

EXCAVATIONS ON THE SOUTHWESTERN MARGINS OF GIV'ATI PARKING LOT, JERUSALEM: MARKERS OF BYZANTINE–EARLY ISLAMIC TRANSITION

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INTRODUCTION

This report presents the findings from probes and an excavation conducted on the southwestern margins of Giv'ati Parking Lot in the City of David (map ref. 222340/631280), prior to construction works.¹ Giv'ati Parking Lot is located on the northwestern side of the City of David spur, along the eastern fringes of the Tyropoeon Valley, which delimits the spur from the west (Fig. 1). Previous excavations at the site, between 2007 and 2015, revealed substantial architectural remains within a stratigraphic sequence spanning mainly the Iron Age and the Early Islamic period (Strata I–IX; Ben-Ami 2013; Ben-Ami and Tchekhanovets 2008; 2010; 2020). The site was also occupied sporadically in the succeeding periods: the Fatimid, the Mamluk and the late Ottoman–modern.

The small-scale excavation (c. 15 × 4 m), in the southwestern corner of Giv'ati Parking Lot, resumed previous excavations at this part of the site by Shukron and Reich (2005) and by Ben-Ami and Tchekhanovets (2010: Area M1). These excavations exposed remains dated to the Byzantine, Early Islamic and Mamluk periods. The present excavation involved the dismantling of some of the remains that were previously exposed, and additional remains from the same periods were subsequently unearthed: Byzantine (Stratum V), Umayyad (Stratum IV) and Abbasid (Strata III–II); several Mamluk-period pits (Stratum I) were also found. A number of fills uncovered in the northern part of the excavation were attributed to

¹ The probes dug in 2013 and 2014, and the excavation, between May and September 2016, were carried out on behalf of the Israel Antiquities Authority (Permit Nos. A-6691, A-6987 and A-7721) and funded by El'ad Foundation. They were directed by Doron Ben-Ami, Yana Tchekhanovets and Salome Dan-Goor, with the assistance of D. Gellman, S. Tal, F. Kobrin and Sh. Leshem (area supervisors, 2013–2014), Nisan Nehama (administration), Vadim Essman and Yakov Shmidov (surveying and drafting), Gabriela Bijovsky (numismatics), Rina Brin and Natalia Zak (drafting), Asaf Peretz and M. Dinstein (field photography), Clara Amit (studio photography), Carmen Hersh (pottery drawing), David Tanami (metal detecting), and Ilya Reznitsky (cleaning of coins and metal finds).

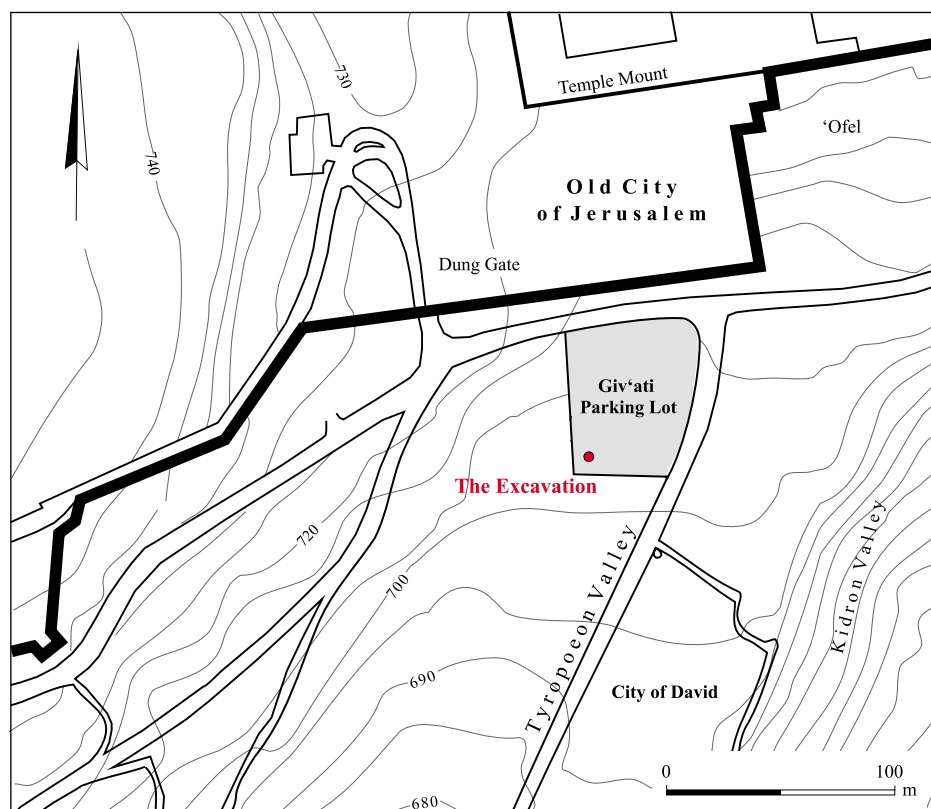


Fig. 1. Location map.

a transitional phase between the Byzantine and Early Islamic periods; the fills seem to have originated from a tesserae workshop.

The main finds of this excavation comprise the Early Islamic-period Stratum IV, including accumulations that represent the transition from the Byzantine to the Early Islamic period in the second half of the seventh century CE. Earlier Stratum V remains largely consist of several segments of a Byzantine-period street, one of the main thoroughfares of Jerusalem of that time, yielding only a few finds, while later remains of Early Islamic-period Strata III–II were heavily disturbed by modern activities.

THE EXCAVATION

The excavation area was L-shaped, comprising one arm pointed to the north and another to the east. Remains of different strata were variously distributed throughout this area: the Byzantine-period Stratum V remains were confined to its north-pointing arm; the Umayyad-period Stratum IV remains were found in the corner of the excavation area; the early Abbasid-period Stratum III remains, comprising only a number of refuse pits, were scattered across the north-pointing arm; the Abbasid-period Stratum II remains had a wider distribution than those of preceding periods, appearing in much of the area; and the Mamluk-period pits were scattered throughout the area.

STRATUM V: THE BYZANTINE PERIOD (Plan 1)

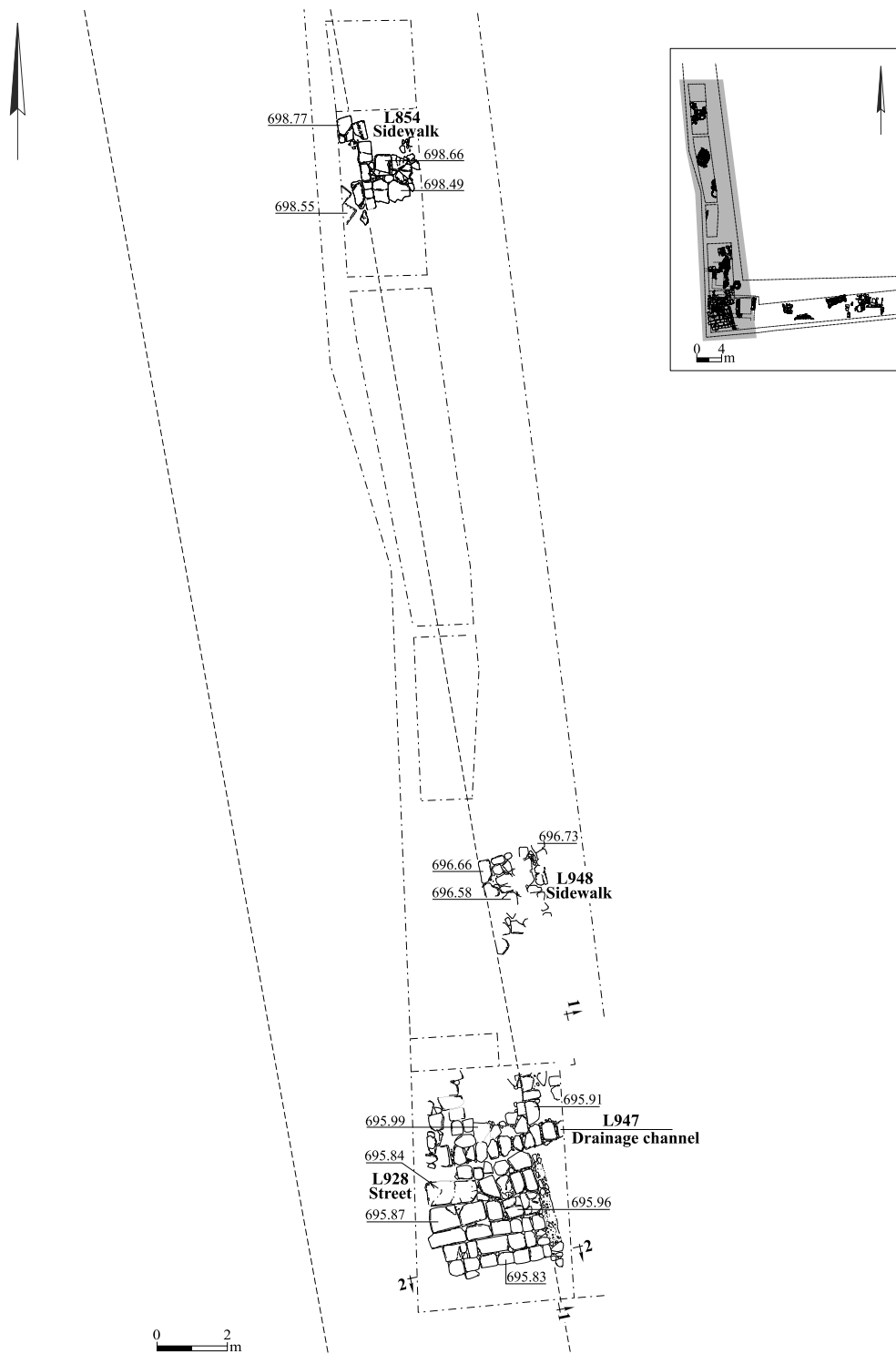
A segment of a north–south Byzantine-period street (L928), comprising part of its pavement and several patches of its eastern sidewalk, was exposed; other segments of this street were exposed in previous excavations, both to its south (Crowfoot and FitzGerald 1929:41) and to its north (Ben-Ami 2020a:18–21; Hagbi and Uziel 2015a; 2015b; 2017). Taken together, these segments amount to a 120 m long part of the street, which is known today. The street appears to have sloped southward, following the topography of the City of David spur, as shown by the elevation difference between the previously exposed northern section and the present one, which is over 5 m (701.18–695.83 m asl). Its continuation further north supposedly ran parallel to the western wall of the Temple Mount, between it and the Eastern *Cardo* (Bahat 1987:41–43; Baruch and Reich 2003:154).

The street was paved with flagstones of various sizes ($0.4 \times 1.0 \times 0.5$ m), smoothed due to prolonged use (Fig. 2).² The stones were arranged perpendicularly to the north–south axis of the street, typical of Byzantine-period street pavements exposed elsewhere in Jerusalem. No traces of deep grooves left by cart wheels, or notches carved deliberately to prevent slipping, were found. The eastern sidewalk, paved with smaller stones than those of the street and lined with curbstones, was uncovered in a small area adjacent to the street section and in two other exposures further north (L948 and L854). The western side of the street was located beyond the excavation boundary. Part of an east–west drainage channel (L947; length c. 5 m, width 0.4 m; Fig. 3), covered with flat stones, was exposed under the street; it most likely served a building east of the street that was partly exposed in a previous

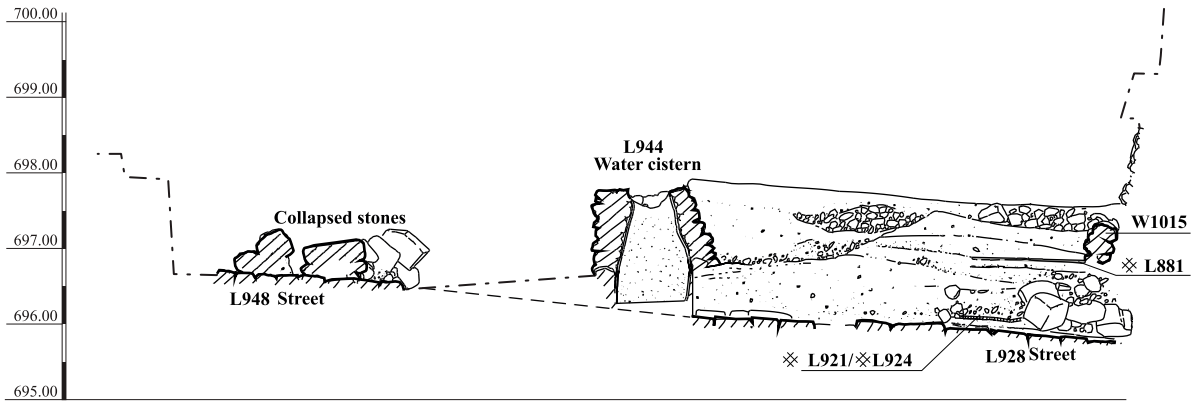


Fig. 2. A Byzantine-period paved street, looking south.

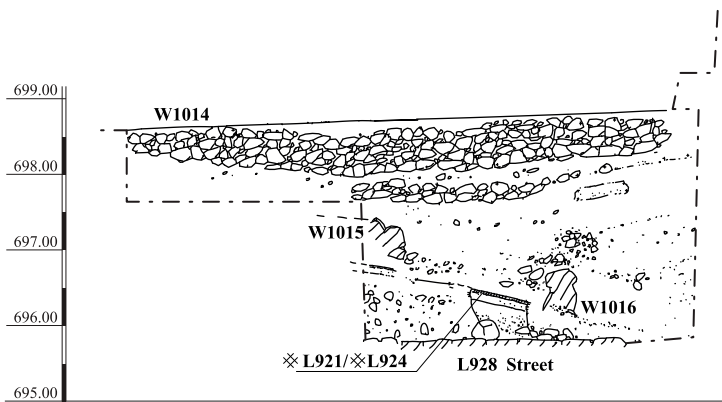
² No flagstones were removed from the street in the present excavation.



Plan 1. Stratum V, plan and sections.



I-1



2-2

Plan 1. (cont.)



Fig. 3. Drainage channel (L947), looking west.



Fig. 4. Destruction debris above Byzantine-period Street 948, looking east.

excavation³ and was connected to a north–south central drainage channel below the street pavement. Similar drainage channels were discovered in previous excavations at Giv’ati Parking Lot (Ben-Ami 2020b:18, 41, 50). Numerous numismatic finds were retrieved from the street, including low-quality *minimi* dated to the fifth and sixth centuries CE, of which the latest are dated to the reign of Justinian I (see Bijovsky, this volume: Cat. Nos. 31–33).

A thick accumulation of destruction debris, containing ashlar stones and numerous profiled architectural fragments, was partly exposed directly above one of the excavated segments of paved Street 948 (Figs. 4, 5). This debris yielded a rare bronze ring with a heraldic lion (see below, Fig. 20). The *terminus post quem* for this accumulation is a rare Arab-Byzantine coin, attributed to the mint of Fustat and dated to the second half of the seventh century CE (see Bijovsky, this volume: Cat. No. 44). The destruction debris may have originated in the Byzantine-period structure excavated by Reich and Shukron east of the street.⁴

The parts of the street uncovered in Giv’ati Parking Lot seem to represent one of the major thoroughfares of Byzantine-period Jerusalem (Tsafir 1999:295–300, 321–323;

³ The structure was excavated and partly dismantled by the IAA expedition led by Ronny Reich and Eli Shukron in 2003–2005. Their brief report stated that “no traces of destruction were found and the area appears to have been abandoned at the end of the phase” (Reich 2008:1808).

⁴ This excavation, by Reich and Shukron (A-3834), is unpublished.

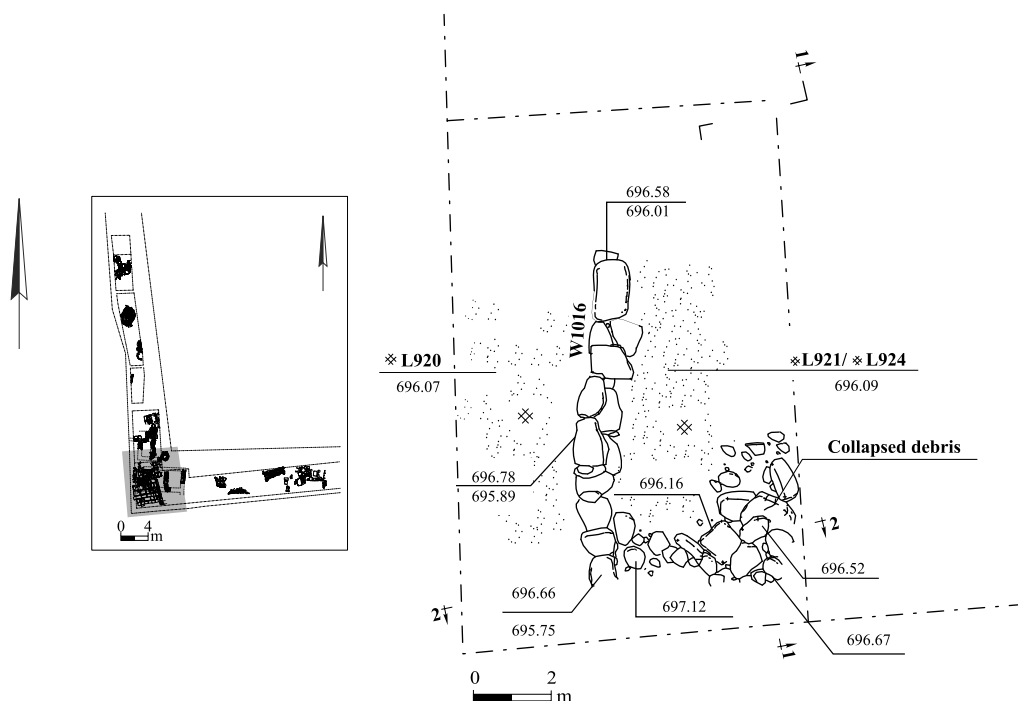


Fig. 5. Architectural elements within the destruction debris above Byzantine-period Street 948, looking northwest.

Gutfeld 2011; Hagbi and Uziel 2015a), which served an important pilgrimage route connecting the sanctuaries of the city center in the north with Siloam Pool in the south. The numismatic material discovered in the present excavation under the street flagstones reinforces the evidence from previous excavations, showing that it should be dated to the time of Justinian (Crowfoot and FitzGerald 1929:117; Hagbi and Uziel 2015a:45; Ariel 2020:160, No. 47). The Siloam Pool was a venerated Christian site, mentioned in the New Testament as a place for healing the blind (John 9:1–12), and in later periods, starting from the fourth century CE, by Christian pilgrims to Jerusalem (Baert 2014); the presence of a church at the site was first noted by the Pilgrim of Piacenza, c. 570 CE (for a discussion of these sources, see Voltaggio 2012:112–115), and its remains were exposed by Bliss and Dickie (1898:178–210; Pl. XVIII) and dated between the fifth and the sixth century CE.

STRATUM IV: THE Umayyad PERIOD (Plan 2)

During the Umayyad period, the function of the excavation area changed from residential to industrial. The Byzantine-period street was significantly narrowed at that time, and some of the pavement slabs were damaged or entirely removed. A narrow wall (W1016; length 4 m, width 0.5 m), built of well-dressed ashlar stones, clearly in secondary use, was constructed over part of the street (Fig. 6). Plaster floors covering the original Byzantine-period street



Plan 2. Stratum IV (for sections, see Plan 1).

pavement were found to the west (L920) and to the east (L921, L924) of W1016 (Fig. 7); an accumulation of collapsed debris was exposed over a limited area to its southeast.

Above the Umayyad-period plaster floors were the remains of a small-scale metallurgical workshop, including numerous copper alloy fragments of Byzantine-period objects, some decorated with crosses, and metal fragments of liturgical implements; metal slags; pottery crucible fragments and other production waste; and large amounts of ash (Fig. 8). No furnace was found within the excavated area, indicating that production may have taken place by means of bellows made of animal hide and clay casseroles (Hodges 1976:64–79). Items of liturgical nature included cross-adorned chains, calyx-shaped hooked hangers, a cross pendant and fragments of what may have been a swinging censer used for incense burning or a polycandelon used for lighting (see below, Fig. 17).⁵ An archaeometallurgical study of these items revealed that they were very similar in their chemical composition, suggesting that they belonged to one elaborate object (see Yahalom-Mack, Tirosh and Erel,

⁵ My gratitude to Guy D. Stiebel of Tel Aviv University for his generous help in identifying the metal finds and his valuable consultation.



Fig. 6. Umayyad-period W1016 and Floor 921/924 built above the Byzantine-period street, looking west.



Fig. 7. Umayyad-period W1016 and Floor 920 above the Byzantine-period street pavement, looking southeast.



Fig. 8. Finds from the small-scale metallurgical workshop, before cleaning.

this volume). The metal objects found in the workshop appear to have been intended as recycled raw material.⁶

The nature of the items that would have been produced from the recycled metal is unknown. A fragment of a stone mold for jewelry casting, discovered in the destruction

⁶ A much larger assemblage of copper alloy artifacts, also dating to the transition between the Byzantine and Early Islamic periods, was uncovered by B. Mazar in a large Byzantine-period structure in Area XV of the 'Ofel excavations, a few dozen meters to the northeast of Giv'ati Parking Lot (Mazar 1975:36). This structure, built in the Byzantine period (fifth or sixth century CE), underwent significant changes in its plan in the mid-sixth century CE, and was destroyed during the Persian invasion of 614 CE. A metal hoard, found within the structure and that may be attributed to its post-abandonment phase, included various copper alloy objects, among them metal parts of a wooden(?) box, lamps, liturgical marble furniture fragments, bronze crosses and a large processional or altar cross (Mazar 2003: Pl. I.1:2, 4). The metal artifacts were initially interpreted as trophy, due to the heterogeneous composition of the assemblage, brought to the site from one of the churches of Jerusalem (Ben-Dov 1982:267–270). At a later time, it was suggested that the structure and the metal hoard should be identified with the Monastery of Virgins, known from Byzantine-period sources; this reconstruction was based on the presumed existence of a chapel that was part of the structure's second floor (Mazar 2003:65–67). While a detailed critique of this identification is beyond the scope of the present report, it is noteworthy that among the metal artifacts only the large cross (Mazar 2003:24, Pl. I.1:8) may be associated with a church context or some other ecclesiastic institution, while all the rest could have belonged to any context of wealth, public or private. In light of recent finds from the Giv'ati Parking Lot, the metal hoard can be understood as a result of post-Byzantine metal scavenging, when the structure was already abandoned.

debris above the Byzantine-period street to the north of the Umayyad-period remains, may have been related to the workshop (see below, Fig. 15). A similar small-scale goldsmith's workshop comprising a complete set of tools, molds, crucibles, scales, weights and finished jewelry was discovered in an Early Islamic-period context at Ramla (Hasson 1987:100–105).

Fills dated to the transition between the Byzantine and Islamic periods, based on their stratigraphic position and the pottery retrieved, were uncovered in the northern arm of the L-shaped area. They yielded tesserae of various shapes and sizes and roughly chipped fragments of hard limestone, probably attesting to an initial stage of production (Fig. 9). These finds possibly attest to the existence of a tesserae workshop at the site. Such workshops were uncovered in a Byzantine-period occupation layer at Masada (Netzer 1991:360–369), and Khirbat es-Suyyagh (Taxel 2009:22, Fig. 2.8), and in an Early Islamic-period context at Jerash (Lichtenberger and Raja 2017).

Evidence of the narrowing and changing use of the Byzantine-period street during the Umayyad period was also uncovered in previous excavations in Giv'ati Parking Lot, to the north of the present excavation. These finds include a large limekiln installed above the street, possibly in connection with the construction activity of the Ḥaram esh-Sharif (Ben-Ami 2020a:271–276). Walls and plaster floors built over the original street pavement were also exposed in earlier excavations in Giv'ati Parking Lot (Ben-Ami 2020a:277–280) and in an excavation further to the north of this site (Hagbi and Uziel 2015a; 2017).

The site appears to have been entirely abandoned in the late part of the Umayyad period and was covered by a thick accumulation of what may have been rain-washed alluvium (0.4–0.8 m; Fig. 2; Plan 1: Section 2–2); this deposit yielded a ring made of copper alloy and decorated with the scene of Christ's resurrection (see below, Fig. 18:4).



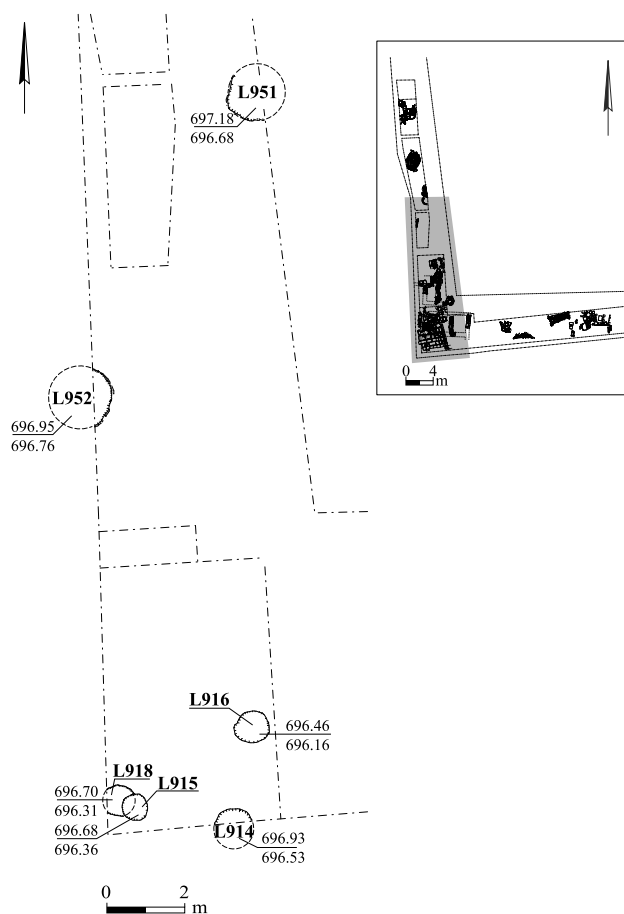
Fig. 9. Tesserae production waste.

STRATA III–II: THE ABBASID PERIOD

The Abbasid-period remains represent three layers, corresponding to the two earlier strata of this period (III and II) uncovered in previous excavations in Giv‘ati Parking Lot (Ben-Ami 2020a:283–362).

Stratum III (Plan 3)

The early stratum of the Abbasid period comprised refuse pits, uncovered along the north-pointing arm of the excavation area: a cluster of four complete pits in its southern part (L914–916, L918) and two other partially preserved pits in its northern part (L951, L952). All were simply dug pits (depth 0.3–0.4 m, diam. c. 1 m)—sometimes intruding one another, as in the case of L915 and L918 (Fig. 10)—containing a dark loose fill composed of burned organic materials, such as charcoal. The pits were rich in finds, including a large quantity and a wide variety of pottery vessels, some of them complete, especially in L915 and L916; marble chunks (L915, L916); animal and bird bones (L915); and egg shells (L915).



Plan 3. Plan of Stratum III.



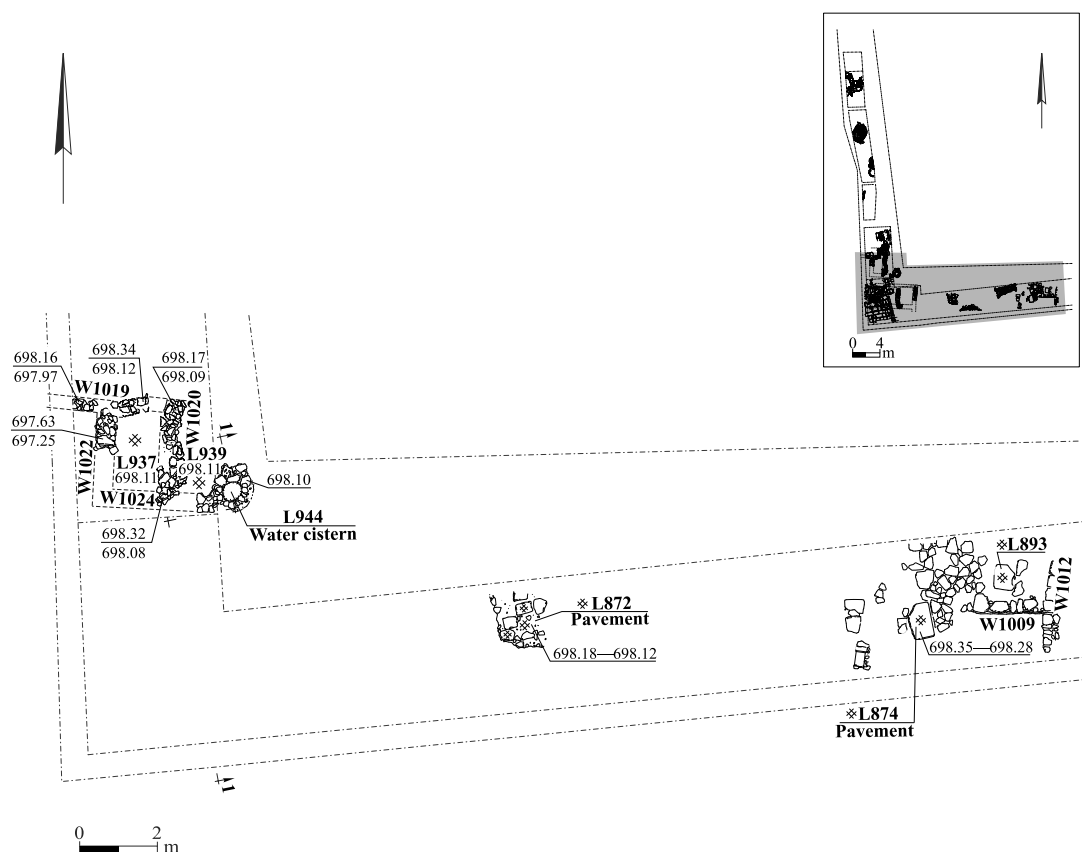
Fig. 10. Abbasid-period pits (L915 and L918), looking west.

Dozens of such refuse pits, previously exposed in Giv'ati Parking Lot, were interpreted as indicating the nearby presence of a large marketplace, probably consisting of stands made of perishable materials (Ben-Ami 2020a:283–299).

Stratum II

A well-planned quarter of small-scale industry and crafts developed over much of the excavation area at this time. The finds from this stratum indicate a date between the late eighth and the late tenth centuries CE, and that it comprises two stratigraphic phases, early (IIb) and late (IIa), corresponding to the stratigraphic subdivision of this time span in the adjacent excavation of the Giv'ati Parking Lot (see Ben-Ami 2020a:299–362). The Phase IIb remains were confined to the east-pointing arm of the excavation area, while those of Phase IIa were more widely distributed throughout the area. A detailed reconstruction of the layout of the architectural remains of this stratum was not possible due to their poor preservation and the limited size of the excavation area. This stratum was also extensively disturbed by modern intrusions and therefore, the pottery is not presented in this report.

Phase IIb (Plan 4).— The remains of a pavement (L893), made of flagstones of various sizes (0.6×0.5 – 1.0×0.7 m) laid in a careless manner, were uncovered in the southeastern edge of the excavation area. A poorly preserved wall, built of small- to medium-sized fieldstones (W1009), was abutted by Pavement 893 on the north, and another wall, built of medium-sized ashlar (W1012), was exposed to its east. A similar flagstone pavement (L872) was uncovered to the west of Pavement 893; marble chunks and Byzantine-period roof tiles were incorporated in between its stones. Pottery found above this pavement mainly dated



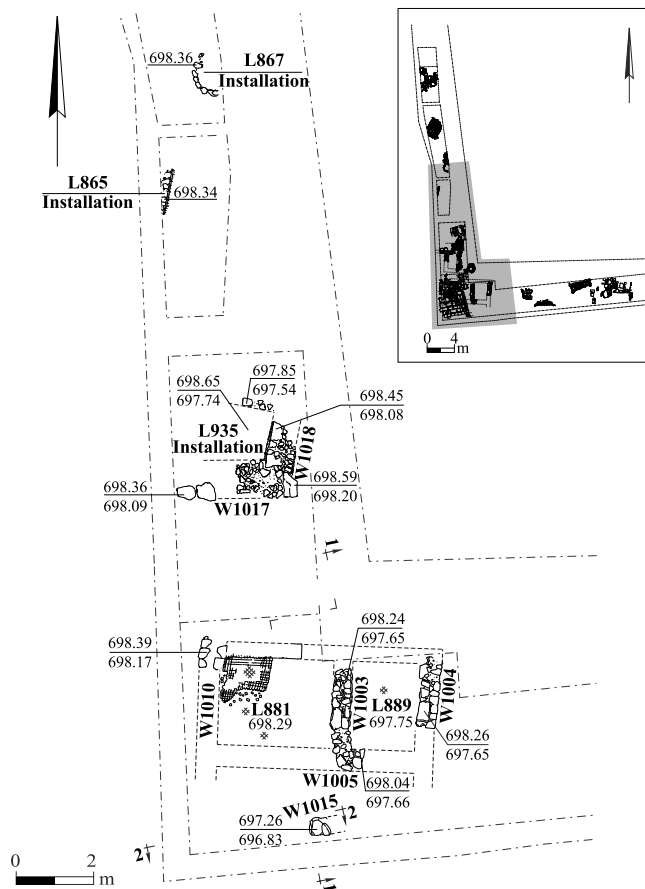
Plan 4. Stratum IIB (for sections, see Plan 1).

to the Abbasid period, but also included numerous modern finds, such as glass bottles and plastic. It is unlikely that these pavement patches were part of a street, as no remains of such paved streets were exposed in previous excavations at the site. The original stone pavement probably extended over a fairly small area.

Poorly preserved remains of a building (L937), constructed of small- to medium-sized fieldstones in a flimsy manner, were exposed near the western excavation limit. The southern wall (W1024) of this building was barely preserved due to later disturbance, and only one room could be securely identified. The remains of a packed-earth floor within Building 937 (698.11 m asl) yielded pottery dated to the Abbasid period. A similar packed-earth floor (698.10 m asl) was exposed on the other side of the eastern wall (W1020) of Building 937, in a space that may have functioned as an open courtyard (L939). An underground, bell-shaped stone-lined water cistern (L944; opening diam. c. 1 m, depth at least 2 m) was found under this floor and seems to have been incorporated in it. Cistern 944, cutting into earlier Byzantine-period accumulations and filled with debris and collapsed stones, was built of small- and medium-sized fieldstones and plastered on its interior. It was not excavated to the bottom.

Phase IIa (Plan 5).— Architectural modifications at this time include the construction of a building (L881), comprising at least two rooms. The walls of this structure are mostly badly preserved, although their original layout can be reconstructed (see Plan 5). The eastern room of the building (L889) is somewhat better preserved, possibly because its walls (W1003 and W1004) were solidly built; it features a plaster floor (697.75 m asl) laid on a stone foundation. A white mosaic of the type often found in industrial structures was uncovered in the northwestern corner of the western room of the building (698.29 m asl). Wall remains were exposed to the south of this building: W1015, of which only a small part was exposed, and W1014, built of small fieldstones (length 6.3 m; Plan 1: Section 2–2); these remains may also belong to Phase IIa.

Another modification of Phase IIa is the replacement of the Phase IIb building and cistern (L937, L944) by a plastered installation (L935), of which only the eastern part was preserved. The walls of the installation (W1017, W1018), built of ashlar and fieldstones of various sizes, are unusually thick (c. 1 m), and their interior face is coated with white plaster. The installation was damaged on its western part by modern disturbance. Similar Abbasid-period plastered installations of industrial nature were previously discovered in Giv'ati Parking Lot (Ben-Ami 2020a:303, 307–309, 334, 337, 348).

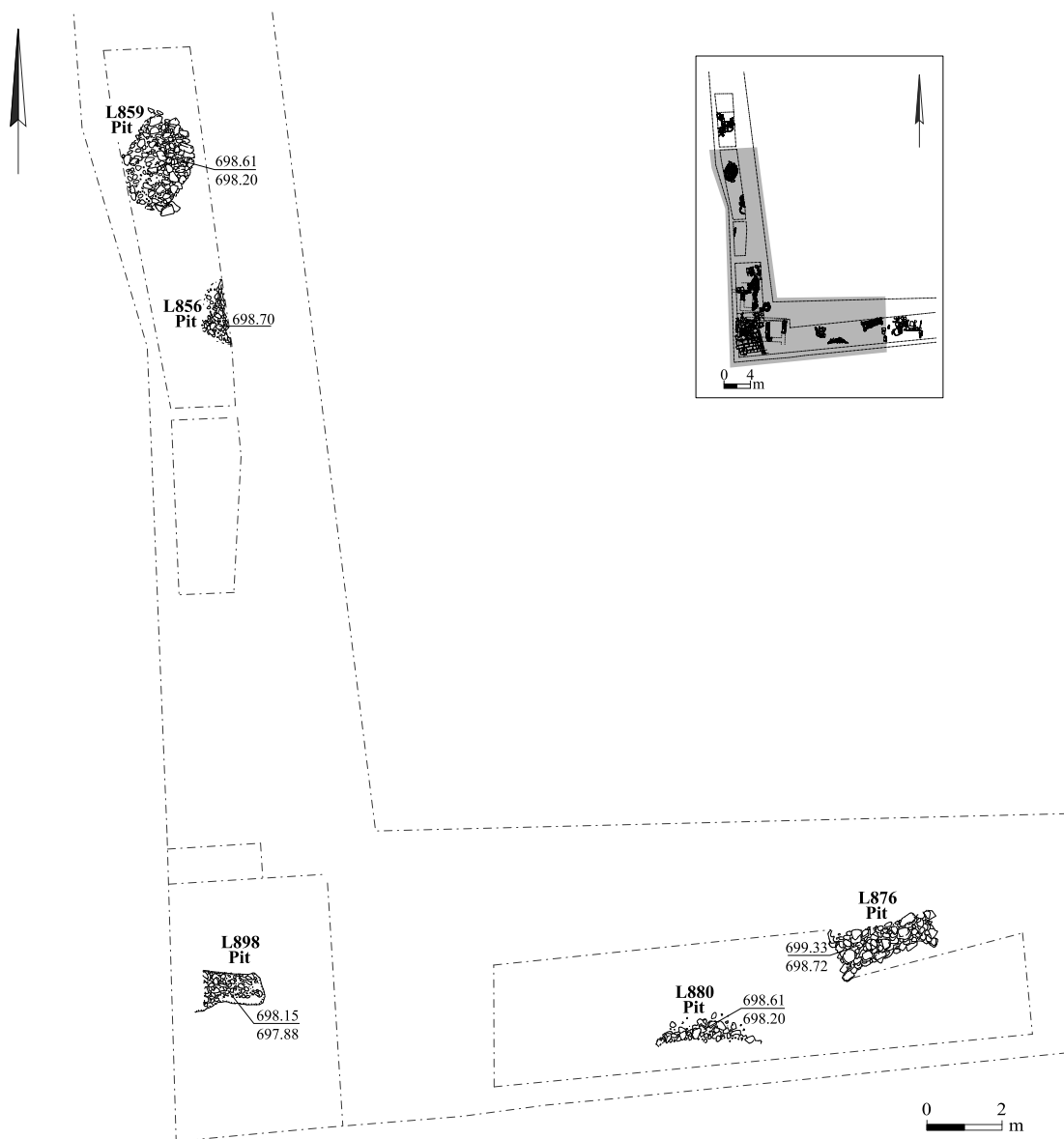


Plan 5. Stratum IIa (for sections, see Plan 1).

Two other installations (L865, L867) were partly exposed to the north of Installation 935. Installation 865 mostly lay beyond the western limit of the excavation and its layout could not be precisely discerned, while Installation 867 was round and lined with small-sized fieldstones. Both installations remained unexcavated.

STRATUM I: THE MAMLUK-PERIOD (Plan 6)

The remains of this period comprised only five refuse pits (L856, L859, L876, L880, L898), scattered throughout the excavation area and mostly partly exposed, as they continued



Plan 6. Stratum I.

beyond the excavation limits. They appear to be large pits of fairly shallow depth (diam. 1.5–2.0 m, depth 0.4–0.6 m). The pits were cut into earlier Abbasid-period accumulations and filled with small- and medium-sized fieldstones and earth, containing only a few pottery sherds. The dating of this stratum is reinforced by the fact that fifteen such pits were uncovered in previous excavations at the site and securely dated to the Mamluk period based on their stratigraphic position and the date of the latest ceramic material contained in them (Ben-Ami 2020a:371–372).

THE FINDS

Despite the modest size of the excavated area, a fairly large assemblage of finds was retrieved, comprising pottery vessels, stone and marble objects, metal finds—jewelry and fragments of liturgical implements—and 177 coins, of which 128 originated from a sealed context (L928; see Bijovsky, this volume). Large assemblages of finds from Giv‘ati Parking Lot, similar to those uncovered in the present excavation, were previously described in detail (Ben-Ami and Tchekhanovets 2020). Therefore, this report presents only the objects found in a context dating to a transitional time span between the Byzantine and Early Islamic periods, among them the uncommon finds revealed in relation to a metallurgical workshop. The Byzantine-period street segment (Stratum IV) yielded mainly meagre and non-diagnostic pottery, while contexts of later periods, the Middle Abbasid (Stratum II) and the Mamluk (Stratum I), were heavily disturbed by modern activities.

Pottery Vessels (Figs. 11–13)

Ceramic assemblages from the Byzantine and Early Islamic periods in Giv‘ati Parking Lot were extensively described in a number of publications (Balouka 2013; Cytryn-Silverman 2013; Reuven 2020; Vincenz 2020). Material from Strata V–III (Figs. 11–13) of the present excavation, the Byzantine–early Abbasid periods, is presented here given its importance in reconstructing a ceramic typology for the transition between the Byzantine and the Early Islamic period. The description and parallels of the ceramic finds are presented in the figure tables. It is noteworthy that the destruction debris uncovered above the Byzantine-period street (L948), although it mostly remained unexcavated, contained a high abundance of ceramic roof tiles, most likely originating from the roof of the Byzantine-period building flanking the street on the east, which was excavated by Reich and Shukron, or from its portico. The pottery types of these assemblages closely resemble those retrieved from corresponding strata in previous excavations at the site.

Stone and Marble Objects (Fig. 14)

Illustrated here are selected stone objects, comprising a shallow limestone basin (Fig. 14:1), discovered during cleaning of the destruction debris above the Byzantine-period street; an upper stone of a basalt Olynthus mill, found on the surface (Fig. 14.2); a stone burnisher made of vesicular basalt, found in an Abbasid-period fill (Fig. 14.3); and a honing stone

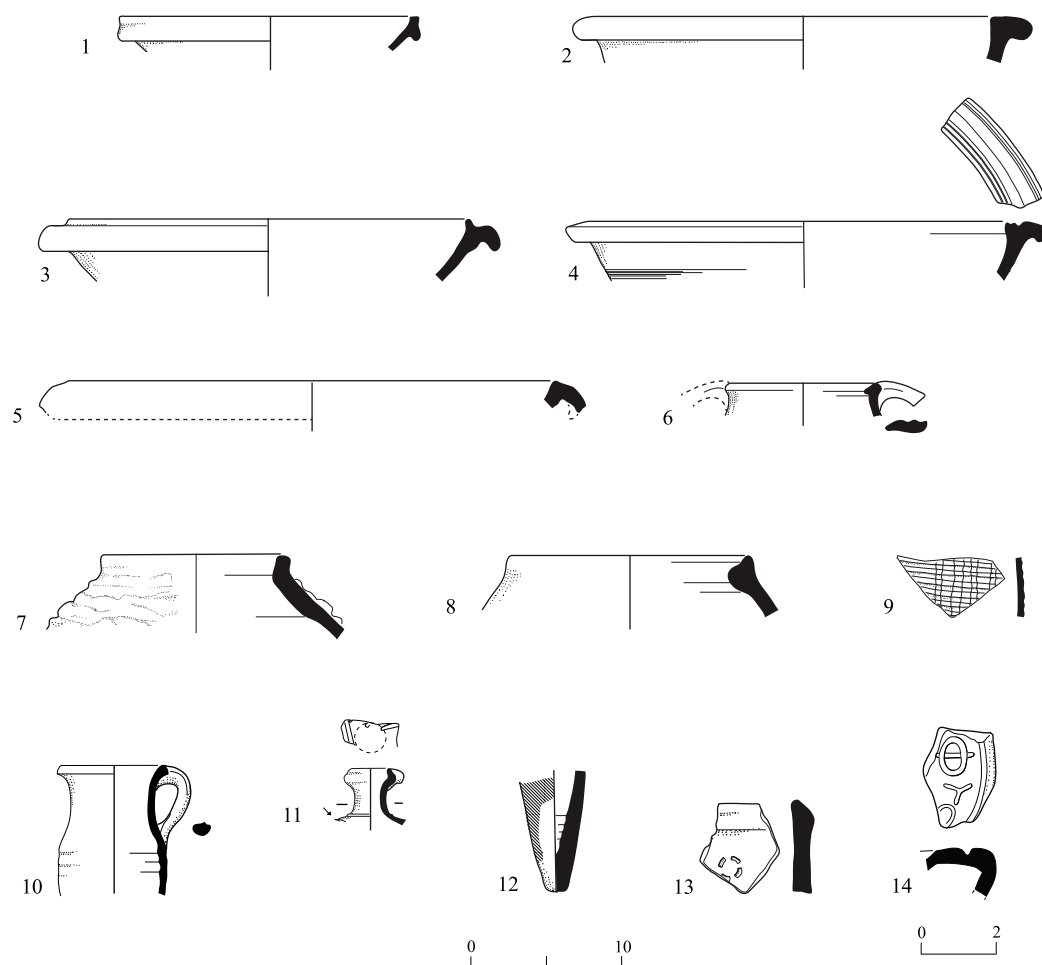


Fig. 11. Stratum IV, pottery from Floor 921/924.

made of green slate, found in the same fill as the burnisher (Fig. 14:4). Also found but not illustrated were several fragments of *kalal*-type stone vessels; a fragment of an Early Roman period ossuary made of a soft chalkstone, discovered in secondary use in a context of the Early Islamic period; several *opus sectile* fragments made of pink limestone and black bitumen, which were part of floors dated to the Early Roman period, and known from sites such as Masada (Foerster 1995:158–161, Figs. 266–269), Herodium (Corbo 1967:109; Netzer 2006:192), Jericho (Rozenberg 2008: Fig. 741) and Cyprus (Snyder and Avraham 2013).

Numerous fragments of Byzantine-period marble decor were found *ex situ*, either discarded or reused, in fills or in connection with building floors of the Early Islamic period (see Tchekhanovets 2016). Almost all the fragments were of white-grayish Proconnesian marble, with only two exceptions: one fragment made of green cippolino marble and another, made of red porphyry, both found in Abbasid-period fills. The marble fragments mainly originated from wall veneers, among them a few border elements with a rounded

◀ Fig. 11

No.	Vessel	Reg. No.	Description	Parallels
1	Bowl	10381/4	Imported LRC, Form 3	Hayes 1972: Figs. 67–69 Balouka 2013: Fig. 6.7:4
2	Basin	10480/9	Arched-rim basin; pinkish clay; gray core; hard fired	Magness 1993:206, Form 2 Balouka 2013: Fig. 6.5:6 Reuven 2020: Fig. 13.17:3
3	Basin	10480/5	Arched-rim basin; light orange; pinkish slip; gray core	Magness 1993:206, Form 2 Reuven 2020: Fig. 13.17:1
4	Basin	10349/16	Arched-rim basin; light brown ware; gray core; hard fired	Magness 1993:203–204 Reuven 2020: Fig. 13.17:2
5	Basin	10480/8	Arched-rim basin; light brown; gray slip; hard fired	Magness 1993:206, Form 2A Balouka 2013: Fig. 6.1:3 Cytryn-Silverman 2013: Fig. 7.1:2
6	Cooking pot	10381/15	Gritty dark brown ware	Magness 1993:220, Type 4C Tushingham 1985: Figs. 30:6, 27; 32:1
7	Storage jar	10350/19	Gaza jar; reddish brown ware	Majcherek 1995:163–178 Reuven 2020: Fig. 13.50
8	Storage jar	10349/15	Gaza jar; reddish brown ware	Majcherek 1995:163–178 Reuven 2020: Fig. 13.50
9	Storage jar	10351/23	Bet She'an bag-shaped jar; black ware; white paint	Mazar and Peleg 2003: Pls. I.14:6; I.16:22, 23 Balouka 2013: Fig. 6.4:10
10	Jug	10351/13	Fine Byzantine Ware; reddish brown clay; metallic; decoration of incised gashes	Magness 1993:237–239, Form 1C Balouka 2013: Fig. 6.4:13 Reuven 2020: Fig. 13.60:2
11	Juglet	10381/5	Orange ware; self-slip	Balouka 2013: Fig. 6.7:2
12	Amphoriskos	10351/14	Imported; orange clay; red paint; hard fired	
13	Tegula	10349/22	Light orange ware; hard fired; stamped	Balouka 2013: Fig. 6.4:17
14	Lamp	10411/5	Candlestick molded lamp; part of Greek inscription: "Light of Christ..." in relief	Magness 1993:251–252, Form 3A Hadad 2002:66–68, Type 28 Reuven 2020: Fig. 13.81:4

edge; a number of paving slabs were also found. Some of the marble fragments were burned; others bore clearly observed cut marks due to reshaping. Byzantine-period marble vessels comprised a large flat-rim bowl of white crystalline marble (Fig. 14:5), discovered in connection with an Abbasid-period floor, and a delicate plate/tabletop(?) with a grooved rim retrieved from an Umayyad-period fill (Fig. 14:6). An unusual squat cylindrical object incised with the Greek letter *A*, was found among a large group of marble stoppers in an Early Islamic-period fill above the Byzantine-period destruction debris (Fig. 14:7).

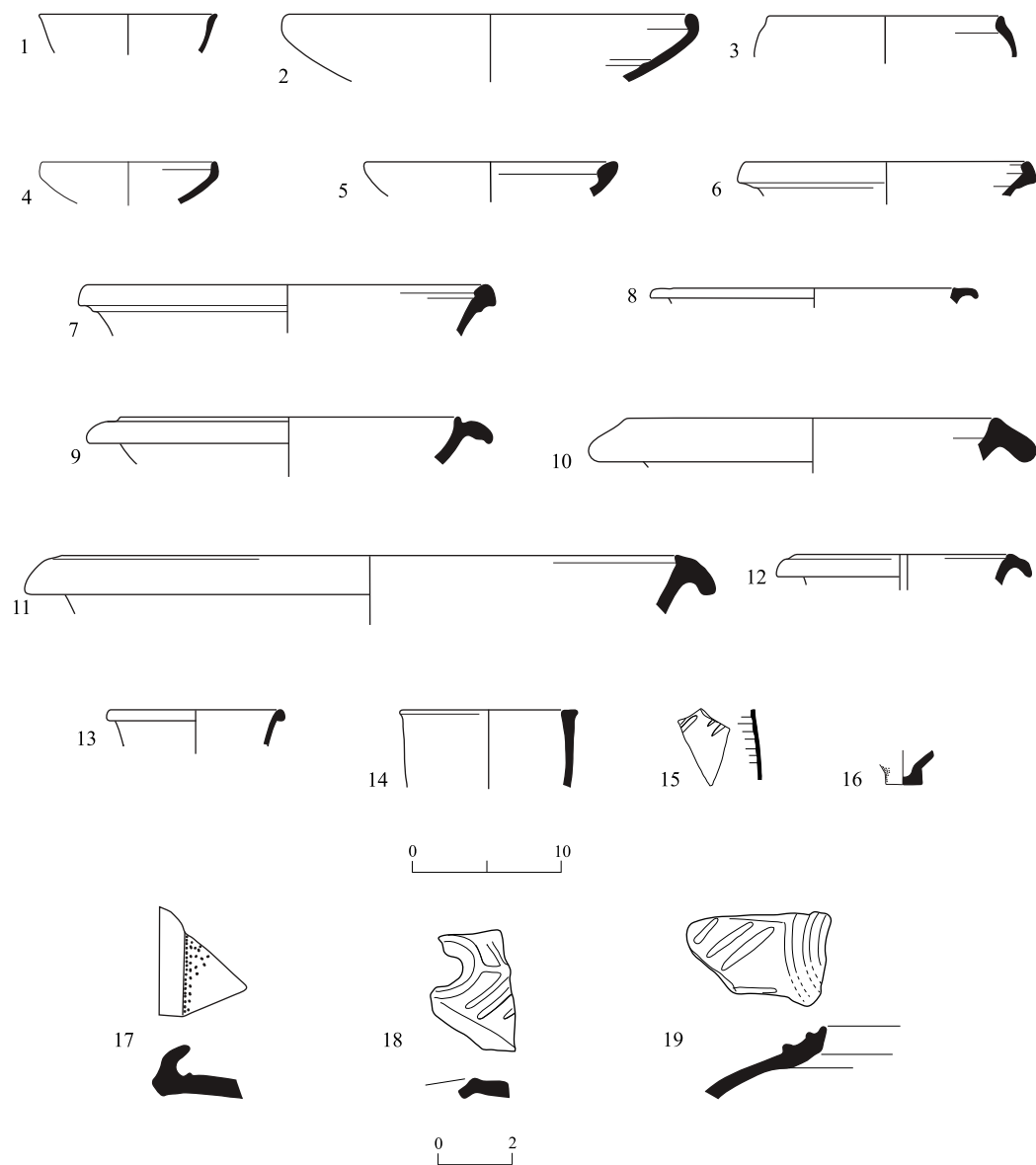


Fig. 12. Stratum IV, pottery from beneath Floor 921/924.

◀ Fig. 12

No.	Vessel	Reg. No.	Description	Parallels
1	Bowl	10443/12	Fine Burnished Ware; light orange ware	Balouka 2013: Fig. 6.5:1 Reuven 2020: Fig. 13.1:2
2	Bowl	10443/11	Fine Burnished Ware, small shallow bowl	Magness 1993:198–199, Form 2B Reuven 2020: Fig. 13.5:2
3	Bowl	10453/21	Fine Byzantine Ware, large shallow bowl	As No. 2
4	Bowl	10421/15	Fine Burnished Ware, deep bowl	Magness 1993:195, Form 1B Reuven 2020: Fig. 13.5:1
5	Bowl	10443/5	African Red Slip Ware	Hayes 1972:325, Form IB Magen 2012: Pl. 1:1
6	Bowl	10443/14	Phocean Red Slip Ware	Hayes 1972:329–338, Form 3 Magness 2012: Pl. 9.1:3
7	Bowl	10421/18	African Red Slip Ware	Hayes 1972:329–338, Form 3 Magness 2012: Pl. 9.3:8
8	Basin	10453/12	Shelf-rim basin; light brown ware; grayish light slip; hard-fired	Magness 1993:205, Form 1 Balouka 2013: Figs. 6.3:3; 6.6:10
9	Basin	10421/22	Arched-rim basin; light orange ware; gray core; hard-fired	Magness 1993:206, Form 2 Reuven 2020: Fig. 13.17:1
10	Basin	10453/18	Arched-rim basin; light brown; hard-fired	Magness 1993: 206, Form 2A Balouka 2013: Fig. 6.1:3 Cytryn-Silverman 2013: Fig. 7.1:2
11	Basin	10443/19	Arched-rim basin; light orange; gray core; hard-fired	As No. 10
12	Basin	10421/20	Arched-rim basin; light brown; gray slip; hard-fired	As No. 10
13	Cooking pot	10481/8	Gritty reddish brown ware	Magness 1993:220, Form 4C Tushingham 1985: Figs. 30.6, 27; 32.1
14	Storage jar	10481/9	Light orange ware; self-slip	Magness 1992: Fig. 7.5 Magness 1993:222–223, Form 3
15	Jug	10443/4	Fine Byzantine Ware; light orange ware; gray core; metallic; decoration of incised gashes	Magness 1993:237–239, Form 1C Balouka 2013: Fig. 6.4:13 Reuven 2020: Fig. 13.60:2
16	Juglet	10421/9	Fine Byzantine Ware juglet base; light orange ware; gray core; hard-fired	Magness 1993:240, Form 2A Batz and Sharukh 2012: Pl. 6:4
17	<i>Tegula</i>	10443/29	Light orange ware; hard-fired	Balouka 2013: Fig. 6.4:14
18	Lamp	10453/5	Large candlestick molded lamp; light brown ware	Magness 1993:251–252, Form 3A Hadad 2002:66–68, Type 28 Reuven 2020: Fig. 13.81:1–3
19	Lamp	10443/6	Large candlestick molded lamp	As No. 18

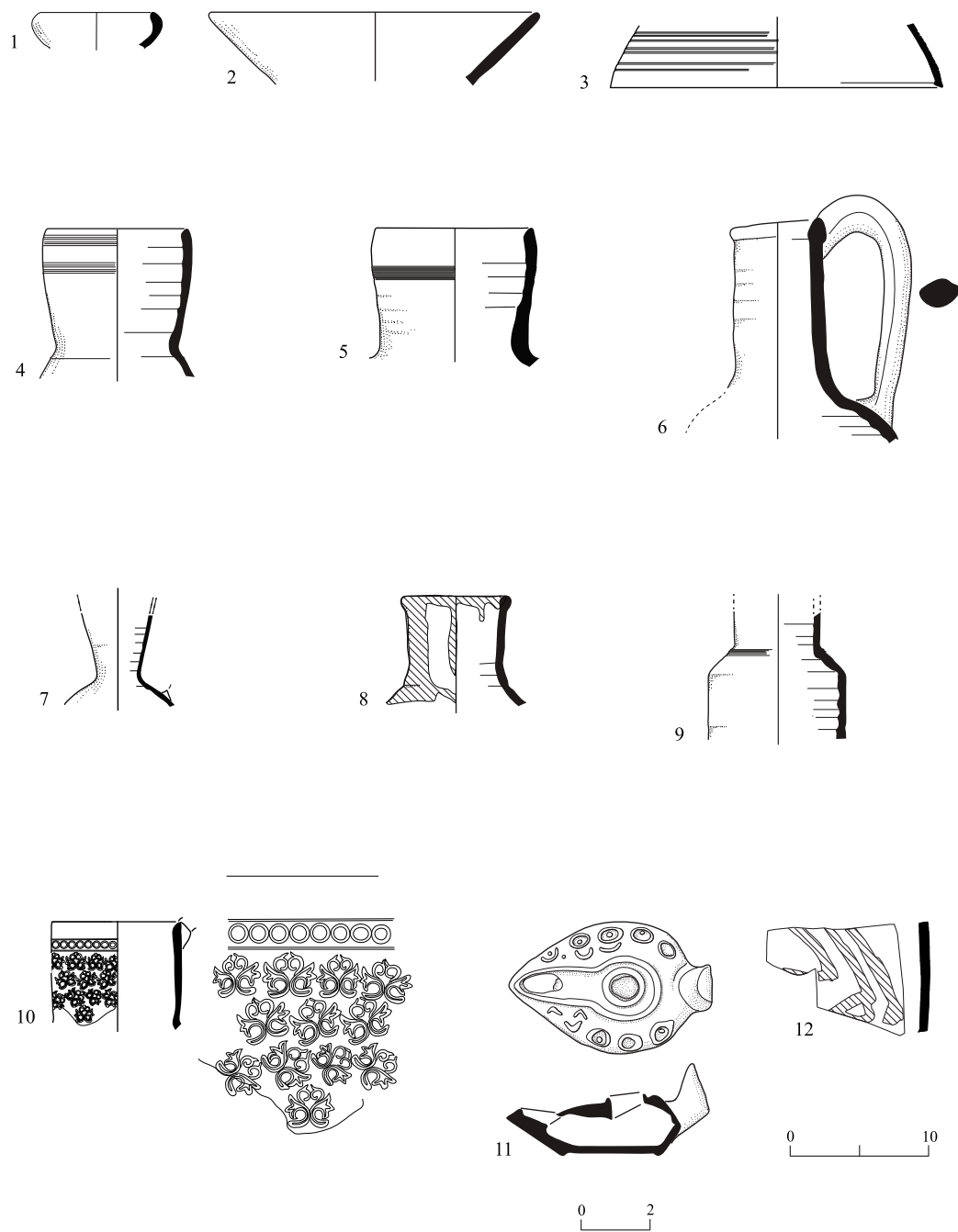


Fig. 13. Stratum III, pottery from Abbasid-period pits.

◀ Fig. 13

No.	Vessel	Locus	Reg. No.	Description	Parallels
1	Bowl	916	10186/6	Incurved rim; buff bowl	Cytryn-Silverman 2010:155, Pl. 9.5:1, 2 Reuven 2020: Fig. 13.22
2	Bowl	916	10173/8	Monochrome lead-glazed bowl	Arnon 2008: Types 222a–222d Cytryn-Silverman 2013: Fig. 7.8:2 Reuven 2020: Fig. 13.26:1, 2
3	Casserole lid	916	10186/6	Dark brown cooking ware	Cytryn-Silverman 2010: Pl. 9.6:5–7 Cytryn-Silverman 2013: Fig. 7.6:12, 13 Reuven 2020: Fig. 13.47:5, 6
4	Storage jar	916	10174/5	Jar with swollen neck	Cytryn-Silverman 2013:171, Fig. 7.2:8 Reuven 2020: Fig. 13.53:2
5	Storage jar	916	10173/12	Straight neck jar with diagonally cut inward rim	Cytryn-Silverman 2013: Fig. 7.6:4 (identified as jug) Reuven 2020: Fig. 13.54:1
6	Table amphora	916	10174/9	High neck with a simple rounded rim and handle raised from rim to shoulder	Cytryn-Silverman 2010: Pl. 9.17:7 (a variety of large buff ware jugs with a tall neck) Reuven 2020: Fig. 13:58
7	Jug	916	10186/23	Buff ware globular jug	Vincenz 2008:126–127, Pl. 4.13:2 Reuven 2020: Fig. 13.61:1, 2
8	Jug	916	10186/22	Jug with tall vertical neck and red painted decoration	Avissar 1996:162, Fig. XIII.139, Type 13 Reuven 2020: Fig. 13.58: 1, 7
9	Jug	916	10186/31	Buff ware jug with cylindrical body and carinated shoulders	Avissar 1996:157, Fig. XIII.129:6, Type 3 Arnon 2008:129, Type 521c Reuven 2020: Fig. 13.62 :4, 7
10	Jug	916	10174/1	Molded buff ware jug with stylized vegetal decoration	Avissar 1996: Fig. XIII.132, Type 6 Arnon 2008:133–139, Type 521k Cytryn-Silverman 2013: Fig. 7.3:7 Reuven 2020: Fig. 13.64:2
11	Lamp	906	10005	Channel-nozzle miniature lamp	Hadad 2002: Nos. 465–467 Vincenz 2008: Pl. 4.38:23 Reuven 2020: Fig. 13.89:4
12	Plate	906	10118	Arabic inscription; brown paint	

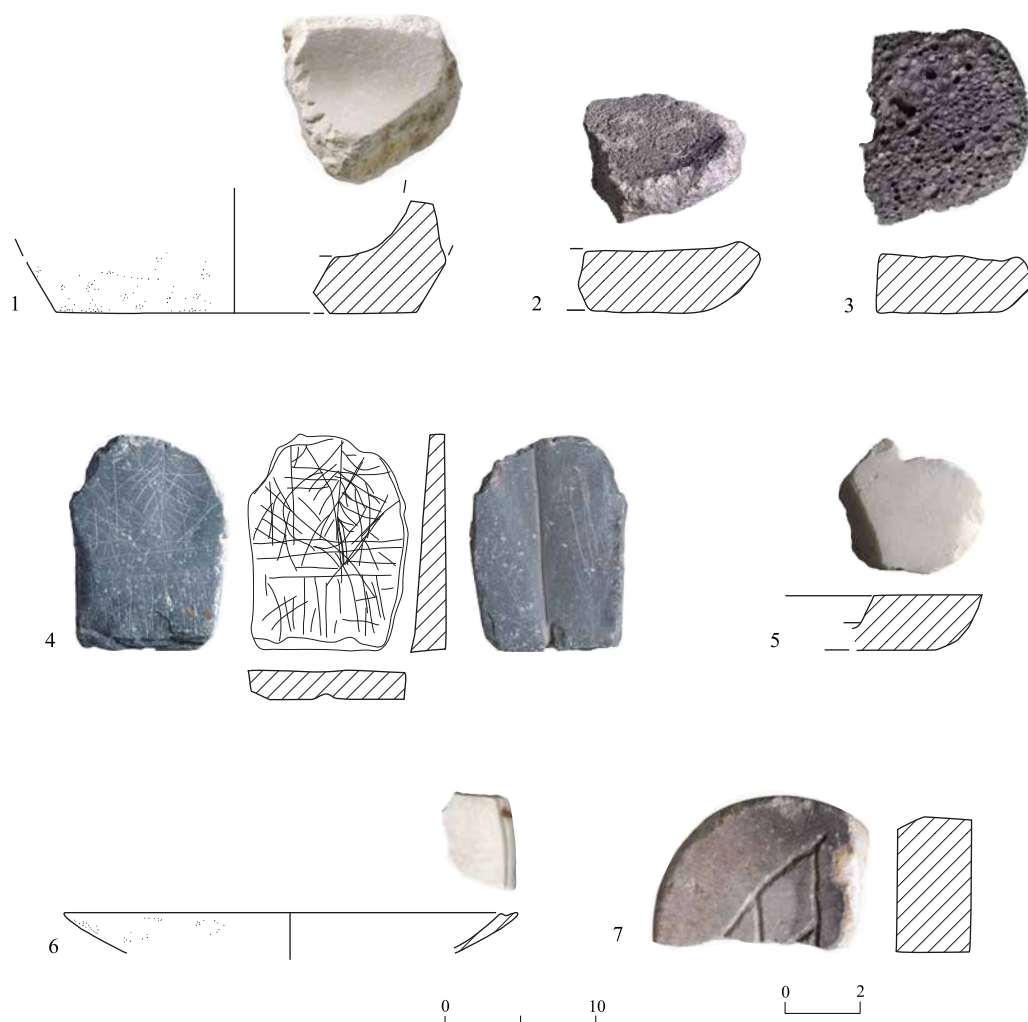


Fig. 14. Stone and marble objects.

Jewelry Mold (Fig. 15)

A soft chalkstone mold for casting jewelry, possibly a reused ossuary fragment, was discovered while cleaning the destruction debris above the Byzantine-period street. Judging by its shape and size, the mold was probably used for casting earrings of a semicircular or crescent shape (length 3.0–3.5 cm), with multiple protrusions around their edge, intended to fasten the semiprecious stones, pearls or glass paste; three such loops were preserved within the mold. Earrings of the type produced by this mold were manufactured throughout the Byzantine Empire from as early as the seventh–eighth centuries CE, becoming especially common during the ninth–tenth centuries CE (Langó 2010). Several such jewelry molds dated to the Early Islamic period were found in excavations near Giv‘ati Parking Lot: two were found in the City of David (Rosenthal-Heginbottom 1992:277, Photo 225) and three on

◀ Fig. 14

No	Vessel	Locus	Reg. No.	Description	Parallels
1	Basin	948	10633	Shallow basin; smoothed interior; hard limestone	Caesarea, Byzantine period (Patrìch and Shadmi 2008: No. 13)
2	Grinding stone	SF	10368	Olynthus mill upper stone; basalt	Giv'ati, Byzantine period (Zilberstein and Nissim Ben-Efraim 2013: Fig. 16.3:6)
3	Burnisher	934	10501	Oval vesicular basalt; flat and smooth	
4	Honing stone	934	10505	Polished green stone, grooved; multiple scratches on back surface	
5	Bowl	905	10004	Large, flat-rim marble bowl; diam. 20 cm; one of the original three or four flat semicircular handles preserved, bearing the cutting outlines for unfinished geometric decoration	Caesarea, Byzantine period (Patrìch and Shadmi 2008: Nos. 76–117)
6	Plate	922	10414	Delicate shallow marble plate or tabletop; diam. 14.4 cm; grooved rim; iron pin	Caesarea, Byzantine period (Patrìch and Shadmi 2008: Nos. 68, 69)
7	Stopper(?)	941	10580	Squat cylindrical marble object with incised Greek letter "A"; burned	Caesarea, Byzantine and Early Islamic periods (Patrìch 2008: Nos. 40–68, not inscribed)



Fig. 15. Jewelry mold.

Mount Zion (Broshi 1975:60). Although this stone mold was not found in association with the small-scale metallurgical workshop, dated to the very beginning of the Early Islamic period (see below), it may have originated from that context.

Finds from the Metallurgical Workshop (Figs. 16–18)

Numerous fragments of clay vessels with metal remains adhering to their interior were found on plastered working floors dated to the beginning of the Umayyad period (Fig. 16).



Fig. 16. Cooking-pot fragments used as crucibles.



Fig. 17. Fragments of a liturgical vessel and a cross pendant.



Fig. 18. Metal finds.

No.	Object	Locus	Reg. No.	Description	Parallels
1	Iron tool	915	10179	Iron	
2	Kohl stick	924	10353	Copper alloy	Giv'ati, Early Islamic (Krakovsky 2020: Fig. 20.5:16, 17)
3	Arrow-shaped object	928	10604	Copper alloy	Corinth, first–second c. CE (Davidson 1952:187, Pl. 83:1361)
4	Ring	920	10206	Copper alloy	
5	Ring	948	10675	Copper alloy	

The vessels, although preserved as fragments, can be identified as small globular pots with a flaring rim and a densely ribbed body, made of a coarse gray ware with many grits. Also found in the same context was a tripod stilt made of coarse ware, similar to the spacers used in ceramic production (Stern 1998: Fig. 2:2, and see parallels therein). It appears that metal smelting was performed at the site using these simple pottery vessels (see Tylecote 1982; Bayley and Rehren 2007).

The swinging censer/polycandela with cross-adorned chains and calyx-shaped hooked hangers (Fig. 17), likely used for metal recycling in the metallurgical workshop, was part of a liturgical vessel (see Caseau 2007) of a type generally dated to the sixth–seventh centuries CE. Such vessels were reported from a small number of archaeological sites, among them Shoham and Yatir (Israeli and Mevorah 2000:98) and Jericho (Belyaev 2016:296–297, No. B-6), and are mainly known from museum collections, including examples in the British Museum (Dalton 1901: No. 529, Pl. XXVI) and the Hermitage (Zalesskaya 2006: Nos. 228, 265–267). The cross pendant uncovered together with these artifacts, for which many parallels are known regionally, can be generally dated to the sixth–seventh centuries CE. Such items were found, for example, in urban contexts at Caesarea Maritima (Patrich and Rafael 2008:423–424, Nos. 40–45) and Jericho (Belyaev 2016:299, No. E-203), and also reported from other parts of the eastern Mediterranean and from central Europe (see Musin 2006). A more precise dating of this pendant, ascribing it to the last quarter of the sixth–first half of the seventh centuries CE, is based on its identification in a detailed typology of such items from the necropoleis of Crimea (Khairedinova 2012: Fig. 5:1, 2, Type 3).

Metal Finds

Other metal finds uncovered in the excavation comprise an iron working tool found in an Abbasid-period pit (L915; Fig. 18:1); a copper alloy kohl stick from an Umayyad-period floor (L924; Fig. 18:2); an arrow-shaped object, discovered in an accumulation of alluvium above the Byzantine-period street (Fig. 18:3); and two decorated copper alloy rings (Fig. 18:4, 5).

Ring with Resurrection Scene (Fig. 18:4). This rare pilgrim's ring is made of copper alloy. It was discovered in an accumulation of alluvium covering the Early Islamic-period metallurgical workshop of Stratum IV. It comprises a thin octagonal hoop, flattened on the interior (diam. 1.7 cm), and a thin oval bezel (1.3 × 1.0 cm), and bears an engraved design. The design comprises a large seated haloed figure on the right side, head turned to the left, raising an unidentified object in its right hand; two smaller standing figures in draped clothing on the left side; a small structure with a conical dome, crowned with a cross in the center; and a dotted boundary line at the right edge. This design represents the scene of Christ's resurrection (Matt. 28:1–7; Mark 16:1–7; Luke 24:1–7): the Myrrhbearers near the empty tomb of Christ greeted by an angel, holding a censer. The Holy Tomb is symbolically represented by a cross-crowned gabled aedicula, commemorating the site, well-known from other kinds of objects of the Byzantine period, including paintings, mosaics, ampullae, jewelry, eulogia tokens and glass bottles. It is believed that these representations depict the actual state of the tomb in that period (Weitzmann 1974; Biddle 1999:20–28). The edifice on the simple ring from this excavation is portrayed only in general outlines, with a cross crowning a conical dome as its main identifying detail. This is also the case with such depictions appearing on simple earthen eulogia tokens (Rahmani 1993:111, Fig. 5) and glass vessels (Barag 1970; 1971: Fig. A:VII).

The closest Byzantine-period parallels for the scene depicted on the ring are *eulogia* ampullae from the collections of Monza Cathedral and Bobbio Abbey in Italy, produced for pilgrims to the Holy Land. A common decorative motif of these objects is 'Women at the Tomb', appearing both as an independent scene (Grabar 1958: Pls. IX, XI–XIII, Monza Nos. 3, 5, 6, 8) and as part of a larger composition of the Resurrection (Grabar 1958: Pls. V, XIV, XVI, XVIII, XXII, XXIV, XXVI, XXVIII, XXXIV–XXXVII, XL, XLV, XLVII, Monza Nos. 2, 9–15 and Bobbio Nos. 3–7, 15, 18). The composition decorating the ampullae is noticeably more elaborate than that depicted on the ring; the latter employs the most schematic representation of which the iconography could still be recognized. It has been previously noted that such 'iconic rings', as well as armbands, made of gold or cheaper metals, brass and bronze, displayed decorative motifs that had already become developed and popular in other media (Vikan 1987; 1991–1992). The peak of popularity of jewelry bearing Christological scenes and those of saints was in the second half of the sixth–mid-seventh centuries CE (Rahmani 1985:179). Rings of this group are known from museum collections (Dalton 1912:7, No. 40; Ross 1965: Pl. E:69; Zaleskaya 2006: Nos. 81, 84, 85, 89), and from excavations in the region, at sites such as Gush Ḥalav (Makhoully 1939:48, Pl. 31:9) and Kursi-Gergesa (Tzaferis

2014: Fig. 18:2). The engraving technic of the ring is similar to that used for signets, although unlike the signets, its iconography is given in the positive order, with angel on the right and Myrrhbearers on the left (Schiller 1986:18–21, Figs. 6–9). It is likely that as with other rings with Christological scenes, the present example was not intended to be used as a seal, but rather as an apotropaic object, kind of a pilgrim relic, protecting its owner with the power of the depicted holy site (Tchekhanovets 2019).

Ring with Heraldic Lion (Fig. 18:5).— This copper alloy ring originated from the destruction debris above the Byzantine-period street (L948; Stratum V). It comprises a round hoop (diam. 1.6 cm) and a high oval bezel with a flat top (0.5 × 0.4 cm). Based on its shape, the ring is dated to the late Byzantine or Early Islamic period, as were two such items found at Caesarea Maritima (Amorai-Stark and Hershkovitz 2016: Nos. 418, 428). The depiction of the lion to the left with head turned backward, executed in a highly ornamented style, with curved lines, short legs and a long twisted neck, differs from the style of known parallels, e.g., Gush Ḥalav (Makhoully 1939:48, Pl. 31:12; for a general discussion of this group of rings, see Rahmani 1985:170–171, Pl. XLII:5). According to Rahmani (1985:170–171), the origin of the lion motif appearing on such rings could be the popular images depicting Daniel in the lions' den. It is quite possible that the ring from Giv'ati Parking Lot represents a late, Early Islamic version of the known Byzantine-period type, with the scene stylized in Oriental fashion (for a discussion of development, see Amitai-Preiss and Wolfe 2011).

DISCUSSION

The excavation at the southwestern margins of Giv'ati Parking Lot uncovered important findings related to the critical and as yet little understood transition between the Byzantine and Early Islamic periods in Jerusalem. While this period used to be broadly regarded as a break in the long development of the Roman- and Byzantine-period city, a more recent interpretation suggests that the transition involved a prolonged and gradual process of transformation (Avni 2014:29–30). Moreover, instead of attesting to a period of decline, the picture emerging from archaeological excavations in Jerusalem suggests a vigorous metamorphosis of the urban expanse at this time.

It has been shown that one of the main paved streets of the Byzantine period, an important pilgrimage route of Jerusalem, practically ceased to exist at the very beginning of the Early Islamic period, giving way to the development of industry that must have been an essential part in the economic growth of the city. Elsewhere in Jerusalem, this phenomenon was also noted in relation to the Byzantine-period colonnaded streets, mainly the two north–south *cardines* crossing the city. This process is best reflected in the Eastern Cardo, which was significantly narrowed during the Early Islamic period (Baruch and Reich 1999; 2003; Weksler-Bdolah et al. 2009), and to a certain extent also in the Western Cardo, where the sidewalks were converted into shops (Gutfeld 2012:72–76). Similar processes have been documented at Caesarea Maritima (Patrich 2011), Bet She'an (Tsafrir and Foerster 1997; Mazor 2008:1635)

and other cities of the Decapolis (Walmsley 1992), and many other large urban centers of the region (Lavan 2012:376–377). They have also been documented in the Abbasid-period, at Ramla (Gutfeld 1999a; 1999b; Avni and Gutfeld 2008; Avni et al. 2008; see also Avni 2011:115–134). The increase of urban industrial activity, first seen during the Umayyad period, soon became a major feature of Early Islamic urban development (Walmsley 2012).

The changes in the dynamic of urban development observed in excavations in Giv'ati Parking Lot should be viewed in the context of wider political and cultural transformations of Jerusalem in the second half of the seventh century CE, as avidly reflected in the construction of the Dome of the Rock and the Al-Aqsa Mosque, as well as the large Umayyad palatial complex south of Ḥaram esh-Sharif. According to Whitcomb (2011:414, Fig. 13), the major changes in the eastern and southeastern parts of Jerusalem at that time signify the emergence of a new Muslim city.

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