January 1985

The Byzantine Church at Enez: Problems in Twelfth-Century Architecture

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The Byzantine Church at Enez: Problems in Twelfth-Century Architecture

Abstract
The large and impressive Byzantine church known as Fatih Camii was built at Enez in Turkish Thrace was first published by Eyice in 1969. Since that time, it has been noted by Vango and Vocotopoulos, but has otherwise received little scholarly attention. The church is not securely dated and its original dedication is unknown, but its size alone indicates that the foundation was accorded importance. The plan measures approximately 21 x 38 meters, and is thus larger than almost all of the Middle and Late Byzantine churches of Constantinople.

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SONDERDRUCK

VERLAG
DER ÖSTERREICHISCHEN AKADEMIE DER WISSENSCHAFTEN
WIEN 1985
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THE BYZANTINE CHURCH AT ENEZ: PROBLEMS IN TWELFTH-CENTURY ARCHITECTURE*

With twelve plates

The large and impressive Byzantine church known as Fatih Camii at Enez in Turkish Thrace was first published by Eyice in 1969. Since that time, it has been noted by Mango and Vocotopoulos, but has otherwise received little scholarly attention. The church is not securely dated, and its original dedication is unknown, but its size alone indicates that the foundation was accorded some importance. The plan measures approximately 21 × 38 meters, and is thus larger than almost all of the Middle and Late Byzantine churches of Constantinople. There has not been general agreement as to the date of the church. Eyice supports a thirteenth- or fourteenth-century date but believes the exonarthex to be a slightly later addition of the Palaeologan period. Mango accepts the Palaeologan date of the exonarthex, but somewhat tentatively proposes a twelfth-century date.

* An earlier version of this paper was presented at the Seventh Annual Byzantine Studies Conference at Boston University in 1981. The author would like to thank Tim Blatner for assistance with the architectural drawings and Eunice Maguire for several helpful comments on the sculpture. The analysis of the architecture of Enez is based on visits to the site in November 1979 and August 1982.


3 F. W. Hasluck, Monuments of the Gattelusi. ABSA 15 (1908–1909) 251–252, identifies the building as “formerly S. Constantine”, but does not give the source of this information. Vocotopoulos, The Role of Constantinopolitan Architecture, 563, n. 48, identifies it as St. Sophia, but there does not appear to be any evidence for this name. A more likely dedication is to the Virgin, who was pictured standing on a footstool above the main entrance to the naos. The fresco is unfortunately in ruinous condition and is still partially covered with plaster.

4 As above, n. 1.
for the church itself. Vocotopoulos, on the other hand, believes that both portions of the building were constructed at the same time in the Palaeologan period. In all cases, it has been assumed that the portico facade (Fig. 3–4) of the exonarthex is Palaeologan in date; this has colored the discussion of the remainder of the building. However, an analysis of the plan, construction and decorative details offered here will establish a twelfth-century date for all parts of the building. In addition, it will be shown that the church was closely related to the architectural developments in Constantinople in that period, and that the building may be best viewed in the context of an architectural revival. Finally, the important implications of the twelfth-century dating for later Byzantine architecture will be discussed.

The church lies within the fortified acropolis of ancient Aenos, now all but deserted. The city was strategically positioned at the mouth of the Hebrus (Maritsa) River, and may date back as far as the third millenium B.C. The river was a major water route in Byzantine times, connecting Adrianople and Philippopolis to the Aegean Sea. The silting of the river and of the harbor have rendered both unusable to modern ship traffic, and the twentieth-century national boundaries have left Enez at the end of the road on the Turkish border with Greece. Consequently, the present situation of Enez gives little indication of its importance in Medieval times.

The church is now in ruins. When it was studied by Eyice in 1962, it was in a dilapidated state, but still functioned as a mosque. The building collapsed shortly thereafter and was subsequently abandoned. At that time, the north wall and the vaulting of the naos fell in. Between 1979 and 1982, the south walls of the narthexes also collapsed. No attempt has been made to preserve or restore this important monument, and an excavation of the site could certainly add to our knowledge. Eyice has published photographs taken prior to the initial collapse, and enough remains to determine the original form of the church (Figs. 2–3). On the south side, the walls still

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5 Mango, Byzantine Architecture, 275.
6 Vocotopoulos, The Role of Constantinopolitan Architecture, 563 n. 48.
9 Eyice, Trakya’da, pls. 85–91. I would like to thank Prof. Eyice for his kind permissions to reproduce these illustrations and for his hospitality during my visits to Turkey.
stand to the height of the dome cornice, although the Byzantine dome disappeared before the building was studied.

The form of the church is unusual, and it might be termed a “domed basilica”. The naos is cruciform in plan and is preceded by two narthexes (Fig. 5). The east arm of the cross forms the bema, which is flanked by large pastophoria. All three chambers terminate in apses which are semicircular on the interior and polygonal on the exterior. The western cross arm is longer than the others and is flanked by abbreviated side aisles, separated by arcades. The crossing was topped by a broad dome – greater than seven meters in diameter – supported on piers. On the lower level, the piers were L-shaped, and each was combined with two engaged columns which supported pilaster strips on the upper level (Figs. 11–12)10. The arms of the cross were topped by barrel vaults, as were the pastophoria. The side aisles were covered by double groin vaults. The inner narthex, divided into three bays, was topped by two groin vaults and a lateral barrel vault. The form of the western wall of the inner narthex is uncertain but may be clarified by excavation. The outer narthex, fronted by the graceful portico facade, is not bonded with the main body of the church. It was probably topped by a wooden roof originally.

Construction and decorative details

Today the surfaces of the building are weather-worn and much repaired. In many areas the masonry is still covered with plaster, and the positions of windows have been shifted. However, the original construction technique is still evident: broad bands of recessed brick alternating with courses of squared stone (Fig. 10). Much or all of this may be reused material, and the construction often appears crude and clumsy – a distinct contrast to the many elegant features of design and detailing. The mortar is of inferior quality and has fallen away in many places. In general, the recessed brick technique, with alternating courses of brick concealed behind what appear to be exceedingly wide mortar beds, is associated with the architecture of the eleventh and twelfth centuries in Constantinople, although it has been demonstrated that the technique appears later in provincial architecture11.

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10 EYIOZ, as above, n. 1, believes these to be later additions; however, bonded masonry in the upper piers indicates that the arrangement of coupled supports is original.
The proximity to the Capital points to a Middle Byzantine date for the church at Enez.

The decorative brick designs and details of the external articulation of the church at Enez compare favorably with Constantinopolitan monuments, suggesting a similar date. The meander pattern which decorates the prothesis apse at Enez (Fig. 6) may be compared to similar brick patterns at Christos ho Pantepoptēs (Eski Imaret Camii, ca. 1080), the Philanthrōpos sea wall (ca. 1081–1118), and Christos tēs Chōras (Kariye Camii, ca. 1120). The lunette field of herringbone pattern, which survives in a fragmentary state on the south face of the diakonikon at Enez (Fig. 7), finds parallels at the churches of the Pantokrator Monastery (1118–1136), the Gül Camii (early twelfth century) and again at the Chora. A similar chevron pattern was used in the construction of the conch of the prothesis (Fig. 8). The fragmentary decorative roundel from the north face of the prothesis (Fig. 9) also finds a comparison at the Philanthropos sea wall. Although similar patterns appear in Palaeologan architecture, the form and position of the brick decoration find best comparison in the monuments of the twelfth century. The tripartite lunette windows, now destroyed, had a narrow central light flanked by two lower and slightly broader lights (Fig. 2). This arrangement is unusual but finds a parallel at the Kalenderhane Camii (late twelfth century) and, to my knowledge, nowhere else. The use of external pilaster strips corresponding to the structural divisions of the interior is a hallmark of the Middle Byzantine period, but rare in Palaeologan architec-


13 For the Chora, see Mathews, Byzantine Churches, fig. 8-10; for the Pantokrator churches, see Mathews, figs. 10-15 and 10-47; for the Gül Camii, see Mathews, figs. 13-14 and 13-16.

14 See Mathews, Byzantine Churches, figs. 21-1 and 21-2. The roundel also appears in Palaeologan decoration on the south church at the Lips Monastery in Constantinople; see Mathews, fig. 35-32.

15 See Mathews, Byzantine Churches, fig. 18-4. For the late twelfth-century date, see C. L. Stiker and Y. D. Kuban, Work at the Kalenderhane Camii in Istanbul. DOP 25 (1971) 258. At Enez, the forms and positions of windows have been altered.
ture (Fig. 1). Finally, the broad, multi-faceted apses are common from the twelfth century on, but rare in earlier times. The church at Enez has nine facets on the main apse and five facets on each of the flanking apses. A similar arrangement appears at the Gül Camii. At Enez, the apses are presently buried to above the internal cornice level, so it is not possible to tell if they were articulated externally by niches. Nonetheless, the numerous details in construction, decoration and articulation confirm the twelfth-century date.

The plan and its implications

The plan of the church at Enez is unusual. The Greek cross plan of the naos is extended to the west, forming a sort of domed basilica with a transept, recalling architectural forms of the sixth through ninth centuries. If one discounts galleries, the church finds parallels at H. Eirene in Constantinople, reconstructed in the eighth century; H. Titos at Gortyna on Crete, of the late sixth or seventh century; or the church at Vize in Turkish Thrace, probably ninth century in date. The proportions of the plan and spatial organization of the church at Enez also find a close parallel in the church now known as Atik Mustafa Paşa Camii in Constantinople, dated to the ninth century. Notably, the last example is similarly missing the extra bay in the bema, often considered characteristic of Constantinopolitan architecture. If our proposed twelfth-century date is correct, based on construction techniques and decorative details, the plan and formal organization of the church at Enez would seem to be following examples of perhaps three to five centuries earlier.

One interesting anachronistic detail also appears at Enez. The dome was raised on piers to which engaged columns were joined, defining the central bay (Fig. 11–12). Although the arches were reinforced in Turkish times, which accounts for their present corbelled and pointed forms, the columns are part of the original construction. The system of coupled supports – columns joined with piers – was common in Early Christian architecture.

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16 See Matthews, Byzantine Churches, fig. 13-6.
18 A. van Millingen, Byzantine Churches in Constantinople, Their History and Architecture. London 1912, proposes a ninth-century date, which is supported by Matthews, Byzantine Churches, 15.
The closest comparable example is probably the east church at Alahan Manastiri of the late fifth century, where the columns help to support a baldachin-like tower over the eastern portion of the nave. I know of no other Byzantine monument of such a late date which employed coupled supports in a similar manner. The columns at Enez are spolia, and the planning solution may have been motivated by a desire to incorporate them into the decorative program of the interior.

The plan of the church at Enez may be unique in Middle Byzantine architecture; however, the twelfth century witnessed what may be regarded as a revival of earlier planning types. Both the cross-domed or Greek-cross plan and its abbreviated form, the atrophied Greek-cross plan, reappeared in large scale construction and in the architectural mainstream after an absence of well over two hundred years. In Constantinople, cruciform plans were employed at the Chora (Fig. 15C), and at the churches now known as the Gül Camii and the Kalenderhane Camii (Figs. 13B–C), all from the twelfth century. The latter two are large, imposing and we may presume important structures, although neither has been securely identified. The large size and cruciform plan of the church at Enez find the best comparison within this group of buildings (see Fig. 13). To be sure, the church most closely parallels the Kalenderhane Camii in its plan, organization and blocky formal massing. All of these churches, including Enez, have cruciform plans, wide bemas, domes greater than seven meters in diameter, piers rather than columns as the major support units, broad lunettes to the north.

20 Vocotopoulos, The Role of Constantinopolitan Architecture, 555, notes the articulation of inner surfaces with columns as a Constantinopolitan feature, citing examples at Nea Moni on Chios, S. Marco in Venice, as well as H. Andreas (Koca Mustafa Paşa Camii), the Chora, and Vefa Kilise Camii in Constantinople. Those at Nea Moni had primarily a decorative role. At the Chora, these represent later structural modifications in the Palaeologan exonarthex. At Vefa Kilise Camii, the columns were used to join the Palaeologan exonarthex to the Middle Byzantine core of the building, and I suspect their appearance at H. Andreas may be similar; see Mathews, figs. 1–8, 8–11, 8–14, 40–12, 40–13. At S. Marco, the appearance of columns is somewhat comparable to Enez, but only in the gallery level of the east bay; see Mango, Byzantine Architecture, fig. 323. Significantly, like Enez, S. Marco looks to an earlier period for its architectural inspiration.

21 For the definition of church types, see Krautheimer, Early Christian, 299–312, and esp. 388.
22 Krautheimer, Early Christian, 388. The Gül Camii should be dated to the early twelfth century on the similarity of its detailing and brickwork to the Chora and the churches of the Pantokrator Monastery in Constantinople. H. Schäfer, Die Gül Camii in Istanbul: Ein Beitrag zur mittelbyzantinischen Kirchenarchitektur Konstantinopels (Istanbuler Mitteilungen, Beiheft 7). Tübingen 1973, 77–81, supports a date of about 1100.
and south, opened by large, tripartite windows. The church interiors are spacious and light-filled, and the exteriors are blocky and massive, like their sixth- to ninth-century predecessors.

Twelfth-century architectural revival

The architectural revival of the twelfth century deserves some further comments. Our picture of architecture in that century has been clarified by the recent archaeological work at the Chora and at the Kalenderhane Camii. The cruciform naos of the Chora had been previously dated to seventh century, and the Kalenderhane had been dated to the ninth century²⁴. Both are now securely placed in the twelfth century. Similarly, the Gül Camii had been dated to the ninth century, but, as Schäfer has noted, its recessed brickwork surely indicates a later date for construction²⁵. The plans of these buildings had suggested to earlier observers that they belonged in the period of the sixth through the ninth centuries when the cross-domed church was developed. The cross-domed plan may be best seen at the Koimesis church in Nicaea and at Hagia Sophia in Thessaloniki, both from the eighth century²⁶.

A number of similar monuments may be related to this type, all variations on the domed basilica: St. Clement in Ankara, St. Nicholas in Myra, and the churches at Dere Ağzı and Vize²⁷. All of these examples are inse-

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²³ The Gül Camii is often identified as St. Theodosia of the Evergetes Monastery, but without sufficient evidence; see most recently B. Aran, The Church of Saint Theodosia and the Monastery of Christ Evergetes. JÖB 28 (1979) 211–223. The Kalenderhane Camii used to be identified as St. Mary Diaconissa, but this has been disproved by Striker and Kuban, Work at the Kalenderhane, 258.


²⁵ J. Parfoire, Constantinople; L’église Sainte-Théodosie. EO 9 (1906) 161–165, for a ninth-century date; but see Schäfer, Gül Camii, 77–81.


²⁷ Krautheimer, Early Christian, 299–310; Mango, Byzantine Architecture, 161–178, with further bibliography.
curely dated, but are almost certainly from the period before 900. A number of examples of the so-called atrophied Greek-cross plan also belong to this early period: St. John at Alaşehir (Philadelphia), the former Cathedral of Eregli (Herakleia on the Sea of Marmara) and the church of the Archangels at Sige. Except for a few enigmatic examples of the atrophied cross form, constructed on a small scale, the cruciform plan disappeared from the Byzantine architectural vocabulary, only to reemerge in the twelfth century.

The later monuments, including the church at Enez, the Chora, the Kalenderhan Camii and the Gul Camii, appear to be derived from the post-Justinianic cross-domed types. In addition to these, several monuments in the orbit of the Capital testify to the popularity of the cruciform plan in the twelfth century. The majority of these are of the atrophied Greek-cross plan, better suited to the reduced scale and simpler requirements of Middle Byzantine architecture. These include the church of St. Abercius at Kurşunlu (Elegmi) on the south shore of the Sea of Marmara, dated 1162 (Fig. 14A), which is quite similar to the twelfth-century core of the Chora. The church of St. Nicholas at Kursumlija in Serbia, dated 1168 or slightly earlier, is also similar. Both were probably constructed by builders from Constantinople. The plan of St. Nicholas influenced a number of Stephen Nemanja’s later foundations, such as Djurdjevi Stupovi and the church of the Virgin at Studenica. A recently excavated church at Niccaea has a similar plan. Only a short notice has been published on the building, without suggesting a date. The plan of the naos is an atrophied cross, but

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29 One such example is the double church at Uçayak; see S. Eyice, La ruine byzantine dite ‘Uçayak’ (= Utch-aliak) près de Kırşehir en Anatolie centrale. Cahiers archéologiques 18 (1968) 137–155.


33 S. Eyice, Monuments byzantins anatoliens inédits ou peu connus. Corso di cultura sull’arte ravennate e bizantina 18 (1971) 314–315 and fig. 2. Prof. Eyice informs me that a more detailed discussion of this building will appear shortly.
is surrounded by ancillary chambers on three sides. In its organization it resembles and was probably influenced by the eighth-century Koimesis church in the same city.

In addition to the Constantinopolitan examples discussed above, a number of lost or ruinous monuments from the Capital were based on cruciform plans. The substructure of a church near the Fatih Camii, examined by Forchheimer and Strzygowski, followed an atrophied Greek-cross plan (Fig. 14 B); the organization of the vaults of the substructure, which was used as a cistern, would not have allowed internal supports in the naos above34. The projected elevation, based on the 1898 plan, would have had a dome ca. 5 meters in diameter. Unfortunately, the date and the identification of the monument are unknown; nor has it been studied in this century.

Another lost example, known by its Turkish name, the Şeyh Murat Mescidi, was recorded by Paspates in 1877, but apparently vanished in the fire of 1917 without ever being photographed or systematically examined35. It was noted as having a cruciform plan, and the south elevation published by Paspates suggests this as well (Fig. 16). Paspates gave the overall dimensions as 15 × 13 meters, and his drawing indicates alternating courses of brick and stone in the wall construction. The spacing in the brick courses suggests recessed brick, as Mathews has noted36. As far as can be determined from the information provided by Paspates, the Şeyh Murat Mescidi was intriguingly similar to the church at Enez, although somewhat smaller; consequently, a date in the twelfth century may be suggested for this building as well37.

The remains of a church at Yuşa Tepesi on the Bosphorus, just north of modern Istanbul, may also be placed in this group (Fig. 14 C). Identified by Macridy as the church of St. Panteleimon built by Justinian, it may be a later version of this foundation38. The broad, multi-faceted apse and the pastophoria which project beyond the width of the naos suggest a twelfth-century date, rather than the sixth- or ninth-century date proposed by

34 P. FORCHHEIMER and J. STRZYGOWSKI, Die byzantinischen Wasserbehälter von Konstantinopel. Vienna 1893, 81 and fig. 18.
36 MATHEWS, Byzantine Churches, 313.
37 The form of the lunette window may be compared with Vefa Kilise Camii in Istanbul; see MATHEWS, Byzantine Churches, figs. 40-4 and 40-5.
Eyice. The naos was an atrophied Greek cross in plan, and the dome would have been approximately 5 meters in diameter. Constructed in alternating courses of brick and stone, the masonry looks suspiciously like recessed brick in the photographs published by Eyice. The site is at present inaccessible, located on a military installation.

The list of twelfth-century cruciform churches is by no means complete; it may be expanded to include a number of smaller monuments from the Balkans, such as St. Panteleimon at Nerezi and St. Nicholas at Sapareva Banja. We may conclude, however, that cruciform plans were commonly employed in the twelfth century in Constantinople and related centers. Similar plans appear occasionally in Late Byzantine architecture as well, as at the church of the Archangels in Nesebăr (Mesemvria) or the Spasovica church at Kjustendil. The later examples, however, are limited to the atrophied Greek-cross plan. Moreover, the scale of the major twelfth-century buildings far exceeds anything produced in the later period. There is simply no Palaeologan monument that could be compared with the plan and scale of the church at Enez. Thus, I believe we can confidently place the church at Enez in the twelfth century, related to developments in Constantinople.

Origin of the twelfth-century cruciform plan

Certain notable changes distinguish the architecture of the twelfth century from that of the preceding century. As Mango has noted, the interesting experiments of the eleventh century involving the domed octa-

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39 Eyice, Remarques, passim.
40 Eyice, Remarques, pl. 27.
41 For Nerezi, see Krautheimer, Early Christian, 400–401; for Sapareva Banja, see Kt. Mijatév, Mittelalterliche Baukunst in Bulgarien. Sofia 1974, 177, figs. 215 and 217.
42 Mijatév, Mittelalterliche Baukunst, 162–164. 174–175.
43 The smaller and simpler ambulatory church also reappears in the twelfth century and would seem to fit with the revival of earlier building types. The plan of the Theotokos Pammakaristos (Fethiye Camii) in Constantinople, for example, may also be a variation of the domed basilica, similar to the churches at Qaṣr Ibn Wardan and Dağ Pazarı. S. Eyice, Un type architectural peu connu de l'époque des Paléologues à Byzance. Anadolu Araştırmaları 1 (1959) 223–234, believes the Pammakaristos to be late thirteenth century in date. This has been discounted by H. Hallensleben, Untersuchungen zur Baugeschichte der ehemaligen Pammakaristos-Kirche, der heutigen Fethiye Camii in Istanbul. Istanbuler Mitteilungen 13–14 (1963–1964) 128–193, who gives an eleventh-century date; and by C. Mango and E. Hawkins, Report on Field Work in Istanbul and Cyprus, 1962–1963. DOP 18 (1964) 319–333, who give a more convincing twelfth-century date. For Qaṣr Ibn Wardan and Dağ Pazarı, see Krautheimer, Early Christian, 260–262, with further bibliography.
gon on squinches were abandoned by the Commeni; however, the desire for broad, unencumbered interior spaces persisted, but they were achieved in a different manner. The architects seem to have reverted to older traditions. Mango writes, "One may suspect here a deliberate attitude, an attempt to maintain certain forms that were thought to be truly Byzantine and Orthodox in the face of the double thrust – from the Catholic West and the Muslim East – which the Empire had to sustain." 

Certain structural considerations may also account for the revival of cruciform plans and, more significantly, domes supported on piers, as opposed to the more standard cross-in-square or four-column format. The four-column churches of the early twelfth century in and around Constantinople exhibit a tendency to enlarge the dome. At the south church of the Pantokrator Monastery in Constantinople, built ca. 1118, the dome is greater than seven meters in diameter, perhaps the limit that the four-column structural system could adequately support. After the construction of the slightly smaller north church at the Pantokrator, dated ca. 1124, the four-column church type seems to have all but vanished from the Capital. The only certain later example in Constantinople is the tiny parekklesion of the Pammakaristos Monastery, dated 1310–1315.

Another Commenian church related to this development is the Kosmoteira at Pherrai, located barely twenty kilometers from Enez (Fig. 15B). The church, constructed in 1152 or shortly before by the Sebastokrator Isaac Comnenus, shows a significant modification in its structural system. The large dome – again, over seven meters in diameter – is supported by two massive piers to the east and coupled columns to the west, offering a more stable variation of the four-column scheme.

A lesson in structural dynamics may have been learned by the Comnenian architects with the rebuilding of another church associated with the Imperial family and specifically Isaac Comnenus. At the Chora Monastery, archaeological investigation suggests that the church built by Maria Ducaena, ca. 1080, on a cross-in-square plan collapsed shortly after comple-

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44 Mango, Byzantine Architecture, 249.
45 Ibid.
46 For the Pantokrator Monastery, see van Millingen, Byzantine Churches, 219–242; also A. H. S. Megaw, Notes on Recent Work of the Byzantine Institute in Istanbul. DOP 17 (1963) 335–364.
47 As above, n. 46.
48 Mango and Hawkins, Report on Field Work, passim; Hallesleben, Untersuchungen, passim.
49 A. K. Orlando, Τα βυζαντινά μνημεία της Βήρας. Θεσσαλ. 4 (1933) 3–34.
tion due to an insufficient structural system on unstable terrain. The plan of this church was identical in size and probably similar in detail to its contemporary, Christos ho Pantepoptès (Fig. 15A). The naos of the Chora was rebuilt ca. 1120, probably by Isaac Comnenus, and the columns of the naos were replaced by massive corner piers, supporting a dome over seven meters in diameter (Fig. 15C). The cruciform plan may thus be seen as the result of a structural modification in the rebuilding. This may account for the introduction of at least the atrophied Greek-cross plan into the mainstream of twelfth-century architecture. If this is the case, the introduction of cruciform plans and pier supports may have come as a response to changes in the more standard cross-in-square plan.

The difficulty of acquiring marbles may have also played a role in the changes of planning in the twelfth century. Unfortunately, we know all too little about the quarrying of marble in the Middle Byzantine period. At Enez, all the marbles are spolia, including columns, capitals, string courses and other decorative elements. A four-column church requires four sizeable, preferably matched columns. Without columns of sufficient size, the builders would have had to rely on pier supports. Thus, the availability of materials may have dictated the choice of plan.

The outer narthex

The element of the church at Enez which has attracted the most attention is the graceful portico facade of the outer narthex, which consists of a triple arcade flanked by double arcades, rhythmically alternating piers and columns. The portico facade has been assumed to be a product of the Palaeologan period and has been compared favorably with the facades of the Vefa Kilise Camii in Constantinople and the H. Apostoloi in Thessaloniki. The outer narthex of Enez is not bonded to the main portion of the church, and for that reason both Eyice and Mango suggest that it is a later addition. However, although the two units are not bonded, the construction technique is identical throughout. Both units employ recessed brick-

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51 OUSTERHOUT, Architecture, 106–122, for a more detailed comparison of the two buildings.
53 MANGO, Byzantine Architecture, 24.
54 MANGO, Byzantine Architecture, 271–277, and figs. 294 and 302.
55 As above, n. 1.
work in broad bands alternating with stone courses\textsuperscript{56}. In addition to the construction technique, certain details appear in both parts of the building: recessed, stilted arches; exterior articulation by means of an independent system of pilaster strips; and the use of a great variety of marble spolia. The evidence indicates that the two units must have been constructed at the same time, or at least by the same builders. As the foregoing discussion has indicated, a Palaeologan date for the church is untenable; consequently, the exonarthex must have been constructed in the twelfth century as well.

The lack of bonding may be explained by the differences in the mass of the two units. The exonarthex is lighter, more open in character than the rest of the building. In addition, there is no indication that this unit was ever vaulted, unlike the main body of the church which sustained rather heavy vaulting. Instead, the outer narthex was probably covered by a wooden roof. Its lighter construction would have settled differently than the massive main body of the building, and the two units would have consequently required different foundations\textsuperscript{57}. Thus, the lack of bonding might best be explained as a practical consideration on the part of the builders.

The outer narthex of Ene\-z is usually grouped with the portico facades of the fourteenth century. However, several important factors distinguish it from the later examples. It was not vaulted. It was not integrated into the main body of the church. It was neither formally nor presumably functionally a part of the church proper, but simply a porch attached to the front of the building. Its orientation is toward the exterior rather than the interior. In most Palaeologan examples, the situation is the opposite – or at least, there is a certain ambivalence in the relationship of the exonarthex space to interior and exterior. In addition, although the evidence is somewhat limited, similar porch forms are known from the Middle Byzantine period. A short review of the evidence indicates that the Ene\-z portico is not without precedent.

In the Early Christian period, the narthex seems to have been frequently more than a colonnaded stoa across the front of the building. This is how it was described by Procopius\textsuperscript{58}. By the Middle Byzantine period, the narthex had become a formally integrated, interior space. At the Myrelaion

\textsuperscript{56} Vocotopoulo\-s, The Role of Constantinopol\-i\-an Archit\-ecture, 563 n. 48, notes the similarity of technique, but suggests a Palaeologan date for both portions of the building.

\textsuperscript{57} The same argument may be applied to the naos and outer ambulatory of the H. Apo-
stoloi in Thessalonik\-i, but see S. Ćurkić, Gra\-čanica: King Milutin’s Church and Its Place in Late Byzantine Architecture. University Park, Pa., 1979, 72–73 and n. 15.

\textsuperscript{58} Procopius, De aedificiis, I, IV, 7; and V, VI, 21–23 (Loeb Classical Library, trans. H. P. Dewing, 45 and 347–349).
in Constantinople, for example, the narthex is enclosed, its three-bay plan clearly relates to the divisions of the naos, and there is no indication of an exterior porch\(^a\). At the Theotokos of Lips, the situation was analogous, but the foundations for a small, single-bayed porch have been excavated\(^b\). A number of Middle Byzantine churches included an additional outer narthex fronting the enclosed spaces. These appeared similar to and probably derived from their Early Christian predecessors—colonnaded porches across the front of the building—as the following examples will illustrate.

The Lavra Katholikon on Mt. Athos, from the end of the tenth century, seems to have had a porch of five bays, supported by eight columns (Fig. 16)\(^c\). The porch disappeared in the nineteenth century, but enough evidence has been recorded to reconstruct its original disposition. Millet, who published the pertinent information, regarded the porch as an unusual feature, a vestige of the atrium and of Early Christian architecture\(^d\). The foundations for a more substantial western porch were excavated at Yilanca Bayir, near Libyssa (Dilisselesi) in Bithynia (Fig. 17)\(^e\). This appears to have been very close in plan to the Enez portico, similarly alternating piers and columns. Coin finds at the site suggest a date of the twelfth century or earlier, and the identification as the Monastery of the Niketiati may indicate a date as early as the ninth century\(^f\).

Several of the Middle Byzantine exonarthexes appeared as additions to preexisting buildings. Perhaps our best surviving example is the Kapnikarea in Athens, dated 1060–1070, where the oddly gabled exonarthex is part of a second phase of construction\(^g\). The Katholikon of Hosios Loukas also had an exonarthex, unfortunately destroyed in the nineteenth century\(^h\). Apparently an addition of the twelfth century, it was somewhat awkwardly

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\(^b\) A. H. S. Megaw, The Original Form of the Theotokos Church of Constantine Lips. DOP 18 (1964) 279–298.
\(^c\) G. Millet, Recherches au Mont-Athos. BCH 29 (1905) 88ff., and figs. 5, 9, 10.
\(^d\) As above, n. 61.
\(^e\) The similarity with Enez has been noted by Vocotopoulos, The Role of Constantinopolitan Architecture, 563, n. 48. See A. M. Mansel, Zur Lage des Hannibalgrabes. Archäologischer Anzeiger 1972, 272–274 and fig. 15.
\(^f\) As above, n. 61; also S. Ćurčić, Architectural Significance of Subsidiary Chapels in Middle Byzantine Churches. Journal of the Society of Architectural Historians 36 (1977) 99 and fig. 7.
\(^g\) A. H. S. Megaw, The Chronology of Some Middle Byzantine Churches. ABSA 32 (1931–1932) 90–130, esp. 107, 118, for dating. See also Krautheimer, Early Christian, 414.
joined to the building. The Blachernae at Elis received a two-storied exona-
arthex shortly after the Latin conquest of Greece in 1205; its lower story
is completely open, the columns are spolia, and neither level is vaulted\textsuperscript{67}.

Two examples normally discussed in relation to Middle Byzantine archi-
tecture are probably later in date. The church of Zoodochos Pege near
Samari is fronted by an open portico. While bonded to the church, it is
somewhat awkward in form, with its central bay topped by a belfry. It has
recently been redated to the thirteenth century\textsuperscript{68}. The triple-domed exonar-
thex of Nea Moni on Chios was also originally fronted by a portico facade.
An addition to the eleventh-century naos, this unit may well date to the
thirteenth century, rather than the late eleventh\textsuperscript{69}.

While the evidence is limited, we may nevertheless conclude that por-
tico facades similar to that at Enez did appear in the Middle Byzantine
period. It may well be that such porch forms were more common than we
now realize. In Constantinople, most churches were enlarged with new outer
narthexes in the Palaeologan period, destroying earlier evidence. Many of
the early porches may have been constructed of ephemeral materials which
have not survived, or they may have been plundered later for their columns.
Nevertheless, it is tempting to view the portico at Enez and other similar
examples as the predecessors of the integrated spatial unit characteristic of
the Palaeologan period.

Mango supports Western Romanesque influence and Venetian Palazzi
such as the Fondaco dei Turchi as the source of inspiration for the Late
Byzantine portico facade\textsuperscript{70}. The similarity with Western architecture is
much closer in palace construction, as may be seen at the Tekfur Saray in
Constantinople\textsuperscript{71}. For ecclesiastical architecture, I suspect that the develop-
ment is somewhat different. Rather than looking to a foreign culture and a
different building type, it seems more likely that the source of the Palaeolo-
gan portico facade should be sought in forms of similar function in earlier

\textsuperscript{67} A. Bon, La Morée franque. Paris 1969, 561–574.
\textsuperscript{68} C. von Scheven-Christian, Die Kirche der Zoodochos Pégé bei Samari in Messenien.
Diss. Bonn 1979, 97–98, dates the church to the thirteenth century.
\textsuperscript{69} Ch. Bouras, Nea Moni on Chios. History and Architecture. Athens 1982, 111–115,
proposes a late eleventh-century date; but see R. Ousterhout, Review of “Nea Moni on
Chios. History and Architecture” by Ch. Bouras, Journal of the Society of Architectural
Historians 42 (1983), 298–299, who suggests a thirteenth-century date, based on the formal
similarities with the exonarthex of the Vefa Kilise Camii in Constantinople, and the similarity
of the masonry technique with a number of monuments from Lascarid Asia Minor.
\textsuperscript{70} Mango, Byzantine Architecture, 275.
\textsuperscript{71} C. Mango, Constantinopolitan. Jahrbuch des Deutschen Archäologischen Instituts 80
Byzantine architecture. In the process of creating functional ancillary spaces, Late Byzantine architects would have borrowed from a variety of familiar sources and utilized a variable system of components. The transformation from ephemeral Middle Byzantine porch to Late Byzantine exonarthex might thus be seen as a logical progression in the development of architectural forms.

Conclusions

In all aspects, the Byzantine church at Enez fits well into the context of the twelfth century and furthers our understanding of architecture in the period immediately prior to the Latin Conquest. Numerous aspects of the building suggest close links with Constantinople. Its size and plan closely parallel the Kalenderhane Camii. Its construction technique and numerous decorative features find comparison at the Chora, the Gül Camii, and elsewhere in the Capital. In addition, our examination emphasizes the continuity in Byzantine architecture: the church at Enez maintains distinct connections with both earlier and later architectural achievements. On the one hand, the cruciform plan harks back to the architecture of the sixth through ninth centuries. On the other hand, the well preserved portico facade of the exonarthex indicates that the form so strongly associated with Palaeologan architecture has its origins in the Middle Byzantine period.

APPENDIX: ARCHITECTURAL SCULPTURE

The following appendix lists the fragments of architectural sculpture which survive in the church at Enez. All are spolia from a variety of periods, dating between the fifth and eleventh or possibly twelfth centuries. Several pieces are decorated with motifs which are unusual, if not unique, in the vocabulary of Byzantine architectural ornament. I attempt here only to make these pieces available for further discussion, rather than to present a complete analysis of each. Unfortunately, it was not possible to measure the sculpture.

A. Exonarthex capitals

All four of the capitals of the portico facade have similar cubic forms, which derive ultimately from a sixth-century capital type, as illustrated by
1 Enez. Byzantine church. General view from south

2 Enez. North facade

3 Enez. View from southwest
4 Enez. View from west

5 Enez. Plan (T. Blatner, redrawn from Eyice)
6 Enez. East facade, apse of the prothesis

7 Enez. South facade of the diakonikon
13 Comparative plans, drawn to scale. A. Enez. B. Constantinople, Kalenderhane Camii. C. Constantinople, Gül Camii (T. Blatner, redrawn from Eyice, Striker and Kuban, Schäfer)
Comparative plans, drawn to scale. A. Kurşunlu, St. Abercius. B. Constantinople, Cistern near Fatih Camii. C. Yuşa Tepesi, St. Panteleimon
(T. Blatner, redrawn from Mango, Forchheimer and Strzygowski, Eyice)

Comparative plans, drawn to scale. A. Constantinople, Christos ho Pantepoptēs. B. Pherrai, Kosmosoteira. C. Constantinople, Christos tēs Chōras, hypothetical plan of twelfth-century form (T. Blatner, redrawn from Van Millingen, Orlandos, Ousterhout)
16 Constantinople, Şeyh Murat Mescidi. South facade (Paspates).

17 Mt. Athos, Lavra Monastery, Katholikon. West facade, print ca. 1810 (After Millet).

18 Yilancı Bayır, church. Plan (Čuřič)
26  Enez. Naos, southwest corner. Detail of string course

27  Enez. Naos. Detail of string course

28  Enez. Naos, reveal of south aisle arcade. Detail of string course
Kautsch's fig. 618. All are four-sided with alternating decorative panels employing a similar and limited repertory of motifs. These may have come from two different sets of capitals, as #1 and #3 are very similar, and #2 and #4 are identical. Of these, the second set is probably the earlier, with all belonging to the ninth or tenth centuries. Oddly, the capitals are not positioned as matched sets; nor are they well fitted to the columns.

1. South arcade capital (Figs. 19–20). The cubic capital alternates two motifs on its four faces: a double-ended leafy stem frames a medallion containing an equal-armed cross; and two upright water leaves frame a similar cross which rises from the stem. The concave profile of the capital is unusual, as it recedes inward from the abacus block; this may indicate a date slightly later than that suggested, or that the capital was recarved from an earlier example with this profile. Recessed necking rings are used to join the capital to the smaller diameter of the column. The form and design may be compared to Kautsch 732.

3. Center arcade, left capital (Fig. 21). The four panels of the cubic capital alternate two motifs: a double-ended leafy stem framing an equal-armed cross, which rises from the stem; and a Maltese cross set into a medallion flanked by diagonal water leaves. Both motifs are very similar to #1, but the capital is proportionally shorter and lacks the concave profile. In addition, the handling of the carving is much shakier. Perhaps these two were recarved from spolia of different sizes, or #3 was intended to imitate #1.

2 and 4. Central arcade, right capital, and north arcade capital (Figs. 22–23). The two identical cubic capitals are proportionally broader than the other set, and their forms may be based on impostes. The carving is much crisper, and the motifs are simpler. Four trapezoidal panels are distinctly outlined on each, with two alternating designs: a six-petal rosette in a medallion flanked by diagonal water leaves; and a Greek cross within an arch flanked by upright water leaves.

B. Naos capitals

The naos employs two different types of capitals: sixth-century Corinthian capitals and undecorated cubic capitals. The Corinthian, being the more intricate and attractive, were placed in the more visible locations.

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72 R. KAUTSCH, Kapitellstudien. Beitrag zu einer Geschichte des spästantiken Kapitells im Osten vom vierten bis ins siebente Jahrhundert. Berlin 1936, fig. 618; hereafter cited as KAUTSCH.
1–4. Northeast and southeast piers, capitals of engaged columns (Figs. 11–12). These represent an extremely common fifth or possibly early sixth-century variety of Corinthian capital. Our examples compare favorably with Kautsch 176, although somewhat less three-dimensionally modelled. It is noteworthy that the impost does not match at Enez, and that the design has been accentuated by paint in Turkish times.

5. South aisle, capital (Fig. 24). This capital is also Corinthian, very similar to # 1–4. The north side aisle, now destroyed, probably had a similar capital.

6–7. Southwest pier, capitals of engaged columns (Fig. 25). These two are plain, unadorned cubic capitals, derived from sixth-century forms like Kautsch 646. The dating of these is uncertain; # 7 may be in fact sixth-century. There are a number of comparable examples in the cisterns of Constantinople, for example, Binbirderek Cistern. The awkward bevel on # 6 suggests that it is later in date, perhaps executed in imitation of the form of # 7. The columns of the northwest pier, now fallen, had similar cubic capitals.

C. Naos string courses

Two major forms of string course appear in the naos: a convex or ovolo molding and one with a chamfered profile decorated with a grapevine motif. Smaller sections of plain chamfered string course also appear; note Fig. 26, where the three varieties appear together in the southwest corner of the naos. In addition, a small section of chamfered string course with a palmette motif is also employed.

1. Ovolo string course (Fig. 26). The upper cornice of the south and east walls has a convex or ovolo profile, topped by an unadorned fillet. This type was in common usage during the sixth through ninth centuries, and similar moldings may be seen at H. Sophia in Thessaloniki and at the Byzantine church at Dere Ağzi. The form was also used in Romanesque and later Serbian architecture.

2. Chamfered string course with grapevine patterns (Figs. 26–27). This type of cornice was employed on the west wall of the naos, and small sections appear elsewhere in the building. The asymmetrical pattern is unusual – to my knowledge, unique in the Byzantine decorative vocabulary. Note that on the string course of the west wall, a cross has been removed. The pattern

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73 MANGO, Byzantine Architecture, fig. 133.
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consists of a sinuous stem from which branch three-lobed leaves and hanging clusters of grapes. The grooved stems may be compared with an eleventh-century relief from Nea Moni which is much crisper in execution. The grapevine motif is somewhat similar to several late ninth-century pieces from Skripou; however, in these, the design is denser and more symmetrically disposed. A sculpted panel from the Athens Museum, dated to the ninth or tenth century, has similar leaves. Our piece is perhaps from the tenth century.

3. Chamfered string course with palmette design (Fig. 28). This fragment is located in the reveal of the south side aisle arcade. The design consists of a palmette set into a looped enclosure. A variety of spiky palmette patterns were commonly employed for string courses and borders in the Middle Byzantine period. The enclosing loop motif is somewhat rare, but may be compared to the eleventh-century string course from the inner narthex of the Eski Imaret Camii in Istanbul. The central leaf of the palmette has a raised diamond shape in the center which compares favorably with an eleventh-century fragment from Nea Moni. Our piece is probably from the eleventh century as well.

D. Miscellaneous fragments

1. Inner narthex, lintel of the south portal (Fig. 29). The loopy pattern with a triple bud design is extremely unusual. The center hole of each bud was probably executed with a drill. The looseness of the pattern compares with the somewhat different design of the eleventh-century narthex lintel of Eski Imaret Camii. Somewhat closer to our example is the vine and leaf motif of the eleventh-century doorframe of the Anargyroi in Kastoria. This has a three-lobed leaf in the place of the bud motif. The Enez lintel may be dated to the eleventh century as well.

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75 Bouras, Nea Moni, figs. 101–102.
76 A. Grabar, Sculptures byzantines de Constantinople (IVe–Xe siècle). Paris 1963, pls. XXXIX, 4 and XLII, 2.
77 Grabar, pl. XLIV, 3.
78 G. Hjort, The Sculpture of the Kariye Camii. DOP 33 (1979) 199–289, fig. 39 and passim.
80 Bouras, Nea Moni, fig. 129.
81 Mathews, fig. 9–21.
2. Closure slab, loose fragment in naos (Fig. 30). The geometric design and rosette motif are extremely common in the Byzantine decorative repertory. The design and crisp carving suggest an eleventh-century date, with comparable examples to be found at Kiev, Kastoria, Lavra, and elsewhere.\(^3\)

3. String course, loose fragment in naos (Fig. 31). Three rough palmette motifs alternate with a cross set into a medallion. The carving is shallow and crude, and there is little to suggest a date. The piece may not have been finished.

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\(^3\) **Grabar, op. cit.**, pls. LIX; XXXII, d; XXXIX, b.
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