

possibly satisfy. Its principal duties are to keep the roads and bridges in proper repair, to provide means of conveyance for the rural police and other officials, to elect the justices of peace, to look after primary education and sanitary affairs, to watch the state of the crops and take measures against approaching famine, and in short to undertake, within certain clearly-defined limits, whatever seems likely to increase the material and moral well-being of the population. In form the institution is parliamentary—that is to say, it consists of an assembly of deputies which meets at least once a year, and of a permanent executive bureau elected by the assembly from among its members. . . . Once every three years the deputies are elected in certain fixed proportions by the landed proprietors, the rural communes, and the municipal corporations. Every province (guberniya) and each of the districts (uyezdi) into which the province is subdivided has such an assembly and such a bureau."—D. M. Wallace, *Russia*, ch. 14.

**ZENDAVESTA**, The. See ZOROASTRIANS.  
**ZENDECAN**, Battle of (1038). See TURKS: A. D. 999-1183.

**ZENGER'S TRIAL**. See NEW YORK: A. D. 1720-1734.

**ZENO**, Roman Emperor (Eastern). A. D. 474-491.

**ZENOBIA**, The Empire of. See PALMYRA.  
**ZENTA**, Battle of (1697). See HUNGARY: A. D. 1688-1699.

**ZEPHATHAH**, Battle of.—Fought by Asa, king of Judah with Zerah the Ethiopian, whom he defeated.—2 *Chronicles*, xiv. 9-15.

**ZEUGITÆ**, The. See ATHENS: B. C. 594.  
**ZEUGMA**. See APAMEA.

**ZIELA**, Battle of.—A battle fought in the Mithridatic War, B. C. 87, in which the Romans were badly defeated by the Pontic king.—T. Mommsen, *Hist. of Rome*, bk. 5, ch. 2.

**ZIGANI**.—**ZIGEUNER**.—**ZINCALI**.—**ZINGARRI**. See GYPSIES.

**ZINGIS KHAN**, The conquests of. See MONGOLS: A. D. 1153-1227; and INDIA: A. D. 977-1290.

**ZINGLINS**. See HAYTI: A. D. 1804-1880.

**ZINZENDORF**, Count, and the Moravian Brethren. See MORAVIAN OR BOHEMIAN BRETHREN.

**ZION**. See JERUSALEM: CONQUEST AND OCCUPATION BY DAVID.

**ZNAIM**, Armistice of. See GERMANY: A. D. 1809 (JULY-SEPTEMBER).

**ZOAN**.—**TANIS**.—**SAN**.—These are the names which, at different periods, have been given to an ancient city near the northeastern borders of Egypt, the ruins of which have been identified and are being explored, on the east bank of the canal that was formerly the Tanitic branch of the Nile. Both in Egyptian history and Biblical history Zoan was an important place. "The whole period of the Hebrew sojourn is closely interwoven with the history of Zoan. Here ruled the king in whose name Egypt was governed by the Hebrew, who was no less than regent; here ruled those who still favoured the people of Israel. Under the great Oppression, Zoan was a royal residence."—R. S. Poole, *Cities of Egypt*, ch. 5.

ALSO IN: W. M. F. Petrie, *Tanis* (2d Mem., *Egypt Expl. Fund*). See, also, JEWS: THE CHILDREN OF ISRAEL IN EGYPT.

**ZOBAB**, Kingdom of.—A kingdom of brief importance, extending from the Orontes to the Euphrates, which appears among the allies of the Ammonites, in their war with David King of Israel.—H. Ewald, *Lect's on the Hist. of Israel*, v. 8, pp. 150-153.

**ZOE AND THEODORA**, Empresses in the East (Byzantine, or Greek). A. D. 1042.

**ZOHAR**, The. See CABALA.

**ZOHARITES**, The.—A singular Jewish sect which sprang up in Poland during the seventeenth century, taking its name from the Zohar, one of the books of the Cabala, on which it founded its faith.—H. H. Millman, *Hist. of the Jews*, bk. 28.

**ZOLLPARLAMENT**, The. See GERMANY: A. D. 1866-1870.

**ZOLLVEREIN**, The German. See TARIFF LEGISLATION AND CONVENTIONS (GERMANY): A. D. 1833. Also (in Supplement) GERMANY: A. D. 1815-1848.

**ZOQUES**, The. See AMERICAN ABORIGINES: ZAPOTECAS, etc.

**ZORNDORF**, Battle of. See GERMANY: A. D. 1758.

**ZOROASTRIANS**.—**MAGIANS**.—**PARSEES**.—"The Iranians were in ancient times the dominant race throughout the entire tract lying between the Sullman mountains and the Pamir steppe on the one hand, and the great Mesopotamian valley on the other. . . . At a time which it is difficult to date, but which the best skilled in Iranian antiquities are inclined to place before the birth of Moses, there grew up, in the region whereof we are speaking, a form of religion marked by very special and unusual features. . . . Ancient tradition associates this religion with the name of Zoroaster. Zoroaster, or Zarathrustra, according to the native spelling, was, by one account, a Median king who conquered Babylon about B. C. 2458. By another, which is more probable, and which rests, moreover, on better authority, he was a Bactrian, who, at a date not quite so remote, came forward in the broad plain of the middle Oxus to instil into the minds of his countrymen the doctrines and precepts of a new religion. . . . His religion gradually spread from 'happy Bactra,' 'Bactra of the lofty banner,' first to the neighbouring countries, and then to all the numerous tribes of the Iranians, until at last it became the established religion of the mighty empire of Persia, which, in the middle of the 6th century before our era, established itself on the ruins of the Assyrian and Babylonian kingdoms, and shortly afterwards overran and subdued the ancient monarchy of the Pharaohs. In Persia it maintained its ground, despite the shocks of Grecian and Parthian conquest, until Mohammedan intolerance drove it out at the point of the sword, and forced it to seek a refuge further east, in the peninsula of Hindustan. Here it still continues, in Guzerat and in Bombay, the creed of that ingenious and intelligent people known to Anglo-Indians—and may we not say to Englishmen generally?—as Parsees [see PARSEES]. The religion of the Parsees is contained in a volume of some size, which has received the name of 'the Zendavesta.' . . . Anquetil Duperron introduced the sacred book of the Parsees to the knowledge of Europeans under this name; and the word thus introduced can scarcely be now displaced. Otherwise, 'Avesta-