ZELEH, a town of Asiatic Turkey, in the government of Sivas, twenty-one miles west-south-west of Tocat.

ZELENIN, a small island in the Frozen Ocean, near the south-west coast of Nova Zembla. Long. 5G. 24. E. Lat. 70. 50. N.

ZELENOIKOLOK, as fortress of Asiatic Russia, in the government of the Caucasus, on the Oural.

ZELEZENSKAIA, a fortress of Asiatic Russia, in the government of Kolivan, on the eastern side of the Irtysch.

ZELLE, a city of the kingdom of Hanover, in the pro­vince of Lüneburg, in Germany. It stands on the river Aller, at the point where the Fuse falls into that stream. It is sur­rounded with walls and ditches, is the seat of the supreme courts of law, and of the Lutheran superintendent general. It has a gymnasium, and several other establishments for education, and contains three Lutheran, one reformed, and one catholic church, 1460 houses, and 10,300 inhabitants, including those of the suburb. There are various manu­factures, but mostly on a small scale ; but a considerable trade arises from the city being the great thoroughfare for the goods conveyed by waggons between Hamburg, Bremen, and the middle and south of Germany. Adjoining to the city is the ancient palace of the dukes of Zelle. It is not in very good condition, none of the royal family having lived in it since the death of the unfortunate queen of Denmark, Caroline Matilda, who held her court in it till her death. Long. 9. 57. 4. E. Lat. 52. 37. 3. N.

ZEMANIAH, a town of Hindustan, in the province of Allahabad and district of Benares, situated a short distance from Ghazipore, on the Ganges.

ZEMBLA, Nova, a large island in the Arctic Ocean, belonging to Russia, lying between 55° and 77° E. long, and 70° and 78° N. lat. It is about 700 miles in length, with an average breadth of seventy-five miles. No part of this dreary region has any permanent inhabitants, but some districts on the west and south coasts are occasionally visited by fishermen and hunters. The island is intersected in two places by narrow straits, and a prolongation of the Uralian Mountains runs along it from south to north. It chiefly consists of a marshy moss-clad plain, the undisturbed possession of bears, white foxes, and other wild beasts.

ZEMINDAR, in its original meaning, signifies a great landholder of Bengal ; but it is now more strictly applicable to those who have their title constituted or confirmed by a patent or charter from government, by which they hold their lands or zemindaries upon certain conditions. It ap­pears from history, that in times prior to the irruption of the Mahommedans, the rajahs who held their residence at Delhi, and possessed the sovereignty of Hindustan, deputed officers to collect their revenues. The word *zemindar* is Persian, and that language could have had no currency in the coun­tries of India, until it was introduced by the people of Persia. When the emperor Shehab-ul-Dien Ghory con­quered the empire of Hindustan at the end of the 12th cen­tury, he left Sultan Cutub-ul-Dien to be his viceroy at Delhi, and administer the government of Hindustan. From that time the customs and practices of the Mahommedans began gradually to be established in India : their armies were sent into the countries of the reduced rajahs, under the command of omrahs, in order to preserve the conquest ; and lands were allotted to them to defray the expense. From hence arose the system of jaghiredary in Hindustan. But when these omrah jaghiredars had established their own strength, several of them rebelled against the imperial authority, and aspired to the crown. Thus circumstanced, the emperors, in order to obviate these mischiefs, thought it would be more politic to commit the management of the country to the native Hindus, who had most distinguished themselves by the readiness and constancy of their obedi­ence to the sovereign power.

In pursuance of this plan, districts were allotted to num.

bers of them under a reasonable revenue (Jummah Monâsib), which they were required to pay in money to the governors of the provinces, deputed from the emperor ; and in case any one of the omrahs or provincial governors should swerve from his allegiance, the zemindars of that country were to exert themselves in such a manner as should check rebel­lion, and restore good government. For this purpose, grants of zemindary were severally conferred upon such of the Hindus as were obedient, describing their apportion­ment of the country ; and every person who had received a grant under the authority of the crown, was thereby fully invested with the functions of zemindar.

The functions of a zemindar are, 1st, the preservation and defence of their respective boundaries from traitors and in­surgents ; 2dly, the tranquillity of the subjects, the abundance of cultivators, and increase of his revenue ; 3dly, the punish­ment of thieves and robbers, the prevention of crimes, and the destruction of highwaymen. The accomplishment of these objects is considered in the royal grant as the dis­charge of office to the sovereign ; and on that account the word *office* (khidmut) is employed in the Dewanny Sunnud for a zemindary. See Hindustan.

ZEMPLIN, a circle of Hungary, in the province of the Hither Theiss. It is bounded on the north by Gallicia; on the east by Unghvar and Garasch ; on the west by Bor- sod, Abouigvar, and Saroch ; and on the south by Szabolts. It extends over 2244 square miles, and contains twenty- four market-towns and 428 villages, with 27,199 houses, and 233,604 inhabitants, of whom four fifths are catholics, and the remainder of the protestant church. The northern part includes a portion of the Carpathian Mountains, and is sterile ; but in the south the soil is good, yielding, among other products, some of the best wine. The capital is the town of the same name, on the river Bodrog. It has an ancient castle, a catholic and a protestant church, and 2800 inhabitants, whose chief trade is in wine. Long. 21. 43. E. Lat. 48. 25. N.

ZEND, or Zendavesta, a book ascribed to Zoroaster, and containing his pretended revelations, which the ancient Magians and modern Parsees, called also *Gaurs,* observe and reverence in the same manner as the Christians do the Bible and the Mahommedans the Koran, making it the sole rule both of their faith and manners. The word, it is said, originally signified any instrument for kindling fire, and it is applied to this book to denote its aptitude for kindling the flame of religion in the hearts of those who read it.

The Zend contains a reformed system of Magianism, teaching that there is a Supreme Being, eternal, self-existent, and independent, who created both light and darkness, out of which he made all other things ; that these are in a state of conflict, which will continue till the end of the world; that then there shall be a general resurrection and judg­ment, and that just retribution shall be rendered unto men according to their works; that the angel of darkness with his followers shall be consigned to a place of everlasting darkness and punishment, and the angel of light with his disciples introduced into a state of everlasting light and happiness ; after which light and darkness shall no more interfere with each other. The Zend also enjoins the con­stant maintenance of sacred fires and fire-temples for reli­gious worship ; the distinction of clean and unclean beasts ; the payment of tithes to priests, which are to be of one family or tribe ; a multitude of washings and purifications, resembling those of the Jewish law ; and a variety of rules and exhortations for the exercise of benevolence and charity.

In this book there are many passages evidently taken out of the Scriptures of the Old Testament, particularly out of the Psalms of David. The author represents Adam and Eve as the first parents of all mankind, gives in substance the same account of the creation and deluge with Moses, differing indeed with regard to the former, by converting