

Content

Acknowledgments	XIII
Matters of Style	XV
Biblical References	XVII
List of Figures and Image Credits	XIX
1 General Introduction	1
1.1 Thematic preamble	1
1.2 Aims and research questions	3
1.3 Sources	4
1.4 Methodology	5
1.5 Summary history of research	6
1.6 Structure of the study	11
2 The Mandylion	13
2.1 Introduction	13
2.2 Tenth century: <i>adventus</i> and installation	15
2.2.1 The <i>Narration</i> of Constantine VII Porphyrogennētos	15
2.2.2 The <i>Sermon</i> of Gregory the Referendary	24
2.2.3 The Sinai icon of Abgar and the Mandylion	30
2.3 11th century: liturgical reflection and development	38
2.3.1 Leo of Chalcedon and the earlier festal kanōn for the Mandylion	39
2.3.2 The earlier stichēra and kanōn for the Mandylion: MS Coislin 218	43
2.3.3 Less Leo, more monarch: the later liturgical texts for the Mandylion	50
2.3.4 The Mandylion in MS Vat. Cod. Ross. 251: matter and spirit	54
2.4 12th century: rhetors of the new ark	59
2.4.1 Constantine Stilbēs and the <i>Didaskalia</i>	59
2.4.2 Nicholas Mesaritēs	63
2.5 Hidden in plain sight: the Mandylion in the <i>Madrid Skylitzēs</i>	67
2.6 Concluding thoughts	72
3 The Limburg Staurotheke	75
3.1 Overview	75
3.2 The cross inscription	79
3.3 The lid inscription	83

3.4	Imagery and iconographic programme of the Limburg Staurotheke	88
3.4.1	Imagery and iconography on the Staurotheke cover	88
3.4.2	Imagery and iconography on the Staurotheke interior	97
3.4.3	Six-winged, many-eyed: tetramorphs and their significance on the Staurotheke	99
3.5	The Staurotheke and relic performance	104
3.5.1	The <i>Book of Ceremonies</i>	105
3.5.2	Two tenth-century military harangues by Constantine VII Porphyrogennētos	110
3.5.3	The <i>Menologion of Basil II</i> and depictions of the cross relic	116
3.6	Potential audiences of the Limburg Staurotheke	119
3.6.1	The emperor and his court	119
3.6.2	The patriarch and other clergy	122
3.6.3	Military leadership and troops	122
3.7	Concluding thoughts	123
4	The Holy Stone	125
4.1	A (w)hol(l)y Roman emperor: Manuel I Komnēnos and the Holy Stone	125
4.2	Historical accounts of the Stone	125
4.2.1	John Kinnamos	125
4.2.2	Nikētas Chōniatēs	127
4.3	The liturgical office of the translation of the Holy Stone	130
4.3.1	Sources of the office	130
4.3.2	The office and its imperial connection	132
4.3.3	The office and its dating	133
4.3.4	Themes and imagery in the office of translation	135
4.3.4.1	Imperial imagery	136
4.3.4.2	Civic imagery	142
4.3.4.3	Lithic imagery	147
4.3.4.3.1	Appearance of the Stone: colour and dimensions	147
4.3.4.3.2	Blood	149
4.3.4.3.3	Water	154
4.3.4.3.4	Action	157
4.4	Manuel's tomb and the Holy Stone at the Pantokratōr monastery	158
4.4.1	The pedestal poem: imagery and themes	160
4.4.2	<i>Taphos</i> and temple: imagery at the tomb of Manuel I Komnēnos	162
4.5	Concluding thoughts	167
5	General Conclusions	169

Appendices	173
Appendix A-1	175
Appendix A-2	182
Appendix B	186
Appendix C	196
 Bibliography	 205
 General Index	 233
 Biblical Citations Index	 240