the six days of the Mosaic account into six times, compre­hending in the whole 365 days ; and speaks also of Abra­ham, Joseph, Moses, and Solomon. Dr Baumgarten more­over asserts, that this work contains doctrines, opinions, and facts, actually borrowed from the Jews, Christians, and Mahommedans ; whence, and from other circumstances, he concludes that both the history and writings of this pro­phet were probably invented in the later ages, when the fire- worshippers under the Mahommedan government thought fit to vindicate their religion from the suspicion of idolatry.

At whatever period the Zend may have been written, we are assured by Dr Hyde that it is in the pure old Persian language, and in the character called *Peplavi.* Some parts of it contain the original text, and others Zoroaster’s se­cond thoughts subjoined, for explaining more fully his doc­trine. These were occasioned by the opposition of adver­saries, and unforeseen circumstances which occurred dur­ing the progress of the imposture. About 300 years ago, when the old Persian language had become antiquated and little understood, one of the destours or high priests among the Parsees composed the *Sadda,* which is a compendium, in the vulgar or modern Persic tongue, of those parts of the Zend that relate to religion, or a kind of code of canons and precepts, drawn from the theological writings of Zoroaster, serving as an authoritative rule of faith and practice for his followers. This Sadda is written in a low kind of Persic verse ; and, as Dr Hyde informs us, it is *bonorum et malorum farrago·,* having many good and pious things, and others very superstitious and trifling.

ZENDEROOD, a river of Persia, which rises in a moun­tain to the east of Ispahan, and passes through that city, where three handsome bridges are built across it.

ZENGHI, a river of Armenia, which falls into the Aras, ten miles south of Erivan.

ZENITH, in *Astronomy,* the vertical point, or a point in the heavens directly over our heads.

ZENO Eleates, an eminent Grecian philosopher, was bom at Elea about 504 years before Christ. He was a zea­lous friend of civil liberty, and is celebrated for his coura­geous and successful opposition to tyrants ; but the incon­sistency of the stories related by different writers concern­ing him in a great measure destroys their credit. He chose to reside in his small native city of Elea rather than at Athens, because it afforded freer scope to his independent and generous spirit, which could not easily submit to the restraints of authority. It is related that he vindicated the warmth with which he resented reproach, by saying, “ If I were indifferent to censure, I should also be indifferent to praise.” The invention of the dialectic art has been im­properly ascribed to Zeno ; but there can be no doubt that this philosopher, and other metaphysical disputants of the Eleatic sect, employed much ingenuity and subtilty in ex­hibiting examples of most of the logical arts, which were afterwards reduced to rule by Aristotle and others.

According to Aristotle, he taught that nothing can be produced either from that which is similar or dissimilar ; that there is only one being, God ; who is eternal, homo­geneous, and spherical, neither finite nor infinite, neither quiescent nor moveable ; that there are many worlds ; that there is in nature no vacuum ; that all bodies are composed of four elements, heat and moisture, cold and dryness ; and that the body of man is from the earth, and his soul an equal mixture of these four elements. He argued with great subtilty against the possibility of motion. If Se­neca’s account of this philosopher deserves credit, he reached the highest point of scepticism, and denied the ex­istence of external objects. The truth is, that after all that has been advanced by different writers, it is impossible to determine whether Zeno understood the term *one* meta­physically, logically, or physically ; or whether he admitted or denied a nature properly divine.

Ζενο, the founder of the sect of the Stoics, was born about 300 years before Christ, at Citium, in the island of Cyprus. This place having been originally peopled by a colony of Phoenicians, Zeno is sometimes called a Phœni­cian. His father was by profession a merchant, but disco­vering in the youth a strong propensity towards learning, he early devoted him to philosophy. In his mercantile capacity he had frequent occasion to visit Athens, where he purchased for his son several of the writings of the most eminent Socratic philosophers. These he read with great avidity ; and when he was about thirty years of age, he determined to take a voyage to a city which was so cele­brated both as a mart of trade and of science. If it be true, as some writers relate, that he brought with him a valuable cargo of Phœnician purple, which was lost by shipwreck upon the coast of Piraeus, this circumstance will account for the facility with which he at first attached himself to a sect whose leading principle was the contempt of riches. Upon his first arrival in Athens, going accidentally into the shop of a bookseller, he took up a volume of the commen­taries of Xenophon ; and after reading a few passages, was so much delighted with the work, and formed so high an idea of the author, that he asked the bookseller where he might meet with such men. Crates, the Cynic philosopher, happening at that instant to be passing by, the bookseller pointed to him, and said, “ Follow that man.” Zeno at­tended upon the instructions of Crates, and was so well pleased with his doctrine that he became one of his disci­ples. But though he admired the general principles of the Cynic school, he could not easily reconcile himself to their peculiar manners. Besides, his inquisitive turn of mind would not allow him to adopt that indifference to every scientific inquiry which was one of the characteristic dis­tinctions of the sect. He therefore attended upon other masters, who professed to instruct their disciples in the na­ture and causes of things. When Crates, displeased at his following other philosophers, attempted to drag him by force out of the school of Stilpo, Zeno said to him, “ You may seize my body, but Stilpo has laid hold of my mind.” Af­ter continuing to attend upon the lectures of Stilpo several years, he resorted to other schools, particularly to those of Xenocrates and Diodorus Cronus. By the latter he was instructed in dialectics. He was so much delighted with this branch of study, that he presented to his master a large pecuniary gratuity, in return for his free communica­tion of some of his ingenious subtilties. At last, after at­tending almost every other master, he offered himself as a disciple of Polemo. This philosopher appears to have been aware that Zeno’s intention, in thus removing from one school to another, was to collect materials from various quarters for a new system of his own ; for when he came into Pole- mo’s school, he said to him, “ I am no stranger, Zeno, to your Phœnician arts ; I perceive that your design is to creep slyly into my garden, and steal away my fruit.” Polemo was not mistaken in his opinion. Having made himself master of the tenets of others, Zeno determined to become the founder of a new sect. The place which he made choice of for his school was a public portico, adorned with the pictures of Polygnotus, and other eminent painters. It was the most famous portico in Athens, and called, by way of eminence, ∑*τοὰ* “ the Porch.” It was from this circumstance that the followers of Zeno were called *Stoics.*

In his person Zeno was tall and slender ; his aspect was severe, and his brow contracted. His constitution was feeble, but he preserved his health by great abstemious­ness. The supplies of his table consisted of figs, bread, and honey ; notwithstanding which, he was frequently ho­noured with the company of great men. In public com­pany, to avoid every appearance of an assuming temper, he commonly took the lowest place. Indeed so great was