

**RECENT INFORMATION ABOUT THE BUILDING
HISTORY IN THE ST PAUL'S MONASTERY, MT ATHOS
THE CONTRIBUTION OF A SMALL SCALE EXCAVATION***

The St Paul's monastery, located on the south-eastern coast (fig. 1) of athonite peninsula, was founded, according to the literary sources, in the late 10th – beginnings of 11th century. The early Byzantine monastery is almost unknown; probably concerned a small establishment restricted in the top of a rock¹ and depended on the Xeropotamou monastery. This early structure can be identified with the monastery of the late Paul (*του κυρού Παύλου*), dedicated to Our Lady² and already mentioned in the texts from the second half of 11th

¹ * The excavation was carried out by Ephorate of Antiquities in Chalkidike and Mt Athos (Ministry of Culture, Education and Religious Affairs, Greece) from May until November 2013, in the framework of the new sacristy's construction. The costs were covered by the Regional Operational Programme Macedonia - Thrace [National Strategic Reference Framework (NSRF) 2007-2013]. Angelos Zannis and Zacharias Lamprinos, archaeologists, were head of the personnel. The author had the supervision of the excavation. Mr. Ioannis Kanonidis, director of the Ephorate of Antiquities in Chalkidike and Mt Athos, who had the overall responsibility, permitted me to study the revealed material; I extend my sincerest thanks to him. Also, I express my deep gratitude to the holy abbot of the monastery, archimandrite Parthenios and the whole brotherhood, especially father Nikodemos, for the warm hospitality and the permission to study the unpublished Codex no 227, which is kept at the monastery's library. To Mr. Pl. Theocharides, architect-restorer, who provided me with digital copy of the Codex, I am very grateful. The drawing published here, was prepared by Charalampos Zygoulis, architect. A further digital elaboration was done by George Tentonis, civil engineer, Ioannis Mourtos, architect and Konstantinos Peppas, graphic designer; to all of them I am thankful. I also owe thanks to my friend George Pallis, Lecturer of Byzantine Archaeology and Art, University of Athens, for his useful remarks about some middle Byzantine architectural members.

Pl. Theocharides, “Παρατηρήσεις στην οικοδομική ιστορία της Μ. Αγίου Παύλου στο Άγιο Όρος”, in: *Όγδοο Συμπόσιο Βυζαντινής και Μεταβυζαντινής Αρχαιολογίας και Τέχνης, πρόγραμμα και περιλήψεις εισηγήσεων και ανακοινώσεων*, Αθήνα 1988, 41; D. Papachrysanthou, *Ο αθωνικός μοναχισμός. Αρχές και οργάνωση*, Αθήνα 2004², 187, 191; S. Binon, *Les origines légendaires et l'histoire de Xeropotamou et de Saint - Paul de l'Athos*, Louvain 1942, sporadically.

² Theocharides 1988, *op. cit.*, 41; Pl. Theocharides, “Renewal of building stock (Construction of Mount Athos in the 15th – 16th centuries)”, in: *Mount Athos in the 15th and*



Fig. 1. St Paul's monastery; general view from the sea

Сл. 1. Μοναστήριον Σβητογ Παυλου, οπшти изглед μοναστηρια

century. From this phase neither building remains have been preserved nor is the location of the katholikon known. However, the few marble architectural members kept at the monastery could have come from the structures of the middle Byzantine monastic establishment; in this small ensemble are included two mullions³ (120x55 cm, 55x65 cm respectively) (fig. 2) and a part of pier with integrate colonette from a templon screen⁴ (35x25x10) (fig. 3). A common origin must be assumed for the two parts of an opus sectile pavement kept at the monastery and for the parts of the similar pavement reused in the St George's chapel⁵ as well (fig. 4).

In the beginnings of 14th century the monastery was already ruined, probably due to the attacks of Catalans, and consequently fell into the state of a

16th centuries. *Spiritual Life - History - Art*, Thessaloniki 2011, 116.

³ The first one (fig. 2) is almost entire, while the other is partially preserved. A similar mullion, unpublished, has been reused in the prothesis of the church from the St George's cell at Provata (1631), dependency of the Greatest Lavra monastery (personal observation).

⁴ For similar examples see indicatively, A. Grabar, *Sculptures Byzantines du Moyen Age, II (XIe – XIV e siècle)*, Paris 1976, pl. XXXVIIIa; E. Μηλίτσι, “Τμήματα μεσοβυζαντινών τέμπλων από την Κω”, in: *La sculpture byzantine VIIe - XIIe, BCH Supplement* 49 (2008) 443. The same decoration is also found in a marble slab reused in phiale of the Greatest Lavra monastery [for the sculpted slabs of phiale see in general L. Bouras, “Some observations on the Grand Lavra Phiale at Mount Athos and its Bronze Strobilion”, in: *Δελτίον της Χριστιανικής Αρχαιολογικής Εταιρείας* 8 (1975-1976) 95-96; S. Voyadjis, “Σκέψεις και εικασίες γύρω από τη φιάλη της ιεράς μονής Μεγίστης Λαύρας στο Άγιον Όρος”, in: *Εικοστό ένατο συνέδριο βυζαντινής και μεταβυζαντινής αρχαιολογίας και τέχνης. Πρόγραμμα και περιλήψεις εισηγήσεων και ανακοινώσεων*, Αθήνα 2009, 26-27; idem, “The initial phase of the katholikon of the Greatest Lavra Monastery, Mount Athos through evidence of its phiale”, in: *Proceedings of the 22nd International Congress of Byzantine Studies, Sofia 22-27 August 2011, v. III. Abstracts of free communications*, Sofia 2011, 113], as well as in a marble architectural member, partially preserved (probably part from architrave on templon screen), reused in the bell tower (1725) annexed to the southwestern side of the katholikon at Iviron monastery (personal observation); the latter, unpublished, was recently disclosed.

⁵ D. Liakos, «Παρατηρήσεις στα βυζαντινά δάπεδα σε τεχνική opus sectile των ναών του Αγίου Όρους», in: *Βυζαντινά* 31 (2011) 109.



Fig. 2. St Paul's monastery; marble mullion, kept at the monastery

Сл. 2. Манастир Светог Павла, мермерни стубић, фрагмент који се чува у манастиру



Fig. 3. St Paul's monastery; part of marble pier with integrate colonette from a templon screen, kept at the monastery

Сл. 3. Манастир Светог Павла; део мермерног стуба са интегрисаном колонетом са темплона, фрагмент се чува у манастиру

cell (*κελλίον*). The latter was given by the predominant Xeropotamou monastery to the Serbian monks Gerasimos Radonja and Antonios Pagaš in 1383-1384. Under their financial support the cell was gradually upgraded and reconstructed⁶.

At the same period either a new katholikon was erected or the older one was rebuilt.

A new dynamic construction activity took place by the funding of the Serbian ruler George Branković (1427-1456)⁷. In his era the St George's chapel was erected⁸. Moreover, a large and tall building was constructed, with the new katholikon (dedicated both to St George and Our Lady) on the highest level; its erection was completed, according to the inscription above the entrance, in 1446/79. "In 1860 this building collapsed due to the static problems, at a time when in the monastery had been preceded renovation works and expansions¹⁰. It is possible that the katholikon on the Branković' edifice coexisted for a long time with the earlier one, rebuilt or built anew by the Serbian monks Gerasimos Radonja and Antonios Pagaš¹¹.

The monastic complex was renewed during the next century by taking care of the some prominent rulers from the Dunabian Principalities. The

⁶ F. Kotzageorgis, *Η Αθωνική Μονή Αγίου Παύλου κατά την οθωμανική περίοδο*, Θεσσαλονίκη 2002, 31; G. Subotić, "Obnova manastira Svetog Pavla a XIV veku", in: *Zbornik Radova Vizantoloskog Instituta* 22 (1983), 216-254; *Θησαυροί του Αγίου Όρους* (κατάλογος Έκθεσης) Thessaloniki 1997², 556 (15.1) (A. - Aim. Tachiaos); K. Chryssochoidis, "Ιερά Μονή Αγίου Παύλου. Κατάλογος του Αρχείου", in: *Βυζαντινά Σύμμεικτα* 4 (1981), 267-268 (no 16).

⁷ R. Samardžić, *Istorija srpskog naroda: Doba borbi za očuvanje I obnovu države 1371-1537*, Beograd 1892, 239.

⁸ Pl. Theocharides, "Το οικοδομικό συγκρότημα της Μονής Αγίου Παύλου και το παρεκκλήσιο του Αγίου Γεωργίου", in: *Ιερά Μονή Αγίου Παύλου. Οι τοιχογραφίες του παρεκκλησίου του Αγίου Γεωργίου έργο του ζωγράφου Αντωνίου* (ed. E. Tsigaridas), Mount Athos 2014, 56-63.

⁹ G. Millet, J. Pargoire, L. Petit, *Recueil des inscriptions chrétiennes de l' Athos*, Thessaloniki 2004², no 426.

¹⁰ Kotzageorgis, *op. cit.*, 31; Theocharides 2011, *op. cit.*, 108.

¹¹ Subotić, *op. cit.*, 216-254.



Fig. 4. St Paul's monastery; St George's chapel; parts of opus sectile pavement, reused

Сл. 4. Манастир Светог Павла; капела Светог Ђорђа; делови патоса у техници opus sectile

Moldavian ruler Stefan the Great (1457-1504)¹² and his son, Bogdan III, the so called "One-eyed" (1504-1517)¹³, financed in the years 1499/1500 and 1500/1501 the construction of -at least- two fountains and probably a phiale¹⁴. A few years later, the Walachian ruler Neagoe Basarab (1512-1521)¹⁵ and his son Theodosios (1521-1522)¹⁶, funded the tower's erection, which was completed in 1521/1522¹⁷. Moreover, I suppose that Neagoe Basarab was also the founder of the shipyard's tower; from this structure

derives, in my point of view, an known inscription, kept at the monastery¹⁸ (fig. 5).

The large scale building works at the monastery was continued during the last decades of 17th century¹⁹, but the next century (18th) is characterized

¹² About Stefan the Great see C. Giurescu, *Istoria Românilor II, De la Mircea cel Bătrân și Alexandru cel Bun până la Mihai Viteazul*, Βουκουρέστι 1943, sporadically; S. Papacostea, «La politique extérieure de la Moldavie à l'époque d'Étienne le Grand: points de repère», in: *Revue roumaine d'Histoire* XIV (1975. 3), 423-440; A. Pippidi, *Tradiția politică bizantină în țările române în secolele XVI-XVIII*, Βουκουρέστι 1983, 144-151; *Stefan cel Mare și Sfânt 1504-2004. Portret in Istorie*, Putna 2003; Binder Iijima, Edda und Dumbrava, Vasile (Hrsg.), *Stefan der Große – Fürst der Moldau. Symbolfunktion und Bedeutungswandel eines mittelalterlichen Herrschers*, Leipzig 2005.

¹³ About Bogdan III see N. Iorga, *To Βυζάντιο μετά το Βυζάντιο*, Athens 1985, 136.

¹⁴ Millet *et al.*, *op. cit.*, no 448, 449.

¹⁵ About Neagoe Basarab see N. Stoicescu, *Dictionar al marilor dregători din Tara Românească și Moldova, sec. XIV-XVII*, Bucharest 1971, 74.

¹⁶ About the reign of Theodosios under the regency of his mother, see E. Turdeanu, *Études de littérature roumaine et d'écrits slaves et grecs des principautés Roumaines*, Leiden 1985, 9-10.

¹⁷ P. Nasturel, *Le Mont Athos et les Romains. Recherches sur leurs relations du milieu du XIV^e siècle a 1654*, Rome 1986, 245-246; Millet *et al.*, *op. cit.*, no 446.

¹⁸ Millet *et al.*, *op. cit.*, no 447; the proposed dating of the tower's erection is attested by the archaeological material D. Liakos, "Παλαιά και νέα ευρήματα από τις ανασκαφικές έρευνες στις αγιορειτικές μονές Βατοπαιδίου, Φιλοθέου και Αγίου Παύλου", *Το Αρχαιολογικό Έργο στη Μακεδονία και στη Θράκη*, 28η Επιστημονική Συνάντηση, 5-7 March 2015, Thessaloniki (forthcoming).

¹⁹ In this era the monastery was associated to North Balkans and Central Europe, areas from which some gifts and endowments came. Particular significance have two embroidered banners (unpublished), dated in the last quarter of 17th century. Both of them were obviously created by a workshop in Central Europe (Vienna?) and appear the same decoration. Using a symbolic notation, in my point of view, the victory against the Ottomans in the battle of Vienna (1683) is depicted. The illustration of one of them you can see in:



Fig. 5. St Paul's monastery; inscription (removed), probably from the shipyard's tower

Сл. 5. Манастир Светог Павла; натпис (измештено), вероватно са куле бродоградилишта

by the construction inactivity. In the second decade of 19th century a new era of the monastery's flourishing began; then, by the initiative of the active archimandrite Anthimos Komnenos, the renewal of the building stock took place. The bell tower and the refectory were built (1820) and three, at least, fountains with marble decoration were constructed (1816-1817 and 1821)²⁰. In the year 1816 the foundations of the new katholikon were laid, yet its construction was postponed due to the dramatic incidents of

the Greek Revolution (1821); the erection of the katholikon was continued and completed after the end of the Revolution, definitely between the years 1839 and 1844²¹.

The excavation works, which was carried out in the northern part of the monastery's courtyard (fig. 6), confirmed, as we will see below, the construction activity under the patronage of the Serbian ruler George Brankovic (in the decade of 1440), until today known from the literacy sources only. Moreover, some new elements related to the monastery's building history both in the middle Byzantine period and in the era after the Ottoman domination, were brought in light.

After the removal of the current level of the slate-paved courtyard and the upper layers of the backfill, the continuity of



Fig. 6. St Paul's monastery; the excavated area in the northern part of the courtyard

Сл. 6. Манастир Светог Павла; испитивани део на северној страни порте

Moses Monk Athonite, *Προσκνητάριον της Ιεράς Μονής του Αγίου Παύλου*, Άγιον Όρος 1997, 85.

²⁰ The only preserved fountain (1816-1817) is located in the courtyard, yet the other two (1821) have not survived; Liakos 2000, *op. cit.*, 34, 54, 83, 84, 85; Millet *et al.*, *op. cit.*, nos. 441, 442, 451, 453.

²¹ Theocharides 1988, *op. cit.*, 42; Kotzageorgis, *op. cit.*, 34-35; Millet *et al.*, *op. cit.*, no 428; Liakos 2000, *op. cit.*, 34.



Fig. 7. St Paul's monastery; the revealed architectural remnants on the upper layers of the backfill

Сл. 7. Манастир Светог Павла; откривени остаци архитектуре у горњем слоју



Fig. 8. St Paul's monastery; the revealed part of the Branković building and the part of the older stone-paved floor

Сл. 8. Манастир Светог Павла; откривени део грађевине чији је ктитор Ђурђе Бранковић и део првобитног патоса



Fig. 9. St Paul's monastery; Branković building; part of the northern wall (into the northern wing)

Сл. 9. Манастир Светог Павла; црква Бранковића, део северног зида (у северном крилу)

the rock (in which the monastic complex had been laid) was disclosed in the eastern part of the excavated area. In the remaining area an older solid level from soil, a shallow circular dent and the remnants of some stone-built water pipes as well, were revealed (fig. 7). The older level from soil, but also the dent, could be dated in the period in which the new katholikon was built (1839-1844)²², while the water pipes seem to be newer (first half of 20th century).

²² Millet *et al.*, *op. cit.*, no 428; Liakos 2000, *op. cit.*, 34. "However, the greater part of the masonries were completed in 1830.

Fig. 10. St Paul's monastery; the old metallic choros placed in the new katholikon; a newer additional element (double headed eagle)

Сл. 10. Манастир Светог Павла; стари метални полијелеј смештен у новом католикону; накнадно додат елемент (двоглави орао)



Undoubtedly, the revealed remnants of a rectangular, as implied, building (fig. 8, drawing 1) with direction east - west are of the greatest interest. A large part of the eastern wall with the semicircular apse, as well as the southeastern cut-of corner were unveiled; additionally, a limited part of the building's northern wall (fig. 9) was partially excavated in the auxiliary room next to the current bakery within the northern wing. These architectural remnants come securely from the large edifice, the erection of which was funded by George Brankovic in the decade of 1440.

Our knowledge about this structure until now was only derived from the literacy sources²³ and the old drawings by the Russian traveller and monk Vasilje Barskij (1744) and Nikolaj Efimov, fellow-traveller of Vladimir Davidov (1835)²⁴. According to the above mentioned data, was recently suggested a reconstruction plan of the building within the current monastic complex²⁵. This assumption was actually confirmed by the archaeological material, as we will see below.

Some serious elements about the Brankovic' building are registered in the unpublished Codex 227. By the short description of the building we know that the lower part was used as a larder (*δοχειόν*); in the immediately above floor existed the sacristy and finally, in the highest level, was located the katholikon, the construction of which was completed in 1446/7²⁶. In the texts is also noted that the katholikon was very high and was roofed with domical vault, covered by lead sheets²⁷.

As regards the decoration and the internal equipment of the old katholikon, the available information is also poor. The church was frescoed, but only one fragment of the wall paintings, with the figure of St Athanasios, is preserved²⁸.

²³ V. Barskij, *Ta ταξίδια του στο Άγιον Όρος, 1725-1726, 1744-1745. Με την φροντίδα και τα σχόλια του ακαδημαϊκού Παύλου Μυλωνά*, Thessaloniki 2009, 558-559; Kotzageorgis, *op. cit.*, 31.

²⁴ Theocharides 2011, *op. cit.*, 132-133.

²⁵ *Ibidem*, 131.

²⁶ Codex no 227, 19, 54.

²⁷ Kotzageorgis, *op. cit.*, 31-32; Codex no 227, 19; Barskij, *op.cit.*, 558.

²⁸ *Θησαυροί, op. cit.*, 43, no 1.4 (E. Tsigaridas).



Fig. 11. St Paul's monastery; the revealed part of the Branković' building

Сл. 11. Манастир Светог Павла; откривени делови цркве Бранковића



Fig. 12. Monastery of Philotheou; western wing; the structure with the refectory on the highest level; the northern wall with the apse

Сл. 12. Манастир Филотеј; западна страна, структура са трпезаријом на спрату; северни зид са апсидом

The later phase of the mural decoration is dated in 1686/7, when the frescoes of the narthex were completed²⁹. A wooden cross was created in 1619/1620 in order to be impacted on the apparently wooden iconostasis³⁰. Moreover, the preserved metallic choros³¹, mentioned by Vasilje Barskij³², was made in 1669 at Dresden³³, in the framework of the renewal of the interior space in the katholikon, as was usual in many athonite churches in 17th century. 'Before the collapse of the Branković' building (1860), the choros had been moved into the new katholikon with taking place the addition of the moulded metallic double-headed eagles in the rim (1850)³⁴ (fig. 10).

The revealed part of the Brancovic' structure, as has been ascertained, is built with massive stonemasonry and mortar, without interposition of bricks, at least at the lower parts (fig. 11). The maximum total dimensions are 5.60 m. in length and 6.80 m. in width. The preserved height of the masonry is fluctuated from 0.70 to 2.00 m. (external

²⁹ Kotzageorgis, *op. cit.*, 32; Millet *et al.*, *op. cit.*, no 427.

³⁰ Millet *et al.*, *op. cit.*, no 432.

³¹ Nowadays the choros is placed within the new katholikon.

³² Barskij, *op. cit.*, 558.

³³ Millet *et al.*, *op. cit.*, no 433a, b.

³⁴ *Ibidem*, no 433c.



Fig. 13. St Paul's monastery; the preserved part of the older stone-paved courtyard

Сл. 13. Манастир Светог Павла; сачувани остаци патоса у порти

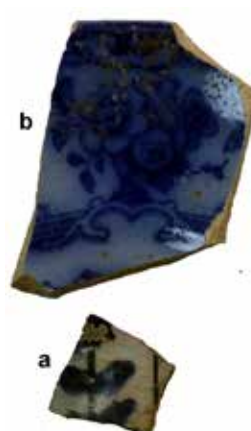


Fig. 14a, b. St Paul's monastery; sherds of Iznik pottery

Сл. 14а, б. Манастир Светог Павла; уломци керамике из Изника

side) and from 2.45 to 2.70 m. (into interior); the width is fluctuated from 1.60 to 2.00 m. Based on all the above and taking into account that a part of the semi-circular apse has been survived, as well as the limited part of the northern wall, partially excavated, can be safely calculated only the width of the building, circa 8 m. This element is in accordance with the information given by Vasilje Barskij, who mentioned that the width of the old katholikon was about sixteen steps³⁵ (equivalent to 8 m. approximately).

The semicircular apse obviously wasn't only restricted to the highest level of the building (where the katholikon), but was running through the eastern wall, over the entire height³⁶; this feature is also found in some other buildings, with the refectories in the highest floors, at the monasteries of Xenophontos³⁷ and Philotheou³⁸ (fig. 12). Moreover, is obvious the differentiation on the quality of the masonry in the preserved apse's part, compared to the other ones, of which falls short. This fact probably indicates a later reconstructed apse, however at unknown time.

A stone-built pier, partially revealed, is adhered to the inner side of the southern wall of the building. Apparently, another pier there should be in the northern wall respectively.

The restricted downwardly stone-paved floor (fig. 13) is the only preserved part from the old courtyard of the monastery (15th century).

³⁵ Barskij, *op.cit.*, 558.

³⁶ The apse wasn't depicted by Vasilje Barskij.

³⁷ It was built in the late 15th century, Theocharides 2011, *op.cit.*, 117.

³⁸ The refectory was rebuilt in 1540, Millet *et al.*, *op. cit.*, no 304.



Fig. 15. St Paul's monastery; sherds of glazed bowl

Сл. 15. Манастир Светог Павла; уломци глазиране керамичке посуде



Fig. 16. St Paul's monastery; Ottoman coin

Сл. 16. манастир Светог Павла; отомански новчић



Fig. 17. St Paul's monastery; plaster's fragments, painted

Сл. 17. Манастир Светог Павла; фрагменти бојеног малтера

The small scale of the disclosed architectural remnants doesn't permit to draw general conclusions concerning to the morphological elements of the building (configuration of exterior surfaces, decoration etc). Nevertheless, it was claimed that the Brancovic' structure appears to have contained elements from the last phase of the medieval Serbian architecture, the so called "Morava School"³⁹.

The continued over the time building activity at the monastery and the uninter-

rupted use of the courtyard, contributed as is logical to the disruption of the backfill. This fact is obviously reflected by the context, mainly the pottery findings. Sherds of unglazed and glazed wares dated from 15th century onwards, were found together in all of the layers of the backfill; I indicatively quote two sherds of Iznik plates, dated in 15th (fig. 14a) and 16th century (fig. 14b) respectively⁴⁰, as well as the fragments of a glazed bowl dated in the early 19th cen-

³⁹ Theocharides 2011, *op. cit.*, 116. About the "Morava School" see: V. Ristić, *Moravska arhitectura*, Krusevac 1996.

⁴⁰ Similar examples you can see in: *Μουσείο Μπενάκη. Οδηγός του Μουσείου Ισλαμικής τέχνης*, Athens 2006, 125 (fig. 164), 141 (fig. 182); *Earthy Art-Heavenly Beauty. Art of Islam*, St Petersburg 2000, 170-171, no 91 (A. Адамова), 235-236, no 182 (A. Иванов), 284-285, no 259 (A. Адамова), 260 (A. Адамова).



Fig. 18. St Paul's monastery; fragments of marble slabs derived from the pavement of the old katholikon

Сл. 18. Манастир Светог Павла; фрагменти мермера са патоса првобитног католикона



Fig. 19. St Paul's monastery; fragment of sculpted marble slab

Сл. 19. Манастир Светог Павла, остаци скулторски ображеног мермера

Fig. 20. St Paul's monastery; part of door frame

Сл. 20. Манастир Светог Павла; остаци врата



Fig. 21. St Paul's monastery; part of door frame

Сл. 21. Манастир Светог Павла; остаци врата



tury⁴¹ (fig. 15). The disturbed stratigraphy is also attested by a coin⁴² dated in the era of the Sultan Abdul Hamid I (1774-1789)⁴³ (fig. 16); the coin was found above the preserved part of the old stone-paved courtyard.

The few plaster's fragments with painted decoration should be recognized as the frescoes' remains of the old katholikon (fig. 17). Unfortunately, all of these are fragmentary preserved and come either from the partition frames or from the background of the scenes.

⁴¹ For a similar example from Didymoteichon, see: R. Ousterhout - Ch. Bakirtzis, *The Byzantine Monuments of the Evros / Meric River Valley*, Thessaloniki 2007, 142.

⁴² Two coins were only found. The other coin cannot be identified due to the poor state of preservation.

⁴³ *Оθωμανικά νομίσματα στα Βαλκάνια*, Thessaloniki 1995, 107-108.



Fig. 22. St Paul's monastery; voussoir of cornice

Сл. 22. Манастир Светог Павла; унутрашња страна венца



Fig. 23. St Paul monastery; pilaster-capital

Сл. 23. Манастир Светог Павла; пиластер-капител



Fig. 24. St Paul's monastery; unfinished architectural members

Сл. 24. Манастир Светог Павла; недовршени архитектонски делови

The fragments of the undecorated marble slabs (fig. 18) were brought in light, certainly belonged to the pavement of the old katholikon; this fact is in accordance to the information of the literary sources, in which is mentioned that the church's pavement was composed by plain marble slabs⁴⁴.

Another fragmentary marble slab with exergue strip and foliate ornament (fig. 19) could be associated with some kind of the decoration from the katholikon. Its small size does not help to identification and accurate dating; however the naturalistic rendering of the foliate decoration appears to have similarities with some sculptures in Serbian churches, dated in early 15th century⁴⁵.

The architectural members found in the excavated area, have particular interest. Among these are distinguished three marble parts of different door frames with a strong rib (68x17x9,5 cm, 28x9x13 cm and 31x25x10 cm.) (fig. 20, 21), a marble voussoir (54x40x29 cm) from a cornice (either from a door frame or a wall-opening) (fig. 22), a pilaster-capital (22x27x9,5 cm), which could have come from a door frame (fig. 23), two unfinished stone architectural members with pointed edge (52x10x25 cm) (fig. 24) probably from the upper part of fountains, two parts of stone water conduit, many fragments of marble vessel (phiale?) and a marble slab with the engraved chronology 1896 as well.

⁴⁴ Barskij, *op.cit.*, 559; Codex no 227, 19.

⁴⁵ See indicatively, *Byzantium. Faith and power (1261-1557)*, ed. by H. C. Evans, *Exhibition Catalogue, The Metropolitan Museum of Art*, New York 2004, 84, no 40 (M. Šuput).

Fig. 25a, b. St Paul's monastery; capitals, kept at the monastery

Сл. 25а, б.
Манастир Светог
Павла; капители
који се чувају у
манастиру



The parts from the marble door frames dated in 11th century⁴⁶, but also the aforementioned marble architectural members kept at the monastery and the parts of the opus sectile pavements could be derived from the structures (katholikon?) of the middle Byzantine monastery.

The fragment of the stone water conduit is similar (in material, shape and width) to some survived parts either kept at the monastery or reused in a newer structure. According to a very bold assumption, these parts of stone conduits could be connected to the great water projects, which were carried out in the first years of 16th century with the financial support of the Moldavian ruler Stefan the Great and his son, Bogdan III, as was before mentioned⁴⁷. It's also noteworthy that a similar water conduit is depicted in the known water colour drawing by Nikolaj Efimov (1835)⁴⁸; however, it's unclear whether a wooden or stone conduit is.

The other architectural members (voussoir from a cornice, pilaster-capital, unfinished upper parts probably from fountains etc), were apparently carved in the last years of the second decade of 19th century (c. 1820) in the framework of the serious constructional activity, which took place at the monastery. The voussoirs' reverse ogge and flat crosscut is also found in other examples dated in the first decades of 19th century⁴⁹, while the same type of pilaster-capital characterizes the door frames after the middle of 19th century⁵⁰. A careful examination both in the manufacturing level and the state of preservation indicates that these architectural members have never been used. As regards the unfin-

⁴⁶ The existence of a strong rib characterizes the door frames before 1100, L. Bouras, *Ο γλυπτός διάκοσμος του ναού της Παναγίας στο μοναστήρι του Οσίου Λουκά*, Athens 1980, 110; Ch. Bouras - L. Boura, *Η ελληνική ναοδομία κατά τον 12^ο αι.*, Athens 2002, 529. Also, see the parts of middle Byzantine door frames (with similar crosscut), reused in the bell tower at Vatopedi monastery, D. Liakos, «Παρατηρήσεις στον γλυπτό διάκοσμο του βυζαντινού κωδωνοστασίου της μονής Βατοπεδίου», in: *33^ο Συμπόσιο βυζαντινής και μεταβυζαντινής αρχαιολογίας και τέχνης, πρόγραμμα και περιλήψεις εισηγήσεων και ανακοινώσεων*, Athens 2013, 63-64.

⁴⁷ See above, note 14.

⁴⁸ Theodorides 2011, *op. cit.*, 133.

⁴⁹ Similar crosscut have the voussoirs from the frame surrounded the marble curved slab immured in the courtyard's fountain (1816-1817), Liakos 2000, *op. cit.*, 83.

⁵⁰ Liakos 2000, *op. cit.*, 60-61; I. Demakopoulos, *Ανθολογία Ελληνικής Αρχιτεκτονικής. Η κατοικία στην Ελλάδα από τον 15^ο στον 20^ο αιώνα*, Athens 1981, fig. 165.



Drawing 1. St Paul's monastery; ground plan drawing of the revealed remnants (scale 1:50)

Цртеж 1. Манастир Светог Павла; основа са уцртаним остацима грађевине (размера 1:50)

ished architectural members with pointed edge, were apparently destined to be impacted on the top of fountains, created in 19th century, as indicated by other similar examples dated in this period⁵¹.

The aforementioned newer architectural members, in my point of view, were carved in the framework of the large order, which were taken by an active stonemasons' workshop, probably from Chios Island, in order to be decorated the bell tower and the refectory (both of in 1820), some fountains⁵² and the katholikon. The latter is adorned by marble sculpted slabs (northern, southern and eastern facade); all of these were created in 1820 (namely a few years after its foundation), however were immured in the katholikon when it was finally constructed (1839-1844)⁵³.

Based on all the above, I summarize my observations and thoughts.

The revealed remnants in the St Paul's monastery attest the existence of the large building erected under the patronage of the Serbian ruler George Brankovic; this structure was only known from the literacy sources and the old drawings. The few fragments with painted decoration and the marble slabs of pavement, which were found, are related with the katholikon on the highest level. All the above provide a serious evidence of the monastery's evolution in a very crucial period on Mt Athos, just a few decades after the Ottoman conquest (1423/4); it's noteworthy that our knowledge about the monastery's history in

⁵¹ N. Kara Pilehvarian, N. Urfaloglou, L. Yazicioglou, *Fountains in Ottoman Istanbul*, Istanbul 2000, 151, 168, 175.

⁵² Liakos 2000, *op. cit.*, 34, 54, 83 -85.

⁵³ *Ibidem*, 34-36.

this era is mainly known from the written sources. Additionally, one more structure certainly dated, can be registered in the short catalogue of the buildings constructed in 15th century on Mt Athos⁵⁴.

The revealed parts of the middle Byzantine door frames, as well as the other contemporary architectural members kept at the monastery (two mullions and a pier of templon screen), should be recognized as remains of the structures from the early monastic establishment, probably the first katholikon. A similar provenance must also be assumed for the survived parts of the opus sectile pavements.

The significance of the excavation findings is not limited to the Byzantine monastery only. The disclosed newer architectural members are related to the construction activity at the monastery just a few years before the inception of the Greek Revolution (1821). It seems that the stonemasons who were worked at the monastery in the end of the second decade of 19th century, didn't only undertake the carving of the marble slabs, were incorporated later in the new katholikon; they also created other architectural members, which however were not used either in the katholikon, when it was erected (1839-1844) or in the other structures (e.g. fountains).

Apart from the examples discussed here, in the group of the unused architectural members are also included two marble capitals with baroque decoration. Both of are kept at the monastery and dated in the two first decades of 19th century⁵⁵. I consider that these capitals were created in order to be used in the katholikon, grounded in the year 1816. The first one (fig. 25a) is smaller (diameter 23 cm) and was probably indented to be placed on a column of the colonnade in the outer narthex. This assumption can be arisen if we take into account the other capitals with similar dimensions, which were used in the respective positions in other athonite katholika, constructed in the two first decades of 19th century; I indicatively mention the similar capitals in the katholika at the monasteries of Xenophontos (new katholikon)⁵⁶ and Panteleimonos⁵⁷. The other capital (fig. 25b), with larger dimensions (diameter 42 cm), could be destined to be incorporated in a column supporting the dome in the nave. Apparently, in my point of view, the changes in morphology of the new katholikon (1839-1844), compared with that of the initially planned church (1816), did not permit to be integrated the above mentioned architectural members, finally unused.

⁵⁴ About the building activity on Mt Athos in 15th century see: Theocharides 2011, *op.cit.*, 115-121.

⁵⁵ For the assimilation of baroque in the sculpture during the second half of 18th and the first two decades of 19th century, see: Liakos 2000, *op. cit.*, 17.

⁵⁶ The capitals but also the sculpted slabs impacted in external facades of the new katholikon were created in the first phase of its erection (1819-1820). About the construction of the new katholikon at the monastery of Xenophontos, see: D. Liakos, "Από την ανώνυμη στην επώνυμη γλυπτική παραγωγή (19^{ος} αι.). "Δρόμοι" στο Άγιον Όρος", in: *Α' Επιστημονικό Συμπόσιο της Νεοελληνικής Εκκλησιαστικής Τέχνης, Πρακτικά*, Athens 2009, 526, note 21.

⁵⁷ The katholikon was constructed between the years 1812 and 1821, Liakos 2000, *op. cit.*, 59-60, note 417.

Димитрио Лиакос
НОВА САЗНАЊА О ГРАДИТЕЉСКИМ АКТИВНОСТИМА У МОНАСТИРУ
СВЕТОГ ПАВЛА НА АТОСУ И ДОПРИНОС ЗАПОЧЕТИХ АРХЕОЛОШКИХ
ИСПИТИВАЊА

Археолошка ископавања у порти манастира Светог Павла на Атосу започета су у мају, а завршена у новембру 2013. године. Испитивања је подржала Десета дирекција за византијску уметност (Министарство културе и спорта, Република Грчка). Започета археолошка ископавања донела су податке о постојању старије грађевине конструисане за време српског владара Ђурђа Бранковића око 1440. године. Ова грађевина је позната једино из писаних извора и старијих цртежа. На горњем спрату грађевине се налазио католикон манастира који је девастиран у првим деценијама XIX века. Међу значајним налазима могу се поменути и фрагменти фреско сликарства и уломци мермера који су припадали католикону. Наведена испитивања су од значаја за боље познавање средњевизантијске и позновизантијске архитектуре, а свакако доприносе и бољем познавању грађевинских делатности које су се спроводиле у манастиру.