

Naspeuringen van Paul Theelen: Helenopolis, Heliopolis, Nicomedia, Mambre,  
Constantinopel, Aphaca, Aegae, Jerusalem, Bethlehem

Eusebius, The Life of Constantine: Helenopolis/Drepana

CHAPTER LXI: His Sickness at Helenopolis, and Prayers respecting his Baptism.

AT first he experienced some slight bodily indisposition, which was soon followed by positive disease. In consequence of this he visited the hot baths of his own city; and thence proceeded to that which bore the name of his mother. Here he passed some time in the church of the martyrs, and offered up supplications and prayers to God. Being at length convinced that his life was drawing to a close, he felt the time was come at which he should seek purification from sins of his past career, firmly believing that whatever errors he had committed as a mortal man, his soul would be purified from them through the efficacy of the mystical words and the salutary waters of baptism. Impressed with these thoughts, he poured forth his supplications and confessions to God, kneeling on the pavement in the church itself, in which he also now for the first time received the imposition of hands with prayer. After this he proceeded as far as the suburbs of Nicomedia, and there, having summoned the bishops to meet him, addressed them in the following words.

"THE time is arrived which I have long hoped for, with an earnest desire and prayer that I might obtain the salvation of God. The hour is come in which I too may have the blessing of that seal which confers immortality; the hour in which I may receive the seal of salvation. I had thought to do this in the waters of the river Jordan, wherein our Saviour, for our example, is recorded to have been baptized: but God, who knows what is expedient for us, is pleased that I should receive this blessing here. Be it so, then, without delay: for should it be his will who is Lord of life and death, that my existence here should be prolonged, and should I be destined henceforth to associate with the people of God, and unite with them in prayer as a member of his Church, I will prescribe to myself from this time such a course of life as befits his service."

Eusebius, The Life of Constantine: Aphaca

CHAPTER LV: Overthrow of an Idol Temple, and Abolition of Licentious Practices, at Aphaca in Phoenicia.

THE emperor's next care was to kindle, as it were, a brilliant torch, by the light of which he directed his imperial gaze around, to see if any hidden vestiges of error might still exist. And as the keen-sighted eagle in its heavenward flight is able to descry from its lofty height the most distant objects on the earth, so did he, while residing in the imperial palace of his own fair city, discover as from a watch-tower a hidden and fatal snare of souls in the province of Phoenicia. This was a grove and temple, not situated in the midst of any city, nor in any public place, as for splendor of effect is generally the case, but apart from the beaten and frequented road, at Aphaca, on part of the summit of Mount Lebanon, and dedicated to the foul demon known by the name of Venus. It was a school of wickedness for all the votaries of impurity, and such as destroyed their bodies with effeminacy. Here men undeserving of the name forgot the dignity of their sex, and propitiated the demon by their effeminate conduct; here too unlawful commerce of women and adulterous intercourse, with other horrible and infamous practices, were perpetrated in this temple as in a place beyond the scope and restraint of law. Meantime these evils remained unchecked by the presence of any observer, since no one of fair character ventured to visit such scenes. These proceedings, however, could not escape the vigilance of our august emperor, who, having himself inspected them with characteristic forethought, and judging that such a temple was unfit for the light of heaven, gave orders that the building with its offerings should be utterly destroyed. Accordingly, in obedience to the imperial command, these engines of an impure superstition were immediately abolished, and the hand of military force was made instrumental in purging the place. And now those who had heretofore lived without restraint learned self-control through the emperor's threat of punishment, as likewise those superstitious Gentiles wise in their own conceit, who now obtained experimental proof of their own folly.

Eusebius, The Life of Constantine: Heliopolis

CHAPTER LVIII: How he destroyed the Temple of Venus at Heliopolis, and built the First Church in that City.

SUCH actions as I have described may well be reckoned among the emperor's noblest achievements, as also the wise arrangements which he made respecting each particular province. We may instance the Phoenician city Heliopolis, in which those who dignify licentious pleasure with a distinguishing title of honor, had permitted their wives and daughters to commit shameless fornication. But now a new statute, breathing the very spirit of modesty, proceeded from the emperor, which peremptorily forbade the

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continuance of former practices. And besides this he sent them also written exhortations, as though he had been especially ordained by God for this end, that he might instruct all men in the principles of chastity. Hence, he disdained not to communicate by letter even with these persons, urging them to seek diligently the knowledge of God. At the same time he followed up his words by corresponding deeds, and erected even in this city a church of great size and magnificence: so that an event unheard of before in any age, now for the first time came to pass, namely, that a city which had hitherto been wholly given up to superstition now obtained the privilege of a church of God, with presbyters and deacons, and its people were placed under the presiding care of a bishop consecrated to the service of the supreme God. And further, the emperor, being anxious that here also as many as possible might be won to the truth, bestowed abundant provision for the necessities of the poor, desiring even thus to invite them to seek the doctrines of salvation, as though he were almost adopting the words of him who said, "Whether in pretense, or in truth, let Christ be preached."

Eusebius, The Life of Constantine: Aegae

CHAPTER LVI: Destruction of the Temple of Aesculapius at Aegae.

FOR since a wide-spread error of these pretenders to wisdom concerned the demon worshiped in Cilicia, whom thousands regarded with reverence as the possessor of saving and healing power, who sometimes appeared to those who passed the night in his temple, sometimes restored the diseased to health, though on the contrary he was a destroyer of souls, who drew his easily deluded worshipers from the true Saviour to involve them in impious error, the emperor, consistently with his practice, and desire to advance the worship of him who is at once a jealous God and the true Saviour, gave directions that this temple also should be razed to the ground. In prompt obedience to this command, a band of soldiers laid this building, the admiration of noble philosophers, prostrate in the dust, together with its unseen inmate, neither demon nor god, but rather a deceiver of souls, who had seduced mankind for so long a time through various ages. And thus he who had promised to others deliverance from misfortune and distress, could find no means for his own security, any more than when, as is told in myth, he was scorched by the lightning's stroke. Our emperor's pious deeds, however, had in them nothing fabulous or feigned; but by virtue of the manifested power of his Saviour, this temple as well as others was so utterly overthrown, that not a vestige of the former follies was left behind.

Eusebius, The Life of Constantine: Bethlehem

CHAPTER XLI: Of the Erection of Churches in Bethlehem, and on the Mount of Olives.

IN the same country he discovered other places, venerable as being the localities of two sacred caves: and these also he adorned with lavish magnificence. In the one case, he rendered due honor to that which had been the scene of the first manifestation of our Saviour's divine presence, when he submitted to be born in mortal flesh; while in the case of the second cavern he hallowed the remembrance of his ascension to heaven from the mountain top. And while he thus nobly testified his reverence for these places, he at the same time eternized the memory of his mother, who had been the instrument of conferring so valuable a benefit on mankind.

CHAPTER XLII: That the Empress Helena, Constantine's Mother, having visited this Locality for Devotional Purposes, built these Churches.

FOR she, having resolved to discharge the duties of pious devotion to the God, the King of kings, and feeling it incumbent on her to render thanksgivings with prayers on behalf both of her own son, now so mighty an emperor, and of his sons, her own grandchildren, the divinely favored Caesars, though now advanced in years, yet gifted with no common degree of wisdom, had hastened with youthful alacrity to survey this venerable land; and at the same time to visit the eastern provinces, cities, and people, with a truly imperial solicitude. As soon, then, as she had rendered due reverence to the ground which the Saviour's feet had trodden, according to the prophetic word which says "Let us worship at the place whereon his feet have stood," she immediately bequeathed the fruit of her piety to future generations.

CHAPTER XLIII: A Farther Notice of the Churches at Bethlehem.

FOR without delay she dedicated two churches to the God whom she adored, one at the grotto which had been the scene of the Saviour's birth; the other on the mount of his ascension. For he who was "God with us" had submitted to be born even in a cave of the earth, and the place of his nativity was called Bethlehem by the Hebrews.

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Accordingly the pious empress honored with rare memorials the scene of her travail who bore this heavenly child, and beautified the sacred cave with all possible splendor. The emperor himself soon after testified his reverence for the spot by princely offerings, and added to his mother's magnificence by costly presents of silver and gold, and embroidered hangings. And farther, the mother of the emperor raised a stately structure on the Mount of Olives also, in memory of his ascent to heaven who is the Saviour of mankind, erecting a sacred church and temple on the very summit of the mount.

And indeed authentic history informs us that in this very cave the Saviour imparted his secret revelations to his disciples. And here also the emperor testified his reverence for the King of kings, by diverse and costly offerings. Thus did Helena Augusta, the pious mother of a pious emperor, erect over the two mystic caverns these two noble and beautiful monuments of devotion, worthy of everlasting remembrance, to the honor of God her Saviour, and as proofs of her holy zeal, receiving from her son the aid of his imperial power. Nor was it long ere this aged woman reaped the due reward of her labors. After passing the whole period of her life, even to declining age, in the greatest prosperity, and exhibiting both in word and deed abundant fruits of obedience to the divine precepts, and having enjoyed in consequence an easy and tranquil existence, with unimpaired powers of body and mind, at length she obtained from God an end befitting her pious course, and a recompense of her good deeds even in this present life.

Basilica

Above a cave in Bethlehem, Constantine built an octogon with a basilica and a court enclosed by four porticoes in the front. During the Samaritan revolt of 529 C.E. the building was destroyed. Justinian rebuilt it in its actual shape, which was preserved by the Persian invaders (612). In the crypts the traditional Nativity cave is connected with other caves where the monastic sojourn of Jerome and his community is commemorated (Vincent and Abel 1914; M. Avi-Yonah, The Madaba Mosaic Map with Introduction and Commentary, Jerusalem 1954, Encyclopedia of Archaeological Excavations in the Holy Land, 4 vols., ed. M. Avi-Yonah, 1975 1:202-6; Heitz 1983:6-18; Murphy-O'Connor 1983:12-13).

Eusebius, The Life of Constantine: Nicomedia

CHAPTER L: That he erected Churches in Nicomedia, and in Other Cities.  
165 HAVING thus embellished the city which bore his name, he next distinguished the capital of Bithynia by the erection of a stately and magnificent church, being desirous of raising in this city also, in honor of his Saviour and at his own charges, a memorial of his victory over his own enemies and the adversaries of God. He also decorated the principal cities of the other provinces with sacred edifices of great beauty; as, for example, in the case of that metropolis of the East which derived its name from Antiochus, in which, as the head of that portion of the empire, he consecrated to the service of God a church of unparalleled size and beauty. The entire building was encompassed by an enclosure of great extent, within which the church itself rose to a vast elevation, being of an octagonal form, and surrounded on all sides by many chambers, courts, and upper and lower apartments; the whole richly adorned with a profusion of gold, brass, and other materials of the most costly kind.

CHAPTER LXVI: Removal of the Body from Nicomedia to the Palace at Constantinople.  
180 AFTER this the soldiers lifted the body from its couch, and laid it in a golden coffin, which they enveloped in a covering of purple, and removed to the city which was called by his own name. Here it was placed in an elevated position in the principal chamber of the imperial palace, and surrounded by candles burning in candlesticks of gold, presenting a marvelous spectacle, and such as no one under the light of the sun had ever seen on earth since the world itself began. For in the central apartment of the imperial palace, the body of the emperor lay in its elevated resting-place, arrayed in the symbols of sovereignty, the diadem and purple robe, and encircled by a numerous retinue of attendants, who watched around it incessantly night and day.

190 Eusebius, The Life of Constantine: Jerusalem

CHAPTER XXVIII: Discovery of the Most Holy Sepulchre.  
THIS also was accomplished without delay. But as soon as the original surface of the ground, beneath the covering of earth, appeared, immediately, and contrary to all expectation, the venerable and hollowed monument of our Saviour's resurrection was discovered. Then indeed did this most holy cave present a faithful similitude of his

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return to life, in that, after lying buried in darkness, it again emerged to light, and afforded to all who came to witness the sight, a clear and visible proof of the wonders of which that spot had once been the scene, a testimony to the resurrection of the Saviour clearer than any voice could give.

CHAPTER XXIX: How he wrote concerning the Erection of a Church, both to the Governors of the Provinces, and to the Bishop Macarius.

IMMEDIATELY after the transactions I have recorded, the emperor sent forth injunctions which breathed a truly pious spirit, at the same time granting ample supplies of money, and commanding that a house of prayer worthy of the worship of God should be erected near the Saviour's tomb on a scale of rich and royal greatness. This object he had indeed for some time kept in view, and had foreseen, as if by the aid of a superior intelligence, that which should afterwards come to pass. He laid his commands, therefore, on the governors of the Eastern provinces, that by an abundant and unsparing expenditure they should secure the completion of the work on a scale of noble and ample magnificence. He also dispatched the following letter to the bishop who at that time presided over the church at Jerusalem, in which he clearly asserted the saving doctrine of the faith, writing in these terms.

CHAPTER XXX: Constantine's Letter to Macarius respecting the Building of the Church of our Saviour.

"VICTOR CONSTANTIUS, MAXIMUS AUGUSTUS, to Macarius.

"Such is our Saviour's grace, that no power of language seems adequate to describe the wondrous circumstance to which I am about to refer. For, that the monument of his most holy Passion, so long ago buried beneath the ground, should have remained unknown for so long a series of years, until its reappearance to his servants now set free through the removal of him who was the common enemy of all, is a fact which truly surpasses all admiration. For if all who are accounted wise throughout the world were to unite in their endeavors to say somewhat worthy of this event, they would be unable to attain their object in the smallest degree. Indeed, the nature of this miracle as far transcends the capacity of human reason as heavenly things are superior to human affairs. For this cause it is ever my first, and indeed my only object, that, as the authority of the truth is evincing itself daily by fresh wonders, so our souls may all become more zealous, with all sobriety and earnest unanimity, for the honor of the Divine law. I desire, therefore, especially, that you should be persuaded of that which I suppose is evident to all beside, namely, that I have no greater care than how I may best adorn with a splendid structure that sacred spot, which, under Divine direction, I have disencumbered as it were of the heavy weight of foul idol worship; a spot which has been accounted holy from the beginning in God's judgment, but which now appears holier still, since it has brought to light a clear assurance of our Saviour's passion.

CHAPTER XXXI: That the Building should surpass all the Churches in the World in the Beauty of its Walls, its Columns, and Marbles.

"IT will be well, therefore, for your sagacity to make such arrangements and provision of all things needful for the work, that not only the church itself as a whole may surpass all others whatsoever in beauty, but that the details of the building may be of such a kind that the fairest structures in any city of the empire may be excelled by this. And with respect to the erection and decoration of the walls, this is to inform you that our friend Dracilianus, the deputy of the Praetorian Praefects, and the governor of the province, have received a charge from us. For our pious directions to them are to the effect that artificers and laborers, and whatever they shall understand from your sagacity to be needful for the advancement of the work, shall forthwith be furnished by their care. And as to the columns and marbles, whatever you shall judge, after actual inspection of the plan, to be especially precious and serviceable, be diligent to send information to us in writing, in order that whatever quantity or sort of materials we shall esteem from your letter to be needful, may be procured from every quarter, as required, for it is fitting that the most marvelous place in the world should be worthily decorated.

CHAPTER XXXII: That he instructed the Governors concerning the Beautifying of the Roof; also concerning Workmen, and Materials.

"WITH respect to the ceiling of the church, I wish to know from you whether in your judgment it should be panel-ceiled, or finished with any other kind of workmanship. If the panel ceiling be adopted, it may also be ornamented with gold. For the rest,

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your Holiness will give information as early as possible to the before-mentioned magistrates how many laborers and artificers, and what expenditure of money is required. You will also be careful to send us a report without delay, not only respecting the marbles and columns, but the paneled ceiling also, should this appear to you to be the most beautiful form. God preserve you, beloved brother!"

CHAPTER XXXIIII: How the Church of our Saviour, the New Jerusalem prophesied of in Scripture, was built.

THIS was the emperor's letter; and his directions were at once carried into effect. Accordingly, on the very spot which witnessed the Saviour's sufferings, a new Jerusalem was constructed, over against the one so celebrated of old, which, since the foul stain of guilt brought on it by the murder of the Lord, had experienced the last extremity of desolation, the effect of Divine judgment on its impious people. It was opposite this city that the emperor now began to rear a monument to the Saviour's victory over death, with rich and lavish magnificence. And it may be that this was that second and new Jerusalem spoken of in the predictions of the prophets, concerning which such abundant testimony is given in the divinely inspired records. First of all, then, he adorned the sacred cave itself, as the chief part of the whole work, and the hallowed monument at which the angel radiant with light had once declared to all that regeneration which was first manifested in the Saviour's person.

CHAPTER XXXIV: Description of the Structure of the Holy Sepulchre.

THIS monument, therefore, first of all, as the chief part of the whole, the emperor's zealous magnificence beautified with rare columns, anti profusely enriched with the most splendid decorations of every kind.

CHAPTER XXXV: Description of the Atrium and Porticoes.

THE next object of his attention was a space of ground of great extent, and open to the pure air of heaven. This he adorned with a pavement of finely polished stone, and enclosed it on three sides with porticoes of great length.

CHAPTER XXXVI: Description of the Walls, Roof, Decoration, and Gilding of the Body of the Church.

FOR at the side opposite to the cave, which was the eastern side, the church itself was erected; a noble work rising to a vast height, and of great extent both in length and breadth. The interior of this structure was floored with marble slabs of various colors; while the external surface of the walls, which shone with polished stones exactly fitted together, exhibited a degree of splendor in no respect inferior to that of marble. With regard to the roof, it was covered on the outside with lead, as a protection against the rains of winter. But the inner part of the roof, which was finished with sculptured panel work, extended in a series of connected compartments, like a vast sea, over the whole church; and, being overlaid throughout with the purest gold, caused the entire building to glitter as it were with rays of light.

CHAPTER XXXVII: Description of the Double Porticoes on Either Side, and of the Three Eastern Gates.

BESIDES this were two porticoes on each side, with upper and lower ranges of pillars, corresponding in length with the church itself; and these also had their roofs ornamented with gold. Of these porticoes, those which were exterior to the church were supported by columns of great size, while those within these rested on piles of stone beautifully adorned on the surface. Three gates, placed exactly east, were intended to receive the multitudes who entered the church.

CHAPTER XXXVIII: Description of the Hemisphere, the Twelve Columns, and their Bowls.

OPPOSITE these gates the crowning part of the whole was the hemisphere, which rose to the very summit of the church. This was encircled by twelve columns (according to the number of the apostles of our Saviour), having their capitals embellished with silver bowls of great size, which the emperor himself presented as a splendid offering to his God.

CHAPTER XXXIX: Description of the Inner Court, the Arcades and Porches.

IN the next place he enclosed the atrium which occupied the space leading to the entrances in front of the church. This comprehended, first the court, then the porticoes on each side, and lastly the gates of the court. After these, in the midst of the open market-place, the general entrance-gates, which were of exquisite



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workmanship, afforded to passers-by on the outside a view of the interior which could not fail to inspire astonishment.

CHAPTER XL: Of the Number of his Offerings.

THIS temple, then, the emperor erected as a conspicuous monument of the Saviour's resurrection, and embellished it throughout on an imperial scale of magnificence. He further enriched it with numberless offerings of inexpressible beauty and various materials, - gold, silver, and precious stones, the skillful and elaborate arrangement of which, in regard to their magnitude, number, and variety, we have not leisure at present to describe particularly.

CHAPTER XXV: How he ordered the Erection of a Church at Jerusalem, in the Holy Place of our Saviour's Resurrection.

AFTER these things, the pious emperor addressed himself to another work truly worthy of record, in the province of Palestine. What then was this work? He judged it incumbent on him to render the blessed locality of our Saviour's resurrection an object of attraction and veneration to all. He issued immediate injunctions, therefore, for the erection in that spot of a house of prayer: and this he did, not on the mere natural impulse of his own mind, but being moved in spirit by the Saviour himself.

CHAPTER XXVI: That the Holy Sepulchre had been covered with Rubbish and with Idols by the Ungodly.

FOR it had been in time past the endeavor of impious men (or rather let me say of the whole race of evil spirits through their means), to consign to the darkness of oblivion that divine monument of immortality to which the radiant angel had descended from heaven, and rolled away the stone for those who still had stony hearts, and who supposed that the living One still lay among the dead; and had declared glad tidings to the women also, and removed their stony-hearted unbelief by the conviction that he whom they sought was alive. This sacred cave, then, certain impious and godless persons had thought to remove entirely from the eyes of men, supposing in their folly that thus they should be able effectually to obscure the truth. Accordingly they brought a quantity of earth from a distance with much labor, and covered the entire spot; then, having raised this to a moderate height, they paved it with stone, concealing the holy cave beneath this massive mound. Then, as though their purpose had been effectually accomplished, they prepare on this foundation a truly dreadful sepulchre of souls, by building a gloomy shrine of lifeless idols to the impure spirit whom they call Venus, and offering detestable oblations therein on profane and accursed altars. For they supposed that their object could not otherwise be fully attained, than by thus burying the sacred cave beneath these foul pollutions. Unhappy men! they were unable to comprehend how impossible it was that their attempt should remain unknown to him who had been crowned with victory over death, any more than the blazing sun, when he rises above the earth, and holds his wonted course through the midst of heaven, is unseen by the whole race of mankind. Indeed, his saving power, shining with still greater brightness, and illumining, not the bodies, but the souls of men, was already filling the world with the effulgence of its own light.

Nevertheless, these devices of impious and wicked men against the truth had prevailed for a long time, nor had any one of the governors, or military commanders, or even of the emperors themselves ever yet appeared, with ability to abolish these daring impieties, save only that one who enjoyed the favor of the King of kings. And now, acting as he did under the guidance of the divine Spirit, he could not consent to see the sacred spot of which we have spoken, thus buried, through the devices of the adversaries, under every kind of impurity, and abandoned to forgetfulness and neglect; nor would he yield to the malice of those who had contracted this guilt, but calling on the divine aid, gave orders that the place should be thoroughly purified, thinking that the parts which had been most polluted by the enemy ought to receive special tokens, through his means, of the greatness of the divine favor. As soon, then, as his commands were issued, these engines of deceit were cast down from their proud eminence to the very ground, and the dwelling-places of error, with the statues and the evil spirits which they represented, were overthrown and utterly destroyed.

CHAPTER XXVII: How Constantine commanded the Materials of the Idol Temple, and the Soil itself, to be removed at a Distance.

NOR did the emperor's zeal stop here; but he gave further orders that the materials of what was thus destroyed, both stone and timber, should be removed and thrown as

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far from the spot as possible; and this command also was speedily executed. The emperor, however, was not satisfied with having proceeded thus far: once more, fired with holy ardor, he directed that the ground itself should be dug up to a considerable depth, and the soil which had been polluted by the foul impurities of demon worship transported to a far distant place.

Eusebius, The Life of Constantine: Mambre

CHAPTER LI: That he ordered a Church to be built at Mambre.

SUCH was the principal sacred edifices erected by the emperor's command. But having heard that the self-same Saviour who ere while had appeared on earth had in ages long since past afforded a manifestation of his Divine presence to holy men of Palestine near the oak of Mambre, he ordered that a house of prayer should be built there also in honor of the God who had thus appeared. Accordingly the imperial commission was transmitted to the provincial governors by letters addressed to them individually, enjoining a speedy completion of the appointed work. He sent moreover to the writer of this history an eloquent admonition, a copy of which I think it well to insert in the present work, in order to convey a just idea of his pious diligence and zeal. To express, then, his displeasure at the evil practices which he had heard were usual in the place just referred to, he addressed me in the following terms.

CHAPTER LII: Constantine's Letter to Eusebius concerning Mambre.

"VICTOR CONSTANTINUS, MAXIMUS AUGUSTUS, to Macarius, and the rest of the bishops in Palestine.

"One benefit, and that of no ordinary importance, has been conferred on us by my truly pious mother-in-law, in that she has made known to us by letter that abandoned folly of impious men which has hitherto escaped detection by you: so that the criminal conduct thus overlooked may now through our means obtain fitting correction and remedy, necessary though tardy. For surely it is a grave impiety indeed, that holy places should be defiled by the stain of unhallowed impurities. What then is this, dearest brethren, which, though it has eluded your sagacity, she of whom I speak was impelled by a pious sense of duty to disclose?

CHAPTER LIII: That the Saviour appeared in this Place to Abraham.

"SHE assures me, then, that the place which takes its name from the oak of Mambre, where we find that Abraham dwelt, is defiled by certain of the slaves of superstition in every possible way. She declares that idols which should be utterly destroyed have been erected on the site of that tree; that an altar is near the spot; and that impure sacrifices are continually performed. Now since it is evident that these practices are equally inconsistent with the character of our times, and unworthy the sanctity of the place itself, I wish your Gravities to be informed that the illustrious Count Acacius, our friend, has received instructions by letter from me, to the effect that every idol which shall be found in the place above-mentioned shall immediately be consigned to the flames; that the altar be utterly demolished; and that if any one, after this our mandate, shall be guilty of impiety of any kind in this place, he shall be visited with condign punishment. The place itself we have directed to be adorned with an unpolluted structure, I mean a church; in order that it may become a fitting place of assembly for holy men. Meantime, should any breach of these our commands occur, it should be made known to our clemency without the least delay by letters from you, that we may direct the person detected to be dealt with, as a transgressor of the law, in the severest manner. For you are not ignorant that the Supreme God first appeared to Abraham, and conversed with him, in that place. There it was that the observance of the Divine law first began; there first the Saviour himself, with the two angels, vouchsafed to Abraham a manifestation of his presence; there God first appeared to men; there he gave promise to Abraham concerning his future seed, and straightway fulfilled that promise; there he foretold that he should be the father of a multitude of nations. For these reasons, it seems to me right that this place should not only be kept pure through your diligence from all defilement, but restored also to its pristine sanctity; that nothing hereafter may be done there except the performance of fitting service to him who is the Almighty God, and our Saviour, and Lord of all. And this service it is incumbent on you to care for with due attention, if your Gravities be willing (and of this I feel confident) to gratify my wishes, which are especially interested in the worship of God. May he preserve you, beloved brethren!"

Arbo, also Terebinth. The Oak of Mambre - (Ramat al-Khalil)

The site of Mamre, known in Arabic as Haram Ramet el-Khalil, lies approximately 3 km north of Hebron on the ancient road linking the main Hebron-Jerusalem and Bethlehem-

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Ziph routes. The Bible describes Elonei (oaks of) Mamre as Abraham's dwelling place, where he built an altar to God (Gen. 13:18, 18:1, 23:19). Some scholars locate the biblical Elonei Mamre within the town of ancient Hebron (Tell Rumeideh); others identify it with the enclosure of Haram Ramat el-Khalil which was already considered a sacred site in the Second Temple period.

460 Josephus relates that Abraham resided near Hebron, by an oak called ogyges, the oak of Genesis (Antiq. 1, 186). Elsewhere he mentions a terebinth 6 stadia from Hebron that had stood there since creation (War IV, 533); it is not clear whether both references are to the same place. In Antiquities he tells the biblical story, calling the tree an oak: whereas in War of the Jews he is describing a holy place in his own time, calling it a terebinth. Josephus is mistaken about the distance between Elonei Mamre and Hebron, which is not 6 but approximately 18 stadia (3 km). Neither does he mention a structure around the terebinth. Modern excavations have made it clear that the structure was already standing in his time.

465 The book of Jubilees (29:17-19; 37:14-17) refers to Abraham's capital in the Hebron Hills as a tower (migdal). The reference is probably to Abraham's residence at Elonei Mamre. If so, the author, a contemporary of the Second Temple, was describing the enclosure at Elonei Mamre in terms associated with the Temple Mount - migdal or birah - both meaning tower or fortress. Talmudic literature refers to the place as Beth Ilanim or Botnah and it is mentioned as the site of one of the most important fairs in Palestine: "There are three fairs: the fair of Gaza, the fair of Acco, the fair of Botnah, and the least doubtful of them all is the fair of Botnah," meaning that of the three fairs this was the one most definitely associated with idolatry and therefore Jews were forbidden to participate in it (J.T. A.Z. 39c; Gen. Rab. 47:10).

470 The fair is mentioned in two of Jerome's commentaries (In Hieremiam VI, 18, 6, CCSL 74, 307; In Zachariam III, 4-5. CCSL 76A, 851), where it is said that Hadrian brought the captive Jews to the famous marketplace at Terebinth. There he sold many into slavery. For this reason the Jews in Jerome's time shunned the annual fair. The same story is told in the seventh-century Chronicon Paschale (PG 92, col. 613) with some additions.

475 The Bordeaux Pilgrim (Itin. Burd. 599, 3-7) states that the emperor Constantine built a basilica there. Eusebius (Vita Constantini III. 51-53, GCS 7, 99-101) and Sozomenus (HE II, 4. GCS 50, 54-56) report the circumstances and the official documentation referring to the building. Both Julius Africanus (Chron. XVIII) and Eusebius (Vita Constantini III, 53, 100; Onom. 6. 12-14; 76. 1-3) mention a pagan altar at the site. The most detailed description of the site is in the work of Sozomenus. He reports that the place situated 15 stadia from Hebron, was the site of the terebinth, where the angels had appeared to Abraham. In summer, he states, a great fair was held there, attracting hordes of people from far away, who came to offer libations and burn incense, but also to trade; among them were pagans, Christians and Jews. The Medeba map seems to differentiate between Botnah and Mamre, as the mosaic depicts both a church and a terebinth. During the seventh century CE there was a monastery at the site that continued to exist after the Arab conquest (Adamnanus, De Locis Sanctis II, II. 6, CCSL 175, 211). In Crusader times, the site may have been occupied by the Church of the Trinity.

480 Eusebius, Onomasticon 6:8-12 (ca. 295 A.D.); Jerome 7:18-24 (ca. 390 A.D.) Arboc. Corrupte in nostris codicibus Arboc scribitur, cum in Hebraeis legatur Arbe, id est quattuor, eo quod ibi tres patriarchae, Abraam, Isaac et Iacob, sepulti sunt, et "Adam Magnus", ut in Iesu libro scriptum est: licet eum quidam conditum in loco Calvariae suspicientur. Haec est autem eadem Chebron, olim metropolis Filistinorum et habita-culum gigantum, regnumque postea David, in tribu Iudae civitas sacerdotalis et fugitivorum. Distat ad meridianam plagam ab Aelia milibus circiter viginti duobus. (Jerome 7:11-18)

485 Et quercus Abraam, quae et Mambre, usque ad Costantii regis imperium monstrabatur, et mausoleum eius in praesentiarum cernitur, cumque a nostris ibidem ecclesia iam extructa sit, a cunctis in circuitu gentibus terebinthi locus superstitiose colitur, eo quod sub ea Abraam angelos quondam hospitio suscepit. Haec ergo primum Arbe, postea a Chebron, uno filiorum Chaleb sortita vocabulum est. Lege Verba dierum. (Jerome 7:18-24)

490 Arbo (Gen 23:2). In our codices it is written in a corrupted form, 'Arboc', while the Hebrew text reads 'Arba', that is, 'four', because the three patriarchs, Abraham, Isaac and Jacob are buried there, as well as 'the great Adam', as is written in the

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Book of Joshua (Jos. 14:15), although some suppose that he is buried on the Calvary. 'That is Hebron', today a large village, in ancient times one of the main cities of the Philistines [Eusebius: 'the aliens', i.e. the Cannanites in general] and a dwelling place of giants, and later royal seat of David. It fell into the lot of the tribe of Judah, and was a priestly city and one of the cities of refuge. It is south of Jerusalem at a distance of about 20 [22] miles.

The oak of Abraham, also called Mambre, could be seen standing until the reign of Constantius, and the tomb of the same is visible to this day and while a church has been erected there by our people, the place of the oak is [greatly] venerated by all the pagan population around, because under it Abraham gave hospitality to the angels. At first the place was called Arbe, and later it was named Hebron after Hebron, one of the sons of Caleb, as we read in the Chronicles. (1 Chron 2:42).

Sozomenus, Historia Ecclesiastica II, 4  
I deem necessary to declare now what was resolved about the oak of Mambre by Emperor Constantine. The place is presently called the Terebinth, and is situated at the distance of fifteen stadia from Hebron, which is to the south... Every year, at summer time, the inhabitants of that place and the Palestinians, the Phoenicians and the Arabs, coming from far away, make a fair there. Many come there for the sake of business, some to sell and some to buy. The feast is celebrated by a very big congregation of Jews, since they boast of Abraham as their forefather, of heathens since angels came there, of Christians since he who should be born from the Virgin for the salvation of humankind appeared there to that pious man. Everyone venerates this place according to his religion: some praying God the ruler of all, some calling upon the angels and offering libations of wine, burning incense or sacrificing an ox, a pig, a sheep or a cock. Constantine's mother in law (Euthropia), having come there to fulfill a vow, gave notice of all this to the Emperor. So he wrote to the bishops of Palestine reproaching them for having forgot their mission and permitted such a most holy place to be defiled by those libations and sacrifices.

Eusebius, The Life of Constantine: Constantinopel  
CHAPTER XLVIII: How he built Churches in Honor of Martyrs, and abolished Idolatry at Constantinople.  
AND being fully resolved to distinguish the city which bore his name with especial honor, he embellished it with numerous sacred edifices, both memorials of martyrs on the largest scale, and other buildings of the most splendid kind, not only within the city itself, but in its vicinity: and thus at the same time he rendered honor to the memory of the martyrs, and consecrated his city to the martyrs' God. Being filled, too, with Divine wisdom, he determined to purge the city which was to be distinguished by his own name from idolatry of every kind, that henceforth no statues might be worshiped there in the temples of those falsely reputed to be gods, nor any altars defiled by the pollution of blood: that there might be no sacrifices consumed by fire, no demon festivals, nor any of the other ceremonies usually observed by the superstitious.

CHAPTER XLIX: Representation of the Cross in the Palace, and of Daniel at the Public Fountains.

ON the other hand one might see the fountains in the midst of the market place graced with figures representing the good Shepherd, well known to those who study the sacred oracles, and that of Daniel also with the lions, forged in brass, and resplendent with plates of gold. Indeed, so large a measure of Divine love possessed the emperor's soul, that in the principal apartment of the imperial palace itself, on a vast tablet displayed in the center of its gold-covered paneled ceiling, he caused the symbol of our Saviour's Passion to be fixed, composed of a variety of precious stones richly inwrought with gold. This symbol he seemed to have intended to be as it were the safeguard of the empire itself.

Eusebius, The Life of Constantine: Constantinopel  
CHAPTER LVIII: Concerning the Building of a Church in Honor of the Apostles at Constantinople.  
AFTER this he proceeded to erect a church in memory of the apostles, in the city which bears his name. This building he carried to a vast height, and brilliantly decorated by encasing it from the foundation to the roof with marble slabs of various colors. He also formed the inner roof of finely fretted work, and overlaid it throughout with gold. The external covering, which protected the building from the

rain, was of brass instead of tiles; and this too was splendidly and profusely adorned with gold, and reflected the sun's rays with a brilliancy which dazzled the distant beholder. The dome was entirely encompassed by a finely carved tracery, wrought in brass and gold.

CHAPTER LX: He also erected his own Sepulchral Monument in this Church. ALL these edifices the emperor consecrated with the desire of perpetuating the memory of the apostles of our Saviour. He had, however, another object in erecting this building: an object at first unknown, but which afterwards became evident to all. He had in fact made choice of this spot in the prospect of his own death, anticipating with extraordinary fervor of faith that his body would share their title with the apostles themselves, and that he should thus even after death become the subject, with them, of the devotions which should be performed to their honor in this place. He accordingly caused twelve coffins to be set up in this church, like sacred pillars in honor and memory of the apostolic number, in the center of which his own was placed, having six of theirs on either side of it. Thus, as I said, he had provided with prudent foresight an honorable resting-place for his body after death, and, having long before secretly formed this resolution, he now consecrated this church to the apostles, believing that this tribute to their memory would be of no small advantage to his own soul. Nor did God disappoint him of that which he so ardently expected and desired. For after he had completed the first services of the feast of Easter, and had passed this sacred day of our Lord in a manner which made it an occasion of joy and gladness to himself and to all; the God through whose aid he performed all these acts, and whose zealous servant he continued to be even to the end of life, was pleased at a happy time to translate him to a better life.

CHAPTER LXX: His Burial by his Son Constantius at Constantinople. THUS did they there testify their respect for the memory of him who had been honored by God. The second of his sons, however, who had by this time arrived, proceeded to celebrate his father's funeral in the city which bears his name, himself heading the procession, which was preceded by detachments of soldiers in military array, and followed by vast multitudes, the body itself being surrounded by companies of spearmen and heavy armed infantry. On the arrival of the procession at the church dedicated to the apostles of our Saviour, the coffin was there entombed. Such honor did the youthful emperor Constantius render to his deceased parent, both by his presence, and by the due performance of this sacred ceremony.

Chapter LXXI: Sacred Service in the Church of the Apostles on the Occasion of Constantine's Funeral.

AS soon as [Constantius] had withdrawn himself with the military train, the ministers of God came forward, with the multitude and the whole congregation of the faithful, and performed the rites of Divine worship with prayer. At the same time the tribute of their praises was given to the character of this blessed prince, whose body rested on a lofty and conspicuous monument, and the whole multitude united with the priests of God in offering prayers for his soul, not without tears, — nay, rather with much weeping; thus performing an office consonant with the desires of the pious deceased. In this respect also the favor of God was manifested to his servant, in that he not only bequeathed the succession of the empire to his own beloved sons, but that the earthly tabernacle of his thrice blessed soul, according to his own earnest wish, was permitted to share the monument of the apostles; was associated with the honor of their name, and with that of the people of God; was honored by the performance of the sacred ordinances and mystic service; and enjoyed a participation in the prayers of the saints. Thus, too, he continued to possess imperial power even after death, controlling, as though with renovated life, a universal dominion, and retaining in his own name, as Victor, Maximus, Augustus, the sovereignty of the Roman world.

CHAPTER I: Preface. — Of the Death of Constantine.

ALREADY have all mankind united in celebrating with joyous festivities the completion of the second and third decennial period of this great emperor's reign; already have we ourselves received him as a triumphant conqueror in the assembly of God's ministers, and greeted him with the due mead of praise on the twentieth anniversary of his reign: and still more recently we have woven, as it were, garlands of words, wherewith we encircled his sacred head in his own palace on his thirtieth anniversary.

But now, while I desire to give utterance to some of the customary sentiments, I

Naspeuringen van Paul Theelen: Helenepolis, Heliopolis, Nicomedia, Mambre,  
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stand perplexed and doubtful which way to turn, being wholly lost in wonder at the extraordinary spectacle before me. For to whatever quarter I direct my view, whether to the east, or to the west, or over the whole world, or toward heaven itself, everywhere and always I see the blessed one yet administering the self-same empire. On earth I behold his sons, like some new reflectors of his brightness, diffusing everywhere the luster of their father's character, and himself still living and powerful, and governing all the affairs of men more completely than ever before, being multiplied in the succession of his children. They had indeed previously the dignity of Caesars; but now, being invested with his very self, and graced by his accomplishments, for the excellence of their piety they are proclaimed by the titles of Sovereign, Augustus, Worshipful, and Emperor.

Church of the Holy Apostles

The grounds of the first church of the Holy Apostles contained both a rotunda mausoleum built by Constantine and a church built soon afterward by his successor Constantius. Little is known of the appearance of this original church except that it was cross-shaped, but the historian Eusebius (c. 263-339) gives a description of Constantine's mausoleum and the surrounding grounds before Constantius' church was built.

Such was the magnificence with which the emperor was pleased to beautify this church. The building was surrounded by an open area of great extent, the four sides of which were terminated by porticoes which enclosed the area and the church itself. Adjoining these porticoes were ranges of stately chambers, with baths and promenades, and besides many apartments adapted to the use of those who had charge of the place. The cruciform plan was a landmark development in Christian architecture, because it replaced a basilica plan with the centralized shrine plan. Dozens of cruciform church buildings in the late fourth and early fifth centuries were rough imitations of the Constantine-era Church of the Holy Apostles, such as St. Ambrose's Church of the Apostles in Milan, the martyrium of St. Babylas in Antioch, and the Church of Saint Simeon Stylites in Aleppo, Syria.

See too CONSTANTINE'S CHURCHES by GREGORY T. AMSTRONG

The original church of the Holy Apostles was dedicated in about 330 by Constantine the Great, the founder of Constantinople, the new capital of the Roman Empire. The church was unfinished when Constantine died in 337, and it was brought to completion by his son and successor Constantius II, who buried his father's remains there. The church was dedicated to the Twelve Apostles of Jesus, and it was the Emperor's intention to gather relics of all the Apostles in the church. For this undertaking, only relics of Saint Andrew, Saint Luke and Saint Timothy (the latter two not strictly apostles) were acquired, and in later centuries it came to be assumed that the church was dedicated to these three only.

By the reign of the Emperor Justinian I, the church was no longer considered grand enough, and a new Church of the Holy Apostles was built on the same site. The historian Procopius attributes the rebuilding to Justinian, while the writer known as Pseudo-Codinus attributes it to the Empress Theodora. The new church was designed and built by the architects Anthemius of Tralles and Isidorus of Miletus, the same architects of the Hagia Sophia, and was consecrated on 28 June 550. The relics of Constantine and the three saints were re-installed in the new church, and a mausoleum for Justinian and his family was built at the end of its northern arm. For more than 700 years, the church of the Holy Apostles was the second-most important church in Constantinople, after that of the Holy Wisdom (Hagia Sophia). But whereas the church of the Holy Wisdom was in the city's oldest part, that of the Holy Apostles stood in the centre of the newer part of the much expanded imperial capital, on the great thoroughfare called Mese Odós (English: Central Street), and was the city's busiest church. Most emperors and many patriarchs and bishops were buried in the church, and their relics were venerated by the faithful for centuries.

The church's most treasured possessions were the skulls of Saints Andrew, Luke and Timothy, but the church also held what was believed to be part of the "Column of Flagellation", to which Jesus had been bound and flogged. Its treasury also held relics of Saint John Chrysostom and other Church Fathers, saints and martyrs. Over the years the church acquired huge amounts of gold, silver and gems donated by the faithful.

Emperor Basil I renovated and probably enlarged the church, and in 874 the remains of

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the historian and patriarch Nikephoros I, who had died earlier in the century, were reinterred in the popular and rebuilt church, where they became the site of annual imperial devotion. In the 10th century Constantine of Rhodes composed a Description of the building of the Apostles in verse, which he dedicated to Constantine VII. The basilica was looted during the Fourth Crusade in 1204. The historian Nicetas Choniates records that the Crusaders plundered the imperial tombs and robbed them of gold and gems. Not even Justinian's tomb was spared. The tomb of Emperor Heraclius was opened and his golden crown was stolen along with the late Emperor's hairs still attached on it. Some of these treasures were taken to Venice, where they can still be seen in St Mark's Basilica, while the body of St. Gregory was brought to Rome. When Michael VIII Palaeologus recaptured the city from the Crusaders, he erected a statue of the Archangel Michael at the church to commemorate the event, and himself. The church was partially restored again by Andronicus II Palaeologus in the early 14th century, but thereafter fell into disrepair as the Empire declined and Constantinople's population fell. The Florentine Cristoforo Buondelmonti saw the dilapidated church in 1420.

Uit: <http://www.roger-pearse.com/weblog/2013/12/18/more-on-the-tombs-of-the-emperors-at-the-church-of-the-holy-apostles-in-constantinople/>

The shape of the Heroon of Constantine is said by Mesarites to be circular, with a dome. Mesarites tells us that the mausoleum of Justinian had many "stoaed" (i.e. pillared) corners, so perhaps that was octagonal or hexagonal or something like that. However the arrangement of the tombs within the Heroon, by 400 AD, schematically, was as follows:

Entry to the building was from the west. Mesarites tells us that, in the principal place, at the east end, was the tomb of Constantine the Great. To the south was that of Constantius II, while the tomb of Theodosius the Great was to the north.

Let's hear from Mesarites:

XXXIX. But let us, if you please, go off to this church which lies toward the east, so that we may look at the things in it, in order to admire and describe them-this church whose founder our discourse has already declared to be Constantius. 2. This whole church is domical and circular, and because of the rather extensive area of the plan, I suppose, it is divided up on all sides by numerous stoaed angles, for it was built for the reception of his father's body and of his own and of the bodies of those who should rule after them. 3. To the east, then, and in first place the body of Constantine, who first ruled the Christian Empire, is laid to rest within this purple-hued sarcophagus as though on some purple-blooming royal couch - he who was, after the twelve disciples, the thirteenth herald of the orthodox faith, and likewise the founder of this imperial city. 4. The sarcophagus has a four-sided shape, somewhat oblong but not with equal sides. The tradition is that Helen, his mother and his fellow-worker for the orthodox faith, is buried with her son. 5. The tomb toward the south is that of the famous Constantius, the founder of the Church. This too is of porphyry color but not in all respects similar to the tomb of his father, just as he who lies within it was not in all ways similar to his father, but was inferior to his father, and followed behind him, in piety and in mental endowment. 6. The tomb toward the north and opposite this, and similar to those which have been mentioned, holds the body of Theodosius the Great like an inexhaustible treasure of noble deeds. 7. The one toward the east, closest to this one, is that of Pulcheria. She is the honored and celebrated founder of the monastery of the Hodegon; see how she, a virgin herself, holds in her hands the likeness of the all-holy Virgin. ... Additional tombs, after Theodosius, were inserted later around the walls.

The Chronicon Altinate gives a list of emperors and their lengths of reigns. It is of interest to us for what it says about the emperors in the mausoleum. Starting on p. 62 of MGH supplement 14:

Constantine, son of Constantius, born in Britain from the concubine Helena - the city in his name is in Thrace - ... died on the 20th of May, a great and most Christian emperor. His remains were placed in the church of the Holy Apostles in the sacrarium, which he himself also built, in a porphyry "pila". ...

Constantius ... son of Constantine reigned for 24 years. Constantine [sic] died on 3rd November and his body was placed in the church of the Holy Apostles in a porphyry "pila".

Julian the apostate His body was brought to Constantinople and placed in the western part in the church of the Holy Apostles in a porphyry "labrum". ...

25 Naspeuringen van Paul Theelen: Helenepolis, Heliopolis, Nicomedia, Mambre,  
Constantinopel, Aphaca, Aegae, Jerusalem, Bethlehem

On the 27th September Juvian [sic] died, most religious emperor, in Thichera a city of Galicia, and his body was brought to Constantinople, in the church of the Holy Apostles, in the porphyry "labrum" of the great Constantine. After this his wife was placed in the same "labrum". He reigned 8 months.

785 ... (the body of Valens was not found) ...

[Valentinian]'s body was brought in the time of Theodosius the Great and placed in the church of the Holy Apostles where Constantine the Great [was] in a porphyry "lanarx". ...

790 On the 7th of January died the emperor Theodosius the Great at Milan. His remains were brought to Constantinople and placed in the church of all the holy Apostles, in the sacrarium of Constantine the Great, in a porphyry "pila"; where also his wife Pracilla had previously been placed.

795 On the 1st May died the emperor Arcadius and his body was placed in the church of all the Holy Apostles in a porphyry "pilla" [sic] in the middle portico with his wife Eudokia, who before she died [acted] to the injury of St. John Chrysostom. ...

### **The Serpent Column of Delphi in Constantinople**

800 There is no record of the Serpent Column's removal from Delphi in the early fourth century, but there are numerous references among Roman sources to its arrival on the Bosphorus. Constantine I's importation into the capital of a great many divine and profane statues was an embarrassment to his Christian friends. Eusebius claimed that the emperor collected and displayed the artworks only to demonstrate that the idols of the past were now decoration to be laughed at or scorned. Sozomenus and Socrates  
805 echoed this in their continuations of Eusebius' Church History. Eusebius did not mention the Serpent Column directly, but rather that 'the Delphic tripods were deposited in the Hippodrome.' Sozomenus, however, explicitly recorded that among them was the famous tripod which Pausanias and the Greek cities dedicated after their victory over the Persians.

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[https://www.academia.edu/3334914/The\\_Serpent\\_Column\\_of\\_Delphi\\_in\\_Constantinople\\_Place\\_ment\\_Purposes\\_and\\_Mutilations](https://www.academia.edu/3334914/The_Serpent_Column_of_Delphi_in_Constantinople_Place_ment_Purposes_and_Mutilations)

815 The Column of Constantine (Turkish: Çemberlitaş Sütunu, from çemberli 'hooped' and taş 'stone'), also known as the Burnt Stone or the Burnt Pillar, is a Roman monumental column constructed on the orders of the Roman emperor Constantine the Great in 330 AD. It commemorates the declaration of Byzantium (renamed by Constantine as Nova Roma) as the new capital city of the Roman Empire. The column is located on Yenîçeriler Caddesi in the eponymous neighborhood of Çemberlitaş, Fatih, central  
820 Istanbul, along the old Divan Yolu (the 'Road to the Imperial Council') between the Hippodrome of Constantinople (now Sultanahmet Square) and the Forum of Theodosius (now Beyazıt Square).

825 The Column of Constantine is one of the most important examples of Roman art in Istanbul. The column is 35 meters tall today. Restoration work has been under way since 1955. Cracks in the porphyry were filled and metal brackets renewed in 1972. Since 1985, the monuments of the historic peninsula of Istanbul, including the column, have been listed as a World Heritage Site.

830 The column was dedicated on May 11, 330 AD, with a mix of Christian and pagan ceremonies.

In Constantine's day the column was at the center of the Forum of Constantine (today known as Çemberlitaş Square), an oval forum situated outside the city walls in the vicinity of what may have been the west gate of Antoniniana. On its erection, the column was 50 meters tall, constructed of several cylindrical porphyry blocks. The  
835 exact number of porphyry blocks is disputed, but common figures range from seven, up to as many as eleven. These blocks were surmounted by a statue of Constantine in the figure of Apollo. The orb he carried was said to contain a fragment of the True Cross. At the foot of the column was a sanctuary which contained relics allegedly from the crosses of the two thieves who were crucified with Jesus Christ at Calvary, the baskets from the loaves and fishes miracle, an alabaster ointment jar belonging to Mary Magdalene and used by her for anointing the head and feet of Jesus, and the  
840 palladium of ancient Rome (a wooden statue of Pallas Athena from Troy).

845 A strong gale in 1106 AD felled the statue and three of the upper cylinders of the column. Some years later, Byzantine emperor Manuel I Komnenos (reigned 1143-1180) placed a cross on top in place of the original statue and added a commemorative



Naspeuringen van Paul Theelen: Helenepolis, Heliopolis, Nicomedia, Mambre,  
Constantinopel, Aphaca, Aegae, Jerusalem, Bethlehem

inscription that read "Faithful Manuel invigorated this holy work of art, which has been damaged by time". Bronze wreaths once covered the joints between the drums, but these were taken by the Latin Crusaders who plundered the city during the Fourth Crusade in 1204. The cross was removed by the Ottoman Turks after the fall of Constantinople in 1453.

Earthquakes and a fire in 1779 destroyed the neighborhood surrounding the column, leaving it with black scorch marks and earning it the name 'Burnt Column' (or, as referred to by Gibbon, the "burned pillar"). The column was restored by Abdülhamid I, who had the present masonry base added. The base was strengthened in 1779. The original platform of the column is 2.5 meters below ground.

**Reconstruction of Constantinople, Byzantium 1200**

Website <http://www.byzantium1200.com/xxx.html> (oud) en

<https://twitter.com/Byzantium1200> (nieuw)

30 September 2011 Forum Constantine is updated. 13 June 2011 A new color scale based on certainty is introduced. See the page 12 June 2011 page is added 10 June 2011 First 3D reconstruction of the greek city Byzantion is added 30 May 2011 Byzantium 1200 is now on twitter From now on no mail will be sent to anyone about the updates. If you want to learn what is going on with the project, please follow Byzantium1200. 28 May 2011 There is a new short clip at Vimeo from Byzantium 1200. The original is in Full HD format. 30 April 2011 Tekfur Palace is updated. (Though it is not a subject of this project, I had to update it for an exhibition). 03 March 2011 Aetios Cistern is updated. 03 March 2011 All tile images are updated. 28 December 2010 Tile 10 is completed. All tiles of the model are now complete. 25 December 2010 Tile 9 is completed 15 September 2010 4 new images of the city walls are added 8 June 2010 Constantine's Statue in Forum Constantine is added, see also Constantine 22 May 2010 Hippodrome images are online 12 May 2009 Hagia Sophia Fountain added 3 May 2009 Boukoleon "balcony" updated from the 1850 photolithograph 10 March 2009 Hippodrome statues are being updated 7 March 2009 Porphyry statues of Constantine & his father Constantius Chlorus, also new information on the Philadelphion Obelisk are added 28 February 2009 A new rendering of the quadriga horses is added 31 January 2009 New website Arkeo3D is up 9 January 2009 Tile 7 is completed 8 November 2008 Porta Aurea is updated 15 October 2008 The scale model exhibition has ended 10 October 2008 Equestrian statue of Justinian is completed 27 August 2008 Seventh tile of the Byzantium 1200 model is completed 25 August 2008 Tile 2 is updated 22 May 2008 The Delphi Tripod is updated 15 May 2008 2nd edition of "Walking thru Byzantium" is available 4 May 2008 All monument locations are linked to Google Earth 1 May 2008 Saint John of Stoudios is textured 29 April 2008 Palace near Myrelaion is textured 29 April 2008 Atik Mustafa Paşa Camii is textured 23 April 2008 Myrelaion is textured 20 April 2008 Gül Camii is textured 15 April 2008 Akataleptos Monastery is textured 13 April 2008 Lips Monastery is textured 10 April 2008 12th century Chora is textured 8 April 2008 14th century Chora is textured 5 April 2008 Saints Sergios and Bacchos is now textured 2 April 2008 Milion is updated 20 March 2008 Substructure under Kukulaoglu Building page is added 18 March 2008 Sixth tile of the Byzantium 1200 model is completed 14 March 2008 Blachernae Palace page is added 8 March 2008 page is added 6 March 2008 Pantepoptes Monastery renamed to Akataleptos Monastery due to new research 14 February 2008 Fifth tile of the Byzantium 1200 model is completed 12 February 2008 Hagioi Pantes page is added 9 February 2008 Fourth tile of the Byzantium 1200 model is completed 31 January 2008 Third tile of the Byzantium 1200 model is completed 15 January 2008 Tile 1 is updated 11 January 2008 Capitolium page is added 9 January 2008 Seyh Süleyman Mescidi page is added 6 January 2008 Beyazit Churches and Balaban Aga Mescidi are added 2 January 2008 Second tile of the Byzantium 1200 model is completed

19 December 2007 First tile of the Byzantium 1200 model is completed 19 December 2007 A new image of the land model is added 14 December 2007 Covered Hippodrome page is added 13 December 2007 Mosaic Peristyle page is added 3 November 2007 Column of Justinian and Augustaion are updated 2 November 2007 Pürkuyu Mescidi page is added 31 October 2007 Chalke and Magnaura porch are updated 30 October 2007 Saints Karpos and Papylos and Saint John the Baptist en to Trullo are updated 28 October 2007 Magnaura page is updated 26 October 2007 Toklu Dede Mescidi page is added 23 October 2007 Hospital of Sampson page is added 22 October 2007 Hagia Eirene is textured 17 October 2007 Forum of Theodosios is updated, links page is updated 16 October 2007 Forum Constantine and Senat House are updated 12 August 2007 Two new images of hippodrome

Naspeuringen van Paul Theelen: Helenepolis, Heliopolis, Nicomedia, Mambre,  
Constantinopel, Aphaca, Aegae, Jerusalem, Bethlehem

are added 14 July 2007 A new image of Chora Monastery is added 29 June 2007  
Chrysotriklinos page is back online, many images updated 17 April 2007 Chora scale  
model is complete 27 March 2007 Hippodrome scale model is complete 4 January 2007  
Theodora page is added 8 December 2006 Byzantium 1200 has a museum now! 27 June 2006  
Antiochos Palace is updated Two new images of Great Palace are added 2 November 2005  
Images of Hagia Sophia Atrium are added 1 November 2005 An aerial view of Zeuxippos  
is added, Sea Walls page is updated with new image 30 October 2005 Holy Apostles is  
now textured 23 October 2005 Augustaion is now textured 13 September 2005 Landwalls  
page is updated with new images 09 August 2005 Aquaeduct model is updated 29 May 2005  
Sea Walls page is added 19 May 2005 Two new images of Hippodrome are added 07 May  
2005 Hagia Sophia is now textured 21 August 2004 the look of the site is updated,  
most links activated 29 May 2004 Kathisma image is updated 27 April 2004 Great Palace  
sample images are online 14 September 2003 We are back online after being shut down  
by hackers. Active links contain new material. All links will be active shortly