

It therefore seems that this text is the source for the anecdote in the *Letter*, which modifies Andrew's version by giving greater prominence to the miraculous production of the icon and makes another prodigy out of the reference to Julian the Apostate<sup>20</sup>. However it cannot be excluded that the *Letter* inspired the writer of this fragment.

It was commonly believed that the apostles *did* build and decorate churches "in all the cities and villages from Jerusalem as far as Antioch"<sup>21</sup>. In an eleventh-century Metaphrastic volume, it is recounted that the patriarch Germanos had this picture copied<sup>22</sup>.

3. *The Theotokos painted by St Luke*. Various prodigies have been recounted with regard to this icon (7.6). However, so far as the *Letter* is concerned, the important point is that an Evangelist should have painted the portrait of the Mother of God. Surely there could hardly be stronger evidence for the legitimacy of icon-painting!

The text in the *Letter to Theophilus* is almost identical<sup>23</sup>. George Hamartolos refers twice to the picture, adding, in the first account, that St Luke sent the icon to Theophilus (that is the Theophilus mentioned in the *Acts* 1:1) together with his Gospel and the *Acts of the Apostles*<sup>24</sup>.

According to a text attributed to Theodore Anagnostes (Lector) (sixth century), and cited by Nicephoros Callistos Xanthopoulos (early fourteenth century), Eudocia (wife of Theodosios II, died in Jerusalem in 460) obtained an icon of the Mother of God painted by St Luke. She sent it to Pulcheria, daughter of the Emperor Arcadius (395-408)<sup>25</sup>. This painting was identified with the Hodegetria icon. Most scholars have accepted the authenticity of this text<sup>26</sup>. Yet it seems strange that so important an icon should not be mentioned elsewhere between the sixth and fourteenth century.

So far as I am aware, the only scholar to cast doubt on the Eudocia/Pulcheria tradition is Robert Lee Wolff, with whose scepticism

20. Dobschütz, *Christusbilder*, pp. 219\*\*–221\*\* (BHG 1065m).

21. *Vita S. Pancratii* (BHG 140), Mango, *Art*, p. 137.

22. See below, the Germanos prodigy, 7.14.

23. *Letter to Theophilus*, 4.a; PG 95, col. 349C–D.

24. PG 110, cols. 920B, 989D–992A.

25. PG 86. 1, col. 165A; cf. Mango, *Art*, p. 58.

26. Dobschütz, *Christusbilder*, p. 269\*\*; M. Jugie, *La mort et l'assomption de la Sainte Vierge* (Vatican, 1944), p. 94; R. Janin, *Églises et monastères. La géographie ecclésiastique de l'empire byzantin*, I 3 (Paris, 1969<sup>2</sup>), p. 199; Mango, *Art*, p. 58.