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CHAPITEAU DE LA CRYPTÉ DE LA BASILIQUE DE SAINT-DÉMÉTRIOS À THESSALONIQUE AVEC EMBLÈMES DE LA FAMILLE DES PALÉOLOGUES

Αντικείμενο της παρούσης εργασίας είναι η μελέτη του μικρού λεβητοειδούς κιονοκράνου με βασιλικά εμβλήματα (δικέφαλος αετός, μονόγραμμα Παλαιολόγων, σιμπίλια, μοτίβο με τέσσερις διασταυρούμενες ράβδους) από την κρύπτη της βασιλικής του Αγίου Δημητρίου Θεσσαλονίκης. Τα μοτίβα αυτά και ο διάκοσμος του έργου οδηγούν στη χρονολόγησή του στις πρώτες δεκαετίες του 14ου αιώνα και την απόδοσή του σε ένα ταφικό μνημείο που συνδέεται με κάποιο μέλος της αυτοκρατορικής οικογένειας που διέμενε στη Θεσσαλονίκη κατά το διάστημα αυτό.

The subject of this paper is the study of the small cubical capital with imperial emblems (double-headed eagle, the monogram of the Palaiologi, a dynastic cypher, a motif with four intersecting poles) from the crypt of the basilica of St Demetrios in Thessaloniki. These motifs and the decoration point to a date in the early decades of the 14th century and indicate that the work belongs to a funerary monument associated with a member of the imperial family, who lived in Thessaloniki during that time.

Parmi les sculptures de nos jours exposées dans la crypte de la basilique de Saint-Démétrios à Thessalonique, on voit un petit chapiteau cubique dont le décor comprend d'emblèmes de la famille impériale des Paléologues (Fig. 1, 2a-d)¹. Les emblèmes et monogrammes du chapiteau sont bien connus dans le monde byzantin. Pour les Paléologues, l'aigle bicéphale et le monogramme de leur nom étaient des signes caractéristiques et profondément attachés à l'idée de pouvoir impérial.

Le savant et infatigable Petros Papageorgiou avait déjà signalé le chapiteau en 1894, dans la construction du balcon de la maison de Georgios Petsiras, située dans le quartier de l'Hippodrome à Thessalonique, «non loin de la porte de Cassandreonikè»². Tout récemment, le chapiteau fut étudié par A. Tzitzibassi, qui en outre signala les similarités

de ses motifs avec ceux d'un fragment d'épistyle du Musée de la Civilisation Byzantine de Thessalonique. Vu les similitudes des thèmes iconographiques des deux pièces sculptées qui les attribue à la deuxième moitié du XIV^e siècle, elle n'a pas exclu la possibilité de leur appartenance à la construction d'une clôture du chœur d'une église³. Voulant contrôler l'interprétation proposée, je me penchai sur le décor et le monogramme cruciforme du chapiteau. Mes lectures étant radicalement différentes de celles proposées par A. Tzitzibassi⁴, la rédaction de la présente étude m'a paru opportune.

Répertoire iconographique du chapiteau

D'une hauteur de 18 cm et d'un côté de 24 cm (échine: 14

Λεξιλογισμός

14ος αιώνας, Θεσσαλονίκη, Γλυπτική, Οικίσματα.

¹ (No d'inventaire: ΑΔ 136).

² Voir P. N. Papageorgiou, *Usuelle d'art byzantin non Mytilène*, Leipzig 1900, 26, pl. VI, fig. 43.

³ A. Tzitzibassi, «Μονόγραμμα των Παλαιολόγων σε γλυπτό της Θεσσαλονίκης», *Μνημεία Βυζαντινών Ποδοτιστών Θεσσαλονίκης*

12 (2005), 81-91.

⁴ P. Androudis, «Παλαιολόγοι κιονόκρανο από την κρύπτη του Αγίου Δημητρίου Θεσσαλονίκης», *Θεσσαλονικίων Πόλις* 3, 26 (décembre 2008), 63-66.

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