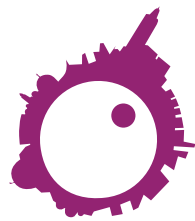


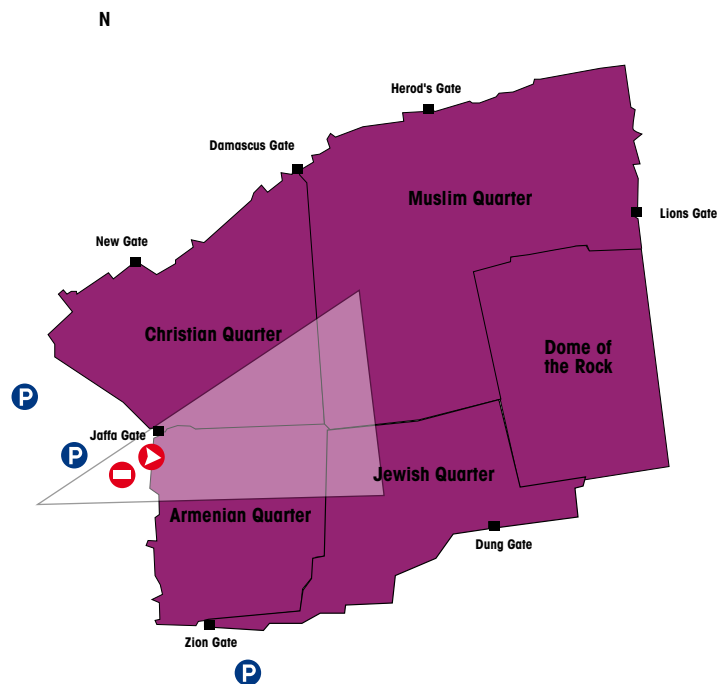
GOING TO MARKET MARKETPLACES IN THE OLD CITY



JERUSALEM
THE OLD CITY
העיר העתיקה
البلدة القديمة

The Old City Walking Tours
A GUIDE FOR THE INDEPENDENT TOURIST

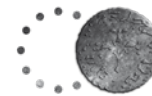
	Starting point: Jaffa Gate
	Ending point: Jaffa Gate
	Tour length: 2-3 hours
	Parking: Mamilla and Carta parking lots, near Jaffa Gate (Yitzhak Kariv St.)
	Public transportation: Bus lines 20, 99
	Information: Jaffa gate Information Center: 02-6271422
	Notice: Entrance to holy sites requires modest dress



Prime Minister's Office



The Jerusalem Municipality



הרשות לפיתוח ירושלים
THE JERUSALEM DEVELOPMENT AUTHORITY

Jerusalem Mix – Markets of the Old City

City markets have always been a point of attraction for local residents, merchants and visitors. The fusion of flavors, colors and aromas, with the voices of the vendors harking their wares in the background, makes the marketplace a colorful, lively and bustling place that invites fascinating encounters.

The Old City of Jerusalem has numerous bazaars, each one with its own merchandise and characteristics, each one with tales about its goods and its residents.

The markets in the Old City are located close to its holy sites, and the encounter between different cultures and religions adds a certain spice of its own. Thus we are apt to find Christian souvenirs and Muslim prayer rugs sitting on a shelf alongside Chanukah menorahs and Sabbath candelabra...



The Old becomes New – “Alrov – Mamilla Avenue”

1

In 2007, some sixty years after the closing of the Mamilla commercial district during Israel’s War of Independence, the street was refurbished and reopened to the public. The avenue with its modern shops is integrated with several restored historic buildings. Thus new and old Jerusalem have combined with a view of the past and a look towards the future.

In the past the Mamilla Quarter was located to the north of the Jaffa Gate, on the western side of the Old City wall. At the end of the 19th century a commercial area with tourism services began to spring up around the Jaffa Gate. A commercial center was built in the neighborhood in the early 1930s, and this was the city’s principle Jewish shopping district.

A few days following the United Nations vote on the partition of Palestine on November 29, 1947, the commercial center was attacked by Arab rioters – stores were ransacked and the place was set on fire. Jewish businessmen closed their shops in the wake of these attacks, and the Jewish business district of Jerusalem moved to the triangle formed by Ben-Yehuda Street – Jaffa Road – King George Street.

At the end of the War of Independence the border between Israel and Jordan passed just at the edge





of the neighborhood, and part of the area became no-man's land. At that time numerous residents left the area and new immigrants started moving in and settling there, in the threatening shadow of the border. After the Six Day War and the reunification of Jerusalem, it was decided to tear down the neighborhood, which had fallen into neglect and disrepair. A tourist district was planned to take its place, along with new residential neighborhoods and stores.

In a row of houses that was destroyed one house was preserved – the Stern House, where Theodore Herzl stayed on his only visit to Palestine in 1898.



It was from here that Herzl set out for his meeting with German Kaiser Wilhelm II who was visiting Palestine at the time, in the hope of obtaining his official sponsorship for the establishment of a Jewish homeland in the Land of Israel.

Following a comprehensive and lengthy public struggle, it was decided not to destroy the house. It was dismantled and its stones were preserved until it was reconstructed in 2007. At the site there is a book shop and café, as well as a small exhibit which is open to the public depicting the story of the Zionist delegation on its visit to Jerusalem.

On the path of caravans and visitors – Jaffa Gate

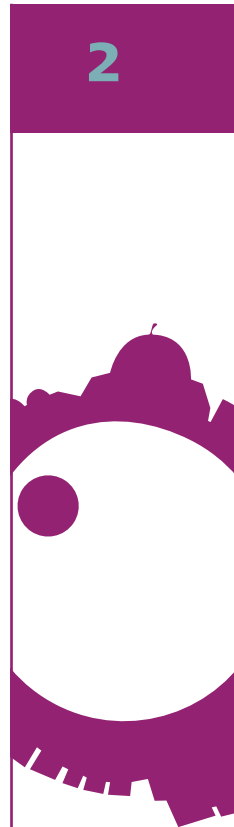
In the past, roads left Jaffa Gate leading to Jaffa and Hebron. These roads gave the gate its name in both Hebrew and Arabic. The name of the gate in Arabic is Bab al-Khalil, the Hebron Gate. The gate has always teemed with activity, serving as a meeting point for merchants, travelers and passersby.



An inscription is carved into the stone above the gate blessing Allah and Sultan Suleiman the Magnificent who built the gate and the wall in the 16th century. The inscription also refers to Abraham, who is known in Arabic as khalil Allah – a friend of God.

In the second half of the 19th century the traffic of visitors and pilgrims to Jerusalem had increased dramatically, and Jaffa Gate was the main entrance gate into the Old City. Adjacent to the gate were stores and stalls, and the market that developed there welcomed visitors as they entered the city's gates. Alongside the gate was a stagecoach station, providing service between Jerusalem and Jaffa.

The British wanted to preserve the façade of the walls, so they removed all of the buildings that had sprung up alongside it. They passed regulations prohibiting construction adjacent to the walls, and these laws are still in effect today.





David Street – The market of markets

This is the most famous tourist market in the Old City. Its proximity to the Jaffa Gate, its central location and the beauty of the street attract a large and varied crowd: Jews on their way to services at the Western Wall, Christian pilgrims proceeding to the Church of the Holy Sepulcher, Muslims going up to pray on the Temple Mount, and thousands of tourists and visitors.

The narrow street and winding alleyways naturally make it impossible for vehicular traffic to pass here, therefore our walk down the street will only interfere with the occasional three-wheeled cart as it glides swiftly down the street laden with its merchandise.

We turn right onto Chabad Street, and ascend the iron steps to an observation point that looks out over the roofs of the Old City.



In 1907 a clock tower was built above the gate to commemorate the 50th anniversary of the Turkish Sultan Abed al-Hamid II, but the British removed this as well. Outside the gate you can still see indications of the stores that had been located near the wall.

We walk in through the Jaffa Gate. On the left are two gravestones with decorations that resemble turbans. Legend has it that these are the tombs of the engineers who built the wall for Sultan Suleiman the Magnificent. According to one version of the story, the Sultan beheaded them as soon as they completed the construction work because they failed to include Mt. Zion inside the city wall. According to another version, the Sultan was quite pleased with their work, but was afraid that they would go on to construct similarly beautiful walls for other rulers, so he cut off their heads...

The road leading into the Old City was paved for the visit by German Kaiser Wilhelm II in 1898. The Kaiser had wanted to enter Jerusalem while astride his horse, like a Crusader entering the city gates. So the moat that surrounded the Citadel was filled in and a road was paved into the Old City to honor the Kaiser and his entourage.

We continue straight ahead, towards David Street.



We return to David Street and continue to descend until we reach a right turn, towards the Cardo. David Street continues eastward, leading to the Temple Mount and the Western Wall, and from here it is called the Street of the Chain.

We turn right and go through an iron gate that leads to an impressive, well-lit row of shops.

The markets are beneath us, and across from us we can see other parts of the Old City, the Temple Mount and the Mount of Olives that border the Old City on the East. Church spires, minarets and roofs from the numerous synagogues and yeshivas mark the different quarters of the city. (The Armenian Quarter is not visible from this point.)

There are those who believe that David Street and the Street of the Chain are located on the route of the "Decamanus" – the street that traversed the city from east to west during the Late Roman period. The Decamanus is crossed by the "Cardo" – which traversed the city from north to south. This is where we are heading.



remains from previous periods of the city's history, including First Temple and Hasmonean fortifications. This section of the street is covered. The pointed archways and domed structures indicate that it was built during the Crusader Period. During restoration work in the 1970s trash and refuse that had accumulated during hundreds of years of neglect was cleared out and removed from the ancient storefronts. Contemporary businesses now sell their merchandise in Crusader shops and offer tourists and visitors a variety of souvenirs and Judaica items.

We are standing on the street's original paving stones, which date back to the Byzantine Period. The center of the street was open to the sky, and animals as well as carriages traveled here. Pedestrians used raised sidewalks located on either side of the street, and above them was a roof supported by columns to protect them from the sun and rain. Stores, some of which were carved into the bedrock, faced out onto the street and their remains can be seen farther along the street. Imagine the gentle clip-clop of the horses' hooves, the low braying of the mules, the noisy rattling of the carriage wheels and the shouts of the wagoners; merchandise in every color of the rainbow, the songs and the cries of the vendors; the aromas wafting from the bakeries, the fragrance of the spices and incense...

Let us move along past the shops until we reach the part of the street with the row of columns on the right.

4 Shopping in Byzantine Jerusalem – The Cardo

Here is where the **Cardo**, the city's main street during the Byzantine Period, was located. The street was 22 meters wide with tall, imposing columns lining either side. The Cardo was discovered during archaeological excavations carried out after reunification of Jerusalem in 1967.

Among the shops and galleries we can identify





We move up to the covered alley where we find a mosaic map on the wall. This is a reproduction of a section of the **Madaba Map**, which was part of a mosaic floor discovered in the 19th century at the Church of St. George in the city of Madaba, (Medba) Jordan. The mosaic depicts all of the Holy Land, and gives us a rare glimpse of Byzantine Jerusalem during the 6th century. From the map we can clearly see the Cardo with its two rows of columns, and the many gates into the city that had been built during that period.

We go back the way we came, to the junction of David Street and the Street of the Chain.

5

Three markets: The butchers' market, the spice market and the jewelers' market

What do slabs of meat hanging on hooks, fragrant spices and eye-catching jewelry have in common? On the surface these are completely different commodities, and yet they come together in three Arab markets – the butchers' market (Suq el-Lahamin), the spice market (Suq el-Attarin) and the jewelry market (Suq el-Khawajat). These three streets are located north of the Cardo, and there are those who postulate that this is also where the



Photo: Sarit Pery



Photo: Sarit Pery



Photo: Sarit Pery

ancient Cardo and Decamanus met. The width of the three streets together is identical to that of the Roman-Byzantine Cardo, evidence of the changes that have taken place here. Apparently the Cardo was divided into these three narrow, covered streets following the Byzantine Period, perhaps during the early Muslim or Crusader periods, during the reign of Melisende, Queen of Jerusalem. During the Crusader Period there was also a "street of bad cookery" in Jerusalem, an original name that whets our curiosity, but not our appetite...

We proceed northwards on one of the three market streets until we reach Oil Press Street (Khan a-Zayit). You can go from one to the next on small side alleys, which gives you a chance to see the differences between the various streets: The Butchers' Street has shops that sell meat, as well as vegetables, pickles and household items. The bazaars along Spice Street are varied, with stores that sell jewelry, electronics and clothing. Many of the shops located along the Jewelers' Street are no longer functioning, except for a few stores that sell fabric.

The three markets merge into the single lane of Oil Press Street, which is the largest of the Old City's outdoor markets. This street also follows the route of the Roman Cardo and leads to the Damascus

Gate. The street became narrower over the years as shop owners gradually expanded into the middle of the street and reduced its dimensions. On Fridays women from the nearby villages come here and sell the leaves and vegetables they have grown, as the peasants (felahim) have done for generations. As the street continues the market is characterized more by local consumption and is less tourism-oriented.

To the right is the **Church of St. Alexander Nievski**, a Russian church built in 1860. To the left is the **Lutheran Church of the Redeemer**, which was constructed in neo-Romanesque style on the remains of a Crusader church. The church was dedicated in 1898 in the presence of Kaiser Wilhelm II of Germany. You can climb to the top of the bell tower for an amazing view of Jerusalem from a height of 400 meters (admission fee).

From a Crusader hospital to shopping bazaar – Affimos Market

The Greek Orthodox Affimos Market is a modern commercial district built in the early 20th century. On the gate leading to the market you can see the “taphos” – the symbol of the Greek Orthodox order of the Holy Sepulcher, which also appears on the fountain in the center of the market.

The Affimos Market is bounded on the east by Muristan Street, the Street of the Christians on the west, the Church of the Holy Sepulcher to the north and to the south is David Street, the street by which we entered the Old City. In ancient times this entire area held the Roman forum – a large square that was used, among other things, for commerce.

During the Crusader Period the Knights of St. John the Baptist resided here, the Knights Hospitallers of St. John. The Hospitallers established two churches here as well as a large infirmary that served Christian pilgrims. The source of the



name “Muristan” is also related to the Crusader order, apparently a corruption of the Persian word Bimaristan, meaning “hospital.”

Over time the area was abandoned and became filled with ruins of buildings and trash. Only at the end of the 19th century did construction begin again here, with the establishment of the German Church of the Redeemer. Afterwards, the remaining land was sold to the Greek Orthodox Patriarchate, which in 1903 built a tourist bazaar. The project was inspired by the Greek Orthodox sacristan, Affimos, and it is for him the market is named.

At the center of the market is a splendid fountain that was constructed to commemorate the 25th anniversary of the reign of Ottoman Sultan Abed al-Hamid II. The fountain was recently refurbished after being idle for many years, and alongside we can see two water troughs that provided water to those visiting the area.

The Affimos Market now houses cafés and shops. There are several exits from the market heading west, all of which lead to the Christian Quarter Road.



We turn left onto “Suq Hatzaba’im” Street.

We continue west along Hatzaba’im Street and go through an impressive entrance gate on the left.

6



Candles and crowns of thorns – Christian Quarter Road

This is one of the most vibrant streets in the Old City. It is primarily used by Christian pilgrims coming to Jerusalem and therefore many of the shops offer a variety of sacred objects and Christian souvenirs, such as rosary beads, candles and replicas of Jesus' crown of thorns, alongside Judaica objects.

Christian Quarter Road is the oldest main road in the Old City in general, and the Christian Quarter in particular, and we know this by studying its length and breadth relative to the other streets in the Old City. In excavations carried out on the street, archaeologists discovered large, grooved stones that date back to the end of the Roman Period (end of the 3rd-4th centuries, CE).

From here we may continue northward to the Church of the Holy Sepulcher, or if you aren't too tired out from the sites and flavors you have experienced thus far, you may continue to wander around the bazaars of the Old City.



REST ROOMS

Jaffa Gate

Winter: Sun.-Sat. 7:00-17:00

Summer: Sun.-Sat. 8:00-18:00

Muristan – Affimos Market

Winter: Sun.-Sat. 7:00-17:00

Summer: Sun.-Sat. 8:00-18:00

Writing and editing: Yad Izhak Ben-Zvi



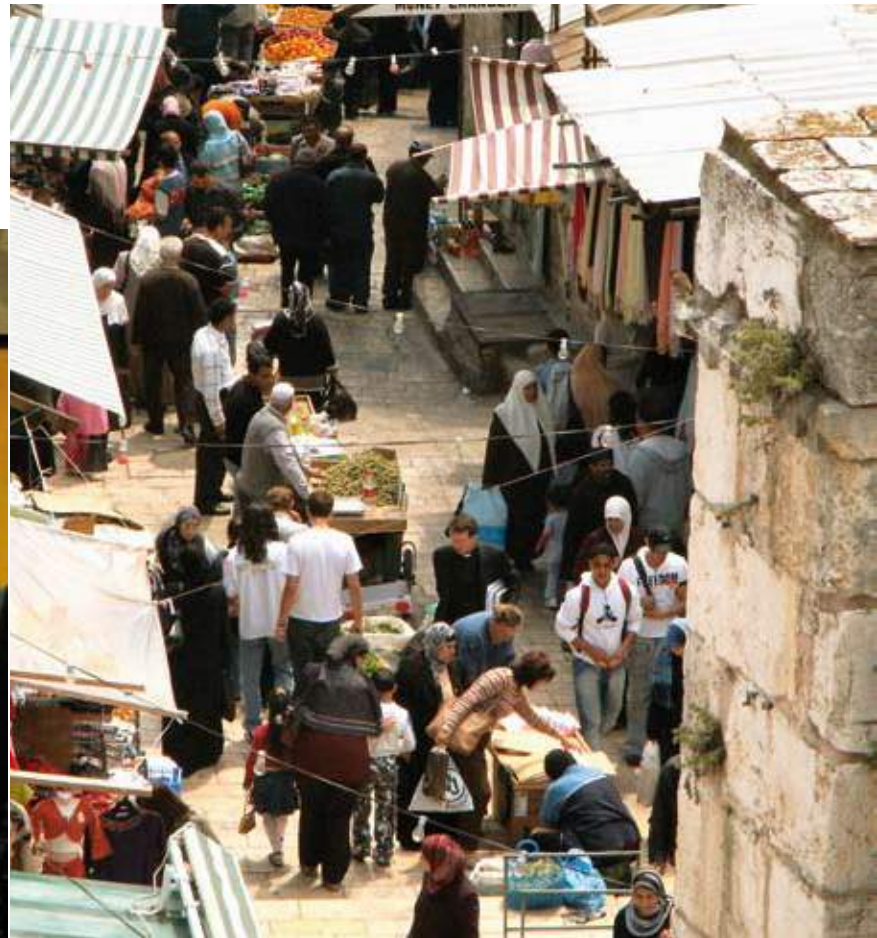
Photo: Michael Halpern

Historical photos courtesy of Shoshana and Asher Halevy Photo Archive for the History of Eretz Israel and Jerusalem, Yad Izhak Ben-Zvi, Haber Family, Shoshana Halevy, Michael Fried and Moshe Satat Collections

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CHRISTIAN QUARTER

ARMENIAN QUARTER

LEND: (Legend)

- 1 ALROV-MAMILLA AVENUE
- 2 JAFFA GATE
- 3 DAVID STREET
- 4 THE CARDO
- 5 THREE MARKETS: THE BUTCHERS' MARKET, THE SPICE MARKET AND THE JEWELERS' MARKET
- 6 AFTIMOS MARKET
- 7 CHRISTIAN QUARTER ROAD

- STARTING POINT
- ENDING POINT
- TOURIST INFORMATION
- PARKING
- REST ROOMS
- BUS STATION
- OLD CITY WALL