ΕΛΛΗΝΙΚΗ ΙΣΤΟΡΙΚΗ ΕΤΑΙΡΕΙΑ

ΒΥΖΑΝΤΙΑΚΑ

Τόμος 30ός

Αφιέρωμα στη Θεσσαλονίκη
για τα 100 χρόνια από την απελευθέρωσή της

Θεσσαλονίκη 2012-2013

Konstantinos T. Raptis - Styliani D. Vassiliadou

Remarks and thoughts about the provenance of the spolia used in Hamza Bey mosque in Thessaloniki, and their arrangement in the Ottoman peristyle*

Hamza Bey camii[1] (mosque) in Thessaloniki was founded in 1467/8 by *Hafsa*, the daughter of the Ottoman military commander *Hamza Bey*, as *a* district muslim house of prayer, *mesçid*. It consisted originally of a domed prayer hall, that was to become the nucleus of the later architectural complex, with a porch, *revak*, along its northwest façade. In the mid 16th century a perimetric ambulatory with a *minaret* was annexed to the *mesçid*, signifying its conversion to mosque. The edifice was completed during the last decades of the 16th century, when along with the rearrangement of the colonnade and the superstructure of the ambulatory an asymmetrical three-sided portico was added to the northwest, forming a quadrilateral atrium (fig. 1-4, plan. 1); it is the only case of this architectural type annexed to a mosque in the Balkans, with the exception of the peristyle courtyards of the mosques located in the successive capitals of the sultanate, Edirne (Adrianople) and Istanbul (Constantinople), which have been royal foundations.

I. *The spolia*

Most of the architectural sculptures of both the ambulatory and the atrium (bases, column shafts, capitals and imposts) are *spolia* deriving from Late Antique, Byzantine and in a few cases Ottoman buildings.

* Part of the architectural sculptures of the Ottoman peristyle has been presented in the 22nd International Congress of Byzantine Studies: K. T. Raptis - St. D. Vassiliadou, Early Byzantine architectural sculptures in Hamza Bey Camiı (Thessaloniki), in *Proceedings of the 22nd International Congress of Byzantine Studies (Sofia, 22-27 August 2011), vol. III, Abstracts of Free Communications*, Sofia 2011, p. 124-125.

1. K. T. Raptis, Το Τζαμί του Χαμζά Μπέη (Αλκαζάρ) στη Θεσσαλονίκη. Η αρχιτεκτονική του οθωμανικού μνημείου, in *Monument & environment* 12 (2013, forthcoming), wherein the precedent bibliography.

A great variety of nineteen Late Antique or Early Byzantine marble and porous stone bases of different dimensions have been used at the columns of the peristyle. Based on their profile, they can be distinguished in several sets, all forming various alterations of either the Attic-Ionian type (plan 1.1, 5, 6, 14), or its simplified variation (plan 1.2-4, 7, 10-13, 15-19, 22).

The twenty two monolithic unfluted column shafts of the Late Antiquity, which have been reused in the peristyle of the mosque, are made with a large variety of polychrome marble and granitic stones (fig. 2-4, plan. 1.1-22). Two probably Ottoman, though also reused, eight-sided shafts form a simple porch on the south façade of the atrium (plan 1.23-24).

Among the twenty one column capitals used in late 16th century peristyle, sixteen belong to various alterations of the Corinthian and the Bipartite "Animal" types and date from the Late Antiquity till the middle Byzantine period, while five are Ottoman impost capitals with geometrical decoration.

The earliest among the reused capitals of the Ottoman peristyle are two of the Corinthian type (fig. 5, plan 1.5, 13) with several similarities regarding the formation of the acanthus leaves and the sigmoid leaflets that grow from calices and join under the rim of the basket, both dated in the second half of the 3rd century. One Corinthian capital (plan 1.7) with two collars of five-lobed acanthus leaves and leaf-bearing calices instead of the sigmoid leaflets of the previous examples can be dated in late 4th or early 5th century. A small dimensioned Corinthian capital of the so called normal "Theodosian" type, covered by two crowns of fine-toothed acanthus leaves (plan 1.9), and three Bipartite or Animal capitals, two with eagles (fig. 6, plan 1.16-17) and one with ram-heads (plan 1.12) bearing the abacus corners, can be dated in the second half of the 5th century. Seven capitals, made of Proconnesian marble, belong to the "Lyre" Corinthian type (fig. 7, plan 1.2-4, 6, 8, 10-11) which has been mass produced in the Proconnesian workshops and exported in the regions of the empire from the late 5th till mid 6th century. A single Corinthian capital (fig. 8, plan 1.15), belongs to the mass produced *roofed over* type, dated in the first decades of the 6th century. The latest among the Byzantine capitals used in the peristyle is a mid-Byzantine variation of the Corinthian type (plan 1.1), characterized by extremely large bosses with schematic fantail patterns, which exceed the abacus[2].

2. The presentation of the Late Antique and Byzantine spolia used in the Ottoman peristyle is sententious, since their typological, morphological and sculptural analysis, as well as their chronological attribution based on comparative study, are discussed in: K. T. Raptis - S. D. Vassiliadou, Αρχιτεκτονικά γλυπτά της ύστερης αρχαιότητας και των βυζαντινών χρόνων στο Χαμζά Μπέη τζαμί στη Θεσσαλονίκη, *DChAE* 34 (2013) 53-66, wherein the precedent analytical bibliography.

The wider in diameter columns of the west wing of the atrium are crowned with five Ottoman impost capitals with rhombus-shaped motives (fig. 9, plan 1.18-22); geometric decoration which simplifies morphological elements of the muqarnas repertoire. Typological and morphological parallels of the Ottoman impost capitals, posed in the atrium's west colonnade, have been used in numerous monuments since mid 14th century[3].

Two extremely interesting Early Byzantine architectural sculptures have been used reversely positioned as bases in the south appendix of the ambulatory: a) one impost with lotus leaves on the main side and ogee molding on the secondary (fig. 10, plan 1.8), and b) one mullion capital decorated with lotus molding on both sides (plan 1.9). On both sculptures the lotus leaves are flattened with banded outline, and simplified darts in-between. The veining of the lotus leaves of the double column capital is engraved, while it is absent in those of the impost. Lotus molding is a decorative pattern used mainly by local Early Byzantine workshops of Central Greece, though with wide distribution in the empire[4].

Three more spolia, a) one beveled impost block of a mullion capital (plan 1.1), b) one impost or part of a cornice decorated with round-profiled molding (plan 1.7), and c) a part of a Late Antique architrave (plan 1.6), with scalable moldings and dentils on both sides, were re-modified into beveled impost blocks.

II. *The arrangement of the spolia in the Ottoman peristyle*

Regarding the arrangement of the Late Antique and Byzantine spolia in the late 16th century peristyle, two different practices were observed: the one concerning the higher and more elegant in proportions northwest portico of the ambulatory and the other the lower colonnades of the north, west and south wings of the atrium (fig. 2-4, 11-12).

3. G. Goodwin, *A history of Ottoman architecture*, London 1971, fig. 81, 86, 169, 203-206, 243, 277. The closest geographically examples are the capitals of the porticos of the Ottoman phase of Ayia Sophia (mid 16th -17th cent.) in Thessaloniki (see: K. Theocharidou, *Η αρχιτεκτονική του ναού της Αγίας Σοφίας στη Θεσσαλονίκη*, Athens 1994, tab. 4a), and the porticos of the Moustafa Bey camii (1519) and Zinzirli camii (late 15th-early 16th cent.) in Serres (see: S. Dadaki, Mustafa Bey Mosque, in *Ottoman architecture in Greece*, ed. E. Brouskari, Athens 2008, p. 282-283. – A. Bakirtzis - L. Sambanopoulou, Zincirli Mosque, in *Ottoman architecture in Greece*, ed. E. Brouskari, Athens 2008, p. 284-286).

4. J.-P. Sodini, Remarques sur la sculpture architecturale d' Attique, de Béotie et du Péloponnèse à l' époque paléochrétienne, *BCH* 101 (1977) 423-450.

The largest and more finely decorated available marble column bases were used for the arrangement of the architecturally more emphasized front colonnade of the ambulatory; all positioned on a, rather high, marble stylobate. On the contrary in the less displayed columns of the south appendix of the portico a double column capital and an impost were reversely positioned instead of bases; both placed directly on the stone-built foundation.

The nine column shafts with the rangier proportions, characterized by entasis along with diminution, were chosen among the twenty two dispensable ones, for the same colonnade. The three colored columns were selected to be posed in the center of the colonnade, with the reddish granitic ones on both sides of the doorway of the prayer hall of the mosque.

The Ottoman masons in order to achieve the alignment of the colonnade, consisted of rather slim columns shafts on comparatively large bases with significant dimensional variety, placed the apothesis of the column shafts on the front edge instead of the vertical axis of the bases, forming a peculiar in detail, though effective, composition.

Among the various reused column capitals incorporated in the Ottoman monument, a group of five identical Early Byzantine examples of the Lyre Corinthian type along with the two "leafier" late antique Corinthian capitals were selected in order to be used in the front and more displayed columns of the ambulatory. On the contrary, in the less visible edges of the colonnade, the smaller, among all, in scale "Theodosian" capital and the roughly decorated mid Byzantine example were installed; almost semi-enwalled.

The column sets are completed with beveled impost blocks of various heights made either with stone or with re-modified spolia. These impost blocks neutralize the height divergence caused by the uneven proportions of the bases, the shafts and the capitals, and align the upper level of the colonnade.

The smallest and plainer dispensable bases, mainly made with yellowish porous stone have been left for the lower columns of the atrium. Only three marble bases, though with same proportions of the stone ones, have been used in the north and south colonnades, while the two largest in diameter column shafts of the west colonnade have been left standing, due to lack of bases with analogous size, directly on the porous stone stylobate.

The column shafts used in the lower colonnades of the atrium, present a wide, as far as their thickness is concerned, variety. Among them, only three, which preserve the rangy proportions and the characteristic *apophysis* formation of the Early Byzantine unfluted columns, have been used unimpaired. From three, slightly taller, whitish column shafts, parts of the *apothesis* and the *apophysis* have been cut in order to be conjoint with smaller bases and capitals. The rest, made with gray or reddish granite, and green conglomerate

Thessalian marble belong originally to significantly taller shafts, which have been cut down in order to be incorporated in the rather lower proportioned new edifice. It seems that the height of the atrium's colonnades was determined by the three smaller available column shafts.

As in the doorway of the prayer hall, the colored shafts of the west colonnade spotlight the main doorway of the atrium.

The more decorated examples among the dispensable capitals – three of the Bipartite-Animal type and one of the Late Antique Corinthians – have been chosen for the columns of the north and south colonnades, while in the west colonnade the five Ottoman capitals have been used. It seems that even the Ottoman impost capitals are spolia: all of them were not sculpted in order to be used in the certain columns of the atrium of Hamza Bey mosque, since it is evident that their lower part was chiseled in order to be joined with the *apophysis* of the corresponding column shafts.

The rhythm of the decoration is interrupted by a, rather small, Attic-Ionian base which has been used upside down as a capital on the column of the east edge of the north colonnade. Porous stone impost blocks with beveled edges of equal dimensions complete the set.

In both the ambulatory and the atrium colonnades, for the effective conjunction of column shafts with capitals of various dimensions, the *apothesis* of the capitals was chiseled in order to diminish their diameter and equalize it with that of the *apophysis* of the column. There a metal ring was adjusted, inside of which lead was injected. Structurally analogous are the joints between column shafts and bases.

Grooves, 8-9cm wide, are opened on most of the bases. Since they are dimensionally equal on bases of various proportions, and are missing from the bases at the corners of the peristyle as well as from bases that coincide with doorways, it seems that they have been cut on the bases during their incorporation in the new building, and witness, along with smaller mortises on the shafts, the use of panels in the intercolumniations of the colonnades.

III. *Detecting the buildings of Thessaloniki wherein the spolia of the Ottoman peristyle were previously used*

Even though the architectural decoration of Hamza Bey mosque highly impressed the archaeological community as early as the begining of the 20th century, the recent history of the monument and its conversion into a market place from 1928 till 2006 have restricted the access of the scholars in the monument and subsequently their references to the architectural sculptures of the peristyle.

O. Tafrali, who visited the monument during its function as a mosque, impressed by the richness and the variety of the sculptural decoration, attributed the reused architectural sculptures to a lost Early Byzantine ecclesiastical monument, proposing hypothetically their provenance from the temple of Theotocos near the harbor[5], known only by a single reference in the Miracles of St. Demetrios[6].

Indeed, on the basis of the quality and the typological variety of the capitals, the architectural sculptures of the Ottoman peristyle, with the exception of the five Ottoman ones, which may originate from the *revak* of the first phase (15th century *Hamza Bey mescid*), could be attributed to an Early Byzantine basilica[7]. If this is the case, the spolia used in Hamza Bey camıı could be attributed to a series of monuments, such as (a) the already mentioned church of Theotokos, near the harbor, (b) the Early Byzantine basilica, partially incorporated in the Post-Byzantine church of Ayios Menas[8], or (c) the known from Byzantine textual references church of Panayia Katafygē[9], which can be

5. O. Tafrali, *Topographie de Thessalonique*, Paris 1913, p. 191-192. Even though Tafrali confuses the harbor mentioned in the "Miracles" with the ecclesiastical harbor at the east edge of the Sea Wall, places the church of Theotocos in the vicinity of Ayios Menas basilica, near Hamza Bey mosque.

6. *"[…] τῷ πανυμνήτῳ τεμένει τῆς ἀχράντου Θεοτόκου τῷ ὄντι πρὸς τῷ αὐτῷ λιμένι […]"*; see: *Αγίου Δημητρίου Θαύματα. Οι συλλογές Αρχιεπισκόπου Ιωάννου & Ανωνύμου. Ο βίος τα θαύματα και η Θεσσαλονίκη του Αγίου Δημητρίου*, ed. Ch. Bakirtzis, Athens 1997, p. 240, §184. Ch. Bakirtzis identifies the church of Theotocos near the harbor with the Early Byzantine basilica, the apse and architectural sculptures of which have been incorporated in the post Byzantine church of Ayios Menas; see: Ch. Bakirtzis, Η θαλάσσια οχύρωση της Θεσσαλονίκης. Παρατηρήσεις και προβλήματα, *Βυζαντινά* 7 (1975) 331. However, is also worded that the, known from textual references since 9th century, church has been dedicated to Ayios Menas since its foundation, as both the pilgrimage of Ayios Menas in Abu Mina (Egypt) and the maritime trade between Thessaloniki and Alexandria flourished in the second half of the 5th and 6th century, when the architectural sculptures of the Early Byzantine monument of Thessaloniki have been dated; see: M. Kambouri-Vamvoukou, Αρχιτεκτονικά γλυπτά από τον Άγιο Μηνά Θεσσαλονίκης, in *Actes du Xe Congres International d' Archeologie Chretienne* (Thessalonique 28 Septembre - 4 Octobre 1980), Thessaloniki - Città del Vaticano 1984, vol. II, p. 227-240.

7. E. Marki has made the same observation, though without attributing the sculptural decoration of the mosque to a certain Early Byzantine basilica; see: E. Marki - E. Giatroudaki - G. Tsokas - P. Tsourlos, Νέα στοιχεία για την περιοχή του Αλκαζάρ με αφορμή τις εργασίες του Μετρό Θεσσαλονίκης, *AEMTh* 21 (2007) 223.

8. M. Kambouri-Vamvoukou, Ο ναός του Αγίου Μηνά στη Θεσσαλονίκη. Νέος τύπος εκκλησιαστικής αρχιτεκτονικής, in *Οι εκκλησίες στην Ελλάδα μετά την άλωση, 1453-1850*, Athens 1989, vol. 3, p. 13.

9. About Katafygē see: A. Xyngopoulos, *Συμβολαί εις την τοπογραφίαν της Βυζαντινής Θεσσαλονίκης*, Thessaloniki 1949, p. 8-20. – Idem, Η Καταφυγή, *Ελληνικά* 13 (1954) 331-336. – Idem, Καταφυγή-Αχειροποίητος, *Μακεδονικά* 4 (1956-60) 441-448. – S. Pelekanidis,

placed in the vicinity of the mosque, since the Ottoman mosque was built in 1467/8 inside the boundaries of the homonymous till the mid 16th century neighborhood[10].

However, (a) the wide diversification of the dimensions of the column shafts, which can be distinguished in several sets, and (b) the one mid Byzantine capital used in the peristyle of the mosque, along with (c) the wide use of spolia in most of the late Byzantine churches of the city and (d) the typological and morphological similitude of their architectural sculptures with these of the Hamza Bey mosque, enable the provenance of the latter from more than one Byzantine churches, which were decayed or destroyed in the second half of the 16th century, when the atrium was annexed to the mosque.

In that context, E. Marki made an attempt to identify the foundation place of the atrium, and subsequently the provenance of its architectural sculptures, with the barely known from Byzantine textual sources Monastery of the Forty Martyrs[11].

Most of the scholars agree that the conversion of the 15th century Hamza Bey mesçid into a mosque can be dated in the second half of the 16th century[12], simultaneously with the increase of the muslim population of Thessaloniki[13], and specifically after 1570 when according to textual sources, during the period of bishop Ioasaf (1560-1579), many orthodox churches of the city were demolished by the *disrespectful* Soultan Selim II[14], giving their place and their building materials for the foundation of new public buildings[15].

Παρατηρήσεις τινές εις Συμεών Θεσσαλονίκης, Διάταξις ακριβής της εορτής του Αγίου Δημητρίου, *Μακεδονικά* 4 (1956-60) 411-415. – R. Janin, *Les églises et les monastères des grands centres Byzantins*, Paris 1975, p. 389-391. – E. Marki-Aggelkou, Ανασκαφή Αγίου Νικολάου Τρανού, *Μακεδονικά* 19 (1979) 291-296.

10. V. Demetriadis, *Τοπογραφία της Θεσσαλονίκης κατά την εποχή της Τουρκοκρατίας 1430-1912*, Thessaloniki 1983, p. 32, 51-52. – K. Raptis, Το τζαμί του Χαμζά Μπέη (see n. 1).

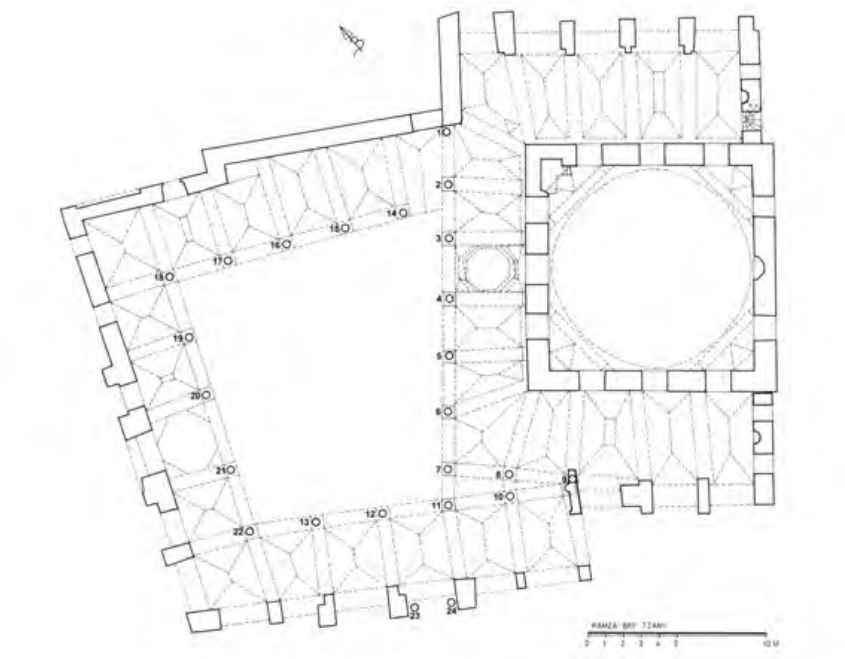
11. E. Marki et al., Νέα στοιχεία (see n. 52) 223-225. However recent excavation inside and in the perimeter of the monument do not establish the foundation of the atrium over the ruins of a preexistent Christian ecclesiastical building; see: K. T. Raptis, Hamza Bey Τζαμί (Αλκαζάρ) Θεσσαλονίκης: νέα στοιχεία για τη θεμελίωση του οθωμανικού μνημείου βάσει πρόσφατων ανασκαφικών ερευνών, *AEMTh* 23 (2009) 285-292.

12. See n. 1.

13. V. Demetriadis, *Τοπογραφία* (see n. 10) 82.

14. "*ζ,οζ΄(1569) ἀρχιερατεύοντος ἐν Θεσσαλονίκη Ἰωάσαφ τοῦ Ἀργυροπούλου καθηλώθησαν αἱ ἐκκλησίαι αὐτῆς […], παρὰ τοῦ δυσσεβοῦς Σουλτάν Σελίμη*" (Lavra, Δ41, p. 62); see: A. Vakalopoulos, Υπήρξε επί τουρκοκρατίας μητροπολιτικός ναός ο Αγ. Γεώργιος (Rotonda) και πότε; *Μακεδονικά* 4 (1956-60) 549.

15. A. Vakalopoulos, Ο ναός του Αγίου Γεωργίου (Rotonda) ως μητρόπολις Θεσσαλονίκης κατά τον 16ο αιώνα, *Μακεδονικόν Ημερολόγιον* 16 (1940) 245-250. – Idem, Υπήρξε επί τουρκοκρατίας… (see n. 14) 547.



Plan 1. Hamza Bey mosque, ground-plan; the numbers 1-24 refer to the spolia

Fig. 1. Aerial view from NW

Fig. 2. Atrium, view from SW

Fig. 3. Atrium, aerial view

Fig. 4. Atrium, view from NE

On the folio 104v of the codex 2118[16] of the Hellenic National Library, which during the 16th century is listed among the belongings of the Episcopal church of Thessaloniki, dedicated to the Holy Angels[17], Rotunda[18], is referenced that in August 1569 Sultan Selim ordered columns from the churches to be taken. Thus he obtained six columns from the church of Ayios Menas, and three from the ground, and three from the Hypomniskontos (monastery), and eight from the Cathedral (f. 104v).[19] In the misspelled reference, written probably by Ioannis, a monk or clergyman, who owned the title of *referendarios*[20], it is clear that on the order of Selim II (1564 -1574) twenty columns were detached from three, operating in mid 16th century, churches of Thessaloniki, evidently for the construction of a new public building.

The contemporaneous to this reference building expansion of the Hamza Bey mosque, which based on textual sources had been finished till 1592[21], the fact that its architectural complex is the only Ottoman edifice in the city with such amount of reused marble columns from Christian buildings establish a theory that the reference in the codex of the Episcopal church evidences the provenance of the reused architectural sculptures of the peristyle of the Hamza Bey mosque from at least three known monuments: (a) the nearby church of Ayios Menas, the surviving capitals of which, used in the west portico of the homonymous Post-Byzantine church, present typological and morphological similarities with the group of "Lyre" Corinthian capitals, used in the peristyle of Hamza Bey mosque, (b) the Episcopal church of the Asomatoi,

16. About the bibliographic references of the codex 2118 of the Hellenic National Library see: V. Laourdas, Βυζαντινά και μεταβυζαντινά εγκώμια εις τον Άγιον Δημήτριον, *Μακεδονικά* 4 (1956-60) 146-147. – L. Politis, *Κατάλογος Χειρογράφων της Εθνικής Βιβλιοθήκης της Ελλάδος αρ. 1857-2500*, Athens 1991, p. 154-155.

17. "*τῆς μητροπόλεως Θεσσαλονίκης / τῶν ἁγίο ανκελον*"; see n. 16.

18. A. Vakalopoulos, Ο ναός του Αγίου Γεωργίου (see n. 15) 245-250. – Idem, Υπήρξε επί τουρκοκρατίας… (see n. 14) 547. – G. Theocharidis, Ο ναός των Ασωμάτων και η Rotonda του Αγίου Γεωργίου Θεσσαλονίκης, *Ελληνικά* 13 (1954) 24-70.

19. "*ἔτους ζοζ΄(1569) μηνος Αυγούστου. ἔστιλ(εν) ο σουλτὰν Σαίλεμ να πάρι τα κιὄνιά εκ των εκκλησιόν. ἔλαβεν δε απὸ τω ναὸν του αγιου Μηνὰ κιὄνιά στ΄ καὶ απὸ το ἐδαφως τρία και απὸ του εἰπομνήσκοντος, κιὄνιά γ΄καὶ ἀπὸ τ(ήν) μ(ητ)ρ(ό)π(ο)λ(ιν) κιὄνας η΄*" (*Hellenic National Library, Codex 2118, f.* 104v); see n. 16.

20. On the opposite page (105r) of the codex 2118 there is the following reference: "*ἔλαβα τὸ παρὸν βιβλίον τοῦ μεγάλου Δημητρίου καγὸ Ἰωάνν(ης) καὶ ραιφερ(εν)δαρι(ος), νὰ διαβάσο τὰ θαυμ(α)τα(α) τοῦ πανενδόξου μεγαλομάρτυρος Δημητριου καὶ μετὰ θελίσε(ως) τὸν προτεκδήκου, ἔτ(ους) ζοζῳ (1568) ινδ. Ιβ΄ μηνὸς Νοευρίου*" (*I, Ioannis referendarios, received the present book of Demetrios the Great, in order to read the miracles of the most glorious great-martyr Demetrios after the prime-clergyman willing, November 1568*); see n. 16.

21. M. Kiel, Notes on the history of some Turkish monuments in Thessaloniki and their founders, *Balkan Studies* 11/1 (1970) 126-127, n. 18.

or the Holy Angels, identified as the Rotonda[22], the Early Byzantine phase of which wouldn't lack of analogous architectural sculptures, and (c) the well known from Byzantine and Post-Byzantine textual references, *vassilikon* (= royal) monastery of Theotocos of the *Hypomnēskon* (or *Hypomimnēskontos*)[23], which has been identified with the 12th century monastery of Theotokos of *Mastounis,* destroyed by fire in 1690 and substituted by the surviving parish church of Grand (or New) Panayia[24] (1727), on the east masonry of which spolia from the previous church have been widely used.

This reference except of the identification of the provenance of the architectural sculptures under discussion, implies the involvement of Selim II – at least his order – to the foundation of the peristyle courtyard of Hamza Bey mosque, and justifies the existence of an atrium in a mosque, not known as sultan foundation, since it had been an unwritten privilege of the Sultans to erect peristyle courtyards to the mosques they founded[25]. At the same time it evidences the pressure of the Ottoman rule towards the orthodox community of Thessaloniki, during the reign of Selim II, as the detachment of the columns for the building expansion of the mosque has not involved decayed buildings of Thessaloniki, but the wealthy parish church of Ayios Menas, the orthodox Cathedral, and the significant, affiliated by the bishopric see, monastery of Hypomimnēskon, where bishop Ioasaf had previously been prior (*hēgoumenos*)[26].

22. A. Vakalopoulos, Ο ναός του Αγίου Γεωργίου (see n. 15) 245-250. – Idem, Υπήρξε επί τουρκοκρατίας… (see n. 14) 547.

23. Codex 2001, 2032, 2034, 2049, 2104, 2118 of The Hellenic National Library; see L. Politis, *Κατάλογος Χειρογράφων* (see n. 16) 70-71, 86-88, 96, 140-42, 154-55.

24. G. Stoyioglou, Ο ναός της Παναγούδας και το γυναικείο «Βασιλικόν» μοναστήρι στη Θεσσαλονίκη, in *Ζ΄ Επιστημονικό Συμπόσιο "Χριστιανική Θεσσαλονίκη, Σταυροπηγιακές και ενοριακές μονές"* (Vlatades Monastery 18-20 October 1993), Thessaloniki 1995, p. 98-101.

25. M. Kiel, Notes on the history (see n. 21) 134.

26. Codex 2034 of the Hellenic National Library (f. 235v); see L. Politis, Κατάλογος Χειρογράφων (see n. 16) 87-88. – G. Stoyioglou, Ο ναός της Παναγούδας (see n. 24) 84.

Κωνσταντίνος Τ. Ράπτης – Στυλιανή Δ. Βασιλιάδου

Παρατηρήσεις και σκέψεις για την προέλευση των σπολίων του Χαμζά Μπέη τζαμί στη Θεσσαλονίκη και η διάταξή τους στο οθωμανικό περιστύλιο

Στην παρούσα ανακοίνωση παρουσιάζονται συνοπτικά τα σπόλια της ύστερης αρχαιότητας, των βυζαντινών και πρώιμων οθωμανικών χρόνων που χρησιμοποιήθηκαν κατά τον 16ο αιώνα στο αίθριο του Χαμζά Μπέη τζαμί στη Θεσσαλονίκη, εξετάζεται ο τρόπος διάταξής τους στο περιστύλιο του μνημείου και ανιχνεύονται τα κτήρια της πόλης στα οποία είχαν προγενέστερα χρησιμοποιηθεί.

Fig. 5. Corinthian capital

Fig. 6. Animal capital with eagles

Fig. 7. "Lyre" Corintian capital

Fig. 8. "Roofed over" Corintian capital

Fig. 9. Ottoman Impost capitals

Fig. 10. Impost with lotus molding

Fig. 11. Atrium, north gallery from N

Fig. 12. Atrium, view from W entrance