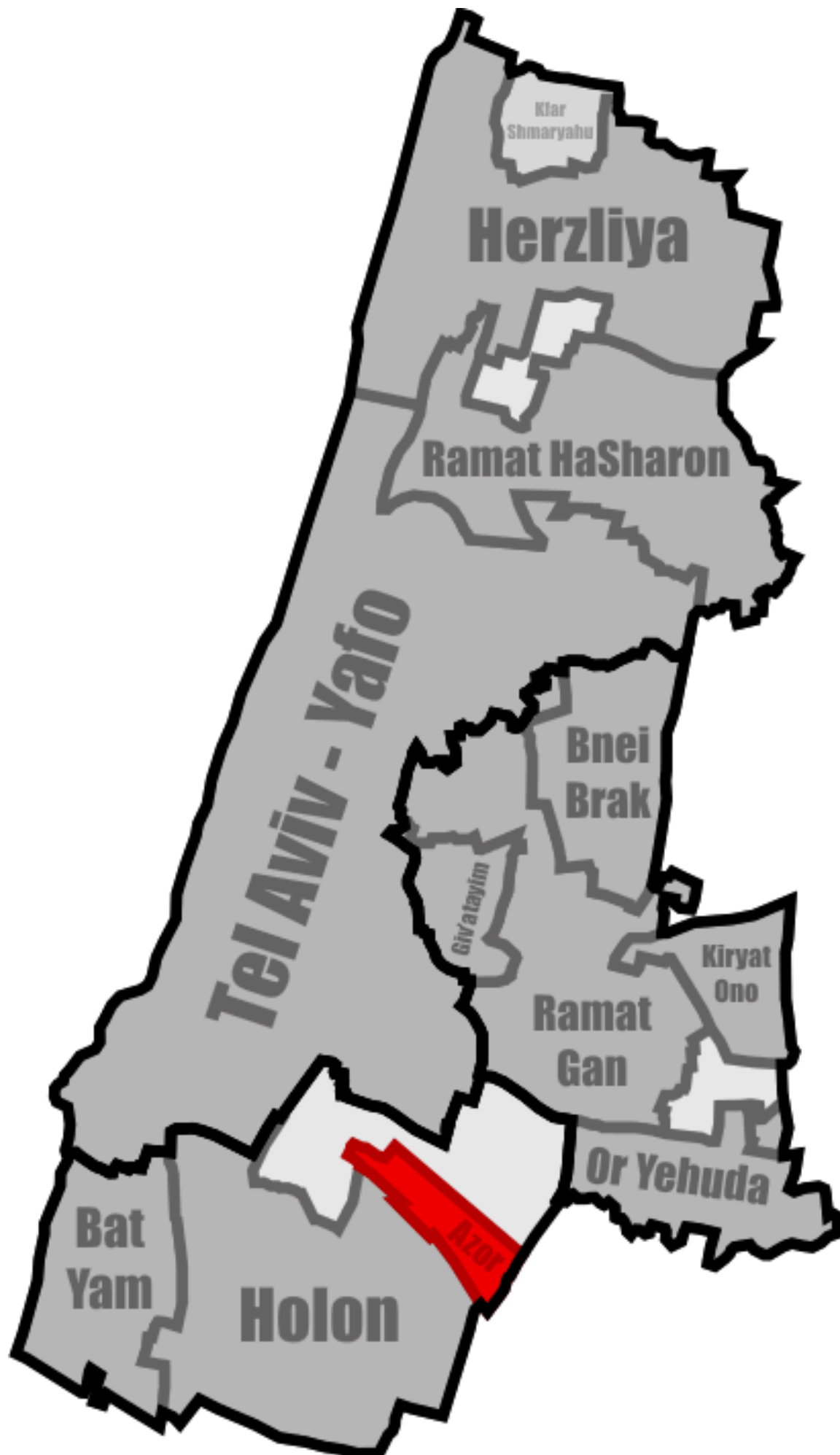
### 10.3 Notable residents

- [Matvey Natanzon](#), backgammon player<sup>[5]</sup>
- [Margalit Tzan'ani](#)<sup>[6]</sup>

### 10.4 References

- [1] “Locality File” (XLS). Israel Central Bureau of Statistics. 2012. Retrieved November 3, 2013.
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- [5] Raffi Khatchadourian (May 13, 2013). “[The Chaos of the Dice](#)”. *The New Yorker*. Retrieved May 14, 2013.
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# Chapter 11

## Bagras

**Bagras** or **Baghrās**, ancient **Pagrae** (Πάγραι) is a town and its nearby castle in the **İskenderun** district of Turkey, in the **Amanus Mountains**.

Strabo's *Geographica* mentions it as being on the borders of **Gindarus**, “a natural stronghold” leading to the **Amanian Gate** or *Amanides Pylae* over the **Amanus Mountains**.

The castle of Pagrae was erected by emperor **Nikephoros II Phokas**, who stationed there 1000 footmen and 500 horsemen<sup>[1]</sup> under the command of Michael Bourtzes to raid the countryside of the nearby city of Antioch.<sup>[2]</sup> The castle provided a base for a force to cover the **Amanian Gate**. It was built in two levels around a knoll, the fortification resembling **Armenian** work, and with water supplied by aqueducts.<sup>[3]</sup>

It was then rebuilt about 1153 by the **Knights Templar**<sup>[3]</sup> under the name **Gaston** (also **Gastun**, **Guascon**, **Gastim**) and held by them or by the **Principality of Antioch** until it was forced to capitulate to **Saladin** on 26 August 1189. It was retaken in 1191 by the Armenians (under **Leo II**),<sup>[3]</sup> and their possession of it became a major point of contention between them and the Antiochenes and Templars.

After much negotiation, it was finally returned to the Templars in 1216. According to the Armenian chronicles, it withstood a siege by the forces of **Aleppo** at about this time.<sup>[4]</sup> After the fall of Antioch to **Baibars** in 1268, the garrison lost heart, and one of the brothers deserted and presented the keys of the castle to him. The remaining defenders decided to destroy what they could and surrender the castle. Despite the loss of the castle, **Hethum II** of **Armenia** and **Leo IV** of **Armenia** soundly defeated a **Mamluk** raiding force in the nearby pass in 1305.<sup>[5]</sup>

### 11.1 External links

- [Picture of Bagras today](#)
- [Gaston castle at Forteresses d'Orient](#)

### 11.2 References

- [1] The history of Leo the Deacon, Dumbarton Oaks Publishing 2005, p. 125
- [2] Yahya of Antioch, *Patrologia Orientalis*, tomus XVIII, Paris 1925, p.816
- [3] Kennedy, Hugh (2001). *Crusader Castles*. Cambridge University Press. pp. 142–144. ISBN 0-521-79913-9.
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*Closer view of the ruins, west side*

## Chapter 12

# Battle of Jacob's Ford

The **Battle of Jacob's Ford** was a victory of the Muslim sultan **Saladin** over the Christian **King of Jerusalem, Baldwin IV**. It occurred in August 1179, when Saladin conquered and destroyed a new border castle built by the **Knights Templar** at **Jacob's Ford** on the upper **River Jordan**, a historic passage point between the **Golan Heights** and northern **Galilee**. Jacob's Ford is also known by the Latin name of **Vadum Iacob** and in modern Hebrew as **Ateret**. Many scholars believe that Saladin's reconquest of the Holy Land and Jerusalem in 1187 was heralded by this earlier victory.

### 12.1 Participants in the 1179 struggle for power and their early beginnings

Saladin, one of the most famous Islamic rulers, was Sultan of **Egypt** and, by 1174, sultan of Syria after his takeover of **Damascus**.<sup>[2]</sup> After seizing power in Syria, Saladin vowed to forge an Islamic empire around Jerusalem. Naturally, the end goal was to recapture the Holy City from the Crusaders, a significant stride towards an end to the Jihad. However, such a plan would take the Holy Land without major military conflict.

Baldwin IV took control over the Kingdom of Jerusalem at the age of thirteen after the death of his father Amalric I in 1174, the same year that Saladin came to power. Baldwin was a staunch believer in **Christianity** and, as a result, Saladin's biggest problem to overcome. Although Baldwin was a rich and powerful leader, he was stricken with **leprosy** at a very young age.

After approximately three years on the throne at Jerusalem, Baldwin was faced with his very first military challenge. Saladin invaded the Christian kingdom in approximately 1177 to rout the Crusaders. Although Saladin was almost twenty years older and more experienced than Baldwin, the youthful Christian monarch did not flounder in stressful situations. Baldwin and his Crusaders outwitted the Muslims at Mont Gisard on 25 November 1177.<sup>[3]</sup> As one Crusade scholar wrote with regards to Montgisard, "[t]his was a striking achievement – the only defeat in pitched battle that Saladin suffered before the advent of Richard the Lionheart and the Third Crusade."<sup>[4]</sup> By the end of the battle, Saladin was forced to flee back to Egypt after narrowly escaping death. Although the victory resulted in tremendous losses for Baldwin's armies, his image throughout the kingdom gained in strength. In fact, some Christians in the **Near East** had even come to believe that "'miracle' of his victory [at Mont Gisard] appear[ed] as a sign of divine mandate."<sup>[4]</sup>

### 12.2 Jacob's Ford and the Castle of Chastellet

Jacob's Ford is approximately one hundred miles north of Jerusalem at the **Jordan River** and was a key river crossing on one of the main roads between **Acre** and **Damascus**.<sup>[5]</sup> Jacob's Ford was also one of the safest crossings of the Jordan and, because of its location and importance, was utilized by Christian Palestine and Muslim Syria as a major intersection between the two civilizations. In the twelfth century, Baldwin and Saladin continually contested over the area on which Jacob's Ford was situated. As a bold strategic move and as a result of his military victory at Mont Gisard, Baldwin decided to march to Jacob's Ford and build a defensive fortress on its territory. The king and his Crusaders theorized that such a fortification could protect Jerusalem from a northern invasion and put pressure on Saladin's stronghold at Damascus.

Between October 1178 and April 1179, Baldwin began the first stages of constructing his new line of defense, a

fortification called Chastellet at Jacob's Ford. While construction was in progress, Saladin became fully aware of the task he would have to overcome at Jacob's Ford if he were to protect Syria and conquer Jerusalem. At the time, he was unable to stop the erection of Chastellet by military force because a large portion of his troops were stationed in northern Syria, putting down Muslim rebellions. As one author writes, "Saladin was always at pains to portray himself as the champion of Islam against the European intruders, although in fact he spent much of, if not more, of his career involved in a war against...other Muslims."<sup>[6]</sup> Consequently, the sultan turned to bribery and offered Baldwin 60,000 dinars to halt construction. Baldwin declined, but Saladin made a counter-offer of 100,000 dinars.<sup>[7]</sup> The Christian king refused again and continued to build Chastellet. By the summer of 1179, Baldwin's forces had constructed a stone wall of massive proportions. "The castle now had a formidable ten met[er] high wall – what one Arabic contemporary later described as 'an impregnable rampart of stone and iron' – and a single tower, but it was still a work in progress."<sup>[8]</sup>

## 12.3 Plans and tactics

After Baldwin refused both bribes, Saladin turned his attention away from the uprisings in northern Syria and focused on Jacob's Ford and the Castle of Chastellet. He was fully aware that any further bargaining or negotiations would only be in vain and that the more time he wasted, the more time Baldwin would have to complete his massive fortification. In 1179, only a few months after construction of Chastellet began, Saladin summoned a large Muslim army to march southeast towards Jacob's Ford. The plan was simple: lay siege to the castle and its inhabitants before any reinforcements from Jerusalem or any of its neighboring territories could arrive.

Baldwin, on the other hand, was situated at **Tiberias**, a province situated on the **Sea of Galilee**, approximately a half day's march from Jacob's Ford. If any attack were to befall his project, reinforcements would be able to arrive relatively quickly. Moreover, the fortification at Jacob's Ford, at least what was completed of it, was relatively strong and was likely able to hold out until relief could arrive in case of siege. As one Crusades author asserts and inquisitively asks, "[t]he siege was effectively a race – could the Muslims crack the stronghold's defenses before the Latin forces arrived?"<sup>[8]</sup>

## 12.4 The Battle at Jacob's Ford and Saladin's victory

On 23 August 1179, Saladin arrived at Jacob's Ford and ordered his troops to shoot arrows at the castle, thus initiating the siege of the castle. While the archers distracted the men inside the fortification, miners were digging a tunnel to breach the stone and iron walls at the north-east corner of Chastellet. Once the tunnel was dug, Saladin's forces placed large pieces of wood into the tunnel and set them alight. This process, called **sapping**, was a method in which the tunnel's supports were burnt away forcing the walls to eventually collapse under their own weight.<sup>[9]</sup> Sapping initially failed for Saladin and his troops. So, the troops were forced to put out the fire with buckets of water and were paid one gold piece per bucket to do so.<sup>[9]</sup> After the fire was extinguished, the miners were instructed to relight the fire. At the same time, Baldwin, having learned of this attack, called for reinforcements from Jerusalem. However, communications between Baldwin and Chastellet were slow and, by this time, the siege had been underway for several days.

Baldwin's forces inside the castle began to reinforce the main gates around the castle. Shortly after, the Muslims relit the fire in the tunnel under the castle, and the walls collapsed. As a result, the Crusaders' attempts to refortify the castle were in vain and, approximately six days after the siege began, Saladin and his troops entered Chastellet. By 30 August 1179, the Muslim invaders had pillaged the castle at Jacob's Ford and killed most of its residents. On the same day, less than one week after reinforcements were called, Baldwin and his supporting army set out from **Tiberias**, only to discover smoke permeating the horizon directly above Chastellet. Obviously, they were too late to save the 700 knights, architects, and construction workers who were killed and the other 800 who were taken captive.<sup>[9]</sup> Baldwin and his reinforcements turned back towards Tiberias and Saladin ordered the remains of the fortification to be torn down.

## 12.5 Aftermath

Although Saladin claimed a military victory at Chastellet, his troops fell victim to another enemy. Directly after the siege, the bodies of the 700 Crusaders killed at Jacob's Ford were placed into a pit. The corpses in the pit began to





*Jacob's Ford Battlefield (1179) viewed from the Chastellet main gateway to the east across the Jordan River*

decay in the August heat and, as a result, a plague ensued, killing approximately ten of Saladin's officers.<sup>[10]</sup> However, this setback did not diminish Saladin's military prowess. In 1180, Saladin and Baldwin signed a truce.<sup>[11]</sup> Seven years after this peace treaty between the Muslims and the Crusaders, Saladin captured Jerusalem from the Christians after the **Battle of Hattin** in 1187.<sup>[12]</sup>

Some scholars suggest that, following Saladin's victory at Jacob's Ford in 1179, Jerusalem was extremely vulnerable to capture because "the entry into the kingdom by way of the Jordan crossing immediately south of Lake Tiberias... used [by] Saladin in 1182, 1184, and 1187 was virtually undefended."<sup>[13]</sup> However, that crossing has nothing to do with the more northerly Jacob's Ford, and beside that it was only some ten kilometres south from the fortified and garrisoned Crusader town of **Tiberias**, capital of the **Principality of Galilee**, this being one among several Crusader strongholds in the eastern Galilee and Jordan Valley, which leaves space for debate.

After the capture of Jerusalem, Saladin remained militarily and politically successful in the Near East until a military encounter with **Richard the Lionhearted**, after which he was forced to make peace in 1192. He died the next year. Meanwhile, King Baldwin IV, afflicted with leprosy, died in 1185 at age twenty-three.<sup>[14]</sup>

## 12.6 Archaeological importance

Today, most of the information scholars and historians know about the battle at Jacob's Ford derives from archaeological evidence uncovered at the site.

## 12.7 For succession of related campaigns see also

- 1179: **Battle of Montgisard**
- 1179: **Battle of Marj Ayyun**



*Northeast corner of the Chastellet foundation*

- 1182: Battle of Belvoir Castle
- 1183: Battle of Al-Fule
- 1187: Battle of Cresson
- 1187: Battle of Hattin

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# Chapter 13

## Bayt Jibrin

**Bayt Jibrin** (Arabic: بيت جبرين, also **Beit Jibrin**), (Hebrew: בֵּית גִּבְרִין), was a pre-1948 Palestinian Arab village located 21 kilometers (13 mi) northwest of the city of Hebron. The village had a total land area of 56,185 dunams or 56.1 km<sup>2</sup> (13,900 acres), of which 0.28 km<sup>2</sup> (69 acres) were built-up while the rest remained farmland.<sup>[3]</sup>

During the 8th century BCE, the village was part of the Kingdom of Judah. During the days of Jewish king Herod the town was the administrative center for the district of Idumea. After the turmoil of the First Jewish-Roman War and the Bar Kokhba revolt the town became a thriving Roman colony and a major administrative center under the name of Eleutheropolis. In the early 7th century, Bayt Jibrin was conquered by Muslim forces led by 'Amr ibn al-'As. Under the Crusaders in the 12th century, it had a population of 1,500, compared to 100-150 in the average village of the time.<sup>[4]</sup> It fell to the Mamluks and then the Ottoman Turks. In the 19th century, the al-'Azza family took control of Bayt Jibrin and unsuccessfully attempted to rebel against the Ottomans, ending in the exile and execution of local leaders.

Under the British Mandate of Palestine, Bayt Jibrin again served as a district center for surrounding villages. In the 1947 UN Partition Plan, it was designated as part of the Arab state, but Arab leaders and governments rejected the plan of partition in the resolution<sup>[5]</sup> and indicated an unwillingness to accept any form of territorial division.<sup>[6]</sup> It was captured by Israeli forces during the 1948 War, causing its inhabitants to flee east. Today, many of these refugees and their descendants live in the 'Azza and Fawwar camps in the southern West Bank. The kibbutz of Beit Guvrin was established on Bayt Jibrin's lands in 1949.

### 13.1 Name

The town was renamed over the centuries. Its original Aramaic name **Beth Gabra**, preserved by the geographer Ptolemy in the Greek variation of Βαιτογάβρα (Baitogabra), translates as the “house of the [strong] man” or “house of the mighty one”.<sup>[7]</sup> The antecedent might be seen in the name of an Edomite king: ̱aus-gabri or Kauš-Gabr, found on an inscription of Tiglathpileser III.<sup>[8]</sup> In his account of the Jewish revolt in 68 CE, the Roman Jewish historian Josephus called it *Betaris*, describing it as one of two villages taken by the Romans “in the very midst of Idumea.”<sup>[9][10]</sup> The Romans gave it a Greek name, *Eleutheropolis* (Ἐλευθερόπολις), meaning “City of the Free”.<sup>[11][12]</sup> In the *Peutinger Tables* in 393 CE, Bayt Jibrin was called *Beitogabri*. In the 3rd-4th century *Talmud*, it was known as Beit Gubrin (or Guvrin).<sup>[7]</sup> To the Crusaders, it was known as *Bethgibelin* or *Gibelin*.<sup>[13][14]</sup> Another name in medieval times may have been *Beit Jibril*, meaning “house of Gabriel”.<sup>[14]</sup> In Arabic, *Bayt Jibrin* or *Jubrin* (بيت جبرين) means “house of the powerful”,<sup>[15]</sup> reflecting its original Aramaic name.<sup>[7]</sup> and the town was probably called Bayt Jibrin or Beit Jibril throughout its rule by various Islamic dynasties.

### 13.2 History

#### 13.2.1 Judah, Edom/Idumea, Hellenistic Period, Maccabees, Parthians

The excavations have revealed no remains older than the Iron Age, a time when the Judahite town of **Maresha** rose on the tell known in Arabic as Tell Sandahanna and in Hebrew as Tel Maresha.<sup>[16]</sup> This corresponds to several Hebrew

Bible mentions of Maresha. However, local folklore tells that the former Arab village of Bayt Jibrin was first inhabited by **Canaanites**.<sup>[17][18]</sup> After the destruction of the Kingdom of Judah in 586 BC the city of Maresha became part of the **Edomite** kingdom. In the late **Persian** period a **Sidonian** community settled in Maresha, and the city is mentioned in the Zenon Papyri (259 BC). During the **Maccabean Revolt**, Maresha was a base for attacks against Judea and suffered retaliation from the **Maccabees**. In 112 BC, Maresha was conquered and destroyed by the **Hasmonean** king, **John Hyrcanus I**, after which the region of Idumea (the Greek name of Edom) remained under Hasmonean control and Idumeans were forced to convert to **Judaism**. In 40 BC the **Parthians** devastated completely the “strong city”, after which it was never rebuilt. After this date, nearby **Beit Guvrin** succeeded Maresha as the chief center of the area.

### 13.2.2 Roman and Byzantine periods

In the **Jewish War** (68 CE), **Vespasian** slaughtered or enslaved the inhabitants of *Betaris*. According to **Josephus**: “When he had seized upon two villages, which were in the very midst of **Idumea**, Betaris, and Caphartobas, he slew above ten thousand of the people, and carried into captivity above a thousand, and drove away the rest of the multitude, and placed no small part of his own forces in them, who overran and laid waste the whole mountainous country.”<sup>[19]</sup> However, it continued to be a Jewish-inhabited city until the **Bar Kokhba revolt** (132-135 CE).<sup>[20]</sup>

**Septimius Severus**, Roman Emperor from 193 to 211, granted the city municipal status,<sup>[21]</sup> renaming it Eleutheropolis meaning “City of the Free” and exempting its citizens from taxes.<sup>[22]</sup> Coins minted by him, bearing the date 1 January 200, commemorate its founding.<sup>[23]</sup> Eleutheropolis, which covered an area of 65 hectares (160 acres) (larger at the time than **Aelia Capitolina**, the Roman city built over the ruins of Jewish **Jerusalem**), flourished under the Romans, who built public buildings, military installations, **aqueducts** and a large **amphitheater**. The vita of **Epiphanius of Salamis**, born into a Christian family near Eleutheropolis, describes the general surroundings in Late Antique Judaea.<sup>[24]</sup> The second chapter of the vita describes the details of the important market of Eleutheropolis.<sup>[25]</sup> Seven routes met at Eleutheropolis,<sup>[26]</sup> and **Eusebius**, in his *Onomasticon*, uses the Roman milestones indicating the city as a central point from which the distances of other towns were measured.<sup>[27]</sup> The **Madaba Map** (dated 542-570 CE) shows Eleutheropolis as a walled city with three towers, a curving street with a **colonnade** in the central part and an important **basilica**. In the centre is a building with a yellowish-white dome on four columns.<sup>[28]</sup> Eleutheropolis was last mentioned in the ancient sources by the near contemporary **itinerarium** of the **Piacenza Pilgrim**,<sup>[29]</sup> about 570.

In the 1st and 2nd centuries CE, **Christianity** penetrated the city due to its location on the route between Jerusalem and Gaza. The city's first **bishop**, **Justus**, was one of the 70 **Disciples**. In 325, Eleutheropolis was the seat of **Bishop Macrinus**, who in that year attended the **First Council of Nicaea**. **Epiphanius of Salamis**, Bishop of Salamis in Cyprus, was born at Eleutheropolis; at Ad nearby he established a monastery which is often mentioned in the polemics of **Jerome** with **Rufinus** and **John**, Bishop of Jerusalem. **Beit Guvrin** is mentioned in the **Talmud** in the 3rd and 4th centuries, indicating a revival of the Jewish community around that time.<sup>[20]</sup> The **tanna** Judah b. Jacob and the **amora** Jonathan (referred to in the Talmud as “Yonatan me-Bet Guvrin” or Jonathan of Bet Guvrin) were residents of the city. The Talmudic region known as Darom was within the area of Eleutheropolis (“Beit Guvrin”).<sup>[30]</sup> Excavations at Eleutheropolis show a prosperous city, and confirm the presence of Jews and Christians in the area. It was described as one of Palestine's five “Cities of Excellence” by 4th-century Roman historian **Ammianus Marcellinus**.<sup>[21]</sup> The territory under the administration of Eleutheropolis encompassed most of Idumea, with the districts of Bethlethepha, western **Edom** and **Hebron** up to **Ein Gedi**, and included over 100 villages.<sup>[31]</sup>

### 13.2.3 Early Islamic period

The **Muslim** historian **al-Biladhuri** mentions Bayt Jibrin (the name given to it by the Arabs following the **Muslim conquest**) as one of ten towns in **Jund Filastin** (military district of Palestine) conquered by the Muslim **Rashidun** army under 'Amr ibn al-'As's leadership in during the 630s. Al-Biladhuri furthermore writes that al-'As enclosed a domain to Bayt Jibrin, to which he gave the name 'Ajlun, after one of his freemen.<sup>[32]</sup> The 1904 *Analecta Bollandiana* recounts that in 638 the Arabs beheaded in Bayt Jibrin fifty soldiers of the garrison of Gaza who refused to abandon the Christian religion and who were then buried in a church built in their honor.<sup>[33]</sup> In the beginning of the **power struggle** between **Ali** and **Mu'awiya** for the position of **caliph**, al-'As left **Medina** in the **Hejaz** and resided in Bayt Jibrin with his two sons **Muhammad** and **Abdullah**—the latter died there.<sup>[34]</sup>

Although the city may have been devastated in 788,<sup>[35]</sup> in 796, Bayt Jibrin was reportedly destroyed by **Bedouin** tribesmen in an effort to combat Christian influence in the region during a **civil war** between the Arab tribal federations of the area. According to a monk named **Stephen**, “it was laid waste, and its inhabitants carried off into captivity”.<sup>[36]</sup>



However, by 985, the city, by then under **Abbasid** rule, seemed to have recovered, judging by the writings of the Muslim geographer **al-Muqaddasi**:

"[Bayt Jibrin] is a city partly in the hill country, partly in the plain. Its territory has the name of Ad Darum (the ancient Daroma and the modern Dairan), and there are here **marble** quarries. The district sends its produce to the capital (**Ar Ramlah**). It is an **emporium** for the neighbouring country, and a land of riches and plenty, possessing fine domains. The population, however, is now on the decrease...."<sup>[37]</sup>

There is no marble quarry anywhere in Palestine, but al-Muqaddasi probably referred to the underground chalkstone quarries known today as "bell caves".

### 13.2.4 Crusader and Mamluk eras



*Crusader church*

In 1099, **Crusaders** invaded Palestine and established the **Kingdom of Jerusalem**. In 1135, **King Fulk** of Jerusalem erected a castle on the lands of Bayt Jibrin, the first of a series of Crusader fortifications built at this time to ensure control over the ports of **Caesarea** and **Jaffa**.<sup>[13][17]</sup> In 1136, King Fulk donated the castle to the **Knights Hospitallers**. In 1168, the Hospitallers were granted a charter to establish a **Frankish** colony, which they named "Bethgibelin".<sup>[38]</sup> Christian settlers in Beit Jibrin were promised a share of property looted from the Muslims.<sup>[4]</sup> It was on the itinerary of **Benjamin of Tudela**, who found three Jews living there when he visited the country.<sup>[39]</sup> The **Ayyubid** army under **Saladin** sacked Bethgibelin in 1187, after most of the Kingdom of Jerusalem came under Muslim control as a consequence of his victory at the **Battle of Hittin**. Soon after its capture Saladin ordered the demolition of the Crusader castle. From 1191-1192, the town was held in **probate** by **Henry of Champagne**, as lord of the Kingdom of Jerusalem, while Saladin and **Richard the Lionheart** negotiated a ceasefire.<sup>[40]</sup>

However, the Crusaders remained in control of Bethgibelin until 1244, when the Ayyubids reconquered it under Sultan **as-Salih Ayyub**. By 1283, the **Mamluks** had taken control and it was listed as a domain of Sultan **Qalawun**.<sup>[41]</sup> The city prospered under the Egypt-based **Mamluk Sultanate** and served as a postal station.<sup>[17]</sup> During Mamluk rule, Bayt Jibrin administratively belonged to Hebron and was under the jurisdiction of the **Shafi'i** (a school of law in **Sunni Islam**) *qadi* (head judge) of that city.<sup>[41]</sup>

### 13.2.5 Ottoman rule and the 'Azza family

Bayt Jibrin, along with the whole of Palestine, came under the rule of the **Ottoman Empire** after it defeated the Mamluks at the **Battle of Marj Dabiq** in 1516. Bayt Jibrin was incorporated into the Ottoman *nahiya* (subdistrict) of



*Bayt Jibrin in 1839, after a drawing by David Roberts*

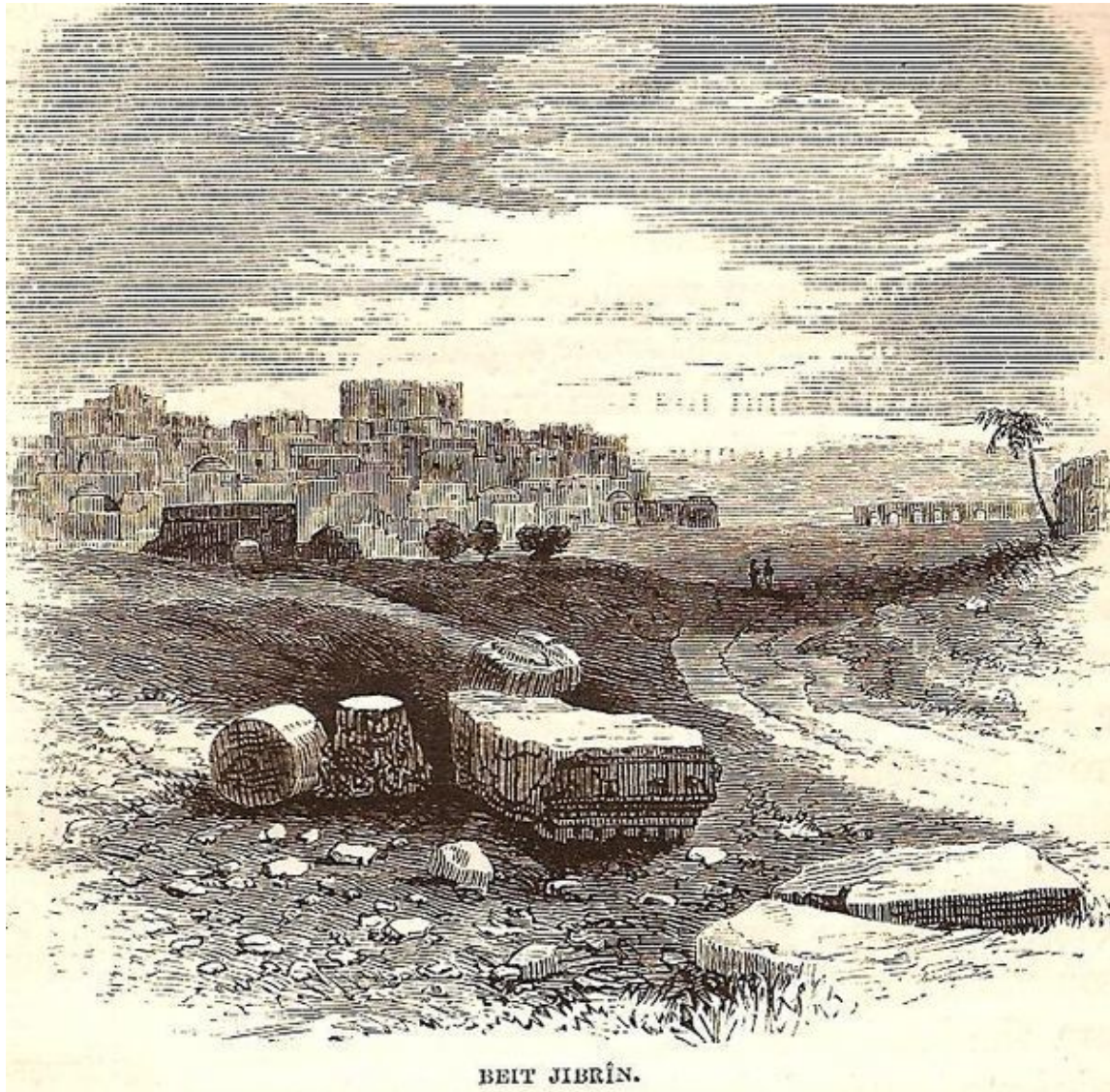
Hebron (al-Khalīl) under the **Liwa of Gaza** (“District of Gaza”). The Ottomans did not exercise strict control over their territories and tended to keep local leaders in their traditional positions as long as they complied with the higher authorities and paid imperial taxes.<sup>[42]</sup> Under the reign of **Suleiman the Magnificent**, in 1552, the destroyed Crusader castle was partially rebuilt in order to protect the main road between Gaza and Jerusalem.<sup>[41]</sup> In 1596, the inhabitants of Bayt Jibrin, consisting of 50 Muslim families, paid taxes on wheat, barley and **sesame seeds**, as well as goats and beehives.<sup>[43]</sup>

In the 19th century, Bayt Jibrin was headed by members of the 'Azza family, who had ruled the area since migrating to Palestine from Egypt.<sup>[44]</sup> In the 1840s, after the Ottomans attempted to crush local leaders in the **Hebron region** for their refusal to pay taxes, the 'Azza family joined a revolt against Ottoman rule. They had aligned themselves to the 'Amr clan of Hebron. Between 1840-46, hostilities were raging between the **Qays and Yaman tribo-political factions** in southern Palestine. The 'Azza and Amr families, loyal to the Qays, were constantly clashing with the Yaman-aligned **Abu Ghosh**.<sup>[45]</sup> In 1846, the *shaykh* of Bayt Jibrin, Muslih al-'Azza, (known as the “giant of Bayt Jibrin”), the leader of the 'Amr clan and other local leaders were exiled, but were allowed to return in the early 1850s.<sup>[46]</sup>

In 1855, the newly appointed Ottoman *pasha* (“governor”) of the *sanjak* (“district”) of Jerusalem, **Kamil Pasha**, attempted to subdue the rebellion in the Hebron region. Pasha and his army marched towards Hebron in July 1855, and after crushing the opposition, he ordered the local *shaykhs* to summon to his camp.<sup>[47]</sup> Several of the *shaykhs*, including the leader of the 'Amr clan and Muslih al-'Azza, did not obey the summons. Kamil Pasha then requested that the **British** consul in Jerusalem, **James Finn**, serve as an envoy and arrange a meeting with Muslih. Finn sent his vice-consul to assure Muslih of his safety in Hebron and convinced him to meet with Pasha. Muslih was well received in Hebron and returned to Bayt Jibrin escorted by twenty of the Pasha's men. Soon after, the Pasha paid a visit to Bayt Jibrin to settle their affairs and collect the town's late taxes.<sup>[47][48]</sup> The Pasha took an oath of loyalty from all the local *shaykhs* in the Hebron region, including those under the rule of Muslih al-'Azza.<sup>[47]</sup>

In 1838, American archeologist **Edward Robinson** was able to locate the site of Bethgebrim.<sup>[49]</sup> He cited William of Tyre's reference to the Arabic name.<sup>[50]</sup> Later travelers who visited Bayt Jibrin during that time were very impressed both by the *shaykh* of Bayt Jibrin, as well as by his “castle” or “manor”. At the time, the remains of the Crusader fortress still served for defensive purposes in the village.<sup>[51]</sup> According to Bayt Jibrin's *shaykh*, in 1863, he was in command of 16 villages in the area and was pledged “to provide as many as 2,000 men to the government if necessary.”<sup>[52]</sup> In 1864, however, Muslih's brother told a traveler that Muslih and his property had been seized on “false charges of treason,” and that he had been banished to **Cyprus** and then **beheaded**.<sup>[53]</sup>





*A sketch painting of Bayt Jibrin in 1859 by W.M. Thomson*

Bayt Jibrin's status began to decline throughout the 1800s. According to Western travelers it was "a small and insignificant village". The primary reasons for the decline was the **Bedouin** raids on Bayt Jibrin's countryside villages, the 'Azza revolt, tribal warfare among the inhabitants of the towns and villages throughout Palestine and epidemics which struck the town and the nearby area.<sup>[45]</sup>

### 13.2.6 British Mandate era

After the **British army** captured Palestine from the Ottomans in 1917-1918,<sup>[54]</sup> Bayt Jibrin resumed its role as an important town in the District of Hebron. The population was entirely Muslim, and had two schools, a medical clinic, a bus and a police station. The town's inhabitants cultivated grain and fruit, and residents from nearby towns flocked to its weekly market or *souk*.<sup>[15]</sup> During the winter of 1920-1921 there was a severe outbreak of malaria. 157 villagers (one-sixth of the population) died with the mortality rate in the district reaching 68 per 1,000. Crops remained unharvested due to lack of people strong enough to work in the fields. The new British regime began a program of sealing open wells, improving drainage and distributing **quinine** across Palestine.<sup>[55][56]</sup>

On January 10, 1938, during the **Arab National revolt of 1936-1939** J. L. Starkey, a well-known archaeologist, was killed by a group of armed Arabs on the track leading from Bayt Jibrin to Hebron.<sup>[57]</sup> Bayt Jibrin was in the territory allotted to the Arab state under the 1947 **UN Partition Plan**.<sup>[58]</sup>

### 13.2.7 1948 war



*The ruins of Bayt Jibrin, 2005*

The First Battalion of the **Egyptian Army** were ordered to take up position in Bayt Jibrin during the second half of May during the **1948 Arab-Israeli War**. At the same time, the *New York Times* correspondent reported that thousands of Jaffa's inhabitants had fled inland, including “large numbers” to the Bayt Jibrin area.<sup>[59]</sup> In October 1948, the **Israeli Army** (IDF) launched **Operation Yoav**, which differed from operations three months earlier, as the IDF was now equipped with aircraft, artillery, and tanks. On October 15–16, the IDF launched bombing and strafing attacks on a number of towns and villages, including Bayt Jibrin.<sup>[60]</sup> According to Morris, the towns caught in the fighting were neither psychologically nor defensively prepared for aerial strikes, and **Israeli Air Force** bombing of Bayt Jibrin on October 19 set off a “panic flight” of residents from the town.<sup>[61]</sup>

On October 23, a **United Nations**-imposed ceasefire went into effect, however, there was an IDF raid on the neighboring police fort on the night of October 24, which resulted in more villagers fleeing Bayt Jibrin.<sup>[62]</sup> Israeli troops from the **Giv'ati Brigade** then occupied Bayt Jibrin and its police fort on October 27.<sup>[62]</sup>

In 2008, a former resident of the town who was eight months old at the time of the raid, described his family's ordeal as follows:

In the 1948 war, the village was attacked by **Israeli** military units and bombed by Israeli aircraft. By that time, Beit Jibreen already hosted many **refugees** from neighboring villages. The fighting and bombing frightened the people. They escaped the fighting and sought shelter in the surrounding hills. [My] family found protection in a cave 5 km east of the village. They had left everything in their home, hoping to return after a few days when the attack would be over. The **Israelis**, however, did not allow them to return. Several men of Beit Jibreen were killed when they tried to go back.<sup>[63]</sup>

### 13.2.8 Israel after 1948

In 1949, a Jewish communal settlement, **Kibbutz Beit Guvrin**, was founded on the former town's lands.<sup>[2][64]</sup> For decades now, the excavated areas of the successive Judahite, Hellenistic, Roman-Byzantine and Crusader towns have been included in a large **Israeli national park** with major points of attraction for tourists. There is little focus on any traces of Arab presence within the park, the period from the 7th century onward receiving little attention.



### 13.3 Geography

Bayt Jibrin was situated in an area of plains and soft hills known from the **Hebrew Bible** as the **Shfela** (Shephelah), located between the **coastal plain** to the west and the **Hebron Hills** to the east, at 21 kilometers (13 mi) northwest of Hebron. The average elevation of Bayt Jibrin is of 275 meters (902 ft) above sea level.<sup>[17][64]</sup> Nearby localities included the depopulated villages of **Kudna** to the north, **al-Qubayba** to the southwest, **al-Dawayima** to the south and the existing Palestinian towns of **Beit Ula** to the east and **Idhna** to the southeast.<sup>[65]</sup> Historically, it was located on the main road between **Cairo** and Hebron, via Gaza.<sup>[66]</sup>

In 1945, Bayt Jibrin's total land area was 56.1 km<sup>2</sup> (21.7 sq mi), 98% of which was Arab-owned. The town's urban area consisted of 287 m<sup>2</sup> (0.071 acres), with 33.2 km<sup>2</sup> (8,200 acres) of cultivable land and 21.6 km<sup>2</sup> (5,300 acres) of non-cultivable land. 54.8% of the town's land was planted with cereal crops, 6.2% with olives and 4.4% with irrigated crops.<sup>[3]</sup>

The Bayt Jibrin region contains a large number of underground caverns, both natural formations and caves dug in the soft chalk by inhabitants of the region over the centuries for use as quarries, burial grounds, animal shelters, workshops and spaces for raising doves and pigeons. There are said to be 800 such caverns,<sup>[67]</sup> many linked by an underground maze of passageways. 80 of them, known as the Bell Caves, on the grounds of the **Beit Guvrin National Park**.<sup>[68]</sup>

### 13.4 Archaeology

Main article: **Beit Guvrin National Park**

Today many of the excavated areas of Maresha and Beit Guvrin can be visited as part of the Israeli **Beit Guvrin-Maresha National Park**. Furthermore, **Archaeological Seminars**, under the license of the **Israel Antiquities Authority**, conduct excavations of Maresha's many quarried systems and invite visitors to participate.

In 1838, the American **Bible scholar** **Edward Robinson** visited Bayt Jibrin, and identified it as ancient **Eleutheropolis**.<sup>[69]</sup> The remains of the city of **Maresha** on Tell Sandahanna/Tel Maresha were first excavated in 1898-900 by **Bliss** and **Macalister**, who uncovered a planned and fortified **Hellenistic** city encircled by a town wall with towers. Two Hellenistic and one **Israelite** stratum were identified by them on the mound. Between 1989-2000, large-scale excavations were held by the **Israel Antiquities Authority** (IAA) under the direction of Prof. **Amos Kloner** and conducted mainly in the Lower City of Maresha, concentrating both on the surface and on the subterranean complexes. Excavations continued in several subterranean complexes between 2001 and 2008.

The largely preserved remains of the amphitheater built by the **Romans** were excavated by Kloner. Among other unique finds was a Roman bath that has been confirmed to be the largest in Israel and the Palestinian territories.<sup>[70]</sup> Many of the ancient city's olive presses, **columbaria** and water cisterns can still be seen. Less than 10 percent of the caves on Tel Maresha have been excavated.<sup>[71]</sup>

The ruins of three **Byzantine**-era churches are located in Bayt Jibrin. A church on a northern hill of the town, later used as a private residence, had elaborate mosaics depicting the four seasons which were defaced in the 1948 Arab-Israeli War.<sup>[36]</sup> A church south of the town, known as Khirbet Sandahanna, was dedicated to **Saint Anne**. The **New Testament** does not give any information about the mother of the **Virgin Mary**, but the widely circulated **apocryphal Gospel of James** gives her name as Anne, and her birthplace as Bethlehem. In another Christian tradition though, Bayt Jibrin is the birthplace of **Saint Anne**.<sup>[70]</sup> The initial Byzantine church was rebuilt by Crusaders in the 12th century. Today, the **apse** with its three arched windows and half-dome ceiling are still intact.<sup>[36]</sup>

The wider area of the **Shfela** has been inhabited for much longer. Excavations were for instance conducted by the **Israel Antiquities Authority** (IAA) about 12 kilometres northeast from Beit Guvrin at a site located on the same wadi, Nahal Guvrin, near Moshav Menuha. The IAA has unearthed there artifacts from a village believed to be 6,500 years old, placing it at the end of the Stone Age or at the beginning of the **Chalcolithic** or "copper-and-stone age". The finds include pottery vessels and stone tools, among them flint sickle blades, cultic objects, clay figurines of horned animals, ceramic spindle whorls and animal bones belonging to pigs, goats, sheep and larger herbivores. The inhabitants probably chose this area due to the arable land and copious springs flowing even in the rainless summer months. Archaeologists believe the villagers grew grain, as indicated by the sickle blades and the grinding and pounding tools, and raised animals that supplied milk, meat and wool, as attested to by the spindle whorls. The settlement was small in scope, approximately 1.5 **dunams**, but there is evidence of bartering, based on the presence



of **basalt** vessels and other lithic objects brought to the site from afar.<sup>[72]</sup>

## 13.5 Demographics

During the Roman period, Bayt Jibrin had a mixed population of Jews, **Christians** and **pagans**.<sup>[21]</sup> Under Muslim rule, **Islam** gradually became the dominant religion and by the 1900s, the entire population was **Muslim**.<sup>[17]</sup>

In Ottoman tax records from 1596, the town had a population of 275 inhabitants. In the 19th century its population reached 900. This rose to about 1,000 in 1912,<sup>[73]</sup> and to 1,420 in the next decade. According to the **1931 census of Palestine**, Bayt Jibrin's population was 1,804.<sup>[17][64]</sup> A 1945 land and population survey by **Sami Hadawi** reported a dramatic increase to 2,430.<sup>[3]</sup> The general growth pattern over every 9–11 years from 1912 to 1945 was around 400–500. In 1948, the projected population was 2,819.<sup>[64]</sup>

The number of refugees from Bayt Jibrin, including their descendants, was estimated to be 17,310 in 1998. Many live in the al-'Azza and Fawwar camps in the southern **West Bank**.<sup>[64]</sup>

## 13.6 Culture

### 13.6.1 Embroidery

Bayt Jibrin, together with Hebron and the surrounding villages, was known for its fine **Palestinian embroidery**.<sup>[74]</sup> An example is a woman's *jillayeh* (wedding dress) from Bayt Jibrin, dated about 1900, in the **Museum of International Folk Art** (MOIFA) collection in **Santa Fe, New Mexico**. The dress is made of handwoven indigo linen with long, pointed wing-sleeves. The *qabbeh* ("chest-piece") is embroidered with the *qelayed* pattern; the *maya* ("water") motif, *el-ferraneh* ("the bakers wife") pattern, and the *saru* ("cypress") motif. The side panels are also covered with cross-stitch embroidery in a variety of traditional patterns.<sup>[75]</sup>

Also on show is a late 19th-century *shambar* (large veil) from Bayt Jibrin worn at weddings and festivals. It is made of embroidered handwoven black silk with a separate heavy red silk fringe.<sup>[76][77]</sup> A woman wore the *shambar* mainly on her wedding day, positioned so that when she covered her face the embroidered end would show. Another item in the collection is a headdress (*iraqiyeh*) embroidered with cross-stitch and decorated with **Ottoman** coins minted in AH 1223 (1808), as well as **Maria Theresa** coins. The *iraqiyeh* was worn by married women and elaborate pieces were passed down as family heirlooms. Long embroidered headbands made of cotton hanging from both sides were wrapped around the woman's braids to facilitate the bundling of her hair, then secured to the back of the headdress.<sup>[78]</sup>

### 13.6.2 Shrines

In Islamic tradition, Bayt Jibrin is the burial place of the **sahaba** (companion) of the prophet **Muhammad**, **Tamim al-Dari**,<sup>[17]</sup> who was famously known for his piety and briefly served as the Governor of Jerusalem in the late 600s. Al-Dari and his family were granted the Hebron Hills, including Bayt Jibrin and were assigned as the supervisors of the **Cave of the Patriarchs** in Hebron. His **sanctuary** is the most venerated site in Bayt Jibrin, located just northwest of it. Until the present day al-Dari's sanctuary has been a place of local Muslim pilgrimage.<sup>[79]</sup> Other Islamic holy sites in the village include the *maqam* for a local *shaykh* named Mahmud and a tomb for a *shaykha* named Ameina.<sup>[65]</sup>

## 13.7 See also

- Beit Guvrin-Maresha National Park
- Ibelin Crusader fortification
- List of Arab towns and villages depopulated during the 1948 Arab-Israeli War
- List of villages depopulated during the Arab-Israeli conflict
- Bishop Epiphanius of Salamis
- Zebennus (Bishop of Eleutheropolis)

- Macrinus (Bishop of Eleutheropolis)
- Peter of Eleutheropolis
- Justus of Eleutheropolis (the legend of him at Eleutheropolis is possibly untrue)
- Kibbutz Beit Guvrin

## 13.8 References

### 13.8.1 Notes

- [1] Morris, 2004, p. xix, village #322. Also gives the cause of depopulation
- [2] Morris, 2004, p. xxii, settlement #166.
- [3] Hebron District Stats from Village Statistics of 1945: A Classification of Land and Area ownership in Palestine (1970) Hadawi, Sami. The Palestine Liberation Organization Research Center
- [4] *The Fall of the Latin Kingdom of Jerusalem*, Joshua Prawer, Israel Argosy, p.186, Jerusalem Post Press, Jerusalem, 1956
- [5] Benny Morris (2008). *1948: a history of the first Arab-Israeli war*. Yale University Press. pp. 66, 67, 72. Retrieved 24 July 2013. p.66, at 1946 “The League demanded independence for Palestine as a “unitary” state, with an Arab majority and minority rights for the Jews.” ; p.67, at 1947 “The League’s Political Committee met in Sofar, Lebanon, on 16–19 September, and urged the Palestine Arabs to fight partition, which it called “aggression,” “without mercy.” The League promised them, in line with Bludan, assistance “in manpower, money and equipment” should the United Nations endorse partition.” ; p. 72, at Dec 1947 “The League vowed, in very general language, “to try to stymie the partition plan and prevent the establishment of a Jewish state in Palestine
- [6] Benny Morris (2008). *1948: a history of the first Arab-Israeli war*. Yale University Press. p. 73. Retrieved 24 July 2013. “p73 All paid lip service to Arab unity and the Palestine Arab cause, and all opposed partition... ; p. 396 The immediate trigger of the 1948 War was the November 1947 UN partition resolution. ... The Palestinian Arabs, along with the rest of the Arab world, said a flat “no”... The Arabs refused to accept the establishment of a Jewish state in any part of Palestine. And, consistently with that “no,” the Palestinian Arabs, in November–December 1947, and the Arab states in May 1948, launched hostilities to scupper the resolution’s implementation ; p. 409 The mindset characterized both the public and the ruling elites. All vilified the Yishuv and opposed the existence of a Jewish state on “their” (sacred Islamic) soil, and all sought its extirpation, albeit with varying degrees of bloody-mindedness. Shouts of “Idbah al Yahud” (slaughter the Jews) characterized equally street demonstrations in Jaffa, Cairo, Damascus, and Baghdad both before and during the war and were, in essence, echoed, usually in tamer language, by most Arab leaders. ”
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- [8] Peters, 1905, p. 7.
- [9] Josephus Flavius, *The Wars of the Jews* book IV chapter 8 section 1, at Christian Classics Ethereal Library
- [10] Robinson, Edward & Smith, Eli (1856) J. Murray. p. 67
- [11] *Biblical Researches in Palestine and the Adjacent Regions: A Journal of ...* Edward Robinson, Eli Smith
- [12] 1911 encyclopedia.org
- [13] Jean Richard (1921) “The Crusaders c1071-c1291” reprinted 2001 Cambridge University Press ISBN 0-521-62566-1 p. 140
- [14] *The Guide to Israel*, Zev Vilnay, Hamakor Press, Jerusalem 1972, p.276
- [15] Khalidi, 1992, p. 209-210.
- [16] Avraham Negev and Shimon Gibson (editors), *Archaeological Encyclopedia of the Holy Land*, Continuum 2001, p 315.
- [17] Khalidi, 1992, p.209
- [18] Nashashibi, 1997, *Bayt Jibrin Before 1948* Center for Research and Documentation of Palestinian Society, Birzeit University.
- [19] Josephus, *De Bell. Jud.*, IV.viii.1

- [20] Region of the Caves & Hiding: bet Guvrin-Maresha. UNESCO World Heritage Centre.
- [21] The City of Eleutheropolis Kloner, Amos. Studium Biblicum Franciscanum - Jerusalem. 2000-12-16.
- [22] Sharon, 1997, p.111
- [23] *Catholic Encyclopedia*, s.v. "Eleutheropolis".
- [24] The Panarion of Epiphanius of Salamis: Book I (Sects 1-46) By Epiphanius, Epiphanius of Salamis, Translated by Frank Williams BRILL, (1987) ISBN 90-04-07926-2 p xi
- [25] Safrai, Zeev (1994) *The Economy of Roman Palestine* Routledge, ISBN 0-415-10243-X p 257
- [26] Amos Kloner, 1999. "The City of Eleutheropolis" in *The Madaba Map Centenary 1897-1997*, (Jerusalem) pp 244-246.
- [27] *Encyclopædia Britannica* 1911: "Eleutheropolis"
- [28] <http://www.christusrex.org/www1/ofm/mad/legends/legends084.html> Madaba Map Online
- [29] Anonymus Placentinus Itinerarium 32
- [30] *Encyclopedia Judaica*, Bet Guvrin, p.731, Keter Publishing, Jerusalem, 1978
- [31] *Encyclopedia Judaica*, Bet Guvrin, p.731, Keter Publishing, Jerusalem, 1972
- [32] The conquered towns included "Ghazzah (Gaza), Sabastiyah (Samaria), Nabulus (Shechem), Kaisariyyah (Caesarea), Ludd (Lydda), Yubna, Amwas (Emmaus), Yafa (Joppa), Rafah, and Bait Jibrin. (Bil. 138), quoted in le Strange, 1890, p.28
- [33] *Analecta Bollandiana* 1904, pp. 289f, cited in Siméon Vailhé, "Eleutheropolis" in *Catholic Encyclopedia* (New York 1909)
- [34] Sharon, 1997, p.115. Quoting al-Biladhuri, al-Waqidi and Yaqt al-Hamawi.
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- [37] Muk., 174, quoted in le Strange, 1890, p.412
- [38] Jean Richard Crusaders c. 1071-c,1291 p 96
- [39] Robinson, Edward & Smith, Eli (1856) J. Murray. p 29
- [40] Jean Richard (1921) "The Crusaders c1071-c1291" reprinted 2001 Cambridge University Press ISBN 0-521-62566-1 p. 230
- [41] Sharon, 1997, p.122.
- [42] Khalidi, 1992, p.209
- [43] Hütteroth, Wolf-Dieter and Kamal Abdulfattah (1977), *Historical Geography of Palestine, Transjordan and Southern Syria in the Late 16th Century*. Erlanger Geographische Arbeiten, Sonderband 5. Erlangen, Germany: Vorstand der Fränkischen Geographischen Gesellschaft. p. 149.
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- [45] Sharon, 1997, pp.123-124.
- [46] Schölch, 1993, p. 234-235. Note 708 states that there is more information about them in Finn, *Byeways in Palestine*, pp. 176-183 (in 1849 an elderly *fellah* from the district asked Finn to inform the sultan in Constantinople of the cruel harassment of the peasants by Muslih al-'Azza and his family.)
- [47] Schölch, 1993, p. 236-237.
- [48] Finn, 1878, Vol II, p. 305-308
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- [51] Van de Velde: *Reise durch Syrien und Palästina in den Jahren 1851 und 1852*. Vol II, p.157; Conder and Kitchener, SWP 1881, III, p.257 ff, p.266–74; Guérin, Victor: *Description Géographique, Historique et Archéologique de la Palestine* II pp. 307-309, (Amsterdam, 1969, reprint). All quoted in Schölch, 1993, p. 189.
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## 13.9 External links

- [Welcome To Bayt Jibrin](#)
- [Bayt Jibrin from the Khalil Sakakini Cultural Center.](#)
- [Bayt Jibrin by Rami Nashashibi \(1996\), Center for Research and Documentation of Palestinian Society.](#)
- [The Imaginary Village by Sandy Tolan & Melissa Robbins](#)
- [Testimony: Army demolishes village housing over 200 Palestinians, west of the Barrier, Oct. 2007, Btselem](#)
- [Army demolishes village housing over 200 Palestinians, west of the Barrier, 25 November 2007, Btselem](#)
- [Edward Robinson: Biblical researches in Palestine, 1838-52. \*A journal of travels in the year 1838\*. \(1856\) p. 57ff: Eleutheropolis](#)
- [Amos Kloner, 1999. “The City of Eleutheropolis”: in \*The Madaba Map Centenary 1897-1997\*, \(Jerusalem\) pp 244–246. Eleutheropolis in the late Roman and Byzantine period](#)
- [Archaeological World: Eleutheropolis](#)
- [Catholic Encyclopedia 1908, s.v. “Eleutheropolis”](#)
- [Jewish Encyclopedia: “Eleutheropolis”](#)
- [pictures of Eleutheropolis](#)
- [Early pictures of mosaics at Eleutheropolis, many now in Istanbul:](#)
  - [Mosaic of warrior, \(approximately 1900 to 1926\)](#)
  - [Mosaic of tethered horse, \(approximately 1900 to 1926\)](#)
  - [Another view of mosaic floor, \(approximately 1900 to 1926\)](#)
  - [Mosaic of Greek inscription, \(approximately 1900 to 1926\)](#)
  - [Mosaic of maiden with fruit, \(approximately 1900 to 1926\)](#)
  - [Mosaic of maiden with fruit, \(approximately 1900 to 1926\)](#)





## Chapter 14

# Beaufort Castle, Lebanon

Coordinates: 33°19'29"N 35°31'56"E / 33.324741°N 35.532215°E

**Beaufort** or **Belfort Castle** (*Shaqif Arnun* or Arabic: قلعة الشقيف *Qala'at al-Shaqif*)<sup>[1]</sup> is a Crusader fortress in Nabatieh Governorate, Southern Lebanon, about 1 kilometre (0.62 mi) to the south-south-east of the village of Arnoun. There was a fortification on the site before it was captured by Fulk, King of Jerusalem, in 1139 and construction of the Crusader castle probably began soon after. Saladin captured Beaufort in 1190, but 60 years later Crusaders re-took it. In 1268 Sultan Baibars captured the castle.

The castle was named "*bel fort*" or "*beau fort*" (French for "*beautiful fortress*") by the Crusaders who occupied the castle in the 12th century. Its Arabic name *Qala'at al-Shaqif* means *Castle of the High Rock* (*shqif* is the Aramaic word for "*high rock*"). Beaufort provides one of the few cases where a medieval castle proved of military value and utility also in modern warfare, as its late 20th-century history shows.

### 14.1 Medieval history

The outcrop Beaufort occupied overlooks the Litani River.<sup>[2]</sup> The river flows past the east side of the castle, which stands atop a 300 metres (980 ft) cliff which declines steeply to the river.<sup>[3]</sup> Little is known of the site prior to its capture by Crusader forces in 1139, as no contemporary documents mention the site before then. However, historians assume that the castle's commanding hilltop site made it a strategic position that was fortified before its capture by the Crusaders.<sup>[4]</sup> Fulk, King of Jerusalem, captured the fortification of Qal'at al-Shaqif in 1139 and gave the site to the lords of Sidon. Medieval historian Hugh Kennedy speculates that construction of the Crusader castle began soon after Fulk gave the site to the lords of Sidon.<sup>[3]</sup>

The Battle of Hattin in 1187 saw the Crusaders suffer a crushing defeat at the hands of Saladin. In the aftermath, many castles and cities fell to Saladin's forces so that only a handful of cities remained under the Crusaders' control. Beaufort was one of the last castles to resist Saladin.<sup>[5]</sup> In April 1189, Saladin was preparing to besiege the castle and Arab sources describe the event in detail. At the time Beaufort was under the control of Reynald of Sidon who had survived the Battle of Hattin. While Saladin was camped at nearby Marjayoun, preparing for the siege, Reynald met him and claimed to have Muslim sympathies. He said that while he would like to hand over control of Beaufort, his family were in the Christian city of Tyre and he could not surrender until they were safely out of the city. In the hope of a taking the castle without any bloodshed, Reynald was given three months to extract his family from Tyre; instead he used this time to repair the castle and stock up on supplies.<sup>[6]</sup>

After three months Reynald met with Saladin again, protesting he needed more time. Saladin insisted he hand over the castle immediately, so Reynald ordered the garrison to surrender. When they refused Reynald was taken prisoner and the siege began.<sup>[6]</sup> Hostilities lasted until August that year when Saladin was forced to lift the siege to defend Acre.<sup>[7]</sup> In April 1190 an agreement was reached where the castle's garrison would hand over control to Saladin in return for Reynald's release.<sup>[8]</sup> The castle came under Crusader control in 1240 as part of a treaty negotiated by Theobald I of Navarre. It was sold to the Knights Templar by Reginald's grandson, Julian of Sidon, in 1260.<sup>[9]</sup> In 1268, the Mamluke Sultan Baibars captured the castle, and there was relative calm through the 14th, 15th, and 16th centuries.<sup>[4]</sup>





*Beaufort Castle, 1982*



*IDF tank near the Beaufort Castle, 1995*





*View from the top of Beaufort Castle*

## 14.3 Layout

Several of the great Crusader castles were built on **spurs**, using natural defences and fortifying the one access point. The setting of Beaufort plays a role in the defence of the site, but the terrain is only impassable on the north side. The Arabs extended the castle to include a slightly lower shelf of rock immediately to the east of the castle, thereby removing one of the routes of attack.<sup>[2][13]</sup> Divided into two wards, one occupying the lower ground to the east, the castle is roughly triangular in shape and measures about 150 by 100 metres (490 by 330 ft). A **keep** or great tower was built against the west wall of the upper ward; the tower has a square plan and measures about 12 by 12 metres (39 by 39 ft).<sup>[14]</sup> While it was common for keeps in Europe to be entered through the first floor, in Syria the convention was for a ground floor entrance as can be seen at Beaufort.<sup>[15]</sup>

## 14.4 References

### Notes

- [1] Nicolle (2004), p. 57
- [2] Kennedy (1994), p. 41
- [3] Kennedy (1994), p. 43
- [4] Grussenmeyer & Yasmine (2003), p. 2
- [5] Tyerman (2006), p. 403
- [6] Kennedy (1994), pp. 43–44
- [7] Tyerman (2006), p. 405
- [8] Kennedy (1994), pp. 43–44
- [9] Tyerman (2006), p. 767



*IDF Military post on the Beaufort Castle, Lebanon, 1993.jpg*

[10] Boas (2006), p. 27

[11] Kennedy (1994), pp. 5–7

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## 14.5 Further reading

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# Chapter 15

## Beit She'an

📍 **Beit She'an** (Hebrew: **בֵּית שֵׁאֲן**: *Beth Šəʾān*; Arabic: **بيسان**, 📍 *Beesān*, *Beisan* or *Bisan*)<sup>[2]</sup> is a city in the North District of Israel which has played historically an important role due to its geographical location, at the junction of the **Jordan River Valley** and the **Jezreel Valley**. It has also played an important role in modern times, acting as the regional center of the villages in the **Beit She'an Valley**.

The ancient city ruins are now protected within a national park, known as **Bet She'an National Park**.

### 15.1 History

Beit She'an's location has always been strategically significant, due to its position at the junction of the **Jordan River Valley** and the **Jezreel Valley**, essentially controlling access from Jordan and the inland to the coast, as well as from **Jerusalem** and **Jerico** to the **Galilee**.

#### 15.1.1 Early Beit She'an

In 1933, archaeologist G.M. FitzGerald, under the auspices of the **University of Pennsylvania Museum**, carried out a “deep cut” on Tell el-Hisn (“castle hill”), the large mound of Beth She'an, in order to determine the earliest occupation of the site. His results suggest that settlement began in the **Late Neolithic** or **Early Chalcolithic** periods (sixth to fifth millennia BCE.)<sup>[3]</sup> Occupation continued intermittently up to the late **Early Bronze Age I** (3200–3000), according to pottery finds, and then resumes in the **Early Bronze Age III**.<sup>[4]</sup> A large cemetery on the northern Mound was in use from the **Bronze Age** to **Byzantine** times.<sup>[5]</sup> **Canaanite** graves dating from 2000 to 1600 BCE were discovered there in 1926.<sup>[6]</sup>

#### 15.1.2 Egyptian period

After the **Egyptian** conquest of Beit She'an by pharaoh **Thutmose III** in the 15th century BCE (recorded in an inscription at **Karnak**),<sup>[7]</sup> the small town on the summit of the Mound became the center of the Egyptian administration of the region.<sup>[8]</sup> The Egyptian newcomers changed the organization of the town and left a great deal of material culture behind. A large **Canaanite** temple (39 meters in length) excavated by the **University of Pennsylvania Museum** may date from about the same period as Thutmose III's conquest, though the Hebrew University excavations suggest that it dates to a later period.<sup>[9]</sup> Artifacts of potential cultic significance were found around the temple. Based on a stele found in the temple, inscribed with Egyptian hieroglyphs, the temple was dedicated to the god **Mekal**.<sup>[10]</sup> One of the Penn. University Museum's most important finds near the temple is the **Lion and Dog stela** (currently in the **Israel Museum** in Jerusalem), which depicts two combat scenes between these two creatures. The **Hebrew University** excavations determined that this temple was built on the site of an earlier one.<sup>[11]</sup>

During the three hundred years of Egyptian rule (18th Dynasty to the 20th Dynasty), the population of Beit She'an appears to have been primarily Egyptian administrative officials and military personnel. The town was completely rebuilt, following a new layout, during the 19th dynasty.<sup>[12]</sup> The University Museum excavations uncovered two important stelae from the period of **Seti I** and a monument of **Rameses II**.<sup>[13]</sup> Pottery was produced locally, but some





*BetShe'an - an ancient house of Egyptian governor*

was made to mimic Egyptian forms.<sup>[14]</sup> Other Canaanite goods existed alongside Egyptian imports, or locally made Egyptian-style objects.<sup>[15]</sup> The 20th dynasty saw the construction of large administrative buildings in Beit She'an, including "Building 1500", a small palace for the Egyptian governor.<sup>[16]</sup> During the 20th dynasty, invasions of the "Sea Peoples" upset Egypt's control over the Eastern Mediterranean. Though the exact circumstances are unclear, the entire site of Beit She'an was destroyed by fire around 1150 BCE. The Egyptians did not attempt to rebuild their administrative center and finally lost control of the region.

### 15.1.3 Biblical period

An Iron Age I Canaanite city was constructed on the site of the Egyptian center shortly after its destruction.<sup>[17]</sup> Around 1100 BC, Canaanite Beit She'an was conquered by the Philistines, who used it as a base of operations for further penetrations into Israel proper. During a subsequent battle against the Jewish King Saul at nearby Mount Gilboa in 1004 BC, the Philistines prevailed. 1 Samuel 31 states that "the victorious Philistines hung the body of King Saul on the walls of Beit She'an". Portions of these walls were excavated on the Mound ("Tel Beit She'an") recently.<sup>[18]</sup> King David was able to capture Beit She'an in a series of brilliant military campaigns that expelled the Philistines from the area, pushing them back to their southern coastal strongholds of Ashkelon, Ekron, Gath, Gaza, and Ashdod.

During the Iron Age II period, the town became a part of the larger Israelite kingdom under the rule of the Biblical kings David and Solomon (1 Kings 4:12 refers to Beit She'an as a part of the district of Solomon, though the historical accuracy of this list is debated.<sup>[19]</sup> The Assyrian conquest of northern Israel under Tiglath-Pileser III (732 BCE) brought about the destruction of Beit She'an by fire. Minimal reoccupation occurred until the Hellenistic period.<sup>[14]</sup>

### 15.1.4 The Hellenistic and Roman Periods

The Hellenistic period saw the reoccupation of the site of Beit She'an under the new name **Scythopolis** (Ancient Greek: Σκυθόπολις), possibly named after the Scythian mercenaries who settled there as veterans. Little is known about the Hellenistic city, but during the 3rd century BCE a large temple was constructed on the "Tell".<sup>[20]</sup> It is



Map of the Decapolis showing the location of Beit She'an, (here called by its Greek name, Scythopolis)

unknown which deity was worshipped there, but the temple continued to be used during Roman times. Graves dating from the Hellenistic period are simple, singular rock-cut tombs.<sup>[21]</sup> From 301 to 198 BCE the area was under the





*Beit She'an theatre*

control of the **Ptolemies**, and Beit She'an is mentioned in 3rd–2nd century BCE written sources describing the Syrian Wars between the Ptolemaic and Seleucid dynasties. In 198 BCE the **Seleucids** finally conquered the region. The town played a role after the **Hasmonean-Maccabean Revolt**: **Josephus** records that the Jewish High Priest Jonathan was killed there by **Demetrius II Nicator**.<sup>[22]</sup> The city was destroyed by fire at the end of the 2nd century BCE.<sup>[23]</sup>

In 63 BCE **Pompey** made Judea a part of the Roman empire. Beit She'an was refounded and rebuilt by **Gabinus**.<sup>[24]</sup> The town center shifted from the summit of the Mound (the “Tel”) to its slopes. Scythopolis prospered and became the leading city of the **Decapolis**, a loose confederation of ten cities which were centers of Greco-Roman culture, an event so significant that the town based its calendar on that year. The city flourished under the “**Pax Romana**”, as evidenced by high-level urban planning and extensive construction, including the best preserved Roman theatre of ancient **Samaria**, as well as a **hippodrome**, a **cardo**, and other trademarks of the Roman influence. **Mount Gilboa**, 7 km (4 mi) away, provided dark **basalt** blocks, as well as water (via an aqueduct) to the town. Beit She'an is said to have sided with the Romans during the Jewish uprising of 66 CE.<sup>[24]</sup> Excavations have focused less on the Roman period ruins, so not much is known about this period. The Penn. University Museum excavation of the northern cemetery, however, did uncover significant finds. The Roman period tombs are of the *loculus* type: a rectangular rock-cut spacious chamber with smaller chambers (*loculi*) cut into its side.<sup>[21]</sup> Bodies were placed directly in the *loculi*, or inside sarcophagi which were placed in the *loculi*. A sarcophagus with an inscription identifying its occupant in Greek as “Antiochus, the son of Phallion”, may have held the cousin of **Herod the Great**.<sup>[21]</sup> One of the most interesting Roman grave finds was a bronze incense shovel with the handle in the form of an animal leg, or hoof, now in the University of Pennsylvania Museum.<sup>[25]</sup>

### 15.1.5 Byzantine period

Copious archaeological remains were found dating to the **Byzantine** period (330–636 CE) and were excavated by the University of Pennsylvania Museum from 1921–23. A rotunda church was constructed on top of the Tell and the entire city was enclosed in a wall.<sup>[26]</sup> Textual sources mention several other churches in the town.<sup>[26]</sup> Beit She'an was primarily Christian, as attested to by the large number of churches, but evidence of Jewish habitation and a Samaritan synagogue indicate established communities of these minorities. The pagan temple in the city centre was destroyed, but the **nymphaeum** and Roman baths were restored. Many of the buildings of Scythopolis were damaged in the Galilee earthquake of 363, and in 409 it became the capital of the northern district, **Palaestina Secunda**.<sup>[23]</sup> Dedicatory inscriptions indicate a preference for donations to religious buildings, and many colourful mosaics, such as that featuring the zodiac in the Monastery of Lady Mary, or the one picturing a menorah and shalom in the House



*Roman baths*

of Leontius' Jewish synagogue, were preserved. A Samaritan synagogue's mosaic was unique in abstaining from human or animal images, instead utilising floral and geometrical motifs. Elaborate decorations were also found in the settlement's many luxurious villas, and in the 6th century especially, the city reached its maximum size of 40,000 and spread beyond its period city walls.<sup>[23]</sup>

The Byzantine period portion of the northern cemetery was excavated in 1926. The tombs from this period consisted of small rock-cut halls with vaulted graves on three sides.<sup>[27]</sup> A great variety of objects were found in the tombs, including terracotta figurines possibly depicting the Virgin and Child, many terracotta lamps, glass mirrors, bells, tools, knives, finger rings, iron keys, glass beads, bone hairpins, and many other items.<sup>[27]</sup>

### **Important Christian figures**

Important Christian personalities who lived or passed through Byzantine Scythopolis are St Procopius of Scythopolis (died July 7, 303 AD), Cyril of Scythopolis (ca. 525–559), St Epiphanius of Salamis (c. 310/320 – 403) and Joseph of Tiberias (c. 285 – c. 356) who met there around the year 355.

### **15.1.6 Arab Caliphate period**

In 634, Byzantine forces were defeated by the Muslim army of Caliph Umar ibn al-Khattab and the city was renamed Baysan. The day of victory came to be known in Arabic as *Yawm Baysan* or “the day of Baysan.”<sup>[2]</sup> The city was not damaged and the newly arrived Muslims lived together with its Christian population until the 8th century, but the city declined during this period. Structures were built in the streets themselves, narrowing them to mere alleyways, and makeshift shops were opened among the colonnades. The city reached a low point by the 8th century, witnessed by the removal of marble for producing lime, the blocking off of the main street, and the conversion of a main plaza into a cemetery.<sup>[28]</sup> Some recently discovered counter-evidence may be offered to this picture of decline, however. In common with state-directed building work carried out in other towns and cities in the region during the 720s,<sup>[29]</sup> Baysan's commercial infrastructure was refurbished: its main colonnaded market street, once thought to date to



the sixth century, is now known—on the basis of a mosaic inscription—to be a redesign dating from the time of the Umayyad caliph Hisham (r. 724–43).<sup>[30]</sup> Abu Ubayd al-Andalusi noted that the wine produced there was delicious.<sup>[2]</sup>

On January 18, 749, Umayyad Baysan was completely devastated by the **Golan earthquake of 749**. A few residential neighborhoods grew up on the ruins, probably established by the survivors, but the city never recovered its magnificence. The city center moved to the southern hill where a Crusader fortress surrounded by a moat was constructed.<sup>[31]</sup>

Jerusalemite historian **al-Muqaddasi** visited Baysan in 985, during **Abbasid** rule and wrote that it was “on the river, with plentiful palm trees, and water, though somewhat heavy (brackish.)” He further noted that Baysan was notable for its **indigo**, rice, **dates** and grape syrup known as *dibs*.<sup>[32]</sup> The town formed one of the districts (*kurah*) of **Jund al-Urdunn** during this period.<sup>[33]</sup> Its principal **mosque** was situated in the center of its marketplace.<sup>[34]</sup>

### 15.1.7 Crusader period



*Crusader castle with moat and inner tower.*

In the **Crusader** period, the settlement was part of the **Belvoir fiefdom**. A small fort was built east of the defunct amphitheater.<sup>[35]</sup>

During the 1260 **Battle of Ain Jalut**, retreating Mongol forces passed in the vicinity but did not enter the town itself.

### 15.1.8 Mamluk period

Under **Mamluk** rule, Beit She'an was the principal town in the district of **Damascus** and a relay station for the postal service between Damascus and **Cairo**. It was also the capital of sugar cane processing for the region. Jisr al-Maqtu'a, a bridge consisting of a single arch spanning 25 feet and hung 50 feet above a stream, was built during that period.<sup>[2]</sup>

### 15.1.9 Ottoman period

During this period the inhabitants of Beit She'an were mainly Muslim. There were however some Jews. For example, the 14th century **topographer Ishtori Haparchi** settled there and completed his work *Kaftor Vaferach* in 1322, the first Hebrew book on the geography of Palestine.<sup>[36]</sup>

During the 400 years of **Ottoman** rule, Baysan lost its regional importance. During the reign of Sultan **Abdul Hamid II** when the **Haifa-Damascus** extension of the **Hejaz railway** was constructed, a limited revival took place. The local

peasant population was largely impoverished by the Ottoman feudal land system which leased tracts of land to tenants and collected taxes from them for their use.<sup>[2]</sup>

The Swiss-German traveler Johann Ludwig Burckhardt described Beisan in 1812 as “a village with 70 to 80 houses, whose residents are in a miserable state.” In the early 1900s, though still a small and obscure village, Beisan was known for its plentiful water supply, fertile soil, and its production of olives, grapes, figs, almonds, apricots, and apples.<sup>[2]</sup>

### 15.1.10 British Mandate

Under the Mandate, the city was the center of the District of Baysan.

In 1934, Lawrence of Arabia noted that “Bisan is now a purely Arab village,” where “very fine views of the river can be had from the housetops.” He further noted that “many nomad and Bedouin encampments, distinguished by their black tents, were scattered about the riverine plain, their flocks and herds grazing round them.”<sup>[2]</sup> Beisan was home to a mainly Mizrahi Jewish community of 95 until 1936, when the 1936–1939 Arab revolt saw Beisan serve as a center of Arab attacks on Jews in Palestine.<sup>[36][37][38]</sup> In 1938, after learning of the murder of his close friend and Jewish leader Haim Sturmann, Orde Wingate led his men on an offensive in the Arab section of Baysan, the rebels’ suspected base.<sup>[39]</sup>



*Pioneers of Kibbutz Ein Hanatziv settle in Bet She'an, 1946*

According to population surveys conducted in British Mandate Palestine, Beisan consisted of 5,080 Muslim Arabs out of a population of 5,540 (92% of the population), with the remainder being listed as Christians.<sup>[40]</sup> In 1945, the surrounding District of Baysan consisted of 16,660 Muslims (67%), 7,590 Jews (30%), and 680 Christians (3%); and Arabs owned 44% of land, Jews owned 34%, and 22% constituted public lands. The 1947 UN Partition Plan allocated Beisan and most of its district to the proposed Jewish state.<sup>[2][41][42]</sup>

### 15.1.11 State of Israel

Jewish forces and local Bedouins first clashed during the 1948 Arab-Israeli War in February and March 1948, part of Operation Gideon,<sup>[2]</sup> which Walid Khalidi argues was part of a wider Plan Dalet.<sup>[43]</sup> Joseph Weitz, a leading Yishuv figure, wrote in his diary on May 4, 1948 that, “The Beit Shean Valley is the gate for our state in the Galilee...[I]ts clearing is the need of the hour.”<sup>[2]</sup>

Beisan, then an Arab village, fell to the Jewish militias three days before the end of **British Mandate Palestine**. After **Israel's Declaration of Independence** in May 1948, during intense shelling by Syrian border units, followed by the recapture of the valley by the Haganah, the Arab inhabitants fled across the Jordan River.<sup>[44]</sup> The property and buildings abandoned after the conflict were then held by the state of Israel.<sup>[2]</sup> Most **Arab Christians** relocated to **Nazareth**. A **ma'abarah** (refugee camp) inhabited mainly by North African Jewish immigrants was erected in Beit She'an, and it later became a **development town**.

From 1969, Beit She'an was a target for Katyusha rockets and mortar attacks from Jordan.<sup>[45]</sup> In the 1974 **Beit She'an attack**, militants of the **Popular Democratic Front for the Liberation of Palestine**, took over an apartment building and murdered a family of four.<sup>[37]</sup>

In 1999, Beit She'an was incorporated as a city.<sup>[46]</sup> Geographically, it lies in the middle of the **Beit She'an Valley Regional Council**.<sup>[47]</sup>

Beit She'an was the hometown and political power base of **David Levy**, a prominent figure in Israeli politics.

During the **Second Intifada**, in the 2002 **Beit She'an attack**, six Israelis were killed and over 30 were injured by two Palestinian militants, who opened fire and threw grenades at a polling station in the center of Bet She'an where party members were voting in the **Likud** primary.

## 15.2 Demographics

According to the **Israel Central Bureau of Statistics (CBS)**, the population of the municipality was 16,900 at the end of 2009.<sup>[1]</sup> In 2005, the ethnic makeup of the city was 99.5% **Jewish** and other non-Arab (97.3% **Jewish**), with no significant **Arab** population. See **Population groups in Israel**. The population breakdown by gender was 8,200 males and 8,100 females.<sup>[48]</sup>

The age distribution was as follows:

## 15.3 Economy

According to CBS, as of 2000, in the city there were 4,980 salaried workers and 301 are self-employed. The mean monthly wage in 2000 for a salaried worker in the city is ILS 4,200, a real change of 3.3% over the course of 2000. Salaried males have a mean monthly wage of ILS 5,314 (a real change of 5.1%) versus ILS 2,998 for females (a real change of -1.0%). The mean income for the self-employed is 6,106. There are 470 people who receive unemployment benefits and 1,409 people who receive an income guarantee.

Beit She'an is a center of cotton-growing, and many of residents are employed in the cotton fields of the surrounding **kibbutzim**. Other local industries include a textile mill and clothing factory.<sup>[36]</sup>

## 15.4 Education

According to CBS, there are 16 schools and 3,809 students in the city. They are spread out as 10 elementary schools and 2,008 elementary school students, and 10 high schools and 1,801 high school students. 56.2% of 12th grade students were entitled to a matriculation certificate in 2001.

## 15.5 Transportation

Historically, Beit She'an was a railway station in the **Jezreel Valley railway**, an extension of the **Hejaz railway**. Currently, no railway is in use in the city, although a planned expansion by **Israel Railways** seeks to change this by Q1 2011.<sup>[49]</sup> The main means of transport in Beit She'an is the bus, and the city is served by the **Egged** (long-distance, bus 961) and **Kavim** (local) bus companies.<sup>[50]</sup>





*Beit She'an park*

## 15.6 Archaeology

The University of Pennsylvania carried out excavations of ancient Beit She'an in 1921–1933. Relics from the Egyptian period were discovered, most of them in the Rockefeller Museum in Jerusalem. Some are in the University of Pennsylvania Museum in Philadelphia.<sup>[51]</sup> Excavations at the site were resumed by the Hebrew University of Jerusalem in 1983 and then again from 1989 to 1996 under the direction of A. Mazar.<sup>[52]</sup> The excavations have revealed no less than 18 successive ancient towns.<sup>[53][54]</sup> Ancient Beit She'an is one of the most impressive Roman and Byzantine sites in Israel, and it attracts approximately 300,000 tourists annually.<sup>[55]</sup>

## 15.7 Earthquakes

Beit She'an is located above the Dead Sea Transform faultline, and as such, is one of the cities in Israel most at risk to earthquakes (along with Safed, Tiberias, Kiryat Shmona, and Eilat).<sup>[56]</sup> Historically, the city was destroyed in the Golan earthquake of 749.

## 15.8 Sports

The local football club, Hapoel Beit She'an spent several seasons in the top division in the 1990s, but folded in 2006 after several relegations. Maccabi Beit She'an currently play in Liga Bet.



## 15.9 Landmarks

The town lies within an area known as the Valley of Springs Regional Council where several springs provide leisure opportunities.<sup>[57]</sup>

### 15.9.1 Twin towns – Sister cities

Beit She'an is twinned with:

-  Cleveland, United States (Since 1995)<sup>[58]</sup>

## 15.10 See also

- Scythopolis (see)
- List of Arab towns and villages depopulated during the 1948 Arab-Israeli War

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## 15.14 External links

- Beit She'an National Park - official site
- BET(H)-SHEAN Jewish Virtual Library
- Map of Scythopolis Foreign Ministry of Israel
- Beit Shean Travel Guide
- Yoram Saad and Jacques Neguer, Scythopolis: Conservation of the Mosaic in the Byzantine Forum, Israel Antiquities Authority Site - Conservation Department
- Yoram Saad and Jacques Neguer, Scythopolis: Conservation of the Mosaic on the “Valley Road”, Israel Antiquities Authority Site - Conservation Department

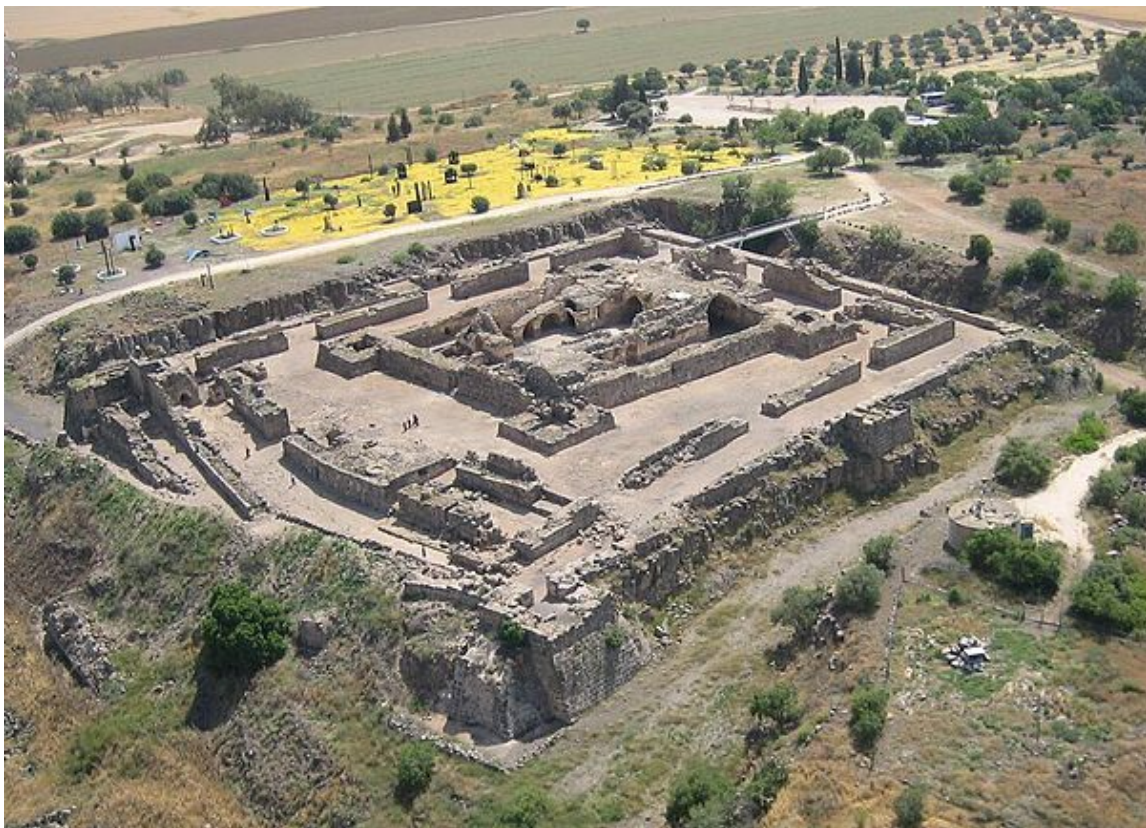
- Ilan Phahima and Yoram Saad, Scythopolis: Conservation of the Roman Bridge, Israel Antiquities Authority Site - Conservation Department

## Chapter 16

# Belvoir Fortress

This article is about the Crusader castle in Israel. For the castle in England, see [Belvoir Castle](#).

**Belvoir Fortress** (Hebrew: כוכב הירדן, *Kochav HaYarden* “Star of the Jordan”) is a Crusader fortress in northern



*The remains of Belvoir Castle. Note the two circuits of defensive wall, one inside the other (Concentric castle).*

Israel, on a hill 20 kilometres (12 mi) south of the [Sea of Galilee](#). [Gilbert of Assailly](#), Grand Master of the [Knights Hospitaller](#), began construction of the castle in 1168. The restored fortress is located in [Belvoir National Park](#). It is the best-preserved Crusader fortress in Israel.<sup>[1]</sup>

### 16.1 History

The [Knights Hospitaller](#) purchased the site from Velos, a French nobleman, in 1168. Standing 500 metres (1,600 ft) above the [Jordan River Valley](#), the plateau commanded the route from [Gilead](#) into the [Kingdom of Jerusalem](#) and a nearby river crossing.<sup>[2]</sup> To the north is the [Sea of Galilee](#) and west are hills. The site of Belvoir Castle dominated the





*Belvoir from southwest*

surrounding area, and in the words of *Abu Shama* the castle is; “set amidst the stars like an eagle’s nest and abode of the moon”.<sup>[3]</sup>

As soon as the Knights Hospitaller purchased the land they began construction of Belvoir Castle. While Gilbert of Assailly was Grand Master of the Knights Hospitaller the order gained around thirteen new castles, among which Belvoir was the most important.<sup>[4]</sup> The fortress of Belvoir served as a major obstacle to the Muslim goal of invading the Crusader Kingdom of Jerusalem from the east. It withstood an attack by Muslim forces in 1180. During the campaign of 1182, the Battle of Belvoir Castle was fought nearby between King Baldwin IV of Jerusalem and Saladin.

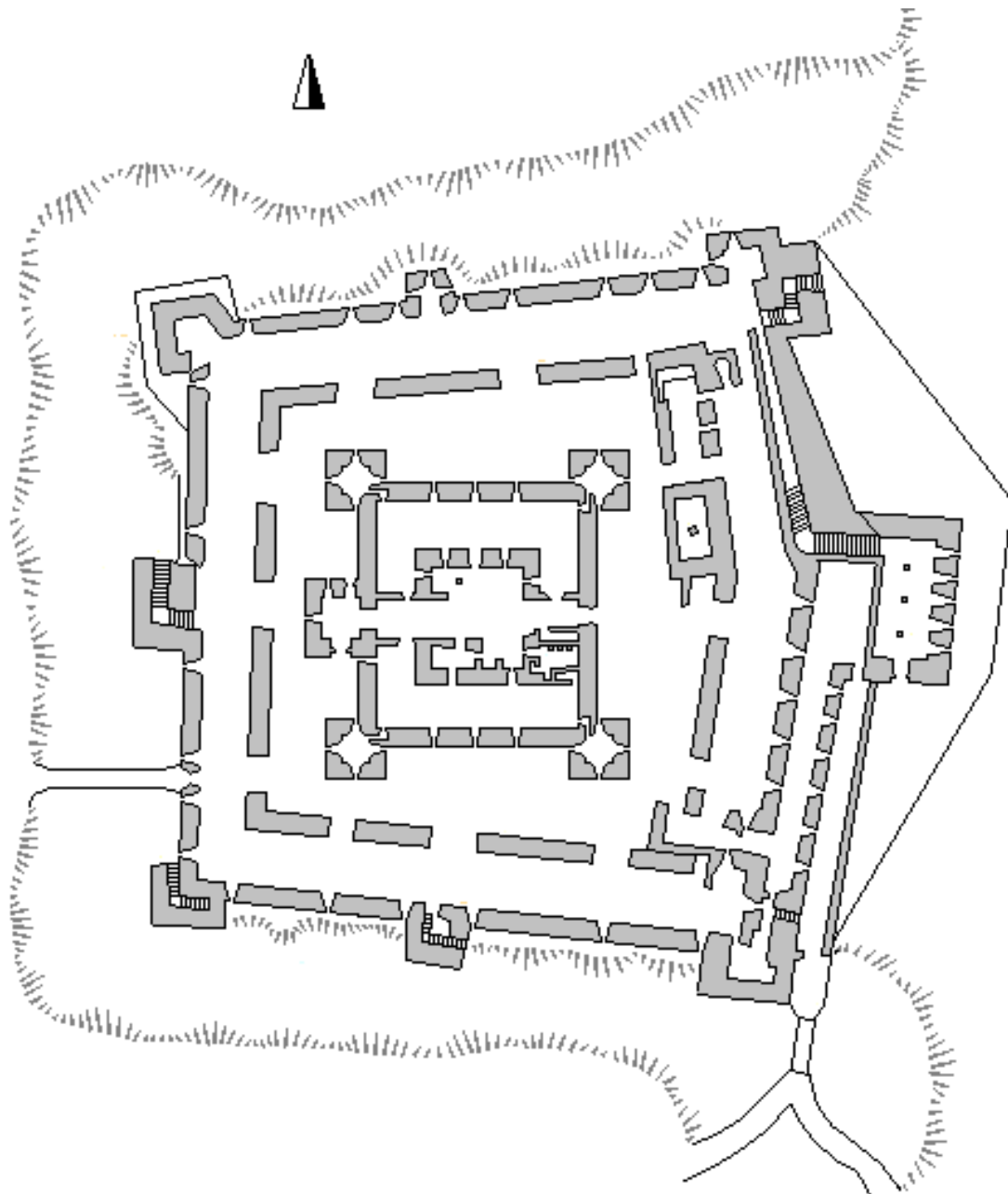
Following Saladin's victory over the Crusaders at the battle of the Horns of Hittin, Belvoir was besieged. The siege lasted a year and a half, until the defenders surrendered on 5 January 1189. An Arab governor occupied it until 1219 when the Ayyubid ruler in Damascus had slighted. In 1241 Belvoir was ceded to the Franks, who controlled it until 1263. In modern times it became an Arab village, *Kawkab al-Hawa*, whose inhabitants fled during the 1947-48 civil war after a military assault by Yishuv forces. The Arab buildings on the site were demolished by the Israeli authorities between 1963 and 1968.<sup>[5]</sup> Commenting on the renovation of the Crusader remains, *Meron Benvenisti* considers this removal of intervening Arab structures at the Belvoir site as one of the best examples of 'the eradication of all traces of an entire civilisation from the landscape' in Israel.<sup>[6]</sup>

The Hebrew name, *Kochav Hayarden*, meaning *Star of the Jordan*, preserves the name of *Kochava* – a Jewish village which existed nearby during the Roman and Byzantine periods.

## 16.2 Architecture

After the end of the Second World War, the study of Crusader castles experienced a lull. Syria, for instance, declared independence in 1946 and had little money to spare for archaeology. In Israel, the study of Crusader castles developed under *Joshua Prawer*. Its most significant discovery was made at Belvoir. Between 1963 and 1968 the Israel Department of Antiquities carried out excavations at the castle. Before the investigations, it had been assumed that Belvoir was a simple castle, with just a single enclosure. Excavations in the 1960s demonstrated the complex nature





*Plan of Belvoir Castle*

of early military architecture in the Kingdom of Jerusalem.<sup>[7]</sup> Belvoir's design bore similarities to that of a Roman *castra*: the inner enclosure was rectangular with towers at the corners, and large gatehouse in the middle of one wall, in this case the west.<sup>[8]</sup>

Belvoir is an early example of the *concentric castle* plan, which was widely used in later crusader castles. The castle was highly symmetric, with a rectangular outer wall, reinforced with square towers at the corners and on each side, surrounding a square inner enclosure with four corner towers and one on the west wall. According to historian H. J. A. Sire, the principle of concentric design used at Belvoir "was to influence castle design for the next several centuries."<sup>[4]</sup> Vaults on the inner side of both walls provided storage and protection during bombardments. The castle was surrounded by a moat 20 metres (66 ft) wide and 12 metres (39 ft) deep.<sup>[1]</sup>

## 16.3 See also

- [Archaeology of Israel](#)
- [National parks of Israel](#)
- [Tourism in Israel](#)

## 16.4 References

### Notes

- [1] [National Parks Authority of Israel](#)
- [2] *Belvoir: A Crusader Fortress Overlooking the Jordan Valley*, Israel Ministry of Foreign Affairs, 17 November 1999, retrieved 2011-11-25
- [3] Kennedy 1994, p. 59
- [4] Sire 1994, p. 17
- [5] Colum Hourihane (ed.), *The Grove Encyclopedia of Medieval Art and Architecture*, Oxford University Press, Vol. 2, 2012 p.298
- [6] Meron Benvenisti, *Sacred Landscape: The Buried History of the Holy Land Since 1948*, University of California Press, 2002 p.303.
- [7] Kennedy 1994, p. 8
- [8] Platt 1982, p. 46

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## 16.5 External links

- [Belvoir National Park](#) - official site
- [Cochav Hayarden \(Belvoir\)](#) at the Israeli Parks Authority site.
- [Photos of Belvoir fortress](#)

Coordinates: 32°35′44″N 35°31′17″E﻿ / ﻿32.59556°N 35.52139°E﻿ /

## Chapter 17

# Buffavento Castle

**Buffavento Castle** is located in the **Kyrenia mountain range**, in the north of **Cyprus**. Its name is **Italian** and means, “Defier of the Winds”, reflecting that the winds at its location at 950 metres **above sea level** can reach quite a high velocity. The castle is irregular in shape as it makes use of the mountain itself for its defense. Since 1974 the castle is within the occupied side of the island.

Buffavento stands between **St. Hilarion Castle** to the west and **Kantara Castle** to the east, all of which were built as a defense against **Arab** raids. As both of the other castles are visible from Buffavento, it was used to pass signals between them. It also controlled an important pass through the mountains. It was used as a prison in the 14th century.

The lowest part of the castle was probably built by the **Byzantines** in the 11th century. The **Lusignans** expanded the castle in the 14th century. During the **Venetian** control of the island, Buffavento fell into disuse as the Venetians saw the coastal castles of Cyprus, such as **Kyrenia** and **Famagusta**, as more important.

The site lies in illegally occupied area by Turkey ever since the 1974 **Turkish invasion of Cyprus**

### 17.1 Trivia

- Buffavento Castle appears in the video game **Assassin's Creed: Bloodlines**.

### 17.2 Gallery

- The castle
- 
- 
- 
- 
- 

Coordinates: **35°17′15″N 33°24′37″E** / **35.287456°N 33.410185°E**

# Chapter 18

## Burgata

**Burgata** (Hebrew: בִּירְגָטָה; בּוּרְגָטָה), also **Burgeta**, is a moshav in central Israel. Located in the Sharon plain on Highway 57 between Netanya and Tulkarm, it falls under the jurisdiction of Hefer Valley Regional Council. In 2011 it had a population of 1051.<sup>[1]</sup>

### 18.1 History

The moshav was founded in 1949 by immigrants from Morocco and Turkey, and was named after the town of Burgata from the Amoraim era. Like many Moshavim in Israel, the original homesteads now have given way to new neighbourhoods on the “b” lands, formally known as “Habanim”, or in English, the lands belonging to the children. Originally these lands were cultivated mostly but it was forbidden to build on them. Since the regulations were relaxed, many of the “Moshavniks” began building villas on the extended acreage in order to compensate for lost revenues in the ever depressing agricultural sector. Whole new neighbourhoods have sprung up in many Moshavim sometimes with better municipal services than the original homesteads, due to newer building codes.

### 18.2 References

- [1] “Locality File” (XLS). Israel Central Bureau of Statistics. 2011. Retrieved February 2, 2013.





*Ruins of Burj al-Atut on the outskirts of Burgata*



## Chapter 19

# Byblos Castle



*Byblos Castle*

**Byblos Castle** is a castle in **Byblos, Lebanon**. It was built by the **Crusaders** in the 12th century from indigenous limestone and the remains of Roman structures. The finished structure was surrounded by a moat. It belonged to the **genoise Embriaco** family, whose members were the Lords of Gibelet (as Byblos was called during Middle Ages). **Saladin** captured the town and castle in 1188 and dismantled the walls in 1190. Later, the Crusaders recaptured Byblos and rebuilt the fortifications of the castle in 1197. In 1369, the castle had to fend off an attack from **Cypriot** vessels from **Famagusta**.<sup>[1]</sup>

The Byblos Castle has distinguished historical buildings for neighbors. Near it stand a few Egyptian temples, Phoenician Royal Necropolis and the **Roman amphitheatre**. These are testament to the varied and rich history of the town of Byblos.<sup>[1]</sup>



*Byblos Castle*

## 19.1 Bibliography

- *Je m'appelle Byblos*, Jean-Pierre Thiollet, H & D, 2005. ISBN 2 914 266 04 9

## 19.2 References

- [1] "Byblos Castle". Retrieved 2 March 2013.

## 19.3 External links

- [Byblos info](#)
- [Byblos at MiddleEast.com](#)
- [Crusader Sites in the Middle East](#)

Coordinates: 34°07′12″N 35°38′47″E﻿ / ﻿34.12°N 35.6464°E﻿ /





*Byblos Castle, 1959*



*Exhibits at the museum inside the Byblos Castle.*



## Chapter 20

# Caesarea Maritima

For the article relating to town north of this ancient port, see [Caesarea](#).  
For other places with the same name, see [Caesarea \(disambiguation\)](#).

**Caesarea Maritima** (Greek: *Parálios Kaisáreia*, Παράλιος Καισάρεια) is a national park on the Israeli coastline, near the town of [Caesarea](#). The ancient Caesarea Maritima (or **Caesarea Palaestinae**<sup>[1]</sup>) city and harbor was built by [Herod the Great](#) about 25–13 BC. The city had been populated through the late Roman and Byzantine era. Its ruins lie on the [Mediterranean coast](#) of [Israel](#), about halfway between the cities of [Tel Aviv](#) and [Haifa](#), on the site of [Pyrgos Stratonos](#) (“Straton’s Tower”).<sup>[2]</sup> The national park has a developed promenade with restaurants and coffee shops. The access to the Caesarea Maritima national park is via the coastal road.

Caesarea Maritima was named in honor of [Augustus Caesar](#).<sup>[1]</sup> The city was described in detail by the 1st-century Roman Jewish historian [Josephus](#).<sup>[3]</sup> The city became the seat of the Roman prefect soon after its foundation. Caesarea was the “administrative capital” beginning in 6 AD.<sup>[4]</sup> This city is the location of the 1961 discovery of the [Pilate Stone](#), the only archaeological item that mentions the Roman prefect [Pontius Pilate](#), by whose order Jesus was crucified.<sup>[5]</sup>

The emperor [Vespasian](#) raised its status to that of a *colonia*. After the destruction of Jerusalem in 70 AD, Caesarea was the provincial capital of the [Judea Province](#), before the change of name to [Syria Palaestina](#) in 134 AD, shortly before the [Bar Kokhba revolt](#).<sup>[6]</sup> In Byzantine times, Caesarea remained the capital, with brief interruption of Persian and Jewish conquest between 614 and 625. In the 630s, Arab Muslim armies had taken control of the region, keeping Caesarea as its administrative center. In the early 8th century, the [Umayyad](#) caliph Suleiman transferred the seat of government of the *Jund Filastin* from Caesarea to [Ramla](#).

## 20.1 History

### 20.1.1 Roman era

Herod built his palace on a promontory jutting out into the sea, with a decorative pool surrounded by [stoas](#). In the year 6, Caesarea became the civilian and military capital of [Judea Province](#) and the official residence of the [Roman procurators](#) and [governors](#), [Pontius Pilatus](#), praefectus and [Antonius Felix](#). Josephus describes the harbor as being as large as the one at [Piraeus](#), the major harbor of Athens. Remains of the principal buildings erected by Herod and the [medieval](#) town are still visible today, including the city walls, the castle and a Crusader cathedral and church. Caesarea grew rapidly, becoming the largest city in Judea, with an estimated population of 125,000 over an urban area of 3.7 square kilometres (1.4 sq mi). In 66, the desecration of the local synagogue led to the disastrous [Jewish revolt](#).<sup>[7]</sup>

This city is the location of the 1961 discovery of the [Pilate Stone](#), the only archaeological item that mentions the Roman prefect [Pontius Pilate](#), by whose order Jesus was crucified.<sup>[5][8]</sup> It is likely that Pilate used it as a base, and only went to Jerusalem when needed.<sup>[9]</sup>

In 69, [Vespasian](#) declared it a colony and renamed it Colonia Prima Flavia Augusta Caesarea. In 70, after the Jewish revolt was suppressed, games were held here to celebrate the victory of Titus. Many Jewish captives were brought to



*Aerial photo*

Caesarea Maritima and 2,500 were slaughtered in gladiatorial games.<sup>[10]</sup>

After the revolt of Simon bar Kokhba in 132, which ended with the destruction of Jerusalem and expulsion of Jews, Caesarea became the capital of the new Roman province of Palaestina Prima.





*Remains of the ancient Roman aqueduct*



*The theatre*

### 20.1.2 Christian hub

See also: [Early centers of Christianity § Caesarea and Bishop of Caesarea](#)

According to the *Acts of the Apostles*, Caesarea was first introduced to Christianity by Philip the Deacon,<sup>[11]</sup> who later had a house there in which he gave hospitality to Paul the Apostle.<sup>[12]</sup> It was there that Peter the Apostle came and baptized Cornelius the Centurion and his household, the first time Christian baptism was conferred on Gentiles.<sup>[13]</sup> Paul's first missionary journey. When newly converted Paul the Apostle was in danger in Jerusalem, the Christians there accompanied him to Caesarea and sent him off to his native Tarsus.<sup>[14]</sup> He visited Caesarea between his second and third missionary journeys,<sup>[15]</sup> and later, as mentioned, stayed several days there with Philip the Deacon. Later still, he was a prisoner there for two years before being sent to Rome.<sup>[16]</sup>

In the 3rd century, Origen wrote his *Hexapla* and other exegetical and theological works while living in Caesarea. The Nicene Creed may have originated in Caesarea.

As the capital of the province, Caesarea was also the metropolitan see, with ecclesiastical jurisdiction over Jerusalem, when rebuilt after the destruction in the year 70. In 451, however, the Council of Chalcedon established Jerusalem as a patriarchate, with Caesarea as the first of its three subordinate metropolitan sees.

The Apostolic Constitutions says that the first Bishop of Caesarea was Zacchaeus the Publican, followed by Cornelius (possibly Cornelius the Centurion) and Theophilus (possibly the address of the Gospel of Luke).<sup>[17]</sup> The first bishops considered historically attested are those mentioned by the early church historian Eusebius of Caesarea, himself a bishop of the see in the 4th century. He speaks of a Theophilus who was bishop in the 10th year of Commodus (c. 189),<sup>[18]</sup> of a Theoctistus (216–258), a short-lived Domnus and a Theotecnus,<sup>[19]</sup> and an Agapius (?–306). Among the participants in the Synod of Ancyra in 314 was a bishop of Caesarea named Agricolaus, who may have been the immediate predecessor of Eusebius, who does not mention him, or who may have been bishop of a different Caesarea. The immediate successors of Eusebius were Acacius (340–366) and Gelasius of Caesarea (367–372, 380–395). The latter was ousted by the semi-Arian Euzoios between 373 and 379. Lequien gives much information about all of these and about later bishops of Caesarea.<sup>[20]</sup>

### 20.1.3 Buildings from 6th century

The main church, a martyrium (martyr's shrine) was built in the 6th century and sited directly upon the podium that had supported a Roman temple, as was a widespread Christian practice. Throughout the Empire, prominently-sited pagan temples were rarely left unconsecrated to Christianity: in time the Martyrion's site was re-occupied, this time by a mosque. The Martyrion was an octagon, richly re-paved and surrounded by small radiating enclosures. Archaeologists have recovered some foliate capitals that included representations of the Cross.

An elaborate government structure contained a basilica with an apse, where magistrates would have sat, for the structure was used as a hall of justice, as fragments of inscriptions detailing the fees that court clerks might claim attest. A well-preserved 6th-century mosaic gold and colored glass table patterned with crosses and rosettes was found in 2005.<sup>[21][22]</sup>

### 20.1.4 Theological library

Main article: [Theological Library of Caesarea Maritima](#)

Through Origen and especially the scholarly presbyter Pamphilus of Caesarea, an avid collector of books of Scripture, the theological school of Caesarea won a reputation for having the most extensive ecclesiastical library of the time, containing more than 30,000 manuscripts: Gregory Nazianzus, Basil the Great, Jerome and others came to study there. The Caesarean text-type is recognized by scholars as one of the earliest New Testament types. The collections of the library suffered during the persecutions under the Emperor Diocletian, but were repaired subsequently by bishops of Caesarea.<sup>[23]</sup> It was noted in the 6th century, but Henry Barclay Swete<sup>[24]</sup> was of the opinion that it probably did not long survive the capture of Caesarea by the Saracens in 638, though a modern historian would attribute more destruction to its previous capture by the Sassanid Persians (in 614).





*Fishing boats at Caesarea*

### 20.1.5 Arab conquest

The Byzantine Empire declined in the 7th century and Caesarea was raided by the Sassanid Persians early in that century. Then, in 638, the city, still the capital of Byzantine Palestine and an important commercial and maritime center, was taken by the Muslims, allegedly through the betrayal of a certain Yusef, who conducted a party of troops of Muawiyah through a “secret tunnel”, perhaps the extensive Byzantine sewers, into the city.<sup>[25]</sup> The Persian historian al-Baladhuri, who offers the earliest Muslim account, merely states that the city was “reduced”.<sup>[26]</sup> The 7th-century Coptic bishop John of Nikiû, mentions “the horrors committed in the city of Caesarea in Palestine”.<sup>[27]</sup>

### 20.1.6 Crusader era

Under Arab rule, the city walls remained, but within them the population dwindled and agriculture crept in among the ruins. By the 9th century there was a substantial colony of Frankish settlers established by Emperor Charlemagne to facilitate Latin pilgrimages. When Baldwin I took the city in 1101/2, during the First Crusade, it was still very rich. A legend grew up that in this city was discovered the Holy Grail around which so much lore accrued in the next two centuries. The city was strongly refortified and rebuilt by the Crusaders. A lordship was created there, as was one of the four archbishoprics in the kingdom. A list of thirty-six Latin bishops, from 1101 to 1496 has been reassembled by 19th century historians; the most famous of these is probably Heraclius. Saladin retook the city in 1187; it was recaptured by the Crusaders in 1191, and finally lost by them in 1265, this time to the Mamluks, who ensured that there would be no more battling over the site—where the harbor has silted in anyway—by razing the fortifications, in line with their practice in other formerly-Crusader coastal cities. The Latin archbishopric of Caesarea in Palestina, no longer a residential bishopric, is today listed by the Catholic Church as a titular see.<sup>[28]</sup> The Orthodox Church of Antioch likewise consider Caesarea a titular see, to which Ignatius Samaan, Auxiliary Bishop in Venezuela of the Archdiocese of Mexico, was appointed in 2011.<sup>[29]</sup> Since 1965, the holder of the titular see within the Melkite Catholic Church is Hilarion Capucci.<sup>[28]</sup>

## 20.2 Sebastos harbor



*Caesarea hippodrome*

When it was built in the 1st century BC, Sebastos Harbor ranked as the largest artificial harbor built in the open sea, enclosing around 100,000 m<sup>2</sup>.<sup>[30][31]</sup> King Herod built the two jetties of the harbor between 22 and 15 BC,<sup>[32]</sup> and in 10/9 BC he dedicated the city and harbor to Caesar (*sebastos* is Greek for *Augustus*).<sup>[33]</sup> The pace of construction was impressive considering size and complexity. The breakwaters were made of lime and pozzolana, a type of volcanic ash, set into an underwater concrete. Herod imported over 24,000 m<sup>3</sup> pozzolana from Pozzuoli, Italy, to construct the two breakwaters: the 500 meter long on the south and the 275 meter long on the north.<sup>[34]</sup> A shipment of this size would have required at least 44 shiploads of 400 tons each.<sup>[32]</sup> Herod also had 12,000 m<sup>3</sup> of *kurkar* quarried to make rubble and 12,000 m<sup>3</sup> of slaked lime mixed with the pozzolana.

Architects had to devise a way to lay the wooden forms for the placement of concrete underwater. One technique was to drive stakes into the ground to make a box and then fill it with pozzolana concrete bit by bit.<sup>[30]</sup> However, this method required many divers to hammer the planks to the stakes underwater and a large quantities of pozzolana was necessary. Another technique was a double planking method used in the northern breakwater. On land, carpenters would construct a box with beams and frames on the inside and a watertight, double-planked wall on the outside. This double wall was built with a 23 cm (9 in) gap between the inner and outer layer.<sup>[35]</sup> Although the box had no bottom, it was buoyant enough to float out to sea because of the watertight space between the inner and outer walls. Once it was floated into position, pozzolana was poured into the gap between the walls and the box would sink into place on the seafloor and be staked down in the corners. The flooded inside area was then filled by divers bit by bit with pozzolana-lime mortar and *kurkar* rubble until it rose above sea level.<sup>[35]</sup>

On the southern breakwater, barge construction was used. The southern side of Sebastos was much more exposed than the northern side, requiring sturdier breakwaters. Instead of using the double planked method filled with rubble, the architects sank barges filled with layers of pozzolana concrete and lime sand mortar. The barges were similar to boxes without lids, and were constructed using mortise and tenon joints, the same technique used in ancient boats, to ensure they remained watertight. The barges were ballasted with 0.5 meters of pozzolana concrete and floated out to their position. With alternating layers, pozzolana based and lime based concretes were hand placed inside the barge to sink it and fill it up to the surface.<sup>[35]</sup>

At its height, Sebastos was one of the most impressive harbors of its time. It had been constructed on a coast that had no natural harbors and served as an important commercial harbor in antiquity, rivaling Cleopatra's harbor at Alexandria. Josephus wrote: "Although the location was generally unfavorable, [Herod] contended with the difficulties so well that the solidity of the construction could not be overcome by the sea, and its beauty seemed finished off without impediment."<sup>[36]</sup> However, there were underlying problems that led to its demise. Studies of the concrete cores of the moles have shown that the concrete was much weaker than similar pozzolana hydraulic concrete used in ancient Italian ports. For unknown reasons, the pozzolana mortar did not adhere as well to the *kurkar* rubble as it did to other rubble types used in Italian harbors.<sup>[34]</sup> Small but numerous holes in some of the cores also indicate that the lime was of poor quality and stripped out of the mixture by strong waves before it could set.<sup>[34]</sup> Also, large lumps of lime were found in all five of the cores studied at Caesarea, which shows that the mixture was not mixed thoroughly.<sup>[34]</sup> However, stability would not have been seriously affected if the harbor had not been constructed over a geological fault line that runs along the coast. Seismic action gradually took its toll on the breakwaters, causing them to tilt down and settle into the seabed.<sup>[36]</sup> Also, studies of seabed deposits at Caesarea have shown that a tsunami struck the area sometime during the 1st or 2nd century CE.<sup>[37]</sup> Although it is unknown if this tsunami simply damaged or completely



destroyed the harbor, it is known that by the 6th century the harbor was unusable and today the jetties lie more than 5 meters underwater.<sup>[38]</sup>

## 20.3 Archaeology and reconstruction



*Minaret of Caesarea Maritima*

Archaeological excavations in the 1950s and 1960s uncovered remains from many periods, in particular, a complex of Crusader fortifications and a Roman theatre. Other buildings include a temple dedicated to Caesar; a hippodrome rebuilt in the 2nd century as a more conventional theater; the Tiberieum, which has a limestone block with a dedicatory inscription.<sup>[5]</sup> This is the only archaeological find with an inscription mentioning the name "Pontius Pilatus"; a double aqueduct that brought water from springs at the foot of Mount Carmel; a boundary wall; and a 200 ft (60 m) wide moat protecting the harbour to the south and west. The harbor was the largest on the eastern Mediterranean coast.

Work directed by Robert Bull of Drew University is still in the process of publication while more recent work in the harbor directed by Robert Hohlfelder \*U of Colorado, John Oleson of the U of Victoria, and the late Avner Raban has been largely published. Caesarea has recently become the site of what bills itself as the world's first underwater museum, where 36 points of interest on four marked underwater trails through the ancient harbor can be explored by divers equipped with waterproof maps.

## 20.4 See also

- List of megalithic sites

## 20.5 References

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- [2] Avner Raban and Kenneth G. Holm (1996) *Caesarea Maritima: a retrospective after two millennia* BRILL, ISBN 90-04-10378-3 p 54
- [3] *Jewish Antiquities* XV.331ff; *The Jewish War* I.408ff
- [4] *A History of the Jewish People*, H.H. Ben-Sasson editor, 1976, page 247: "When Judea was converted into a Roman province [in 6 CE, page 246], the Romans moved the governmental residence and military headquarters from Jerusalem to Caesarea.
- [5] *Archaeology and the Galilean Jesus: a re-examination of the evidence* by Jonathan L. Reed 2002 ISBN 1-56338-394-2 page 18
- [6] Shimon Applebaum (1989) *Judaea in Hellenistic and Roman Times: Historical and Archaeological Essays* Brill Archive, ISBN 90-04-08821-0 p 123
- [7] <http://www.sacred-destinations.com/israel/caesarea-history.htm> accessed September 17, 2007
- [8] *Studying the historical Jesus: evaluations of the state of current research* by Bruce Chilton, Craig A. Evans 1998 ISBN 90-04-11142-5 page 465
- [9] *Historical Dictionary of Jesus* by Daniel J. Harrington 2010 ISBN 0-8108-7667-1 page 32
- [10] Kasher, Aryeh (1990) *Jews and Hellenistic Cities in Eretz-Israel: Relations of the Jews in Eretz-Israel with the Hellenistic Cities During the Second Temple Period (332 BCE-70CE)* Mohr Siebeck, ISBN 3-16-145241-0, p 311
- [11] of the Apostles&verse=8:40&src=ESV Acts of the Apostles 8:40
- [12] of the Apostles&verse=28:8–10&src=ESV Acts of the Apostles 28:8–10
- [13] Acts 10:1-11:18
- [14] Acts 9:30
- [15] 18:22
- [16] Acts 23:23, 25:1-13
- [17] newadvent.org's Apostolic Constitutions Book VII, 46
- [18] *Church History* V,22
- [19] *Church History* VII,14
- [20] Michel Lequien, *Oriens christianus in quatuor Patriarchatus digestus*, Paris 1740, Vol. III, coll. 529-574, 1285-1290]
- [21] *Unique glass mosaic unveiled after restoration in Caesarea*
- [22]
- [23] Jerome, "Epistles" xxxiv
- [24] *Introduction to the Old Testament in Greek*, pp 74-75.



- [25] Eric M. Meyers, *Galilee Through the Centuries*, ch. “The Fall of Caesarea Maritima”, 1999:380ff.
- [26] The archaeological stratum representing the destruction is analyzed in the PhD dissertation of Cherie Joyce Lentzen, *The Byzantine/Islamic Occupation of Caesarea Maritima as Evidenced Through the Pottery* (Drew University 1983), noted by Meyer 1999:381 note 23.
- [27] Quoted in Meyers 1999:381.
- [28] *Annuario Pontificio 2013* (Libreria Editrice Vaticana 2013 ISBN 978-88-209-9070-1), p. 867
- [29] *Biografia*
- [30] Hohfelder, R. 2007. “Constructing the Harbour of Caesarea Palaestina, Israel: New Evidence from ROMACONS Field Campaign of October 2005.” *International Journal of Nautical Archaeology* 36:409-415
- [31] Votruba, G. 2007. “Imported Building Materials of Sebastos Harbour, Israel.” *International Journal of Nautical Archaeology* 36:325-335.
- [32] Votruba, G., 2007, Imported building materials of Sebastos Harbour, Israel, *International Journal of Nautical Archaeology* 36: 325-335.
- [33] Raban, A., 1992. Sebastos: the royal harbour at Caesarea Maritima - a short-lived giant, *International Journal of Nautical Archaeology* 21: 111-124.
- [34] Hohfelder, R. 2007. “Constructing the Harbour of Caesarea Palaestina, Israel: New Evidence from ROMACONS Field Campaign of October 2005.” *International Journal of Nautical Archaeology* 36:409-415.
- [35] Brandon, C., 1996, Cements, Concrete, and Settling Barges at Sebastos: Comparisons with Other Roman Harbor Examples and the Descriptions of Vitruvius, *Caesarea Maritima: A Retrospective after Two Millennia*, 25-40.
- [36] Holum, K. 1988. *King Herod’s Dream: Caesarea on the Sea*. New York: Norton.
- [37] Reinhardt, E., Goodman, B., Boyce, J., Lopez, G., Hengstum, P., Rink, W., Mart, Y., Raban, A. 2006. “The Tsunami of 13 December A.D. 115 and the Destruction of Herod the Great’s Harbor at Caesarea Maritima, Israel.” *Geology* 34:1061-1064.
- [38] Raban, A., 1992, Sebastos: the royal harbour at Caesarea Maritima - a short-lived giant, *International Journal of Nautical Archaeology* 21: 111-124

## 20.6 Other sources

### 20.6.1 Books

- Avner Raban and Kenneth G. Holum, *Caesarea Maritima: a retrospective after two millennia* (Leiden, Brill, 1996).
- Clayton Miles Lehmann and Kenneth G. Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston, American Schools of Oriental Research, 2000).
- J. Patrich, *Caesarea in the Time of Eusebius*, in: Sabrina Inowlocki & Claudio Zamagni (eds), *Reconsidering Eusebius: Collected papers on literary, historical, and theological issues* (Leiden, Brill, 2011) (*Vigiliae Christianae*, Supplements, 107).

### 20.6.2 Films

- *Herod’s Lost Tomb* (2008; National Geographic Society), in addition to examining Netzer’s purported find of Herod’s tomb, Caesarea Maritima and most of Herod’s other large projects are reconstructed in CGI.

## 20.7 External links

- Media related to **Caesarea Maritima** at Wikimedia Commons
- Texts on Wikisource:
  - S. Vailhé (1913). "Caesarea Palaestinae". *Catholic Encyclopedia*.
  - R. A. Stewart Macalister (1911). "Caesarea Palaestinae". *Encyclopædia Britannica* (11th ed.).
  - "Cæsarea Palestinæ". *New International Encyclopedia*. 1905.
- *Jewish Encyclopedia*: Cæsarea by the Sea
- PBS Frontline – Caesarea Maritima
- Archaeology of Caesarea
- Photo gallery of Caesarea Maritima
- Photo gallery of Caesarea Maritima
- Gavriel Solomon, Caesarea National Park: Conservation Maintenance, Israel Antiquities Authority Site - Conservation Department

## Chapter 21

# Cafarlet



*Cafarlet, seen from southeast.*

**Cafarlet** is a fortress that was located in the village of **Kafr Lam**, built in the 8th or 9th century. Today, it is located inside **moshav HaBonim**, Israel.

### 21.1 External links

- [Gemsinisrael.com](http://Gemsinisrael.com)

Coordinates: 32°38′14.75″N 34°56′04.75″E﻿ / ﻿32.6374306°N 34.9346528°E﻿ /

## Chapter 22

# Castel National Park

**Castel National Park** (גן לאומי קסטל) is an **Israeli national park** which consists of a fortified summit located at the **Judean Mountains**, at the site of the former Arab village of **Al-Qastal**. It is located 8 km west of **Jerusalem** on the road linking it to Tel Aviv (**Highway 1**).

The site is mostly known as the place of the key battles of **Operation Nachshon** which were held there in April 1948 during the **1948 Arab–Israeli War**. Fierce battles that claimed many lives took place there as Arabs and Jews fought for control of the site, which overlooked the main Tel Aviv–Jerusalem highway. The Castel exchanged hands several times in the course of the fighting. The tides turned when the revered Arab commander, **Abd al-Qadir al-Husayni**, was killed. Many of the Arabs left their positions to attend al-Husayni's funeral at the **Al-Aqsa Mosque** on Friday, April 9. That same day, the Castel fell to the Israeli forces, virtually unopposed.<sup>[1]</sup>

The national park includes a **memorial** for the Israeli soldiers who died there, including a monument designed in 1980 by **Yitzhak Yamin** and a memorial to the convoys that tried to break through the blockade of Jerusalem.

### 22.1 History

Due to its strategic location, settlement in the area go back to **antiquity**. The **Romans** built a fortress there, known as *Castellum* to ensure their control of the road to Jerusalem. Later on the **Crusaders** built the castle *Castellum Belveern* on the ruins of this fortress, which still stands today. After the fall of the Crusaders, the Castel disappeared from the historical sources for centuries. Eventually, an Arab village grew up around this spot. The muhktar's house was built on the hilltop, on the ruins of the Crusader castle.

During the **British Mandate of Palestine**, the British referred to this district as “The Castle”, dropping the “t” as is customary in English. The Arabs called it **al-Qastal**, pronouncing the “t.” The Jews called it “Hacastel” (“the Castel”).

In 1947, the Arab siege on Jerusalem led to severe water and food rationing. With the population on the verge of starvation, supply vehicles began traveling the road in convoys accompanied by armored guards. Buses and trucks were covered with steel plates surrounding a wooden board which made them heavy and cumbersome. Their slow ascent to Jerusalem made them a perfect target. When the Arabs of al-Qastal saw a convoy approaching they would place a boulder across the narrow road and hide among the trees. When the driver stopped to clear the road, they lobbed explosives and massacred everyone in sight.<sup>[2]</sup>

By April 1, 1948, when Jerusalem had run out of water and the population was reduced to eating plants, the Palmach launched **Operation Nachshon**. The commandos found the village nearly empty and met with little resistance. When word of the Castel's fall reached Arab leaders, they ordered revered commander **Abd al-Qadir al-Husayni** to take it back. Thousands answered his call to arms. Equipped with knives, clubs, rifles, guns and explosives, they ascended the hill in waves, and attacked for five days. The Jewish defenders ran out of food and ammunition, and reinforcements failed to arrive.<sup>[3]</sup>

On April 8, two guards spotted three unidentified figures walking up the slopes and opened fire on them. Two fled, but one of them, who turned out to be al-Huysani, was killed. An hour later, a soldier listening to Arabic radio broadcasts heard a phrase repeated over and over: “The bird fell in the cage.” The “bird” was a code word for al-Huysani. Masses of Arabs rushed to the slopes of the Castel and opened fire on three fronts. Many of the Jewish fighters were killed, and the Castel was recaptured. The next day, Palmah commandos returned at dawn and found only a few people left





*Convoy on its way to Jerusalem, 1948*

on the hill. The Arabs had recovered al-Huysani's body and gone to bury him.<sup>[4]</sup>

## 22.2 Memorial

The Jewish village of **Maoz Zion** ("Stronghold of Zion") was established there in 1951 at the foot of the Castel. Today the entire hill with the fortress ruins and **trenches** is a **memorial** site. The site contains many Bronze plaques which describe the course of the fighting in April 1948.



*The Castel during Operation Nahshon*

## 22.3 See also

- National parks and nature reserves of Israel

## 22.4 References

- [1] Institute of Jerusalem Studies
- [2] Battle for the Jerusalem Highway, Jerusalem Post
- [3] Battle for the Jerusalem Highway, Jerusalem Post
- [4] Battle for the Jerusalem Highway, Jerusalem Post

## 22.5 External links

- at the Israeli Parks Authority site (valid as of 21.08.2013)

Coordinates: 31°47′44.38″N 35°8′39.09″E﻿ / ﻿31.7956611°N 35.1441917°E﻿ /

## Chapter 23

# Chastel Blanc

Coordinates: 34°49'14"N 36°07'01"E / 34.82056°N 36.11694°E



*Chastel Blanc as it appeared in 1905 (photographed by Gertrude Bell)*

**Chastel Blanc** (Arabic: Tower Safita or *Safita Burj*) was built by the **Knights Templar** during the **Crusades** upon prior fortifications. Constructed on the middle hill of **Safita's** three hills, it offers a commanding view of the surrounding countryside, and was a major part of the network of Crusader fortifications in the area. From the roof, one can see from the **Mediterranean Sea** to the snow-covered mountains of **Lebanon**, and **Tripoli**. From Chastel Blanc it would have been possible to see the Templar strongholds at **Tartus** and **Ruad Island** to the northwest, **Chastel Rouge** on the coastline to the southwest, **Akkar** to the south, and **Krak des Chevaliers** (the headquarters of the **Syrian Knights Hospitallers**) to the southeast. The tower is the remaining keep of the original castle. It has a height of 28 metres (92 ft), a width of 18 metres (59 ft), and a length of 31 metres (102 ft). A large bell is on the western wall, and its sound can be heard up to 5 kilometres (3.1 mi) from Safita. The castle had to be restored in 1170 and 1202 following damages due to earthquakes. The keep in its current shape probably dates from the reconstruction after 1202.





*Chastel Blanc's keep*



Considering the time of its construction during the Crusades, the tower served two purposes, as both a chapel and a fortress, with 3 metres (9.8 ft) thick walls constructed of massive and carefully fitted limestone blocks. The ground floor still contains a chapel, dedicated to St. Michael and used by the Greek Orthodox community of Safita. The second floor, which can be reached by a flight of partially destroyed stairs, served as a dormitory, and contains many small angled windows that were used by archers to defend the tower. Cut into the rock below the tower is a water cistern and a former weapons cache, essential elements in case of siege.

From the other fortifications of the castle, only a portal at 45 metres (148 ft) to the east of the keep can still be seen today. During French colonialism, efforts were made to restore the tower, causing great discomfort to the villagers that lived very close to it.

In 1946, when the castle's keep threatened to collapse, architect Pierre Coupel undertook an intensive programme of repairs.<sup>[1]</sup>

## 23.1 See also

- List of castles in Syria

## 23.2 References

- [1] Kennedy, Hugh (1994), *Crusader Castles*, Cambridge: Cambridge University Press, p. 7, ISBN 0-521-42068-7

## Chapter 24

# Chastel Rouge



**Chastel Rouge**, also called **Qal'at Yahmur** قلعة يحمُر (Castle of Yahmur) is a small **Crusader** stronghold in the North West of **Syria** that belonged to the **County of Tripoli**. It is also identified as **Castrum Rubrum** mentioned in Latin texts. The castle stands in the village of Yahmur, at 12 kilometres distance from **Tartus** and 10 kilometres from **Safita**, where the **Tortosa** and **Chastel Blanc** Crusader castles can be found.

### 24.1 History

Little is known about the capture and early development of the place by the Crusaders. This is because it was a castle of secondary importance, and also to some doubts in identifying the castle in medieval sources. The stronghold seems to be in the hands of a **Frankish** family, the Montolieu, vassals of the Counts of Tripoli. Thus, it was part of the network of castles defending the County, for example **Crac des Chevaliers**, **Chastel Blanc** and **Arima**.

The Counts of Tripoli transferred the stronghold to the **Hospitallers**, and the Montolieu were given 400 **bezants** as compensation. In 1188, **Saladin** attacked the stronghold and destroyed it. The Crusaders could most probably retrieve it and keep it until they lost the County one century later.

## 24.2 Description of the place

The village of Yahmur is located in the coastal plain between **Tartus** and **Tripoli**. Consequently, Chastel Rouge did not possess natural defences, as many other castles did.

The stronghold consists in a two-floor donjon, 16 metres long and 14 metres wide, enclosed in rectangular outer walls of 42 metres length and 37 width, with towers on the north-western and south-eastern angles. The first floor was divided in two storeys by a wooden floor that does not exist any more. Upper floors can be reached through stairs running along the walls inside and outside the donjon.

The construction cannot be dated with exactitude, however two main phases can be recognised: the first phase dates from the beginning of the 12th century and includes the outer walls, while the donjon was built at the beginning of the 13th century .

## 24.3 References

- Jean Mesqui, Châteaux d'Orient, Liban, Syrie, Ed. Hazan, 2001, p. 67-68
- **Hugh Kennedy**, Crusader Castles, Cambridge University Press, 1994, p. 72-75

## 24.4 External links

- A description of Qal'at Yahmour
- Qal'at Yahmour in a site on Crusader castles

Coordinates: 34°48'44"N 35°58'14"E / 34.81222°N 35.97056°E

## Chapter 25

# Château Pèlerin



*Westward view of Atlit Fortress*

**Château Pèlerin**, also known as **Atlit Castle** and **Castle Pilgrim**, is located on the northern coast of **Israel** about 13 kilometres (8.1 mi) south of **Haifa**. The **Knights Templar** began building it in 1218 during the **Fifth Crusade**. One of the major Crusader fortresses, it could support up to 4,000 troops in **siege** conditions. It was lost to the Mamluks in August 1291, shortly after the **Fall of Acre**. It remained intact for several hundred years, until being damaged in the **Galilee earthquake of 1837**. In modern times, the castle is part of a training zone for Israeli Naval commandos. According to historian Roni Ellenblum, the castle was “the crowning example of Crusader military architecture”.<sup>[1]</sup>

### 25.1 The Castle

Construction began in early spring 1218 during the period of the **Fifth Crusade** by the **Knights Templar**, replacing the earlier castle of **Le Destroit** which was situated slightly back from the coast. The castle was built on a promontory, with two main walls cutting the citadel off from the land. The outer wall was approximately 15 metres high and 6 metres thick, with three square towers situated about 44 metres apart, projecting out by 12 metres with a level platform on the roof probably for artillery. In front ran a shallow ditch dug at sea level cut into the bedrock. The inner wall was approximately 30 metres high by 12 metres, with two square towers, the north and south each approximately 34 metres tall. As the inner wall was taller than the outer wall, defenders were able to shoot at targets over the first wall allowing greater protection from return fire by the besiegers. Part of the design of the castle included a protected harbour on the south side of the promontory. It also had three fresh water wells within its enclosure. The castle was capable of supporting up to 4000 troops during a siege, as it did in 1220. The settlement of **Atlit** developed outside the castle’s outer wall and was later fortified. The castle’s position dominated the north-south coastal route, and surrounding countryside allowing it to draw revenue from tolls and rents, going some way to pay for the running



costs of the castle; as well as providing protection for pilgrims. The castle probably got its name from pilgrims who volunteered their labour during its construction.

### 25.1.1 Crusader Period

The castle was under the control of the Knights Templar and was never taken in siege due to its excellent location and design and its ability to be resupplied by sea. It was besieged in 1220 by the **Ayyubids**, under the command of **al-Malik al-Mu'azzam**. It came under siege by the **Mamluks** under **Sultan Baybars** in 1265, during which the settlement of 'Atlit was destroyed. With the **fall of Acre** and collapse of the **Kingdom of Jerusalem** by the Mamluks under **Sultan al-Ashraf Khalil**, the Knights Templar lost their main roles of defence of the Holy land and security of pilgrims to the Holy Sites. The castle could now only be resupplied by sea, so the castle was evacuated between 3 and 14 August 1291, the last crusader outpost in the Holy Land.

### 25.1.2 Mamluke and Ottoman Period

The castle was not demolished by the Mamluks as was their normal practice after capturing a crusader fortification and remained in good condition until it suffered severe damage during the **Galilee earthquake of 1837**, and was also further damaged by **Ibrahim Pasha** in 1840, who used it as a source of stone for Acre.

### 25.1.3 British Mandate Period

A major excavation sponsored by **Mandate Authorities** was undertaken by C. N. Johns between 1930 and 1934. The castle was part of the area used by the Mandate Authorities to house illegal refugees during the later Mandate period.

### 25.1.4 State of Israel

Main article: **Atlit naval base**

The castle is now in a closed military zone which is a training area for **IDF Naval commandos**.

## 25.2 See also

- **List of Crusader castles**

## 25.3 References

### Notes

- [1] **Ellenblum 2007**, p. 286

### Bibliography

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## 25.4 Sources

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- **David Nicolle**. *Crusader Castles in the Holy Land 1192- 1302*. Osprey Publishing. 2005. ISBN 1-84176-827-8

- **Hugh Kennedy.** *Crusader Castles*. Cambridge University Press. 2001. ISBN 0-521-79913-9

Coordinates: 32°42'19"N 34°56'02"E / 32.70528°N 34.93389°E

## Chapter 26

# Citadel of Raymond de Saint-Gilles



*Citadel of Raymond de Saint-Gilles*

The 'Citadel of Raymond de Saint-Gilles, **also known as Qala'at Sanjil and" Fand'Qala'at Tarablus** in Arabic, is a **citadel** and fort on a hilltop in **Tripoli, Lebanon**. It takes its name from **Raymond de Saint-Gilles**, the Count of Toulouse and Crusader commander who was a key player in its enlargement. It is a common misconception that he was responsible for its construction when in 1103 he laid siege to the city; in fact, the citadel's original builder was the Arabian military commander Sefyan bin Moujib al Azadi in 636.

The citadel of Tripoli was built by Raymon De Sait-Gilles, governor of Tripoli, in 1308 (A.H.707) on the emplacement of the castle of Saint-Gilles. This Mamluk emir was also responsible for several works of public utility in the city such as a public bath and a large market place. When the Mont Pèlerin quarter was set ablaze by the Mamluks in 1289, the castle of Saint-Gilles suffered from the holocaust and stood abandoned on the hilltop for the next eighteen years. It was essential to have an adequate stronghold in Tripoli for the sultan's troops, temporarily garrisoned in Hisnal-Akrád, as the distance was too great in case of enemy attack. The governor therefore chose the emplacement of the gutted Crusader castle on the hill, incorporating what he could in his citadel, and made use of Roman column shafts and other building material he found nearby. Many of the interior walls, ramps and terraces of the citadel seen today were built in his time.



*Citadel of Raymond de Saint-Gilles*

Abou'l Fidá and Ibn al-Wardi record that, among the important events which took place in the year A.H 746 (1345), was the promulgation of a military decree which was set up by order of the Mamluk Sultan al-Kamil Sha'bân in the citadels of Aleppo, Tripoli, Hisn al-Akrâd and other fortified places. The decree, put over the second entrance way of the citadel of Tripoli, is by far the best preserved. Apparently this sultan, who lived a life of luxury and debauch, was in constant need of extra revenues. In order to fill his depleted treasury, he imposed a heavy registration tax upon all feudal land concessions and appropriations. This tax was unpopular and was obviously going to stir up discontent among his subjects. To forestall any uprising and gain the support of his troops, upon whom his power was based he issued this military decree. It was the custom that a Mamluk soldier, under contract for a specified number of years, received an annual gratuity which amounted to slightly over eleven days extra pay. If the soldier died before the end of his contract, the sultan had the right to claim the extra sum of money which had accumulated during the soldier's years of service. Sha'bân abandoned his rights to this claim, once and for all, hoping thus to enlist the support of his troops.

In 1516 Syria and Egypt fell to the Ottoman Sultan Selim I. His son and successor Suleiman I, called the Magnificent (1520-1566), soon after his accession made an inspection tour of his newly-conquered lands. He gathered about him in Damascus all his provincial governors and on this occasion took the decision to rebuild the great citadel of Tripoli. Over the entrance portal, the sultan commemorated this important restoration work with an inscription: "In the name of Allah, it has been decreed by the royal sultan's order, al Malik al-Muzaffar Sultan Suleiman Shah, son of Sultan Selim Shah, may his orders never cease to be obeyed by the emirs, that this blessed citadel be restored so as to be a fortified stronghold for all time. Its construction was completed in the blessed month of Sha'bân of the year 927 (July 1521)

In the years that followed, various Ottoman governors of Tripoli did restoration work on the citadel to suit their needs and with time the medieval crenelated battlements were destroyed in order to open sally ports for cannons. Very little of the original Crusader structure has survived until this day. The graves of a number of nameless Frankish knights, here and there, are the only bits of evidence today evocative of their presence on the heights of Tripoli's "Pilgrim's Mountain" many centuries ago



## 26.1 References

## 26.2 External links

- [Lonely Planet](#)
- [Compare to Citadel of Tripoli](#)

Coordinates: 34°26′00″N 35°50′40″E﻿ / ﻿34.4334°N 35.8445°E﻿ /

## Chapter 27

# Citadel of Salah Ed-Din

For other uses, see [Salah El-Din castle](#).

The **Citadel of Salah Ed-Din** (Arabic: قلعة صلاح الدين, *Qal'at Salah al-Din*) is a castle in Syria. It is also known as **Saône** or **Saladin Castle**. It is located 7 km east of [Al-Haffah](#) town and 30 km east of the city of [Latakia](#), in high mountainous terrain on a ridge between two deep ravines and surrounded by forest, the site has been fortified since at least the mid 10th century. In 975 the [Byzantine](#) Emperor [John I Tzimiskes](#) captured the site and it remained under Byzantine control until around 1108. Early in the 12th century the [Franks](#) assumed control of the site and it was part of the newly formed [Crusader state](#) of the [Principality of Antioch](#). The Crusaders undertook an extensive building programme, giving the castle much of its current appearance. In 1188 it fell to the forces of [Saladin](#) after a three-day siege. The castle was again besieged in 1287, this time both defender and belligerent were [Mamluks](#). In 2006, the castles of [Qal'at Salah El-Din](#) and [Krak des Chevaliers](#) was recognised as a [World Heritage Site](#) by [UNESCO](#). The site is owned by the Syrian government.

### 27.1 History

The traditional name of the site is *Sahyun*, the Arabic equivalent of [Zion](#). This, according to historian [Hugh N. Kennedy](#), is why it has now been given the more politically correct title of *Qal'at Salah al-Din*, meaning [Saladin's Castle](#).<sup>[1]</sup> The site has been fortified since at least the mid-10th century. Byzantine Emperor [John I Tzimiskes](#) captured it in 975 from the [Aleppan Hamdanid dynasty](#). It remained under Byzantine control until around 1108 when the [Franks](#) took control of [Latakia](#), at which point it is likely they also took possession of [Saône](#). It was part of the [Principality of Antioch](#), one of the four states founded by the [Crusaders](#) after the [First Crusade](#) captured [Jerusalem](#) in 1099. The lords of [Saône](#) were amongst the most powerful in [Antioch](#). The first lord of [Saône](#) was probably [Robert the Leprous](#) and it remained in his family until 1188. It was most likely Robert or his son, [William](#), who built the [Crusader castle](#) around the previous Byzantine fortifications.<sup>[2]</sup> Most of what is evident today was built at this time. The fortress was notable as being one of the few which were not entrusted to the major military orders of the [Hospitaller](#) and the [Templars](#).

On 27 July 1188 [Saladin](#) and his son, [Az-Zahir Ghazi](#), arrived at [Saône](#) with an army and laid siege to the castle. The Muslim forces adopted two positions outside the castle: [Saladin](#) established himself with his [siege engines](#) on the plateau opposite the castle's east side while his son was set up facing the north of the castle's lower enclosure. Stones weighing between 50 and 300 kilograms (110 and 660 lb) hurled at the castle for two days, causing significant damage. On 29 July, the order to attack was given. [Az-Zahir](#) assaulted the castle town adjoining the castle's west, and the inhabitants sought refuge in the castle. The castle and town were supposed to be separated by a ditch, however at the north end the digging remained unfinished. Exploiting this, [Az-Zahir](#) successfully stormed the castle walls. The inner courtyard was overrun and the garrison retreated to the [donjon](#) or keep. Before the day ended they agreed terms with their attackers and were allowed to ransom themselves. Though [Saône](#) was a strong castle, it fell in just three days. Historian [Hugh Kennedy](#) speculates that, though the well-provisioned, this may have been because its garrison was not large enough and they did not have siege engines of their own.<sup>[3]</sup>

[Saladin](#) granted [Saône](#) and [Bourzey Castle](#) to one of his [amirs](#), [Mankawar](#). The pair descended through his heirs until 1272 when [Saône](#) was given to the [Mamluk Sultan Baibars](#). Some time in the 1280s a new [amir](#), [Sunqur al-Ashqur](#),



*The Levant in 1135, with Crusader states marked by a red cross*

was in control and under him the castle became the administrative centre of a “small semi-independent emirate”. In 1287 it was captured by the forces of Sultan Qala'un and made a part of the province of Tripoli.<sup>[4]</sup> In late 1286 and early 1287, Sultan Kalavun set out to repress his rivals which including curtailing Sunqur's independence. To this end the sultan sent an army under the command of Turuntay to establish a siege at Saône. Turuntay sent a message to Sunqur, saying that if he surrendered the sultan would pardon him; Sunqur refused and so the siege began. It soon



*Qal'at Salah al-Din*



became apparent that Sunqur's men could not hold the castle, and so in April he surrendered.<sup>[5]</sup>

The citadel was made a **World Heritage Site** by UNESCO, along with **Krak des Chevaliers**, in 2006.<sup>[6]</sup> During the **Syrian uprising** which began in 2011 UNESCO voiced concerns that the conflict might lead to the damage of important cultural sites such as Citadel of Salah Ed-Din.<sup>[7]</sup>

## 27.2 Overview

Saône was built on a ridge some 700 metres (2,300 ft) long between two deep gorges.<sup>[2]</sup> It guarded the route between Latakia and the city of Antioch.<sup>[8]</sup> The spur on which the castle is built is connected to a plateau in the east. The Byzantines defended the site by building a wall across the east side of the ridge. The walls created an irregular enclosure and were studded with flanking towers. Adjacent to the fortification, at the eastern end of the ridge was a settlement.<sup>[2]</sup> One of the most magnificent features of the fortress is the 28 m deep ditch, which was cut into **living rock**. The creation of the ditch has been attributed to the Byzantines.<sup>[9]</sup> This ditch, which runs 156 meters along the east side, is 14 to 20 meters wide and has a lonely 28 m high needle to support the drawbridge.

The entrance to the castle is through an entrance on the south side of the fortress. On the right of the entrance is a tower, a bastion built by the Crusaders. There is another a few meters further. There is a cistern for water storage and some stables just next to a massive keep that overlooks the ditch. This keep has walls of 5 m thick and it covers an area of nearly 24 m<sup>2</sup>. Further on to the north is the gate where the drawbridge used to be. Also evident are the Byzantine citadel, located at the center of the fortress, another large cistern, the Crusader tea house, and a Crusader church adjoining one of two Byzantine chapels.

As for the Arab additions to the fortress they include a mosque, which dates back to sultan **Qalawun**, and a palace, which includes baths with courtyards and iwans. This has been slightly restored.

## 27.3 See also

- **List of Crusader castles**
- **World Heritage Sites in Danger**

## 27.4 References

### Notes

- [1] Kennedy 1994, pp. 84–85
- [2] Kennedy 1994, p. 85
- [3] Kennedy 1994, pp. 95–96
- [4] Kennedy 1994, p. 96
- [5] Folda 2005, p. 383
- [6] *Crac des Chevaliers and Qal'at Salah El-Din*, UNESCO, retrieved 2012-04-16
- [7] *Director-General of UNESCO appeals for protection of Syria's cultural heritage*, UNESCO, 2012-03-30, retrieved 2012-04-16
- [8] Molin 2001, p. 85
- [9] Molin 2001, p. 148

### Bibliography

- Folda, Jaroslav (2005), *Crusader Art in the Holy Land: From the Third Crusade to the Fall of Acre, 1187–1291*, Cambridge: Cambridge University Press, ISBN 978-0-521-83583-1
- Kennedy, Hugh (1994), *Crusader Castles*, Cambridge: Cambridge University Press, ISBN 0-521-42068-7
- Molin, Kristian (2001), *Unknown Crusader Castles*, London: Continuum, ISBN 978-1-85285-261-0

## 27.5 Further reading

- République arabe syrienne (January 2005), *Chateaux de Syrie: Dossier de Presentation en vue de l'inscription sur la Liste du Patrimoine Mondial de l'UNESCO* (PDF) (in French), UNESCO
- Saade, G. (1968), “Histoire du château de Saladin”, *Studi Medievali*, 3rd (in French) **9**: 980–1,016

## 27.6 External links

- UNESCO Qal’at Salah El-Din

## Chapter 28

# Ein Hemed



*Aqua Bella, Crusader ruins*

**Ein Hemed** is a national park and nature reserve in the hills seven kilometers west of **Jerusalem, Israel**. It is also known by its **Latin** name **Aqua Bella**. The park is located on the path of an old **Roman** road, also used in later periods, called **Emmaus** by the **Crusaders**. The road connected the coastal plain with the Jerusalem hills.

### 28.1 History

The **Kingdom of Jerusalem** built fortresses along the road to Jerusalem in order to control the traffic to Jerusalem, and protect **pilgrims** visiting the Holy City. Farms were built using the spring water for irrigation. Impressive ruins of a 30x40 meter Crusader structure, whose southern wall survives to a height of 12 meters, are located on the north site of the riverbed. The building has several gates and two arched halls. The building was known in Arabic as Deir



*Water well drilling in Ein Hemed (~1964)*

al Benat (Monastery of the Daughters). Archeological investigations indicate that it was built in 1140-1160, during the reign of **Fulk of Jerusalem**, in the same period as the fortresses on **Tzova** and Emmaus. South of the building are a nature reserve and a Muslim cemetery.

## 28.2 National park and nature reserve

The nature reserve and park were established in 1968.<sup>[1]</sup> The cemetery includes the grave of Sheikh Abdullah, in whose honor the oak and terebinth trees in the nature reserve were never cut down. A picnic site has been created nearby. Four **layer springs** issue from the riverbed and nearby caves, and unite into a flow of water which continues for about 400 meter. Several dams have been built, creating pools, the largest of which is 20 x 20 meters and 1 meter deep.<sup>[2]</sup>

## 28.3 Nachalat Yitzchak

In 1925, an American Jew named Isaac Segal Feller purchased a plot of 600 **dunams** on a hill above the springs. This land was called “Nachalat Yitzchak” or “Kiryat YaSaF” after its founder. During the **1936–1939 Arab revolt** and **Israeli War of Independence**, it served as a base for **Hagana** training and military operations. Since 1994, there have been disputes over development of the site for residential or tourism purposes.





*Vaulted hall*

## 28.4 References

- [1] "List of National Parks and Nature Reserves" (PDF) (in Hebrew). Israel Nature and Parks Authority. Retrieved 2010-09-27.
- [2] Ein Hemed National Park

Coordinates: 31°47'46"N 35°07'34"E / 31.79615°N 35.125973°E

## Chapter 29

# Famagusta

“Magusa” redirects here. For the moth genus, see [Magusa \(moth\)](#).

**Famagusta** /ˈfæməˈɡʊstə, ˈfɑː-/ (Greek: Αμμόχωστος [locally [aˈmːoxostos]]); Turkish: *Mağusa* or *Gazimağusa*) is a city on the east coast of [Cyprus](#). *De facto*, it is the capital of the [Gazimağusa District](#) of Northern Cyprus. It is located east of Nicosia, and possesses the deepest harbour of the island. During the medieval period (especially under the maritime republics of [Genoa](#) and [Venice](#)), Famagusta was the island's most important port city, and a gateway to trade with the ports of the [Levant](#), from where the [Silk Road](#) merchants carried their goods to [Western Europe](#).

### 29.1 Name

In antiquity, the town was known as *Arsinoe* (Ancient Greek: Ἀρσινόη), after [Arsinoe II of Egypt](#), and was mentioned by that name by [Strabo](#). In Greek it is called *Ammochostos* (Αμμόχωστος), meaning “hidden in [the] sand”. This name developed into *Famagusta* (originally *Famagouste* in [French](#) and *Famagosta* in [Italian](#)), used in Western European languages and the Turkish name, *Mağusa*. In Turkish it is also called *Gazimağusa*; [Gazi](#) is a Turkish prefix meaning *veteran*, and was awarded officially after 1974 (compare [Gaziantep](#)). In [Armenian](#), Famagusta is called Ֆամակուսթա *Famagust'a*. The old town is nicknamed “the city of 365 churches” owing to a legend that at its peak, Famagusta boasted one church for each day of the year.

### 29.2 History

Founded in 300 BC on the old settlement of [Arsinoe](#), Famagusta remained a small fishing village for a long period of time. Later, as a result of the gradual evacuation of [Salamis](#) due to the Arab invasion led by [Muawiyah I](#), it developed into a small port.

#### 29.2.1 Medieval Famagusta, 1192–1571

The turning point for Famagusta was 1192 with the onset of [Lusignan](#) rule. It was during this period that Famagusta developed as a fully-fledged town. It increased in importance to the Eastern Mediterranean due to its natural harbour and the walls that protected its inner town. Its population began to increase. This development accelerated in the 13th century as the town became a centre of commerce for both the East and West. An influx of Christian refugees fleeing the [downfall of Acre](#) (1291) in [Palestine](#) transformed it from a tiny village into one of the richest cities in Christendom.

In 1372 the port was seized by [Genoa](#) and in 1489 by [Venice](#). This commercial activity turned Famagusta into a place where merchants and ship owners led lives of luxury. The belief that people's wealth could be measured by the churches they built inspired these merchants to have churches built in varying styles. These churches, which still exist, were the reason Famagusta came to be known as “the district of churches”. The development of the town focused on the social lives of the wealthy people and was centred upon the [Lusignan](#) palace, the Cathedral, the Square and the harbour.



*Palazzo del Provveditore (the Royal Palace) entrance, Famagusta.*

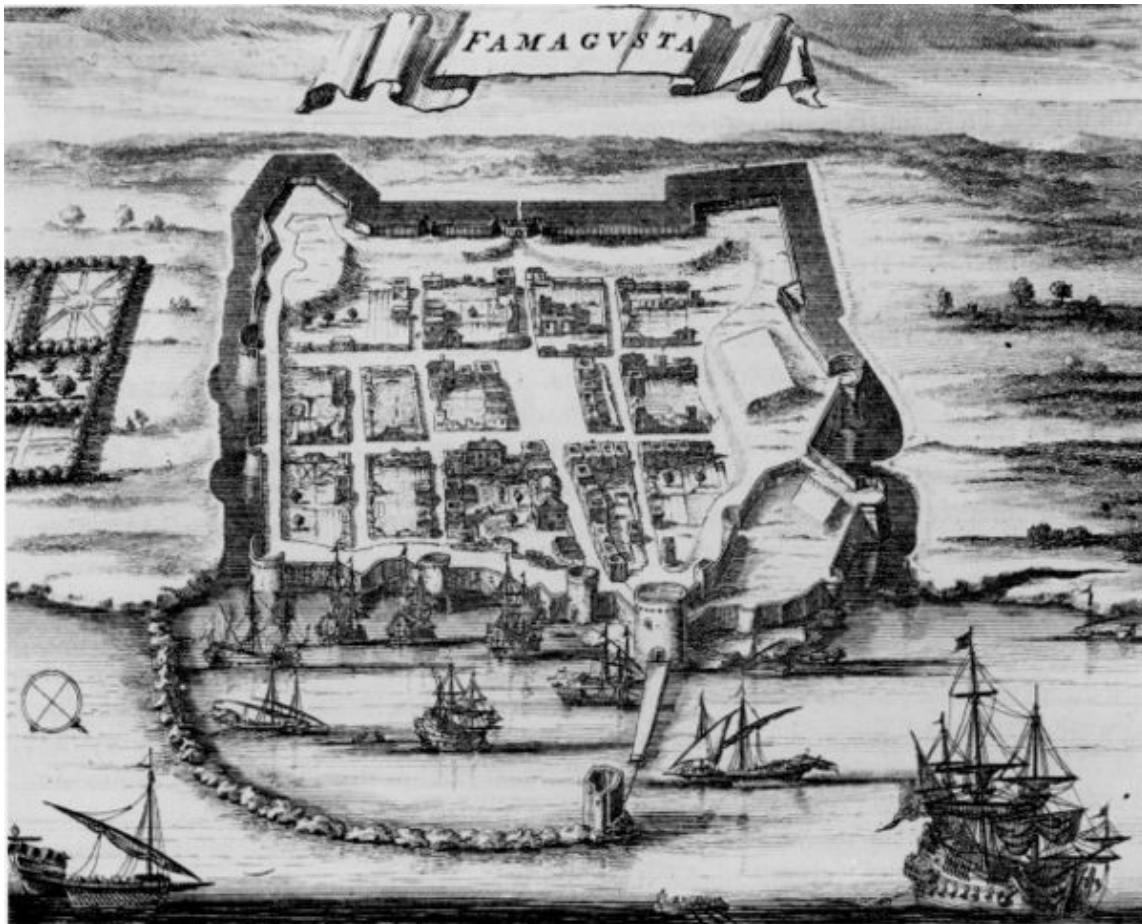


*Church of Sts. Peter and Paul (1359) was converted into a mosque in 1571 and renamed as the Sinan Pasha Mosque.*

- Territories, colonies and trade routes of the Republic of Genoa
- Territories, colonies and trade routes of the Republic of Venice



### 29.2.2 Ottoman Famagusta, 1571–1878



*The port of Famagusta, engraving from the book of Olfert Dapper "Description exact des iles des l'Archipel", Amsterdam, 1703.*

In 1570–1571, Famagusta was the last stronghold in Venetian Cyprus to **hold out against the Turks** under **Mustafa Pasha**. It resisted a siege of thirteen months and a terrible bombardment, until at last the garrison surrendered. The Ottoman forces had lost 50,000 men, including Mustafa Pasha's son. Although the surrender terms had stipulated that the Venetian forces be allowed to return home, the Venetian commander, **Marco Antonio Bragadin**, was flayed alive, his lieutenant Tiepolo was hanged, and many other Christians were killed.<sup>[2]</sup> **Lord Kinross**, in his book, *The Ottoman Centuries*, describes the situation before the siege as follows:

The **Venetians** had for some time neglected this far eastern outpost of their **Mediterranean** dominions, and its population had greatly declined. The bulk of it was composed of **Greek Orthodox** peasants who were oppressed by the **Frankish** ruling class, and it was estimated that there were some fifty thousand **serfs** who would be ready to join the **Turks**. **Sultan Selim (II)** in a **firman**, or decree, now instructed his neighbouring **sanjak bey** to do his utmost to win the hearts of the masses, adding a solemn promise that in the event of the island's capture the population would not be molested and their property would be respected. Such was a formula, here strictly observed, which had for long preceded acts of **Turkish** expansion.

He describes the situation of the island after the fall of Famagusta as follows:

Venice was to cede the island to the Sultan two years later in a peace treaty which allowed for compensation sufficient to cover the cost of its conquest. Its subsequent administration was enlightened enough, following the standard **Ottoman** practice at this time in conquered territories. The former privileges of the **Greek Orthodox Church** were revived at the expense of the **Latin Catholics**, and its property restored to it. The **Latin** system of **serfdom** was abolished. The land which had formerly belonged to



the **Venetian** nobility was transferred to the **Ottoman state**. The local inhabitants were assisted by the development of economic and financial resources. Large numbers of settlers were brought to the island from central **Anatolia**, with their cattle and farming implements.



*Famagusta citadel walls*

At last, after the great calamity which had reduced the island to misery, somehow or other the poverty-stricken inhabitants began little by little to address themselves again to the culture of the soil, to some small commerce with strangers, and to those few arts which still survived in the towns. At the very beginning the dues and outgoings did not press so very hard on the rajah, because the **Porte** knew how the country had been impoverished by the war: and the **Pashas** sent to govern it were to some extent controlled by the Porte, lest their harshness should drive the rajah to leave the island, or at least to revolt, for which his degraded condition would be an excuse. So that after fifteen or twenty years the Christians redeemed nearly all the monasteries from those who had seized them, and much of the church lands as well. Churchmen of position left money for masses for the repose of their souls, or bestowed it by way of gifts.

Changes in social and cultural life had a major effect on the architectural and physical environment. In order to adjust to the socio- economic and cultural traditions of the new inhabitants, some changes were made to existing buildings. Only the main cathedral was turned into a mosque (**Lala Mustafa Pasha Mosque**), and the bazaar and market place were developed. Meanwhile a theological school, baths and fountains were built to fulfill basic daily needs. With the importation of dead end streets from Ottoman culture, the existing organic town structure was enriched and a communal spirit began to assert itself. The few two-storey houses inhabited by the limited number of wealthy people balanced harmoniously with the more common one-storey houses.

### 29.2.3 British rule, 1878–1960

In the British period, the port regained significance. The enlargement of the town outside the city walls in the Ottoman period accelerated. In this period, the Turkish population generally settled in the inner town while the Greek population settled in lower and upper **Varosha**. During this time, British forces started to relocate Turkish families, who were majority of the population at the time, from Famagusta to the other parts of the island and mostly to the

Asia-minor (Anatolia). In tune with their colonial policies, the British set up an administrative base between the Turkish and Greek quarters rather than following the convention of establishing a base in the inner town. As a result, the enlargement of the town was increasingly centered around the Varosha district. Towards the end of the British period, in parallel with socio-economic developments, and in order to meet the changing needs of the population, new residential districts were built, incorporating new housing, commercial, touristic and recreational areas. Varosha was developed in large part as a tourist resort.

In this period, the town underwent a change reflecting the then current colonial practices. The influence of British architecture was particularly apparent in the form, the details and the materials used. The British, who believed in getting close to communities under their rule by using local materials and details, employed the same practice in Famagusta. The *Cyprus Government Railway*, with the head offices located in Famagusta, is said to have transformed Famagusta from an old Turkish town with its own nature into a British harbour city serving Imperialist agenda.

The city was also the site for one of the two British internment camps for nearly 50,000 Jewish survivors of the Holocaust. The other camp was located at Xylophaghos (see *Jews in British camps on Cyprus*). However, the British failed to engage the Jewish survivors into the daily life in Famagusta and instead encouraged them to relocate to the *British Mandate of Palestine*. Between 1878-1960, British forces had a large impact on the population distribution in the city; Before the British takeover in 1878, the population was mostly Turkish, with Jewish and Greek minorities. During the British rule, the Jewish population had to emigrate for various reasons, and the Turkish population was subsidized to grant an eventual Greek majority in the city and Cyprus.

### 29.2.4 After Independence, 1960–1974

From independence in 1960 to the Turkish invasion of Cyprus of 1974, Famagusta flourished both culturally and economically mostly due to the British investors on the island enjoying lower tax rates compared to the United Kingdom. The town developed toward the south west of Varosha as a tourist centre. In the late 1960s Famagusta became one of the world's best-known entertainment and tourist centres. These modern buildings were mostly built in Varosha. Architecture in Famagusta in this period thus reflects a desire to merge history and modernism in the pursuit of progress. From its origins as a small port in the seventh century, Famagusta in the 1970s had become a town which now displayed the universal trends of the modern architectural movement.

The contribution of Famagusta to the country's economic activity by 1974 far exceeded its proportional dimensions within the country. Apart from possessing over 50% of the total hotel accommodation of Cyprus it also offered the most substantial deep-water port handling (1973) 83% of the total general cargo and 49% of the total passenger traffic to and from the island. Whilst its population was only about 7% of the total of the country, Famagusta by 1974 accounted for over 10% of the total industrial employment and production of Cyprus, concentrating mainly on light industry compatible with its activity as a tourist resort and turning out high quality products ranging from food, beverages and tobacco, to clothing, footwear, plastics, light machinery and transport equipment.

As capital of the largest administrative district of the country, the town was the administrative, commercial, service and cultural centre of that district. The district of Famagusta before the 1974 invasion was characterized by a strong and balanced agricultural economy based on citrus fruits, potatoes, tobacco and wheat. Its agricultural success and the good communications between the town and the district ensured a balanced population spread and economic activity, which could be considered as a model for other developing areas.

It was inevitable that the material progress described above would spawn and sustain the most fertile kind of cultural activity in the area, with Famagusta as its hub and centre. Painting, poetry, music and drama were finding expression in innumerable exhibitions, folk art festivals and plays enacted in the nearby-reconstructed ruins of the ancient Greek theatre of Salamis.

There has not been an official census since 1960 but the population of the town in 1974 was estimated to be around 60,000 not counting about 12,000–15,000 persons commuting daily from the surrounding villages and suburbs to work in Famagusta. This population would swell during the peak summer tourist period to about 90,000–100,000 with the influx of tourists from numerous European countries, mainly Britain, France, Germany and the Scandinavian countries.

### 29.2.5 1974

During the second phase of the Turkish invasion of Cyprus on 14 August 1974 the Mesaoria plain was overrun by Turkish tanks and Famagusta bombed by Turkish aircraft. In two days the Turkish Army occupied the city, which had



been completely evacuated by its Greek Cypriot population, who had fled into surrounding fields before the army's arrival. Most believed that once the initial violence calmed down they would be allowed to return.

As a result of the Turkish airstrikes dozens of civilians died, including tourists.<sup>[3]</sup>

### Varosha

Unlike other parts of the Turkish-controlled areas of Cyprus, the **Varosha** suburb of Famagusta was fenced off by the Turkish army immediately after being captured and still remains in that state today. The Greek Cypriots who had fled from Varosha were not allowed to return, and journalists are banned. It has been frozen in time with, today, houses, department stores and hotels empty and looted, even to the tiles on bathroom walls.

Swedish journalist Jan-Olof Bengtsson, who visited the Swedish **United Nations** battalion in Famagusta port and saw the sealed-off part of the town from the battalion's observation post, described the area as a "ghost town"; he wrote in *Kvällsposten* on 24 September 1977: "The asphalt on the roads has cracked in the warm sun and along the sidewalks bushes are growing [...] Today, September 1977, the breakfast tables are still set, the laundry still hanging and the lamps still burning [...] Famagusta is a ghost-town."<sup>[4]</sup>

### 29.2.6 Since 1974



A street in Famagusta, 2005.

**Turkish Cypriots** continue to live north of Varosha, especially in the walled city. These sections of Famagusta contain many unique buildings. The city is also home to the **Eastern Mediterranean University**. Famagusta has a walled city popular with tourists<sup>[5]</sup> and a vibrant nightlife.<sup>[6]</sup>

The mayor-in-exile of Famagusta is **Alexis Galanos**. Oktay Kayalp heads the Turkish Cypriot municipal administration of Famagusta, which remains legal as a communal-based body under the constitutional system of the Republic of Cyprus.<sup>[7]</sup> Since 1974, Greek Cypriots submitted a number of proposals within the context of bicomunal discussions for the return of Varosha to UN administration, allowing the return of its lawful inhabitants, requesting also



*A roundabout in Famagusta*

the opening of Famagusta harbour for use by both communities. Varosha would have been returned under Greek Cypriot control as part of the 2004 *Annan Plan* if the plan had been accepted by the Greek Cypriot voters.<sup>[8]</sup>

The population of the city before 1974 was approximately 60,000. The plurality (26,500) was Greek Cypriots, apart with 8,500 Turkish Cypriots and 4,000 from other ethnic groups. Today the population is 39,000, most either Turkish Cypriots or Turkish immigrants, with very few from other ethnic groups.

In an October 2010 report titled *Saving Our Vanishing Heritage*, Global Heritage Fund listed Famagusta, a “maritime ancient city of crusader kings”, among the 12 sites most “On the Verge” of irreparable loss and destruction, citing insufficient management and development pressures.<sup>[9]</sup>

## 29.3 Economy

### 29.3.1 Before the Turkish Invasion

Before the *Turkish invasion of Cyprus* in 1974; Famagusta was one of the important economic hubs of the country. It based 19.3% of the business units and employing 21.3% of the total number of persons engaged in commerce all over the island. It acted as the *main tourist destination* of Cyprus, hosting 31.5% of the hotels and 45% of the total bed capacity of the island.<sup>[10]</sup> Varosha acted as the main touristic and business quarters.

### 29.3.2 After the Turkish Invasion

After 1986, the local economy flourished associated with economic advances in Turkey and improved trade between the Turkish Republic of Northern Cyprus and Turkey. Currently, it enjoys industry based on tourism, service, and education. It has a 115-acre *free port*.<sup>[11]</sup>

## 29.4 Culture

Every year, the International Famagusta Art and Culture Festival is organized in Famagusta. Concerts, dance shows and theater plays take place during the festival.<sup>[12]</sup>





*Kaya Artemis Hotel in Famagusta, 2011.*



*Library of the Eastern Mediterranean University in Famagusta, 2007.*

## 29.5 Education

The Eastern Mediterranean University was founded in the city in 1979.<sup>[13]</sup>

## 29.6 Hospitals and medical centers

Famagusta has three general hospitals. *Gazimağusa Devlet Hastahanesi*, a state hospital, is the biggest hospital in city. *Gazimağusa Tıp Merkezi* and *Gazimağusa Yaşam Hastahanesi* are private hospitals.

## 29.7 Sports

### 29.7.1 Football

Famagusta was home to many Greek Cypriot sport teams that left the city because of the Turkish invasion and still bear their original names. Most notable football clubs originally from the city are Anorthosis Famagusta FC and Nea Salamis Famagusta FC, both of the Cypriot First Division, which are now based in Larnaca.

Famagusta is represented by Mağusa Türk Gücü in the Turkish Cypriot First Division. Dr. Fazıl Küçük Stadium is the largest football stadium in Famagusta.<sup>[14]</sup> Many Turkish Cypriot sport teams that left Southern Cyprus because of the Cypriot intercommunal violence are based in Famagusta.

### 29.7.2 Volleyball

Famagusta is represented by DAÜ Sports Club and Magem Sports Club in North Cyprus First Volleyball Division. Gazimağusa Türk Maarif Koleji represents Famagusta in the North Cyprus High School Volleyball League.<sup>[15]</sup>

Famagusta has a modern volleyball stadium called the Mağusa Arena.<sup>[16]</sup>

## 29.8 Personalities

- Theodora (wife of Justinian I), Byzantine Empress, the most influential woman of the Byzantine Empire
- Saint Barnabas, born and died in Salamis, Famagusta
- Dr. Derviş Eroğlu, current President of Northern Cyprus
- George Vasiliou, former President of Cyprus
- Alexia Vassiliou, famous Cypriot singer
- Hal Ozsan, actor (Dawson's Creek, Kyle XY)
- Vamik Volkan, Emeritus Professor of Psychiatry
- Oktay Kayalp, current Turkish Cypriot Famagusta mayor (Northern Cyprus)
- Alexis Galanos, current Greek Cypriot Famagusta mayor (Republic of Cyprus)
- Beran Bertuğ, Governor of Famagusta, first Cypriot woman to hold this position
- Derviş Zaim, award winning film director
- Xanthos Hadjisoteriou, acclaimed Cypriot painter
- Georgiou, George Polyviou (1901–1972) world acclaimed Cypriot painter<sup>[17]</sup>

## 29.9 International relations

See also: List of twin towns and sister cities in Northern Cyprus

### 29.9.1 Twin towns – Sister cities

Famagusta is twinned with:

- İzmir, Turkey (since 1974)<sup>[18]</sup>
- Antalya, Turkey (since 1997)<sup>[18]</sup>
- Struga, Macedonia<sup>[18]</sup>

## 29.10 Image gallery

### 29.10.1 Historic buildings in Famagusta

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### 29.10.2 Varosha suburb of Famagusta

Main article: Varosha, Famagusta

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## 29.11 References

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Documentary Film: “The Stones of Famagusta: the Story of a Forgotten City” (2008; 70 min.). An award winning documentary film on the history and historical architecture of Famagusta. See also the field guide Allan Langdale, “In a Contested Realm: An Illustrated Guide to the Archaeology and Historical Architecture of Northern Cyprus,” (Grimsay Press, 2012).

### Endnotes

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- [2] Kinross, Lord (2002). *Ottoman Centuries*. Harper Perennial. ISBN 978-0-688-08093-8.
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- [5] Tolgay, Ahmet. Sur içi sendromu: Bir Lefkoşa – Mağusa kıyaslaması... (Kıbrıs)
- [6] Mağusa geceleri capcanlı (Kıbrıs)
- [7] The Constitution – Appendix D: Part 12 – Miscellaneous Provisions
- [8] Mirbagheri, Farid (2010). *Historical dictionary of Cyprus* ([Online-Ausg.]. ed.). Lanham, Md.: Scarecrow Press. p. 62. ISBN 978-0-8108-5526-7.
- [9] Global Heritage Fund | GHF
- [10] “Famagusta Municipality”. [Famagusta.org.cy](http://Famagusta.org.cy). Retrieved 2013-10-15.
- [11] *Guide to Foreign Investors* (2004), TRNC State Planning Organization, p. 18-19.
- [12] International Famagusta Art & Culture Festival (Famagusta Municipality) Retrieved on 2012-07-14.
- [13] Eastern Mediterranean University
- [14] [http://www.ktff.net/index.php?tpl=show\\_all\\_league&league\\_id=19](http://www.ktff.net/index.php?tpl=show_all_league&league_id=19)
- [15] STAR KIBRIS GAZETESİ – Şampiyonlar Gazi Mağusa’dan – Liselerarası Voleybol Birinciliği’nde kızlarda Gazi Mağusa Türk Maarif Koleji, erkeklerde Namık Kemal Lisesi rakiplerini y...
- [16] [http://gundem.emu.edu.tr/contents/index.php?option=com\\_content&view=article&id=64%3Amausa-arena-acildi&catid=44%3Aspor&Itemid=88&lang=tr](http://gundem.emu.edu.tr/contents/index.php?option=com_content&view=article&id=64%3Amausa-arena-acildi&catid=44%3Aspor&Itemid=88&lang=tr)
- [17] Nikita Eleni S. “George Pol. Gergiou”.
- [18] “*Magosa -Twin Towns*”. © Gazimagosa-City.sk. Retrieved 2013-10-19.

## 29.12 External links

- Famagusta City Guide

Coordinates: 35°07'N 33°57'E / 35.117°N 33.950°E



## Chapter 30

# Fortress of Kaysun

“Kaisun” redirects here. For the Haida village in British Columbia, Canada, see [Kaisun \(Haida village\)](#).

The **Fortress of Kaysun** (Turkish: *Keysun Kalesi*) is located near the village of [Çakırhüyük](#), which used to be named Keysun, in the [Adıyaman Province](#) of rural southeastern [Turkey](#).<sup>[1]</sup> The fortress was a stronghold of the crusader [County of Edessa](#). In 1131, the [Danishmend Gümüshtigin](#) besieged the place. [Joscelin I](#), Count of Edessa, hastened to relieve the defenders and died somewhere in the vicinity.

### 30.1 References

[1] *Köy Köy Türkiye Yol Atlası* (Istanbul: Mapmedya, 2006), map 171.

### 30.2 External links

- [About Keysun](#)

Coordinates: 37°34′N 37°51′E﻿ / ﻿37.567°N 37.850°E﻿ /

## Chapter 31

# HaBonim, Israel

**HaBonim** (Hebrew: הַבּוֹנִים, **Builders**) is a moshav shitufi in northern Israel. Located 5 km south of Atlit and 3 km north of Kibbutz Nahsholim, it falls under the jurisdiction of Hof HaCarmel Regional Council. In 2006 it had a population of 259.

### 31.1 History

The moshav was founded in 1949 by the HaBonim movement on land which belonged to the depopulated Palestinian village of Kafr Lam. The first residents were from the United Kingdom and South Africa. It came to national prominence on 11 June 1985 due to the HaBonim disaster, in which a bus and train collided, killing 22 people, of which 19 were schoolchildren. A monument was erected at the train crossing.<sup>[1]</sup>

### 31.2 Landmarks



*Caferlet fortress*

Located in the eastern part of the moshav grounds is the ruined **medieval fortress** of **Cafarlet**, sometimes referred to as *HaBonim Fortress*.

### 31.3 Economy

Agrekal Habonim Industries, a manufacturer of **Vermiculite** and **Perlite**, was established in 1950 based on unique technology brought to Israel by the founders of the moshav from South Africa.<sup>[2]</sup>

### 31.4 References

[1] *Mapa's concise gazetteer of Israel* (in Hebrew). Yuval El'azari (ed.). Tel-Aviv: Mapa Publishing. 2005. p. 140. ISBN 965-7184-34-7.

[2] Agrekal Habonim Industries

### 31.5 External links

- [Satellite view of HaBonim in Google Maps](#)
- [Cafarlet Fortress on Geminisrael.com](#)

## Chapter 32

# Kafr Lam

**Kafr Lam** (Arabic: كفر لام, Hebrew: כפר לַאם) was a Palestinian Arab village located 26 kilometres (16 mi) south of Haifa on the Mediterranean coast. The name of the village was shared with that of an Islamic fort constructed there early on in the period of Arab Caliphate rule (638-1099 CE) in Palestine. To the Crusaders, both the fort and the village, which they controlled for some time in the 13th century, were known as Cafarlet.

Kafr Lam was depopulated during the 1948 Arab-Israeli war. While the village was largely destroyed, some of its former structures and their ruins can be seen in the Israeli moshav of HaBonim, established on the lands of Kafr Lam in 1949.

### 32.1 History

According to the Arab geographer Yaqut al-Hamawi, the town of Kafr Lam was established near Qisarya by the Umayyad caliph Hisham ibn ʿAbd al-Malik (A.D. 724-743).<sup>[5][6]</sup> The fort, constructed in the *castra* form, was erected during early Abbasid, or late Umayyad rule to guard against invasion from the Byzantine empire.<sup>[7][8][9]</sup>

Kfar Lam was a fiefdom of the lord of Caesarea during the Crusader era in Palestine, and was known at this time as Cafarlet.<sup>[9][10]</sup> In October 1213, the lord of Caesarea, Aymar de Lairon, pledged the *casalia* of Cafarlet and two fiefdoms as surety for a debt of 1,000 besants he had taken from the Hospitallers.<sup>[10]</sup> In 1232, the Casal of Cafarlet was sold to the Hospitallers for 16,000 Saracen besants, its increased value due to its having been fortified after a raid on the lordship of Caesarea by troops from Damascus in 1227.<sup>[10]</sup> The Hospitallers transferred ownership over Carfalet to the Templars in 1255.<sup>[11]</sup> The village was captured by Muslim forces in 1265, but retaken by the Crusaders shortly thereafter. In 1291, it was taken by the Mamluks, who ruled over it from that time until the expansion of the Ottoman Empire into Palestine in the early sixteenth century.<sup>[2]</sup>

During early Ottoman rule in Palestine, in 1596, a farm in Kafr Lam paid taxes to the ruling authorities.<sup>[12]</sup> Descriptions of Kfar Lam under later Ottoman rule are available in the writings of European travellers to the region. For example, Mary Rogers, the sister of the British vice-consul in Haifa, visited the Kafr Lam in 1856 and wrote that its houses were built of mud and stone and that the fields around the village abounded in Indian wheat, millet, sesame, tobacco, and orchards.<sup>[13]</sup> French explorer Victor Guérin visited in 1870, and noted that Kafr Lam was situated on top of a small hill and was inhabited by about 300 villagers. He said that the village stood within a large stone enclosure that dated to the time of the Crusades.<sup>[14]</sup>

In modern times, the houses of Kafr Lam were made of stone and either mud or cement and were clustered together. The villagers were Muslims, and maintained a mosque. A boys elementary school was built in 1882, but it was closed during the period of the British Mandate in Palestine. There were five wells on village lands. The village economy depended on animal husbandry and agriculture and the main crops cultivated were various sorts of grain. In 1944-45, a total of 4,833 dunums (1,194 acres) were allotted to cereals, while 75 dunums (19 acres) were irrigated or used for orchards.<sup>[2]</sup>



### 32.1.1 1948 Arab-Israeli war and aftermath

Kafr Lam was evacuated early in May 1948, but by mid-May some of the villagers had returned. On 15 May 1948, the first day of the 1948 Arab-Israeli war, troops from the Carmeli Brigade occupied Kafr Lam and neighbouring Sarafand, and briefly garrisoned the two villages. Both villages were re-occupied and cleared of their inhabitants by mid-July 1948.<sup>[15]</sup> This operation involved the first use of support fire from Israeli naval forces, with two warships participating in the attack, aiming light-weapons fire at Kafr Lam and Sarafand.<sup>[2]</sup>

After the start of the Second Truce, on 19 July 1948, units of the Israel Defense Forces (IDF) units continued to destroy Palestinian villages in various parts of the country. However, special interest groups, such as archaeologists, began to complain, calling for curbs on IDF destructiveness. Thus, on 7 October, Haifa District HQ ordered the 123rd Battalion to stop all demolition activities in "Qisarya, Atlit, Kafr Lam and Tiberias"; all of which contained Roman or Crusader era ruins.<sup>[16]</sup>

After the depopulation of Kafr Lam, the moshav of HaBonim and Ein Ayala were established on Kafr Lam's village lands in 1949.<sup>[2][17]</sup> The abandoned fortress and several houses are still standing. One house, that of Ahmad Bey Khalil, has been converted into a school, while another is being used as an Israeli post office.<sup>[2]</sup>

## 32.2 Demographics

The population (includes Kafr Lam Station) was 215 in 1931. In 1944/45 the population was 340.<sup>[2]</sup>

### 32.3 See also

- List of Arab towns and villages depopulated during the 1948 Arab-Israeli War

## 32.4 References

- [1] Palmer, 1881, p. 140
- [2] Khalidi, 1992, p.170
- [3] Morris, 2004, p. xviii, village #175. Also gives cause of depopulation.
- [4] Morris, 2004, p. xxii, Settlement #121.
- [5] Mu'jam Al-Buldan, cited in Khalidi, 1992, p.170
- [6] leStrange, 1890, p.470
- [7] Nicolle and Hook, 2008, pp. 27-29.
- [8] Petersen, 1996, p. 231.
- [9] Boas, 1999, p. 98.
- [10] Bronstein, 2005, p. 48.
- [11] Pringle, 1997, p. 58.
- [12] Al-Bakhit and al-Hamud 1989a:19. Quoted in Khalidi, p. 170
- [13] Rogers, Mary Eliza (1862): *Domestic Life in Palestine* Reprint 1989, p. 348-50. Quoted in Khalidi (1992), p. 170 (p.372 in the original 1862-version)
- [14] Guérin, 1875, p. 302, quoted in Khalidi, 1992, p. 170
- [15] Morris, 2004, p.248
- [16] Morris, 2004, p.353-4.
- [17] Morris, 2004, p. xxii.

## 32.5 Bibliography

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- Pringle, Denys (1997). *Secular buildings in the Crusader Kingdom of Jerusalem: an archaeological Gazetteer*. Cambridge University Press. ISBN 0521 46010 7.

## 32.6 External links

- [Welcome To Kafr Lam](#)
- [SWP map VII, IAA](#)
- [SWP map 7, Wikimedia commons](#)

Coordinates: 32°38′14.61″N 34°56′03.75″E﻿ / ﻿32.6373917°N 34.9343750°E﻿ /

## Chapter 33

# Kantara Castle

**Kantara Castle** is the easternmost of the three castles situated on the **Kyrenia mountain range** in the island of **Cyprus**. (The other two are **Buffavento** and **St Hilarion**.) Lying at 630 metres above sea level, Kantara is well positioned to control the entrances to **Karpass Peninsula** and **Mesaoria** plain. The name 'Kantara' is derived from the Arabic word *qantara*,<sup>[1]</sup> which means “bridge”.

It is believed that the **Byzantines** built the castle in the 10th century as a lookout post against raiding Arabs.<sup>[2]</sup> The first historical mention of the castle is in connection with **Richard the Lionheart's** capture of Cyprus in 1191. At that time, **Isaac Comnenus**, the Byzantine ruler of the island, took refuge at Kantara Castle. Later, in 1228 the Royalists so badly battered the walls that they had to be almost entirely rebuilt. Later, the nobility used the castle as a lodge when they hunted mountain goats with tame leopards.

There is also a myth widely believed, that workers who were building the castle, when time came to get paid for their hard work, were thrown by the queen at the time from her rooms window. Mostly and widely believed, that this was done because queen of the castle did not had the money. Eventually she committed suicide when she had to be arrested. She jumped into the cliff from the same window she was pushing the workers from.

St. Hilarion was supposedly visited the castle of Kantara, in order to free the castle from its queens evil spirit that villagers believed for many years that had been. Eventually St. Hilarion was said that, he explained people that there are no evil spirits in castles but evil thoughts in each peoples hearts.

Also many mix this myth with St. Hilarion castle due to the man had visited and mentioned in the Kantara castle myth.

The site lies currently in illegally occupied area by Turkey ever since the 1974 **Turkish invasion of Cyprus**.

### 33.1 References

[1] Sempati

[2] Spyridakis, Constantinos (1977). *A brief history of Cyprus* (Revised edition. ed.). Nicosia: Zavallis Press Ltd. p. 100.

Coordinates: 35°24′23″N 33°55′24″E / 35.4064°N 33.9233°E

## Chapter 34

# Kerak Castle

Not to be confused with **Krak des Chevaliers**.

**Kerak Castle** is a large **crusader castle** located in **Kerak** in **Jordan**. It is one of the largest crusader castles in the **Levant**. Construction of the castle began in the 1140s, under **Pagan**, **Fulk of Jerusalem's** butler. The Crusaders called it *Crac des Moabites* or “Karak in Moab”, as it is frequently referred to in history books.



*The Upper court*

Paganus was also **Lord of Oultrejordain** (Transjordan), and Karak became the centre of his power, replacing the weaker castle of **Montreal** to the south. Because of its position east of the **Dead Sea**, Karak was able to control **Bedouin** herders as well as the trade routes from **Damascus** to **Egypt** and **Mecca**. His successors, his nephew **Maurice** and **Philip of Milly**, added towers and protected the north and south sides with two deep rock-cut ditches (the southern ditch also serving as a cistern). The most notable Crusader architectural feature surviving is the north wall, into which are built immense arched halls on two levels. These were used for living quarters and stables, but also served as a





*The Lower court*

fighting gallery overlooking the castle approach and for shelter against missiles from siege engines.

In 1176 **Raynald of Châtillon** gained possession of Karak after marrying **Stephanie of Milly**, the widow of **Humphrey III of Toron** (and daughter-in-law of **Humphrey II**). From Kerak, Raynald harassed the trade caravans and even attempted an attack on Mecca itself. In 1183 **Saladin** besieged the castle in response to Raynald's attacks. The siege took place during the marriage of **Humphrey IV of Toron** and **Isabella of Jerusalem**, and **Saladin**, after some negotiations and with a chivalrous intent, agreed not to target their chamber while his siege machines attacked the rest of the castle. The siege was eventually relieved by **King Baldwin IV**.

After the **Battle of Hattin** in 1187, **Saladin** besieged Karak again and finally captured it in 1189.

In 1263, the **Mamluk** ruler **Baybars** enlarged and built a tower on the north-west corner. In 1840, **Ibrahim Pasha of Egypt** captured the castle and destroyed much of its fortifications. In 1844 his troops, who did not have control over the surrounding countryside, came under siege. They were eventually starved out and many were killed.<sup>[1]</sup>

During the Ottoman period, it played an important role due to its strategic location on the crossroads between Arabia, Egypt and Greater Syria.

In 1893 the **Ottoman** authorities re-established control over the area by appointing a Governor (*Mutasarif*) resident in Kerak with a garrison of 1,400, including 200 cavalry. Parts of the castle were reused. Some of the destruction that had occurred to the structure was due to locals removing stones containing **salt petre** which was used for making gunpowder.<sup>[2]</sup> Medieval historian **Paul Deschamps** studied Crusader castles in the 1920s. Amongst the important research done by Deschamps, in 1929 he and architect **Francois Anus** created the first accurate plans of Kerak.<sup>[3]</sup>

## 34.1 Architecture

The castle extends over a southern spur of the plateau. It is a notable example of Crusader architecture, a mixture of west European, Byzantine, and Arab designs. Its walls are strengthened with rectangular projecting towers and long stone vaulted galleries are lighted only by arrow slits. The castle has a deep moat that isolated it from the rest of the hill on the West. Such a moat is a typical feature of spur castles. The steep slopes of the spur are covered by a glacis.



*The entrance to a tower in the castle that was added during the Mamluk period with the seal of Baibars (the two lions) on it*

While Kerak is a large and strong castle, its design is less sophisticated than that of concentric crusader castles like Krak des Chevaliers, and its masonry is comparatively crude.

In the lower court of the castle is the **Karak Archaeological Museum**, which was newly opened in 2004 after renovation work. It introduces local history and archaeology of Karak region – the land of Moab – from the prehistoric period until the Islamic era. The history of Crusaders and Muslims at Karak castle and town is introduced in detail.

## 34.2 Notes

[1] *Palestine Exploration Fund Quarterly Report* (1896). Page 328.

[2] PEF, (1896).

[3] Kennedy (1994), pp. 5–6

## 34.3 References

- Kennedy, Hugh (1994). *Crusader Castles*. Cambridge University Press. ISBN 0-521-42068-7.

Coordinates: 31°10'50"N 35°42'05"E / 31.18056°N 35.70139°E

## Chapter 35

# Kolossi Castle

**Kolossi Castle** is a former **Crusader** stronghold on the south-west edge of **Kolossi** village 14 kilometres (9 mi) west of the city of **Limassol** on the island of **Cyprus**.<sup>[1]</sup> It held great strategic importance in the **Middle Ages**, and contained large facilities for the production of sugar from the local sugarcane, one of Cyprus's main exports in the period. The original castle was possibly built in 1210 by the **Frankish** military, when the land of Kolossi was given by **King Hugh I** to the **Knights of the Order of St John of Jerusalem** (Hospitallers).<sup>[2]</sup>

The present castle was built in 1454 by the Hospitallers under the Commander of Kolossi, Louis de Magnac, whose arms can be seen carved into the castle's walls.<sup>[3]</sup>

Owing to rivalry among the factions in the **Crusader Kingdom of Cyprus**, the castle was taken by the **Knights Templar** in 1306, but returned to the Hospitallers in 1313 following the abolition of the Templars.<sup>[4]</sup>

The castle today consists of a single three-storey **keep** with an attached rectangular enclosure or bailey about 30 by 40 metres (98 by 131 ft).<sup>[5]</sup>

As well as its sugar, the area is also known for its sweet wine, **Commandaria**. At the wedding banquet after King **Richard the Lionheart**'s marriage to **Berengaria of Navarre** at nearby **Limassol**, he allegedly declared it to be the "wine of kings and the king of wines." It has been produced in the region for millennia, and is thought to be the oldest continually-produced and named wine in the world, known for centuries as "Commandaria" after the Templars' Grand Commandery there.<sup>[6]</sup>

### 35.1 Gallery

- A hall inside the castle
- Lusignan **escutcheon** on the eastern wall
- **Lusignan** escutcheon of Kolossi Castle
- **Fireplace**, Kolossi Castle
- Fireplace, Kolossi Castle, lily bas-relief (**Fleur-de-lis**)
- Inside Kolossi Castle window view
- Kolossi Castle ruins (Sugar Factory)
- Kolossi **Castle** ruins
- Kolossi Castle **ruins**
- View from top of Kolossi Castle
- South-east view of Kolossi Castle
- South-east view of Kolossi **Castle**

## 35.2 References

- [1] Mirbagheri, Farid (2010), *Historical Dictionary of Cyprus*, Scarecrow Press, p. 90, ISBN 978-0-8108-5526-7
- [2] Edbury, Peter (1994). *The Kingdom of Cyprus and the Crusades 1191-1374*. Cambridge: Cambridge University Press. pp. 4, 66, 67.
- [3] Cobham, Claude Delaval (1908). *Excerpta Cypria*. Cambridge: Cambridge University Press. p. 289-290.
- [4] Republic of Cyprus Department of Antiquities. "Kolossi Castle". Retrieved 1 November 2013.
- [5] Spiteri, Stephen (2001), *Fortresses of the Knights*, University of Michigan, p. 104, ISBN 978-99909-72-06-1
- [6] Ktisti, Sarah. "Cyprus's ancient dessert wine Commandaria is going upmarket". Reuters. Retrieved 1 November 2013.

Coordinates:  $34^{\circ}39'55''\text{N}$   $32^{\circ}56'02''\text{E}$  /  $34.665273^{\circ}\text{N}$   $32.933957^{\circ}\text{E}$



## Chapter 36

# Krak des Chevaliers

Not to be confused with **Kerak Castle**.

**Krak des Chevaliers** (French pronunciation: [kʁak de ʃəva'ljɛ]) (Arabic: حصن الفرسان), also **Crac des Chevaliers**, is a **Crusader castle** in **Syria** and one of the most important preserved medieval castles in the world. The site was first inhabited in the 11th century by a settlement of **Kurds**; as a result it was known as *Hisn al Akrad*, meaning the “Castle of the Kurds”. In 1142 it was given by **Raymond II**, Count of Tripoli, to the **Knights Hospitaller**. It remained in their possession until it fell in 1271. It became known as *Crac de l'Ospital*; the name *Krak des Chevaliers* was coined in the 19th century.

The Hospitallers began rebuilding the castle in the 1140s and were finished by 1170 when an earthquake damaged the castle. The order controlled a number of castles along the border of the **County of Tripoli**, a state founded after the **First Crusade**. Krak des Chevaliers was amongst the most important and acted as a centre of administration as well as a military base. After a second phase of building was undertaken in the 13th century, Krak des Chevaliers became a **concentric castle**. This phase created the outer wall and gave the castle its current appearance. The first half of the century has been described as Krak des Chevaliers’ “golden age”. At its peak, Krak des Chevaliers housed a garrison of around 2,000. Such a large garrison allowed the Hospitallers to extract **tribute** from a wide area. From the 1250s the fortunes of the Knights Hospitaller took a turn for the worse and in 1271 **Mamluk Sultan Baibars** captured Krak des Chevaliers after a siege lasting 36 days, supposedly by way of a forged letter purportedly from the Hospitallers’ Grand Master that caused the Knights to surrender.

Renewed interest in **Crusader castles** in the 19th century led to the investigation of Krak des Chevaliers, and architectural plans were drawn up. In the late 19th or early 20th century a settlement had been created within the castle, causing damage to its fabric. The 500 inhabitants were moved in 1933 and the castle was given over to the French state, which carried out a programme of clearing and restoration. When Syria declared independence in 1946, it assumed control. Today, a village called **al-Husn** exists around the castle and has a population of nearly 9,000. Krak des Chevaliers is located approximately 40 kilometres (25 mi) west of the city of **Homs**, close to the border of **Lebanon**, and is administratively part of the **Homs Governorate**. Since 2006, the castles of Krak des Chevaliers and **Qal'at Salah El-Din** have been recognised by **UNESCO** as a **World Heritage Site**.<sup>[1]</sup> it was partially damaged in the Syrian civil war from shelling, although the full extent of the damage is unknown.

### 36.1 Etymology

The modern Arabic name for the castle is *Kalaa* (قلعة), which translates as “castle” while the modern name for fort is *Hosn* (حصن). This derives from the name of an earlier fortification on the site called *Ḥoṣn al-Akrād* (حصن الأكراد), meaning “fort of the Kurds”.<sup>[2]</sup> It was called by the **Franks** *Le Crat* and then by a confusion with *karak* (fortress), *Le Crac*.<sup>[3]</sup> *Crat* was probably the Frankish version of *Akrād*, the word for Kurds. After the Knights Hospitaller took control of the castle, it became known as *Crac de l'Ospital*; the name *Crac des Chevaliers* (alternatively spelt *Krak des Chevaliers*) was introduced by Guillaume Rey in the 19th century.<sup>[4]</sup> The word “**Krak**” (**Krak**) was known to be the construction of a fortified fort by the **Crusades** in **Palestine** and **Syria**.

## 36.2 Location

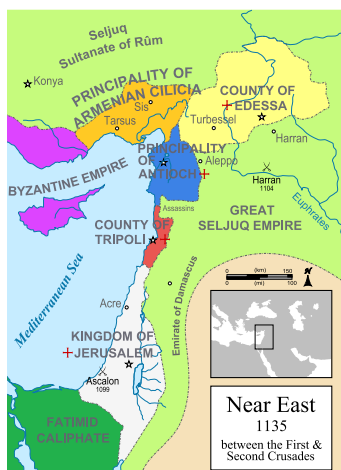


*Krak des Chevaliers overlooking the surrounding area.*

The castle sits atop a 650-metre-high (2,130 ft) hill east of **Tartus, Syria**, in the **Homs Gap**.<sup>[5]</sup> On the other side of the gap, 27 kilometres (17 mi) away, was the 12th-century **Gibelacar Castle**.<sup>[6]</sup> The route through the strategically important Hom's Gap connects the cities of Tripoli and Homs. To the north of the castle lies the **Jebel Ansariyah**, and to the south **Lebanon**. The surrounding area is fertile,<sup>[2]</sup> benefiting from streams and abundant rainfall.<sup>[7]</sup> Compared to the **Kingdom of Jerusalem**, the other Crusader states had less land suitable for farming; however, the limestone peaks of Tripoli were well-suited to defensive sites.<sup>[8]</sup>

Property in the County of Tripoli, granted to the Knights Templar in the 1140s, included the Castle of the Kurds, the towns of **Rafanea** and **Montferrand**, and the **Buqai'ah plain** separating Homs and Tripoli. Homs was never under Crusader control, so the region around the Castle of the Kurds was vulnerable to expeditions from the city. While its proximity caused the Knights problems with regard to defending their territory, it also meant Homs was close enough for them to raid. Because of the castle's command of the plain, it became the Knights' most important base in the area.<sup>[7]</sup>

## 36.3 History





The Levant in 1135 (left), with Crusader states marked by a red cross and the region in 1190 (right)

According to Arab sources, the site of the later castle was first occupied in 1030 by a group of **Kurds** and it was from this settlement that the site derived its name.<sup>[9]</sup> When building castles, Muslims often chose elevated sites such as hills and mountains that provided natural obstacles.<sup>[10]</sup> In January 1099 on the journey to **Jerusalem** during the **First Crusade**, the company of **Raymond IV of Toulouse** came under attack from the garrison of Hisn al-Akrad, the forerunner of the **Krak**, who harried Raymond's foragers.<sup>[11]</sup> The following day Raymond marched on the castle and found it deserted. The crusaders briefly occupied the castle in February of the same year but abandoned it when they continued their march towards Jerusalem. Permanent occupation began in 1110 when **Tancred, Prince of Galilee** took control of the site.<sup>[12]</sup> The early castle was substantially different from the extant remains and no trace of this first castle survives at the site.<sup>[13]</sup>

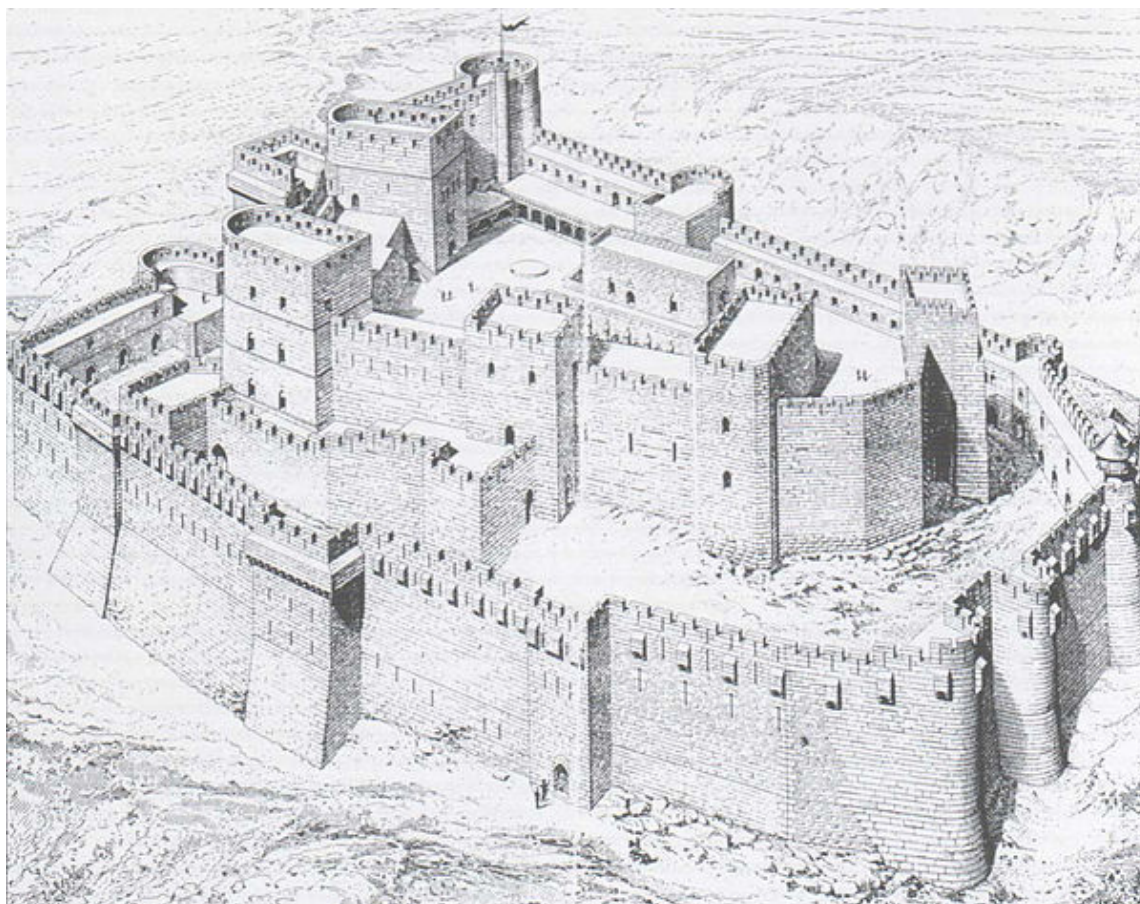
The origins of the **Knights Hospitaller** are unclear, but the order probably emerged around the 1070s in Jerusalem. It started as a **religious order** which cared for the sick, and later looked after pilgrims to the Holy Land. After the success of the First Crusade in capturing **Jerusalem** in 1099, many crusaders donated their new property in the **Levant** to the Hospital of St John. Early donations were in the newly formed **Kingdom of Jerusalem**, but over time the Order extended its holdings to the **Crusader states** of the **County of Tripoli** and the **Principality of Antioch**. Evidence suggests that in the 1130s the order became militarised<sup>[14]</sup> when **Fulk, King of Jerusalem**, granted the newly built castle at **Bethgibelin** to the order in 1136.<sup>[15]</sup> A **papal bull** from between 1139 and 1143 may indicate the order hiring people to defend pilgrims. There were also other **military orders**, such as the **Knights Templar**, which offered protection to pilgrims.<sup>[14]</sup>

Between 1142 and 1144 **Raymond II**, Count of Tripoli, granted the Order property in the county.<sup>[16]</sup> According to historian **Jonathan Riley-Smith**, the Hospitallers effectively established a "palatinate" within Tripoli.<sup>[17]</sup> The property included castles with which the Hospitallers were expected to defend Tripoli. Along with **Krak des Chevaliers**, the Hospitallers were given four other castles along the borders of the state which allowed the Order to dominate the area. The Order's agreement with Raymond II stated that if he did not accompany Knights of the Order on campaign, the spoils belonged entirely to the Order, and if he was present it was split equally between the count and the Order. Raymond II could further not make peace with the Muslims without the permission of the Hospitallers.<sup>[16]</sup> The Hospitallers made **Krak des Chevaliers** a centre of administration for their new property, undertaking work at the castle that would make it one of the most elaborate Crusader fortifications in the Levant.<sup>[18]</sup>

After acquiring the site in 1142, they began building a new castle to replace the former Kurdish fortification. This work lasted until 1170, when an earthquake damaged the castle. An Arab source mentions that the quake destroyed the castle's chapel, which was replaced by the present chapel.<sup>[19]</sup> In 1163 the Crusaders emerged victorious over **Nur ad-Din** in the **Battle of al-Buqaia** near **Krak des Chevaliers**.<sup>[20]</sup>

Drought conditions between 1175 and 1180 prompted the Crusaders to sign a two-year truce with the Muslims, but without Tripoli included in the terms. During the 1180s raids by Christians and Muslims into each other's territory became more frequent.<sup>[21]</sup> In 1180, **Saladin** ventured into the County of Tripoli, ravaging the area. Unwilling to meet him in open battle, the Crusaders retreated to the relative safety of their fortifications. Without capturing the castles, **Saladin** could not secure control of the area, and once he retreated the Hospitallers were able to revitalise their damaged lands.<sup>[22]</sup> The **Battle of Hattin** in 1187 was a disastrous defeat for the Crusaders: **Guy of Lusignan**, King of Jerusalem, was captured, as was the **True Cross**, a relic discovered during the First Crusade. Afterwards **Saladin** ordered the execution of the captured **Templar** and **Hospitaller** knights, such was the importance of the two orders

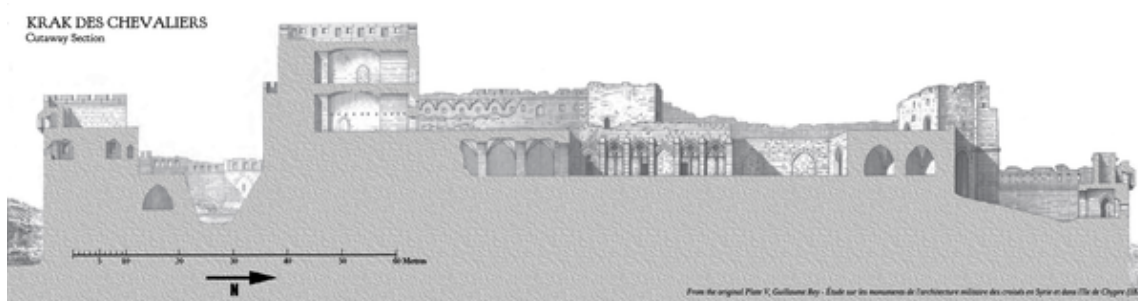




*Artist rendering of Krak des Chevaliers seen from the northeast. From Guillaume Rey Étude sur les monuments de l'architecture militaire des croisés en Syrie et dans l'île de Chypre (1871).*

in defending the Crusader states.<sup>[23]</sup> After the battle, the Hospitaller castles of Belmont, Belvoir, and Bethgibelin fell to Muslim armies. Following these losses, the Order focused its attention on its castles in Tripoli.<sup>[24]</sup> In May 1188 Saladin led an army to attack Krak des Chevaliers, but on seeing the castle decided it was too well defended and instead marched on the Hospitaller castle of Margat, which he also failed to capture.<sup>[25]</sup>

Another earthquake struck in 1202, and it may have been after this event that the castle was remodelled. The 13th-century work was the last period of building at Krak des Chevaliers and gave it its current appearance. An enclosing stone circuit was built between 1142 and 1170; the earlier structure became the castle's inner court or ward. If there was a circuit of walls surrounding the inner court that pre-dated the current outer walls, no trace of it has been discovered.<sup>[26]</sup>



*Cutaway section of the Krak from south to north*

The first half of the 13th century has been characterised as Krak des Chevaliers' "golden age". While other Crusader strongholds came under threat, Krak des Chevaliers and its garrison of 2,000 soldiers dominated the surrounding area. It was effectively the centre of a principality which remained in Crusader hands until 1271 and was the only



major inland area to remain constantly under Crusader control during this period. Crusaders who passed through the area would often stop at the castle, and probably made donations. King **Andrew II of Hungary** visited in 1218 and proclaimed the castle the “key of the Christian lands”. He was so impressed with the castle that he gave a yearly income of 60 **marks** to the Master and 40 to the brothers. Geoffroy de Joinville, uncle of the noted chronicler of the Crusades **Jean de Joinville**, died at Krak des Chevaliers in 1203 or 1204 and was buried in the castle’s chapel.<sup>[27]</sup>

The main contemporary accounts relating to Krak des Chevaliers are of Muslim origin and tend to emphasise Muslim success whilst overlooking setbacks against the Crusaders although they suggest that the Knights Hospitaller forced the settlements of **Hama** and **Homs** to pay **tribute** to the Order. This situation lasted as long as Saladin’s successors warred between themselves. The proximity of Krak des Chevaliers to Muslim territories allowed it to take on an offensive role, acting as a base from which neighbouring areas could be attacked. By 1203 the garrison were making raids on Montferrand (which was under Muslim control) and Hama, and in 1207 and 1208 the castle’s soldiers took part in an attack on Homs. Krak des Chevaliers acted as a base for expeditions to Hama in 1230 and 1233 after the **amir** refused to pay tribute. The former was unsuccessful, but the 1233 expedition was a show of force that demonstrated the importance of Krak des Chevaliers.<sup>[25]</sup>



*The area between the inner and outer walls is narrow and was not used for accommodation.*

In the 1250s, the fortunes of the Hospitallers at Krak des Chevaliers took a turn for the worse. A Muslim army estimated to number 10,000 men ravaged the countryside around the castle in 1252 after which the Order’s finances declined sharply. In 1268 Master **Hugh Revel** complained that the area, previously home to around 10,000 people, now stood deserted and that the Order’s property in the Kingdom of Jerusalem produced little income. He also noted that by this point there were only 300 of the Order’s brethren left in the east. On the Muslim side, in 1260 **Baibars**, became Sultan of Egypt following his overthrow of the incumbent ruler **Qutuz**, and went on to unite Egypt and Syria. As a result, Muslim settlements that had previously paid tribute to the Hospitallers at Krak des Chevaliers no longer felt intimidated into doing so.<sup>[28]</sup>

Baibars ventured into the area around Krak des Chevaliers in 1270 and allowed his men to graze their animals on the fields around the castle. When he received news that year of the **Eighth Crusade** led by King **Louis IX of France**, Baibars left for **Cairo** to avoid a confrontation. After Louis died in 1271 Baibars returned to deal with Krak des Chevaliers. Before he marched on the castle the Sultan captured the smaller castles in the area, including **Chastel Blanc**. On 3 March, Baibars’ army arrived at Krak des Chevaliers.<sup>[29]</sup> By the time the Sultan appeared on the scene, the castle may already have been blockaded by **Mamluk** forces for several days.<sup>[30]</sup> Of the three Arabic accounts of the siege only one was contemporary, that of Ibn Shaddad, although he was not present at the siege. Peasants who lived in the area had fled to the castle for safety and were kept in the outer ward. As soon as Baibars arrived he

erected **mangonels**, powerful siege weapons which he would later turn on the castle. In a probable reference to a walled suburb outside the castle's entrance, Ibn Shaddad records that two days later the first line of defences fell to the besiegers.<sup>[31]</sup>

Rain interrupted the siege, but on 21 March, immediately south of Krak des Chevaliers, Baibar's forces captured a triangular **outwork** possibly defended by a timber **palisade**. On 29 March, the attackers **undermined** a tower in the southwest corner causing it to collapse whereupon Baibars' army attacked through the breach. In the outer ward they encountered the peasants who had sought refuge in the castle. Though the outer ward had fallen, with a handful of the garrison killed in the process, the Crusaders retreated to the more formidable inner ward. After a lull of ten days, the besiegers conveyed a letter to the garrison, supposedly from the Grand Master of the Knights Hospitaller in Tripoli, which granted permission for them to surrender. Although the letter was a forgery, the garrison capitulated and the Sultan spared their lives.<sup>[31]</sup> The new owners of the castle undertook repairs, focused mainly on the outer ward.<sup>[32]</sup> The Hospitaller chapel was converted to a **mosque** and two **mihrabs** were added to the interior.<sup>[33]</sup>

## 36.4 Later history



*The east end of the castle's barrel-vaulted chapel*

After the Franks were driven from the Holy Land in 1291, European familiarity with the castles of the Crusades declined. It was not until the 19th century that interest in these buildings was renewed, so there are no detailed plans from before 1837. Guillaume Rey was the first European researcher to scientifically study Crusader castles in the Holy Land.<sup>[34]</sup> In 1871 he published the work *Etudes sur les monuments de l'architecture militaire des Croisés en Syrie et dans l'île de Chypre*; it included plans and drawings of the major Crusader castles in Syria, including Krak des Chevaliers. In some instances his drawings were inaccurate, however for Krak des Chavaliers they record features which have since been lost.<sup>[35]</sup>

Paul Deschamps visited the castle in February 1927. Since Rey had visited in the 19th century a village of 500 people had been established within the castle. Renewed inhabitation had damaged the site: underground vaults had been used as rubbish tips and in some places the battlements had been destroyed. Deschamps and fellow architect François Anus attempted to clear some of the detritus; General **Maurice Gamelin** assigned 60 **Alawite** soldiers to help. Deschamps





*The south face of the inner ward with its steep glacis*

left in March 1927, and work resumed when he returned two years later. The culmination of Deschamp's work at the castle was the publication of *Les Châteaux des Croisés en Terre Sainte I: le Crac des Chevaliers* in 1934, with detailed plans by Anus.<sup>[36]</sup> The survey has been widely praised, described as “brilliant and exhaustive” by military historian D. J. Cathcart King in 1949<sup>[2]</sup> and “perhaps the finest account of the archaeology and history of a single medieval castle ever written” by historian **Hugh Kennedy** in 1994.<sup>[4]</sup>

As early as 1929 there were suggestions that the castle should be taken under French control. On 16 November 1933 Krak des Chevaliers was given into the control of the French state, and cared for by the **Académie des Beaux-Arts**. The villagers were moved and paid F1 million between them in compensation. Over the following two years a programme of cleaning and restoration was carried out by a force of 120 workers. Once finished, Krak des Chevaliers was one of the key tourist attractions in the French Levant.<sup>[37]</sup> Pierre Coupel, who had undertaken similar work at the **Tower of the Lions** and the two castles at **Sidon**, supervised the work.<sup>[38]</sup> Despite the restoration, no archaeological excavations were carried out. The **French Mandate of Syria and Lebanon**, which had been established in 1920, ended in 1946 with the declaration of Syrian independence.<sup>[39]</sup> The castle was made a **World Heritage Site** by UNESCO, along with **Qal'at Salah El-Din**, in 2006,<sup>[1]</sup> and is owned by the Syrian government.

Several of the castle's former residents built their houses outside the fortress and a village called **al-Husn** has since developed.<sup>[40]</sup> Many of the al-Husn's roughly 9,000 **Muslim** residents benefit economically from the tourism generated by the site.<sup>[40][41][42]</sup>

### 36.4.1 Syrian civil war

Main article: **Battle of Hosn**

During the **Syrian Civil War** which began in 2011 UNESCO voiced concerns that the conflict might lead to the damage of important cultural sites such as Krak des Chevaliers.<sup>[43]</sup> It has been reported that the castle was shelled in August 2012 by the **Syrian Arab Army**, and the Crusader chapel has been damaged.<sup>[44]</sup> The castle was reported to have been damaged in July 2013 by an **airstrike** during the **Siege of Homs**,<sup>[45]</sup> and once more on the 18th of August 2013 it was clearly damaged yet the amount of destruction is unknown. The Syrian Arab Army recaptured the castle and the village of al-Hosn from rebel forces on March 20, 2014, although the extent of damage from earlier mortar



*Smoke coming out from the castle*

hits remained unclear.<sup>[46]</sup>

## 36.5 Architecture

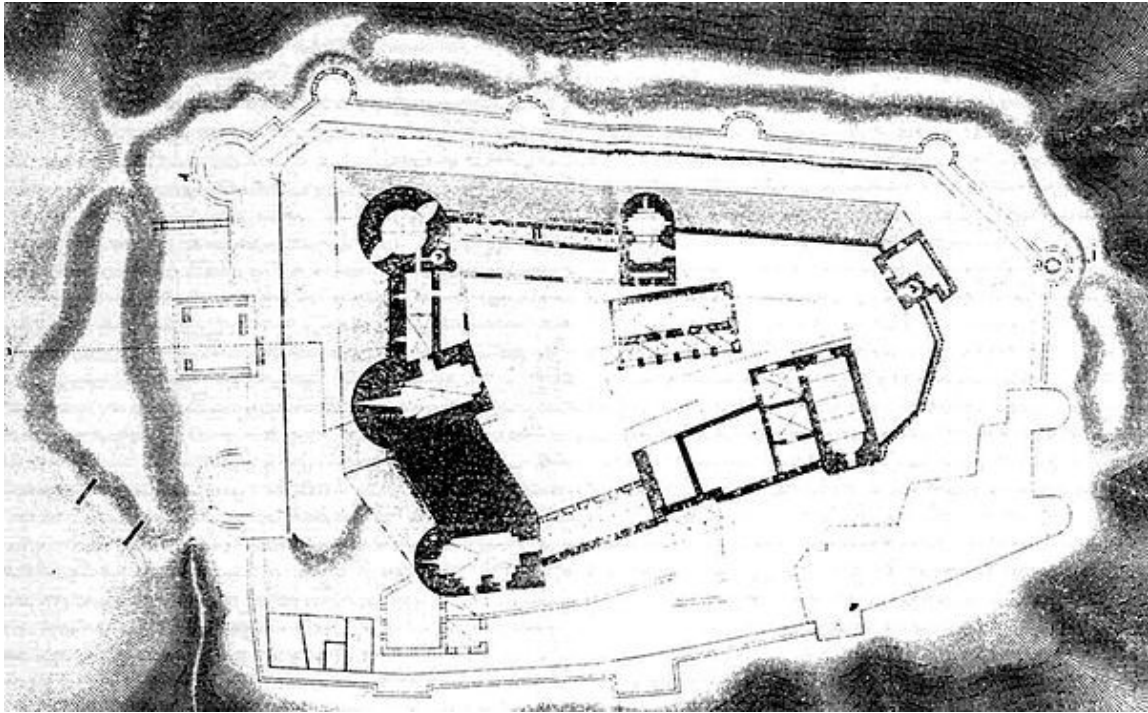
Writing in the early 20th century, **T. E. Lawrence**, popularly known as Lawrence of Arabia, remarked that Krak des Chevaliers was “perhaps the best preserved and most wholly admirable castle in the world, [a castle which] forms a fitting commentary on any account of the Crusading buildings of Syria”.<sup>[47]</sup> Castles in Europe provided lordly accommodation for their owners and were centres of administration; in the Levant the need for defence was paramount and was reflected in castle design. Kennedy suggests that “The castle scientifically designed as a fighting machine surely reached its apogee in great buildings like **Margat** and **Crac des Chevaliers**.”<sup>[48]</sup>

Krak des Chevaliers can be classified both as a **spur castle**, due to its site, and after the 13th-century expansion a fully developed **concentric castle**. It was similar in size and layout to **Vadum Jacob**, a Crusader castle built in the late 1170s.<sup>[49]</sup> Margat has also been cited as Krak des Chevaliers’ sister castle.<sup>[50]</sup> The main building material at Krak des Chevaliers was **limestone**; the **ashlar** facing is so fine that the **mortar** is barely noticeable.<sup>[51]</sup> Outside the castle’s entrance was a “walled suburb” known as a *burgus*, although no trace of it remains. To the south of the outer ward was a triangular **outwork** and the Crusaders may have intended to build stone walls and towers around it. It is unknown how it was defended at the time of the 1271 siege, though it has been suggested it was surrounded by a timber **palisade**.<sup>[52]</sup> South of the castle the spur on which it stands is connected to the next hill, so that **siege engines** can approach on level ground. The inner defences are strongest at this point, with a cluster of towers connected by a thick wall.

### 36.5.1 Inner ward

Between 1142 and 1170 the Knights Hospitaller undertook a building programme on the site. The castle was defended by a stone **curtain wall** studded with square towers which projected slightly. The main entrance was between two





*Plan of Krak des Chevaliers from Guillaume Rey Étude sur les monuments de l'architecture militaire des croisés en Syrie et dans l'île de Chypre (1871). North is on the right.*



*The inner court seen from the south*



*Hall of the knights, 2009*

towers on the eastern side, and there was a **postern** gate in the northwest tower. At the centre was a courtyard surrounded by **vaulted** chambers. The lay of the land dictated the castle's irregular shape. A site with natural defences was a typical location for Crusader castles and steep slopes provided Krak des Chevaliers with defences on all sides bar one, where the castle's defences were concentrated. This phase of building was incorporated into the later castle's construction.<sup>[19]</sup>

When Krak des Chevaliers was remodelled in the 13th century, new walls surrounding the inner court were built. They followed the earlier walls, with a narrow gap between them in the west and south which was turned into a gallery from which defenders could unleash missiles. In this area, the walls were supported by a steeply sloping **glacis** which provided additional protection against both siege weapons and earthquakes. Four large, round towers project vertically from the glacis; they were used as accommodation for the Knights of the garrison, about 60 at its peak. The southwest tower was designed to house the rooms of the Grand Master of the Knights Hospitaller. Though the defences which once crested the walls of the inner wards no longer survive in most places, it seems that they did not extend for the entire circuit. Machicolations were absent from the southern face. The area between the inner court and the outer walls was narrow and not used for accommodation. In the east, where the defences were weakest, there was an open **cistern** filled by an aqueduct. It acted both as a moat and water supply for the castle.<sup>[53]</sup>

At the north end of the small courtyard is a chapel and at the southern end is an **esplanade**. The esplanade is raised above the rest of the courtyard; the vaulted area beneath it would have provided storage and could have acted as stabling and shelter from missiles. Lining the west of the courtyard is the hall of the Knights. Though probably first built in the 12th century, the interior dates from the 13th-century remodelling. The **tracery** and delicate decoration is a sophisticated example of **Gothic architecture**, probably dating from the 1230s.<sup>[54]</sup>

### 36.5.2 Chapel

The current **chapel** was probably built to replace the one destroyed by an earthquake in 1170.<sup>[19]</sup> Only the east end of the original chapel, which housed the apse, and a small part of the south wall survive from the original chapel.<sup>[33]</sup> The later chapel had a **barrel vault** and an uncomplicated **apse**; its design would have been considered outmoded by contemporary standards in France, but bears similarities to that built around 1186 at Margat.<sup>[19]</sup> It was divided into three roughly equal bays. A **cornice** runs round the chapel at the point where the vault ends and the wall begins. Oriented roughly east to west, it was 21.5 metres (71 ft) long and 8.5 metres (28 ft) wide with the main entrance from the west and a second smaller one in the north wall. When the castle was remodelled in the early 13th century, the entrance was moved to the south wall. The chapel was lit by windows above the cornice, one at the west end, one on either side of the east bay, and one on the south side of the central bay, and the apse at the east end had a large window. In 1935 a second chapel was discovered outside the castle's main entrance, however it no longer survives.<sup>[55]</sup>



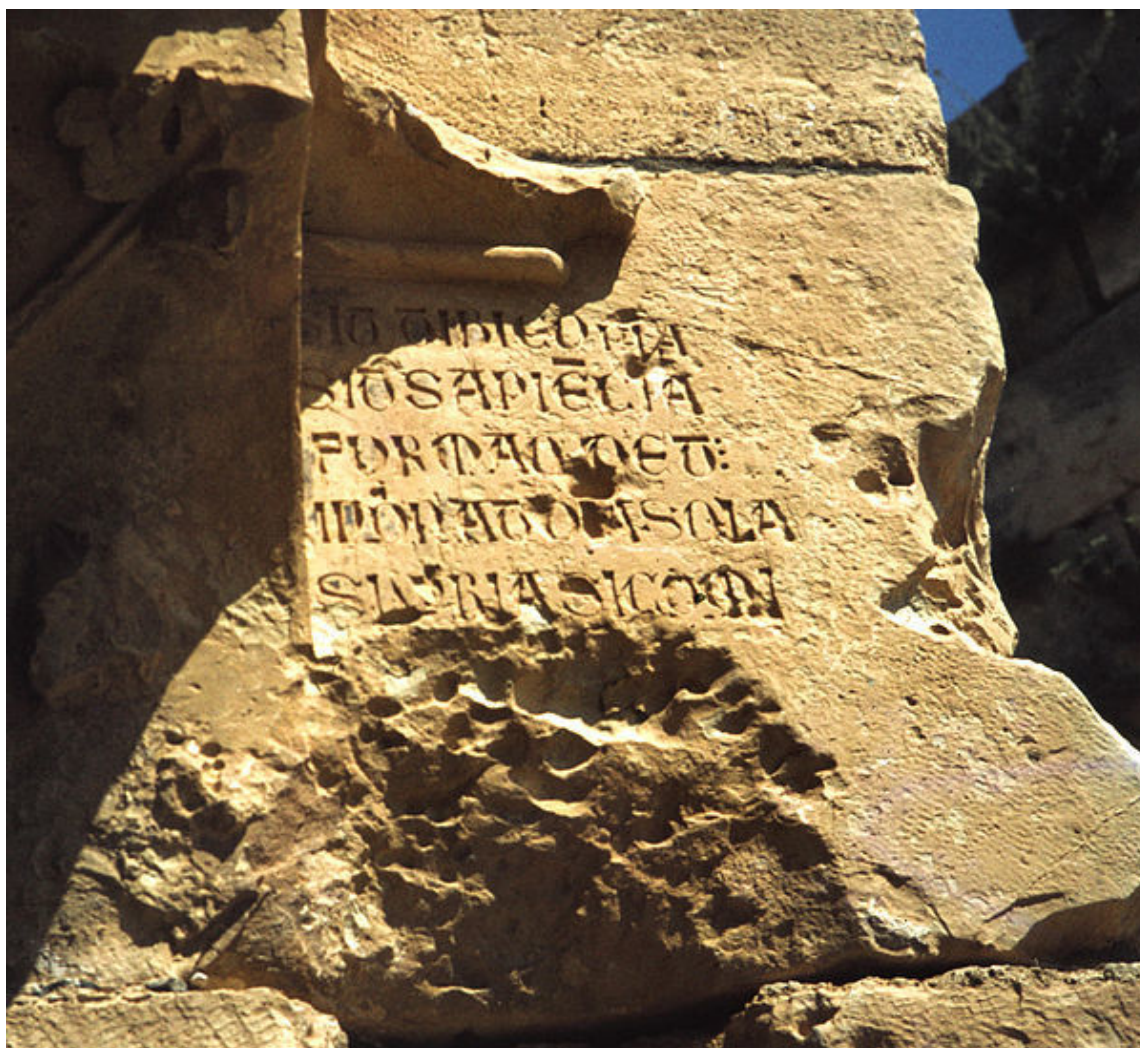


*The west end of the chapel*

### 36.5.3 Outer ward

The second phase of building work undertaken by the Hospitallers began in the early 13th century and lasted decades. The outer walls were built in the last major construction on the site, lending the Krak des Chevaliers its current appearance. Standing 9 metres (30 ft) high, the outer circuit had towers that projected strongly from the wall. While the towers of the inner court had a square plan and did not project far beyond the wall, the towers of the 13th-century outer walls were rounded. This design was new and even contemporary Templar castles did not have rounded





Sit tibi copia, sit sapientia, formaque detur ; Inquinat omnia sola superbia, si comitetur.

*Translation:*

*Grace, wisdom and beauty you may enjoy, but beware pride which alone can tarnish all the rest.*

towers.<sup>[26]</sup> The technique was developed at **Château Gaillard** in France by **Richard the Lionheart** between 1196 and 1198.<sup>[56]</sup> The extension to the southeast is of lesser quality than the rest of the circuit and was built at an unknown date. Probably around the 1250s a postern was added to the north wall.<sup>[57]</sup>

**Arrow slits** in the walls and towers were distributed to minimise the amount of **dead ground** around the castle. **Machicolations** crowned the walls, offering defenders a way to hurl projectiles towards enemies at the foot of the wall. They were so cramped archers would have had to crouch inside them. The box machicolations were unusual: those at Krak des Chevaliers were more complex than those at **Saône** or Margat and there were no comparable features amongst Crusader castles. However, they bore similarities to Muslim work, such as the contemporary defences at the **Citadel of Aleppo**. It is unclear which side imitated the other, as the date they were added to Krak des Chevaliers is unknown, but it does provide evidence for the diffusion of military ideas between the Muslim and Christian armies. These defences were accessed by a wall-walk known as a **chemin de ronde**. In the opinion of historian Hugh Kennedy the defences of the outer wall were “the most elaborate and developed anywhere in the Latin east ... the whole structure is a brilliantly designed and superbly built fighting machine”.<sup>[58]</sup>

When the outer walls were built in the 13th century the main entrance was enhanced. A vaulted corridor led uphill from the outer gate in the northeast.<sup>[59]</sup> The corridor made a hairpin turn halfway along its length, making it an example of a **bent entrance**. Bent entrances were a Byzantine innovation, but that at Krak des Chevaliers was a particularly complex example.<sup>[60]</sup> It extended for 137 metres (450 ft), and along its length were **murder-holes** which allowed defenders to shower attackers with missiles.<sup>[59]</sup> Anyone going straight ahead rather than following the hairpin turn would emerge in the area between the castle’s two circuits of walls. To access the inner ward, the passage had



to be followed round.<sup>[60]</sup>

#### 36.5.4 Frescoes



*Remains of medieval frescoes in the castle's chapel*

Despite its predominantly military character, the castle is one of the few sites where **Crusader art** (in the form of **frescoes**) has been preserved. In 1935, 1955, and 1978 medieval frescoes were discovered within Krak des Chevaliers after later plaster and white-wash had decayed. The frescos were painted on the interior and exterior of the main chapel and the chapel outside the main entrance, which no longer survives. Writing in 1982, historian **Jaroslav Folda** noted that at the time there had been little investigation of Crusader frescoes that would provide a comparison for the fragmentary remains found at Krak des Chevaliers. Those in the chapel were painted on the masonry from the 1170–1202 rebuild. Mold, smoke, and moisture have made it difficult to preserve the frescoes. The fragmentary nature of the red and blue frescoes inside the chapel means they are difficult to assess. The one on the exterior of the chapel depicted the **Presentation of Jesus at the Temple**.<sup>[61]</sup>



## 36.6 See also

- [List of castles in Syria](#)
- [List of Crusader castles](#)
- [World Heritage Sites in Danger](#)

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## 36.9 External links

- [Crak des Chevaliers photos and information](#)
- [UNESCO Crac des Chevaliers](#)

Coordinates: 34°45′25″N 36°17′40″E﻿ / ﻿34.756944°N 36.294444°E﻿ /

## Chapter 37

# Kyrenia Castle

**Kyrenia Castle** (Greek: Κάστρο της Κερύνειας Turkish: *Girne Kalesi*), at the east end of the old harbour in **Kyrenia** is a 16th-century castle built by the **Venetians** over a previous **Crusader** fortification. Within its walls lies a twelfth-century chapel showing reused late **Roman** capitals, and the **Shipwreck Museum**.

### 37.1 History

Kyrenia has been created and been around since the 10th century BC. Excavations have revealed Greek traces that date back to the 7th century BC, but the site was developed into a city under Roman rule.



*Kyrenia Castle*

Research carried out at the site suggests that the **Byzantines** built the original castle in the 7th Century to guard the city against the new Arab maritime threat. The first historical reference to the castle occurs in 1191, when King **Richard**

the **Lionheart** of England captured it on his way to the **Third Crusade**. He did so by defeating **Isaac Comnenus**, an upstart local governor who had proclaimed himself **emperor**.

After a short period, Richard sold the island to the **Knights Templar**, and then to his cousin **Guy de Lusignan**, the former king of **Jerusalem**. This began the 300 years of the Frankish **Lusignan Kingdom of Cyprus** (1192–1489). Initially the castle was quite small. **John d'Ibelin** enlarged it between 1208 and 1211. The Castle's main function was military and the improvements consisted of a new entrance, square and horseshoe-shaped towers, **embrasures** for archers, and dungeons.

The castle was subjected to several sieges. A **Genoese** attack in 1373 almost destroyed the castle, and the longest amongst the sieges, in the 15th century, lasted nearly four years and reduced the unfortunate occupants to eating mice and rats. By 1489 the Venetians had taken control of Cyprus and in 1540 they enlarged the castle, giving it its present-day appearance. The chief changes, such as the addition of thick walls and embrasures for cannons, were adaptations to changes in warfare in the form of gunpowder artillery. The Venetians also installed gun ports at three levels so that they could direct cannon fire against attackers from the land. Inside the castle, they built huge long ramps so as to be able to drag artillery up on the walls. When the work on the castle was finished, its walls also encompassed the small church of St. George, which the Byzantines may have built in the 11th or 12th century.



*Kyrenia Castle's courtyard*

In 1570, Kyrenia **surrendered** to the **Ottomans**. The Ottomans too made changes to the castle, but the British removed these during their occupation. The castle contains the tomb of the Ottoman Admiral Sadik Pasha. The British used the castle as a police barracks and training school. They also used the castle as a prison for members of the Greek Cypriot **EOKA** organization.

The Kyrenia Department of Antiquities took over custodianship of the castle in 1950, though it reverted to British control during the **EOKA** turmoil. The Department regained control in 1959 and since 1960 the castle has been open to the public. However, during the period from 1963 to 1967 the **Cypriot National Guard** used the castle as a military headquarters. Following the **Turkish invasion of Cyprus**, in 1974 the Girne Department of Antiquities and Museums took over responsibility for the castle's preservation and use. The Department is keeping icons that were collected from churches in the Kyrenia area pre-1974 and has stored them in the castle's locked rooms for safekeeping. Some of these are now on display in the Archangel Michael Church.



## 37.2 Current features

The moat on the landward side of the castle was full of water prior to the 14th Century AD and served as a harbour to the castle. One enters the Castle through its north-west entrance, which opens on a bridge spanning the moat. From the first gate, lying to the north west of the fortified wall that the Venetians built, one comes to a vaulted corridor that leads to the entrance of the Lusignan castle. A passage to the left of the corridor gives entry to the cruciform Church of St. George. The dome of this church rests on marble columns with Corinthian capitals that were salvaged from an older building elsewhere and placed here.

The tomb in the entrance corridor of the Lusignan castle belongs to the Ottoman Admiral Sadik Pasha who conquered Kyrenia in 1570. The corridor then leads to the castle's large inner courtyard, which is lined with guardrooms, stables and living quarters. The arched rooms (royal guard rooms, prison etc.) to the north and east of the yard belong to the Lusignan Period. The Royal quarters to the west of the yard, as well as the big and arched windows of the little Latin Temple also date back to the Lusignan Period. On the southern part of the yard there are fortifications and remains belonging to the Byzantine Period. Ramps lead to the defences on the upper sections of the walls. One can climb steps to the Lusignan royal apartments and a small chapel. The depths of Kyrenia Castle contain dungeons, storage rooms and the powder *magazines*. Off the courtyard, there is a room displaying the finds from various archaeological sites such as the Akdeniz village tomb, the neolithic settlement at Vrysi, and the Kirni Bronze Age tomb. There is also a small souvenir shop and simple cafe at the northern end of the courtyard.



*The Kyrenia ship*

## 37.3 Shipwreck museum

Main article: [Kyrenia ship](#)

One of the rooms leading off the courtyard contains the Shipwreck Museum, which exhibits the remains of a **Greek merchant ship** from the 4th century BC, one of the oldest vessels ever to be recovered, together with its cargo. In



1965, Andreas Kariolou, a Greek-Cypriot diver, discovered the vessel, laden with millstones and **amphorae** of wine from **Kos** and **Rhodes**. The vessel was sailing to Cyprus when a storm wrecked it outside Kyrenia harbour. In 1967 he showed the wreck to archeologists. A team, under Michael Katsev of the **University of Pennsylvania Museum of Archaeology and Anthropology**, then studied the wreck from 1969 to 1974. The vessel was approximately already 80 years old at the time it sank. Today, the 47-foot-long hull (14 m), made of Aleppo pine sheathed in lead, is preserved in a specially controlled environment in the Museum, together with its amphorae.

## 37.4 Popular Culture

A large part of the **PlayStation Portable** game **Assassin's Creed: Bloodlines** takes place in Kyrenia and the castle.

## 37.5 External links

Coordinates: 35°20′29″N 33°19′20″E﻿ / ﻿35.34139°N 33.32222°E﻿ /

# Chapter 38

## Lampron

**Lampron** (Armenian: Լամբրոն; French: *Les Embruns*; Turkish: *Namrun Kalesi*) is a castle near the town of Çamlıyayla in Mersin Province, Turkey. While part of the Armenian Kingdom of Cilicia in the Middle Ages, the castle was known as **Lampron** and was the ancestral home of the Armenian Hethumid princes. Situated in the Taurus Mountains, the fortress guarded passes to Tarsus and the Cilician Gates.

### 38.1 Architecture

Like many castles in the mountainous landscape of the former Kingdom of Armenia, Lampron is a spur castle. It covers an area approximately 330 by 150 meters on the top of a hill. There is a drop of more than 50 meters from the side of the hill to the river valley below.

The castle is divided in a lower and an upper ward. The upper ward is accessible only via rock-cut stairs, and through a narrow turning entrance passage. Many of the buildings in the inner ward have collapsed into rubble, but a barrel-vaulted hall is still standing. Some of the buildings were heated by means of a hypocaust.

### 38.2 In Popular Culture

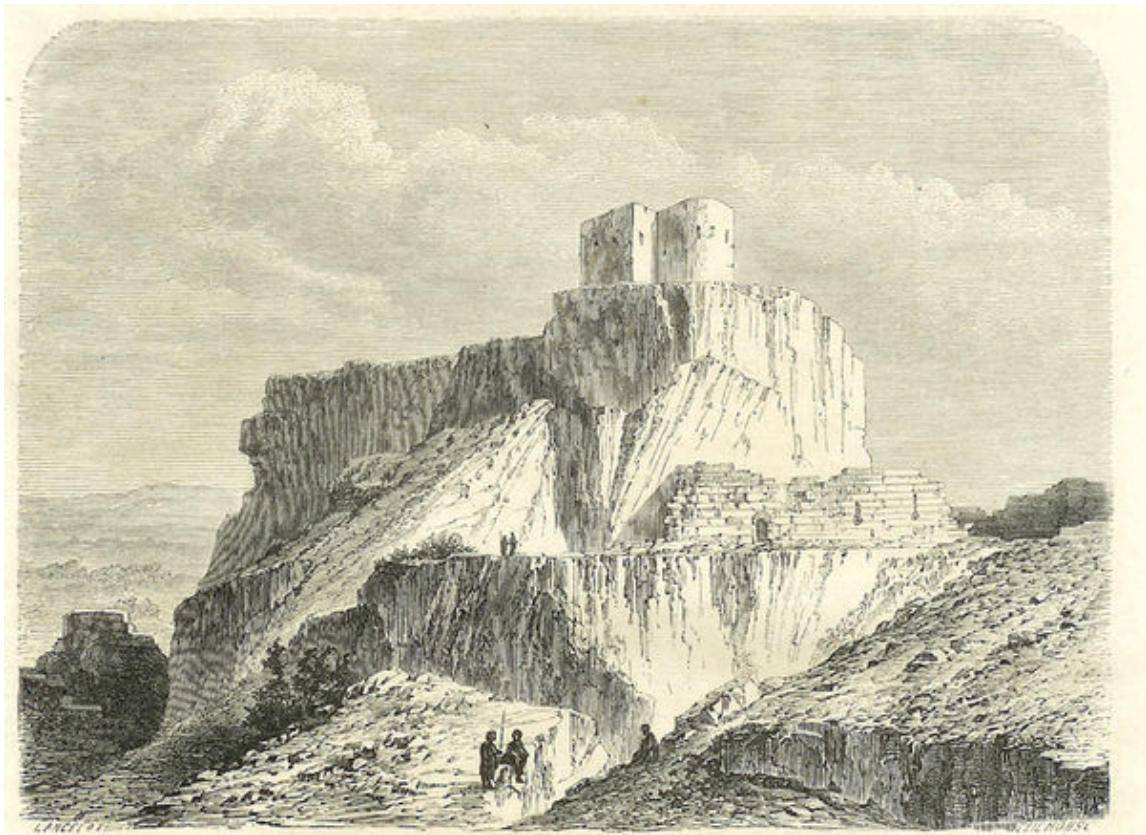
The castle, along with its neighbouring Sinap Castle has been featured in the 2013 film *Fear Through Eternity*.<sup>[1]</sup>

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Coordinates: 37°09′57″N 37°09′57″E﻿ / ﻿37.16575°N 37.16575°E﻿ /



19th-century view of castle Lampron by Victor Langlois

## Chapter 39

# Larnaca Castle

**Larnaca Castle** (Greek: Κάστρο Λάρνακας Turkish: *Larnaka Kalesi*), is a castle located on the southern coast of Cyprus. It was constructed to defend the southern coasts of Cyprus and was later used as a prison, artillery and an outpost. Larnaca Castle is situated at an elevation of 4 m.<sup>[1]</sup>

### 39.1 History

Larnaca has been inhabited since the 14th century B.C. when the Mycenaean-Achaean Greeks founded a small town. Much later, the Byzantines constructed a small fort near its harbour. It is not clear when the Byzantine fort was first built but archeological research carried out around the castle suggest that initial construction started in late 12th century AD.

The city gained importance during the medieval ages after the Genovese occupied the main port of the country, Famagusta, and the need for a new port town emerged. Soon after Larnaca became one of the main ports of the Kingdom of Cyprus, and the need for a castle protecting the city and the harbour emerged. Between the years 1382-1398 the small Byzantine fortification located near the harbour was upgraded to a more substantial castle.

By the 18th century the castle started losing importance and was abandoned. In the first half of the 18th century, a famous explorer, Abbot Giovanni Mariti, recorded that the castle was in a semi-ruined state; yet there was still garrison protecting it.

The castle was subject to German occupation during World War II. The occupation lasted from 1 June 1941 to 10 May 1945. During the Occupation the German military used it as an outpost. At the end of the war the British reoccupied the castle and converted into a prison where they installed a gallows to execute prisoners. The last execution took place in 1948. During the Cypriot civil war Greek Cypriots held the castle and they too used it as a prison.

### 39.2 Current use

After the Cypriot independence the castle itself was converted into a museum, while the castle courtyard was converted into an open-air theatre, accommodating 200 people.

### 39.3 Gallery

- Exterior
- Entrance
- Interior



## 39.4 References

- [1] Larnaca Castle Elevation and Position

# Chapter 40

## Latrun

**Latrun** (Hebrew: לַטְרוֹן, *Latrun*; Arabic: اللطرون, *al-Latrun*) is located at a strategic hilltop in the **Latrun salient** in the **Ayalon Valley**. It overlooks the road between **Tel-Aviv** and **Jerusalem**, 25 kilometers west of Jerusalem and 14 kilometers southeast of **Ramla**. It was the site of fierce fighting during the **1948 war**. During the 1948–1967 period, it was occupied by Jordan at the edge of a **no man's land** between the armistice lines known as the Latrun salient. In the 1967 war, it was captured by Israel along with the whole salient and the **West Bank**, and remains under Israeli occupation.

The hilltop includes Latrun Trappist Monastery, Mini Israel, a park with scale models of historic buildings around Israel, The International Center for the Study of Bird Migration (ICSBM), which is adjacent to **Yad La-Shiryon** Memorial and Museum. **Neve Shalom** (Oasis of Peace) is a joint Jewish-Arab community on a hilltop south of Latrun. **Canada Park** is nearby to the east.

### 40.1 Etymology

The name Latrun is ultimately derived from the ruins of a medieval castle. There are two theories regarding the origin of the name. One is that it is a corruption of the French, *Le toron des chevaliers* (*The Castle of the Knights*), named by the **Crusaders**. The other is that it is from the Latin, *Domus boni Latronis* (The House of the Good **Thief**),<sup>[2]</sup> a name given by 14th century Christian pilgrims after the **penitent thief** who was crucified by the Romans alongside Jesus (Luke 23:40–43).<sup>[3]</sup>

### 40.2 History

#### 40.2.1 Biblical era

In the **Hebrew Bible**, the **Ayalon Valley** was the site of a battle in which the Israelites, led by **Joshua**, defeated the **Amorites** (Joshua 10:1–11).<sup>[3]</sup> Later, **Judah Maccabee** established his camp here in preparation for battle with the **Seleucid** Greeks, who had invaded Israel/Judea and were camped at **Emmaus**; this site is today identified by archaeologists as **Hurvat Eked**.<sup>[4]</sup> According to the Book of **Maccabees**, Judah Maccabee learned that the Greeks were planning to march on his position, and successfully ambushed the invaders. The Jewish victory in what was later called the **Battle of Emmaus** led to greater Jewish autonomy under **Hasmonean** rule over the next century.<sup>[5]</sup>

#### 40.2.2 Crusader era

Little remains of the castle, which was held by the **Templars** by 1187. The main tower was later surrounded with a rectangular enclosure with vaulted chambers. This in turn was enclosed by an outer court, of which one tower survives.<sup>[6][7][8]</sup>



*Remains of the Crusader castle at Latrun.*

### 40.2.3 Ottoman era

In 1883, the *Palestine Exploration Fund's Survey of Western Palestine* (SWP) described Latrun as a few *adobe* huts among the ruins of a medieval fortress.<sup>[9]</sup>

In December 1890, a monastery was established at Latrun by French, German and Flemish monks of the *Trappists*, from *Sept-Fons Abbey* in France, at the request of Monseigneur Poyet of the Latin Patriarchate of Jerusalem. The monastery is dedicated to *Our Lady of the Seven Sorrows*. The liturgy is in French. The monks bought the 'Maccabee Hotel', formerly called 'The Howard' from the Batato brothers together with two-hundred hectares of land and started the community in a building which still stands in the monastic domain.<sup>[10]</sup> In 1909 it was given the status of a *Priory* and that of an *Abbey* in 1937.<sup>[11]</sup> The monks established a vineyard using knowledge gained in France and advice from an expert in the employ of Baron Edmond James de Rothschild from the Carmel-Mizrahi Winery. Today they produce a wide variety of wines that are sold in the Abbey shop and elsewhere.<sup>[5]</sup>

The community was expelled by the Ottoman Turks between 1914–1918 and the buildings pillaged.

Walid Khalidi in his book *All That Remains* describes al-Latrun as a small village established in the late 19th century by villagers from nearby *Emmaus*.

### 40.2.4 British Mandate

In the 1922 census of Palestine, conducted by the *British Mandate authorities*, *Latrun* had a population of 59, all *Muslims*. In addition, *Dair Latrun* ("The monastery of Latrun") had a population of 37 Christian males.<sup>[12]</sup> In the 1931 census they were counted together, and Latrun had a population 120; 76 *Muslims* and 44 *Christians*, in a total of 16 houses.<sup>[13]</sup>

The Latrun monastery was rebuilt in 1926. The crypt was completed in 1933 and the church in 1954. The monastery was designed by the community's first abbot, Dom Paul Couvreur, and is an example of *Cistercian architecture*. Much of the stained-glass windows were produced by a monk of the community.

A Juniorate, a school for young boys, ran from 1931 until 1963 and provided many vocations for the community, especially of *Lebanese monks*.<sup>[11]</sup>



*The Tegart police fort.*

Following the 1936–39 Arab revolt, the British authorities built a number of police forts (named Tegart forts after their designer<sup>[14]</sup>) at various locations; Latrun was chosen due to its strategic significance, particularly its dominant position above the Tel-Aviv-Jerusalem road. Many members of the Yishuv who had resisted the British administration were imprisoned in a detention camp at Latrun. Moshe Sharett, later Israel's second Prime Minister, and several other members of the Jewish Agency's Executive Committee, were held at Latrun for several months in 1946.<sup>[15][16][17]</sup>

As of 1945 the population of the Latrun village had grown to 190, with a total of 8,376 dunams of land.<sup>[18]</sup> Of this, a total of 6,705 dunams were used for cereals, 439 dunams were irrigated or used for orchards, 7 for citrus and bananas,<sup>[19]</sup> while 4 dunams were classified as built-up public areas.<sup>[20]</sup>

### 40.2.5 1948 and 1967 Arab–Israeli Wars

Main article: Battles of Latrun (1948)

The road from the coastal plain to Jerusalem was blocked after the British withdrew and handed the fort of Latrun over to Jordan's Arab Legion. The Arab Legionnaires used the fort to shell Israeli vehicles traveling on the road below, effectively imposing a military siege on Jerusalem and the Jewish residents there, despite that the United Nations plan was to keep Jerusalem as an international zone with neither Jordan, Israel, nor the Palestinian Arab Higher Committee having sovereignty over it.<sup>[21]</sup>

On 24 May 1948, ten days after the Israeli Declaration of Independence per the United Nations General Assembly's Resolution 181<sup>[22]</sup> and the Arab assaults against Israel which followed, the Jordanian Legion's fort was assaulted by combined forces of Israel's newly created 7th Armored Brigade, and a battalion of the Alexandroni Brigade. Ariel Sharon, then a platoon commander, was wounded at Latrun along with many of his soldiers. The assault, codenamed Operation Bin Nun Alef (24–25 May), was unsuccessful, sustaining heavy casualties. On 1 June 1948, a second attack against the fort, codenamed Operation Bin Nun Bet, also failed, although the outer defenses had been breached.

Many of the Israeli fighters were young Holocaust survivors who had just arrived in the country and had minimal military training.<sup>[23]</sup> The official casualty figure for both battles was 139.





*Arab gunners on the roof of Latrun police station, 1957.*

To circumvent the blocked road, a makeshift camouflaged road through the seemingly impassable mountains towards Jerusalem was constructed under the command of **Mickey (David) Marcus**. This bypassed the main routes overlooked by Latrun and was named the **Burma Road** after its emergency supply-line namesake between Kuming (China) and Lashio (Burma), improvised by the Allies in **World War II**. By 10 June 1948, the road was fully operational, putting an end to the month -old Arab blockade.<sup>[24]</sup>

On 2 August, the Truce Commission drew the attention of the Security Council to the Arabs' refusal to allow water and food supplies to reach Jerusalem. After much negotiation, it was agreed that United Nations convoys would transport supplies, but the convoys often came under sniper fire. Towards the end of August, the situation improved. The destruction of the Latrun pumping station made it impossible for water in adequate quantities to flow to Jerusalem, but the **Israelis** built an auxiliary water pipe-line of small capacity along the "Burma Road" which provided a minimum amount of water.<sup>[25]</sup>

After **Operation Danny**, Israeli forces anticipated a Jordanian counterattack,<sup>[26]</sup> possibly from Latrun, but King Abdullah remained within the bounds of the tacit agreement made with the Jewish Agency and kept his troops at Latrun.<sup>[27]</sup>

In the **1949 Armistice Agreements**, the fort remained a salient under **Jordanian control**, which was in turn surrounded by a perimeter of **no man's land**. Under the cease-fire agreement, **Jordan** was not to disrupt Israeli travelers using this road; in practice, constant sniper attacks led Israel to build a **bypass road** around the bulge.

The Palestinian Arab residents of Latrun were evacuated to **Imwas** in 1949 as a result of the war and Latrun's location on the 1949 armistice line.<sup>[28]</sup>

In the **Six-Day War** in 1967, Latrun was captured by the Israeli Defense Forces, and the main-road to Jerusalem was re-opened and made safe for travel. The villages of **Imwas**, **Yalo** and **Bayt Nuba** were razed, their residents taking refuge in the West Bank and Jordan, and **Canada Park** was established on the land.<sup>[29]</sup>

#### 40.2.6 Since the Six-Day War

The Latrun monastic community allowed two Neve Shalom -Wahat as-Salam and the Jesus-Bruderschaft to be established on its land.<sup>[30]</sup>

The **Tegart Fort** became the **Yad La-Shiryon** memorial for fallen soldiers of the Israeli Armored Corps and a Museum was established there.<sup>[31]</sup>



*Yad La-Shiryon museum.*

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## 40.5 External links

- [Photo gallery at davidpride.com](#)
- [Latrun tanks photo gallery](#), The gallery of annotated photos of the tanks
- [Latrun support armoured vehicles photos](#)
- [Latrun monuments](#), The gallery of annotated photos of the monuments at the Latrun museum dedicated to the fallen soldiers
- [Latrun](#), from the Jewish Agency for Israel
- [al-Latrun](#), from [www.palestineremembered.com](#)
- [Survey of Western Palestine, Map 17: IAA](#), [Wikimedia commons](#)
- [Latrun Battles](#) {reference only}
- [2 Latrun MIAs Identified 1998](#) {reference only}
- [8 Latrun MIAS Identified 2005](#) {reference only}
- [Abbey History](#)



## Chapter 41

# Le Destroit



*Le Destroit fortress.*

**Le Destroit** is a medieval fortress, located near the town of Atlit, Israel.

Coordinates: 32°42′28″N 34°56′46″E / 32.70778°N 34.94611°E

## Chapter 42

# Limassol Castle

The Medieval Castle of Limassol (**Greek**: Κάστρο Λεμεσού, **Turkish**: *Limasol Kalesi*) is situated near the old harbour in the heart of the historical centre of the city of **Limassol**. The castle as it appears today is a structure rebuilt circa 1590 under the period of **Ottoman rule**.<sup>[1]</sup> Limassol Castle is situated at an altitude of 7 m.<sup>[2]</sup>

### 42.1 History

Archaeological investigation within the castle revealed that it was built over an Early Christian **basilica** (4-7th century A.D.) and a Middle **Byzantine** monument (10th-11th century A.D.). Other finds beneath the Castle witness the existence of an important **church**, possibly the city's first cathedral.

According to Etienne Lusignan, the original castle was erected by **Guy de Lusignan** in 1193. The first official reference to the fort dates to 1228, during the involvement of Frederic II of Germany in the affairs of Cyprus. From its erection until the beginning of the 16th century, damages were caused by the continuous attacks of the town by the **Genoese** and the **Mameluks** as well as by earthquakes alternating with restorations and reconstructions.

In 1538 the Ottomans captured Limassol and the castle. The Venetian governor of Cyprus, after recapturing the castle, decided to demolish it in order to avoid its possible seizure. This destruction was completed in 1567/8. After the Ottoman acquisition of Cyprus in 1576, the remains or parts of the remains of the castle were incorporated in the new Ottoman fort, completed in 1590, which was considerably strengthened. The underground chamber and the first floor were transformed into prison cells and remained in use until 1950.<sup>[3]</sup>

According to tradition, this is where Richard the Lionheart married Berengaria of Navarre and crowned her Queen of England in 1191.<sup>[4]</sup>

### 42.2 References

- [1] "The Castle of Limassol". Limassol Municipality.
- [2] Limassol Castle Altitude and Location
- [3] "Cyprus Medieval Museum (Limassol Castle)". Cyprus Department of Antiquities.
- [4] "Lemesos Medieval Castle". Cyprus Tourism Organisation.

## Chapter 43

# Majdal Yaba

**Majdal Yaba** (Arabic: مجدل يابا) was a Palestinian Arab village in the Ramle Subdistrict, located 18.5 kilometres (11.5 mi) northeast of Ramla and 4 kilometres (2.5 mi) east of Jaffa. A walled city stood at the same site as early as 3000 BCE, and Majdal Yaba is first mentioned by the name **Aphek** in Egyptian Execration texts dating to the 19th century BCE. In the Bible's Old Testament, Aphek is described as a city conquered from the Canaanites by the Israelites, who then lost it to the Philistines. It is also mentioned in extrabiblical Babylonian and Assyrian texts as a Philistine stronghold. Under Roman rule, the city was known as **Antipatris** and the Crusaders, who built a fort there, renamed it **Mirabel**. During the Islamic period it became known as Majdal Yaba. For a short time under Ottoman rule, its name was changed from Majdal Yaba to **Majdal Sadiq** and then back again.

Incorporated into Mandatory Palestine in 1922, Majdal Yaba was captured by Israeli forces during the 1948 Arab–Israeli war on July 12, 1948. The town was depopulated as a result of the military assault. The number of refugees from Majdal Yaba was estimated at 1,763 in 1948,<sup>[6]</sup> and they and their descendants were estimated to number over 10,000 in 1998.<sup>[6]</sup> The Israeli locality of Rosh HaAyin was established on the village lands in 1950, followed by the moshav of Giv'at HaShlosha in 1953.

## 43.1 History

### 43.1.1 Antiquity

Majdal Yaba stood on the site of a walled city in 3000 BCE,<sup>[7]</sup> and is first mentioned as Aphek in the Ancient Egyptian Execration texts of the 19th century BCE, as well as the 15th century topographical list of Thutmose III.<sup>[8]</sup> According to biblical tradition, the Israelites under Joshua conquered the city from the Canaanites who had established a monumental palace there. With the Philistines advancing toward the city, the Israelites fled towards the hills of Samaria, and Aphek became the northernmost locality in Philistia. The Philistine army assembled in Aphek for two major battles against the Israelites, including the slaughter of Saul and Jonathan on Mount Gilboa and the capture of the Ark of the Covenant (1066 BCE) (1 Samuel 4:1-12). From then on, the city is not mentioned in the Bible, but the Assyrians and the Babylonians mention it as a stronghold in the 7th century BCE.<sup>[7]</sup>

King Herod, who ruled the region on behalf of the Roman Empire between 37-4 BCE, renamed the city *Antipatris* to commemorate his father Antipater, choosing the site because it was in the “loveliest of plains... with an abundance of rivers and trees.” Antipatris became a major crossroads between the principal port city of Jaffa and Jerusalem. Saint Paul spent a night there when he was brought from Jerusalem to Caesarea (Acts 23:31). The city was devastated during the southern battles of the First Jewish-Roman War from 66-70 CE and did not recover until the 2nd century CE, but in 363 an earthquake leveled the city.<sup>[9]</sup>

### 43.1.2 Arab Caliphate era

On 27 April 750, Abdullah ibn Ali, the Abbasid ruler Abu Al-Abbas as-Saffah's uncle, marched to Antipatris (Abu Futrus) on 25 June. He had invited 80 members of the Umayyad dynasty, whom the Abbasids were at war with, to the town with promises of fair surrender terms only to have them massacred.<sup>[10][11]</sup> On 5 April 885, at the banks of the Auja River, Abu'l-Abbas ibn al-Muwaffaq fought against Khumarawayh ibn Ahmad ibn Tulun in the Battle

of Tawahin (“The Mills”). Ibn al-Muwaffaq won this battle, forcing Khumarawayh to flee to Egypt. However, Ibn al-Muwaffaq’s army lost a later engagement and he fled to Damascus.<sup>[10]</sup>

In 975 the army of Egypt-based Fatimid caliph al-'Aziz defeated and imprisoned the Aleppo-based Hamdanid general Aftakin at Auja River, opposite the ruined castle of Majdal Yaba.<sup>[10]</sup>

### 43.1.3 Crusader, Ayyubid and Mamluk rule



*Ruins of the Mirabel fortress*

The Crusaders conquered the Levant from the Arab Muslims in 1099, and built a fortress on the site of Majdal Yaba in 1152, naming it *Mirabel*. The fort was held against Baldwin of Ibelin by Manasses of Hierges, but eventually fell to Baldwin who ruled it as an independent lordship of the Kingdom of Jerusalem from 1162 to 1171.<sup>[12]</sup> In 1166, lands belonging to the fortress and the harvest of its fields were given to the Church of St. John the Baptist in Nablus.<sup>[13]</sup>

The tyranny of a crusader lord Hugh of Ibelin<sup>[14]</sup> in Majdal Yaba near Nablus was reported by Usama ibn Munqidh<sup>[15][16]</sup> in 1156 CE; he imposed excessive taxes on Muslims, and required Muslims to pay four times as much tax as Christians nearby.<sup>[14]</sup> The inhabitants of eight villages which included Ibn Qudamah family left their homes in 1156 AC and migrated to Damascus, where they founded Al-Salihyah suburb.

In 1177, the Muslim Ayyubids under Saladin marched their army from south of Palestine northwards past Ascalon to the Castle of Mirabel which was being used to defend the road from Jaffa to Jerusalem.<sup>[17]</sup> In July 1187, Saladin’s younger brother, al-Adil I, conquered Mirabel, but did not destroy the castle fortress.<sup>[12]</sup> According to E.G. Rey there existed among the ruins, ‘the remains of a fine church of the 12th century’, a claim repeated by T. A. Archer.<sup>[18]</sup> Chronicler Baha ad-Din ibn Shaddad recorded that in 1191-92, Saladin used the castle fortress as a base for carrying out raids against the Crusaders, although he camped outside of it. However, Saladin gave orders to dismantle the walls of Mirabel after his defeat at the battle of Arsuf.<sup>[19]</sup>

While under Ayyubid rule in 1226, Arab geographer Yaqut al-Hamawi mentions it as *Majdal Yafa* or “Tower of Jaffa”, probably due to its proximity to the city of Jaffa. He says it was a village with a “formidable fort”.<sup>[20]</sup>

June 1240 CE marked the arrival of the English crusade led by Richard of Cornwall, brother of the King Henry III of



England and brother-in-law of Emperor Frederick II. As-Salih Ayyub, King of Egypt, offered Richard of Cornwall a new treaty to be complementary to the earlier treaty held with Theobald IV, Count of Champagne, France. His offer this time included his readiness to recognize the legitimacy of the concessions made by his uncle and opponent As-Salih Ismail, King of Damascus, to the Crusaders, so that the Galilee, and Jaffa and Ashkelon, and all of the city of Jerusalem, including Bethlehem and Majdal Yaba, in addition to Tiberias, Safed, and Belvoir Castle and Al-Tur Castle, were all included in the Kingdom of Jerusalem.<sup>[21]</sup>

In 1266, after the fall of Jaffa to the Mamluks, Sultan Baibars sent chiefs from Deir Ghassaneh to protect Majdal Yaba's tower.<sup>[22]</sup> In the late 13th century, the castle fortress at Majdal Yafa was abandoned.<sup>[12]</sup>

#### 43.1.4 Ottoman rule



*Majdal Yaba during French Invasion of 1799*

Majdal Yaba was apparently repopulated when Palestine was incorporated into the Ottoman Empire in the early 16th century, and by 1596, it was a small village in the *nahiya* (“subdistrict”) of Jabal Qubal, part of Sanjak Nablus. It paid taxes on wheat, barley, beehives and goats. The population consisted of 8 Muslim families,<sup>[23]</sup> an estimated total population of 44.<sup>[20]</sup> The castle fortress in Majdal Yaba that was abandoned in the 13th century, was rebuilt in 18th to 19th centuries.<sup>[12]</sup>

On March 3, 1799, General Kleber, Commander in Chief of the invading French forces, received the order to push detachments after having taken up position to the south of the river Nahar-al-Ougeh, to watch enemy movements, and to prepare for the army to march to Acre. He instructed General Damas (Lannes), on March 6, to undertake a reconnaissance in the mountains inhabited by the Naplousains, who seemed to be hostile. Turks were firing from behind rocks and down precipices. The small column was obliged to retreat with heavy losses where sixty Franks were killed and more than double the number wounded, and Damas's arm was broken.<sup>[24][25]</sup>

In the 19th century, the village was named *Majdal al-Sadiq* after Sheikh Muhammad al-Sadiq al-Jamma'ini, the chief of the village who hailed from the prominent Rayyan clan. The Rayyan were a branch of the Bedouin Bani Ghazi tribe that emigrated to Palestine from Jordan in the 17th century.<sup>[26]</sup> According to Eli Smith, in 1843, the fortress (known as the “Rayyan Fortress”) in the village was in ruins.<sup>[27]</sup>

In Thursday, November 7, 1850 James Finn future British Consul to Jerusalem and Palestine, visited the village and found it and the castle in a very dilapidated condition, he met Sheikh Al Sadiq family, and slept in the castle for a night, he surveyed the church attached to the castle and saw the Greek inscription upon the lintel signifying *Martyr Memorial Church of the Holy Herald*.<sup>[28]</sup>

When Edward Robinson visited in 1852, he reported that the fortress had been rebuilt and also served as a palace for the ruling *sheikh*. Sheikh al-Sadiq, however, had been banished by the Ottomans.<sup>[27]</sup> In the 1850s, the Rayyan controlled 22-25 villages in the *nahiya* of Jamma'in West in Sanjak Nablus,<sup>[26]</sup> with Majdal Yaba being their main village, where they maintained a fortress and manor.<sup>[29]</sup> During this time, however, they were embroiled in war with their rival clan, the Qasim — who controlled the Jamma'in East area and also belonged to the Bani Ghazi tribe.<sup>[26][29]</sup>

In 1859, Sulayman Rayyan was in control of Majdal Yaba,<sup>[26]</sup> and by 1860 the Rayyan clan had lost all of their



*The tomb of Sheikh Muhammad Al-Sadiq, 2007*

influence in the *sanjak* after they were defeated by the Qasims.<sup>[29]</sup> The Rayyan continued to live in and rule Majdal Yaba, but the village ceased to be a center of power.<sup>[20]</sup> According to the Palestine Exploration Fund's *Survey of Western Palestine* (SWP), the Rayyan family were “ruined by the Turkish Government.”<sup>[30]</sup> Victor Guérin visited in 1870.<sup>[31]</sup>

Members of SWP who visited in 1873 reported a large building of “massive masonry”, probably a former church, with a side door inscribed in Greek “Memorial of Saint Cerycus”.<sup>[32]</sup> In 1882, the village was described as “A large and important village, evidently an ancient site, having ancient tombs and remains of a church. It stands on high ground above the plain, and contains a house or palace of large size for the Sheikh ; it was the seat of a famous family who ruled the neighbourhood. The water supply is from wells and cisterns.”<sup>[33]</sup>

In 1888, a school was founded in Majdal Yaba.<sup>[20]</sup>

### 43.1.5 British Mandate period

In the 1922 census of Palestine conducted by the British Mandate authorities, there were 726 people living in the village; 3 Jews and 723 Muslims,<sup>[34]</sup> rising to 966, all Muslim, in a total of 227 houses in the 1931 census.<sup>[35]</sup> The layout of the village resembled a parallelogram and its houses were built close together, being only separated by narrow alleys. They were built of mud and straw or stone and cement. Each neighborhood was inhabited by a single *hamula* (“clan”) and contained a *diwan* for public meetings and receiving guests.<sup>[20]</sup> The Rayyan family had still not recovered by the beginning of the Mandate Period; it was known to be impoverished, as was the Qasim family. “*Dar az-zalimin kharab* [the home of the oppressors is ruined],” said peasants when they passed by their *kursis*.<sup>[36]</sup> In 1935, a mosque was built in Majdal Yaba and the Ottoman-built school had reopened in 1920, enrolling 147 students in the mid-1940s. There was also a clinic in the village. Agriculture was the basis of the economy, with farmers planting wheat, corn, barley, vegetables, and sesame. They also tended fruit orchards, particularly citrus. Artesian wells irrigated the fields.<sup>[20]</sup>

In 1945 Majdal Yaba had a population of 1,520 inhabitants with a total of 26,332 dunams of land.<sup>[2]</sup> Of this, a total of 2,481 dunams of village land was used for citrus and bananas, 110 dunams were plantations or irrigable land, 13,906



dunums were used for cereals,<sup>[37]</sup> while 59 dunams were classified as built-up urban areas.<sup>[38]</sup>

### 43.1.6 1948 war and aftermath



*Vandalized remaining tomb in Majdal Yaba's cemetery*

Majdal Yaba was in the territory allotted to the Arab state under the 1947 UN Partition Plan.<sup>[39]</sup> During the war, it was occupied by the Second Battalion of the Alexandroni Brigade on July 12, 1948 in Operation Danny, after wresting it from the Iraqi Army who were defending the village during the 1948 Arab-Israeli War. The nearby village of Ras al-Ein, deserted in the 1920s, was also captured. The *New York Times* reported that the situation of the surrounded Iraqi troops was “hopeless”.<sup>[40]</sup> The capture of Majdal Yaba also led to the control of the hills lying to the north of the operation zone and the springs of the al-Auja river. On August 28, 1948 The Iraqi forces attempted to recapture the village, but were asked to abandon the operation<sup>[41]</sup>

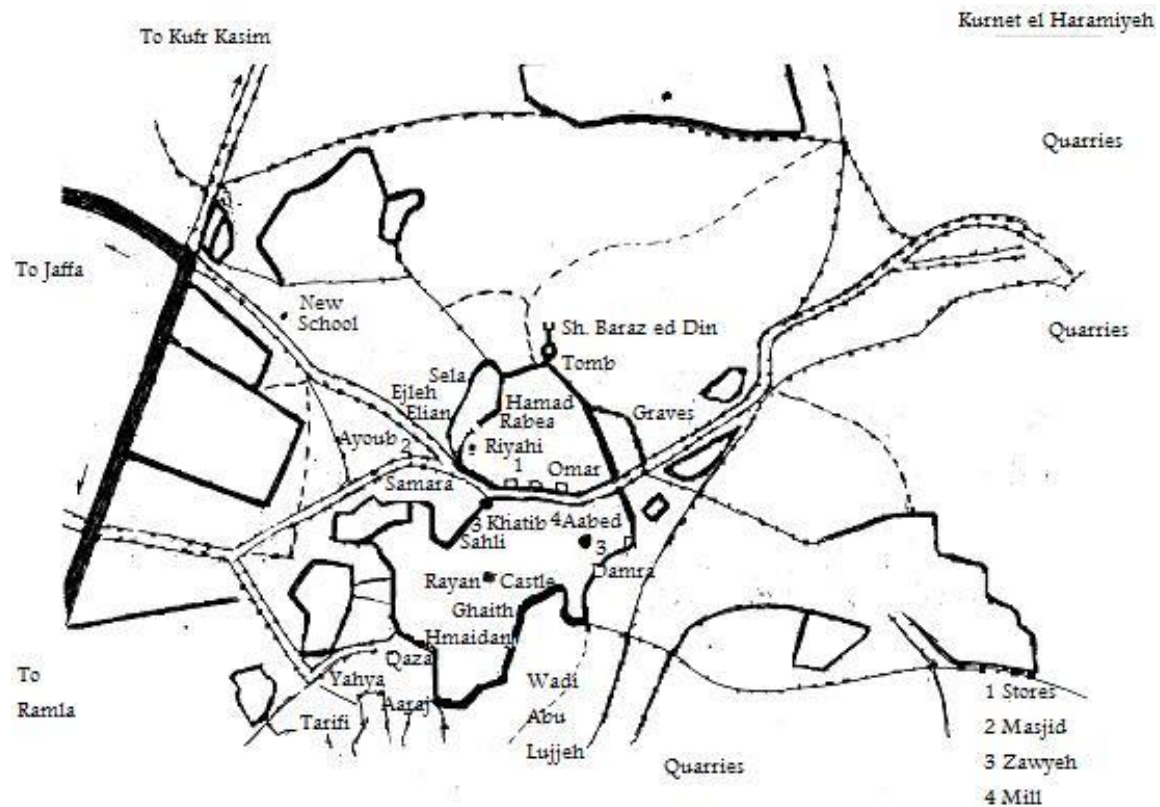
The Israeli town of Rosh HaAyin — which today is a city — was built on village lands in 1950, and in 1953, the Jewish moshav of Giv'at HaShlosha was established on village lands. According to Palestinian historian Walid Khalidi, the Rayyan Fortress still “crowns the site” in addition to the tomb of Sheikh Muhammad Al-Sadiq, and a part of the village cemetery still remains. The fortress is “slowly crumbling” and the dome of the tomb is severely cracked.<sup>[42]</sup>

## 43.2 Demographics

In 1948, it had a projected population of 1,763. Palestinian refugees and their descendants numbered 10,828 in 1998.<sup>[6]</sup>

## 43.3 See also

- List of Arab towns and villages depopulated during the 1948 Arab-Israeli War



*Families prior to 1948*

- Migdal Afek

## 43.4 References

- [1] Palmer, 1881, p. 238
- [2] Government of Palestine, Department of Statistics. *Village Statistics, April, 1945*. Quoted in Hadawi, 1970, p. 67
- [3] Morris, 2004, p. XVIII, village #388. Also gives cause of depopulation.
- [4] Morris, 2004, p. XXII, settlement #99
- [5] Morris, 2004, p. XXII, settlement #100
- [6] Welcome to Majdal Yaba Palestine Remembered.
- [7] Murphy-O'Connor, 2008, p.186.
- [8] Laughlin, 2006, p.21.
- [9] Murphy-O'Connor, 2008, p. 187.
- [10] Le Strange, 1890, pp. 55–56
- [11] Gil, 1997, p. 88
- [12] Pringle, 1997, p. 67
- [13] Röhricht, 1893, RRH, p. 110, No 423; cited Pringle, 1998, p. 105
- [14] Ibn Tulun *الفلائد الجومرية في تاريخ الصالحية*.
- [15] Usama Ibn Munqidh.



- [16] Usama Ibn Munqidh.
- [17] Conder, 1897, p. 137
- [18] Pringle, 1998, p. 29
- [19] Conder, 1897, p. 279
- [20] Khalidi, 1992, p. 396
- [21] Khalil 'Athamneh, *Palestine under Ayyobid and Mamluk Rule* P. 137 - 151
- [22] Deir Ghassaneh. (Arabic)
- [23] Hütteroth and Abdulfattah, 1977, p. 137
- [24] Doguereau, Jean-Pierre, page 76 footnote no. 6
- [25] Bourrienne, Louis Antoine Fauvelet page 175
- [26] Doumani, 1995, p.48. Doumani states that the Rayyan controlled 25 villages, while Schölch states 22.
- [27] Robinson and Smith, 1856, p. 140
- [28] Finn, 1877, pp. 128–132
- [29] Schölch, 1986, pp. 173, 211. Quoted in Khalidi, 1992, p. 396
- [30] Conder and Kitchener, 1882, SWP II, p. 379; cited in in Schölch, 1993, p. 227
- [31] Guérin, 1875, pp. 131–3
- [32] Conder and Kitchener, 1882, SWP II, pp. 360- 361
- [33] Conder and Kitchener, 1882, SWP II, p. 286
- [34] Barron, 1923, Table VII, Sub-district of Ramleh, p. 22
- [35] Mills, 1932, p. 21.
- [36] Jaussen, J. A. *Naplouse et Son District*, (Paris, 1927) p. 138, p.141. Cited in Schölch, 1993, p.227.
- [37] Government of Palestine, Department of Statistics. *Village Statistics, April, 1945*. Quoted in Hadawi, 1970, p. 116
- [38] Government of Palestine, Department of Statistics. *Village Statistics, April, 1945*. Quoted in Hadawi, 1970, p. 166
- [39] “Map of UN Partition Plan”. United Nations. Retrieved 2009-02-09.
- [40] *New York Times* quoted in Khalidi, 1992, p.397.
- [41] AkeelAbdul Karim Qassim.
- [42] Khalidi, 1992, p. 397

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## **43.6 External links**

- [Welcome To Majdal Yaba](#)
- [Survey of Western Palestine, Map 14: IAA, Wikimedia commons](#)

# Chapter 44

## Margat

**Margat**, also known as **Marqab** from the Arabic *Qalaat al-Marqab* (قلعة المرقب, “Castle of the Watchtower”) is a castle near **Baniyas**, Syria, which was a **Crusader** fortress and one of the major strongholds of the **Knights Hospitaller**. It is located around 2 kilometres (1.2 mi) from the Mediterranean coast and approximately 6 kilometres (3.7 mi) south of Baniyas. The castle remained in a poor state of preservation until 2007 when some reconstruction and renovation began.

### 44.1 Fortress

#### 44.1.1 History

Margat is located on a hill formed by an extinct volcano about 360 metres (1,180 ft) above sea level on the road between **Tripoli** and **Latakia**, overlooking the **Mediterranean Sea**.

According to Arab sources, the site of Margat Castle was first fortified in 1062 by Muslims<sup>[1]</sup> who continued to hold it within the Christian **Principality of Antioch** in the aftermath of the **First Crusade**. When the Principality was defeated at the **Battle of Harran** in 1104, the **Byzantine Empire** took advantage of their weakness and captured Margat from the Muslims. A few years later it was captured by **Tancred, Prince of Galilee**, regent of Antioch, and became part of the Principality.

In the 1170s it was controlled by **Reynald II Mazoir** of Antioch as a **vassal** of the **count of Tripoli**. The fortress was so large that it had its own household officials and a number of **rear-vassals**. **Reynaud's** son **Bertrand** sold it to the **Hospitallers** in 1186 as it was too expensive for the Mazoir family to maintain. After some rebuilding and expansion by the Hospitallers it became their headquarters in Syria. Under Hospitaller control, its fourteen towers were thought to be impregnable.

In 1188, **Saladin** marched on Margat having left **Krak des Chevaliers** in search of easier prey. According to **Abu'l-Fida**, “Recognising that Maqab was impregnable and that he had no hope of capturing it, he passed on to Jabala”.<sup>[2]</sup> It was one of the few remaining territories left in Christian hands after **Saladin's** conquests.

By the beginning of the 13th century the Hospitallers controlled the surrounding land and roads and made a large profit from travellers and pilgrims passing through. **Isaac Comnenus of Cyprus** was imprisoned there after **Richard I of England** captured **Cyprus** from him during the **Third Crusade**. The bishop of nearby **Valenia** also used Margat as his headquarters after around 1240. Margat was second in size and power only to the other Hospitaller fortress to the south, **Krak des Chevaliers**.

In September 1281 the Hospitallers of Margat dispatched a contingent of troops to support the **Mongol** invasion of Syria, which the **Mamluk** sultan of Egypt **Qalawun** successfully prevented after defeating the coalition at **Homs**. To punish the Hospitallers, **Qalawun** clandestinely raised an army in **Damascus** and besieged Margat on 17 April 1285. After a 38 day siege during which **sappers** and miners managed to dig several tunnels underneath the fortress's walls, a mine destroyed a **salient** of the southernmost wall. The defenders panicked and on discovering the numerous tunnels around the fortress, surrendered to the Mamluk commander **Fakhr al-Din Mukri** on 23 May, with **Qalwun** entering Margat two days later. The siege was witnessed by eleven-year-old **Abu'l Fida** and his father, the **Ayyubid** governor of **Hama**. **Qalawun** allowed the Hospitallers to leave with everything they could carry. Rather than destroy Margat as



he did with other fortresses, he repaired its defences and placed a strong garrison there due to its strategic value.<sup>[3]</sup>

Marqat, known as *Marqab* by the Muslims, became a district of the Mamluk province of Tripoli with maintenance of the area financed by the sultan. Intrepid traveller *Ibn Battuta* visited the fortress and noted that a suburb was built outside of it for foreigners, who were not allowed entry into the fortress. The district governor based at the Marqab fortress held the military rank of “Emir of 20 Mamluks.” He was charged with defending the coast, particularly from threats from the island of *Cyprus*, and maintaining the guard towers and observation posts. During the *Burji Mamluk* period, Margat was well known in the region for containing an imperial prison with many high-profile inmates. The 15th-century Muslim historian Khalil al-Zahiri noted that Marqab fortress was among the most important sites of Tripoli province. Marqab was “clearly impregnable and controls a territory containing numerous villages.”<sup>[3]</sup>

During the *Ottoman era*, Margat became the administrative center of a *kaza* (“district”) of the same name, which contained three *nahiyas* (“subdistricts”) – Margat, *Qadmus* and *Ghawabi*. In the 1890s there was a total of 393 localities with a collective population of 39,671, of whom 21,121 were *Alawites*. The chief agricultural products were olives, onions, tobacco and silk, which were largely marketed to *Beirut*-based merchants. The fortress served as the residence of the *kaymakam* (“military governor”) of the district until 1884 when the seat was transferred to *Baniyas*.<sup>[4]</sup>

### 44.1.2 Architecture

Castles in Europe provided lordly accommodation for their owners and acted as centres of administration. In the Levant the need for defence was paramount and this was reflected in castle design. Historian Hugh Kennedy suggests that “The castle scientifically designed as a fighting machine surely reached its apogee in great buildings like Margat and Crac des Chevaliers.”<sup>[5]</sup> Like the *Krak des Chevaliers*, Margat is a large *spur castle* with many typical elements of a *concentric castle*. It has a *bent entrance* leading through the base of a gate tower. A notable feature of the inner defences is a large circular tower, sometimes referred to as a *donjon* (though it should not be confused with a central keep). Unlike the *Krak Des Chevaliers*, Margat has a large outer ward, giving it a larger total area.

## 44.2 Village of al-Marqab

The village of al-Marqab (*Arabic*: المرقب) is located just north of the castle, straddling the road leading north to the coastal city of *Baniyas*. Nearby localities besides *Baniyas*, include *Talin* to the east, *Osaibah* to the southeast with *Basatin al-Assad* and *al-Bayda* to the south. According to the *Syria Central Bureau of Statistics* (CBS), al-Marqab had a population of 2,618 as of the 2004 census.<sup>[6]</sup> Its inhabitants are predominantly *Sunni Muslims*. Together, al-Marqab, *Basatin al-Assad*, *al-Bayda* and *Baniyas* city form a mostly *Sunni Muslim*-inhabited enclave in an area largely populated by members of the *Alawite* community.<sup>[7]</sup>

A suburb has existed outside the fortress since at least the late 12th century, during *Crusader* rule. During this period, its chief exports were *sumac*, wine, *must*, almonds, figs and pottery. In 1325 North African geographer *Ibn Batuta* visited the suburb. In 1938 al-Marqab stood near the foot of the fortress and was among five *Sunni Muslim* villages in the area, which also contained several *Alawite*, *Greek Orthodox*, *Greek Catholic* and *Maronite* villages. In 1945, at the end of the *French Mandate*, al-Marqab had a population of 832. Starting in 1968, it experienced significant prosperity due to the construction of the *Iraq Petroleum Company* pipeline and petroleum port at *Baniyas*.<sup>[4]</sup>

### 44.3 See also

- *List of Crusader castles*

## 44.4 References

### 44.4.1 Notes

[1] Kennedy 1994, p. 20

[2] Kennedy 1994, p. 164

- [3] ed. Heinrichs, 1989, p. 580.
- [4] ed. Heinrichs, 1989, p. 582.
- [5] Kennedy 1994, p. 9
- [6] General Census of Population and Housing 2004. Syria Central Bureau of Statistics (CBS). Tartus Governorate. (Arabic) Archive:
- [7] Holliday, Joseph. *The Assad Regime: From Counterinsurgency to Civil War. Middle East Security Report 8*. Institute for the Study of War. March 2013.

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### 44.5 Further reading

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### 44.6 External links

- Tour through castle

## Chapter 45

# Masyaf Castle

**Masyaf Castle** (Arabic: قلعة مصياف) is located in the town of **Masyaf** in **Hama Governorate**, **Syria**, situated in the **Orontes Valley**, approximately 40 kilometers to the west of **Hama**. It served to protect the trade routes to cities further inland such as **Banyas**. The castle itself stands on a platform about 20 meters above the surrounding plain. The citadel became famous as the stronghold from which **Rashid ad-Din Sinan**, known as the Old Man of the Mountains ruled. He was a leader of the Syrian wing of the **Hashshashin** sect, also known as the **Assassins**, and a figure in the history of the **Crusades**.

### 45.1 History of the castle

Evidence suggests that the lower layers and foundations of the castle are of **Byzantine** origin.<sup>[1]</sup> Later levels were added by the **Nizari Ismailis**, **Mamluks**, and **Ottomans**. The castle was captured by the Assassins in 1141 from **Sanqur** (who had held it on behalf of the **Banu Mundiqh** of **Shayzar**) and was later refortified by **Rashid al-Din Sinan**. Masyaf and the surrounding town functioned as the capital of a **Nizari emirate** from the middle of the 12th century until the end of the 13th century. **Saladin** besieged it in May 1176 but the siege did not last long and it concluded with a truce. Current research indicates it was held by the **Hashshashins** at that time.<sup>[2]</sup>

In 1260, the castle was surrendered to the **Mongols**. Later that year in September, the Nizaris allied with the Mamluks to drive the Mongols out from Syria and reclaim the castle. **Baybars** took hold of the castle in February 1270. In 1830, an Egyptian expedition led by **Ibrahim Pasha** did some damage to the castle. Restoration funded by the **Aga Khan Trust for Culture Historic Cities Support Programme** began in 2000.<sup>[3]</sup>

### 45.2 See also

- **Assassin's Creed**
- **List of castles in Syria**

### 45.3 References

[1] "Castle of Masyaf". *The Institute of Ismaili Studies*. 2005-10-10. Retrieved 2012-08-14.

[2] "Secrets of Assassins' fort unearthed in Syria". Archived from the original on 2011-08-20. Retrieved 2007-07-13.

[3] "A Brief Account of Project Activities in Syria - Aga Khan Trust for Culture Historic Cities Support Programme, October 2001" (PDF). Retrieved 2006-12-01.

# Chapter 46

## Mi'ilya

**Mi'ilya** (Arabic: **معلية**, Hebrew: **מעליה**) is an Arab local council in the western Galilee in the Northern District of Israel. Its name during the Kingdom of Jerusalem era in Galilee was **Castellum Regis**.<sup>[1]</sup> All of its inhabitants are Christians. Mi'ilya is located northwest of the city of Ma'alot-Tarshiha, being immediately adjacent to it.

### 46.1 History

Archaeological excavations in Mi'ilya gives indication of inhabitation from the Late Bronze Age and Iron Age, as well as Hellenistic, Roman, Byzantine, Crusader, Mamluk and Ottoman periods.<sup>[4]</sup>

In the Crusader era, Mi'ilya was first mentioned in 1160, when it and several surrounding villages was transferred to a Crusader named *Iohanni de Caypha* (Johannes of Haifa).<sup>[5]</sup>

In 1179 Viscountess Petronella of Acre sold the houses, vineyards and gardens of Mi'ilya to Count Jocelyn III, uncle of Baldwin IV,<sup>[6]</sup> and in 1183, Baldwin IV transferred a house that he had bought in Mi'ilya from the scribe, John of Bogalet, in addition to other possessions in the vicinity of Mi'ilya to the same uncle, Jocelyn III.<sup>[7]</sup>

However, already in 1187 Mi'ilya (including its castle) fell to Saladin.<sup>[8]</sup>

In 1188 it was granted by Conrad of Montferrat to the Pisans who were defending Acre,<sup>[9]</sup> but it is unclear if they ever took control of it.

In 1220 Jocelyn III's daughter Beatrix de Courtenay and her husband Otto von Botenlauben, Count of Henneberg, sold Mi'ilya to the Teutonic Knights on the 31st of May, for the sum of 7000 marks of silver. This included Mi'ilya with its dependencies, and a third of the fief of St. George.<sup>[10][11]</sup>

In 1228 Jocelyn III's grandson James of Mandale sold his part to the Teutonic Knights.<sup>[12]</sup>

Between 1220 and 1243, the Teutonic Knights bought a number of properties from private owners around the castle.<sup>[13]</sup>

Another document from the year 1257 mentions a house and other property in Mi'ilya that belonged to the Bishop of 'Akko.<sup>[14]</sup>

By 1268/71 Mi'ilya was conquered by Baibars.<sup>[15]</sup>

#### 46.1.1 Ottoman period

In 1596, Mi'ilya appeared in Ottoman tax registers as being in the *Nahiya* of Akka of the *Liwa* of Safad. It had a population of 15 Muslim households and 2 Christian households and paid taxes on wheat, barley, olives, and goats or beehives.<sup>[16]</sup>

In 1881, Mi'ilya was described as being a large and well-built village of stone, containing 450 Christians, surrounded by olives and arable land.<sup>[17]</sup>



### 46.1.2 Mandatory period

In the 1922 census of Palestine conducted by the British Mandate authorities, Mi'ilya had a population of 442; 429 Christians and 13 Muslims.<sup>[18]</sup> Of the Christians, 3 were Orthodox, 2 Catholics and 424 Greek Catholic (Melchite).<sup>[19]</sup> The population had increased in the 1931 census to 579; 553 Christians, 25 Muslims and 1 Druse, in a total of 138 houses.<sup>[20]</sup>

By 1945, the population had increased to 790 Christians and 110 Muslims,<sup>[21]</sup> while the total land area was 29,084 dunams, according to an official land and population survey.<sup>[22]</sup> Of this, 1,509 dunams were allocated for plantations and irrigable land, 2,883 for cereals,<sup>[23]</sup> while 123 dunams were classified as built-up areas.<sup>[24]</sup>

### 46.1.3 State of Israel

In the early part of 1948 the village suffered from food shortages and harassment from neighbouring Jewish areas. It was captured by the Israeli army during Operation Hiram at the end of October. After a short fight, most of population fled into the countryside. The following day the local IDF commander allowed them to return to their homes. This was one of the few occasions when villagers were allowed back into their villages after they had left.<sup>[25]</sup> In January 1949 some villagers from Mi'ilya were expelled to Jenin, they complained of being robbed by Israeli soldiers whilst being deported. The Ministry for Minority Affairs reported that a further 25 villagers were expelled in March being suspected of passing information to the enemy.<sup>[26]</sup> Mi'ilya was recognized as a local council in 1957. The Arab population remained under Martial Law until 1966.

## 46.2 Transportation

Mi'ilya is located on the Highway 89 which connects Nahariya with Elifelet via Safed.

## 46.3 Notable buildings

### 46.3.1 King's castle

Kings castle, was first noted in Crusader sources in 1160.<sup>[27]</sup>

By 1179 the castle had apparently been rebuilt, as it was then called Castellum Novo.<sup>[6]</sup> In 1182, Baldwin IV granted the castle to his uncle, Jocelyn III. At this time it was called "The new castle in the mountains of Acre".<sup>[28]</sup>

By 1187, the castle fell to Saladin, but was soon back in Crusader control. In the 1220, ownership passed to the Teutonic Knights. However, the importance of the castle of Mi'ilya was by this time superseded by the Montfort Castle.<sup>[10]</sup>

The Arab geographer, Al-Dimashqi, noted the "fine castle", and that close to it was a very pleasant valley, where musk-pears and large citrons were grown.<sup>[29]</sup>

Victor Guérin found in the 19th century that "on the highest part of the hill we remark the remains of an ancient fortress, flanked by four square towers; considerable portions remain, showing that it was built of regular blocks, some levelled plane and some embossed; the latter were reserved for the angles. The ruins and interior of this fortress are now inhabited by about twenty families, which have built their little habitations in the midst of the debris."<sup>[30]</sup>

### 46.3.2 Church of St Mary Magdalen

Mariti passed by in 1761, and noted "an ancient church, in which the Catholic Greeks sometimes perform divine service."<sup>[31]</sup>

Victor Guérin visited in 1875, and noted that "The Greeks had just rebuilt their church on the foundations of another much more ancient, which was decorated with monolithic columns with capitals imitating Corinthian."<sup>[32]</sup>



*King's castle, in 2009*

## 46.4 See also

- Arab localities in Israel
- Journal of Palestine Studies. Volume 1 #4. Summer 1972. Shoufani, Elias *The fall of a village*.

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- [2] “Table 3 - Population of Localities Numbering Above 2,000 Residents and Other Rural Population” (PDF). Israel Central Bureau of Statistics. 2010-06-30. Retrieved 2010-10-30.
- [3] Palmer, 1881, p. 52
- [4] Porat, 2009, Mi'ilya, the Church Square Preliminary Report
- [5] Strehlke, 1869, pp. 2–3, No. 2; Cited in Röhricht, 1893, RRH, p. 89, No. 341; Cited in Pringle, 1993, p. 30 and in Ellenblum, 2003, p. 41
- [6] Strehlke, 1869, pp. 11–12, No. 11; cited in Röhricht, 1893, RRH, p. 156, No. 587; cited in Pringle, 1997, p. 71
- [7] Strehlke, 1869, p. 16, No. 17; cited in Röhricht, 1893, RRH, pp. 165–6, No. 625; Cited in Pringle, 1998, p. 30
- [8] Abu'l-Fida, in R.H.C. Or. I., p. 56, Ali ibn al-Athir, 1231, Kamel-Altevarykh, as given in R.H.C. Or. I., p. 690 and Al-Maqrizi, all cited in Pringle, 1998, p. 30
- [9] Röhricht, 1893, RRH, p. 180, No. 674, cited in Pringle, 1998, p. 30
- [10] Strehlke, 1869, pp. 43–44, No. 53; pp. 47–49, Nos. 58-59; Cited in Röhricht, 1893, RRH, p. 248, No. 934; Cited in Pringle, 1998, p. 30

- [11] Conder and Kitchener, 1881, SWP I, p. 190
- [12] Strehlke, 1869, pp. 51–53, No. 63; pp. 53–54, No. 65; Cited in Röhricht, 1893, RRH, p. 263, No. 1002; p. 265, No. 1011; Cited in Pringle, 1998, p. 30
- [13] Strehlke, 1869, pp. 120–128, No.128; Cited in Röhricht, 1893, RRH, pp. 134–135, No. 510; Cited in Pringle, 1998, p. 31 and Ellenblum, 2003, pp. 42–44
- [14] Strehlke, 1869, pp. 91–94, No. 112, ; Cited in Röhricht, 1893, RRH, p. 331, No. 1260; cited in Ellenblum, 2003, p. 149 and Khamisy, 2013, Mi'ilya
- [15] Pringle, 1997, p. 71
- [16] Hütteroth and Abdulfattah, 1977, p. 194
- [17] Conder and Kitchener, 1881, SWP I, p.149
- [18] Barron, 1923, Table XI, Sub-district of Acre, p. 36
- [19] Barron, 1923, Table XVI, p. 50
- [20] Mills, 1932, p. 102
- [21] Government of Palestine, Village Statistics 1945.
- [22] Government of Palestine, Department of Statistics. *Village Statistics, April, 1945*. Quoted in Hadawi, 1970, p. 41
- [23] Government of Palestine, Department of Statistics. *Village Statistics, April, 1945*. Quoted in Hadawi, 1970, p. 81
- [24] Government of Palestine, Department of Statistics. *Village Statistics, April, 1945*. Quoted in Hadawi, 1970, p. 131
- [25] Morris, 1987, p. 228
- [26] Morris, 1987, p. 352
- [27] Röhricht, 1893, RRH, p. 89, no. 341; cited in Pringle, 1993, p. 30 and in Pringle, 1997, p. 71
- [28] Strehlke, 1869, pp. 13–15, No. 14; cited in Röhricht, 1893, RRH, pp. 162–163, No. 614, cited in Pringle, 1998, p. 30
- [29] leStrange, 1890, p.495
- [30] Guérin, 1880, pp. 60- 61, as translated in Conder and Kitchener, 1881, SWP I, pp. 190–191
- [31] Mariti, 1792, p. 339; 1769 edition noted in Pringle, 1998, p. 31
- [32] Guérin, 1880, pp. 60- 61, as translated in Pringle, 1998, p. 31

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## 46.7 External links

- [Welcome To Mi'ilya](#)
- [Survey of Western Palestine, Map 3: IAA, Wikimedia commons](#)



## Chapter 47

# Migdal Afek



*Migdal Tsedek*

**Migdal Afek** (Hebrew: מגדל אפק), also **Migdal Tsedek** (Hebrew: מגדל צדק), is a national park near Rosh HaAyin, Israel. On the site are the ruins of Mirabel, a Crusader castle. Before the establishment of the state, the Palestinian Arab village of Majdal Yaba was located in this area.

### 47.1 History

On the southeastern edge of Rosh HaAyin is Migdal Tsedek (lit. Tower of Justice), a white Ottoman-era building marking the site of a fortress used by the Jewish rebels who fought the Romans in 66-70 CE. The building was constructed over Byzantine and Crusader remains. A Byzantine doorway topped by a Greek inscription still survives.

[1]



*Greek inscription over doorway*

## 47.2 References

- [1] Migdal Tsedek

Coordinates: 32°4'51"N 34°57'25"E / 32.08083°N 34.95694°E



## Chapter 48

# Montfort Castle

This article is about the castle in Israel. For the one in Rhineland-Palatinate, Germany, see [Hallgarten \(Pfalz\)](#).

**Montfort** (Hebrew: מבצר מונפור, Mivtzar Monfor) is a ruined [crusader castle](#) in the [Upper Galilee](#) region in northern



*Montfort castle at sunrise*

[Israel](#), about 22 miles (35 km) northeast of the city of [Haifa](#) and 10 miles (16 km) south of the border with [Lebanon](#).

The site is now a [national park](#) inside the [Nahal Kziv](#) nature reserve, and is an important tourist destination attracting many visitors from inside and outside Israel.

### 48.1 Etymology

The name of the fortress derives from the two [French](#) words *mont* (a mountain) and *fort* (strong), meaning the “strong mountain”. When the fortress was sold from the [French](#) De Milly family to the [German](#) [Teutonic Knights](#), the fortress was accordingly called *Starkenber*, meaning the same phrase in German (*stark* meaning strong, and *berg* meaning mountain).



*Montfort castle*

## 48.2 History

The Montfort is an archaeological site of the **Middle Ages**, consisting of the ruins of a fortress built by **Crusaders** during the times of the **Kingdom of Jerusalem**. The fortress is built on a narrow and steep cliff above the southern bank of **Nahal Kziv** in the **Upper Galilee** region, about 8 mi (13 km) northeast of the city of **Nahariya**. Unlike many other crusader fortresses in the **Holy Land**, this fortress had not been originally built for military purposes but begun its way as an agricultural **farm**, prior to its becoming one of the finest examples of fortified building architecture in **Outremer**.

Soon after the Crusaders conquered the **Holy Land** from the **Muslims** in 1099 during the **First Crusade**, **European** settlers (apart from the Crusaders themselves) began to populate the land. The noble French De Milly family received the estate and began to cultivate the land, turning it into a farming estate. In 1187 Muslims under the leadership of **Saladin** managed to defeat the Crusaders and take over **Jerusalem** following the **Battle of Hattin**. Along with Jerusalem, the property which was to be the Montfort castle became a Muslim possession as well. The Muslims, just like their Crusader predecessors, did not find the property particularly significant. The farmland lacked strategic importance because it was situated inland, above a stream channel, far away from any borders or main means of transportation.

Saladin's victory triggered the **Third Crusade** between 1189 and 1192. Led by King **Richard I of England**, the Third Crusade ended with a substantial Crusader victory. Nonetheless, the territories of the Kingdom of Jerusalem were much smaller in size than those from before Saladin's conquests. Most of the central **Judea** and **Samaria** mountains (including Jerusalem) remained under Muslim control, and the crusaders ruled mainly in the coastal plain and the Galilee. As the crusaders set their new capital in Acre, the significance of the Montfort estate increased, due to the proximity of the property to the new capital (8 mi). Although the De Milly family received the territory after its recapture during the Third Crusade, they sold it to the **Teutonic Knights** in 1220. The German knights began to renovate the buildings of the estate and, following internal conflicts between themselves and the **Knights Templar** and **Knights Hospitaller**, it was imperative for the Teutonic Knights to leave Acre for a separate headquarters, and the property (on which the Montfort was soon to be built) was a natural choice.



Following a formal request of assistance by **Grand Master Hermann von Salza** from **Pope Gregory IX**, the latter sent numerous fiscal contributions of many pilgrims and European citizens, to aid in the renovation of the new property. With the help of these contributions, the Teutonic Knights fortified the property and turned it into a magnificent fortress. The knights set their **headquarters**, **archive**, and **treasury** at the new property in 1229. By that time the property ceased being simply a farming estate and was considered a fortress with all its implications. The Teutonic Knights expanded the fortifications and built a **keep** in the center; the keep is now the main remnant of the ruined fortress.

The **Mamluk** leader **Baibars** besieged the fortress in 1266. However, the defenders of the fortress resisted and eventually compelled the Mamluk invaders to leave. Five years later, however, after most of the Crusader strongholds had fallen into Baibars' hands, the Mamluk leader returned to the fortress and managed to topple the fortress' external southern wall with several **military engineering** battalions. This operation facilitated the Mamluks' stay in the area and after seven days of siege, the Teutonic Knights inside the fort surrendered. Due to prior negotiations between Baibars and the Crusaders, the latter were allowed to leave the fortress with all of their belongings and return to Acre. After the fall of that city in 1291, the Teutonic Knights then made **Venice** their headquarters.

## 48.3 Architecture

Montfort is a **spur castle** on a narrow ridge projecting from a larger hill. The defences are concentrated at the most vulnerable eastern side where the spur joins the hill. On that side there are two ditches in front of a large D-shaped tower. The entrance to the castle is on the opposite side, with a smaller entrance tower guarding it. As the top of the spur is quite narrow, the main residential buildings are arranged in sequence between these two towers along the top of the ridge, with the vaulted hall the most notable one. On the northern side, there are remnants of an outer defensive wall.

## 48.4 Excavations

Archaeological excavations at Montfort occurred in 1926 in an expedition organised by Bashford Dean, curator of the Arms and Armour Department of the Metropolitan Museum of Art in New York.<sup>[1]</sup> William L. Calver was chosen by Dean to head the excavation.

A four week season of excavations was conducted in the summer of 2011. Excavations have continued since then and further excavations are planned for August 2015, organised by Professor Adrian Boas at the University of Haifa and supported by the Society for the Study of the Crusades and the Latin East.

## 48.5 References

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Coordinates: 33°02'41.05"N 35°13'33.32"E / 33.0447361°N 35.2259222°E

## Chapter 49

# Montreal (Crusader castle)

**Montreal** is a **Crusader** castle on the eastern side of the **Arabah**, perched on the side of a rocky, conical mountain, looking out over fruit trees below. The ruins, called **Shoubak** or **Shawbak** in **Arabic**, are located in modern town of **Shoubak** in **Jordan**.

### 49.1 History

The castle was built in 1115 by **Baldwin I of Jerusalem** during his expedition to the area where he captured **Aqaba** on the **Red Sea** in 1116. Originally called 'Krak de Montreal' or 'Mons Regalis', it was named in honour of the king's own contribution to its construction (Mont Royal). It was strategically located on a hill on the plain of Edom, along the **pilgrimage** and **caravan** routes from **Syria** to **Arabia**. This allowed Baldwin to control the commerce of the area, as pilgrims and merchants needed permission to travel past it. It was surrounded by relatively fertile land, and two **cisterns** were carved into the hill, with a long, steep staircase leading to springs within the hill itself.

It remained property of the royal family of the **Kingdom of Jerusalem** until 1142, when it became part of the **Lordship of Oultrejordain**. At the same time the centre of the Lordship was moved to **Kerak**, a stronger fortress to the north of Montreal. Along with Kerak, the castle owed sixty knights to the kingdom. It was held by **Philip de Milly**, and then passed to **Raynald of Châtillon** when he married **Stephanie de Milly**. Raynald used the castle to attack the rich caravans that had previously been allowed to pass unharmed. He also built ships there, then transported them overland to the Red Sea, planning to attack **Mecca** itself. This was intolerable to the **Ayyubid** sultan **Saladin**, who invaded the kingdom in 1187. After capturing **Jerusalem**, later in the year he besieged Montreal. During the siege the defenders are said to have sold their wives and children for food, and to have gone blind from "lack of salt." Because of the hill **Saladin** was unable to use **siege engines**, but after almost two years the castle finally fell to his troops in May 1189, after which the defenders' families were returned to them. The **Mameluks** later captured and rebuilt it.

### 49.2 Structure

Little remains of the original Crusader fortifications. Although it has never been fully excavated, it is known that there was a set of three walls, which partially remain. The towers and walls are decorated with carved inscriptions dating from 14th century Mameluke renovations, but the inside is ruinous. Near the gatehouse, a well with over 350 dangerously slippery spiral, rock-cut steps descends to a spring.

The castle is currently being investigated by an Italian archaeological team from the University of Florence<sup>[1]</sup>

### 49.3 See also

- **Vaux Moise**, an outpost of Montreal



*A tower of Montreal Castle*

## 49.4 References

1. "The Crusades" by Hans Mayer
2. "The Age of the Crusades: The Near East from the Eleventh Century to 1517" by Peter Holt

## 49.5 Notes

[1] <http://www.shawbak.net> (Italian)



## Chapter 50

# Mseilha Fort

The **Mseilha Fort** (Arabic: قلعة المسيلحة) also known as “Puy du Connétable” is a **medieval** fortification situated north of the city of **Batroun** in **Lebanon**. The current fort was built by Emir **Fakhreddine II** in the 17th century to guard the route from **Tripoli** to **Beirut**.<sup>[2][3]</sup> The fort is built on a long, narrow limestone rock near the Nahr el-Jawz River. Its walls are constructed with small **sandstone** blocks quarried from the nearby coast and built onto the edge of the **limestone** rock. The thickness of the walls ranges from 1.5 to 2 meters (4 to 6.5 feet). The larger limestone blocks are the only remains of an earlier structure probably built for the same defensive reason.

### 50.1 Architecture and Layout

The fort’s architectural design consists of two homogenous sections built in two separate phases. The fort is approached through a narrow path and small stairway cut into the northern side of the bedrock. A small platform precedes the low arched main gate, secured by two loopholes and a small opening in the ceiling above the entrance.

The main gate leads to a vaulted **vestibule**, followed by a narrow triangular **courtyard**, giving access to a small one meter (3 feet) wide passageway leading to the archery room of the west tower. At the southern side of the courtyard, two vaulted bays are constructed within a separate architectural block over large underground arched halls used as warehouses and **cisterns**. This part of the structure has a small **apse** oriented towards the **Qibla** (the direction of **Mecca**, which could have been used as a prayer room by the guards.

The more elevated part of the fort is access through the east side of the main courtyard. A doorway leading to a hall, followed by three vaulted rooms, gives access to the eastern tower. An internal stairway leads to the room on the first floor. This section is the most fortified and equipped part of the castle due to its strategic position controlling the entrance of the Nahr el-Jawz valley.

### 50.2 History of the Fort

Following the collapse of the **promontory** of Ras ech-Chaqa'a (also known as **Theoprosopon**) in 551 A.D., the coastal road linking the cities of Batroun, El-Heri and Tripoli completely disappeared, transforming the northern shoreline into a high sea cliff. Consequently, a new road bypassing the promontory from the east was necessary to ensure communication between Batroun and the North. Crossing the Nahr el-Jawz valley, this road turns around Ras ech-Chaqa'a promontory to reach the other side at a spot near El-Heri called Bab el-Hawa (meaning the “door of the wind”). Building edified strongholds along this new road was of great strategic and military importance in order to preserve security and ensure communication and traffic control. The Mseilha Fort was built for such purposes.

A number of scholars have studied the history and architecture of Mseilha. Some assume that the rock on which the fort stands was used since ancient times as a military position. However, the fort does not include in its current construction any element related to an earlier period, even the **Crusades**. The construction techniques, cutting methods, stone block sizes, low arched doors and windows, in addition to the other elements suggest the 17th century as the earliest period for the current structure to have been built. The work of several prominent historians and scholars confirms that the Mseilha Fort is not more than 400 years old. Nineteenth-century French historian Ernest Renan could not relate the architectural elements in Mseilha to anything earlier than the **Middle Age**. Paul Deschamps, a

notable 20th-century historian of Crusader architecture, confirmed the lack of any aspect of Crusader-era work in the fort. Jean de la Roque (a French traveler, 1661-1743) corroborates, after hearing from locals in 1689 that Mseilha was the work of Emir Fakhr ed-Dine II, the former sovereign of Lebanon from 1590-1635. This testimony came almost 50 years after Fakhr ed-Dine's death from locals who witnessed at first hand the fort's construction.

This account is also validated by local chronicles. For example, father Mansour al-Hattouny stated that around 1624, Emir Fakhr ed-Dine ordered **Sheikh** Abi Nader al-Khazen to build the fort north of Batroun. According to Tannous ach-Chidiaq, another local historian, al-Khazen later restored the fort in 1631, less than 10 years after its initial construction.

Therefore, the year 1624 is established by both historians and eyewitness reports as the construction date of Mseilha by Fakhr ed-Dine II. Further confirmation was attested by **Ludwig Burckhardt**, a renowned orientalist who visited the region in the early 19th-century, dating the fort to a recent period.

Even if the strategic importance of the site was exploited since antiquity, the fort itself cannot be dated earlier than the 17th century.

The Mseilha fort was given to the **Genoese Embriaco family** who ruled over **Gibelet** by Bertrand de Saint-Gilles for employing the **Genoese fleet** in his service during the taking of **Tripoli**.<sup>[4]</sup>

In 2007, restoration works were undertaken to make the site safe to visitors, by building a long fence around the citadel and providing several entrance and exit doors. The foundation of the staircase was consolidated and metal handrails were installed. Works also included landscaping, rain water drains installation to prevent water from leaking into the citadel and repaving the access road to the citadel from the highway nearby. The **windmill** located near the fort was also restored. Funded by **USAID**, these works are a continuation of a project conducted by **SRI International-INMA** to rehabilitate the fort, in cooperation with the Lebanese Ministry of Tourism and the Ministry of Culture - Directorate General of Antiquities. The restoration of Mseilha, as well as subsequent promotion of the site by the national telecommunication company Ogero, led to a rise in the number of visitors.

### 50.3 References

- [1] Lebanese Ministry of Culture. "Ministère de la Culture" (MINISTERIAL) (in French). Retrieved 2009-09-23.
- [2] Goepf, Maxime. "Puy du Connétable, le (Liban) :: Comté de Tripoli - Forteresses d'Orient". *Forteresses d'Orient*. Retrieved 2009-06-27.
- [3] Auzias, Dominique; Jean-Paul Labourdette, Guillaume Boudisseau, Christelle Thomas (2008). *Le Petit Futé Liban*. Petit Futé. p. 333. ISBN 9782746916326.
- [4] Khalil, Samir; R.Y. Ebied, Herman G.B. Teule (2004). *Studies on the Christian Arabic heritage: in honour of Father Prof. Dr. Samir Khalil Samir S.I. at the occasion of his sixty-fifth birthday*. Eastern Christian studies 5. Peeters Publishers. p. 364. ISBN 978-90-429-1464-3.

### 50.4 External links

- Batroun, Tourism at Lebanon.com - photo of castle

## Chapter 51

# Nimrod Fortress



*Nimrod Fortress*

The **Nimrod Fortress** or **Nimrod Castle** (original **Arabic** name: *Qal'at al-Subeiba*, “Castle of the Large Cliff”, later *Qal'at Namrud*, “Nimrod’s Castle”; **Hebrew**: מבצר נמרוד, *Mivtzar Nimrod*, “Nimrod’s Fortress”) is a medieval Muslim castle situated on the southern slopes of **Mount Hermon**, on a ridge rising about 800 m (2600 feet) above sea level. It overlooks the **Golan Heights** and was built with the purpose of guarding a major access route to Damascus against armies coming from the west.

Alternative forms and spellings of the name: Nimrod’s Fortress; Kal'at/Qala'at al-/as-Subayba/Subeibeh.

The area is under **Israeli** administration since 1967 together with the adjacent Golan Heights and belongs to **Syria** under international law.

### 51.1 History

The fortress was built around 1229 by **Al-Aziz 'Uthman**, nephew of **Saladin** and younger son of **Al-Adil I**, to preempt an attack on **Damascus** by the armies of the **Sixth Crusade**. It was named **Qal'at al-Subeiba**, “Castle of the Large

Cliff” in Arabic. The fortress was further expanded to contain the whole ridge by 1230. In 1260 the **Mongols** captured the castle, dismantled some of its defenses and left their ally, the son of Al-Aziz 'Uthman, in charge of it and the nearby town of **Banias**.<sup>[2]</sup> After the subsequent **Mamluk** victory over the Mongols at the **Battle of Ain Jalut**, Sultan **Baibars** strengthened the castle and added larger towers. The fortress was given to Baibars’s second-in-command, **Bilik**. The new governor started the broad construction activities. When the construction was finished, Bilik memorialized his work and glorified the name of the **sultan** in a 1275 inscription. After the death of Baibars, his son arranged for Bilik to be murdered, apparently because he feared his power.

At the end of the 13th century, following the Muslim conquest of the port city of Acre (**Akko**) and the end of **Crusader** rule in the **Holy Land**, the fortress lost its strategic value and fell into disrepair.

The **Ottoman Turks** conquered the land in 1517 and used the fortress as a luxury prison for Ottoman nobles who had been exiled to **Palestine**. The fortress was abandoned later in the 16th century and local shepherds and their flocks were the sole guests within its walls.

The fortress was ruined by an **earthquake** in the 18th century.

**Druze** who came to the region during the **1860 conflict** between themselves and the **Maronites** began calling it **Qal'at Namrud** (Nimrod’s Castle).<sup>[3]</sup>

## 51.2 Description

The entire fortress complex is 420 m (1350 feet) in length and 150 m (500 feet) in width, and is built of large, carefully squared stones. Along the walls are numerous rectangular and semi-circular towers, roofed with pointed cross-arches.

Overlooking the high, eastern edge of the fortress stood a large **keep**, measuring 65 by 45 metres (200 by 150 feet) and protected by massive rectangular towers.

The fortress overlooks the deep, narrow valley that separates **Mount Hermon** from the rest of the **Golan Heights**, the road linking the **Galilee** with **Damascus**, and the former **Crusader** town of **Banias**.



A panoramic photograph of Nimrod’s Fortress, looking West.

## 51.3 Current condition

Today the site is administered by the **Israel Nature and Parks Authority** and visitors can explore the excavated and restored portions of the fortress.

The entrance to the fortress is from the west, and the first section contains “secret corridors”—winding staircases and underground water cisterns with some of the original plaster still visible. There are many examples of “loopholes” in fortress—special windows that are narrow on the outside but wide on the inside. They were designed specifically for shooting bows and arrows or crossbows, giving the defender inside the fortress plenty of room but the attacker only



a narrow slit as a target. The central part, which is accessible by a path within the fortress, contains the remains of a **keep** surrounded by large rectangular towers. In the western section, there are the remains of a fortress within a fortress, which was protected by its own moat and drawbridge. This is the oldest part of the castle, which was built the first.

The park entrance is located on Route 989 between **Kiryat Shmona** and **Mount Hermon**, about twenty minutes east of Kiryat Shmona.

Nimrod, an **Israeli settlement**, is located nearby.

In the Israeli film *Beaufort*, the castle substituted for **Beaufort Castle**, which is located in southern Lebanon.

## 51.4 References

- [1] Devir, Ori, *Off the Beaten Track in Israel*, Adama Books (New York, 1989), p. 16 ISBN 0-915361-28-0.
- [2] Reuven Amitai-Preiss (2005). *Mongols and Mamluks: The Mamluk-Ilkhanid War, 1260-1281*. Cambridge Studies in Islamic Civilization. Cambridge: Cambridge University Press. pp. 32–33. ISBN 9780521522908. Retrieved 3 April 2015.
- [3] Moshe Sharon (1999). *Corpus Inscriptionum Arabicarum Palaestinae: B v. 1 (Handbook of Oriental Studies)* (Hardcover ed.). Brill Publishers. p. 59. ISBN 90-04-11083-6.
- Kennedy, Hugh (2000). *Crusader Castles*. Cambridge University Press. ISBN 0-521-79913-9.

## 51.5 External links

- **Israel Nature and Parks Authority**

## Chapter 52

# Ordensburg

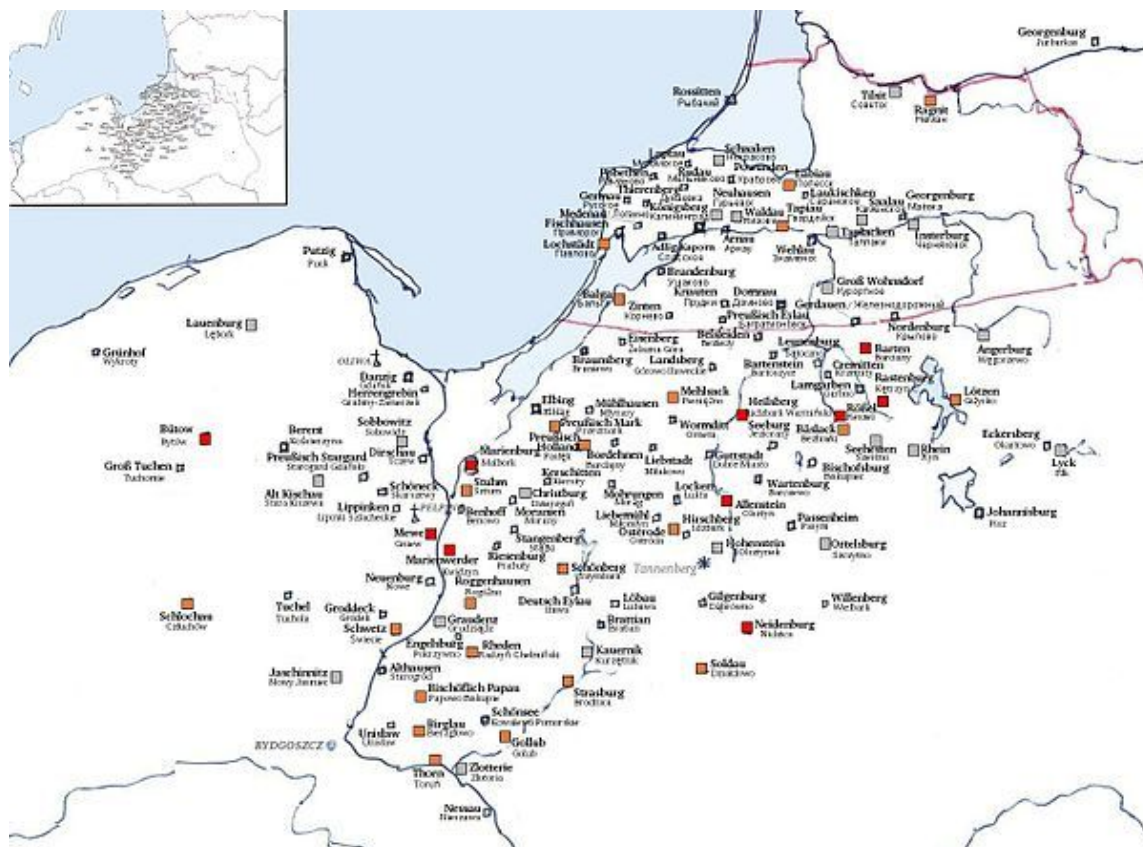


*The Ordensburg Marienburg in 1890/1905, during the German Empire*

An **Ordensburg** (plural in German: *Ordensburgen*) was a fortress built by crusading German military orders during the Middle Ages. The term "*Ordensburgen*" was also used during Nazi Germany to refer to training schools for Nazi leaders.

### 52.1 Medieval Ordensburgen

The Ordensburgen were originally constructed by the Livonian Brothers of the Sword and later the Teutonic Knights to fortify territory in Prussia and Livonia against the pagan aboriginals. Later, Ordensburgen were used to defend against Poland and Lithuania. The Ordensburgen often resembled cloisters. While they were considerably larger than those in the Holy Roman Empire, they were much scarcer in the Monastic state of the Teutonic Knights. While a



normal castle in the Reich would control about 38 km<sup>2</sup>, a castle would control 370 km<sup>2</sup> in Prussia and 789 km<sup>2</sup> in Livonia, Courland and Estonia. The few small castles are considered to be of vassals, while the larger ones might have served as arsenals and strongholds against rebels and invaders.

Most Ordensburgen were rectangular, even quadratic in form, built from red brick and lacking a Bergfried. Many castles had no towers at all, as the bailey, a mighty quadrangle, was considered sufficient for defence.

### 52.1.1 Medieval Ordensburgen

## 52.2 See also

- List of castles in Estonia
- List of castles in Latvia
- List of castles in Lithuania
- List of castles in Poland

## 52.3 References

- Krahe, Friedrich-Wilhelm (2000). *Burgen des deutschen Mittelalters. Grundriss-Lexikon* (in German). Fleh-sig. ISBN 3-88189-360-1.

## Chapter 53

# Paphos Castle

**Paphos Castle** is located on the edge of Paphos harbour. Paphos Castle is situated at an elevation of 3 m.<sup>[1]</sup> It was originally built as a Byzantine fort to protect the harbour. It was then rebuilt by the Lusignans in the thirteenth century after being destroyed in the earthquake of 1222. In 1570 it was dismantled by the Venetians. After capturing the island, the Ottomans restored and strengthened it. Throughout the ages it has seen many uses. It has served as a fortress, a prison and even a warehouse for salt during the British occupation of the island. More recently the castle serves as a backdrop to the annual open air Paphos cultural festival which takes place in September.<sup>[2]</sup>

It was declared a listed building in 1935 and represents one of the most distinctive landmarks of the city of Paphos. Several archaeological excavations have taken place to investigate its past.<sup>[3]</sup>

### 53.1 External links

### 53.2 References

[1] Paphos Castle Elevation and Location

[2] “The Paphos Aphrodite festival”. Paphos Municipality. Retrieved 2007-07-29.

[3] Megaw, Arthur (1972). “Supplementary Excavations on a Castle Site at Paphos, Cyprus, 1970-1971”. *Dumbarton Oaks Papers* (Dumbarton Oaks, Trustees for Harvard University) **26**: 322–343. doi:10.2307/1291325. JSTOR 1291325.



# Chapter 54

## Qaqun

“Kakoun” redirects here. For the Israeli footballer, see [Motti Kakoun](#).

“Kakun” redirects here. For the village in Iran, see [Kakun, Iran](#).

**Qaqun** (Arabic: قاقون) was a Palestinian Arab village located 6 kilometers (3.7 mi) northwest of the city of [Tulkarm](#) at the only entrance to [Mount Nablus](#) from the coastal [Sharon plain](#).<sup>[3]</sup>

Evidence of organized settlement in Qaqun dates back to the period of [Assyrian](#) rule in the region, and it was continuously inhabited by [Arabs](#) since at least as early as the [Mamluk](#) period.<sup>[4]</sup> Qaqun was depopulated during a military assault by [Israeli](#) forces during the [1948 Arab-Israeli war](#).

### 54.1 History

#### 54.1.1 Ancient and classical

[Assyrian artifacts](#) have been discovered in Qaqun.<sup>[5]</sup> Among these are fragments of [stelae](#) recording the victory of [Sargon II](#) over the [Philistine](#) city-states in the 8th century BC, providing evidence of the establishment of Assyrian rule in Palestine.<sup>[6]</sup>

In the 1st century AD, [Antipas](#), like others close to the [Herodians](#) who ruled over parts of the region at the time, was granted dominion over large areas of land. One of the gifts (*doreai*) he received was a parcel of land located in the Plain of Sharon which included Qaqun, among other villages.<sup>[7]</sup>

#### 54.1.2 Crusader period

In the [Crusader](#) period, a castle called *Caco* or *Cacho* was here, of which an 8.5m tower survives.<sup>[8][1]</sup> It was mentioned in 1123 when it apparently still was held by the lord of [Caesarea](#), [John Aleman](#), in 1253.<sup>[9]</sup> In 1160, [Benjamin of Tudela](#) visited Qaqun which he identified as being ancient [Keilah](#).<sup>[10]</sup>

#### 54.1.3 Mamluk rule

Qaqun was captured by the [Mamluk](#) sultan [Ruqn al-Din Baybars](#) (1259–1277) in 1267. Under Mamluk rule, Qaqun was the capital of one of six districts that made up the province of *as-Sham*, the Mamluk administrative unit for a part of the governorship of “Mamlakat Gaza”, one of the region’s three Mamluk administrative governorships, the other two being “Mamlakat Dimashq” ([Damascus](#)) and “Mamlakat Zafad” ([Safed](#)).<sup>[11]</sup> Qaqun and also [Lyda](#) appeared to be independent provinces later in this period.<sup>[11]</sup> Baybars had ordered its fortress rebuilt and had its [church](#) renovated and made into a [mosque](#). Its markets were re-established, and it soon became a commercial center with a [caravanserai](#) for merchants, travelers, and their animals.<sup>[12]</sup> While early scholarship often attributed the construction of the fortress to [Crusaders](#), both the fortress and mosque at Qaqun are now thought to have built during the reign of [Baybars](#), who also built the administrative center and large [market](#) there.<sup>[4]</sup>

In December of 1271, as Baybars was battling the **Mongols** in **Aleppo**, the **Crusader** forces of **King Edward** raided Qaqun, but were quickly fought back by the forces of the Mamluk emirs.<sup>[13]</sup>

At the end of the 13th century, the **Via Maris** was moved eastward inland to improve the line of defence since Palestine's coastal cities were the first to fall to competing powers seeking to expand their domain. The route followed the coast of the **Sinai**, passing through **Al-Arish**, **Rafah**, **Khan Yunis**, and **Gaza**. There, a branch then turned eastward to **Jerusalem**, onto **Hebron** while another passed through **Beit Hanoun** to **Ramlah** through **Daris** and continued north to **Lydda**, through **Jaljulia** and **Tira** to the center of Qaqun. From Qaqun, the route branched into two, one leading to **Jenin** and the other to **Wadi Ara**. Many of these places were villages that had **khans** built there in the 14th century.<sup>[14]</sup> The khan in Qaqun was built on the orders of Mamluk governor **Sanjar al-Jawli** in 1315, and under Mamluk rule, khans like the one in Qaqun were used by couriers on horseback, forming part of the **postal network** on the **Gaza-Damascus** road.<sup>[14][15]</sup> **Al-Qalqasandi** (d. 1418) mentioned Qaqun as a pleasant, though not particularly prosperous town, with a mosque, a bath, a handsome fort, and wells.<sup>[16]</sup>

#### 54.1.4 Ottoman rule

During early **Ottoman** rule in **Palestine**, the revenues of the village of Qaqun were in 1557 designated for the new waqf of **Hasseki Sultan Imaret** in **Jerusalem**, established by **Hasseki Hurrem Sultan (Roxelana)**, the wife of **Suleiman the Magnificent**.<sup>[17]</sup> By 1596, Qaqun was the center of the *nahiya* (subdistrict) of Qaqun under the *liwa'* (district) of **Nablus** and it had a population of 127. It paid taxes on a number of crops, including **wheat** and **barley**, as well as on **goats** and **beehives**.<sup>[18]</sup>

During **Napoleon's** campaign in 1799, the French forces defeated the Ottoman troops who had been sent to Qaqun to stop their advance towards **Acre**.<sup>[19]</sup> **Pierre Jacotin** named the village *Qaqoun* on his map from the same campaign.<sup>[20]</sup>

In the 1830s, the inhabitants of Qanqun participated in the **revolt against Egypt**, and was thence destroyed by the army of **Ibrahim Pasha of Egypt** during his **Syrian campaign** (1832–1840).<sup>[21]</sup>

In the late 19th century, Qaqun was described as a large village built around the central tower of the Crusader/Mamluk fort. Its houses, built of stone and mud, were dispersed over the surface of a hill. There was arable land in the surrounding area.<sup>[22]</sup> **Claude R. Conder** writes to have seen a **Crusader-era** tower in Qaqun during his visit there.<sup>[10]</sup>

#### 54.1.5 British Mandate rule

At the time of the **1931 census**, Qaqun had 260 occupied houses and a population of 1367 Muslims.<sup>[23]</sup>

In 1944/45 a total of 713 **dunums** were used for **citrus** and **bananas**, while 34,376 dunums were allocated to cereals; 210 additional dunums were irrigated or used for orchards, of which 80 dunums were planted with olive trees.<sup>[24]</sup>

Just prior to the 1948 war, in addition to the mosque and fortress, Qaqun also housed an elementary school for boys and hundreds of homes for its more than 2,000 inhabitants.<sup>[25]</sup> The village families were made up of the al-Hafi, Abu-Hantash, Matrouk and al-Shaykh Ghanem **clans**.<sup>[25]</sup>

#### 54.1.6 1948 War

Qaqun was the victim of a “hit-and-run” raid carried out by the **Irgun Zvai Leumi** on 6 March 1948, according to the *History of the Haganah*. No further details are provided by this source, but the Palestinian newspaper *Filastin* reported an attack on the morning of 7 March. Quoting a communiqué issued by Palestinian militia forces, the paper said that the large attacking unit failed to penetrate the village, and that it threw a number of grenades which wounded two women.<sup>[27]</sup>

On 9 May 1948 the Alexandroni Arab affairs experts decided on a meeting in **Netanya**, in preparation for the declaration of Israeli statehood and the expected pan-Arab invasion, to immediately “expel or subdue” the inhabitants of the Palestinian villages of **Kafr Saba**, **al Tira**, Qaqun, **Qalansuwa**, and **Tantura**.<sup>[28]</sup> The final operational order did not say what was to be done with the inhabitants, but repeatedly spoke of “cleaning” or “clearing” the village.<sup>[29]</sup>

After the establishment of the State of Israel and the outbreak of the **1948 Arab–Israeli War**, regular Iraqi forces entrenched in the **Triangle region** threatened to cut Israeli-controlled territory in half by capturing **Netanya**. An Iraqi attack was repelled on 29 May 1948, when Israeli forces successfully defended the villages **Ein Vered**, **Kfar Yabetz** and **Geulim**. Arab attacks originated in **Ras al-Ein**, **Tira**, **Qalansawe** and Qaqun, and the capture of any of these was deemed likely to bring to an end the Iraqi effort in the **Netanya** area.<sup>[30]</sup>

Qaqun was chosen as the target of an Israeli offensive, and on 5 June at 04:00, the 33rd Battalion of the **Alexandroni Brigade** attacked the village. A frontal assault was conducted on the Iraqi headquarters to the north of the village, after the nearby mill was cleared. The **Israel Defense Forces** were only able to clear the village during the day, and used reinforcements from the 32nd Battalion at **Ein HaHoresh**, which flanked the Arab forces from the south. Iraqi counter-attacks from Kalansawe and Tulkarem lasted until nightfall, with both sides bombing each other's positions from the air. Israeli forces were able to hold on to the village and put an end to Iraqi advances on the coastal plain.<sup>[30]</sup> Alexandroni suffered 16 casualties and by their estimate the entire Iraqi battalion was wiped out. According to the Alexandroni memorial website, the Iraqi defeat in the battle is considered its biggest of the war.<sup>[31]</sup>

However, according to **Benny Morris**, the attack was preceded by an artillery barrage that precipitated the evacuation of most of Qaqun's inhabitants to nearby groves.<sup>[32]</sup> And only a few local militiamen and several dozen Iraqi Army soldiers remained to fight and they were rapidly overwhelmed by the Alexandroni infantry.<sup>[33]</sup>

Two days later, on 7 June, **Joseph Weitz** noted Qaqun among the villages which they had to decide as to whether destroy (to prevent the villagers from returning), or renovate and settled with Jews.<sup>[34]</sup> By December 1948 the IDF General Staff\Operations approved the depopulation of the remaining small border-hugging sites ("kharab") in the **Triangle** area. It was instructed that "an effort should be made to carry out the eviction [of Arab civilians] without force". But if force proved necessary, the Military Government was authorized to use it. Among the sites evicted was eight in the Qaqun and **Gharbiya** area.<sup>[35]</sup>

### 54.1.7 After 1948

**Kibbutz ha-Ma'pil** was built on what had traditionally been village land in 1945, 3 km to the northwest. Three settlements were founded on village land in 1949: **Gan Yoshiyya**, 1 km due south of the village site, **Ometz**, 1 km north of the site; and **Olesh**, 4 km southwest of the site. **Haniel** was built on village land in 1950. **Yikkon** was built in the early 1950s to serve as a transit camp for new Jewish immigrants, and was later made into a regional school. **Burgeta**, built in 1949, is 5 km to the southwest but is not on village land.<sup>[36]</sup>

Walid **Khalidi** described the remaining structures of the village in 1992:

"The fortress on top of the hill, a well that belonged to the family of Abu Hantash, and the school building are all that remain of the village. The fortress is surrounded by stone rubble and the remains of houses, and the school building is still used as a school by Israelis. Cactuses and an old mulberry tree grow south of the hill. The surrounding lands are covered by orchards. In addition, cotton, pistachios, and vegetables are grown on the lands. There is an Israeli fodder-processing factory northeast of the village site."<sup>[25][36]</sup>

The estimated number of **Palestinian refugees** from Qaqun, as of 1998, was 14,034.<sup>[25]</sup>

The Nature and Parks Authority and the Hefer Valley Economic Development Corporation recently ordered that the former site of Qaqun, its fortress and other ruins be declared a **national park**.<sup>[37]</sup> The plan is to rehabilitate the site and turn it into a "focal point that will draw tourism."<sup>[37]</sup>

## 54.2 See also

- List of Arab towns and villages depopulated during the 1948 Arab-Israeli War
- List of villages depopulated during the Arab-Israeli conflict

## 54.3 References

- [1] Pringle, 1997, pp. 83–84
- [2] Morris, 2004, p. xviii, village #187. Also gives cause of depopulation
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- [19] Khalidi, 1992, p. 559
- [20] Karmon, 1960, p. 170
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## 54.5 External links

- [Qaqun Site](#) موقع قرية قاقون
- [Welcome To Qaqun](#)
- [Survey of Western Palestine, Map 11: IAA, Wikimedia commons](#)
- [Qaqun from the Khalil Sakakini Cultural Center](#)
- [Qaqun](#) by Rami Nashashibi (1996), Center for Research and Documentation of Palestinian Society.
- [Tell Qaqun](#) - illustrated article about the site's history and national park at BibleWalks.com
- [Cachon](#) - French-language illustrated article about the castle at “Forteresses d'Orient”

# Chapter 55

## Qurfays

**Qurfays** (Arabic: القطفيلية, also spelled **Qurfeis** or **Korfeis**) is a village in northwestern Syria, administratively part of the Jableh District in the Latakia Governorate, located south of Latakia. Nearby localities include Arab al-Mulk to the west, Jableh to the northwest, al-Aqibah and al-Qutailibiyah to the northeast, Dweir Baabda to the southeast. According to the Syria Central Bureau of Statistics, Qurfays had a population of 5,566 in the 2004 census.<sup>[1]</sup> Its inhabitants are predominantly Alawites and is one of the centers of the large Douba family. Ali Douba, the former longtime Chief of Military Intelligence.<sup>[2]</sup>

The municipality of Qurfays was established in 1979 to administer the local affairs of the village as well as nearby al-Barazin, al-Zahra, Bishnana and Mahwarta. There are about 7,000 people living in the municipality whose mayor in 2008 was Abdullah Ehsan.<sup>[3]</sup>

### 55.1 History

Qurfays served as minor fortress village under the authority of the Knights Hospitallers fortress of Margat in the 13th-century and was referred to as *Corveis*.<sup>[4]</sup> In 1271 the Mamluk sultan Baibars defeated the Crusaders in the coastal mountain range of Syria and forced the Hospitallers to evacuate Qurfays, among other fortresses.<sup>[5]</sup> However, before they withdrew, they destroyed Qurfays and nearby Balda.<sup>[5][6]</sup> In the 1281 treaty between Mamluk sultan Qalawun and the Crusader king Bohemond IV of Antioch, Qurfays was among the many fortresses officially handed to the Mamluks.<sup>[7]</sup>

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## Chapter 56

# Roche-Guillaume

**La Roche-Guillaume** was a medieval fortress of the **Knights Templar** located near the **Syrian Gates** in what is now the **Hatay Province** of **Turkey**. Its exact location is the subject of debate.

### 56.1 Origin

The date that the Templars first took possession of the fortress is unknown, but it is known that the fortress was previously occupied by the de la Roche family.<sup>[1]</sup>

Legend states that in 1188, **Saladin** placed the castle under siege because **Jehan Mange**, a knight against whom he sought revenge, was there. Years prior, Mange had been **excommunicated** from the **Christian** community for murder and had found refuge with Saladin in **Muslim** territory. Saladin charged Mange with the education of his nephew, but wanting to regain his standing among the Christians, Mange turned over Saladin's nephew to the Templars, driving Saladin to vengeance. Saladin may have taken Roche-Guillaume, but news from **Palestine** that King **Guy de Lusignan** had led knights into **Tripoli** as forebearers of the **Third Crusade** brought an early end to his siege of the castle.<sup>[1]</sup>

In 1203, the king of **Lesser Armenia** took the castle, but it was reclaimed by the Templars in 1237, around the same time as they launched a campaign to recapture the castle of **Trapessac**, located about 15 kilometers away. Roche-Guillaume was reconquered by the Muslims in 1298-99 when the **sultan of Egypt** sent an army to invade northern **Syria**. The castle of **Servantikar** was also seized in the campaign.<sup>[1]</sup>

In 1298 or 1299, the military orders—the **Knights Templar** and **Knights Hospitaller**—and their leaders, including Jacques de Molay, **Otton de Grandson** and the Great Master of the Hospitallers, briefly campaigned in Armenia, in order to fight off an invasion by the Mamluks.<sup>[2][3][4]</sup> However, they were not successful, and soon, the fortress of Roche-Guillaume, the last Templar stronghold in Antioch, was lost to the Muslims.<sup>[2]</sup>

### 56.2 Characteristics

The fortress occupies a strategic location on a 1,250-metre (4,100 ft) rocky precipice above the plain of Karasu Çayı. The castle also controlled the road that led to Antioch and the plain below.

Today, little remains of Roche-Guillaume but ruins. These, however, show that the constructors of the fortress used the rock upon which the castle was built as a cut foundation. The castle's remains suggest that the structure may be **Byzantine** in origin, or at the very least it was maintained at some length by the Byzantines.

The best-preserved portion of the fortress is the **chapel**, which was common in fortresses of military orders. The presence and current state of the chapel further suggests Byzantine custodianship.

### 56.3 Notes

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- [3] Hayton of Corycus mentions “Otton de Grandson and the Masters of the Temple and of the Hospitallers as well as their convents, who were at that time [1298 or 1299] in these regions [Cilician Armenia]”, quoted in Demurger, p.116
- [4] Newman, p. 231, that says that De Molay had an “ill-fated expedition to Armenia around 1299, in which the last Templar holding in that kingdom was lost.”

## 56.4 References

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Coordinates: 36°12′33″N 36°10′42″E / 36.20917°N 36.17833°E

## Chapter 57

# Safed

**Safed** (Hebrew: צפת *Tzfat*, Ashkenazi: *Tzfas*, Biblical: *S'fath*; Arabic: صفد, *Ṣafad*) is a city in the Northern District of Israel. Located at an elevation of 900 metres (2,953 ft), Safed is the highest city in the Galilee and in Israel.<sup>[2]</sup> Due to its high elevation, Safed experiences warm summers and cold, often snowy, winters.<sup>[3]</sup> Since the 16th century, Safed has been considered one of Judaism's Four Holy Cities, along with Jerusalem, Hebron and Tiberias;<sup>[4]</sup> since that time, the city has remained a center of Kabbalah, also known as Jewish mysticism.

Due to its mild climate and scenic views, Safed is a popular holiday resort frequented by Israelis and foreign visitors.<sup>[5]</sup>

### 57.1 History



### 57.1.1 Biblical account

According to the *Book of Judges*, the area where Safed is located was assigned to the Tribe of Naphtali.<sup>[6]</sup> Legend has it that Safed was founded by a son of Noah after the Great Flood.<sup>[3]</sup>

### 57.1.2 Classical antiquity

Safed has been identified with *Sepph*, a fortified Jewish town in the Upper Galilee mentioned in the writings of the Roman-Jewish historian Josephus (Josephus: PACE: BJ, 2.573 (Niese)).<sup>[7]</sup>

It is mentioned in the *Jerusalem Talmud* as one of five elevated spots where fires were lit to announce the New Moon and festivals during the Second Temple period.<sup>[8]</sup>

### 57.1.3 Crusader Kingdom



*Crusader ruins in Safed*

The city appears in Jewish sources in the late Middle Ages.<sup>[3]</sup> In the 12th century, Safed was a fortified city in the crusader Kingdom of Jerusalem known as *Saphet*.<sup>[3]</sup> Fulk, King of Jerusalem built a castle there, which was kept by the Knights Templar from 1168. It was taken by the Ayyubids after one year's siege, following the Battle of Hattin.

In 1240, Theobald I of Navarre, on his own Crusade to the Holy Land, negotiated with the Muslim Ayyubids of Damascus and of Egypt and finalised a treaty with the former against the latter whereby the Kingdom of Jerusalem regained Jerusalem itself, plus Bethlehem, Nazareth, and most of the region of Galilee with many Templar castles, such as Saphet.<sup>[9]</sup>

Benjamin of Tudela who visited the town at 1170, does not mention any Jews as living there.<sup>[10]</sup>



### 57.1.4 Mamluk Sultanate

In 1260, the Mamluk sultan Baybars declared the treaty invalid due to the Christians working in concert with the Mongol Empire against the Muslims, and launched a series of attacks on castles in the area, including on Saphet. In 1266 he wiped out the Christian Templar population and turned it into a Muslim town called *Safed* or *Safat*. Samuel ben Samson who visited the town in the 13th-century mentions the existence of a Jewish community of at least fifty there.<sup>[11]</sup> According to al-Dimashqi (who died in Safed in 1327), writing around 1300, Baybars, after levelling the old fortress, built a “round tower and called it Kullah..”. The tower is built in three stories. It is provided with provisions, and halls, and magazines. Under the place is a cistern for rain-water, sufficient to supply the garrison of the fortress from year’s end to year’s end.<sup>[12]</sup> According to Abu al-Fida, Safed “was a town of medium size”. It has a very strongly built castle, which dominates the Lake of Tabariyyah. There are underground watercourses, which bring drinking-water up to the castle-gate...Its suburbs cover three hills... Since the place was conquered by Al Malik Adh Dhahir from the Franks, it has been made the central station for the troops who guard all the coast-towns of that district.”<sup>[13]</sup> During the late Mamluk period from 1525-6 the population of Safed consisted of 633 Muslim families, 40 Muslim bachelors, 26 Muslim religious persons, 9 Muslim disabled, 232 Jewish families, and 60 Jundi families.<sup>[14]</sup>

### 57.1.5 Ottoman period

Under the Ottomans, Safed was the capital of the sanjak of Safed, which encompassed much of the Galilee and extended to the Mediterranean coast. This sanjak was part of the Eyalet of Damascus until 1660, when it was united with the sanjak of Sidon into a separate eyalet, of which it was briefly the capital. Finally, from the mid-19th century it was part of the vilayet of Sidon. The orthodox Sunni courts arbitrated over cases in 'Akbara, Ein al-Zeitun and as far away as Mejdal Isim.<sup>[15]</sup>

In 1549, under Sultan Suleiman I, a wall was constructed and troops were stationed to protect the city.<sup>[16]</sup>

In 1553-4, the population consisted of 1,121 Muslim households, 222 Muslim bachelors, 54 Muslim religious leaders, 716 Jewish households, 56 Jewish bachelors, and 9 disabled persons.<sup>[17]</sup>



Seraya: Ottoman fortress

Safed rose to fame in the 16th century as a center of **Kabbalah**, or Jewish mysticism.<sup>[18]</sup>

After the expulsion of all the Jews from Spain in 1492, many prominent rabbis found their way to Safed, among them the Kabbalists **Isaac Luria** and **Moshe Kordovero**; **Joseph Caro**, the author of the **Shulchan Aruch** and **Shlomo Halevi Alkabetz**, composer of the Sabbath hymn "**Lecha Dodi**". The influx of **Sephardi Jews**—reaching its peak under the rule of Sultans **Suleiman I** and **Selim II**—made Safed a global center for Jewish learning and a regional center for trade throughout 15th and 16th centuries.<sup>[18][19]</sup> A Hebrew printing press was established in Safed in 1577 by **Eliezer Ashkenazi** and his son, **Isaac of Prague**.<sup>[8][20]</sup> In 1584, there were 32 synagogues registered in the town.<sup>[21]</sup>

During the transition from Egyptian to Ottoman-Turkish rule in 1517, the local Jewish community was subjected to violent assaults, murder and looting as local sheikhs, sidelined by the change in authority, sought to reassert their control after being removed from power by the incoming Turks. Economic decline after 1560 and expulsion decrees depleted the Jewish community in 1583. Local Arabs assaulted those who remained, and two epidemics in 1589 and 1594 further damaged the Jewish presence.<sup>[22]</sup>

The **Kurdish** quarter was established in the Middle Ages and continued through to the 19th century.<sup>[15]</sup>

Over the course of the 17th century, Jewish settlements of Galilee had declined economically and demographically, with Safed being no exception. In around 1625, **Quaresmius** spoke of the town being inhabited “chiefly by Hebrews, who had their synagogues and schools, and for whose sustenance contributions were made by the Jews in other parts of the world.”<sup>[23]</sup> In 1628, the city fell to the **Druze** and five years later was retaken by Ottomans. In 1660, in the turmoil following the death of **Mulhim Ma'an**, the Druze destroyed Safed and **Tiberias**, with only a few of the former Jewish residents returning to Safed by 1662. As nearby **Tiberias** remained desolate for several decades, Safed gained the key position among Galilean Jewish communities. In 1665, the **Sabbatai Sevi** movement is said to have arrived in the town.

An outbreak of plague decimated the population in 1742 and the **Near East earthquake of 1759** left the city in ruins, killing 200 town residents.<sup>[24]</sup> An influx **Russian Jews** in 1776 and 1781, and of **Lithuanian Jews** of the **Perushim** in 1809 and 1810, reinvigorated the community.<sup>[25]</sup>



*Muslim quarter of Safed circa 1908*

In 1812, another plague killed 80% of the Jewish population, and, in 1819, the remaining Jewish residents were held for ransom by **Abdullah Pasha**, the governor of **Acre**. During the period of Egyptian domination, the city experienced

a severe decline, with the Jewish community hit particularly hard. In the 1834 looting of Safed, much of the Jewish quarter was destroyed by rebel Arabs, who plundered the city for many weeks.

In 1837 there were around 4,000 Jews in Safed.<sup>[26]</sup> The Galilee earthquake of 1837 was particularly catastrophic for the Jewish population, as the Jewish quarter was located on the hillside. About half their number perished, resulting in around 2,000 deaths.<sup>[26]</sup> Of the 2,158 inhabitants killed, 1507 were Ottoman subjects. The southern, Moslem section of the town suffered far less damage.<sup>[27]</sup>

In 1838, the Druze rebels robbed the city over the course of three days, killing many among the Jews.

In 1840, Ottoman rule was restored. In 1847, plague struck Safed again. The Jewish population increased in the last half of the 19th century by immigration from Persia, Morocco, and Algeria. Moses Montefiore visited Safed seven times and financed rebuilding of much of the town.

The Kaddoura family was a major political force in Safed. At the end of Ottoman rule the family owned 50,000 dunams. This included eight villages around Safed.<sup>[28]</sup>

### 57.1.6 British Mandate of Palestine

Safed was the center of Safad Subdistrict.

Safed remained a mixed city during the British Mandate for Palestine and ethnic tensions between Jews and Arabs rose during the 1920s. With the eruption of the 1929 Palestine riots, Safed and Hebron became major clash points. In the Safed massacre 20 Jewish residents were killed by local Arabs.<sup>[29]</sup> Safad was included in the part of Palestine allocated for the proposed Jewish state under the United Nations Partition Plan for Palestine.<sup>[30]</sup>

By 1948, the city was home to around 1,700 Jews, mostly religious and elderly, as well as some 12,000 Arabs.<sup>[31]</sup> In February 1948, during the civil war, Muslim Arabs attacked a Jewish bus attempting to reach Safed, and the Jewish quarter of the town came under siege by the Muslims. British forces that were present did not intervene. According to Martin Gilbert, food supplies ran short. "Even water and flour were in desperately short supply. Each day, the Arab attackers drew closer to the heart of the Jewish quarter, systematically blowing up Jewish houses as they pressed in on the central area."<sup>[31]</sup>

On April 16, the same day that British forces evacuated Safed, 200 local Arab militiamen, supported by over 200 Arab Liberation Army soldiers, tried to take over the city's Jewish Quarter. They were repelled by the Jewish garrison, consisting of some 200 Haganah fighters, men and women, boosted by a Palmach platoon.<sup>[32]</sup>

The Palmach ground attack on the Arab section of Safed took place on 6 May, as a part of Operation Yiftah. The first phase of the Palmach plan to capture Safed, was to secure a corridor through the mountains by capturing the Arab village of Birya.<sup>[33]</sup> The Arab Liberation Army had plans to take over the whole city on May 10, and in the meantime placed artillery pieces on a hill adjacent to the Jewish quarter and started its shelling.<sup>[34]</sup> The Third Battalion failed to take the main objective, the "citadel", but "terrified" the Arab population sufficiently to prompt further flight, as well as urgent appeals for outside help and an effort to obtain a truce.<sup>[35]</sup>

The secretary-general of the Arab League Abdul Rahman Hassan Azzam stated that the goal of Plan Dalet was to drive out the inhabitants of Arab villages along the Syrian and Lebanese frontiers, particularly places on the roads by which Arab regular forces could enter the country. He noted that Acre and Safed were in particular danger.<sup>[36]</sup> However, the appeals for help were ignored, and the British, now less than a week away from the end of the British Mandate of Palestine, also did not intervene against the second – and final – Haganah attack, which began on the evening of 9 May, with a mortar barrage on key sites in Safed. Following the barrage, Palmach infantry, in bitter fighting, took the citadel, Beit Shalva and the police fort, Safed's three dominant buildings. Through 10 May, Haganah mortars continued to pound the Arab neighbourhoods, causing fires in the marked area and in the fuel dumps, which exploded. "The Palmah 'intentionally left open the exit routes for the population to "facilitate" their exodus..."<sup>[37]</sup> According to Gilbert, "The Arabs of Safed began to leave, including the commander of the Arab forces, Adib Shishakli (later Prime Minister of Syria). With the police fort on Mount Canaan isolated, its defenders withdrew without fighting. The fall of Safed was a blow to Arab morale throughout the region... With the invasion of Palestine by regular Arab armies believed to be imminent – once the British had finally left in eleven or twelve days' time – many Arabs felt that prudence dictated their departure until the Jews had been defeated and they could return to their homes."<sup>[38]</sup>

Some 12,000 (some estimate 15,000) fled Safed and were a "heavy burden on the Arab war effort".<sup>[39]</sup> Among them was the family of Palestinian Authority President Mahmoud Abbas.<sup>[40]</sup> The city was fully under the control of Jewish paramilitary forces by May 11, 1948.<sup>[31]</sup>





*Monument to the soldiers who fought in Israel's War of Independence*





*View of modern Safed*

### 57.1.7 State of Israel

In 1974, 102 Israeli Jewish school children from Safed on a school trip were taken hostage by a Palestinian militant group **Democratic Front for the Liberation of Palestine (DFLP)** while sleeping in a school in Maalot. In what became known as the **Ma'alot massacre**, 22 of these school children were among those killed by the hostage takers.

Over 1990s and early 2000s, the town accepted thousands of Russian Jewish immigrants and Ethiopian **Beta Israel**.<sup>[41]</sup>

In July 2006, **Katyusha** rockets fired by **Hezbollah** from Southern Lebanon hit Safed, killing one man and injuring others. Many residents fled the town.<sup>[42]</sup> On July 22, four people were injured in a rocket attack.

The town has retained its unique status as a Jewish studies center, incorporating numerous facilities.<sup>[41]</sup> It is currently a predominantly Jewish town, with a mixed religious and secular communities; with small number of **Russian Christians** and **Maronites**.

Palestinian president Mahmoud Abbas was born in Safed and left with his family when tensions arose in 1948. In 2012, he publicly stated, "I visited Safed before once. I want to see Safed. It's my right to see it, but not to live there."<sup>[43]</sup>

## 57.2 Demographics

In 2008, the population of Safed was 32,000.<sup>[1]</sup> According to **CBS** figures in 2001, the ethnic makeup of the city was 99.2% Jewish and non-Arab, with no significant **Arab** population. 43.2% of the residents were 19 years of age or younger, 13.5% between 20 and 29, 17.1% between 30 and 44, 12.5% from 45 to 59, 3.1% from 60 to 64, and 10.5% 65 years of age or older.



*Doorway in Safed*

### 57.3 Seismology

The city is located above the Syria-Africa faultline, and as a result, is one of the cities in Israel most at risk to earthquakes (along with Tiberias, Beit She'an, Kiryat Shmona, and Eilat).<sup>[44]</sup> The last major earthquake to hit Safed was the Galilee earthquake of 1837.





*View on modern Safed*

## 57.4 Climate

Safed has a **Mediterranean climate** with hot, dry summers and cold, rainy and occasionally snowy winters. The city receives 682 mm (27 in) of precipitation per year. Summers are rainless and hot with an average high temperature of 29 °C (84 °F) and an average low temperature of 18 °C (64 °F). Winters are cold and wet, and precipitation is occasionally in the form of snow. Winters have an average high temperature of 10 °C (50 °F) and an average low temperature of 5 °C (41 °F).

## 57.5 Education

According to CBS, the city has 25 schools and 6,292 students. There are 18 elementary schools with a student population of 3,965, and 11 high schools with a student population of 2,327. 40.8% of Safed's 12th graders were eligible for a matriculation (**bagrut**) certificate in 2001.

The **Zefat (Safed) Academic College**, originally an extension of **Bar-Ilan University**, was granted independent accreditation by Israel's Council of Higher Education in 2007. In October 2011, Israel's fifth medical school opened in Safed, housed in a renovated historic building in the center of town that was once a branch of **Hadassah Hospital**.<sup>[47]</sup>

The **Livnot U'Lehibanot** program in Safed provides an open, non-denominational atmosphere for young Jewish adults that combines volunteering, hiking and study with exploring Jewish heritage.

## 57.6 Culture

In the 1950s and 1960s, Safed was known as Israel's art capital. The artists colony established in Safed's Old City was a hub of creativity that drew leading artists from around the country, among them **Yitzhak Frenkel**, **Yosl Bergner**, **Moshe Castel** and **Menachem Shemi**. Some of Israel's leading art galleries were located there. In honor of the opening



*Beit Knesset Abuhav, one of the city's historic synagogues*

of the Glitzenstein Art Museum in 1953, the artist **Mane Katz** donated eight of his paintings to the city. During this period, Safed was home to the country's top nightclubs, hosting the debut performances of **Naomi Shemer**, **Aris San**, and other acclaimed singers.<sup>[48]</sup>

Safed is home to a large Kabbalistic community, and prompted a visit by **Madonna** in 2009,<sup>[49]</sup> there is also a large community of followers of **Nachman of Breslov**. Safed has been hailed as the **klezmer** capital of the world, hosting an annual **klezmer** festival that attracts top musicians from around the globe.<sup>[50]</sup>

Travelers will find an extensive Tourist Information Center<sup>[51]</sup> in the Old Jewish Quarter on Alkabetz Street. The Center provides assistance to tourists who drop in to access information about the center, and for travelers who are planning a trip.<sup>[52]</sup> Visitors can explore the places of interest,<sup>[53]</sup> activities<sup>[54]</sup> and historical sites<sup>[55]</sup> when visiting Safed. Tourists may find the stories of legends<sup>[56]</sup> of Safed to expand their understanding of the town and its history. Accommodations<sup>[57]</sup> provide boarding opportunities for people of all ages and incomes and the list of eateries<sup>[58]</sup> is extensive in the city.

## 57.7 Born in Safed

- **Hayyim ben Joseph Vital**
- **Fazil Bey** (1789-1810), author of *Zenannname* (The Book of Women)<sup>[59]</sup>
- **Samir al-Rifai**, politician who served six times as Jordanian prime minister
- **Meir Meivar**, the **Haganah** commander of Safed during 1948 and mayor of Safed between 1965 and 1966
- **Salma Jayyusi**, Palestinian-Jordanian poetess and translator
- **Mahmoud Abbas**, Palestinian president since 2005<sup>[60]</sup>
- **Moshe Amar**, a politician who served as a member of Knesset between 1977 and 1981





*Street art in Safed*

- Nabil Shaath, negotiator for the Palestinian National Authority and its first foreign minister
- Wadie Haddad, also known as Abu Hani, the Palestinian leader of the Popular Front for the Liberation of Palestine's armed wing

## 57.8 Notable residents of Safed

- Miriam Mehadipur, Tzfat resident Israeli artist since 1999 of Dutch birth,<sup>[61]</sup> owner of Mehadipur + Collection<sup>[62]</sup>
- Isaac Luria, a foremost rabbi and Jewish mystic in the community of Safed in the Galilee region of Ottoman Palestine. He is considered the father of contemporary Kabbalah.<sup>[63]</sup>
- Shlomo Halevi Alkabetz, a rabbi, kabbalist and poet perhaps best known for his composition of the song "Lecha Dodi".
- Joseph Karo, a rabbi, and author of the great codification of Jewish law, the *Shulchan Aruch*.
- Jacob Berab, an influential rabbi and talmudist best known for his attempt to reintroduce rabbinic ordination.
- Moshe of Trani, rabbi of Safed from 1525 until 1535.
- Moses ben Jacob Cordovero, leader of a mystical school in Safed in the 16th-century.
- Moshe Alshich, a prominent rabbi, preacher, and biblical commentator in the latter part of the 16th century.
- Shmuel Eliyahu, Chief Rabbi of Safed.
- Ben Snof, popular Israeli vocalist.

## 57.9 Twin towns — sister cities

See also: [List of twin towns and sister cities in Israel](#)

Safed is twinned with:

-  **Toledo**, Castile–La Mancha, Spain
-  **Lille**, France (frozen)<sup>[64]</sup>
-  **Nikopol**, Bulgaria
-  **Palm Beach County**, Florida, USA
-  **Erzsébetváros**, Budapest, Hungary

## 57.10 Gallery

- [View on Safed](#)
- [Houses in Safed](#)
- [Street in Safed](#)
- [View on Safed](#)
- [Fields near Safed](#)



*View on the east and Lake of Kinneret*

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## 57.13 External links

- [zefat.net](#) (English) (Hebrew)
- [Experience Tsfat Resource Guide](#) (English)
- [Walking around Safed](#) (English)
- [8 days forecast in Safed](#) (English)
- [Israel Experience Program in Tzf](#)
- [Tourist Information Center, guides](#)
- [Listing of Safed Accommodations](#)
- [Kabbalah Resources in Safed](#)
- [English Map of Safed's Old City](#)
- [video interviews and contact listings](#)
- [Yom Tov Art Gallery](#) located in Tzf

## Chapter 58

# Saint Hilarion Castle

The **Saint Hilarion Castle** lies on the **Kyrenia mountain range**, in **Cyprus** near **Kyrenia** (Girne). This location provided the castle with command of the pass road from Kyrenia to **Nicosia**. It is the best preserved ruin of the three former strongholds in the Kyrenia mountains, the others being **Kantara** and **Buffavento**.

Saint Hilarion was originally a **monastery**, named after a **monk** who allegedly chose the site for his **hermitage**, with a monastery and a church built there in the 10th century. Starting in the 11th century, the **Byzantines** began fortification. Saint Hilarion formed the defense of the island with the castles of **Buffavento** and **Kantara** against **Arab pirates** raiding the coast. Some sections were further upgraded under the **Lusignan** rule, who may have used it as a summer residence. During the rule of Lusignans, the castle was the focus of a four-year struggle between Holy Roman Emperor Frederick II and Regent John d' Ibelin for control of Cyprus.



*View of the Queen's window (Queen Eleanor) in the upper ward.*

The castle has three divisions or wards. The lower and middle wards served economic purposes, while the upper ward housed the royal family. The lower ward had the stables and the living quarters for the **men-at-arms**. The Prince John tower sits on a cliff high above the lower castle. The church lies on the middle ward. The upper ward was reserved for the **Royals** and can be entered via a well-preserved archway. Farm buildings are located in the west close to the royal apartments. Along the western wall, there is a scenic view of the northern coast of Cyprus, overlooking the city of **Kyrenia** (Girne), from the Queen's Window.

Much of the castle was dismantled by the **Venetians** in the 15th century to reduce the up-keeping cost of **garrisons**.

### 58.1 Gallery

- Saint Hilarion Castle, Cyprus

- 
- 
- Saint Hilarion Castle

## 58.2 References

Media related to [Saint Hilarion Castle](#) at Wikimedia Commons

- [St. Hilarion Castle](#)
- [All About All Crusades](#)

## Chapter 59

# Saint Louis Castle

[https://upload.wikimedia.org/wikipedia/commons/3/36/St.\\_Louis\\_Castle%2C\\_Sidon.jpg](https://upload.wikimedia.org/wikipedia/commons/3/36/St._Louis_Castle%2C_Sidon.jpg)

The **Castle of St. Louis** (or **Qalaat Al Muizz**) was erected by the **Crusaders** during the Frankish occupation of **Sidon**, on what is reputed to have been the acropolis of the ancient city. Remains of a theater have been recently found there also.

The French king, **Louis IX**, better known as St. Louis, appears to have spent a long time at the castle, and this is perhaps why the cite is attributed to him. The citadel was probably completely demolished, then rebuilt by the Arabs.

To the south of the citadel is a mound of debris called **Murex Hill**. A talus of crushed shells of *murex* shells (correctly, specimens of *Bolinus brandaris* and *Hexaplex trunculus*) along the western slope can still be seen. This artificial mound (100 m. long and 50 m. high) was formed by the accumulation of refuse from the **purple dye** factories of Phoenician times. Mosaic tiling at the top of the mound suggests that Roman buildings were erected there when the area was no longer used as the city's dumping ground. Part of the hill today is covered by the cemetery of the Moslem Shiite community of Sidon.



# Chapter 60

## Sarvandikar

**Sarvandikar** (Armenian: Սարվանդիքար) also spelled *Sarvanda k'ar* (Turkish: *Savranda Kalesi*) is a medieval Armenian castle of the former Armenian Kingdom of Cilicia in today's Osmaniye Province of Turkey. The castle was of strategic importance due to its position guarding the Syrian Gates.

### 60.1 Etymology

Sarvandik'ar or Sarvandakar (Armenian: Սարվանդաքար) in old Armenian language means “Rocky plateau”. Turkish settlers called this fortress Savranda.

### 60.2 Architecture

Sarvandikar is of typical Armenian castle design: an enclosed ward on the top of a steep rocky hill with horseshoe-shaped towers guarding the curtain walls. The location is so inaccessible that some sides do not need elaborate walls, as the steep cliff face is defence enough.

### 60.3 See also

Other castles in the region include:

- Yilankale
- Lampron

### 60.4 References

- *Unknown crusader castles* by Kristian Molin, Hambledon Continuum, 2001

### 60.5 External links

- Château de Servantikar en Cilicie - an article in French
- Servantikar at Forteresses D'Orient (French)

Coordinates: 37°08′56″N 36°27′33″E﻿ / ﻿37.14889°N 36.45917°E﻿ /

## Chapter 61

# Selçuk

This article is about the town. For the medieval Turkish leader, see [Seljuk](#). For other uses, see [Selçuk \(disambiguation\)](#) and [Seljuk \(disambiguation\)](#).

**Selçuk** is the central town of Selçuk district, [İzmir Province](#) in [Turkey](#), 2 kilometres (1 mile) northeast of the ancient city of [Ephesus](#).

Its original Greek name, **Agios Theologos** (Ἅγιος Θεολόγος) referred to [John the Theologian](#). In the 14th century, it was the capital of the [Emirate of Aydin](#). Under the [Ottoman Empire](#), it was known as **Ayasoluk** ([Ottoman Turkish](#): *Ayasluğ*). In 1914, it was renamed Selçuk after the [Seljuk Turks](#) who first led incursions into the region in the 12th century.



*Three periods of history in Selçuk: Temple of Artemis (front), Isa Bey Mosque built by the Seljuk Turks (middle), the Ottoman castle (far)*

It was a township in [Kuşadası](#) district till 1954 and [Torbalı](#) between 1954-1957. It finally became a district in 1957.



*The Isa Bey Mosque on Ayasoluk Hill*

Its neighbours are **Torbalı** from north, **Tire** from northeast, **Germencik** from east, **Kuşadası** from south, Aegean Sea from west and **Menderes** (formerly Cumaovası) from northwest.

Selçuk is one of the most visited tourist destinations within **Turkey**, known for its closeness to the ancient city of **Ephesus**, **House of the Virgin Mary** and Seljuk works of art. The 6th century **Basilica of St. John the Apostle**, which, some claim, is built on the site of the Apostle's tomb, is also inside the town. The old quarter of Selçuk retains much traditional Turkish culture.





*Selçuk town and castle in 1970*

Ayasoluk Hill dominates the surrounding area, with several historical buildings on its slopes, including the İsa Bey Mosque built by the Aydinids in 1375, and the Grand Fortress.



*Selçuk town and Isa Bey mosque from the castle in 1970*

Ephesus Beach (Turkish: *Pamucak*) is one of the longest beaches (12 km) in Turkey and hosts 5 large hotels. The local Selçuk-Efes Airport and Selçuk Training Center of the Turkish Aeronautical Association (THK) is only 3



km (1.9 mi) away from Selçuk, offering [piloting](#), [parachuting](#), and [microlight](#) training. Parachute championships are held there every summer, usually late August.

The annual [camel wrestling](#) championship takes place at Selçuk-Pamucak (Ephesus Beach) in January.

Nearby, in the village of [Çamlık](#) is the [Çamlık Railway Museum](#).

## 61.1 International relations

See also: [List of twin towns and sister cities in Turkey](#)

### 61.1.1 Twin towns – Sister cities

Selçuk is [twinned](#) with:


## 61.2 See also

- [Ephesus](#)
- [Temple of Artemis](#)
- [House of the Virgin Mary](#)
- [Basilica of St. John](#)
- [Şirince](#)

## 61.3 References

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## 61.4 External links

- Report: “Selçuk, 30 p.” (PDF) (in Turkish). İzmir Chamber of Commerce. 2007.
- Selçuk District, governmental site
-  Selçuk travel guide from Wikivoyage
- [Şirince Travel Guide](#)
- [Pictures of Selçuk](#)
- [Şirince Accommodation Guide](#)
- [Images of Selçuk Ayasoluk](#)
- [Selçuk Guide](#)
- [Şirince Information Guide](#)
- [Selçuk Presentation Guide](#)

- Selçuk Photos
- Exploring St Johns Basilica and other ruins
- Alert - Travel scam operating in Selçuk

Coordinates: 37°57'N 27°22'E / 37.950°N 27.367°E

## Chapter 62

# Sepphoris

**Sepphoris** (Ancient Greek: Σέπφωρις), also known as **Tzipori** (Hebrew: צִפּוּרִי), **Diocaesaraea** (Ancient Greek: Διοκαισάρεια), **Saffuriya** (Arabic: صفورية, also transliterated *Safurriya* and *Suffurriye*), and in Crusader times as **La Sephorie**, is a village and an archeological site located in the central Galilee region of Israel, 6 kilometers (3.7 mi) north-northwest of Nazareth.<sup>[1]</sup> It lies 286 m above sea level and overlooks the Beit Netofa Valley. The site holds a rich and diverse historical and architectural legacy that includes Hellenistic, Jewish, Roman, Byzantine, Islamic, Crusader, Arabic and Ottoman influences. In late Christian tradition it was believed to be the birthplace of the Mary, mother of Jesus, and the village where Saints Anna and Joachim are often said to have resided.<sup>[2]</sup>

Notable structures at the site include a Roman theater, two early Christian churches, a Crusader fort that was renovated by Daher el-Omar in the 18th century, and over sixty different mosaics dating from the third to the sixth century CE.<sup>[3][4]</sup>

Following the Bar Kokhba revolt of 132–135, Sepphoris was one of the centers in Galilee where rabbinical families from Judea relocated.<sup>[5]</sup> Remains of a 6th-century synagogue have been uncovered in the lower section of the site. In the 7th century, the town was conquered by the Arab caliphates like much of the rest of Palestine. Successive Arab and Islamic imperial authorities ruled the area until the end of the first World War I, with a brief interruption during the Crusades.

Until its depopulation during the 1948 Arab-Israeli War,<sup>[6]</sup> Saffuriya was a Palestinian Arab village. Moshav Tzipori was established adjacent to the site in 1949. It falls under the jurisdiction of Jezreel Valley Regional Council, and in 2006 had a population of 616. The area occupied by the former Arab village was designated a national park in 1992

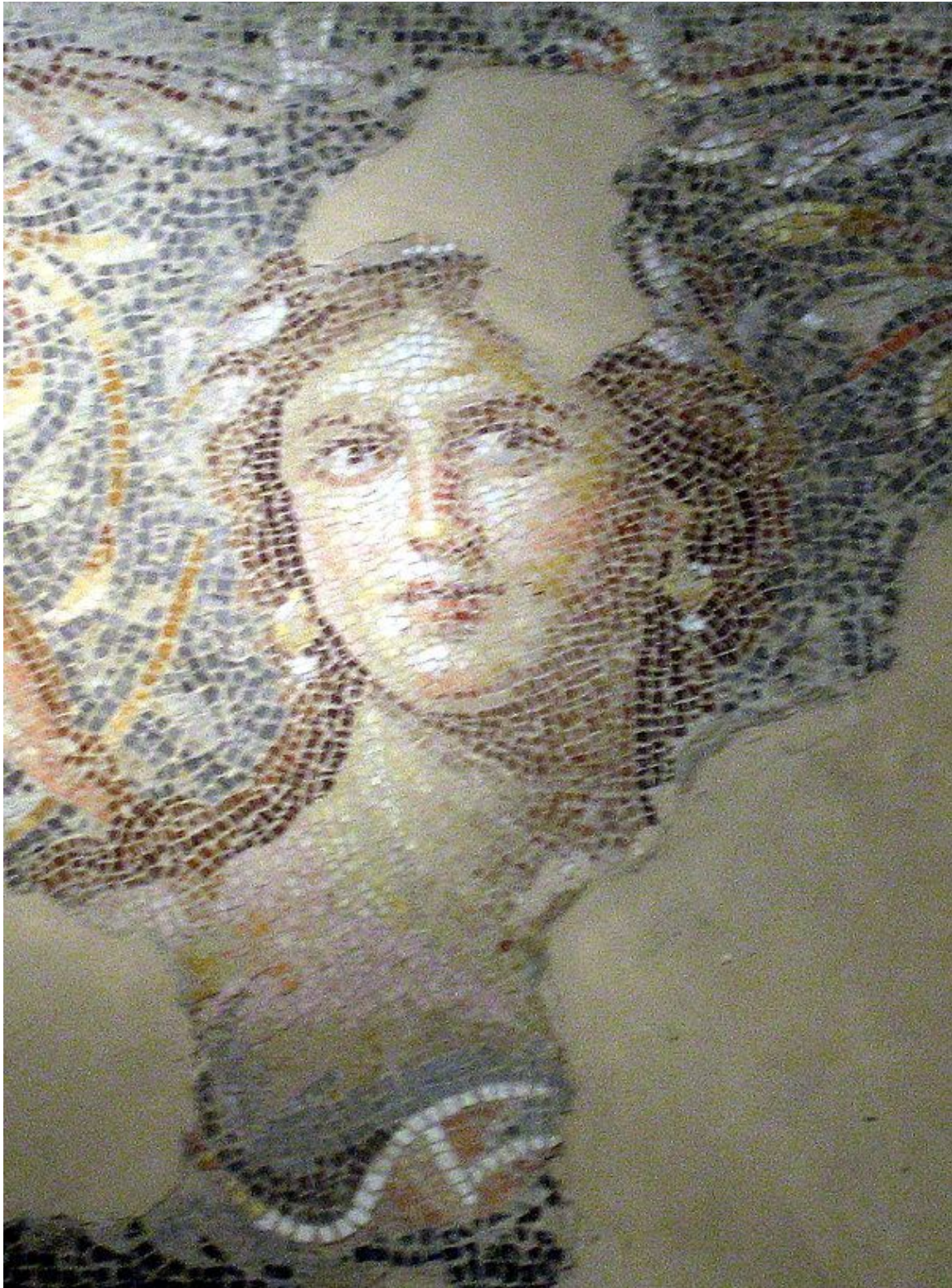
## 62.1 History

### 62.1.1 Early history

Evidence from ceramic remains indicates the site of Sepphoris was inhabited as early as the Iron Age, 1,000–586 BCE. Actual occupation and building work can be verified from the 4th century, with the Hellenistic period.<sup>[7]</sup> The Bible makes no mention of the city.<sup>[8]</sup> In 104 BCE, the Judean priestly dynasty of the Hasmoneans conquered Galilee under the leadership of either Alexander Jannaeus or Aristobulus I and at this time the town may have been administered by a quarter-master, probably Jewish, and by the middle of the 1st century BCE, after the campaigns of Pompey, it fell under Roman rule in 63 BCE became one of the five *synods* of Roman rule in the Syro-Palestinian Middle East. The Roman client king, Herod the Great recaptured the city in 37 BCE after it had been garrisoned by the Parthian proxy, the Hasmonean Antigonos II Mattathias.<sup>[9]</sup> The city was called Sepphoris from the word *tzippori*, a variant of the Hebrew word for *bird*, *tsippor*, perhaps, as a Talmudic gloss suggests, because it is “perched on the top of a mountain, like a bird”.<sup>[10][11]</sup>

After Herod's death in 4 BCE, a certain Judas, son of a local bandit, Ezekias, attacked Sepphoris, then the administrative center of the Galilee, and, sacking its treasury and weapons, armed his followers in a revolt against Herodian rule. The Roman Governor in Syria, Varus is reported by Josephus - perhaps in an exaggeration, since archaeology has failed to verify traces of the conflagration- to have burnt the city down, and sold its inhabitants into slavery.<sup>[12]</sup> After Herod's son, Herod Antipas was made tetrarch, or governor, he proclaimed the city's new name to be *Autocratoris*, and rebuilt it as the “Ornament of the Galilee” (Josephus, Ant. 18.27).<sup>[13]</sup> An ancient route linking Sepphoris





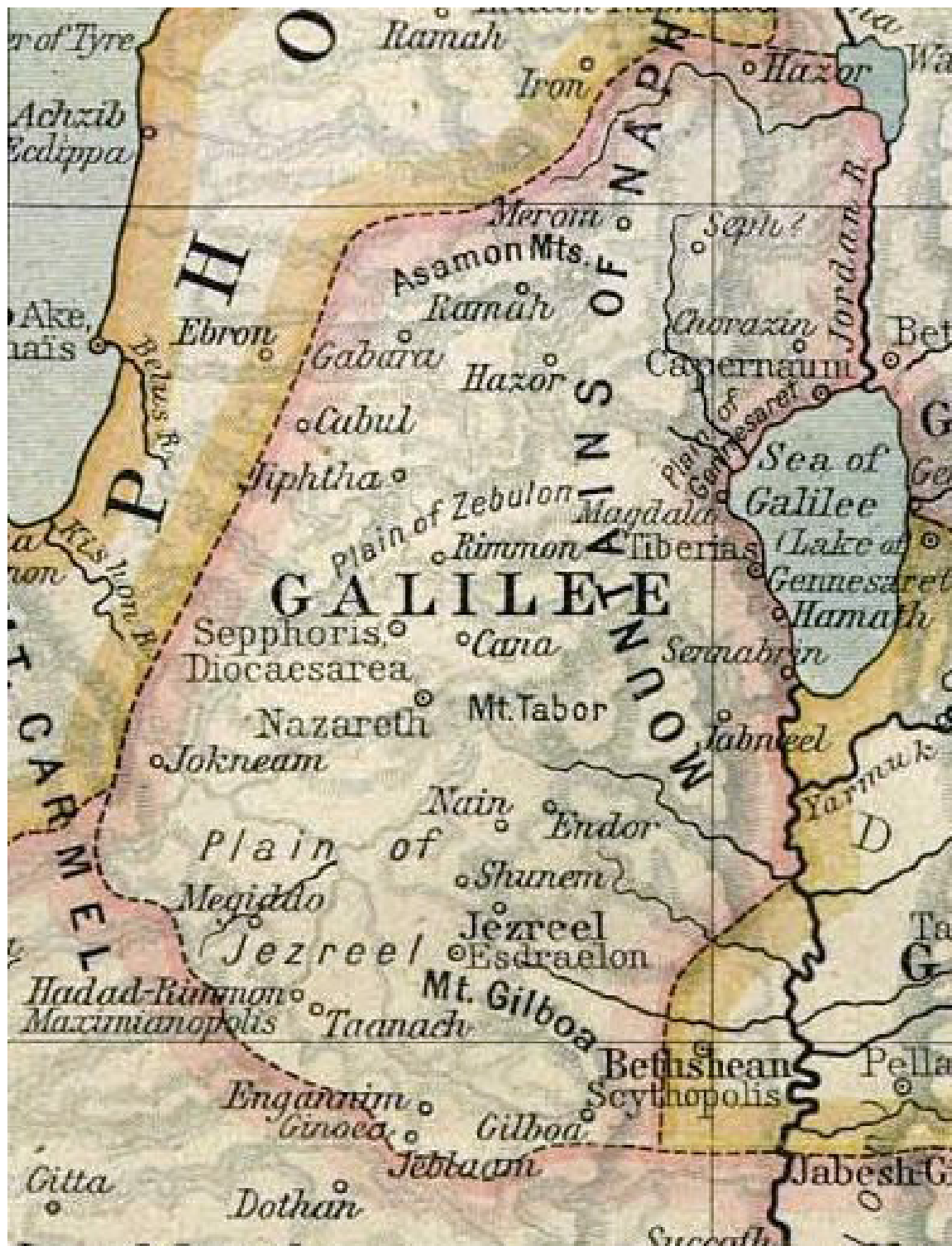
*Often referred to as the “Mona Lisa of the Galilee”. Part of a mosaic floor in Sepphoris.*

to Legio, and further south to Samaria-Sebastia, is believed to have been paved by the Romans around this time.<sup>[14]</sup> The new population was loyal to Rome.

At the time of Jesus, Sepphoris was a large, Roman-influenced city. Reza Aslan describes it at the time of Jesus’s growing into maturity one mile away in the following terms:

Rich, cosmopolitan, deeply influenced by Greek culture, and surrounded by a panoply of races and





*Ancient Galilee*

religions, the Jews of Sepphoris were the product of the Herodian social revolution - the nouveaux riches who rose to prominence after Herod's massacre of the old priestly aristocracy.<sup>[15]</sup>

It has been suggested that Jesus, while living in Nazareth, may have worked as a craftsman at Sepphoris,<sup>[16]</sup> where, during his youth 'the largest restoration project' of his time took place.<sup>[17]</sup> Archaeological investigations at the site have led to numerous debates about the influence of this town on Jesus, and shed light on differences within Galilean society.

The inhabitants of Sepphoris did not join the **Great Jewish Revolt** against Roman rule of 66 CE. The Roman **legate** in Syria, **Cestius Gallus**, killed some 2,000 “brigands and rebels” in the area, and sold its inhabitants into slavery.<sup>[18]</sup> The Jerusalemite **Josephus**, a son of Jerusalem’s priestly elite had been sent north to recruit the Galilee into the rebellion’s fold, but was only partially successful. He made two attempts to capture Sepphoris, but failed to conquer it, the first time because of fierce Galilean resistance, the second because a garrison came to assist in the city’s defence.<sup>[19]</sup> Around the time of the rebellion Sepphoris had a Roman theater - in later periods, bath-houses and mosaic floors depicting human figures. Sepphoris and Jerusalem may be seen to symbolize a cultural divide between those that sought to avoid any contact with the surrounding Roman culture and those who within limits, were prepared to adopt aspects of that culture. Rejected by Sepphoris and forced to camp outside the city Josephus went on to **Jotapata**, which did seem interested in the rebellion, - the **siege of Jotapata** ended on July 20 67 A.D. Towns and villages that did not rebel were spared and in Galilee they were the majority.<sup>[20]</sup> Coins minted in the city at the time of the Great Revolt carried the inscription *Neronias* and *Eirenopolis*, “City of Peace”. After the revolt, symbolism used on the coins was little different from other surrounding pagan city coins with depictions of laurel wreaths, palm trees, caduceuses, and ears of barley.

Just prior to the **Bar Kokhba revolt**, the city’s name was changed to *Diocaesarea* in Hadrian’s time, in honor of **Zeus** and the **Roman emperor**. Following the revolt in 132–135, many Jewish refugees from devastated Judea settled there, turning it into a center of Jewish religious and spiritual life. Rabbi **Yehuda Hanasi**, one of the compilers of the *Mishnah*, a commentary on the *Torah*, moved to Sepphoris, along with the **Sanhedrin**, the highest Jewish religious court.<sup>[21]</sup> Before moving to **Tiberias** by 150, some Jewish academies of learning, *yeshivot*, were also based there. The Galilee was predominantly populated by Jews from the end of the 2nd century to the 4th century CE.<sup>[22]</sup> The idea that Sepphoris was under a “priestly oligarchy” by the third century, is unconvincing, and may reflect a misreading of Talmudic sources.<sup>[23]</sup> Aside from being a center of spiritual and religious studies, it developed into a busy metropolis for commerce due to its proximity to important trade routes through Galilee. Hellenistic and Jewish influences seemed blended together in daily town life while each group, Jewish, pagan and Christian, maintained its distinct identity.<sup>[24]</sup>

Diocaesarea was destroyed by the **Galilee earthquake of 363**, but rebuilt soon afterwards, and retained its importance in the greater Jewish community of the Galilee, both socially, commercially, and spiritually.

The town was also the centre of a Christian bishopric. Three of its early bishops are known by name: Dorotheus (mentioned in 451), Marcellinus (mentioned in 518), and Cyriacus (mentioned in 536).<sup>[25][26][27]</sup> As a diocese that is no longer residential, it is listed in the *Annuario Pontificio* among **titular sees**.<sup>[28][29]</sup>

### 62.1.2 Islamic conquest and the Crusaders

**Ya'qubi** noted that Saffuriyyah was taken during the first conquest by the Arab armies in Palestine,<sup>[30]</sup> in 634.<sup>[31]</sup> The city was incorporated into the expanding **Umayyad Caliphate**, and *al-jund* coins were minted by the new rulers.<sup>[32]</sup> Saffuriya was engaged in trade with other parts of the empire at the time; for example, cloaks made in Saffuriyya were worn by people in **Medina**.<sup>[33]</sup> Umayyad rule was replaced by **Abbasid** rule, and Arab and Islamic dynasties continued to control the city, with a brief interlude during the Crusades, up until World War I. Throughout this period of time, the city was known by the **Semitic** name Saffuriya.<sup>[34]</sup> After this, the region was controlled by the British who ruled over the British Mandate until the creation of the State of Israel in 1948.

The early 12th century brought the **Crusaders** to Palestine. They built a fort and watchtower atop the hill, overlooking Saffuriya, and dedicated it to **Anne** and **Joachim**, the putative parents of the **Virgin Mary**.<sup>[8]</sup> This became one of their local bases in the **Kingdom of Jerusalem** and they renamed the city La Sephorie. In 1187, the Crusaders were dispatched from La Sephorie to fight the **Battle of Hattin**. After the defeat of the Crusaders by **Saladin**, the **Ayyubid** Sultan renamed the city Saffuriya. In the 15th century, Saffuriya came under the control of the **Ottomans**. It remained a **titular see** of the **Catholic Church** under the name Diocaesarea in Palaestina.

In the fourteen centuries between the rule of Herod of Antipas and that of the Ottoman Empire, the city reportedly thrived as a center of learning, with a diverse, multiethnic and multi-religious population of some 30,000 living in relatively peaceful coexistence.<sup>[35]</sup>

### 62.1.3 Modern history

**Saffuriya** (Arabic: صفورية, also transliterated *Safurriya* and *Suffurriye*), along with the whole of Palestine, came under the rule of the **Ottoman Empire** after it defeated the Mamluks at the **Battle of Marj Dabiq** in 1516. An Ottoman **firman** of 1572 describes Saffuriyya as one of a group of villages within the **sanjak** of Safad, which was part of the **Qaysi** faction, and that had rebelled against the Ottoman authorities.<sup>[40]</sup> At the end of the 16th century, the population



*Crusader/Ottoman Fort, the upper part was used as a school from the early 1900s (decade) until 1948.<sup>[39]</sup> Note doorway constructed under *Daher el-Omar*.*

was recorded as consisting of 366 families and 34 bachelors, all Muslim. Saffuriyya was larger than neighboring Nazareth but smaller than **Kafr Kanna**.<sup>[41]</sup> A number of important scholars came from the village during this period, including the *qadi*, al-Baq'a al-Saffuri (died 1625) and Ahmad al-Sharif (died 1633), a poet and *qadi*.<sup>[42]</sup>

It is reported that in 1745 *Daher el-Omar*, who grew up in the town,<sup>[43]</sup> built a fort on the hilltop above Saffuriya.<sup>[31]</sup>

A map from Napoleon's invasion of 1799 by Pierre Jacotin showed the place, named as *Safoureh*.<sup>[44]</sup>

In the early 19th century, the British traveller J. Buckingham noted that all the inhabitants of Saffuriya were Muslim, and that the house of St. Anna had been completely demolished.<sup>[31][45]</sup>

In the late 19th century, Saffuriyya was described as village built of stone and mud, situated along the slope of a hill. The village contained the remains of the Church of St. Anna and a square tower, said to have been built in the mid-18th century. The village had an estimated 2,500 residents, who cultivated 150 *faddans* (1 faddan = 100-250 dunams), on some of this land they had planted olive trees.<sup>[46]</sup> In 1900, an elementary school for boys was founded, and later, a school for girls. A local council was established in 1923. The expenditure of the council grew from 74 Palestinian pounds in 1929 to 1,217 in 1944.<sup>[31]</sup>

Though it lost its centrality and importance as a cultural center under the Ottomans (1517–1918) and the **British Mandate** (1918–1948), the village thrived agriculturally. Saffuriyya's *pomegranates*, *olives* and *wheat* were famous throughout the Galilee.<sup>[47]</sup>

In summer of 1931, archaeologist Leroy Waterman began the first excavations at Saffuriya, digging up part of the school playground, formerly the site of the Crusader fort.<sup>[1]</sup>

In 1944/45 a total of 21,841 *dunams* of village land was used for cereals, 5,310 dunams were irrigated or used for orchards, mostly olive trees.<sup>[31][48]</sup> By 1948, Saffuriya was the largest village in the Galilee both by land size and population, which was estimated at 4,000 Arabs.<sup>[49]</sup>

On 1 July 1948, during the **1948 Arab–Israeli War**, the village was bombarded by Israeli aircraft.<sup>[49]</sup> On 16 July it was captured by Israeli forces along with the rest of the lower Galilee in **Operation Dekel**. The villagers put up some

resistance and managed to destroy several armoured cars in an ambush.<sup>[50]</sup> Following the collapse of the resistance all but 80 of the villagers fled. Some made their way northwards toward Lebanon, finally settling in the refugee camps of *Ain al-Hilweh* and *Shatila* and the adjacent *Sabra neighborhood* in *Lebanon*. Others fled south to Nazareth and the surrounding countryside. After the attack, the villagers returned but were evicted again in September 1948.<sup>[6]</sup> On 7 January 1949, 14 residents were deported and the remaining 550 were resettled in neighboring Arab villages such as *'Illut*.<sup>[6]</sup> Many settled in Nazareth in a quarter now known as the al-Safafira quarter because of the large number of Saffuriyya natives living there.<sup>[47]</sup> As the Israeli government considers them *absentees*, they cannot go back to their old homes and have no legal recourse to recover them.<sup>[51]</sup>

The area remained under *martial law* until 1966.

The site of the Arab village was planted with pine trees.<sup>[49]</sup> On February 20, 1949, the Israeli *moshav* of Tzippori was founded southeast of the former village.<sup>[49]</sup> The pomegranate and olive trees were replaced with crops for cattle fodder.<sup>[52]</sup> Most of the remains of Saffuriya were removed in a late-1960s program to clear abandoned Arab villages.<sup>[53]</sup>

## 62.2 Archaeological sites in the national park

The history of Sepphoris as presented in the modern day national park mainly covers the periods up to Roman and Byzantine rule, with mention of the Crusades, the period of rule under the Arab caliphates and the Ottoman Empire and British rule.

The Crusader/Ottoman tower sits high atop the hill, overlooking both the Roman theater, the majority of the Jewish city and the destroyed Palestinian village. It was built in the 12th century, on the foundation of an earlier Byzantine structure. The tower is built as a large square, 15m x 15m, and approximately 10 m. high. The lower part of the walls are built of reused antique spolia, including a *sarcophagus* with decorative carvings. The upper part of the tower and the doorway were constructed by *Daher el-Omar* in the 18th century. Noticeable features from the rebuilding are the rounded corners which are similar to those constructed under Daher in the fort in *Shefa-'Amr*. The upper part of the building was converted for use as a school during the reign of *Abdul Hamid II* in the early 1900s (decade), and used for this purpose until 1948.<sup>[54]</sup>

Much of the town itself has been excavated, revealing Jewish homes along a main cobblestone street. Several images have been found carved into the stones of the street, including that of a *menorah*, and another image that resembles some ancient game reminiscent of *tic-tac-toe*. *Mikva'ot*, Jewish ritual baths, have been found as well, identified by the steps leading to the bottom, carved out of the earth along with the rest of the bath.<sup>[55]</sup> The Roman theater sits on the northern slope of the hill, and is about 45 m in diameter, seating 4500. Most of it is carved into the hillside, but some parts are supported by separate stone pillars. The theater shows evidence of ancient damage, probably from the earthquake in 363, but also quite possibly from the Arab conquest.

A modern structure stands to one side of the excavations, protecting the remains of a 5th-century public building, with a large and intricate *mosaic* floor. Some believe the room was used for festival rituals involving a celebration of water, and possibly covering the floor in water. Drainage channels have been found in the floor, and the majority of the *mosaic* seems devoted to measuring the floods of the *Nile*, and celebrations of those floods.<sup>[56]</sup>

Finally, a Roman villa is arguably the centerpiece of the discoveries, containing one of the most famous mosaics in Israel. It was built around the year 200 and destroyed in the earthquake of 363. The villa is in the traditional form of a *triclinium*; seats would have been arranged in a U-shape around the mosaic, Roman villa mosaic floor and people would have reclined while dining and drinking, talking and contemplating the mosaic images. The mosaic, for the most part, is devoted to *Dionysus*, god of wine, and of socializing. He is seen along with *Pan* and *Hercules* in several of the 15 panels.<sup>[56]</sup>

The centerpiece of the mosaic floor, however, at least for the archaeologists, is an image of a young lady, possibly meant to be *Venus*, which the researchers have dubbed “The Mona Lisa of the Galilee”. Smaller mosaic *tesserae* were used to allow for greater detail and a more lifelike result. The image is certainly more lifelike, and more detailed (as in the shading and blush of her cheeks) than most expect mosaics to be.<sup>[56]</sup>

### 62.2.1 Synagogue

The remains of an ancient *Tzippori Synagogue* have been uncovered in the lower section of the city. It was built in the late 5th or early 6th century, at a time when the town’s Christian population was increasing and the strength of





*Offering of fruits and grains, the Nile House Mosaic*



*Dionysus Party*





*Zodiac Wheel Mosaic in the great synagogue of Tzippori, 5th century*

the Jewish population was diminishing. Measuring 20.7 meters by 8 meters wide, it was located at the edge of the town.

The mosaic floor is divided into seven parts. Near the entrance there is a scene showing the angels visiting Sarah. The next section shows the binding of Isaac. There is a large Zodiac with the names of the months written in Hebrew. Helios sits in the middle, in his sun chariot. The last section shows two lions flanking a wreath, their paws resting on the head of an ox.

The most interesting are the central sections of the mosaic. One shows the “tamid” sacrifice, the showbread, and the basket of first fruits from the Temple in Jerusalem. Also shown are a building facade, probably representing the Temple, incense shovels, shofars, and the seven-branched menorah from the Temple. Another section shows Aaron dressed in priestly robes preparing to offer sacrifices of oil, flour, a bull and a lamb.

An Aramaic inscription reads: “May he be remembered for good Yudan son of Isaac the Priest and Paragri his daughter Amen Amen”<sup>[57]</sup>

### 62.3 In popular culture

Sepphoris was one of the cornerstones in “Exile - A Myth Unearthed” documentary. The documentary was trying to answer whether Jewish exile is a truth or a myth.<sup>[58][59]</sup>

### 62.4 See also

- Oldest synagogues in the world
- Taha Muhammad Ali
- Jesus Trail

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## 62.7 External links

- [Tzipori excavation project](#) Hebrew University of Jerusalem
- [Saffuriyya Palestine Remembered](#)
- Survey of Western Palestine, Map 5: [IAA](#), [Wikimedia commons](#)
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## Chapter 63

# Sidon Sea Castle

**Sidon's Sea Castle** (Arabic: قلعة صيدا البحرية *Kalaat Saida al-Bahriya*) is one of the most prominent archaeological sites in the port city of Sidon, Lebanon.

### 63.1 History

The city of Sidon is located on the Mediterranean coast of Lebanon. This ancient Phoenician city has been of great religious, political and commercial value; it is said to be inhabited since 4000 B.C. During the 13th century, the Crusaders built Sidon's Sea Castle as a fortress on a small island connected to the mainland by a narrow 80m long roadway. The island was formerly the site of a temple to Melqart, the Phoenician version of Heracles. The beauty of the Castle can be seen in old illustrations of it; however, after bearing several wars, it has been damaged and renovated several times. It was partially destroyed by the Mamluks when they took over the city from the Crusaders, but they subsequently rebuilt it and added the long causeway. The castle later fell into disuse, but was again restored in the 17th century by Emir Fakhreddine II, only to suffer great damage.<sup>[1]</sup>

There is a possibility that the island on which the castle is built was, in fact, the location of the Phoenician King's palace and several other Phoenician monuments which were destroyed by Esarhaddon and then by natural earthquakes.<sup>[2]</sup> This island has also served as a shelter from inside attacks on the city.<sup>[3]</sup> Great Sidon, Little Sidon, powerful fortresses, pastures, cisterns and fortifications are all mentioned in the Assyrian king Sennacherib's recordings of his attacks on Sidon and nearby cities.<sup>[4]</sup>

### 63.2 Description

Today, the castle consists primarily of two towers connected by a wall. In the outer walls, Roman columns were used as horizontal reinforcements, a feature often seen in fortifications built on or near former Roman sites. The rectangular west tower to the left of the entrance is the better preserved of the two. There is a large vaulted room scattered with old carved capitals and rusting cannonballs. A winding staircase leads up to the roof, where there is a small, domed Ottoman-era mosque. From the roof, there is a view across the old city and fishing harbor. The east tower isn't as well preserved and was built in two phases; the lower part dates to the Crusader period, while the upper level was built by the Mamluks. There has also been evidence of the old Phoenician city being buried under the sea in the area surrounding the castle: structures of walls, columns, stairways, remains of buildings, statues and cisterns.<sup>[5]</sup>

### 63.3 Gallery

- From 'La Syrie d'aujourd'hui. Voyages dans la Phénicie, le Liban et la Judée. 1875-1880' of Louis Charles Emile Lortet, 1884
- Australian troops among the ruins of the Sidon Sea Castle during the Syria-Lebanon Campaign, 1941
- Sidon Castle at night

- Sidon Sea Castle

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# Chapter 64

## Tartus

**Tartus** (Arabic: طرطوس / ALA-LC: *Ṭarṭūs*; also transliterated **Tartous**) is a city on the Mediterranean coast of Syria. Tartus is the second largest port city in Syria (after Latakia), and the largest city in Tartus Governorate. The population is 115,769 (2004 census).<sup>[2]</sup> In the summer it is a vacation spot for many Syrians. Many vacation compounds are located in the region with some top quality resorts. The port of Tartus is home to a small Russian naval facility.

### 64.1 Geography and climate

The city lies on the eastern coast of the Mediterranean Sea bordered by the Alawite Mountains to the east. Arwad, the only inhabited island on the Syrian coast, is located a few kilometers off the shore of Tartus.

Tartus occupies most of a smooth ares, surrounded to the east by mountains composed mainly of limestone and, in certain places around the town of Souda, basalt.

#### 64.1.1 Climate

The climate is Mediterranean, with short winter months and a moderate temperature from April to October. The hills to the east of the city create an alternative environment and climate. Tartus is known for its mild weather and high precipitation. Humidity in the summer can reach 0%.<sup>[3]</sup>

### 64.2 History

#### 64.2.1 Phoenician Antaradus

Main article: Arwad

The History of Tartus goes back to the 2nd millennium BC when it was founded as a Phoenician colony of Aradus.<sup>[5]</sup> The colony was known as Antaradus (from Greek “Anti-Arados → Antarados”, *Anti-Aradus*, meaning “The town facing Arwad”). Not much remains of the Phoenician Antaradus, the mainland settlement that was linked to the more important and larger settlements of Aradus, off the shore of Tartus, and the nearby site of Amrit.<sup>[6]</sup>

#### 64.2.2 Greco-Roman and Byzantine

The city was called Antaradus in Latin. Athanasius reports that, under Roman Emperor Constantine the Great, Cymatius, the Catholic bishop of Antaradus and also of Aradus (whose names indicate that they were neighbouring towns facing each other) was driven out by the Arians. At the First Council of Constantinople in 381, Mocimus appears as bishop of Aradus. At the time of the Council of Ephesus (431), some sources speak of a Musaeus as bishop of Aradus and Antaradus, while others mention only Aradus or only Antaradus. Alexander was at the Council of Chalcedon in 451 as bishop of Antaradus, Paulus as bishop of Aradus, while, at a synod held at Antioch shortly

before, Paulus took part as bishop of both Aradus and Antaradus. In 458, Atticus signed, as bishop of Aradus, the letter of the bishops of the province of Phoenicia Prima to Byzantine Emperor **Leo I the Thracian** protesting about the murder of **Proterius of Alexandria**. Theodorus or Theodosius, who died in 518, is mentioned as bishop of Antaradus in a letter from the bishops of the province regarding **Severus of Antioch** that was read at a synod held by **Patriarch Mennas of Constantinople**. The acts of the **Second Council of Constantinople** in 553 were signed by Asyncretius as bishop of Aradus. At the time of the Crusades, Antaradus, by then called Tartus or Tortosa, was a **Latin Church** diocese, whose bishop also held the titles of Aradus and Maraclea (perhaps **Rachlea**). It was united to the see of Famagosta in Cyprus in 1295.<sup>[7][8][9]</sup>

No longer a residential bishopric, Antaradus is today listed by the **Catholic Church** as a **titular see**.<sup>[10]</sup>

The city was favored by Constantine for its devotion to the cult of the **Virgin Mary**. The first chapel to be dedicated to the Virgin is said to have been built here in the 3rd century.

### 64.2.3 Islamic

Muslim armies conquered Tartus under the leadership of **Ayyan bin al-Samet al-Ansary** in 636.

### 64.2.4 Crusades



*The Crusader-era cathedral of Our Lady of Tortosa.*

The Crusaders called the city Antartus, and also Tortosa. First captured by **Raymond of Saint-Gilles**, it was left in 1105 to his son **Alfonso Jordan** and was known as Tortosa. In 1123 the Crusaders built the semi-fortified **Cathedral of Our Lady of Tortosa** over a Byzantine church that was popular with pilgrims. The Cathedral itself was used as a mosque after the Muslim reconquest of the city, then as a barracks by the Ottomans. It was renovated under the French and is now the city museum, containing antiquities recovered from Amrit and many other sites in the region. **Nur ad-Din Zangi** retrieved Tartus from the Crusaders for a brief time before he lost it again.

In 1152, Tortosa was handed to the **Knights Templar**, who used it as a military headquarters. They engaged in some major building projects, constructing a castle with a large chapel and an elaborate keep, surrounded by thick double concentric walls.<sup>[11]</sup> The Templars' mission was to protect the city and surrounding lands, some of which had been occupied by Christian settlers, from Muslim attack. The city of Tortosa was recaptured by **Saladin** in 1188, and the

main Templar headquarters relocated to **Cyprus**. However, in Tortosa, some Templars were able to retreat into the keep, which they continued to use as a base for the next 100 years. They steadily added to its fortifications until it also fell, in 1291. Tortosa was the last outpost of the Templars on the Syrian mainland, after which they retreated to a garrison on the nearby island of **Arwad**, which they held for another decade.

## 64.3 Economy, transportation and navy



*Tartus port*

Tartus is an important trade center in Syria and has one of the two main ports of the country on the **Mediterranean**. The city port is experiencing major expansion as a lot of **Iraqi** imports come through the port of Tartus to aid **reconstruction efforts in Iraq**.

Tartus is a popular destination for tourists. The city offers good sandy beaches and several resorts. The city enjoyed major investments in the last few years. The largest being **Antaradus** and Porto waterfront development.

Tartus has a well-developed road network and highways. The **Chemins de Fer Syriens** operated railway network connects Tartus to major cities in Syria, although only the **Latakia-Tartus** passenger connection is in service.

### 64.3.1 Russian naval base

Main article: **Russian naval base in Tartus**

Tartus hosts a **Soviet-era** naval supply and maintenance base, under a 1971 agreement with Syria, which is still staffed by Russian naval personnel. Tartus is the last **Russian military** base outside the former Soviet Union, and its only Mediterranean fueling spot, sparing Russia's warships the trip back to their **Black Sea** bases through **straits in Turkey**, a **NATO member**.<sup>[12]</sup>

## 64.4 Main sights

The historic centre of Tartus consists of more recent buildings built on and inside the walls of the Crusader-era Templar fortress, whose moat still separates this old town from the modern city on its northern and eastern sides. Outside the fortress few historic remains can be seen, with the exception of the former cathedral of Notre-Dame of Tartus (Our Lady of Tortosa), from the 12th century. The church is now the site of a museum. Former President





*Boats in Tartus harbor*



*A residential neighbourhood of Tartus*

Hafez Assad and his predominantly Islamic administration had promised to return the site to the Christians as a symbol of deep Christianity in Syria, however he died before this promise was executed. Assad's son, President Bashar Assad, has claimed to honor his father's promise.

Tartus and the surrounding area are rich in antiquities and archeological sites. Various important and well known sites are located within a 30-minute drive from Tartus. These attractions include:



- The old city of Tartus.
- Marqab Castle, north of the city.
- The historic Town of Safita.
- Arwad island and castle.
- The ancient cathedral of Our Lady of Tortosa, now used as the city museum.
- Beit el-Baik Palace.
- Hosn Suleiman Temple.
- Mashta Al Helou resort.
- Drekish town-resort.

The outlying town of Al Hamidiyah just south of Tartus is notable for having a Greek-speaking population of about 3,000 who are the descendents of Ottoman Greek Muslims from the island of Crete but usually confusingly referred to as Cretan Turks. Their ancestors moved there in the late 19th century as refugees from Crete after the Kingdom of Greece acquired the island from the Ottoman Empire following the Greco-Turkish War of 1897-8.<sup>[13]</sup> Since the start of the Iraqi War, a few thousands Iraqi nationals now reside in Tartus.

## 64.5 Notable people

- Saadallah Wannous (1941–1997), playwright, and first Arab to deliver the International Theatre Day address.
- Sheikh Saleh Al-Ali, a pre-independence Syrian revolutionary who fought against the French mandate.
- Dr. Halim Barakat, novelist, sociologist and retired research professor.<sup>[14]</sup>
- Jamal Suliman, actor.
- George Wassouf, famous Arab popstar.
- Ghassan Masoud, actor.
- Taim Hasan, actor.
- Giana Eid, actress.
- Farrah Yousef, Singer and Arab Idol Season 2 Finalist.
- Qussai Al-Khaoli, actor.
- Rami Derbas, Economist and Lecturer at Tishreen University.
- Rana Jammoul, actress.
- Nashwa Taher, Arabic Linguist at George Washington University.
- Faeza Daud, Novelist, Short Story writer and researcher in Syrian Mythology.

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- 
- <http://www.tartous-city.com>
- Tartus Port

### 64.7.1 News and events

- <http://abufares.net> Abufares said... the world according to a Tartoussi, an English blog from Tartous
- eTartus The First Complete website for Tartus news and services
- Tartous News

Coordinates: 34°53′N 35°53′E﻿ / ﻿34.883°N 35.883°E﻿ /

## Chapter 65

# Tomb of Samuel

For the Palestinian village that the tomb is located in, see [Nabi Samwil](#)

The **Tomb of Samuel** **Hebrew**: קבר שמואל הנביא, *translit. Kever Shmuel ha-Nevi*); (**Arabic**: النبي صموئيل, *translit. an-Nabi Samu'il* or *Nebi Samwil*, is the traditional burial site of the biblical **Hebrew** prophet **Samuel**, atop a steep hill at an elevation of 908 meters above sea level. It is situated in the Palestinian village of **Nabi Samwil** in the West Bank, 1.3 kilometers north of the **Jerusalem** neighborhood of **Ramot**.<sup>[1]</sup> On the site is a building containing a **mosque** built in the 18th century that was formerly a church. The tomb itself is located in an underground chamber where a small synagogue is located. The Israeli Ministry of Tourism website states “Over time practically every ancient Jewish traveler mentioned the place and its synagogue.”<sup>[2]</sup>

### 65.1 Archeological excavations

Yitzhak Magen conducted archaeological excavations from 1992-2003.<sup>[3]</sup> On the southeastern slope is a 4-acre (16,000 m<sup>2</sup>) urban settlement dating back to the 8th-7th centuries BCE, and remnants that Magen believed to be the **Mizpah in Benjamin** of the **Book of Samuel**.<sup>[4]</sup> By contrast, Jeffrey Zorn concluded that there are no remains at the site, from the period in which the Samuel narratives are set, and it could therefore not be Mizpah.<sup>[5]</sup> Magen's own conclusions have been criticised for stretching the evidence beyond the obvious implications, which he himself hints at:

However, if **Mizpah in Benjamin** was **Tell en-Nasbeh** on the **Nablus Road**, **Ishmael** who had assassinated **Gedaliah** would not have fled to **Ammon** via **Gibeon** <sup>[7]</sup> which is located to the west near **Nabi Samwil** which overlooks Jerusalem. Furthermore, **Judas Machabeus**, preparing for war with the Syrians, gathered his men “to Maspha, over against Jerusalem: for in Maspha was a place of prayer heretofore in Israel”.<sup>[8]</sup>

A large monastery was built by the **Byzantines**, of which little remains. There is no clear evidence that the place was considered the Tomb of Samuel, or indeed a place of religious significance, before Byzantine times.<sup>[9]</sup> Magen argues that the builders of the monastery did not believe they were building over the tomb of Samuel, instead regarding their construction only as a memorial.<sup>[6]</sup> The fifth century writer **Jerome**, for example, argues that Samuel's remains were moved to **Chalcedon**, on the orders of Emperor **Arcadius**;<sup>[10]</sup> this would be a century before the Byzantine monastery was built.

A sixth-century Christian author identified the site as Samuel's burial place. According to the Bible, however, the prophet is buried at his hometown, **Ramah**,<sup>[11]</sup> to the east of the hill which is located near **Geba**. The 12th-century Jewish traveler **Benjamin of Tudela** visited the site when he traveled the land in 1173, writing that the Crusaders had found the bones of Samuel in a Jewish cemetery in **Ramla** on the coastal plain and reburied here, overlooking the Holy City. He wrote that a church dedicated to St. Samuel of Shiloh had been built on the hill.<sup>[12]</sup> This may refer to the abbey church of St. Samuel built by **Premonstratensian** canons and inhabited from 1141 to 1244.<sup>[13]</sup>

**Raymond of Aguilers**, who wrote a chronicle of the **First Crusade** (1096–1099), relates that on the morning of June 7, 1099, the Crusaders reached the summit of **Nebi Samuel**, and when they saw the city of Jerusalem, which they had not yet seen, they fell to the ground and wept in joy;<sup>[14]</sup> the **Crusaders** named the place “Mount of Joy” (Latin *Mons Gaudi*, French *Mont de Joie*), for this reason. The Crusaders built a fortress on the spot, which was razed by

the Mamelukes.

Some identify the location with the Biblical temple of Gibeon, though consensus among experts places it at the village of al Jib.

## 65.2 Modern era

Jews had begun efforts to found a village at the site in 1890, originally called *Ramah* after the biblical home of Samuel, and then referred to by the name of the group which had purchased the lands, *Nahalat Yisrael*. Over the next five years various attempts to actualise the plan had failed due to bureaucratic obstacles, but in 1895, 13 Yemenite Jewish families joined the group and succeeded in the endeavour, even engaging in agriculture there.

### 65.2.1 World War I

See also: Battle of Nebi Samwil

Nebi Samuel's strategic location made it the site of battles during the British conquest of Ottoman Palestine in 1917, and the village was badly damaged from artillery fire and abandoned. It was resettled in 1921, but various difficulties lead it to again disband after a number of years. The mosque built in 1730 was damaged in the battle between the British and the Turks in 1917. It was restored in World War I.<sup>[4][15]</sup>

### 65.2.2 Post-World War II

The location was again significant in the 1948 Arab-Israeli War, and the 1967 Six-Day War, and was used by artillery of the Jordanian Arab Legion to bombard Jerusalem, in addition to being a base for attacks on Jewish traffic during the 1948 siege of Jerusalem.<sup>[16][17]</sup>

Nebi Samuel and the surrounding archeological excavations are now part of a national park. An Arab village of 20 families is located on the hilltop.

Both Jewish and Muslim prayers are held at the tomb. Many religious Jews visit the tomb on the 28th of Iyar, the anniversary of Samuel the Prophet's death.<sup>[18]</sup>

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## Chapter 66

### Toron



*Crusader Castle in the village of Tebnine*

**Toron**, now **Tibnin** or **Tebnine** in southern Lebanon, was a major Crusader castle, built in the Lebanon mountains on the road from Tyre to Damascus.

It was the centre of the Lordship of Toron, a seignury within the **Kingdom of Jerusalem**, actually a rear-vassalage of the **Principality of Galilee**. The castle was built by **Hugh of Falkenberg**, second prince of Galilee, in 1105 AD to assist in capturing Tyre. After Hugh's death it was made an independent seignury, given to **Humphrey I** before 1109.<sup>[1]</sup>

After **Humphrey I** of Toron, the castle and lordship of Toron successively passed to his descendants **Humphrey II** and **Humphrey IV**. Baniyas, which had been given to **Baldwin II** by the **Assassins** in 1128, was inherited by Toron in approximately 1148 when **Humphrey II** married the daughter of **Renier Brus**, lord of Baniyas and Assebebe. **Humphrey II** sold parts of Baniyas and Chastel Neuf to the **Knights Hospitaller** in 1157. Baniyas was merged with Toron until it fell to **Nur ad-Din Zangi** on 18 November 1164, and when it was recovered it became part of the Seignury of **Joscelin III** of Edessa (see below).

**Humphrey IV** was also prince of **Oultrejourdain**. Toron remained in Crusader possession until 1187 when it fell to the forces of **Saladin** after the **Battle of Hattin** when **Saladin** all but destroyed the **Crusader states**. Ten years later, in



*View from the Toron castle*

November, 1197, Toron was besieged by the German contingent of the Crusade of 1197 and would have fallen; but the Muslim garrison by the Tribesman of El-Seid and Fawza held out until relief arrived from Egypt.

In 1219 Sultan al-Mu'azzam secretly had the defenses of Toron as well as those of Jerusalem and the castles of Safed and Banyas dismantled.<sup>[2]</sup> This was done because the Sultan foresaw the necessity of exchanging them for the more crucial defenses at Damietta on the Nile Delta, which had been captured by the forces of the Fifth Crusade who were now threatening Cairo. Additionally, al-Mu'azzam was not prepared to give strong defensible cities to the Crusaders if he could avoid it. Although the exchange proved unnecessary, the geographical position of the sites remained important for the Crusaders who were interested in recovering Jerusalem from Muslim control.

Indeed, despite their destruction, Toron, Safed and Banyas were recovered through treaty in 1229, just two years after al-Mu'azzam's death on November 11, 1227, by Frederick II from Sultan al-Kamil. As Toron was sold in 1220 to the Teutonic Knights together with the territories called the *Seigneurie de Joscelin*, it came to a dispute between them and Alice of Armenia, the niece of Humphrey IV and heiress of the lordship of Toron. Alice successfully claimed her rights before the High Court and Frederick II assigned the lordship to her. In 1239, when the treaty ended, Toron fell back to the Ayyubids. Two years later, in 1241, it was restored to the Crusaders due to a treaty between Richard of Cornwall and Sultan as-Salih from Egypt.

In 1244, the castles held out against the Khwarezmian army and accomplished their objective of disrupting the Muslim attack on Jerusalem. Nonetheless, Jerusalem eventually fell to the overwhelming number of the Khwarezmian and the primary mission of the castles became obsolete. However, Toron tenuously remained in Crusader hands and was periodically under siege by the Mamluks until the jihad of Baibars further isolated it. Following a brief siege, Baibars in a rare display of mercy allowed the small crusader contingent to evacuate in exchange for surrender which they accepted.

The lords of Toron tended to be very influential in the kingdom; Humphrey II was constable of Jerusalem. Humphrey IV was married to Isabella, King Amalric I's daughter (Toron passed into the royal domain during their marriage but its title was returned to Humphrey IV after their divorce). It was also one of the few to have a straight hereditary succession in the male line, at least for a few generations. The lords of Toron were also connected to the Lordship of Oultrejoudain by the marriage of Humphrey III and the maternal inheritance of Humphrey IV. Toron was later merged with the royal domain of Tyre, which went to a branch of Antioch, then their heirs from Montfort.

## 66.1 Lords of Toron

- **Hugh of Falkenberg** (1105–1107)
- **Humphrey I of Toron** (before 1109–after 1136)
- **Humphrey II of Toron** (before 1137–1179)
  - (Humphrey III predeceased his father)
- **Humphrey IV of Toron** (1179–1183)
- *Royal domain* (1183–1187)
- **Humphrey IV (restored)** (1190 – c. 1192)
  - *occupied by Muslims until 1229 and the title not used*
- **Alice of Armenia** (1229– after 1236), granddaughter of Humphrey III
- **Maria of Antioch-Armenia** (after 1236–1239), granddaughter of Alice and great-granddaughter of **Isabella of Armenia**, daughter of Humphrey III.
  - *occupied by Muslims from 1239 until 1241*
- **Philip of Montfort** (1241– before 1257)
- **John of Montfort** (before 1257–1283), Lord of Tyre. It was lost again in 1266
- **Humphrey of Montfort** (1283–1284), Lord of Beirut, Lord of Tyre
- **Amaury of Montfort** (1284–1304)
- **Rupen of Montfort** (1304–1313), Lord of Beirut
- **Humphrey of Montfort** (d. 1326), constable of Cyprus, titular lord of Beirut
- **Eschiva of Montfort** (d. bef 1350), wife of **Peter I of Cyprus** titular lord of Beirut

Toron had two vassals of its own, the Lordship of Chastel Neuf and the Lordship of Maron. Chastel Neuf was built by Hugh of Falkenberg around 1105 but was later given to the Hospitallers, until it fell to Nur ad-Din in 1167. Maron was given in 1229 to the **Teutonic Knights** in exchange for their claims on Toron.

## 66.2 The Castle

The castle of Toron occupies a steep hill, in fact a Bronze Age **tell**, north to the village of Tibnin, at a height of 725 m above sea level. It is oval in shape with its outline following the contours of the tell. It once had twelve rectangular towers with one of them - to the south - having been the donjon. The castle, razed in 1266 by the Mamluks was rebuilt 500 years later in the mid-18th century by a local Shiite sheik during his struggle against the Ottoman rule. He used the ruins of the medieval walls as a basis for his rebuilding campaign and thus the castle today mainly appears as an Ottoman construction.

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- [1] Susan Giffin (21 May 2007). *Michael Berry*. AuthorHouse. pp. 3–. ISBN 978-1-4343-1512-0. Retrieved 14 April 2011.
- [2] Edward Robinson (1841). *Biblical Researches in Palestine, Mount Sinai and Arabia Petraea: a journal of travels in the year 1838*. Crocker and Brewster. pp. 380–. Retrieved 14 April 2011.

Coordinates: 33°11'44.57"N 35°24'44.37"E / 33.1957139°N 35.4123250°E Article and panorama images at 360 degrees



## Chapter 67

# Tower of David

For the building in Caracas, see [Centro Financiero Confinanzas](#).

The **Tower of David** (Hebrew: מגדל דוד, *Migdal David*, Arabic: برج داود, *Burj Daud*), also known as the **Jerusalem**



*The Tower of David and the City walls.*

**Citadel**, is an ancient **citadel** located near the **Jaffa Gate** entrance to the **Old City of Jerusalem**.

The citadel that stands today dates to the **Mamluk** and **Ottoman** periods. It was built on the site of an earlier ancient fortification of the **Hasmonean**, **Herodian**, **Christian** and **Arab-Muslim** eras, but was destroyed after the Mamluk conquest of Jerusalem. It contains important archaeological finds dating back over 2,000 years including a quarry dated to the First Temple period, and is a popular venue for benefit events, craft shows, concerts, and sound-and-light performances.

**Dan Bahat** writes that the original three Hasmonean towers were altered by Herod, and that “The northeastern tower was replaced by a much larger, more massive tower, dubbed the “Tower of David” beginning in the 5th century C.E.”<sup>[1]</sup> The name “Tower of David” is due to Byzantine Christians who believed the site to be the palace of King

David.<sup>[2]</sup> They borrowed the name “Tower of David” from the Song of Songs, attributed to Solomon, King David’s son, who wrote: “Thy neck is like the Tower of David built with turrets, whereon there hang a thousand shields, all the armor of the mighty men.” (Song of Songs, 4:4)

## 67.1 History



*A mosque inside the citadel.*



As evidenced by the archaeological discovery of the **Broad Wall**, **King Hezekiah** was the first to specifically fortify this area. The cities fortifications demonstrate that by the late eighth century the city had expanded to include the hill to the west of the Temple Mount. The motivation for building the walled fortification was the expected invasion of Judea by **Sennacherib**. The wall is referred to in Nehemiah 3:8 and Isaiah 22:9-10 <sup>[3]</sup> <sup>[4]</sup>

During the 2nd century BC, the **Old City of Jerusalem** expanded further onto the so-called Western Hill. This 773-meter-high prominence, which comprises the modern Armenian and Jewish Quarters as well as **Mount Zion**, was bounded by steep valleys on all sides except for its northwest corner. The first settlement in this area was about 150 BC around the time of the **Hasmonean kings**<sup>[1]</sup> when what **Josephus Flavius** named *the First Wall* was constructed.

**Herod**, who assumed power after the fall of the Hasmonean dynasty, added three massive towers to the fortifications in 37–34 BC. He built these at the vulnerable northwest corner of the Western Hill, where the Tower of David is now located. His purpose was not only to defend the city, but to safeguard his own royal palace located nearby on Mount Zion. Herod named the tallest of the towers, 145 feet in height, the **Phasael** in memory of his brother who had committed suicide. Another tower was called the **Miriam**, named for his second wife whom he had executed and buried in a cave to the west of the tower. He named the third tower the **Hippicus** after one of his friends. Of the three towers, only the Phasael still stands today.

Following the **destruction of Jerusalem** by the **Romans** in 70 AD, the site served as barracks for the **Roman troops**. When the Roman Empire adopted **Christianity** as the imperial religion in the 4th century, a community of monks established itself in the citadel.

After the **Arab conquest of Jerusalem** in 638, the new **Muslim** rulers refurbished the citadel. This powerful structure withstood the assault of the **Crusaders** in 1099, and surrendered only when its defenders were guaranteed safe passage out of the city.

During the Crusader period, thousands of pilgrims undertook the pilgrimage to Jerusalem by way of the port at **Jaffa**. To protect pilgrims from the menace of highway robbers, the Crusaders built a tower surrounded by a moat atop the citadel, and posted lookouts to guard the road to Jaffa. The citadel also served as the seat of the Crusader kings of Jerusalem.



*The Tower of David and archeological garden, as it appears today*

In 1187, Sultan **Saladin** captured the city and the site. The **Mamluks** destroyed it in 1260 and later rebuilt it. The citadel was rebuilt yet again between 1537 and 1541 by the **Ottomans**, who designed a large entrance, behind which stood a cannon emplacement. For 400 years, the citadel served as a **garrison** for Turkish troops. The Ottomans also installed a **mosque** at the site and added the **minaret**, which still stands today. It was during this time that the complex

began to be accepted as the “Tower of David”, after the founder-king of Jerusalem.

During **World War I**, British forces under General **Edmund Allenby** captured **Jerusalem**. General Allenby formally proclaimed the event standing on a platform outside the entrance to the Tower of David.

During the period of the **British Mandate** (1917–1948), the British **High Commissioner** established the **Pro-Jerusalem Society** to protect the city’s cultural heritage. This organization cleaned and renovated the citadel and reopened it to the public as a venue for concerts, benefit events and exhibitions by local artists. In the 1930s, a museum of Palestinian folklore was opened in the citadel, displaying traditional crafts and clothing.<sup>[5]</sup>

Following the **1948 Arab–Israeli War**, the **Arab Legion** captured Jerusalem and converted the citadel back to its historical role as a military position, as it commanded a dominant view across the armistice line into Jewish Jerusalem. With the Israeli victory of 1967 after the **Six-Day War**, the citadel’s cultural role was revived.

## 67.2 Tower of David Museum

The Tower of David Museum of the History of Jerusalem was opened in 1989 by the **Jerusalem Foundation**. Located in a series of chambers in the original citadel, the museum includes a courtyard which contains archeological ruins dating back 2,700 years.

The exhibits depict 4,000 years of Jerusalem’s history, from its beginnings as a **Canaanite** city to modern times. Using **maps**, **videotapes**, **holograms**, drawings and models, the exhibit rooms each depict Jerusalem under its various rulers. Visitors may also ascend to the ramparts, which command a 360-degree view of the Old City and New City of Jerusalem.

As of 2002, the Jerusalem Foundation reported that over 3.5 million visitors had toured the museum.

## 67.3 See also

- **Jaffa Gate**
- **Illés Relief**
- **Tower of David Period**

## 67.4 Notes

- [1] Dan Bahat (2007). “Jerusalem Between the Hasmoneans and Herod the Great”. In Arav, Rami. *Cities Through the Looking Glass: Essays on the History and Archaeology of Biblical Urbanism*. Eisenbrauns. pp. 122–124. ISBN 978-1575061429.
- [2] Jerome Murphy-O'Connor, *The Holy Land*, 22.
- [3] Jerusalem: an archaeological biography, **Hershel Shanks**, Random House, 1995, p. 80.
- [4] Jewish Quarter Excavations in the Old City of Jerusalem: The finds from areas A, W and X-2 : final report Volume 2 of Jewish Quarter Excavations in the Old City of Jerusalem: Conducted by Nahman Avigad, 1969-1982, Nahman Avigad, Hillel Geva, Israel Exploration Society, 2000.
- [5] [TowerofDavid.org.il](http://TowerofDavid.org.il)

## 67.5 External links

- **360 degrees HD virtual tour of the Tower of David Museum**
- **Tower of David Museum**
- **A tourist’s guide to the Tower of David Museum**

Coordinates: 31°46′34″N 35°13′40″E﻿ / ﻿31.77611°N 35.22778°E﻿ /





*A Dale Chihuly chandelier hangs in the entrance hall of the Tower of David Museum.*

# Chapter 68

## Trapessac

**Trapessac** (Turkish: *Darbı Sak Kalesi*) is a medieval fortress located 4 km north of the town of **Kırıkhan** in **Hatay Province, Turkey**. Trapessac was constructed in the 12th century by the **Knights Templar** and, together with the nearby fortress at **Bagras**, guarded the **Syrian Gates**, the principal pass between the coastal region of **Cilicia** and inland **Syria**.<sup>[1]</sup>

The castle fell to **Saladin** in 1188 after a bitterly fought, two-week siege. Lying as it did at a key point in the **Amanus** marches between the **Principality of Antioch** and the **Armenian Kingdom of Cilicia**, both the Templars and the Armenians were eager to retake the castle. **Leo I of Armenia** attempted to seize it in 1205 but was repelled by the defenders. The Templars also launched an expedition to recover it in 1237, but were ambushed and badly defeated, suffering grievous losses.

It was reoccupied by **Hetoum I** in 1261 after the **Mongols** captured it in their invasion of Syria. However, the Armenians were not to hold it long. After the defeat of the Armenian army at the **Battle of Mari** in 1266, Hetoum agreed to surrender the fortress to the **Mamluks** to ransom his son **Leo**. It passed into the hands of **Baibars** in 1268.

In 1280, the fortress was temporarily regained by **Abaqa Khan** when he advanced to sack **Aleppo**, only to be abandoned when he withdrew from Syria.

### 68.1 References

- [1] Robert W. Edwards, *The Fortifications of Armenian Cilicia* (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1987), p. 253.

### 68.2 External links

- [Trapessac at Forteresses d'Orient](#)

Coordinates: 36°31′58″N 36°20′41″E﻿ / ﻿36.53278°N 36.34472°E﻿ /

## Chapter 69

# Vaux Moise

**Vaux Moise**, also *Li Vaux Moise* (The Valley of Moses) is a small crusader castle close to **Wadi Musa** in **Jordan**). It was founded by **Baldwin I of Jerusalem** as an outpost of the larger crusader castle at **Montreal**.

### 69.1 Architecture

The castle is a small **spur castle** on a narrow ridge with smooth sides. Its military effectiveness is due more to its remote and inaccessible location than impressive fortifications. Its most remarkable architectural feature is a gatehouse excavated from solid rock guarding the bridge to the entrance (Kennedy 2001).

### 69.2 References

- Kennedy, Hugh (2000). *Crusader Castles*. Cambridge University Press. ISBN 0-521-79913-9.

### 69.3 External links

French site with pictures:

Coordinates: 30°19′59″N 35°27′57″E﻿ / ﻿30.33306°N 35.46583°E﻿ /

## Chapter 70

# Yaka Castle

**Yaka Castle** (also known as G d be  Castle) is a castle ruin in **Mersin Province, Turkey**. Although its name is G d be , it is popularly known as Yaka referring to a former village to the east of the castle.

### 70.1 Geography

The castle is to the east of **Mersin** at 36°51′40″N 34°44′04″E﻿ / ﻿36.86111°N 34.73444°E﻿ / . It can be reached by a short lane from the Turkish state highway **D.400** which connects Mersin to **Tarsus** Its distance to Mersin is 15 kilometres (9.3 mi).

### 70.2 History

The castle was built by **Crusaders** in medieval times and nothing is known about its history.

### 70.3 The plan

The plan of the castle is square. But only two walls (north and west) are partially standing. There are three observation towers. The plan of the one at the south east corner is square, the plan of the one at the east is circular and the plan of the one at north east corner is polygonal.<sup>[1]</sup>

### 70.4 References

[1] Mersin  ren Yerleri, Mersin Valili i, İstanbul, 2009, ISBN 978 605 4196 07 4 p.31

### 70.5 External links

- **For the images**



# Chapter 71

## Yehiam

**Yehi'am** (Hebrew: יְחִיעָם) is an Israeli kibbutz in the western Upper Galilee, 8 miles east of the coastal town of Nahariya and 14 miles south-east of the border with Lebanon. Yehi'am is located some 365 meters above sea level, and is under the jurisdiction of the Matte Asher Regional Council. As for 2015, Yehi'am's population counts 450 residents, of which 150 are kibbutz members.

### 71.1 History

See also: **Khirbat Jiddin § 1948 War and aftermath**

Kibbutz Yehi'am was founded on November 27, 1946, by 50 members of the Zionist-socialist Hashomer Hatzair



*Supplies airlifted to Yehi'am, 1948*

youth movement, who transformed the ruins of an Ottoman castle built on top of Crusader remains at **Khirbat Jiddin** into a military training camp.<sup>[1]</sup> It was named after Yehiam Weitz, son of Zionist leader **Yosef Weitz**, who was killed on the "**Night of the Bridges**", a Palmach operation on June 16-17, 1946. The British Mandatory authorities assisted

in the kibbutz establishment, despite it being against official British policy.<sup>[2]</sup>

The 1947 UN Partition Plan put Yehi'am within the limits of the Arab state rather than the Jewish one.

On January 20, 1948, 200-300 troops of the Arab Liberation Army's Second Yarmuk Regiment based in Tarshiha attacked Yehi'am, armed with mortars, machine guns and rifles. The force surrounded the kibbutz from all sides and blocked all the access roads. A platoon of British soldiers exchanged fire with the Arab regiment, which withdrew and tried to attack again the following night but was repulsed by a reinforcement of Haganah fighters.<sup>[3]</sup>

On March 27, 1948, a Haganah convoy was sent to bring supplies to the kibbutz which was besieged by Arab forces. The Yehiam convoy, consisting of five trucks and an armored car, was ambushed by 250 Arabs near Al-Kabri. The incident was reported on March 29 in *The Scotsman*:

“The second ambush occurred at Kabri, near Naharia, seven miles north of Acre. Here the bodies of 42 Jews were found near five burnt out lorries. It is stated that in this action a column of six Jewish lorries were ambushed by 250 Arabs who were armed with rifles, two inch mortars, and light machine guns. The column, escorted by an armoured car, was attacked an hour before sunset on Saturday night. A British flying column was sent to relieve the Jews but failed to reach them, it is reported. British artillery then opened fire with 12-lb and 25-lb high-explosive shells, and the Arabs withdrew.”<sup>[4]</sup>

The founders of Kibbutz Yehi'am lived in tents among the ruins. A small kitchen provided meals with airlifted supplies. They were highly visible to the Arab troops stationed on the hills, who subjected the fortress to heavy fire. Communication with the outside world was through bonfires, flashlight signals and pigeon posts to Nahariya and Kiryat Haim. Yehi'am members worked the land, growing vegetables, grapes and peaches.

During Operation Dekel the Israeli army conquered and depopulated the Bedouin village of Khirbat Jiddin on July 10-11, 1948. Several operations later, the entire Galilee was eventually taken by Jewish forces during Operation Hiram in October 29–31, 1948.

After the 1948 Arab-Israeli War, new houses were built, including the first children's house. Hashomer Hatzair groups joined from different parts of Israel, as well as Aliya of that same movement from Cuba, France, Uruguay, Argentina, Mexico and Colombia.

## 71.2 Economy

A sweets factory was one of the first industries in Yehi'am. In addition, the Kibbutz had a large variety of agriculture branches such as bananas, citrus, avocado, dairy farming, chicken coop, pigsty, fish farming, wheat, cotton and corn, and a large tobacco crop. As for 2015, Yehi'am's agriculture is largely based on bananas, avocado, citrus, field crops and chickens.

Yehi'am Fortress National Park features an Arab fortress built in the 18th century by Dhaher al-Omar on and around the remains of a smaller castle dating back to the Crusader era, and which was occupied later on by Bedouin tribes when it was called Khirbat Jiddin.<sup>[5]</sup>

In 1969, Yehi'am established Deli-Yehiam, a kosher meat factory specializing in beef and chicken cold cuts. In 2006, the company developed a new series of products including pastrami with pistachio, red peppers and olives, which was also marketed at retail chains and kosher delis in France. Its exports to Europe totaled \$10 million a year.<sup>[6]</sup>

In the early 1990s, Yehi'am built Teva BeYehiam, a 60-room Crusader-style guest house at the foot of the castle.

## 71.3 Notable residents

- Yael Neeman
- Neetzan Zimmerman

## 71.4 See also

- Yehi'am Fortress National Park





*Remnants of the Crusader castle*



*Yehi'am fortress*

- Khirbat Jiddin

## 71.5 References

- [1] *Israel and the Palestinian Territories*, Rough Guides , *Rough Guides 1998* p.235.

- [2] U. Milstein, *History of Israel's War of Independence*, Vol III, University Press of America, pp. 46-47.
- [3] Haim Levenberg, *Military Preparations of the Arab Community in Palestine, 1945-1948*, p.193.
- [4] The Scotsman, Monday 29 March 1948. Reporter: Eric Downton
- [5] Meron Benvenisti, *Sacred Landscape: The Buried History of the Holy Land Since 1948*, University of California Press, 2002 pp.302-303.
- [6] Delicatessen co Yehiam to export to France: Deli has developed a series of new kosher products for the French Jewish community

## 71.6 External links

- [Official website](#)
- [Deli-Yehiam](#)



## Chapter 72

# Yılankale

**Yılankale** (Turkish for “Snake Castle”)<sup>[4][5]</sup> is a late 12th<sup>[6]</sup>–13th century<sup>[7]</sup> Armenian<sup>[3][8][9]</sup> castle in Adana Province of Turkey. It is known in Armenian as **Levonkla**<sup>[10]</sup> (Լևոնկլա<sup>[2]</sup> “Levon’s fortress”) after its founder—King Leo (Levon) I the Magnificent<sup>[3][2]</sup> (r. 1198/9-1219) of the Armenian Kingdom of Cilicia.

It is located on a rocky hill overlooking the east bank of the Ceyhan River,<sup>[5]</sup> six kilometers west of the town of Ceyhan.<sup>[11]</sup> It is almost entirely built of well coursed squared, probably limestone, blocks.<sup>[11]</sup>

The castle contains a chapel.<sup>[3]</sup> It is half-ruined with only two walls standing.<sup>[11]</sup>

According to information on the Çukurova University website, the castle was abandoned during the reign of the Ramadanids in the mid-14th century.<sup>[12]</sup>

It has been described as the “most perfectly preserved Armenian castle” of the Çukurova (Cilicia) region.<sup>[3]</sup> The castle is open to the public<sup>[1]</sup> and was renovated in summer of 2014.<sup>[13]</sup>

## 72.1 See also

Comparable castles include:

- Servantikar
- Lampron

## 72.2 References

- [1] *The Rough Guide to Turkey*. London: Rough Guides. 2003. p. 587. Beyond here you'll see an Armenian castle on top of a mountain, 3km to the south of the main road – the Yılan Kalesi, or “Snake Castle” (always open; &0.50).
- [2] Sarkissian, H. G. (1990). “Միքայել Վ. Հովհաննեսյան, Հայկական Կիլիկիոյ բերդերն ու բերդաքաղաքները [Mikael V. Hovhannesian, Fortress, city-fortress of Cilicia Armenia]”. *Lraber Hasarakakan Gitutyunneri* (in Armenian) (Yerevan: Armenian National Academy of Sciences) (11): 92–93. ...Լևոն Մեծագործի Լևոնկլա դղյակը...
- [3] Edwards, Robert W. (1982). “Ecclesiastical Architecture in the Fortifications of Armenian Cilicia”. *Dumbarton Oaks Papers* (Dumbarton Oaks, Trustees for Harvard University) **36**: 170–171. doi:10.2307/1291466. On the plain of Cilicia between the cities of Adana and Ceyhan stands the most perfectly preserved Armenian castle, Yılan. Because a relief on the gatehouse of the castle has been associated with King Levon I, the site may date from the period of his reign (1198/99-1219). However, this identification is far from certain, since the relief is badly damaged.
- [4] Yale, Pat. “10 things to see in and around Adana”. *Today's Zaman*. Archived from the original on 27 October 2014.
- [5] “Other historical regions”. *kultur.gov.tr*. Republic of Turkey Ministry of Culture and Tourism. Archived from the original on 27 October 2014. Yılan Kalesi (Snake Castle): It is located on a hill and campaign between Misis and Ceyhan. The castle, positioned on historical invasion and commerce road which connects Adana, Misis, Payas and Antalya through Gülek Straight, is the first chain of mountain castle chains.

- [6] Pillement, Georges (1974). *Unknown Turkey: Anatolia, Cappadocia, the eastern frontiers*. Barbara Whelpton (translator). Johnson Publishing. p. 179. ...a medieval fortress, YILAN KALESİ, probably built in the reign of Leon II, king of Little Armenia, towards the end of the 12th century near the right bank of the Ceyhan.
- [7] Phillips, Jonathan (1995). "The Latin East, 1098-1291". In Riley-Smith, Jonathan. *The Oxford Illustrated History of the Crusades*. Oxford University Press. p. 136. ISBN 9780198204350. YILAN KALE (Castle of the Snakes). A huge thirteenth-century fortress standing high above the Pyramus river and overlooking the plain of Adana. The castle was a key stronghold for the Armenian rulers who controlled this region, and the remaining structure probably dates from the first half of the thirteenth century.
- [8] Boase, T. S. R. (1978). *The Cilician Kingdom of Armenia*. Edinburgh: Scottish Academic Press. p. 185. ISBN 9780707301457.
- [9] Permanent Delegation of Turkey to UNESCO (15 April 2014). "Ancient City of Korykos". [whc.unesco.org](http://whc.unesco.org). UNESCO World Heritage Centre. Individual Armenian Castles found in the area of Adana, "Yılan Kale" and "Toprakkale, are the most outstanding ones.
- [10] Adalian, Rouben Paul (2010). *Historical Dictionary of Armenia*. Lanham, Maryland: Scarecrow Press. p. 90. ISBN 978-0-8108-7450-3. ...Levonkla or Yilankale...
- [11] Youngs, G. R. (1965). "Three Cilician Castles". *Anatolian Studies* (British Institute at Ankara) **15**: 125–134. doi:10.2307/3642505.
- [12] "Yılankale (Kovara, Govara) "Snake Castle"". Çukurova University.
- [13] "Yılan Kale Gezisi". [adanakultur.gov.tr](http://adanakultur.gov.tr) (in Turkish). Adana Provincial Culture and Tourism Directorate. 7 June 2014.

## 72.3 External links

- A gallery of photographs of Yılan castle

## 72.4 Text and image sources, contributors, and licenses

### 72.4.1 Text

- List of Crusader castles** *Source:* [http://en.wikipedia.org/wiki/List\\_of\\_Crusader\\_castles?oldid=664153887](http://en.wikipedia.org/wiki/List_of_Crusader_castles?oldid=664153887) *Contributors:* Adam Bishop, David Edgar, Rich Farmbrough, Bukvoed, Bgwhite, Ergener, Robyvecchio, Zello, Huldra, Edward Waverley, Neddyseagoon, Danny lost, Faizhaider, Nev1, Al Ameer son, Elie plus, Melkart10452, Vanished user ewfisn2348tui2f8n2fio2utjfeoi210r39jf, Jonathan Oldenbuck, PixelBot, Addbot, UlfSamuelsson, DemocraticLuntz, FrescoBot, BenzolBot, Liamtait, Lotje, Zoepkerke, EmausBot, Perspicaris, ClueBot NG, George Ponderevo, Arminden, Dexbot, Yakikaki and Anonymous: 23
- Achziv** *Source:* <http://en.wikipedia.org/wiki/Achziv?oldid=659917090> *Contributors:* Andre Engels, IZAK, Uriber, Zero0000, Mirv, SamEV, Sfrantzman, Woohookitty, WBardwin, BD2412, Rjwilmsi, NekoDaemon, Kordas, Justin Eiler, Robyvecchio, Huldra, SmackBot, Tewfik, Egsan Bacon, Shilonite, Shmuel haBalshan, Gilabrand, Cydebot, Noaa, Feyenatic london, Epeefleche, Jllm06, The Anomebot2, R'n'B, VolkovBot, ArnoldPettybone, Biblewalks, AMbot, Sfan00 IMG, Chaver83, XPTO, SZAgassi, Addbot, Luckas-bot, Yobot, La Corona, Flinders Petrie, LilHelpa, J04n, Padres Hana, HRoestBot, Theodyl, Sreifa, GreysHark09, Arminden, Vlad fedyusin, RedMela-Music, Stamptrader and Anonymous: 19
- Acre, Israel** *Source:* [http://en.wikipedia.org/wiki/Acre%2C\\_Israel?oldid=663888796](http://en.wikipedia.org/wiki/Acre%2C_Israel?oldid=663888796) *Contributors:* MichaelTinkler, Uriyan, RK, Deb, William Avery, SimonP, Martha, Olivier, Stevertigo, Edward, Michael Hardy, Llywrch, Isomorphic, MartinHarper, Menchi, IZAK, Sannse, Stan Shebs, Angela, Seneca~enwiki, Cherkash, Uriber, Adam Bishop, Jogloran, Zoicon5, Epicentre, Grendelkhan, Carol Fenijn, Wetman, Jerzy, Keldan, Carlosuarez46, Robbot, PBS, RedWolf, Altenmann, Mikiher, Jordon Kalilich, Marc Venot, Wizzy, Math-Knight, Marcika, Gilgamesh~enwiki, Wurfwerk, Ferdinand Pienaar, Pne, Bobblewik, Chris Strolia-Davis, YaronSh, Quadell, Mustafaaf, Eregli bob, SimonArlott, Adziura, Al-Andalus, Scott Burley, Avihu, DMG413, D6, Rich Farmbrough, Guanabot, Supercop, Ffirehorse, Rama, Parishan, YUL89YYZ, Eric Shalov, Leandros, Stbalbach, DcoetzeeBot~enwiki, Bender235, CanisRufus, El C, .Ajvol:, Kappa, Alansohn, Eleland, Wiki-uk, Carbon Caryatid, ExpatEgghead, Ricky81682, Ferrierd, Ynhockey, Dabbler, Mag2k, Deror avi, Sfrantzman, Navidazizi, Angr, Kelly Martin, Woohookitty, Jannex, Vorash, Scriberius, Rocastelo, PatGallacher, Jeff3000, MONGO, Zzyzx11, Isewell, GraemeLeggett, Graham87, BD2412, Squideshi, Rjwilmsi, CristianChirita, Tintazul, Ucuha, Almog~enwiki, Ian Pitchford, Schumin-Web, SGreen~enwiki, Chobot, Gdrbot, YurikBot, TexasAndroid, Hairy Dude, RussBot, Hede2000, Ramallite, Kimchi.sg, Cunado19, TheGrappler, Justin Eiler, Yoninah, Number 57, BOT-Superzerocool, Bota47, Kelovy, Alarob, Arthur Rubin, Dspradai, LeonardoRob0t, Yaron Livne, Mmcannis, Huldra, D Monack, West Virginian, Sardanaphalus, Attilios, SmackBot, Elonka, Portillo, Ohnoitsjamie, Hmains, Betacommand, Linguiste, Bluebot, TimBentley, Tewfik, Fjmustak, Tscabot, DLand, MJCdetroit, Yidisheryid, Nobel prize 4 peace, Mr.Z-man, Khoikhoi, MrRadioGuy, PiMaster3, Shmuliko, Das Baz, Vina-iwbot~enwiki, Andrew Dalby, Ohconfucius, Nathanael Bar-Aur L., Eliyak, Harryboyles, A-smurf~enwiki, Mgianteus1, Hoodinski, JHunterJ, Waggars, Ryulong, Koweja, WilliamJE, Courcelles, Gilabrand, Tawkerbot2, Sababu, SkyWalker, HennessyC, Joey80, Van helsing, Javadane, ShelfSkewed, WeggeBot, Ken Gallagher, Fordmadoxfrad, Hemlock Martinis, Cydebot, Travelbird, Studerby, Flymeoutofhere, Doug Weller, Thijs!bot, Epbr123, Dmhoch720, Deborahjay, Marek69, Atouraya, James086, Chrisdab, Mosheche, Tiamut, Yonatan, Widefox, Marokwitz, Dr. Blofeld, SkagitRiverQueen, Mazeartist, Danny lost, Darklilac, JAnDbot, Deflective, Epeefleche, Amoruso, SiobhanHansa, Askari Mark, Deanb, Db1944, Jllm06, باسام, Eranrbl, CTF83!, Chesdovi, Jaakobou, Eldumpo, Dborsuk~enwiki, Ekki01, CommonsDelinker, Dudley Miles, Fipplet, Numbo3, Alsandair, Derwig, Knnmr2, Rochelimit, Jeepday, M-le-mot-dit, Sdoerr, Ashley kennedy3, STBotD, Astonishment, VolkovBot, Dkhiggin, Tomer T, Eps0n291, I-do-do-you?, FolkenFanel, TXiKiBoT, Berthold Werner, Rei-bot, GcSwRhIc, Charlesdrakew, Biblewalks, Steven J. Anderson, DragonLord, Yoradler5, Mittie777, Billinghamurst, Chaffers, MCTales, EunseokLee, Ignacio Biberact, AlleborgoBot, Al Ameer son, SieBot, Euryalus, BotMultichill, Ori, Hertz1888, Lars-Goran, Dattebayo321, Permacultura, Redmarkviolinist, Mankar Camoran, Oderi, Lightmouse, Pelegisrael, Fratrep, AMbot, Fiji300, Mojoworker, Prof saxx, Denisarona, Martarius, Sfan00 IMG, ClueBot, Bmkh, Ldorfman, Plastikspork, Niceguyedc, Andronicus92, Bob bobato, CharlieRCD, Brewcrewer, Ktr101, Excirial, Nudve, Muhandes, Thingg, 7, Cpt.schoener, EstherLois, DumZiBoT, Canadian Monkey, Piotron, Sumerophile, Kbdankbot, AnatineCookies, Tippix, NjardarBot, Nukeboff, BepBot, LinkFA-Bot, HonorTheKing, AgadaUrbanit, Lightbot, Mfhulskemper, Luckas-bot, Yobot, Kartano, Ptbogourou, II MusLiM HyBRiD II, Jason Recliner, Esq., Reenem, Kippi70, MacTire02, Renaissance, AnomieBOT, Tango7174, Flewis, MaterialsScientist, Cyan22, Citation bot, ArthurBot, Adrianlw, LilHelpa, Xqbot, Night w, Michalnas, XZeroBot, Trahelliven, GrouchoBot, Frosted14, Padres Hana, Omnipaedista, GhalyBot, MerLinkBot, Mattis, MuffledThud, Амартүвшин, D'ohBot, Bleent, ALFTS, Citation bot 1, Simple Bob, Okalachov, Abductive, Poliocretes, Jonesey95, Potentials, RedBot, ElNuevoEinstein, Gena Israel, Tibishorror, FoxBot, Tobebot, Trappist the monk, Hanay, Lotje, Vrenator, Leondumontfollower, IRISZOOM, Ripchip Bot, DASHBot, EmausBot, Ovp91wiki, Tsdek, RA0808, Rarevogel, Sreifa, Oncenawhile, HanoOod44444, H3llBot, GreysHark09, Sabra2, Cocker777, Brrrody, Zeta1127, 89thLegion, ClueBot NG, Willowhouse, Tommyhew85, Helpful Pixie Bot, Someone35, Marcocapelle, Khvmt, Arminden, Snow Blizzard, Justincheng12345-bot, Bubble hunter 2000, Sarisa3d, Dexbot, Dominiktesla, Animus93, Epicgenius, Basumeh, Tentinator, RaphaelQS, Emilbenna, Mariaka.kz, AnotherNewAccount, Hoshvilim, Melcous, Mishash, Ebesti19, Cirflow, Gonkoll, Ashurbanippal, Jjeditjij, Lydia-cz, KasparBot, Justttt, Luke577 and Anonymous: 254
- Ajlun Castle** *Source:* [http://en.wikipedia.org/wiki/Ajlun\\_Castle?oldid=655151293](http://en.wikipedia.org/wiki/Ajlun_Castle?oldid=655151293) *Contributors:* Delirium, Adam Bishop, Darwinek, Dan100, Woohookitty, Dosseman, Rjwilmsi, Vegaswikian, Ground Zero, Cybjorg, Attilios, Betacommand, MK8, Tewfik, CapitalR, Dr. Blofeld, Feyenatic london, The Anomebot2, Aziz1005, Why Not A Duck, Al Ameer son, Smart Viral, Blanche of King's Lynn, Hattar393, Lightbot, TheLastShot, Hoo man, IRISZOOM, EmausBot, Look2See1, PhnomPencil, Arminden, Asrefaei, Jamesx12345, Crispulop, WordSeventeen and Anonymous: 36
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- Kafr Lam** *Source:* [http://en.wikipedia.org/wiki/Kafr\\_Lam?oldid=646094507](http://en.wikipedia.org/wiki/Kafr_Lam?oldid=646094507) *Contributors:* Adam Bishop, Rich Farmbrough, SlimVirgin, Bgwhite, Huldra, Srnc, MJCdetroit, Cydebot, Wikid77, Tiamut, Dr. Blofeld, Chesdovi, Ashley kennedy3, Al Ameer son, SieBot, Lightmouse, Addbot, Lightbot, Yobot, Yosef.Raziel, FrescoBot, Citation bot 1, Supreme Deliciousness, RjwilmsiBot, Sreifa, Someone65, Helpful Pixie Bot and Sowaqo
- Kantara Castle** *Source:* [http://en.wikipedia.org/wiki/Kantara\\_Castle?oldid=661807441](http://en.wikipedia.org/wiki/Kantara_Castle?oldid=661807441) *Contributors:* Delirium, Adam Bishop, Folks at 137, Neile, Acad Ronin, Rich Farmbrough, Vsmith, Gow, Miq, BjKa, Valentinian, Gdrbot, Gaius Cornelius, Aldux, Hmains, KRBN, Absar, Cydebot, Kupirijo, Marek69, Akgradecki, Dr. Blofeld, Waacstats, The Anomebot2, StephP, LIFEEnDEATH, Idioma-bot, FinnWiki, SieBot, Rosiestep, Mild Bill Hiccup, Lyaska, Addbot, Tunaman45, Tony Esopi, Lightbot, Yobot, Piraeus, MaterialsScientist, Neurolysis, Xqbot, DirenisVarYikilisYok, Seric2, Tillar34000, TU-nor, Ozer tumer, GGT, Jesse V., EmausBot, RA0808, Alexyflemming, ZéroBot, Kapdam, Mddkpp, ChrisGualtieri, Missionedit, Perispomeni, Kusadasi and Anonymous: 17
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- Kolossi Castle** *Source:* [http://en.wikipedia.org/wiki/Kolossi\\_Castle?oldid=655251729](http://en.wikipedia.org/wiki/Kolossi_Castle?oldid=655251729) *Contributors:* Delirium, Adam Bishop, David Latapie, Wkdewey, Cun, Aitch Eye, Grutness, Mavros, Damicatz, Miq, George Burgess, Vegaswikian, AdnanSa, Elonka, Atak, Durova, Bluebot, KRBN, Cydebot, KonstableBot, Christopher Cooper, Waacstats, The Anomebot2, StephP, CommonsDelinker, Nev1, Moonraker12, Rosiestep, Adam1516, DragonBot, Arjayay, SchreiberBike, Addbot, Tony Esopi, LaaknorBot, Tide rolls, Lucas-bot, Yobot, ArthurBot, MauritsBot, Seric2, BenzolBot, Pokbot, Crew Dawg Dave, SashaCoachman, Helpful Pixie Bot, Mogism, Tech bro, Berengaria and Anonymous: 16
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- **Limassol Castle** *Source:* [http://en.wikipedia.org/wiki/Limassol\\_Castle?oldid=648510320](http://en.wikipedia.org/wiki/Limassol_Castle?oldid=648510320) *Contributors:* Darwinek, Malcolm, Savvag, Karpouzi, Seric2, FunkyCanute, BG19bot, Mogism and Anonymous: 4
- **Majdal Yaba** *Source:* [http://en.wikipedia.org/wiki/Majdal\\_Yaba?oldid=662367547](http://en.wikipedia.org/wiki/Majdal_Yaba?oldid=662367547) *Contributors:* Uriber, Adam Bishop, Zero0000, PFHLai, Rich Farmbrough, SlimVirgin, Woohookitty, Rjwilmsi, MZMcBride, Huldra, SmackBot, Reedy, Avin, Cplakidas, Khazar, Meco, ShelfSkewed, Cydebot, JamesAM, Tiamut, Dr. Blofeld, MeteorMaker, CommonsDelinker, Reedy Bot, Ashley kennedy3, Kyli-eTastic, Al Ameer son, SieBot, Littrans, XPTO, Auntof6, SamuelTheGhost, Nableezy, Cpt.schoener, Koppas, Lightbot, Yobot, Ptbotgourou, Kessale, J04n, Yosef.Raziel, יוֹסֵפִי בֶּלֶזִי, Thehelpfulbot, FrescoBot, Citation bot 1, Groomtech, Supreme Deliciousness, Diannaa, IRISZOOM, Goodguy1066, Sreifa, Someone65, ClueBot NG, Helpful Pixie Bot and Anonymous: 6
- **Margat** *Source:* <http://en.wikipedia.org/wiki/Margat?oldid=659182862> *Contributors:* SimonP, Adam Bishop, Maya~enwiki, Robbot, Folks at 137, Quadell, Necrothesp, Pearle, Woohookitty, Kosher Fan, Pol098, Dosseman, Yuber, FlaBot, Choess, Wavelength, Attilios, SmackBot, Tewfik, Fzakaria, Ghmyrtle, The Anomebot2, Philg88, Nopira, Nev1, Anas Salloum, Walworth, Karlos Romni, VolkovBot, Andyvphil, AlleborgoBot, Al Ameer son, SieBot, Wilson44691, Sirlanz, ImageRemovalBot, Addbot, Zozo2kx, AkhtaBot, Ginosbot, Lightbot, Bermicourt, Luckas-bot, LlywelynII, Xqbot, Mattis, Shadowjams, Zoepkoe, Perspicaris, ElphiBot, Xwejnusgozo, Chris-Gualtieri, Faizan, Lemnamino, Chris troutman, Hijigne and Anonymous: 12
- **Masyaf Castle** *Source:* [http://en.wikipedia.org/wiki/Masyaf\\_Castle?oldid=646363487](http://en.wikipedia.org/wiki/Masyaf_Castle?oldid=646363487) *Contributors:* Klemen Kocjancic, Marek69, The Anomebot2, Al Ameer son, Flyer22, Ryan8374, Addbot, Zozo2kx, Fraggel81, JackieBot, Zoepkoe, Clarkj12, EmausBot, ZxxZxxZ, Bamyers99, عمرو بن لثوم, ClueBot NG, Frietjes, ElphiBot, إسماعيل, OneCoolNinja, Kingsley986, Anonymous Black snake, Nabih Farkouh and Anonymous: 15
- **Mi'ilya** *Source:* <http://en.wikipedia.org/wiki/Mi'ilya?oldid=660849901> *Contributors:* Zero0000, Bukvoed, Ynhockey, Number 57, Yaron Livne, Huldra, Sardanaphalus, Cydebot, Tiamut, JAnDbot, Magioladitis, Jllm06, Chesdovi, TXiKiBoT, Al Ameer son, Plastikspork, Al-Andalusi, Bellroth, Addbot, Luckas-bot, Kippi70, GrouchoBot, Padres Hana, Citation bot 1, Jonesey95, Koakhtzvigad, Orenburg1, IRISZOOM, Breen1007, John of Reading, Slightsmile, Sreifa, ZéroBot, Greysheark09, Simon Brenner, Helpful Pixie Bot, Ymblanter, CitationCleanerBot and Anonymous: 5
- **Migdal Afek** *Source:* [http://en.wikipedia.org/wiki/Migdal\\_Afek?oldid=662535079](http://en.wikipedia.org/wiki/Migdal_Afek?oldid=662535079) *Contributors:* Pigsonthewing, El C, Bukvoed, Woohookitty, Avin, EncMstr, Gilabrand, Ashpaa, JAnDbot, Jllm06, ArnoldPettybone, TXiKiBoT, Al Ameer son, Sfan00 IMG, Addbot, Ptbotgourou, Rubinbot, TheCuriousGnome, IRISZOOM, Δ and Anonymous: 2
- **Montfort Castle** *Source:* [http://en.wikipedia.org/wiki/Montfort\\_Castle?oldid=662824709](http://en.wikipedia.org/wiki/Montfort_Castle?oldid=662824709) *Contributors:* JonPTP, Ukexpat, Bukvoed, Kelisi, Olessi, Renata3, Huldra, SmackBot, Tewfik, OrphanBot, Gilabrand, ConstantinetheGreat~enwiki, Cydebot, AlaiBot, Danny lost, Jllm06, The Anomebot2, Nev1, Tomer T, ArnoldPettybone, TXiKiBoT, Hagelvent, Thunderbird2, SieBot, Lightmouse, Sfan00 IMG, Hutcher, PixelBot, Gdanaj, Bellroth, Addbot, BrainMarble, Lightbot, MaterialsScientist, Xqbot, Mlevitt1, Lotje, ZéroBot, Perspicaris, Adecastick and Anonymous: 8
- **Montreal (Crusader castle)** *Source:* [http://en.wikipedia.org/wiki/Montreal\\_\(Crusader\\_castle\)?oldid=605616844](http://en.wikipedia.org/wiki/Montreal_(Crusader_castle)?oldid=605616844) *Contributors:* Ahoer-stemeier, Adam Bishop, Maya~enwiki, Mirv, YurikBot, Robyvecchio, Jstplace, Colonies Chris, Tewfik, Arab Hafez, Kevlar67, Cydebot, Barticus88, Bporter615, LeVoyageur, Anro~enwiki, The Anomebot2, Mnucciotti~enwiki, Nev1, Idioma-bot, Deor, VolkovBot, A4bot, Ori, Ldud, Alexbot, Thatguyflint, Bgag, Addbot, Lightbot, Luckas-bot, Yobot, Mdw0, Sendelbach, Xqbot, Poliocretes, MastiBot, روجو, Ripchip Bot, Tantawi82, Perspicaris, Jerash, AvocadoBot, Makecat-bot and Anonymous: 13
- **Mseilha Fort** *Source:* [http://en.wikipedia.org/wiki/Mseilha\\_Fort?oldid=634585212](http://en.wikipedia.org/wiki/Mseilha_Fort?oldid=634585212) *Contributors:* Chris the speller, Artephius, Túrelío, Jllm06, Faizhaider, JaGa, Nev1, Elie plus, SamuelTheGhost, Bellroth, Addbot, Dudemanfella, Rjanag, Lihelpa, BenzolBot, Diwas, Tim1357, Trappist the monk, ChuispastonBot, Helpful Pixie Bot, BG19bot, A.K.Khalifeh and Monkbob



- **Nimrod Fortress** *Source:* [http://en.wikipedia.org/wiki/Nimrod\\_Fortress?oldid=661023137](http://en.wikipedia.org/wiki/Nimrod_Fortress?oldid=661023137) *Contributors:* Dod1, Adam Bishop, Marc omorain, DocWatson42, Varlaam, Karl-Henner, Neutrality, Perey, Android79, FirstPrinciples, Bukvoed, SlimVirgin, Green slash, Mag2k, Deror avi, Alison Rowe, Hoziron, BD2412, Dpv, Yuber, Choess, YurikBot, Manxruler, Nick-D, That Guy, From That Show!, Timeshifter, Tewfik, Shuki, OrphanBot, Igor Zeiger, PiMaster3, Eliyak, Maglanist, CylonCAG, Gilabrand, CmdrObot, Basar, Cydebot, Gonzo fan2007, Amoroso, Phillip Fung, The Anomebot2, MapMaster, Nev1, Ashcraft, Beivushtang, Hugo999, VolkovBot, ArnoldPettibone, Mittie777, SieBot, Ori, FunkMonk, T ahmadov, Nableezy, Steheng3, Sumerophile, Onthedunes, Addbot, Yobot, Citation bot, Arthur-Bot, TheCuriousGnome, Danfa1971, HRoestBot, Israelboy, Supreme Deliciousness, JiuJitsuguy, Zoepkoe, EmausBot, ZéroBot, Spork-Bot, GGdowney, Biosketch, Helpful Pixie Bot, KLBot2, Lowercase sigmabot, Arminden, MaatyBot, Agentowaway, Mousenight and Anonymous: 20
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- **Paphos Castle** *Source:* [http://en.wikipedia.org/wiki/Paphos\\_Castle?oldid=659491443](http://en.wikipedia.org/wiki/Paphos_Castle?oldid=659491443) *Contributors:* Axeman89, Rjwilmsi, Karel Anthonissen, Gadget850, Dalahäst, Mikenorton, TomasNY, The Anomebot2, StephP, CommonsDelinker, Nev1, NellieBly, Addbot, DOI bot, Tony Esopi, LaaknorBot, Lukas-bot, Yobot, Seric2, Citation bot 1, Greco22, Slakarj, Comacode3, Stefan Bellini and Anonymous: 3
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- **Saint Hilarion Castle** *Source:* [http://en.wikipedia.org/wiki/Saint\\_Hilarion\\_Castle?oldid=646233134](http://en.wikipedia.org/wiki/Saint_Hilarion_Castle?oldid=646233134) *Contributors:* Delirium, Tourguide, Vsmith, Miq, Valentinian, Osmec, RussBot, Jpbowen, Aldux, Hide&Reason, SmackBot, Atak, Srnc, Hellimli, Khoikhoi, Michael-Billington, KRBN, Sir Gawain, Absar, Bukalemun3, Igoldste, Cydebot, Kupirijo, M.K. Barticus88, Akradecki, El Greco, Waacstats, The Anomebot2, StephP, Stavros1, Rep07, Gerakibot, Good Olfactory, Addbot, Tony Esopi, Lightbot, Lukas-bot, Fraggie81, Ergecs, DirenisVarYikilisYok, Seric2, Tillar34000, MGA73bot, MondalorBot, İlek1, EmausBot, WikitanvirBot, RA0808, ZéroBot, Midas02, ClueBot NG, Rybec, Kusadasi, Skordis and Anonymous: 16
- **Saint Louis Castle** *Source:* [http://en.wikipedia.org/wiki/Saint\\_Louis\\_Castle?oldid=648364443](http://en.wikipedia.org/wiki/Saint_Louis_Castle?oldid=648364443) *Contributors:* Llywrch, Fram, Melkart10452, Mohammad Alabed and Darazihaitham
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