



**Современные проблемы  
изучения истории  
Церкви**



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# СОВРЕМЕННЫЕ ПРОБЛЕМЫ ИЗУЧЕНИЯ ИСТОРИИ ЦЕРКВИ

Сборник докладов  
международной конференции

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В сборнике представлены избранные доклады участников международной научной конференции «Современные проблемы изучения истории Церкви», состоявшейся 7–8 ноября 2011 г. в МГУ им. М.В. Ломоносова. Организатором выступила кафедра истории Церкви исторического факультета МГУ, воссозданная в 2007 г. и остающаяся единственной в своем роде в российских государственных университетах. Благодаря этой конференции Московский университет стал площадкой для встречи, обмена мнениями и координации усилий специалистов по истории Церкви из многих российских и зарубежных, светских и профессиональных центров.

Статьи посвящены широкому спектру вопросов истории различных христианских конфессий разных эпох. Во время заседаний конференции доклады были разбиты на секции «Христианская археология», «Религиозное сознание и служение», «Многоликое христианство: взаимодействие и противостояние», «Церковь, историк, эпоха», «Иерархия и власть».

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## THE BYZANTINE COMPLEX OF BAŞPINAR\*

The Başpinar site's research in the Nif Mountain project is important and predominant in the most recent Byzantine architecture research in Turkey<sup>1</sup>.

Due to the earlier surveys<sup>2</sup> in the area, which showed only few traces of low walls of mortared rubbles, we proceeded with the geophysical research. Important data was given: according to them a group of constructions are scattered around the double building that was brought to light in the following years.

The excavation work began in 2007<sup>3</sup> and within two seasons of work a northern and a southern contiguous building were found, both of

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\* I would like to express my gratitude to Prof. E.T. Tulunay, head of the project, who allowed me to study this complex.

<sup>1</sup> Yalçın A.B. The Nif Mountain Başpinar complex. Proceedings of International Symposium Byzantium and historical continuity, Delphi 8–10 July 2011 / Ed. by H. Ahrweiler (in publication).

<sup>2</sup> For survey reports see: *Tulunay E.T.* Nif (Olympos) Dağı Araştırma Projesi: 2004 Yılı Yüzey Araştırması // Araştırma Sonuçları Toplantısı. XXIII. 2. Ankara, 2006. P. 189–200; Nif (Olympos) Dağı Araştırma Projesi: 2005 Yılı Yüzey Araştırması // Araştırma Sonuçları Toplantısı. XXIV. 2. Ankara, 2007. P. 351–362. For detailed information about this project see the article by Prof. Dr. E.T. Tulunay in this volume, p. 488–493.

<sup>3</sup> *Tulunay E.T.* Nif (Olympos) Dağı Araştırma ve Kazi Projesi: 2007 Yılı Kazisi // Kazi Sonuçları Toplantısı. XXX. 3. Ankara, 2009. P. 411–426; *Eadem.* Nif (Olympos) Dağı Araştırma ve Kazi Projesi: 2008 Yılı Kazisi // Kazi Sonuçları Toplantısı. XXXI. 2. Ankara, 2010. P. 387–408; *Eadem.* Nif (Olympos) Dağı Araştırma ve Kazi Projesi: 2009 Yılı Kazisi // Kazi Sonuçları Toplantısı. XXXII. 3. Ankara, 2011. P. 405–423.



ecclesiastic function. The southern and the smallest building was called building B, and A the bigger one in the north, both churches.

The church B presents a typical plan of a cross-in-square type church. A dome rises on four cruciform piers; three semi-circular apses at the east and a narthex on the west. The central apse has a synthronon with two rows of steps and with a small pedestal for sacred inscriptions.

The wall structure of church B shows masonry of opus mixtum of alternating bands of brick and stone<sup>1</sup>, with mortared rubble inside. In the cruciform piers supporting the central dome, this regular masonry constitutes also the internal material. Is also possible to see the recessed brick wall technique, which is not in traditional way but in a variation that appeared in the 13<sup>th</sup> century in numerous buildings in western Asia Minor and is known as “brick filled mortar joints”<sup>2</sup>. Here the mortar beds are not so thick and the brick employed in the recessed courses are thinner than those exposed. In the fill material broken brick, roofing tiles and other ceramic fragments were employed. This method of construction makes large use of spolia, which is also visible in the case of the Başpınar complex, where occasionally bricks are placed in a vertical position.

There were found plaster remains inside and outside the construction. Especially, at the outside of the central apse, there was seen vertical and horizontal double row bordure drawing on the coat plaster, often present in Middle Byzantine buildings, demonstrating a Constantinopolitan characteristic<sup>3</sup>.

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<sup>1</sup> Mostly there is regular disposition of one band of stone with four and two bands of brick.

<sup>2</sup> This wall structure was identified for the first time by Buchwald, see: *Buchwald H. Lascarid Architecture // JÖB. 28. 1979. P. 271–272; Vocotopoulos P.L. The concealed course technique: further examples and a few // JÖB. 28. 1979. P. 247–260. Inside the walls, especially in the lower levels, there are visible the wooden beams sockets, used in order to reinforce the wall itself.*

<sup>3</sup> As is described by Vocotopoulos: “...influence of the capital: cord-like impressions or lines incised on the mortar simulating cloisonné masonry” see: *Vocotopoulos P. The role of Constantinopolitan architecture during the Middle and Late Byzantine period // JÖB. 31. 1981. P. 551–573 (in particular p. 566 and fig. 4–5).*



From the circle of the central apse, and for the entire central nave until the western entrance of the narthex, there is an opus sectile floor decoration. The pavement presents a geometrical pattern: large rectangular marble panels — framed by marble bands — contain designs of interlaced circles, chessboard, and rhombuses with variants<sup>1</sup>. The pavement with the symmetrical panel and design placement, of regular cuts of the sectilia, shows careful technical work and decoration<sup>2</sup>. It can be considered a rare and good example of provincial production from amongst the rich and varied Middle Byzantine examples.

Of the building B were found the perimetral walls and a bench, which was made of spolia blocks, with traces of coloured plaster. Attached to the south apse, a little chapel was uncovered. On the west side, another exonarthex came to light. The outer wall of this exonarthex was covered with colourful frescoes, and it is possible that it was covered with a wooden door-roof.

The northern building, church A, visible with its apse from 2009, shows a rectangular form of a basilica plan with three naves divided by cruciform piers. These piers seem to have a supporting function. In some points of the west of the narthex some irregular masonry

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<sup>1</sup> No general publication on Middle Byzantine floor opus sectile decoration has been made: studies on many examples are to be found in relation to different buildings (Istanbul, Iznik, Bursa etc.). For early Roman examples, but with eastern comparisons see: *Guidobaldi F., Guidobaldi A. Guiglia. Pavimenti marmorei di Roma dal IV al IX secolo. Città del Vaticano, 1983.* The construction of panels as the main web is considered a typical Byzantine use see: *Op. cit. P. 503–512*; few studies are on the Middle and Late Byzantine opus sectile pavements: *Peschlow U. Zum byzantinischen opus sectile – Boden // Beiträge zur Altertumskunde Kleinasien, Festschrift für K. Bittel. Mainz am Rhein, 1983. S. 435–447*; *Guidobaldi A. Guiglia. L'opus sectile pavimentale in area bizantina // Atti del I Colloquio dell'Associazione Italiana per lo Studio e la Conservazione del Mosaico, Ravenna 29 aprile – 3 maggio 1993 / A cura di R. Farioli Campanati. Ravenna, 1994. P. 643–663*; *Guidobaldi A. Guiglia. La decorazione pavimentale bizantina in età paleologa // L'arte di Bisanzio e l'Italia al tempo dei Paleologi 1261–1453. Studi e ricerche d'arte bizantina Milion 5. Roma, 1999. P. 321–358*; *Demiriz Y. Interlaced Byzantine Mosaic Pavements. Istanbul, 2002.*

<sup>2</sup> Valuable and colourful marbles constitute the material of this opus sectile. Porphyry, *serpentino*, *dokimion*, various types of *breccia* and other local stones and marbles are the main ones.



shows some remakes stages (were found traces of living in the central area until recent times).

The building A still with many problems, given that we did not excavate completely and did not reach the original pavement<sup>1</sup>. In any case, the church A can be a church of basilica type constructed in the Middle Ages<sup>2</sup>, with an original earlier phase and a rebuilding with the construction of the adjacent B church. But on the other hand one does not notice even a small sign of early Byzantine re-used material, while there is enormous use of Roman period spolia, such as Roman sarcophagus pieces used in the walls and in the pavement. But the pavement, especially in the northern nave, was made of regular and polished, marble slabs, which show accurate work of the floor.

It seems that the blocks of this pavement are of Proconnesian marble. But some kind of marble, which was found in this area (especially of Ephesus origins), is similar to the Marmara Island's marble<sup>3</sup>. In the Middle Byzantine period, the quarries were partially employed; except for the large imperial foundations. In this period, when there is no notice of trade of Proconnesian material, mostly local marbles were used. Beside this, we also think that it was

<sup>1</sup> Until then we will not know if these piers were present at the original stage or columns were dividing the naves as in classical earlier basilicas.

<sup>2</sup> I would like to thank again Prof. C. Bouras who always supports my studies and giving his precious suggestions. According to him, the church can be covered with a barrel vaults system. We still do not know the roof of the narthex; but it was probably too vaulted as well. According Bouras the development of the medieval basilicas can be described like that: the ones rebuilt with archaic plan; the ones changed like vaulted churches; and the ones completely transformed. Few examples exist in Greece (Zourtsa) and in Turkey there are fewer still: *Bouras C. Zourtsa. Une basilique byzantine au Péloponnèse // Cahiers Archéologique. 21. 1971. P. 137–149.*

<sup>3</sup> A white-grey marble, middle grained, exploited from quarries at N-E of the city, and was used for most of the public and private buildings of Ephesus. Its quality is similar to Proconnesian end for this reason easily mistaken, see: *Monna D., Pensabene P. Marmi dell'Asia Minore. Roma, 1977. P. 125–144.* The same marble used in the Middle Byzantine sculptural decoration of the H. Ioannes basilica, see: *Yalçın A.B. Alcune osservazioni sul decoro mediobizantino della basilica di S. Giovanni // Atti del VII Simposio di Efeso su S. Giovanni Apostolo / Ed. by L. Padovese. Roma, 1999. P. 302, note 3.*



very difficult to carry the marbles from the Marmara region under conditions of war and Latin invasion. But we cannot exclude the possibility of the material used having been stored in the harbours like the ones of Kyzikos and Nikaia.

Apart the spolia material used in the churches, many other architectural sculptural fragments came to light. Mostly they present mouldings and probably they belonged to doors or windows. Others decorated are to be found: numerous are the pieces with the design of crosses, stylized palmettes and other flowers. Many fragments of epistyliums are to be found: they show stylized palmettes, rosettes inside circles of tresses, or arcades and others typical of Middle and Late Byzantine sculptural decoration repertoire<sup>1</sup>. During the discovery of a tomb in the south-west of the narthex of church A, there was found a carved slab in situ, to cover the grave. On its one carved side, there is visible the design of two peacocks to water from a central kantharos. This well-known iconography, which is common in burial contexts, is also here used with the same aim and it is a good example of Middle Byzantine sculpture. The moulded kantharos, the fleshy leaves and the stylized tiles of the peacocks are close to the ones dated from the 10<sup>th</sup> century to the 12–13<sup>th</sup> centuries<sup>2</sup>.

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<sup>1</sup> For a general view on Middle and Late Byzantine sculptural motives see: *Grabar A. Sculptures byzantines du Moyen Age (XI<sup>e</sup>–XIV siècles)*. Paris, 1976. For Asia Minor: *Barsanti C. Scultura anatolica di epoca mediobizantina // Studi e ricerche d'arte bizantina Milion 1*. Roma, 1988. P. 275–306.

<sup>2</sup> The work and design of the leaves reminds for Constantinopolitan examples, especially, the ones of the northern church of the monastery of Lips (907) and of the later decoration of monastery of Pantocrator (1118–1124): *Grabar A. Sculptures byzantines de Constantinople. IV<sup>e</sup>–X<sup>e</sup> siècles*. Paris, 1963, from p. 110 and after; *Macridy Th., Megaw A.H.S., Mango C., Hawkins E.J.W. The monastery of Lips (Fenari Isa Camii) at Istanbul // DOP. 18. 1964. P. 251–315; Mango C., Hawkins E.J.W. Additional finds at Fenari Isa Camii, Istanbul // DOP. 22. 1968. P. 177–184; Megaw A.H.S. Notes on recent work of the Byzantine Institute // DOP. 17. 1963. P. 333–371; Mathews T.F. The Byzantine Churches of Istanbul. A photographic survey. University Park, London, 1976, from p. 71 and after. For the Anatolian comparisons, the design of the motives is close to the ones from the western Asia Minor as Izmir, Bergama and Manisa; for a general review and bibliography see: *Barsanti C. Scultura anatolica...**



Concerning the sculptural pieces, we have to state that most of them constitute a chronological unity. All the pieces belong to the middle Byzantine period with their pattern, form and their style. And it indicates quality working with their careful and regular carving<sup>1</sup>.

It was understood that construction A was decorated with intensive wall painting. In many points the frescoes are seen as two layers. Mostly, they are decorative bordures with geometrical, stylized floral designs. These few traces seem to be similar to patterns that were seen in the Middle Byzantine period in their colour and decorative characteristics.

Between other finds: few coins some metal objects are to be found, like bronze spikes, small fragments of plaques, a handle of candle, piece of chain, may be of a polykandelon<sup>2</sup>. More numerous are glass pieces: goblets, oil lamps for polykandelon<sup>3</sup>, bottles, bracelets and especially window glasses of crown-glass type are the main finds of this group. There are also objects for table use like plates and glass for drinking. Mostly they are of light olive-green colour and indicate local production. Between the glasses, there are some with enamelled decoration. All of the glass pieces are dated to the middle Byzantine period.

The ceramics found in Baspınar site are uniform in their dates and show typical designs of the 13<sup>th</sup> century. Their belonging to the types of Zeuxippos ware I–II, found in Constantinople and in different places in western Asia Minor. The unique one is a plate decorated with an elegant peacock design, which seems a specific production of the 13<sup>th</sup> century<sup>4</sup>.

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<sup>1</sup> During the excavations, are to be found two pieces of slabs of pavonazzetto too, which are not part of a sectile but belong to a wall cover. The use of this kind of wealthy marble is another indication of the importance of the decoration of the complex.

<sup>2</sup> The Byzantine ones are dated between 10<sup>th</sup> and 13<sup>th</sup> centuries. The coins of the Nif Mountain research project are studied by D. Lenger. The Metal finds are studied by D. Baykan.

<sup>3</sup> According U. Ozgumus who is dealing with the all glass material of the Project, similar are to be found in Constantinople and in different locations of Asia Minor.

<sup>4</sup> Information given by L. Doger, in charge of the ceramic material of the Project.



If the decorative and daily-use material of Başpınar indicates a 13<sup>th</sup> century production, so is the architectural design of plans and wall structure. In the western Anatolian region close examples are to be found, such as the Latmos churches № 8 and Kahwe Asar, the Sardis E church for plans and wall patterns (for church B)<sup>1</sup>. Beside this and especially in the Lascarid period, one important center was Chios, where reconstruction activities intensified. The Başpınar complex finds find references especially in some of the buildings of the island like Panagia Sikelia and H. Apostoli churches in Phrygi dated to the Lascarid period, in plans and masonry<sup>2</sup>.

The discover, in 2010, of a façade with niches and well preserved masonry in the west area of the double church complex (a wall line stretched in a north-south direction), seems an important indication not only for the dating but for the problems of the origins and of the development of Palaiologan construction technique. The wall is made by a single course of stone with four and more courses of brick and presents niches on blind arcades. The thickness of the brick and the one of the mortar bed are approximately the same; as visible in some examples in western Asia Minor as Latmos area, Alaşehir/Philadelphia and Smyrna fortifications, and in the later Boğdan Saray chapel and Isa Kapi Mescidi in Constantinople dated to later 13<sup>th</sup> century. This fact is not surprising given the Nymphaion/Smyrna region belongs to the Aegean school, closest to the Constantinopolitan one.

The wealthy and richly decorated building complex seems to be dated at the 13<sup>th</sup> century, at least for its final stage. The double church and annexed buildings complex indicates a probably monastic foundation. That can be assumed because of the location (the sheltered place because of the mountain behind of, with beautiful water sources, caves in the mountains with painting remains – maybe they were small hermits refuges-*sketis*); of other building remains surrounding the churches and traces of a defensive wall.

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<sup>1</sup> *Buchwald H.* Lascarid Architecture... P. 268 and after.

<sup>2</sup> For the Chios churches see: *Orlandos A.* Monuments byzantins de Chios. Athens, 1930. I–II.



The identification of the place is still very difficult given the few historical sources. According to Ahrweiler, the sources mention some foundations of the Lascarid period in the area<sup>1</sup>. Some of them are hypothetically placed on a map of this region. But in the south-east side of the mountain no foundations are to be placed. The famous Sosandra monastery is known to be on Sipylon Mountain near Magnesia/Manisa and the Lembos monastery can be at the west of Izmir Bay. Of course no archaeological material has been found regarding most of the foundations mentioned in the sources.

But the Baspınar Byzantine complex, with its well preserved architectural plans, the rich and colourful marble opus sectile floor, the careful sculptural decoration and many other findings, seems to indicate an important and wealthy foundation of the Middle Byzantine period, probably of the Lascarid imperial household.

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<sup>1</sup> *Ahrweiler H.* L'histoire et la géographie de la région de Smyrne entre les deux occupations turques (1081–1317). Particulièrement au XIII<sup>e</sup> siècle // *Travaux et Mémoires*. 1. Paris, 1965. P. 75–100.