

JERUSALEM, THE OLD CITY:

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INTRODUCTION

In February and March 2011, a salvage excavation took place within a private residence at 7 Shone Halakhot, a narrow alley in the northern part of the Jewish Quarter in the Old City of Jerusalem (map ref. 2221/6314; Raphael 2015; Fig. 1). The excavation was conducted following extensive renovation work at the residence, a structure whose ground level consists of two vaulted rooms renovated during the Ottoman period. The excavation reached down to bedrock, unearthing the remains of a Second Temple-period quarry and a medieval building. The latter was built in the late twelfth or early thirteenth century CE, but its main level of occupation dates from the Mamluk period; the Ottoman-period structure made use of the walls of the earlier building. The excavation yielded a rich assemblage of finds, including pottery, glass

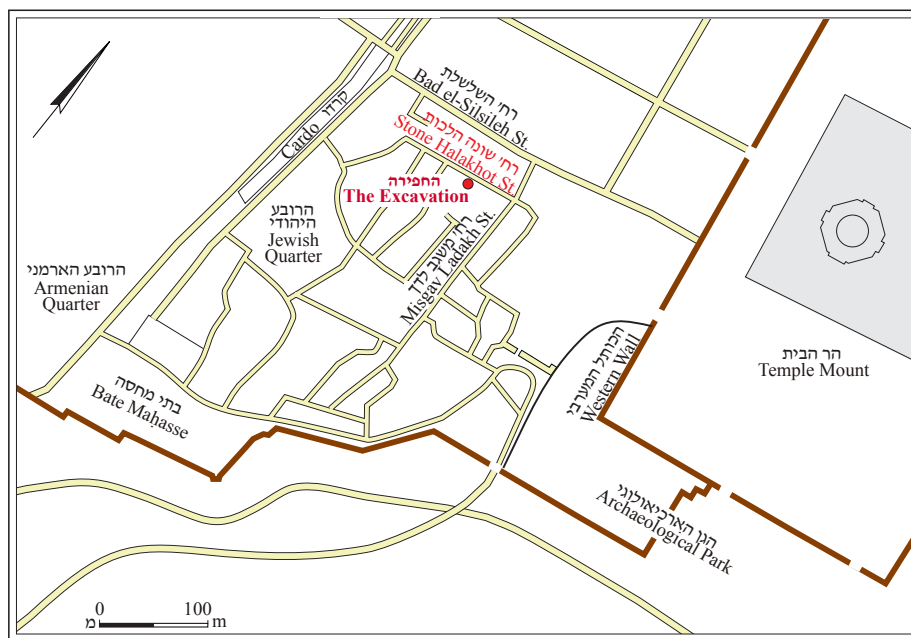


Fig. 1. Location map.

vessels and over 80 coins (see Raphael and Kool 2018), that ranges in date from the second–first centuries BCE through the Ottoman period.

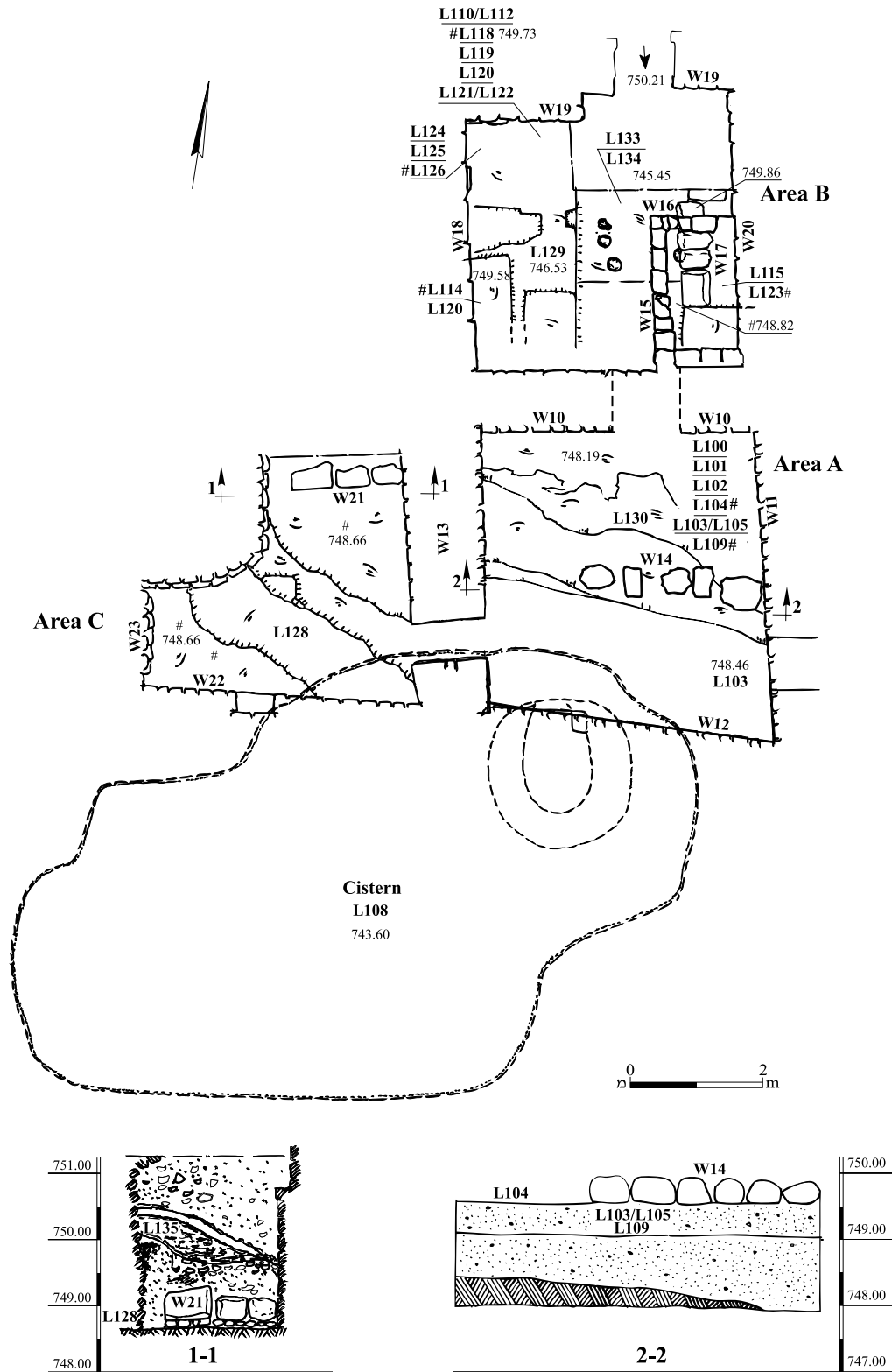
The medieval building—the main feature uncovered in the excavation—was most probably a family dwelling. While large Muslim monuments of medieval Jerusalem have attracted the attention of architectural historians (Burgoyne 1987; Grabar 1996; Hawari 2007), rather little is known about domestic architecture and the daily life of the common people during this time, except from several Ayyubid-period dwellings excavated in the 1960s along the city's wall in the Armenian Garden (Tushingham 1985:108–142). The relatively well-preserved architecture of the medieval building unearthed in the excavation, along with the rich ceramic and glass assemblages and numerous coins and bones found in association with it, seems to offer an opportunity to examine the medieval urban life of common people.

QUARRY REMAINS

Several narrow grooves (L129) cut into the hard limestone bedrock in the northern part of the excavation (Plan 1: Area B) outline large stone blocks that were quarried out. The fill in the lower part of the quarry (L134) was rich in pottery from the late second and first centuries BCE: small shallow bowls (Fig. 2:1), cooking pots (Fig. 2:2), storage jars and an amphora (Fig. 2:3, 4), juglets (Fig. 2:5, 6) and an oil lamp (Fig. 2:7).

Alongside the pottery were two fragments of stone cups (Fig. 2:8, 9). Similar, handmade vessels are known from Avigad's excavations in the Jewish Quarter (Geva 2006a:193; 2006b:218, Pl. 9.1:16), the City of David (Cahill 1992: Figs. 14; 16:1) and the Temple Mount (Magen 2002: Fig. 3.60:9); as well as from a cave on Mount Scopus that served as both a quarry and a workshop for the production of stone vessels (Amit, Seligman and Zilberbod 2008:320, Fig. 20:15), a manufacturing site for these vessels at Hizma (Magen 2002:97, Fig. 3.63:a) and Tel el-Full (Gibson 2003:289). The similarity in shape, size and production technique between the stone cups found in the excavation and the earliest stone cups found in the abovementioned sites suggests a first century BCE date, which is supported by the pottery and coins.

Five identifiable coins were found in Fill 129 that covered the quarry floor (see Raphael and Kool 2018: Nos. 2–4, 7, 8); they range in date from the Seleucid (last third of the second century BCE) to the Hasmonean (early first century BCE) periods. Similarly dated ceramic and numismatic finds were unearthed in a small salvage excavation carried out under the adjacent building to the east (5 Shone Halakhot; Billig 2011).



Plan 1. The excavation, plan and sections.

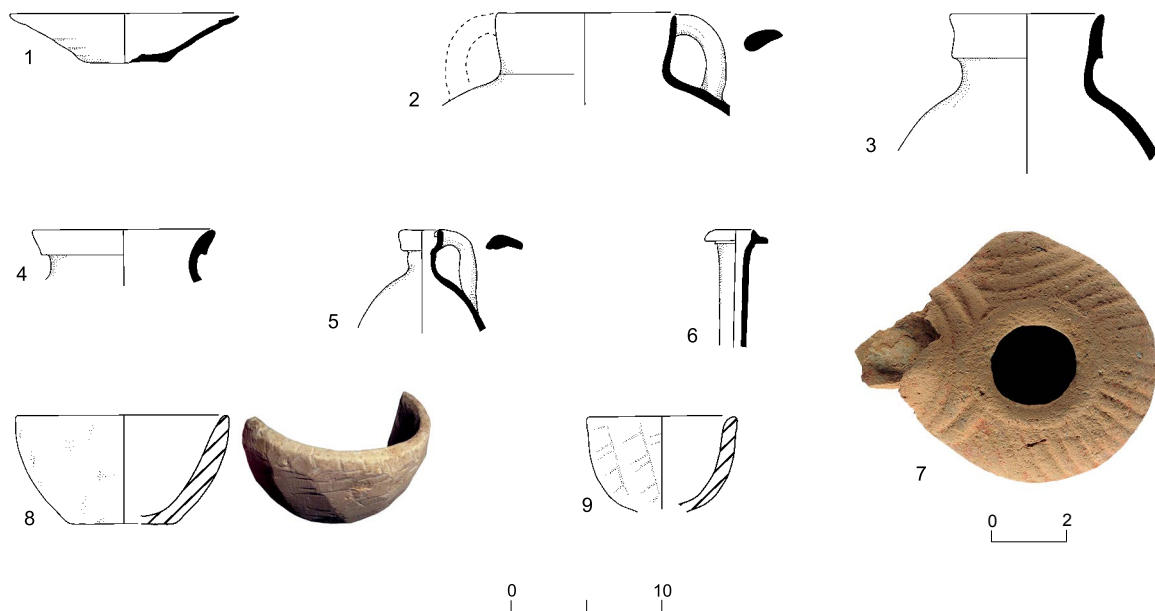


Fig. 2. Second Temple-period pottery (1–7) and stone cups (8, 9) from Fill 134.

No.	Type	Basket	Description	Parallels
1	Bowl	1269	Light brown clay	Jerusalem, Jewish Quarter, 2nd c. BCE – 1st c. CE (Geva and HersHKovitz 2014: Pl. 3.3:10; Geva 2010:138. Photo 5.15).
2	Cooking pot	1269	Reddish brown clay	Jerusalem, Jewish Quarter, 1st c. BCE (Geva and HersHKovitz 2014: Pl. 3.3:7)
3	Storage jar	1269	Yellowish brown clay	Jerusalem, Jewish Quarter, 1st c. BCE – 1st c. CE (Geva and HersHKovitz 2014: Pl. 3.5:1, 7)
4	Amphora	1269	Yellow-brown clay	Jerusalem, Jewish Quarter, 2nd–1st c. BCE (Geva and HersHKovitz 2014: Pl. 3.5:5)
5	Juglet	1269	Gray-brown clay	Jerusalem, Jewish Quarter, 2nd c. BCE – 1st c. CE (Geva and HersHKovitz 2014: Pl. 3.2:23)
6	Unguentarium	1269	Light brown clay	Jerusalem, Jewish Quarter, 1st c. BCE (Geva and HersHKovitz 2014: Pl. 3.4:9)
7	Lamp	1277	Orange-reddish clay; faint diagonal lines decorate the surface around the eye	Jerusalem, Jewish Quarter, 1st BCE – early 1st c. CE (Geva and HersHKovitz 2014: Pl. 3.3:13)
8	Stone cup	123	Flat base and thick walls; chisel marks inside and out	
9	Stone cup	1273	As No. 8	

THE MEDIEVAL BUILDING

The medieval building stood along a street which during the Mamluk period was part of the Muslim neighborhood of Kharat el-Ashraf (Ḥarīt el-Sharaf). In previous centuries it was known as Kharat el-Acrad (Ḥarīt el-Akrad)—the Kurdish neighborhood (Drory 1979:172–173). The street ran south of Ṭariq

Bab el-Silsila (Ha-Shalsholet Street), one of the main streets in Mamluk Jerusalem, which still displays a concentration of monumental buildings from the Mamluk period.

Two main construction phases were identified in the structure. It was built in the late twelfth or early thirteenth century CE, and continued to be used throughout the Mamluk period, when at least one wall was added to the structure. The Mamluk period, to which belong most of the remains, may have seen a short period during which the dwelling stood abandoned.

The Ayyubid Period (Late Twelfth – Early Thirteenth Centuries)

The building seems to have consisted of a large, rectangular hall built along a north–south axis and two additional rooms or units to its east and west; the excavation unearthed the hall (Plan 1: Areas A, B) and part of the western room (Plan 1: Area C). Three of the walls, delimiting the hall on the east, south and west (W11/W20, W12, W13/W18; preserved height of 1.7–4.0 m, thickness 1 m; Figs. 3, 4), were built of roughly dressed stones, resulting in irregular courses, and were founded directly on the bedrock, suggesting that they were all built in one phase. Although built in a similar manner, the northern wall (W19; Fig. 5) was founded on a thick (0.75 m) layer of fill that lay on a floor (L126, below) that reached W18, suggesting that it was constructed at a later phase, perhaps during the Mamluk period (below). This and several minor repairs in the walls may have followed damage caused by the earthquake of 1303 CE



Fig. 3. The hall, Wall 13, looking west.



Fig. 4. The hall, Walls 11 and 14, looking east.



Fig. 5. The hall, Wall 19 and Floor 126, looking north.

(Guidoboni and Comastri 2005:231), but they could have been simply due to regular wear and tear. The thick walls probably carried a second floor.

Two entrances were set in the hall's eastern and western walls; the doorposts were built of large, well-dressed stones (Figs. 6, 7). The eastern room was partly destroyed, and what remains of it is now part of the adjacent primary school. The western room (W13, W22, W23) was only partially excavated.



Fig. 6. The hall, the entrance to the western room, looking west.



Fig. 7. The hall, the entrance to the eastern room, looking east.

Remains of a compact crushed-lime floor (L126; see Fig. 5) were uncovered in the northern part of the hall. Copper coins from the reigns of Nur al-Din (1146–1174 CE) and al-‘Adil (1199–1218 CE) and an illegible Ayyubid copper (see Raphael Kool 2018: Nos. 16, 24, 26, respectively) were found under the floor. The al-‘Adil coin suggests that Floor 126 was first laid or repaired during the late twelfth – early thirteenth century CE. The pottery found within this floor and below it is locally made, including numerous handmade vessels (Fig. 8:1–3, 9). The most common of which were coarse clay bowls with crude line paintings (Fig. 8:3 and the likes of Fig. 8:4). Floor 126 was covered with a pile of collapsed stones (L125; Fig. 9), which mark the end of this phase. In a fill (L124) above Collapse 125 were three Mamluk coins from the late fourteenth–fifteenth centuries CE (see Raphael and Kool 2018: Nos. 50, 51, 61).

Fig. 8. ▶

No	Type	Locus	Basket	Description	Parallels
1	Bowl	126	1157	Coarse clay, with large white grits; indented rim with comb decoration	Jerusalem, Ayyubid (Tushingham 1985: Fig. 35:10)
2	Bowl	126	1157	Light brown clay	Yoqne‘am, second half of 12th – early 13th c. (Avisar 1996a:123–124, Fig. XIII:77)
3	Bowl	126	1157	Reddish dark clay; decorated with thick cream lines	Yoqne‘am, 12th c. (Avisar 1996a:106, Fig. XIII:49)
4	Bowl	122	1136	Reddish clay; decorated with thick cream lines	Jerusalem, Ayyubid (Tushingham 1985: Fig. 35:14)
5	Bowl	122	1136	Soft-paste; painted black under transparent glaze	Yoqne‘am, second half of 13th c. (Avisar 1996a:115, Fig. XIII:61)
6	Bowl	122	1136	As. No. 5	As. No. 5
7	Cooking pot	122	1136	Dark reddish clay; splashes of dark brown glaze on the outside	Yoqne‘am, second half of 12th – first half of 13th c. (Avisar and Stern 2005: Pl. XXVI:1); Jerusalem, second half of 12th – first half of 13th c. (Tushingham 1985: Fig. 37:15)
8	Cooking pot	122	1136	Reddish brown clay; horizontal strap handles	Jerusalem, second half of 12th – first half of 13th c. (Tushingham 1985: Fig. 36:2)
9	Cooking pot	126	1157	As No. 8	As No. 8
10	Jug	121	1122	Brown-gray clay; white slip, fine geometric lines	Yoqne‘am, Mamluk (Avisar 1996a: Fig. XIII:154, Photo XIII:60)
11	Jug	121	1122	Brown clay; white slip, a rectangular against a black background	Yoqne‘am, Mamluk (Avisar 1996a: Fig. XIII.154, 4; Avisar and Stern 2005: Fig. 47:7, 8)
12	Juglet	108	1183	Dark reddish clay; brown and yellow slip; painted	Caesarea, Ayyubid (Arnon 2008: Pl. 33:1); Jerusalem, Ayyubid (Tushingham 1985: Fig. 35:33)
13	Lamp	108	1166	Almond-shaped with high tongue handle; buff clay; molded geometric decorations	Jerusalem, Ayyubid (Tushingham 1985: Fig. 37:13)
14	Lamp	121	1127	Saucer lamp; reddish clay; brown glaze inside, splashes outside	Yoqne‘am, late 12th – first half of 13th c. (Avisar 1996b:196, Fig. XV:35); Jerusalem, Ayyubid (Tushingham 1985: Fig. 35:41)

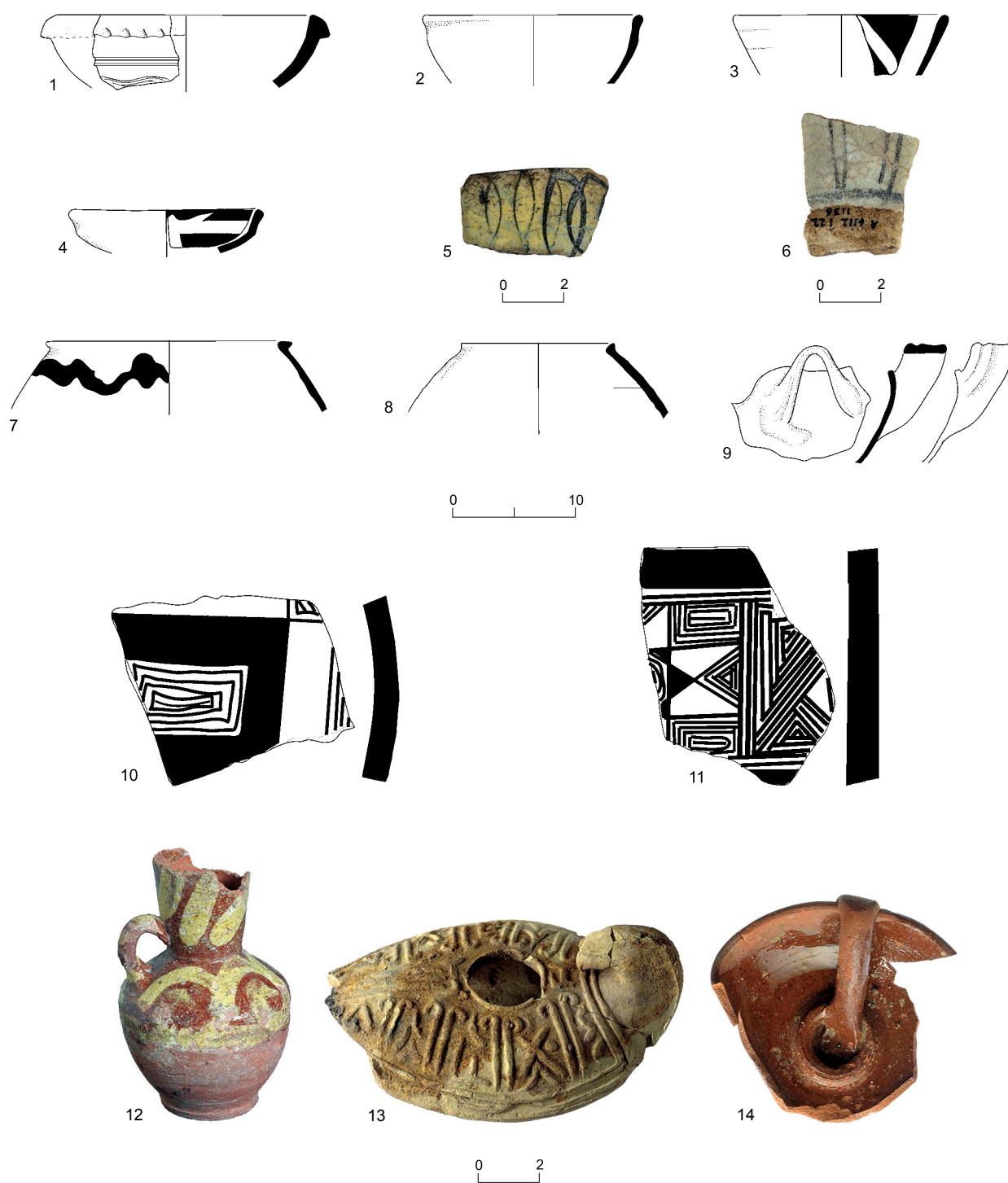


Fig. 8. Ayyubid-period pottery.



Fig. 9. Collapse 125 against Wall 119, looking north.

Additional ceramic finds from the Ayyubid period (twelfth–thirteenth centuries CE) are jugs with fine geometric painted designs (Fig. 8:10, 11) and finer glazed wares, which included soft-paste bowls decorated with black designs under a transparent glaze (Fig. 8:5, 6), retrieved from fills in the northern half of the hall (L121, L122) and from a cistern with mixed material (L108, below).

The Mamluk Period (Late Thirteenth – Fifteenth Centuries)

The size of the large hall did not change during the Mamluk period, but a wall (W10), built of crudely dressed limestone blocks and abutting Walls 13/18 and 11/20, divided the hall into two rooms of roughly equal size (Figs. 10, 11). No signs of a passage were found along W10 (the opening on Plan 1 is modern, hence the broken black lines marking it). The construction of this wall may have taken place along with the construction of W19.

The remains of two packed crushed-lime floors (L104 [749.53 m asl], L109 [749.12 m asl]), separated by an accumulation (L103, L105; thickness 0.41 m; Plan 1: Section 2–2), were found in the southern room. Both floors were ascribed to the Mamluk period, as they were the only floors that reached W10. These floors indicate that the Mamluk-period building had two phases. Patches of what may be a packed crushed-lime floor from the Mamluk period were found in the northern room (L114; 749.58 asl); the floor was laid on an accumulation (L120).



Fig. 10. The corner of Walls 10 and 11, looking east.



Fig. 11. The corner of Walls 10 and 11, looking north.

The accumulation (L103/105) between Floors 104 and 109 was rich in pottery (Figs. 12, 13) and bones (see Bouchnick 2018: Appendix 1). Its thickness (0.41 m) may suggest that the building was abandoned for a brief period of time during the Mamluk period. However, the ceramic and numismatic finds do not necessarily lend evidence in support of this assumption. The pottery baskets from Accumulation 103/105 in the southern room and from Accumulation 120 in the northern room were seldom truly mixed, suggesting that these loci were largely *in situ*. Thus, with no evidence that this material was brought into the building as a fill during construction work to level, fill or cover old structures and foundations, these accumulations seem to be associated with the occupation of the building. Furthermore, the pottery

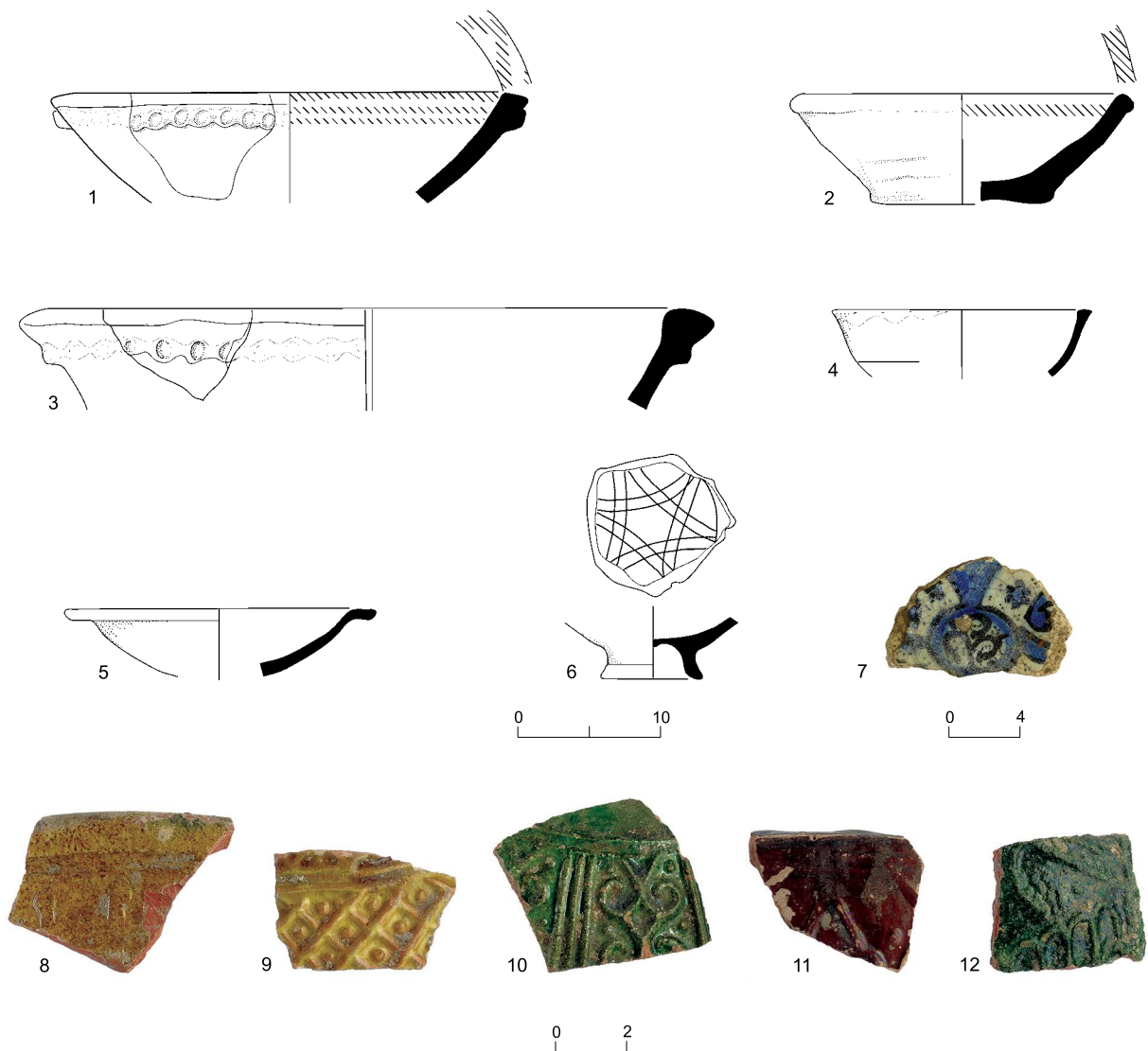


Fig. 12. Mamluk-period pottery from Accumulations 103 and 120.

◀ Fig. 12.

No	Basket	Description	Parallels
1	1130	Light brown coarse clay; gray core; crude thumb indented pattern	Jerusalem, Mamluk (Tushingham 1985: Fig. 42:1, 3)
2	1014	Dark reddish clay; gray-black core; rim decorated with black painted lines	Jerusalem, Mamluk (Tushingham 1985: Fig. 45:13); Yoqne'am, Mamluk (Avisar 1996a:132, Fig. XIII:87; Avisar and Stern 2005: Fig. 38:6)
3	1014	Dark reddish clay; crude thumb indented pattern	Yoqne'am, 12th–13th c. (Avisar 1996a:127–128, Fig. XIII.84:1; Avisar and Stern 2005: Fig. 36:2)
4	1130	Reddish brown clay; monochrome glaze inside, splashed glaze on the outside	Yoqne'am, second half of 13th–15th c. (Avisar 1996a:100, Fig. XIII:36; Avisar and Stern 2005: Pl. III:6–10)
5	1130	Orange-brown clay; mustered glaze inside, splashes outside	Yoqne'am, 13th–14th c. (Avisar 1996a:93, Fig. XIII:27; Avisar and Stern 2005: Fig. 3:5, 6)
6	1014	Dark red clay; base with polychrome sgraffito; decorated with a large double line star	Jerusalem, Ayyubid–Mamluk (Tushingham 1985: Fig. 38:1)
7	1030	Soft paste; black and blue under transparent glaze	Jerusalem, 14th–15th c. (Tushingham 1985: Fig. 40:8, 17; Avisar and Stern 2005: Pl. 10:6)
8	1130	Glazed, with molded geometric and floral patterns	Jerusalem, end of 14th c. (Tushingham 1985: Fig. 39:12); Jerusalem, Mamluk (Avigad 1980: Fig. 302)
9	1130	As No. 8	As No. 8
10	1030	As No. 8	As No. 8
11	1130	As No. 8	As No. 8
12	1130	As No. 8	As No. 8

Fig. 13. ▶

No	Type	Locus	Basket	Description	Parallels
1	Chamber pot	103	1030	Brown clay; splashes of mustered-colored glaze on the outside	
2	Cooking pot	103	1130	Dark red clay with large granules of quartz; pointed ear handles	Jerusalem, Mamluk (Tushingham 1985: Fig. 45:16, 17)
3	Amphora	103	1030	Light brown or reddish brown clay	Yoqne'am, 12th–13th c. (Avisar 1996a:155, Fig. XIII:125; Avisar and Stern 2005: Fig. 44:3, 4, 8)
4	Jug	103	1130	Light creamy brown; decorated with stamped net medallions	Jerusalem, Mamluk (Tushingham 1985: Fig. 35:35)
5	Jug	103	1030	Fine green buff ware; decorated with pin-pricked floral and geometric patterns	Jerusalem, Mamluk (Tushingham 1985: Fig. 43:1–3; Avisar and Stern 2005: Pl. XXX:5)
6	Jug	103	1130	Swollen Neck Jug; fine cream clay	Jerusalem, Ayyubid (Tushingham 1985: Fig. 40:28)
7	Jug	103	1014	Dark reddish clay; rim decorated with black painted lines	Yoqne'am, Mamluk (Avisar 1996a:168–169, Fig. XIII:154; Avisar and Stern 2005: Fig. 47:8)
8	Flask	120	1118	Buff clay	Jerusalem, Mamluk (Tushingham 1985: Fig. 44:22)
9	Flask	103	1030	Fine buff clay; decorated with molded tear-drop pattern	Yoqne'am, 13th–14th c. (Avisar 1996a:169; Avisar and Stern 2005: Fig. 49:4)
10	Lamp	103	1130	Pinched; light brown clay	Jerusalem, Mamluk (Tushingham 1985: Fig. 43:16)

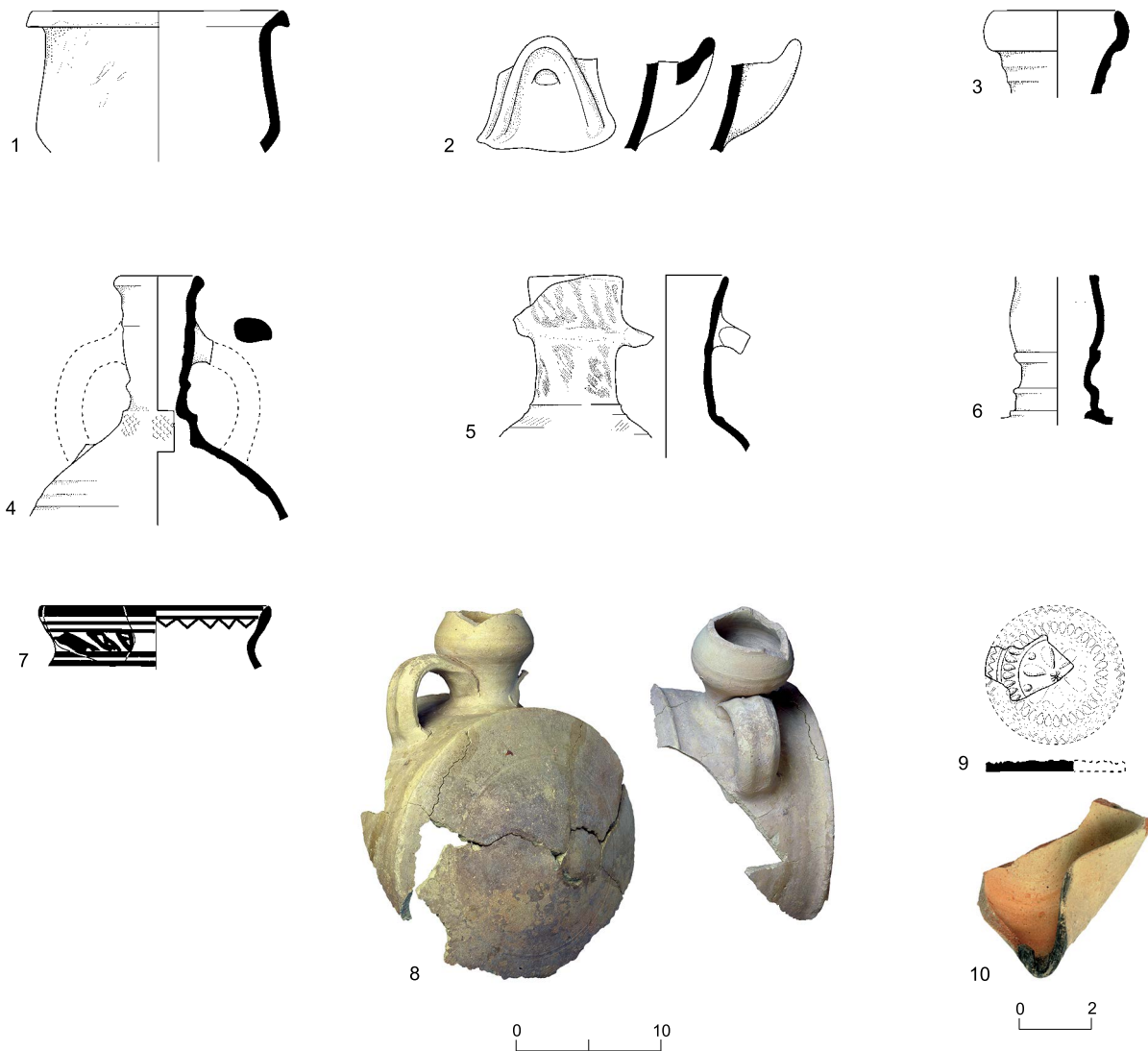


Fig. 13. Mamluk-period bowls from Accumulation 103.

found in these accumulations included glazed, handmade and hand-painted wares of local production (Fig. 12:1–4, 6, 8–12; Fig. 13:2, 4–8, 10). The copper coins found in these loci exhibit a certain degree of continuity up until 1412 CE. Much like many other excavations, where coins from the first three decades of the Mamluk rule are rare, none were found in the early Mamluk layers of the excavation. The earliest coppers date from the third reign of al-Naṣīr Muḥammad (1310–1341 CE; Raphael and Kool 2018: Nos. 27–34); two date from the 1340s CE (Raphael Kool 2018: Nos. 35, 36); three date from the reigns of Shaʿbān II (1363–1377 CE; Raphael and Kool 2018: Nos. 37–39); one from the second reign of Hajji II (1389–1390 CE; Raphael and Kool 2018: No. 40); and one the second reign of Abū al-Saʿadāt



Fig. 14. Copper-alloy ring (L128, B1243).

Faraj (1406–1412 CE; Raphael and Kool 2018: No. 44). Nevertheless, as Faraj's coin is the latest in this accumulation, it should be concluded that if the building was abandoned this occurred in the early fourteenth century CE and that the building was again in use in the early fifteenth century CE. Thus, the finds from the accumulations between the two mamluk phases cannot provide a clear-cut conclusion regarding a hiatus in the occupation of the building during the Mamluk period.

Although the western room (Area C) was only partially excavated, the accumulation from above the leveled bedrock (L128; Plan 1: Section 1–1) yielded three Ayyubid coins (see Raphael and Kool 2018: Nos. 22, 23, 25) and seven Mamluk coins (see Raphael and Kool 2018: Nos. 27, 28, 30, 33, 47, 52, 63); the latter date from the end of the first decade of the fourteenth century to the fifteenth century CE. The meager remains of a wall (W21), founded on the bedrock surface (L128), were unearthed in the northern part of the excavated section of the room. Wall 21 abuts W13 and seems to date from the Mamluk period, as Fill 128 abuts this wall. A copper-alloy ring (Fig. 14) was found in this fill and seems to date from the Mamluk period.

The Ottoman Period (Seventeenth – Early Twentieth Centuries)

In the Ottoman period, probably during the seventeenth century CE, two vaulted rooms—today the ground floor of the modern residence—were built, using the solid, wide walls of the Mamluk period, and thus preserving the fourteenth-century CE plan. Patches of a plaster floor (L118; 749.73 asl) were unearthed in the northern room. The fill below it (L119) produced a mixed assemblage of Ottoman- and Mamluk-period pottery, including a broken wine bottle and a fragment of a pinched clay oil lamp (not drawn), as well as a fragment of a clay figurine, which could not be identified or dated (see Fig. 17:10).

A rectangular installation (L115; 1.25 × 2.20 m; Figs. 15, 16) of unknown function was built in the southeastern corner of the northern room. Inside the installation was a layer of fine ash mixed with pottery (Fig. 17:1–7) and 50 identified animal bones (see Bouchnick 2018: Appendix 1). A tobacco-holder bowl of a water-pipe (Fig. 17:5) and two fragments of clay smoking pipes (Fig. 17:6, 7) suggest that



Fig. 15. Installation 115, looking south.



Fig. 16. Installation 115, looking east.

the building was still occupied during the late eighteenth – early nineteenth centuries CE. Although no Ottoman-period floor remained in the southern room, Ottoman pottery was found in its upper fill (L100, L101) as well: a clay smoking pipe (Fig. 17:8) and a pinched lamp (Fig. 17:9). Two sherds of porcelain cups (Fig. 17:3, 4) suggests that the building remained in use until the late Ottoman period (late nineteenth – early twentieth centuries CE).



Fig. 17. Ottoman-period ceramic finds.

◀ Fig. 17.

No	Type	Locus	Basket	Description	Parallels
1	Bowl	115	1114	Deep and cylinder; light brown with white grits; mustered-color glaze inside	
2	Bowl	115	1114	Reddish brown slip, painted and glazed; decorated with a large branch with its leaves; brown on a creamy white background	Similar, not identical, bowls from 'Akko, 13th–14th c. ("Catalan green and brown glazed ware"; Stern 2012:86, Fig. 4.32); intrusion into the Ottoman layer? (Avisar and Stern 2005: Pl. XXIV:1, 2, 5)
3	Cup	115	1116	Porcelain; decorated with fine floral designs	
4	Cup	115	1116	As No. 3	
5	Water-pipe tobacco-holder bowl	115	1114	Brown clay	Nahal Tanninim, 19th–20th c. (Sharvit 2011: Fig. 14:3)
6	Pipe	115	1116	Fine red clay; outside burnish, having a dark red shine; shaft decorated with long shallow grooves	Nahal Tanninim, end of 18th – early 19th c. (Sharvit 2011: Fig. 9:3)
7	Pipe	115	1116	Fine red clay; outside burnish, having a dark red shine; shaft decorated with long grooves	As No. 6
8	Pipe	100	1002	White-gray clay made in a mold; decorated with incised lines and dots	Nahal Tanninim, 17th–18th c. (Sharvit 2011: Fig. 2:1); Banias, 17th–18th c. (Dekel 2008: Fig. 4.7:5)
9	Lamp	101	1013	Pinched; light brown clay	Jerusalem, Mamluk (Tushingham 1985: Fig. 43:16); Ramla, Mamluk–Ottoman (Cytryn-Silverman 2010: Photos 9.47–9.49)
10	Figurine	119	1014	Light brown-orange clay	

The Cistern

A large water cistern (L108; 6 m wide, 10 m long, 3 m high) was hewn in the bedrock; except for superficial cracks in its plaster, it is well preserved, but its shaft is clogged with debris and large stones. The water was drawn via an opening set in the southern wall (W12; Fig. 18) of the hall, where a heavy stone lintel was placed. It is impossible to date the construction of the cistern with any accuracy, as coins and pottery found at the bottom of the cistern and in the fills found within it are mixed and date from the early second century BCE through the Mamluk period (for the coins, see Raphael and Kool 2018: Nos. 10, 11, 20, 34, 43, 53; for Ayyubid-period pottery, see Fig. 8:12, 13). The latest sherds from the fill date from the fifteenth century CE (not drawn), and along with two coins from the fourteenth–fifteenth centuries CE (Raphael Kool 2018: Nos. 34, 43, 53) indicate that the cistern was still in use during the Mamluk period. Also found in the cistern's fill was a bone artifact, whose date and purpose remain unknown (Fig. 19), along with 77 identified animal bones (see Bouchnick 2018: Table 1).



Fig. 18. The hall, the opening of Cistern 108, looking south.



Fig. 19. Bone artifact (L108, B1181).

GLASS FINDS FROM THE MAMLUK PERIOD

A small assemblage of Mamluk-period glass items was found both in the Mamluk levels and in mixed loci (Fig. 20). It seems that most of the vessels were used as women's cosmetic containers: the most common vessels were small bowls (Fig. 20:1–5); small perfume or ointment bottles (Fig. 20:7–9); kohl bottles (Fig. 20:10–16), both plain and marvered; and sprinklers (Fig. 20:17, 18), which were used to spray rose water. Similar material from the thirteenth–fifteenth centuries CE was found in a water cistern excavated in the Jewish Quarter of Jerusalem by Avigad in 1970s (Brosh 2012).



Fig. 20. Mamluk-period glass finds.

◀ Fig. 20.

No.	Type	Locus	Basket	Description	Date and Parallels
1	Bowl	120	1148	Deep purple; marvered; decorated with fine white line	Et-Tur, Southern Sinai, 13th–16th c. (Shindo 1993:301, Bowl 4)
2	Bowl	120	1171	Small ring base; opaque brick red color	Jewish Quarter, Jerusalem, 13th–15th c. (Brosh 2004:53–54, Pl. 1)
3	Bowl	103	1016	Rim; dark blue, decorated with whit lines	Bet She'an (Brosh 2005b: Pl. 10.1:5, 6)
4	Bowl	105	1038	Pale blue; rather coarse and thick glass	Quseir el-Qadim, Egypt, Late 15th c., Ayyubid – early Mamluk (Meyer 1993: Fig. 4:406)
5	Bowl	128	1229	Rim; pale green	
6	Jug	128	1229	Wide and thick grooved handle; pale green	
7	Bottle	104	1027	Wide-ledge rim and a neck; pale yellow	Quseir al-Qadim, Egypt, Mamluk (Meyer 1993: Fig. 4:388)
8	Bottle	103	1016	Neck; colorless glass, decorated with wide blue veins running from the neck downwards	
9	Bottle?	103	1021	Decorated with writing(?) and an enameled pattern in red, gold, green and blue	Mamluk (Carboni 2004)
10	Kohl bottle	113	1062	Rim and neck	Jewish Quarter, Jerusalem, 14th c. (Brosh 2012: Pl. 15.2, G37); et-Tur, South Sinai, 14th–15th c. (Shindo 1993:302, Pl. 7); Quseir el-Qadim (Whitcomb 1983: Fig. 2:cc, nn, ee)
11	Kohl bottle	113	1062	Rim and neck	As No. 10
12	Kohl bottle	101	1011	Rim and neck; blue	Bet She'an, Mamluk (Hadad 2005: Pl. 51:1060).
13	Kohl bottle	101	1011	Rim and neck; blue	As No. 12
14	Kohl bottle	103	1016	Rim and neck; blue	Jewish Quarter, Jerusalem, 14th c. (Brosh 2012:423, Pl. 15.2, G35, G36)
15	Kohl bottle	103	1016	Base; blue	As No. 14
16	Kohl bottle	113	1062	Base; marvered, dark blue and white	
17	Sprinkler	101	1011	Spout	Bet She'an, Mamluk (Hadad 2005: Pl. 53:1091).
18	Sprinkler	103	1016	Spout; blue, decorated with a snake-like coil	Jewish Quarter, Jerusalem, 13th–15th c. (Brosh 2012: Pl. 15.5, G69a); Jerusalem, Mamluk (Brosh 2005a: Fig. 3)
19	Bracelet	101	1011	Blue and white coils	Bet She'an, Mamluk (Hadad 2005: Pl. 55:1115)

Most of the vessels are local types, and one type was probably produced in Jerusalem: marvered kohl bottles. Three such vessels (Fig. 20:10, 11, 15) were found. They were decorated by using the marvering technique, in which white coils were pressed into dark purple or blue glass. This technique was common throughout the Mamluk period (Brosh 1993). Industrial waste of marvered vessels was found in various excavations in the Old City—in the Jewish Quarter, near the Temple Mount, in the Armenian Garden, under Damascus Gate and at Herod's Gate—indicating that marvered glass was produced in Jerusalem (Brosh 2005a:186–187; 2005b).

Two fragments of small red opaque bowls (Fig. 20:3) belong to a group of vessels that is rather rare in Jerusalem, and may have been imported from Beirut, as suggested by a letter in the Cairo Genizah (Brosh 2004:57).

A small fragment of enameled glass (Fig. 20:8) is clearly a shard of an imported vessel. This technique probably originated in Syria during the twelfth century CE. According to Carboni, enameled vessels were purchased only by the wealthy Mamluk classes (Carboni 2002:5–6; 2004:69–70).

SUMMARY AND DISCUSSION

The population of Jerusalem changed considerably after the Crusaders lost the city to Saladin in October 1187. The Christian community shrank, and those that remained in the city resided around the Church of the Holy Sepulcher (Drory 1979:173). Jews were allowed to return to the city, and the Muslim population gradually grew. For a short period of time, between 1229 and 1244 CE, after the city was handed over by the Ayyubid sultan al-Malik al-Kamil to the Hohenstaufen emperor Frederick II, both Jews and Muslims were banished from the city (Kedar 1979:127–128; Prawer 1988). From 1244 CE, after the city was conquered by the Khwarizmian army, and throughout the Mamluk period, the street along which the excavated building is situated was part of the Muslim neighborhood of Kharat el-Ashraf (Harit el-Sharaf) (Drory 1979:172–173).

The Ayyubid–Mamluk building, which yielded the bulk of the architectural and small remains, served as a private home. This is borne out by the nature and size of the structure, its location and the ceramic and glass assemblages. The pottery baskets associated with the building were on the whole chronologically homogeneous, comprising finds that were neatly divided according to strata and period, and seem to have been *in situ*. This pottery includes common, locally made cooking ware and table vessels, such as cooking pots, jugs, juglets, bowls and oil lamps. Among the glass finds were cosmetic bottles, a bracelet and small bowls—objects that are characteristic of women in a simple household. These household objects suggest that the building was a private home, and that its remains offer an opportunity to examine the medieval urban life of common people.

These objects, however, were found mixed with an exceptionally large amount of domestic animal bones found in contexts associated with the occupation of medieval building—above and below the floors, in fills and in collapsed debris in all three areas—as well as in Cistern 108, which was in use throughout many periods (see Buchnick 2018). A thorough analysis of the bones makes it clear that butchery took place on the premises. This is somewhat difficult to explain. Although it seems unlikely, perhaps part of the house served as a butchery and a shop, while the rest of the structure served as a private residence.

In any case, the large bone assemblage allows us to learn about the diet of the dwellers of the house, and thus infer their religion. The vast majority of the bones belonged to sheep and goat, but the existence

of pig and horse/donkey bones in the assemblage offers some interesting insights. Although appearing in small numbers (only 3 percent of all identified bones), pig bones indicate that at some point during the Mamluk period the house was occupied by Christians. The butchery marks on horse/donkey bones suggest that no Jews lived in the house throughout its existence. Horse, however, is known to have been part of the diet of both Christians and Muslims, but during the Mamluk period was particularly common among both the poor and wealthy Muslim classes (Levanoni 2005). Thus, the bone finds from the Mamluk period indicate that the house was briefly occupied by Christians. However, as the Muslim population of the city grew and Christians moved closer to the area of the Church of the Holy Sepulcher, it is likely that these Christian inhabitants moved out, resulting in Muslim dwellers occupying the house over most of the medieval period.

According to the coins, the house appears to have been built in the late twelfth or early thirteenth century CE; it remained in use, although changes were made and floors were raised, up until the late Ottoman period, as evinced by the Ottoman-period tobacco pipes and porcelain vessels. The accumulation between the two Mamluk-period floors (Floors 104 and 109) suggests that the house may have been briefly abandoned in the early fourteenth century, perhaps due to the earthquake of 1303 (Dols 1977). The quality of construction, the nature of the ceramic and glass finds, as well as the simple copper alloy ring, reveal that the residents of this private home—both in the medieval periods and the Ottoman period—were ordinary folk, neither wealthy nor poor.

NOTES

¹ The excavation (Permit No. A-6112), on behalf of the Israel Antiquities Authority, was directed by the author, with the assistance of Nissan Nehama (administration), Avraham Hajian (surveying and drafting), Natalia Zak (preparation of plan), Clara Amit (studio photography), Lena Kupersmidt (metal laboratory) and Robert Kool (numismatics), as well as David Amit (IAA, Jerusalem regional office) and workmen from A.Sh.M.R. 2000, Ltd. I wish to thank them all. Dafnah Strauss edited the article.

² Their closest parallels have been identified in early Mamluk-period contexts. This is not unexpected in the context of the swift shifts in regimes in Jerusalem during the late twelfth and early thirteenth centuries CE.

³ I would like to thank Naama Brosh, the curator of the medieval periods at the Israel Museum, Jerusalem, for her analysis of the glass finds and all her help.

⁴ In some cases, it is almost impossible to differentiate between horse and donkey bones, especially if the assemblage is not complete (we did not find a full skeleton but only fragments of bones).

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