

THE BAPTISTERY OF SAINT SOPHIA

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The Baptistery stood in the southwest corner of St. Sophia, and was separated from the main building by a separate court. It is now connected with the main building by the buttress and accessories built later. The Baptistery was built prior to Justinian's St. Sophia. North of this building, in the façade looking on St. Sophia, was an entrance with marble columns. To-day the Baptistery is occupied by the mausoleums of Sultan Mustafa I. (1617-1623), who had not built himself a burial place during his reign, and of Sultan İbrahim (1640-1648). According to Turkish chronicles the building, prior to the burial of those sultans, was not used for another purpose, and was left empty¹.

(1) Kâtip Çelebi, *Fezleke*, vol. II, p. 211, «Sultan Mustafa died in the middle of the month of Ramazan (1648). He was buried in an empty domed building, built before the Conquest, near St. Sophia.»

Ali Şefqi, *Hayrullah efendi Tarihi Zeyli*, vol. XVII, p. 83.

Evliya Çelebi, vol. I, p. 354, «All the mausoleums of the sultans were filled with the tombs of sultans, princes, and princesses, and no place could be found for Mustafa Han. His body remained 17 hours on the stone-bier. At last, as no place could be found, he was buried in the stone building, which is near the Great St. Sophia, and which in the olden days was an oil store. As there was no earth in the domed building, earth was brought from the Palace garden, and the ground was covered with it.»

About Sultan İbrahim, see *Fezleke*, vol II, p. 320, «The Sultan of the Earth as deposed, and imprisoned in the place reserved to deposed sultans, and his door was walled up... he was

No detailed information exists about the extant Baptistery of St. Sophia either in Procopius or in Silentiarius². We know only that it was called Megali Photistir in order to distinguish it from another Baptistery, and that, like all other Baptisteries, it was dedicated to Agios Ioannes Prodromos (St. John Baptist).

According to An. Banduri,³ before Justinian built St. Sophia he built a chapel of circular plan, under the name of Agios Ioannes Prodromos. The dome was gilt in gold, and the interior decorated with precious stones. This building was near the Horlogion, and quite close to the Metatorion, where emperors often had dinner with their suite.

sent to the world of Eternity by an executioner. After the funeral service he was buried in the mausoleum of Sultan Mustafa, near the gate of St. Sophia.»

Naimâ, *Ayasofya Library*, No. 3105, vol. II, p. 170. «He was buried near the tomb of Sultan Mustafa, near St. Sophia.»

This is all the information we find in Ottoman chronicles about the modifications made in the Baptistery in order to convert it into a mausoleum. There is no information as to when and why the large baptism tank extant was taken out, how it was transported to the court in the north, when the door on that side was walled up, and when the second door which now exists at the east of building, and the windows on the ground floor were opened.

(2) Paulus Silentiarius, in his *History of St. Sophia*, pp. 28 and 563, mentions that the people who came out of the building by the north gate went to a *Axpaantta Loetra* which cleansed the soul and washed stains.

(3) An. Band.

An anonymous Russian traveller, who visited Constantinople at a later date ⁴, mentions that a Baptistery with a well and a baptism tank stood on the right hand side of the entrance gate of S. Sophia.

We find no enlightening information in the writings of later Western travellers.

Salzenberg, who saw that place during the restoration of 1847-1849, writes ⁵, «It is a building square outside, and octagonal inside, but outside the upper part is octagonal. It has four windows, which belong to the date of construction. The building is covered with a roof. At the east is an apse, and in the west a narthex. The square apse is unlike the usual apses in Constantinople, which shows that the date of construction of the apse is prior to that of St. Sophia».

Beside the extant entrance in the east, there was formerly a door which opened to the north, and which is now walled up. That door gave access to a hall after which was a small court.

North of the hall was an architectural fragment with two columns, and above that was the place of a door. At the east end of the hall was the span of an arch now walled up. It led to the buttress on that side of the church, thus connecting the hall with the church. After the conquest of Constantinople by the Turks it was used as an oil store, and when the building was converted into a mausoleum for Sultan Mustafa the hall continued to be used as an oil store.

Scarlatos Byzantios ⁶ writes that a passage existed formerly between that building and St. Sophia.

(4) Mme. de Khitrowo, *Itinéraires russes en Orient*, p. 227.

(5) W. Salzenberg, *Altchristliche Baudenkmäler in Konstantinopel*, p. 19, Pls. VI, VII, XI, XII.

(6) Scarlatos Byzantios, *Constantinopolis*, p. 256.

Water was supplied to the kolybethva, or baptism tank, from a water tower, and it ran continually. It was believed by the people to be holy water. The building was an asylum ⁷. No one could arrest those who took refuge there. According to Theophanos, when the emperor Zeno was forced to abandon the power he went to St. Sophia, and after praying placed his crown on the altar, and took refuge there. Two years later his successor, Basilicus, also took refuge there with his wife and children.

According to Ephlagon, during the ceremonies the Patriarch came down from the Cintronon in St. Sophia, and entered the narthex of this Baptistery. Those who were to be baptized for the first time undressed, and waited for him in the Apodiom there. The Patriarch baptized them there after anointing them with the holy myron (holy oil).

Leathaby and Swainson ⁸ admit that the Baptistery was the building now converted into a mausoleum. Other writers suggest that it was the Skevophylakion, the ancient treasury of the church, at the north-east of St. Sophia ⁹, and that it was afterwards turned into a baptistery by the emperor Justinian.

Antoniades writes ¹⁰ that this building was called Baptistarium or Megali Phostir, to distinguish it from the small baptistery, that, like all other baptisteries, it was dedicated to st. John Prodromos, and that it was built by the emperor Justinian. He measured the building outside and found that it was 22.70 ms. long and 16.20

(7) The Chapel of St. Nicholas in St. Sophia also possessed the rights of a prophigion.

(8) Leathaby and Swainson, *The Church of Sancta Sophia*, pp. 18, 20, 177, 183.

(9) Feridun Dirimtekin, *Skevophylakion de Ste. Sophie*; R. Janin, *Mélanges, Rev. des études byz.*, pp. 390-400.

(10) Antoniades, *Ekphrasis tis Agia Sophias*, vol. I, pp. 123 ff.

ms. wide, and that the average height was 17.40 ms. He also gives us informations about the mosaics which, according to ancient sources, and chiefly to An. Banduri, formerly existed there.

Ebersolt¹¹, when he examined St. Sophia, pointed out that, according to the Book of Ceremonies, the building had two baptisteries, one large, and the other small¹². He believes that the baptistery mentioned in the Book of Ceremonies must be the Treasury of the church, which is on a cylindrical plan. But it is known for certain that it was the building which is now the mausoleum of Sultan Mustafa, in the southwest corner of St. Sophia. This oratory was dedicated to St. John Baptist by the emperor Justinian. The building terminates in the east in an apse, and in the west in a narthex. It is of octagonal plan, with niches on four sides. It is similar, on a smaller scale, to the Church of St. Serge and St. Bacchus (Küçük Ayasofya), which was also built by Justinian.

A. M. Schneider, in his book on the excavations he made in the west court of St. Sophia, says that as the walls of the Baptistery were built in courses of bricks and sandstone it must have been built in the reign of Justinian, that the old door in the west is walled up, and that the building is now entered by a door in the north-east corner¹³.

Swift¹⁴ examined the building, and studied ancient sources. He points out, on the authority of the Book of Ceremonies by Constantine Porphyrogenetos¹⁵,

(11) Ebersolt, *Ste. Sophie de Constantinople*, pp. 35, note 1, 3, 35.

(12) Constantine Porphyrogenetos, *Livre des Cérémonies*, vol. II, p. 620.

(13) A. M. Schneider, *Die Grabung in Westhof der Sophien Kirche zu İstanbul*, Berlin, 1941, pp. 23, 42, 45.

(14) Swift, *Hagia Sophia*, pp. 173 - 177.

(15) Constantine Porphyrogenetos, *De Cer.*, Bonn, P. 620.

that the small baptistery was the Skevophylakion (treasury of the church), north-east of St. Sophia, and that the large baptistery was the building which is our subject matter, and he expounds his studies on that building. He was contended with adding to his book a simple sectional elevation of the building without adding either a ground plan of the building or plans and photographs of the remains which existed then in the northern part of the court, and which are now demolished. The measures he gives of the building are not accurate.

Swift examined the interior order of the building and the arches of the windows, after which he examined the court at the north, and he suggests that possibly the door which opened here gave access to a vestry or to an apothytrium. According to him there was formerly between the columns in the north of that interior court a door opening to the north. Another door beneath the arch in the east of that interior court opened to the east. Swift, like Salzenberg, suggests that the door gave access to the ground floor of the buttress in the extreme south-west of St. Sophia, and that the baptistery communicated in this way with the church. He notes that the column capitals before that part, and next to the door lintels, resemble the capitals in the Church of St. Serge and St. Bacchus at Istanbul, and in the Church of St. Vitale at Ravenna, and that they totally differ in form from those in St. Sophia.

Ali Sami Boyar, in his book, *Resimli Ayasofya*, gives informations about the Baptistery, without entering into details¹⁶.

Genadios, metropolitan of Heliopolis, in an article on the Baptistery of St. Sophia, says, «To-day the walls of the building are covered with plaster. Formerly those

(16) *Resimli Ayasofya, İstanbul*, 1943.

walls were cased in precious stones. They were plundered by the soldiers of the Fourth Crusade»¹⁷.

We know that, as St. John Baptist baptized Christ in the Jordan, the baptism ceremony in the early Christian period was performed in rivers¹⁸. It had to be in general a river or source of which the water was considered holy.

It is believed that in a later period baptism tanks existed in the Catacombs. In the Catacombs of Rome, and in one catacomb discovered at Alexandria, have been seen tanks which are thought to be baptism tanks. In many countries the climate conditions made it difficult to perform the entire ceremony in the open.

In the reign of the emperor Constantine the Great, when Christians found it possible to worship freely, churches were built, and it was customary to have a baptistery near every church¹⁹. Baptisteries were as a general rule chapels dedicated to St. John Baptist²⁰.

In early times baptisteries were built on the north side of a church, and sometimes on another side. For example, in the Basilica of Güzelbağçe at İzmir the baptistery is close to the presbytery²¹, in the Basilica of Abu Mana near Mariotte in Egypt²² the baptistery is adjacent to the atrium in the west, in the Basilica of Solena it is close to the south basilica²³, in the basilica discovered in the Side exca-

vations²⁴, as well as in the 6th century Byzantine cathedral discovered in the Ça-lıçingrat excavations it was in the north-east part of the building²⁵.

In the center of the interior of baptisteries was always a baptism tank called kolymbethva. In the early Christian period it was customary for the baptism ceremony to be performed by the total immersion of the candidate, which made it necessary to place the tank in a building erected for that purpose. Those buildings were generally covered with a dome. In the early period, after a catechumen was quite prepared to be baptized he was baptized by a bishop once every year²⁶. Afterwards when the number of candidates increased so much that the baptisteries in cathedrals proved insufficient it became necessary to build several baptisteries in one town, as was the case in Rome.

The baptism tank as a general rule was one metre deep. At one side was a place for the bishop. There water flowed from the mouth of pigeon figures in gold and silver, symbols of the Holy Ghost. In the 6th century were added to them statues of Christ and St. John.

The candidate descended into the tank by a flight of three steps, and came out by similar steps on the opposite side. The tanks were not always of the same size. In Western Europe, after the 6th century, the practice of total immersion was abandoned, a depth of water of 35 to

(17) Genadios, metropolitan of Heliopolis.

(18) Kraus, *Real Encyclopädie der christliche Altertumes*, article Taufe.

(19) *Ib.*

(20) *Ib.*

(21) Wulff, p. 239, ill.230; Weber, *Byz.*, X, 1901, pp. 568 - 573, Pl.; Strgowsky *Kleinas*. 1906. Pls. 48 49.

(22) Wulff, p. 228, ills. 226, 229; Kaufmann, *Heilige Stadt in der Wüste*, p. III.

(23) Wulff, p. 242, ill. 237.

(24) Prof. Arif Mansel, *1946 - 1953 senelerinde Pamphyliya'da yapılan kazılar ve araştırmalar*, 1958, plan of Side.

(25) Prof. Alex. Deroko, *Architecture, monuments et décorations dans la Serbie du moyen âge*, *Belgrade*, 1953, p. 32, Pl. 38.

(26) Le Merle, *Le style byzantin*, p. 38; Ch. Diehl, *Manuel d'art byzantin*, p. 176; Pulgher, *Anciennes églises byzantines de Constantinople*, pp. 5 - 6.

45 cms. was found sufficient, and the priest sprinkled a little water on the head of the candidate ²⁷.

Baptism tanks were not always of the same form. For example, in the baptistery of the cathedrals of Hammam Lif, Uppenná, and Sfax, which were built after the Emperor Justinian reconquered North Africa, baptism tanks were in the form of stars with 6 to 8 points ²⁸.

The size and form of baptisteries also changed continually. We know for example that the baptisteries of Carthage and Bari were large enough for the Councils to assemble there ²⁹.

THE BAPTISTERY OF SAINT SOPHIA (Plan and section I)

(27) The Orthodox Church has retained to the present day the principle of performing baptism by the total immersion in water, and plunging the head three times in water. At present only children are baptized in this fashion, and in every church use a metal font large enough to hold a child, and underneath is a second basin, also of metal, large enough to hold the water to be poured into the font. The child is baptized by being plunged three times in the font. Besides these in orthodox churches are tanks, specially made for that purpose, especially in agiasmas, to cleanse from sins. According to the Book of Ceremonies the Emperor and Empress, on special days of the year, went to the famous Agiasma in the Church of Theotokos, at the Blachernae, where they entered the tank, and cleansed their sins. This particularity was performed by other orthodoxes.

(28) Ch. Diehl, *Manuel d'art byzantin*, vol. I, p. 190. The baptism tank of the Hammam Lif Baptistery is of circular form, with 5 niches in the interior. The place of the sixth niche is occupied by a flight of steps. In this form is similar to the Baptistery of Hodegetria, at the Saray Point. See Hatchorian, ill. 281.

Courdoec et Pouincont, *Carthage*, 1925, vol. VI, p. 112, ill. 7.

«The Sfax Baptistery is of circular form in the exterior. In the interior it has 3 niches on each side. The places of the 7 th and 8 th niches are occupied by steps. «Op. cit., pp. 112 - 113; Hatchorian, ill. 286.

(29) The Bari Baptistery was built in 1153. it measures 50 ms. across and 55 md. in height.

The exterior of the building is of rectangular form, and measures 20 x 15.52 ms. The door which formerly existed in the west gave access to a narthex measuring 13.90 ms., and thence into the main building, of octagonal form, measuring 12.88 ms. across in the interior. ³⁰ (Fig 1,2,3).

In four corners of that octagon are four semi-circular niches (4,5) measuring from 4.04 to 4.10 ms. across. The average distance between the niches is 4.30 ms. The apse in the east measures 4.10 ms. across. It was formerly semi-circular, like the other niches, but the central part has been filled, so that the shape of the curve is modified.

The large baptism tank stood formerly in the exact center of the building. In that period the building was connected with the court on the north side by a door measuring 2.50 ms. across. The door was walled up when the building was converted into a mausoleum. (Fig 6-7)

The dome of the Baptistery is very flat, such as was the first dome of St. Sophia. On the dome are decorations in the Turkish style. (Fig 8). The dome is covered with bricks, as became apparent in the parts where the plaster had fallen off. The interior height of the dome is 16.05 ms., and the exterior height 16.60 ms.

The present floor of the building is the floor filled up with earth after the building was converted into a mausoleum. It must have been formerly on a level with the present entrance gate of St. Sophia, about 120 cms. below the present floor. In order to ascertain this, Ali Sami Boyar opened a trench in the north façade of the building, to see whether there for-

(30) The measures we took differ from those given by Antoniades in *Ekphrasis*. Antoniades says that the building measures exteriorly 22.70 ms. in length, and 16.20 ms. in width, and that the total height of the dome is 17.10 ms. Swift says it measures 21.80 by 16.20 ms.

merly existed a flight of stairs before the door that gave access to the north court, but no stairs were found. This shows that the original floor of the building was on a level with the court on the north façade. The floor of the Baptistery must have been formerly paved with marble, as in other baptisteries. Although we have no complete informations about this, we presume that the extremely heavy tank was removed and the floor covered with earth certainly after the first burial. As Turkish chronicles relate that Sultan Mustafa I. was buried in the empty building with a dome, close to St. Sophia, we may conclude that the place had been prepared for that purpose.

STYLE OF STRUCTURE

The form of structure of the interior walls of the building is identical to that of the reign of Justinien³¹. The bricks used in the structure measure $39 \times 39 \times 4,55$ cms. The mortar is like that in St. Sophia. In the parts which have retained their original form is seen mortar applied with a trowel in a concave form, as in St. Sophia. The rectangular windows in the lower story of the building measure from 1,10 to 1,20 ms. across (Fig 9). They date from the Turkish period. No baptistery ever had windows in the lower story. Those windows were opened in the Turkish period, to allow passers-by pray for the dead. The windows in the upper story are entirely in the Byzantine style. They are the original windows. (Fig 10)

Some of the windows in the upper story were closed at a later date because of the buttresses erected in order to consolidate St. Sophia. In the Turkish period the interior walls of the building were covered with plaster, and at various periods decorated with ornaments in the Turkish style. The ornaments on the dome probably belong to the last century.

Formerly the walls of the building must have been cased in marble and other valuable colored stones, as in all other important Byzantine buildings³². No trace of them remains to-day.

THE BAPTISM TANK (Fig- 11- 12)

The Anonymous Russian traveller gives us the following information about the kolymbethva, the baptism tank, which stood formerly in the Baptistery³⁴. (Fig 12) «On the right hand side of the door of this Baptistery is a well, and in the center a kolymbethva. The length is 6 sagienes. The tank is used by the Patriarch for the baptism ceremony».

As one sagiene equals 2,1336 ms. the length of the tank should be 12.80 ms. This is of course a gross exaggeration.

According to the measures taken by Antoniades the circumference of the tank is 12.80 ms, and the diameter 4.07 ms. Those measures differ from ours³⁴.

As seen in the plan and illustrations (plan II) the two façades with steps are angular, and the part which actually served as a baptism tank is elliptical. The long side of the tank measures from one outside border to the other 3.25 ms. In the central part the tank measures 2.50 ms. across. The height is 1.52 ms. The interior of the tank measures 2.80 ms. in length, 2.10 in width, and the depth is 1.16 ms.

As the tank was partly buried in the ground, all parts are not equally well hewn. The buried part has been roughly hewn. In the north corner (according to its present position) the part that is roughly hewn has a height of 85 cms., diminishing southwards to 73 cms.

(32) *Op. cit.*, p. 74.

Genadios, metropolitan of Heliopolis, says that those walls were cased in precious stones, which were afterwards plundered by the Crusaders, but he does mention a source.

(33) Mme. de Khitrowo, p. 227.

(34) Antoniades, vol. I, p. 124.

(31) Brehier, *L'art byzantin*, pp. 72 - 76.

The thickness in the two ends of the tank is 24 cms., and in the middle 21 cms.

Exactly in the middle of the part which forms an angle in the north is the place of a cross measuring 21 by 21 cms. On the south side, on a level with the first step at the beginning of the curved part inside the tank, is the place of another cross measuring 22 by 21 cms.³⁵ (ill. 6).

The tank is made entirely of white marble. Candidates entered it by three steps, and came out by ascending the three steps on the opposite side. The steps are not quite equal in size. The first and second steps measure 23 cms., the third and fourth 24 cms.

Besides the large baptism tank found in St. Sophia, four Byzantine baptism tanks were discovered in various places in İstanbul, and transported to the Museum of Archeology, where they are now on show.

One of them is entered in Mendel's Catalogue under No. 1177/2,56. Exteriorly it is four-lobed. It has steps on one side only. The steps which existed formerly on the other side were removed at a later date. The exterior height is 1.55. The depth is 1.20 ms., and the interior length 1.16 ms. It was discovered in the courtyard of the Mosque of Zeyneb Sultan. On one side is the place of 5 crosses, and on the other side the place of one cross³⁶.

The second baptism tank is entered in Mendel's Catalogue under No. 1178/2159. Seen from above it is unlike the

35) Hatchatorian, *ill.* 180. The plan there is drawn from a sketch by Van Nice.

Leathaby and Swainson, *op. cit.*, pp. 19, 20, 100, 132, 183, 209, 217, 219, *ill.* 3.; Gurliit, *Baukunst*, pp. 21-22.; Grabar, *Marthyron*, 1946, p. 392.

(36) Hatchatorian, *ill.* 209.

one in St. Sophia. It is of trefoil shape, and has no steps. The exterior length is 1.55 ms. It is made of black - veined white marble. It was found in the excavations at Topkapu, and transported to the Museum³⁷.

The third baptism tank is entered in the inventory of the Museum of Archeology under No. 3898. It was brought from the Mosque of Atiq Koca Mustafa Paşa at Aksaray. Seen from above it is of trefoil shape. On one side only are three steps. The exterior height is 1.23 ms., the depth 1 m., the length 1.87 ms., the width 1.49 ms. That tank also differs from that of St. Sophia in shape and size³⁸.

The fourth baptism tank is the most remarkable in our eyes. It is of marble. It was discovered at Yalova by Rüstem Duyuran, Director General of Antiquities and Museums, and transferred to the Museum of Archaeology in 1962. (Fig 13-14) Its exterior is of cruciform shape. On two sides are steps to enter the tank. The actual baptismal part is of elliptical shape. The total length is 1.94 ms., the height 9.94 m., the width 0.97 m. The thickness on the border is 9 cms. It has been dated in the 6th century. On the outside border, and on a corner on the same side are seen the places of many crosses.

Besides the Baptistery of St. Sophia at İstanbul the Baptistery of Hodegetria (the Conductress) (Fig 15) was found in the excavations made in the Saray Point in 1920 - 1923. It is built in bricks, like the Baptistery of St. Sophia. It was connected with the adjoining colonnaded atrium, in the shape of a semi-rotunda. The building was of hexagonal form. (Fig 16-17) In five corners were apses (niches), measuring on an average 6 ms.

(37) *ibid.* *ill.* 200.

(38) *ibid.*, *ill.* 201.

across and 4 ms. in depth. The place where should have been the sixth apse was occupied by a rather long narthex, which connected the building with the atrium. The total length of the Baptistery, from the middle of one niche to the other niche, was 20.73 ms. The baptism tank in the middle has witnessed two periods. In the first period it was small, and afterwards it was enlarged. In that last period the baptism tank was made entirely of marble, and it had twelve sides. Around the tank were five semi-circular niches. The place of a sixth niche was the point of junction with the exterior ground. It is possible that the priest stood there during the ceremony of baptism and conducted the ceremony.

In each semi-circular niche were three steps leading down into the tank. The depth of the tank was 84 cms. The water from the Agiasma (holy well) of Hodegetria was believed to have the virtue of curing chest ailments³⁹. During the excavations, borings were to discover a deeper layer beneath the tank, and remains were found, which showed that once Roman thermae existed there.

In Constantinople the Hodegetria Baptistery was not the only building which was used as a baptistery as well as to cure ailments and cleanse from sins. There were other agiasmas, the most famous being the Agiasmas of Blachernae and of Pege.

The Agiasma of Blachernae was close to the Church of Theotokos. It still exists, but the building is certainly not the ancient building. Formely on the 15th of August the Emperor and Empress, with their suite and servants, came here to wash, and to cleanse their sins in the holy bath of Hagios Lousma. After entering the building, and worshi-

(39) R. Demangel et E. Mamboury, *Le quartier des Manganes*, p. 108.

ping the icons there, they plunged three times in the kolymbethra of the hagiaσμα, and thus were purified of all their sins⁴⁰.

In the Hagiasma of Pege (Balıklı) the water was believed to cure ailments and to be holy. The Emperor came there in great ceremony on the feast of Ascension. The building above the actual source was erected by the emperor Leo I. (457-477)⁴¹. The church was built by the emperor Justinian⁴². The agiasma was covered with a circular dome, decorated with mosaic ornaments imitating the sky. The baptism tank was on quadrangular form, and on each side were steps.

THE NARTHEX (Plan I)

The Baptistery had a narthex in the west. It was entered on that side by a door now converted into a window. The narthex measures 13.90 by 3.15 ms. It comprises two lateral parts measuring 5.40 ms. each in length, and a central part 3.15 ms. long. The lateral parts had intersected vaults. The west door was 2.10 ms. wide. (Fig 18-19-20)

THE COURT (Plan III)

On the north side of the Baptistery was a door now walled up, which gave access to a court measuring 12.30 × 11.25 ms. The court is surrounded by the north wall of the Baptistery, the wall of the south façade of St. Sophia, the but-Sophia, and the east wall of the winding ramp (kohlias) on that side. The court is divided into two parts by a covered portal situated 4.95 ms. north of the Baptistery wall. On the north face of

(40) *De Cer.*, vol. I, 18, p. 108, vol. II pp 52, 774-775; Tritrova, pp. 137, 201; Feridun Dirimtekin, 14 *Mintaka, Blachernae*, p. 199-200; K. Grivas, *Blachernae*, p.

(41) Nic. Calliste, *Hist, Eccl.*, XV, 26.

(42) Procopius, *De aedif.*, I, 3, Bonn, pp. 184-185; VI, 15; Cedienus, I, 1, p. 678; Mme. de Khitrowo, p. 138.

that covered place is a doorway 1.42 ms. wide, the jambs are supported by two marble columns. On the right hand side (east) of those columns is an open space 1.98 ms. and on the left hand side (west) an opening 1.70 ms. wide (Fig 21).

The marble columns supporting the doorway rest upon bases 82 cms. high. The capitals are in the Byzantine style. They are adorned with double marble square panels, projecting sideways. Above are small, slender marble columns, with rectangular capitals likewise projecting sideways. (Fig 22)

Those columns are joined by their capitals to the arches covering that part.

On the north face of each capital is a cross. The capitals of the lower large columns resemble not so much those of St. Sophia as those of the Church of St. Serge and St. Bacchus (Küçük Aya-sofya) at Istanbul, and of the Church of St. Vitale at Ravenna. On the marble columns supporting the portal there is no evident trace showing that they were formerly joined to the wall on each side, but on the walls is seen a faint trace of juncture, which suggests that in between was a wooden structure or a window. The baptism tank stand now in the south-east corner of that closed court.

On the border of the open court north of the portal are ranged marble sarcophagi, and a great number of large jars, which formerly served to store the oil for St. Sophia, and perhaps for other mosques also. The court was formerly paved with marble (ill. 23).

To-day the court communicates with the outside by a passage opened at the beginning of the ramp behind the ticket office at the entrance of St. Sophia.

PICTURES, MOSAICS, AND FRESCOES, which formerly existed on the walls and the dome.

It was a matter of course that a baptistery belonging to a church entirely decorated with mosaics, such as St. Sophia, should be decorated with mosaics and frescoes, like other buildings erected in the same century. The only information we have corroborating this is in the writings of Antony of Novogorede, who visited Constantinople in 1200.

«In the Baptistery of St. Sophia are pictures representing Christ baptized by John in the river Jordan, John inviting the people to enter the right path, children and adults plunging into the river Jordan (to be baptized). All those pictures are by a very clever painter named Paulos. In all my life I never saw such beautiful pictures anywhere. In the same place are supports upon which the Patriarch placed a picture of Christ, 30 cubits in height. The painter Paulos made the picture of Christ with precious stones and pearls ground into powder and diluted in water⁴³. All those beautiful things are at present in St. Sophia.»

The above account is not quite clear, but we understand that in the dome of the building were mosaics by the painter Paulos, representing the baptism of Christ and others in the Jordan by St. John Baptist. Those mosaics must have been similar to the mosaics in the baptisteries of Italy and other countries, which we shall review presently.

We understand also that during the ceremony of baptism an icon of Christ (probably a mosaic), measuring 30 cubits (15 ms ?) in height, was brought

(43) Mme. de Khitrowo, 96. In the Copenhagen copy of this book of travels has been added in this place the following sentence, «All those beautiful and valuable objects, because of our sins, have been transferred to Rome by the Crusaders.» That sentence must no doubt have been added to the book after 1204 by a copyist, or by the author himself when he was informed of the fact.

there and placed on a support prepared for that purpose. That must be the icon which, according to later chronicles, was taken by the Crusaders, and sent to Rome.

On examining the place we could find no mosaics on the walls and dome, nor did we come across any tesserae fallen on the ground.

We know that buildings of octagonal or circular plan were used by the Romans for mausoleus, nymphaeums, and thermae.

The Byzantines used that form of building for churches or baptisteries⁴⁴. They may have adopted as models the buildings in Rome or erected by Romans. Buildings of octagonal plan were very convenient for separating the apartments and vestries of men and women. Especially in the thermae one heating apparatus sufficed to heat both divisions.

Buildings of hexagonal plan, such as the Baptistery of Hodegetria, are rather rare. That form of buildings were used chiefly in Armenia and Georgia⁴⁵

If we compare the baptisteries of St. Sophia with other contemporaneous baptisteries we should remember those in Italy and North Africa.

The Baptistery of Laterano in Rome is of octagonal form outside. In the center of the interior is a tank surrounded by a colonnade. Above is a second story, supported by slender marble columns placed symmetrically to the colonnade. The dome rests upon a drum. The mosaics in the building represent baptismal scenes. The building differs in form from the St. Sophia Baptistery⁴⁶.

(44) Ebersolt, *Monum, archit. byz.*, p. 128.

(45) Strzygowsky, *Baukunst Armenier*, p. 121.

(46) Deichmann, *Frühchristliche Kirche in Rom*, p. 40; Wulff, *Altchrist. und byzantinische Kunst*, vol. I, p. 249; Holzinger, *Die altchrist. und byzantinische Baukunst*, p. 63.

Again in Rome the Church of St. Constantina was built by Constantina, daughter of Constantine the Great, in the form of a baptistery. The building is believed to have been converted into a mausoleum after her death. In 1254 it was converted into a church by the Pope Alexander IV.⁴⁷ The interior of the baptistery is surrounded by an arcade with double columns. In the center is a relatively small baptism tank. The exterior is in the shape of a rotunda. The dome rests upon a drum with windows. The building has a narthex. The ceiling and vaults are adorned with mosaics. The baptistery, in this form, differs from the Baptistery of St. Sophia.

In the basilica with a nave and two aisles built probably by the emperor Arcadius above the tomb of St. Menas, near Mariotte, in Egypt, the baptistery is on the west of the church, and close to the narthex. Outside it is of rectangular form, and the interior is octagonal. As in St. Sophia, there is no colonnade around the tank⁴⁸.

The plans of the building by Kaufmann and Perkins differ from each other. In Perkin's plan a colonnade is shown around the tank

Again in North Africa, in the cathedral with a nave and two aisles at Hencir Maanadin, at Furni, the baptistery was of octagonal plan. The tanks of the baptisteries in North Africa were four-

(47) Wull, vol. I, p. 24; Holzinger, pp. 60-61; Grabar, *PI. VII*; Deichmann, p. 25.

(48) Kaufmann, *Abu Mina Stadt*, 1912, p. 102, fig. 46; O. Wulff, *op. cit.*, pp. 227-229, fig. 227, *PI. 226*; according to Abu Ubayd al Bakri, *Description de l'Afrique septentrionale*, French translation by Mac Govckin de Slave, p. 5, in the 10th century in that basilica were a great number of pictures and statues, among which in the extremity if the church was a marble statue of Abu Mana (St. Menas), represented standing with each foot on a camel; F. W. Deichmann, *Archeol. Anzeiger*, 1937, cols. 75-78, figs. 1, 2.

lobed. Susch is also the form of the tank at Kaliba, at Cape Bon. That building is dated in the 6th century ⁴⁹.

At Ravenna, the baptistery called St. Joanni in Fonde ⁵⁰ is of octagonal plan in the interior, in the orthodox fashion. In the corners are semi-circular niches, and this presents a similarity with the St. Sophia Baptistery. But the interior constructive form is in a totally different style. The arches in the corners of the octagon rest upon marble columns built against the walls, and upon those arches is a second story with arches likewise supported by marble columns. The baptism tank in the center is large, and of octagonal form. In the middle of the dome is seen in a circular frame a mosaic representing Christ baptized in the Jordan by St. John Baptist. Around that, in a large circle, are representations of the twelve apostles, and outside, in the third large circle, are representations of apostles, prophets, and saints, holding books, or cotypes.

In the structure of the church Hellenistic tradition is apparent, as in Laterano. The mosaic ornamental scheme of

(49) P. A. Février et C. Poinso, *Les Cierges et abeille, iconographie du baptistère découvert dans la région de Kaliba (Tunisie)*, *Cahiers archéologiques*, X, 1959, pp. 10, 11, (South of the apse of this 6th century basilica, this baptistery was in the form of a court open on all sides, in the middle was a baptism tank measuring 2 by 1.60 ms, cased in mosaics.)

(50) Holzinger, pp. 78, 80; S. Bettini, *Felix Ravenna*, p. 41; Nordstern, *Ravenna Studien*, p. 32; St. Battari, *Il Battisterio della cattedrale di Ravenna. VII. Corso di cent, dell'arti Ravennadeet Byz.*, 1960, 2, Fac. 5, pp. 7-12; Mario Mazotte, *Il battisterio della cattedrale di Ravenna*, op. cit., 1961, Fac. 3., pp. 255-298; F. W. Deichmann, *Frühbyz. Bauten und Mosaiken in Ravenna*, figs. 8-16; Vollbach Heimer, *Frühbyz. Kunst*, p. 72, figs. 139-143; R. Humann, *Gesch. der Kunst*, II, p. 92, fig. 69; Hachatorian, fig. 339.

the Baptistery of St. Sophia may be said to resemble that baptistery.

The Baptistery of the Arians at Ravenna was built by King Theodoric in 490. It was close to the Cathedral of Santo Spirito. Its form is a repetition of the Orthodox basilica, and the general spirit of the mosaics in the dome is identical ⁵¹. From the point of view of iconography they resemble the Albeng Baptistery in Liguria ⁵².

In Italy, at Pompeii, the baptistery of the Church of Santa Maria Maggiore is believed to belong to the 5th century. It is the Nicera building which measures 24.40 ms. across. It is of circular plan, and, with the colonnade encircling the tank, resembles somewhat the Laterano Baptistery.

We see that the baptistery most like that of St. Sophia is the baptistery of the Cathedral of Abu Mana (St. Menas), at Mariotte, in Egypt, because it is of quadrangular form outside and the interior is of octagonal form. Some baptisteries, square inside and octagonal outside, resemble the St. Sophia Baptistery, but their interior architecture is different.

We know that the walls of the St. Sophia Baptistery were cased in marble, but it is a fact that we have no satisfactory information on its condition prior to 1204.

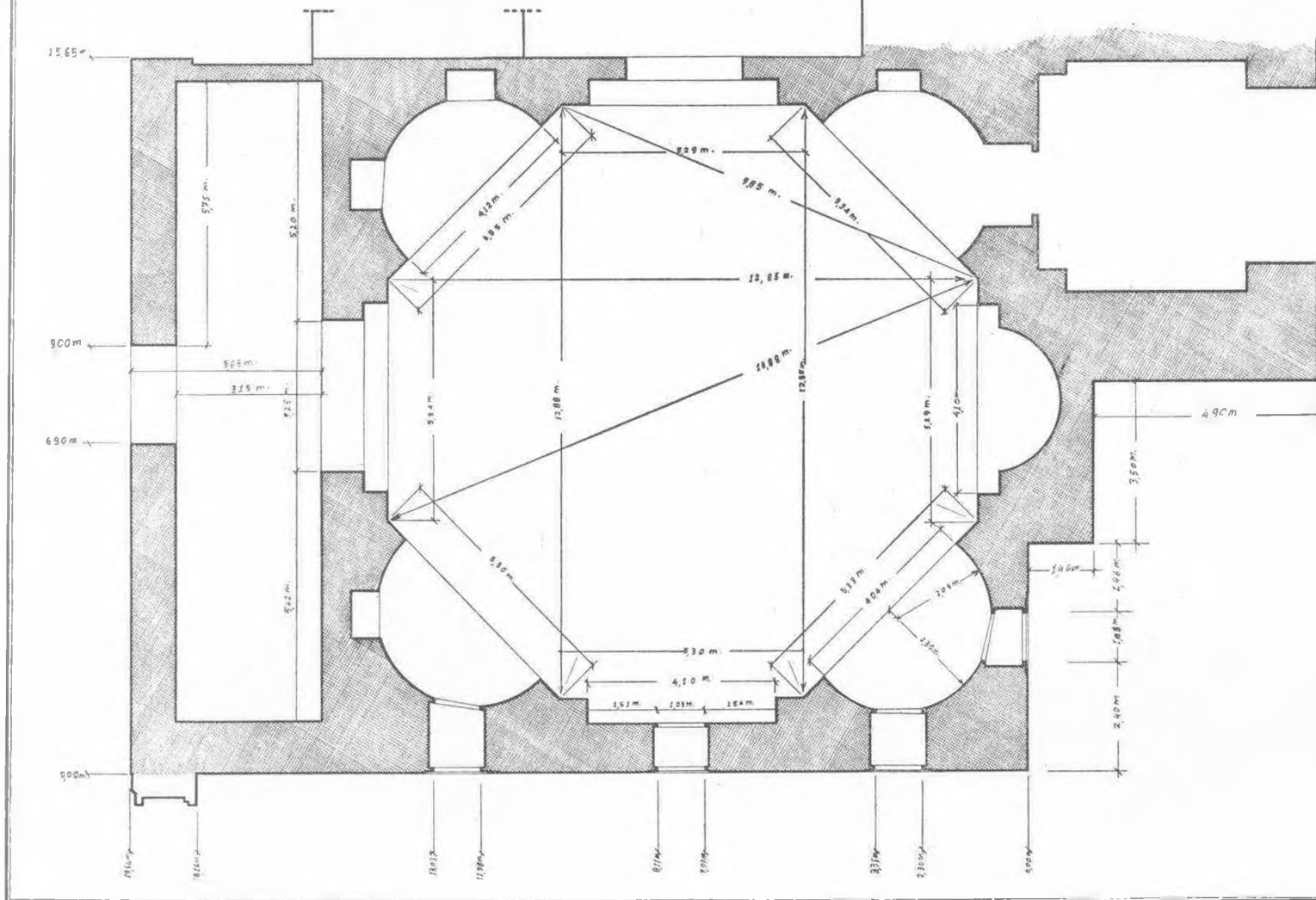
(51) Holzinger, p. 81; Deichmann, *Frühchristliche Bauten und Mosaiken in Ravenna*, figs. 61-68; Serg. Bettini, *Felix Ravenna*, p. 5; Vollbach and Heimer, pp. 73-74, fig. 149; Humann, *Geschichte der Kunst*, II, p. 99, fig. 73; O. Wulff, p. 343, fig. 378.

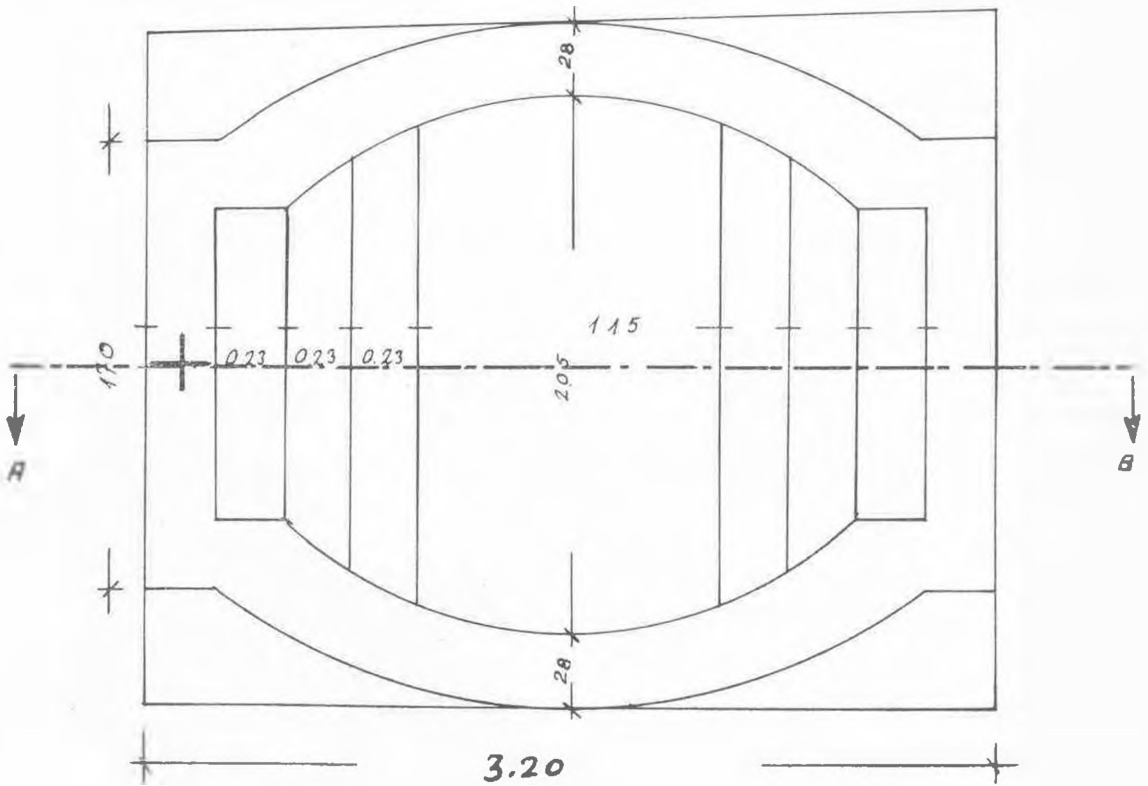
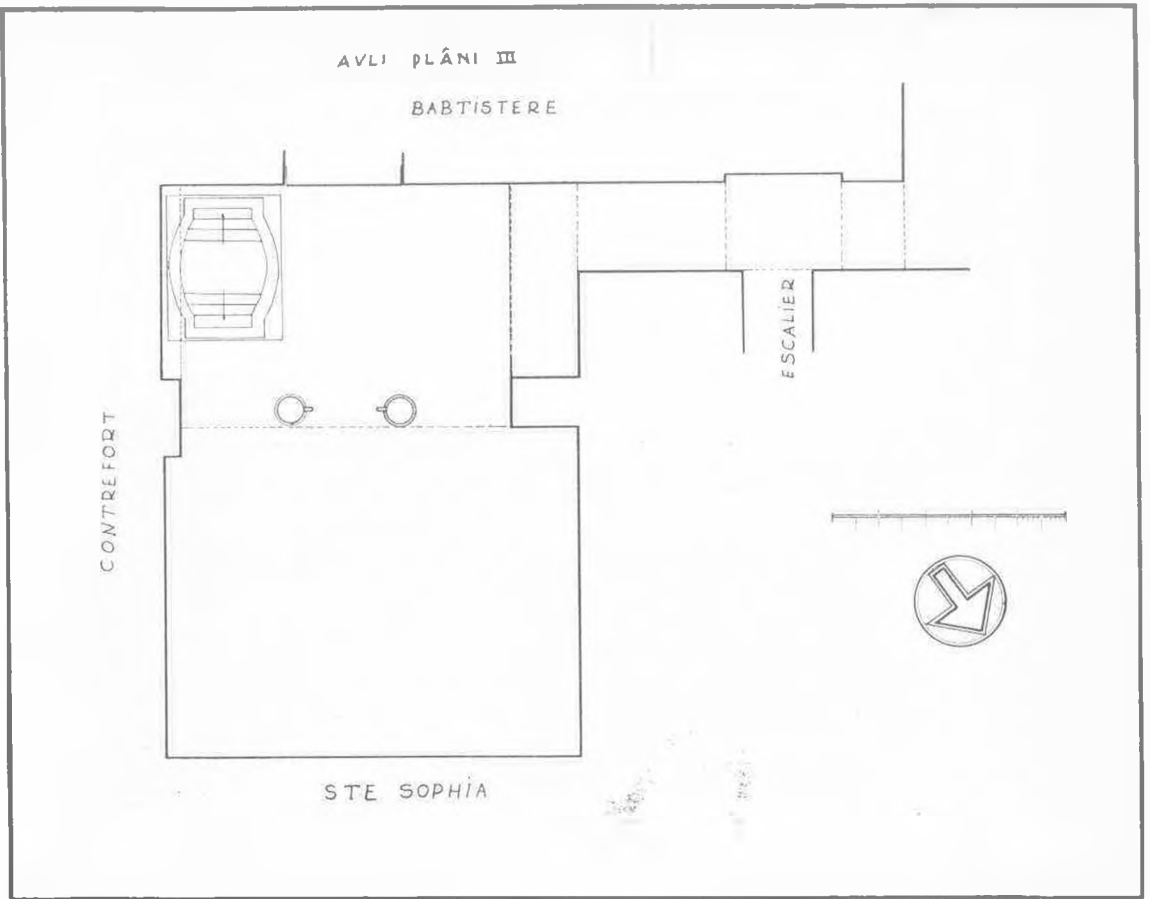
(52) G. de Angelis d'Ossat *Il battisteriodi Albengi VII*, 1961, pp. 145-146 B. Fletcher, *History of architecture*, London, 1959, p. 292.

Later baptisteries were built on an octagonal plan. The Asti Baptistery, which was built in 1130, and the Carmona Baptistery, which was built in 1167, are also octagonal (Fletcher, p. 277).

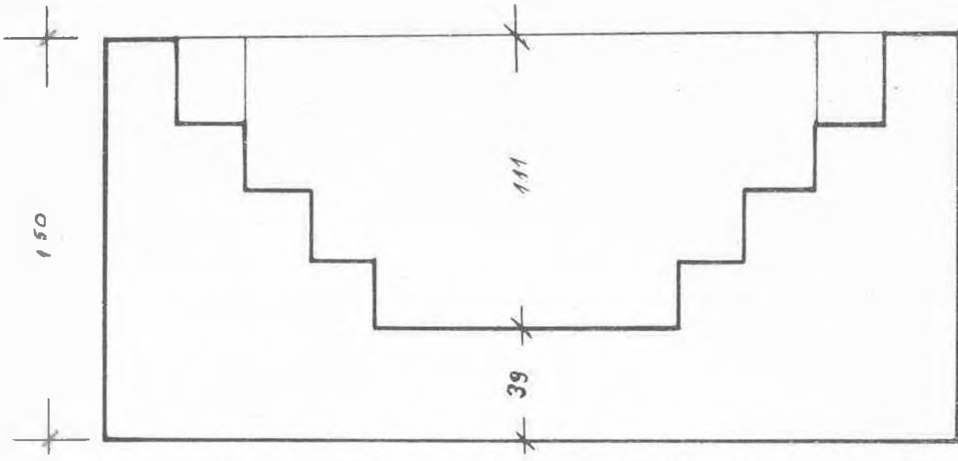
(53) Holzinger, pp. 62-65.

BAPTISTERE PLĂNI I

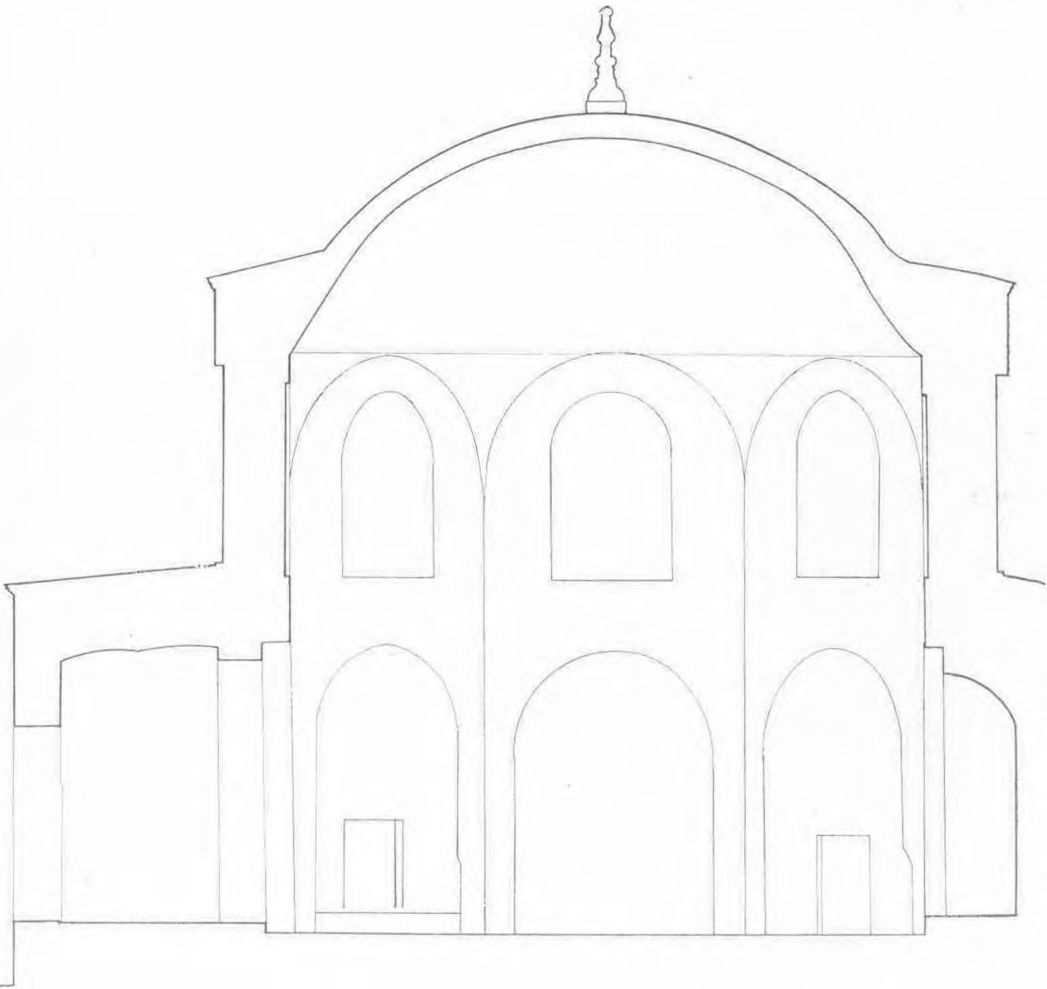




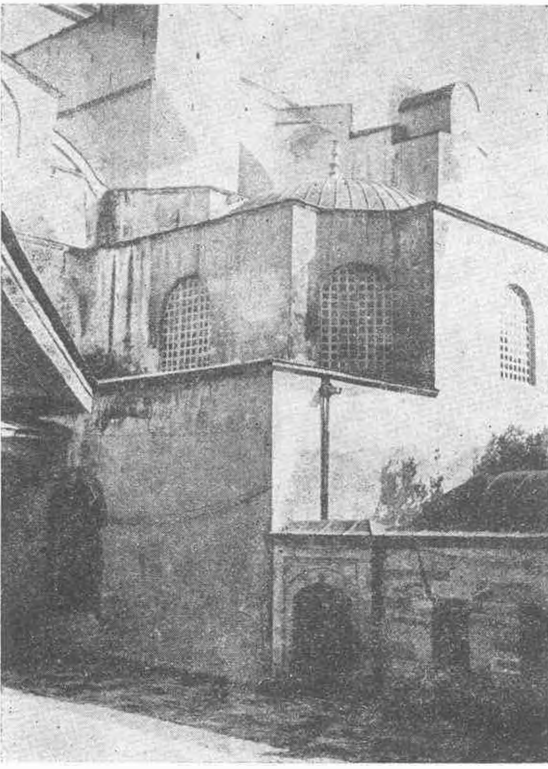
Ayasofya Baptisteri Plâni, II



Ayasofya Baptisteri A-B kesiti (Plân II).

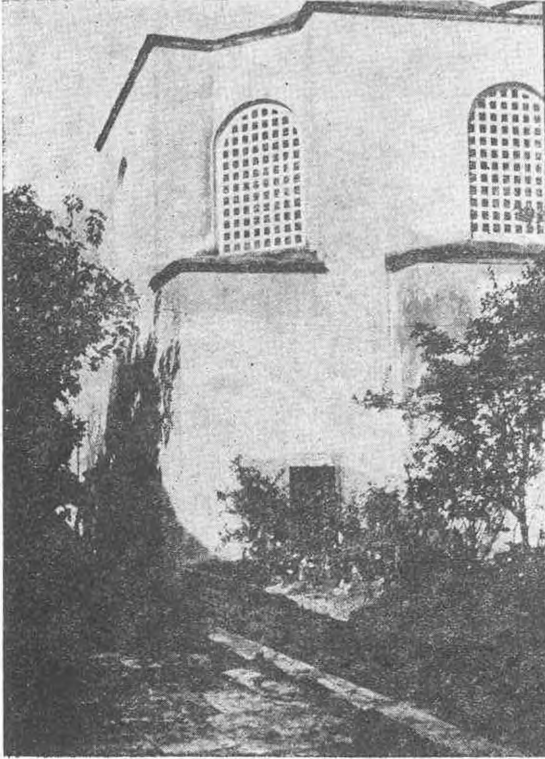


Ayasofya Baptisterinin Kesiti, I



Res. 1 — Baptisterin Güney-batı köşesi.

Fig. 1 — The South-west corner of the Baptistery.



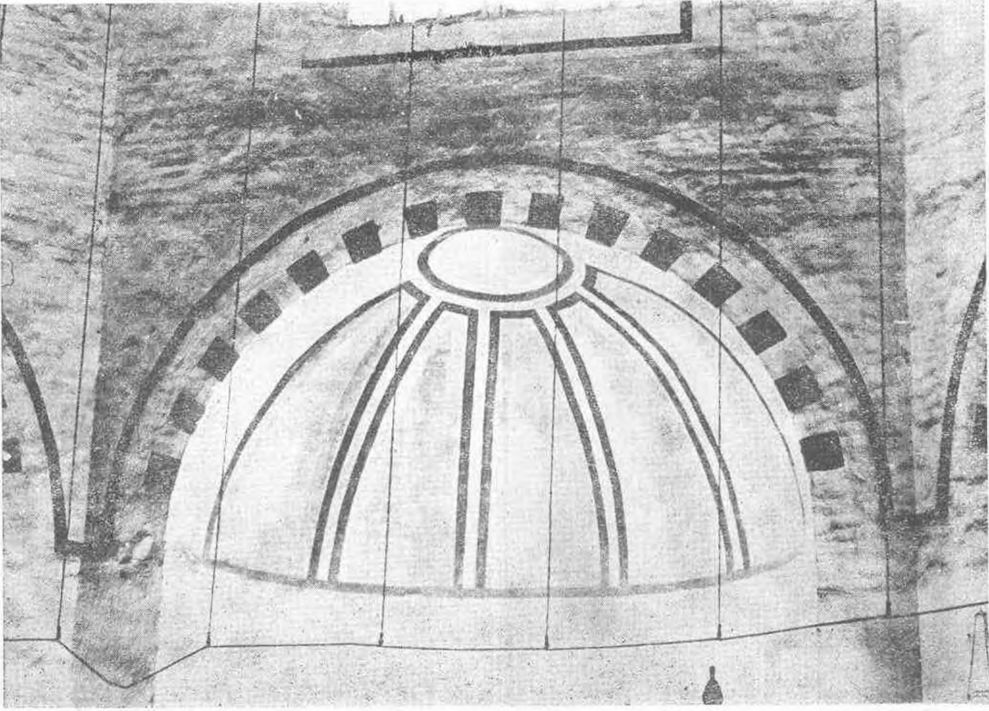
Res. 2 — Baptisterin Güney-doğudan görünüşü.

Fig. 2 — View from the South-east of Baptistery.



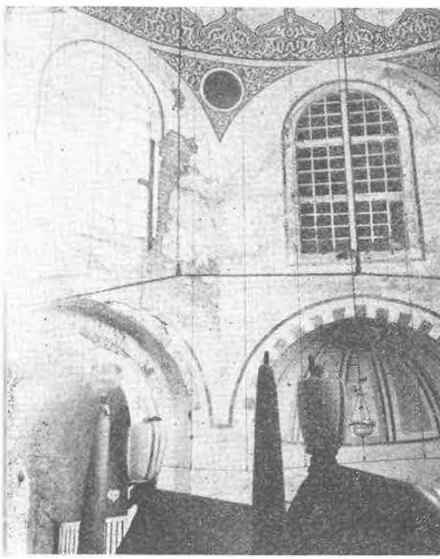
Res. 3 — Doğudan görünüş.

Fig. 3 — View from the East.



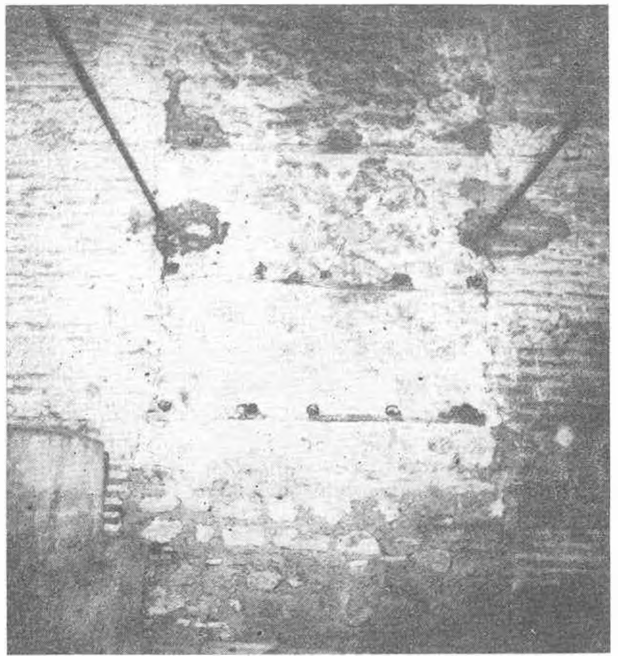
Res. 4 — Binadaki nişlerden biri.

Fig. 4 — A Niche in the Baptistry.



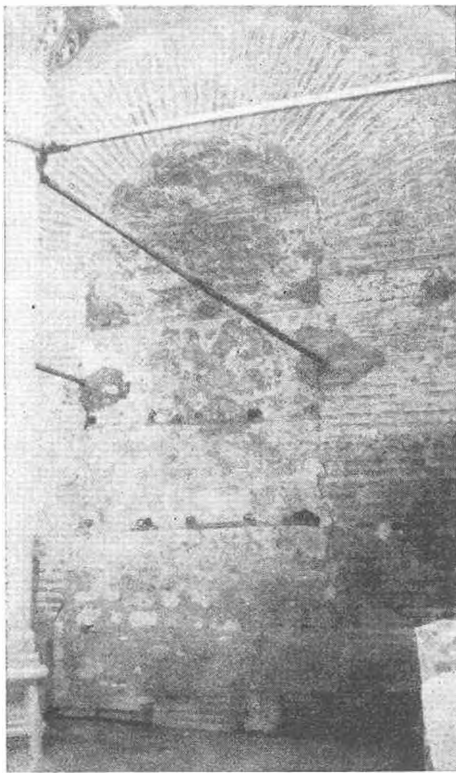
Res. 5 — Binadaki Nişlerden biri.

Fig. 5 — A Niche in the Baptistry.



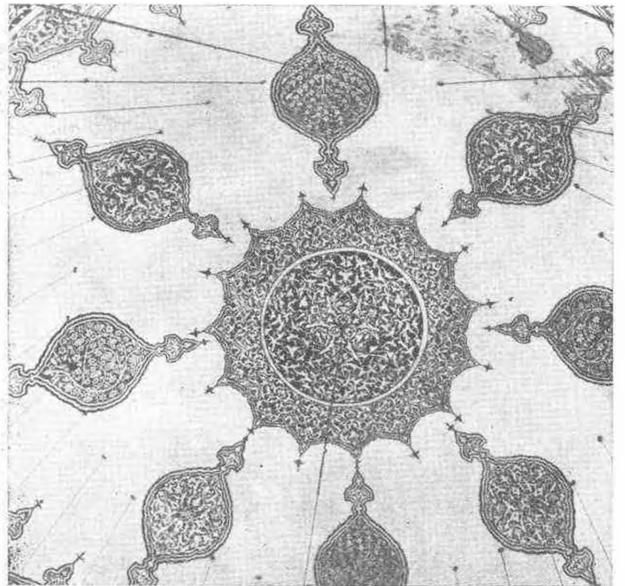
Res. 6 — Kapı yeri.

Fig. 6 — The Location of the Ancient door.



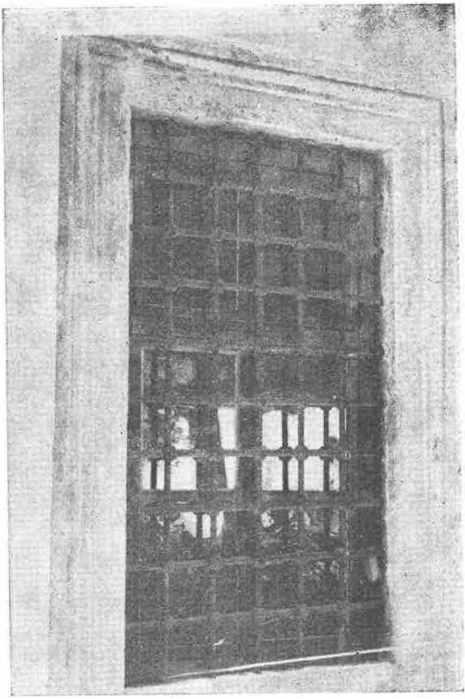
Res. 7 — Kapı yeri.

Fig. 7 — The Location of the Ancient door.

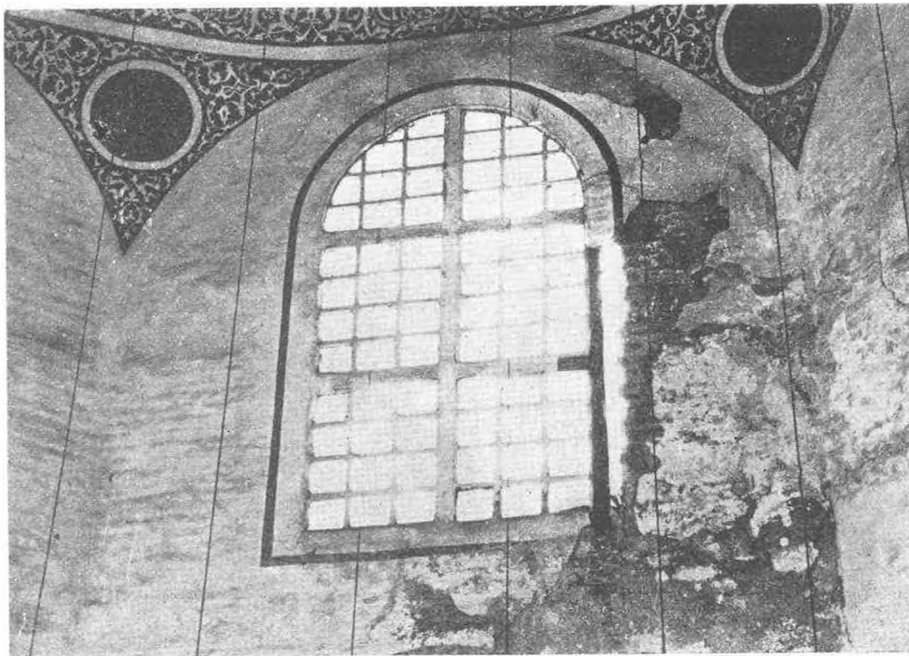


Res. 8 — Kubbe tezyinatı.

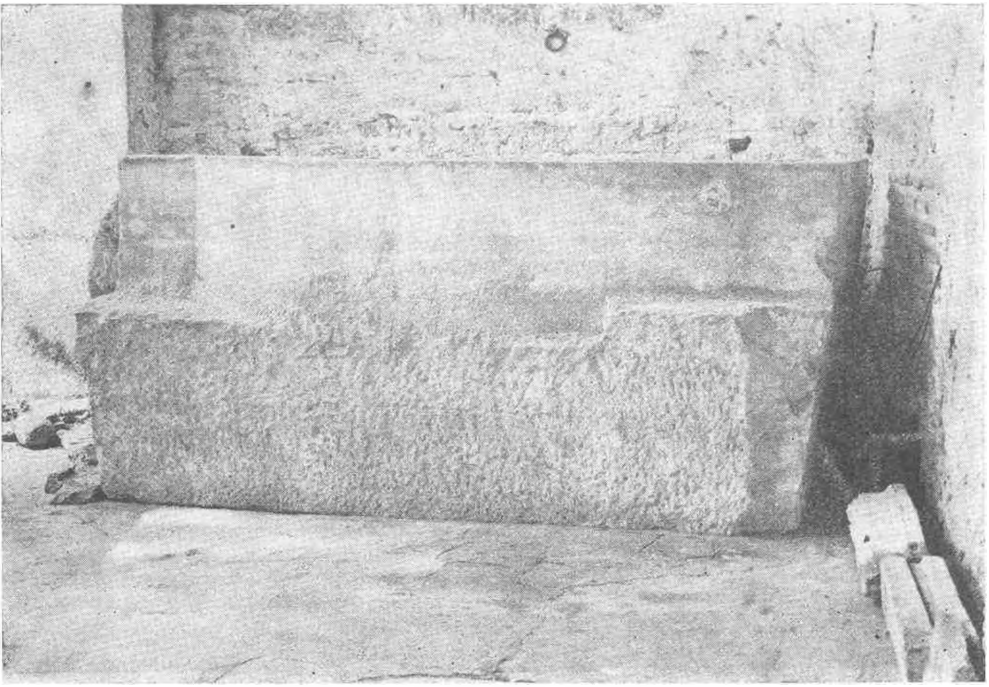
Fig. 8 — Decoration of the dome.



Res. 9 — Türk devri pencereleri.
Fig. 9 — The Windows of Turkish period.

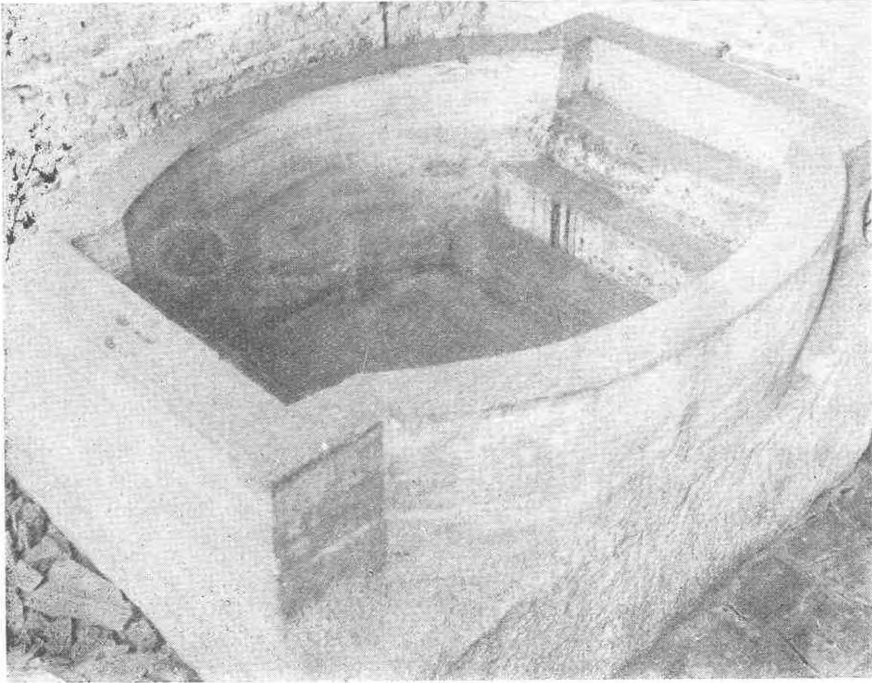


Res. 10 — Bizans devri penceresi.
Fig. 10 — Byzantine window.



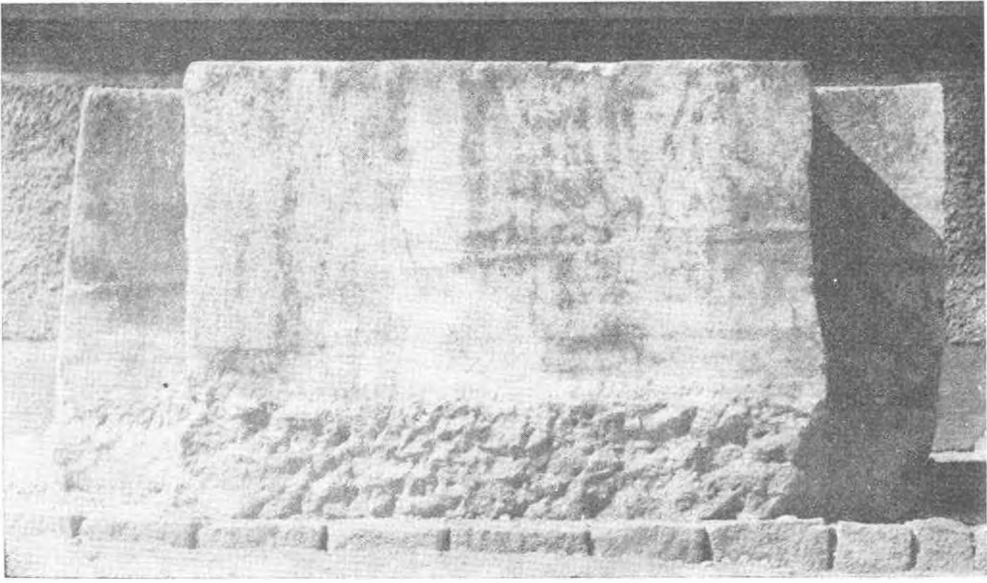
Res. 11 — Ayasofya'daki vaftiz havuzu.

Fig. 11 — The Baptismal Basin.



Res. 12 — Havuz'un iç görünüşü.

Fig. 12 — Interior view of the Basin.



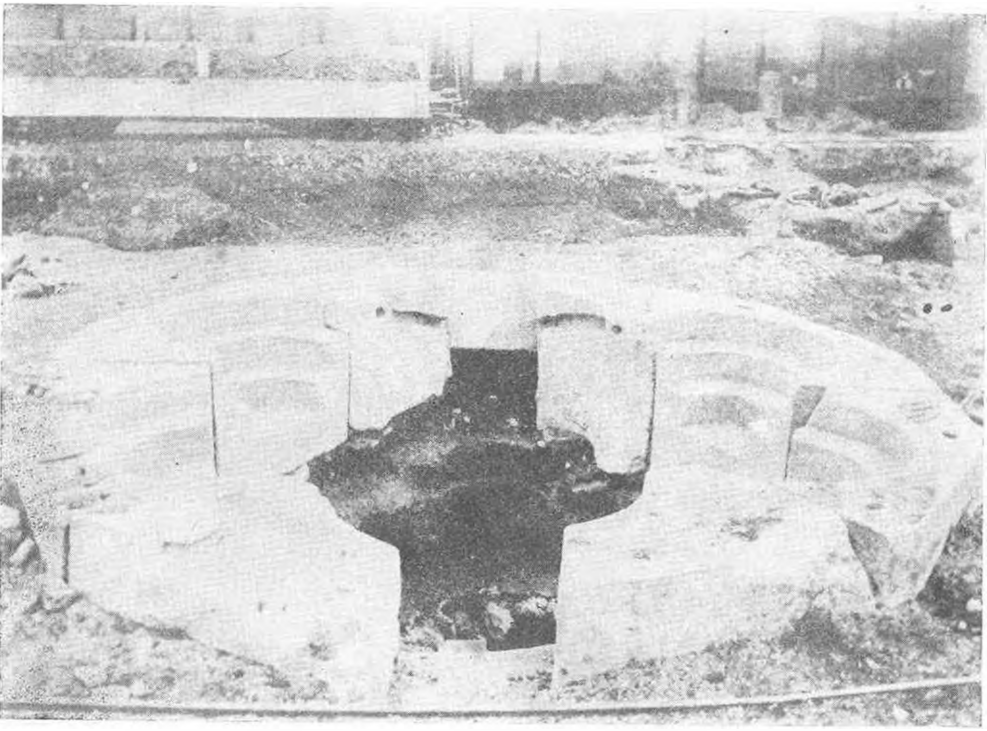
Res. 13 — Yalova'dan gelen vaftiz havuzu.

Fig. 13 — Baptismal Basin from Yalova.

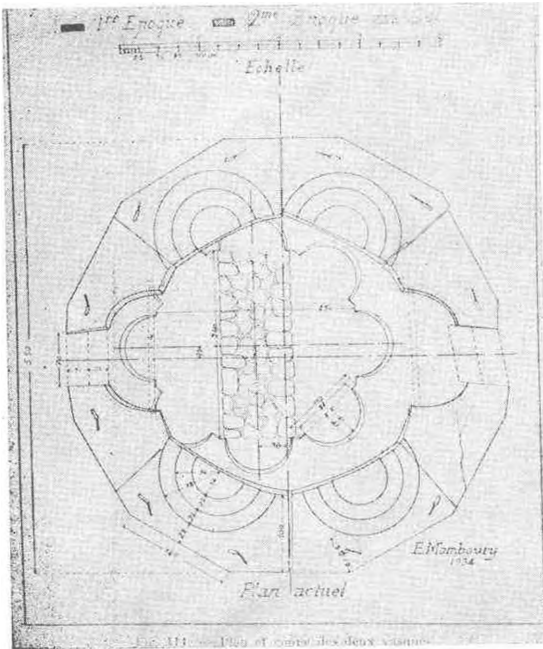


Res. 14 — Yalova'dan gelen Vaftiz Havuzu.

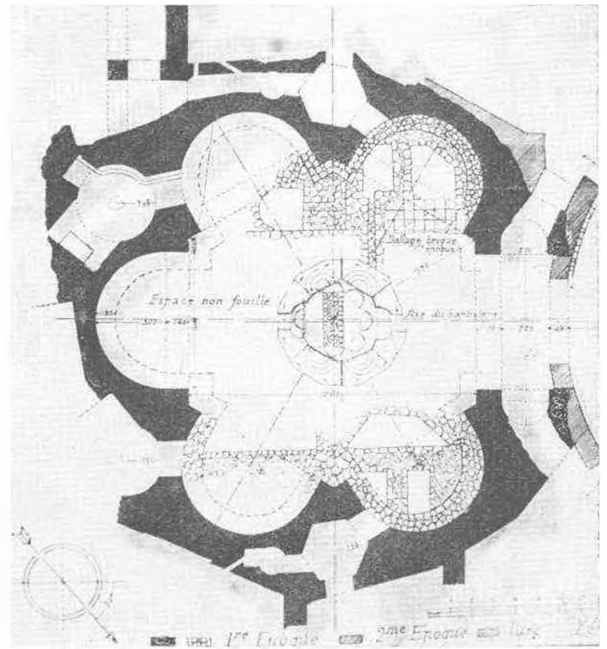
Fig. 14 — Baptismal Basin from Yalova.



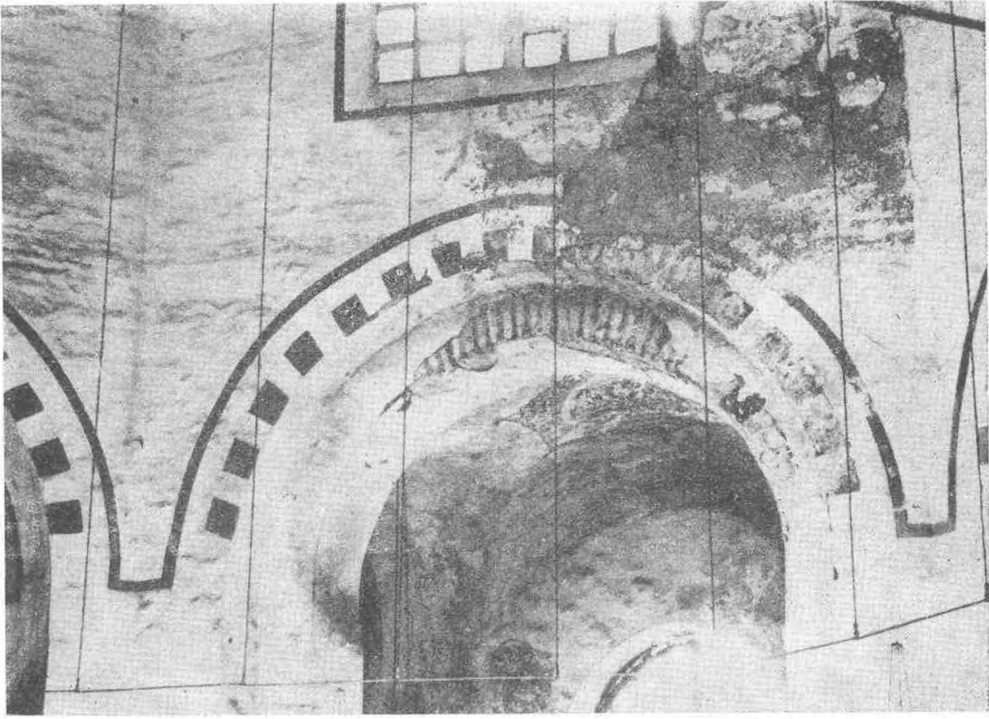
Res. 15 — Hodigitria Baptisteri.
 Fig. 15 — Baptistry of Hodigitria.
 (Desmangel - Mambury
 Le Quartier des Manges'dan)



Res. 16 — Hodigitria nun plâm.
 Fig. 16 — Plan of Hodigitria.
 (Desmangel - Mambury
 Le Quartier des Manges'dan)



Res. 17 — Hodigitriann Plan.
 Fig. 17 — Plan of Hodigitria.
 (Desmangel - Mambury
 Le Quartier des Manges'dan)



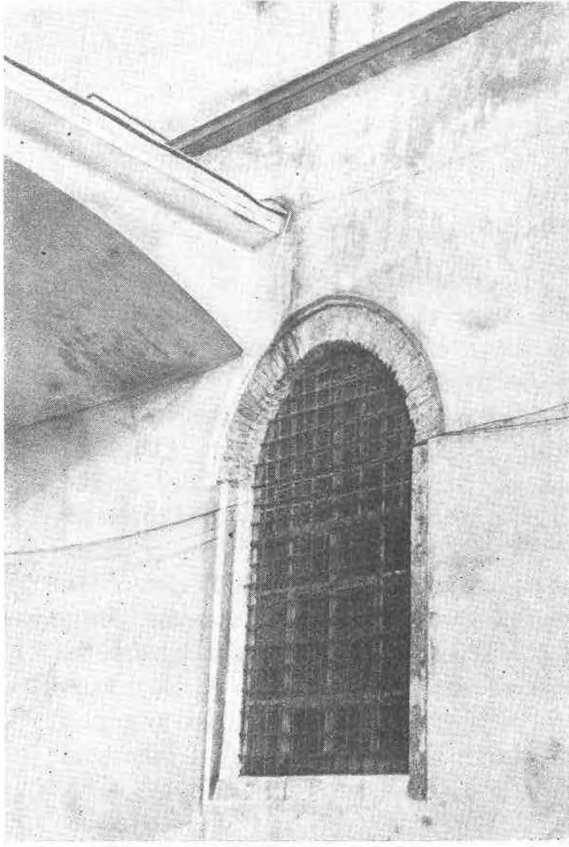
Res. 18 — Narthex başlangıcı.

Fig. 18 — Entrance to the Narthex.



Res. 19 — Narthex tonozu.

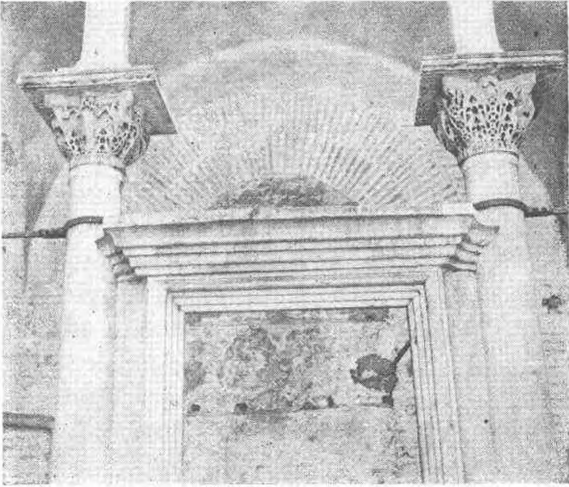
Fig. 19 — Vault of the Narthex.



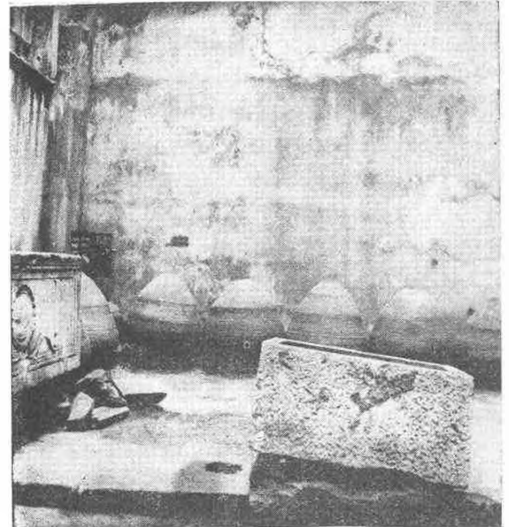
*Res. 20 — Batıdaki Nartex kapısı.
Fig. 20 — the West door.*



*Res. 22 — Sütun başlıkları.
Fig. 22 — The capitals.*



*Res. 21 — Avludaki mermer kolonlar.
Fig. 21 — Two marble columns.*



*Res. 23 — Avlu döşemesi ve küp
Fig. 23 — The court and jars.*