



PYXIS. The Moggio pyxis; ivory, late 5th–6th C. Dumbarton Oaks, Washington, D.C. The pyxis is decorated with Old Testament scenes (Moses receives the Law, the Israelites express their awe).

and to North Africa, Gaul, or Syria-Palestine, although the provenance of only two is known. Normally, pyxides do not exceed 9 cm in height, although two examples with Orphic scenes are

exceptionally tall (16 cm). Elaborately carved, about 20 examples with pagan iconography and more than 40 with Old and New Testament subjects or, more rarely, scenes of martyrdom, are preserved. The diversity of subject matter represented on the outside provides a few clues as to their function. It has been argued that pyxides with scenes of Christ healing may have been used for medications and that others with the MYRROPHOROI contained the Eucharistic wine (A. St. Clair, *Gesta* 18 [1979] 127–35) or EULOGIAI; Volbach (*infra*) suggested that some were containers for incense, as prescribed by the Council of Narbonne (589). Some Christian specimens had locks (now usually missing) or seals; pagan pyxides lacked these precautions. The decoration of many is sufficiently alike to suggest that, rather than being unique creations, pyxides were produced in series. One 10th- or 11th-C. example is known (W.D. Wixom, *Gesta* 20 [1981] 43–49). This is possibly a deliberate archaism since its shape differs from the gilded rectangular boxes held by deacons and angels in monumental painting of the period.

LIT. Volbach, *Elfenbeinarbeiten*, nos. 89–106, 161–201a. J. Duffy, G. Vikan, "A Small Box in John Moschus," *GRBS* 24 (1983) 93–99. —A.C.

Q

QĀDĪ AL-NU‘MĀN, AL-, more fully ibn Muḥammad ibn Ḥayyūn al-Tamīmī al-Qādī al-Nu‘mān, Arab jurist and historian of the FĀṬĪMĪDS; born Tunisia ca.904, died Cairo 974. He served this dynasty's first four caliphs as palace librarian, chief judge, and adviser. Of over 50 works attributed to him, 20 have survived. The chief exponent of early Ismā‘īlī jurisprudence and Fāṭimid propaganda, two of his historical works are important for the Byzantinist.

His *Opening of the Mission and Beginning of the State*, completed in 957, is a contemporary history of the early Fāṭimids, rich in firsthand reports, including information on Fāṭimid expeditions against Byz. Calabria. The *Councils and Outings*, written between 959 and 970, is a semiofficial compilation based on the author's intimate knowledge—including detailed minutes—of councils, statements, and decisions of the caliph al-Mu‘izz (953–75). Propagandistic in tone and somewhat hagiographic in approach, it sheds important light on Fāṭimid foreign policy, inter-Arab rivalries, and Byz.-Arab relations, for example, naval collaboration between Byz. and the Umayyads of Spain against the Fāṭimids (956–57), the reception of a Byz. ambassador at the Fāṭimid court (S.M. Stern, *Byzantion* 20 [1950] 239–58), the Byz.-Fāṭimid truce of 957, al-Mu‘izz's refusal to send envoys to Constantinople and his correspondence with both Constantine VII and Romanos II, the Byz. expedition against Crete in 960–61 (F. Dachraoui, *Cahiers de Tunisie* 26–27 [1959] 307–18), and the role of Byz. artisans in Fāṭimid industry.

ED. *Opening of the Mission—Iftitāḥ al-Da‘wa*, ed. W. Qadi (Beirut 1971). *Councils and Outings—al-Majālīs wa-l-Musāyarāt*, ed. H. Faqi et al. (Tunis 1978).

LIT. I.K. Poonawala, *Bibliography of Ismā‘īlī Literature* (Malibu, Calif., 1977) 48–68. —A.Sh.

QAL‘AT SEM‘ĀN (Τελλάνισσος), in Syria northeast of Antioch, the site of a pilgrimage complex built ca.476–90 around the column of SYMEON THE STYLITE THE ELDER in the limestone massif beside the road running north to Cyrrhus from

the Antioch-Chalkis highway. Prominently situated, the complex was approached through a triumphal arch. After Symeon's death in 459, his body was escorted to ANTIOCH, where a large *martyrion* was built in his honor, perhaps before 467 (Malal. 369.10–16). The patron and the building dates of the Telanissos shrine remain matters of conjecture, but imperial patronage has been suggested on account of its large scale and lavish decoration. The shrine was cruciform in plan, with four basilical wings fanning out from an octagon surrounding the Stylite's column. It is uncertain whether or not the octagon, whose span is about 20 m, was originally roofed (with a wooden dome?), but by the 590s it was said by EVAGRIOS SCHOLASTIKOS to be open to the sky. The capitals of the shrine are of a finely cut wind-blown acanthus type distinctive of northern Syria; marble champlevé-carved revetment plaques, similar to those found at Antioch and SELEUKEIA PIERIA, decorated the walls. An octagonal baptistery was erected a short distance west of the shrine, and a monastery was built in the vicinity. Relatively little is recorded of the site after the 6th C., at the time when SYMEON THE STYLITE THE YOUNGER was gaining popularity on the WONDROUS MOUNTAIN.

The monastery at Qal‘at Sem‘ān was refounded in the 10th-C., before the Byz. reconquest of Antioch in 969. Situated at that period on the Byz.-Arab frontier of northern Syria, the shrine itself was fortified reusing some of its ashlar stone, and the church area was reduced to the eastern basilical arm, where a Greek-Syriac pavement inscription dated 979 records this work. (For ill., see next page.)

LIT. Tchalenko, *Villages* 1:205–76; 3:124. F. Deichmann, "Qalb Löze und Qal‘at Sem‘ān," *SBAW* (1982), no.6, 3–40. J.-L. Biscop, J.-P. Sodini, "Travaux à Qal‘at Sem‘ān," 11 *IntCongChrArch* (Rome 1989) 1675–93. —M.M.M.

QALB LAWZAH, in Syria, site of large 5th-C. basilical church in the province of Syria I between Antioch and Berroia (Aleppo); ancient name unknown. While its function is unclear (pilgrimage



QAL'AT SEM'ĀN. General view of the pilgrimage shrine.

or village church?), the ashlar limestone church is distinguished architecturally by several typically northern Syrian features: the façade incorporates two symmetrical towers; the nave and side aisles open into each other through an arcade supported by three widely spaced masonry piers instead of the more usual numerous and closely spaced piers or columns; the timber roof was supported by a corbel table; the exterior of the apse was ringed by an engaged colonnade. Equally characteristic is a large sanctuary room to the southeast, which is entered through a wide arch that allowed the public veneration of relics; the sculptural decoration includes continuous ornamented moldings both inside and out, those around the window terminating in volutes.

LIT. Mango, *Byz. Arch.* 140–45, 151. F. Deichmann, "Qalb Löze und Qal'at Sem'an," *SBAW* (1982) no.6, 3–40.

—M.M.M.

QASR IBN WARDĀN, in Syria, northeast of Ḥamāh; complex of palace, church, and barracks, dated 561–64 and situated in the province of

Syria II in the desert LIMES; ancient name unknown. It was probably the residence of a military commander (perhaps named George) whose monogram decorates one capital. The large barracks is now largely destroyed, but both palace and church are well preserved. The church is a domed basilica with inscribed apse; the dome is unusual by Constantinopolitan standards for it rests on an octagonal drum, its pendentives are pierced by windows springing within it, and its supporting arches are nearly pointed. The two-story palace had a quatrefoil audience hall similar to that of other Syrian palaces (e.g., at BOSTRA). In contrast to the ashlar typical of rural Syrian buildings, masonry at Qasr ibn Wardān is composed of three bands of stone alternating with bands of brick, reminiscent of masonry used in western Asia Minor and Constantinople. The site's builder was probably a Syrian knowledgeable about the architecture of Constantinople.

LIT. Mango, *Byz. Arch.* 146–58. C. Strube, "Die Kapitelle von Qasr ibn Wardan," *JbAChr* 26 (1983) 59–106.

—M.M.M.

QAYS (Καῖσός), Arab PHYLARCH; died ca.536. He is frequently confused (e.g., Stein, *Histoire* 2:298f) with the pre-Islamic poet Imru' al-Qays, about whom fantastic stories are repeated by later Arabic sources (e.g., that he was aided by Justinian I but later killed with a magic cloak sent by the emperor because he had seduced his daughter). Qays was probably grandson of Arethas of KINDA, phylarch in the 520s. After the death of Arethas in 528, Justinian dispatched three embassies to Qays, reports of which are extant (see NONNOSOS). Prokopios (*Wars* 1.20.9–13) describes Qays as a murderer and fugitive from his own land. In fact, in the context of war with Persia, Justinian seems to have persuaded Qays to leave Arabia and come to Palestine, where he was given "hegemony" over Palestina I and II ca.532.

LIT. I. Kavar, "Byzantium and Kinda," *BZ* 53 (1960) 57–73. Idem, "Procopius and Kinda," *BZ* 53 (1960) 74–78. N. Pigulevskaja, *Araby u granic Vizantii i Irana v IV–VI vv.* (Moscow-Leningrad 1964) 162–64, 168–72. —T.E.G.

QAZWĪNĪ, AL-, more fully Zakariyyā' ibn Muḥammad al-Qazwīnī, author of Arabic works on cosmography and geography; born Qazwīn (Iran) ca.1203, died 1283. Often overestimated, he is essentially a compiler, vulgarizer, and plagiarizer (sometimes inaccurate) of earlier Arabic works on geography, travel, and natural history; his fondness for *mirabilia* should be noted. The fame of his frequently illustrated *Cosmography*, or *Marvels of Creation* (*ʿAjaib al-Makhlūqāt*), apparently reached 16th-C. Russia. His *Geography*, or *Monuments of Countries* (*Āthar al-Bilād wa Akhbār al-ʿIbād*), arranged alphabetically within each of the seven climates, contains extracts on churches and statues of Constantinople, popular views of Byz. society and monasticism, Rome, Byz.'s northern neighbors, and life in Seljuk Asia Minor, all taken from al-HARAWĪ, ibn al-Fakih, ibn Saʿīd, YĀQŪT, and other known Arab authors.

ED. Zakariya ben Muhammed ben Mahmud el-Cazwini's *Kosmographie*, ed. F. Wüstenfeld, 2 vols. (Göttingen 1848–49; rp. Wiesbaden 1967, also vol 1. rp. Beirut [n.d.] and vol. 2 Cairo 1966).

LIT. Kračkovskij, *Geog. Lit.* 358–66. M. Kowalska, "The Sources of al-Qazwīnī's *Āthar al-Bilād*," *Folia Orientalia* 8 (1966) 41–88. T. Lewicki, *EI*² 4:865–67. —A.Sh.

QENNESHKIN. See CHALKIS.

QENNESHKIN MONASTERY. See EUROPOS.

QUADRIVIUM, or "mathematical quartet" (ἡ τῆς μαθηματικῆς τετρακτύς), term applied to four disciplines (arithmetic, geometry [see MATHEMATICS], MUSIC, and ASTRONOMY) that formed a group complementary to the main CURRICULUM of grammar, rhetoric, and dialectic (philosophy). The word *tetraktys* was used by the Byz. (e.g., in Ignatios the Deacon's vita of Patr. Nikephoros I), but the quadrivium never acquired an independent place in Byz. EDUCATION, even though some textbooks treated the subject. One, written in 1007/8, was later falsely attributed to Psellos (A. Diller, *Isis* 36 [1946] 132); more elaborate is the *Tetrabiblos* of George PACHYMERES.

LIT. V. Laurent in P. Tannery, *Quadrivium de Georges Pachymère* (Vatican 1940) xvii–xxxiii. —A.K.

QUAESTOR (κναιίστωρ or κοιαίστωρ) of the sacred palace (Lat. *quaestor sacri palatii*), high-ranking official of the late Roman Empire, an office created by Constantine I. The quaestor was originally responsible for drafting imperial laws and, together with several other functionaries, dealt with petitions addressed to the emperor. His judicial rights were relatively insignificant, but as the emperor's closest adviser in legal questions he acquired enormous influence. The importance of the quaestor increased concurrently with that of the MAGISTER OFFICIORUM. TRIBONIAN was probably the most significant holder of the office. In 539 Justinian I introduced another office called *quaesitor* (called also simply quaestor), involving police and judicial power in Constantinople, esp. control over newcomers settling in the capital. After Justinian some quaestors served as imperial envoys: Troianos in 574, Kosmas in 617.

By the 8th/9th C. the quaestor had lost his earlier prestige, some of his functions having been transferred to the LOGOTHETES TOU DROMOU, the EPI TON DEESEON, and others; in the late 9th-C. *Kletorologion* of PHILOTHEOS the quaestor occupies 34th place in the hierarchy. He was considered one of the JUDGES and his duties were those of the *quaesitor* rather than of *quaestor sacri palatii*—supervision of visitors and beggars in Constantinople, conflicts between tenants and landlords, and so on. While the quaestor in the late Roman Empire did not have his own staff, in the 9th C.

he commanded a large and varied group of officials (ANTIGRAPHEIS, scribes, etc.). The quaestor survived at least until the 14th C., when he occupied 45th place in the hierarchy, but this was only an honorary position.

LIT. Bury, *Adm. System* 73–77. Guillard, *Titres*, pt. XXIII (1971), 78–104. Laurent, *Corpus* 2:605–24. J. Harries, "The Roman Imperial Quaestor from Constantine to Theodosius II," *JRS* 78 (1988) 148–72. S. Faro, "Il questore imperiale: luci ed ombre su natura e funzione," *Koinonia* 8 (1984) 133–59. G. Kolias, "Metra tou Ioustinianou enantion tes astyphilias kai ho thesmos tou koiaisitoros," *Tomos Konstantinou Harmenopoulou* (Thessalonike 1952) 39–77. —A.K.

QUARRIES. Until the 5th C. the late antique taste for colored MARBLES was satisfied from the same sources ancient Rome had exploited. No later than 393, private exploitation was forbidden in order to protect the marble monopoly of the state, whose quarries included those of Dokimion and Alexandria in Bithynia (Sodini, "L'artisanat urbain" 101f). MASONS used picks, wooden mallets, metal chisels, and wedges to quarry stone, and methods of cutting, splitting, and dressing stone varied little from those of antiquity; even the sophisticated ancient device of a water MILL is attested at a quarry in Simitthu (Tunisia). Mango (*Byz. Arch.* 24) suggested that antique quarries, not least those of PROKONNESOS, were abandoned by the late 6th–7th C., in part because of a decline in the available labor force. Thereafter, virtually all stone used for construction seems either to have been SPOLIA or locally produced. A hagiographical topos of the 11th–12th C. involves monks miraculously saved from being crushed by stones that they rolled down mountains (PG 127:484A). Some quarrying did continue, as indicated by the words of Psellos on Romanos III's Church of the Peribleptos in Constantinople: "He hollowed all the mountains." Despite the testimony of the literary sources on the construction of the Nea Mone on Chios, which state that marble was brought from afar, much of the polychrome stone used was in fact from quarries on the island (Ch. Bouras, *Nea Moni* 148f). Elsewhere, as, for example, in Cyprus, fieldstone was widely used. In the provinces, some ancient quarries were reused while new, neighboring sources were found: both contributed to the fortress at PĂCUIUL LUI SOARE, where P. Diaconu and E. Zah (*Dacia* 15 [1971] 289–306) found 15 different types of stone issu-

ing from possibly 20 to 25 quarries. In Constantinople, the carved ornament of the Pantokrator and Chora monasteries suggests that local colored marbles were still produced for decorative use. (See also MARBLE TRADE.)

LIT. N. Asgari, "Roman and Early Byzantine Marble Quarries of Proconnesus," 10 *IntCongClassArch* (Ankara 1978) 1:467–80. J.B. Ward-Perkins, "Quarries and Stoneworking in the Early Middle Ages," *SettStu* 18 (1971) 525–44. A. Dworakowska, *Quarries in Roman Provinces* (Wrocław 1983). —A.C.

QUḌĀ'Ī, AL-, Arab jurist, diplomat, and writer; died Fustāt, Egypt, Nov. 1062. Al-Quḏā'ī studied law and Islamic traditions (*hadīth*) in Baghdad and later became a judge in Egypt. He also performed important diplomatic services for the FĀṬIMID regime. In 1055 he was sent as a Fāṭimid envoy to Constantinople on an abortive mission to resolve the breach of truce (M. Canard, *EI*² 2:855). His two major works are a universal history, *The Sources of Knowledge and the Methods of the History of the Caliphs*, extending to the year 1031; and a topographical work, *Selected Accounts on Topography and History*. His books were highly esteemed by later historians of Egypt, particularly by al-MAQRĪZĪ.

LIT. Brockelmann, *Litteratur* 1:418f, supp. 1:584f. C. Becker, *Beiträge zur Geschichte Ägyptens* (Strassburg 1902) 19–21. C. Cahen, "La diplomatie orientale de Byzance face à la poussée seldjukide," *Byzantion* 35 (1965) 13. —A.S.E.

QUḌĀMA IBN JA'FAR, author of works in Arabic, best known for his *Book of Revenues*, which includes valuable information on Byz.; born Baṣra? ca.873, died Baghdad between ca.932 and 948. Of Aramaean Christian background, he converted to Islam ca.905 while a state secretary and achieved high rank in the department of revenues in Baghdad. Of his 15 books, only an essay titled *Poetics* and the *Book of Revenues and the Art of the Secretary* have survived. The latter, written after 928, is an extensive manual for officials; geographical and statistical details occupy only a small portion therein. Four of eight sections survive: on the army; the land of Islam, its revenues and neighbors; revenues in general; politics.

Quḏāma's information pertaining to Byz. includes the topography, revenue, and expenditure of the Islamic frontiers facing Byz., with valuable historical references; details on the Byz. army, including military hierarchy and the THEMES; and

brief remarks on a typical Arab raid into Asia Minor. Based on official records and the reports of al-JARMĪ, his account gives details on the numerical strength of Byz. army corps and precisely delineates the territory of each theme and the points of contact between Arab and Byz. territories.

ED. *Book of Revenues—Kitāb al-Kharāj wa Ṣinā'at al-Kitāba*, partial ed. M. de Goeje [*BGA* 6 (1889)], with Fr. tr.

LIT. Kračkovskij, *Geog. Lit.* 160–62. Miquel, *Géographie* 1:XXVIII, 95–101. Gelzer, *Themen* 17–19, 81–100. S.A. Bonebakker, *EI*² 5 (1980) 318–22. —A.Sh.

QUEDLINBURG ITALIA. See KINGS, BOOKS OF.

QUINCUNX. See CHURCH PLAN TYPES.

QUINISEXTUM. See TRULLO, COUNCIL IN.

QUINTUS OF SMYRNA, poet of uncertain history and date (anywhere from late 3rd to early 5th C.). Quintus (Κόϊντρος) predates NONNOS in metrical technique, but the latter's date is also problematic. No external evidence exists; Quintus himself says only that he was a shepherd and lived at SMYRNA. The first detail may be only a Hesiodic conceit; the second is generally accepted, though Quintus might have manufactured it as a geographical link between himself and Homer. Quintus's extant work is the epic *Posthomeric*, 14 books of (as he hoped) Homeric hexameters, bridging the dramatic gap between the *Iliad* and *Odyssey*. Almost universally, modern critics deride Quintus for his wooden hexameters, scant vocabulary, and poor imagination, but some passages are vivid, for example, Achilles and the dead Penthesilea. Quintus's seeming knowledge of VERGIL, perhaps OVID as well, is relevant to the general and important issue of Eastern acquaintance with Latin literature. Earlier speculation that he or his son wrote a Christian poem, *The Vision of Dorotheos* (see DOROTHEOS, VISION OF), has now been rejected (A. Hurst, *Actes du Xe Congrès de l'Association Guillaume Budé* [Paris 1980] 131).

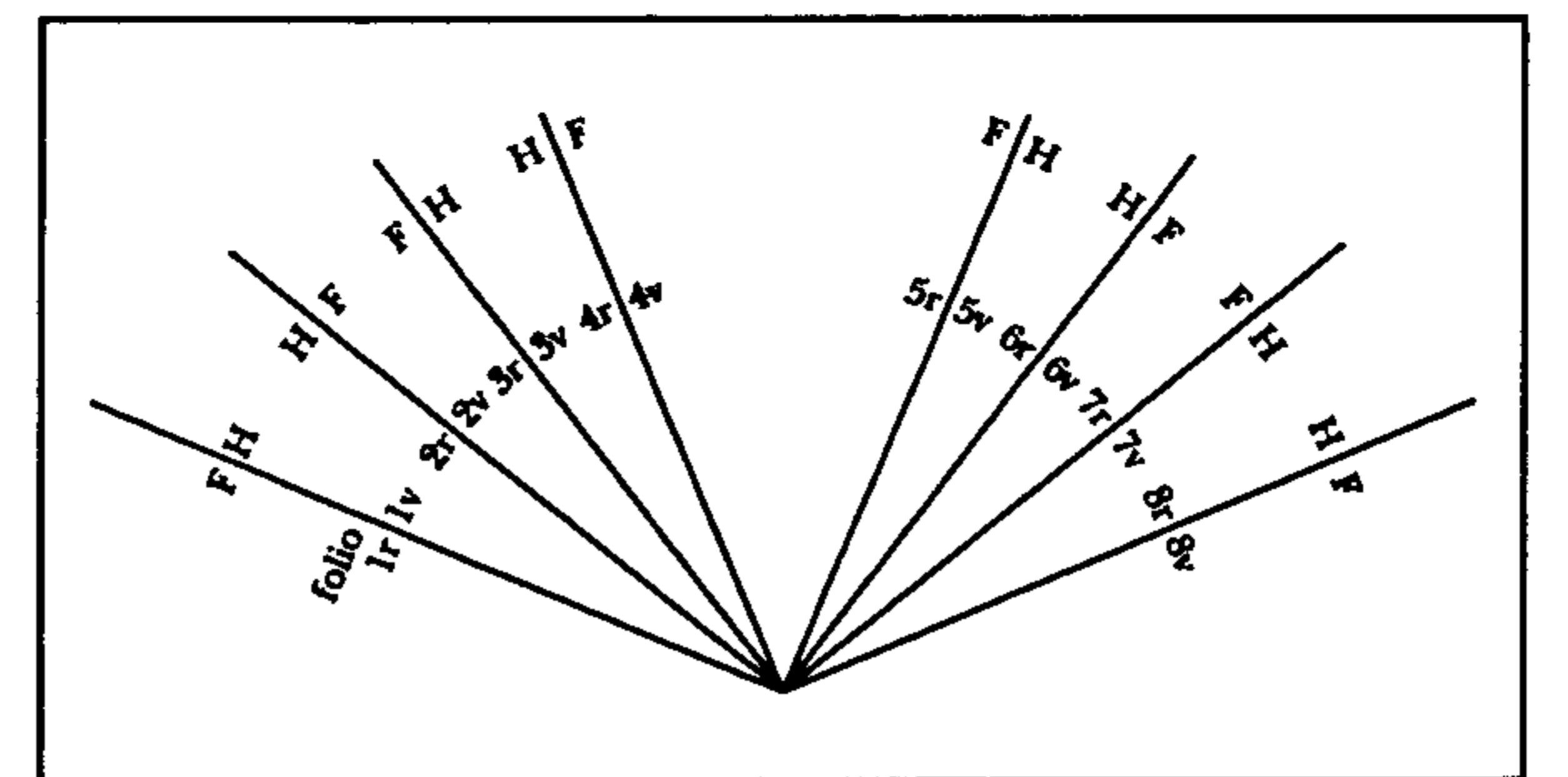
ED. *Kointou ta meth'Homeron*, ed. A. Koechly (Amsterdam 1968). *Quintus de Smyrne: La Suite d'Homère*, ed. F. Vian, 3 vols. (Paris 1963–69), with Fr. tr. *The Fall of Troy*, ed. A.S. Way (Cambridge, Mass.—London 1914), with Eng. tr.

LIT. F. Vian, *Recherches sur les Posthomeric de Quintus de Smyrne* (Paris 1959). F. Vian, E. Battegay, *Lexique de Quintus*

de Smyrne (Paris 1984). M. Campbell, *A Commentary on Quintus Smyrnaeus, Posthomeric XII* (Leiden 1981). —B.B.

QUIRE, the basic unit of the CODEX, consisting of one or more folded sheets (*bifolia* or *diphylla*). The quire is called a *bifolium* (or *unio*), *binio*, *ternio*, *quaternio*, *quinio*, etc., according to the number of folded sheets that compose it. The most frequent form is the *quaternio* (Gr. *tetradion*) made of four *bifolia*, that is, eight FOLIA or 16 pages; thus "tetradion" became a synonym for quire. In PARCHMENT MSS, to ensure that any two facing pages were of the same color and surface texture, the sheets were arranged before folding, alternately hair side upward and flesh side upward. In Greek MSS the first and last pages and the two middle pages of each quire are usually flesh side; this system is sometimes reversed in MSS produced in areas under Western influence, such as southern Italy and Cyprus. Quires of mixed materials can be found in late antique PAPHYRUS codices and in paper codices from the 13th C. onward, leaves of papyrus or paper being reinforced by stronger parchment leaves, for example, in Vat. gr. 644 of 1279/80, where parchment is used for the exterior *bifolium* and sometimes also for the middle *bifolium*. Before copying the text, the SCRIBE ruled guide lines with a blunt lead stylus according to a predetermined RULING PATTERN. After copying the text he numbered each quire on the first page, and sometimes also on the last, with a Greek numeral, or wrote catchwords to enable the book-binder to assemble the quires in correct sequence. Mistakes occurring in bookbinding include arranging quires, or sheets within a quire, in the wrong order, and reversing single sheets or entire

QUIRE. Diagram of a typical quire. F = flesh side; H = hair side; r = recto; v = verso.



quires. Each of these mistakes results in a different type of disturbance of the text.

LIT. Devreesse, *Manuscripts* 9, 20f. J. Irigoin, "Pour une étude des centres de copie byzantins," *Scriptorium* 12 (1958) 220–23. Hunger, "Buch- und Schriftwesen" 50f. J. Leroy, "La description codicologique des manuscrits grecs de parchemin," in *PGEB* 27–44. L. Gilissen, *Prolégomènes à la codicologie* (Ghent 1977) 14–41. —E.G., R.B.

QUR'ĀN, the Islamic scripture, recited (610–32) by MUHAMMAD and preserved since ca.650 as a fixed Arabic text of 114 chapters (*sūras*) of unequal length. A few loan words from Byz. usage and allusions to the story of the SEVEN SLEEPERS and ALEXANDER ROMANCE (Qur'ān 18:9–26, 84–98) may indicate aspects of Byz. impact upon Arabia on the eve of Islam.

A Qur'ānic allusion to potential adversaries (48:16) was taken by some commentators to include Byz., but the typically referential and apocalyptic opening of *sūra* 30 on al-Rūm (see RŪM) documents the interest and affinity of the early Muslims towards Byz. during the last Byz.-Persian war: "The Byz. have been defeated in the nearer

land, and after their defeat they shall be victorious in a few years; on that day the believers shall rejoice in God's victory . . ." (30:1–6). These and other verses sympathetic to Christians (e.g., 5:85; 57:27), with extensive historical exegesis, modified the otherwise negative image of Byz. in Arab eyes; they were often evoked in later official letters to Byz.

Refutation of the Qur'ān preoccupied Byz. theologians in their polemic against Islam (see ISLAM, POLEMIC AGAINST). JOHN OF DAMASCUS already showed some knowledge of the Qur'ānic text in the 8th C., and NIKETAS BYZANTIOS composed a systematic, if pedantic, *Refutation (Anastrophe)* against it, comparing it unfavorably with the Bible; this tradition continued to the end of Byz. and influenced Europe's anti-Islamic polemic.

TR. *The Koran Interpreted*, tr. A.J. Arberry (New York 1955).

LIT. W.M. Watt, *Bell's Introduction to the Qur'ān* (Edinburgh 1970). A. Welch, R. Paret, J. Pearson, *ET²* 5:400–32. A.-T. Khoury, *Les théologiens byzantins et l'Islam (VIIIe-XIIIe S.)* (Louvain-Paris 1969). Idem, *Polémique byzantine contre l'Islam (VIIIe-XIIIe S.)* (Leiden 1972) 143–218. A. Nour, *To Koranion kai to Byzantion* (Athens 1970). —A.Sh.

R

RABBULA, bishop of Edessa (from 412), Syrian churchman and translator; born Qenneshrin (Chalkis), near Berroia in Syria, died Edessa 7 Aug. 436. According to his anonymous Syrian biographer, Rabbula was a son of a pagan priest and Christian mother and converted to Christianity as an adult. During the Council of Ephesus (431), at first he supported the party of JOHN OF ANTIOCH, but even before that, in 428, he delivered a speech against THEODORE OF MOPSUESTIA and attacked Nestorios as a "new Jew." In the course of the council or a little later Rabbula joined John's adversary, CYRIL of Alexandria, whose ally he remained for the rest of his career, translating Cyril's *On the Correct Faith* into Syriac. Rabbula's hagiographer presents him as a reformer of church life in Edessa who introduced austerity for the clergy and ordered that the silver dishes being used by clerics should be sold for the benefit of the poor and replaced with ceramic wares. The hagiographer's affirmation that Rabbula was responsible for the translation of the New Testament part of the *Peshitta*, the Syriac Bible, has been questioned by A. Vööbus and other scholars, who demonstrated that Rabbula's quotations of the Bible do not coincide with the *Peshitta*. Of his oeuvre, three treatises on the ecclesiastical organization of Edessa have survived as well as a few sermons. His hagiographer mentions 46 letters in Greek sent by Rabbula to priests, princes, nobles, and monks; some of these letters—mostly in fragments—are known, including his correspondence with Cyril.

ED. S. Ephraemi Syri, *Rabulae episcopi Edesseni, Balaei aliorumque opera selecta*, ed. J.J. Overbeck (Oxford 1865) 159–248, 362–78. *Canons* in A. Vööbus, *Syriac and Arabic Documents* (Stockholm 1960) 24–50, with Eng. tr.

LIT. G.G. Blum, *Rabbula von Edessa: Der Christ, der Bischof, der Theologe* (Louvain 1969). A. Vööbus, *Investigations into the Text of the New Testament Used by Rabbula of Edessa* (Pinneberg 1947). P. Peeters, "La vie de Rabboula, évêque d'Edesse," *RechScRel* 18 (1928) 170–204. —A.K., B.B.

RABBULA GOSPELS (Florence, Laur. Plut. I, 56), a Syriac MS completed on 6 Feb. 586 by the

calligrapher Rabbula at the monastery of Beth Mar John of Beth Zagba, located north of Apameia (M. Mango in *Okeanos* 405–30). Rabbula, not to be confused with RABBULA OF EDESSA, may have been the head of the scriptorium, for, according to the colophon, others worked on the MS. The decoration is clustered at the beginning of the MS (fols. 1–14) in and around its extensive CANON TABLES. Accompanying the tables are prophets, evangelists, various plants and animals, and a New Testament cycle. Three full-page miniatures precede the tables and four follow. Miniatures of the Virgin and Child and of Christ with four unidentified figures have analogies in later Greek Gospel books. More unusual is the attention paid to the scenes of the Crucifixion and Resurrection, Ascension, Pentecost, and Election of Matthias.

LIT. J. Leroy, *Les manuscrits syriaques à peintures* (Paris 1964) 139–97. D.H. Wright, "The Date and Arrangement of the Illustrations in the Rabbula Gospels," *DOP* 27 (1973) 197–208. —R.S.N.

RADOLIBOS (Ῥαδολίβου, Slav. Radoljubo, mod. Rodolibos), Macedonian village northwest of Mt. Pangaion in the katepanate of Zabaltia that in the 14th C. belonged to the theme of BOLERON, Mosynopolis, Serres, and Strymon. Archaeological findings indicate the existence here of a modest late Roman village, the name of which remains unknown; nothing is known about Radolibos in the 7th–10th C. The area evidently was settled by Slavs, who gave their own name to the site, and many peasants in the later Radolibos bore Slavic names. At the end of the 11th C. the *proasteion* of Radolibos was in the hands of the Pakourianos family (G. Litavrin in *VizOč* [Moscow 1971] 158, 165); Lefort distinguishes it from the *koinotes* (community) of the *chorion* of Radolibos. In 1098 the nun Maria, widow of the *kouropalates* Symbatios Pakourianos, conferred the *proasteion* on the Athonite monastery of IVERON.

PRAKTIKA of 1103, 1316, and 1341 make possible a reconstruction of the character and history of Radolibos. The village possessed arable lands