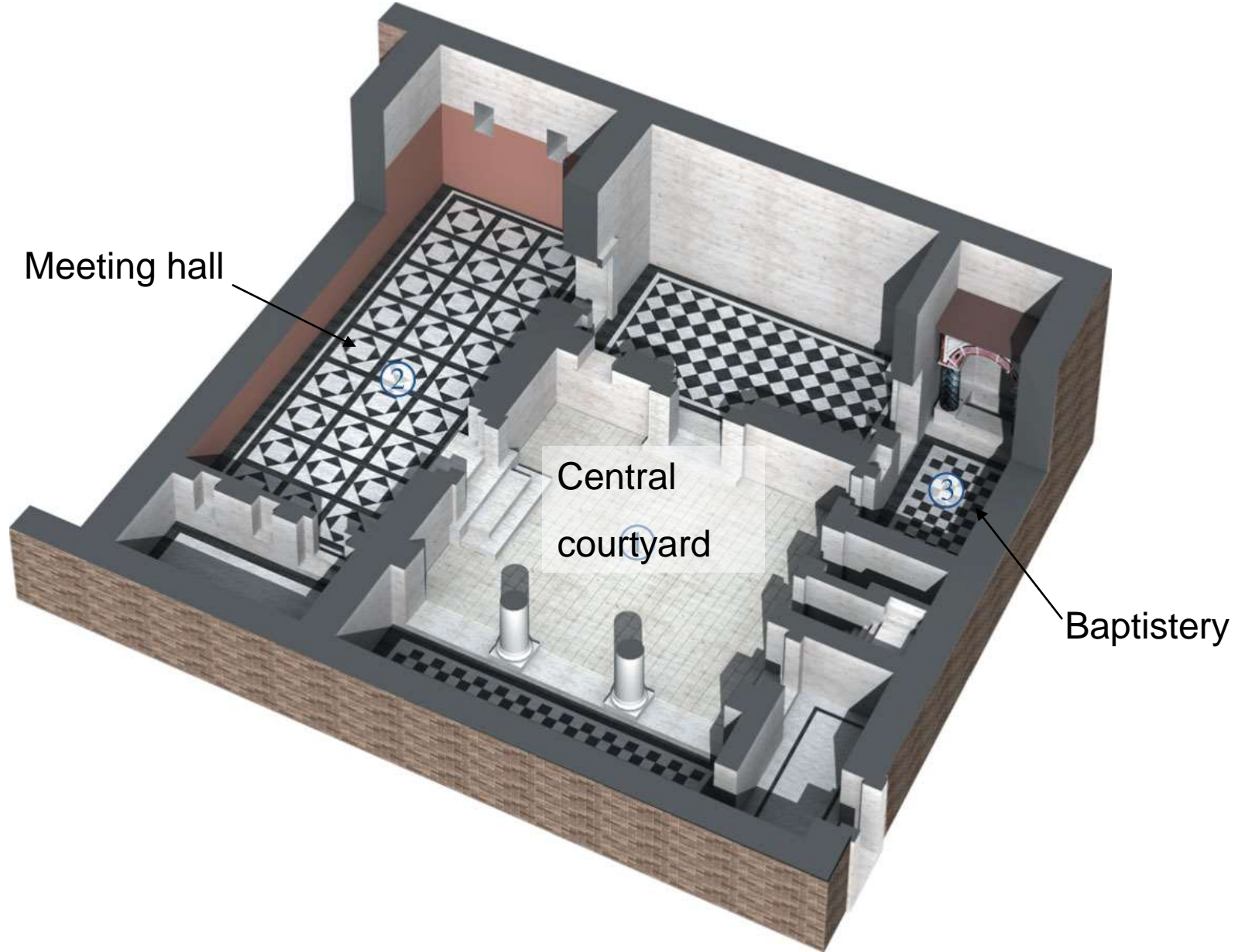




Jonah Marbles. The Good Shepherd.
c. 270-280 CE. Asia Minor, probably Phrygia
(Central Turkey), about 270-280 CE

Antiquity: Early Christian
3rd – 5th c.

Christianity, the religion developed by followers of Jesus of Nazareth, begun as a reforming sect of Judaism whose members regarded Jesus as the promised messiah.



Restored cutaway view of the **Christian community house**
Dura-Europos, Syria, ca. 240–256. Capacity - 70 people



Baptistery

**Reconstruction of the Christian
community house at Dura-
Europos, Syria, ca. 240–256.**





Christian catacombs. Rome. 1st - 4th c. CE

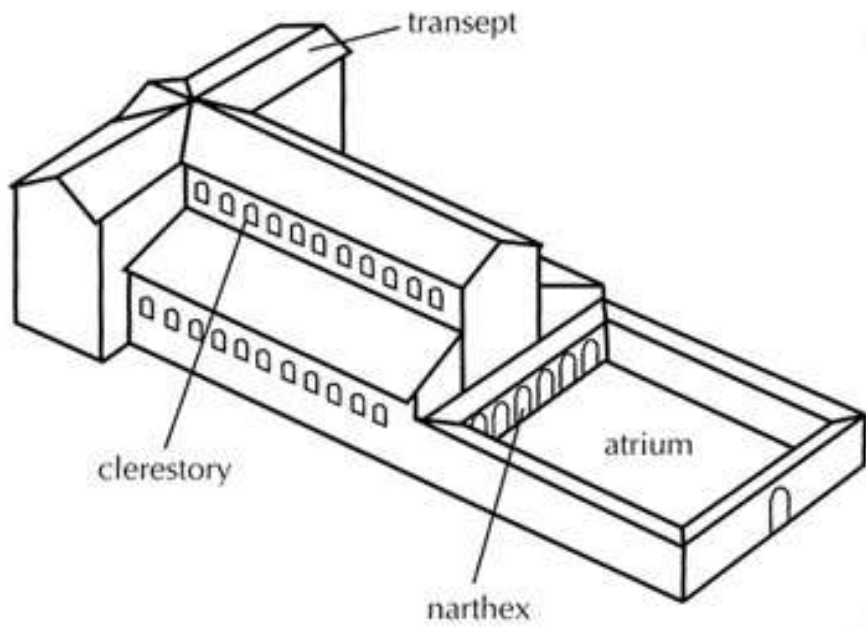
Catacombs: cemeteries of the early Christians and contemporary Jews, arranged in extensive subterranean vaults and galleries. Besides serving as places of burial, the catacombs were used as hiding places from persecution, as shrines to saints and martyrs, and for funeral feasts.

Constantine the Great:
Roman Emperor from
306 to 337. The first
Christian emperor.

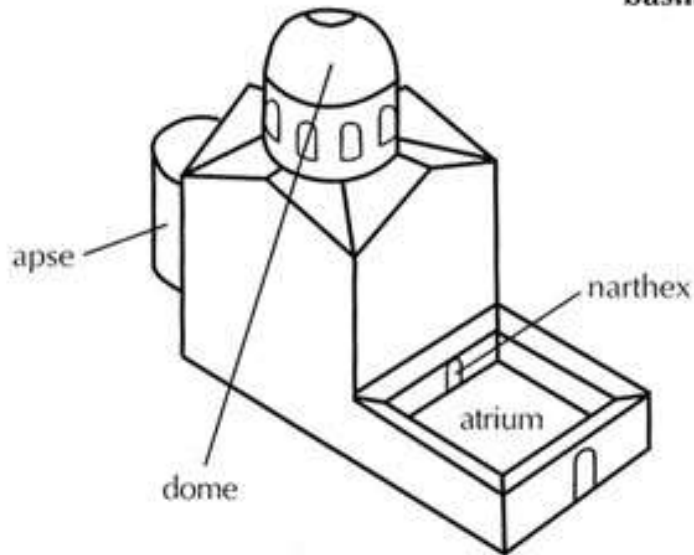
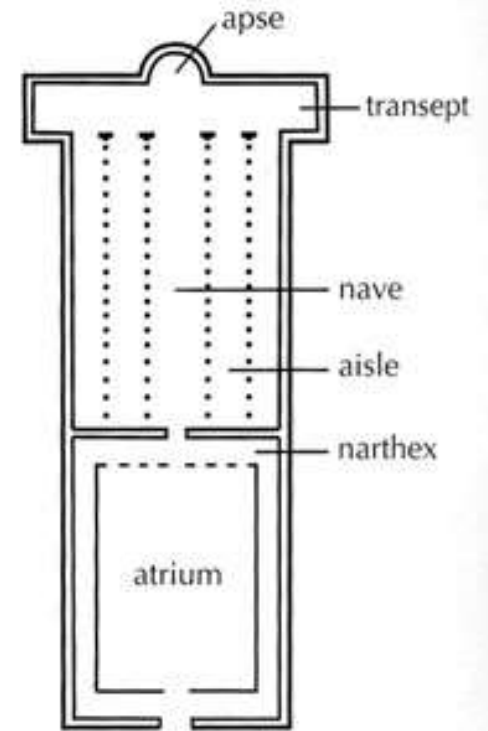
Portrait of Constantine, from
the Basilica Nova, Rome, Italy, ca.
315–330 CE. Marble, approx. 30'
high.



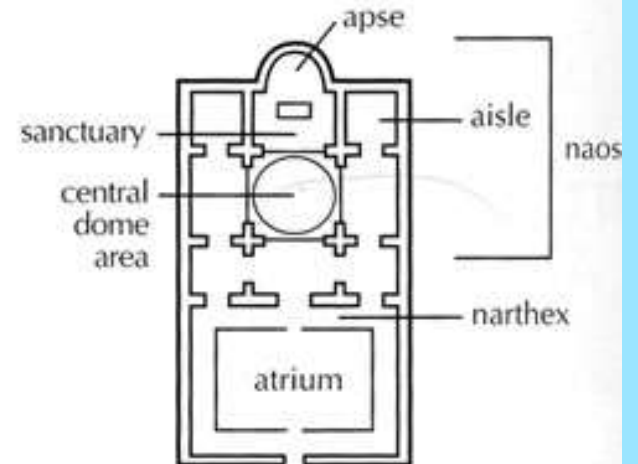
- 313: Edict of Milan proclaimed tolerance of all religions throughout the empire. (Christianity becomes official state religion of the Roman Empire in 380)
- 325: Council of Nicaea- The first general council of bishops resulted in the first uniform Christian doctrine.
- 337: Baptism of Constantine



basilica-plan church

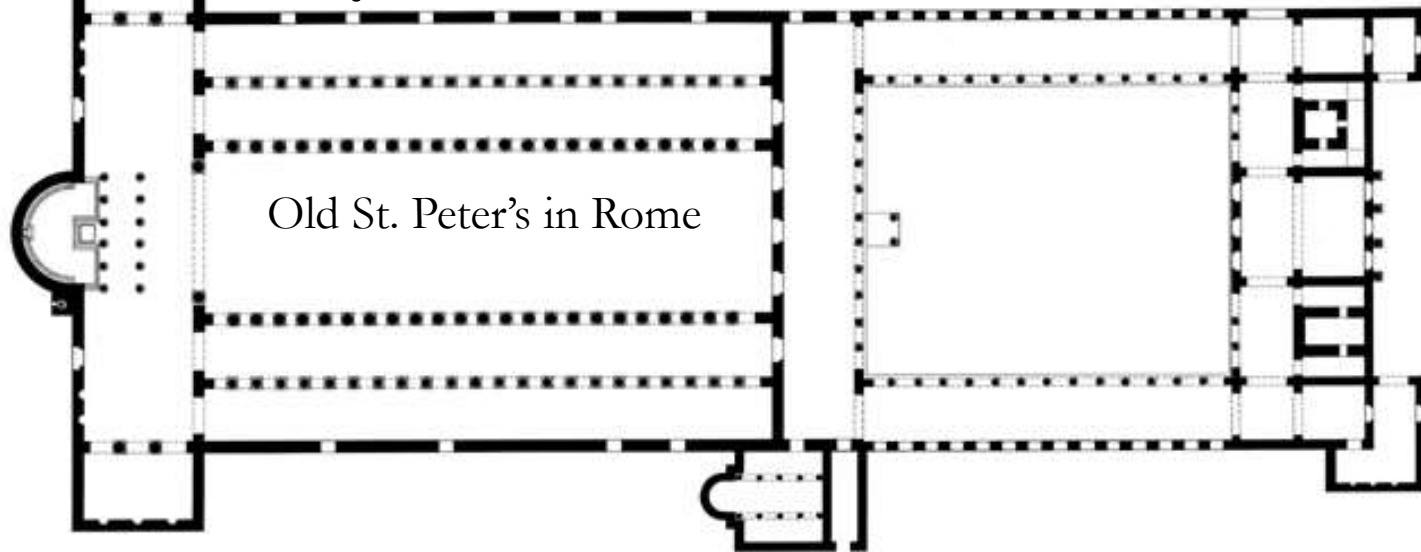


central-plan church

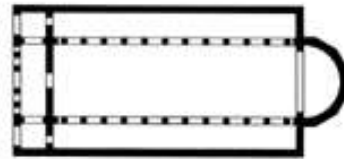
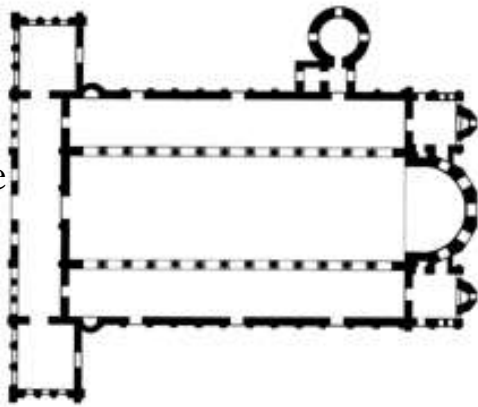


The central plan was used primarily for baptisteries and mausoleums

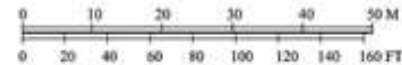
Early Christian Basilicas



S. Apollinare
in Classe at
Ravenna



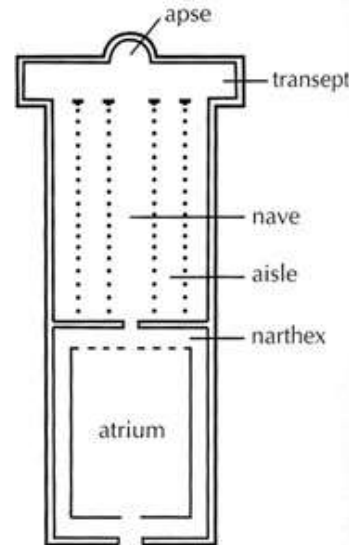
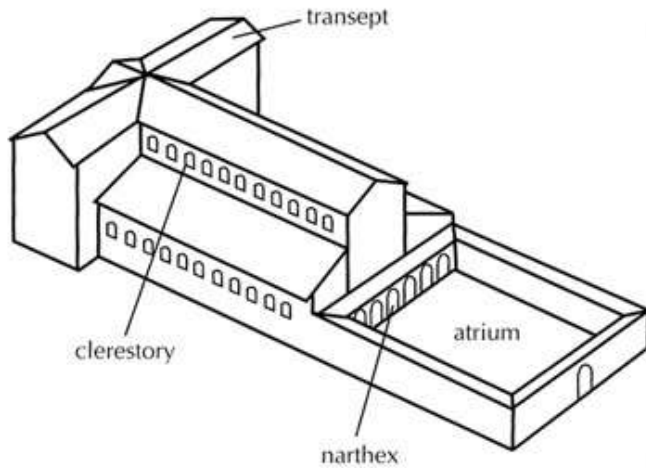
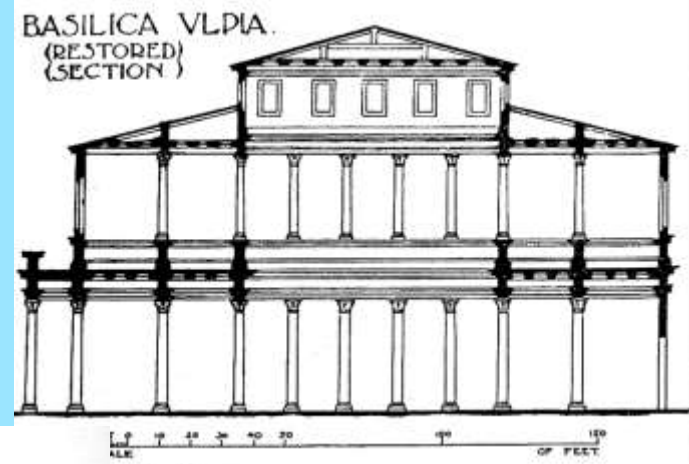
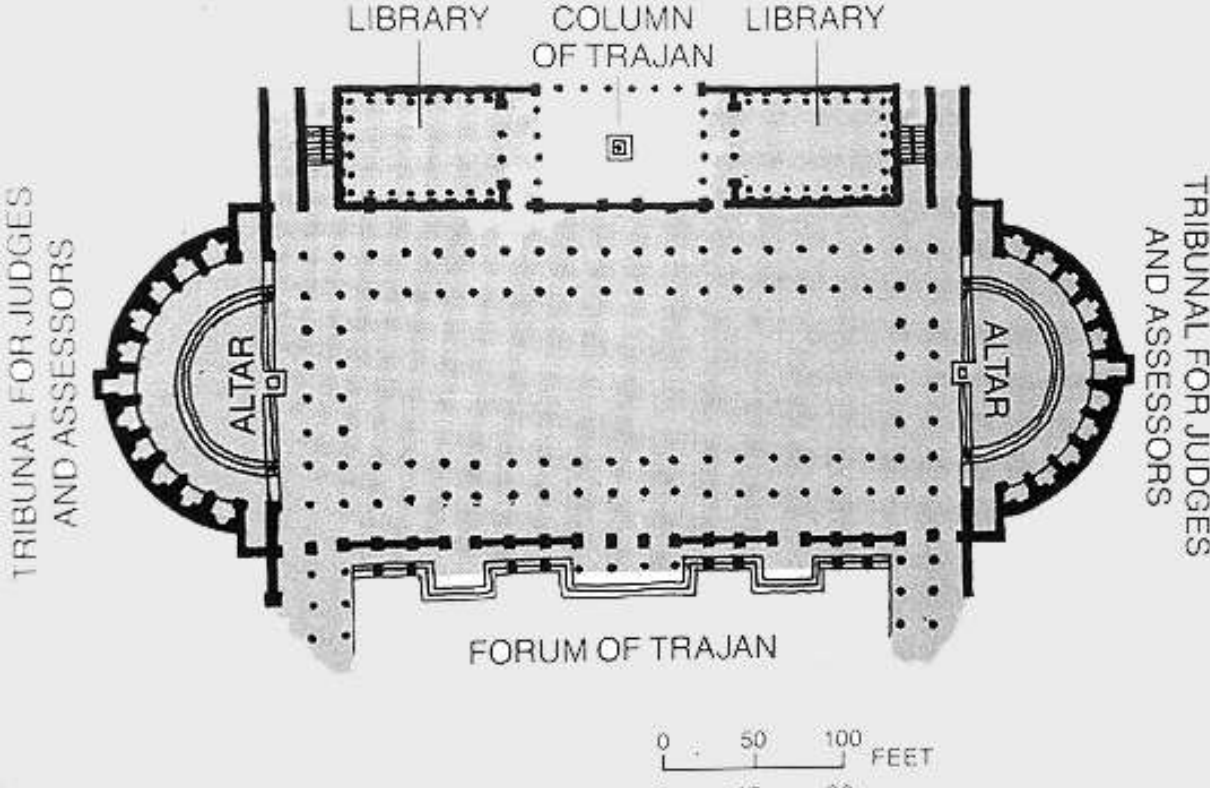
S. Apollinare Nuovo in
Ravenna



The fundamental elements of basilican church plans:

- a longitudinal axis leads from the entrance (through an atrium and or narthex) through the nave to the terminating apse, where the altar is located.
- The nave is illuminated by high (clerestory) windows.
- Aisles flanking the nave provide additional processional space.

Comparison: Basilica Ulpia Rome, Italy, 112 CE



Basilica-plan church



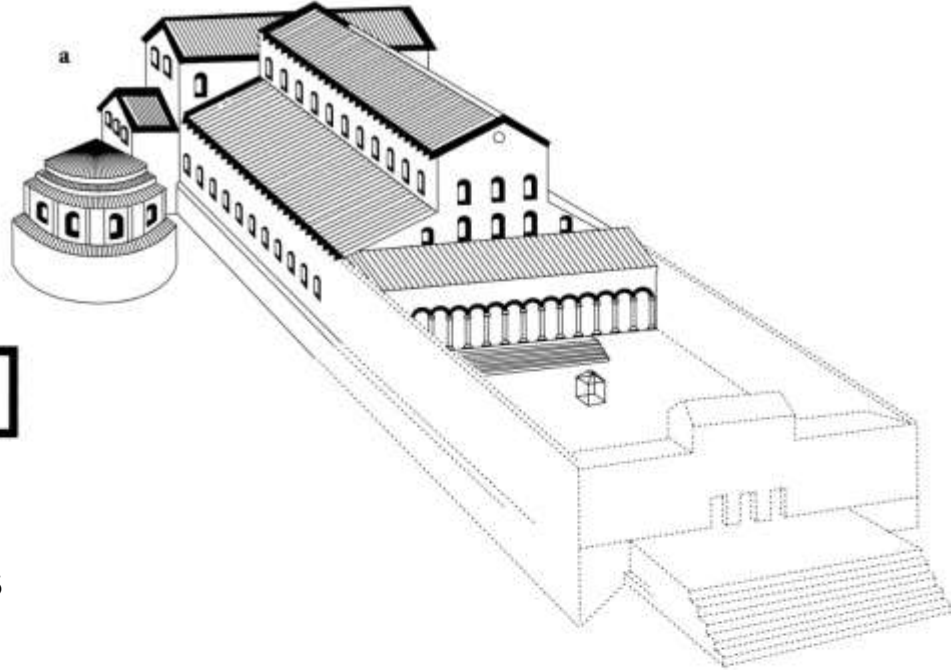
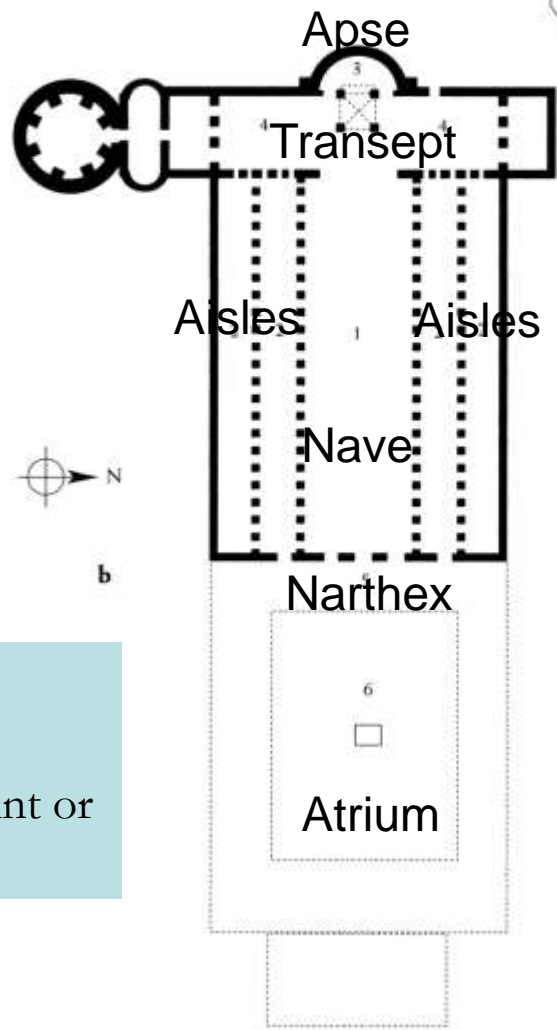
Triumphal
Arch

Santa Sabina. Interior. Rome, Italy, 422–432.

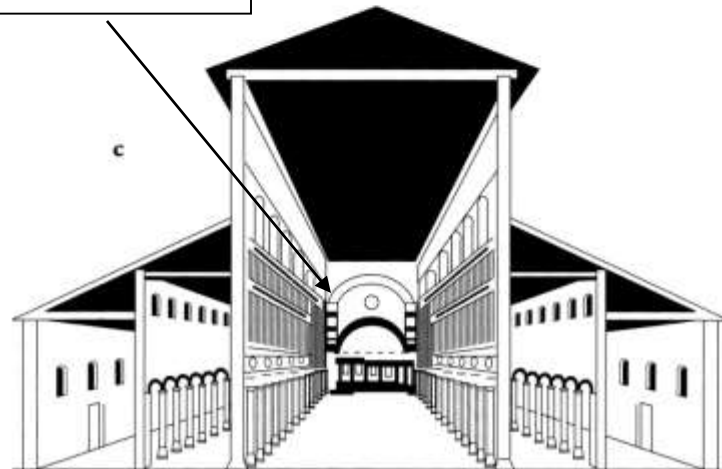
St. Peter

In church tradition, Peter is said to have founded the church in Rome (with Paul), served as its bishop, authored two epistles, and then met martyrdom there.

Relics: body parts, clothing or objects associated with a saint or Christ

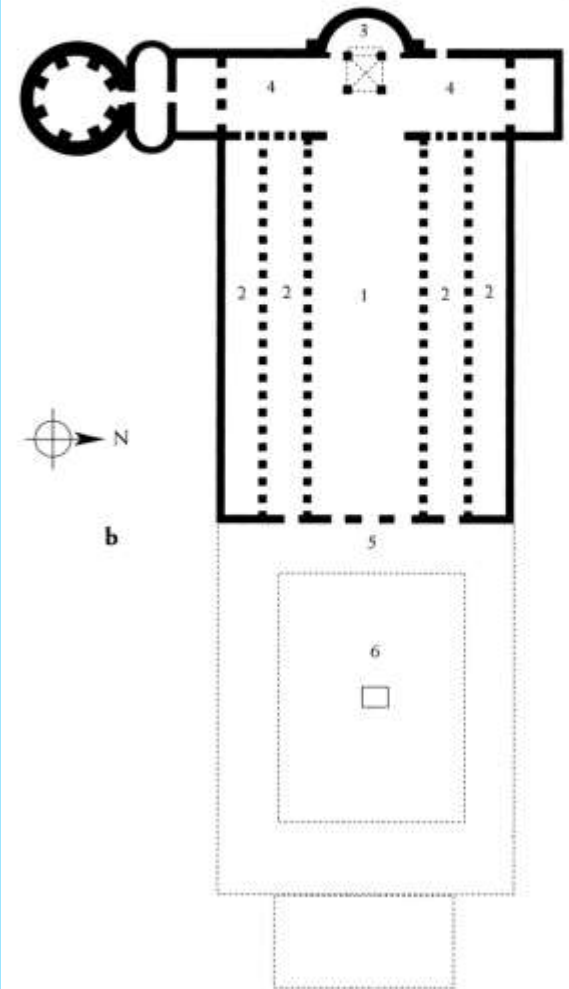


Triumphal Arch



Old Saint Peter's. Restored view (a), plan (b), and section (c) Rome, Italy. Built ca. 320 CE and was demolished in the 16th c.

The custom of locating the apse and altar in the eastern extremity of the church was the rule. Yet the great Basilicas in Rome as well as the Basilica of the Resurrection in Jerusalem and the basilicas of Tyre and Antioch, reversed this rule by placing the apse in the western extremity.

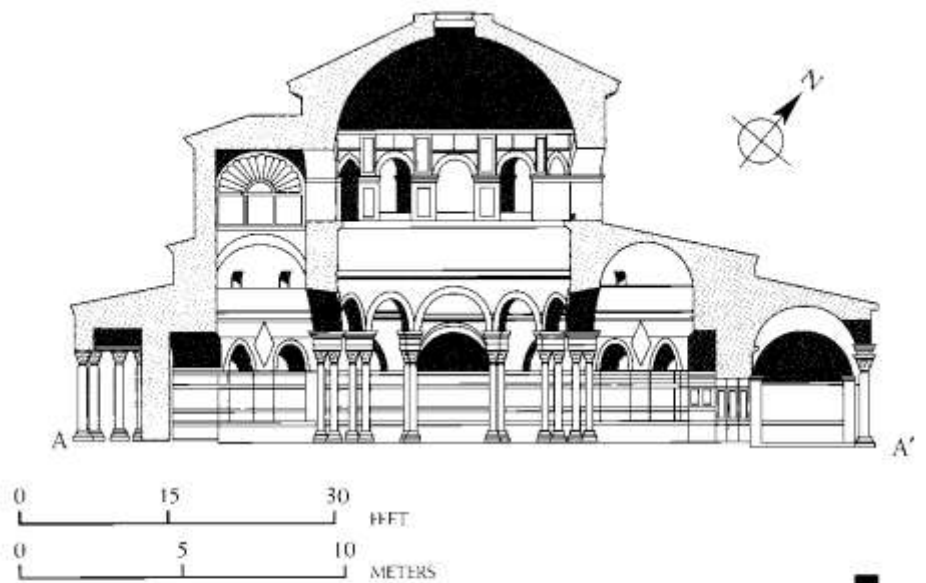


The central plan was used primarily for baptisteries and mausoleums



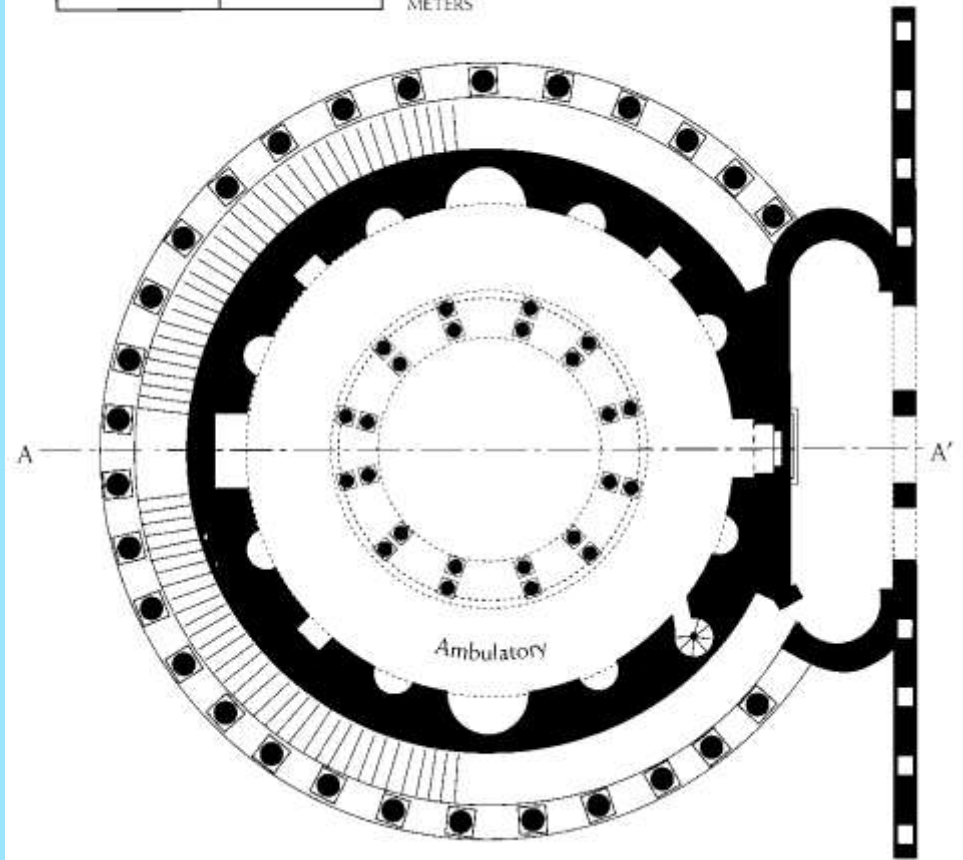
Exterior view of the Baptistery of the Orthodox, Ravenna, ca. 458, showing the brickwork embellished primarily by pilaster strips and shallow arches near the eaves. These decorative elements are known as **Lombard bands** because they originated in Lombardy. Lombard bands will be seen on Romanesque churches in Germany, France, and Spain.

Mausoleum: a monumental tomb; especially: a building with places for entombment of the dead above ground



Santa Costanza. (possibly was built for Constantina, daughter of Constantine)

Longitudinal section (top) and plan (bottom), Rome, Italy, ca. 337–351.





Interior of Santa Costanza Rome, Italy, ca. 337–351.

Early Christian Mosaics

- The tesserae (small cubes) are usually made of glass, which reflects light and make the surface sparkle
- Simplified patterns and glittering texture instead of Roman naturalism.
- For mosaics situated high on the ceiling large tesserae were used instead of Roman tiny tesserae seen on floors and walls.

Santa Costanza
ambulatory vault





Santa Costanza, Detail of vault mosaic in the ambulatory, Rome, Italy, ca. 337–351



Santa Costanza, Detail of vault mosaic in the ambulatory, Rome, Italy, ca. 337–351



Santa Costanza, Detail of vault mosaic in the ambulatory. Two oxen pulling cart with grapes

**Mausoleum
of Galla Placidia,
Ravenna, Italy, ca.
425.**

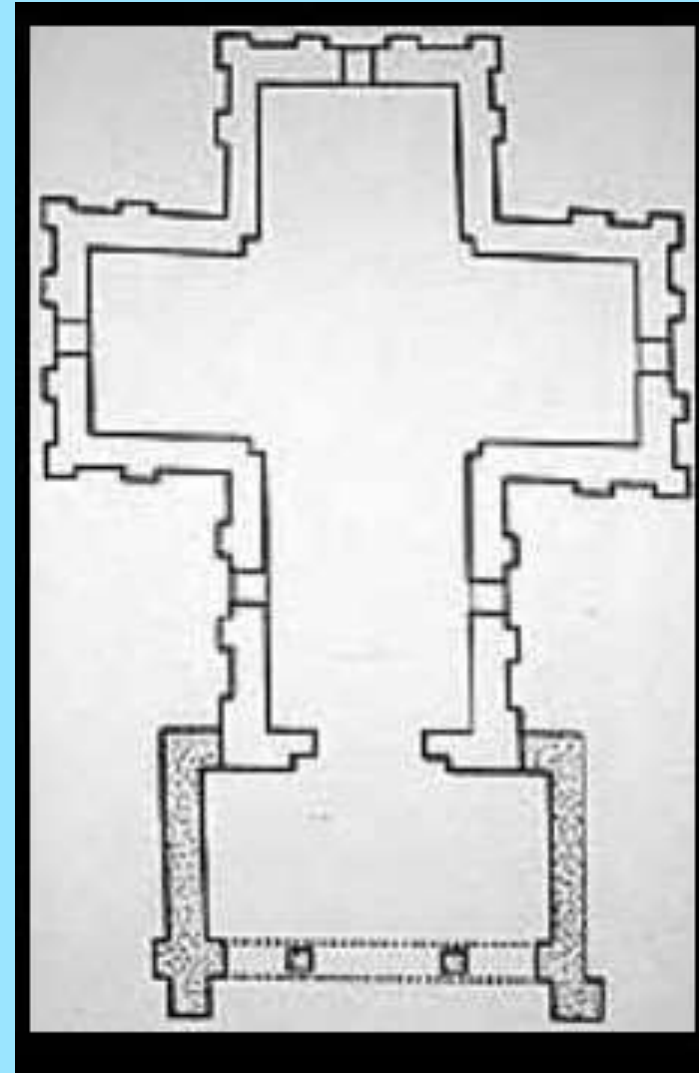


380: Christianity becomes the state religion

402: Capital move from Milan to Ravenna

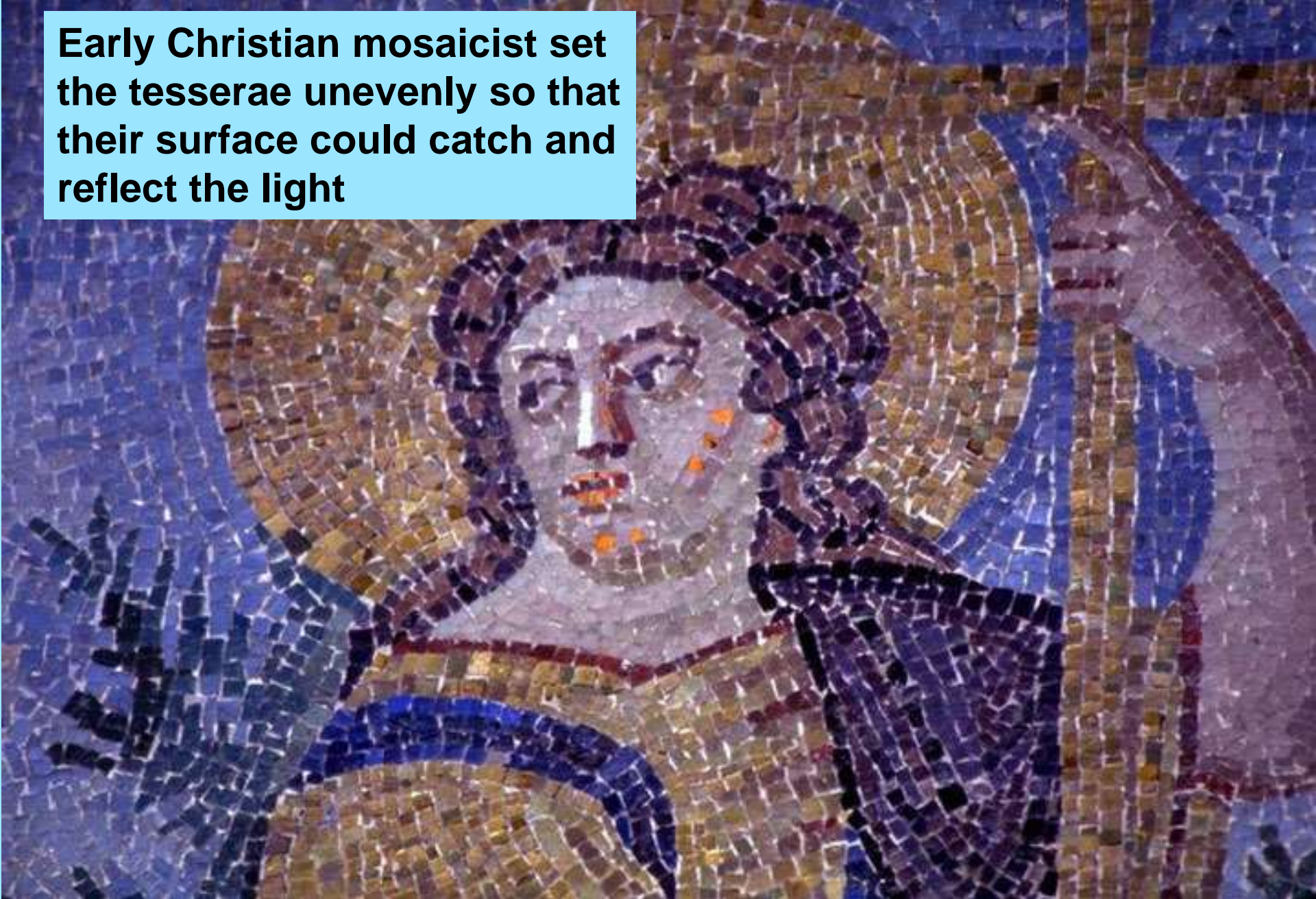
476: Fall of the Western Roman Empire

Crossing tower: the tower over the crossing of a church



Mausoleum of Galla Placidia, Ravenna, Italy, ca. 425.

Early Christian mosaicist set the tesserae unevenly so that their surface could catch and reflect the light



Christ as the Good Shepherd, Detail. Mosaic from the entrance wall of the Mausoleum of Galla Placidia, Ravenna, Italy, ca. 425.

The Byzantine Empire

(Eastern Roman Empire)



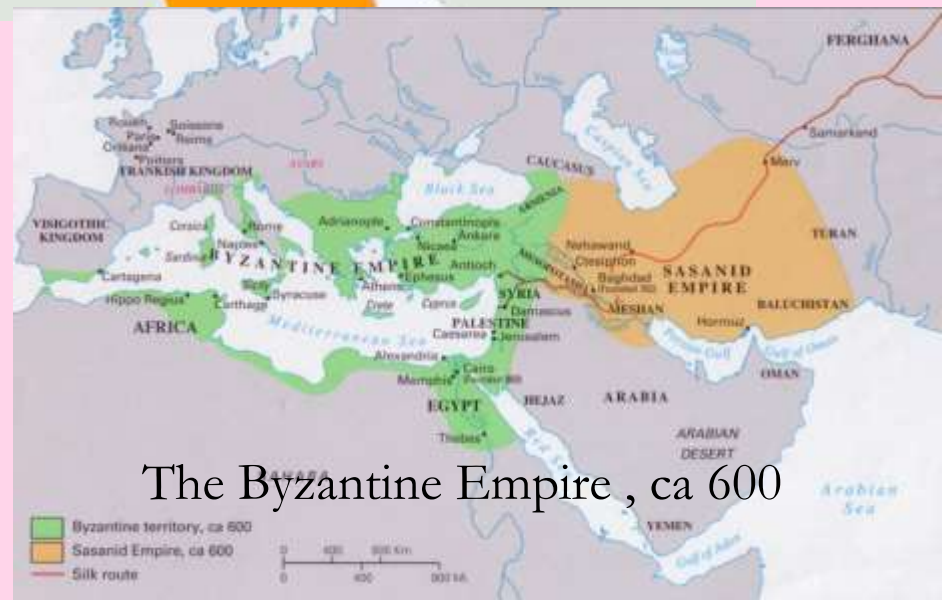
667 BCE: Greek colonists founded Byzantium

324 CE: Constantine refounded the city as Nova Roma or Constantinople

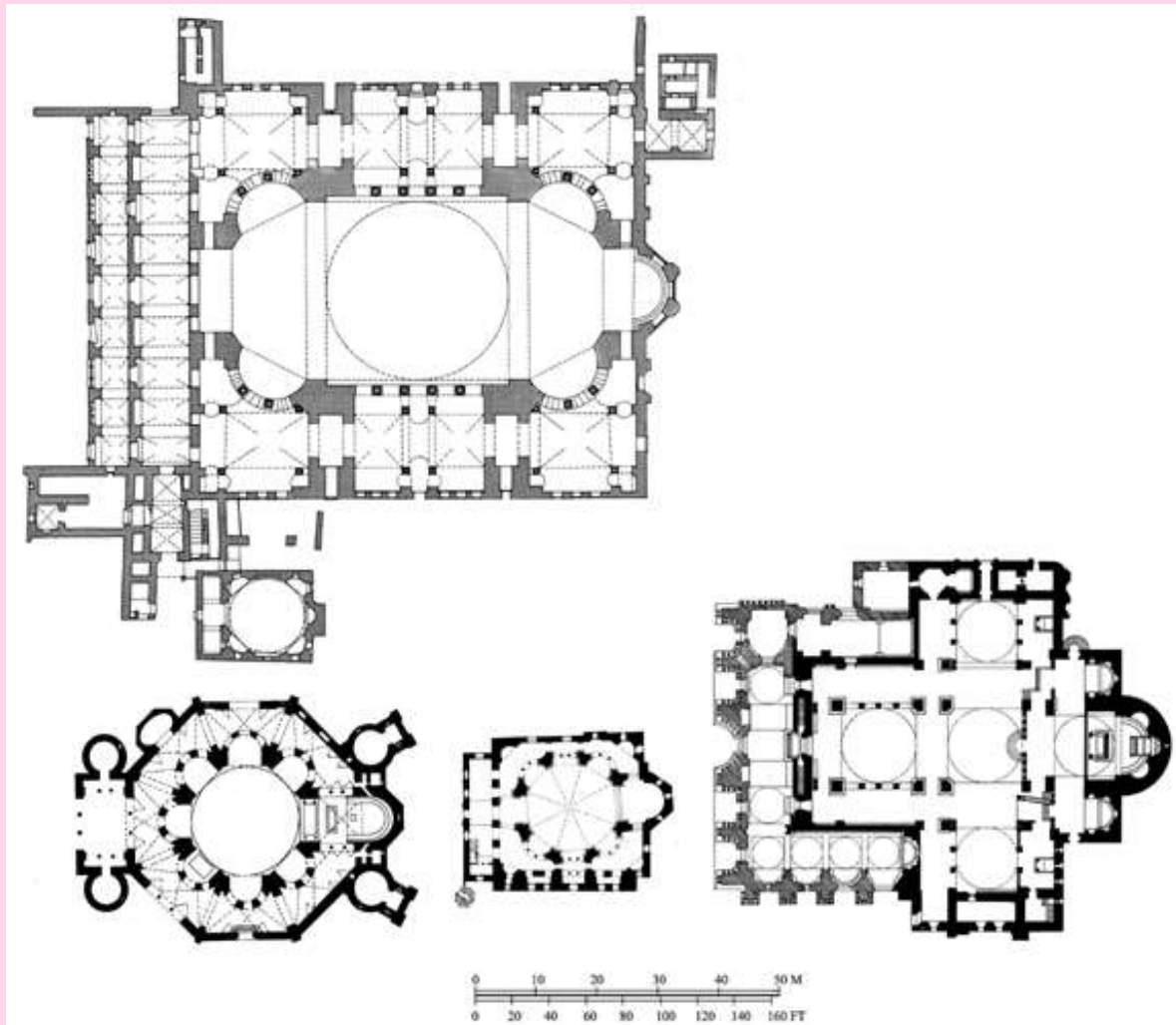
The fall of Rome in 476 ended the western half of the Roman Empire; the eastern half continued as the Byzantine Empire, with Constantinople as its capital.



Portrait of Constantine, ca. 315–330 CE. Marble, approx. 8' 6" high.



Byzantine churches typically had circular or Greek Cross central plans.



Plan of SS. Sergius and Bacchus and Hagia Sophia in Constantinople, with S. Vitale in Ravenna and S. Marco in Venice. These central plan churches are grouped to allow comparisons of scale.

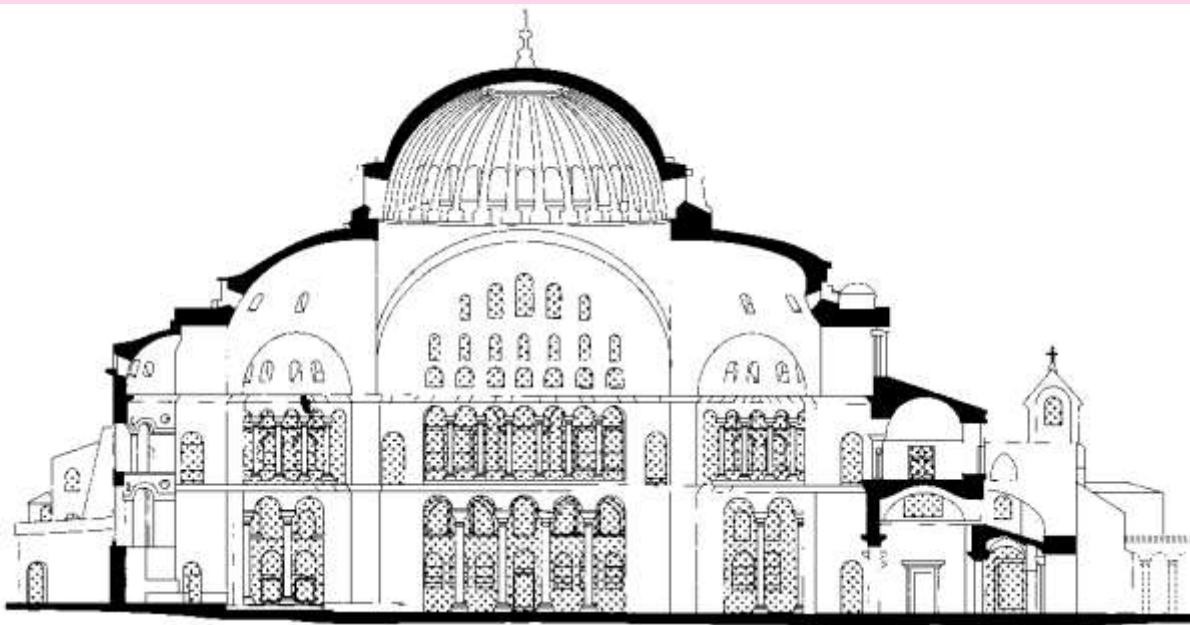
Justinian's building program yielded masterpieces such as the church of Hagia Sophia



ANTHEMIUS OF TRALLES and ISIDORUS OF MILETUS, **Hagia Sophia (Holy Wisdom)**, Constantinople (Istanbul), Turkey, 532–537.
270' long, 240' wide. Diameter of dome: 108', height: 180'



ANTHEMIUS OF TRALLES and ISIDORUS OF MILETUS, **Hagia Sophia**, Constantinople (Istanbul), Turkey, 532–537.

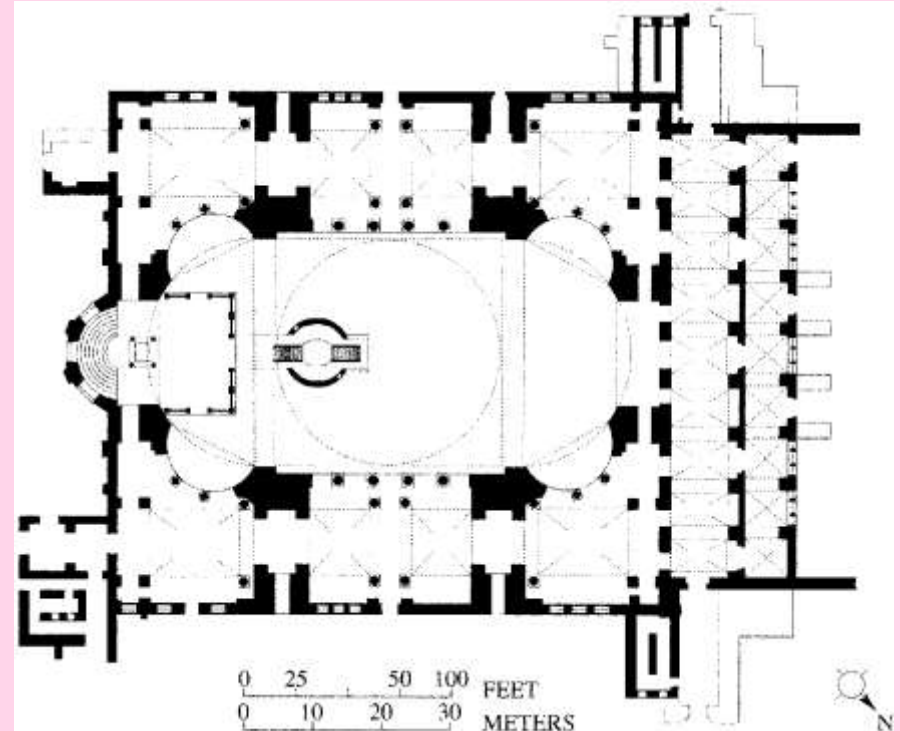


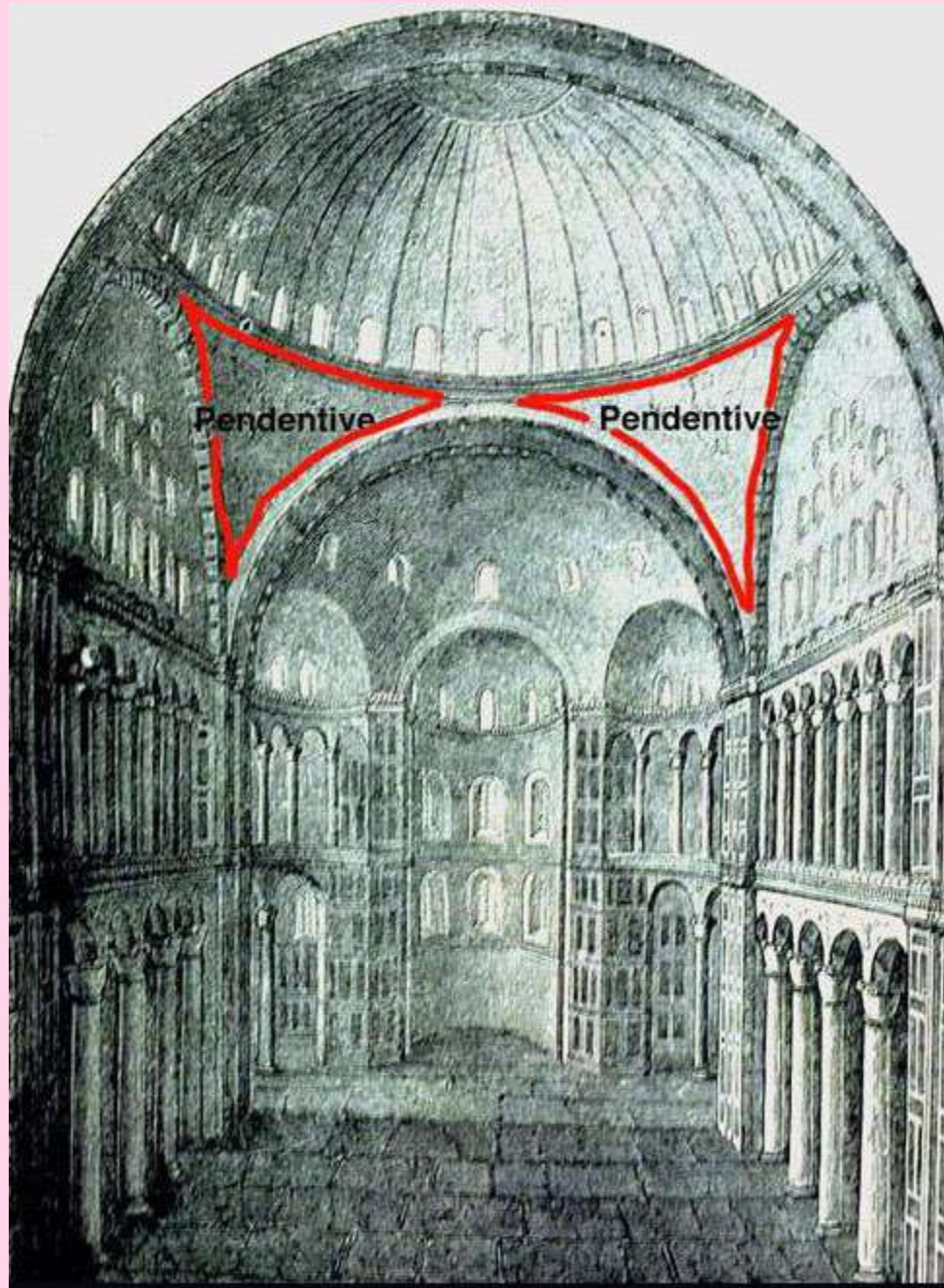
270' long

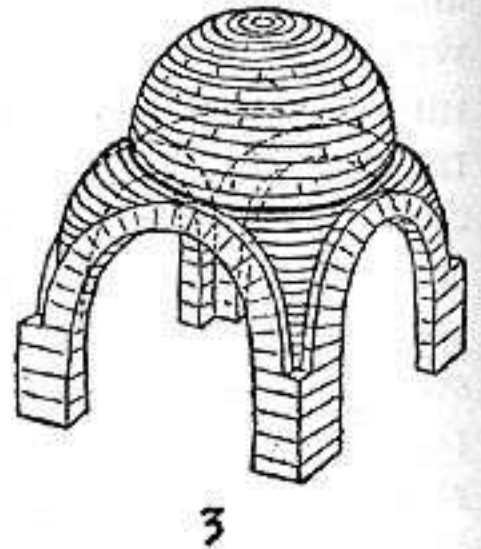
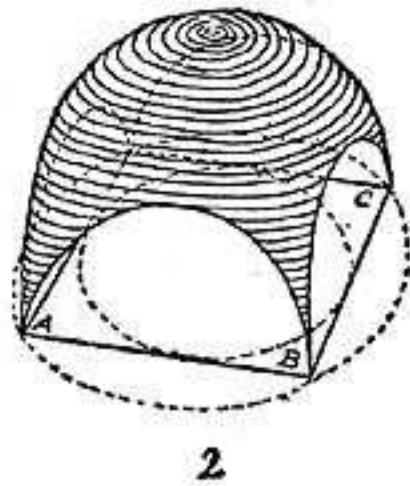
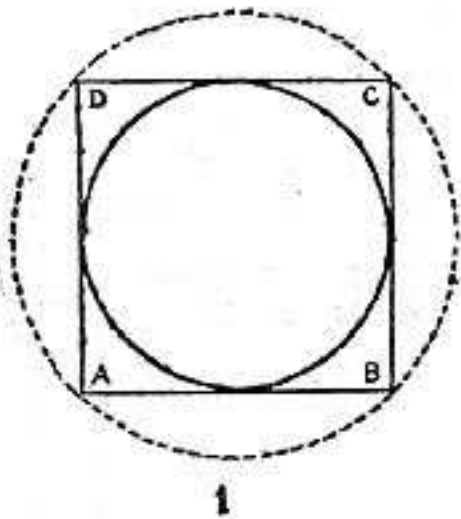
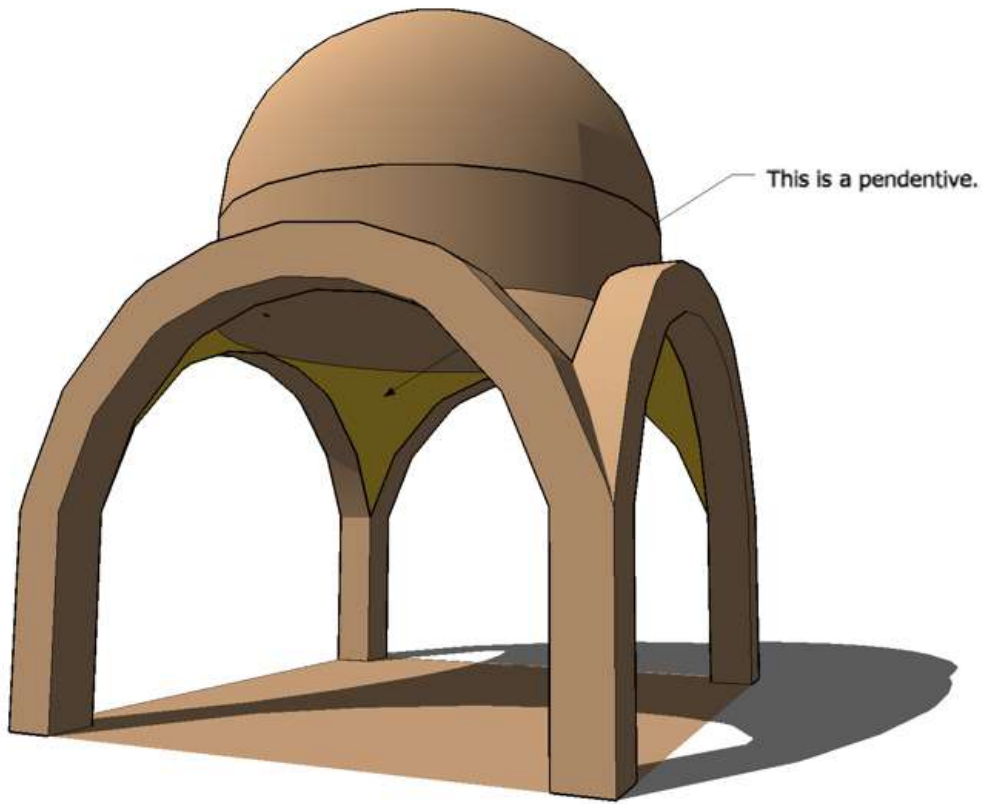
240' wide

Dome: 180' high

ANTHEMIUS OF TRALLES and
ISIDORUS OF MILETUS, longitudinal
section (above) and plan (right) of **Hagia
Sophia**, Constantinople (Istanbul), Turkey,
532–537





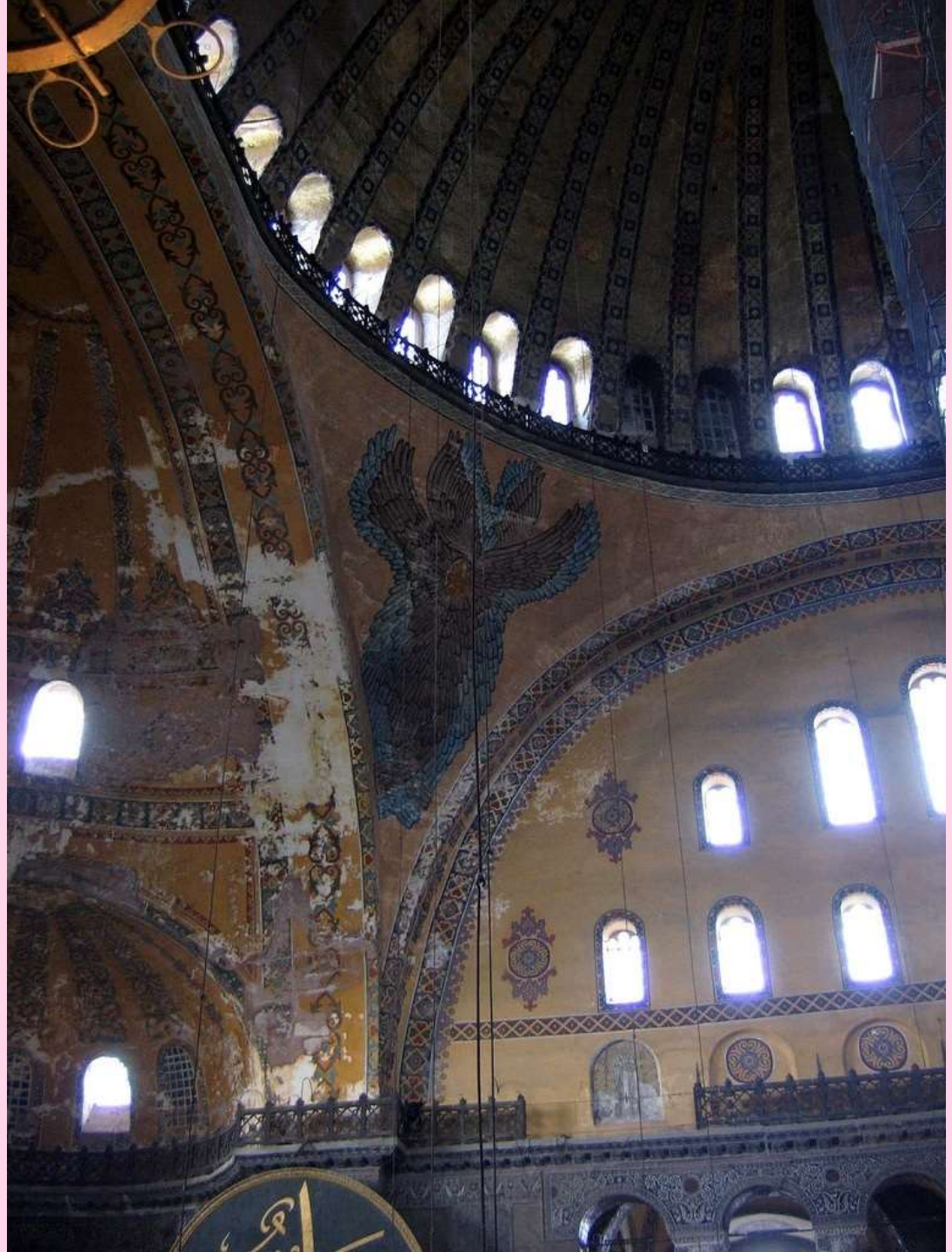


Pendentives



ANTHEMIUS OF
TRALLES and
ISIDORUS OF
MILETUS, interior of
Hagia Sophia,
Constantinople
(Istanbul), Turkey,
532–537.

ANTHEMIUS OF
TRALLES and
ISIDORUS OF
MILETUS, **interior**
of Hagia Sophia,
Constantinople
(Istanbul), Turkey,
532–537.

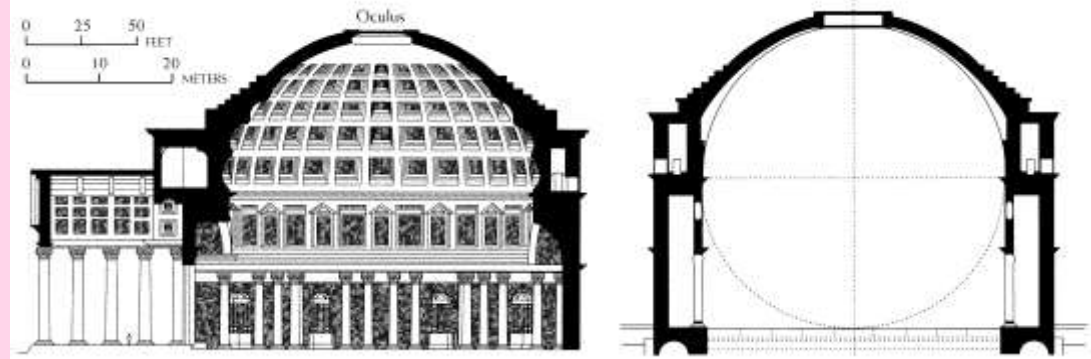




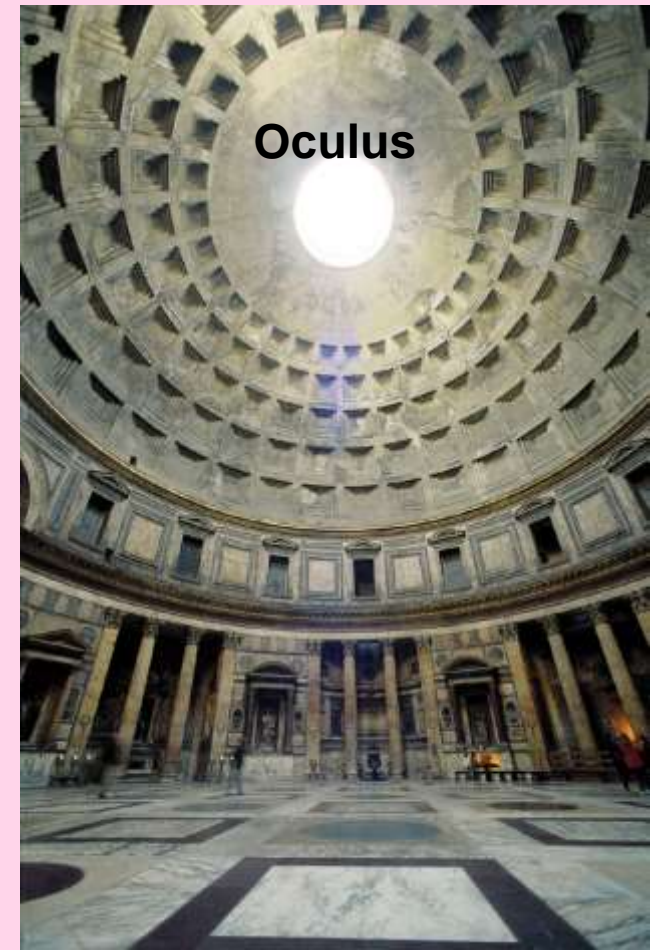


Comparison: Dome of St. Andrew's Chapel. Ravenna, Italy. 6th c.

ANTHEMIUS OF TRALLES and
ISIDORUS OF MILETUS, **interior**
of **Hagia Sophia**, Constantinople
(Istanbul), Turkey, 532–537.

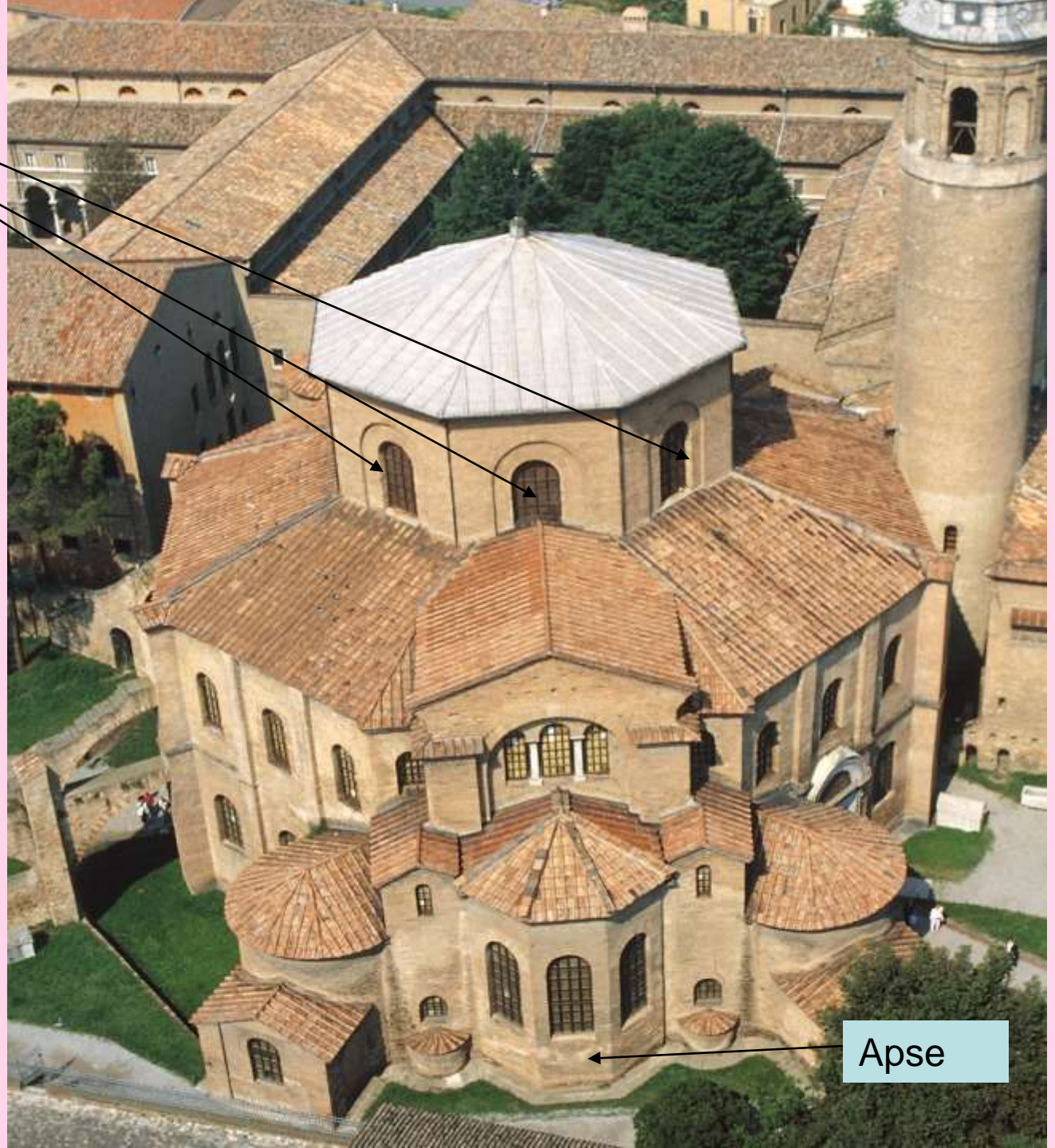


Comparison:
Pantheon,
Rome, Italy,
118–125 CE.
142' high.



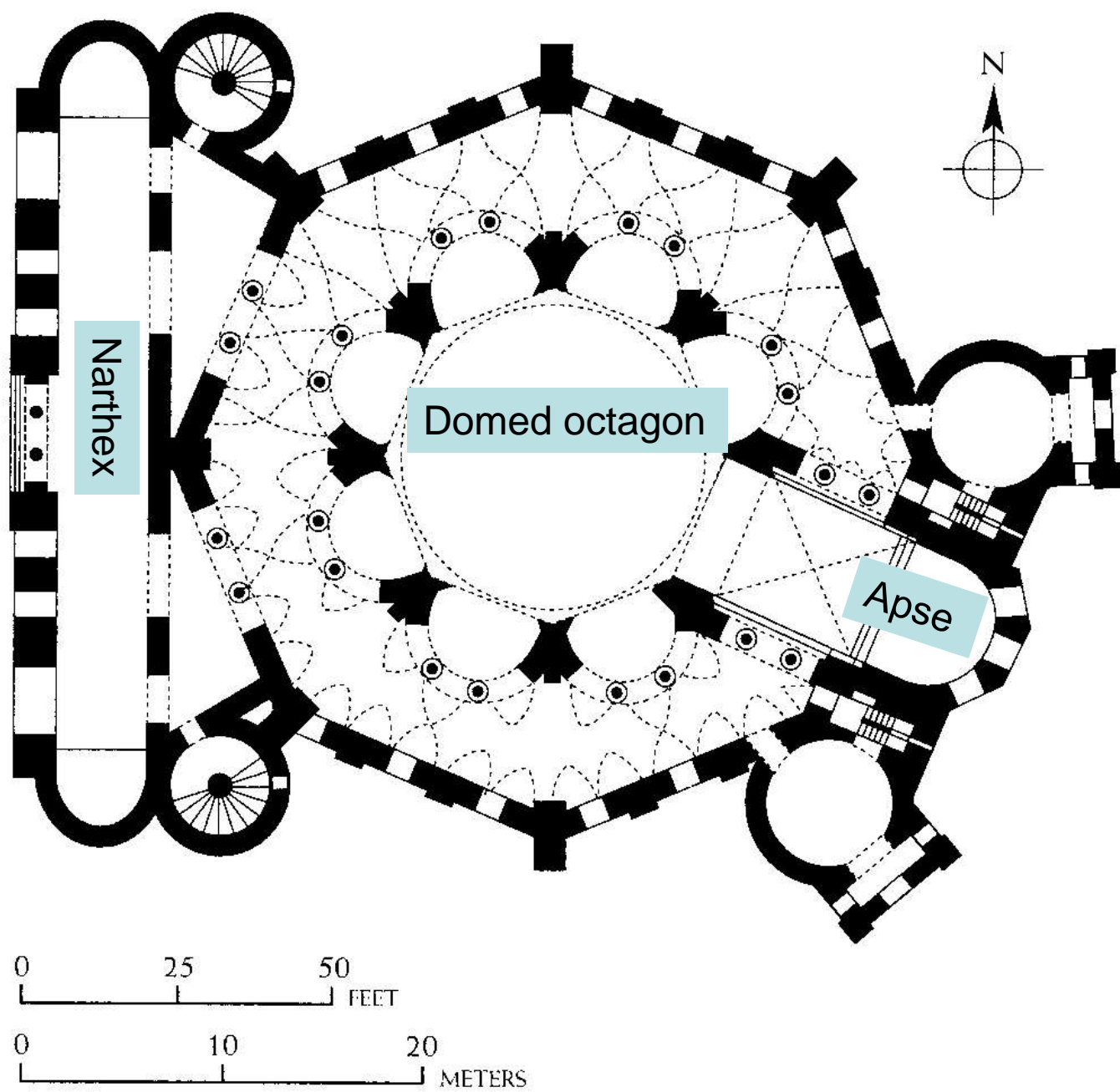
Clerestory windows

Construction of San Vitale began under the rule of the Ostrogoths, and was completed by the Bishop of Ravenna, Maximian during the Byzantine rule.



Apse

Aerial view of San Vitale, Ravenna, Italy, 526–547.



Plan of San Vitale, Ravenna, Italy, 526–547.

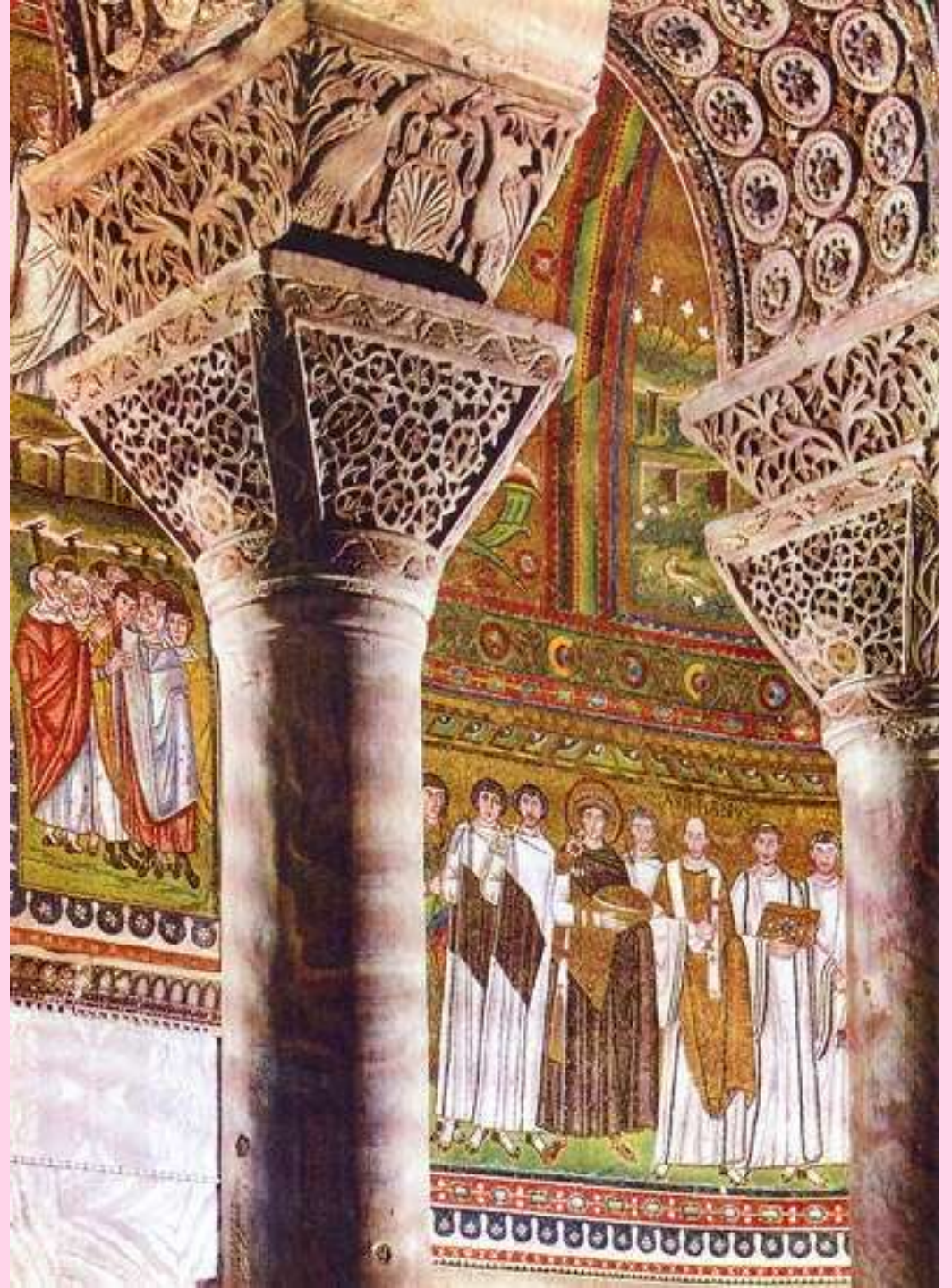


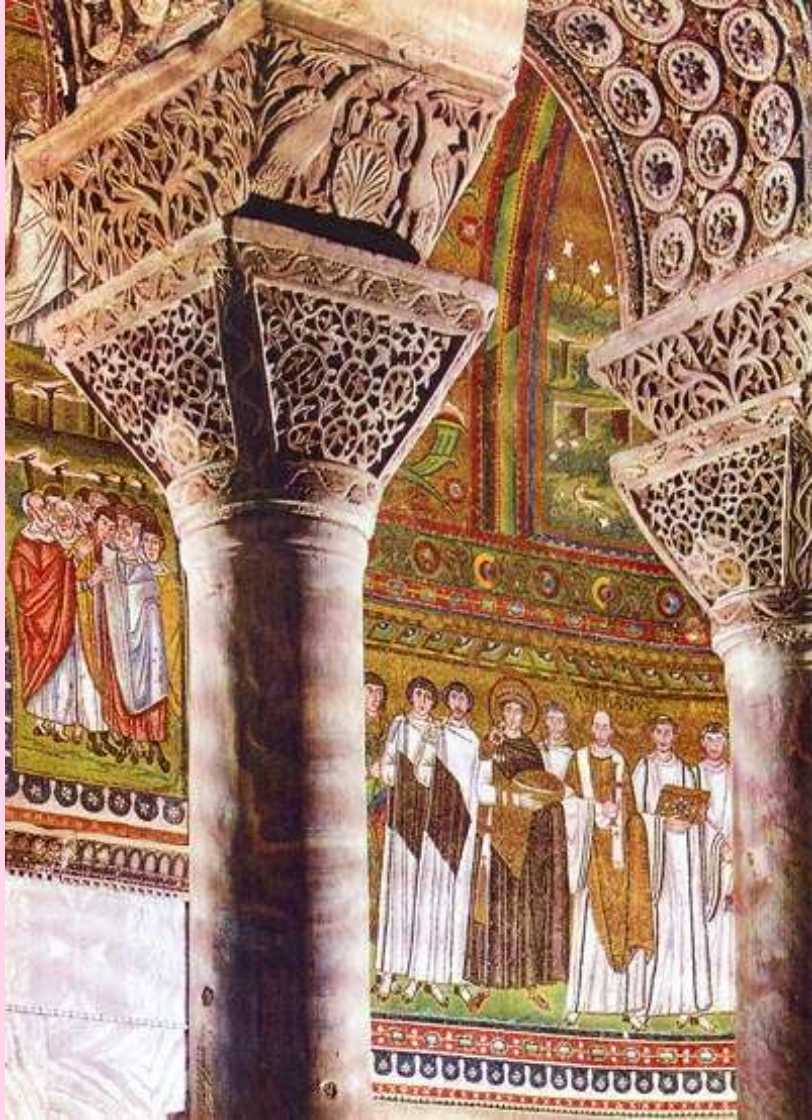
Interior of San Vitale (view from the apse into the choir), Ravenna, Italy, 526–547.

Choir and apse of San Vitale with mosaic of Christ between two angels, Saint Vitalis, and Bishop Ecclesius, Ravenna, Italy, 526–547.



Interior of San Vitale. Ravenna,
Italy, 526–547.





Interior of San Vitale. Ravenna,
Italy, 526–547.



Comparison: Corinthian capital,
Epidauros, Greece, ca. 350 BCE.

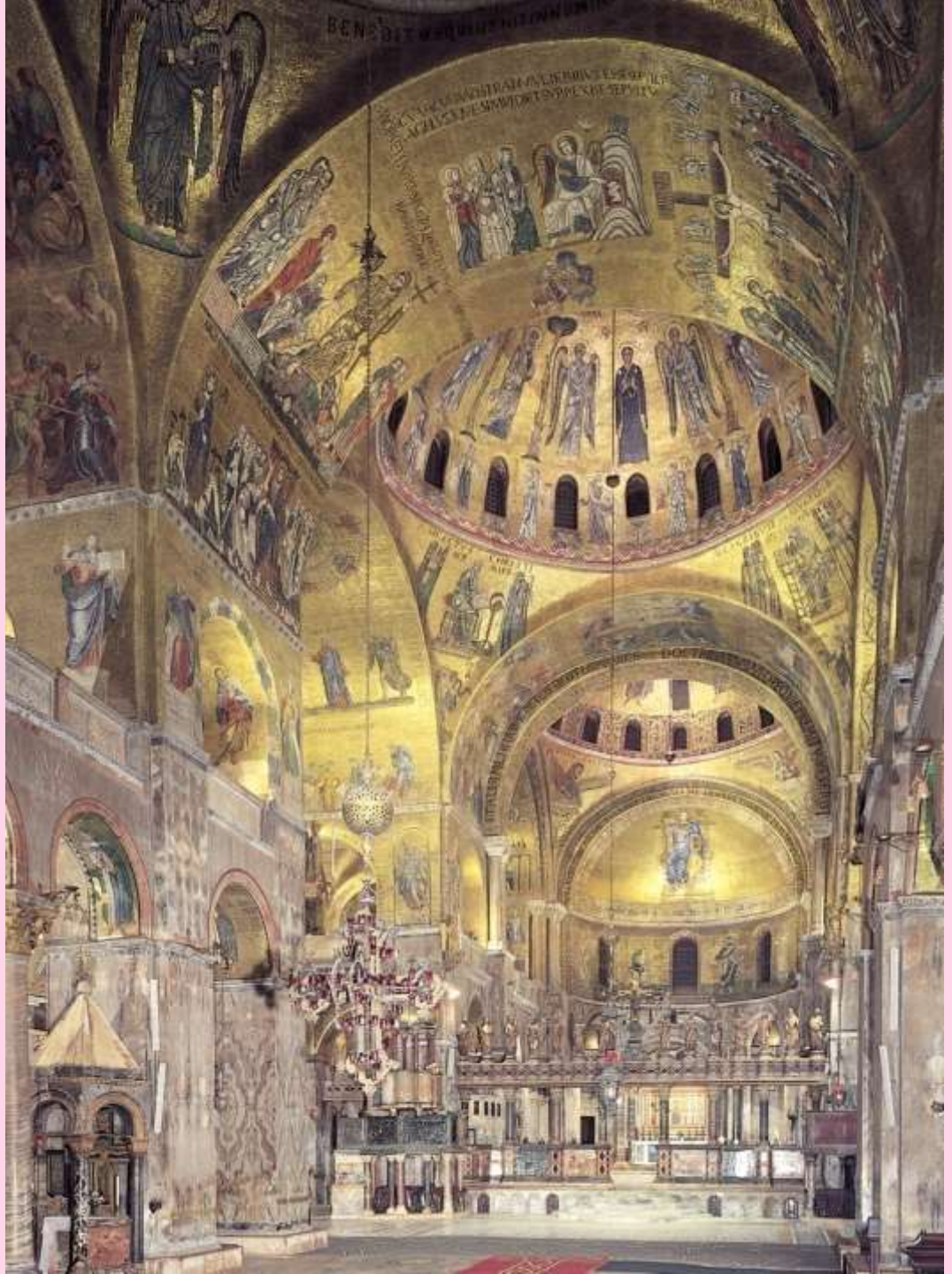
Nicholas Mesarites visited the Church of the Holy Apostles in Constantinople around the year 1200 and left a description of the dome Pantocrator there, by the famous artist Eulalios. “His eyes are joyful and welcoming to those who are not reproached by their conscience, but to those who are condemned by their own judgment, they are wrathful and hostile...The right hand blesses those who follow a straight path, while it admonishes those who do not and, as it were, checks them and turns them back from their disorderly course. The left hand with its fingers spread far apart as possible, supports the Gospel.”



Pantokrator, Theotokos and Child, angels, and saints, apse mosaic in the cathedral at Monreale, Italy, ca. 1180–1190.

Interior of Saint Mark's (view facing east), Venice, Italy, begun 1063.

- Venice was an independent city with strong ties to the Byzantine empire.





Interior of Saint Mark's (view facing east), Venice, Italy, begun 1063.

Comparison: ANTHEMIUS OF TRALLES and ISIDORUS OF MILETUS, **interior of Hagia Sophia**, Constantinople (Istanbul), Turkey, 532–537.



1453 – The Fall of Constantinople to the Ottoman Turks
mark the end of the Byzantine Empire

1930: The city was officially renamed Istanbul by the Republic
of Turkey



The Siege of Constantinople (painted 1499)