

EARLY BYZANTINE THESSALONIKI: HIGHLIGHTS

The Early Byzantine layers of an excavation next to the Hagia Theodora Monastery

A significant section of late Roman Thessaloniki, with parts of two urban streets and of two *insulae*, has been revealed in a rescue excavation¹ conducted in 2009-2010 by the 9th Ephorate of Byzantine Antiquities, next to the southern border of the present *Hagia Theodora* monastery² (fig. 1). The bigger street, aligned NE-SW and running between the Greek neighbourhood of *Hagia Theodora* and a small Jewish neighbourhood called *Aguda*,³ has been identified as the Ottoman *Kastilya Havrasi* (fig. 1:1, 2:3). A 10 metre length of it was unearthed, the north-eastern edge of which meets another, unidentified street, which was probably out of use during the late Ottoman period.⁴

Kastilya Havrasi St. was probably constructed during the Roman imperial age, possibly earlier. It was surfaced with a mixture of earth, pebbles, grit and pottery chips, a rather simple method which goes back to the Hellenistic

¹ Text editing: Janet Koniordos, Thessaloniki

At 45 Basileus Herakliou St., opposite the “Plateia-Assos Odeon” mall.

² *Hagia Theodora* was originally a nunnery, founded after the iconoclastic era on the grounds of the convent of *Hagios Stephanos*, of unknown foundation date. Part of the Byzantine *katholikon* was excavated in 1999 but has not yet been extensively published. A short description and an aerial photo of the excavation can be found in [Ch. Bakirtzis] Μονή Αγίας Θεοδώρας (Hagia Theodora Monastery), *AD* 54, 1999, B₂, 587-88. See also Ch. Bakirtzis, The Urban Continuity and Size of Late Byzantine Thessalonike, *DOP* 57, 2003, 53-54, fig. 11. For the life of the holy woman see S. Paschalides, *Ο βίος της οσιομυροβλύτιδος Θεοδώρας εν Θεσσαλονίκη* (The life of the *hosiomyroblitida* Theodora in Thessalonike), Thessaloniki 1991.

³ The Greek neighbourhood of *Hagia Theodora* was formed at an unknown date on the grounds of the former convent of the same name. According to information supplied by foreign travellers, the monastery was still flourishing in the middle of the 17th century, although a century later there is no mention of a nunnery inside the city. The neighbourhood is mentioned at the end of the Ottoman period, from the 19th century onwards. For detailed information see V. Dimitriadis, *Τοπογραφία της Θεσσαλονίκης την εποχή της Τουρκοκρατίας 1430-1912* (Topography of Thessalonike during the period of the Turkish Occupation 1430-1912), Thessaloniki 1983, 76, 166-7, 267-8.

⁴ S. Akrivopoulou, Η ανασκαφή στην οδό Βασιλέως Ηρακλείου 45 στη Θεσσαλονίκη (The excavation at 45 Basileus Herakliou St. in Thessaloniki), *AEMΘ* 24, 2010 (forthcoming).



Fig. 1 The excavation at 45 Basileus Herakliou St., in Thessaloniki. General view from the east.

Legend: 1. *Kastilya Havrasi* St. 2. Western *insula*, tetrarchic house. 3. *Kastilya Havrasi* St., vaulted sewer. 4. Remains of Roman imperial building to the north of the tetrarchic house. 5. Early Ottoman one-room annex. 6. Vaulted cistern constructed over the tetrarchic mosaic pavement 7. Eastern *insula*, black-and-white mosaic pavement. 8. Glass workshop. 9. Workshop wing, late western wall in *opus mixtum*. 10. Workshop wing, southern early Byzantine wall with *spolia*. 11. *Pitheon* with LRA4 of the late 5th-6th c. 12. Sealed portal. 13. Early Byzantine wall. 14. Western *insula*, early Byzantine wall over the remains of the Roman imperial building.

Сл. 1 Ископавање на улици Basileus Herakliou 45, у Солуну, поглед са истока.

Легенда: 1. Улица *Kastilya Havrasi*. 2. Западна *insula*, тетрархијска кућа. 3. Ул. *Kastilya Havrasi*, засвођена канализациона цев. 4. Остаци римске царске зграде на истоку тетрархијске куће. 5. Рано-отомански једнособни анекс. 6. Засвођена цистерна изграђена изнад тетрархијског мозаика на тротоару. 7. Источна *insula*, црно-бели мозаик на плочнику. 8. Радионица стакла. 9. Крило радионице, касни западни зид у *opus mixtum*. 10. Крило радионице, јужни рано-византијски зид са *spolia*. 11. *Pitheon* са LRA4 позног V-VIв. 12. Запечаћени портал. 13. Рано-византијски зид. 14. Западна *insula*, рано-византијски зид изнад остатака римске царске грађевине.

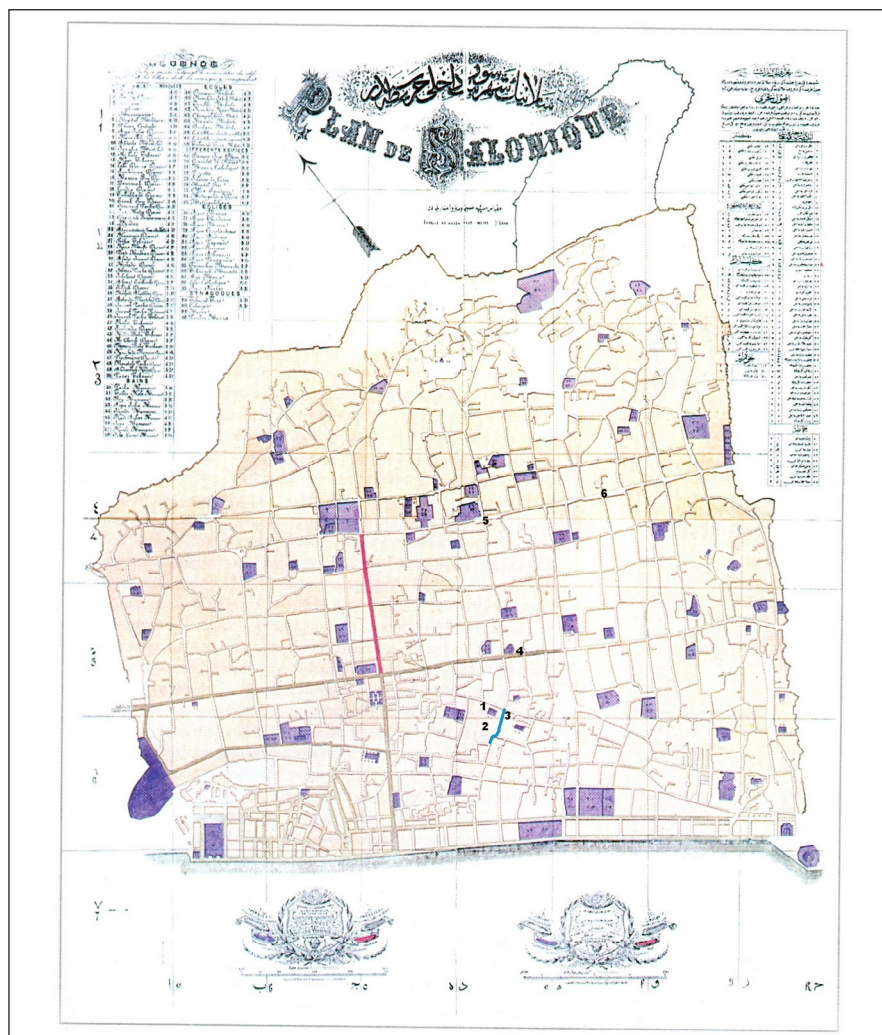


Fig. 2 Map of Thessaloniki, *circa* 1890, made by the engineer Antoine Wernieski, employee of the city council (Θεσσαλονίκης ανάδειξης, χαρτών αναμνήσεις, Θεσσαλονίκη [ΕΚΕΠΠ-ΕΚΕΧΧΑΚ] 2008, p. 158).

Legend: 1. Hagia Theodora Monastery. 2. 45 Basileus Herakliou St. 3. *Kastilya Havrasi* St. (blue line). 4. Suleyman Camii "iconoclastic church". 5. Hagios Efthimios. 6. 90 Kassandrou St.

Сл. 2 Мапа Солуна, *circa* 1890., коју је направио инжињер Антоан Вернијески, радник скупштине града (Θεσσαλονίκης ανάδειξης, χαρτών αναμνήσεις, Θεσσαλονίκη [ΕΚΕΠΠ-ΕΚΕΧΧΑΚ] 2008, p. 158).

Легенда: 1. Манастир Св. Теодора. 2. 45 Улица Василије Хераклиу (Basileus Herakliou). 3. Улица *Kastilya Havrasi*. (плава линија). 4. Сулејман Ками „иконокластичка“ црква. 5. Св. Ефтимиие. 6. Улица Касандру 90.

period.⁵ It is the only dirt road of such an early date that has come to light in Thessaloniki so far.⁶ Parts of other urban streets, all paved, bordered by sidewalks and underlain by drain pipes, have been found north of *Via Regia* (today's Egnatia St.).⁷

In the western insula the main construction phase dates from approximately 300 AD and includes a part of a luxurious private *domus* (fig. 1:2). A square courtyard with lateral corridors and part of a room with a mosaic pavement including a hunting scene has been revealed. The building technique in many ways recalls the Galerian palace complex not far away: the walls were built in *opus mixtum*, with lime-based mortar⁸ mixed with chips of pottery. Some parts of the building, such as the door frames and the four L-shaped piers at the corners of the courtyard, were constructed exclusively in brickwork (fig. 3). The foundations were deep and well-made, with a course of large stone blocks or marble slabs on the top, a kind of *pseudo-crepido*.

The street was planned before the erection of the tetrarchic house, but renovated at that time, when a vaulted evacuation channel was constructed beneath it (fig. 1:3). The street is probably contemporary with the remains of an earlier Roman building, found underneath and north of the tetrarchic one, built of hewn stones and mortar of a pale yellow colour (fig. 1:4). This earlier building had a portal facing the street, the threshold of which was at a lower level than the vault of the sewer (fig. 4).

The courtyard of the tetrarchic house was in continuous use as an open-air space during the Byzantine period, although the walls and L-shaped piers were gradually quarried for construction material (fig. 5). The removal of bricks and stones has left firm traces of rubble, mainly earth mixed with lime mortar. Except for a small one-room annex (fig. 1:5) and a subterranean vaulted cistern (fig. 1:6), no buildings were constructed over this deserted part of the tetrarchic house, next to the street. The information in the Ottoman archives fully accords with the excavation data. During the 18th and 19th centuries there were 31 houses in the neighbourhood of Hagia Theodora, all facing the parallel of *Kastilya Havrasi* St. which bordered the western side of the block, while two more houses faced the northern street. No dwellings existed next to the western street, i.e. *Kastilya Havrasi* (fig. 2), and no such traces were found during the

⁵ M. Vitti, *Η πολεοδομική εξέλιξη της Θεσσαλονίκης από την ίδρυσή της έως το Γαλέριο* (Urban planning evolution of Thessaloniki, from its foundation to Galerius), Athens 1996, 67 and notes 135, 230.

⁶ We presume the existence of one or two more dirt roads, both in the lower part of the city, south of Via Egnatia, i.e. in the same region as the ancestor of *Kastilya Havrasi*.

⁷ M. Vickers, *Towards a reconstruction of the town planning of Roman Thessaloniki*, *Archea Macedonia, 1st International Symposium*, 1970, p. 239-251. Ch. Bakirtzis D'une porte inconnue des remparts occidentaux de Thessalonique, *Balkan Studies* 14/2, 1973, 301-307. M. Vitti 1996, 67-86. D. Makropoulou, Οικόπεδο Στοάς Χορτιάτη (Μενελάου-Εγνατίας-Μητροπολίτου Γενναδίου), (Stoa Chortiatu lot [Menelaou-Egnatia-Mitropolitou Gennadiou St.]), *AD* 43, 1988, B₂, 378-79.

⁸ M. Vitti, Υλικά και τρόποι δομής στη Μακεδονία κατά τους ρωμαϊκούς αυτοκρατορικούς χρόνους (Materials and building methods in Macedonia during the imperial era), *Archea Macedonia, 5th International Symposium* 1993, vol. 3, 1694-1719.

excavation. The whole neighbourhood consisted of a single block,⁹ probably the original monastery grounds which, after its decline, were partly privatised and the *katholikon* church became parochial. This change can be dated, at the earliest, to the end of the 17th century.¹⁰ We presume that the tetrarchic house became monastery property sometime during the Byzantine period, which would explain why no later private buildings were found on its grounds.

In the opposite, eastern, *insula*, the succession of the two earlier layers is almost identical with those described above. Two Roman buildings, one above the other, have been found. The first building, fragmentarily revealed, had mosaic pavements of the black-and-white technique and can be dated at the earliest to the second half of the 2nd century (fig. 1:7). The second building followed the ground plan of the former fairly closely, and can be dated to the beginning of the 4th century, with some later renovations. In this *insula* a rather short phase of abandonment of private life can be traced, at the end of the Early Christian period, when for some decades the southern wing became a glass workshop¹¹ (fig. 6, 1:8). Here, too, there were traces of an Early Byzantine repair to pre-existing walls. The western wall, with two doors facing the street, was rebuilt in *opus mixtum* over earlier remains (fig. 7, 1:9); later, after the abandonment of the workshop, the southern wall was rebuilt too, using rough stones and spolia (fig. 8, 9, 1:10). A *pitheon* of reused amphorae LRA4 (late 5th-6th c., fig. 1:11) was found parallel to the external face of this wall. The *pitheon* was gradually covered by debris (especially discarded pottery sherds), and later a street¹² was laid parallel to the southern wall, over the former private space.

Two Early Byzantine additions to the far northern room, which once had a colonnaded portal, have been found. The first is the masonry which sealed this gate (fig. 10, 1:12) and the second a wall following the same alignment and of similar construction, built over a destroyed late Roman wall (fig. 11, 1:13), a few meters to the east of the portal. The masonry which sealed the portal began some 20cm higher than the original marble threshold (fig. 10). It is a single-faced wall because when it was built the space inside the building was clean or cleared of rubble but the public space outside, that is the street, was already at a higher level and the door was practically buried. So, the ground floor of the Roman building became a basement, with a whitewashed earthen floor.

These early Byzantine walls were constructed of small stones, mud and a few bits of brick, with no special stylistic features. A small part of another wall of the same kind was unearthed at the northern edge of the western *insula*, over a wall of the early Roman building (fig. 12, 1:14). Such alterations, additions and repairs are usually connected with the decline of civic life during the so-called “dark ages” or “transitional period”. The same construction methods

⁹ Dimitriadis 1983, 76.

¹⁰ See above footnote no 2 and S. Kissas, Η Μονή της Μικρής Αγίας Σοφίας στη Θεσσαλονίκη (The nunnery of *Small Hagia Sophia* in Thessalonike), *Thessaloniki* 1, Thessaloniki 1985, 325-339.

¹¹ A. Antonaras, Βασιλέως Ηρακλείου 45, Θεσσαλονίκη: το παλαιοχριστιανικό εργαστήριο υαλοργιάς (45, Basileus Herakliou St., Thessaloniki: the Early Christian Glass Workshop), *AEMΘ* 24, 2010 (forthcoming).

¹² This is the second street found in the excavation, running E-W.



Fig. 3 L-shaped brick pier in the courtyard of the tetrarchic complex (western insula, fig. 1:2).

Сл. 3 Стуб од цигле у облику слова „L“ у дворишту тетрархијског комплекса (западна инсула, сл. 1:2).



Fig. 4 Western insula, northern part, remains of the portal of an early imperial Roman building next to the street.

Сл. 4 Западна инсула, северни део, остаци портала на раној царској римској грађевини до улице.



Fig. 5 Stratigraphy of the remains of the tetrarchic building.

Сл. 5 Стратиграфија остатака тетрархијске грађевине.

Fig. 6 Eastern insula, building with the black-and-white mosaic (fig. 1:7) and workshop wing (fig. 1:9-10).

Сл. 6 Источна инсула, грађевина са црно-белим мозаиком (сл. 1:7) и крило радионице (сл. 1:9-10).



Fig. 7 Western façade of the glass workshop (fig. 1:9). The wall and the two openings are additions to an earlier Roman building, dated probably to the tetrarchic period.

Сл. 7 Западно pročеље радионице стакла (сл. 1:9). Зид и два отвора додати су на претходну римску грађевину, датирану вероватно у тетрархијски период.



Fig. 8 Glass workshop, south-western corner (fig. 1:10). Early Byzantine wall, made of spolia. In parallel a *pitheon* of late LRA4.

Сл. 8 Радионица стакла, југозападни угао, (сл. 1:10). Рано-византијски зид, начињен од спилија. Паралелно са *pitheon* касног LRA4.



are described briefly by the archaeologist Dimitris Evangelidis, in a 1937 paper.¹³ He had conducted an excavation near Bey Hamam, on the site of the demolished Suleyman Camii (fig. 2:4), not very far from Hagia Theodora. The find is known in local archaeological literature as the “iconoclastic church”. According to his description the stones were “fist size”, randomly interspersed with pieces of brick and cemented with mud. Also, the architectural plan of the building is haphazard: first, a small one-apsed chapel was built and decorated with frescoes,¹⁴ while later two lateral chapels were added, one to the north and one to the south, and graves were dug all around. A significant layer of frescoes is preserved in the first, central, chapel. The iconographic scheme is based on the jewelled cross, alone or under an arcade. Evangelidis dated for these frescoes and the building to the first half of the 9th century (fig. 13).

Similar building details are described by Nikolaos Moutsopoulos in a relatively recent paper (1989) on the chapel of St Euthymios, in St Demetrios’ Church¹⁵ (fig. 14, 2:5). The stones are described as rather small, used, punctuated with pieces of brick (probably also second-hand); there is also a limited use of spolia. All these were constructed with mortar, not mud. His proposed dating for the building is the early 10th century, almost a hundred years later than the iconoclastic church.

In 1993, a salvage excavation near St Dimitrios’ Church (fig. 2:6) revealed a small chapel with fragments of frescoes.¹⁶ It was quite similar to Evangelidis’ “iconoclastic church”: simple architectural plan, simple construction method, limited use of spolia, graves all around, and the same iconography on the walls, i.e. jewelled crosses under arcades (fig. 15). This find has also been dated to the first half of the 9th century.

This iconography is clearly sepulchral. The arcade is familiar as a decorative motif since the Hellenistic-era sarcophagi of Asia Minor. It was in almost continuous use on sarcophagi during the late Roman period, and later, in the Middle Ages.¹⁷ Crosses under arches are a common theme on Middle and Late Byzantine sarcophagi as well,¹⁸ while by the 6th century the cross had become the most popular iconographic motif in sepulchral painting in Thessalonike¹⁹

¹³ D. Evangelidis, *Εικονομαχικά μνημεία εν Θεσσαλονίκη* (Iconoclastic monuments in Thessalonike), *AE* 1937, 341-351.

¹⁴ Evangelidis 1937, fig. 1 and pl. 1.

¹⁵ N. Moutsopoulos, *Το παρεκκλήσι του Αγίου Ευθυμίου στη Βασιλική του Αγίου Δημητρίου* (The chapel of St. Euthymios in St Demetrios Basilica in Thessaloniki), *Χριστιανική Θεσσαλονίκη* 1989, 137-174.

¹⁶ D. Makropoulou, A. Tzitzibassi, *Σωστική ανασκαφική έρευνα στην οδό Κασσάνδρου 90* (Salvage excavation at 90 Kassandrou St.), *AEMΘ* 7, 1993, 355-372.

¹⁷ Th. Pazaras, *Ανάγλυφες σαρκοφάγοι και επιτάφιας πλάκες της μέσης και ύστερης βυζαντινής περιόδου στην Ελλάδα* (Relief sarcophagi and burial slabs of the Middle and Late Byzantine period in Greece), Athens 1988, 112-114. H. Wiegartz, *Kleinasiatische Saulen-sarkophage: untersuchungen zum Sarkophagtypus und zu den figürlichen Darstellungen*, Berlin 1965 (Istanbuler Forschungen 26), 9.

¹⁸ Pazaras 1988, no. 21, p. 29-30, fig. 16 & 114-119.

¹⁹ E. Kourkoutidou-Nikolaïdou, *From the Elysian Fields to the Christian Paradise* in L. Webster, M. Brown eds., *The Transformation of the Roman World, AD 400-900*, London

Fig. 9 The inner face of the wall of fig. 7

Сл. 9 Унутрашње лице зида сл. 7



Fig. 10 Eastern *insula*, early Christian portal sealed up by masonry during the early Byzantine period (fig. 1:12)

Сл. 10 Источна инсула, рано-хришћански портал запечаћен зазидавањем у време рано-византијског периода (сл. 1:12)



Fig. 11 Early Byzantine wall, parallel with the wall of fig. 10 (fig. 1:13).

Сл. 11 Рано-византијски зид, паралелан са зидом на сл. 10 (сл. 1:13).





Fig. 12 Western *insula*, early Byzantine wall built over the remains of the early imperial Roman building (fig. 1:14).

Сл. 12 Западна инсула, рано-византијски зид изграђен изнад остатака царске зграде раног римског периода (сл. 1:14).

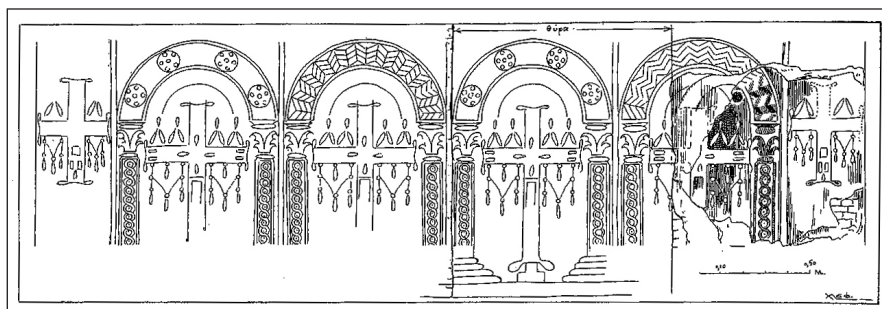


Fig. 13. "Iconoclastic church", drawing and restoration of the wall-paintings (Evangelidis 1937).

Сл. 13. „Иконокластичка црква“, цртеж и рестаурација зидног сликарства (Evangelidis 1937.).



Fig. 14 Thessaloniki, St. Euthymios chapel, southeast corner of St. Demetrios Basilica. Southern façade.

Сл. 14 Солун, капела Св. Ефимија, југоисточни угао базилике Св. Димитрија. Јужна фасада.

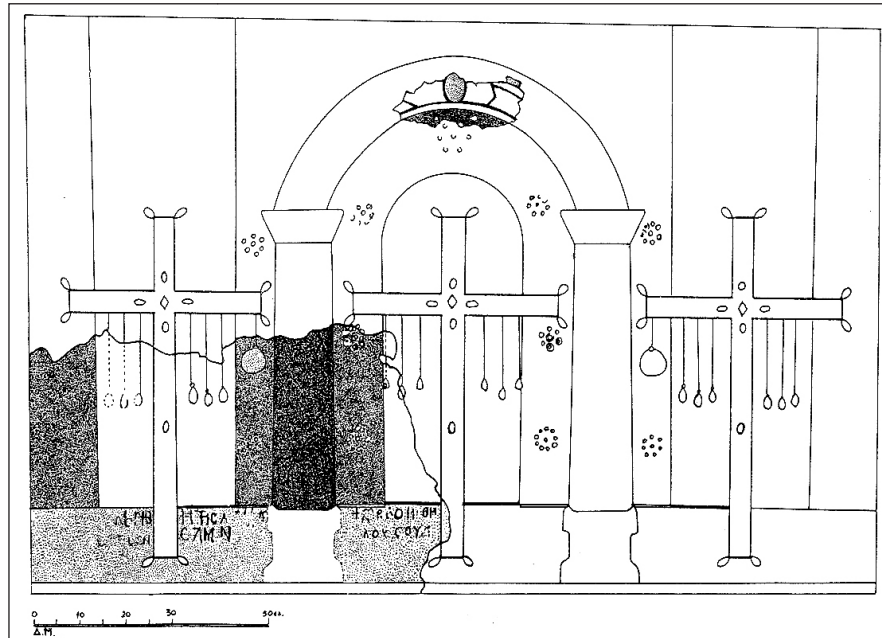


Fig. 15 Chapel at 90 Kassandrou St., drawing and restoration of the wall painting (Makropoulou-Tzitzibassi 1993).

Сл. 15 Капела у улици Касандру (Kassandrou) 90., цртеж и рестаурација зидног сликарства (Makropoulou-Tzitzibassi 1993).

(fig. 16). The crosses drawn inside the vaulted Early Christian tombs, however, were usually free-standing, with leaves growing upwards from their base; they were the depiction of the cross as a symbol of rebirth: “το ξύλον της ζωής”.²⁰

The iconographic motif of the cross-under-arch was found in the excavation at 45 Basileus Herakliou St., but not in frescoes. It decorated a little rectangular ceramic casket, a reliquary rather than an *enkainion* (fig. 17-20), two fragments of which were recovered from the site. One fragment preserves small sections of the casket’s long sides (fig 18-19), where the decoration must have been different, probably three free-standing crosses.²¹ The smaller piece seems

(British Museum) 1997, 128-142, esp. 131. There are a few earlier depictions of the cross in Thessaloniki, in the same iconographic type, i.e. with bullets on the arm-ends, in the Rotunda (mid. 5th c. at the latest, on the barrel-vault of the southern conch) and in the Acheiropoietos church (mid 5th c., crosses in mandorlas on the *tribelon* arches). These monuments are not sepulchral, but the crosses, combined with flowers, birds etc., are clearly symbols of Paradise and the afterlife.

²⁰ E. Marki, S. Akrivopoulou, Νέα ταφικά ευρήματα από το δυτικό νεκροταφείο της Θεσσαλονίκης (new burial finds from the western cemetery of Thessalonike), *AEMΘ* 18, 2004, 289-302, esp. 297-8. See also D. Nalpantis, Νεότερα ταφικά ευρήματα από σωστικές ανασκαφές στη Θεσσαλονίκη (New finds from rescue excavations in Thessaloniki), *AEMΘ* 6, 1992, 311-326, esp. 314-5, fig. 22-23.

²¹ Three crosses, usually standing on stepped bases, constitute a reference to the discovery of the three crosses by St Helen, the mother of Constantine. A. Karagianni, *O*



Fig. 16. Leaved cross, tomb painting from the western cemetery of Thessaloniki, 6th c. (excavation at Apolloniados-Oraiopoulou St.).

Сл. 16. Крст са лишћем, гробно сликарство из западног гробља у Солуну, VI в. (ископавања у улици Аполонијадос Ораопољу.

to bear crosses under arcades (fig. 20). On the narrow side of the larger piece stand two arches, each with a cross beneath it, while another pair of crosses and arches probably existed on the upper part (fig. 17). The iconography is executed using two simple geometrical forms, the bullet and the line. Although simple and concise, the depiction is quite precise and the drawing dynamic, like a modern-day sketch. There is no room for misunderstandings.

Each side was enclosed in a bordure of bullets between straight lines. The columns and their bases and the fronts of the apses were also delineated by bullets. The arches, the capitals and the crosses were linear. The crosses look exactly like those on the frescoes described above, with flat ends, here rendered by two small lines instead of bullets. There is no place for the gem decoration. From the middle of the lower arm of each cross spring two curved lines. We believe that these imply the existence of a base upon which the crosses were standing, rather than the plant motif of the cross as symbol of rebirth in the tomb paintings, because of the difference in orientation (the leaves grow upwards from the base of the cross, fig. 16). Almost identical crosses, with the characteristic bifid arms, standing on a base, can be found in many variations incised on tombstones from the Byzantine cemetery of Samra in Jordan (7th c.).²²

σταυρός στη βυζαντινή μνημειακή ζωγραφική (The cross in Byzantine monumental painting), Thessaloniki (KBE) 2010, 31-32.

²² D. Couson, A. Desreumaux, C. Poher, Chapitre XV. Présentation des motifs gravés, in J.-B. Hubert, A. Desreumaux, eds, *Khirbet Es-Samra 1, La voie romaine, la cimetière*,



Fig. 17 Ceramic casket decorated with crosses under arches, narrow side.

Сл. 17 Керамички ковчег украшен крстовима испод лукова, ужа страна.



Fig. 18 Ceramic casket, part of long side probably decorated with free crosses on stepped bases.

Сл. 18 Керамички ковчег, део дуге стране вероватно украшен слободним крстовима на степенастој основи.



Fig. 19 Ceramic casket, part of long side.

Сл. 19 Керамички ковчег, део дуге стране.



Fig. 20 Ceramic casket, small fragment.

Сл. 20 Керамички ковчег, мали фрагмент.

These crosses with bifid arms are probably miniscule representations of the metal or marble processional crosses that are usually connected with the reoccupation of the Holy Land by Heraclius, although they appeared on coins a few decades earlier.²³ When not in use, these crosses stood on pedestals inside the church. Even when made of another material, like marble, or depicted in frescoes, they retained the flat edges of the metal originals.²⁴

The crosses with bullet ends became very popular in the minor arts during the Early Christian period (5th-7th c.), in metal artefacts such as the handle-shields of bronze lamps or the suspension chains of various kinds of lighting devices (lamps, *polykandela*, etc).²⁵ A close parallel to the crosses on our reliquary box is the cross on the suspension chain of a 7th-century *polykandelon* in the Benaki Museum in Athens (cat. nr. ΓΕ 11482).²⁶ The cross with bullets on the arm-ends can be found, in large or small scale (processional cross or minor object, i.e. reliquary-cross or similar), in almost all kinds of art throughout the Byzantine period. Later on they became more elaborate, sometimes with three bullets on each arm-end instead of two²⁷.

The date-span of the casket extends from the mid-7th to the 9th century. The closest known parallel is a silver reliquary from Croatia (in the Lopud museum, near Dubrovnik), dated to the turn of the 9th century.²⁸ Our little ceramic casket could be somewhat earlier, from the 8th century or even the second half of the 7th. The date of the frescoes should perhaps also be re-assessed. The iconographical theme may not necessarily have been dictated by doctrine, but by the sepulchral character of the buildings and the casket.

The finds described above, published and unpublished buildings and works of art, may not rank in the highest echelon of archaeological discover-

les documents épigraphiques, Turnhout (Brepols Publishers) 1998 (EBAF-CERL, Bibliothèque de l'Antiquité Tardive), 323-346, especially nos 82 and 100.

²³ O. Gratziou, Ο σταυρός ως λατρευτικό αντικείμενο του πρωτοβυζαντινού ναού: ένα παράδειγμα από την Κρήτη (The cross as an object of veneration in the Early Byzantine church: an example from Crete), *ΔΧΑΕ* 20, 1998, 71-80.

²⁴ D. Talbot-Rice, The leaved cross, *Byzantinoslavika* 11, 1950, 68-81.

²⁵ M. Xanthopoulou, *Les lampes en bronze à l'époque paléochrétienne*, Turnhout (Brepols Publishers) 2010 (Bibliothèque de l'Antiquité Tardive 16), examples LA3.019, LA3.022, LA3.025 (flat, anchor-shaped ends without bullets), LA3.057-3.099 (flat ends with bullets).

²⁶ M. Xanthopoulou, LU4.006, 293 (Early Christian). The 7th-century dating is mentioned in the Museum's e-catalogue, not in Xanthopoulou's publication.

²⁷ The examples are too numerous to mention here. See *Συλλογή Γεωργίου Τσολοζίδη. Το Βυζάντιο με τη ματιά ενός συλλέκτη* (George Tsolozidis Collection. Byzantium through a collector's eyes), Athens (Ministry of Culture) 2001, 41, nos 56-56 (processional crosses) and 26-27, no 31 (reliquary cross), all dating from the 11th-12th century. Also, M. Xanthopoulou, Le mobilier ecclésiastique métallique de la basilique de Saint-Tite à Gortyne (Crète centrale), *CArch* 1998, 103-119, fig. 5-6, 105.

²⁸ H. Buschhausen, *Die spätromischen Metallscrinia und frühchristlichen Reliquiare*, Wien 1971, 274-76 (No C/6), fig. C/8.

ies. Their importance for Thessaloniki, however, is significant, mostly because of their rarity. They represent the lost link of a chain, and they confirm that the Byzantine period was born in the debris of late antiquity, thus extending this still obscure term and historical period to the great Macedonian Renaissance.

Abbreviations

AD	Αρχαιολογικόν Δελτίον (Archaeologikon Deltion), Athens
AE	Αρχαιολογική Εφημερίς (Archaeologiki Ephimeris), Athens
AEMΘ	Το Αρχαιολογικό Έργο στη Μακεδονία και στη Θράκη (To Archaeologiko Ergo sti Makedonia kai sti Thraki), Thessaloniki
CArch	Cahiers Archéologiques
CERL	Centre d'études des religions du Livre (France)
Χριστιανική Θεσσαλονίκη	Christianiki Thessaloniki, Acts of International Scientific Symposium (Municipality of Thessaloniki-Vlatadon Monastery), Thessaloniki
ΔΧΑΕ	Δελτίον της Χριστιανικής Αρχαιολογικής Εταιρείας (Deltion tis Christianikis Archaiologikis Etaireias), Athens
DOP	Dumbarton Oaks Papers, Washington DC
EBAF	École biblique et archéologique française
KBE	Κέντρο Βυζαντινών Ερευνών (Kentro Byzantinon Erevnon), Thessaloniki (Aristotle University)
Thessaloniki	Η Θεσσαλονίκη, Scientific Yearbook of the Thessaloniki History Center, Municipality of Thessaloniki

Софија Акривополу, Параскеви Левентели РАНОВИЗАНТИЈСКИ СОЛУН: ВАЖНИ ДЕЛОВИ

Рановизантијски слојеви једног ископавања близу манастира Св. Теодоре

Спасилачко ископавање поред данашњег манастира Св. Теодоре у Солуну открило је значајан део позног римског града. Откривени су део једне урбане улице и делови две *insulae*. Улица је идентификована као отоманска *Kastilya Havrasi*, и лежи између грчког суседства Св. Теодоре и малог јеврејског суседства званог *Aguda*. У западној *insula*-и остаци луксузног домус-а представљају главну фазу изградње, која потиче из тетрархијског периода. Кућа је саграђена на остацима старије грађевине, вероватно из царског периода, у исто време када и прва фаза изградње улице. Тетрархијска кућа постала је власништво византијског манастира Св. Теодоре. У источној *insula*-и такође су откривене две римске грађевине, једна изнад друге. Ранија је имала плоче са

мозаиком у црно-белој техници и може се датовати у другу половину II века. Каснија зграда грубо прати основу претходне, и може се датовати у почетак IV века. Део тога је неколико деценија била радионица стакла.

Рановизантијске зидине направљене од ситног камена, комада цигле и блата, биле су подигнуте над остацима позне римске фазе у обе *insulae*. Две мале грађевине које су изграђене коришћем истог једноставног грађевинског метода, једнобродне капеле окружене гробљима, већ су биле ископане у Солуну. Обадве су имале зидно сликарство, са једноставном темом крстова испод аркада, што је протумачено као „иконокластичко“, и приписане су првој половини IX века. Керамички ковчег са истом иконографском темом, вероватно реликвијар, пронађен приликом ископавања на улици Basileus Herakliou 45, датиран је у VIII век.