

14

מדינת ישראל
ארכיון המדינה

חץ

משרד החוץ

ב"ח ב.י.מ.
כ"ב א'

נפתח: 1.4.84

נסגר: 6/84



שם תיק: פח"ע (פעילות חבלנית עוינת) בירושלים.

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ב"ח ב.י.מ.
811/116
ד"ר

משרד החוץ-מחלקת הקשר

בלמים

אל: במחון, נר: 381, מ: המשרד
 דח: מ, סג: ב, תא: 240684, זח: 1430

11.18

מיידי/בלמים

חיים ישראלי, מנהל לשכת שר הבטחון

מייקל בורגון מביה"ס הארכיאולוגי הבריטי בירושלים הבין בשנים
 האחרונות סקר ארכיטקטוני של מבנים מוסלמים עתיקים בירושלים
 מבקש להכנס למדרסה אל-תכריריה (המחכמה) לערוך המדידות
 הדרושות כדי לסיים את הסקר. עומד לערוב את העיר עד סוף
 השבוע. נודה מאד אם אלוף הפקוד יאפשר לו הכניסה, לצורך השלמת
 העבודה.

המלצה זו הינה על דעת שדי קולק וארכיאולוג המחוזי אהרן שריג
 מטפל בענין מטעם העיריה.

תודה,

יעל ורד

מפ: ורד, ענוג, אירב

א. אלוף
 אישך
 הפיקוד
 את המוקד
 11.

NR: 10011, LG: 105, S: 00001
TR: 0, OR: 1, RN: 00000, LD: 00001

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ארכיאולוגיה

י"ט 19 בסיוון תשמ"ד
19 ביוני 1984

11.18

לכבוד
מר אהרון שריג
סמנכ"ל העיריה, עיריית ירושלים
רח' יפו 22
ירושלים.

א"נ,

ברצוני לבקשך בכל לשון של בקשה ובהמלצתי החמה ביותר לאפשר לד"ר מיכאל בורגוין ולעוזרו ד"ר דניס פרינגל להכנס לבניין המחכמה כדי להשלים את הסקר הארכיאולוגי של הבניינים המוסלמים בירושלים.

זאת לאחר שקבלנו מהם בכתב התחייבויות שונות לגבי פעולתם הארכיאולוגית בארץ.

יקצר המדע מלהסביר את הסיבות העניין.

הואיל והם עוזבים את הארץ בסוף החודש, אבקשך לנרץ את הטיפול עד כמה שניתן כדי שאפילו עוד השבוע יוכלו להכנס לבניין להערכת ידרשו להם ב 3 - 4 ימי שהות במבנה.

בברכה,

דן בהט

ארכיאולוג מחוז ירושלים

הערה: יעל ורד, משרד החוץ, ירושלים.

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מכתב מר. ט. קולק

BRITISH SCHOOL OF ARCHAEOLOGY IN JERUSALEM

Registered Office: The British Academy, 20-21 Cornwall Terrace, London NW1 4QP

President:
THE REVD. PROFESSOR HENRY CHADWICK, D.D., F.B.A.

Chairman:
MICHAEL P. HANNAM, C.B.E.

Hon. Treasurer:
O. H. THOMPSON, B.A., F.C.A.

Hon. Secretary:
P. G. DORRELL, B.Sc.

Director:
CANON JOHN WILKINSON, Ph.D., F.S.A.
P.O. Box 19283,
JERUSALEM.

PLEASE REPLY TO:

April 3rd, 1984

Mr. T. Kollek,
Mayor of Jerusalem,
The Mayor's Office,
Jaffa Road,
JERUSALEM.

מכתב מר. ט. קולק

11.18

למכתב מר. ט. קולק

Dear Teddy,

My first pleasure and duty is to send you greetings. It is four years since I was last in your office, but although I ceased to be one of your flock of Consuls-General in 1980, I have by no means cut myself off from Jerusalem. I follow events closely, and - as you will see from the heading to this letter - I do what I can in my retirement to keep alive in this country the scholarly enjoyment of the rich treasures Jerusalem has to offer.

I need not take up your time telling you of the work of the British School of Archaeology, but there is one particular problem we are encountering where I should not like to admit defeat without seeking your help. For many years the British School has been funding a survey of the Mamluk buildings of Jerusalem, under the direction of Dr. Michael Burgoyne. He and his colleagues have surveyed, drawn, and are now preparing the descriptions of the many buildings which survive from the Ayyubid/Mamluk era. We hope that all this effort will be crowned with the publication next year of the definitive work on the Mamluk Architecture of Jerusalem.

Dr. Burgoyne has received help and encouragement from all sides in Jerusalem, but there remains one building to which he has not been able to obtain access. This is the Tankiziyya, which is in a sensitive area of the Old City and is controlled by the Security Authorities. My object in writing to you is to enquire if you feel able to use your influence on our behalf to persuade the authorities concerned to allow Dr. Burgoyne access to the Tankiziyya to take measurements and prepare an architectural appreciation of the building, which is of course of considerable significance. Dr. Burgoyne will leave Jerusalem in June next, so time is pressing. We have tried unsuccessfully to obtain permission on many occasions, and now I turn to you as a last resort. Is there any influence you can bring to bear? I should be most grateful for anything you can do.

... This letter

BRITISH SCHOOL OF ARCHÆOLOGY IN JERUSALEM

Registered Office: The British Academy, 20-21 Cornwall Terrace, London NW1 4QP

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THE REV. PROFESSOR HENRY CHADWICK, D.D., F.B.A.

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CANON JOHN WILKINSON, Ph.D., F.S.A.

P.O. Box 19283,

JERUSALEM.

PLEASE REPLY TO:

- 2 -

This letter is brought to Jerusalem by the hand of the Director of the British School, who is at present in London on other business. Since speed is essential, might I ask you to reply to me c/o The British School of Archaeology in Jerusalem, P.O. Box 19283, Jerusalem?

I hope to come to Jerusalem on a visit before so long. In the meantime I send all good wishes to you and your family.

Yours sincerely,
Michael Hannam

(M.P.V. HANNAM)

Chairman, British School of
Archæology in Jerusalem.

While I am writing to you at your office may
I also send good wishes to Mrs. Teasdale?



עיריית ירושלים
بلدية اورشليم - القدس

ירושלים
רח' יפו 22, טל. 232251

לשכת המנהל הכללי
מكتب المدير العام

April 20, 1984
Nissan 18, 5744

M.P.V. Hannam
Chairman,
British School of Archaeology
in Jerusalem
The British Academy
P.O.B. 19283
Jerusalem



Dear Mr. Hannam,

The Mayor has asked me to thank you for your letter of April 3rd and requested that I personally handle the matter in question.

It was good to learn that your survey of Mameluke buildings in Jerusalem is nearing completion and that a scientific publication of Mameluke architecture in Jerusalem is planned for next year. Your efforts in implementing and completing the survey and, subsequently, seeing that it be properly published are greatly appreciated. We have no doubt about the importance of your work and are, therefore, prepared to approach the competent authorities with your request for access to the Tankiziyya and will communicate the reply as soon as it is received.

However, I have difficulties in proceeding with this affair because of a related matter. It was brought to my attention by the Antiquities Department that Dr. Burgoyne removed an inscription from the building in Antonia Street in the Old City. We would appreciate if this inscription were returned to its proper place.

If I can be of further assistance, please feel free to contact me and, of course, we look forward to seeing you once again in Jerusalem.

With best wishes for the holiday season,

Yours sincerely,

Aharon Sarig
Deputy Director-General

BRITISH SCHOOL OF ARCHAEOLOGY
IN JERUSALEM

PO Box 19283 Tel. 02-282901

Aharon Sarig, Deputy Director-General
The Municipality
Jerusalem

24 May 1984

Dear Mr Sarig,

Thank you very much for your telephone call this morning. With reference to your letter to M.P. Hannam of April the 20th I believe that the inscription to which you refer in paragraph three is the one which was published by Dr Michael Burgoyne. It appeared in *Levant* 14 (1982) on pages 118-121.

He discovered it being re-used as a building stone, and only one letter of the inscription appeared. It was a stone in the Awhadiyya Turba, a Muslim Waqf building in Bab Hitta Street.

It was not removed by Dr Burgoyne, but by a skilled mason from the Muslim Awqaf administration, and the administration then took charge of it. It is now on display in the Haram Islamic Museum, its catalogue number is 362 and its Museum number 99.

I think that the Haram Islamic Museum is a good place in which to display the inscription. No one knows to which building the inscription originally belonged, since it was only re-used as a building stone in the Awhadiyya Turba.

I very much hope that this misunderstanding has been cleared up, and I shall of course be delighted to know if we can go ahead with the survey of the Tankiziyya, which is one of the most important Mamluk buildings.

With all good wishes,

Yours sincerely,

John Wilkinson

Dr John Wilkinson
Director, British School of Archaeology
in Jerusalem

Levant III (1971)

SOME MAMELUKE DOORWAYS IN THE OLD CITY OF JERUSALEM

By M. H. Burgoyne

On presenting this report, which surveys the second stage of the "Jerusalem Project", it is my pleasant duty to mention the encouragement and assistance I encountered, especially from Dr. J. B. Hennessy, who supervised the project and removed many obstacles with his knowledge and diplomacy. I should also like to thank Miss K. M. Kenyon and the Council of the B.S.A.J., for affording me the opportunity of undertaking this survey, which was made possible by the sympathetic co-operation of the Waqf Council in Jerusalem, particularly the Mufti of the Supreme Muslim Council and Mr. Tahboub, the Secretary, who permitted access to the buildings whenever possible, and finally, the Carnegie Trust for Scottish Universities for their generous support for this project.

The Jerusalem Project was initiated in 1968 to compile an accurate record of buildings in the Old City of Jerusalem by means of reasonably large scale plans, sections and elevations of buildings of all periods, both public and private, within the City. The present project is a pilot scheme concentrating on the humbler buildings and those most vulnerable to the redevelopment. It is anticipated that archaeological studies and analysis and larger scale surveys of complete quarters may be possible in the future.

In 1968 Mr. A. G. Walls spent eight months undertaking a general survey of several buildings in Tariq Bab es-Silsileh.¹

In 1969 it was intended to continue this survey in an endeavour to completely record one area which could serve as a basis for future work. Unfortunately, the previously cordial atmosphere in this area had deteriorated to one of suspicion and distrust; the owner of many of the buildings having recently had much of his property (because of their proximity to the Western Wall) occupied by Israeli troops.²

This, coupled with the tightening of security precautions following the al-Aqsa Mosque fire, made conditions impossible for general surveying of complete buildings.³

In these circumstances it was decided to limit survey work to external architectural features. By far the most important architectural feature of virtually all the medieval buildings is the doorway which invariably dominates the main facade. Thus a detailed study of the doorways could provide a useful basis for a complete survey of the buildings at a later date.

Jerusalem is divided into districts originally named after the religion of the majority of the inhabitants of each—Moslem, Christian, Armenian and Jewish. In addition to these four quarters as can be seen from the map on Fig. 20, the Haram esh-Sharif may be regarded as a fifth area

Note on the figures

1. The scale is approximately 1:100 except for some details where the scale in metres is shown.
2. North is indicated by an arrow on the plan.
3. The main entrance is marked by an arrow.
4. Stairs and steps are numbered with number 1 always referring to the lowest.
5. Recent additions are marked by an alternatively hatched and dotted line.
6. Vault construction is shown by a broken line.
7. The position of the cross section is always through the centre of the doorway.

¹ A. G. Walls's report is due to be published in a forthcoming issue of *Levant*.

² The most important building occupied by the Israeli troops is Madrasa Tankiziyya situated beside Bab es-Silsileh.

³ The situation has now improved greatly and general survey work should be possible again soon.

A RECENTLY DISCOVERED MARWĀNID INSCRIPTION IN JERUSALEM

by Michael Hamilton Burgoyne

During the summer of 1977 when surveying the Awḥadiyya Turba in Jerusalem I noticed a curiously narrow stone built into the northern abutment of the Ayyūbid outer porch¹ at the Bāb Ḥiṭṭa, one of the northern gates of the Ḥaram al-Sharīf (Fig. 1). On further inspection it became



Fig. 1. Map of Jerusalem showing location of Bāb Ḥiṭṭa.

clear that it was a marble slab, apparently in re-use as a sort of "header" in the masonry so that only its narrow end was exposed (Fig. 2). Careful removal of some mortar allowed traces of an inscription to be discerned at the top corner of the main surface of the slab.

The problem then was how to extricate this slender and brittle slab of marble? I sought the advice of my colleague Isam Awwad, architect in charge of the Aqsa Mosque restorations. He generously suggested that one of the skilled craftsmen working on the restoration of the Aqsa Mosque, the master mason Abdul Hamid, be charged with the task. At this point, Miss Amal Abul-Hajj, now Mrs. Edmund Hull, then Curator of the Islamic Museum on the Ḥaram al-Sharīf, readily agreed to make provision for the hoped-for inscription in the museum.

Thus it came about that the three of us gathered at the Bāb Ḥiṭṭa early one morning to watch Abdul Hamid confidently tackle the job of removing the embedded stone (Pl. XII A). Carefully it

Dates are given in Muslim/Christian style respectively.

¹ This outer porch at the Bāb Ḥiṭṭa contains several re-used ashlar, some of which show indications of distinctive Crusader tooling. The east and west lateral arches of the porch have been blocked by the adjoining Mamlūk buildings, the Awḥadiyya (endowed in 697/1298) and the Karīmiyya (endowed in 718/

1319). Therefore the porch must have been built sometime after Saladin's conquest of the city in 583/1187 and before 697/1298, and most probably c. 610/1213 when part of the north portico (*riwāq*) of the Ḥaram was restored during the rule of al-Malik al-Mu'azzam 'Isā.

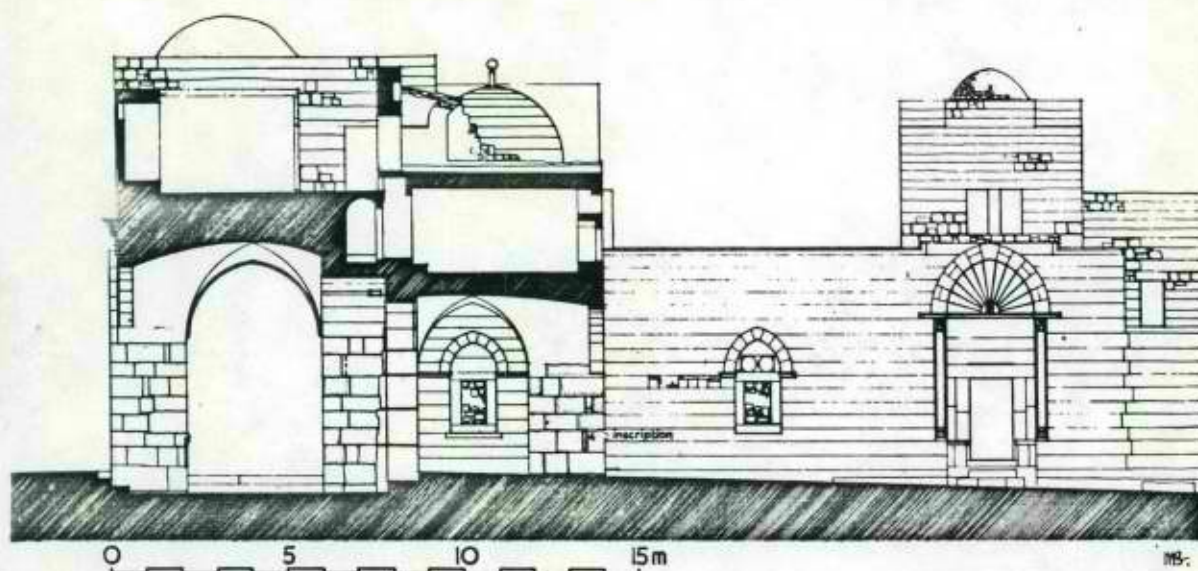


Fig. 2. North-south section through Bāb Ḥiṭṭa showing place of discovery of inscription (cf. Pl. XII A).

was manoeuvred from its centuries-old resting place to reveal one of the earliest surviving Arabic inscriptions from Jerusalem and the only Marwānid inscription, to my knowledge, to be discovered outside the province of Diyārbakr (see below).

LXIII² Pl. XIII B). Endowment of Two Houses in Favour of Visitors from Diyārbakr. Date 445/1053–54. Provenance unknown (presumably Jerusalem); discovered built into Ayyūbid outer porch of Bāb Ḥiṭṭa; now in Islamic Museum, Catalogue no. 362, Museum no. 99. Marble slab chipped on all sides; right-hand side of inscription chipped and broken away. Traces of mortar. Max. height, 0.32 m.; max. width, 0.58 m.; max. thickness, 0.08 m. Max. height of letters, 0.05 m. Kufi script with serifs, simply incised. No diacritical marks or vocalization signs.

1. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا مَا وَقَفَ فِي حَسْبِ الْأَمِيرِ السَّيِّدِ الْأَجَلِ
2. نَصْرًا لِلدَّوْلَةِ وَ عِمَارَةً لِدُنَى الصَّرَامِينَ أَبَا (sic) نَصْرٍ أَحْمَدَ ابْنَ مَرْوَانَ
3. [أَبَا] أَمَّ اللَّهُ ثَوَابَهُ وَ أَحْسَنَ مَا بِهِ (?) هَاتَيْنِ الدَّارَيْنِ (مُتَلَاصِقَتَيْنِ)
4. [بِحُجْرَتَيْنِ] حُدُودَهُمَا وَ حَقَّقَهُمَا عَلَى جَمِيعِ الْوَارِدِينَ مِنْ دِيَارِ بَكْرِ عَلَى مَا
5. [أَمَرَ] فِي كِتَابٍ وَ قَفَّهَا فَمَنْ غَيَّرَهُ أَوْ بَدَّلَهُ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ زَالَتْ
6. [فِي] شَهْرِ رَمَضَانَ مِنْ سَنَةِ خَمْسٍ وَ أَرْبَعِينَ وَ أَرْبَعِائَةِ إِثَابَهُ اللَّهُ

[In the na]me of God; the Compassionate, the Merciful. This is what was constituted inalienable *waqf* by the Amīr al-Sayyid al-Ajall

[Naṣr] al-Dawla 'Imād al-Dawla Dhu'l-Ṣarāmayn(?) Ab(ū) Naṣr Aḥmad ibn Marwā(n)

² The number (in Roman numerals) given to this inscription represents a continuation of the system of numbering devised for a checklist of 62 Arabic inscriptions not included in M. van

Berchem's *Corpus Inscriptionum Arabicarum: Jerusalem*, published by A. G. Walls and A. Abul-Hajj, *Arabic Inscriptions in Jerusalem: A Handlist and Maps* (London 1980), 26–30.

[Ma]y God make his reward enduring and better his life(?): these two adjoining houses
[with all] their appurtenances and dependencies, in favour of all visitors from Diyārbakr, as
[was orde]red in their endowment deed—God's curse be upon whosoever should change
or replace it. And that (was)
[in the m]onth of Ramaḍān of the year 445 (16 December 1053–14 January 1054). May
God reward him.

The text of the inscription is edited according to the Arabic Leiden system.³ The first part of every line is missing. A good indication of the length of missing text is given by the restoration of the *basmala* at the beginning of line 1. Line 2. [Naṣ]r can be restored from Aḥmad b. Marwān's known titles,⁴ which include the *laqab* or honorific, Naṣr al-Dawla. His second *laqab*, 'Imād al-Dawla (in the inscription, literally: [Naṣ]r al-Dawla wa 'Imāduhā, "Supporter of the State and Pillar of it"), is otherwise unattested. Unattested also, so far as I am aware, is his third *laqab*, Dhu'l-Ṣarāmayn, which may be roughly translated as "Possessor of Two Strictnesses"; Aḥmad b. Marwān is described as being resolute and strict in his observance of religious injunctions.⁵ In the same line the first word of his *kunya* or agnomen, Abū Naṣr, is misspelt in the genitive with a final *alif* instead of a *yā'*. The final *nūn* of his *nasab* or patronymic, ibn Marwān, has been omitted by the mason as he copied the text on to the stone. Line 3. The restoration [ad]āma is conjectural; comparison with the length of text in adjacent lines indicates that up to five letters may be missing. Line 4. The known formula, *bi-jamī' ḥudūdihā wa ḥuqūqihā*,⁶ encourages the restoration of *bi-jamī'* at the beginning of the line.

The Amir responsible for this endowment, Aḥmad b. Marwān, referred to as Ibn Marwān, was the third and most illustrious prince of the little-known Marwānid dynasty⁷ in the province of Diyārbakr⁸ in Upper Mesopotamia (i.e. in the southeastern region of modern Turkey). The dynasty had been founded in 380/990 by a nephew of Bādh, a Kurdish chief of the Ḥumaydī tribe, and ended up by being directly annexed to the Seljuk empire in 478/1085.

In the strategic area around Diyārbakr, situated on the route from Iraq and the east to Syria and Anatolia, it was a time when, as Ibn Shaddād remarks, towns passed from one ruler to another as though they were pledges or chessmen.⁹ Yet Ibn Marwān managed to maintain relative peace and quiet during his long rule (401/1010–11 to 453/1061) when the principality appears to have enjoyed some measure of material and cultural prosperity. That prosperity was no doubt due in large measure to Ibn Marwān's political astuteness. Of necessity a diplomat, he was particularly successful in developing good relations with his powerful neighbours. In 440/1048, for example, he was able successfully to negotiate on behalf of the Byzantine emperor Constantine IX

³ The method of applying the Leiden Bracket System to Arabic inscriptions is explained by M. H. Burgoyne and Amal Abul-Hajj, *Levant* XI (1979), 112–37, to which the following correction should be made on p. 113, l. 25: for "interpolation" read "interpretation". See also C. E. Bosworth, *Levant* XIII (1981), 266–7.

⁴ Harold Bowen, "Naṣr al-Dawla" in *EI*.

⁵ *Ibid.*

⁶ See, for example, M. van Berchem, *Matériaux pour un Corpus Inscriptionum Arabicarum. I, Égypte i: Le Caire* (Mémoires de la Mission Archéologique Française au Caire XIX. Paris 1894–1903), 39–41.

⁷ Details of the Marwānid dynasty may be found in the following: H. F. Amedroz, *JRAS* (1902), 785–812; *idem*, *JRAS* (1903), 123–54; *idem*, *JRAS* (1909), 170–6; M. van Berchem and J. Strzygowski, *Amida* (Heidelberg and Paris 1910), 22–37; K. V. Zetterstéen, "Marwānids" in *EI*; V. Minorsky, *BSOAS* XII/1 (1949), 27–35; C. E. Bosworth, *The Islamic Dynasties* (Edinburgh 1967), 53–4.

⁸ G. Le Strange, *Lands of the Eastern Caliphate* (Oxford 1905), 86, 108–14; M. Canard and Cl. Cahen, "Diyār Bakr" in *EI*², with further references.

⁹ Cited by H. F. Amedroz, *JRAS* (1902), 798.

Monomachus¹⁰ with the Seljuk sultan Toghril Beg for the release of the captured Iberian prince Liparit III Orbeli.¹¹

Five years later he was to make the pious endowment commemorated in the present inscription. At that time Jerusalem was governed by a Fāṭimid administration which seems to have encouraged pilgrimage, and the visitors from Diyārbakr referred to in the inscription were in all probability pilgrims. The great Persian traveller Nāṣir-i Khusraw made the journey from Diyārbakr to Jerusalem in four months in 438/1047 during the course of his *hajj* to Mecca.¹² He observed that the people of Syria and of neighbouring areas, if they were unable to make the pilgrimage to Mecca, would go up at the appointed season to Jerusalem and there perform their rites as was customary to do at Mecca on the same day.¹³

The charitable provision of accommodation for pilgrims was a characteristic of the Islamic development of holy cities and it may reasonably be supposed that the "two adjoining houses" mentioned in the inscription were indeed situated in Jerusalem. Although the exact location of these houses is unknown, the fact that the inscription was re-used at the Bāb Ḥiṭṭa may indicate that it was near that gate. In this context it is perhaps worth noting that the remains of a single course of stones projecting into the street leading to the Bāb Ḥiṭṭa follow a different alignment from the present Ayyūbid and Mamlūk buildings on the west side of the street and appear to be vestiges of some earlier building that once occupied the site.

¹⁰ Ibn al-Athir, *Kāmil*, ed. C. J. Tornberg, IX, 280. For Liparit, see V. Minorsky, *BSOAS* XII/4 (1951), 868–77.

¹¹ Constantine Monomachus's major restoration of the Church of the Holy Sepulchre in Jerusalem was completed in the same year, 1048, with the permission of the Fāṭimid caliph al-Mustansir (Ch. Couasnon, *The Church of the Holy Sepulchre in Jerusalem* [The Schweich Lectures of the British Academy 1972]

London 1974, 20). There was room for co-operation and negotiation between these great imperial powers, the Byzantines, the Fāṭimids and the ever-expanding Seljuks.

¹² Nāṣir-i Khusraw, *Diary of a Journey through Syria and Palestine*, translated and annotated by G. Le Strange (Palestine Pilgrims' Text Society, London 1888), v–vi.

¹³ *Ibid.*, 23.

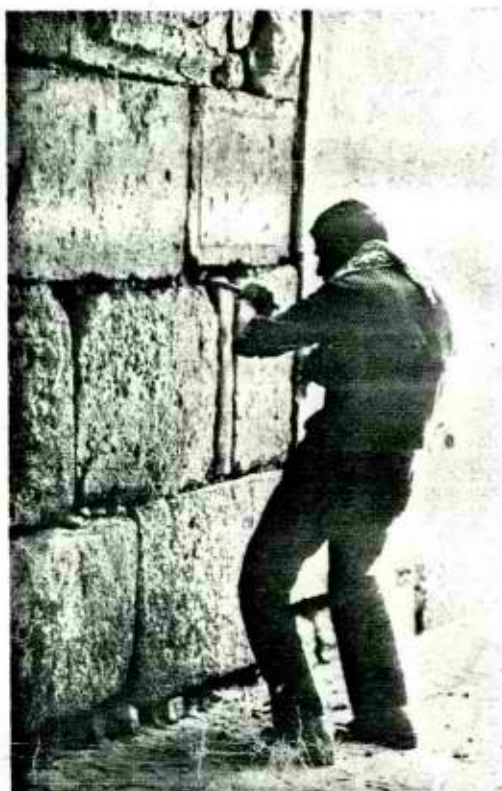


Plate XII A. Jerusalem: the removal of the Marwanid inscription from the Outer Porch at Bāb Hittā.

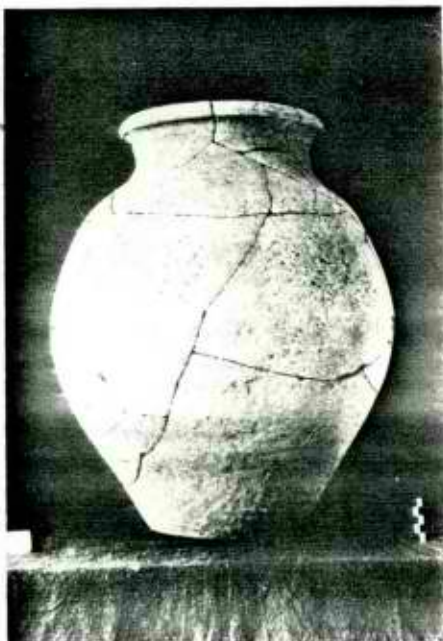


Plate XII B. Vounous, Cyprus: Syrian jar from tomb 68 (no. 1).