

al-Risāla al-miṣriyya, ed. 'A. Hārūn, in *Nawādīr al-makhtūṭāt*. i. Cairo 1951, 53-4; Ibn Taghribirdī, *Nuǧūm*. Cairo n.d., v, 376-8.

2. Edition. *Dīwān*, ed. H. Naṣṣār, Cairo 1969.
3. Studies. Naṣṣār, *Zāfir al-Ḥaddād*, Cairo 1975; M. Zaghlūl Salām, *al-Adab fi 'l-'aṣr al-fātimī*, Alexandria 1994, 161-95; Sh. Dayf, *Ta'rikh al-adab al-'arabī*, vi, 'Aṣr al-du'wāl wa 'l-imārāt, Cairo 1980, 176, 251-6; M. Kāmil Ḥusayn, *Fī adab Miṣr al-fātimīyya*, ²Cairo 1963; A. al-Nadǧdǧār, *al-Intāǧī al-adabī fī madīnat al-Iskandariyya fi 'l-'aṣr al-fātimī wa 'l-ayyūbī*, Cairo 1383/1964, 105-9, 149-55, 158-9, 164, 175-7, 181, 183-5, 202-3, 207-9, 234-5; 'Abd al-'Alīm al-Kabbānī, *Ma'a 'l-shu'arā' aṣḥāb al-hiṣaf*, Cairo 1967, 9-32. (ḤUSAYN NASSAR)

AL-ZAFRA, conventionally Dhafarah, the interior region of the shaykhdom of Abū Zaby [*q.v.*], now a constituent of the United Arab Emirates [see AL-IMĀRĀT AL-'ARABIYYA AL-MUTTAḤIDA, in Suppl.], the undefined southern frontier of which marches with the easternmost part of Saudi Arabia. Al-Zafra forms the traditional territory of the Banū Yās [*q.v.*] and the Banu 'l-Manāṣīr [*q.v.*].

Bibliography: J.G. Lorimer, *Gazeteer of the Persian Gulf, Oman and Central Arabia*, Calcutta 1908-15, ii.A, 412-26. (Ed.)

ZAGHANOS PASHA (Greek forms Zaganos, etc., cf. Moravcsik, *Byzantinoturcica*², ii, Berlin 1958, 128-9), Ottoman official and general of the 9th/15th century, Grand Vizier 1444-52 and commander-in-chief of the army 1452-64, in which last year he probably died. He was an ex-Christian of the *deuṣhirme* [*q.v.*], possibly of Greek or Albanian origin, and was both the son-in-law of sultan Murād II and father-in-law of Meḥemmed II [*q.v.*].

He was tutor and chief counsellor of the latter, together with the second vizier, Shihāb al-Dīn Pasha. The two of them exercised considerable influence over Meḥemmed in persuading him in 1453 to pursue the siege of Constantinople when the Grand Vizier Khalīl Pasha Dǧandarlı [*q.v.*] had temporarily considered lifting the siege for fear of possible Western intervention. After the conquest of the city and the execution of Khalīl, Zaganos replaced him in his office, with a new tradition "whereby the most important positions in the central government were filled by the slaves of the sultans" (S.J. and Ezel K. Shaw, *History of the Ottoman Empire and modern Turkey*, Cambridge 1976-7, i, 58; cf. Uzunçarşılı, *Osmanlı tarihi*, ³Ankara 1988, i, 430-1, 439-40, 479, 499, ii, 9-10; C.H. Imber, *The Ottoman Empire 1300-1481*, Istanbul 1990, 153, 156). In the preparations for the final assault on Constantinople, Zaganos had played an important role in preparing pontoons and siege engines, and he also shared in the construction of Rūmeli Ḥiṣārī on the European shore of the Bosphorus (see S. Runciman, *The fall of Constantinople*, Cambridge 1965, 110-11, 118-19, 162-3; A. Savvides, *Constantinople in a vice. Some notes on Anadolu Hisarı (1395/6) and Rumeli Hisarı (1452)*, in *Acta Patristica et Byzantina*, viii [Pretoria 1997], 144-9; Imber, *op. cit.*, 146, 155 ff.). Both he and Shihāb al-Dīn were summarily dismissed in 1456, and Zaganos was exiled to Anatolia. But this exile was only brief, for he soon appears as governor of Gallipoli [see GELIBOLU], of Thessaly [see TESALYA] and of the Morea [see MORA] between 1457 and 1463 (see Savvides, *Problems of the Ottoman conquest and the spread of the conqueror in the Thessalian area* [in Greek], in *From Byzantium to the Turkish domination...*, Athens 1997, 296).

In October 1459 he succeeded Ismā'īl Pasha as *kapudan-i deryā* and with his fleet attacked the Latin

garrisons in Samothrace [see SEMEDIREK] and Thasos [see TASHÖZ], and from spring 1460 he was involved in the conquest of most of the Byzantine despotate of the Morea as well as of eastern Attica and Boeotia. His atrocities in the Morean campaign led to his eventual replacement in the governorship there, according to Chalcocondyles (see K.M. Setton, *The Papacy and the Levant*, Philadelphia 1976-8, ii, 220-2; Uzunçarşılı, ii, 25; Savvides, *Morea and Islam, 8th-15th centuries: a survey*, in *From Byzantium to the Turkish domination*, 319 n. 173). He then completed the annexation of the Florentine duchy of Athens (1460), executing at Thebes its last ruler (see Savvides, *The Ottoman conquest of Thebes and Levadeia* [in Greek], Athens 1993, 36, 58-9). In 1463 he became commander-in-chief of the army and possibly governor of Macedonia, and it was at this time that he took into his harem Anna, daughter of the last Byzantine emperor of Trebizond [see ṬARABZUN], eventually forcing her to adopt Islam. He died soon afterwards, probably in 1464.

Bibliography (in addition to references in the article): A. Nimet, *Die türkische Prosopographie bei Laonikos Chalcocondyles* [sic], Hamburg 1933, 42-4; F. Babinger, *Mehmed the Conqueror and his time (1432-1481)*, Princeton 1978, index; Uzunçarşılı, i-ii, index; Setton, *op. cit.*, index; E. Trapp *et alii*, *Prosopographisches Lexikon der Palaiologenzeit*, fasc. iii, Vienna 1978, no. 6.415; Savvides, *Notes on Zaganos Pasha's career*, in *Jnal. of Oriental and African Studies* [Athens], x (1999); and see the *Bibl.* to MEḤEMMED II.

(A. SAVVIDES)

✓ **ZAGHARDĪ BASHĪ** (ت.), the title of one of the three commanders who formed the *dīwān* or administrative focus of the Janissary corps of the Ottoman army (the other two being the Shamsundǧi Bashī and the Turnadǧi Bashī). Since *zaghar* means "hound" and *zaghardǧi* "keeper of the hounds", the *orta* or company of the *zashardiis* (no. 64 in the Janissary corps) was probably in origin part of the hunting force of the early Ottoman sultans (cf. also the Segbāns [*q.v.* in Suppl.]).

Bibliography: İ.H. Uzunçarşılı, *Osmanlı devleti teşkilâtından kapı kulu ocaklar*, Ankara 1943-4, i, 199 ff.; Pakalın, iii, 645-6; Gibb and Bowen, i, 315; and see YEŪİ ÇERİ. (Ed.)

ZAGHĀWA, the name given to a part Saharan, part-Sahelian tribe or people, who inhabit parts of the Republics of the Sūdān and Chad. They appear in the mediaeval Arabic sources and in more recent travel and anthropological literature in three distinct contexts:

(a) A pagan, albeit superficially Islamised, divine monarchy, which held sway within the existing territories of Wadai (Wādāy) and Kanem. E.W. Bovill, in his *Caravans of the Old Sahara*, Oxford and London 1933, remarked (264) that "Probably no event in the history of the Western Sudan had more far-reaching consequences than the Zaghawa invasion. Unfortunately we know nothing of its circumstances—how it came about, or the manner of its achievement", but H.A. MacMichael in his *The tribes of Central and North Kordofan*, 105-10, found it hard to quote solid historical evidence to justify this claim. Islamic sources are silent about such an "invasion". The Zaghāwa are described, in some detail, by several Arab geographers, notably al-Ya'qūbī (d. 259/872-3); al-Muhallabī (d. 380/990), quoted by Yāqūt in his *Muǧājam al-buldān*; and al-Idrīsī (d. 548/1154) in his *Kitāb Rudǧdǧār*. The Zaghāwa were, in part, Berber-speaking (the Ṣadrāta) and were semi-sedentary. They possessed a capital that was located in the region of Borkou (Burkū).