HAGIOZACHARITAI –
A LITTLE-KNOWN BYZANTINE ARISTOCRATIC FAMILY FROM THE 10th – 11th C.

Symeon Antonov

АГИОЗАХАРИДИТЕ –
ЕДИН СЛАБО ПОЗНАТ ВИЗАНТИЙСКИ АРИСТОКРАТИЧЕН РОД ОТ X – XI ВЕК

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Abstract: Hagiozacharitai were a Byzantine aristocratic family, attested in 10th–11th c. sources of different nature – narrative, epistolary and sphragistic. The last dominate the primary material. Some twelve Hagiozacharitai are known at present. Their careers are studied as best as possible, given the scarce data, coming predominantly from lead seals, many of them with unknown or uncertain provenance.

Two main questions are specially considered in the paper: 1) origin of the family name, the family itself, and the cult towards St Zacharias, whose brilliant image is found on some seals belonging to members of the Hagiozacharites’ lineage; 2) Hagiozacharitai’s place in state and society and the changes through the lifetime of the family between the end of the 10th and the whole of the 11th c.

Keywords: Hagiozacharites, Byzantine nobility, Byzantine elite, St Zacharias, Byzantine prosopography.

The name Hagiozacharites (Ἁγιοζαχαρίτης) is found in sources from the last third of the 10th and the whole of the 11th c. These sources are predominantly sphragistic (some 85% of all). The first and only written historical text, mentioning the Hagiozacharitai, is the Synopsis Historion of Ioannes Skylitzes. Another member of the family, unfortunately unnamed, is the addressee of a letter from the synkellos Leo, bishop of Synada.

The fact that no thorough study has ever been published of this family, makes the present paper worthwhile. In his book about the Byzantine ruling elite from the 11th – 12th c. Alexander Kazhdan takes only four of them into account (Каздан 1974, 96, 159)1. Various paragraphs and footnotes in corpora of Byzantine

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1 One of whom bears the name Trishagiozacharites – notarios Eusthatios (12th – 13th c.), where the connection with the Hagiozacharitai is more than hypothetical.
lead seals are also devoted to the Hagiozacharitai (Laurent 1981, 221; Йорданов 1993, 156; Seibt, Zarnitz 1997, 127; Stavrakos 2000, 48; Šandrovskaja, Seibt 2005, 113 – 114). The only prosopographic information that is nearly complete is that in Ivan Yordanov, but the nature and the volume of the edition predetermines its brief analysis (Yordanov 2006, 38 – 39).

An important issue, connected to the current topic, is that of the origin of the family name. A few suggestions dominate the secondary sources. Jean-Claude Cheynet believes the Hagiozacharitai belonged to the “aristocratie micrasiatique”, because they sided with Bardas Skleros during his revolt (Cheynet 1996, 229). The author put no effort into interpreting their name, though. A. Kazhdan supposes that it should be traced back to a monastery, named after the prophet Zacharias, the father of St John the Forerunner (Каждан 1974, 190). Evidence of a church with the name of Ἅγιος Ζαχαρίας ἐν τῷ Καταβόλῳ are found in the vita of the 5th-century saint Daniel Stylites. It was built on the European coast of the Bosporus, to the north of the capital city of Constantinople. Other sources bespeak a palace and a district of that name, probably in the same place (Janin 1950, 144).

Another hypothesis relates the family to a homonymous settlement – Ἅγιος Ζαχαρίας (Nesbitt, Oikonomides 1994). In this case it should have been a small fortified kastron or even a village, the information about whom, at least as far as I know, is currently unavailable, or why not the above-mentioned Constantinopolitan suburb. The two suggestions are easy to combine in one, since it was a common practice in the Byzantine and Post-Byzantine world that settlements or quarters bore the name of a church, which had functioned as a nucleus in their earliest history.

There is one other possibility – that there had been a family cult of the saint, which eventually led to the foundation of a church or monastery, consecrated with his name. It preceded the adoption of this uncommon family name, which remained in use by their descendants. This is suggested by the saint’s presence on the obverse side of some lead seals – a traditional place for showing off certain cultic or religious preferences.

When using the term “family”, we should be aware of a certain danger. It concerns our database, consisting mostly of sphragistic pieces. Therefore, it is impossible to establish any bloodline joining the various Hagiozacharitai into a single lineage (γένος). We can be sure only of these presumably earliest members of the family – the brothers Theodoros and Niketas, mentioned by Ioannes Skylitzes for A.D. 977. If they were named after a toponym, it is possible that it was used as a nickname by persons completely independent from one another, having only one thing in common – their birthplace. However, the limited time frame of the evidence and the rarity of the saint itself, unambiguously indicate the opposite.
Prosopographic list of the family of the Hagiozacharitai (late 10th – 11th c.):

1. Theodoros and 2. Niketas Hagiozacharites (977)

Theodoros and Niketas were brothers, who took part in the attempted usurpation of Bardas Scleris. At a particular moment (probably soon before the battle of Rageas in thema Anatolikon) they had defected from his army and joined the loyalist forces. This we learn from the narrative of Ioannes Skylitzes about the aforementioned battle, where the protovestiarios Leo, commander of the imperial troops, was eventually defeated and captured. Among the captives of Bardas Scleris were the two brothers Hagiozacharites, who were blinded before the whole army of the usurper (Skylitzes 1973, 321\textsubscript{62} – 322\textsubscript{85}) – a typical imperial sentence for apostasy.

The exemplary nature of the punishment, implemented only on Theodoros and Niketas, if we are to believe Skylitzes, is a definite proof of their importance. Unfortunately, the late-11th c. Byzantine author did not provide any information on their official titles or offices by that time, which could have helped make a better estimation in this direction, or establish a link with the owners of lead seals with these common within the family Christian names. There is no doubt, according to most of the scholars, that both had some sort of military or military/administrative careers, otherwise they would not have been in the army of first Bardas Scleris and then in that of the protovestiarios Leo.

3. N. Hagiozacharites (988)

A letter from the bishop of Synada Leo was sent to an anonymous Hagiozacharites in the time the bishop was involved in an imperial embassy to Italy and the Holy Roman Empire (Leo of Synada 1985, № 3). The author addresses him as ὑπέρλαμπρε καὶ θαυμάσιε ἄνθρωπε which is a testimony of his social status (Leo of Synada 1985, 6). The main part of the letter consists of Leo’s account of his own deeds in Longobardia and Frankia. Some sort of intimacy becomes apparent at the end. Hagiozacharites is called συνετώτατε καὶ καλὲ φίλε καὶ προστάτα, and the author expresses his wish to “be judged worthy to see you, pay my respect to you, embrace you, and rejoice in your company and so leave this present life” (Leo of Synada 1985, 6\textsubscript{17} – 22).

We could suppose that this Hagiozacharites is a relative of № 1 and 2 or even identical with one of them, but unfortunately the available data cannot confirm that.

\begin{itemize}
\item[2] PMbZ, 27764.
\item[3] PMbZ, 25788.
\item[4] For these two persons, see also: Holmes 2005, 265. For the rebellion of Bardas Skleris: Cheynet 1996, № 11, 170.
\item[5] PMbZ, 22542.
\end{itemize}
4. N. Hagiozacharites, hypatos, basilikos protospatharios and chartoularios tou dromou⁶ (end of the 10th – beginning of the 11th c.)


Rev: inscription of seven lines: [...] ὑπάτῳ βασιλικῷ πρωτοσπαθαρίῳ καὶ χαρτουλαρίῳ τοῦ δρόμου τῷ Ἁγιοζαχαρίτῃ.

5. Manouel Hagiozacharites, spatharokandidatos of the Chrysotriklinos (10th – 11th c.)

A lead seal, mentioned by G. Schlumberger (Schlumberger 1905, № 229). Its provenance and fate after the publication are unknown to me.

Obv: bust of St Nicholas with the inscription: Ὅ ἅγιος Νικόλαος.

Rev: Μανουὶλ σπαθαροκανδιδᾶτος ἐπι τοῦ χρισοτρικλινίου τῷ Ἁγιοζαχαρίτῃ.

6. Niketas Hagiozacharites, anthypatos patrikios and vestes⁷ (last third of the 10th – first third of the 11th c.)

He is known from at least two lead seals – one from the Hermitage and another unpublished belonging to L’Institut français d’études byzantines (IFEB) (Šandrovskaja, Seibt 2005, № 98; 114, n. 35).

Obv: bust of St Theodore, indicated in the legend as Ὅ ἅγιος Θεόδωρος, with invocation circular inscription: Κύριε βοήθει τῷ σῷ δούλῳ.

Rev: inscription of six lines: Νικήτᾳ ἀνθυπάτῳ πατρικίῳ βέστῃ τῷ Ἁγιοζαχαρίτῃ. His elevated titles indicated a later dating, probably within the early 11th c., thus greatly hindering the attribution of the seals to the homonymous, mentioned by Skylitzes. This could not be ruled out completely, though. It is possible, if we assume that he was compensated by the emperor Basileios II (976 – 1025) for his betrayal of the usurper Bardas Skleros. Blinding itself did not mean the end of one’s public career. One of the best examples from the period, which comes to my mind, is that of the patrikios Basileios Skleros (grandson of the above-mentioned candidate for the throne), who had been blinded in the time of Konstantinos VIII (1025 – 1028), but his successor Romanos III Argyros (1028 – 1034) honoured him with the higher rank of magistros despite his sightlessness (Skylitzes 1973, 372–80; 388–20–24; Psellos 1926, VI: XV, 125–16–23). This was made possible by the marital
union between the emperor and Basileios through Poulcheria Argyropoulina, sister of the former and wife of the later. Not to mention that the late – 12th c. kaisar Ioannes Kantakouzenos led an army against the Bulgarian rebels, despite him being at least partially blinded during Andronikos I Komnenos’ (1183 – 1185) reign of terror. Ioannes himself was brother-in-law to the emperor of the day Isaakios II Angelos (1185 – 1195) (Choniates 1975, 374\textsubscript{1} – 375\textsubscript{2}). Both cases show that it was not just rare, but it was also achievable only under certain circumstances.

7. Niketas Hagiozacharites, protospatharios\textsuperscript{8} (first half of the 11th c.)

A seal of his was found in present-day Romania (Barnea 1987, № 4).

Obv: bust of St Nicholas and vertical inscription on its two sides: Ὁ ἅγιος Νικόλαος.

Rev: inscription of six lines: Κύριε βοήθει Νικήτα πρωτοσπαθαρίῳ τῷ Ἁγιοζαχαρίτῃ.

The connection with the other two persons with the same name is unclear. The divergence in dating and protector saints signifies that № 6 and № 7 were most probably different persons. Their relation with № 2, mentioned by Skylitzes, is unknown, but it is highly unlikely that they were one and the same persona.

8. Theodoros Hagiozacharites, protospatharios and strategos of Boukellarion\textsuperscript{9} (ca. 1020 – 1055)

Once again known thanks to sphragistic evidence (Speck 1986, № 110; Seibt, Zarnitz 1997, 3.2.5).

Obv: bust of St Prophet Zacharias with accompanying text: Ὁ ἅγιος Ζαχαρίας.

Rev: inscription of six lines: Θεοδώρῳ πρωτοσπαθαρίῳ καὶ στρατηγῷ τῶν Βουκελλαρίων ὁ Ἁγιοζαχαρίτης.

Sometimes identified with № 1 (cf. Cheynet 1987, 273, № 110). This is quite problematic for at least two reasons: 1) Theodoros Hagiozacharites from the narrative of Skylitzes is not known with his dignity or office, which could have confirmed the proposition; 2) the seal itself is dated much later than the account of the Byzantine author. Therefore, I believe, this Theodoros has a separate place among the list of the Hagiozacharites’ family members.

9. Theophylaktos Hagiozacharites, patrikios and strategos of Samos\textsuperscript{10}; patrikios (second quarter of the 11th c.)

9.1. patrikios and strategos of Samos (30’s – 40’s of the 11th c.)

This stage in his career is attested by at least three lead bullae, struck by the same boulloterion: one in the collection of Dumbarton Oaks (Nesbitt, Oikono-

\textsuperscript{8} PBW, Niketas 20249.
\textsuperscript{9} PMbZ, 27764; PBW, Theodoros 20138.
\textsuperscript{10} PBW, Theophylaktos 20116.
mides 1994, 44.13) and two others in the Museum of Veliki Preslav, the later found in the *strategia* of the former Bulgarian capital (Йорданов 1993, № 313 – 314; Йорданов 2009, № 1427 – 1428)\(^{11}\).

Obv: bust of St Prophet Zacharias with the following text: Ο ἅγιος Ζαχαρίας.
Rev: inscription of five lines: Θεοφιλάκτος πατρίκιος καὶ στρατηγὸς Σάμου ὁ Ἁγιοζαχαρίτης.

9.2. *patrikios* (second quarter of the 11\(^{th}\) c.)
A single piece, sold on an auction, which has never been published (GM 147, lot 2495).

Obv: bust of St Prophet Zacharias with the following text: Ο ἅγιος Ζαχαρίας.
Rev: inscription of five lines: Θεοφιλάκτος πατρίκιος ὁ Ἁγιοζαχαρίτης.

I. Jordanov proposes the name Theophilos, while according to J. Nesbitt and N. Oikonomides it was Theophylaktos. The second variant is also adopted by PBW. The second seal type leaves no room for doubt, for AKTO is clearly read at the end of the first name. The relative chronology of the two stages in the *cursus honorum* of Theophylaktos is uncertain, but they should follow soon after one another. It looks as though the rather strange curtailment of the name in the first case is due to the limited space on the *boulloterion*, or maybe the fact that by that time Theophylaktos was more than familiar to his correspondents and even this shortening could not have hindered its proper reading and understanding.

There might be a good reason for Theophylaktos’ seals as *patrikios and strategos of Samos* to be found in what is now northeastern Bulgaria. The *thema* of Samos was a naval district and had its own fleet (Oikonomidès 1972, 352). We find its *strategoi* fulfilling military duties with their warships some five times in Skylitzes alone, starting from the end of the 9\(^{th}\) c. and on until the late 20’s of the 11\(^{th}\) c. (Skylitzes 1973, 175\(_{64-65}\), 191\(_{3-8}\), 348\(_{3-8}\), 368\(_{76-81}\), 373\(_{11-14}\)). Theophylaktos Hagiozacharites might have partaken in repelling the Pechenegs in the Lower Danube region or the Rus’ by the western coastline of the Black sea after the massive attack on Constantinople in 1043. Thus he might have coordinated his actions with the *strategos of Preslav*, for which his seals might attest to. Unfortunately, no written source ever mentions this person, so we could neither confirm nor discard this claim.

10. Theodoros Hagiozacharites, *anthypatos patrikios and vestes; magistros*\(^{12}\) (first half – third quarter of the 11\(^{th}\) c.)

This entry combines two groups of seals with identical names and patron saints, which in my opinion and according to most researchers belong to the same person:

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\(^{11}\) Vitalian Laurent has published a seal of one Theophylaktos Hagiozacharites as *patrikios and strategos of Sinope* (Laurent 1981, № 451). In all probability it was Dumbarton Oaks’ seal, but with erroneous reading of the office (cf. Nesbitt, Oikonomides 1994, 135).

\(^{12}\) PBW, Theodoros 20147.
10.1. _anthypatos patrikios and veste_ (first half of the 11th c.)
A single bulla from the collection of the late G. Zakos (Sandrovskaja, Seibt 2005, 114, n. 33).

Obv: bust of St Theodore with accompanying inscription: Ὅ ἅγιος Θεόδωρος.
Rev: inscription of five lines: Θεοδώρῳ ἀνθυπάτῳ πατρικίῳ βέστῃ τῷ Ἁγιοζαχαρίτῃ.

10.2. _magistros_ (second–third quarter of the 11th c.)
Two seals from Athens and Berlin (Konstantopolou 1917, № 410ε; Sode 1997, № 395; Stavrakos 2000, № 1; Кънев 2013, № 184).

Obv: St Theodore standing with the following legend: Ὅ ἅγιος Θεόδωρος. Circular invocational inscription: Κύριε βοήθει τῷ σῷ δούλῳ.
Rev: inscription of five lines: Θεοδώρῳ μαγίστρῳ τῷ Ἁγιοζαχαρίτῃ.

11. Stylianos Hagiozacharites13 (11th c.)
Known from three uniform seals as a private person, kept in Bulgarian collections. Two of them have certain provenance – Silistra and Pliska (Jordanov 2009, № 1800 – 1802).

Obv: bust of St Theodore with vertical inscription: Ὅ ἅγιος Θεόδωρος.
Rev: inscription of four lines: Στυλιανὸς ὁ Ἁγιοζαχαρίτης.

12. Anna Hagiozacharitissa14 (ca. 1035 – 1060)
Known from a single lead seal from the Hermitage (Sandrovskaja, Seibt 2005, № 99).

Obv: bust of St Nicholas with vertical legend: Ὅ ἅγιος Νικόλαος.
Rev: inscription of five lines: Κύριε βοήθει Ἄνναν Ἁγιοζαχαρίτισσαν.

The catalogue encompasses 12 persons, bearing five different male Christian names – Theodoros (x3), Niketas (x3), Manouel, Theophylaktos and Stylianos, as well as one female – Anna. They are represented by 14 pieces of evidence, attesting, at least in most cases, stages in their careers as officials and title holders.

St Prophet Zacharias is undoubtedly the most memorable image, used on the seals of the examined persons (fig. 1). He appears on three distinct types. He has the characteristic iconography, which could be seen in mosaics and miniatures of the same period, such as the monastery church “The Assumption of Theotokos” in Daphni (now in Athens), “Hosios Loukas” in Beoteia and the Menologion of Basilios II. The saint has long hair, dropping around his face down to the shoulders. He wears the vestments and head-piece of a Jewish high-priest. The right hand of St Zacharias blesses, while the left holds an ornamented item with a dome and cross. In some cases, he is represented holding a sanctuary lamp (ΠΕ XIX 2008, 683).

13 PBW, Stylianos 20106.
14 PBW, Anna 20115.
According to I. Jordanov, this skillful representation on the bullae might be a replica of a family icon (Йорданов 1993, 156). It might have been handed down from the head of the extended family to his immediate heir. If that was so, the image of St Zacharias could appear only on seals of the patriarch of the Hagiozacharitai. It is in fact intriguing that in both cases these are the only persons serving the military administration (№ 8 Theodoros, strategos of Boukelarion and № 9 Theophylaktos, strategos of Samos), who were also among the most successful in terms of honorific ranks.

The available data give the opportunity to at least partly determine the place of the family of Hagiozacharitai in both state and society. In the above-mentioned book of A. Kazhdan, the author assumes that these had been military commanders, who had entered the civil elite, although, as he says, their metamorphosis had been very much made obscure by the state of our sources (Каждан 1974, 147 – 149, 159, 164). Despite the fact that he had much lesser database, even now his claim could hardly be dismissed or confirmed. Unfortunately, only three lead seals specify their offices. Two of them are military and administrative (№ 8 Theodoros, strategos of Boukelarion and № 9 Theophylaktos, strategos of Samos), while another held a purely administrative one (№ 4 N., chartoularios tou dromou). In the latest and thus closest in chronological terms to our period taktikon – Escorial taktikon/taktikon Oikonomides (971 – 975) – these offices are 35th (strategos of Boukelarion), 68th (strategos of Samos) and 178th (chartoularios tou dromou) in the overall state hierarchy (Oikonomidès 1972, 265, 267, 273).

The titular position of the family is best expressed and understood in tabular form (table 1). Highest in terms of absolute value stands № 10 Theodoros Hagiozacharites, magistros. His seal is dated in the second or third quarter of the 11th c. and therefore his rank rates as either first, second or third in the hierarchy of the titles accessible for people outside the imperial family. It depends on whether his seal originates from the time before or after the hierarchy for “bearded” men and eunuchs became one (early 40’s of the 11th c.), which would have placed the title of proedros on top, and the adoption of its higher degree protoproedros (probably the end of 50’s of the 11th c.)

Geographical hints provide little for the issue of Hagiozacharitai’s place of origin. When brothers Theodoros and Niketas left the army of Skleros, they have most probably been in thema Anatolikon, where the later battle had been fought and they ended up in captivity. If their governmental service in the east had forced

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15 Taktikon Oikonomides, unlike the Kletorologion of the atriklinios Philotheos, which is much more detailed, reflects the current state of the system in general, without setting apart ranks and offices (for men, women and eunuchs; for lay men and clerics) in one, simplified table. Therefore, if we set aside the honorific titles, the offices of the Hagiozacharitai would be much higher in the hierarchy.

16 For the two ranks and their adoption, and for the merging of the two previously separate hierarchies, see: Кънев 2013, 144 – 179.
them to join the rebellion, fear for their families and properties in the Constantinopolitan suburb of “St Zacharias” might have been the reason behind them changing sides in the conflict. Of course, this is a mere supposition. Even if we believe that the family name derived from the homonymous settlement on the European shore of the Bosporus, there is no proof of any kind that by this time Theodoros’ and Niketas’ main estates were not in Asia Minor, which would have made them typical representatives of the serving military elite. Bishop Leo’s evidence might also attest a connection with Anatolikon. His bishopric Synada was in the land of this thema, and this might have made them acquainted with each other.

Hagiozacharitai’s employment also links them mostly to the western part of Asia Minor (themata Boukelarion and Samos) and maybe with the capital as well (logothesion tou dromou\textsuperscript{17}). However, this cannot serve as an indicator for their provenance and places of influence and interest, since service to the state was temporary and as a general rule was not related to the military and administrative unit, where a person usually resided or had social ties to (Cheynet \textit{1996}, 307 – 309, 335 – 336; Kaldellis \textit{2017}, 8 – 9).

Unfortunately, the places, where most of the seals have been found, are unknown. Now they are scattered in major sphragistic collections such as those of Dumbarton Oaks, the Hermitage, Paris, Berlin, etc. This is a huge stumbling block for the reconstruction of the network of correspondence of the Hagiozacharitai. Where precise data are available, they usually point to what is now Northeastern Bulgaria (two seals from the strategia of Preslav, one from Pliska, one from Silistra and another with unspecified Bulgarian provenance). This could serve as a serious evidence that they were bonded with this geographic region by personal or official correspondence. Another seal is from present-day Romanian Dobrudja, while three others – from the former collection of G. Zakos are presumably Constantinopolitan.

In conclusion, it seems plausible that the Hagiozacharitai came from the homonymous suburb of Constantinople, where the church “Hagios Zacharias” gave its name to the family and helped start the cult towards this saint. The family found itself in the spotlight of Byzantine authors after they had settled in Asia Minor, probably thema Anatolikon, where they established estates and some of its members became part of the lower tier of military and administrative elite, serving in the region. Later, most probably during Basileios II’s reign or after his death, some of the Hagiozacharitai shifted their attention to the capital and the civil administration, while others held military and administrative offices in the provinces. However, they gradually lost ground among the ruling elite and after the third quarter of the 11\textsuperscript{th} c. there is no trace of titles or offices among them. Maybe it was

\textsuperscript{17} The chartolarioi tou dromou, among whom was N. Hagiozacharites (№ 4), were third in position of importance in the logothesion tou dromou after the logothetes himself and his deputy – the protonotarios. For his functions and responsibilities, see: Guillaume \textit{1971}, 40 – 41.
before the century’s closure, that the Hagiozacharitai left the political stage. This might have been caused by certain changes in the political and social situation, the deterioration of their positions in Anatolikon, as well as the Seljuk raids and the conquest that followed in the 70’s of the century. It looks quite unlikely that the decline of the Hagiozacharitai had anything to do with the Komnenian dynasty that established a new ruling model after 1081, in which family ties were more important than ever. This decline should have come earlier, and by the reign of Alexios I Komnenos (1081 – 1118) members of the family, even if they held governmental offices or official ranks, they were rather marginal. By that time the apogee of the last quarter of the 10th till the mid-11th c. was but a distant and irrevocable past.

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Table 1. Hagiozacharitai in the hierarchy of honorific titles in Byzantium from the end of the 10th to the second half of the 11th c.

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Legend:
- **so called titles of imperial order (de facto inaccessible)**
- **non-existent at the moment**
- **the highest title among the Hagiozacharitai’s lineage at a given time**
Catalogue:

№ 1, 2. Theodoros and Niketas Hagiozacharitai (977)
№ 3. N. Hagiozacharites (988)
№ 4. N. Hagiozacharites, hypatos, basilikos protospatharios and chartoularios tou dromou (end of the 10th – beginning of the 11th c.)
№ 5. Manouel Hagiozacharites, spatharokandidatos of the Chrysotrikinos (10th – 11th c.)
№ 6. Niketas Hagiozacharites, anthypatos patrikios and vestes (last third of the 10th – first third of the 11th c.)
№ 7. Niketas Hagiozacharites, protopspatharios (first half of the 11th c.)
№ 8. Theodoros Hagiozacharites, protospaitharios and strategos of Boukelarion (ca. 1020 – 1055)
№ 9. Theophylaktos Hagiozacharites, patrikios; patrikios and strategos of Samos (second quarter of the 11th c.)
№ 10. Theodoros Hagiozacharites, anthypatos patrikios and vestes; magistros (11th c.)
№ 11. Stylianos Hagiozacharites (11th c.)