

VIII in 1180, no distinctions were drawn between Jews and Christians, and on Dec. 20, 1215, the aljama in Zurita was exempted from all taxation by Henry I. of Castile in view of the pecuniary sacrifices made by its members during the war, and in recognition of its faithful defense and improvement of the fort entrusted to it. In 1474 this same aljama, which was so wealthy that it gave the king a thousand doubloons ("mille aureos"), paid, together with the aljamas of Pastrana and Almequera, two thousand maravedis in taxes.

BIBLIOGRAPHY: *Boletin Acad. Hist.* xl. 166 *et seq.*; Rios, *Hist.* i. 356, iii. 599.  
J.

M. K.

**ZUTRA, MAR, I.**: Exilarch from 401 to 409. He was the successor of Mar Kahana and a contemporary of R. Ashi, whose enactments he had to follow in spite of his exalted position. He was obliged to leave Nehardea and take up his residence in Sura, where he held an annual reception at the opening of the harvest season for the delegates of all Babylonian communities, the receptions being called "righ" (רִיגָה דְּרִישֵׁי גְלוּתָא). In addition Mar Zutra received various other delegations at Sura. Nothing further is known about his career.

BIBLIOGRAPHY: Grätz, *Gesch.* iv. 351, note 3; Neubauer, *Anecdota*, i. 32-33; Heilprin, *Seder ha-Dorot*, i. 167a.  
J.

S. O.

**ZUTRA, MAR, II.**: Exilarch; born about 496; died about 520; ruled from 512 to 520. He was the son of Huna, who was appointed exilarch under Firuz; and he was born at the time when Mazdak endeavored to introduce communism in all Persia. The opposition against Mar Zutra, his imprisonment, and his early death have given rise to a number of legends. The following anecdote is told about his birth and the events preceding it: Mar Zutra's father was engaged in constant strife with his father-in-law, the school principal Mar Hanina, because the latter refused to obey the orders issued by the exilarch. Hanina was accordingly punished for his disobedience; and, being embittered and humiliated, he went into the prayer-house at night, and there shed a dishful of tears, whereupon he fell asleep. He dreamed that he was in a cedar forest, engaged in felling the trees; and when he came to the last cedar-tree King David appeared and forbade him to fell it. On awakening, Hanina learned that the entire house of the exilarch had perished, except his daughter, who was pregnant and had been spared. Soon afterward she gave birth to a son, whom the grandfather named Mar Zutra, at the same time assuming personal charge of his training. During Mar Zutra's infancy the exilarchate was administered by his brother-in-law Mar Pahra, or Pahda. The latter bribed King Kobad in order that he might remain in office; but when Mar Zutra had reached the age of fifteen, his grandfather presented him to the king as the legitimate ruler, whereupon the monarch installed him as exilarch. Mar Pahda opposed this, but was killed by a fly which entered his nostril; and after that event the exilarchs had a fly on their seal.

Mar Zutra took up arms against the Persians, and organized an uprising to oppose the introduction of

communism, although the king himself was in favor thereof. The immediate cause of the uprising, however, was the assassination of the school principal Isaac, regarding which no accurate information exists. From the fact that Mar Hanina took part in the struggle, it may be deduced that it was of a religious character. At the head of a company of 400 Jewish warriors Mar Zutra advanced against the opposing Persian forces; and the battles fought by him have furnished material for various legends. It is told that a pillar of fire always preceded his army; and it is further stated that Mar Zutra founded an independent Jewish state, with Mafoza as his residence. He ruled as an independent king, and imposed heavy taxes on all non-Jews. In spite of his able government, however, immorality spread among his people, whereupon the pillar of fire disappeared. In a subsequent battle between Mar Zutra and the Persians the former was defeated; and both he and his grandfather Hanina were taken prisoners and decapitated, their bodies being suspended from crosses on the bridge at Mafoza.

The account of Mar Zutra's life is based on a mixture of historic facts and legendary narratives. Thus, the description of the uprising of the Jews against Persian reforms, the statement regarding the prominent position held by Mar Zutra, and the account of his death are all based on historical data, whereas the stories of the extinction of the exilarchal house are legendary, as are also the dream of Hanina (which corresponds with that of Bostanai) and the account of the pillar of fire. All those legends, however, which tend to prove that the later rulers of Babylonia were usurpers have a basis of truth, inasmuch as Mar Zutra's only son emigrated to Jerusalem.

BIBLIOGRAPHY: Grätz, *Gesch.* v. 4-6, note 1; Neubauer, *Anecdota*, ii. 76; Heilprin, *Seder ha-Dorot*, i. 167.  
J.

S. O.

**ZUTRA, MAR, BAR MAR ZUTRA**: Palestinian scholar. On the day of his birth his father was crucified, and his mother fled with him to Palestine, where he was later appointed archipherecite (see ARCHIPHARECITES). According to Brüll, he was active in causing the scientific material collected in Palestine to be gathered together and examined; and the Palestinian Talmud is said to have been completed in his lifetime. During his term of office the order of Justinian in relation to reading from Holy Scripture was promulgated; and the first opposing utterance is said to have been made by Mar Zutra. His place of residence was probably Tiberias, and by virtue of his title he was the official leader of the Palestinian Jews.

BIBLIOGRAPHY: Brüll's *Jahrb.* v. 94-96; Heilprin, *Seder ha-Dorot*, i. 173; Fuhsin, ed. Filipowski, p. 93; Weiss, *Dor.* iv. 2, 304; Grätz, *Gesch.* iii. 386.  
J.

S. O.

**ZUZIM**: Name of an ancient people mentioned in Gen. xiv. 5 as residing in Ham, the territory east of the Jordan, and as having been smitten by Chedorlaomer. The narrator must have supposed that the Zuzim were well known, for he prefixes the definite article to their name, though its use may also imply that even to him the nation was somewhat nebulous. This prefix induced the Septuagint and the