

Stoudios Monastery

also known as “Imrahor Ilyas Bey Mosque and Tekke”, “Church of Saint John the Baptist”, “Church of Hagios Ioannes Prodromos”

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** Supervised Entry, prepared from a literature review by a student or students under the direction of a Supervisor, typically as a classroom project; edited and vetted by Supervisor.*

Entry tags: Religious Place, Medieval Christianity, Christian Traditions, Monasticism, Orthodox/Eastern Christian, Monastery, Religious Group, Basilica

The Stoudios monastery was established in the early 5th century, and has been occupied for much of its existence since then. The church that remains is the oldest in Istanbul. This entry largely deals with the middle period of its history: from Sabas' and then Theodore's appointment as abbot in Byzantium's Iconoclastic period during the late 8th century; through to the Ottoman seizure of the city in 1453. It was occupied by different groups before and after who were no less interesting, but are less well documented. This was one of the most important and largest monasteries in the Byzantine capital of Constantinople from Theodore's appointment through to the 13th century Latin crusade. It was a crucial institution in its own right within the Christian Orthodox faith. Theodore of Stoudios was made the hegemonous or superior abbot over the akoimatoi monastery in the late 790s by Empress Eirene and the imperial court. Theodore's typikon, rule of monastic life, stressed the value and virtue in labour, literacy, and charitable activity. This template would be reused by some Greek monasteries and the bulk of Russian Orthodox monasteries up to today. The monastery enjoyed financial patronage, and at times imperial favour. The Stoudites would remain an independent voice in ecumenical voice in ecumenical and imperial politics. They worked towards self sufficiency across their wide estates and related monasteries outside the city, while the Constantinopolitan estates were positioned along the triumphal or parade route for emperors returning to the city and their palaces further east along the peninsula. The monastery housed relics which drew visitors and pilgrims, notably of St John the Baptist, as well as leaving a lasting impression in Medieval Greek scribal traditions. What is visible today are the exterior walls and some of the floor mosaics of only the main church or kathedrion; and to some extent the cistern beneath. It is open to the elements, unoccupied, and unpreserved. The rest of the site is assumed from textual sources.



Date Range: 790 CE - 1453 CE

Region: Constantinople, c790-1450CE

Region tags: Byzantium

Location of the Stoudios Monastery in Constantinople, c790CE-1450CE

Status of Participants:

✓ Elite ✓ Religious Specialists ✓ Non-elite (common people, general populace)

General Variables

Sources and Excavations

Print Sources

Print sources used for understanding this subject:

- Source 1: Krausmüller, Dirk. "Abbots and Monks in Eleventh-Century Stoudios: An Analysis of Rituals of Installation and Their Depictions in Illuminated Manuscripts." *Revue des études byzantines* 64-65 (2006-2007): 255-282. <https://doi.org/10.3406/rebyz.2006.2392>.
- Source 2: Kucukdogan, Bilge, Joseph Kubin, and Ali Ihsan Unay. "Seismic Assessment of Monastery of Stoudios (Imrahor Mosque) in Istanbul." *Advanced Materials Research*, 133-134 (2010): 721-726. doi:10.4028/www.scientific.net/AMR.133-134.721.
- Source 3: Melvani, Nicholas. "The Monastery of Stoudios in the 15th Century." *Jahrbuch der Osterreichischen Byzantinistik*, 67 (2017): 129-142.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

- Source 1: Hatlie, Peter. *The Monks and Monasteries of Constantinople, ca. 350-850*. Cambridge University Press, 2007.
- Source 2: Kiritayif, Süleyman. *Converted Byzantine Churches in Istanbul: Their Transformation into Mosques and Masjids*. Istanbul: Ege Yayinlari, 2001.
- Source 3: Krausmüller, Dirk. "The monastic communities of Stoudios and St Mamas in the second half of the tenth century." In *The Theotokos Evergetis and Eleventh-Century Monasticism*, edited by M Mullet and A Kirby (Belfast: Belfast Byzantine Enterprises, 1994), 67-85.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Online Sources

Online sources used for understanding this subject:

- Source 1 URL: .
- Source 1 Description: .

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Has this place been the focus of excavation (pre-modern, illicit, or scientific):

Answer 'Yes' for each period or type of excavation.

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Type of excavation:

– Scientific

Notes: The Russian Archaeological Institute of Constantinople had a team working under B A Panchenko.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Years of excavation:

– Year range: 1906-1907; 1909

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Name of excavation

– Official or descriptive name: Russian Archaeological Institute of Constantinople Excavation of the Imrahor Mosque under the Ottomans

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Topographical Context

Is the place associated with a feature in the landscape

– Other [specify]: I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Does the place involve human-made features besides structure:

Other features might be ground clearing, terracing, other modifications of the local environment.

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Is the place situated in an urban or significantly urbanized area:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Is there a distinct boundary between the place and the urban fabric:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Is the place located significantly within the urban fabric:

Is the place centrally located, or at the crossroads of significant pathways?

– I don't know

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Is the place situated in a rural setting:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Is the place situated far removed from non-religious places of habitation:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Structures Present

Are there structures or features present:

Instructions: Answer once for each structure/feature or group that can be differentiated.

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ A single structure

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ The structure has a definite shape

– Other [specify]: Standard three row basilica (rectangle plus semi-circle)

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ One single feature

– Clearing

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ A group of structures:

– Yes

Notes: Originally, the monastery was comprised of several buildings but only one still stands today.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are they part of a single design/construction stage:

– No

Notes: Originally several buildings, I am as yet unclear when these were leveled. Today the outer walls of the main church (katholikon) still stand, and part (maybe all) of the cistern underneath. The roof is gone, the building is not in use today. Some of the internal walls within were torn down, new ones built when it was converted to a mosque in the 1400s/1500s.

Reference: Süleyman Kırımtayif. *Converted Byzantine Churches in Istanbul: Their Transformation into Mosques and Masjids*. Istanbul: Ege Yayınları.

Reference: Alice-Mary Talbot. *Varieties of Monastic Experience in Byzantium, 800-1453*. University of Notre Dame Press.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ A group of features:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Is it part of a larger place/sanctuary:

– Yes

Notes: The one remaining building of the Stoudios monastery complex.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ What is the function of the structure/feature or group:

Answer "Yes" once for each distinct function

– Worship

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Worship:

– Communal

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Is the structure/feature finished:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Was the structure/feature intended to last beyond a generation:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Was the structure/feature modified through time:

– Yes

Notes: Interior walls of the main church knocked down/new ones built when it was converted into a mosque or tekke.

Reference: Süleyman Kirimtayif. *Converted Byzantine Churches in Istanbul: Their Transformation into Mosques and Masjids.* Istanbul: Ege Yayinlari.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Was the structure/feature destroyed:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ How was the structure/feature destroyed

– Burned

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

– Collapsed

Notes: Major damage from earthquake(s).

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Was it destroyed deliberately:

– Other [specify]: It was not destroyed deliberately

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Was it destroyed by accident/natural phenomena:

– Natural phenomena

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Has the structure/feature been reconstructed:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ In antiquity

– More than once

Specific to this answer:

Date Range: 800 CE - 1453 CE

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↳ In modernity

– Renaissance

– Post-Renaissance

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Reasons for Creation/Construction/Consecration

Is the place used for the worship of/communication with non-human supernatural beings:

– Yes

Notes: ie God, angels

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Dedicated to a supernatural being:

– Yes [specify]: St. John the Baptist

Specific to this answer:

Date Range: 800 CE - 1453 CE

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↳ Dedicated to more than one supernatural being:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Is the place used for the worship of a semi-divine human being:

– Yes

Notes: ie., Jesus Christ

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Is it a cenotaph:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Does it commemorate a family/clan/group:

– No

Notes: While there were often family members in the administration/higher ranks (uncles, cousins, nephews, etc); this place wasn't devoted to the worship or commemoration of one family

Reference: Peter Hatlie. *The Monks and Monasteries of Constantinople, ca. 350-850*. 2007: Cambridge University Press.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Is the place used for the worship of non-divine ancestors:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Was the place commissioned/built by an official political entity:

A political entity is a local power structure that leverages a workforce.

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Specify

- King or emperor
- Religious specialists affiliated with political entity
- Other [specify]: Empress Irene (r797-802) sponsored revitalization, invited Theodore the Studite as hegemonos/the head of the monastery in 798-799.

Reference: Alice-Mary Talbot. *Varieties of Monastic Experience in Byzantium, 800-1453.* University of Notre Dame Press.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Were the Structures built by specific groups of people:

- I don't know

Notes: Theodore of Stoudios was sent to an existing complex and revitalized the order he found there. I'm guessing many of the structures were built when the monastery was founded in the mid-5th century but that's outside the purview of this group/entry.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Was the place thought to have originated as the result of divine intervention:

- No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Was the place created to mark or commemorate the birthplace of a supernatural or human being:

- I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Was the place created as the result of an event:

- No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Was the creation of the place sponsored by an external financial/material donation:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Is this sponsor of the same religious group/tradition as the main usage of the place:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Was the establishment of the place motivated by:

– Expression of devotion with no expectation of favor in return

Specific to this answer:

Region: Constantinople, c790CE-1450CE

– Other [specify]: Politics. Specifically: Empress Irene, the patriarch, and other political/ecclesiastical actors wanting to set up a monastery loyal to their faction (iconophiles) within the capital. Especially after a period of persecution/civil strife of said faction (the first Iconoclasm) which pushed them out of the city.

Reference: Alice-Mary Talbot. *Varieties of Monastic Experience in Byzantium, 800-1453*. University of Notre Dame Press. isbn: 9780268105631.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Was the place built specifically for housing scriptures/sacred texts:

– No

Notes: One building or part of a building was a library, another a scriptorium, but that most likely was not part of the building that stands today.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Design and Material Remains

Overall Structure

Is the place made up of multiple built structures:

– No

Notes: Originally, the monastery was comprised of several buildings but only one still stands today.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Is monumental architecture present:

Monumental architecture is defined here as a built structure that surpasses average human proportions and in general is larger and more complex than is necessary to fulfill the structure's utilitarian function(s). Examples of monumental architecture include Mesopotamian Ziggurats, Egyptian Pyramids, Greek and Roman temples, Mesoamerican Pyramids, North American and Aegean burial mounds, etc.

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



In the average place, what percentage of area is taken up by built monuments:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Footprint of largest single religious monument, square meters:

Please add dimensions in the comments, if known.

– Square meters: 1050

Notes: The walls that remain are 42m long East-West by 25m long North-South. These walls are 1m thick.

Reference: Bilge Kucukdogan , Joseph Kubin , Ali Unay Ihsan. Seismic Assessment of Monastery of Stoudios (Imrahor Mosque) in Istanbul.. doi: 10.4028/www.scientific.net/AMR.133-134.721.

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Height of largest single religious monument, meters:

– Height, meters: 10.75

Notes: This is an average of the surviving walls which measure "10 m to 12 m in the east-west direction while ...6 m to 15m high in the north-south direction" (this quote is from Bilge et al cited in the previous answer)

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Size of average monument, square meters:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Height of average monument, meters:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Is the structure/feature made out of natural materials:

Answer [Yes] for each material type

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Earth

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Sand

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Clay

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Is this material sourced locally:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Is this material lacking in the local natural environment:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Plaster

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Is this material sourced locally:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Is this material lacking in the local natural environment:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Wood

– Yes

Notes: Ceiling (now no longer present) was wood

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Is this material sourced locally:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Is this material lacking in the local natural environment:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Grass

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Stone

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Is this material sourced locally:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Is this material lacking in the local natural environment:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Other

– Other [specify]: Marble

Specific to this answer:

Date Range: 800 CE - 1453 CE

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Is the structure/feature made out of human-made materials

– Yes [specify]: Clay bricks

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Decoration

Is decoration present:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Is decoration part of the building (permanent):

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ On the inside:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Is the decoration figural:

A figural representation is defined here as one that contains the depiction of discernible human, anthropomorphic, animal, or zoomorphic forms. In general, it differentiates between animate and inanimate beings, as well as between narrative compositions and still life, landscapes, abstraction, etc. Answer [Yes] for each type of figure depicted

– Yes

Notes: Jesus Christ was understood as God or as a manifestation of God, and was depicted figurally.

Reference: Mike Humphreys. *A Companion to Byzantine Iconoclasm*. BRILL. isbn: 9789004462007. p.144-187

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are there gods depicted:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are there other supernatural beings depicted:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are there humans depicted:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are there animal-human hybrids depicted:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are there statues present:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are there paintings present:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they panel paintings [movable]:

– Yes

Notes: Multitudes of ikons were present

Reference: Peter Hatlie. *The Monks and Monasteries of Constantinople, ca. 350-850*. Cambridge University Press. isbn: 9780521208895.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they wall paintings:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Paintings representing the gods worshipped at the place:

– Yes

Notes: Jesus Christ was understood as God or as a manifestation of God, and was depicted figurally on ikons.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Paintings representing mythological narratives:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Paintings representing human/historical narratives:

– Yes

Notes: It was common for scenes from the life of Jesus Christ and the Saints to be depicted in Christian settings.

Reference: Beth Williamson. *Christian Art: A Very Short Introduction*. OUP Oxford. isbn: 9780191577772.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Other [Specify]

–Other [specify]: .

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are there mosaics present:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Mosaics representing mythological narratives:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Mosaics representing human/historical narratives:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Abstract mosaics:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Other [Specify]

– Other [specify]: mosaics depicting animals

Notes: these are the ones that have survived

Reference: Alice-Mary Talbot. *Varieties of Monastic Experience in Byzantium, 800-1453*. University of Notre Dame Press. isbn: 9780268105631.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are there inscriptions as part of the decoration:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are the inscriptions ornamental:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are the inscriptions informative/declarative

[e.g. historical narratives, calendars, donor lists etc...]

– Yes

Notes: Theodore had simple epigrams put up or written on the walls on various parts of the monastery as instructions for different tasks and/or literacy practice. I do not think these have survived anywhere on the church as it stands today.

Reference: Peter Hatlie. *The Monks and Monasteries of Constantinople, ca. 350-850*. Cambridge University Press. isbn: 9780521208895.

Specific to this answer:
Region: Constantinople, c790CE-1450CE

↳ Are the inscription a formal dedication:
– I don't know

Specific to this answer:
Region: Constantinople, c790CE-1450CE

↳ Other [Specify]
–Other [specify]: .

Specific to this answer:
Region: Constantinople, c790CE-1450CE

↳ Other type of decoration:
– I don't know

Specific to this answer:
Region: Constantinople, c790CE-1450CE

Beliefs and Practices

Funerary Associations

Is this place a tomb/burial:
– No

Specific to this answer:
Region: Constantinople, c790CE-1450CE

Is this a place for the worship of the dead:
– I don't know

Specific to this answer:
Region: Constantinople, c790CE-1450CE

Is this a place for treatment of the corpse:
– No

Specific to this answer:
Region: Constantinople, c790CE-1450CE

Are co-sacrifices present in tomb/burial:

Co-sacrifices are animal/human sacrifices prompted by the death of the primary occupant of the tomb/burial.

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

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Are grave goods present:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Are formal burials present:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE



As cenotaphs:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Family tomb/crypt:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Domestic context:

Interred beneath floors of house, or in areas of domestic activity

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Other

– Other [specify]: .

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Supernatural Beings

Is a supreme high god is present:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they anthropomorphic:

– Yes

Notes: Jesus Christ was understood as God or as a manifestation of God, and was depicted figurally.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they sky deity:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they chthonic (underworld)

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they fused with king/kingship role (king = high god)

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they the monarch is seen as a manifestation or emanation of the high god:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they kin relation to elites:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they other type of loyalty or connection to elites:

– Yes

Notes: Emperor is seen as Vice-Regent of Christ on Earth

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they unquestionably good:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are they other:

– Other [specify]: .

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Does the supreme high god communicate with the living at this place:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ In waking, everyday life:

– Yes

Notes: Through the veneration of ikons of Jesus Christ, and the belief in intercession

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ In dreams:

– No

Notes: But it is possible. This is something that regularly occurs in Christian hagiography. This occurs often in the New Testament, for an example from hagiography specifically, see Gregory of Nyssa.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ In trance possession:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Through divination practices:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Only through religious specialists:

– Yes

Notes: Normally only clergy, although it would be possible for God to speak to a layman in the church

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Only through monarch:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Other

– Other [specify]: .

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Are previously human spirits present:

– Yes

Notes: humans that are saints could be considered present, if their ikon is present

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Human spirits can be seen:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Human spirits can be physically felt:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

– No

Notes: Lay or Damned humans I do not think would be considered present/available

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Do human spirits communicate with the living at this place:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Are nonhuman supernatural beings present:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Nonhuman spirits can be seen:

– Yes

Notes: Again, this is presence/vision as knowable through an ikon of an angel.

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Nonhuman spirits can be physically felt:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Do nonhuman spirits communicate with the living at this place:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Are mixed human-divine beings present:

– Yes

Notes: Through the veneration of ikons of Mary and the Saints (both human and divine), and the belief in intercession

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Mixed human-divine spirits can be seen:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE



Mixed human-divine spirits can be physically felt:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Do mixed human-divine beings communicate with the living at this place:

– Yes

Notes: Through the veneration of ikons of Mary and the Saints (both human and divine), and the belief in intercession

Specific to this answer:

Region: Constantinople, c790CE-1450CE



In waking, everyday life:

– Yes

Notes: Through the veneration of ikons of Mary and the Saints (both human and divine), and the belief in intercession

Specific to this answer:

Region: Constantinople, c790CE-1450CE



In dreams:

– No

Notes: But it is possible. This is something that regularly occurs in Christian hagiography. This occurs often in the New Testament, for an example from hagiography specifically, see Gregory of Nyssa.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ In trance possession:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Through divination practices:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Only through religious specialists:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Only through monarch:

– No

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Other

– Other [specify]: .

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Is the supernatural being/high god present in the form of a cult statue(s):

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Supernatural Interactions

Is supernatural monitoring present:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Supernatural monitoring of norm adherence:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Supernatural beings care about or expect offerings:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Supernatural beings care about sex:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Does the worship include sex acts/references:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Supernatural beings care about or expect proper ritual observance:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Supernatural beings care about or expect performance of rituals:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Supernatural beings care about or expect maintenance of the place:

– I don't know

Notes: I'm 80% sure that this is a 'yes', but it could be a 'no' in that the maintenance is more about the earthly community using the space.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Supernatural beings care about or expect personal hygiene:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Supernatural beings care about honoring oaths:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Other:

– Other [specify]: .

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Do visitors communicate with the gods or supernatural beings:

– I don't know

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Ritual and Performance

Sacrifices, Offerings, and Maintenance

Are sacrifices performed at this place:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Are there self-sacrifices present:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Are material offerings present:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Is attendance to worship/sacrifice mandatory:

– No

Notes: no, only for certain monks - depended on their assigned labour duties. This may have changed to from hegoumenos to hegoumenos. And this was not common among Byzantine monasteries.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Is maintenance of the place performed:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Is it required:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Is there cleansing (for the maintenance):

– I don't know

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are there periodic repairs/reconstructions:

– I don't know

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Is the maintenance performed by permanent staff:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Other

– Other [specify]: .

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Pilgrimage and Festivals

Are pilgrimages present:

– Yes

Notes: Since many Russian monasteries were formed following Theodore's typikon, some Russian orthodox monks would make a pilgrimage here from at least 1200 CE.

Reference: Nicolas Melvani. The Monastery of Stoudios in the 15th Century.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ How strict is pilgrimage:

– optional (common)

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are pilgrimages the main reason for construction/establishment of the place:

– No

Notes: Russian monastic communities adopted this site as a pilgrimage point centuries after Theodore revitalized it.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are pilgrimages to this place associated with significant life events:

– I don't know

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Does pilgrimage to this place involve following established routes (roads):

– I don't know

Notes: I vaguely remember hearing about a route to Kiev or Sochi to Constantinople/Istanbul but I'm not sure.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Is this place a venue for feasting:

– I don't know

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Are festivals present:

– I don't know

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Divination and Healing

Is divination present:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Is healing present/practiced at this place:

– I don't know

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Do rituals occur at this place:

Rituals are visibly enacted behaviors by one or more people for the purposes of religious observance.

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Do large-scale rituals take place:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Do small-scale rituals take place:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ On average how many participants are present in large-scale rituals:

– specify: Dozens to Hundreds

Notes: This was one of the largest monasteries

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ How often do these rituals take place:

– specify: 6 times a day minimum

Notes: This number represents non-saint's days, days other than Sunday, and not during Lent. Those factors would increase the frequency of rituals.

Reference: Dirk Krausmüller. *Abbots and Monks in Eleventh-Century Studios: An Analysis of Rituals of Installation and Their Depictions in Illuminated Manuscripts.*

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are there orthodoxy checks:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are there orthopraxy checks:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are there synchronic practices:

– Yes

Specific to this answer:

Region: Constantinople, c790CE-1450CE

↳ Are there intoxicants used during the ritual:

– Yes

Notes: Wine, in the Eucharist/Holy Communion Service

Specific to this answer:

Date Range: 800 CE - 1453 CE

Institutions and Scriptures

Religious Specialists

Are religious specialists present/in charge of this place:

Religious specialists are individuals whose primary duties within a population group are not concerned with subsistence or craft production but the maintenance of the religious landscape and culture of the group.

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Present full time

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Present part time

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are the religious specialists of specific sex/gender:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are the religious specialists of specific ethnicity:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are the religious specialists of specific class/cast:

– No

Notes: While this monastery is where nobles stripped of power were frequently cloistered/tensored, they did not make up the entire population of the monastery.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are religious specialists dedicated to the place for life:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Are the religious specialists stratified in a hierarchical system:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Does this place incorporate a living space for religious specialists:

– Yes

Notes: Understood as individual cells for each monk. This structure has not survived.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Is this place used for the training of religious specialists:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Are there formal institutions for the maintenance of the place:

Institutions that are authorized by the religious community or political leaders

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Bureaucracy

Is there a formal bureaucracy present at this place:

A bureaucracy consists of a hierarchical system of accounting and rule maintenance primarily concerned with material wealth.

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Is a bureaucracy present permanently:

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Is a bureaucracy present on a temporary or seasonal basis:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Does this place control economic resources (land, goods, tools):

– Yes

Notes: Theodore's ideal (as set out for and roughly lived by the following centuries) is that the monastery be self-sufficient, but did not create enough of a surplus to profit.

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE



Is this control the primary supporting income of this place:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Does this place lease out land:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

↳ Does this place lease out tools:

– No

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

Public Works

Does this place serve as a location for services to the community:

– I don't know

Notes: A source (Talbot) mentions imperial pressure on monastic communities to provide services to the lay community. But I can't find anything detailing if the Stoudios did or what precisely they did. Services like food distribution, or homes for the elderly or orphaned.

Specific to this answer:

Region: Constantinople, c790CE-1450CE

Writing/Scriptures

Is non-religious writing stored at this place:

Economic documents, records etc.

– Yes

Specific to this answer:

Date Range: 800 CE - 1453 CE

Region: Constantinople, c800CE-1400CE

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