

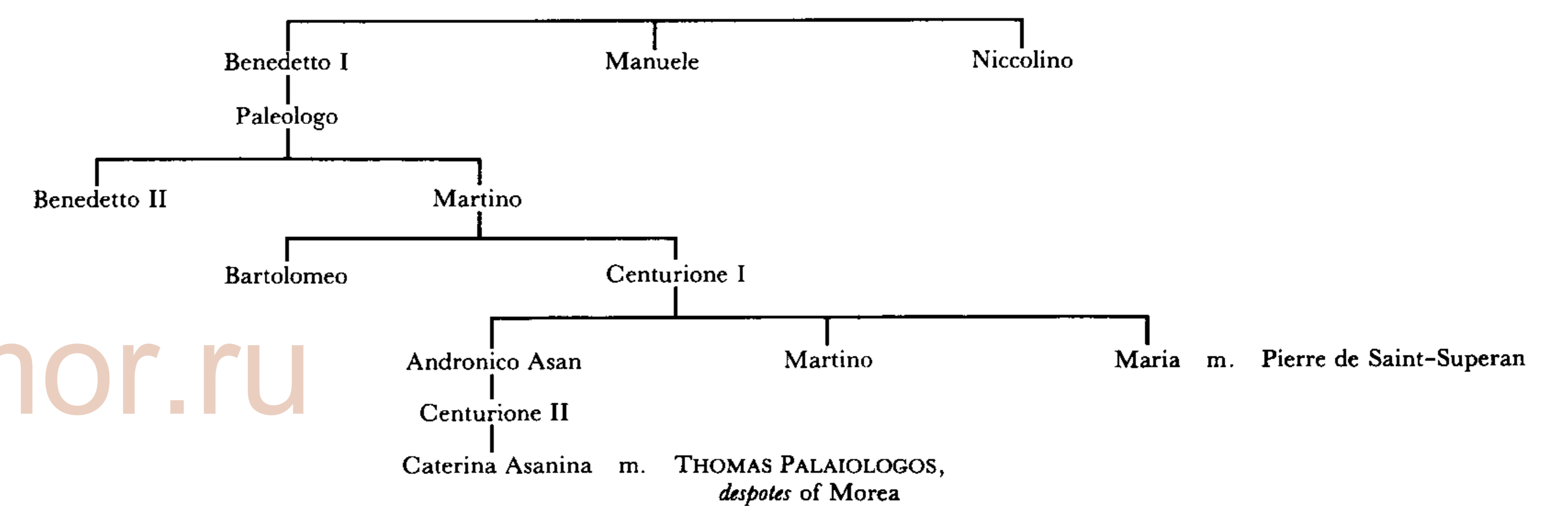
Z

ZABERGAN (*Ζαβεργάν*), khan of the COTRIGURS in the mid-6th C. After the Cotrigurs and Utrigurs had made peace (ca. 558), in the winter of 558/9 ZaberGAN crossed the frozen Danube with his cavalry, passed through Moesia and Scythia, and invaded Thrace. Agathias (Agath. 5:12.4) ascribes to him a "wild plan" to gain control of the sea. Exploiting the state of the LONG WALL, ruined in the earthquake of 557 and not yet fully repaired, ZaberGAN penetrated to Constantinople with 7,000 mounted warriors. Justinian I recalled BELISARIOS, who had been out of favor, and commissioned him to fight the intruders. Belisarios had about 300 heavily armed soldiers and other troops consisting of unarmed civilians and peasants from localities that had suffered ZaberGAN's pillaging. At the village of Chettos, Belisarios won the day, having ambushed the enemy's cavalry. ZaberGAN, however, remained in Thrace until summer, when the Byz. fleet entered the Danube, thus threatening the Cotrigurs and preventing their retreat. ZaberGAN negotiated a truce, returned prisoners of war, was promised subsidies, and withdrew across the Danube; Justinian celebrated the triumph on 11 Aug. 559. Justinian then stirred up the hostility between the Utrigurs and Cotrigurs to deflect them from Byz.

LIT. Stein, *Histoire* 2:536-40. Bury, *LRE* 2:304-08. V. Popović, "La descente des Koutrigours, des Slaves et des Avars vers la Mer Egée," *CRAI* (1978) 611. A. Lippold, *RE* supp. 15 (1978) 611. Idem, *RE* 2.R. 9 (1967) 2204-06.
-W.E.K., A.K.

ZACCARIA (*Ζαχαρίας*), Genoese family active in Levantine affairs in the 13th-15th C. Benedetto I (died 1307) was a merchant and admiral who in the 1290s distinguished himself in the service of the French king Philip IV the Fair (1285-1314). He also served Emp. Michael VIII as an envoy to Western courts, notably Aragon. In 1275 Michael granted PHOKAIA as a fief to Benedetto and his brother Manuele (died by 1288). The family amassed a fortune from the exploitation of the ALUM mines there and built a fleet to protect their merchant vessels from pirates. Phokaia remained in the control of the Zaccaria family until 1314. In 1304 or 1305 (Laiou, *CP & the Latins* 153) Benedetto took CHIOS to protect it from capture by the Turks and further enriched himself through a monopoly in mastic. Benedetto's grandsons, Benedetto II (died 1329) and Martino (died 1345), shared the rule of Chios from 1314 until ca. 1325, when Benedetto was forced to abdicate by his brother. A rebellion of local Greeks in 1329 en-

SELECTED GENEALOGY OF THE ZACCARIA FAMILY IN THE LEVANT



Based on Bon, *Morie franque* 708, with modifications.

abled the Byz. to recover the island. Martino, after a long period of imprisonment in Constantinople, returned to Genoa. He died while commanding the fleet that attacked UMUR BEG at Smyrna in 1344.

Through marriage and purchase the Zaccaria also acquired lands at Damala and Chalandritsa in the principality of ACHAIA. Centurione II Zaccaria (died 1432) became the last prince of Achaia (1404–30), taking the title from his aunt, Maria Zaccaria, widow of Pierre de St. Superan (see NAVARRESE COMPANY). He, however, lost most of his territory in Elis and Messenia to the Byz. despotate of MOREA in 1417/18 and in 1430 married his daughter, Caterina Asanina Zaccaria, to THOMAS PALAIOLOGOS, giving his remaining lands as her dowry. (See genealogical table.)

LIT. *PLP*, nos. 6490–96. R. Lopez, *Genova marinara nel duecento: Benedetto Zaccaria, ammiraglio e mercante* (Messina-Milan 1933). W. Miller, "The Zaccaria of Phocaea and Chios (1275–1329)," *JHS* 31 (1911) 42–55. Bon, *Morée franque* 1:279–93. —A.M.T.

ZACHARIAS, pope (3 Dec. 741–15 Mar. 752); born 679. He was the son of a Greek from Calabria, and the last Greek pope. Zacharias reached a truce with the LOMBARDS and stabilized the situation in northern Italy, until the new Lombard king Aistulf (749–57) reopened hostilities and captured Ravenna in 751. The pope then sought the support of Byz. and the recognition of the emperor, even though the situation was complicated owing to the Iconoclast policies of the emperors. When Constantine V was being challenged by the rebellious *strategos* ARTABASDOS in 741–42, the papal envoys to Constantinople maintained a cautious position despite the favorable attitude of Artabasdos toward icon veneration; they recognized Artabasdos but did not associate with his party. Constantine, after his victory, rewarded the pope granting him lucrative estates in Italy. An intelligent man, Zacharias probably translated the *Dialogues* of Pope GREGORY I into Greek.

LIT. G.S. Marcou, "Zaccaria (679–752): L'ultimo Papa greco nella storia di Roma altomedievale," in *Studi in onore di P.A. d'Avack*, vol. 2 (Rome 1976) 1017–45. O. Bertolini, "I rapporti di Zaccaria con Costantino V e con Artavaso," *ASRSP* 78 (1955) 1–21. —A.K.

ZACHARIAS, JOHN. See JOHN AKTOUARIOS.

ZACHARIAS OF MYTILENE, also called Zacharias Rhetor or Scholastikos, churchman and writer; born Maiouma, near Gaza, ca.465/6, died after 536. Zacharias studied rhetoric and philosophy at Alexandria and law at Berytus. After a period as a monk in his youth, he went to Constantinople to become a lawyer. Originally of Monophysite persuasion, he converted to the Chalcedonian faith in the first decades of the 6th C. As bishop of Mytilene, he attended the Council of Constantinople in 536.

His *Church History*, written originally in Greek from a Monophysite perspective, covers the period 450–91, and was probably composed ca.492–95. It survives only in a Syriac epitome, which forms books 3–6 of a chronicle in 12 books, called *Accounts of Events that Have Happened in the World*, compiled by an anonymous monk at Amida in 569. Indeed, most of his works are extant only in Syriac texts, the exceptions being the *De mundi opificio* or *Ammonios*, a polemic in dialogue form against the pagan philosopher AMMONIOS, in which the question of the eternity of the cosmos is debated (P. Merlan, *GRBS* 9 [1968] 193–203); a fragment from an anti-Manichaean tract is also in Greek. His biography of his fellow pupil, SEVEROS of Antioch, provides a fascinating account of student life in Alexandria, being also a valuable source for late paganism. Zacharias also wrote Lives of Isaias, an Egyptian monk, and PETER THE IBERIAN (M.-A. Kugener, *BZ* 9 [1900] 464–70); only a fragment of the latter is preserved.

ED. *Historia ecclesiastica*, ed. E.W. Brooks, 4 vols. (Paris 1919–24), with Lat. tr. Eng. tr. F.J. Hamilton, E.W. Brooks, *The Syriac Chronicle Known as that of Zachariah of Mytilene* (London 1899). *Vitae virorum apud monophysitas celeberrimorum*, ed. E.W. Brooks, 2 vols. (Paris 1907). *Ammonio*, ed. M.M. Colonna (Naples 1973), with Ital. tr. *Vie de Sévère par Zacharie le Scholastique*, ed. M.-A. Kugener (Paris 1903) [PO 2.1] 7–115, with Fr. tr.

LIT. Beck, *Kirche* 385f. E. Honigmann, *Patristic Studies* (Vatican 1953) 194–204. Baumstark, *Literatur* 183f. S. Brock, "Syriac Historical Writing," *Journal of the Iraqi Academy*, *Syriac Corporation* 5 (1979–80) 4f. P. Allen, "Zachariah Scholasticus and the *Historia Ecclesiastica* of Evagrius Scholasticus," *JThSt* n.s. 31 (1980) 471–88. —B.B., S.H.G.

ZACHLUMIA (Slavic Zahumlje), the country of the Zachloumoi (Ζαχλοῦμοι), a region on the Adriatic coast between Dubrovnik and the Neretva (Neretva) River; Constantine VII Porphyrogenetos (*De adm. imp.* 33.12) explains that the name in Slavic means "behind the hill." Michael,

prince of Zachlunia in the first half of the 10th C., supported SYMEON OF BULGARIA against Byz. and Serbia, but ca.925 allied with TOMISLAV of Croatia and probably with Byz. The name *Zachlunia* disappears from Greek sources after Constantine VII; only John Skylitzes refers to the people of Zachlouboi (Skyl. 145.74) in a passage borrowed from the *Vita Basilii*. Latin texts, however, continued to name it Zachulmia or Chelmania, while Slavic sources refer to it as Humska zemlja, that is, the land of Hum. The PRIEST OF DIOKLEIA mentions Lutovid, the "princeps of Chelmana," who was active in the early 1040s; a charter of Lutovid survives in which he claims to be *protospatharios* and *strategos* of Zachlunia, thus implying the existence of a Byz. theme of Zachlunia in the 11th C. This charter, however, is usually considered to be a forgery (Ja. Ferluga in *VizIzvori* 3:157, n.250). In the 12th C. the land of Hum was incorporated into Serbia and formed an appanage of Miroslav, brother of STEFAN NEMANJA; in the 13th C. the princes of Hum seem to have been again independent, but in the 14th C. Hum was under the sovereignty of BOSNIA.

LIT. F. Dvornik in *De adm. imp.* 2:137–40. Fine, *Late Balkans* 142f. B. Ferjančić, in *VizIzvori* 2:59, n.206. —A.K.

ZADAR. See ZARA.

ZAK'ARIDS (Georg. Mxagrđzeli), christianized Kurdish dynasty that ruled ARMENIA at the beginning of the 13th C. In 1199, the Zak'arids seized KARS and ANI; by 1203 they had retaken DUIN from the Muslims and controlled most of Armenia north and east of Lake Van. The eldest Zak'arē, who gave his name to the dynasty, resided at Ani and ruled the western portion of Armenia with the title of "commander of the army" (*amirspasalar*), while his brother Iwanē ruled the eastern portion from Duin with the title of "father of the king" (*atabeg*). The precise relationship of the Zak'arids to the Georgian crown remains unclear. They styled themselves kings, sought to reconstruct the earlier Armenian para-feudal social structure, and embellished and erected monuments that they covered with dedicatory inscriptions. Ani regained its former splendor in this period. Nevertheless, the Zak'arids do not seem to have been altogether independent, and

Queen T'AMARA OF GEORGIA used Duin as her winter residence. In 1236, the Zak'arids Awag and Šahanšah recognized the overlordship of the Mongols and consequently survived the fall of Armenia, but increasingly heavy taxation and Mongol favor toward other families brought Zak'arid rule to an end in the second half of the 13th C.

LIT. S. Eremyan, *Amirspasalar Zak'aria Erkaynabazowk* (Erevan 1944). L.O. Babaian, *Social'no-ekonomičeskaja i političeskaja istorija Armenii v XIII–XIV vekach* (Moscow 1969). *Histoire des Arméniens*, ed. G. Dédéyan (Toulouse 1982) 299–302. —N.G.G.

ZAKON SUDNYJ LJUDEM (Law for Judging the People), perhaps the earliest Slavic legal collection adapted from Byz. Its (oldest) short version comprises approximately 30 chapters dealing primarily with penal law; it is based on the ECLOGA, whose rules are in part translated verbatim and in part freely reworked. Although it is agreed that the *Zakon Sudnyj Ljudem* was produced in the 9th or, at the latest, the beginning of the 10th C., its place of origin (Bulgaria, Great Moravia, Macedonia), precise date, author, and degree of Western influence, remain highly controversial, as does the original function and status of the collection. The preserved MSS all originate in Russia, where the *Zakon Sudnyj Ljudem*, having been introduced at the end of the 10th C., was widely circulated as a part of larger legal collections; it was eventually included in the printed edition of the KORMČAJA KNIGA.

ED. M.N. Tichomirov, L.V. Milov, *Zakon Sudnyj Ljudem kratkoj redakcii* (Moscow 1961).

LIT. V. Ganév, *Zakon Sudnyj Ljudem: Pravno-istoričeski i pravno-analični proučvanija* (Sofia 1959). H.W. Dewey, A.M. Kleimola, *Zakon Sudnyj Ljudem (Court Law for the People)* (Ann Arbor 1977). Ja.N. Ščapov, "Zakon Sudnyj Ljudem i slavjanskaja Ekloga," *BS* 46 (1985) 136–39. —L.B.

ZAKYNTHOS (Ζάκυνθος, Ital. Zante), island in the Ionian Sea south of KEPHALENIA. A polis of Achaia, Zakyntos is mentioned by several late antique geographers, including Hierokles and the Cosmographer of Ravenna, among others. In 467 GAISERIC pillaged the island and carried away 500 captives from the local nobility (Prokopios, *Wars* 3.22.17). There are no reliable traces of Slavic settlement in the toponymy of Zakyntos (Vasmer, *Slaven* 79f). Pseudo-Sphrantzes (Sphr. 242.14)

mentions an attack of the Cretan Arabs on Kephallenia and Zakynthos ca.872; he evidently confused it with the Arab assault of 880, when they were defeated by NASAR (Vasiliev, *Byz. Arabes* 2.1:54f, n.3). Constantine VII Porphyrogennetos (*De them.* 7.3, ed. Pertusi, 92) lists Zakynthos as belonging to the theme of Kephallenia, and in the lists of bishoprics it appears as a suffragan of Kephallenia (*Notitiae CP* 3.776) and later CORINTH (7.493). In 1099 it was plundered by the Pisans (An.Komn. 3:42.9) but remained Byz. until the end of the 12th C., when it fell to Margaritone of Brindisi, the admiral of WILLIAM II of Sicily. From 1194 to 1328 Zakynthos was in the hands of the Orsini family under theoretical Venetian suzerainty; from 1328 to 1479 it belonged to the Tocco family. In 1479 the island fell temporarily to the Turks, in 1482 to the Venetians.

The Latin bishop of Zakynthos was placed under the archbishop of PATRAS, although the Orthodox bishop remained subject to Corinth. The main Byz. settlement was on the site of the ancient and modern town, where traces of Byz. fortifications remain, built into the Venetian walls. The ruins of the Latin cathedral, with an earlier Byz. phase (late 12th–13th C.), have been identified.

LIT. *TIB* 3:278–80. Ph. Mpoupoulides, "Symbolé eis ten historian tes Zakynthias," *EpMesArch* 7 (1957) 84–128. D. Zakythenos, Ch. Maltezos, "Contributo alla storia dell'episcopato latino di Cefalonia e Zante," in *Mnemosynon S. Antoniadé* (Venice 1974) 65–119. D. Triantaphyllopoulos, *RBK* 4.1 (1982) 23, 42–46, 52. —T.E.G.

ZANGĪ (or Zengi) of Mosul, son of Aksungur al-Hājib; born ca.1084, died Qal'at Ja'bar (on the Euphrates, southeast of Aleppo) 14 Sept. 1146. Appointed *atabeg* of Mosul in 1127, Zangī occupied Aleppo in Jan. 1128. He attempted to secure Damascus, control Baghdad, and fight the Crusaders. When JOHN II KOMNENOS attacked northern Syria (Apr.–May 1138), Zangī reinforced and defended Aleppo. John exhausted his patience besieging Shayzar and withdrew; Zangī harassed his retreat. In Dec. 1144 Zangī took EDESSA; its capture occasioned the Second Crusade.

LIT. *HC* 1:449–62.

—C.M.B.

ZANGIDS, the descendants of ZANGĪ. Zangī's eldest son, Saif al-Dīn Ghāzi, succeeded him in Mosul, where his descendants reigned until 1222.

Zangī's second son, NŪR AL-DĪN, ruled Aleppo and Damascus; his territories later passed to SALADIN.

LIT. C.E. Bosworth, *The Islamic Dynasties* (Edinburgh 1967) 121f. —C.M.B.

ZAOUTZES, STYLIANOS (*Zaovτζης* in *Vita Euthym.*, *Zaovτζᾶς* in Skyl.), high-ranking official under BASIL I and LEO VI; born Macedonia, died Constantinople 899. Zaoutzes came from an Armenian family; N. Adontz's suggestion (*Études* 55) that he was the son of a *strategos* of Macedonia cannot be proven. Zaoutzes was *protospatharios* and *hetaireiarches* at the end of Basil's reign; he supported Leo in his conflict with Basil, and after their reconciliation Basil appointed Zaoutzes as his son's tutor. Leo promoted Zaoutzes to the titles of *patrikios*, *magistros*, and BASILEOPATOR; V. Laurent attributes to him the seal of the *patrikios* and "father of the emperor" Stylianos (*Coll. Orghidan* [Paris 1952] no.42). Zaoutzes directed Leo's policy; most of the NOVELS OF LEO VI were addressed to him. Chroniclers accuse Zaoutzes of transferring the market of Bulgarian merchants from Constantinople to Thessalonike in 893, thus providing SYMEON OF BULGARIA with a pretext to begin war. Zaoutzes acquired even more influence when his daughter Zoe became Leo's mistress and in 898 his spouse; Zaoutzes also managed to promote his partisan, ANTONY II KAULEAS, to patriarch. Between 886 and ca.895 the emperor preached a sermon (unreliable ed. by Akakios, *Leontos tou Sophou panegyrikoï logoi* [Athens 1868], no.34; corr. partial tr. by Mango, *Art* 203–05) in a church built by Zaoutzes. The sermon includes an important description of its decorative program.

After Zaoutzes's death and Zoe's demise in 899/900, some relatives of Zaoutzes plotted against Leo, but SAMONAS revealed their scheme and the family lost its power. A. Leroy-Molinghen and P. Karlin-Hayter (*Byzantion* 38 [1968] 280f) hypothesized that one of his descendants married PSELLOS. Zaoutzes is presented as the embodiment of evil in the vita of Patr. EUTHYMOS.

LIT. *Vita Euthym.* 149–52.

—A.K., A.C.

ZARA (*Διάδωρα*, anc. Iadera, Slav. Zadar), a city and port in Dalmatia. Its history during the late Roman Empire is poorly documented; together

with all of Dalmatia, Zara was under the control of the Ostrogoths in the 5th C. and ca.537 was reconquered by Justinian I. Some Gothic objects have been found in the vicinity of Zara, for example, in the necropolis in the village of Kašić. The hexagonal baptistery in Zara, previously dated to the 9th C., has been reassigned to the 6th C. (I. Nikolajević, *ZRVI* 9 [1966] 239f). The destruction of SALONA in the early 7th C. and the capture of RAVENNA and AQUILEIA by the Lombards in the 8th C. made Zara the largest city in the northern Adriatic. In 805 Paul, "*dux Iaderae*," and Bp. Donatus appeared at the court of Charlemagne as representatives of Dalmatia. A legend connects Bp. Donatus also with Constantinople: he reportedly went to the Byz. capital, where Nikephoros I gave him the relics of St. Anastasia for transfer to Zara. Construction of the Cathedral of St. Anastasia began around this date. In the 10th C. Constantine VII Porphyrogennetos (*De adm. imp.* 29.272–84) mentions several churches in the "large *kastron*" of Zara; among them was the basilica of the virgin saint Anastasia whose "flesh" was preserved there. He compares the basilica to the Church of the CHALKOPRATEIA in Constantinople and describes its paintings and floor mosaics.

Zara was autonomous under the Byz. protectorate in the 7th–11th C., elders of Zara functioning (until the mid-9th C.) as *archontes* of Dalmatia, but there were various political forces trying to conquer Zara. Venice was the most dangerous of them, although Zara did not realize it. In 1000 Zara solemnly received the fleet of the doge Pietro Orseoli, but the Venetian expedition of 1050—or rather 1062 (L. Margetić, *StVen* 4 [1980] 279–90)—met resistance; Zara began to seek the support of Hungary against Venice. According to Andreas DANDOLO, in 1112 the doge Ordelafo Falieri asked Emp. Alexios I Komnenos to transfer to Venice supremacy over Zara. Evidently the response was negative, and in 1116 the Venetians attacked Zara and defeated the Hungarian troops defending the city. In 1186, however, BÉLA III established Hungarian authority in Zara, and Venice failed to regain it. A few years later, Doge Enrico DANDOLO decided to use the army of the Crusaders to recover Zara. Despite the opposition of Pope Innocent III, the Venetian fleet of the Fourth Crusade sailed to the Dalmatian coast and on 24 Nov. 1202, after a two-week siege, forced Zara to surrender. The struggle over Zara contin-

ued, however, with both Croatian and Hungarian kings claiming rights to it, until 1409 when Venice finally conquered the city.

LIT. *HC* 2:168, 172–76. M. Suić, *Zadar u starom vijeku* (Zadar 1981) 310–43. N. Klaić, I. Petricioli, *Zadar u srednjem vijeku* (Zadar 1976). Ferluga, *Byzantium* 173–92. I. Petricioli, "Contribution à la recherche de la plus ancienne phase de construction de la cathédrale de Zadar," *Disputationes salonitanae*, vol. 2 (Split 1984) 243–53. *Zadar-zbornik* (Zagreb 1964). —A.K.

ZEALOTS (*Ζηλωταί*), the leaders of a revolt who established a short-lived regime in Thessalonike (1342–49) after driving out the Kantakouzenist governor Theodore Synadenos and his aristocratic supporters. Supreme power in the movement was held by two *archontes* (from 1342 to 1345 the *meGas primikerios* John, son of Alexios APOKAUKOS, and Michael Palaiologos) and a council (*boule*) that could be summoned at the initiative of a single archon. At first the Zealots were able to repel the attacks of John VI Kantakouzenos, but by 1345 the city's situation became dangerous. Some factions attempted a reconciliation with Kantakouzenos. In the spring John Apokaukos organized the murder of Michael Palaiologos and arrested his supporters. When Alexios Apokaukos was killed in Constantinople, his son opened negotiations with Kantakouzenos's followers. This incited a new uprising. Apokaukos and his noble partisans were killed, and Andrew Palaiologos, supported by radical elements, seized power. At this time, according to Demetrios Kydones (PG 109:648D), society was topsy-turvy—the slave struck his master, the villager attacked a general, and the peasant a (noble?) warrior. In 1347 the Zealots prevented Gregory PALAMAS, the newly elected metropolitan of Thessalonike, from entering his see. After Kantakouzenos's victory in Constantinople, however, Zealot resistance was doomed. At the end of 1349 they attempted to surrender the city to Stefan Uroš IV Dušan, but the moderate faction, headed by Alexios Metochites, routed the sailors (*nautikon*), who were the backbone of the movement, and handed the city over to Kantakouzenos. In 1350 he arrived in Thessalonike, together with John V and Palamas, while Andrew Palaiologos fled to Mt. Athos.

The revolt of the Zealots has been treated, from O. Tafrali (*Thessalonique au XIVe siècle* [Paris 1913] 225–72) on, as a "revolution," an uprising of the

"lower classes" against the aristocracy, similar to contemporaneous movements in Italian cities, and resulting in social reforms. This interpretation was based on a then-unpublished treatise of Nicholas KABASILAS abundantly quoted by Tafrali. I. Ševčenko, however, in publishing Kabasilas's text (*Soc. & Intell.*, pts. III–VI), showed that it neither referred to the Zealots, nor contained any information concerning reforms.

The revolt of the Zealots should be seen rather as an event within the framework of the CIVIL WAR OF 1341–47, with the Zealots supporting the "bureaucratic" regime of Alexios Apokaukos against the "feudal" supporters of Kantakouzenos (M.Ja. Sjuzumov, *VizVrem* 28 [1968] 15–37). In time, however, the movement became more than a struggle between two court factions. Gregoras (Greg. 2:796.1–12) says that the regime created by the Zealots was an unprecedented *ochlokratia* (mob rule) and not an aristocracy or democracy. The Zealots were accused of pillaging by their enemies (e.g., Palamas, ed. B. Gorjanov, *VizVrem* 1 [1947] 265.20–26), but it is uncertain whether a systematic confiscation of properties took place. Kantakouzenos's statement (Kantak. 2:570.19–20) that the Zealots "damaged the area" is too vague to permit any conclusions. Nor is the religious program of the Zealots clear. Kantakouzenos reports (Kantak. 2:571.5–7) that the drunken Zealots ridiculed "Christian mysteries" and describes (ibid. 570.21–24) how large vats were set up in the streets so that the Zealots, with candle in hand, could rebaptize (*anebaptizon*) the rank and file. The revolt found support in some neighboring towns (e.g., Platamon, Rentina).

LIT. V. Hrochová, "La révolte des Zélotes à Salonique et les communes italiennes," *BS* 22 (1961) 1–15. P. Charanis, "Internal Strife in Byzantium during the Fourteenth Century," *Byzantion* 15 (1940–1) 208–30. —A.K., A.M.T.

ZEMARCHOS (Ζήμαρχος), diplomat of JUSTIN II and senator; according to Menander Protector, of Cilician origin, but Russu (*infra*) considers the name to be Thracian. His identification with Zemarchos, *comes Orientis* in 556, cannot be proved. Menander preserves the description of Zemarchos's embassy to the Turkish khan Sizaboulos at Sogdiana (H. Haussig, *Byzantion* 23 [1953] 304) or Ištāmi (Moravcsik, *Byzantinoturcica* 2:275f) in 568/9–571. Zemarchos encouraged the Turks to

make war on Persia and, with a retinue of 20 men, accompanied the khan on one of his anti-Persian expeditions. Having sent his officer George with a Turkish escort by a shorter and deserted road, Zemarchos returned via the "swamp" (Aral Sea) and the Volga, where he was well received by the Alans. Bypassing Persian ambushes, Zemarchos reached Trebizond, probably carrying a large load of silk.

LIT. I. Russu, "Zemarchos. Ein Beitrag zur byzantinischen Prosopographie (6.Jh.)," *Dacia* 14 (1970) 415f. —W.E.K., A.K.

ZEMIANSKÝ VRBOVOK, a village in Silesia, where in 1937 a hoard was discovered that included 17 silver coins (miliaresia and hexagrams) of Constans II and a hexagram of Constantine IV struck at the beginning of his reign. Grierson (*DOC* 2.1:19) suggests that these "ceremonial" coins were struck as diplomatic gifts. The hoard also contained silver objects: bracelets, a necklace, earrings, cups, a chalice, etc., all now in the Slovakian National Museum in Bratislava. Svoboda (*infra*) interprets the hoard as belonging to a silversmith and revealing the area's Byz. connections, in contrast to the lack of evidence for connections between Pannonia and the Lombards or Ravenna.

LIT. B. Svoboda, "Poklad byzantského kovotepce v Zemianském Vrbovku," *Památky archeologické* 44 (1953) 33–108. P. Radoměský, "Byzantské mince z pokladu v Zemianském Vrbovku," *ibid.* 109–27. —A.K.

ZEMUN (Ζεύμινον), also Zemlin; a fortress on the right bank of the Danube, near Belgrade-SINGIDUNUM. It was the site of Roman Taurunum, a station for the Danubian fleet, still mentioned in the *Notitia dignitatum*. By the end of the 11th C., Zemun was a Hungarian stronghold on the frontier with Byz.: in 1096 the crusaders of PETER THE HERMIT took Zemun and allegedly slaughtered 4,000 Hungarians there. In the 12th C., Zemun was a bone of contention between Byz. and the Hungarians. In 1127, the Hungarians attacked BRANIČEVO, demolished its walls, and, according to Niketas Choniates, carried its stones to Zemun; Kinnamos relates that they destroyed Belgrade and used its stones to build Zemun. In 1165 István (Stephen) III, the king of Hungary, besieged Zemun. He allowed the Greeks and the Hungarian partisans of his rival, István IV, to

leave peacefully after having surrendered the fortress. In 1167, Andronikos Kontostephanos captured Zemun and defeated the Hungarian army near it, on the river Sava.

In the 15th C., the Hungarian king Sigismund granted the city of Zemun to GEORGE BRANKOVIĆ, who had his palace in nearby Kupinovo. On 17 Dec. 1455, in a battle near Kupinovo, the Turks defeated George Branković and took him captive.

LIT. M. Dabižić, *Zemun, pregled prošlosti od nastanka do 1918* (Zemun 1959). Ž. Škalamara, *Staro jezgro Zemuna*, 2 vols. (Belgrade 1966–67). —A.K.

ZENO (Ζήνων), emperor (474–91); died Constantinople 9 Apr. 491. Originally called Tarasis (R.M. Harrison, *BZ* 74 [1981] 27f) or variants thereof, he took the name of Zeno from a distinguished Isaurian countryman who had served under Theodosios II. He was leader of the Isaurian contingent (perhaps the *exkoubitores*) in Constantinople, married Leo I's daughter ARIADNE, and became *comes domesticorum*. In 469–71 he cooperated with Leo in the elimination of ASPAR and the reduction of the Germanic threat to the capital. Upon Leo's death in 474, Zeno's son Leo II became emperor but died in the same year, leaving power to Zeno. Faced with foreign threats, Zeno negotiated a peace with the Vandal king GAISERIC. He then had to confront a plot engineered by his mother-in-law VERINA and her brother BASILISKOS. Zeno fled to Isauria in 475 but with the help of ILLOS and THEODORIC THE GREAT returned to the throne the next year. Restored to power, Zeno encountered further difficulty from the Ostrogoths in Thrace and the continued machinations of Verina and Illos. Zeno approved the elevation of JULIUS NEPOS as the last Western emperor in 474 and was technically ruler of an undivided state after the coup of ODOACER. In 488 he rid Illyricum of the Ostrogoths by persuading Theodoric to march on Italy and conquer Odoacer. Zeno's proclamation of the HENOTIKON led to the AKAKIAN SCHISM with the papacy. Zeno was personally unpopular and the Orthodox sources generally condemn his pro-Monophysite policy. He did, however, see the empire through a particularly difficult period with considerable skill.

LIT. A. Karamaloude, "Hoi metaboles sten politike tou Zenonos meta ten ptose tou dytikou Rhomaïkou Kratous kai hoi Ostrogotthoi hegemones (476–481)," *Symmeikta* 6

(1985) 73–90. D. Pingree, "Political Horoscopes from the Reign of Zeno," *DOP* 30 (1976) 133–50. E.W. Brooks, "The Emperor Zenon and the Isaurians," *EHR* 8 (1893) 209–38. —T.E.G.

ZENOBIA (Ζηνοβία, now Halabiyah in Syria), stronghold on the west bank of the Middle Euphrates, in the province of EUPHRATENSIS, founded by and named after Zenobia, queen of PALMYRA (266–71). Although it was an insignificant fortress in the 6th C., Chosroes I, during his expedition of 540, failed to take it. Justinian I sent two architects, ISIDORE THE YOUNGER and John of Byzantium, to rebuild the town (Prokopios, *Buildings* 2.8.8–25). Excavations have revealed city walls with two towers flanking the north gates, the palace (praetorium) of the military commander, two major arteries with a tetrapylon in the center, a bath with a palaestra, houses, and churches. The buildings were constructed of local stone in the manner typical of Syria. (The churches are similar to the basilicas in SERGIOPOLIS, showing that the Constantinopolitan architects followed local traditions.) An inscription with a curse of "Bishop Lucian" is interpreted as testifying to the existence of an episcopal see at Zenobia. In the *Notitia Antiochena* Zenobia is a suffragan of Sergiopolis. Taken by the Persians in 610, the fortress was gradually abandoned. The necropolis at Zenobia probably belongs to the Palmyrene period (N.P. Toll, *SemKond* 9 [1937] 11–21).

LIT. J. Lauffray, *Halabiyya-Zenobia: Place forte du limes oriental et la Haute Mesopotamie au VIe siècle*, vol. 1 (Paris 1983). F.W. Deichmann, "Halebiya-Zenobia," *CorsiRav* 21 (1974) 155–60. K. Abel, *RE* 2.R. 10 (1972) 8–10. —M.M.M.

ZEON (ζέον, lit. "hot"), the custom, unique to the BYZANTINE RITE, of adding hot water to the chalice at EUCHARIST, for Constantinople first alluded in the 6th C. The original term for this was *thermon*, but the word *zeon* was introduced in the 12th C. and the two were thereafter used interchangeably. No early source indicates at what precise point the infusion occurred, but it is possible that hot water was mixed with the wine both at the PROTHESIS and before COMMUNION. From the 11th to 12th C. onward, the addition of the *zeon* occurs after the FRACTION and commixture, though there is evidence pointing to its infusion at the prothesis, too.

The origins of the *zeon* are disputed. It was associated with the flux from Jesus' side or interpreted to mean that in communion one receives the warm blood of the living risen Christ. Since the Resurrection is the work of the Holy Spirit, the formulas accompanying this ritual symbol of the rising refer to the Spirit. *Zeon* and *AZYMES* were a source of dispute between Greeks and Latins from the 11th C. onward.

LIT. R. Taft, "Water into Wine," *Muséon* 100 (1987) 323–42. —R.F.T.

ZETA (*Ζέττα*), a region encompassing parts of southwestern Yugoslavia and northern Albania, usually identified as *DIOKLEIA-Duklja*. The term appears in Constantine VII Porphyrogenetos (*De adm. imp.* 30.105) as *Zentina*, the name of the river Cetina. *Kekaumenos* (Kek. 170.29–30) was the first to use the designation *Zenta* for a region in which [Stefan]-Voislav Diokletianos (from *Diokleia*) ruled in the mid-11th C. His *toparchia* also included Dalmatia and Stamnon (possibly the island of *Ston*). *St. SAVA OF SERBIA* applies the term *Zeta* to the littoral of the Adriatic Sea, and it is assumed that *Zeta* was a principedom or kingdom that, in the 11th–12th C., fought with *RAŠKA* for hegemony over all of *SERBIA*. Under the *NEMANJID DYNASTY* *Zeta* formed a part of the Serbian state, usually being ruled by the "junior king." After the death of *Stefan Uroš IV Dušan* (1355), however, it acquired independence under the rule of the three *Balšići* brothers. They acted in alliance with *Dubrovnik* and took advantage of Serbian involvement in war against the Turks and *LAZAR's* conflict with *Bosnia*: after 1371 *George Balšić* expanded his possessions from *Dubrovnik* to *Prizren*, but the Turkish advance cut short the successes of *Zeta*. In 1444 the new dynasty of *Crnojevići* acknowledged Venetian supremacy, but nevertheless they had to become vassals of the Turks. In the 14th C. the new name *Montenegro* began to replace that of *Zeta*.

LIT. *Istoriya Crne Gore*, vol. 2, pts. 1–2 (Titograd 1970). *Finé, Late Balkans* 137–42, 389–92, 528–34. —A.K.

ZETOUNION. See *LAMIA*.

ZEUGARATIKION (*ζεγαρατικιον*), a tax or charge in specie attested in documents from 1073 to 1428–43. *V. Vasil'evskij* (*ŽMNP* 210 [1880])

366f) interpreted it as a land tax, while *K. Chvostova* (*Osobennosti* 99) sees in *zeugaratikion* a part of the land tax levied from the demesne, and *F. Dölger* (*Schatz.* 146) a tax from the *ZEUGARATOI*. *Zeugaratikion* is usually mentioned in lists of exemptions together with *EPEREIAI* such as *KASTROKTISIA* or *MITATON*. A *prostagma* of 1428 or 1443 implies that it was a charge that could be levied on the *zeugaria* of a monastery (*Lavra* 3, no.166.23–24). In the *praktikon* of 1073, *zeugaratikion* is a supplementary tax of insignificant size: the *paroikoi* from three *proasteia* paid more than 32 nomismata from their *stichoi* and only 20 miliaresia of *zeugaratikion* (*Patmou Engrapha* 2, no.50.148–62), that is, less than 5 percent, and the correlation between the two payments varied from one *proasteion* to another. In a *praktikon* of 1333 the *zeugaratikion* was 9.5 hyperpyra or 34.5 percent of the 27.5 hyperpyra levied on the *staseis* of the *paroikoi* (*Zogr.* 29.88–93), and before 1346 *Iveron* paid 200 hyperpyra as *zeugaratikion* and 200 as *KEPHALAION* for its properties around *RADOLIBOS* (*Solovjev-Mošin, infra*, no.6.19–20).

The relation between the *zeugaratikion* and another tax or charge called *zeugologion* is unclear. *Jacoby* (*Société*, pt.IV [1965], 405–20) suggests that the *zeugaratikion* appears in Venetian *Mesenia* under the name *zovaticum*. *Zeugaratikion* is sometimes identified with *SITARKIA*.

LIT. *Solovjev-Mošin, Grčke povelje* 442–44. *Angold, Byz. Government* 224. *Kazhdan, Agrarnye otnošenija* 122f. *Ostrogorsky, Féodalité* 357. —M.B.

ZEUGARATOS (*ζεγαράτος*), the designation for a peasant who possessed the fiscal and economic unit of a *ZEUGARION*. The term is found in documents from 1073 through the end of the 13th C. in which, for purposes of taxation, peasants, esp. *paroikoi*, were frequently categorized according to the quantity of land they held and the number of oxen they owned. The categories were *dizeugaratos* (a rare term denoting the owner of two *zeugaria*), *zeugaratos*, *boidatos* (holding a *boidion*, "one ox," i.e., half a *zeugarion*), *AKTEMON* and, infrequently, *APOROS*. A treatise on measurement composed prior to the 14th C. sets the wealth of a *zeugaratos* at 24 nomismata, a *boidatos* at 12 nomismata, and an *aktemon* at 6 nomismata. In the cadaster of *LAMPSAKOS* (1218/19) the annual base tax on *zeugaratoi* appears to be 10 hyperpyra, on *boidatoi* 5,

aktemones 2.5 to 3, and *aporoï* 1 hyperpyron, in addition to *CORVÉES* commutable for cash. A treatise dated 1232, probably from *Cyprus*, provides somewhat different figures: a *zeugaratos* held 40 *modioi* of land with a total wealth of 60 hyperpyra, and a *pezos* (*aktemon*) 30 *modioi* and 40 hyperpyra.

LIT. *Laiou, Peasant Society* 153, 161–63. *Ostrogorsky, Féodalité* 303–12. *Angold, Byz. Government* 138, 221–24. *Litavrin, VizObščestvo* 53–63, 117–20. —M.B.

ZEUGARION (*ζεγαρίον*, lit. "a yoke of oxen"). This traditional meaning of the term is attested in documents: thus, a chrysobull of 1327 mentions a tax from the *zeugaria* "which are found and work in the *chorion* of *Prebista*" (*Zogr.* 26.33–34). The *ANGAREIA* of *zeugaria* appears in some lists of exemptions (e.g., *Lavra* 2, no.89.167). The term has also been applied to a unit of measurement (similar to the Lat. *iugum*) equivalent to the quantity of land that could be cultivated by a pair of oxen; this meaning is also attested in documents—for instance, "the arable land of 4 *zeugaria*" (*Zogr.*, no.10.14). *Schilbach* (*Metrologie* 67–70) surmises that the theoretical size of a *zeugarion* was 144 *modioi*, although the scarce data of documents available show a range of *zeugaria* from 83 to 213 *modioi*. It may be necessary to raise the latter figure, since a charter of 1407 equates 3 *zeugaria* with 748 *modioi* (by calculation, 723) of *CHORAPHIA* and *esothyrochoraphia* (*Pantel.*, no.17.38–39). Thus, in this case there were 249 (or 241) *modioi* per *zeugarion*. The usual explanation of such a variation is that the quality of the land was taken into consideration but this cannot be proved; in the charter of 1407 the land was of first quality.

Another difficulty in interpreting the term is that the *praktika* use it only in the sense of a pair of oxen, and it is unclear whether an appropriate piece of land is understood. There appears to be no direct correlation between the number of *zeugaria* (oxen) and the quantity of arable land held by *paroikoi*.

LIT. *Laiou, Peasant Society* 61f, 161–73. *Kazhdan, Agrarnye otnošenija* 141–44. *Oikonomides, Documents et études*, pt.VI (1964), 169f. *Chvostova, Osobennosti* 141–47. —M.B.

ZEUGI CARTHAGO, PROVINCE OF. See *AFRICA PROCONSULARIS, PROVINCE OF*.

ZEUS, the king of the gods in Greek mythology, equated with *Jupiter/Jove* by the Latins. Pagans of the 4th C. still addressed *Zeus* as father of men (cf. *Homer*) and the "protector of Eastern and Western Rome" (*THEMISTIOS, Orationes* 1:125.3–5). *Diocletian* assumed the majestic epithet of *Jovius* ("belonging to *Jove*"), and one of the 4th-C. Christian emperors bore the theophoric name *Jovian*. *NEOPLATONISTS* accepted *Zeus* as god-demiurge in their divine triad: *Kronos*, the pure mind (*nous*); *Rhea*, intellectual life; and *Zeus*, demiurgic mind (*H. Schwabl, RE* supp. 15 [1978] 1386–88). *Zeus* was also identified with *Mithra* as solar deity and located in the center of the zodiac (*L. Musso, Manifattura suntuaria e committenza pagana nella Roma dei IV secolo* [Rome 1983] 47).

Christian apologists, drawing mainly on *LUCIAN* and other ancient rationalists, attacked the mythological image of *Zeus*, emphasizing its two weak points: his unethical behavior, esp. his adultery (*V. Buchheit, RhM* 125 [1982] 338–42), and his subjugation to fate (*heimarmene*). At the same time, Christians tried to appropriate, together with the idea of four virtues, the Platonic myth of *Zeus* as charioteer, replacing the king of the gods by *Christ* (*J. Préaux in Hommages à Marcel Rénard*, vol. 1 [Brussels 1969] 657). In the 12th-C. scholia to *Hesiod's Theogonia* (*Glossen und Scholien zur hesiodischen Theogonie*, ed. *H. Flach* [Osnabrück 1876; rp. 1970] 340–43), *John Galenos* treats *Zeus* as an allegory of *Christ* ("the cause of life," *Galenos* writes, playing with *ETYMOLOGY* by deriving the name *Zeus* from the word *zoe*) and identifies *Zeus's* arrows with the sign of the Cross. *TZETZES* suggested the triple allegory of *Zeus*: physically, he represents the clear air and the upper hemisphere; pragmatically, the mind (*nous*); and historically, the king of *Crete* (*Hunger, Grundlagenforschung*, pt.XIV [1954], 47).

In *Byz. literature* *Zeus* is primarily a symbol of lust (the rape of *EUROPA*, the golden rain on *DANAË*) or of might (the Homeric golden chain with which *Zeus* threatened to haul up all the other gods [*Iliad* 8:19; *Eust. Comm. Il.* 694.51–695.29]). When *PLETHON* tried to resuscitate ancient mythology, he conceived of *Zeus* as the greatest and best god who stood at the head of the universe; *Zeus's* son *Poseidon*, born without a mother, created the heaven and entrusted *HELIOS* to govern it. Scenes of *Zeus's* birth, his rebellion against *Kronos*, the courting of *Semele*, and his

siring of DIONYSOS and ATHENA illustrate the commentaries of pseudo-Nonnos included in numerous MSS of the homilies of GREGORY OF NAZIANZOS. Like Midas, Alexander, and other rulers, Zeus is habitually represented as an emperor (Weitzmann, *Gr. Myth.*, 78–80, 90f, figs. 52, 57–59).
—A.K., A.C.

ZEUXIPPOS, BATHS OF. The most famous public baths of Constantinople, the baths of Zeuxippos (*Zeύξιππος*) were allegedly built by Septimius Severus and enlarged by Constantine I. Situated close to the GREAT PALACE by the northeast corner of the HIPPODROME, they were decorated with numerous statues, of which 80—of pagan mythological figures, poets, philosophers, etc.—were described in the reign of Anastasios I by CHRISTODOROS OF KOPTOS. The statues formed a meaningful arrangement with regard to their subject matter. The baths were burned down in 532 and rebuilt by Justinian I. They are last mentioned as functioning in 713 (Theoph. 383.9). Thereafter the vast building was converted to other uses. Part of it became a prison known as the Noumera, attested until the late 13th C. Michael GLYKAS was imprisoned there in 1156 and wrote a poem about his experiences. It appears that another part of the building housed a silk workshop, as suggested by the inscription on the textile found in Charlemagne's tomb (C. Diehl in *Strena Buliciana* [Zagreb 1924] 442). Part of the bath complex, probably pertaining to Justinian's rebuilding, was excavated in 1927–28. Two statue bases were then discovered, one inscribed "Hecuba," the other "Aeschines" (*Second Report upon the Excavations Carried Out in and near the Hippodrome of Constantinople in 1928* [London [1929]]).

LIT. R. Guiland, "Les thermes de Zeuxippe," *JÖB* 15 (1966) 261–71. Mango, *Brazen House* 37–42. R. Stupperich, "Das Statuenprogramm in den Zeuxippos-Thermen," *IstMitt* 32 (1982) 210–35.
—C.M.

ZEUXIPPOS WARE, type of Byz. SGRAFFITO WARE pottery, first identified in the excavations of the Baths of ZEUXIPPOS in Constantinople, where it was described as "Shiny Olive Incised Ware II." The ware is characterized by fine, thinly potted, hard-fired fabric with sparse sgraffito decoration, often a central medallion and circles or ovals filled with palmettes or other designs; figural decora-

tions are also found. The characteristic shape is a deep bowl with either a low or a high ring foot. Megaw (*infra*) divided the ware into two classes: one with a colorless or pale monochrome glaze, and one with added color. Zeuxippos Ware was produced during the late 12th and early 13th C. Examples have been found in Constantinople, throughout the Aegean, on Cyprus, on the northern shore of the Black Sea, in Antioch, Egypt, Corinth, Pergamon, and Preslav, making it difficult to accept Megaw's theory that such pots were made only in Constantinople.

LIT. A.H.S. Megaw, "Zeuxippus Ware," *BSA* 63 (1968) 67–88.
—T.E.G.

ZEYREK KILISE CAMII. See PANTOKRATOR MONASTERY.

ZIATA. See CHARPETE.

ZICHIA (*Ζιχία, Ζηκχία*), land on east coast of the Black Sea that was separated from Tamatarcha-TMUTOROKAN by the Oukrouch (Kuban?) River and had a city called "Nikopsis," according to Constantine VII Porphyrogenetos (*De adm. imp.* 42.95–99). In another chapter (6.5) he mentions the inhabitants of Cherson who served the emperor in Rhosia, Khazaria, and Zichia.

The Zechoi, according to Prokopios (*Wars* 8.4.2), used to have their kings appointed by the Romans, but by his time they had become independent. From the 7th C. onward, the autocephalous archbishopric of Zekchia is mentioned in notitias; eventually it appears in conjunction with either Tmutorokan or Cimmerian Bosporos. In the legend of the apostle Andrew's travels he is said to have visited Zichia on his way from Abasgia (Abchasia) to the Upper Sougdaia and Bosporos (M. Bonnet, *AB* 13 [1894] 333.30).

It is unclear to what extent and when the Byz. established control over Zichia. Manuel I used, among others, the title "emperor of Zichia, Khazaria, and Gothia," but this titulature could have been vainglorious. The much-discussed seal of Michael, "archon of Tmutorokan, Zichia, and Khazaria," pertains to the same area, but there is no reason to suppose, with Bănescu, that Byz. in the late 11th C. possessed vast territories in the northern Caucasus. Hungarian and Italian travelers of

the 13th C. mention the land of Sychia (the spelling varies) in which the *civitas* of Matriza (Matracha-Tmutorokan) was sometimes believed to be located.

LIT. L.I. Lavrov, "Adygi v rannem srednevekov'e," *Sbornik statej po istorii Kabardy*, vol. 4 (Nal'čik 1955) 19–64. N. Bănescu, "La domination byzantine à Matracha (Tmutorokan), en Zichie, en Khazarie et en 'Russie' à l'époque des Comnènes," *BSHAcRoum* 22 (1941) 57–77.
—O.P.

ZIGABENOS, EUTHYMIOS, or Zigadenos, theologian; baptismal name John; fl. ca. 1100. His life is obscure. For a long period Zigabenos (*Ζυγαβηνός*) was wrongly identified with EUTHYMIOS OF AKMONIA. He was a monk in Constantinople invited by Alexios I (probably ca. 1110) to write a refutation of heresies, which he produced under the title of *Panoplia dogmatike*, with the collaboration of John PHOURNES. After a eulogy of Alexios, Zigabenos refuted ancient heresies, from Epicureanism to ICONOCLASM, then shifted to contemporary erroneous doctrines, such as those of the Armenians (E. Trapp, *JÖB* 29 [1980] 159–64), Muslims (J. Darrouzès, *REB* 22 [1964] 282), PAULICIANS, and BOGOMILS. He described the execution of BASIL THE BOGOMIL, but differently from Anna KOMNENE, who knew and praised Zigabenos's work. As his primary method of argumentation Zigabenos used abundant citations of the fathers. He also wrote commentaries on the Psalms, Gospels, and St. Paul's epistles. His commentary on the Psalms survives in numerous MSS and was the basis for a unique miniature depicting the Third Anointment of David in the 14th-C. MS Athos, Lavra B. 25 (Cutler, *Aristocratic Psalters*, fig.44). Attribution to Zigabenos of other works preserved under the name of Euthymios is questionable.

ED. PG 128–30. Ficker, *Phundag.* 89–111. *Euthymiou tou Zigabenou Hermeneia eis tas ID' epistolas tou apostolou Paulou*, ed. N. Kalogeras, 2 vols. (Athens 1887).

LIT. Beck, *Kirche* 614–16. M. Jugie, "La vie et les oeuvres d'Euthyme Zigabène," *EO* 15 (1912) 215–25. A.N. Papanasileiou, *Euthymios-Ioannes Zygaenos* (Leukosia 1979).
—A.K., A.C.

ZIGAJLOVKA, village in the district of Sumy, in the Ukraine, where in 1964 a silver vessel of Constantinopolitan provenance and dated to the end of the 4th to beginning of the 5th C. was found. Ornamented with two friezes, the upper

shows military scenes and the lower the hunting of various animals. The vessel is now in the Sumy museum.

LIT. V. Kropotkin, *Rimskie importnye izdelija v Vostočnoj Evrope* (Moscow 1970) no.1333.
—A.K.

ZION. See STON.

ZLATOSTRUJ (lit. "Golden Stream"), a compilation of homilies by and excerpts from JOHN CHRYSOSTOM in Old Church Slavonic translation. It was probably composed in Preslav in the late 9th or 10th C. under the patronage of Tsar SYMEON OF BULGARIA, who is believed by some scholars to have had a hand in the compilation himself. The *Zlatostruj* is not a liturgical text, but is rather intended for the moral and doctrinal edification of clergy and laymen through private reading. It suggests a not negligible level of literacy in Bulgaria at the time. The work exists in two recensions, a short version of 80 excerpts and a longer one of 136. The latter contains supplementary material from a catena of Theodore DAPHNOPATES (10th C.). The *Zlatostruj* was widely read by southern and eastern Slavs in the Middle Ages and survives in numerous MSS.

LIT. A.F. Malinin, *Isledovanie Zlatostruja po rukopisi XII v. Imperatorskoj Publičnoj Biblioteki* (Kiev 1878). G.A. Il'inskij, *Zlatostruj A.F. Byčkova XI veka* (Sofia 1929). K. Ivanova, "Neizvestna redakcija na Zlatostruja v sŭrbŭski izvod ot XIII v.," *Zbornik istorije književnosti Srpske Akademije Nauka i Umetnosti* 10 (1976) 89–100. K. Ivanova, in *Kirillo-Metodievska Enciklopedija*, vol. 1 (Sofia 1985) 726–28.
—R.B.

ZODIA (*ζώδια*), "living forms," such as the animals represented in 12th- and 13th-C. sculptures (Grabar, *Sculptures II* 16f). The term usually refers to the four living creatures of biblical theophanies (Ezek 1:5–10, Apoc 4:6–7). The association of their four faces (man, lion, ox, and eagle) with the Gospels was made by Irenaeus (PG 7:885–86) and repeated by later authors. As EVANGELIST SYMBOLS the four are depicted with portraits of Matthew, Mark, Luke, and John as well as various theophanic images. In liturgical contexts, the four beasts may be accompanied by the words with which the heavenly host proclaim the "triumphal hymn" in the liturgy. The pairing of animal and evangelist was never regularized in Byz. and several systems occur before the 13th C. Thereafter,

the solutions associated with Irenaeus and St. Jerome (Nelson, *infra* 15f) prevail. In some Byz. texts, the term *zodia* refers to sculpted images (e.g., *Parastaseis* 33, 290).

LIT. Nelson, *Preface & Miniature* 15–53. —R.S.N.

ZODIAC. See CONSTELLATIONS.

ZOE (*Zωή*), second daughter of CONSTANTINE VIII, empress (with her sister THEODORA, 21 Apr.–12 June 1042); born ca. 978, died Constantinople 1050. As heiress of the MACEDONIAN DYNASTY, Zoe was wed to ROMANOS III by her father. When Romanos found she was barren, he tolerated her affairs; rumor associated her with Constantine Artochlor and Constantine Monomachos, and she encouraged her lover, the future MICHAEL IV, to drown Romanos. During Michael's reign, agents of JOHN THE ORPHANOTROPHOS watched Zoe closely; she was induced to adopt the future MICHAEL V. After his accession, he determined to rid himself of her: on the night of 18/19 Apr. 1042 she was dispatched to a convent on Prinkipo (see PRINCES' ISLANDS). During the ensuing uprising, she was recalled. The crowd in the Hippodrome, however, rejected her (20 Apr.). After Michael's fall, Zoe and Theodora ruled jointly; they abolished the sale of offices, raised many to the senate, and offered the people generous donations. Zoe chose CONSTANTINE IX MONOMACHOS as her third husband. During his reign, she died. According to Psellos, she was pious but vain, quick to understand but slow to speak, lavishly generous but capricious in punishing. She delighted in supervising the manufacture of perfumes and ointments carried out in her own quarters. Zoe's portrait, flanking Christ with an emperor whose inscription has been changed to indicate Constantine (IX), survives in Hagia Sophia, Constantinople. The occasion and hence the date of this panel are much disputed (R. Cormack, *Art History* 4 [1981] 141–46, fig. 6).

LIT. Skabalanovič, *Gosudarstvo* 10–54. —C.M.B., A.C.

ZOE KARBONOPSINA (*Καρβωνοπίνα*), or Karbonopsis (lit. "with coal-black eyes"), empress and fourth wife of LEO VI; died Constantinople after 920. Zoe belonged to the family of THEOPHANES THE CONFESSOR and included among her ances-

tors Photeinos, *strategos* of the Anatolikon theme; the admiral HIMERIOS was her relative. She became Leo's concubine after the death of his third wife, Eudokia, and gave birth in 905 to the emperor's first son, the future CONSTANTINE VII; their illegal union caused the controversy known as the TETRAGAMY OF LEO VI. Leo arranged both an imperial christening for the infant and (probably in June 906) his own marriage to Zoe; the priest Thomas, who performed the marriage, was deposed by EUTHYMIOS. When Leo died, his brother Alexander expelled Zoe from the palace; after Alexander's death NICHOLAS I MYSTIKOS obtained from the senate and the bishops the promise not to accept her as empress. Zoe, however, carried out a coup d'état (Feb./March 914), deposed Nicholas from the regency, and ruled with the support of the *parakoimomenos* Constantine and the general Leo Phokas. The unsuccessful war against SYMEON OF BULGARIA and the humiliating treaty with the Arabs of Sicily, who were asked to assist Byz. in its struggle against rebels in Apulia and Calabria, permitted Zoe's adversaries to gain power; in 919/20 she was compelled to yield the administration to ROMANOS I LEKAPENOS and retire to the convent of St. Euthymia, where she died.

LIT. *Vita Euthym.* 192–95. Vasiliev, *Byz. Arabes* 2.1:223–44. —A.K.

ZOGRAPHOU MONASTERY, dedicated to St. George, located north of Kastamonitou in the interior of the Mt. ATHOS peninsula. Its origins are shrouded in legend. One such legendary source is the so-called chronicle of Zographou, which has been variously dated by scholars from the 13th to the 18th C. Preserved in the Slavic original and in Greek translation, it ascribes the foundation of Zographou to the three Selima brothers, the sons of Justinian I, who allegedly came to Athos from Ohrid in the reign of Leo VI. D. Papachryssanthou (*Prot.*, p. 92f) suggests that the monastery was founded by a certain "George the *zographos*," whose signature appears on the TRAGOS of between 970 and 972 (*Prot.*, no. 7.167). He is not characterized, however, as a monk or *hegoumenos* and may have been a painter, just as the monk and *hegoumenos* Nicholas who signed the same document was a calligrapher (no. 7.163). The monastery definitely existed by the 11th C. when

it is mentioned in a decision of the council of Mt. Athos of 1049 (*Zogr.*, no. 3.12 and 51); in an act of 1051 (*Zogr.*, no. 4.1–2) it is titled the monastery "of the great martyr George." The data on the history of Zographou in the 12th C. must again be treated with great caution: the *sigillion* of 1142 given by Maria Tzousmene, allegedly daughter of John II Komnenos, is considered by P. Bezobrazov (*VizVrem* 17 [1910] 403–05) to be a forgery, and the so-called chrysobull (in Slavic) of Ivan Kaliman, allegedly of 1192, is a later "compilation."

More is known about Zographou from the 13th C. onward, when the monastery was under the control of Bulgarian monks. The *praktika* of Zographou, from the end of the 13th C. to 1320 (Ostrogorsky, *Féodalité* 266–71), are precious sources for the agrarian history of the Strymon valley, since they reveal the development of certain estates over a period of 25 years. Bulgarian tsars, esp. Ivan Alexander, favored Zographou, conferred privileges, and urged both Byz. emperors and Stefan Uroš IV Dušan (L. Mavromatis, *Byzantion* 52 [1982] 351–56) to make donations to the monastery. The library contains only six Greek MSS of Byz. date (Lampros, *Athos* 1:31–35).

SOURCE. *Actes de Zographou*, ed. W. Regel et al., *VizVrem* 13 (1907), supp. 1. L. Maurommates, "Mesaioniko archeio Mones Zographou," in *Aphieroma Svoronos* 1:308–16.

LIT. K. Tchérémissinoff, "Les archives Slaves médiévales du monastère de Zographou au Mont-Athos," *BZ* 76 (1983) 15–24. A. Stoilov, "Svoden chrisovul za istorijata na Zografskija monastir," *Sbornik v čest na V. Zlatarski* (Sofia 1925) 447–57. V. Mošin, "Zografskie praktiki," *Sbornik v pamet na P. Nikov* (Sofia 1940) 291–300. —A.K., A.M.T.

ZONARAS, JOHN, historian, canonist, and theologian, high-ranking official (*megas droungarios tes viglas* and *protasekretis*) at the court of Alexios I; died after 1159[?]. Zonaras (*Zωναρᾶς*) probably lost his position after 1118 and became a monk at the monastery of St. Glykeria (location disputed—K. Ziegler, *RE* 2.R. 19 [1972] 722). His chronicle, *Epitome historion*, encompasses history from the creation of the world to 1118; the major portion is based on written sources (SKYLITZES and PSELLOS for the period after 811), but Alexios's reign is Zonaras's original work, evidently a polemic against the eulogy of the emperor by Anna KOMNENE. Zonaras's chronicle was translated into Church Slavonic. He also produced

commentaries on the APOSTOLIC CONSTITUTIONS, canons of councils, and on church fathers, as well as some hagiographical and homiletical works (e.g., an *enkomion* of St. Eupraxia—E. Gamillscheg, *AB* 99 [1981] 247–49). The *lexikon* preserved under his name is not Zonaras's (Hunger, *Lit.* 2:42f; K. Alpers, *RE* 2.R. 19 [1972] 732–63). An ideologue of Byz. officialdom, Zonaras strongly opposed the "seigneurial" style of government as represented by Alexios; he criticized Alexios for distributing "public money" to his relatives who received properties as large as cities (ed. T. Büttner-Wobst, 3:767.2–8), warned against over-indulgence toward the soldiery and resented excessive taxation and wasteful expenditure (Kazhdan-Franklin, *Studies* 59–63).

ED. *Epitome historiarum*, ed. L. Dindorf, 6 vols. (Leipzig 1868–75); Byz. section by T. Büttner-Wobst (Bonn 1897). Germ. tr., E. Trapp, *Johannes Zonaras: Militär und Höflinge im Ringen um das Kaisertum* (Graz-Vienna-Cologne 1986). Commentaries—PG 137–38.

LIT. Hunger, *Lit.* 1:416–19. Beck, *Kirche*, 656f. A. Jacobs, *Zonaras-Zonara: Die byzantinische Geschichte bei Joannes Zonaras in slavischer Übersetzung* (Munich 1970). M. DiMaio, "Smoke in the Wind: Zonaras' Use of Philostorgius, Zosimus, John of Antioch and John of Rhodes," *Byzantion* 58 (1988) 230–55. —A.K.

ZONE. See BELT.

ZODOCHOS PEGE. See PEGE.

ZOODOTES. See CHRIST: Types of Christ.

ZOOLOGY. Like BOTANY, zoology was not a separate scholarly discipline in Byz. and was not taught in the schools. There was, however, great interest in ANIMALS, whose study was approached from various angles. The works of ARISTOTLE were studied in their own right: a 10th-C. *Epitome of Aristotle's Zoology* (ed. V. Rose, *Anecdota Graeca et Graecolatina* [Berlin 1870; rp. Amsterdam 1963] 2:17–40), commentaries by MICHAEL OF EPHEBUS on each of Aristotle's zoological works, and a commentary (attributed to John TZETZES) on his *Parts of Animals* survive. An interest in the classical catalogs of poisonous creatures by NIKANDER of Colophon, Philoumenos (fl. ca. 150), and GALEN is shown by the prose summaries of Nikander's *Theriaka* and *Alexipharmaka* by an otherwise unknown Euteknios (fl. before 512—ed. M. Papa-

thomopoulos [Ioannina 1976]). Accurate zoological illuminations form an important part of the Byz. MSS of Nikander.

Practical needs stimulated the writing of veterinary manuals (summarized in books on HIPPIATRICA), handbooks for farmers (e.g., the GEOPONIKA), tracts on parasitology (ALEXANDER OF TRALLES), treatises on PHARMACOLOGY, and books on HAWKING. Prose summaries of works by OPIAN ON HUNTING and FISHING reflect the persistent Byz. use of ancient authorities.

The Byz. had great curiosity about exotic animals (cf. PHYSIOLOGOS, TIMOTHEOS OF GAZA, Manuel PHILES); often they made no distinction between real and imaginary beasts. In the 11th C. Constantine IX Monomachos established a zoo in Constantinople; Attaleiates (Attal. 48.11–50.11) describes with amazement the ELEPHANT and giraffe exhibited there. The vita of MAKARIOS OF ROME and the ALEXANDER ROMANCE also reflect the Byz. fascination with fantastic animals.

LIT. Z. Kádár, *Survivals of Greek Zoological Illuminations in Byzantine MSS* (Budapest 1978). F.S. Bodenheimer, *Materialien zur Geschichte der Entomologie bis Linné* (Berlin 1928) 1:199–202. Hunger, *Lit.* 2:265–70. K. Vogel, *CMH* 4.2:284–86. —J.S., A.K.

ZORAVA (Ζορὰβὰ, Ezra⁶ in modern Syria), village bishopric (Jones, *Cities* 289) in the province of ARABIA. It was situated in the Trachonitis (east of the Jordan River) region, where the governmental unit was usually not the city but the village, which was administered from the 3rd C. by elected officials called, for example, *pistoi*, *dioiketai*, *ekdikoi* (G.M. Harper, *YCS* 1 [1928] 103–68). This tradition of community enterprise is still apparent at Zorava in the 6th C.: among the four known churches on the site, all financed by laypeople, that of St. Elias was erected in 512 by “the people of Zorava” (R.E. Brünnow, A. von Domaszewski, *Die Provincia Arabia* 3 [Strasbourg 1909] 350), an unusual form of dedication in the East but one that is found nearby at Kome Nebo and Madaba (*IGLSyr* 21.2, nos. 100, 131, 146). A *proteuon* (*decurion*) was the donor in 515 of the Church of St. George, an aisled tetraconch building apparently modeled on the cathedral of the metropolitan see of BOSTRA, of which Zorava was a suffragan (W.E. Kleinbauer, *DOP* 27 [1973] 108). —M.M.M.

ZOROASTRIANISM, the official religion of the SASANIAN Empire and the ancient, traditional religion of the Persian nation until the triumph of islamization. Under the Sasanian monarchs its religious text (*Avesta*), cult, and priesthood were systematized, and religion and state were closely allied and intertwined. Ardashīr I (224–40) ordered the priest Tansar to create one authoritative version of the *Avesta*, a process finished under Shāpūr II (r. 309–79) in 21 books. Zoroastrian cosmogony, cosmology, and eschatology assume a period of 12,000 years in the course of which the god of light (Ohrmazd) and the god of darkness (Ahriman) are usually in combat and during which time they create good and evil. After 9,000 years Zoroaster appeared to teach mankind the religion of good, and at the end of the 12,000 years the final combat will take place, with the resurrection of the dead. The god of good triumphs, the good enter paradise, the evil go to hell, and those who are neither go to an in-between station. Elements of nature playing an important role are the sun, water, and esp. fire. There was a hierarchization of fire temples at the apex of which were the fire temples of individual monarchs, then those of districts, of villages, and of the house. The priestly class played an important role in the maintenance of the caste structure. The form of Zoroastrianism prevalent among the Sasanians was the Zurvanist. The principal deities of the pantheon were Zurvan, Ohrmazd, the Sun (Mithra), Fire (Adhur), and Bedukht.

The Christian tradition identified Zoroaster as Ham or Nimrod and believed that he died from the impact of a “living stream of a star (*tou asteros zosa rhoe*)” that allegedly gave him a new name (W. Hinz, *RE* 2.R. 10 [1972] 779). A 6th-C. Byz. historian (Agath. 2.24.6–9) relates that Zoroaster or Zarades was a Persian religious reformer whose dates are unknown, that he discarded the veneration of gods who, according to Agathias, were similar to the Hellenic pantheon, and that he introduced a religion that conformed with the dualism of so-called MANICHAEANISM. Some saints’ vitae describe the conflict between Zoroastrian priests and Christian holy men. The *Souda* mentions Zoroaster as Zares. In the 15th C. Plethon considered Zoroaster to be an ancestor of Platonism and the inspirer of the CHALDEAN ORACLES, the greatest of ancient legislators and wise men.

LIT. Christensen, *Sassanides* 141–78. G. Widengren, *Die Religionen Irans* (Stuttgart 1965) 243–319. M. Boyce, *A History of Zoroastrianism*, 2 vols. (Leiden 1975–82). M.V. Anastos, “Pletho’s Calendar and Liturgy,” *DOP* 4 (1948) 277–99. —S.V., A.K.

ZOSIMA, author of the *Ksenos*, an account of his journey from Moscow to Constantinople, Athos, and the Holy Land in 1419–22. In ca. 1411–13 Zosima had accompanied the Muscovite bride of the future John VIII Palaiologos on her journey to Constantinople. In the *Ksenos* Zosima’s descriptions of the sacred sites are of little independent value, being somewhat haphazard and often derived from previous Eastern Slavic accounts (notably that of DANIL IGUMEN). The narrative focus and interest of the *Ksenos* is more personal, as Zosima conveys the experience of travel. He describes being beaten and severely injured by “evil Arabs” and being stripped and robbed by pirates. He is curious and informative about money (the variety of coinage, bribes) and about languages (he records and explains Greek, Latin, and Arabic expressions). As to factual reporting, he is normally content to include numbered inventories or lists: the six sons of Manuel II (and their titles); the 22 monasteries on Athos; four leading church officials in Hagia Sophia; ten churches in Jerusalem; seven forms of worship in the Church of the Resurrection; and an appendix of multilingual geographic and numerical lists.

ED. *Kniga choženij: Zapiski russkich putešestvennikov XI–XV vv.*, ed. N. Prokofev (Moscow 1984) 120–36. First part only, in Majeska, *Russian Travelers* 166–95, with Eng. tr. LIT. Seemann, *Wallfahrtslit.* 250–60. —S.C.F.

ZOSIMOS (Ζώσιμος), historian of the 5th–6th C. In the title of his work Zosimos is characterized as *komes* and lawyer of the fisc (*apo phiskou synegoros*); proposed equations with the sophists Zosimos of Gaza or Askalon have no wide acceptance. His *New History*, written perhaps ca. 501 (Al. Cameron, *Philologus* 113 [1969] 106–10), after a sketchy prelude about ancient Greece, covers Roman events down to 410, where it breaks off in book 6. The “New” of the title suggests a belligerent opposition to Christianity, rather than a second edition as PHOTIOS (*Bibl.*, cod.98) surmised. Zosimos is one of the last pagan historians and one of the first to talk in terms of the fall of

Rome. He can be unnervingly oblivious to the contradictions produced from discrepant sources (F. Paschoud, *Orpheus* n.s. 6 [1985] 44–61), e.g., in the case of STILICHO where a switch from EUNAPIOS (his chief, almost plagiarized source where available) to OLYMPIODOROS OF THEBES turns hostility into admiration. He is most useful for periods for which other sources are lacking, e.g., the 3rd C. and 378–410. Constantinople under CONSTANTINE I THE GREAT is treated at some length, and Zosimos prophesied that Constantinople would flourish (Kaegi, *Decline* 135–42). Zosimos’s narrative is at times a vehicle for disguised criticism of contemporary events and personalities; for example, he denounced Augustus for introducing MIMES into Rome (bk.1, ch.6). Zosimos’s writings survive in a single MS (Vat. gr. 156) probably produced in the monastery of Stoudios; it contains rebuking marginal notes from several Byz. readers.

ED. *Historia nova*, ed. L. Mendelssohn (Leipzig 1887). (Partial) *Histoire nouvelle*, ed. F. Paschoud, 3 vols. in 4 (Paris 1971–86), with Fr. tr. *New History*, tr. R.T. Ridley (Sydney 1982).

LIT. F. Paschoud, *Cinq études sur Zosime* (Paris 1975). W. Goffart, “Zosimus, the First Historian of Rome’s Fall,” *AHR* 76 (1971) 412–41. R.T. Ridley, “Zosimus the Historian,” *BZ* 65 (1972) 277–302. A.M. Forcina, *Lettori bizantini di Zosimo. Le note marginali del cod. Vat. gr. 156* (Milan 1987). —B.B.

ZOSTE PATRIKIA (ζωστή πατρικία), the only specifically female DIGNITY. The term means either “girded” or “girding lady-patrician,” or, as Bury (*Adm. System* 33) has it, “mistress of the robes.” The *zoste patrikia* was attached to the empress as her “lady of honor.” The first known *zoste patrikia* was Theoktiste (ca.830), mother of the empress THEODORA (Oikonomides, *Dated Seals*, no.48). The statement of the *Patria of Constantinople* that Belisarios’s wife Antonina was *zoste patrikia* is anachronistic. In the *Kletorologion* of PHILOTHEOS the *zoste patrikia* occupies the place between the *kouro-palates* and *magistros*, her insignia being ivory tablets. The title disappears from narrative sources after 1018 (Skyl. 364.64), although it is mentioned on a seal of 1060–70 according to Seibt (*Bleisiegel* 260–62); it is not listed in the 14th-C. pseudo-Kodinos.

LIT. Guiland, *Titres*, pt. XXVI (1971), 269–75. A. Vogt, “Histoire des institutions: Note sur la patricienne à ceinture,” *EO* 37 (1938) 352–56. —A.K.

ZUART'NOC' (lit. "Heavenly Hosts, Vigilant Powers"), a church (later dedicated to St. GREGORY THE ILLUMINATOR) built by Nersēs III (*katholikos*, 641/2–52/3 and 658/9–61/2) as part of his palace compound just east of VAJARŠAPAT. The plan of the complex is clear, although it has long been in ruins. The church stood on a polygonal stepped terrace that projected from the palace. It was a tetraconch with a circular ambulatory. The curving exedrae of the tetraconch opened into this aisle through columns placed between great W-shaped piers. Only the east exedra lacked the columns. It was separated from the aisle by a solid curved wall, and its floor was raised as a bema. At the east a rectangular chamber abutted the outer wall. Sunk in the ambulatory was a quatrefoil baptismal (?) basin. Five steps descended to a small crypt in the center of the church.

The late date of Zuart'noc'—at least a century after similar aisled tetraconchs in Syria (e.g., APAMEIA, SERGIOPOLIS)—and the lack of contemporary parallels in Armenia, are evidence that the plan was imported. Remaining rubble suggests that the church was not timber-roofed, however, but vaulted in tufa-faced concrete throughout. Its precise elevation remains conjectural. Among the many remaining sculptural fragments are basket capitals with Nersēs' Greek monogram and spandrel figures of stone workers.

LIT. W.E. Kleinbauer, "Zuart'nots and the Origins of Christian Architecture in Armenia," *ArtB* 54 (1972) 245–62. —A.T.

ZVONIMIR, DEMETRIOS (Dmitar), ruler (*dux*, then king) of Croatia (1075–89); died Knin 1089. Zvonimir came to power at a time of major changes in the Balkans and the Adriatic. With great diplomatic skill he strengthened his small principality. Byz. was losing its influence over Dalmatia, and Venice tried to replace it. The doge Domenico Silvia (1070–84) not only possessed some coastal land but assumed the title *dux Dalmatiae* and claimed rights over the whole territory. While Venice acted in alliance with Henry IV of Germany (1056–1106), Zvonimir sought the support of Pope GREGORY VII and the Normans. He accepted the Latin liturgy and was rewarded with the royal title. The Dalmatian fleet helped ROBERT GUI-

CARD cross the Adriatic and attack Alexios I. The deaths of Robert and Gregory VII weakened Zvonimir's position; he faced the resistance of the Slavic aristocracy who opposed the Latin predominance at his court. Under papal urging, Zvonimir was inclined to join a proto-crusade against the Bogomils and pagan Pechenegs, but the assembly of Croatian nobles rejected the idea and murdered him.

LIT. F. Šišić, *Pregled povijesti Hrvatskoga naroda* (Zagreb 1962) 139–42. Fine, *Early Balkans* 279–84.

—A.K., C.M.B.

ZYGADENOS, EUTHYMIOS. See ZIGABENOS, EUTHYMIOS.

ZYGOSTATES (*ζυγοστάτης*, lit. "one who weighs with a balance"), public weigher, a municipal official who, according to a law of Julian (*Cod. Just.* X 73.2), was to check the quality of the SOLIDUS. The term often appears in papyri and inscriptions of the late Roman Empire (L. Robert, *RPhil* 32 [1958] 37f), e.g., in the formula *zygostates tes poleos* (L. Robert, *Hellenica* 11–12 [1960] 51). Justinian I in the 11th edict considers *zygostatai* as the chief offenders in altering the purity of gold coins. Some seals of *zygostatai* are preserved from the 6th and 7th C. (G. Schlumberger, *RN*⁴ 9 [1905] 351, no.287). In the TAKTIKA of the 9th and 10th C. the *zygostates* is not an urban but a state functionary, belonging to the staff of the SAKELLION. The epithet "imperial" is given to a *zygostates* on a seal of the 7th C. (Zacos, *Seals* 1, no.2803). Bury (*Adm. System* 94f) surmises that from that time the *zygostates* examined and weighed coins that came to the treasury. Theodore of Stoudios (PG 99:808C) describes the *zygostasias* as a profitable business, and CHRISTOPHER OF MYTILENE (ed. Kurtz, no.12) praised the *zygostates* Eustathios as founder of a church and "one of the great *chartoularioi*." In the false privilege allegedly bestowed on Monemvasia in 1316 the *zygastikon* was named as one of the customary payments to toll inspectors for weighing and measuring wares (P. Schreiner, *JÖB* 27 [1978] 219.30), but that had nothing in common with the functions of the *zygostates* of the *sakellion*.

LIT. L.C. West, A.C. Johnson, *Currency in Roman and Byzantine Egypt* (Princeton 1944) 187–91. —A.K.